

IMAM NAWAWI

IMAM NAWAWI PROPHETIC QUOTATIONS

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Reported in Arabic

by

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to

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First Review

by

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For Arabic readers, the best authorized Arabic edition is
"Manhal al-Waridin Sharh Riyad as-Salihin"

by

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Dr. Subhi as-Salih [ash-Shahid]

Whereas the best authorized Arabic explanation is

"Dalil al-Falihin"

by

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IN THE NAME OF ALLAH THE MERCIFUL, HE MOST MERCIFUL

CHAPTER 1 SINCERITY

Allah, the High, has said: "Yet they were ordered to worship Allah alone, making the Religion His sincerely, upright, and to establish their prayers and to pay the obligatory charity. That is indeed the Religion of Straightness." Ch. 98:5 Koran

"Their flesh and blood does not reach Allah, rather, it is piety from you that reaches Him. As such He has subjected them to you, in order that you exalt Him for guiding you. And give glad tidings to the generous." Ch. 22:37 Koran

"Say: 'Whether you hide what is in your hearts or reveal it, Allah knows it. He knows all that is in the heavens and earth

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and has power over all things.'" Ch.3:29 Koran

THE IMPORTANCE OF INTENTION 1

"I, (Umar son of Al Khattab) heard the Messenger of Allah (sa) say: "Indeed, deeds are (judged) only by the intention, and there is for everyone that which he intended. If one's migration is to Allah and His Messenger, then one's migration is to Allah and His Messenger. If one's migration is to seek the world, then one's migration is for that. If a man migrates for the sake of a woman and marries her, then his migration is for that which he migrated.'" "

{Ref. 1

Bukhari and Muslim with a chain up to (Abu Hafs) Umar son of al-Khattab (s) who related this.}

THE FATE OF THE INNOCENT 2

"An army will advance upon Ka'ba but when it reaches the barren land, all of them, the first and the last, will be swallowed up by the earth. Lady Ayesha, may Allah be pleased with her asked: 'Messenger of Allah (sa) how is it that the first and last of them will be swallowed up yet among them are civilians and those who are not from them?' He replied: 'Their first and last will be swallowed up, but they will be resurrected according to their intentions.'" "

{Ref. 2

Bukhari and Muslim with a chain up to the Mother of the believers (Umm Abdullah) Lady Ayesha (f) related: The Messenger of Allah (sa) said this.}

3 "There is no migration after the opening (of Mecca); rather, fighting and intention remain - and when you are called upon go (to war)." (Nawawi notes: The meaning of this is that there

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is no migration from Mecca because it became the Islamic land).

{Ref. 3

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) wife of the Prophet related: The Messenger of Allah (sa) said this.}

HEARTS IN UNISON 4

"We were with the Prophet (sa) in a battle when he said: 'There are some men in Medina who are with you wherever you march and in whatever valley you cross. It is only illness that has kept them from being with you. They are equal to you in reward.'"

{Ref. 4

Muslim with a chain up to (Abu Abdullah) Jabir son of Abdullah al-Ansari (sp) said this.}

FELLOW FEELINGS 5

"We were returning from the battle of Tabuk with the Messenger of Allah (sa) when he said: 'There are people left behind in Medina who were with us in every pass we crossed and every valley we traversed. They were held back by some (valid) excuse.'"

{Ref. 5

Bukhari with a chain up to Anas (s) said this.}

CHARITY FOR ALL 6

"My father, Yazid, gave several dinars (money) in charity and left them in the care of a man in the mosque. I went to that man and brought the dinars back to my father. He said: 'By Allah, I did not mean these for you.' So we went to the

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Prophet, the Messenger of Allah (sa) and submitted the matter to him. He said: 'Yazid, for you there is what you intended And Ma'an for you what you have taken.'"

{Ref. 6

Bukhari with a chain up to (Abu Yazid) Ma'an son of Yazid son of al-Akhnas (sp) (he, his father and his grandfather were among the Companions of the Prophet) said this.}

CHARITY BEGINS AT HOME 7

"In the year of the Farewell Pilgrimage, Sa'd was in so much pain that the Messenger of Allah (sa) went to visit him. Sa'd said: 'O Messenger of Allah (sa) you can see I am in a lot of pain. I am a wealthy man and my sole heir is my daughter. May I give two-thirds of my wealth in charity?' He replied: 'No.' 'Then one-half, O Messenger of Allah (sa)? Again he said: 'No.' 'Well perhaps, one-third, Messenger of Allah (sa)? At this the Prophet (sa) said: 'One-third, and one-third is a lot. It is better that you should leave your her rich Rather than dependent, begging people. Indeed, you will not spend anything seeking the Face of Allah and not receive a reward for it, even that which you put in the mouth of your wife.' Then Sa'd said: 'O Messenger of Allah (sa) am I to be left behind in Mecca after my companions leave?' He replied: 'You will not be left behind doing anything seeking the pleasure of Allah, that you will not cause you to be raised in degree and rank. May you be left in order that some people might benefit from you and that some are harmed by you.' Then he supplicated (saying): 'O Allah, complete for my companions their migration, and do not turn them back on their heels.' But the one to be pitied was Sa'd, the son of Khaulah who died in Mecca, for whom the Messenger of Allah (sa) expressed mercy and compassion."

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{Ref. 7

Bukhari and Muslim with a chain up to (Abu Ishaq) Sa'd, the son of Abi Wakkas Malik son of Uhaib (s) (one of the ten given the glad tidings of admission into Paradise) said this.}

MAKE SURE YOUR HEART IS PURE 8

"Allah does not look to your bodies and images, but He looks at your hearts."

{Ref. 8

Muslim with a chain up to (Abu Hurairah) Abdur Rahman son of Shakhr (s) related: The Messenger of Allah (sa) said this.}

THE PATH TO ALLAH 9

"The Messenger of Allah (sa) was asked: 'Which among these is upon the Path of Allah: a man who fought out of bravery; a man who fought for tribal pride, or the man who fought for the sake of showing-off?' He replied: 'Whosoever fights in order to let the Word of Allah be the highest is on the Path of Allah.'"

{Ref. 9

Bukhari and Muslim with a chain up to (Abu Musa) Abdullah son of Kays al-Asha'ri (s) said this.}

PREMEDITATED MURDER 10

"When two Muslims (submitters to Allah) oppose each other with swords, both the killer and the murdered will be in Hell. I said: 'O Messenger of Allah (sa) surely, it is only the killer. What about the one who has been killed?' He answered: 'The other was also eager to kill his companion.'"

{Ref. 10

Bukhari and Muslim with a chain up to (Abu Bakrah) Nafi' son

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of al-Harith ath-Thaqfi, (s) related, the Messenger of Allah (sa) said this.}

BENEFITS OF PRAYING IN THE MOSQUE 11

"The prayer of a man offered in congregation is more than twenty degrees greater in merit than his prayer offered in his market-place or in his home. Therefore, when one of them makes a fine ablution and comes to the mosque with no desire except for the prayer, and nothing motivated him except the prayer, his degree is raised for every step he took and a sin is removed up until he enters the mosque. When he enters the mosque, he is considered to be in a state of prayer as long as the prayer keeps him until its time; and the angels continue to pray for him as long as he remains in his place of prayer, and they supplicate saying: 'O Allah have mercy on him, O Allah, forgive him, O Allah accept his repentance,' for as long as he does no harm there, and so long as he does not loose his state of purity."

{Ref. 11

Bukhari and Muslim with a chain up to Abu Hurairah (s) related: The Messenger of Allah (sa) said this.}

UNEXPECTED REWARD 12

"Indeed, Allah has written the merits and sins, and has clarified them. Whosoever intended a merit but did not practice it, Allah, the Blessed, the High, writes it with Him as a complete reward. Whereas if he intended it and practiced it, Allah writes it as ten rewards up to seven hundred, doubled, and multiplied. However, if he intended a sin but does not commit it, Allah the High, writes it with Him as a complete reward. Whereas if he intended it and committed it, Allah writes it as one sin."

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{Ref. 12

Bukhari and Muslim with a chain up to (Abu al-'Abbas) Abdullah son of Abbas ibn Abd al-Muttalib (sp) with a chain up to the Messenger of Allah (sa) amongst that which he reported with a chain up to his Lord, the Blessed, the High, says this.}

THE VALUE OF GOOD DEEDS 13

"I (Abu Abdur Rahman (s)) heard the Messenger of Allah (sa) say: 'There were three people, amongst a people that lived before you. They were traveling and found a cave, and entered it in order to spend the night. Then, a rock slid down from the mountain and blocked the entrance to the cave. They said to each another: 'Nothing will save you from this rock except that you supplicate to Allah, the High with your good deeds.' One of them said: 'O Allah, I had two aged parents and I did not serve a drink to any family member or servant before them. One day I was drawn far away in search of greenery (to feed his cattle) and did not return until after my parents had gone to sleep. After I finished the milking I brought them their drink and found them sleeping, I hated to wake them, nor would I give any part of the milk to my family or servants before serving them. So I remained with the jug in my hand waiting for them to awake until the break of dawn and the children were crying from hunger by my feet. So they awoke and drank their evening drink. O Allah, if I did this seeking Your Face, so relieve us from that which we are in on account of this rock.' Thereupon the rock moved a little but they were unable to emerge from the cave. Another said: 'O Allah, I had a female cousin, who was to me the most beloved person of all people. I wanted her, but she denied me. Then she was stricken by a barren year, so she came to me, and I gave her a hundred and twenty dinars (gold pounds) on condition that she surrender herself to me, so she did. When I was in control, above her, she said: 'Fear Allah, and do not break the seal

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except with its rights,' so I left her although she was to me the most beloved person, and I left the gold I had given her. O Allah, if I did this seeking Your Face, so relieve us from that which we are in.' Thereupon the rock moved again, but they were still unable to emerge from the cave. Then the other said: 'O Allah, I hired some laborers and paid them all their wages except for one man who left what was due to him and went away. I nurtured his wage in business and his wealth increased. After a time he came to me and said: 'O worshiper of Allah, give me my wage'" So I said: 'By Allah, all that you see is from your wage: camels, cows, sheep and youths.' He said: 'O worshiper of Allah, do not mock me.' I replied: 'I do not mock you.' So he took it all and drove it, leaving nothing of it. O Allah, if I did this seeking Your Face, so relieve us from that which we are in.' Thereupon the rock moved and they emerged, walking, from the cave."

{Ref. 13

Bukhari and Muslim with a chain up to (Abu Abdur Rahman)

Abdullah son of Umar has son of al-Khattab (sp) said this.}

2 Repentance

CHAPTER 2 REPENTANCE

Chapter introduction, Nawawi reported that the scholars say: Repentance is obligatory for each individual sin. If the sin is between the worshiper and Allah, the High, with no relation to another human its repentance consists of three conditions: 1. That he/she abandons the sin immediately. 2. That he/she regrets having done it. 3. That he/she determines never to practice it again. If any of these three conditions is

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missing, the repentance is not valid. If the sin involves rights of another human, then a fourth condition will be added which is that he/she satisfies the rights of the owner by for example, returning his/her property, or presents him/herself for the Islamic punishment, or obtains a pardon from the injured party. Therefore it is obligatory to repent from all sins. Although if he/she repents from some it will be accepted, however, the remainder of his/her sins, his/her unrepented sins, remain a burden for him/her. The obligation of repentance is obvious from the proofs found in the Koran, the Prophetic ways and the collective opinion of Muslim scholars. Allah, the Exalted, has said: "..... and, O believers, turn to Allah all together, in order that you may prosper." (24.31) "And ask forgiveness of your Lord, then repent to Him." (11.3) "Believers, turn to Allah in sincere repentance .." (66.8). FORGIVENESS 14

"By Allah, I (sa) seek the forgiveness of Allah and turn to Him more than seventy times a day."

{Ref. 14

Bukhari with a chain up to Abu Hurairah (s) reported that the Messenger of Allah (sa) said this.}

ALL SEEK FORGIVENESS 15

"O people, turn to Allah and seek forgiveness from Him. For myself, I turn to Allah a hundred times a day."

{Ref. 15

Muslim with a chain up to al-Agharr son of Yasar al-Muzani - (sp) said: the Messenger of Allah (sa) said this.}

REPENTANCE 16

"Allah is more pleased with the repentance of His worshiper than one of you, who, if you had lost a camel in a barren

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dessert suddenly found it. Allah is more pleased with the repentance of His worshiper than someone would be if he had lost his riding camel carrying his food and drink in a barren dessert. Then, when lying down in the shade of a tree he suddenly finds it standing near to him, and seizes it by the rope through its nose; then, being overwhelmed with happiness, his tongue slips and he says: 'O Allah, You are my worshiper and I am Your Lord!' (And then asks for forgiveness). "

{Ref. 16

Bukhari and Muslim with a chain up to (Abu Hamzah) Anas son of Malik al-Ansari (s) the Messenger of Allah (sa) said this.}

ANYTIME IS A GOOD TIME TO REPENT 17

"Allah will continue to hold out His Hand at night so that he who has sinned during the day might repent, and to hold out His Hand during the day so that he who has sinned at night might repent, till the sun rises from the west."

{Ref. 17

Muslim with a chain up to (Abu Musa) Abdullah, the son of Kays al-Asha'ri (s) who related, the Messenger of Allah (sa) said this.}

REPENTANCE IS ALWAYS ACCEPTED FROM THE LIVING 18

"Allah will turn with mercy to whosoever repents before the sun rises from the west."

{Ref. 18

Muslim with a chain up to Abu Hurairah (s) reported, the Messenger of Allah (sa) said this.}

LAST CHANCE 19

"Allah, the Mighty, the Glorified, will accept the repentance

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of His worshiper up until the throes of death."

{Ref. 19

Tirmidhi with a chain up to (Abu Abdur Rahman) Abdullah son of Umar son of al-Khattab (sp) related, the Messenger of Allah (sa) said this.}

IN SEARCH OF KNOWLEDGE 20

"Zirr went to Safwan, the son of Assal (sp) to inquire about the wiping of hands over leather socks (when making ablution). He asked me: 'Zirr, what brings you here?' Zirr replied: 'The search of knowledge.' He said: 'The angels spread their wings for the one who seeks knowledge out of pleasure of that which he seeks.' Thereupon he told him: 'Some doubt has arisen in my mind concerning the wiping of hands over socks after one has relieved himself. Because you are one of the Companions of the Prophet I have come to ask you about it, did you hear him mention anything concerning it?' 'Yes' he replied: 'The Prophet (sa) told us that while we were on a journey we need not remove our socks to wash our feet when we make ablution for a period of three days and nights, except after having had intercourse with our wives. However, in other cases such as after sleep, relieving oneself and so on, you need only wipe your hands over the socks during that period.' Then Zirr asked him: 'Did you hear him say anything concerning love and affection?' He replied: 'Once when we were journeying with the Prophet (sa) a desert Arab called out to him in a loud, harsh voice saying: 'O Muhammad!' The Prophet (sa) answered him in almost the same tone saying: "Here am I." Zirr spoke to the Arab saying: 'Woe to you, lower your voice in his presence; this is the command of Allah.' He replied: "I will not lower my voice!" Then addressing the Prophet (sa) he asked: "What about the person who loves a people but is unable to be in their company?" The Prophet (sa) answered: "On the Day of

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Judgement, a person will be in the company of those he loves." After that, he continued talking to us and mentioned a gateway in the west the width of which could be crossed by a rider in forty or seventy years.'" Sufyan (s), who is one of the narrators of this Hadith added: "'The gateway is somewhere in the direction of Syria. Allah created it along with the creation of the heavens and the earth. It is open for repentance, and will not be closed until the sun rises from the West.'" "

{Ref. 20

**** and others with a chain up to Zirr son of Hubaish (s) said this.}

TURN TO ALLAH AND HE TURNS TO YOU 21

"There was a man from a nation before you who had killed ninety-nine people, he inquired who was the most learned person on earth, and was directed to a monk. He went to the monk and said: 'I have killed ninety-nine people, is there any chance that my repentance will be accepted?' The monk answered: 'No.' So he killed the monk who then became his hundredth victim. He inquired again who was the most learned person on earth, and was directed to a wise man. He went to the wise man and said: 'I have killed a hundred people, is there a chance that my repentance will be accepted?' The wise man replied: 'Yes, what can stand between you and repentance? Go to such and such a land, in it are people who worship Allah. Join them in the worship of Allah but do not return to your own land, because it is an evil place. So he set out. He had only reached half way when death overtook him; whereupon the Angels of Mercy and the Angels of Punishment debated with one another for his soul. The Angels of Mercy entreated that he had become a penitent and had turned towards Allah; whereas the Angels of Punishment entreated that he had never done a

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good deed. Then, in the form of a human, an angel appeared before them and the angels were agreeable that he should arbitrate between them. He told them to measure the distance between the two lands, saying that the land the man was closer too was the land to which he belonged. The angels measured the distance and he was found to be closer to the land to which he was journeying, so the Angels of Mercy took charge of him." In another narration it says that the man was found closer to the land of the righteous by the span of a hand and was counted to be one of them. There is also another narration that says that Allah commanded the space on one side to expand and the space on the other to contract, and then said: 'Now carry out the measurement.' And, it was found that he was nearer to his goal by the span of a hand so he received forgiveness. It is also narrated that he came closer by crawling on his chest.

{Ref. 21

Bukhari and Muslim with a chain up to (Abu Sa'id) Sa'd son of Malik, son of Sanan al-Khudri (sp) that the Messenger of Allah (sa) said this.}

HONESTY IS THE BEST POLICY 22

"Ka'b son of Malik (s), gave a full account of the incident that prompted him to remain behind the Messenger of Allah (sa) when he proceeded to the campaign at Tabuk. Ka'b said: 'I (Ka'b) accompanied the Prophet (sa) upon every campaign except Tabuk. However, I did not accompany the Prophet (sa) to Badr, and at that time he did not blame anyone who did not accompany him. The Prophet (sa) and the Muslims had been observing a Koraysh caravan when Allah ordained an unexpected incident to occur between them and their enemies. However, I was present with the Messenger of Allah (sa) during the night of Aqabah when we pledged our oath of complete dedication to Islam, and I would not like to exchange Aqabah for Badr with all its

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fame. As for my failure to accompany the Prophet (sa) at the campaign of Tabuk I will tell you. At that time I was stronger and more affluent than at any other time. I had two riding camels - before that I had never owned two. It was the practice of the Prophet (as) that whenever he decided to embark upon a campaign not to disclose his real objective saying the opposite until the last moment. However, on this occasion, because it was the season of intense heat, the journey was to be long across the desert, and the enemy were great in strength, he warned the Muslims clearly and told them of his objective so that they were able to make adequate preparations. The number of those who prepared to make themselves ready to accompany the Messenger of Allah (sa) was great, but a register had not yet been established to list all of them. No man reluctant to go imagined that his absence would go unnoticed unless it was disclosed by Allah. It was a time when the fruit on the trees had ripened and their shade dense - this too worked upon my mind. The Messenger of Allah (sa) and the Muslims who were to accompany him occupied themselves with their preparations. I would go out in the morning intending to do the same along with them, only to return later without accomplishing anything, saying to myself: 'There is plenty of time. I can get ready whenever I wish.' Time passed and the Muslims completed their preparations. Then one day, the Messenger of Allah (sa) set out with them upon the march. I had done nothing to prepare myself. I remained in my indecisive state, without accomplishing anything, while the Muslims set off on their march. I thought I would set off by myself and overtake them - how I wish I had done so, but it was not to be. As I went about in the town it grieved me to observe that among those who remained at home, like me, were those who were either suspected of hypocrisy or excused on account of age or something similar. The Prophet (sa) made no mention of me until after he reached Tabuk. One day when he

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was sitting with the companions he inquired: 'What has happened to Ka'b, the son of Malik?' Someone from among the Bani Salimah said: 'Messenger of Allah (sa) he did not come because of his two cloaks and admiration of his finery!' Upon hearing this Mu'az, the son of Jabal (s) said: 'Evil is what you have said. O Messenger of Allah (sa) we know nothing about him except good.' The Prophet (sa) made no comment. It was at this time that the Prophet (sa) observed someone a distance away in the desert clad in white and exclaimed: 'May it be Abu Khaisamah (s)', and he proved to be correct - Abu Khaisamah had been taken for a beggar by the hypocrites when he gave a small quantity of dates in charity. When I learned that the Messenger of Allah (sa) was on his return from Tabuk I was filled with anxiety and began to generate false excuses in my mind to help save myself from his displeasure. I consulted members of my family whose judgment I trusted but when I heard that the Prophet's arrival was imminent, I realized that no false excuse would help me therefore I decided to tell the truth. He arrived the next morning. When he returned from a journey it was his custom to go straight to the mosque and offer two voluntary units of prayer (raka's), and then meet the people. He did the same on this occasion and those who had had not partaken in the campaign came forward and began, on oath, to give their excuses. They were over eighty people and the Prophet (sa) accepted their excuses and renewed their oaths. Then he prayed for forgiveness for them and committed to Allah whatever they had in their mind. When it came to my turn and I greeted him; he smiled, but displeasure was visible in his smile, and said: 'Come forward.' So, I stepped forward and sat down before him. He asked: 'What kept you back, had you not purchased your mount?' I replied: 'Messenger of Allah (sa), if I had been confronted by someone other than yourself; a man of the world, I could easily escape his displeasure with some excuse, because I am gifted with skill of plausibility.'

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However, I know that if I were to concoct a false story to you today, that might even convince you, without doubt Allah will soon arouse your displeasure against me over something else. But, if I tell you the truth and you are displeased with me, I can still hope for mercy from Allah, the Exalted. By Allah I have no excuse. I was never stronger nor more affluent than when I held myself back from accompanying you.' The Prophet (sa) said: 'This one has told the truth, now withdraw, until Allah decides your case.' Some men of the children of Salimah followed me out of the mosque and said: 'We have never known you to err before this, why did you not offer an excuse to the Prophet (sa) like the others who had held back from the campaign - your error would have found its forgiveness through the supplication of the Prophet (sa).' They persisted in reproaching me so harshly that I almost went back to the Prophet (sa), to withdraw my confession. Then, I asked them: "Has there ever been a case similar to mine?" They replied: "Murarah, the son of Rabi'a 'Amiri and Hilal, the son of Umayyah Waqifi (sp)." When they mentioned these two righteous men who had participated in the Battle of Badr, and possessed many good qualities, I was strengthened in my original resolve. The Prophet (sa) directed the Muslims not to speak to the three of us. People avoid us as if they were strangers, and it felt as if I was in an alien land. This state of affairs continued for fifty days. My two companions were so overcome by misery and shame that they retired from the world shutting themselves away in their homes. Being the youngest and more resilient of the three, I would go out and join my fellow Muslims for prayers and walk in the streets although no one would speak to me. I would wait before the Prophet (sa) when he sat in the mosque after prayer and greet him and wondered whether he had moved his lips to return my greeting. During the prayer, I would stand near him and noticed that he would glance in my direction when I was occupied with prayer

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and look away when I looked in his direction. Feeling anguish and deeply hurt by the harshness of Muslims towards me, one day I climbed over the garden wall belonging to my cousin Abu Katadah (s) of whom I was very fond. I greeted him, but he did not return my greeting. I said to him: 'Abu Katadah, I ask you in the Name of Allah, do you not know that I love Allah and His Messenger (sa) ?' But he remained silent. I repeated my earnest question, but he still did not reply. I asked a third time and he replied: 'Allah and His Messenger (sa) know best.' When I heard this, I could not restrain my tears and returned home. One day I was loitering in the market-place of Medina when I heard a peasant from Syria, who had brought grain to sell, ask: 'Would someone direct me to Ka'ab, the son of Malik?' The people pointed in my direction so he came to me and handed me a letter from the King of Ghassan. Being literate I read it. It read: 'We have heard that your master has treated you unjustly. Allah has not made you to be neither Humiliated nor maltreated. Come to us and we shall receive you graciously.' Having read it, I said to myself: 'This is another trial,' and threw it into the oven. After forty days of the fifty had elapsed without any indication in the Revelation concerning us, a messenger of the Prophet (sa) came to me and said: 'The Messenger of Allah (sa) directs you not to associate with your wife.' I inquired: 'Should I divorce her or what should I do?' He replied: 'No, just do not associate with her.' I understood that my two companions had been directed likewise, and I told my wife to go her parents and remain with them until Allah determined the matter. The wife of Hilal, the son of Umayyah went to the Prophet (sa) and said: 'O Messenger of Allah (sa), Hilal, the son of Umayyah is old and unable to look after himself, he does not have a servant. Would it displease you if I were to serve him?' 'No', he replied, 'but he should not associate with you.' Whereupon she told the Prophet (sa), 'Ever since this happened, he has

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no interest in me, and has wept continuously.' Some of my people suggested to me that I should also seek the permission of the Prophet (sa) so that my wife might also look after me as the wife of Hilal, the son of Umayyah had done, but I did not ask the Prophet (sa), for this because I did not know what he might say, and besides, I was young. Ten more days and nights passed like this. On the fifty-first morning, after the dawn prayer, I was sitting at home feeling melancholy and although the world is wide, as Allah, the Exalted had described it, it seemed to have become narrow and small for me. Suddenly, I heard someone shout at the top of his voice from the top of Mount Sala'ah: 'O Ka'ab son of Malik good news!' Immediately I fell down prostrate and realized that relief had come. Apparently, the Prophet (sa) had informed the companions at the time of the dawn prayer, that Allah, the Exalted had graciously accepted our repentance, and upon hearing this several people had set off to convey the good news to us. Some went to my two companions and another hastened on his horse in the direction of my home. One from the tribe of Aslam raced up the mountain and his voice reached me before the arrival of the horseman. When the one whose voice I had heard arrived to congratulate me, I took off my garments and gave them to him - I had no other set of garments to wear so I borrowed some to put on and set off to greet the Prophet (sa). On my way to the Messenger of Allah (sa) I encountered groups and crowds of people who congratulated me, saying: 'Blessed is the acceptance by Allah of your repentance.' When I entered the mosque I found the Prophet (sa) seated surrounded by people. Amongst them was Talha, the son of Ubaidullah (s) who got up and rushed towards me, shook my hand and congratulated me. He was the only Emigrant who got up, and I have never forgotten his gesture. When I greeted the Prophet (sa) his face shone with joy and he said: 'Be happy with this, the best of all the days since your mother gave

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birth to you!' I asked: 'O Messenger of Allah (sa) is this from you or from Allah?' He answered: 'It is indeed from Allah.' When he was happy, it was usual for the happiness in his face to glow as if it were a part of the moon - when this happened we knew that he was pleased. To complete my repentance, I offered to give the Messenger of Allah (sa) all my possessions as charity in the cause of Allah and His Messenger.(sa) He told me: 'Retain part of it - that is better for you.' So I said: 'I shall retain the portion which is in Khaibar.' Then I said: 'O Messenger of Allah (sa), Allah, the Exalted, has delivered me only because I adhered to the truth, and as part of my repentance I shall speak nothing but the truth for the rest of my life.' Ever since I declared this before the Prophet (sa) Allah, the Exalted, has not tried anyone so well in the matter of telling the truth as He has tried me. To this day, since my declaration, I have never had an inclination to tell a lie, and I hope that Allah will continue to safeguard me against it during the rest of my days. Allah, the Exalted, revealed: 'In the hour of adversity, Allah turned (in mercy) to the Prophet, the Emigrant (of Mecca) and the Supporters (of Medina), who followed him when some of their hearts were about to serve away. He turned to them. indeed, He is Gentle, the Most Merciful. And to the three who had been left behind (at the battle of Tabuk), until the earth became narrow with all its vastness, and their souls became narrow for them, they knew there was no shelter from Allah except in Him. Then He turned to them (in mercy) so that they might also turn (in repentance). Allah is the Turner, the Most Merciful. Believers, fear Allah and stand with the truthful.' 9:117-119 Koran

Ka'ab continued: 'After Allah had guided me to Islam, my greatest blessing was when I told the truth to the Holy Prophet (sa) lying to him as others lied would only have

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caused my ruination. In His Revelation Allah condemns those who indulge in lying: 'When you return, they will apologize to you. Say: "Make no excuses; we will not believe you. Allah has already told us of your news. Surely, Allah and His Messenger will see your work;; then you will be returned to the Knower of the unseen and the visible, and He will inform you of what you were doing.' When you return to them, they will swear to you by Allah that you might turn aside from them. Let them alone, they are unclean. Gehenna (Hell) shall be their refuge, a recompense for their earnings...' Koran 9:94-95

Ka'b said: The matter of the three of us had been left in the balance; separated from the matter of those who had made excuses on oath before the Prophet (sa) and which he accepted by renewing their covenant and for whom he supplicated for forgiveness. The Prophet (sa) kept our matter pending until Allah determined it with: 'And to the three who had been left behind, until the earth became narrow with all its vastness, and their souls became narrow for them, they knew there was no shelter from Allah except in Him. Then He turned to them (in mercy) so that they might also turn (in repentance). Allah is the Relenter, the Most Merciful. Koran 9:118

It does not mean that we lagged behind from jihad, but it means that Allah deferred our cases until after the cases of those who had pleaded on oath before the Prophet (sa) and he had accepted their excuses." Another narration adds: "The Prophet (sa) set out for Tabuk on a Thursday. His preference was to set out on a journey on a Thursday. It was his practice to return from a journey during daylight, before noon. Upon his arrival he would go immediately to the mosque and offer two voluntary units of prayer (raka's), then he would sit down and receive people."

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{Ref. 22

Bukhari and Muslim with a chain up to Abdullah son of Ka'b, the son of Malik - who was also K'ab's guide when he became blind (sp) - said: I heard}

THE UNDETERED PENITENT 23

There was a woman from the tribe of Juhainah who committed adultery and became pregnant. She came to the Prophet (sa), and told him of her sin and requested him to punish her in accordance with the Koranic law. The Prophet (sa) sent for her guardian and said to him: "Treat her kindly, and after she has delivered the child, bring her back." This he did, and the Prophet (sa) in accordance with the Koranic law, asked for the punishment to be carried out. Her clothes were tied securely around her and she was stoned to death. After, the Prophet (sa) had led the funeral prayer over her. Umar Farooq (s) remarked: 'O Messenger of Allah (sa) she was guilty of adultery yet you are led her funeral prayer.' 'Yes,' he answered, 'she repented in such away that if her repentance were to be spread over seventy people of Medina it would have sufficed them all. There cannot be a better or higher degree of repentance than this; she chose to speak the truth at the cost of her life for the sake of winning the pleasure of Allah.'

{Ref. 23

Muslim with a chain up to Imran, the son of Husain Khua'ai (s) who related this.}

POINTLESSNESS OF GREED 24

"If the son of Adam had a valley full of gold, he would wish he had two. Yet nothing will fill his mouth except the dust (of his grave). Allah, the Merciful accepts repentance from everyone who turns to Him in repentance."

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{Ref. 24

Bukhari and Muslim with a chain up to Ibn Abbas and Anas, the son of Malik (sp) who related that the Messenger of Allah (sa) said this.}

MARTYRDOM 25

"There are two types of people with whom Allah is greatly pleased, and they are the victim and the killer who enter Paradise. The first example is the one who was killed fighting the other in the cause of Allah and is in Paradise. The second is the one whom Allah turns to in His Mercy so that he embraces Islam and then is martyred like the first."

{Ref. 25

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

3 Patience

CHAPTER 3 PATIENCE

Allah, the Exalted, says: "Believers, be patient, and race in patience, be steadfast, fear Allah, in order that you will be victorious." 3:200 Koran

"We shall test you with something of fear and hunger, and decrease of goods, life and fruits. Give glad tidings to the patient." 2:155 Koran

"Say: 'My worshipers who believe, fear your Lord. For those who do good in this world there is good - and the earth of Allah is wide - surely, those who are patient will be

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recompensed in full without count.'" 39:10 Koran

"Surely, he who bears patiently and forgives, indeed, that is true constancy." 42:43 Koran

"Believers, seek assistance in patience and prayer, Allah is with those who are patient." 2:153 Koran

"Without doubt We shall surely test you until We know those who struggle and are patient among you and make clear your news." 47:31 Koran

There are many verses in the Holy Koran that praise the virtue of patience and encourage believers to nurture it.

GOOD DEEDS 26

"Cleanliness is equal to half the faith. Saying: 'All praise is due to Allah' fills the scales with good deeds. When 'Exalted is Allah' is said, it suffices to fill the void between the heavens and the earth. Prayer is light, charity is proof of faith. Patience is also light and the Koran either intercedes for you or is against you. Each morning, everyone starts bartering - one's soul is at stake - it is either ransomed or ruined."

{Ref. 26

Muslim with a chain up to Abu Malik Asha'ri (s) who related that the Prophet (sa) said this.}

THE GENEROSITY OF ALLAH 27

"There were some people from the tribe of Ansar who asked the Prophet (sa) to give them something, so he gave to them. They asked again and he kept giving until he had nothing else to give. Then he said to them: 'Whenever I have something, I do

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not withhold it from you. Remember, whosoever desires chastity, Allah makes him chaste. Whosoever desires contentment, Allah makes him content. And, whosoever desires patience, Allah gives him patience. No one has been given better favors than patience and submission.' "

{Ref. 27

Muslim with a chain up to Abu Sa'id Khudri (s) who related this.}

GRATITUDE AND PATIENCE 28

"The circumstances of a believer are indeed wondrous. In everything goodness is written for him and this circumstance is his exclusively. When he experiences something pleasant, he is grateful to Allah, and that is good for him. If he experiences adversity he becomes patient, and that is good for him. "

{Ref. 28

Muslim with a chain up to Suhaib son of Sinan (s) who related that the Prophet (sa) said this.}

ILLNESS AND DEATH 29

"When the illness of the Prophet (sa) became so serious that his suffering caused him to fall unconscious, Fatima (f) exclaimed: 'Oh, the suffering of my dear father.' He said to her: 'After today, there is no more suffering for your father.' And when he passed away she said: 'O my father, he has answered the call of his Lord. O my father, the Gardens of Paradise have become your home. O, my father, to Gabriel we condole.' When he was buried she said: 'How can you reconcile with yourselves pouring dust over the Messenger of Allah (sa)?' "

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{Ref. 29

Bukhari with a chain up to Anas (s) who related this.}

MERCY TO ONE ANOTHER 30

"One of the daughters (f) of the Prophet (sa), sent a message asking him to come to her because her son was on the verge of death. He sent the greetings to her with a message saying: 'Everything that Allah has given belongs to Him, and whatsoever He takes back belongs to Him. There is nothing that does not have a term fixed by Him. Therefore, be patient and hope for His Favor and Mercy.' She repeated her request imploring him in the Name of Allah to come, so he set out accompanied by Sa'd son of Ubadah, Mu'az son of Jabal, Ubayy son of Ka'ab, Zaid son of Thabit (sp) and others to see her. Upon his arrival the child was presented to him, and he took the child and placed it on his lap. When he saw the distressed state of the child his eyes shed tears. Sa'd asked: 'O Messenger of Allah (sa) what is this?' He replied: 'This is compassion which Allah has placed in the hearts of His worshipers, and Allah has compassion on those of His worshipers who are compassionate.' In another narration it reads: "... in the hearts of those of His worshipers whom He wills."

{Ref. 30

Bukhari and Muslim with a chain up to Usamah son of Zaid (sp), loved by the Prophet (sa) and the son of one loved by him, who related this.}

COURAGE OF CONVICTION 31

"Among the people of long ago, there was a king who had a magician. He was getting old and said to the king: 'I am old, bring me a young man to whom I can teach my magic.' So, the king sent him a young man to teach. On the young man's way to

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the magician he met a monk. The young man sat and listened to him and was so happy with what he heard that he would stay a while with him which made him late for his lesson, so the magician beat him. The young man complained to the monk who told him: 'When you are afraid of the magician, tell him: 'My people detained me, and when you are afraid of your people tell them the monk detained you.' This state of affairs continued until one day the young man came across a huge beast blocking the road. It blocked the road in a manner that no one could pass. The young man thought to himself: 'Now I can find out who is the superior, the magician or the monk.' So he picked up a stone and said: 'Lord, if the way of the monk is more pleasing to You than the way of the magician, cause the beast to die so that the people can pass.' Then he threw the stone at the beast and killed it and the people passed by. The young man told the monk what had happened and he said: 'Son, you have surpassed me, and I think that you have reached the stage where you might be harmed. Should this happen, do not disclose my whereabouts.' The young man began to cure people (by the permission of Allah) of blindness and leprosy and all manner of diseases. News of the miracles reached a blind courtier of the king, so he went to the young man with many gifts saying: 'All this will be yours if you can heal me.' The young man replied: 'I cannot help anyone. It is Allah who heals. If you testify your belief in Allah, I will pray for you and He will heal you.' So the blind man believed in Allah and Allah cured him of his blindness. After his sight had been restored, he went to the king and sat with him as was his practice. The king asked: 'Who has restored your sight?' The man answered: 'My Lord.' The king asked: 'Have you a Lord other than me?' To this he replied: 'Allah is your Lord and my Lord.' Upon hearing this the king ordered the man to be seized and tortured until he disclosed the name of the young man. The young man was brought before the king and the king said to

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him: 'Son, have you become so skilled in magic that you can heal the blind, lepers and other diseases?' The young man replied: 'I do not heal anyone, it is Allah who heals.' Then he too was seized and tortured until he revealed the whereabouts of the monk who was likewise summoned and ordered to recant his faith. He refused. The king sent for a saw which was placed upon the monk's head, and he was sawn in half. Then, the king's courtier was sent for and he also was ordered to recant his faith. He refused, so he was also sawn in half. After this, the young man was brought forward and told to recant, but like the others he refused, so the king handed him over to his men and told them: 'Take him to such and such a mountain, if he still refuses to recant his faith, throw him from the top!' The king's men took him to the mountain and climbed to the top of it. There, the young man supplicated saying: 'Lord, deliver me from them in whatever way You will.' So the mountain shook and the men fell off. The young man returned to the king who asked: 'What has happened to your companions?' He answered: 'Allah has saved me from them.' So, he was handed over to another group of men who were told to take him in out in a big ship to the middle of the sea and if he still persisted in his refusal to abandon his faith to throw him into the sea. The king's men took him and he supplicated once again saying: 'Allah, save me from these people in whatever manner You will.' Then the boat sank and they were drowned, except the young man who returned to the king. The king asked: 'What has happened to your companions?' He replied: 'Allah has saved me from them' and added, 'you will be unable to kill me unless you do as I tell you.' The king asked: 'How is that?' The young man answered: 'Gather the people together in an open area and hang me from the trunk of a palm-tree. Then, take an arrow from my quiver, place it in the middle of a bow and say: 'In the Name of Allah, the Lord of this young man,' and shoot it at me, if you do this, you

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will kill me.' The king did just that. The people were assembled in an open area and the young man was hanged from the trunk of a palm-tree. The king took an arrow from his quiver, placed it in the middle of the bow and said: 'In the Name of Allah, the Lord of this young man,' and fired it. The arrow struck the young man in the middle of his forehead, who raised his hand to his forehead and died. Upon seeing this the people declared: 'We believe in the Lord of this young man,' and the king was told: 'Look, that which you feared has happened, the people have believed!' The king ordered trenches to be dug either side of the road. After they had been dug a fire was lit in them and it was proclaimed that anyone who refused to abandon their faith would be thrown into the trenches, or, would be ordered to jump in. And so it continued, until it was the turn of a lady accompanied by her son, She hesitated to be thrown into the fire, but her son encouraged her saying: 'Mother, be patient, you are on the Right Path.' "

{Ref. 31

Muslim with a chain up to Suhaib (s) who related that the Prophet (sa) said this.}

THE WOMAN AT THE GRAVESIDE 32

"The Prophet (sa) passed by a woman who was crying at a grave-side. He said to her: 'Fear Allah and be steadfast.' She, not realizing who he was replied: 'Leave me alone; you have not suffered as I have.' Later someone told her that the one who spoke was the Prophet (sa). The woman went to the house of the Prophet (sa) there she found a doorman and went inside and said to him: 'I did not recognize you.' He said: 'Patience is at the time of the first shock of grief.' She had been crying at the grave-side of her son."

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{Ref. 32

Bukhari and Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this.}

THE REWARD OF PATIENCE UPON BEREAVEMENT 33

"Allah, the Exalted says: 'I have no better reward than Paradise for My believing worshiper who is patient when I take away his loved one who is among the most cherished by him in the world.'"

{Ref. 33

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

THE MERCY FOR ILLNESS 34

"Lady Ayesha (f) asked the Prophet (sa) what the plague was. He replied: 'It is a punishment that Allah sends upon whom He wills; but for Muslims He has made it as a mercy. If a worshiper of Allah is afflicted by the plague and remains patiently in his town hoping to be recompensed by Allah, with the realization that only that which is determined by Allah will happen to him, will indeed receive a recompense equal to that of a martyr.'"

{Ref. 34

Bukhari with a chain up to the Mother of Believers, Lady Ayesha (f) who related this.}

BLINDNESS 35

"Allah, the Mighty, the Glorified says: 'When I afflict the two beloved faculties (eyes) of a worshiper of Mine, and he remains patient with this affliction, in their place I will give him Paradise.'"

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{Ref. 35

Bukhari with a chain up to Anas (s) who related}

PATIENCE DURING ILLNESS 36

"'Shall I show you a woman who will be among the dwellers of Paradise?' Asked Abbas (s). 'Certainly.' Ibn Abbas then pointed to a dark skinned lady and said: 'That lady came to the Prophet (sa) and said: 'Messenger of Allah (sa) I suffer from epilepsy, when I have a fit my body is exposed. Please pray to Allah for me.' He replied: 'If you choose to be patient with this affliction, you will win Paradise, but if you wish, I will pray to Allah to recover you.' The woman replied: 'I shall be patient, but please pray that my body will not be exposed.' And accordingly he prayed for her."

{Ref. 36

Bukhari and Muslim with a chain up to Ata son of Abi Rabah (s) who related that son of Abbas (s) told him this.}

FORGIVENESS 37

"A Prophet (p) had been beaten and injured so severely by his people that he had to wipe away the blood from his face. As he did this he supplicated saying: 'Allah, forgive my people, because they do not understand.'"

{Ref. 37

Bukhari and Muslim with a chain up to Abdullah son of Mas'ud (s) who related that he remembered it, exactly as if he was looking at the Prophet (sa)}

THE REMOVAL OF SINS 38

"Whatever trouble, illness, anxiety, grief, hurt or sorrow that afflicts a Muslim, even the prick of a thorn, Allah removes in its place some of his sins."

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{Ref. 38

Bukhari and Muslim with a chain up to Abu Sa'id and Abu Hurairah (sp) related that the Prophet (sa) said this.}

PATIENCE IN SUFFERING REMOVES SINS 39

"I (Abdullah son of Mas'ud (s)) said: 'O Messenger of Allah (sa) you have a very high fever.' He replied: 'Indeed, my fever is as high as that of two of you.' I said: 'That is because you will receive twice the reward.' He said: 'That is so. A Muslim does not suffer from anything, even from a (little) thorn prick or greater, unless Allah removes (from him) in its stead some of his sins, and his sins fall as leaves fall from a tree.'"

{Ref. 39

Abdullah son of Mas'ud (s) related that he visited the Prophet (sa) when he had fever and that he said this.}

THOSE WHOM ALLAH RAISES IN RANK 40

"When Allah wants good for a person He tries him."

{Ref. 40

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

DEATH WISH 41

"None of you should wish for death because of a misfortune that comes to him. When anyone is badly afflicted, he should say: 'Allah let me live as long as my life is better for me, and cause me to die when death is better for me.'"

{Ref. 41

Bukhari and Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this.}

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THE RESILIENCE OF BELIEVERS 42

"We went to the Prophet (sa) and found him reclining in the shade of the Ka'ba on a pillow he had made from his sheet. We complained to the Prophet (sa) about the increased persecution the unbelievers of Mecca were inflicting upon us. We asked him: 'Could you supplicate for victory for us, will you pray for us?' He told them: 'In a time before you there was a man who had been captured and kept in a pit that had been dug for him. Later a saw was placed upon his head and he was sawn in half, his flesh torn away from his bones with iron combs, there was nothing that could pry him away from his faith!' Allah will surely bring this matter to an end when a rider will be able to leave from San'a for Hadramet fearing nothing except Allah and the danger of a wolf concerning his sheep. You appear to be in too much of a hurry.'"

{Ref. 42

Bukhari with a chain up to Khubaib son of Arat (s) said this.}

PATIENCE WHEN ONE IS PROVOKED 43

"On the day of Hunain, the Prophet (sa) favored some people (new converts) when the spoils of war were divided. He gave Aqra' son of Habis and Uyainah son of Hisan each a hundred camels and also favored some high ranking Arabs. Someone commented: 'This is not a just distribution motivated to win the pleasure of Allah.' So I decided to inform the Prophet (sa) of this and went to tell him. His face became deep red and he asked: 'Who then is just if Allah and His Messenger (sa) are not?' Then he added: 'May Allah have mercy on Moses, he was caused more distress than this and was patient.' Upon hearing this I said to myself that I would never again communicate anything of this kind to him."

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{Ref. 43

Muslim with a chain up to Abdullah son of Mas'ud (s) who related this.}

EASEMENT OF PUNISHMENT 44

"When Allah wants good for His worshiper He hastens his punishment in this world, and if He wants evil for him He withholds (his punishment) until He fulfills it on the Day of Resurrection." "He also said: 'The greatness of the recompense is relevant to the greatness of the trial, and when Allah, the Exalted, loves a person, He tries him. For whosoever accepts his punishment with forbearance is His Pleasure, as for he who is displeased with it, there is His Anger."

{Ref. 44

Tirmidhi with a chain up to Anas (s) who related that the Prophet (sa) said this.}

PATIENCE IS REWARDED BY ALLAH 45

"Abu Talha (s) had a son who was ill. He went out and during his absence his son died. When he returned he inquired: 'How is my son?' Umm Sulaim (s), the mother of the boy, answered: 'He is more settled than he was,' and gave him his evening meal and he ate; afterwards he slept with her. Then she told him: '(We must) bury the boy.' The next morning Abu Talha went to the Messenger (sa) and told him what had happened. He asked: 'Were you and your wife together last night?' Abu Talha replied that they had been. So he supplicated saying: 'O Allah, bless them both.' Later on she gave birth to a son. Abu Talha said to me (Umm Sulaim): 'I will carry him until I reach the Prophet (sa) ' and he took some dates with him. The Prophet (sa) asked: 'Have you brought anything with you?' Abu Talha replied: 'Yes, some dates.' The Prophet (sa) took a date, chewed it and put it in the mouth of the baby and

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blessed it, and named the baby Abdullah (worshiper of Allah). A man of the Ansar told him that he saw nine of Abdullah's sons and that every one of them had read the Koran." In another narration: "When the son of Abu Talha and Umm Sulaim died, Umm Sulaim told the other family members: 'Do not tell Abu Talha about the boy, I will tell him myself.' When he returned she gave him his evening meal and he ate. Then she prepared herself nicely as she used to and they slept together. Afterwards she said to him: 'Abu Talha, tell me, if someone lends something to another and afterwards asks for it back, would the borrower be right to withhold what was borrowed?' He answered: 'No.' Then she said: 'Then hope for your reward from Allah for that which has overtaken your son.' Abu Talha was upset and said: 'You kept me ignorant about my son's condition until after we had been together.' So he left her and went to the Prophet (sa) and told him what had happened. He said: 'May Allah bless your night' and she conceived. Months later, the Prophet (sa) was on a journey and they were with him. It was his custom to delay entering Medina by night when returning from a journey. Just as they were approaching Medina her contractions started. So Abu Talha stayed behind with her and the Prophet (sa) continued. Abu Talha supplicated saying: 'You know Lord, that I am eager to go with the Prophet (sa) when he goes out, and to be with him on his return, now I am detained here as You see.' Then Umm Sulaim told him: 'Abu Talha, I no longer feel the pain. Let us continue.' So they continued and she gave birth to a boy upon their arrival in Medina. My mother (Umm Sulaim) said to me: 'Anas, no one should suckle the baby until after we have taken him to the Prophet (sa) tomorrow.' Next morning I carried the baby to the Prophet (sa)."

{Ref. 45

Bukhari with a chain up with a chain up to Ibn Uyainah and

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Muslim with a chain up to Anas (sp) who related this.}

SELF CONTROL 46

"The person who is strong is not the one who knocks others out fighting; the one who is strong is the person who controls himself when he is angry."

{Ref. 46

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

CURE FOR ANGER 47

"Sulaiman was sitting with the Prophet (sa) when two men began to quarrel. One of them became red in the face and the veins of his neck stood out. The Prophet (sa) said: 'If he repeats a phrase I know, he would be rid of the condition in which he finds himself. The phrase is: 'I seek refuge with Allah from satan, the one who is stoned.' So they told him: 'The Prophet (sa) says: 'Seek refuge with Allah from satan, the stoned one.'"

{Ref. 47

Bukhari and Muslim with a chain up to Sulaiman son of Surad (s) who related this.}

CONTROL OF ONE'S ANGER 48

"The one who, in spite of having the capacity to avenge (a wrong) controls his anger, will be singled out and called by Allah, the Holy, the Exalted, above the multitude on the Day of Judgement and is given his choice of black-eyed houris, (the virgins of Paradise)."

{Ref. 48

Abu Daud and Tirmidhi with a chain up to Mu'az son of Anas (s)

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who related that the Prophet (sa) said this.}

AVOIDANCE OF ANGER 49

"Someone asked the Prophet (sa) for advice. So he advised: 'Do not give way to anger.' The man repeated his request several times, and each time the Prophet (sa) said the same: 'Do not give way to anger.'

{Ref. 49

Bukhari with a chain up to Abu Hurairah (s) who related this.}

LIFE IS A TRIAL 50

"A believing male or female is continually tried by one's self, children and property until he or she meets Allah, the Exalted, in a state in which all his or her sins have been wiped out."

{Ref. 50

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

HOW TO DEAL WITH THE IGNORANT 51

"Uyainah, Hisn's son went to Medina and stayed with his nephew Hurr, the son of Kais. Kais was a close friend of Umar and also one of his councilors. Uyainah said to Hurr: 'My nephew, you are close to the Commander of the Faithful, will you ask permission for me to see him?' So Hurr asked and Umar agreed. When Uyainah met Umar, he said to him: 'Son of Khattab, you neither give us much nor do you deal fairly with us.' Umar was outraged and would have punished him when Hurr said: 'Commander of the Faithful, Allah said to His Prophet (sa) 'Accept the easing, order with fine jurisprudence, and avoid the ignorant.' (7:199 Koran).

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This is one of the ignorant. As soon as Hurr had recited this (verse) Umar became calm and remained in his seat. He always adhered strictly to the Book of Allah."

{Ref. 51

Bukhari with a chain up to Ibn Abbas (s) who related this.}

HOW TO DEAL WITH INJUSTICE 52

"After me there will be discrimination and you will observe things of which you will disapprove." A companion asked: 'Messenger of Allah (sa), what is your directive in such circumstances?' He said: 'Do what is right and supplicate to Allah for yours.'"

{Ref. 52

Bukhari and Muslim with a chain up to Ibn Mas'ud (s) who related that the Prophet (sa) said this.}

REWARD FOR PATIENCE 53

"A person from the tribe of Ansar said to the Prophet (sa) 'Won't you appoint me to public office as you did for so and so?' He replied: 'After me you will be discriminated against, but be patient and you will meet me by the Pool (The Pool of Al Kawthar in Paradise.)'"

{Ref. 53

Bukhari and Muslim with a chain up to Usyad son of Huzair (s) who related this.}

SUPPLICATION FOR VICTORY 54

"The Holy Prophet (sa) was on a campaign; while waiting for the sun to set he stood up and addressed his companions saying: 'Do not wish to fight, instead keep supplicating to Allah for security. But when you are confronted by the enemy,

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stand firm and remember that Paradise is under the shadow of the sword.' Then he supplicated saying: 'Allah, Revealer of the Book, Driver of the clouds, Vanquisher of hosts, vanquish them and help us to overcome.' "

{Ref. 54

Bukhari and Muslim with a chain up to Abdullah son of Abi Aufa (s) who related this.}

4

Truthfulness

CHAPTER 4 VIRTUE OF TRUTHFULNESS

"Believers, fear of Allah and stand with the truthful." 9:119
Koran

"For men and women who have surrendered - believing men and women; obedient men and women; truthful men and women, patient men and women, humble men and women, men and women who give charity, men and women who fast, men and women who guard their privates, men and women who remember Allah in abundance, for them Allah has prepared forgiveness and a mighty wage." 33:35
Koran

15. "Yet obedience and honorable words would be better for them ..." 47:21

Koran

TRUTH AND FALSEHOOD 55

"Truth guides to virtue and virtue guides to Paradise. A person who continuously tells the truth is called truthful in

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the Sight of Allah. Lying leads to vice and vice leads to the Fire; when someone lies continuously in the Sight of Allah that person is called a liar."

{Ref. 55

Bukhari and Muslim with a chain up to Abdullah son of Mas'ud (s) who related the Messenger of Allah (sa) said this.}

REALITY OF TRUTH 56

"Avoid that which is doubtful and adhere to that which is free from doubt. Truth comforts whereas falsehood disturbs."

{Ref. 56

Tirmidhi with a chain up to Hasan son of Ali (fp) who related that he heard the Prophet (sa) say this.}

THE WAY OF LIFE 57

(Heraclius asked) "'What does he teach you?' Abu Sufyan (s) replied: 'He teaches us to worship Allah alone and not to associate anything with Him. To abandon what our ancestors said and he commands us to establish the prayer, to tell the truth, to be chaste and to strengthen the ties of kinship.'"

{Ref. 57

Bukhari and Muslim - in the extraction of the Prophet's (sa) message to Heraclius, conveyed by Abu Sufyan (s), Heraclius asked Abu Sufyan this.}

SUPPLICATION FOR MARTYRDOM 58

"The one who sincerely supplicates to Allah for martyrdom is raised by Him to the rank of a martyr even if that person dies in his bed."

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{Ref. 58

Muslim with a chain up to Sahl son of Hunaif (s) who related:
The Messenger of Allah (sa) said this.}

SPOILS OF WAR 59

"When one of the Prophets (p) was preparing for battle, he told his people before setting off that none of the following were to accompany him: Anyone who had made a contract to marry and intended bringing her home but had not yet do so. Any person who had built the walls of a house but had not yet put a roof on it. Anyone who had purchased pregnant ewes or she-camels and was waiting for them to give birth. Then he set off. He reached the town a little before the afternoon prayer and said to the sun: 'You are commissioned and I am also commissioned.' Then he supplicated: 'Lord, delay it's setting for us.' And the sun was prevented from setting until Allah had given him the victory. After the battle when the spoils had been gathered for burning as an offering, the fire refused to consume them. So he announced: 'Someone amongst you has stolen a part of the spoils, therefore let one man from each tribe give me his allegiance.' When a certain man's hand stuck to the Prophet, the Prophet (p) said: 'Someone from your tribe is guilty of theft; let each man in your tribe give me their allegiance.' As they were giving their allegiance, the hands of two or three men stuck to the Prophet's hand and he informed them that one of the three was guilty of theft. Thereupon a heap of gold, as large as the head of a cow was brought forward and placed with the other spoils of war and the fire consumed everything. Prophet Muhammad (sa) added: 'Before us, the spoils of war were unlawful, but Allah has made them lawful to us because of our weakness and lack of means."

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{Ref. 59

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

AGREEMENT OF SALE AND ITS BLESSINGS 60

"A sales agreement is revocable up until the buyer and seller part company. If they tell the truth and disclose everything relevant to the transaction, it becomes full of blessings for both of them; but if they speak falsely and conceal that which should be disclosed, the blessing of the transaction is wiped out."

{Ref. 60

Bukhari and Muslim with a chain up to Hakim son of Hizam (s) who related that the Prophet (sa) said this.}

5

Contemplation

CHAPTER 5 CONTEMPLATION OR MEDITATION

Allah, the Exalted, says: "Who sees you when you stand, and when you turn among those who prostrate themselves. 26:218-219
Koran

...He is with you wherever you are .. 57:4 Koran

Nothing on earth or in heaven is hidden from Allah. 3:5 Koran

Indeed, your Lord is ever Watchful. 89:14 Koran

He (Allah) knows the furtive looks of the eyes and what the

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chests conceal. 40:19 Koran

BASICS OF ISLAM 61

"We were sitting with the Holy Prophet (sa) one day, when a unknown inquirer appeared to us. His clothes were brilliantly white, his hair jet black but there was no sign of traveling upon him. He sat down in front of the Prophet (sa) and their knees touched. Placing his hands on his thighs he said: 'Prophet Muhammad (sa) tell me about Islam.' The Prophet (as) replied: 'Islam is that you bear witness that there is no god except Allah, and that Muhammad is His Messenger, and that you establish the prayer, pay the obligatory charity, fast the month of Ramadan and make the Pilgrimage to the House (the Ka'bah in Mecca) if you can afford it.' Then to our surprise the man confirmed the correctness of the answer saying: 'That is correct'. Then the inquirer said: 'Tell me about faith.' To this the Prophet (sa) replied: 'It is that you believe in Allah, His Angels, His Books, His Messengers, the Last Day, and that you believe in predestination (that which Allah has decreed).' Again the inquirer said: 'That is correct, now tell me about Perfection.' The Prophet (sa) replied: 'It is that you worship Allah as if you are seeing Him, and if you do not see Him, know that He is watching you.' The inquirer asked again: 'Tell me about the Hour of Judgement.' The Prophet (sa) replied: 'He who is being asked knows no more about it than the one who asks.' So the inquirer asked: 'Tell me about some of the signs of its approach.' To this the Prophet (sa) replied: 'The female slave will give birth to her master, and the bare-footed, naked, penniless goat-herders will live arrogantly in high mansions.' Then the man departed, and I remained for a while. The Prophet (sa) asked me: 'Umar (s), do you know who the inquirer was?' I replied: 'Allah and His Messenger (sa) know best.' So he told me: 'It was Gabriel who came to teach you your Religion.'"

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{Ref. 61

Muslim with a chain up to Umar son of Khattab (s) who related this.}

MAKE AMENDS FOR YOUR BAD DEEDS 62

"Fear Allah no matter where you are. Do a good deed after an evil one and your good deed will wipe out the evil one; behave well with people."

{Ref. 62

Tirmidhi with a chain up to Abu Dharr and Mu'az son of Jabal (sp) related that the Prophet (sa) said this.}

NO ONE CAN GO AGAINST THE WILL OF ALLAH 63

'Son, I would to teach you something. Protect the obligations of Allah, He will protect you. When you fulfill your obligations you will find Him with you. When you need anything, ask Allah alone for it; and when you want help, ask Allah alone for help. Indeed, if all mankind were to join together for your benefit they would be unable to do so unless Allah had written it for you. And indeed, if all mankind were to join together against you in order to harm you they would be unable to do so unless Allah had written it for you. The pens have been set aside and the writing in the Book are dry. Guard the commandments of Allah, you will find Him before you. Remember Him in prosperity, He will remember you in adversity. Know that which has led you into error will not lead you to guidance, and that which has guided you to good will not lead you astray. Remember that help comes with patience and that there is prosperity after adversity and hardship is followed by ease".

{Ref. 63

Tirmidhi with a chain up to ibn Abbas (s) who related: I was

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riding behind the Prophet (sa) one day when he said}

64

"You indulge in deeds which you consider to be less than the weight of a hair. In the time of the Prophet (sa) we considered them to be disastrous."

{Ref. 64

Bukhari with a chain up to Anas (s) who said:}

FORBIDDEN INDULGENCE 65

"Allah is Jealous, and His jealousy is roused by a person indulging in that which He has forbidden."

{Ref. 65

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

OUR WEALTH IS LOANED TO US 66

"Allah desired to test three people from the Children of Israel. One was a leper, another bald-headed and the other blind. So Allah sent to them an angel. First, the angel went to the leper and asked him: 'What would you like best?' He replied: 'A good complexion with clear skin and the removal of my affliction because people dislike me on account of this.' The angel passed his hands over him and his affliction left him and his skin was good. Then the angel asked: 'What would you like most to possess?' The man replied: 'Camels' and was given a camel ten months pregnant and the angel said: 'May Allah bless it for you.' Then the angel went to the bald-head man and asked: 'What would you like best?' He replied: 'A fine head of hair, and the removal of my affliction because people dislike me on account of this.' The angel passed his hands over him and his affliction was removed and he had a fine head

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of hair. Then the angel asked: 'What would you like most to possess?' The man replied: 'Cows'. So he was given a pregnant cow and the angel said: 'May Allah bless it for you.' Next the angel went to the blind man and asked: 'What would you like best?' He replied: 'That Allah restores my sight so that I may see people.' The angel passed his hands over his eyes and Allah restored his sight. Then the angel asked: 'What would you like most to possess?' The man replied: 'Goats' and so he was given a pregnant nanny goat and the angel said: 'May Allah bless it for you.' The animals multiplied greatly, so that one had a valley full of camels. Another a valley full of cattle and the other a valley full of goats. Later, the angel returned disguised as a leper to the man who had once been a leper and said: 'I am a poor man in need and have nothing to help me to continue my journey (pilgrimage) except Allah. I ask you in the Name of Allah who has given you a good complexion, clear skin and great wealth to give me a camel that might help me to reach my destination.' The man replied: 'I have many obligations.' The angel said: 'It seems that I recognize you. Aren't you the leper once disliked by people whom Allah enriched?' The man replied: 'I inherited my wealth from my forefathers.' To this the angel said: 'If you are lying, may Allah restore you to the condition in which you were.' Then the angel returned disguised as a bald-headed man to the man who had been bald-headed and asked for help and he gave the same reply as the first. The angel turned to him and said: 'If you are lying, may Allah restore you to the condition in which you were'. Next the angel returned to the man who had been blind disguised as a blind man and said to him: 'I am a poor man and have nothing to help me to reach my destination (pilgrimage) except the help of Allah. I ask you in the Name of He who restored to you your sight to give me a goat so that I may reach my destination.' The man replied: 'Indeed, I was blind and Allah restored my sight to me. Take

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what you will and leave what you will, I will not restrict you - take whatever you wish in the Name of Allah, the Mighty, the Glorified.' Upon this the angel said: 'Keep all you have. All three of you were being tried. Indeed, Allah is pleased with you but He is angry with your companions.'"

{Ref. 66

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that he heard the Prophet (sa) say this.}

WORKING FOR THE EVERLASTING LIFE 67

"A wise person is one who guards and restrains himself from that which is harmful and strives for that which will benefit him after death. The foolish one is he who gives into his cravings and seeks from Allah the fulfillment of his futile desires."

{Ref. 67

Tirmidhi with a chain up to Shaddad son of Aus (s) who related that the Prophet (sa) said this.}

ABANDONMENT OF WORTHLESS THINGS 68

"It is part of the excellence of a person's Islam that he discards that which is of no benefit to him either in this world or in the Everlasting Life."

{Ref. 68

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

69

"A man is not to be asked (by others) why he fought with his wife."

{Ref. 69

Abu Daud with a chain up to Umar (s) who related that the Holy Prophet (sa) said this.}

6

Piety

CHAPTER 6

VIRTUE OF PIETY

Allah, the Exalted says: "Believers, fear Allah as He should be feared and do not die except as Muslims." 3:102 Koran

"Therefore fear Allah as much as you can, and listen, obey, and spend well for yourselves. And whosoever is saved from the greed of his own soul, those are the winners." 64:16 Koran

"O you who believe, fear Allah and say sound statements."
33:70 Koran

"... and provide for him where he does not expect, Allah is Sufficient for whosoever puts his trust in Him. .." 65:3 Koran

"Believers, if you fear Allah, He will give you a criteria and cleanse you of your sins and forgive you. Allah is the Owner of great bounty." 8:29 Koran

THE MOST HONORED 70

"The Prophet (sa) was asked: 'Who is the most honored among men?' He replied: 'The one who fears Allah the most.' The companions said: 'That is not what we meant.' So he said: 'Then, Joseph, the Prophet of Allah (p) son of a Prophet of Allah (Jacob) (p), son of another Prophet of Allah (Isaac)

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(p), Abraham (p) the friend of Allah.' They said: 'This too is not what we meant.' The Prophet (sa) inquired: 'Are you asking me about Arab families. If that is so, those who were worthy of honor before Islam are worthy of honor in Islam provided they are well informed with it.'"

{Ref. 70

Muslim with a chain up to Abu Hurairah (s) who related this.}

EVERYONE IS ACCOUNTABLE 71

"The world is beautiful and green. Allah has made you His caliphs in it in order that He might watch you and see how you behave in it. Therefore beware of the temptations of the world and of women. The first trial of the Children of Israel was by means of women."

{Ref. 71

Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Prophet (sa) said this.}

72

"O Allah, I ask of You guidance, piety, chastity and richness."

{Ref. 72

Muslim with a chain up to Abdullah son of Mas'ud (s) who related that the Messenger of Allah (sa) would supplicate this.}

CHANGE FOR THE BETTER 73

"If a person undertakes to do something and then discovers something that is closer to piety than the first, he should do the second."

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{Ref. 73

Muslim with a chain up to 'Adi son of Hatim (s) who related I heard the Prophet (sa) say this.}

UNFAILING PROMISE 74

"Remember your duty to Allah, pray the five (daily) prayers, keep the fast of Ramadan, pay the obligatory charity and obey those in authority among you and you will enter the Garden of your Lord."

{Ref. 74

Tirmidhi with a chain up to Abu Umamah Bahili (s) who related that he heard the address of the Prophet (sa) on the occasion of the Farewell Pilgrimage during which he said this.}

7

Belief and Trust in Allah

CHAPTER 7 BELIEF AND TRUST IN ALLAH

Allah, the Exalted says: "When the believers saw the confederates they said: 'This is what Allah and His Messenger have promised us. Surely, Allah and His Messenger have spoken in truth.' And this did not increase them except in belief and submission. " 33:22 Koran

"Those to whom the people said: 'The people have gathered against you, therefore fear them,' but it increased them in belief and they said: 'Allah is Sufficient for us. He is the Best Guardian.' So they returned with the Favor and Bounty of Allah so evil did not touch them. They followed the pleasure of Allah, and Allah is of Great Bounty," 3:173-174 Koran

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"Put your trust in the All Living who never dies. Exalt with His praise He is sufficiently aware of His worshipers' sins."
25:58 Koran

"... In Allah, let all believers put their trust." 14:11 Koran

"... and when you are resolved, put your trust in Allah. Allah loves those who trust." 3:159 Koran

"... Allah is Sufficient for whosoever puts his trust in Him."
65:3 Koran

"Indeed the believers are those whose hearts quake at the mention of Allah, and when His verses are recited to them it increased them in faith. They are those who put their trust in their Lord." 8:2 Koran

THE PEOPLE OF PARADISE 75

"I was shown many people (in a vision). I saw a Prophet (p) who had but a small group with him, some Prophets (p) had only one or two people with them, others with none at all. Then suddenly I saw a huge assembly and I thought that they were my people, but I was informed: 'This is Moses (p) and his nation, but look at the horizon.' I looked and saw a great multitude. Then I was told: 'Now look to the other horizon.' There too was a great multitude. Whereupon I was told: 'These are your nation and of them there are seventy thousand who will enter Paradise without being taken to account or suffering.' Then the Prophet (sa) stood up and went to his rooms and the companions began to speculate about those who would enter Paradise without being taken to account or suffering. Some said: 'Perhaps they were his companions.' Others said: 'They may be the ones who were born Muslims and never associated anyone with Allah and so forth.' Then the Prophet (sa) came

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out and asked them what they were discussing so they told him. He answered: 'They are those who made neither charms nor amulets, nor did they want them. They did not believe in omens rather they trusted in their Lord.' Then, Ukasha son of Muhsin (s) stood up and requested: 'Supplicate to Allah that He makes me one of them.' The Prophet (sa) said: 'You are one of them.' Then another stood up and asked the same. To this the Prophet (sa) answered: 'Ukasha has beaten you to it.'

{Ref. 75

Bukhari and Muslim with a chain up to Ibn Abbas (s) who related that the Prophet (sa) said}

76

"O Allah, to You I have submitted, in You I believe and in You I put my trust. To You I turn and from You I seek judgement. Allah, I seek refuge with You through Your Honor. There is none worthy of worship except You and that You protect me from going astray. You are the Ever-Lasting who does not die, whereas men and jin, all die."

{Ref. 76

Bukhari and Muslim with a chain up to Ibn Abbas (s) who related that the Prophet (sa) supplicated saying this.}

ABSOLUTE TRUST 77

"Prophet Abraham (p) said: 'Allah is sufficient for me, an Excellent Guardian is He.' The same was said by Prophet Muhammad (sa) when he was told: 'People have grouped against you, so fear them!' This increased the faith of the Muslims. Then he and the Muslims said: 'Allah is sufficient for us, an Excellent Guardian is He.'"

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{Ref. 77

Bukhari with a chain up to ibn Abbas (s) who related that when Prophet Abraham (p) was cast into the fire he said this.}

78

"Many people will enter Paradise whose hearts will be like the hearts of birds."

{Ref. 78

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

PROMISE 79

"Jabir (s) accompanied the Prophet (sa) upon a campaign near Najd and returned with him. The Prophet (sa) and his companions reached a valley with thorny trees at noon-time and decided to rest. They dispersed, each in search of shade. The Prophet (sa) hung his sword upon the branch of a tree and lay down in its shade. We also rested when, suddenly, we heard the Prophet (sa) calling us. We hastened to him and saw that a desert Arab was sitting near him. The Prophet (sa) said to us: 'This man drew my sword against me while I was asleep. I awoke and saw that he had the drawn sword in his hand. He said to me: 'Who will save you from me?' I told him: 'Allah, Allah, Allah.'" The Prophet (sa) got up but did not reprimand him." "In another narration: We were with the Prophet (sa) in the campaign of Dhat-ir-Riqu'a when we came upon a shady tree so we left it for him to rest under. An unbeliever came and seeing the sword of the Prophet (sa) which was hanging from the tree, drew it, and said to him: 'Do you fear me?' He answered: 'No.' Then the man asked: 'Who then will save you from me?' The Prophet (sa) answered: 'Allah.'" Abu Bakr Ismaili says in his book that when he said this, the sword fell from the man's hand and the Prophet (sa) picked it up and

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asked him: 'Now, who will save you from me?' The man replied: 'Be a good captor.' The Prophet (sa) asked him: 'Will you bear witness that there is none worthy of worship except Allah and that I am His Messenger?' The man answered: 'No. But I promise you that I will not fight against you, nor will I join those who do so.' The Prophet (sa) let him go free and he returned to his people and told them: 'I have returned to you from someone who is the best of all mankind.'"

{Ref. 79

Bukhari and Muslim with a chain up to Jabir (s) who related this.}

THE REWARD FOR TRUSTING ALLAH 80

"If you trust Allah completely, He will provide for you as He provides for the birds. In the morning they leave hungry and return full at the evening."

{Ref. 80

Tirmidhi with a chain up to Umar (s) who related that he heard the Prophet (sa) say this.}

SUPPLICATION BEFORE SLEEPING 81

"When you lie down at night you should supplicate: 'Allah, I submit myself to You, and direct my thoughts to You, and commit my affairs to You, and make You my support out of love and fear of You. There is no escape from You, nor protection from You except in Yourself. I believe in the Book that You have sent down and in the Prophet, You have raised.' If you die during the night you will die in the state of purity, and if you remain you will encounter more good. When you are ready for bed wash as you would wash for prayers, then lie down on your right side and supplicate (as above) and let these be your last words."

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{Ref. 81

Bukhari and Muslim with a chain up to Bra'a son of 'Ahili (s) who related: The Prophet (sa) said this. to me}

CERTAINTY 82

"When the Prophet (sa) and I (Abu Bakr) (s) were in the cave being tracked by the people of Mecca I saw their feet above us outside the cave and I said: 'Messenger of Allah (sa) if one of them should happen to look down under his feet he would see us.' He replied: 'Abu Bakr, what would you think of two with whom Allah is the Third?'"

{Ref. 82

Bukhari and Muslim with a chain up to Abu Bakr Siddique (s) who related this.}

HOW TO LEAVE THE HOUSE 83

"The Messenger of Allah (sa) would supplicate upon leaving the house: 'I go out in the Name of Allah, putting my trust in Him. Allah, I seek Your protection against going astray or being led astray, or against slipping or being caused to slip, or against sinning or being sinned against, or against behaving ill towards any or that anyone should behave ill towards me.'"

{Ref. 83

Abu Daud and Tirmidhi with a chain up to Lady Umm Salamah (f), may Allah be pleased with her, wife of the Prophet (sa), Mother of believers who related this.}

SUPPLICATION UPON LEAVING THE HOUSE 84

"Whosoever leaves his house and supplicates: 'I go out in the Name of Allah and put my trust in Him there is no power to resist evil and no power to do good except through Him,' is

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greeted with: "He is guided, sufficed and saved", and satan withdraws from him. One satan says to another: "How can you subdue one who is guided, sufficed and saved?"

{Ref. 84

Abu Daud, Tirmidhi and Nisai with a chain up to Anas (s) who related that the Prophet (sa) said this.}

THE SUPPORT OF A BROTHER 85

"There were two brothers one of whom attended the Prophet (sa) and the other was busy in his profession. On one occasion the latter complained to the Prophet (sa) against the former (that he paid no attention to earning his keep). The Prophet (sa) commented: "It may be that you are being provided for because of him."

{Ref. 85

Tirmidhi with a chain up to Anas (s) who related this.}

8

Perseverance

CHAPTER 8 PERSEVERANCE

"... go straight and as you have been commanded ..." 11:112 Koran

"The angels will descend on those who said: 'Allah is our Lord,' and have then gone straight, (saying): 'Be neither fearful, nor sad; rejoice in the Paradise you have been promised. We are your guides in this world and in the Everlasting Life. There, you shall find there all that your souls desire, and all that you ask for " 41:30-31 Koran

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"Those who say: 'Our Lord is Allah,' and follow the Straight Path shall have nothing to fear nor shall they sorrow. Those, they shall be for ever the inhabitants of Paradise, a recompense for what they did." 46:13-14 Koran

86

"Sufyan (s) asked the Messenger of Allah (sa), to tell him something about Islam after which he need not ask anyone else. The Prophet (sa) said: 'Bear witness that you believe in Allah and then do not waiver.'"

{Ref. 86

Muslim with a chain up to Sufyan son of Abdullah (s) who related this.}

THE MERCY OF ALLAH 87

"Adhere strictly to the faith and be steadfast; remember that no one can achieve salvation through his conduct. Someone asked: 'Not even you, Messenger of Allah (sa)?' He replied: 'Nor I, unless Allah covers me with His Mercy and Grace.'"

{Ref. 87

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

9

Creation and the Universe

CHAPTER 9 CONTEMPLATION OF THE CREATION, UNIVERSE AND ALL THINGS

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Allah, the Exalted says: "Say: 'I give you only one admonition, That you stand before Allah either two by two, or one by one and reflect.'" 34:46 Koran

"Surely, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for those with minds. Those who remember Allah when standing, sitting, and on their sides, and contemplate upon the creation of the heavens and they earth (saying) 'Lord, You have not created these in falsehood. Exaltations to You! Guard us against the punishment of the Fire.'" 3:190-191 Koran

"What, do they not reflect upon how the camel was created? And how the heaven was raised up, and how the mountains were firmly fixed, and how the earth was outstretched? Therefore remind, you are only a Reminder." 88:17-21 Koran

"Have they never journeyed through the land and seen what was the end of those who had gone before them?" 47:10 Koran

10 Surpassing in Good Deeds

CHAPTER 10 SURPASSING ONE ANOTHER IN GOOD DEEDS

Allah, the Exalted says: "So race in goodness." 2:148 Koran

"And hasten to a forgiveness from your Lord and a Paradise as wide as heaven and earth, prepared for the cautious." 3:133 Koran

WORLDLY GAIN 88

"Hasten to do good in fear of a time when trials descend like

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the darkness of night. When a person will start the day believing but at its end disbelieve, or go to bed believing and arise disbelieving in the morning. He will be ready to sell his belief for a worldly gain."

{Ref. 88

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

CHARITY 89

"Utbah son of Harith (s) joined the afternoon prayer in Medina led by the Prophet (sa), The moment the Prophet (sa) concluded the prayer he stood up quickly and went to one of his rooms stepping over the shoulders of the worshipers. His haste made people curious. When he returned he realized that people were wondering what had called him away so urgently. So he told them: 'I remembered that I had a piece of silver (or gold) left and this disturbed me, but now I have now arranged for its distribution.'" In another narration "Left with me was a piece of silver (or gold) intended for charity. I was disturbed that it should remain with me overnight."

{Ref. 89

Bukhari - Utbah son of Harith (s) who related this.}

90 "A man asked the Messenger of Allah (sa) on the day of Uhud: 'Tell me, where I shall be if I am killed in the battle today?' He answered: 'In Paradise.' Thereupon the man threw down the few dates he held in his hand, plunged into battle and fought on till he was martyred."

{Ref. 90

Muslim with a chain up to Jabir (s) who related this.}

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WHEN TO GIVE CHARITY 91

"A man went to the Prophet (sa) and asked: 'Which kind of charity receives the greater reward?' He answered: 'That which you give away while you are in good health, seeking wealth fearful of poverty and hoping for prosperity. Do not delay charitable spending till the throes of death are upon you, and say: To so and so this, and to so and so that, because at that time it already belongs to so and so!'"

{Ref. 91

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related this.}

RESPONSIBILITY 92

"'Who will take this sword from me?' Everyone stretched out his hand saying: 'Me.' Then the Prophet (s) said: 'Who will take its full responsibility?' And the companions hesitated. Then Abu Dujanah said: 'I will take it' and with it he cracked the skulls of the unbelievers."

{Ref. 92

Muslim with a chain up to Anas (s) who related that the Prophet (sa) picked up a sword on the day of the battle of Uhud and said this.}

93

"We went to Anas son of Malik (s) and complained to him of the inconvenience caused to us by the Hajjaj (an Umayyad governor). He counseled us to be patient and said: 'Each period will be followed by one that is worse, till you meet your Lord.' I (Zubair) (s) heard this from your Prophet (sa)"

{Ref. 93

Bukhari - Zubair son of Adiy (s) who related this.}

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SEVEN MISFORTUNES 94

"Hasten to do good before you are overtaken by one of seven misfortunes: a perplexing adversity, corrupting prosperity, a disabling disease, senility, sudden death, or the appearance of the false messiah - he is an evil absentee that is awaited - the Hour, and the Hour will be very hard and the most bitter."

{Ref. 94

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

RESPONSIBILITY OF LEADERSHIP 95

"I shall offer this banner to the one who loves Allah and His Messenger (sa) may Allah give victory through him. Umar (s) who related: 'I had never desired a command but that day I hoped that I might be called. However, the Prophet (sa) called Ali (f) and handed the banner to him saying: 'Go out and do not pay attention to anything else until Allah bestows victory upon you.' Ali proceeded a little way then stopped and asked in a loud voice without turning: 'Messenger of Allah (sa) for what shall I fight them?' He answered: "Fight on till they bear witness that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah. If they do this their lives and property will remain secure under the mandate of Islamic law, and they will be accountable to Allah."

{Ref. 95

Muslim with a chain up to Abu Hurairah (s) who related that on the day of the battle of Khybar the Prophet (sa) said this.}

11

Self Denial

CHAPTER 11

SELF DENIAL

Allah, the Exalted says: "... We will surely guide them to Our ways, and Allah is with those who do good." 29:69 Koran

"Worship your Lord until the inevitable overtakes you." 15:99 Koran

"Remember the Name of your Lord and dedicate yourself devoutly to Him. 73:8 Koran

"Whosoever has done an atom's weight of good shall see it." 99:7 Koran

"... Whatever good you shall forward to your soul's account, you surely will find it better with Allah, and a mightier wage ..." 73:20 Koran

".... Whatever good you give is known to Allah." 2:273 Koran

HOW TO WIN THE LOVE OF ALLAH 96

"Allah says: 'Whoever is at enmity with one whom I befriend is at war with Me. When a worshiper of Mine seeks to approach Me through an obligation that I like best and continues to advance towards Me through voluntary prayers, I start to love him. When I love him I become his ears by which he hears, and his eyes with which he sees, and his hands with which he grasps, and his feet with which he walks. When he asks Me I give him and when he seeks My protection I protect him."

{Ref. 96

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**** with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

THE LOVE OF ALLAH 97

"Allah says: 'When My worshiper advances towards Me by the span of a hand, I rush towards him by an arm's length. When he advances towards me by an arm's length, I rush towards him by the length of both arms spread out. When he comes to me walking, I rush to him running.'"

{Ref. 97

Bukhari with a chain up to Anas (s) who related that the Prophet (sa) said this.}

THE PITFALLS OF WORLDLY GAIN 98

"Most people become great losers on account of two bounties - health and affluence. It is because of these they do not worship Allah as much as they should do."

{Ref. 98

Bukhari with a chain up to ibn Abbas (s) who related that the Prophet (sa) said this.}

GRATITUDE 99

"The Prophet (sa) stood so long during his voluntary prayer at night that the skin of his feet would crack; so Lady Ayesha (f) said to him: 'O Messenger of Allah (sa) why do you stand so long in prayer when Allah has forgiven you in the past and in future?' He answered: 'Wouldn't I love to be a thankful worshiper!'"

{Ref. 99

Bukhari and Muslim with a chain up to the Mother of Believers, Lady Ayesha (f), who related this.}

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RAMADAN PRAYERS 100

"During the last ten days of Ramadan the Prophet (sa) would remain awake the entire night and would urge the members of his family to do the same, greatly intensifying our prayers."

{Ref. 100

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

STRONG BELIEF AND CONDUCT 101

"A strong believer is better and more loved by Allah than a weak one. Out of all good things desire that which is most beneficial for you. Keep supplicating to Allah for help and do not give up. If you are afflicted in any way, do not say: 'If only I had done this and that things would have turned out differently.' Instead say: 'Allah has written and did as He willed.' The phrase: 'Had I only' opens the gates of evil conduct."

{Ref. 101

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

DESIRES AND STRIFE 102

"Hell lies hidden behind evil desires and Paradise is veiled by hard strife."

{Ref. 102

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

THE VOLUNTARY PRAYER OF THE PROPHET (sa) 103

"One night Hazairah (s) joined the Prophet (sa) in his voluntary prayer. The Prophet (sa) began the recitation of the

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"Cow" chapter. Huzaifah thought he would proceed to the bowing position after reciting a hundred verses but he continued with its recitation. Then Huzaifah thought he would complete its recitation in one unit of prayer but he completed its recitation and then began to recite the chapter "Women" and thereafter the chapter of "Imran." His recitation was unhurried. When he recited a verse that mentioned the exaltation of Allah, he praised Him; when a supplication was mentioned he supplicated, and where seeking protection was mentioned he sought protection. After this he proceeded to the bowing position and began repeating: 'Holy is my Lord, the Great' and his bowing was almost as long as his standing. Then he recited: 'Allah hears the one who praises Him. Yours is the praise O Lord.' He then stood up and his standing was as long as his bowing. He followed this with a prostration and recited: 'Exalted is my Lord, the High; and his prostration was like his standing.'"

{Ref. 103

Muslim with a chain up to Huzaifah son of Yaman (s) who related this.}

104

"One night ibn Mas'ud joined the Prophet (sa) in his voluntary prayer. He prolonged the standing so much that he made up his mind to do something which was impertinent. He was asked: 'What had you made up your mind to?' He answered: 'To sit down and stop following him'."

{Ref. 104

Bukhari and Muslim with a chain up to Ibn Mas'ud (s) who related this.}

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COMPANION IN THE TOMB 105

"Three accompany the deceased: members of his family, his belongings and his deeds. The first two leave and the third remains."

{Ref. 105

Bukhari and Muslim with a chain up to Anas(s) who related that the Prophet (sa) said this.}

THE NEARNESS OF PARADISE AND HELL 106

"Paradise is closer to you than your shoe-lace, and the same is the case with Hell."

{Ref. 106

Bukhari with a chain up to ibn Mas'ud (s) who related that the Prophet (sa) said this.}

PRAYER IS THE KEY TO PARADISE 107

"I (Rabi'ah) (s) used to spend my nights in the proximity of the Prophet (sa) and prepare the water for his ablutions. One day he said to me: 'Would you like to ask for something?' I replied: 'I ask for your companionship in Paradise.' He inquired: 'Is there anything else?' I replied: 'That is all.' He said: 'Then help me by increasing the number of your prostrations.'"

{Ref. 107

Muslim with a chain up to Rabi'ah son of Ka'ab Aslami (s) who related this.}

THE VALUE OF PROSTRATION 108

"Multiply your prostrations. Every prostration to Allah raises your status one degree and removes one of your sins."

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{Ref. 108

Muslim with a chain up to Thauban (s) who related that he heard the Prophet (sa) say this.}

THE BEST PERSON 109

"The best person is he who has a long life and his actions and behavior are good."

{Ref. 109

Tirmidhi with a chain up to Abdullah son of Busril Aslami (s) who related that the Prophet (sa) said this.}

THE BATTLE OF UHUD 110

"My uncle, Anas son of Nadhr (s), was not present at the Battle of Badr. He said to the Prophet (sa): 'Messenger of Allah (sa) I was absent during your first battle with the unbelievers. If Allah brings me to face the unbelievers in another battle Allah will (enable me to) demonstrate my performance.' On the day of the Battle of Uhud when the Muslims were exposed. He said: 'Allah, I plead with You concerning that which the Muslims have done, and dissociate myself from that which the unbelievers have perpetrated.' Then he went forward and met Sa'ad son of Mu'a and said to him: 'Paradise! By the Lord of the Ka'ba, I perceive the fragrance of Paradise from beyond Uhud.' Later Sa'ad (s) said: 'O Messenger of Allah (sa), I have no power to describe what he did.' Anas (the nephew) who related said: 'The wounds inflicted upon his body by swords, spears and arrows were more than eighty. Then he was martyred and the unbelievers cut off his nose and ears. No one could identify him except his sister who recognized him by his finger tips. We thought that this verse was applicable to him and those like him: "Among the believers there are men who have been true to their covenant with Allah. Some have fulfilled their vow dying, and others

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await, unyielding to change." 33:23 Koran

{Ref. 110

Bukhari and Muslim with a chain up to Anas (s) who related this.}

CHARITY SMALL OR LARGE 111

"When the verse enjoining charity was revealed we would carry loads on our backs so that we were able to earn something that we could give away in charity. One of us gave a substantial amount to charity but the hypocrites said that he had only done it to show off. When another gave a few pounds of dates and they said: "Allah is not in need of his dates." Thereupon it was revealed: 'As for those who taunt the believers who give charity voluntarily. and scoff at those who give according to their means, Allah will scoff at them. Theirs shall be a painful punishment.' "9:79 Koran

{Ref. 111

Abu Mas'ud Uqbah son of Amr Ansari (s) who related this.}

THE WARNING OF ALLAH 112

"Allah admonishes you: O My worshipers, I have forbidden Myself to wrong anyone and have forbidden it to you, so do not wrong anyone. O My worshipers, all of you are astray except those whom I guide. O My worshipers, all of you are hungry except those whom I feed. Supplicate to Me for food, I shall feed you. O My worshipers, all of you are naked except those whom I clothe. Supplicate to Me for clothes, I shall clothe you. O My worshipers, you misbehave by night and day and I forgive all sins. Supplicate to Me for forgiveness, I shall forgive you. O My worshipers, you have no power to harm Me, nor do you have power to benefit Me. O My worshipers, if the first of you and the last of you, and all of you together,

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high and low, were to become like the one who has the most righteous soul among you, that would not increase a thing to My Kingdom. O My worshipers, if the first of you and the last of you, and all of you together, high and low, were to become like the one who has the most vicious soul among you, that would not detract a thing from My Kingdom. O My worshipers, if the first of you and the last of you, and all of you together, high and low, were to assemble in a large plain and beg Me for whatever you desire and I gave each of you all that you had asked for, that would no more detract from My treasures than a needle detracts if it is dipped into an ocean. O My worshipers, I encompass your deeds and shall recompense you in full for them. He who encounters good should praise Allah for it, and he who encounters something else should blame only himself."

{Ref. 112

Muslim with a chain up to Abu Dharr (s) who related that the Prophet (sa) said this.}

12

Good Deeds

CHAPTER 12

PURSUIT OF GOOD DEEDS ESPECIALLY TOWARDS THE END OF ONE'S LIFE

Allah, the Exalted says: "... What, did We not make your lives long enough to remember for whosoever would remember? A warner came to you, so taste now! None shall help the harmdoers!" 35:37 Koran

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SIXTY YEARS 113

"Allah continues to forgive a person till he reaches the age of sixty years."

{Ref. 113

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

THE APPROACH OF THE DEATH OF THE MESSENGER OF ALLAH (sa) 114

"Umar used to call ibn Abbas (sp) to his council along with the elders who had fought in the Battle of Badr. It seems some of them resented this and asked: "Why does he include him among us, our sons are his age!" Umar told them: "He belongs to the source of your knowledge." One day he called me (ibn Abbas) to his council along with them and I felt that he had called me in order to expound this to them. He asked them: "What is the meaning of: 'When the victory of Allah and the opening comes.'" 110:1 Koran

. Some of them said: 'In this verse we have been commanded to praise Allah and supplicate for His forgiveness when He helps and gives us victory.' Others remained quiet and said nothing. Then Umar asked me: 'Do you say the same, ibn Abbas?' I replied: 'No.' 'Then what do you say?' He asked. I replied: 'When Allah said: When the victory of Allah and the opening comes And you see people embracing the Religion of Allah in throngs, exalt with the praise of your Lord and ask forgiveness from Him. For indeed, He is the Acceptor.' (110 Koran.) It was an indication of the approach of death to the Prophet (as) ' Umar said: 'No one knows better than that you have said.'"

{Ref. 114

Bukhari with a chain up to ibn Abbas (s) who related this.}

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THE VICTORY AND THE OPENING 115

"After the revelation of: 'When the victory of Allah and the opening comes.' The Prophet (sa) recited in every prayer: 'Exalted are You, our Lord, and all the praise is Yours. Forgive me, O Allah.' The Prophet (sa) repeatedly recited in his bowing and prostration: 'Exalted are You, O Allah, our Lord, and all praise is due to You. Forgive me, O Allah.' This was recited in accordance with the Koran. "Before his death the Prophet (as) he often recited: 'Exalted are You and all praise is due to You, I seek Your forgiveness and turn to You.' I (Lady Ayesha (f) asked him: 'O Messenger of Allah (sa) what are these new words I hear you repeating?' He replied: 'A sign has been appointed for me concerning my nation and when I see that sign I should say it.' 'When the victory of Allah and the opening comes, and you see people embracing the Religion of Allah in multitudes, exalt with the praise of your Lord and ask forgiveness from Him. For indeed, He is the Acceptor.' Ch.110" "The Prophet (sa) often recited: 'Exalted is Allah and His is all the praise. I seek the forgiveness of Allah and turn to Him.' I said to him: 'O Messenger of Allah (sa) I have often heard you recite: 'Exalted is Allah and His is all praise; I seek the forgiveness of Allah and turn to Him.' He said: 'My Lord told me that soon I would see a sign concerning my nation and that when I saw it I should exalt and praise Him, and ask His forgiveness and turn to Him. Now I have seen that sign.' The victory and the opening of Allah was the opening of Mecca, and the sign was seeing people embrace the religion of Allah in large numbers." The order is: 'Exalt with the praise of your Lord and ask forgiveness from Him. For indeed, He is the Acceptor.'"

{Ref. 115

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

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INCREASE OF THE REVELATION 116

"The frequency of the sending down of the Revelation of Allah, the Mighty, the Glorified to the Prophet (sa) increased more than at any other time before his death."

{Ref. 116

Bukhari and Muslim with a chain up to Anas (s) who related this.}

THE WAY IN WHICH WE ARE RAISED FROM THE DEAD 117

"Everyone will be raised in the condition in which he dies."

{Ref. 117

Muslim with a chain up to Jabir (s) who related that the Prophet (sa) said this.}

13

Ways to do good

CHAPTER 13

THE DIFFERENT WAYS TO DO GOOD

Allah, the Exalted says: "Allah is Aware of whatever good you do." 2:215 Koran

"Allah is Aware of whatever good you do" 2:197 Koran

"Whosoever has done an atom's weight of good shall see it." 99:7 Koran

"He who does what is right does it for his own gain ..." 45.15 Koran

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THE BEST KIND OF DEEDS 118

"Abu Dharr (s) asked the Messenger of Allah (sa) 'Which deeds are the most meritorious?' He replied: 'The belief in Allah and striving in His cause.' I asked: 'The freeing of which servant is best?' He replied: 'The one whom his master likes best and whose value is highest.' I asked: 'What if one is unable to do that?' He replied: 'Then help someone with his work, or do something for someone who is unable to do it himself.' I asked: 'What if one does not have the strength?' He replied: 'Then restrain yourself from harming anyone because that also is charity for yourself.'"

{Ref. 118

Bukhari and Muslim with a chain up to Abu Dharr (s) who related this.}

THE CHARITY OF THE LIMBS 119

"When you get up in the morning charity is due from every one of your limbs. Each exaltation of Allah (by saying Subhan Allah) is charity. Each praising of Allah is charity (by saying Al Hamdu Lillah). Encouraging good is charity and forbidding evil is also charity. Two units of prayer (raka') offered in the mid-morning is equal to all this."

{Ref. 119

Muslim with a chain up to Abu Dharr (s) who related: The Messenger of Allah (sa) said this.}

GOOD AND BAD DEEDS 120

"I have been shown the deeds of my people both good and bad. Among the good deeds I found the removal from the path of that which is harmful to people. Among the bad deeds is spittle lying unburied in the mosque."

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{Ref. 120

Muslim with a chain up to Abu Dharr (s) who related that the Prophet (sa) said this.}

EXALTING AND PRAISING ALLAH IS A FORM OF CHARITY 121

"The wealthy are the recipients of a great deal of merit. They pray as we pray and fast as we fast, but then they are able to give charity from their excess of wealth. The Prophet (sa) said: 'Hasn't Allah given you that which you can use as charity? The exaltation of Allah is charity (Subhan Allah), praising Allah (Al Hamdu Lillah) is charity, bearing witness to the Oneness of Allah (La Ilaha Ill Allah) is charity, bearing witness of the greatness of Allah (Allahu Akbar) is charity, encouraging good is charity, forbidding evil is charity, cohabiting with your wives is charity.' Upon this they asked: 'O Messenger of Allah (sa) does that mean that if one of us satisfies his desire he is rewarded?' He replied: 'If he satisfied his desire unlawfully wouldn't it be sinful? Therefore when he satisfies it lawfully It is deserving of a reward.'"

{Ref. 121

Muslim with a chain up to Abu Dharr (s) who related that some people said to the Messenger of Allah (sa) this.}

EVEN SMALL GOOD DEEDS COUNT 122

"Do not look down upon doing the least amount of good, even greeting your brother with a cheerful face (is a good deed)."

{Ref. 122

Muslim with a chain up to Abu Dharr (s) who related that the Prophet (sa) said this.}

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MODES OF CHARITY 123

"On every day in which the sun rises, charity is due from each limb of a person. Doing justice between two people is charity. To help a person ride his mount or to place his baggage on it is charity. A good word is charity. Every step taken on the way to prayer is charity, removing something from the path that is harmful is charity. Everyone is created with three hundred and sixty joints. Whosoever bears witness to the Greatness of Allah, praises Allah, bears witness to His Oneness, exalts His Holiness, asks His Forgiveness, removes a stone, thorn or bone from a path frequented by people, encourages good, or forbids evil in the number of three-hundred and sixty, has rescued himself from the Fire."

{Ref. 123

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa), said: Muslim also reported that Lady Ayesha (f), informs us that the Prophet (sa) said this.}

WALKING TO THE MOSQUE 124

"For every time one walks to the mosque in the morning or the evening, Allah prepares a rank for him in Paradise - so walk."

{Ref. 124

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

CHARITY OF WOMEN 125

"O believing women, do not be hesitant to send your neighbor a small thing even a goat's shank."

{Ref. 125

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

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COMPONENTS OF FAITH 126

"Faith has more than sixty or seventy components. The highest of which is bearing witness that there is no god except Allah and the least is the removal of something that is harmful from a path. Modesty is also a part of faith."

{Ref. 126

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet, (sa) said this.}

KINDNESS TO ANIMALS 127

"A man was walking along a path feeling very thirsty. He reached a well and went down into it, drank from it and came out. Then he saw a dog with its tongue lolling out trying to suck up mud from extreme thirst. The man thought: 'This dog is suffering from thirst as I suffered.' So he descended once more into the well, filled his leather sock with water and came up holding it by his teeth and gave the dog a drink. Allah was thankful for his deed and forgave his sins. The Prophet (sa) was asked: 'O Messenger of Allah (sa) are we rewarded for kindness to animals also?' He answered: 'There is a reward for kindness to every living thing.'" We are also informed that: "Allah was thankful for his deed, forgave his sins and admitted him to Paradise." We are also informed: "An extremely thirsty dog was walking around a well, when a loose woman of the Bani Israel saw it. She lowered her leather sock into the well, drew up some water and gave the dog a drink. For this she was forgiven her sins."

{Ref. 127

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

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REMOVING OBSTACLES 128

"I saw a man in Paradise because he cut down a tree from the side of a road which was harmful to Muslims." "A man passed by a branch of a tree leaning over a road and said: 'I must cut it down so that it will not harm Muslims. He was admitted to Paradise because of this.' "A man was walking along a road and came across a thorny branch protruding over the road and pushed it away. Allah was thankful for his action and forgave him his sins."

{Ref. 128

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

ETIQUETTE OF THE FRIDAY PRAYER 129

"For he who makes his ablutions carefully and then attends the Friday prayer and listens to the sermon in silence is the forgiveness of his sins since the previous Friday plus three extra days. But he who occupies himself with pebbles during the sermon misbehaves."

{Ref. 129

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

THE BLESSINGS OF MAKING ABLUTION 130

"When a Muslim makes his ablutions and washes his face, the water carries away all the sins committed by his eyes. When he washes his hands, the water carries away all the sins committed by his hands and when he washes his feet the water carries away all the sins he had walked in to, so that he emerges cleansed of all his sins."

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{Ref. 130

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

HOW TO HAVE YOUR SINS FORGIVEN 131

"The five daily prayers, Friday to Friday and (the fasting of) Ramadan to Ramadan annul whatever (sin) may be between them so long as the major sins are avoided."

{Ref. 131

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

HOW TO RAISE YOUR RANK 132

"Shall I tell you of something with which Allah will erase your sins and raise your rank? Those present said: 'Certainly, O Messenger of Allah (sa).' He said: 'Make the ablution (ritual washing) properly, going frequently to the mosque for prayer even in difficult or distressing circumstances and waiting for the next prayer after one is finished. This is your striving in the cause of Allah.'"

{Ref. 132

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

DAWN AND AFTERNOON PRAYERS 133

"Whosoever diligently prays the dawn and afternoon prayers will enter Paradise."

{Ref. 133

Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related that the Prophet (sa) said this.}

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CREDITS 134

"When a worshiper of Allah is taken ill or goes on a journey he is credited with the equal of whatever he used to do when he was in good health or when he was at home."

{Ref. 134

Bukhari with a chain up to Abu Musa Ash'ari (s) who related that the Prophet (sa) said this.}

CHARITY 135

"Every good deed is charity."

{Ref. 135

Bukhari and Muslim with a chain up to Jabir and Huzaifah (sp) relate that the Messenger of Allah (sa) said this.}

PLANTING TREES 136

"If a Muslim plants a tree, whatever is eaten from it is his charity and whatever is stolen from it is his charity. Even what is lost from it is his charity. If a Muslim plants a tree or sows a field and men, beasts and birds eat from it, all of it is his charity."

{Ref. 136

Muslim with a chain up to Jabir (s) who related that the Prophet (sa) said this.}

137

"The children of Salimah (s) decided to move nearer to the mosque. On learning this the Prophet (sa) said to them: 'I have heard that you intend to move nearer to the mosque.' They replied: 'That is our intention O Messenger of Allah (sa).' Twice he said: 'Children of Salimah, keep your homes, your footprints are recorded.' Every step you take towards the

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mosque raises your rank.'

{Ref. 137

Muslim with a chain up to Jabir (s) who related this. that the Prophet (sa) said this.}

138

"There was a person whose house was further away from the mosque than anyone else I (Ubay son of Ka'ab) (s) knew who never missed a prayer (in the mosque). I asked him: 'Why don't you buy a donkey so that you can ride in the dark and in the heat?' He replied: 'I wouldn't like my home to be close to the mosque. It is my wish that my walking to the mosque and my return home therefrom should be recorded to my credit.' The Prophet (sa) told him: 'Allah has credited all that to your account. All that you do with good intention is credited to you.' "

{Ref. 138

Muslim with a chain up to Ubay son of Ka'ab (s) who related this.}

TYPES OF GOOD DEEDS 139

"There are forty categories of good deeds. Of the highest is the free loan of a she-camel yielding milk. Whichever of these deeds are practiced in hope of receiving its reward and relying on the fulfillment of its promise will lead its practitioner to Paradise." (No scholar succeeded to list these forty categories which obligate Paradise until the late Shaykh, Muhaddith Abdullah ben Sadek, was blessed with the knowledge to list them from sound Prophetic Quotations, may Allah have mercy upon him).

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{Ref. 139

Bukhari with a chain up to Abdullah son of Amr son of Al 'As (s) who related that the Messenger of Allah (sa) said this.}

CHARITY IS A SHIELD 140

"Shield yourselves from the Fire, even if it is by giving (as little as) half a date in charity. Your Lord will speak to each one of you without the assistance of an interpreter. Mankind will look to his right and see only his deeds and will look to his left and see only his deeds. He will look in front and will only see the Fire close to his face. So shield yourselves against the Fire, even if it is by giving away half a date in charity, and even if you do not have this, by saying a good word."

{Ref. 140

Bukhari and Muslim with a chain up to Adiy son of Hatim (s) who related that he heard the Prophet (sa) say this.}

PRAISE ALLAH WHEN EATING AND DRINKING 141

"It pleases Allah that a worshiper of His praises Him when he eats and praises Him when he drinks."

{Ref. 141

Muslim with a chain up to Anas (s) who related: The Messenger of Allah (sa) said this.}

WAYS OF CHARITY 142

"Charity is incumbent upon every Muslim. He was asked: 'What if a person has nothing?' He answered: 'Then he should work with his hands to his own benefit and also give charity.' He was asked: 'What if he is unable to work?' The Prophet (sa) replied: 'Then he should help someone who is needy and poor.' He was asked: 'What if he is unable to do even that?' The

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Prophet (sa) replied: 'Then he should encourage others to do good.' The Prophet (sa) was asked: 'What if he lacks that also?' He replied: 'Then he should restrain himself from doing evil, that too is charity.'"

{Ref. 142

Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related that the Prophet (sa) said this.}

14

Moderate Worship

CHAPTER 14 MODERATE COURSE OF WORSHIP

Allah, the Exalted says: "We have not sent down the Koran to you for you to be tired." 20:2 Koran

"... Allah wants ease for you and does not want hardship for you ..." 2:185

Koran

143

"The Prophet (sa) entered when a woman was visiting Lady Ayesha (f) and asked who she was. Lady Ayesha (f) replied: 'She is the one known for her praying.' Addressing her (gently and politely) he said: 'Listen, you are called upon only to do as much as you can do with ease. Allah does not get tired of you until you get tired. Allah likes the prayers which His worshiper offer easily and regularly.'"

{Ref. 143

Bukhari and Muslim with a chain up to the Mother of believers,

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Lady Ayesha (f) who related this.}

DO NOT GO TO EXTREMES 144

"Three people asked the wives of the Prophet (sa) about his worshiping practice. After they had been informed, they felt this would be insufficient in their cases and said: 'There is no comparison between the Prophet (sa) and us. He has been forgiven in advance.' One of them declared: 'I will always spend the whole night in voluntary prayer.' The second announced: 'I shall fast every day without interruption.' The third said: 'I shall keep away from women and never marry.' The Prophet (sa) arrived and asked them: 'Did you say this and this? I fear Allah more than you do and I am more mindful of my duty to Him than you are, but I fast and also break the fast, and I offer voluntary prayers at night and also sleep, and I cohabit with my wives. He who turns away from my practice is not of me.'"

{Ref. 144

Bukhari and Muslim with a chain up to Anas (s) who related this.}

RUINATION 145

"Ruined are those who go to extremes. He repeated this thrice."

{Ref. 145

**** with a chain up to Ibn Mas'ud (s) who related that the Prophet (sa) said this.}

MODERATION IN ALL THINGS 146

"The obligations of the religion are easy. Whoever imports hardship into it is overpowered by them. So be moderate, and practice in proportion to your capacity. Be of good tidings

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and seek help through prayer in the morning and evening and during a portion of the night." "Be moderate, be moderate."

{Ref. 146

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

TIREDFNESS DURING THE VOLUNTARY PRAYER 147

"The Prophet (sa) went into the mosque and noticed a rope stretched between two columns. He inquired: 'What is that rope for?' He was told: 'This is Zainab's (f)' , (wife of the Prophet , Mother of believers) rope. When she feels tired during her voluntary prayer she holds on to it for support.' The Prophet (sa) told them: 'Undo it. You should pray so long as you are not tired. When you feel tired you should go to sleep.'"

{Ref. 147

Bukhari and Muslim with a chain up to Anas (s) who related this.}

148

"If any of you feels sleepy in the course of the prayer, you should sleep until your sleepiness departs. If you pray while you are sleepy you cannot be certain that while meaning to seek forgiveness that you have (accidentally) cursed instead."

{Ref. 148

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related that the Messenger of Allah (sa) said this.}

149

"On many occasions, Jabir (s) had the opportunity of joining

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the prayers led by the Prophet (sa) His prayer was moderate and his sermon was moderate."

{Ref. 149

**** with a chain up to Jabir son of Samurah (s) who related this.}

LEAD A BALANCED WAY OF LIFE 150

The Prophet (sa) had established the bond of brotherhood between Salman and Abu Darda' (sp). Salman went to see Abu Darda' and found his wife looking unkempt. He asked her: 'What is the matter with you?' She replied: 'Your brother, Abu Darda' has no worldly desires.' Then Abu Darda' arrived and prepared some food for Salman and said: 'Go ahead and eat, I am fasting.' Salman said: 'I shall not eat unless you eat with me.' So Abu Darda' ate with him. At night Abu Darda' arose for the voluntary prayer. Salman told him to go to sleep, so he slept. This happened again. Towards the latter part of the night Salman said to him: 'Wake up' and both offered the prayer together. Then Salman said: 'It is true that you owe your duty to your Lord, but you also owe a duty to yourself and to your wife. So you should carry out your duty to everyone.' Then they went to the Prophet (sa) and related all that transpired to him. He said: 'Salman was right.'"

{Ref. 150

Bukhari with a chain up to Abu Juhaifah Wahb son of Abdullah (s) related this.}

THE FAST OF PROPHET DAVID IS BEST 151

The Messenger of Allah (sa) was told that I, Abdullah ibn Amr (s) had said: 'I shall fast each day and spend the whole night in voluntary prayer for as long as I live.' The Prophet (sa) asked me: 'Are you the one who said this?' I replied: 'Indeed,

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I said it O Messenger of Allah (sa) may my father and mother be your ransom.' He said: 'You will not be able to sustain this. You can fast but with breaks in between, and you can get up for voluntary prayer, but you should also sleep. Fast three days a month, and as the value of a good deed is tenfold this is equal to fasting for ever.' I said: 'I am strong enough to do better than that.' He said: 'Then fast one day out of every three.' I said: 'I am strong enough to do even better than that.' He said: 'Well, fast one day and not the next. This was the fast of David and it is the most fair.' I said: 'I am strong enough to do better than that.' The Prophet (sa) replied: 'There is nothing better than this.' Now I wish that I had accepted the suggestion of the Prophet (sa) that I fast three days a month. This would be dearer to me than my children and my wealth." In an other narration: "I have been told that you observe the fast every day and stand for voluntary prayer throughout the night? I said: 'That is so, Messenger of Allah (sa).' He said: 'Do not do this. Fast and then leave it; sleep and then stand in Prayer. Your body has a right, your eyes have a right, your wife has a right and your guest has a right. It is sufficient if you fast for three days a month because every good deed has a tenfold value and this way of fasting is equal to fasting for ever.' But I was hard on myself and so hardship imposed upon me. I said: 'O Messenger of Allah (sa) I feel strong. He said: 'Then observe the fast of David (p), the Prophet of Allah, and do not add to it.' I asked: 'What was the fast of David (p)?' He replied: 'Half the time.' When Abdullah (s) became old he would say: 'Alas, how I wish I had accepted the first waiver of the Prophet (sa) !" In another narration: "'I have been told that you fast every day and recite the entire Koran during each night?' I replied: 'That is so, O Messenger of Allah (sa), and I intend only good in doing so.' He said: 'Fast like the fast of David (p), the Prophet of Allah, he worshiped more than any

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other man, and completed the recitation of the Holy Reading in a month.' I replied: 'O Prophet of Allah (sa) I am strong enough to do more than this.' He said: 'Then complete it every twenty days.' I said: 'O Prophet of Allah (sa), I feel strong enough to do more than that.' He said: 'Then recite it every ten days.' I said: 'O Prophet of Allah (sa) , I have strength to do more than that. He said: 'Well then, recite it every seven days and do not add to this recitation.' So I was hard on myself and hardship was imposed upon me. The Prophet (sa) told me: 'You do not know, you may have a long life.' Then I reached that of which the Prophet (sa), had spoken. When I became old I wished I had accepted the waiver of the Prophet (sa). In another narration: 'Your son has a right.' In another narration: "'Whosoever fasts continuously, is considered to not to have fasted.' This was repeated thrice." In another narration: "The fast most acceptable to Allah is the fast of David (p) , and the prayer most acceptable to Allah is the prayer of David (p). He slept half the night, then stood in prayer one third of it and then slept again one sixth. He would fast one day and not the next. He never retreated in the face of the enemy." In another narration: "My father had married me to a woman from good family and would inquire from his daughter-in-law about me. She would say: 'A fine man indeed. Since I have come to him he has not lain down in our bedding nor has he withdrawn a cover.' When this continued for some time my father mentioned the matter to the Prophet (sa). He told my father: 'Send him to me.' So I went to him. He asked me: 'How often do you fast?' I replied: 'Each day.' Then he asked me: 'How often do you concluded the reciting of the Koran?' I replied: 'Once a night.' Then followed that which has already been related. When Abdullah became old he recited one seventh of his nightly recitation to some members of his family during the day to lighten his task at night. When he needed relief from the fast, he would fast alternate days for

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a few days and make up the number of fasts missed later on least he should leave the practice that the Prophet (sa), left him doing."

{Ref. 151

Bukhari and Muslim with a chain up to Abdullah son of Amr son of Al 'As (s) who related this.}

152

"Abu Bakr Siddique (s) met Hanzala the son of Rabi' Usaidi (s) and greeted him saying: 'How are you, Hanzala?' He replied: 'Hanzala has become a hypocrite.' Abu Bakr said: 'Exalted is Allah, what are you saying, Hanzala?' He replied: 'When we are in the company of the Prophet (sa) he reminds us of Paradise and the Fire and we feel as if we are looking at them. But when we depart from him we are distracted by our wives, children and livelihood and we forget the greater part.' Abu Bakr said: 'We too are in the same state.' Then Abu Bakr and he walked together until they came to the Prophet (sa), and Hanzala said: 'O Messenger of Allah (sa), Hanzala has become a hypocrite.' He asked: 'What is that?' Hanzala replied: 'O Messenger of Allah (sa), when we are in your company you talk to us of Paradise and the Fire and we feel as if we are looking at them. But when we leave you we are distracted by our wives, children and livelihoods and we forget the greater part." The Prophet (sa) said: "By Him in whose Hands is my life, if you were to continue as you are when you are with me occupied with the remembrance of Allah, the angels would shake hands with you in your bed and in your streets. But Hanzala, there are moments and moments, and he repeated this last phrase three times.'"

{Ref. 152

Muslim with a chain up to Hanzala son of Rabi' Usaidi (s) who

related this.}

DO NOT INFLICT UNNECESSARY HARSHIPS UPON YOURSELF 153

While the Prophet (sa) was delivering his sermon, he noticed a man standing up and inquired about him. He was told that his name was Abu Israel (s) and that he had made a vow to keep standing in the sun. He would neither sit down, move into the shade, nor would he speak to anyone and he was fasting. The Prophet (sa) said: 'Tell him to speak, and to move into the shade and sit down. But let him complete his fast.'

{Ref. 153

Bukhari with a chain up to ibn Abbas (s) who related this.}

15

Constancy in good deeds

CHAPTER 15

CONSTANCY IN GOOD DEEDS

Allah, the Exalted says: "Is it not time that the hearts of the believers be humbled to the Remembrance of Allah and the truth which He has sent down? They should not be like those who were given the Book before this, whose time became very long so that their hearts became hardened Many of them were impious." 57:16 Koran

"Following them We sent down Our (other) Messengers, And We sent following in their footsteps, Jesus, the son of Mary and gave him the Gospel, and put tenderness and mercy in the hearts of his followers. As for the monasticism, they invented it, thereby seeking the pleasure of Allah. We did not write it for them, and they did not observe it as it should be

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observed." 57:27 Koran

"Do not be like the woman who breaks her thread, after it is firmly spun into fibers, by taking your oaths as mere mutual deceit, one nation being more numerous than the other."
16:92 Koran

"Worship your Lord till the certainty (death) overtakes you."
15:99 Koran

BE CONSISTENT 154

"Of religious actions Allah likes that which one continuously practices. A person who misses his voluntary prayer or a portion of it at night because of sleep will be credited with the same merit if he makes up for it any time between the dawn and mid-day prayer."

{Ref. 154

The Mother of believers, Lady Ayesha (f) who related the Prophet (sa) said this. Muslim with a chain up to Umar son of Khattab (s) who related that the Prophet (sa) said this.}

155

"The Messenger of Allah (sa) directed me: 'Abdullah (s), do not be like so and so. He used to get up during the night for the voluntary prayer but gave up doing so later.'"

{Ref. 155

Bukhari and Muslim with a chain up to Abdullah son of Amr son of Al 'As (s) who related this.}

156

"If the Prophet (sa) missed his voluntary prayer during the night due to something such as illness he would offer twelve

units of prayer during the day."

{Ref. 156

Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

16

Obligation to obey

CHAPTER 16

THE OBLIGATION TO OBEY THE HOLY PROPHET (sa)

Allah, the Exalted says: "... Whatever the Messenger gives you, accept it; and whatever he forbids, abstain" 59:7
Koran

"Nor does he speak out of desire. Indeed it is not except a Revelation which is revealed." 53:3- 4 Koran

"Say (Prophet Muhammad): 'If you love Allah, follow me and Allah will love you, and forgive your sins. Allah is Forgiving and Merciful.'" 3:31 Koran

"In the Messenger of Allah you have a fine example for he who hopes for Allah and the Last Day and remembers Allah abundantly." 33:21 Koran

"We did not send a Messenger except that he should be obeyed, by the permission of Allah. If, when they had wronged themselves, they had come to you and asked Allah for forgiveness, and the Messenger had asked for forgiveness for them, they would have found Allah the Turner, the Merciful." 4:64 Koran

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"Believers, obey Allah and obey the Messenger and those in authority among you. Should you dispute about anything refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is better and the best interpretation." 4:59
Koran

"Whosoever obeys the Messenger, indeed he has obeyed Allah. As for those who turn away, We have not sent you to be their protector." 4:80 Koran

".... you (Prophet Muhammad), you surely guide to a Straight Path." 42:52
Koran

".... so let those who disobey His command beware, lest they are struck by sedition, or, they are stricken with a painful punishment." 24:63 Koran

"Stay in your homes and do not display your finery as pagan women used to do in the olden Days of Ignorance. Establish your prayers, pay the obligatory charity, and obey Allah and His Messenger." 33:33 Koran

DO THE BEST ACCORDING TO YOUR ABILITY 157

"Do not ask me for other than that I mention to you. Those who were before you were ruined by asking many questions and then differing with their Prophets. When I forbid something to you keep away from it altogether. When I prescribe something for you carry it out according to your ability."

{Ref. 157

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

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BEWARE OF INNOVATIONS 158

"The Prophet (sa) delivered a moving speech and we said: 'O Messenger of Allah (sa) this sounds like farewell advice.' Then he said: 'I advise you to fear Allah, and to hear and obey even if a slave is put in authority over you. Those of you who out live me will observe many differences. When such time arrives hold fast to my way of life and the practice of my rightly guided successors (caliphs). Hold on to it by your back teeth - beware of innovations - innovation leads to the wrong path."

{Ref. 158

Abu Daud and Tirmidhi with a chain up to Irbah son of Sariah (s) who related this.}

THE RESULT OF DISOBEDIENCE 159

"'All my nation will enter Paradise, except those who defy me.' He was asked: 'Who are those who defy, O Messenger of Allah (sa)?' He said: 'He who obeys me will enter Paradise but he who disobeys will not.'"

{Ref. 159

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

STUBBORNNESS 160

"A man ate with his left hand in the presence of the Prophet (sa), so the Prophet (sa) advised him to eat with his right hand. In arrogance he replied: 'I am unable to do so.' The Prophet (sa) said: 'May you not be able to do so.' Thereafter he could not raise his hand to his mouth."

{Ref. 160

Muslim with a chain up to Salamah, son of Amr son of Al Akwa'

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(s) who related this.}

IMPORTANCE OF KEEPING PRAYER ROWS STRAIGHT 161

"Keep your rows straight during prayers, if you do not Allah will create dissension among you. The Prophet (sa) insisted that we keep our rows straight to the extent that they were as straight as arrows. He continued to emphasize this till he felt sure we had realized its importance. One day he came into the mosque to lead the prayer and he was about to pronounce the opening takbir (Allahu Akbar) when he noticed the chest of one of the worshipers protruding out of the line, he said: 'Worshipers of Allah, keep your rows straight or else Allah will create dissension among you.'"

{Ref. 161

Bukhari and Muslim with a chain up to Nu'man son of Bashir (s) who related that he heard the Prophet (sa) say this.}

FIRE IS YOUR ENEMY 162

"One night a house in Medina caught fire. The roof and walls fell in upon its occupants. When this was who related to the Prophet (sa) he said: 'Fire is your enemy; when you go to sleep put it out.'"

{Ref. 162

Bukhari and Muslim with a chain up to Abu Musa (s) who related this.}

BENEFITS OF KNOWLEDGE 163

"Concerning the guidance and knowledge with which I have been endowed, it can be compared to rain that falls upon the land. Part of the land is good and fertile; the dry grass turns green and a considerable amount of new fresh grass is produced. Another part is dry but stores water and with it

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Allah benefits people, they drink from it and use it for cultivation. Another part is a barren plain which neither retains water nor produces fresh grass. Such are the cases of those who understand the religion sent down by Allah and benefit from that with which Allah has sent to me, studying and teaching it. (The last example refers to) those who do not raise their heads to gain religious knowledge nor do they accept the guidance with which I have been sent."

{Ref. 163

Bukhari and Muslim with a chain up to Abu Musa (s) who related: The Messenger of Allah (sa) said this.}

THE EXAMPLE OF THE PROPHET (sa) 164

"My example and your example is a man who kindles a fire and moths and insects rush toward it and fall in to it and I try to stop them. I hold you by your waists (to save you) from Hell, but you struggle escaping from my hands."

{Ref. 164

Muslim with a chain up to Jabir (s) who related that the Prophet (sa) said this.}

SATAN IS EVER WAITING 165

"The Prophet (sa) encouraged the licking of fingers and the cleaning plates saying: 'You do not know which part of the food has the greater blessing. If anyone drops (even) a little bit of food he should pick it up, remove the dust from it and so on, then eat it and not leave it for satan. Neither should one wipe their hands with a napkin without licking the food from ones fingers - you do not know which part of the food has the greater blessing.'" In another narration: "satan is present with you at all times, even when you are eating. If a small piece of food falls from your hand, you should pick it

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up, cleanse it of dust and so on, then eat it and not leave it for satan."

{Ref. 165

Muslim with a chain up to Jabir (s) who related this.}

INNOVATIONS 166

"O people, you will be assembled before Allah bare-footed, naked and uncircumcised. Allah, the Exalted will say: '... As We originated the first creation, so will We bring it back again. This is a binding promise on Us which We shall assuredly fulfill.' 21:104 Koran

Beware, the first to be clothed will be Prophet Abraham. Some of my nation will be brought who will be led to the left side. I will call out: 'O Lord, these are my companions.' So I will be told: "You are unaware of the innovations they perpetrated after you.' Then I shall say what another righteous worshiper (Jesus) of Allah said: '... I witnessed them whilst living in their midst and ever since You took me to You, You have been the Watcher over them. You are the Witness of everything. If You punish them (for their disbelief), they surely are Your subjects; and if You forgive them, surely You are the Almighty, the Wise.' 5:117

to 118 Koran

Then I will be told: 'Since your parting, they continued to turn away on their heels.'"

{Ref. 166

Bukhari and Muslim with a chain up to ibn Abbas (s) tells us that the Prophet, advised us this.}

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DO NOT FLICK STONES 167

"The Prophet (sa) forbade the shooting of pebbles as missiles by flicking the thumb and forefinger saying: 'Such a shot neither kills game, nor is an enemy stopped, but it can injure an eye and break a tooth.' A relative of ibn Mughat'fal flicked a pebble in this manner and he rebuked him saying: 'The Prophet (sa) forbade it and told us that it will not kill game.' But the man did not desist and repeated his act whereupon Ibn Mughat'fal said: 'I told you that the Prophet (sa) has forbidden such a shot and yet you repeated it. I will never speak to you again.'"

{Ref. 167

Bukhari and Muslim with a chain up to Abdullah son of Mughaffal (s) who related this.}

THE BLACK STONE 168

"I saw Umar son of Khattab (s) kissing the Black Stone and I heard him say: 'I am well aware you are only a piece of rock and have no power to confer a benefit or to harm. If I had not seen the Messenger of Allah (sa) kiss you I would never have kissed you.'"

{Ref. 168

Bukhari and Muslim with a chain up to 'Abis son of Rabi'a (s) who related this.}

17

Obey Allah

CHAPTER 17

OBLIGATION TO OBEY ALLAH

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Allah, the Exalted says: "But no, by your Lord, they will not believe you until they make you the judge regarding the disagreement between them, then they will not find in themselves any discomfort concerning your verdict, and will surrender to you in full submission." 4:65

Koran

"But when the believers are called to Allah and His Messenger, in order that he judges between them, their reply is: 'We hear and obey.' Such are the prosperous." 24:51 Koran

ALLAH DOES NOT OVERBURDEN YOU 169

"When the verse: 'To Allah belongs all that is in the heavens and earth. Whether you reveal what is in your hearts or hide it Allah will bring you to account for it. He will forgive whom He will and punish whom He will; He has power over all things' (2:284 Koran) was sent down to the Prophet (sa) his companions were distressed and went to him, knelt and said: 'O Messenger of Allah (sa) we have been charged with that (duty) which is within our capacity; prayer, striving, fasting and charity. Now this verse has been revealed to you and what it charges us with is beyond our capacity.' He said: 'Do you want to say the same as the People of the two Books: We hear, but we disobey?. Instead, you should say: 'We hear and obey; we implore Your forgiveness Lord, and to You is our arrival.' When they recited this and their tongues had adapted themselves to it. Allah sent down: "The Messenger believes in what has been sent down to him from His Lord, and so do the believers. Each believes in Allah and His Angels, His Books, and His Messengers. We do not differentiate between any of His Messengers. They say: 'We hear and obey. (We ask) Your forgiveness Lord and to You is the arrival." 2:285 Koran

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When they had done this, Allah, the Mighty, the Glorified sent down: "Allah charges no soul except to its capacity. For it is what it earned, and against it what it has gained. 'Our Lord, do not take us to account if we have forgotten, or made a mistake. Our Lord, do not burden us with a load as You have burdened those before us. 'Our Lord, do not over burden us with more than we can bear. And pardon us, and forgive us, and have mercy on us. You are our Protector, so give us victory over the nation, the unbelievers. '" 2:286 Koran

{Ref. 169

Muslim with a chain up to Abu Hurairah who related this.}

18

Innovation and Heresy

CHAPTER 18

PROHIBITIONS OF INNOVATIONS IN RELIGION AND HERESY

Allah, the Exalted says: "... What is there after truth, anything except error. Then how are you turned around (from faith)? 10:32 Koran

"... We have neglected nothing in the Book ..." 6:38 Koran

"... Should you dispute about anything refer it to Allah and the Messenger, if you believe in Allah and the Last Day." 4:59 Koran

"This Path of Mine is straight. Follow it and do not follow other paths, for they will scatter you away from His Path."

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6:153 Koran

"Say (Prophet Muhammad): 'If you love Allah, follow me and Allah will love you, and forgive your sins. Allah is Forgiving and Merciful.' 3:31 Koran

REJECTION OF INNOVATION 170

"If anyone tries to introduce something into our religion that does not belong to it, it must be rejected. A practice that is not enjoined by us must be rejected."

{Ref. 170

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related that the Prophet (sa) said this.}

RESPONSIBILITY OF THE HEIRS REPAYING THE DEBT OF THE DECEASED 171

"When the Prophet (sa) delivered a sermon his eyes became red, his voice would rise and become intense just as if he were alerting us against a hostile enemy. He would say: 'The enemy is advancing against you in the morning; he advances against you in the evening.' He would also say: 'My advent and the advent of the Day of Judgement are as my two fingers.' Then he held up his fore and middle fingers closely together. He would say: 'The best Word is the Book of Allah and the best example is the example of Muhammad; the worst practice is the introduction of innovation into the religion; innovation is error.' He would say: 'I am more of a guardian to every believer than his own self. If a believer dies leaving property it goes to his heirs, but if he dies in debt and is survived by dependents, the responsibility for the payment of his debts and the looking after his dependents is mine.'" Also see #158

related by Irbah son of Sariah (s)

CHAPTER 18 PROHIBITIONS OF INNOVATIONS IN RELIGION AND HERESY 100

{Ref. 171

Muslim with a chain up to Jabir (s) who related this.}

19

Virtue and Vice

CHAPTER 19

NEW WAYS – VIRTUE AND VICE

Allah, the Exalted says: "Those who say: 'Lord give us of our wives and children what pleases our eyes and make us leaders to the fearful.'" 25:74 Koran

"and appointed them leaders to guide by Our command." 21:73
Koran

THOSE LESS FORTUNATE 172

"We were with the Prophet (sa) before noon when some people from the tribe of Mudhar came to him wearing torn striped woolen cloth slung around their necks. Some of them wore sleeveless garments and their swords hung at their sides. The Prophet (sa) was deeply moved when he observed their emaciated faces. He got up and went to his room, then he returned and asked Bilal to make the call for prayer. He led the prayer addressing those present with: 'O people, fear your Lord, who created you from a single soul. From it He created its spouse, and from both of them scattered many men and women. Fear Allah, by whom you ask one another, and (fear) the wombs (lest you sever its relationship). Allah is ever watching over you.' 4:1 Koran

'Believers, fear Allah. Let every soul look to what it has forwarded for the future, and fear Allah, for Allah is Aware

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of the things you do.' 59:18 Koran

Then he encouraged everyone to give charitably from their dinars, dirhams, clothes, wheat and dates, even if it was only half a date. One of the Ansars came with a bag so heavy that he was unable to carry it by hand, and others followed one after the other. Soon there were two mounds piled-up with food and clothes. I noticed that the Prophet's face shone like shining gold. He said: 'Whoever initiates a way of doing good into Islam will be rewarded for it and there is also a reward for everyone who follows that example, without decreasing their own reward, and whoever initiates an evil practice into Islam will carry its burden and the burden of everyone who acts in that way, without decreasing in any way their own burden.'

{Ref. 172

Muslim with a chain up to Jarir son of Abdullah (s) who related this.}

PORTION OF BLAME 173

"The first son of Adam bears a portion of the guilt of everyone who wrongfully kills another because he was the first to commit murder."

{Ref. 173

Bukhari and Muslim with a chain up to ibn Mas'ud (s) who related that the Prophet (sa) said this.}

20

Recommending Good and the Temptation of Evil

CHAPTER 20

RECOMMENDING AND ENCOURAGING GOOD: TEMPTATION OF EVIL

Allah, the Exalted says: "... but call to your Lord"
28:87 Koran

"Call to the Path of your Lord with wisdom and fine
admonition. Dispute with them in the best manner 16:125
Koran

".... and cooperate in righteousness and warding off (evil)
...." 5:2 Koran

"Let there be one nation of you that shall call to
righteousness" 3:104
Koran

UNEXPECTED REWARD 174

"The reward of one who guides another towards good is equal to
the reward of the latter."

{Ref. 174

Muslim with a chain up to Uqbah son of Amr Ansari (s) who
related that the Prophet (sa) said this.}

175

"He who calls people to guidance receives the same reward as
those who follow him without any decrease to the reward of the
latter, and he who calls people to error carries the same
burden of sin as those who follow him without any decrease to
the burdens of the latter."

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{Ref. 175

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

INVITE THE OPPOSITION TO ISLAM 176

"Before the battle of Khaibar the Messenger of Allah (sa) announced: 'Tomorrow I shall give the standard to a man in whose hands Allah will bestow victory upon us. He loves Allah and His Messenger, and Allah and His Messenger love him.' The companions spent the night speculating and discussing who they thought would receive the standard. Next morning they went to the Messenger of Allah (sa) everyone hoping that they would receive it. The Messenger of Allah (sa) asked: 'Where is Ali - may Allah honor his face - son of Abu Talib?' He was told Ali was suffering from sore eyes, so he said: "Send for him." When he came, the Messenger of Allah (sa) put his saliva in his eyes and prayed for him. He recovered as if his eyes had never been troubled. Then the Prophet (sa) gave him the standard. Ali asked: 'O Messenger of Allah (sa) shall I fight them till they become like us?' He replied: 'Continue until you reach them. Then invite them to Islam and explain to them their obligations to Allah. If just one person is guided by Allah through you that will be better for you than a herd of (valuable) red camels.'"

{Ref. 176

Bukhari and Muslim with a chain up to Sahl son of Sa'ad (s) who related this.}

REWARD FOR ASSISTING OTHERS 177

"A young man from the children of Aslam came to the Prophet (sa) and said: 'O Messenger of Allah (sa) I want to take part in the campaign but I have nothing with which to acquire the equipment.' He said: 'Go to so and so. He has equipment but

has been taken ill.' So the young man went to him and said: 'The Messenger of Allah (sa) sends you greetings and asks you to hand over to me your equipment.' The man called out to his wife saying: 'Give him all the equipment I have gathered and do not withhold anything - do not withhold anything. Allah will make it a source of blessing for us.'"

{Ref. 177

Muslim with a chain up to Anas (s) who related this.}

21

Cooperation in Good

CHAPTER 21

COOPERATION IN GOOD AND VIRTUOUS DEEDS

Allah, the Exalted says: "... cooperate in righteousness and warding off" 5:2 Koran

"By the time of the afternoon! Surely, the human is in a (state of) loss, except those who believe and do good works and charge one another with the truth and charge one another with patience." Ch 103 Koran

EQUIPPING A FIGHTER 178

"He who equips a fighter in the Cause of Allah (jihad) is as if he fought himself. Also, he who looks after the dependents of a fighter during his absence is as if he fights himself."

{Ref. 178

Bukhari and Muslim with a chain up to Zaid son of Khalid Juhni (s) who related, The Messenger of Allah (sa) said this.}

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SAME REWARD 179

"The Messenger of Allah (sa) sent a detachment to the children of Lahyan and directed: 'Let one out of every two men prepare to proceed. Both will earn the same reward.'"

{Ref. 179

Muslim with a chain up to Abu Sa'id Khudri (s) who related this.}

TAKING CHILDREN ON PILGRIMAGE 180

"The Messenger of Allah (sa) encountered a party of mounted men at Rauha and asked them: 'Who are you?' They answered: 'Muslims' and inquired who he was. He replied: 'The Messenger of Allah (sa)'. A woman among them lifted a boy up to him and asked: 'Can this child take part in the Pilgrimage?' He said: 'Yes, and you will have the reward.'

{Ref. 180

Muslim with a chain up to ibn Abbas (s) who related this.}

THE REWARD OF THE TRUSTWORTHY TREASURER 181

"A trustworthy Muslim treasurer is the one who gives what he is ordered in full to the designated person cheerfully. Such person receives the same reward as the donor."

{Ref. 181

Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related that the Prophet (sa) said this.}

22

Good Advice

CHAPTER 22

OFFERING GOOD ADVICE

Allah, the Exalted says: "Believers are indeed brothers"
49:10 Koran

".... (sent) to convey to you the messages of My Lord and to advise you ..." 7:62 Koran

".... and I am your honest adviser" 7.68 Koran

ADVICE 182

"Religion is advice. We asked: 'To whom?' He answered: 'To Allah, His Book, His Messenger, Muslim leaders and their people."

{Ref. 182

Muslim with a chain up to Tamim Dari (s) who related that the Prophet (sa) said this.}

183

"I (Jarir) (s) made a promise to the Prophet (sa) that I would pray (the five prayers), pay the obligatory charity, and have goodwill towards all Muslims."

{Ref. 183

Bukhari and Muslim with a chain up to Jarir son of Abdullah (s) who related this.}

DESIRING GOOD 184

"A person is not a believer unless he desires for his brother that which he desires for himself."

{Ref. 184

Bukhari and Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this.}

23

Encouraging Good and Forbidding Evil

CHAPTER 23

ENCOURAGING GOOD AND FORBIDDING EVIL

Allah, the Exalted says: "Let there be one nation of you, that shall call to righteousness, ordering honor, and forbidding dishonor. Those are the prosperous." 3:104 Koran

"You are the best nation ever be brought forth for people. You order honor and forbid dishonor" 3:110 Koran

"Accept the easing, order with fine jurisprudence, and avoid the ignorant." 7:199 Koran

"The believers, both men and women, are guides to each other. They order what is just and forbid what is evil ..." 9:71
Koran

"Those who disbelieved of the Children of Israel, were cursed by the tongue of David and Jesus, the son of Mary, because they disobeyed and transgressed. They did not forbid one another from the wrongdoing they were committing. Evil is what they were doing." 5:78-79 Koran

"Say: 'This is the truth from your Lord. Let whosoever will, believe, and whosoever will, disbelieve it.' 18:29 Koran

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"Proclaim then, what you are commanded, and turn away from the unbelievers." 15:94 Koran

"Therefore, when they forgot that which they were reminded, We saved those who were forbidding evil, and seized the evildoers with and evil punishment for that which they used to do."
7:165 Koran

ENCOUNTERING EVIL 185

"Whosoever among you notices something evil should correct it by his hand; if he is unable to do that then he should condemn it by his tongue; if he is unable to do that, he should at least consider it bad in his heart and this is the lowest degree of faith."

{Ref. 185

Muslim with a chain up to Abu Sa'id Khudri (s) who related that he heard the Prophet (sa) say this.}

FOLLOW THE WAY OF THE PROPHET (sa) 186

"Each Prophet (p) sent before me had devoted disciples and companions who would follow his practice and obey his orders. Then, these were followed by those who said that which they did not do, and did that which they were not ordered. Whosoever fights them with his hands is a believer, as is he who fights them with his tongue, also he who fights them in his heart. After this there is not as much as a grain of faith left."

{Ref. 186

Muslim with a chain up to ibn Mas'ud (s) who related that the Prophet (sa) said this.}

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THE CHARACTER OF THE COMPANIONS 187

We gave allegiance to the Holy Prophet (sa) to hear and to obey in adversity and in prosperity, in hardship and in ease; to endure discrimination, and not to dispute the command of those in authority over us - unless clear disbelief for which you have proof from Allah, the High, and that we tell the truth wherever we are and to be patient when reproached or rebuked."

{Ref. 187

Bukhari and Muslim with a chain up to Ubadah son of Samat (s) who related this.}

THE LIKENESS OF THOSE WHO DO NOT FOLLOW THE PROPHETIC WAY 188

"The example of those who obey the commands of Allah and those who are careless of them can be likened to passengers on a ship who cast lots to determine who should occupy the upper deck and who should occupy the lower deck. Those on the lower deck had to pass through those on the upper deck whenever they needed to fetch water. So they suggested to the occupants of the upper deck: 'If we bore a hole through our part, we would not have to trouble you.' Now, if the occupants of the upper deck allowed the others to carry out their plan they would perish altogether; but if they stopped them from doing it they would all be saved."

{Ref. 188

Bukhari with a chain up to Nu'man son of Bashir (s) who related that the Prophet (sa) said this.}

RULERS 189

"The Messenger of Allah (sa) said: 'There will be those who are appointed in authority over you. Some of their actions you will find conform to Islamic Law but others not. The person

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who makes known his extreme dislike of this, will not be held accountable, as will be the one who resents it. However, the one who is pleased and follows them will be held accountable.' He was asked: 'Messenger of Allah (sa) shouldn't we fight them?' He replied: 'Not as long as they continue to maintain the prayer among you.'"

{Ref. 189

Muslim with a chain up to Mother of the Believers Lady Umm Salamah (f) , wife of the Prophet (sa) who related this.}

GOG AND MAGOG 190

"One day the Prophet (sa) entered in great concern and said: 'There is no god except Allah. Woe to the Arabs from the evil which is approaching. A breach this size has been made in the wall that holds back Gog and Magog;' and he made a circle between his thumb and forefinger. I (Lady Zainab) (f) said to him: 'O Messenger of Allah (sa) shall we be destroyed when there are a number of the righteous among us?' He replied: 'Yes, when evil becomes widespread.'"

{Ref. 190

Bukhari and Muslim with a chain up to Lady Zainab (f) wife of the Prophet (sa) Mother of believers who related this.}

STREET BEHAVIOR 191

"The Messenger of Allah (sa) directed: 'Refrain from sitting about in the streets.' A companion said to him: 'O Messenger of Allah (sa) we have no alternative, there is no other place where we can sit and discuss matters.' He replied: 'In that case fulfill the obligations to the street.' He was asked: 'What is due to the street?' He replied: 'Restrain your glances, remove obstructions, reciprocate greetings, enjoin good and forbid evil.'"

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{Ref. 191

Bukhari and Muslim with a chain up to Abu Sa'id Khudri (s) who related this.}

MEN ARE FORBIDDEN TO WEAR GOLD 192

"The Prophet (sa) noticed a man wearing a gold ring on his finger. He removed the ring and threw it away saying: 'Would anyone of you approach a burning coal and place it on his hand!' After the Prophet (sa) left, someone suggested: 'Pick the ring up and make use of it in some other way.' He answered: 'The Prophet (sa) has thrown it away, I will never pick it up.'"

{Ref. 192

Muslim with a chain up to ibn Abbas (s) who related this.}

HARSHNESS 193

"Son, I (A'iaih) (s) heard the Messenger of Allah (sa) say: 'The worst ruler is the one who deals harshly with people. Beware, in case you become one.' Ubaidullah (s) said to him: 'Sit down, you are just like chaff among the companions of the Messenger of Allah (sa)" He asked: 'And was there chaff among them? Surely, chaff came later among others.'"

{Ref. 193

Muslim with a chain up to Abu Sa'id Hasan Basri (s) who related that A'aih son of Amr visited Ubaidullah son of Zaid and said to him this.}

WHEN SUPPLICATIONS WILL NOT BE HEARD 194

"By Him in whose Hands is my life, you should continue to do good and forbid evil, if you do not Allah will certainly afflict you with a punishment from Him - then your supplications will not be heard!"

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{Ref. 194

Tirmidhi with a chain up to Huzaifah (s) who related that the Prophet (sa) said this.}

SPEAKING THE TRUTH TO A TYRANT 195

"Of the highest form of striving (jihad) is to say that which is just to a tyrant."

{Ref. 195

Abu Daud and Tirmidhi with a chain up to Abu Sa'id Khudri (s) who related that the Prophet (sa) said this.}

JIHAD OF THE TONGUE 196

"As a person was putting his foot in his stirrup, he asked the Prophet (sa) 'What is of the highest form of striving (jihad)?' He answered: 'Telling the truth to a tyrant.'"

{Ref. 196

Nisai with a chain up to Tariq son of Shihab (s) who related this.}

ASSOCIATION WITH THOSE WHO DO NOT FEAR ALLAH 197

"The first weakness to develop among the Children of Israel was when one meet another and advised him saying: 'Fear Allah and stop what you are doing, because it is unlawful.' The next day he met him again and found him doing the same, but this did not prevent him from eating, drinking and associating with him. It was on account their heedless association that Allah struck some of their hearts by the others. Then he recited: 'Those who disbelieved of the Children of Israel were cursed by the tongue of David and Jesus, the son of Mary, because they disobeyed and transgressed. They did not forbid one another from the wrongdoing they were committing. Evil is what they were doing. You see many of them taking the unbelievers

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as guides. Evil is that to which their souls forwarded them, that Allah is angered against them, and in the punishment they shall live for ever. Had they believed in Allah and the Prophet (Muhammad) and that which is sent down to him, they would not have taken them as guides. But many of them are evildoers.'" 5:78-81 Koran

Then he continued: "Indeed, by Allah, you encourage good and forbid evil and seize the hand of the wrongdoer and persuade him to act justly and establish him firmly on the right. If you do not, Allah will join the hearts of some of you with the hearts of others and will curse you as he cursed them. When the Children of Israel became sinful their knowledgeable people forbade them, but they would not stop. Yet the religious leaders themselves associated with them eating and drinking. So they were cursed by the tongue of David and Jesus, the son of Mary because they were disobedient and transgressed. At that point the Prophet (sa) who had been leaning back on a pillow sat up and said: 'No, no, by Him in whose Hands is my life, there is no escape for you but that you persuade them to act justly.'"

{Ref. 197

Abu Daud and Tirmidhi with a chain up to Abdullah son of Mas'ud (s) who related that the Prophet (sa) said this.}

PUT THINGS RIGHT 198

"O believers, recite this verse: 'Believers, look after your own souls, he who goes astray cannot harm you if you are guided. You shall all return to Allah, and He will inform you of what you have done.' 5:105 Koran

I (Abu Bakr) (s) heard the Prophet (sa) say: 'When the people see a wrongdoer committing a wrong and do not seize his hand

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to restrain him, it is most likely that Allah would afflict them both with His punishment.' "

{Ref. 198

Abu Daud, Tirmidhi and Nisai with a chain up to Abu Bakr Siddique (s) who related this.}

24

Acting opposite to what you say

CHAPTER 24

THE ANGER OF ALLAH UPON THOSE WHO ACT OPPOSITE TO WHAT THEY SAY

Allah, the Exalted says: "Would you order righteousness on others and forget it yourselves? Yet you recite the Book, have you no sense?" 2:44 Koran

"Believers, why do you say what you never do? It is most hateful to Allah that you should say that which you do not do. 61:2-3 Koran

"... I do not desire to go behind you, taking for myself that which I forbid you" 11:88 Koran

THE CONDITION OF THE HYPOCRITE 199

"On the Day of Judgement there will be a man brought and thrown into the Fire. His intestines will burst forth from his belly And he will clutch them going round in circles like a donkey treads a mill. The companions of the Fire will gather round him and say: 'What is this? Didn't you encourage good and forbid evil?' He will say: 'That is so, I encouraged good,

but did not do it; and I forbade evil but did it.'"

{Ref. 199

Bukhari and Muslim with a chain up to Usamah son of Zaid (s) who related that he heard the Prophet (sa) say this.}

25

Obligation to Return things

CHAPTER 25

OBLIGATION TO RETURN THINGS TO THEIR OWNERS

Allah, the Exalted says: "Allah orders you all to hand back trusts to their owners" 4:58 Koran

"We offered the trust to the heavens, and the earth, and the mountains, but they refused to bear it, and were afraid of it, and the human carried it. Surely, he is a harmdoer, and ignorant." 33:72 Koran

CHARACTERISTICS OF HYPOCRISY 200

"A hypocrite has three distinctive characteristics: when he talks he lies, when he makes a promise he breaks it, and when something is entrusted to him he embezzles it. Even if he prays, fasts and considers himself a Muslim."

{Ref. 200

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

DISAPPEARANCE OF TRUST 201

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"The Prophet (sa) told us two things, one of which I have seen fulfilled, and of the other I am still waiting. He told us that trust is embedded in the hearts of mankind. Then the Koran was sent down and they learnt about it from the Koran and from his practice. Then he told us about the disappearance of trust saying: 'A man will go to sleep and his trust will be lifted from his heart leaving only a mark on his heart like a blister, similar to a mark left by a spark of fire on the skin of your foot. It inflates but is empty inside.' Then he took a pebble and started throwing it towards his foot and continued: 'People will go on buying and selling, but not one of them will be a trusty man, to the extent that it will be said: Among such and such a tribe there is one man who is trustworthy. Of the man of the world it will be said how clever, handsome and intelligent he is; yet he will not have a grain of faith in his heart that would amount to a mustard seed. " Huzaifah (s) added: "There was a time when I did not mind with whom I did business, if he was a Muslim then his faith was a sufficient guarantee, and if he was a Jew or a Christian his guardian sufficed as guarantor. However, today I do not do business except with so and so."

{Ref. 201

Bukhari and Muslim with a chain up to Huzaifah, son of Yaman (s) who related this.}

CROSSING THE BRIDGE OVER HELL 202

"On the Day of Judgement, Allah, the Glorified, the Exalted, will assemble mankind and the believers will stand near Paradise. They will approach Adam (p) first and ask him: 'Father, ask for Paradise to be opened for us.' He will answer them: 'Wasn't it the fault of your father that brought about your expulsion from the Garden? I am not qualified to ask for this, go to my son Abraham (p) , the Friend of Allah.' Then

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they will approach Abraham (p) , and he will say to them: 'I am not qualified to do this. I was the Friend of Allah a long time ago. Speak to Moses (p) with whom Allah talked at great length.' So they will go to Moses (p) and he will say to them: 'I am not qualified to do this, go to Jesus (p), the Word of Allah and a spirit from Him.' He will also say: "I am not qualified to do this." Then they will come to me (Muhammad) (sa). I will come forward and be granted permission to intercede. Trust and kinship will be released and stand at either side of me on the right and left side of the Bridge. The first group among you will pass over the Bridge with the speed of lightning. We asked: 'May our fathers and mothers be your ransom, what is the speed of lightning?' I answered: 'Haven't you seen how lightning flashes forth and back in the twinkling of an eye?' Then, those who follow will pass over with the speed of the wind, followed by those with the speed of flying birds, followed by those with the speed of running men, according to the quality of their deeds. Your Prophet (sa) will continue to stand at the Bridge, supplicating: 'O Lord, make it peaceful, make it peaceful.' When the worshiper's deeds become incapable the speed will slow down until a man will come who will be unable to walk, only crawl. On both sides of the Bridge will hang hooks which will attach themselves to those they are commanded to seize. Therefore they are either snatched and saved or piled up in Hell." Abu Hurairah (s) added: "By Him in whose Hands is the life of Abu Hurairah, the depth of Hell is equal to the traveling of seventy years!"

{Ref. 202

Muslim with a chain up to Huzaifah and Abu Hurairah (sp) relate that the Prophet (sa) said this.}

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REPAYMENT OF DEBTS 203

"When Zubair (s) stood up prepared to fight on the day of the battle of Jamal, he called me so I (Abdullah, son of Zubair) (s) went and stood at his side. He said: 'My son, whoever is killed today will be either a wrongdoer or one who is wronged. I am sure I shall be one of those killed this day who are wronged. My greatest concern is my debt. Do you think that anything will be left over from our property after the repayment of my debts? My son, sell our property and pay my debts. If anything remains after the repayment give one ninth of it for your sons.' He continued to instruct me about his debts and then said: 'My son, should you find yourself unable to repay any portion of my debt then go to my Master and seek His help.' I did not understand what he meant so I asked: 'Father, who is your Master?' He replied: 'Allah.' So whenever I faced difficulty in the repayment of any part of his debt, I supplicated saying: 'O Master of Zubair, repay his debt; and He repaid it.' When Zubair was martyred, he left no money, but he left some land; one piece in Ghabah, eleven houses in Medina, two in Basra, one in Kufa and another in Egypt. The reason for his indebtedness was that when someone came to him and asked him to keep something in trust for him. Zubair (s), fearing it might be lost, would not agree to accept it as a trust, so he took it as a loan. He would neither accept a governorship, revenue office, nor any public office. He fought along with the Prophet (sa) Abu Bakr, Umar and Uthman (sp). I prepared a statement of his debts and they amounted to two million, two hundred thousand. Hakim son of Hizam (s) met me and asked: 'Nephew, how much debt is due from my brother?' I concealed the actual state of affairs and said: 'A hundred thousand.' Hakim said: 'I do not think your assets will cover that much.' I said: 'What would you think if the amount was two million, two hundred thousand?' He said: 'I do not think that this is within your capacity. If you are unable to repay

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any portion of it call upon me for help.' Zubair (s) had purchased the land in Ghabah for a hundred and seventy thousand. Abdullah (s) sold it for one million, six hundred thousand, and announced that whosoever had a claim against Zubair should meet him in Ghabah. Abdullah son of Ja'far (s) came to him and said: 'Zubair owed me four hundred thousand, but I will release him from the debt if you wish.' Abdullah replied: 'No.' Ibn Ja'far said: 'If you wish for a postponement I will postpone the recovery of the debt.' Abdullah said: 'No.' So Ibn Ja'far said: 'In that case measure out a plot for me.' So Abdullah marked out a plot and sold the land to repay his father's debt. After the repayment there remained four sixteenths of land. Later, he visited Mu'awiah, who had with him at the time, Amr the son of Uthman (s), Munzir the son of Zubair (s), and the son of Zam'ah (s). Mu'awiah asked Abdullah: 'What price did you ask for the land in Ghabah?' He replied: 'One hundred thousand for a sixteenth.' Mu'awiah inquired: 'How much of it is left?' Abdullah said: 'Four and a half sixteenths.' Munzir son of Zubair said: 'I will take one sixteenth for a hundred thousand.' Amr son of Uthman said: 'I will also take one sixteenth for a hundred thousand.' Ibn Zam'ah said: 'I too will take one sixteenth for a hundred thousand.' Then Mu'awiah asked: 'How much of it is now left?' Abdullah replied: 'One and a half sixteenths.' So Mu'awiah said: 'I will take it for one hundred and fifty thousand.' Later, Abdullah son of Ja'far sold to Mu'awiah his share for six hundred thousand. When Abdullah son of Zubair had finished paying his debts the children of Zubair's asked: 'Now distribute the inheritance among us.' He replied: 'I will not be able to do this until after I have announced: Let anyone who has a claim against Zubair come forward so that it can be repaid until four successive pilgrimage seasons have been completed.' After he made this announcement during the four seasons he distributed

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the inheritance among the heirs of Zubair according to his directions. Zubair had four wives, each of them received one million, two hundred thousand. The total of Zubair's estate amounted to fifty million, two hundred thousand."

{Ref. 203

Bukhari with a chain up to Abdullah son of Zubair (s) who related this.}

26

Prohibition of Cruelty and Injustice

CHAPTER 26

PROHIBITION OF CRUELTY AND INJUSTICE

Allah, the Exalted says: "... the harmdoers will not have a single, loyal friend, and there will be no intercessor to be obeyed." 40:18 Koran

".... Indeed, the harmdoers shall have no helpers." 22:71
Koran

RESULT OF MISERLINESS 204

"Avoid doing harm. Because indeed, doing harm is darkness on the Day of Resurrection. Safeguard yourselves against miserliness, for miserliness has ruined nations before you. It incited them to murder and to treating unlawful sexual practice (i.e. fornication and sodomy) as lawful."

{Ref. 204

Muslim with a chain up to Jabir (s) who related that the Prophet (sa) said this.}

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FINAL ACCOUNT 205

"Allah will enforce the settlement of all that is due on the Day of Judgement. Even the wrong doing of a horned goat to a hornless goat will be settled."

{Ref. 205

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

FALSE MESSIAH 206

"When the Prophet (sa), was with us we were discussing the meaning of "Farewell Pilgrimage", we had not understood the expression until he stood up and praised Allah, and talked at length about the anti-christ. He told us: 'Every Prophet sent by Allah (p) has warned his nation against his (the anti-Christ's) mischief. Noah (p) warned and so did all the Prophets after him. If he appears among you, his appearance will not be unknown to you. It is well known to you that your Lord is NOT one-eyed, but the anti-christ is one-eyed. His right eye is like a floating grape. Beware, Allah has prohibited you from shedding each others blood and the theft of one another's possessions, like the sanctity of this day and this month. Listen, have I conveyed the Message of Allah?' The companions replied: 'Yes.' Then he supplicated: 'Bear witness, O Allah' and repeated it three times. He concluded: 'Woe to you, take heed and do not revert to disbelief after I am gone, some of you slaying others.'"

{Ref. 206

Bukhari and part in Muslim with a chain up to Ibn Umar (s) who related this.}

THEFT 207

"He who did harm by means of taking a span of a hand of land

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(i.e. encroachment) wrongfully will have seven earths suspended around his neck."

{Ref. 207

Bukhari and Muslim with a chain up to the Mother of Believers, Lady Ayesha (f) may Allah be pleased with her, who related that the Messenger of Allah (sa) said this.}

RESPITE OF THE WRONGDOER 208

"Allah respites a wrongdoer, then once He has seized him He does not let go. Then he recited: 'Such is the seizing of your Lord, when He seizes the evildoing villages. His seizing is painful, stern.'" 11:102 Koran

{Ref. 208

Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related that the Messenger of Allah (sa) said this.}

BE EASY ON CONVERTS 209

"The Messenger of Allah (sa), appointed me (Mu'az) (s) to be a governor saying: 'A group of the People of the Book will come to you. Invite them to bear witness that there is no god except Allah and that I am His Messenger. Once they have accepted this tell them that Allah has prescribed for them five prayers during the day and night. Then when they have submitted to this, tell them that Allah has made it obligatory to pay the charity tax which will be collected from the wealthy among them and distributed among the poor. After they have agreed to this do not take their most valuable possessions for this purpose. Guard yourself against the cry of one who is wronged, for between that cry and Allah there is no barrier!'"

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{Ref. 209

Bukhari and Muslim with a chain up to Mu'az (s) who related this.}

COLLECTION OF THE OBLIGATORY CHARITY 210

"The Prophet (sa) appointed a man from the tribe of Azd named ibn al-Lutbiyyah to be the collector of the obligatory charity. When he returned from his assignment he reported: 'I have collected this and this for the obligatory charity, and this, and these have been given to me as gifts. Thereupon the Prophet (sa), ascended the pulpit, praised and glorified Allah and said: ' I appointed a man from among you to carry out one of the obligations Allah has entrusted to me. He has returned and said: This is yours and this has been given to me as a gift. If he is telling the truth why didn't he stay in the house of his father or mother so that his gifts came to him there? By Allah, if any one of you takes anything unrightfully he will meet Allah on the Day of Judgement carrying that thing. Do not let me see any of you meeting Allah carrying a grunting camel or a mooing cow or a bleating goat!' Then he raised his arms so high that the white of his armpits became visible and he supplicated: O Allah, I have conveyed Your command. He repeated this thrice."

{Ref. 210

Bukhari and Muslim with a chain up to Abu Hamid Sa'idi (s) who related this.}

OBLIGATIONS 211

"If a Muslim has an obligation towards his brother concerning his honor or something else, let him fulfill it today before a time comes when he has neither dinars nor dirhams. Because, if he does not do so, and he has acquired some good deeds, a proportion of those good deeds will be taken from him equal to

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his obligation. However, if he does not have any good deeds he will be burdened proportionately with the evil deeds of the person whom he wronged."

{Ref. 211

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

CHARACTERISTICS OF A MUSLIM 212

"A Muslim is one who does not harm another Muslim by his tongue or hands. An emigrant is one who abandons that which Allah has forbidden."

{Ref. 212

Bukhari and Muslim with a chain up to Abdullah the son of Amr, son of Al 'As (sp) who related that the Messenger of Allah (sa) said this.}

STEALING 213

"In charge of the personal effects of the Prophet (sa), was a man named Kirkira. When he died the Prophet (sa), said: 'He is in the Fire.' Some people went to his house in search of a reason and found a cloak which he had stolen."

{Ref. 213

Bukhari with a chain up to Abdullah the son of Amr son of Al 'As (sp) who related this.}

AN EXAMPLE OF THE COMPANIONS WILLINGNESS TO CONCEDE THEIR KNOWLEDGE 214

"Time is running in the same manner as it was on the day Allah created the heavens and the earth. A year has twelve months, four of which are sacred, three are consecutive; Zul Qa'ad, Zul Hajj and Muharram. Rajab falls between Jumadi and

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Sha'aban. Then he asked: 'What month is this?' We replied: 'Allah and His Messenger know best.' He remained silent and we thought he would rename it. Then he said: 'Isn't it Zul Hajj?' We answered: 'Yes, indeed.' Then he asked: 'Which city is this?' We answered: 'Allah and His Messenger know best.' He remained silent and we thought he would rename it. Then he said: 'Isn't it the Sacred City?' We replied: 'Yes, indeed.' Then he asked: 'What day is this?' We replied: 'Allah and His Messenger know best.' He remained silent and we thought he would rename it. Then he said: 'Isn't it the Day of Sacrifice?' We replied: 'Yes, indeed.' Then he said: 'Your blood, possessions and your honor are as sacred as this sacred day, this City and this month. Soon you will meet your Lord and He will call you to account for your deeds. So do not return to disbelief after I am gone, slaying each other. Let those present convey this to those who are absent. Perhaps, he who is told may remember it better than one who hears it today. Then he asked: 'Have I conveyed the command of Allah; have I conveyed the command of Allah?' We replied: 'Yes.' Then he supplicated: 'Allah, bear witness.'"

{Ref. 214

Bukhari and Muslim with a chain up to Nufai' son of Harith (s) who related that the Messenger of Allah (sa) said this.}

PROPERTY OF ANOTHER 215

"Allah has decreed the Fire for anyone who usurps the property of a Muslim through a false oath and therewith bars him from Paradise. A companion asked: 'O Messenger of Allah (sa), even if it is insignificant?' He replied: 'Even if it is the twig of an Arak bush.'"

{Ref. 215

Muslim with a chain up to Abu Umamah Iyas son of Harithi (s)

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who related that the Messenger of Allah (sa), said this.}

PUBLIC OFFICE, EMBEZZLEMENT 216

"If I appoint one of you to public office and you conceal a needle or even lesser, that is embezzlement, and on the Day of Judgement he will be called upon to produce it. Then a man with a dark complexion from the tribe of Ansar stood up - I recall him as if I see him before me now - and said: 'O Messenger of Allah (sa) take back from me your assignment.' He asked: 'What is the matter?' The man replied: 'I have just heard you say this and this.' The Prophet (sa) said: 'I repeat, anyone I appoint to public office must render an account of everything no matter whether it is large or small. What he is given he may have, but what he is forbidden must be avoided.'"

{Ref. 216

Muslim with a chain up to Adiy son of Umairah (sa) who related that he heard the Messenger of Allah (sa) say this.}

REWARD OF THEFT 217

"On the day of the battle of Khaibar, a group of the companions of the Prophet (sa), came saying: 'So and so has become a martyr, so and so has become a martyr.' Then they passed by a corpse and remarked: 'He is also a martyr.' The Prophet (sa) said: 'Indeed no, I have seen him in the Fire in a cloak he stole.'"

{Ref. 217

Muslim with a chain up to Umar son of Khattab (s) who related this.}

DEBTS MUST BE REPAYED 218

"The Prophet (sa) stood up and gave a sermon in the course of

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which he said that belief in Allah and fighting in His Cause were the highest category of deeds. A man stood up and said: 'O Messenger of Allah (sa) tell me, if I am killed in the Cause of Allah, would all my sins be removed from me?' He answered: 'Yes, if you are killed in the Cause of Allah and are patient, looking forward to your reward, marching onwards; and do not retreat.'" Then the Prophet (sa) asked him: 'Repeat what you said.' So the man repeated: 'Tell me, if I am killed in the Cause of Allah, would all my sins be removed from me?' He answered: 'Yes, if you are killed when you are patient, looking forward to your reward, marching onwards not turning away. But if you owe a debt, that will not be remitted. Gabriel just informed me of this.'

{Ref. 218

Muslim with a chain up to Abu Katadah Harith son of Ribī' (s) who related this.}

ARE YOU A PAUPER? 219

"Do you know who is a pauper? The companions replied: 'A pauper is one who has nothing, neither cash nor property.' He said: 'The pauper among my nation is one who comes on the Day of Judgement with a good record of prayer, fasting, and charity but has abused someone, slandered, stolen the possessions of another, killed or beaten someone. Those who were oppressed will each receive a portion of his good deeds. If his good deeds are insufficient, Then their sins will be transferred from them to him and he will be thrown into the Fire.'"

{Ref. 219

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) asked this.}

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THE PRESENTATION OF DISPUTES 220

"I am only a human being. Disputes are brought to me for a decision. It is possible that one party may be more capable of presenting his case than the other and I might decide in his favor according to what I hear. But if I decide in favor of one contrary to the right of the other, I have assigned a brand of fire to him."

{Ref. 220

Bukhari and Muslim with a chain up to Lady Umm Salamah (f) the wife of the Prophet (sa) Mother of believers who related: The Messenger of Allah (sa) said this.}

SECURITY 221

"A believer continues to be secure in his faith so long as he does not shed blood unjustly."

{Ref. 221

Bukhari with a chain up to ibn Umar (s) who related: The Messenger of Allah (sa) said this.}

PROPERTY OF ALLAH 222

"She (Khaulah, the daughter of 'Amir) (s) heard the Messenger of Allah (sa) say: 'Many people deal unjustly with the property of Allah. For them is the Fire on the Day of Judgement.'"

{Ref. 222

Bukhari with a chain up to Khaulah daughter of 'Amir (s) who related this.}

27

Respecting Muslims

CHAPTER 27

RESPECTING MUSLIMS, THE RIGHTS AND BEING MERCIFUL TO THEM

Allah, the Exalted says: "All that; and whosoever venerates the sacred rites of Allah it shall be better for him with his Lord." 22:30 Koran

"All that; and, he who venerates the waymarks of Allah, surely it is from the piety of their hearts." 22:32 Koran

". . . . and lower your wing to the believers." 15:88 Koran

"That was why We wrote for the Children of Israel that who ever killed a soul, except for a soul slain, or for sedition in the earth, it should be considered as though he had killed all mankind; and that who ever saved it should be regarded as though he had saved all mankind" 5:32 Koran

STRENGTHEN EACH OTHER 223

"The relationship between a believer and another is like parts of a building, each part strengthens the other. Then he gripped the fingers of one hand between those of the other to demonstrate."

{Ref. 223

Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related that the Messenger of Allah (sa) said this.}

HANDLING WEAPONS 224

"Whoever passes through our mosques or streets carrying something and has an arrow with him, should be stopped or

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cover its point with his hand in case it harms a Muslim."

{Ref. 224

Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related that the Prophet (sa) said this.}

BE CONCERNED FOR OTHER MUSLIMS 225

"In their mutual love, kindness, and compassion towards each other, Muslims can be compared to the human body; when one of its limbs is afflicted the whole of it is affected in its waking and fever."

{Ref. 225

Bukhari and Muslim with a chain up to Nu'man son of Bashir (s) who related that the Messenger of Allah (sa) said this.}

BE AFFECTIONATE TO YOUR CHILDREN 226

The Prophet (sa) kissed his grandson Hasan (f), the son of Ali (f). Aqr'a the son of Habis (s) was with them at this time and said: 'I have ten sons and have never kissed any of them.' The Prophet (sa) looked at him and said: 'He who has no compassion will receive none.'"

{Ref. 226

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related this.}

KISS YOUR CHILDREN 227

"Some Arab Bedouins came to the Prophet (sa) and asked 'Do you kiss your children?' He answered: 'Yes.' Then they said: 'We never kiss ours.' He said: 'Can I help it if Allah has taken compassion from your hearts?'"

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{Ref. 227

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

HOW TO RECEIVE MERCY FROM ALLAH 228

"Allah has no mercy upon one who has no mercy upon others."

{Ref. 228

Bukhari and Muslim with a chain up to Jarir son of Abdullah (s) who related that the Messenger of Allah (sa) said this.}

LENGTH OF PRAYER 229

"When any of you lead the prayer he should not make it long, because there are those in the congregation who are weak, ill or old. When you pray alone you can pray as long as you like." Another narration adds: "and those who have matters to attend."

{Ref. 229

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

RESTRAINT 230

"On occasions the Prophet (sa) would not do something he wanted to do fearing that others might follow him and that it might then become obligatory."

{Ref. 230

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) wife of the Prophet (sa) who related this.}

DISCIPLINE OF THE PROPHET (sa) 231

"Out of compassion, the Prophet (sa) forbade his companions to fast continuously without a break. They commented: 'But you

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fast continuously.' He replied: 'I am not like you. In the night my Lord gives me food and drink.'"

{Ref. 231

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) wife of the Prophet (sa) who related this.}

PRAYERS WHEN YOUNG CHILDREN ARE PRESENT 232

"I stand up to lead the prayer intending it to be long. Then I hear the cry of an infant so I shorten the prayer fearing I should make it burdensome for its mother."

{Ref. 232

Bukhari with a chain up to Abu Katadah Harith son of Ribi' (s) who related that the Prophet (sa) said this.}

PROTECTION OF ALLAH 233

"Whosoever prays the Dawn prayer is protected by Allah. So let him go about during the day in a way that Allah will not take him to account for that which is due from him under this protection. If he is called upon and found wanting, he will be thrown into Hell."

{Ref. 233

Muslim with a chain up to Jundab son of Abdullah (s) who related that the Prophet (sa) said this.}

BROTHERHOOD 234

"A Muslim is the brother to another Muslim. He neither wrongs him nor does he hand him over to his enemy. Whosoever occupies himself relieving the need of a brother will find that Allah will occupy Himself relieving his need. Whosoever removes a difficulty from a Muslim will have a difficulty removed by Allah on the Day of Judgement. Whosoever conceals a fault of a

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Muslim will have his faults concealed by Allah on the Day of Judgement."

{Ref. 234

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

OBLIGATIONS OF ONE MUSLIM TO ANOTHER 235

"Muslims are brothers to one another. He should neither cheat, lie, nor humiliate him. Everything belonging to a Muslim is forbidden to another Muslim; his property and his blood. (Pointing to his heart he said:) Piety is here. It is evil for a person to look down upon his brother Muslim."

{Ref. 235

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

ASPECTS OF FAIR DEALING 236

"Do not envy each other. Do not inflate the bidding at auctions, do not bear a grudge, do not turn away from each other, and do not make an offer during (another's) pending transaction. Be worshipers of Allah, brothers to each other. Muslims are brothers to each other. He neither wrongs him, looks down upon him, nor humiliates him. Piety is a matter of the heart. He repeated this thrice. It is evil for a person to look down upon his Muslim brother. Everything belonging to a Muslim is forbidden to another Muslim; his blood, property, and his honor."

{Ref. 236

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

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LOVE ONE ANOTHER 237

"No one truly believes until he desires for his brother that which he desires for himself."

{Ref. 237

Bukhari and Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this.}

PREVENT WRONGDOING 238

"Go to the help of your brother even if he does wrong or is wronged. A companion asked: 'O Messenger of Allah (sa) I can help him if he is wronged, but tell me how can help him if he does wrong?' He answered: 'Prevent him from doing what is wrong; that is helping him.'"

{Ref. 238

Bukhari with a chain up to Anas (s) who related that the Prophet (sa) said this.}

OBLIGATIONS 239

"There are five obligations owed by a Muslim to another: the return of his greeting, visiting him in sickness, attending his funeral, accepting his invitation, and saying: 'May Allah have mercy on you' after he has said: 'All praise is due to Allah' when he sneezed. In another narration: "There are six obligations owed by one Muslim to another. Upon meeting him he says: 'Peace be upon you.' When he invites you accept the invitation. When he asks your advice you advise him, When he sneezes and praises Allah, say to him: 'May Allah have mercy on you.' When he is sick you visit him. When he dies you attend his funeral."

{Ref. 239

Bukhari and Muslim with a chain up to Abu Hurairah (s) who

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related that the Prophet (sa) said this.}

SEVEN THINGS 240

"The Messenger of Allah (sa) enjoined seven things upon us and forbade seven. He ordered us to: Visit the sick. Attend the funeral. Invoke the Mercy of Allah on one who sneezes. Fulfill promises. Help those who are wronged. Accept an invitation. Increase the greeting of peace. He forbade us to: Wear gold rings (men). Drink from silver vessels. Sit on red silk cushioned saddles. Wear garments made from a mixture of silk and cotton yarn. Wear pure silk. Heavy silk and brocade."
"Announcement of lost property - is included in the first seven -"

{Ref. 240

Bukhari and Muslim with a chain up to Bra'a son of 'Azib (s) who related this.}

28

Concealing others shortcomings

CHAPTER 28

CONCEALMENT OF THE SHORTCOMINGS OF MUSLIMS

Allah, the Exalted says: "Those who love that indecency should be broadcasted about those who believe - theirs is a painful punishment in this world and in the Everlasting Life"
24:19 Koran

CONCEAL SHORTCOMINGS 241

"On the Day of Judgement, Allah will conceal the shortcomings

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of those who conceal the shortcomings of another in this world."

{Ref. 241

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

IMPORTANCE OF CONCEALING THE SHORTCOMINGS OF OTHERS 242

"Everyone in my nation will be forgiven except those who expose the shortcomings of others. Exposure includes the person who discloses his own shortcoming committed during the night which Allah had concealed. In the morning he says: 'So and so, I did such a thing last night.' During the night Allah concealed it yet in the morning he himself disclosed it."

{Ref. 242

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that he heard the Prophet (sa) say this.}

ADULTERY 243

"If a slave-girl commits adultery and is proved guilty she should be punished but not be rebuked. If she commits it a second time She should be punished likewise, but if she commits it a third time she should be sold even for as little as a hair rope."

{Ref. 243

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

DO NO HELP SATAN, THE STONED AND CURSED 244

"A drunkard was brought to the Prophet (sa) and he said: 'Beat him.' Some of us beat him with our hands, others with shoes, and some with pieces of cloth. When he returned to his people

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someone said: 'May Allah disgrace you!' The Prophet (sa) said: 'Do not help satan against him by saying such words.'

{Ref. 244

Bukhari with a chain up to Abu Hurairah (s) who related this.}

29

Helping

CHAPTER 29

HELPING

Allah, the Exalted says: "Worship your Lord, and do good, in order that you prosper." 22:77 Koran

BONDING 245

"A Muslim is the brother to another Muslim. He does not wrong him nor does he hand him over to his enemy. Whosoever occupies himself relieving the need of a brother will find that Allah will occupy Himself relieving his need. Whosoever removes a difficulty from a Muslim will have a difficulty removed by Allah on the Day of Judgement. Whosoever conceals a fault of a Muslim will have his faults concealed by Allah on the Day of Judgement."

{Ref. 245

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

BLESSINGS 246

"He who removes a burden from a believer in this world will have his burden removed by Allah on the Day of Judgement. Whosoever eases the hardship of another, will be given ease by

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Allah in this world and in the Everlasting Life. Whosoever conceals the faults of a Muslim will have his faults concealed in this world and in the Everlasting Life. Allah continues to help a worshiper As long as he continues helping his brother. Whosoever treads a path in search of knowledge, his path to Paradise is made easy for him by Allah. Whenever people gather in a House of Allah to read the Book of Allah and share its reading between them, peace descends upon them, and mercy covers them. The angels outspread their wings over them and Allah mentions them to those around Him. Whosoever is slow in (good) behavior will not have his deficiency made good because of the nobility of his birth."

{Ref. 246

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

30

Intercession

CHAPTER 30 INTERCESSION

Allah, the Exalted says: "Whosoever intercedes with a good intercession shall receive a share of it" 4:85 Koran

NEEDY PEOPLE 247

"Whenever a needy person came to the Prophet (sa) he would turn to those present and say: 'Intercede for him, you will have your reward. Allah causes His Prophet (sa) to say what He wants.'" It is also narrated: "That which He wills."

{Ref. 247

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Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related this.}

248

"Concerning Burairah and her husband the Prophet (sa) said to her: 'It is preferable that you go back to him.' She replied: 'O Messenger of Allah (sa) do you order me?' He replied: 'I only intercede.' She said: 'I do not need him.'"

{Ref. 248

Bukhari with a chain up to ibn Abbas (s) who related this.}

31

Reconciliation

CHAPTER 31 RECONCILIATION

Allah, the Exalted says: "There is no good in much of their confiding, except for he who bids to charity, honor, or reforms between people. Whosoever does that for the sake of the pleasure of Allah, We shall give him a great wage." 4:114
Koran

".... reconciliation is better" 4:128 Koran

".... have fear of Allah and set things right between you" 8:1 Koran

"The believers are indeed brothers...." 49:10 Koran

CHARITY 249

"For each day on which the sun rises, charity is incumbent

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upon each limb of the human body. To bring about a just reconciliation between two parties is charity. Helping a person to mount his animal, or to load his baggage on to it is charity. A kind word is charity. Every step taken going to the mosque for prayer is charity. The removal of something causing an inconvenience from a street is charity."

{Ref. 249

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

250

"Whosoever brings about the reconciliation between people and attains good or says that which is good is not a liar. I (Umm Kulthum, daughter of the Prophet (f) did not hear him approve of what most people say (when they lie) except in three situations: war, reforming between people, and talk between a husband and wife."

{Ref. 250

Bukhari and Muslim with a chain up to Umm Kulthum, daughter of the Prophet (f) related that she heard the Prophet (sa) say this.}

ACT KINDLY 251

"The Prophet (sa) heard two men debating loudly with one another outside his door. One of them begged the other to agree to reduce the amount of the debt he owed him and to deal kindly with him. The other said: "By Allah, I shall not do it." The Prophet (sa) went out to them and asked: 'Which one of you is it who swears by Allah that he will not act kindly?' The man said: 'It is I, O Messenger of Allah (sa) (then I am agreeable to) what ever he wants.'"

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{Ref. 251

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) wife of the Prophet (sa) who related this.}

HOW TO DRAW THE ATTENTION OF THE IMAM IF HE MAKES AN ERROR IN PRAYER 252

The Prophet (sa) learnt that a dispute had arisen between members of the children of Amr, the son of Auf (s) . He and some of his companions went to reconcile between them and were detained by their hospitality. The time for prayer arrived and Bilal (s) went to Abu Bakr (s) and asked him: "The Messenger of Allah (sa) has been detained and it is time for prayer, will you lead the people in prayer?" He replied: "Yes, if you wish." Bilal made the call to prayer and Abu Bakr stepped forward and the prayer commenced. Then, the Messenger of Allah (sa) arrived and walked down the rows taking his place in the first row. Thereupon the worshipers began to clap (to signal his arrival). Abu Bakr was engrossed in the prayer and did not hear. The clapping increased and then he noticed the Prophet (sa) who signaled to him to remain in his place and continue with the prayer. But Abu Bakr raised his hands, praised Allah, And stepped backwards and took his place in the row. The Prophet (sa) stepped forward and led the prayer. When it was over he faced the congregation and said: 'When you encounter something during the prayer why do you start to clap? Clapping is only for women. When any of you encounter something during the prayer he should say: 'Exalted is Allah.' This is certain to draw attention. And, Abu Bakr, what stopped you from continuing to lead the prayer after I had signaled to you?' He replied: 'I did not think it fitting that the son of Abu Kahafah should lead the prayer in front of the Messenger of Allah (sa), (sa).'

{Ref. 252

Bukhari and Muslim with a chain up to Sahl son of Sa'ad Sa'idi (s) who related this.}

32

Poor and Weak Muslims

CHAPTER 32

THE SUPERIORITY OF POOR AND WEAK MUSLIMS

Allah, the Exalted says: "And be patient with those who call to their Lord, in the morning and evening, desiring His Face."

18:28 Koran

INHABITANTS OF PARADISE AND OF THE FIRE 253

"Shall I tell you who are the inhabitants of Paradise? Every weak person and those looked down upon; who, if he asks Allah by an oath, Allah will fulfill it. Now shall I tell you who are the inhabitants of the Fire? They are the people who are ignorant, impertinent, proud and arrogant."

{Ref. 253

Bukhari and Muslim with a chain up to Haritha the son of Wahb (s) who related that he heard the Prophet (sa) say this.}

OPINION OF PEOPLE 254

"A person passed by not far from the Prophet (sa) and he asked one of the companions sitting with him: 'What do you think of that one?' He replied: 'He is one of the most noble. If he proposed marriage his worthy proposal would be accepted; if he counsels his counseling is accepted.' The Prophet (sa) did not comment. Not long after another man passed by and he asked: 'What do you think of his one?' He answered: 'O Messenger of

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Allah (sa) he is one of the poor Muslims. If he proposed marriage his proposal would not be accepted, if he offered advice his advice would be rejected, and if he spoke he would not be listened to.' The Prophet (sa) said: 'That one is better than the earth full of those like the former.'"

{Ref. 254

Bukhari and Muslim with a chain up to Sahl the son of Sa'ad Sa'idi (s) who related this.}

PARADISE AND HELL 255

"There was a debate between Paradise and Hell. Hell said: 'I shall encompass those who are tyrants and arrogant.' Paradise said: 'My inhabitants will be the weak and the needy.' Allah decided between them, saying: 'You are Paradise, My Mercy. Through you I will have mercy on whomsoever I will; and you are Hell, My Punishment, through you I will punish whosoever I will. It is for Me to fill both of you.'"

{Ref. 255

Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Prophet (sa) said this.}

VALUE IN THE SIGHT OF ALLAH 256

"On the Day of Judgement a famous, obese man will be brought forward whose value in the sight of Allah will be no more than the wing of a mosquito."

{Ref. 256

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

CARETAKER OF THE MOSQUE 257

"A dark-skinned woman (or perhaps young man) used to take care

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of the mosque. One day the Prophet (sa) missed that person and made inquiries and was told that the person had died. He asked: 'Why didn't you tell me?' They had not considered the matter of any importance. So he said: 'Show me the grave' and he prayed over it saying: 'Graves cover those in them with darkness but Allah illuminates them for the inhabitants because of my intercession for them.'

{Ref. 257

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that:}

OATHS 258

"Perhaps a man with ruffled hair, covered in dust is turned away from doors. However, if he asks Allah by an oath Allah will fulfill it."

{Ref. 258

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

AFFAIRS DURING THE NIGHT OF ASCENSION 259

"On the night of Ascension I stood at the gate of Paradise and saw that the majority of those entering it were the poor; the wealthy were held back. Then those compelled to the Fire were ordered to it and I stood at the gate of Hell and saw that the majority of those who entered were women."

{Ref. 259

Bukhari and Muslim with a chain up to Usamah (s) who related that the Prophet (sa) said this.}

THREE BABIES WHO SPOKE IN THEIR CRADLE 260

"Three people spoke when they were in their cradle one of whom

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was Jesus, the son of Mary. There was a man called Juraij who was pious, a great worshiper who had built a sanctuary. One day when he was praying his mother came and called him. He supplicated: 'Lord, my mother and my prayers.' He continued with his worshiping and she returned. The next day she came again and called to him but he supplicated again: 'Lord, my mother and my prayers' and continued with his worshiping. The third day she came again and called to him and he supplicated once more saying: 'Lord, my mother and my prayers' and continued with his worshiping. She supplicated saying: 'O Allah, do not let him die until he has seen the face of a prostitute!' The piety of Juraij became a topic of conversation among the Children of Israel. Now among them was a beautiful prostitute. She told them: 'If you like, I can make trouble for Juraij.' She tried to seduce him but Juraij paid no attention to her. Then she went to a shepherd who lived near the sanctuary of Juraij and offered herself to him and became pregnant. After she had given birth she claimed that the child was Juraij's. The Children of Israel went to him and brought him out of his sanctuary, demolished it and beat him. He asked: 'Why are you doing this?' They replied: 'You committed adultery with this prostitute and she has borne your child!' He asked: 'Where is the child?' So they brought it to him. Then he said: 'Now leave me alone so that I might pray.' Then he prayed, and when he finished he picked up the child, sat it upon his knee and asked it: 'Who is your father?' The child replied: 'So and so, the shepherd.' Then the Children of Israel turned to Juraij, kissed him and touched him saying: 'We shall rebuild your sanctuary out of gold!' But he said: 'Rebuild it from clay just as it was.' So they did. The third was a boy who was being suckled by his mother when a man wearing fine clothes rode by on a fast, fine looking horse. The mother supplicated: 'Allah, make my son like him.' The infant released his mother's breast, turned and

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looked at the man and said: 'Allah, do not let me be like him.' Then he turned to his mother's breast and resumed the suckling. At this point the Prophet (sa) demonstrated the suckling of the child by putting his forefinger into his mouth and sucking it. Then he continued: Then some people passed by who were beating a young woman. Those who were beating her said: 'You have committed adultery and theft.' She said repeatedly: 'Sufficient for me is Allah, an Excellent Guardian is He.' The mother supplicated: 'O Allah, do let my son be like her.' Thereupon he stopped his suckling, looked at the young woman and said: 'O Allah, let me be like her.' Then a dialog between the mother and her son took place. She said to him: 'When a handsome, well to do man passed by and I supplicated: Allah, make my son like that one, and you said: 'Allah, do not let me be like him.' Then, when some people passed by beating a young girl saying: 'You have committed adultery and theft, I supplicated: 'O Allah, do not let my son be like her', and you said: 'Allah, let me be like her.' The boy replied: 'The man is a tyrant, that is why I said: 'Allah, do not let me be like him.' As for the girl, they said that she had committed adultery but she had not. They also accused her of stealing but she is not a thief so I said: 'O Allah, let me be like her.'"

{Ref. 260

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

33

Being pleasant to the disadvantaged

CHAPTER 33

BEING PLEASANT TO ORPHANS, GIRLS, THE WEAK, NEEDY, DISADVANTAGED, BEING CHARITABLE, KIND AND HUMBLE TO THEM, LOWERING ONE'S WING TO THEM

Allah, the Exalted says: "... and lower your wing to the believers." 15:88 Koran

"And be patient with those who call to their Lord in the morning and evening, desiring His Face. And do not turn your eyes away from them desiring the good things of this life, ..." 18:28 Koran

"Do not oppress the orphan, nor drive away the one who asks." 93:9-10 Koran

"Have you seen he who belied the Recompense? It is he who turns away the orphan and does not urge others to feed the needy." 107:1-3 Koran

THOSE WHO CALL UPON THEIR LORD, MORNING AND EVENING 261

"There were six of us with the Prophet (sa), when the unbelievers said to him: 'Drive these people out of here, least they become familiar with us.' And we were, myself, ibn Masud, a man from the Huzail, Bilal, and two men (sp) whose names I do not recall. The Prophet (sa) thought in himself what Allah willed to occur, then Allah sent down: 'Do not drive away those who call on their Lord morning and evening, seeking only His Face'" 6:52 Koran

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{Ref. 261

Muslim with a chain up to Sa'ad son of Abi Waqqas (s) who related this.}

DO NOT OFFEND 262

"Abu Sufyan came with a group of people to Salman, Suhaib and Bilal (sp). They said to him: 'Didn't the swords of Allah make the enemy of Allah pay the price?' Abu Bakr (s) said to them: 'Do you speak like this to the Shaykh, the chieftain of the Koraysh?' Then he went to the Prophet (sa) and related it to him. He said: 'Abu Bakr, perhaps you have offended them. If so, you have offended your Lord.' Abu Bakr went back to them and asked: 'Brothers, did I offend you?' They replied: 'No. May Allah forgive you, brother.'"

{Ref. 262

Muslim with a chain up to Abu Hurairah 'Aiz the son of Amr Muzani (s) who related this.}

THE MERIT OF CARING FOR ORPHANS 263

"Whosoever takes care of an orphan, he and I will be like this together in Paradise. To demonstrate the closeness, he raised his fore and middle finger joined together."

{Ref. 263

Bukhari with a chain up to Sahl the son of Sa'ad (s) who related that the Prophet (sa) said this.}

ORPHANS AND PARADISE 264

"Whosoever takes care of an orphan, related or otherwise, he and I will be like these two in Paradise. Then he raised his fore and middle fingers joined together to demonstrate."

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{Ref. 264

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

DEFINITION OF A POOR PERSON 265

"A poor person is not one who can be turned away with a date or two, or a few morsels. The one who is really poor is he, who, despite his poverty refrains from asking. A poor person is not the one who goes round asking people, who can be turned away with a morsel or two or a few dates. Indeed, it is one who does not have enough to suffice him, and does not disclose his poverty so that he might be given charity, neither does he stand up to ask."

{Ref. 265

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

LOOK AFTER WIDOWS AND THE NEEDY 266

"He who works to support widows and the needy is like one who strives in the Cause of Allah." (The narrator said also that he thought that the Prophet (sa) added:) "and like the one who stands praying all night, never stopping, and like the one who fasts and never breaks it."

{Ref. 266

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

UNINVITED GUESTS 267

"The worst food is the food served at a wedding feast to which those who would have liked to come are uninvited, and to which those who are invited do not wish to attend. He who declines the invitation disobeys Allah and His Messenger (sa). The

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worst food is the food served at a wedding feast to which the rich are invited and from which the poor are excluded."

{Ref. 267

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

BLESSINGS OF RAISING GIRLS 268

"Whosoever raises two girls from childhood to maturity will appear on the Day of Judgment joined to me like two fingers of a hand. Then he joined his two fingers."

{Ref. 268

Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this.}

TREAT DAUGHTERS WELL 269

"A woman came with her two daughters to me (Lady Ayesha (f) begging. I had nothing to give except a single date which I gave to her. She divided it between her daughters but did not eat any of it herself. Then she got up and left. When the Prophet (sa) came, I told him about it. He said: 'One who is tried raising daughters and treats them well will find that they will become the shield from the Fire.'"

{Ref. 269

Bukhari and Muslim with a chain up to the Mother of Believers, Lady Ayesha (f) who related this.}

FREEDOM FROM THE FIRE 270

"A poor woman came to me with her two daughters. I (Lady Ayesha (f)) gave her three dates. She gave one to each daughter and was about to eat the third when her daughters asked for it. So she broke it into two and gave half to each

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of her daughters. I was touched by her action and mentioned what she had done to the Prophet (sa) , he said: 'Allah has appointed Paradise for her because of this.' Or he said: 'Allah has freed her from the Fire because of this.'"

{Ref. 270

The Mother of believers, Lady Ayesha (f) who related this.}

RIGHTS OF THE WEAK 271

"Allah, I declare sinful, the failure to safeguard the rights of two weaklings; orphans and women."

{Ref. 271

Nisai with a chain up to Abu Shuraih Khuwailad the son of Amr Khuza'I (s) who related that the Prophet (sa) said this.}

PROVISION 272

"Sa'ad (s) thought he was superior to those who were not as affluent as he. The Prophet (sa) said: 'You are helped and provided for because of the weak and poor among you.'"

{Ref. 272

Bukhari with a chain up to Mus'ab the son of Sa'ad, son of Abi Waqqas (s) who related this.}

HELP THE WEAK 273

"Look for me among the weak, because you are helped and provided for on account of the weak among you."

{Ref. 273

Abu Daud with a chain up to Abu Darda' (s) who related that he heard the Prophet (sa) say this.}

CHAPTER 34

THE CHARGE OF GOOD TREATMENT TO WOMEN

Allah, the Exalted says: "Believers, it is unlawful for you to inherit women forcefully, neither bar them, in order that you go off with part of what you have given them, except when they commit a clear indecency. Live with them honorably" 4:19 Koran

"You will not be able to be just between your women, even though you are eager. Do not be altogether partial so that you leave her as if she were suspended. If you reform and are cautious, Allah is the Forgiver, the Merciful." 4:129 Koran

TREAT WOMEN KINDLY 274

"Treat women kindly. Woman was created from a rib and the most bent part of the rib is the uppermost. If you try to straighten it you will break it, but if you leave it alone it will remain bent. So treat women kindly. A woman is like a rib; if you try to straighten it you will break it. If you wish to benefit from her you can do so regardless its bending. Woman has been created from a rib and you cannot straighten her. If you wish to benefit from her do so regardless of the bend. If you try to straighten her you will break her, and breaking her means divorce."

{Ref. 274

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

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DO NOT ABUSE YOUR WIFE 275

"I (Abdullah son of Zam'a) (s) heard the Prophet (sa) deliver a sermon in which he mentioned the she-camel of Prophet Salih (p) and the one who hamstrung her. He recited: 'When the most wicked of them broke forth' (91:12 Koran) and explained that this referred to a distinguished, wicked and most powerful chief of the people who jumped up. After this he mentioned women and said: 'Some of you beat your wives as if they were slaves, and then sleep with them at the end of the day!' Then someone passed wind and he admonished the people for laughing saying: 'Why do you laugh at someone when you do the same?'

{Ref. 275

Bukhari and Muslim with a chain up to Abdullah son of Zam'a (s) who related this.}

LOOK FOR THE BEST IN YOUR SPOUSE 276

"No believing husband should bear hatred to his believing wife. If he dislikes one quality in her, he should look for another quality which is pleasing."

{Ref. 276

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

RIGHTS OF WIVES AND HUSBANDS 277

"Treat women kindly, they are like captives in your hands. You are not owed anything by them except that (she protects her husband's rights in herself and in his wealth). If they are guilty of clear indecency you may leave them alone in their beds and slap them gently. Then if they obey you, you do not have recourse to anything else against them. You have your rights concerning your wives and they have their rights concerning you. Your right is that they shall not permit

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anyone you dislike to enter your home nor sit on your soft furnishings. Their right is that you should be generous to them in their clothing and food."

{Ref. 277

Tirmidhi with a chain up to Amr son of Ahwas Jashmi (s) who related that after the Prophet (sa) had praised Allah and Exalted Him during his Farewell Pilgrimage sermon he heard him say this.}

DO NOT STRIKE YOUR WIFE ON THE FACE 278

"Mu'awiah asked the Prophet (sa) 'What are the rights of a wife from her husband?' He replied: 'Feed her when you feed yourself; clothe her when you clothe yourself, do not strike her on the face, do not abuse her and do not abandon her except inside the house.'"

{Ref. 278

Abu Daud with a chain up to Mu'awiah son of Haidah who related this.}

PERFECT BELIEVER 279

"In belief, the most perfect believer is the one who behaves best, and the best among you are those who behave best towards their wives."

{Ref. 279

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

DO NOT BEAT FEMALE WORSHIPERS 280

"Do not beat the female worshipers of Allah. Some time later Umar came to him saying: 'Our women have become very audacious towards their husbands.' So he permitted them to be smacked

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Thereafter a large number of women came to the wives of the Prophet (sa), and complained against their husbands. The Prophet (sa) announced: 'Many women have come to my wives complaining against their husbands. Such men are not the best among of you!'"

{Ref. 280

Abu Daud with a chain up to Iyas son of Abdullah (s) who related that the Prophet (sa) warned this.}

VALUE OF A GOOD WOMAN 281

"The world is but an enjoyment and the best enjoyment of the world is a good woman."

{Ref. 281

Muslim with a chain up to Abdullah son of Amr son of Al 'As (s) who related that the Messenger of Allah (sa) said this.}

35

Rights of a Husband

CHAPTER 35 RIGHTS OF A HUSBAND

Allah, the Exalted, says: "Men are the maintainers of women for that Allah has preferred in bounty one of them over another, and for that they have spent of their wealth. Righteous women are obedient, guarding in secret that which Allah has guarded" 4:34 Koran

CURSE OF THE ANGELS 282

"When a husband calls his wife to his bed and she does not come and he spends the night angry with her, the angels curse

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her through the night." We are informed: "When a wife spends the night away from her husband's bed, the angels curse her through the night." "By Him in whose Hands is my life, when a husband calls his wife to his bed and she refuses him, He Who is in heaven is angry with her till her husband is pleased with her."

{Ref. 282

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

PERMISSION REQUIRED TO VOLUNTARILY FAST 283

"It is not permissible for a woman to fast voluntarily when her husband is at home, unless he gives her permission. Nor should she permit anyone to enter his house without his permission."

{Ref. 283

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

ACCOUNTABILITY 284

"Every one of you is a guardian and is held accountable for that which he is entrusted. A ruler is a guardian and is held accountable for that which is in his care. A man is a guardian in respect of his household, a woman is a guardian in respect of her husband's house and his children. Therefore each one of you is a guardian accountable for whatever is in your care."

{Ref. 284

Bukhari and Muslim with a chain up to Ibn Umar (s) who related: the Messenger of Allah (sa) said this.}

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NEEDS OF ONE'S HUSBAND 285

"When a man calls his wife to satisfy his desire, she should go to him even if she is making bread. If I was to order a person to prostrate to another, I would order the woman to prostrate to her husband."

{Ref. 285

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this and Nisai with a chain up to Abu Ali Talq son of Ali (sp) who related the Messenger of Allah (sa) said this.}

REWARD FOR PLEASING ONE'S HUSBAND 286

"If a woman dies and her husband is pleased with her she will enter Paradise."

{Ref. 286

Tirmidhi with a chain up to Lady Umm Salamah (f) , wife of the Prophet (sa) Mother of believers who related that the Messenger of Allah (sa) said this.}

DO NOT ANGER YOUR HUSBAND 287

"Whenever a woman angers her husband, his companion from among the houris of Paradise says to her: 'May Allah ruin you, do not anger him because he is only your guest and will soon leave you to come to us.'"

{Ref. 287

Tirmidhi with a chain up to Mu'az son of Jabal (s) who related that the Prophet (sa) said this.}

TRIAL 288

"I am not leaving a more harmful trial for men than women."

{Ref. 288

Bukhari and Muslim with a chain up to Usamah son of Zaid (s) who related that the Prophet (sa) said this.}

36

Family Expenditure

CHAPTER 36

FAMILY EXPENDITURE

Allah, the Exalted says: "... it is for the father to provide for them and clothe them with kindness ..." 2:233 Koran

"Let the rich spend according to his wealth and for he whose provision is little, let him spend from what Allah has given him. Allah does not charge a soul except with that He has given him. Surely, Allah will bring ease after difficulty."
65:7 Koran

"..... Whatsoever you expend He will replace it." 34:39
Koran

HIGHEST REWARD FOR CHARITY 289

"Of the dinar you spend in the Cause of Allah; the dinar you spend to procure the freedom of a slave; the dinar you give in charity to the poor and the dinar you spend on your wife and children, the highest in reward is for the one you spend on your wife and children."

{Ref. 289

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

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BEST FORMS OF CHARITY 290

"The best dinars spent are those spent on one's wife and children, the dinar spent on his horse in the Cause of Allah, and the dinar spent on his companions in the Cause of Allah."

{Ref. 290

Muslim with a chain up to Thauban son of Buhdud (s) who related that the Prophet (sa) said this.}

REWARD FOR SPENDING ON YOUR CHILDREN 291

"She (Lady Umm Salamah (f) asked the Prophet (sa) 'Will I receive a reward if I spend on my children from my first husband? I cannot leave them running about here and there in search of a living.'" He answered: 'Yes, you will receive a reward for whatever you spend on them.'"

{Ref. 291

Bukhari and Muslim with a chain up to Lady Umm Salamah (f) wife of the Prophet (sa) Mother of believers related this.}

REWARD FOR SEEKING THE PLEASURE OF ALLAH 292

"During a long conversation the Prophet (sa) told Sa'ad (s) 'Whatever you spend seeking thereby the pleasure of Allah will have its reward, even that which you put in the mouth of your wife.'"

{Ref. 292

Bukhari and Muslim with a chain up to Sa'ad son of Abi Waqqas (s) who related that the Messenger of Allah (sa) said this.}

CHARITY TO ONE'S FAMILY 293

"When a person spends on his wife and children hoping for a reward, it is a charitable act."

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{Ref. 293

Bukhari and Muslim with a chain up to Abu Mas'ud Badri (s) who related that the Messenger of Allah (sa) said this.}

DENYING A DEPENDENT 294

"It is a sin for a person to deny the right of a dependent. It is indeed a sin for a person to withhold what is due from one whose living depends upon him."

{Ref. 294

Abu Daud and Muslim with a chain up to Abdullah the son of Amr, son of Al 'As (sp) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION OF THE ANGELS 295

"Everyday two angels descend. One of them says: 'May Allah, increase those who spend.' The other says: 'May Allah, ruin the miser.'"

{Ref. 295

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

CHARITY BEGINS AT HOME 296

"The upper hand (the donor) is better than the lower (the recipient) and begin with your dependents; and the best charity is from your surplus. Whosoever abstains from asking will be shielded by Allah; and he who does without will be made rich by Allah."

{Ref. 296

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

CHAPTER 37

SPENDING WHAT YOU LOVE MOST FOR THE SAKE OF ALLAH

Allah, the Exalted says: "You shall not attain righteousness until you spend of what you love." 3:92 Koran

"Believers, spend of the good you have earned and of that which We have brought out of the earth for you. And do not intend the bad of it for your spending; while you would never take it yourselves, except you closed an eye on it."
2:267 Koran

297

"Abu Talha (s) was the wealthiest person from the tribe of Ansar in Medina. He owned groves of date palms but the property he loved best was a garden called "Bairaha" which was opposite the Mosque. It was there that the Prophet (sa) would go to drink its pure water. When this verse was sent down: 'You shall not attain righteousness until you spend of what you love ...' 3:92

Abu Talha went to the Prophet (sa), and said: 'O Messenger of Allah (sa) , Allah has sent down to you: 'You shall not attain righteousness until you spend of what you love ...' and the property I love most is "Bairaha". Therefore I offer it in charity for the sake of Allah, hoping for its reward from Allah. (Please) dispose of it O Messenger of Allah (sa) in the way Allah would direct you.' The Prophet (sa) replied:

"Indeed, this is a very good property, a very good property. I

have heard what you said, and I think you should divide it among your relatives.' Abu Talha said: 'I will do that, O Messenger of Allah (sa).' So he divided it among his cousins and relatives."

{Ref. 297

Bukhari and Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

38

Obligations of Husband or Guardian

CHAPTER 38

THE OBLIGATION THAT ONE SHOULD ORDER HIS FAMILY AND HIS CHILDREN AND THOSE UNDER HIS GUARDIANSHIP TO OBEY ALLAH, THE HIGH AND TO PROHIBIT THEM FROM PRACTICING WRONG ACTIONS AND TO LEAD THEM TO GOOD MANNERS

Allah, the Exalted says: "Order your family to pray and be patient in it." 20:132 Koran

"Believers, guard yourselves and guard your families against the Fire the fuel of which is people and stones." 66:6 Koran

HOLY FAMILY ARE FORBIDDEN TO RECEIVE CHARITY 298

"Hasan son of Ali (f), the grandson of the Holy Prophet (sa), picked up a date that had been designated for charity, and put it in his mouth. The Prophet (sa) saw him do this and asked him to remove it out saying: 'Tut, tut, don't you know that we

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(the Holy family and their descendants) do not eat charity.'" We are also informed: "For us (the family of the Holy Prophet) charity is unlawful."

{Ref. 298

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said: EAT IN THE NAME OF ALLAH WITH YOUR RIGHT HAND 299

"Umar, the son of Umm Salah (s) was in the care of the Prophet (sa). He mentioned: 'When I ate, would put my hand inside the bowl, then the Holy Prophet (sa) told me to mention the Name of Allah and eat whatever was in front of me with my right hand.' From that time onward this became his habit."

{Ref. 299

Bukhari and Muslim with a chain up to Umar son of Abi Salamah (s) who related this.}

ACCOUNTABILITY 300

"Every one of you is a guardian and is therefore held accountable for that which he is entrusted. A ruler is a guardian and is held accountable for that which he is in care. A man is a guardian in respect of his household, a woman is a guardian in respect of her husband's house and his children. Therefore each one of you is a guardian and held accountable for whatever is in your care."

{Ref. 300

Muslim with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

CHILDREN AND PRAYER 301

"As soon as your children reach the age of seven, order them to pray, and punish them if they do not. When they reach the

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age of ten put them in separate beds."

{Ref. 301

Abu Daud with a chain up to Amr son of Shuaib who related from his grandfather through his father (sp) that the Prophet (sa) directed this.}

REPRIMAND A TEN YEAR OLD CHILD WHO DOES NOT PRAY 302

"When a boy reaches the age of seven teach him how to pray, and punish him if he reaches the age of ten and does not pray." "Order a boy to pray when he reaches seven years of age."

{Ref. 302

Abu Daud and Tirmidhi with a chain up to Sabrah son of Ma'abad Juhni (s) who related that the Prophet (sa) said this.}

39 Kindness to One's Neighbors

CHAPTER 39

OBLIGATIONS AND KINDNESS TO ONE'S NEIGHBORS

Allah, the Exalted says: "Worship Allah and do not associate anything with Him. Be kind to parents and near kinsmen, to the orphans and to the needy, to your neighbor who is your kindred, and to the neighbor at your far side, and the companion at your side, and to the destitute traveler, and to that which your right hand owns. Allah does not love he who is proud and struts." 4:36 Koran

OBLIGATIONS TO ONE ANOTHER 303

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"Gabriel told me so many times about the (obligations towards one's) neighbor that I thought he might also include them with one's heirs."

{Ref. 303

Bukhari and Muslim with a chain up to Ibn Umar (s) and the Mother of Believers, Lady Ayesha (f) related that the Prophet (sa) said this.}

LOOK AFTER YOUR NEIGHBOR 304

"Abu Dharr (s) , when you prepare soup add extra water to it and take care of your neighbor." My friend advised me: "When you prepare soup add extra water to it, then ask your neighbors if they would like some, and share it accordingly."

{Ref. 304

Muslim with a chain up to Abu Dharr (s) who related that the Prophet (sa) said this.}

305

"By Allah he does not believe! By Allah he does not believe! By Allah he does not believe! He was asked: 'Who doesn't believe, O Messenger of Allah (sa) ?' He replied: 'The one whose neighbor is not safe from his mischief! The one who makes mischief against their neighbor will not enter Paradise.'"

{Ref. 305

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

GIVE, EVEN THROUGH IT IS A LITTLE 306

"O Muslim ladies, do not be think it despicable to send even a lamb's shank to your neighbor."

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{Ref. 306

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

KINDNESS TO YOUR NEIGHBOR 307

"A neighbor should not prevent his neighbor to place a rafter on his wall." Abu Hurairah (s) added: "How is it that I see you turning away concerning it (the Prophetic instruction). By Allah, I will continue to remind you!"

{Ref. 307

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

DUTY TO OTHERS 308

"Whosoever believes in Allah and the Last Day must not inconvenience his neighbor. Whosoever believes in Allah and the Last Day must honor his guest; and whosoever believes in Allah and the Last Day should speak well or else remain silent."

{Ref. 308

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

309

"Whosoever believes in Allah and the Last Day should be kind to his neighbor. Whosoever believes in Allah and the Last Day should honor his guest; and whosoever believes in Allah and the Last Day should speak well or remain silent."

{Ref. 309

Muslim with a chain up to Abu Shuraih Khuza'I (s) who related that the Prophet (sa) said this.}

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YOUR NEAR NEIGHBOR 310

"Lady Ayesha (f) asked: ' have two neighbors; to which one of them should I send a gift?' He replied: 'To the one whose door is nearer to yours.'"

{Ref. 310

Bukhari with a chain up to the Mother of Believers, Lady Ayesha (f) who related that she asked the Prophet (sa) this.}

BEST COMPANION 311

"The best companion in the sight of Allah is the one who behaves best towards his companions, and the best neighbor is the one who behaves best towards his neighbors."

{Ref. 311

Tirmidhi with a chain up to Abdullah son of Umar (s) who related that the Prophet (sa) said this.}

40 Kindness towards Parents and Relatives

CHAPTER 40

KINDNESS TOWARDS PARENTS AND RELATIVES

Allah, the Exalted says: "Worship Allah and do not associate anything with Him. Be kind to parents and near kinsmen, to the orphans and to the needy, to your neighbor who is your kindred, and to the neighbor at your far side, and the companion at your side, and to the destitute traveler, and to that which your right hand owns. Allah does not love he who is proud and struts." 4:36 Koran

"Fear Allah, by whom you ask one another, and (fear) the wombs (lest you sever its relationship)." 4:1 Koran

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"... who join together what He has bidden to be united; who fear their Lord and dread the evil reckoning." 13:21 Koran

"We have charged the human to be kind to his parents." 29:8 Koran

"Your Lord has ordered you to worship none except Him, and to be good to your parents. If either or both of them attain old age with you, do not say: "Fie on you", nor rebuke them, but speak to them with words of respect. And lower to them the wing of humbleness out of mercy and say: 'My Lord, be merciful to them, as they raised me since I was little.'" 17:23-24 Koran

"And We charged the human concerning his parents, for his mother bore him in weakness upon weakness, and his weaning was in two years. Be thankful to Me and to your parents, to Me is the arrival." 31:14 Koran

WHAT ALLAH LIKES MOST 312

"He (Abdullah the son of Mas'ud (s)) asked: 'Which action does Allah like most?' He answered: 'The establishing of the prayer during its specified time.' I asked: 'Which is next?' He replied: 'Showing kindness to one's parents.' I asked again: 'Then which is next?' He replied: 'Fighting in the Cause of Allah.'

{Ref. 312

Bukhari and Muslim with a chain up to Abdullah the son of Mas'ud (s) who related that he asked the Prophet (sa) }

HOW TO REPAY ONE'S FATHER 313

"No son can repay his father unless he finds a slave, buys him and then frees him."

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{Ref. 313

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

SPEAK WELL OR REMAIN SILENT 314

"Whosoever believes in Allah and the Last Day should be kind to his neighbor. Whosoever believes in Allah and the Last Day should honor his guest; and whosoever believes in Allah and the Last Day should speak well or remain silent."

{Ref. 314

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

IMPORTANCE OF FAMILY TIES 315

"Allah originated the creation. After, the womb stood up and said: 'Is this the place the human asks Your protection from being severed?' Allah replied: 'Yes, would you be satisfied if I bestow to whosoever associates with you, and I sever whosoever severs you?' It said: 'I am satisfied.' Allah said: 'This then is your place.' The Prophet (sa) said: 'Recite if you will the verse: Could it be, that if you turn away, you might make corruption in the land and break the ties of kinship? Such are those whom Allah has cursed making them deaf and blinding their eyes.'" 47:22-23 Koran

Allah, the High said (to the wombs in a Divine Quotation): Whosoever associates with you I will bestow upon him, and whosoever severs you I will sever him."

{Ref. 315

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

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IMPORTANCE OF YOUR MOTHER 316

"A man asked: 'O Messenger of Allah (sa) , of all people who is the most entitled to kindness and good company from me?' He replied: 'Your mother.' The man asked again: 'And after her?' He replied: 'Your mother.' 'And after her?' He replied: 'Your mother.' 'Then after her?' He asked: 'Your father.'" We are also informed; "A man asked: 'O Messenger of Allah (sa) , who is best entitled to good company from me?' He answered: 'Your mother, and then your mother, and then your mother, then your father, your near relations, and your near relations.'" "

{Ref. 316

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that a man came to the Prophet (sa) and asked this.}

LOOK AFTER YOUR AGING PARENTS 317

"May his nose be rubbed in the dust, may his nose be rubbed in the dust, may his nose be rubbed in the dust - those who find their parents, one or both, reaching old age (and do not serve them) and because of this do not enter Paradise."

{Ref. 317

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

KINDNESS TO ONE'S PARENTS EVEN IF THEY ARE HOSTILE 318

"A man said: 'O Messenger of Allah (sa) , my relatives are such that I have associated with them but they sever. I am kind to them but they ill-treat me, I am patient but their are rude.' He replied: 'If it is as you have said, you are feeding them hot ash; as long as you continue and you will always have Allah to help you against them.'" "

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{Ref. 318

Muslim with a chain up to Abu Hurairah (s) who related that a man said to the Prophet (sa) this.}

IMPORTANCE OF MATERNAL RELATIVES 319

"Whosoever desires an increase in his provision and for his days to be lengthened let him connect with his maternal relatives."

{Ref. 319

Bukhari and Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this.}

SPEND UPON YOUR RELATIVES 320

"Abu Talha (s) was the wealthiest person from the tribe of Ansar in Medina. He owned date groves but his best loved property was the garden of "Bairaha" which was opposite the Mosque. It was there that the Prophet (sa) would go to drink its pure water. When this verse was sent down: 'You shall not attain righteousness until you spend of what you love' 3:92 Abu Talha went to the Prophet (sa) , and said: 'O Messenger of Allah (sa) , Allah has sent down to you: 'You shall not attain righteousness until you spend of what you love ...' and the property I love most is 'Bairaha'. Therefore I offer it in charity for the sake of Allah, hoping for its reward from Allah. (Please) dispose of it O Messenger of Allah (sa) , in the way Allah would direct you.' The Prophet (sa) replied: 'Indeed, this is a very good property, a very good property. I have heard what you have said, and I think you should divide it among your relatives.' Abu Talha said: 'I will do that, O Messenger of Allah (sa) , So he divided it among his cousins and relatives."

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{Ref. 320

Bukhari and Muslim with a chain up to Anas (s) who related this.}

LOOK AFTER YOUR PARENTS WELL 321

"A man came to the Prophet (sa) and said: 'I want to take an oath with you, to emigrate and fight in the Cause of Allah, seeking my reward from Him.' The Prophet (sa) asked 'Are either of your parents alive?' The man replied: 'Yes, both of them.' Then the Prophet (sa) asked him: 'Are you seeking a reward from Allah?' To this the man replied: 'Yes.' So the Prophet (sa) said: 'Then return to your parents and serve them well'" We are also informed: "A man came to ask for permission to participate in the fighting. The Prophet (sa) asked him: 'Are your parents alive?' The man replied: 'Yes.' So he told him: 'Then your striving is in serving them, that service is equal to fighting.'"

{Ref. 321

Bukhari and Muslim with a chain up to Abdullah the son of Amr, son of Al 'As (s) who related this.}

TIES OF KINSHIP 322

"One who reciprocates by doing good is not the one who upholds the ties of kinship. It is the one who reconciles them when the other party breaks away."

{Ref. 322

Bukhari with a chain up to Abdullah son of Amr (s) who related that the Messenger of Allah (sa) said this.}

IMPORTANCE OF KINSHIP 323

"The womb (the ties of blood relationship) is suspended from the Throne of Allah and proclaims: 'Allah will connect with

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whosoever connects with me, and Allah will sever (Himself) from whosoever severs themselves from me.'"

{Ref. 323

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related that the Prophet (sa) said this.}

GIVE TO YOUR MATERNAL UNCLES 324

"Lady Maimunah (f) freed a bonded servant without asking the Prophet (sa) When it was time for him to visit her she said: 'O Messenger of Allah (sa) do you know that I have freed my bonded servant?' He asked: 'Indeed?' She replied: 'Yes.' Then he told her: 'Had you given her to your maternal uncles it would have been better still.'"

{Ref. 324

Bukhari and Muslim with a chain up to Lady Maimunah (f) , wife of the Prophet (sa) Mother of believers, the daughter of Harith (s) related this.}

KINDNESS EVEN TOWARDS ONE'S UNBELIEVING MOTHER 325

"Lady Ayesha's mother was an unbeliever and went to visit her so Lady Ayesha (f) , asked the Prophet (sa) 'My mother has come to see me and wants me to give her something, shall I please her?' He replied: 'Yes, be kind to your mother.'"

{Ref. 325

Bukhari and Muslim with a chain up to Lady Asma'a the daughter of Abu Bakr (sp) who related this.}

DOUBLE REWARD FOR KINDNESS AND CHARITY 326

"Ladies, spend in charity, even from your jewelry. Zainab went to her husband and said to him: 'You are not well off and the Prophet (sa) , has recommended us to spend in charity. So go

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to him and ask him if I give you something will it count as charity, if not I will give it to someone else.' Abdullah (s) replied: 'You should go yourself.' So she went and found a woman from the tribe of Ansar also waiting at the door who had come for the same reason as herself. They were nervous to go in on account of greatness of the Prophet (sa) , Presently Bilal (s) came out and they asked him: 'Go to the Prophet (sa) and tell him two women at the door want to know whether it would be charity if they spent on their husbands and on the orphans in their care, but do not tell him our names.' Bilal went to the Prophet (sa) and asked him. He inquired who they were so Bilal said: 'A woman from the Ansar and Zainab.' He asked: 'Which Zainab?' Bilal told him: 'The wife of Abdullah.' The Prophet (sa) said: 'They will receive a double reward, because it is kindness to relatives and charity.'"

{Ref. 326

Bukhari and Muslim with a chain up to Zainab the wife of Abdullah, son of Mas'ud (sp), who related this.}

QUESTION OF HERACLIUS 327

'What does he (the Prophet (sa)) teach you?' Abu Sufyan (s) replied: 'He teaches us to worship Allah alone and not to associate anything with Him. To abandon what our ancestors said and he commands us to establish the prayer, to tell the truth, to be chaste and to strengthen the ties of kinship.'"

{Ref. 327

Bukhari and Muslim with a chain up to Abu Sufyan (s) who related that during the course of his meeting with Heraclius the latter asked him this.}

DO NOT NEGLECT DISTANT RELATIVES 328

"Soon you will conquer a land in which there is a qirat (a

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coin of little value)." We are informed: "Soon you will conquer Egypt, in some parts a qairat is used. Charge each other to treat its people kindly, because they have rights and a blood relationship (The lady in waiting, Haggar (f) , the mother of Ismail (p), also Mary (f), the mother of Abraham (f), the son of Prophet Muhammad (sa)."

{Ref. 328

Muslim with a chain up to Abu Dharr (s) who related that the Prophet (sa) said this.}

SELF RESPONSIBILITY 329

"When this verse was revealed: 'Warn your tribe and your near kinsmen.' 26.214

The Prophet (sa) invited the tribe of Koraysh and they all came. He said to them: 'Children of Abd Shams, children of Ka'ab son of Lu'ayy rescue yourselves from the Fire. Children of Murrah son of Ka'ab, rescue yourselves from the Fire. Children of Abd Manat, rescue yourselves from the Fire. Children of Hashim, rescue yourselves from the Fire. Children of Abdul Muttalib, rescue yourselves from the Fire. O Fatima (f) , rescue yourself from the Fire, because I do not own a thing with Allah for you. I am related to you, and I will continue to fulfill my obligations.'"

{Ref. 329

Muslim with a chain up to Abu Hurairah (s) who related this.}

YOUR OBLIGATIONS 330

"The children of so and so are not my friends. My friends are Allah and pious Muslims. But I am related to them so I will continue to fulfill my obligations."

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{Ref. 330

Bukhari and Muslim with a chain up to Amr the son of Al 'As (s) who related that he heard the Messenger of Allah (sa) say openly without any attempt to conceal this.}

CONDITIONS OF PARADISE 331

"A man said: 'O Messenger of Allah (sa) , tell me something which will cause me to be admitted to Paradise and rescue me from the Fire.' He answered: 'The worship of Allah and disassociation of anything with Him; the establishing of the prayer; payment of the obligatory charity, and to associate with your blood relatives.'"

{Ref. 331

Bukhari and Muslim with a chain up to Abu Ayub Khalid, the son of Zaid Ansari (sp) who related this.}

CHARITY AND KINDNESS 332

"When you break the fast, break it with a date because there is blessing in it, but if you cannot find a date then water because it is pure. He continued: Giving alms to someone who is poor is charity, but to a relative it is both charity and kindness."

{Ref. 332

Tirmidhi with a chain up to Salman the son of 'Amir (s) who related that the Prophet (sa) said this.}

333

The son of Umar had a wife whom he loved but his father disliked. His father asked him to divorce her but he refused. Umar mentioned the matter to the Prophet (sa) , and he told him: "Divorce her." (Dr. Subhi Al Salih notes: It is known that the Messenger (sa) hated divorce and he said that "The

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most hated lawful deed before Allah is divorce." However, in this case he wanted to guide the son of Umar (s) to be good to his father. On the other hand Umar (s) would not have ordered his son to divorce his wife had he not feared that she would lead him to harm in his life and in his Religion. Darwish Notes: One must not forget the spiritual rank and imamship of Umar and how satan did not walk in the road that Umar walked, and that the Prophet (sa) ordered us to follow the guided Caliphs and so forth. This Hadith is in no way to be taken out of context as has been the practice in some Asian families where the mother or other relatives, group together to cause a divorce for no valid Islamic reason).

{Ref. 333

Abu Daud and Tirmidhi with a chain up to Ibn Umar (s) who related this.}

334

"A man came to Abu Darda' (s) and said: 'I have a wife and my mother tells me to divorce her.' Abu Darda' told him that he had heard the Prophet (sa) say: 'A father is a median door of Paradise. If you wish you may demolish it, or if you wish you may protect it.'"

{Ref. 334

Tirmidhi with a chain up to Abu Darda' (s) who related this.}

335

"Your mother's sister warrants the same status of your mother."

{Ref. 335

Tirmidhi with a chain up to Bra'a the son of 'Azib (s) who related this.}

CHAPTER 41

THE IMPORTANCE OF OBEYING FAMILY: FAMILY RELATIONSHIP

Allah, the Exalted says: "Could it be, that if you turn away, you might make corruption in the land and break the ties of kinship? Such are those whom Allah has cursed making them deaf and has blinded their eyes." 47:22-23 Koran

"As for those who break the covenant of Allah after accepting it, who part what He has commanded to be united and worked corruption in the land, a curse shall be laid on them, and they shall have an evil abode." 13:25 Koran

"Your Lord has ordered you to worship none except Him, and to be good to your parents. If either or both of them attain old age with you, do not say: "Fie on you", nor rebuke them, but speak to them with words of respect. And lower to them the wing of humbleness out of mercy and say: 'My Lord, be merciful to them, as they raised me since I was little.'" 17:23-24 Koran

MAJOR SINS 336

"Shall I tell you what are major sins? (He repeated this three times). We said: 'Certainly, O Messenger of Allah (sa) , he said: "Association of others with Allah. Disobeying your parents; (until that point he had been leaning on a pillow, then suddenly he sat up), telling a lie, and giving false testimony. He repeated this last (sin) so many times that we

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wished he would stop."

{Ref. 336

Bukhari and Muslim with a chain up to Abu Bakarah Nufai'the son of Harith (s) who related that the Messenger of Allah (sa) said this.}

MORE MAJOR SINS 337

"Major sins are: Association of anything with Allah. Disobeying one's parents. Murder. Bearing false witness."

{Ref. 337

Bukhari with a chain up to Abdullah the son of Amr, son of Al 'As (s) who related that the Messenger of Allah (sa) said this.}

ABUSING ONE'S PARENTS 338

"Abusing one's parents is a major sin. He was asked: 'O Messenger of Allah (sa) can a person abuse his parents?' He answered: 'Yes' if he abuses someone else's father, the latter will then abuse his father. If he abuses someone else's mother, the latter will then abuse his mother.' One of the most heinous sins is for someone to curse his parents. He was asked: "O Messenger of Allah (sa) how can someone curse his parents? He replied: 'When he abuses someone else's father, the latter turns to be abusive to his father. If he abuses someone else's mother, the latter turns to be abusive to his mother.' "

{Ref. 338

Bukhari and Muslim with a chain up to Abdullah the son of Amr, son of Al 'As (sp) who related that the Prophet (sa) said this.}

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SEVERING THE TIES OF KINSHIP 339

"He who severs the ties of kinship will not enter Paradise."

{Ref. 339

Bukhari and Muslim with a chain up to Jubair son of Muti'm (s) who related that the Prophet (sa) said this.}

FORBIDDING OF ALLAH 340

"Allah has forbidden you: Disobedience to your parents. Miserliness. False witness. Burying living girl babies. And He disapproves of idle talk. Excessive questioning. Wastefulness."

{Ref. 340

Bukhari and Muslim with a chain up to Mughirah the son of Shu'bah (s) who related that the Prophet (sa) said this.}

42

Doing Good to Friends of your Parents

CHAPTER 42

THE MERIT OF DOING GOOD TO THE FRIENDS OF YOUR PARENTS, RELATIONS, WIVES & OTHERS WHO ARE ENTITLED TO RESPECT

FATHER'S FRIENDS 341

"Of the highest virtues is that you should be kind to your father's friends."

{Ref. 341

Muslim with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

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RESPECT FOR PARENT'S FRIENDS 342

"Abdullah the son of Umar (s) met a Bedouin Arab when he was on the way to Mecca. Abdullah greeted him and asked if he would like to ride with him on his donkey; he also gave him the turban he was wearing. Abdullah the son of Dinar (s) said: 'May Allah give to you good, these Bedouin's are pleased with only a little.' Abdullah the son of Umar said: 'That man's father was my father's friend and I heard the Prophet (sa) say: 'Of the highest virtues is that a person should be kind towards his father's friends and members of their families.'"

{Ref. 342

Muslim with a chain up to Abdullah the son of Dinar (s) said this.}

KINDNESS TO ONE'S PARENT'S FRIENDS 343

"Abdullah the son of Umar (s) was traveling to Mecca and became tired riding his camel; so he wound a turban around his head and rode his donkey instead. As he was riding he met a Bedouin Arab and asked him: 'Aren't you so and so, the son of so and so?' The man said: 'Yes, indeed.' Thereupon Abdullah gave him the donkey and said: 'Ride it' and he gave him his turban saying: 'Wind it around your head.' Some of his companions said to him: 'May Allah forgive you, you have given this Bedouin your easy riding donkey and the turban you wound round your head.' He said: 'I heard the Prophet (sa) say: 'Of the highest virtue is that a person should be kind to the members of a family who had been the friends of one's father before his death.'"

{Ref. 343

Muslim with a chain up to the son of Dinar narrates the story of Abdullah the son of Umar (sp) }

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DESIRABLE ACTS FOR ONE'S DECEASED PARENTS 344

"Malik (s) and some companions were sitting with the Prophet (sa) when a man of the Bani Salamah came and asked: 'O Messenger of Allah (sa) is there any kindness I can do for my parents after their death?' He answered: 'Yes, pray for them and ask for their forgiveness. Fulfill their promises, be kind to their relatives and honor their friends.'"

{Ref. 344

Abu Daud with a chain up to Malik the son of Rabi'a Sa'idi (s) who related this.}

WISTFUL 345

I (Lady Ayesha (f)) never felt as wistful to any of the Prophet's wives as I did to Lady Khadijah (f), even though I had never seen her. The Prophet (sa) mentioned her often. When a goat was slaughtered, he would cut it into pieces and send it to Khadijah's friends. Sometimes I would say to him: 'You speak of her as if there never was any other woman in the world beside Khadijah.' He would reply: 'She was such and such, and I had children from her.'" We are also informed: "When he slaughtered a goat he would send as many pieces of meat as gifts that he could for her friends." We are also informed: "When a goat was slaughtered he would say: 'Send some of it to Khadijah's friends.' On one occasion, Halah the daughter of Khuwailad, sister of Lady Khadijah (f) asked the Prophet's permission to enter. This (polite) mannerism reminded him of Lady Khadijah (f) and he was deeply moved. He exclaimed: 'O Allah, let it be Halah (f) the daughter of Khuwailad.'"

{Ref. 345

Bukhari and Muslim with a chain up to the Mother of Believers, Lady Ayesha (f) who related this.}

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IMITATING GOOD MANNERS 346

"Anas went on a journey with Jarir the son of Abdullah Bujali (s). Jarir served Anas even though he was older than himself. Anas said to him: 'Don't do this.' He replied: 'I saw the Ansar serve the Prophet (sa) , with such devotion that I made a vow that whenever I am in the company of any of them I would serve them.'"

{Ref. 346

Bukhari and Muslim with a chain up to Anas the son of Malik (s) who related this.}

43

Honoring the Holy Family

CHAPTER 43

HONORING THE MEMBERS OF THE HOLY FAMILY

Allah, the Exalted says: "... O family of the House Allah only wishes to distance fault from you, and to cleanse you, and to purify you abundantly." 33:33 Koran

"... he who venerates the waymarks of Allah, surely, it is from the piety of the hearts." 22:32 Koran

LOOK AFTER THE DESCENDANTS OF THE PROPHET (sa) 347

" I (Husain son of Sabrah) and Amr the son of Muslim went to Zaid the son of Arqam. After we had seated themselves I said: 'Zaid (s) , you have received a great amount of virtue. You saw the Prophet (sa) , heard him talk, fought along with him and prayed behind him. Indeed, you have received a lot of virtue. So Zaid, tell us what you heard from the Prophet (sa) .' He said: 'My nephew, I am now old and have become senile,

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and there are some things I remember from the Prophet (sa) and some I have forgotten. So what I tell you accept, and do not force me to recall that which I have forgotten.' At Khumma, a spring between Mecca and Medina the Prophet (sa) spoke to us. First, he praised Allah and exalted Him. then he warned us and exhorted us saying: 'O people, I am only a man and soon the Messenger (the Angel of Death) of my Lord will come and I shall respond to him. I am leaving with you two weighty things. The first is the Book of Allah, in it there is guidance and light. Hold fast to the Book of Allah and adhere to it. He emphasized this and urged us to do the same. Then he said: 'The second are the members of my family. I call upon you in the Name of Allah to look after the members of my family, I call upon you in the Name of Allah to look after the members of my family.' I asked: 'Zaid, who are the members of his family, aren't his wives the members of his family?' Zaid replied: 'His wives are members of his family and they are also forbidden to accept charity after him.' I asked: 'Who are the others?' Zaid replied: 'They are the descendants of Ali, Aqil, Ja'far and Abbas (f) . I inquired: 'Have all of them been forbidden to accept charity?' Zaid replied: 'Yes.'"

"Listen well, I am leaving with you two weighty things. One is the Book of Allah; which is the rope of Allah. Whosoever follows it will be rightly guided, but whosoever discards it will be go astray."

{Ref. 347

Muslim with a chain up to Yazid the son of Hayyan who related that Husain the son of Sabrah, Amr son of Muslim and he went to Zaid son of Arqam (s) and he said this.}

HONOR THE HOLY FAMILY 348

"Honor Prophet Muhammad (sa) , by honoring the members of his family."

{Ref. 348

Bukhari with a chain up to ibn Umar who related that Abu Bakr (sp) said this.}

44

Respect due to the Knowledgeable

CHAPTER 44

RESPECT DUE TO THE KNOWLEDGEABLE, PIOUS AND WELL VERSED PEOPLE

Allah, the Exalted says: "... are they equal, those who know and those who do not know? Only those with minds remember."

39:9 Koran

WHO SHOULD LEAD THE PRAYER 349

"When people are gathered for prayer, whosoever is the most well versed in the recitation of the Koran among them should lead the prayer. However, if they are all equal in that respect, then the one who is the most well versed in the sunnah (Prophetic quotations and ways) among them. If they are all equal in that respect, then it should be the one who migrated earliest; however, if they are all equal in every respect, then the leader should be the eldest among them. No one should lead the prayer without asking the permission of the other, nor should they occupy another's seat in his house without his permission." We are informed: "The first one among them to accept Islam. (This is instead of the eldest among them.)" "The leader of the prayer should be the most well versed in the Book of Allah among the congregation. However, if they are all equal in that respect, it should be the most senior migrant among them. Then, if they are all equal on that

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count it should be the eldest among them."

{Ref. 349

Muslim with a chain up to Uqbah son of Amr (s) who related that the Prophet (sa) said this.}

STRAIGHT ROWS 350

"When we stood in line for prayer, the Prophet (sa) placed his hands upon our shoulders and said: 'Stand in straight rows and do not differ among yourselves, otherwise your hearts will differ. The ones who should stand nearest to me are those who are elderly and the wise. Next to them should be those nearest to them in that respect and so on.'"

{Ref. 350

Muslim with a chain up to Uqbah son of Amr (s) who related this.}

ELDERLY AND WISE 351

"For the prayer, let those who are elderly and wise be nearest to me. (He repeated this three times). Then he added: 'Beware, do not indulge in the confusion of the market place.'"

{Ref. 351

Muslim with a chain up to Abdullah the son of Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

THE ELDER AMONG YOU 352

Abdullah the son of Sahl went to Khaibar with Muhayysah the son of Mas'ud (sp) during time of truce. There they went about their different business. When Muhayysah returned he found that Abdullah had been murdered, and was covered in blood. He arranged for his burial and left for Medina. Abdur Rahman the son of Sahl and Muhayysah and Huwayysah the sons of Mas'ud

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(sp) went to the Prophet (sa) , and Abdur Rahman began to speak as he was the best spokesman among them. The Prophet (sa) stopped him saying: 'The eldest, the eldest.' So Abdur Rahman being the youngest among the three became silent and the other two spoke to the Prophet (sa) , He asked: 'Do you swear to this and demand justice done to the murderer?' And he reported the whole quotation."

{Ref. 352

Bukhari and Muslim with a chain up to Sahl the son of Abi Hathmah (s) who related this.}

BURIAL OF MARTYRS 353

"After the Battle of Uhud, the Prophet (sa) , arranged for the martyrs to be buried in pairs. At each interment he would inquire which of the two knew the most of the Koran by heart, whereupon the one who was named was placed in the grave first."

{Ref. 353

Bukhari with a chain up to Jabir (s) who related this.}

RESPECT FOR ONE'S ELDERS 354

"In a vision two men came to me when I was brushing my teeth with Miswak, one of them was older than the other. I gave the Miswak to the younger of the two, then I was told to give it to the elder, and I did so accordingly."

{Ref. 354

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

HONORING THE ELDERLY 355

"To honor an elderly Muslim who has learned the Koran by heart

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and has neither altered nor contradicted it by his behavior and respects a just caliph is indeed exalting Allah."

{Ref. 355

Abu Daud with a chain up to Abu Musa (s) who related that the Prophet (sa) said this.}

COMPASSION 356

"Whosoever neither has compassion on our children nor honors our elders is not of us."

{Ref. 356

Abu Daud and Tirmidhi with a chain up to Amr the son of Shuaib who related on the authority of his father and grandfather (sp) that the Messenger of Allah (sa) said this.}

STATUS 357

"Someone asked Lady Ayesha (f) for charity so she gave him a piece of bread. Later, someone better clothed asked her for charity and was invited to sit down and given food. When she was asked why she had treated them differently she replied: 'The Prophet (sa) , directed us to treat people according to their status.'"}

{Ref. 357

Abu Daud with a chain up to Maimun the son of Abi Shabib (s) who related this.}

HOW TO DEAL WITH THE IGNORANT 358

"Uyainah, Hisn's son went to Medina and stayed with his nephew Hurr, the son of Kais. Kais (s) was a close friend of Umar (s) and also one of his councilors. Uyainah said to Hurr: 'My nephew, you are close to the Commander of the Faithful, will you ask permission for me to see him?' So Hurr asked, and Umar

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agreed. When Uyainah met Umar, he said to him: 'Son of Khattab, neither do you give us much nor do you deal fairly with us.' Umar was outraged and would have punished him when Hurr said: 'Commander of the Faithful, Allah said to His Prophet (sa) 'Accept the easing, order with fine jurisprudence, and avoid the ignorant.' 7:199. This is one of the ignorant." As soon as Hurr had recited this (verse) Umar became calm and remained in his seat. He always adhered strictly to the Book of Allah."

{Ref. 358

Bukhari with a chain up to ibn Abbas who related this.}

KNOWLEDGEABLE YOUTH 359

"I was just a boy during the time of the Messenger of Allah (sa) , and committed to memory what he said, but I do not relate that which I committed to memory because there are men amongst us who are older than myself."

{Ref. 359

Muslim with a chain up to Abu Sa'id Samurah son of Jundab (s) who related this.}

REWARD OF A YOUNG PERSON 360

"When a young person honors an elderly person on account of his age, Allah appoints someone to honor that person when he reaches old age."

{Ref. 360

Tirmidhi with a chain up to Anas (s) who related that the Prophet (sa) said this.}

45

Company of Pious People

CHAPTER 45

THE MERITS OF BEING IN THE COMPANY OF PIOUS PEOPLE

Allah, the Exalted says: "When Moses said to his (assisting) youth: 'I will not give up until I reach the point where the two seas meet even though I should go on for many years.' But when they came to the point where the two met, they forgot their fish, which made its way burrowing into the sea. And when they had gone further, he said to his assisting youth: 'Bring us our breakfast; we are worn out from our journey.' He replied: 'What do you think, I forgot the fish when we were resting on the rock. None but satan made me forget to mention this - it made its way into the sea in a marvelous fashion.' 'This is what we have been seeking,' said he and they retraced their footsteps and found one of Our worshipers to whom We had given from Our Mercy and whom We had taught knowledge of Ours. Moses said to him: 'May I follow you so that you can teach me of that you have learned of righteousness?'" 18:60-66 Koran

"And be patient with those who call to their Lord morning and evening, desiring His Face. And do not turn your eyes away from them desiring the good things of this life" 18:28 Koran

VISIT TO UMM AIMAN 361

"After the death of the Prophet (sa) , Abu Bakr said to Umar (sp) 'Come, let us go and visit Umm Aiman (s) because the Prophet (sa) used to visit her.' When they arrived she started to weep, so they asked: 'Why are you crying? Don't you know that which Allah has is better for the Prophet (sa) ?" She answered: 'Indeed, I know that which Allah has is better for

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the Prophet (sa) I cry because the Revelation has stopped coming down from the heaven.' This moved the two and they began to cry with her."

{Ref. 361

Muslim with a chain up to Anas (s) who related this.}

LOVING FOR THE SAKE OF ALLAH 362

"Allah assigned an angel to a man who had set out to visit a brother who lived in another town. When the angel met the man he asked him: 'Where are you going?' He replied: 'I am going to visit a brother living in the next town.' The angel asked: 'Are you doing him a favor?' He answered: 'No, the only reason I am going to visit him is that I love him for the sake of Allah.' Then the angel informed him: 'I am a messenger sent from Allah to tell you that Allah loves you as you love your brother for His Sake.'"

{Ref. 362

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

VISITING THE SICK 363

"When someone visits a sick person or a brother for the sake of Allah, he is called by a herald who says: 'You are good and your walking is good and you will enter a residence in Paradise.'"

{Ref. 363

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

COMPARISON BETWEEN A RIGHTEOUS AND EVIL COMPANION 364

"The comparison between a righteous companion and an evil

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companion can be likened to one who carries perfume and another who blows at a flame in a furnace. The one who carries perfume may give you some as a gift, or you may buy some from him, or at least, you may smell its fragrance. As for the other, he may set your clothes on fire, or at the very least you may inhale the fumes of the furnace.

{Ref. 364

Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related that the Prophet (sa) said this.}

QUALITIES TO SEEK IN WOMAN 365

"A woman is sought in marriage on account of four things: her wealth, her influence, her beauty or her Religion. Prosper with the one of Religion, otherwise you will own nothing but dust."

{Ref. 365

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

366

"What prevents you (Gabriel) from visiting us more often than you do? Whereupon was revealed the verse: 'We do not descend except at the command of your Lord. To Him belongs all that is before us and all that is behind us, and all that lies between. 19:64 Koran

{Ref. 366

Bukhari with a chain up to ibn Abbas (s) who related that the Prophet (sa) said to Gabriel this.}

CHOICE OF COMPANION 367

"Take only a believer for your companion, and let your food be

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eaten only by the righteous."

{Ref. 367

Abu Daud and Tirmidhi with a chain up to Abu Sa'id Khudri (s) who related that the Prophet (sa) said this.}

BE CAREFUL IN YOUR CHOICE OF FRIEND 368

"A person is most likely to follow the belief of his friend, so be careful with whom you make friends."

{Ref. 368

Abu Daud and Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

ONE YOU LOVE 369

"A person will be with the one he loves. The Prophet (sa) was asked: 'What are the circumstances of a person who loves some people but is unable to be with them?' He answered: 'A person will be with those he loves.'"

{Ref. 369

Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related that the Prophet (sa) said this.}

PREPARATION FOR THE DAY OF JUDGEMENT 370

"A sage asked: 'When will the Day of Judgement come?' The Prophet (sa) inquired: 'What preparation have you made for it?' The man replied: 'The love of Allah and His Messenger (sa) .' So the Prophet (sa) informed him: 'You will be with those you love.' 'My preparation has not been with a lot of praying, fasting or with charity, but I love Allah and His Messenger (sa).'"

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{Ref. 370

Bukhari and Muslim with a chain up to Anas (s) who related that a sage asked the Prophet (sa) this.}

LOVE 371

"A man came to the Prophet (sa) and said: 'O Messenger of Allah (sa) , what would you say about one who loves certain people but is unable to be like them?' He replied: 'A person will be with those he loves.'"

{Ref. 371

Bukhari and Muslim with a chain up to the son of Mas'ud (s) who related this.}

YOUR CHARACTER 372

"People are like the minerals of gold and silver. Those of them who were best during the Age of Ignorance (before Islam) are best in Islam, if they fully comprehend. The spirits are like a gathered army so those who know each other are close, and those who are rejected are different.'"

{Ref. 372

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

LOVE OF UWAIS FOR HIS MOTHER 373

"Whenever a delegation came from Yemen to Umar, the son of Khattab (s) he would ask: 'Is Uwais, the son of 'Amir (s) among you?' When he finally met him he asked: 'Are you Uwais, the son of 'Amir?' He replied: 'Yes.' Then he asked if he belonged to the Karn branch of the tribe of Murad. Uwais replied: 'Yes.' Then Umar asked: 'Have you ever suffered from leprosy and made, with the exception of a small spot the size of a dirham (coin) a complete recovery from it?' Uwais

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replied: 'Yes.' 'Is your mother still alive?' asked Umar. Uwais replied: 'Yes.' Umar continued saying: 'I heard the Prophet (sa) say: Uwais, the son of 'Amir (s) will come to you among a delegation from Yemen. He is from the Murad tribe of Karn. He had leprosy but has now recovered from it, with the exception of a spot the size of a dirham. He is devoted to his mother, and if he were to swear, relying upon Allah, for something, Allah will fulfill his oath. If you can persuade him to supplicate for forgiveness for you, do so. So I ask you to supplicate for forgiveness for me.' So Uwais supplicated for forgiveness for him. Then Umar asked him: 'Where are you going?' He replied: 'In the direction of Kufa.' Umar asked him: 'Would you like me to write to the Governor of Kufa on your behalf?' Uwais replied: 'I prefer to be among the unknown poor.' The next year, a noble from Kufa went on the Pilgrimage and met Umar. Umar asked him about Uwais. He told him: 'I left him in a dilapidated, sparsely furnished house.' Umar told him that he had heard the Prophet (sa) say: Uwais, the son of 'Amir will come to you among a delegation from Yemen. He is from the Murad tribe of Karn. He had leprosy but has now recovered from it, with the exception of a spot the size of a dirham. He is devoted to his mother, and if he were to swear, relying upon Allah, for something, Allah would fulfill his oath. If you can persuade him to supplicate for forgiveness for you, do so. The noble returned and went to visit Uwais and asked him to supplicate for forgiveness for him. Uwais said: 'You have just returned from a blessed journey, it is you who should supplicate for forgiveness for me - did you meet Umar?' The noble replied: 'Yes.' So Uwais supplicated for forgiveness for him. Thereafter, people became aware of Uwais so he decided to leave that place." "Some people from Kufa waited upon Umar. Among them was a person who used to deride Uwais. Umar inquired: 'Is there anyone among you who is of the Karn?' So the man stepped forward. Umar said that: 'The Prophet (sa)

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said: 'Uwais will come to you from Yemen. He will have left nothing there except his mother. He suffered from leprosy and prayed to Allah for a cure, and was cured except for a small spot the size of a dirham. If any of you meet him you should ask him to supplicate for forgiveness for you.'" "I (Umar) heard the Prophet (sa) , say: 'In the next generation the best person is a man called Uwais. He has a mother and suffered from leprosy. Go to him and ask him to supplicate for forgiveness for you.'"

{Ref. 373

Muslim with a chain up to Usair the son of Amr (s) who related this.}

SUPPLICATIONS ON UMRA 374

Umar, the son of Khattab (s) asked leave of the Prophet (sa) to go on Umra (the lesser pilgrimage). The Prophet (sa) gave him permission and said: 'Brother of mine, do not forget us in your supplications.' Umar commented: 'I would not exchange this (request) for the whole world.'" "The Prophet (sa) said: 'Include us, my brother, in your supplications.'"

{Ref. 374

Abu Daud and Tirmidhi with a chain up to Umar, the son of Khattab (s) who related this.}

MOSQUE OF QUBA 375

"The Prophet (sa) would visit Quba either riding or walking. There he would make two units of prayer (raka') in the mosque. The Prophet (sa) visited the mosque at Quba every week either riding or walking, and ibn Umar (s) would do the same."

{Ref. 375

Bukhari and Muslim with a chain up to ibn Umar (s) who related

this.}

46

Sincere Love for the Sake of Allah

CHAPTER 46

SINCERE LOVE FOR THE SAKE OF ALLAH

Allah, the Exalted says: "Muhammad is the Messenger of Allah. Those who are with him are harsh against the unbelievers but merciful to one another. 48:29 Koran

"And those before them who, had made their dwelling in the City (of Madinah), and because of their belief love those who have emigrated to them; they do not find any (envy) in their chests for what they have been given, and prefer them above themselves, even though they themselves have a need. Whosoever is saved from the greed of his own soul, those - they are the ones who win." 59:9 Koran

QUALITIES OF THE SWEETNESS OF FAITH 376

"When someone has these three qualities they taste the sweetness of faith; the love of Allah and His Messenger (sa) above all others, loving someone just for the Sake of Allah, and abhorrence of ever reverting to disbelief after Allah rescued him from it, in the same way that he would hate to be thrown into the Fire."

{Ref. 376

Bukhari and Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this.}

SEVEN TYPES TO BE PROTECTED IN THE SHADE OF MERCY 377

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"There will be seven (types of people) who will be protected in the shade of the Mercy of Allah on the Day of Judgement; there being no other shade except His Mercy. (They are:) A just ruler. A youth who occupied himself worshiping Allah, the Mighty, the Glorified. A person who loved another for the sake of Allah; meeting together for His sake and then parted for His sake. A person who is enticed by a beautiful, charming woman but declines saying: 'I fear Allah.' A person whose heart is attached to the mosque. A person who spends secretly in charity, so that his left hand does not know what his right hand spends. A person who remembers Allah when he is alone so that his eyes overflow with tears."

{Ref. 377

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

LOVING FOR THE SAKE OF ALLAH 378

"On the Day of Judgement Allah, the Exalted, will call: 'Where are those who loved each other for the sake of pleasing Me? Today I will shelter them in the shade of My Mercy. Today there is no shade except My shade.'"

{Ref. 378

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

INCREASE THE GREETING OF PEACE 379

"By Him in whose Hands is my life, you will not enter Paradise unless you believe, and you will not truly believe unless you love one another. Shall I tell you something whereby you will love one another? Increase the greeting of peace among yourselves."

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{Ref. 379

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

LOVE FOR THE SAKE OF ALLAH 380

"Allah assigned an angel to a man who had set out to visit a brother who lived in another town. When the angel met the man he asked him: 'Where are you going?' The man replied: 'I am going to visit a brother living in the next town.' The angel asked: 'Are you doing him a favor?' The man answered: 'No, the only reason I am going to visit him is that I love him for the sake of Allah.' Then the angel informed him: 'I am a messenger sent from Allah to tell you that Allah loves you as you love your brother for His Sake.'"

{Ref. 380

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

LOVE OF THE ANSAR 381

"Only a believer loves the Ansar and it is only a hypocrite who dislikes them. Allah loves those who love them and Allah dislikes those who dislike them."

{Ref. 381

Bukhari and Muslim with a chain up to Bra'a, the son of 'Azib (s) who related that the Prophet (sa) said this.}

REWARD FOR LOVING SOMEONE FOR THE SAKE OF ALLAH 382

"Allah, the Mighty, the Glorified, says: 'For those who love one another for My Majesty, for them will be pulpits of light that the Prophets and martyrs would desire the same.'"

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{Ref. 382

Tirmidhi with a chain up to Mu'az (s) related that he heard the Prophet (sa) say this.}

LOVE, MEET, VISIT AND SPEND FOR THE SAKE OF ALLAH 383

"Abu Idris Khaulani entered the mosque in Damascus and saw a youth with dazzling white teeth sitting with several people. When they the had a difference of opinion they referred it to him and abided by his opinion. Abu Idris asked who the youth was and was told that he was Mu'az, the son of Jabal (s) . The next day Abu Idris hastened to the mosque, only to find that Mu'az had arrived there before him and was engaged in prayer. He waited until he had finished and then approached him from the front, greeted him with peace and said: 'Allah is witness that I love you.' He inquired: 'For the sake of Allah?' Abu Idris replied: 'For the sake of Allah.' Then he took hold of the fold of my cloak, drew Abu Idris to himself and said: 'Hear good tidings, I heard the Prophet (sa) , say that Allah has declared: 'It becomes incumbent upon Me to give My Love to those who love one another for My sake, meet one another for My sake, visit one another for My sake and spend for My sake.' "

{Ref. 383

Malik - Abu Idris Khaulani related this.}

BROTHERLY LOVE 384

"If a person loves his brother, he should tell him that he loves him."

{Ref. 384

Abu Daud and Tirmidhi with a chain up to Miqdad, the son of Ma'dikarib (s) who related that the Prophet (sa) said this.}

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LOVE AND ADVICE FOR THE SAKE OF ALLAH 385

"Mu'az (s) , I love you and advise you not to forget to supplicate after each obligatory prayer saying: 'Allah, help me to remember You, and to be grateful to You and to worship You in the best manner.'"

{Ref. 385

Abu Daud and Nisai with a chain up to Mu'az (s) who related that the Prophet (sa) took his hand and said this.}

RECIPROCAL LOVE 386

"A companion was with the Prophet (sa) when a man passed and the former said: 'O Messenger of Allah (sa) I love that person.' The Prophet (sa) asked: 'Have you told him?' He replied: 'No.' The Prophet (sa) said: 'Tell him.' So he went up to the man and told him: 'I love you for the sake of Allah.' The other replied: 'May Allah, for whose sake you love me, love you.'"

{Ref. 386

Abu Daud with a chain up to Anas (s) who related this.}

47

Signs of the Love of Allah

CHAPTER 47

THE SIGNS OF THE LOVE OF ALLAH TO HIS WORSHIPERS

Allah, the Exalted says: "Say: 'If you love Allah, follow me (Prophet Muhammad) and Allah will love you and forgive you your sins. 3:31 Koran

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"Believers, whosoever of you turns from his religion, Allah will bring a nation whom He loves and they love Him, humble towards the believers and stern towards the unbelievers, striving for the Path of Allah, fearless of anyone's blame. Such is the Grace of Allah; He bestows it on whom He will. He is the Embracer, the Knower." 5:54 Koran

387

"Allah, the Exalted says: 'I declare war on he who bears enmity towards a friend of Mine. When a worshiper of Mine seeks nearness to Me, with that which I love, from whatever I have prescribed, and when he seeks My Favor through voluntary prayers, I begin to love him. When I love him, I become his ear with which he hears and his eyes with which he sees and his hand with which he grasps and his foot with which he walks, and when he supplicates I give him, and when he seeks My refuge I rescue him.'"

{Ref. 387

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

***** IS THIS A DIVINE HADITH? LOVE AND ANGER OF ALLAH 388

"When Allah loves a worshiper, a call goes out to Gabriel: 'Allah, the Exalted, loves so and so, therefore love him also.' So Gabriel loves him and heralds call to the dwellers of the heavens: 'Allah loves so and so, therefore love him also.' Then the dwellers of the heavens love him also, and he is accepted in the earth (as well). When Allah is angry with a worshiper, He calls Gabriel and says to him: 'I am angry with so and so.' So Gabriel is angry with him. Then the heralds call to the dwellers of the heavens: 'Allah is angry with so and so, therefore be angry with him as well.' Thereafter aversion towards him is spread throughout the earth (as

well)."

{Ref. 388

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

LOVE OF CHAPTER 112

- AL IKHLAS 389

"The Prophet (sa) appointed a man to be in charge of a division in the army. He also led them in prayers and always recited: 'Say: He is Allah, the One, the called upon. Who has not given birth, And has not been born, And there is none equal to Him.' Ch 112 Koran

When the division returned to Medina they mentioned this to the Prophet (sa) who told them to: 'Ask him why he does it?' So he was asked and replied: 'Because it is the attribute of the Merciful.' When the Prophet (sa) heard this he said: 'Tell him Allah, the High loves him.'"

{Ref. 389

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

48

Warning

CHAPTER 48

WARNING NOT TO HURT THE GOOD, WEAK OR THE NEEDY

Allah, the Exalted says: "Those who hurt believing men and

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believing women undeservedly, shall bear the guilt of slander and a major sin." 33:58 Koran

"Do not oppress the orphan, nor drive away the one who asks."
Ch.93:9-10

Koran

There are numerous Prophetic quotations amongst them are the quotations of Abu Hurairah (s) in the previous chapter it tells us: "Whosoever becomes an enemy of one of My close friends, indeed I declare war against him." And also the quotation reported by Sa'd, the son of Waqqas (s) in the chapter relating to kindness to orphans. And his saying: 'Abu Bakr (s), perhaps you have offended them. If so, you have offended your Lord O Abu Bakr, if you upset them, you upset your Lord." IMPORTANCE OF THE DAWN PRAYER 390

"Whosoever prays the dawn prayer is guaranteed the safety of Allah. So do not bother him (except in truth) because, if Allah takes any of you being guilty of breaching His safety He reaches for him and that person is hurled into the Fire on his face."

{Ref. 390

Muslim with a chain up to Jundab, the son of Abdullah (s) who related that the Prophet (sa) said this.}

49

Behavior

CHAPTER 49 PEOPLE'S BEHAVIOR

Allah, the Exalted says: "... If they repent and establish

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the prayer and pay the obligatory charity, let them go their way." 9:5 Koran

ACCOUNTABILITY TO ALLAH 391

"I have been commanded to continue fighting until the enemy bear witness that there is no god except Allah and that Muhammad is His Messenger (sa) and establish the prayers and pay the obligatory charity. Once they have accepted their lives and property will be safe, and they have become subject to their Islamic obligations being accountable to Allah."

{Ref. 391

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

ACCOUNTABILITY TO ALLAH 392

"Whosoever bears witness that there is no god except Allah and rejects all that is worshipped other than Him secures his life and property is accountable only to Allah."

{Ref. 392

Muslim with a chain up to Tariq, the son of Ushaim (s) who related that he heard the Prophet (sa) say this.}

ETIQUETTE OF JIHAD 393

"Miqdad, the son of Aswad (s) asked the Messenger of Allah (sa) 'Tell me, if I am fighting an unbeliever and he cuts off one of my hands with his sword and then takes refuge behind a tree (fearing revenge) and says: I submit to Allah, should I kill him after he has said this?' He replied: 'No, do not kill him.' Miqdad inquired: 'O Messenger of Allah (sa) even after he had cut off one of my hands and then said this?' The Prophet (sa) explained: 'Do not kill him, because if you do he will assume the position you held before you killed him, and

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you would assume the position he held before he pronounced those words.' "

{Ref. 393

Bukhari and Muslim with a chain up to Miqdad, son of Aswad (s) who related this.}

FORBIDDING OF KILLING ANYONE WHO BEARS WITNESS TO THE ONENESS OF ALLAH 394

"The Prophet (sa) sent us out on an expedition to Huraqah, a valley of the Juhainah. We reached its water springs in the morning. An Ansari and I (Osama) (sp) caught one of their men and overcame him and he cried out: 'There is no god except Allah.' When the Ansari heard this he restrained himself, but I (Osama) killed him with my spear.' When they returned to Medina, the incident was brought to the attention of the Prophet (sa) he asked me: 'Osama, did you kill him after he had said: 'There is no god except Allah?' I replied: 'O Messenger of Allah (sa) he only bore witness to save his life.' The Prophet (sa) asked again: 'Did you kill him after he had said: There is no god except Allah?' and repeated the question over and over again until I wished that I had not embraced Islam before that day." We are also informed: "The Prophet (sa) asked: "Did he bear witness that there is no god except Allah and yet you killed him?" I (Osama) replied: 'O Messenger of Allah (sa) he said it fearing our arms.' The Prophet (sa) asked him: 'Then why didn't you cut out his heart to discover whether or not he had said it from his heart?' He repeated it so many times that I wished I had only just embraced Islam on that day."

{Ref. 394

Bukhari and Muslim with a chain up to Osama the son of Zaid (sp) who related this.}

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KILLER AND THE KILLED 395

"The Prophet (sa) sent a Muslim army against an unbelieving community, and they fought against each other. There was one unbeliever in particular who was very skillful. One of the Muslims - it was said that it was most likely Osama, the son of Zaid (sp) - was looking for an opportunity to kill this unbeliever. When he raised his sword over him, the unbeliever cried out: 'There is no god except Allah.' Yet the Muslim killed him. When the news of the victory reached the Prophet (sa) he was also informed of this incident. He sent for the Muslim and inquired: 'Why did you kill him?' He replied: 'O Messenger of Allah (sa) he created havoc among the Muslims, killing several of them, so and so, so and so, etc. When I advanced against him and he saw my sword he exclaimed: 'There is no god except Allah.' The Prophet (sa) asked: 'Did you kill him?' He replied: 'Yes.' The Prophet (sa) said: 'On the Day of Judgement, what will you do to his witnessing: There is no god except Allah?' He asked: 'O Messenger of Allah (sa) supplicate for forgiveness for me.' But the Prophet (sa) kept repeating without changing: 'What will you do to his witnessing: There is no god except Allah on the Day of Judgement?'"

{Ref. 395

Muslim with a chain up to Jundab, the son of Abdullah (s) who related this.}

WORLDLY JUDGMENT 396

"Umar, the son of Khattab (s) said: 'In the time of the Prophet (sa) , people were called to account through the Revelation. Now that the Revelations have ceased, you will be taken to account for your visible actions. From now on whosoever demonstrates something good we shall take it as such and consider him to be honest. We shall not inquire into his secret motives; Allah will take him to account for that.

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However, whosoever demonstrates evil we will neither uphold it nor accept it, even if he protests that his intentions were good.' "

{Ref. 396

Bukhari with a chain up to Abdullah, the son of Utbah son of Mas'ud (s) who related that he heard Caliph Umar son of Khattab (s) say this.}

50

Fearing Allah

CHAPTER 50 FEARING ALLAH

Allah, the Exalted says: "..... Me you must fear." 2:40 Koran

"Indeed, the seizing of your Lord is severe." 85:12 Koran

Such is the seizing of your Lord, When He seizes the evildoing villages His seizing is painful, sturn. Indeed, for he who fears the punishment Of the Everlasting Life that is a sign. That is a Day on which everyone shall be assembled. That shall be a witnessed Day. We shall not postpone it except until a counted term. When that Day arrives no soul shall speak except by His permission. Some shall be wretched, and others happy. The wretched shall be (cast) in the Fire Where they will moan and sigh, and there they shall live for ever as long as the heavens and the earth endure, and as your Lord wills. Indeed, your Lord accomplishes what He will. 11:102-107 Koran

"Allah warns you to be cautious of Him." 3:28 Koran

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"on that Day each man will flee from his brother, his mother and his father, his wife and his children. Everyone on that Day will have affairs to keep him occupied." 80:34-37 Koran

"O people, have fear of your Lord. The earthquake of the Hour shall be a great thing. When that Day comes, every one that suckles shall forsake her suckling, and every carrier shall miscarry, and you shall see mankind drunk although they are not drunk; dreadful will be the punishment of Allah." 22:1-2 Koran

"And for he who fears the standing (before) his Lord there are two Gardens." 55:46 Koran

"They will go to one another asking each other questions: 'When we were among our people, they will say, 'we were ever fearful, but Allah has been gracious to us and has protected us from the punishment of the burning wind. Before we were supplicating to Him. He is the Giving, the Most Merciful.'" 52:25-28 Koran

CONCEPTION, AND LIFE 397

"Each one of you; his creation is determined when he is in his mother's womb, forty days as a drop, then it becomes a clot for the same (forty days) then it becomes a chewed (piece of flesh) for the same (forty days), then the angel is sent who breathes into it the soul then he is ordered with four words: His provision, his life span, his deeds, and whether he is unfortunate or happy. Then by He who there is no god except Him, one of you (example of the hypocrite) behaves like a dweller of Paradise until there is left between him and it the distance of only the length of an arm and then that which is recorded overtakes him and he begins to behave like the inhabitants of the Fire and eventually enters it. Then there

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is the one amongst you (who is not a hypocrite) who behaves like the inhabitants of the Fire until there is only left between him and it the length of an arm; then what is recorded overtakes him and he begins to behave like the dwellers of Paradise and eventually enters it."

{Ref. 397

Bukhari and Muslim with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) the confirmed, the truthful, told us this.}

BRINGING FORTH OF HELL 398

"On the Day of Judgement, Hell will be brought forward with its seventy thousand bridles, each bridle will be pulled by seventy thousand angels."

{Ref. 398

Muslim with a chain up to ibn Mas'ud (s) who related that the Prophet (sa) said this.}

LEAST PUNISHMENT IN HELL 399

"The one who is least punished amongst the inhabitants of the Fire will be the one who has two brands of fire under his feet and his brain boils. He will imagine himself to be the most punished person and yet he will be the least punished among them."

{Ref. 399

Bukhari and Muslim with a chain up to Nu'man, the son of Bashir (s) who related that he heard the Prophet (sa) say this.}

FIRES OF HELL 400

"The Fire will grab some by their ankles, and others by their

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knees, then there are some who are grabbed by their hips and some grabbed by their collar bone (in the Fire)."

{Ref. 400

Muslim with a chain up to Samurah, the son of Jundab (s) who related that the Prophet (sa) said this.}

OUR RESURRECTION 401

"People will stand (up from their tombs) for the Lord of the Worlds, some of them are immersed in their perspiration up to the middle of their ears."

{Ref. 401

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

PARADISE AND HELL 402

"The Prophet (sa) gave a sermon, the like of which Anas (s) had never heard from him before. During it he said: 'If you knew what I know, you would laugh a little and weep a lot.' Thereupon those present covered their faces and sobbed." "Some news reached the Prophet (sa) concerning his companions so he addressed them saying: 'Paradise and Hell have been shown to me. I have never seen anything so good or so evil like them until this day. If you knew what I know, you would laugh a little and weep a lot.' That was the hardest day for the companions - they covered their faces and wept loudly."

{Ref. 402

Bukhari and Muslim, Anas (s) who related this.}

SUN ON THE DAY OF JUDGEMENT 403

"On the Day of Judgement the sun will be as close to the people as if it were only a mile away from them. Miqdad (s)

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commented: 'By Allah, I do not know what was meant by a meel - a mile or the application stick of mascara. People will perspire according to the quality of their deeds. The perspiration of some will rise to their ankles, others to their knees, some to their waist and there will be some who will be bridled by their perspiration. Thereupon the Prophet (sa) illustrated the matter by pointing to his mouth.'

{Ref. 403

Muslim with a chain up to Miqdad (s) who related that he heard the Prophet (sa) say this.}

PERSPIRATION ON THE DAY OF JUDGEMENT 404

"People will perspire so much on the Day of Judgement that the earth will be saturated with it to a depth of seventy yards and people will be bridled with it once it reaches their ears."

{Ref. 404

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

DEPTH OF HELL 405

"The companions were with the Prophet (sa) when he heard the sound of something heavy falling, and he asked them: 'Do you know what that was?' They replied: 'Allah and His Messenger (sa) know best.' He said: 'That was a stone that had been thrown into Hell seventy years ago; it kept falling until this moment. Now it has reached the bottom and the sound you heard was when it hit the bottom.'"

{Ref. 405

Muslim with a chain up to Abu Hurairah (s) who related this.}

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CHARITY - PROTECTION FROM THE FIRE 406

"Shield yourselves from the Fire, even if it is by giving (as little as) half a date in charity."

{Ref. 406

Bukhari and Muslim with a chain up to Adiy son of Hatim (s) who related that he heard the Prophet (sa) say this.}

PROSTRATION OF THE ANGELS 407

"I see what you do not. The heaven creaks and is justified in doing so. In it there is no space equal to four fingers that is not occupied by an angel whose forehead prostrates before Allah. If you knew what I know you would laugh a little and weep a lot. You would not enjoy sexual intercourse with your wives - you would go out into the streets and open roads seeking refuge with Allah."

{Ref. 407

Tirmidhi with a chain up to Abu Dharr (s) who related that the Prophet (sa) said this.}

QUESTIONS ON THE DAY OF JUDGEMENT 408

"The worshiper of Allah will remain standing on the Day of Judgement until he is questioned about his age and how he spent it; about his knowledge and what he did with it, about his wealth and the way in which he acquired it and how it was spent; and about his body and how he used it."

{Ref. 408

Tirmidhi with a chain up to Abu Barzah (s) who related that the Prophet (sa) said this.}

WITNESSING OF THE EARTH 409

"'On that Day it shall proclaim her news.' 99:4

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Koran

The Prophet (sa) inquired: "Do you know what its news is?" They replied: 'Allah and His Messenger know best.' He said: 'Its news is that it will bear witness Against every man and women concerning the things they did on its back. It will say: You did this and this on such and such a day. This will be its news.'

{Ref. 409

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) recited this.}

ANGEL IS READY TO BLOW THE TRUMPET 410

"How can I expand and enjoy (this life) when the Angel who will blow the Trumpet has put his lips on the Trumpet ready to blow it?' This was heavy upon the companions, so the Prophet (sa) told them to say: 'Sufficient for us is Allah, an Excellent Guardian is He.'"

{Ref. 410

Tirmidhi with a chain up to Abu Sa'id Khudri (s) who related that the Prophet (sa) said this.}

PRICE OF PARADISE 411

"He who is afraid sets out in the early part of the night; he who sets out early reaches his destination. Attention: indeed the enjoyment prepared by Allah is expensive and indeed His enjoyment is Paradise."

{Ref. 411

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

412

"On the Day of Resurrection people will be gathered together bare-footed, naked and uncircumcised. Lady Ayesha (f) asked: 'O Messenger of Allah (sa) will men and women be together and look at each other?' He replied: 'Ayesha (f) the matter is so hard that this will not concern them."

{Ref. 412

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related that she heard the Prophet (sa) say this.}

51

Hope and Expectation from Allah

CHAPTER 51

HOPE AND EXPECTING GOOD THINGS FROM ALLAH

Allah, the Exalted says: "Say: 'O My worshipers, who have sinned excessively against themselves, do not despair of the Mercy of Allah, surely, Allah forgives all sins. He is the Forgiver, the Most Merciful.'" 39:53 Koran

"..... do We recompense any except the unbelievers?" 34:17
Koran

"It is revealed to us that a punishment will fall on those who belie and turn away." 20:48 Koran

"..... yet My Mercy embraces all things." 7:156 Koran

ALWAYS HOPE FOR BELIEVERS 413

"Whosoever bears witness that: There is no god except Allah,

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the One, without an associate, that Muhammad (s) is His worshiper and Messenger, that Jesus (p) is the worshiper and Messenger of Allah, and His Word that He conveyed to Mary and a spirit from Him, that Paradise is a truth, that the Fire is a truth will be admitted by Allah to Paradise no matter what he did." "Whosoever bears witness that there is no god except Allah and that Muhammad (sa) is the Messenger of Allah is forbidden to the Fire."

{Ref. 413

Bukhari and Muslim with a chain up to Ubadah, the son of Samit (s) who related that the Prophet (sa) said this.}

MERCY AND GENEROSITY OF ALLAH 414

"Allah, the Mighty, the Glorified says: 'Whosoever does one good deed will be recompensed ten times or I shall give him more. Whosoever does an evil deed will be punished only for one sin or I shall forgive him. Whosoever approaches Me by the span of a hand I will approach him by an arm's length. Whosoever approaches Me an arm's length I will approach him by two arms lengths. Whosoever comes to Me walking, I shall come to him running. Whosoever meets Me with the earth full of sins provided he has not associated anything with Me I shall I meet him with an equal amount of forgiveness.'"

{Ref. 414

Muslim with a chain up to Abu Dharr (s) who related that the Prophet (sa) said this.}

GUARANTORS OF PARADISE 415

"The Prophet (sa) was asked by a Bedouin Arab: 'O Messenger of Allah (sa) what are the two guarantors (of Paradise)?' He answered: 'Whosoever dies and does not associate anything with Allah will enter Paradise. But whosoever dies associating

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anything with Allah will enter Hell.'"

{Ref. 415

Muslim with a chain up to Jabir (s) who related that a Bedouin Arab came to the Prophet (sa) and asked this question}

REWARD OF SINCERE WITNESSING 416

"Mu'az (s) was riding pillion behind the Prophet (sa) when the Prophet (sa) called to him and he replied: 'Obedient with happiness and much help O Messenger of Allah (sa)' He repeated this three times. Then the Prophet (sa) said: 'For those worshipers of Allah who sincerely bear witness that there is no god except Allah, and that Muhammad is His worshiper and Messenger, Allah has forbidden them from the Fire!' Mu'az asked: "O Messenger of Allah (sa), shall I tell everyone so that they may rejoice?' He replied: 'No, perhaps they would depend upon this entirely.' When death approached Mu'az, he disclosed what the Prophet (sa) had told him, fearing that he would be guilty of withholding some of the knowledge he had been given."

{Ref. 416

Bukhari and Muslim with a chain up to Anas (s) who related this hadith}

SINCERE WITNESSING AND THE MIRACULOUS MEAL 417

"On the day of the battle of Tabuk the Muslims were extremely hungry so they asked the Prophet (sa) 'O Messenger of Allah (sa) would you permit us to slaughter our camels and eat their meat and use their fat?' The Prophet (sa) gave them permission. Whereupon Umar (s) said: 'O Messenger of Allah (sa), if we do this, our transportation will suffer. If you ask everyone to bring whatever they have left over and if you pray over it and supplicate to Allah to bless it, He would

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bestow His blessings upon it.' The Prophet (sa) agreed and asked for his leather table covering to be brought and spread out. Then he asked his companions to bring their left-overs, and this they did. one brought a handful of beans, another brought a handful of dates, a third brought a piece of bread and they placed them on the table covering. Then the Prophet (sa) supplicated for it to be blessed. When he had finished his supplication he said: 'Pick up your bowls' and everyone filled his bowl with food, and there was not one empty bowl in the whole camp. All of them had enough to suffice them, and there was still some left over! The Prophet (sa) said: 'I bear witness that there is no god except Allah, and that I am His Messenger. No worshiper of Allah who meets Him with these two affirmations, believing sincerely in them, will be denied Paradise.'"

{Ref. 417

Muslim with a chain up to Abu Hurairah (or Abu Sa'id Khudri) (sp) who related this hadith}

THE PROPHET AND THE PERSON ACCUSED OF HYPOCRISY 418

"It was my (Itban, the son of Malik (sp)) practice to join my tribe, the Bani Salim in prayer, however, between them was a valley prone to floods, which, once flooded became difficult for me to make the crossing to the mosque. So I went to the Messenger of Allah (sa) and said: 'My eyesight is poor and I find it difficult to cross over the valley that separates me from my tribe when it is flooded. I would like it very much if you would come to my house and pray inside it so that I may assign that part as my place of prayer.' The Messenger of Allah (sa) agreed. The next day, when the sun had risen high the Messenger of Allah (sa) came to my house with Abu Bakr (s) and asked permission to enter, which I gave. He asked me: 'Where do you wish me to pray?' So I pointed out the place to

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him. He stood for prayer and commenced with Allah is Great (the Takbir) and we lined up behind him. He prayed two units (rak'a) of prayer and we prayed behind him. After he had finished the prayer, I offered him some food prepared from sugar, milk and finely ground flour. When my neighbors heard that the Messenger of Allah (sa) was in my house they gathered there in large numbers. Someone asked: 'What has happened to Malik, the son of Dakhsahm (s)?' Another said: 'He is not here.' Then another said: 'He is a hypocrite. He does not love Allah and His Messenger (sa).' Upon hearing this the Messenger of Allah (sa) said: 'Do not say that, don't you know that he has said: There is no god except Allah seeking only the pleasure of Allah?' The man said: 'Allah and His Messenger (sa) know best, but as for us we see that his friendship and conversation are confined to the hypocrites.' The Messenger of Allah (sa) said: 'Allah will protect whosoever bears witness that there is no god except Allah, seeking with it only the pleasure of Allah, from the Fire.'"

{Ref. 418

Bukhari and Muslim with a chain up to Itban son of Malik (s) who related this hadith}

MERCY OF ALLAH TO HIS WORSHIPERS 419

"Some captives were brought before the Prophet (sa) and among them there was a woman who ran frantically here and there searching for her child. When she found the child she picked it up, hugged and suckled it. The Prophet (sa) said to his companions: 'Could you imagine this woman throwing her child into the Fire?' The companions replied: 'Indeed no.' Then he said: 'Allah is more merciful towards His worshipers than she is towards her child.'"

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{Ref. 419

Bukhari and Muslim with a chain up to Umar, the son of Khattab (s) who related this hadith}

MERCY OF ALLAH ENCOMPASSES AND SURPASSES HIS ANGER 420

"When Allah created mankind He wrote in a Book which is with Him on His Throne: 'My Mercy will prevail over My Wrath.'" We are also informed: "My Mercy encompasses My Anger." "My Mercy surpasses My Anger."

{Ref. 420

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this}

HOW LITTLE WE KNOW OF MERCY 421

"Allah divided (His) mercy into a hundred parts. He retained ninety-nine parts and sent the remaining part down to earth. It is from this part that the creation extends mercy to one another; so that an animal lifts its foot above its young just in case it might harm it." We are also informed: "With Allah there are a hundred parts of mercy. One part He has sent down for humans, jinn, animals, and insects. It is through this that they deal kindly with one another, love one another, and are merciful to one another. Even the animal raises its hoof to avoid its young in case it should hurt it. Allah has retained the remaining ninety-nine parts to deal mercifully with His worshipers on the Day of Judgement." We are also informed: "With Allah are a hundred parts of mercy. One part is used by all creatures - a kindness between them. Ninety-nine parts will be imparted on the Day of Judgement." We are also informed: "Allah created one hundred parts of mercy on the Day He created the heavens and the earth; each part is equal to the space between heaven and earth. Of them, He placed one part on the earth. It is through this a mother

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has mercy for her children, animals and birds have mercy for one another. On the Day of Judgment He will perfect and complete His Mercy."

{Ref. 421

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that he heard the Prophet (sa) say this}

OFT RETURNING 422

"A worshiper of Allah committed a sin and then supplicated: 'Allah, forgive me my sin.' Allah, the Blessed and the High, said: 'My worshiper has committed a sin and then realized that he has a Lord who forgives sin and also takes to account for it.' After that the worshiper reverted to it and sinned again and supplicated: 'Lord, forgive me my sin.' The Blessed and the High said: 'My worshiper has committed a sin and then realized that he has a Lord who forgives sin and also takes to account for it.' Once again the worshiper reverted and sinned again and supplicated as before: 'Lord, forgive me my sin.' The Blessed and the High said: 'My worshiper has committed a sin and then realized that he has a Lord who forgives sin and also takes to account for it. I have forgiven My worshiper, so let him do what he wishes (as long as he repents).'"

{Ref. 422

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

ALLAH LOVES THOSE WHO ASK FOR FORGIVENESS 423

"By Him in whose Hands is my life, if you had not sinned, Allah would have removed you and put in your place a people who would have sinned and then asked for forgiveness, so that He would forgive them."

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{Ref. 423

Muslim with a chain up to Abu Hurairah (s) who related the Messenger of Allah (sa) said this.}

FORGIVENESS 424

"If you had not sinned, Allah would have created a creation that sinned and then asked for forgiveness, and He would have forgiven them."

{Ref. 424

Muslim with a chain up to Abu Ayub Khalid, the son of Zaid (s) who related that he heard the Prophet (sa) say this.}

REWARD FOR SINCERE TESTIMONY 425

"Some of the companions including Umar and Abu Bakr (sp) were sitting with the Prophet (sa) when he stood up and left us. Time passed and we became anxious in case he had been harmed and we were not with him. Being concerned, we all stood up - Abu Hurairah (s) being the first to do so - and set off in search of him. When Abu Hurairah reached a garden belonging to an Ansar he found the Prophet (sa) (Thereafter followed a lengthy discourse which concluded with the Prophet (sa) saying: 'Go, and give the good news to those you met outside this garden, who, in sincerity bear witness from their heart that - there is no god except Allah - that they will be the inhabitants of Paradise.'")

{Ref. 425

Muslim with a chain up to Abu Hurairah (s) who related this hadith}

PROMISE OF ALLAH TO HIS PROPHET 426

"The Prophet (sa) recited the verse of Allah from the Koran pertaining to Prophet Abraham (p) who supplicated: 'My Lord

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they have led many people astray. Whosoever follows me belongs to me, Whosoever rebels against me, You are surely Forgiving, the Most Merciful.' 14:36

After, he recited from the Koran the verse pertaining to the words of Prophet Jesus (p): 'If You punish them (for their disbelief), they surely are Your subjects, and if You forgive them, surely You are the Almighty, the Wise." 5:118

Then Prophet Muhammad (sa) raised his hands and supplicated: 'O Allah, my nation, my nation' and he wept. Thereupon Allah ordered Gabriel: 'Go to Muhammad and ask him: what makes you weep?' So Gabriel went to him and the Prophet (sa) who told him what he had said. (Allah was of course aware of what had happened, but He likes us to ask Him). Then Allah ordered Gabriel: 'Go to Muhammad and tell him: We will cause you to be pleased concerning your nation, and will not make you sorrowful.'"

{Ref. 426

Muslim with a chain up to Abdullah, the son of Amr, son of Al 'As (s) who related this hadith}

RIGHTS DUE TO ALLAH, AND HIS RIGHTS TO US 427

"Mu'az (s) was riding pillion behind the Prophet (sa) on a donkey when he asked: 'Mu'az, do you know what right is due to Allah from His worshipers, and what right is due to a worshiper from Allah?' Mu'az replied: 'Allah and His Messenger (sa) know best.' He said: 'The right due to Allah from His worshipers is that they worship Him and do not associate anything with Him. The right of the worshipers of Allah from Him is that He will not punish those who do not associate anything with Him.' When Mu'az heard this he said: 'O Messenger of Allah (sa) can I convey this good news to the people?' He replied: 'Do not do this, perhaps they may come to depend upon it alone.'"

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{Ref. 427

Bukhari and Muslim with a chain up to Mu'az (s) the son of Jabal who related this hadith}

QUESTIONING IN THE GRAVE 428

"When a Muslim is questioned in the grave he testifies that there is no god except Allah and that Muhammad is His Messenger (sa). This is confirmed in the verse: 'Allah will strengthen the believers with a steadfast Word, both in this life and in the Everlasting Life. ...'" 14:27

Koran

{Ref. 428

Bukhari and Muslim with a chain up to Bra'a, the son of 'Azib (s) who related that the Prophet (sa) said this}

WHEN AN UNBELIEVER DOES GOOD 429

"Whenever an unbeliever does something good, he is given its return in this world. However, the case of a Muslim is that Allah stores his good deeds in the Everlasting Life for him and provides for him in this life on account of his obedience." We are also informed: "Allah does not wrong anyone. A believer is rewarded for his good deeds in this life and in the Everlasting Life. However, an unbeliever is rewarded in this world for the good deeds he does for the sake of Allah but when he reaches the Everlasting Life there are no good deeds left for him so he receives no reward."

{Ref. 429

Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this hadith}

PRAYER CLEANSSES ONE FROM SIN 430

"The five daily prayers can be compared to a river running

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outside your door in which one bathes five times a day to remove dirt. The one who prays the five daily prayers is clean like this."

{Ref. 430

Muslim with a chain up to Jabir (s) who related that the Prophet (sa) said this}

FUNERAL PRAYER 431

"When a Muslim dies and forty people who do not associate anything Allah, pray the funeral prayer over him, Allah accepts their prayers for him."

{Ref. 431

Muslim with a chain up to ibn Abbas (s) who related that he heard the Prophet (sa) say this hadith}

432

"There were approximately forty companions with the Prophet (sa) inside a tent, when he asked them: 'Would it please you if you were to become a quarter of the dwellers of Paradise?' They answered: 'Yes!' Then he asked: 'Would you be pleased if you were to become a third of the dwellers of Paradise?' They answered: 'Yes!' Then he said: 'By Him in whose Hands is the life of Muhammad, I hope that you will become half of the dwellers of Paradise. None will enter Paradise except a soul that is in complete submission to Allah; and your proportion among the unbeliever is like that of a white hair on the hide of a black ox, or that of black hair on the hide of a red ox.' "

{Ref. 432

Bukhari and Muslim with a chain up to ibn Mas'ud (s) who related this hadith}

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DELIVERANCE FROM THE FIRE 433

"On the Day of Judgement Allah will give to each Muslim a Jew, or a Christian and will say: 'He is your ransom for your deliverance from the Fire.'" "On the Day of Judgement there will be some Muslims who come with sins piled up as high as mountains but Allah will forgive them."

{Ref. 433

Muslim with a chain up to Abu Musa Ash'ari (s) who related that the Prophet (sa) said this hadith}

FORGIVENESS OF CONCEALED SINS 434

"On the Day of Judgement, a believer will approach his Lord and He will encompass him in His Mercy. He will question him about his sins saying: 'Do you recognize this sin and this sin?' He will answer: 'Lord, I recognize them.' Then He will say: 'I concealed them for you in the world, and I forgive you today.' Thereafter the record of his good works will be handed to him."

{Ref. 434

Bukhari and Muslim with a chain up to ibn Umar (s) who related that he heard the Prophet (sa) say this hadith}

HOW TO BE FORGIVEN 435

"A man kissed a woman so he went to the Prophet (sa) and told him. Then, Allah sent down this verse: 'And establish your prayers at the two edges of the day and in part of the night. Good deeds will repel evil deeds '11:114 Koran

. The man asked: 'O Messenger of Allah (sa) is this for me?' He answered: 'It is for all my nation, everyone of them.'"

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{Ref. 435

Bukhari and Muslim with a chain up to ibn Mas'ud (s) who related this hadith}

POWER OF PRAYER 436

"A man came to the Prophet (sa) and said: 'O Messenger of Allah, I have committed a sin which is punishable. Please punish me.' It was the time for the prayer so the man prayed behind the Prophet (sa) When the prayer was over he asked the Prophet (sa) again: 'O Messenger of Allah (sa) I have sinned, please punish me!' The Prophet (sa) asked him: "Did you pray with us?" He replied: "Yes." So the Prophet (sa) said. 'Then you have been forgiven.'

{Ref. 436

Bukhari and Muslim with a chain up to Anas (s) who related this hadith}

PRAISE ALLAH WHEN YOU EAT AND DRINK 437

"Allah is pleased with His worshiper who eats a little and praises Allah for it and drinks a mouthful then praises Allah for it."

{Ref. 437

Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this hadith}

UNTIL THE SUN RISES FROM THE WEST 438

"Allah will continue to hold out His Hand at night so that he who has sinned during the day might repent, and to hold out His Hand during the day so that he who has sinned at night might repent, till the sun rises from the west."

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{Ref. 438

Muslim with a chain up to (Abu Musa) Abdullah, the son of Kays al-Ash'ari (s) said that the Prophet (sa) said this hadith}

PRAYER, ITS PERQUISITES AND MERITS 439

"In the Days of Ignorance, Abu Najih Amr's (s) opinion was that the people were lost. They were idol worshipers and there was no truth in what they followed. One day, he heard that there was a man in Mecca saying something different, so he mounted his camel and set off to see him. He learned that the Prophet (sa) lived in seclusion and that he was persecuted by his people. Eventually, after making several inquiries he met him. He asked who he was and the Prophet (sa) replied: 'I am a Prophet (sa).' So Abu Najih asked him the meaning of a prophet, the Prophet (sa) replied: 'Allah has sent me as His Messenger.' He asked why Allah had sent him. The Prophet (sa) informed him that: 'He has sent me to strengthen the ties of kinship, destroy the idols, proclaim that God is One and that nothing is to be associated with Him.' Abu Najih asked who his followers were. The Prophet (sa) replied: 'A freeman and a slave.' (At that time only Abu Bakr and Bilal were with him). Abu Najih told him that he wanted to be his follower but the Prophet (sa) told him: 'It is not advisable at the moment' and asked him 'have you seen my situation and the attitude of the people? Return to your people but once you hear the news that my cause has triumphed, come to me.' Abu Najih returned to his people, and during that time the Prophet (sa) migrated to Medina. Abu Najih continued to ask the people if there was any news of him. Then one day some of his people who had been visiting Medina returned. He asked them how the man from Mecca had been received in Medina. They told him that the people were hastening to the Prophet (sa) and that his own people had plotted to kill him but failed. Upon hearing this Abu Najih set off for Medina and went directly to the Prophet (sa) and

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asked: 'O Messenger of Allah (sa) do you remember me?' He replied: 'Yes, you are the one who met me in Mecca.' Abu Najih asked: 'O Messenger of Allah (sa) tell me something I do not know that Allah has taught you; tell me about prayer.' The Prophet (sa) answered: "Pray the morning prayer, then do not pray again until the sun has risen to the height of a spear, because it rises between the two horns of satan (metaphoric eloquence to indicate the maneuvering of satan and his followers) and it is at that time the unbelievers prostrate themselves before it. After that time you can pray and the prayer will be attended by angels that bear witness to it until the shadow of a spear is under it. At that time do not pray because it is then that Hell is refueled. Once the shadow lengthens you may pray again and the prayer is attended by angels that bear witness to it until the time for the afternoon (Asr) prayer. After you have prayed the afternoon prayer do not pray again until the sun has set, because it sets between the two horns of satan and it is also at that time the unbelievers prostrate themselves before it. After this Abu Najih asked the Prophet (sa) to tell him how to cleanse himself for prayer. The Prophet (sa) told him: 'When someone begins their ablutions he starts by washing his mouth, then his nose and the sins of the mouth and nose are washed away. Next he washes his face as Allah has commanded and the sins of his face are washed away from the sides of his beard with the water. After this he washes his hands up to (and including) the elbows and the sins of his hands are washed away through his fingers by the water. Following this he passes his wet hands over his head and the sins of the head are washed away through the ends of his hair by the water. Then he washes his feet up to the ankles and the sins of his feet are washed away through his toes by the water. As soon as he stands in prayer, praises and exalts Allah then proclaims His Greatness according to His Worthiness devoting his heart

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entirely to Allah, he emerges from his sins in the same pure condition his mother bore him.' When Abu Najih who related this to Abu Umamah (s), a companion of the Prophet (sa) Abu Umamah advised Abu Najih to be careful about relating what he had been given in a certain place. To this Abu Najih said: 'I have reached old age, my bones have become dry, my death approaches and there is no need to lie about Allah and His Messenger (sa). Had I not heard this from the Prophet (sa) once, twice, three times (and he counted up to seven) I would never relate it. In fact, I have heard this even more often.'"

{Ref. 439

Muslim with a chain up to Abu Najih Amr, the son of Abasah (s) who related this hadith}

MERCY AND RUINATION 440

"When Allah determines mercy for a nation He takes their Prophet before it and makes him a herald, an early representative for them. When He determines the ruin of a nation He punishes and destroys it while its Prophet is alive; watching and satisfying his eyes with its destruction because they rejected and disobeyed his commands."

{Ref. 440

Muslim with a chain up to Abu Musa Ash'ari (s) who related that the Prophet (sa) said this}

52

Hope in Allah

CHAPTER 52

HOPE IN ALLAH

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Allah, the Exalted says: ". To Allah I commit my affair, surely, Allah sees His worshipers. Allah saved him from the evils that they devised 40:44-45

RESPONSE OF ALLAH 441

"Allah says: 'To every worshiper of Mine, I am as he thinks Me to be. I am with him wherever he remembers Me.' Then the Prophet (sa) said: 'By Allah, He is more pleased with the repentance of His worshiper than any of you if you found something you lost in the desert.' The Prophet (sa) told them that Allah says: 'Whosoever approaches Me by the span of a hand, I approach him by an arms length. Whosoever approaches Me by an arms length, I approach him by two arms length. If a worshiper of Mine comes to Me walking, I go to him running.'"

{Ref. 441

Bukhari and Muslimim with a chain up to Abu Hurairah (s) that the Prophet (sa) said this}

DIE HOPING FOR THE BEST FROM ALLAH 442

"Three days before the Prophet (sa) passed away he told his companions: 'Let none of you die except hoping for the best from Allah, the Mighty, the Glorified.'"

{Ref. 442

Muslim with a chain up to Jabir, the son of Abdullah (s) who related that he heard the Prophet (sa) say this.}

IMPORTANCE OF NOT ASSOCIATING ANYONE OR THING WITH ALLAH 443

"He (Anas (s)) heard the Messenger of Allah (sa) say: 'Allah, the Exalted says: O son of Adam, I shall continue to forgive you as long as you call upon Me hoping for My forgiveness, no matter what your sins are, I do not care, O son of Adam, even if your sins are piled up as high as the sky; if you supplicate to Me asking for forgiveness I will forgive you. O

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Son of Adam, if you come to Me with sins equal to the whole earth, and meet Me not associating anything with Me, I will come to you with the earth full of forgiveness.'"

{Ref. 443

Tirmidhi with a chain up to Anas (s) who related this.}

53

Hope and Fear of Allah

CHAPTER 53

COMBINING THE HOPE AND FEAR OF ALLAH

Allah, the Exalted says: "Do they feel themselves secure from the devising of Allah? None feels secure from the devising of Allah except the loosing nation." 7:99 Koran

"..... do not despair of the Comfort of Allah, none but unbelievers despair of the Comfort of Allah. 12:87 Koran

The Day when faces will be whitened and faces blackened.
3:106 Koran

..... Swift is the retribution of your Lord, yet surely He is Forgiving, the Most Merciful. 7:167 Koran

"Indeed, the righteous, surely shall live in bliss. But the wicked, indeed they shall be in the Fiery Furnace." 82:13-14
Koran

"Then he whose deeds weigh heavy in the Scale shall live in a life which is pleasing, but he whose weight is light in the Scale, his head will be in the Plunging." 101:6-9 Koran

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EXPECTATION AND DESPAIR 444

"If a believer realized the full extent of the punishment of Allah, none will expect to desire His Paradise; and if an unbeliever realized the full extent of the Mercy of Allah, none would despair of His Paradise."

{Ref. 444

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this}

VOICE OF THE CORPSE 445

"When the bier is lifted on to the shoulders of the pall-bearers, if the corpse is that of a righteous person it urges: 'Go forward with me, go forward with me.' If it is that of an unrighteous person, it says: 'Alas, where are you taking it?' Its voice is heard by everything except man; if man heard it he would be struck dead.'"

{Ref. 445

Bukhari with a chain up to Abu Sa'id Khudri (s) who related that the Prophet (sa) said this}

NEARNESS OF PARADISE AND HELL 446

"Paradise is closer to you than your shoe-lace, and the same is the case with Hell."

{Ref. 446

Bukhari with a chain up to ibn Mas'ud (s) who related that the Prophet (sa) said this}

54

Weeping through fear of Allah

CHAPTER 54

WEEPING THROUGH FEAR ALLAH, THE HIGH, AND LONGING FOR HIM

Allah, the Exalted says: "They fall down upon their chin, weeping and it increases them in humility." 17:109 Koran

"Do you marvel then at this discourse (the Koran)? Or do you laugh and do you not weep." 53:59-60 Koran

TEARS OF THE PROPHET (sa) 447

"The Prophet (sa) asked ibn Mas'ud (s) to recite the Koran to him. He said: 'O Messenger of Allah (sa) should I recite the Koran to you, when it is you to whom it has been sent down?' He replied: 'I like to hear it recited by another.' So he recited to him the chapter An Nisa (Women) until he reached the verse: "How then shall it be when We bring forward from every nation a witness, and bring you (Prophet Muhammad) to witness against those!" (4:41) when he said: 'That is enough for now.' Ibn Mas'ud looked at him and saw tears overflowing from his eyes."

{Ref. 447

Bukhari and Muslim via ibn Mas'ud (s) who related this hadith}

KNOWLEDGE OF THE PROPHET (sa) 448

"The Prophet (sa) gave a sermon, the like of which I (Anas) (s) had never heard from him before. During it he said: 'If you knew what I know, you would laugh a little and weep a lot.' Anas added 'The Companions of the Prophet (s) covered their heads while they wept.'"

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{Ref. 448

Bukhari and Muslim with a chain up to Anas (s) who related this hadith}

WEEPING IN FEAR OF ALLAH 449

"Whosoever weeps out of fear of Allah will not enter the Fire unless milk recedes into the breasts or the dust stirred in the cause of Allah joins with the smoke of Hell."

{Ref. 449

Tirmidhi with a chain up to Abu Hurairah (s) who related: The Messenger of Allah (sa) said this hadith}

THOSE PROTECTED IN THE SHADE OF ALLAH ON THE DAY OF JUDGEMENT 450

"There will be seven types who will be protected in the shade of the Mercy of Allah on the Day of Judgement; there being no other shade except His Mercy. (They are:) A just ruler. A youth who occupied himself worshiping Allah, the Mighty, the Glorified. A person who loved another for the Sake of Allah, they met together for His Sake and parted for His Sake. A person who is enticed by a beautiful, charming woman but declines saying: "I fear Allah." A person whose heart is attached to the mosque. A person who spends secretly in charity, so that his left hand does not know what his right hand spends. A person who remembers Allah when he is alone so that his eyes overflow with tears."

{Ref. 450

Bukhari and Muslim with a chain up to Abu Hurairah (s) related that the Prophet (sa) said this}

WEEPING OF THE PROPHET (sa) 451

"Abdullah, the son of Shikhir (s) went to the Prophet (sa) and

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found him praying. The sound of his sobbing was like the sound of a boiling kettle."

{Ref. 451

Abu Daud and Tirmidhi with a chain up to Abdullah, the son of Shikhir (s) who related this hadith}

AL BAYYINA 452

"Allah, the Mighty, the Glorified, has ordered me to recite to you (Ubayy) (s) the chapter 98, Al-Bayyina: The Proof. Ubayy asked: 'Did He name me?' The Prophet (sa) replied: 'Yes', whereupon Ubayy sobbed deeply."

{Ref. 452

Bukhari and Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this to Ubayy, the son of Ka'ab}

WHY UMM AIMAN WEPT 453

"After the death of the Prophet (sa) Abu Bakr said to Umar (s) 'Come, let us go and visit Umm Aiman (s) because the Prophet (sa) used to visit her.' When they arrived she started weeping, so they asked: 'Why are you crying? Don't you know that which Allah has is better for the Prophet (sa) ?' She answered: 'Indeed I know that which Allah has is better for the Prophet (sa) I cry because the Revelation has stopped coming down from the heaven.' This moved the two and they began to cry with her."

{Ref. 453

Muslim with a chain up to Anas (s) who related this hadith}

454

"When the illness of the Prophet (sa) became severe he was asked about the prayer so he said: 'Tell Abu Bakr (s) to lead

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the prayer.' Lady Ayesha (f) overheard this and said: 'Abu Bakr is very tender-hearted, he is sure to be overcome when he recites the Koran.' The Prophet (sa) repeated: 'Tell him to lead the prayer.'" We are also informed: "When Abu Bakr stands (to pray) in your place people will not be able to hear him because of his weeping."

{Ref. 454

Bukhari and Muslim with a chain up to ibn Umar (s) who related that Lady Ayesha (f) said this.}

BURIAL OF MUS'AB, SON OF UMAIR 455

"Food was brought to Abdur Rahman the son of Auf (s) to break his fast, when he said: 'Mus'ab, the son of Umair (s) was martyred, and he was a better man than I. There was nothing in which to shroud him except for a sheet that was so small that if his head was covered his feet remained uncovered, and if his feet were covered his head remained uncovered. We have been generously given the bounties of this world, and I fear that the reward for our good deeds may have been hastened for us.' At this he began to sob and stopped eating."

{Ref. 455

Bukhari with a chain up to Ibrahim, the son of Abdur Rahman, son of Auf (s) who related this hadith}

TEARS AND BLOOD 456

"There is nothing dearer to Allah than two drops and two marks. The drops are a tear that drops out of fear of Allah, and a drop of blood shed in the cause of Allah. The marks are the mark received in the cause of Allah, and a mark acquired discharging an obligation ordered by Allah."

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{Ref. 456

Tirmidhi with a chain up to Abu Umamah Sudayy, the son of Ajalan Bahili (s) who related that the Prophet (sa) said this}

HEARTS THAT FEARED AND EYES THAT WEPT 457

"The Messenger of Allah (sa) delivered a sermon to us in which the hearts feared and the eyes wept."

{Ref. 457

In this chapter there are numerous prophetic quotations for example the quotations of Al Irbad, the son of Sariah (s) previously mentioned in the chapter of Prohibiting the Innovation: 55

Indifference to the World

CHAPTER 55

DIFFERENCE TO THE WORLD & CONTENTMENT WITH A LITTLE

Allah, the Exalted says: "This present life is like the water We send down from the sky. The plants of the earth mix with it and from it mankind and cattle eat; then when the earth has become lush and adorned, its inhabitants think they have power over it, Our command comes upon it by night or day, and We cause it to be stubble, just as though it had not flourished they day before. In this way We distinguish Our verses for those who reflect." 10:24 Koran

"Give to them a parable about this present life. It is like water We have sent down from the sky with which the plants of the earth mingle, and in the morning it is straw the wind scatters. Allah is Powerful over all things. Wealth and

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children are the ornaments of this present life. But the things that last and good deeds are better with your Lord in reward and hope." 18:45-46 Koran

"Know that the life of this world is but play and an amusement, and adornment, and a cause for boasting among you, a rivalry for greater riches and children. It is like rain whose vegetation pleases the unbelievers, but then it withers and turns yellow, becoming broken stubble. In the Everlasting Life is a terrible punishment and forgiveness, and great pleasure from Allah. The life of this world is nothing except the joy of delusion." 57:20 Koran

"Decorated for people are the desires of women, offspring, and of heaped up piles of gold and silver, of pedigree horses, cattle and sown fields. These are the enjoyments of the worldly life, but with Allah is the best return." 3:14 Koran

"People, the promise of Allah is true, so do not let this present life delude you, and do not let the deluder (satan) delude you about Allah." 35:5 Koran

"The excessive gathering (of increase and boasting) occupied you (from worshiping and obeying) until you visit the graves. But no, indeed, you shall soon know. Again, indeed, you shall soon know. Indeed, did you know with certain knowledge that you shall surely see Hell? 102:1-5 Koran

"The life of this world is nothing but a diversion and play. Indeed, the Everlasting Residence Is the Eternal Life, if they but knew." 29:64 Koran

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ATTRactions OF THE WORLD 458

"The Prophet (sa) had sent Abu Ubaidah, the son of Jarrah (s) to Bahrain to collect the poll-tax and he had returned from Bahrain with the money. The Ansar heard the news when they gathered together for the morning prayers with the Prophet (sa). After the prayer had finished and the Prophet (sa) was about to leave they presented themselves before him. When he saw them, he smiled and said: 'I think you must have heard that Abu Ubaidah has returned from Bahrain with something.' They replied: 'That is so, O Messenger of Allah (sa).' The Prophet (sa) said: 'Be happy, and hope for that which will please you. It is not poverty that I fear for you. What I fear for you is that the world is expanded for you as it was for the people before you, and you will compete as they competed, then it will destroy you as it destroyed them.'"

{Ref. 458

Bukhari and Muslim with a chain up to Amr, the son of Auf Ansari (s) who related this hadith}

DISTRACTIONS 459

"The Prophet (sa) sat upon the pulpit and we (the companions) sat around him and he said: 'I fear for you after I have gone, the ornaments and embellishments of the world that may be thrown before you.'"

{Ref. 459

Bukhari and Muslim with a chain up to Abu Sa'id Khudri (s) who related this hadith}

ALLAH IS FOREVER WATCHFUL 460

"The world is green and pleasant and Allah appoints you as caliphs in it and watches how you conduct yourselves. Therefore, protect yourselves against the world and protect

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yourselves from (the attraction of) women."

{Ref. 460

Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Prophet (sa) said this}

REAL LIFE 461

"O Allah, there is no life but the Everlasting Life."

{Ref. 461

Bukhari and Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this}

YOUR DEEDS 462

"Three accompany the deceased: members of his family, his belongings and his deeds. The first two leave but the third remains."

{Ref. 462

Bukhari and Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this.}

MOST WEALTHY PERSON & THE MOST TRIED 463

"The most wealthy person in the world destined for Hell will be brought forward on the Day of Judgement and dipped once into the Fire then asked: 'O son of Adam, did you ever enjoy anything good, did you ever experience any happiness?' His reply will be: 'Never, O Lord.' Then the one who experienced the most harsh adversity in the world and is destined for Paradise will be brought forward and dipped once into Paradise then asked: 'O son of Adam, have you ever experienced adversity, did you ever experience hardship?' His reply will be: 'No, I neither experienced adversity nor hardship.'"

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{Ref. 463

Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this.}

VALUE OF THE WORLD 464

"In comparison to the Everlasting Life the value of the world is just as if one of you dipped a finger into the ocean, withdrew it and examined how much water remained on it."

{Ref. 464

Muslim with a chain up to Mustaurid, the son of Shaddad (s) who related that the Prophet (sa) said this.}

VALUE OF THE WORLD 465

"The companions were walking on either side of the Prophet (sa) along a street when he saw a dead goat that had its ears slit. He caught hold of it by its ear and said: 'Which of you would like to have this for a dirham?' They replied: 'We wouldn't like it for any amount, what would we do with it?' He then asked: 'Would you like to have it for nothing?' They answered: 'If it had been alive it would have been disfigured on account of its ears being slit, and what use is it now that it is dead?' The Prophet (sa) said: 'Indeed, the world is even more useless in the Sight of Allah than this is in your eyes.' "

{Ref. 465

Muslim with a chain up to Jabir (s) who related this hadith.}

DISTRIBUTION OF ONE'S WEALTH 466

"Abu Dharr (s) was walking with the Prophet (sa) along the stony plain of Medina when they saw (the mountain of) Uhud in front of them. The Prophet (sa) called to Abu Dharr and he replied: 'Obedient to you, O Messenger of Allah (sa).' He

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said: 'If I had as much gold as (the weight of) Uhud it would not please me to have a single dinar from it for three days, unless it was to be kept to repay a debt. I would distribute it among the worshipers of Allah like this and that; this to the right, and to the left and behind.' Then, he walked on saying: 'Those who have plenty of wealth will be the ones who have the least on the Day of Judgement, unless they spend their wealth like this and that; this to the right, and that to the left and behind, but such people are few. Then he told Abu Dharr 'Remain here and do not move until I come back to you.' And he walked away out of sight into the dark. Soon afterwards Abu Dharr heard a loud voice and became afraid that the Prophet (sa) might have encountered something untoward. He wanted to go to him but remembered his instruction to remain where he was until he returned. So he remained there until the Prophet (sa) returned, then said: 'I heard a voice which caused me to fear but I remembered your instruction to me.' The Prophet (sa) asked: 'Did you hear him?' Abu Dharr replied: 'Yes.' So the Prophet (sa) informed him: 'It was Gabriel, he came to me and said: Whosoever of your followers dies, and has not associated anything with Allah, will enter Paradise.' Abu Dharr asked: 'Even if he has committed adultery or theft?' He replied: 'Even if he has committed adultery or theft.'"

{Ref. 466

Bukhari and Muslim with a chain up to Abu Dharr (s) who related this hadith.}

REPAY YOUR DEBT 467

"If I had gold equal to (the weight of the mountain of) Uhud, it would please me that I had nothing left of it after three nights unless I retained some to repay a debt."

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{Ref. 467

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

BE GRATEFUL FOR THAT WHICH YOU HAVE BEEN GIVEN 468

"Look at one who has less than you and do not look at the one who has more than you. This will help you to appreciate the bounties which Allah has given to you. When any of you looks at someone richer and more handsome than himself, he should also look at one who has been given less than himself."

{Ref. 468

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

WEALTH AND DISPLEASURE 469

"Ruined are the worshipers of dinars and dirhams, black cloaks and striped cloaks. If they are given they are pleased but if they are not given they become displeased."

{Ref. 469

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

SUFFA 470

"Abu Hurairah (s) knew seventy of the companions of the Prophet (sa) known as the Suffa and not one of them possessed a cloak, a top and a bottom. They possessed either a loin cloth or a covering that they threw over their necks and hung either to the mid-calf or down to their ankles. They kept it in place with their hands lest their genitalia might be exposed."

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{Ref. 470

Bukhari with a chain up to Abu Hurairah (s) who related this.}

PRISON 471

"The world is a prison for the believer yet the paradise of the unbeliever."

{Ref. 471

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

STRANGER IN THE WORLD 472

"The Prophet (sa) took hold of ibn Umar (s) by his shoulders and said, 'Be in the world as if you are a stranger or a traveler.'" Ibn Umar would say: "When evening arrives do not look forward to the morning and when morning arrives do not look forward to the evening. During health prepare for illness, and while you are alive prepare for death."

{Ref. 472

Bukhari with a chain up to ibn Umar (s) who related this hadith.}

HOW TO WIN THE LOVE OF ALLAH AND PEOPLE 473

"A man came to the Prophet (sa) and said, 'O Messenger of Allah, tell me something that I can do in order to win the love of Allah and the love of people.' He told him: 'Do not desire the world, and Allah will love you; and do not desire that which other people have and they will love you.'"

{Ref. 473

Ibn-i-Majah - Abu Abbas Sahl, the son of Sa'ad Sa'idi, ibn-i-Majah as well as others (sp) related this hadith.}

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TIME OF AUSTERITY 474

"Umar, the son of Khattab (s) reminded the people of the austere life Muslims once led before they became rich and prosperous (during his caliphate) and said: 'I have known the Prophet (sa) pass days in hunger. Even days when he was unable to get some rotten dates to satisfy his hunger.'"

{Ref. 474

Muslim with a chain up to Nu'man, the son of Bashir (s) who related this.}

PANTRY OF THE PROPHET 475

"When the Messenger of Allah (sa) passed away there was nothing edible in my (Lady Ayesha (f)) house except a small quantity of barley on a shelf upon which I had lived for a considerable time. I measured what was left and it was not long until it was finished."

{Ref. 475

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) related this.}

INHERITANCE OF THE PROPHET (sa) 476

"When the Prophet (sa) passed away he left neither a dinar nor a dirham, or a male or female assisting youth. He left nothing except the white mule he used to ride. His weapons and land that had been given in charity for travelers."

{Ref. 476

Bukhari with a chain up to Amr, the son of Harith (s) who related this.}

EARLY MARTYRS 477

"The companions migrated with the Prophet (sa) seeking the

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pleasure of Allah and looking only to Him for their reward. Some of them died without enjoying any (worldly) recompense. Among such was Mus'ab, the son of Umair (s) who was martyred in the battle of Uhud; he left only a small sheet. When they covered his head with it his feet were exposed, and when they covered his feet his head was left uncovered. So the Prophet (sa) told us to cover his head and to put some fragrant grass over his feet. Whereas others among them enjoyed the bounties of life."

{Ref. 477

Bukhari and Muslim with a chain up to Khubaib, the son of Arat (s) who related this hadith.}

MOUTHFUL OF WATER 478

"If the world had a value equal to that of the wing of a mosquito in the Sight of Allah, He would not have allowed an unbeliever to drink a mouthful of water from it."

{Ref. 478

Tirmidhi with a chain up to Sahl, the son of Sa'ad Sa'idi (s) who related that the Prophet (sa) said this hadith.}

REMEMBRANCE OF ALLAH, THE LEARNED PERSON AND THE STUDENT 479

"He (Abu Hurairah) (s) heard the Messenger of Allah (sa) say, 'The world is cursed and so is all that is in it except the remembrance of Allah, the High and that which is near to it, and the learned person and the student.'"

{Ref. 479

Tirmidhi with a chain up to Abu Hurairah (s) who related that he heard the Messenger of Allah (sa) say this hadith}

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TEMPTATIONS OF THE WORLD 480

"Do not try to acquire too much property in case you become enticed by the world."

{Ref. 480

Tirmidhi with a chain up to Abdullah, the son of Mas'ud (s) who related that the Prophet (sa) said this.}

PREPARE FOR THE DAY OF JUDGEMENT 481

"Abdullah and others were repairing the thatch on a roof when the Prophet (sa) asked, 'What are you doing?' They replied: 'The thatch has weakened and we are repairing it.' He said: 'I see the matter (the Day of Judgement) approaching sooner than this.'"

{Ref. 481

Abu Daud and Tirmidhi with a chain up to Abdullah, the son of Amr, son of Al 'As (s) who related this hadith.}

MUSLIMS ARE TRIED BY THEIR WEALTH 482

"Every nation is subjected to a trial; The trial of my nation will be through wealth."

{Ref. 482

Tirmidhi with a chain up to Ka'ab, the son of Iyaz (s) who related that he heard the Prophet (sa) say this.}

ENTITLEMENT 483

"The son of Adam is entitled to three things: a place to live, a garment to cover his nakedness, and a piece of bread and water."

{Ref. 483

Tirmidhi with a chain up to Uthman, the son of Affan (s) who

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related that the Prophet (sa) said this.}

PROPERTY 484

"Abdullah, the son of Shikir (s) went to the Prophet (sa) when he was reciting the chapter At-Takathor - The Excessive Gathering then he said: 'Mankind says: My property, my property, but O son of Adam, from his property there is only what he eats and consumed; what he wears and what he has worn out, his charitable spending and what he forwards (for himself in the Everlasting Life).'

{Ref. 484

Muslim with a chain up to Abdullah, the son of Shikir (s) who related this hadith.}

PREPARE FOR POVERTY 485

"A man said to the Prophet (sa) 'O Messenger of Allah (sa), I love you.' He said: 'Look at what you are saying!' The man said: 'Indeed, I love you' and repeated it three times. The Prophet (sa) said: 'If you really love me, prepare for poverty, because poverty advances more rapidly towards one who loves me than a flood rushes towards its end.'

{Ref. 485

Tirmidhi with a chain up to Abdullah, the son of Mughaffal (s) who related this hadith.}

ONE WHO CAUSES HARM TO ISLAM 486

"If two hungry wolves are loose among a flock of sheep they will not cause as much damage as a man causes to his religion through his greed for wealth and status."

{Ref. 486

Tirmidhi with a chain up to Ka'ab, the son of Malik (s) who

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related that the Prophet (sa) said this.}

BE A TRANSIENT IN THE WORLD 487

"The Prophet (sa) slept on a mat and when he arose the impression of the mat was visible on his body. We said: 'O Messenger of Allah (sa) shall we prepare a soft mattress for you?' He replied: 'What have I to do with this world? In the world I am like a rider who stops under the shade of a tree for awhile, then passes on, leaving it behind.'"

{Ref. 487

Tirmidhi with a chain up to Abdullah, the son of Mas'ud (s) who related this hadith.}

STATUS OF THE POOR 488

"The poor will enter (Paradise) five hundred years before the rich."

{Ref. 488

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

INHABITANTS OF PARADISE AND HELL 489

"When I looked at Paradise, I saw that most of its inhabitants were the poor and when I looked at Fire, I saw that most of its inhabitants were women."

{Ref. 489

Bukhari and Muslim with a chain up to ibn Abbas and Imran, the son of Husain (f) relate that the Prophet (sa) said this.}

LAILATUL MERAJ 490

"As I stood at the Gate of Paradise (on the night of Lailatul Meraj) I saw that most of those who entered it were the poor;

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the rich were held back from it. But those destined for the Fire will be under the order to be driven to Hell."

{Ref. 490

Bukhari and Muslim with a chain up to Usamah, the son of Zaid (sp) who related that the Prophet (sa) said this.}

VANITY 491

"The truest thing a poet has ever said is the saying of Labid: 'Everything except Allah is vain.'"

{Ref. 491

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

56

Hunger and Abstinence

CHAPTER 56

HUNGER AND ABSTINENCE

Allah, the Exalted says: "But the generations who succeeded them wasted their prayers and followed their desires, so they shall encounter error except he who repents and believes and does good works; those shall be admitted to Paradise and shall not be wronged in any way." 19:59-60 Koran

"So he went out in all his finery among his nation, those who desired this life said: 'Would that we had the like of that Korah has been given! He has indeed a mighty fortune.' But those to whom knowledge had been given said: 'Alas for you! Better is the reward of Allah for him who believes and does good works; but none shall receive it except the patient.'"

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28:79-80 Koran

"On that Day, you shall be questioned about the pleasures."

102:8 Koran

"For whosoever desires this fleeting life We hasten for him whatever We will and to whom We want. Then We have prepared Gehenna for him, where he will be roasted, condemned and rejected." 17:18 Koran

MEAGER MEALS 492

"The family of the Prophet (f) never ate their fill of barley bread upon two consecutive days until after he passed away."

"Ever since the Prophet (sa) went to Medina, his the family never ate their fill of wheat bread for three consecutive nights until he passed away."

{Ref. 492

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

DIET OF THE PROPHET (sa) 493

"Nephew, we would sight three crescents in two months without a fire being lit in the homes of the Prophet (sa) Urwah asked: "Aunt, how did you live?" She (Lady Ayesha) (f) replied: 'On dates and water, unless the Prophet (sa) had Ansari neighbors with she-camels yielding milk, who would send some of their milk to the Prophet (sa) and we drank."

{Ref. 493

Bukhari and Muslim with a chain up to Urwah (s) who related that the Mother of believers, Lady Ayesha (f) said this.}

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BARLEY BREAD 494

"Abu Hurairah (s) passed some people who had roasted a sheep. They invited him to join them, but he declined, saying: 'The Prophet (sa) passed from this world without even eating his fill of barley bread.'"

{Ref. 494

Bukhari with a chain up to Abu Sa'id Maqburi (s) said this.}

EATING AT A TABLE 495

"The Prophet (sa) never ate from a table, nor did he ever eat bread made from fine flour. He (the Prophet (sa) never even saw a whole roasted lamb."

{Ref. 495

Bukhari with a chain up to Anas (s) who related this.}

MINIMAL FOOD 496

"Nu'man said, 'There was never a time when I saw your Prophet (sa) having enough of even the poorest quality dates to eat.'"

{Ref. 496

Muslim with a chain up to Nu'man, the son of Bashir (s) who related this.}

BARLEY BREAD 497

"Throughout the Prophet's life he never saw bread made from fine flour. He (Sahl, son of Sa'ad) (s) was asked: 'Didn't you have sieves in the time of the Prophet (sa) ?' He replied: 'The Prophet (sa) never saw a sieve.' Then he was asked: 'How did you manage to eat bread made from barley without the flour being sieved?' He told them: 'We ground it and then blew over it to remove the husks, whatever remained we kneaded into dough.'"

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{Ref. 497

Bukhari with a chain up to Sahl, the son of Sa'ad (s) who related this.}

HUNGER OF THE PROPHET (sa) AND HIS COMPANIONS (s) 498

"Either one day or night the Prophet (sa) came out and found Abu Bakr and Umar (sp). He asked them: 'What has brought you out of your homes at this hour?' They replied, 'Hunger, O Messenger of Allah (sa)." The Prophet (sa) said: 'By Him in whose Hands is my life, the same reason that brought you out has brought me out, so come.' They stood up and all three went to the house belonging to an Ansar, but he was not at home. When his wife saw the Prophet (sa) she said: 'Welcome and blessings to you.' The Prophet (sa) asked her, 'Where is so and so?' She replied: 'He has gone to fetch fresh sweet water for us.' When the Ansari returned and saw the Prophet (sa) with his two companions, he said: 'Praise be to Allah. There is no one who has more honored guests today than I have.' Then, he then went out and brought a branch bearing ripe and half ripe dates and invited them to eat. Then he picked up a knife and the Prophet (sa) said: 'Do not slaughter a goat that yields milk.' So he slaughtered another one for them and they ate and drank. Once they had finished eating and felt refreshed, the Prophet (sa) said to his two companions: 'By Him in whose Hands is my life you will be taken to account for these bounties on the Day of Judgement. Hunger drove you from your homes and you did not return until you had enjoyed these bounties.' "

{Ref. 498

Muslim with a chain up to Abu Hurairah (s) who related this hadith.}

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HUMILITY OF GOVERNORS 499

"We were addressed by Utbah, the son of Ghazwan, Governor of Basra (s). After he had praised and exalted Allah, he said, 'The world is announcing its departure and is running swiftly, turning away its face. All that is left of it is like the few drops left at the bottom of a vessel after the water in it has been drunk, and this is what the people who love the world are drinking. Indeed, you will be taken from it to a home which is everlasting. Therefore, be sure that you go there with the best you have. We have been told that a stone dropped from the mouth of Hell will continue to fall for seventy years before it reaches its bottom. Yet it will be filled. Then do you wonder at it? We have also been told that the distance between the two doors of the Gate of Paradise is equal to a journey of over forty years, yet a day will come when it will be crowded with people. I recall being one of seven people with the Prophet (sa) when our only food was the leaves of trees which lacerated the inside of our mouths. I had a sheet which I cut into two and gave half to Sa'ad, the son of Malik (s) and we made our pieces into loin-cloths. Today every one of us is governor of a city. I seek refuge with Allah that I become in myself great, while I am with Allah small. I seek the protection of Allah against thinking myself great and being small in the Sight of Allah.'"

{Ref. 499

Muslim with a chain up to Khalid, the son of Umar Adavi who related this hadith.}

CLOTHES OF THE PROPHET (sa) 500

"Lady Ayesha (f) showed us a sheet and a coarse loin-cloth and told us that the Prophet (sa), was wearing them when he passed away."

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{Ref. 500

Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related this.}

LEAVES OF THE HUBLAH AND SAMOR TREES 501

"I (Sa'ad, son of Abi Wakkas) (s) am the first Arab to shoot an arrow in the cause of Allah. We fought along with the Prophet (sa) and our food was only the leaves of the Hublah and Samor trees. The stools of some of us were like the droppings of goats."

{Ref. 501

Bukhari and Muslim with a chain up to Sa'ad, the son of Abi Wakkas (s) who related this.}

PROVISION OF THE HOLY FAMILY (f) 502

"The Prophet (sa) would supplicate: 'O Allah, make the provision of the family of Muhammad that which suffices.'"

{Ref. 502

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related this hadith.}

HUNGER OF ABU HURAIRAH (s) AND THE MIRACULOUS CUP OF MILK 503

"Abu Hurairah (s) said: 'By Allah, there is no other god except Him, I would press my stomach against the ground on account of hunger, or tie a stone upon it. One day I was sitting by the side of the road when the Prophet (sa) passed by. He smiled when he saw me and realized from my face the condition I was in. He spoke to me and I replied: 'Obedient to you, O Messenger of Allah (sa).' He said: 'Come with me' and walked on and I followed him.' We went to his home and he asked the permission of those inside to enter and then gave me permission to enter. Inside the house he found a cup of milk

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and asked: 'Where has this milk come from' and was told that it was a gift for him from so and so. He spoke to me and I replied: 'Obedient to you, O Messenger of Allah (sa).' He said: 'Go to my companions, the Suffa and bring them here.' These people were men who had neither family, property, nor relatives so they lived as guests with other Muslims. When the Prophet (sa) received anything to be spent in charity he sent it to them and did not retain anything from it for himself (because charity was forbidden to him). When he received a gift he sent for them and shared it with them. On this occasion I resented his sending for them. I asked myself: 'How can this amount of milk suffice so many, I deserve it more than anyone else, so that I might regain some energy. When they come he will tell me to give it to them. I do not expect that there would be any left for me.' I could not do anything else except to obey Allah and His Messenger (sa) so I went to them and invited them to come. When they came they were given permission to enter and sat down. The Prophet (sa) called me and I responded: 'Obedient to you, O Messenger of Allah (sa).' He told me: 'Take the milk and give it to them.' So I took the cup and gave it to the first man who drank until he had his fill and then he returned it to me. I did the same for the others and they all had their fill. Then the cup reached the Prophet (sa) who took the cup in his hand, looked at me, smiled and said: 'Aba Hurr.' I replied: 'Obedient to you, O Messenger of Allah (sa).' He said: 'Now you and I are left.' I replied: 'That is so, O Messenger of Allah (sa).' He told me: 'Sit down and drink.' I drank, and he kept telling me to drink more until I said: 'By Him who has sent you with the truth. I have no more room for it.' So he said: 'Then give it to me.' So I gave him the cup and he praised Allah, and in the Name of Allah drank what was left of the milk."

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{Ref. 503

Bukhari with a chain up to Abu Hurairah (s) who related this hadith.}

FAINT THROUGH HUNGER 504

"I (Abu Hurairah) (s) remember how I would fall unconscious in the area between the pulpit of the Prophet (sa) and the room of Lady Ayesha (f) and how passers by would put their foot on my neck imagining that I was insane. Indeed, I was not insane; I was hungry."

{Ref. 504

Bukhari with a chain up to Muhammad, the son of Sirin (s) who related this.}

SHIELD OF THE PROPHET (sa) 505

"At the time the Prophet (sa) passed away his shield was in collateral with a Jew for thirty measures (Sa') of barley."

{Ref. 505

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

COLLATERED SHIELD 506

"The Prophet (sa) had collatered his shield for thirty measures (Sa') of barley. I (Anas) (s) took him some barley bread and rancid fat and I heard him saying: 'The family of Muhammad having neither at night nor morning even a measure (Sa' of food).'

"Anas added: 'And there were nine households.'

{Ref. 506

Bukhari with a chain up to Anas (s) who related this hadith.}

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POVERTY OF THE SUFFA 507

"Abu Hurairah knew seventy of the companions of the Prophet (sa) known as the Suffa and not one of them possessed a cloak, a top and a bottom. They possessed either a loin cloth or a covering which they threw over their necks and hung either to the mid-calf or down to their ankles. They kept it in place with their hands lest their genitalia might be exposed.

{Ref. 507

Bukhari with a chain up to Abu Hurairah (s) who related this hadith.}

BED OF THE PROPHET (sa) 508

"The mattress of the Prophet (sa) was made of leather and stuffed with the fibrous bark of the date-palm tree."

{Ref. 508

Bukhari with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

CLOTHES OF THE SUFFA 509

"The companions were sitting with the Prophet (sa) when a man from the tribe of Ansar came, greeted him and turned to go away. The Prophet (sa) said to him: 'Brother from the Ansar, how is my brother Sa'ad, the son of Ubadah (s)?' He answered: 'Well.' Then the Prophet (sa) asked: 'Which of you will go with me to visit him?' He stood up and they all of stood up. There were more than ten people; not one of them had a shoe, a leather sock, a turban or a shirt. They walked across the barren plain until they came to home of Sa'ad (s). His household withdrew and the Prophet (sa) and his companions went to him."

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{Ref. 509

Muslim with a chain up to ibn Umar (s) who related this hadith.}

LATER GENERATIONS 510

"The best of you are those who are my companions, then those who follow directly after them, then those who follow directly after them.' This he said two or three times. 'Then they will be followed by those who will bear witness but will not be asked to testify. They will embezzle and not keep their trusts; they will vow and not fulfill, and obesity will be common among them.'"

{Ref. 510

Bukhari and Muslim - Imran, the son of Husain (f) who related that the Prophet (sa) said this.}

SPEND ON YOUR DEPENDENTS 511

"O son of Adam, if you were to spend whatever is left over it will be better for you. If you withhold it, it will be evil for you. You will not be blamed for keeping that which you need. Begin by spending upon your dependents."

{Ref. 511

Tirmidhi with a chain up to Abu Umamah (s) who related that the Prophet (sa) said this.}

PROVISIONS FOR THE DAY 512

"For anyone who wakes safely at the beginning of the day in good health, possessing the provision for that day, it is as if the world and all it contains has been given to him."

{Ref. 512

Tirmidhi with a chain up to Ubaidullah, the son of Mohsin

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Ansari (s)who related that the Prophet (sa) said this.}

TRUE PROSPERITY 513

"Whosoever embraces Islam, and is given provision sufficient for his need, and is content with whatever Allah has given him has achieved true prosperity."

{Ref. 513

Muslim with a chain up to Abdullah, the son of Amr son of Al 'As (s) who related that the Messenger of Allah (sa) said this.}

BLESSINGS 514

"Good tidings to whosoever is guided to Islam and has a provision that suffices him and is content with it."

{Ref. 514

Tirmidhi with a chain up to Fazalah, the son of Ubaid (s) who related that he heard the Prophet (sa) say this.}

PROVISIONS OF THE HOLY FAMILY 515

"On several successive nights, the Prophet (sa) and his family (f) went to bed feeling hungry not having any supper. Their bread was, for the most part, made from barley."

{Ref. 515

Tirmidhi with a chain up to ibn Abbas (s) who related this.}

REWARD FOR HUNGER 516

"There were some people who, when stood in prayer with the Prophet (sa) fainted on account of extreme hunger. These companions were known as Suffa. The villagers thought them to be insane. As soon as the prayer had finished, the Prophet (sa) would go to them and say: 'If you only knew what there is

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waiting for you with Allah, the Exalted, you would wish to have your hunger and lack of provisions increased.'"

{Ref. 516

Tirmidhi with a chain up to Fazalah, the son of Ubaid (s) who related this hadith.}

BALANCED DIET 517

"No man fills a vessel worse than his stomach. A few mouthfuls are sufficient to keep his back upright, but if he must eat more, then let it be one third for his food, and one third for his drink and one third for his breathing."

{Ref. 517

Tirmidhi with a chain up to Miqdad, the son of Ma'dikarib (s) who related that he heard the Messenger of Allah (sa) say this.}

ABSTINENCE IS PART OF FAITH 518

"One day, the companions of the Prophet (sa) raised the issue of the world to him whereupon he said: 'Don't you hear, don't you realize? Abstinence from a life of ease and comfort is part of faith, abstinence is part of faith.'"

{Ref. 518

Abu Daud with a chain up to Abu Umamah Iyas, the son of Thalabah (s) who related this hadith.}

PROVISION FROM ALLAH 519

"The Prophet (sa) sent the companions out under the leadership of Abu Ubaidah (s) to an encounter with a Korayshi caravan. Their provisions were a leather bag containing dried dates and nothing else. Abu Ubaidah gave them each one date a day. Jabir (s) was asked: 'How did you manage.' He replied: 'We sucked it

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in the way a child would and then drank some water afterwards. This kept us going until night. We would also pull down leaves from the trees with our staffs, dip them in water and eat them. When we reached the coast we saw something that resembled a sand dune stretched out on the beach. We approached it and found it was a whale. Abu Ubaidah said: 'This is carrion, we cannot eat it because it is forbidden.' But upon reflection he added: 'We have been sent by the Messenger of Allah (sa) and are engaged in the cause of Allah. We have been driven by necessity, therefore it is lawful for us to eat it.' There were three hundred of us and we lived from it for a month and gained weight. We extracted skinfuls of oil through its eyes, and carved out pieces of meat as large as an ox. On one occasion Abu Ubaidah told thirteen of us to sit in the socket of its eye. He took one of its ribs and stood it up and made our tallest camel walk under it. When we left we took large pieces of boiled meat with us for our provision. Upon our return to Medina we presented ourselves before the Prophet (sa) and told him about the whale. He said: 'That was a provision sent to you by Allah. Have you any of its meat to give to us so that we may eat?' So we sent some of it to the Prophet (sa) and he ate from it.'"

{Ref. 519

Muslim with a chain up to Jabir, the son of Abdullah (s) who related this hadith.}

SHIRT OF THE PROPHET (sa) 520

"The sleeves of the shirt of the Prophet (sa) reached his wrist."

{Ref. 520

Abu Daud and Tirmidhi with a chain up to Asma', the daughter of Yazid (s) who related this.}

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THE MIRACULOUS FEAST DURING THE BATTLE OF THE TRENCH 521

"During the battle of Ahzab (the battle of the Trench) the companions were digging a trench when they struck a hard boulder; no one was able to break it. The Prophet (sa) was told about it and said: 'I will go down to the trench.' As he stood up it was noticed that he had tied a rock to his stomach (to prevent the pangs of hunger) - they had not eaten anything for three days. When he reached the trench he picked up a spade and struck the hard boulder with it and it shattered into sand. Jabir (s) asked the Prophet's permission to return to his home. When he reached his home he said to his wife: 'I have seen the Prophet (sa) in such a (hungry) condition, I cannot bear it, have you anything to eat in the house?' She told him: 'I have some barley and a nanny goat.' Jabir slaughtered the nanny goat and ground the barley, then put the meat into the cooking pot. When the broth was almost ready and the barley flour had been kneaded, Jabir went to the Prophet (sa) and said: 'I have some food, O Messenger of Allah (sa), will you come with one or two others?' He asked: 'How is it?' Jabir replied: 'As I mentioned.' The Prophet (sa) said: 'It is a lot and good, tell her not to take the pot off the fire nor the bread from the oven until I arrive.' Then he said to the Emigrants and the Helpers (s): 'Let us go, and they all stood up.' Jabir returned to his wife and said: 'The Blessings of Allah be upon you, the Prophet (sa) together with the Emigrants, the Helpers and others are coming!' She asked: 'Did he ask you (how much food there was)?' Jabir replied: 'Yes.' The Prophet (sa) told his companions: 'Enter, but do not over-crowd.' Then he started to break the bread into pieces and put some meat on top of it. Then he took some bread from the oven and some broth from the pot and poured it over it and asked his companions to pass the food around. Then he went back to the pot and oven, uncovered them and did the same. He continued to do this until everyone had eaten their fill - and

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there was still some left over! Then he told Jabir's wife: 'Eat some and send some as a gift to those who are hungry.'" We are also informed: "At the time when the trench was being dug, Jabir (s) noticed the signs of hunger on the Prophet (sa), so he returned to his wife and asked her 'Have you any food in the house? I have seen signs of acute hunger in the Prophet (sa)' She brought out a leather bag in which there was a measure of barley; there was also a nanny goat they had reared. Jabir slaughtered the nanny goat and she prepared the flour for baking. Jabir cut the meat into pieces and put it in the cooking pot. Then as he was about to return to the Prophet (sa) to invite him his wife said (considering the small quantity of food): 'Do not humiliate me in the eyes of the Prophet (sa) and those who are with him.' When Jabir came to him he spoke to him in a low tone saying: 'O Messenger of Allah (sa) we have slaughtered a nanny goat and have ground a measure of barley. Please come with a few people.' Thereupon the Prophet (sa) announced for all his companions to hear: 'Companions of the Trench, Jabir has prepared a feast for you, so come, all of you.' Then he told Jabir 'Do not remove the pot from the fire, nor bake the bread until I arrive.' So Jabir returned home and the Prophet (sa) followed with his companions. Jabir's wife said: 'This will give you a bad name.' Jabir replied: 'I only did what you asked me to do.' Jabir's wife brought the dough and the Prophet (sa) put his saliva on it and blessed it. Then he went to the cooking pot and put a little saliva in it and blessed it. Then he said: 'Call the lady who bakes, let her bake with you, and let her ladle the broth from the cooking pot without removing it from the fire.' There were a thousand people altogether, and by Allah, all of them ate. When they left there was still some food in the pot, and Jabir's pot was as full as it was in the beginning, and the amount of dough remaining to be baked was the same quantity as that which they started."

{Ref. 521

Bukhari and Muslim with a chain up to Jabir (s) who related this hadith.}

THE MIRACULOUS FEEDING OF EIGHTY PEOPLE 522

"(Abu Talha said to Umm Sulaim (sp)) 'I have heard the voice of the Messenger of Allah (sa) and it sounds weak due to hunger, do you have any food with you?' 'Yes' she replied, and produced a few pieces of barley bread. Then she took her scarf and wrapped the bread in it, and concealed the package under yet another piece of cloth which she made me (Anas) (s) wear and sent me to the Messenger of Allah (sa)." I found the Prophet (sa) sitting in the mosque surrounded by his companions. I stood near to them when the Prophet (sa) asked: 'Have you been sent by Abu Talha?' I replied: 'Yes.' He inquired: 'To invite us for food?' I said: 'Yes.' The Prophet (sa) said to the companions: 'Then let us go.' They began to walk and I walked with them. When he met Abu Talha I told him what had happened. Abu Talha called out to Umm Sulaim: 'The Prophet (sa) has come with a large number of people and we have nothing to feed them with.' She replied: 'Allah and His Messenger (sa) know best.' Abu Talha went to greet the Prophet (sa) and invited him inside. The Prophet (sa) said: 'Bring whatever you have, Umm Sulaim.' So she placed before him the same pieces of barley bread. The Prophet (sa) asked for the bread to be broken into pieces and she spread butter over them so that they were greased. Then the Prophet (sa) said over the food what Allah willed him to say, 'Let ten people enter.' Abu Talha called for ten enter, and they ate their fill and left. Then the Prophet (sa) said: 'Let the next ten enter.' So the next ten came, ate and left. This continued until everyone had eaten his fill - there were between seventy and eighty who were fed." We are also informed: "After they had all had eaten, the amount remaining was the same as it was at the

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beginning." We are also informed: "After eighty people had eaten, the Prophet (sa) and the people of the house ate and there was still some left over." We are also informed: "There was enough left over to be sent to the neighbors." We are also informed: "One day Anas (s) went to the Prophet (sa) and found him with his stomach strapped, sitting among his companions. Anas asked someone: 'Why has the Messenger of Allah (sa) strapped his stomach?' He was told: 'On account of hunger.' So Anas went to Abu Talha the husband of Umm Sulaim (sp) and said 'Father, I have seen the Prophet (sa) with his stomach strapped. I asked one of his companions why that was and he said it was because of his hunger.' Abu Talha went to Anas' mother and asked: 'Have you any food?' She replied: 'Yes, I have some pieces of bread and some dry dates. If the Prophet (sa) came alone, we could feed him, but if he came with others there would not be enough.' Anas then went on to relate the rest of the hadith."

{Ref. 522

Bukhari and Muslim with a chain up to Anas who related Abu Talha said this to Umm Sulaim (sp).}

57

Contentment, Chastity and Moderation

CHAPTER 57

CONTENTMENT, CHASTITY AND MODERATION IN SPENDING

Allah, the Exalted says: "There is not a crawling (creature) on the earth whose provision is not by Allah." 11:6 Koran

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"(Charity is) for the poor who are restrained in the way of Allah, and are unable to journey in the land. The ignorant take them to be rich because of their abstinence. But you can recognize them by their signs. They do not persistently beg people. Whatever good you give is known to Allah." 2:273 Koran

"who when they spend are neither wasteful nor miserly, between that is a just stand. 25:67 Koran

"I have not created mankind and jinn except to worship Me. I do not desire provision from them, nor do I desire that they should feed Me." 51:56-57 Koran

REALITY OF WEALTH 523

"Richness is not an abundance of assets, rather richness is the contentment of one's self."

{Ref. 523

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

TRUE PROSPERITY 524

"Whosoever embraces Islam, and is given provision sufficient for his need, and is content with whatever Allah has given him has achieved true prosperity."

{Ref. 524

Muslim with a chain up to Abdullah, the son of Amr son of Al 'As (sp) who related that the Messenger of Allah (sa) said this.}

NO BLESSING IN GREED 525

Hakim (s) asked the Prophet (sa) (for something) and he gave it to him; he asked again and the Prophet (sa) gave it to him,

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then he asked once more and the Prophet (sa) gave him saying: "Hakim, wealth is green and sweet. Whosoever acquires it as a matter of course, it is a source of blessing for him; but there is no blessing in it for the one who seeks it through greed. Such a person is like one who eats, yet is replete. The upper hand is better than the lower.' Hakim said: 'O Messenger of Allah (sa) by Him who has sent you with the Truth, I shall never ask anyone else except you for anything for as long as I live.'" (The first caliph) Abu Bakr would send for Hakim (sp) in order to give him something, but on each occasion he declined to accept. In the time of Umar's caliphate, Umar (s) would do the same but Hakim continued to decline. Umar told the people: 'I ask Muslims to bear witness that I offered Hakim his share of the spoils that Allah has appointed for him but he has declined to take it.' Even up to Hakim's death, he was never known to have accepted anything from anyone after the Prophet (sa)."

{Ref. 525

Bukhari and Muslim with a chain up to Hakim, the son of Hizam (s) who related this.}

PERSEVERANCE AND DEDICATION 526

"There were six companions who accompanied the Prophet (sa) on a campaign, due to the shortage of transportation, they took turns to ride the only camel they had. Their feet were badly cut and their toe nails broken, so they bound their feet in rags and that is how the campaign became known as the Campaign of Rags. Abu Musa (s) related this, but regretted having done so because he hated disclosing anything that concerned his deeds."

{Ref. 526

Bukhari and Muslim with a chain up to Abu Burdah (s) who

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related that Abu Musa Ash'ari (s) said this.}

ENCOURAGEMENT THROUGH CHARITY 527

"There were some spoils of war or perhaps prisoners that were brought to the Prophet (sa) for distribution. He gave to some of the companions but not to others. Later the Prophet (sa) was told that those whom he had not given anything were displeased. When he heard this, he praised Allah and exalted Him, then said: 'It is true that I give to some and not to others. Those to whom I did not give are dearer to me than those to whom I gave. I gave to those in whose hearts I felt was anxiety or unease; the others I left in their understanding and self-reliance that Allah has instilled in their hearts.' Among these companions was Amr, the son of Taghlib (s) who commented: 'On no account would I ever exchange these words of the Prophet (sa) for red camels.' (Red camels are considered to be the best camels).

{Ref. 527

Bukhari with a chain up to Amr, the son of Taghlib (s) who related this hadith.}

CHARITY SURPLUS TO ONE'S NEEDS 528

"The upper hand (the giver) is better than the lower (the receiver); begin with your dependents, and the best charity is from your surplus. Whosoever abstains from asking will be shielded by Allah; and he who refrains - may Allah enrich him."

{Ref. 528

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

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PERSISTENT ASKING 529

"Do not ask persistently. If I were to be asked for something and gave it reluctantly, there is no blessing in what I gave because of the manner in which it was asked."

{Ref. 529

Muslim with a chain up to Abu Sufyan (s) who related that the Prophet (sa) said this.}

PROMISES 530

"There were either, seven, eight or nine companions with the Prophet (s) when he asked: 'Will you promise the Messenger of Allah (sa) something?' They had just given him a promise so they (willingly) reminded him of it. He asked again: 'Will you promise the Messenger of Allah (sa) something?' So they extended their hands saying: 'We have given you our promise O Messenger of Allah (sa). What would you like us to promise?' He replied: 'That you worship Allah and never associate anything with Him; that you pray the five (daily) prayers, obey Allah (here he said something in a lower tone and added) and will not ask anyone for anything.' From that time onwards Auf (s) , one of the companions noticed that if a riding whip happen to fall from one of them, they never asked anyone to pick it up."

{Ref. 530

Muslim with a chain up to Auf, the son of Malik Ashj'ai (s) who related this hadith.}

CONTINUOUS ASKING 531

"One of you will continue to ask until he meets Allah, the High and there is not a shred of flesh upon his face."

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{Ref. 531

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

CHARITY AND BEGGING 532

"During a sermon given by the Prophet (sa) from the pulpit he spoke about charity and refraining from begging. He said: 'The upper hand is better than the lower; the upper is the hand that spends and the lower is the one that begs.'"

{Ref. 532

Bukhari and Muslim with a chain up to ibn Umar (s) who related this hadith.}

HABITUAL BEGGING 533

"Whosoever asks people in order to gather a lot of wealth is asking for a flaming coal, so now let him either gather a little or a lot."

{Ref. 533

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

ASK ONLY FOR ESSENTIALS 534

"Begging inflicts an injury to one's face unless it is to ask a ruler for something, or to ask for something essential."

{Ref. 534

Tirmidhi with a chain up to Samurah, the son of Jundab (s) who related that the Prophet (sa) said this.}

RELIEF FROM HUNGER AND POVERTY 535

"Whosoever suffers from hunger and poverty and seeks relief from men will not be relieved, but whosoever seeks relief from

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Allah will be relieved sooner or later."

{Ref. 535

Abu Daud and Tirmidhi with a chain up to ibn Mas'ud (s) who related that the Prophet (sa) this.}

VALUE OF NOT ASKING 536

"He who gives me a guarantee that he will not ask people for anything, for him I will guarantee Paradise. I (Thauban) (s) replied, 'I give you my guarantee.' Tauban kept his promise and never asked anyone for anything."

{Ref. 536

Abu Daud with a chain up to Tauban (s) who related that the Prophet (sa) said this.}

WHEN IT IS PERMITTED TO ASK 537

"Kabisah stood surety for the payment of blood-money. He went to the Prophet (sa) in order to seek help to fulfill his obligation. The Prophet (sa) told him, 'Wait until something comes to me to be dispensed in charity and I will give you from it.' He added, 'Kabisah, asking is not lawful except for three kinds of people: The first is a person who is under obligation to repay a debt, that person may ask until his obligation has been discharged then he must refrain. The second is a person whose provisions have been destroyed by a disaster, that person may ask until his situation is improved. The third is a person who is stricken with hunger and three men in his community bear witness to it, that person may ask until his situation is improved. Any other kind of asking is unlawful and whosoever indulges in it consumes that which is unlawful.'"

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{Ref. 537

Muslim with a chain up to Kabisah, the son of Mukhariq (s) who related this hadith.}

DEFINITION OF A POOR PERSON 538

"A poor person is not one who can be turned away with a date or two, or a few morsels. The one who is really poor is he who despite his poverty refrains from asking."

{Ref. 538

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

58

Work

CHAPTER 58

WORK AND NOT ASKING OR TAKING FROM OTHERS

WHEN TO ACCEPT 539

"The Prophet (sa) would give me something and say, 'Give it to someone who is in greater need of it than I.' He continued saying, 'If something comes your way without either your asking or desire, accept it as your property. Either use it yourself or give it away as charity. As for other things, do not go to lengths to acquire them.'" "Abdullah, the son of Umar (s) would never ask anyone for anything, and refused to accept anything he was offered."

{Ref. 539

Bukhari and Muslim with a chain up to ibn Umar who related this hadith.}

CHAPTER 59

YOUR LIVELIHOOD, REFRAINING FROM ASKING, GENEROSITY

Allah, the Exalted, says: "Then, when the prayers are ended, disperse in the land and seek the favor of Allah. ..." 62:10
Koran

DO NOT RELY ON OTHERS FOR YOUR LIVELIHOOD 540

"If you took your ropes and went up into the mountains, gathered and carried a bundle of wood upon your back and then sold it, it is better than asking people for something regardless if they give it to you or not. It is in this way your face will be protected from the punishment of Allah."

{Ref. 540

Bukhari with a chain up to Zubair son of Awam (s) who related that the Prophet (sa) said this.}

DO NOT DEPEND UPON OTHERS 541

"It is better for you to carry a load of fire wood on your back than ask from someone no matter whether they give or refuse you."

{Ref. 541

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

EXAMPLE OF PROPHET DAVID 542

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"Prophet David (p) ate only from of the earnings from his labor."

{Ref. 542

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

PROFESSION OF PROPHET ZAKARIAH, (p) GUARDIAN OF MARY, MOTHER OF PROPHET JESUS (p) 543

"Zakariah was a carpenter."

{Ref. 543

Abu Hurairah (s) who related that the Prophet (sa) said this.}

BEST KIND OF FOOD 544

"No one eats better food than that procured through the labor of his hands. David (p) , a Prophet of Allah, ate only from the earnings of his labor."

{Ref. 544

Bukhari - Miqdad, the son of Ma'dikarib (s) who related that the Prophet (sa) said this.}

60

Generosity and Spending in a Good Cause

CHAPTER 60

GENEROSITY AND SPENDING IN A GOOD CAUSE

Allah, the Exalted, says: "..... Whatever you expend He will replace it. He is the Best of providers." 34:39 Koran

"..... Whatever good you spend is for yourselves, provided

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that you give it desiring the Face of Allah. And whatever good you spend shall be repaid to you in full, you shall not be harmed." 2:272 Koran

THE RICH AND THE WISE 545

"There are only two categories of people worthy of envy, they are: a man to whom Allah has given wealth so he spent it on the truth; and a man to whom Allah has given wisdom with which he judges and teaches."

{Ref. 545

Bukhari and Muslim with a chain up to ibn Mas'ud (s) who related that the Prophet (sa) said this.}

OUR BEST DEEDS 546

"Which of you loves the property of his heir more than his own? His companions replied, 'O Messenger of Allah (sa) there are none among us that does not love his own property better.' The Prophet (sa) said, 'His property is that which he has forwarded; that which he holds back belongs to his heir.'"

{Ref. 546

Bukhari with a chain up to ibn Mas'ud (s) who related that the Prophet (sa) asked this.}

547

"Shield yourselves from the Fire, even if it is by giving (as little as) half a date in charity."

{Ref. 547

Bukhari and Muslim with a chain up to Adiy son of Hatim (s) who related that he heard the Prophet (sa) say this.}

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EXAMPLE OF THE PROPHET (sa) 548

"The Prophet (sa) never refused anyone who asked him for something."

{Ref. 548

Bukhari and Muslim with a chain up to Jabir (s) who related this.}

GENEROSITY AND THE MISERLINESS 549

"Everyday two angels descend. One of them says, 'May Allah, increase those who spend.' The other says, 'May Allah, ruin the miser.'"

{Ref. 549

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

MERITS OF SPENDING IN THE NAME OF ALLAH 550

"Allah, the Exalted, says, 'Spend, son of Adam, you will also be spent upon.'"

{Ref. 550

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

BEST ACTIONS 551

"A man asked the Prophet (sa) 'What action is best in Islam?' He answered: 'Feeding people and greeting everyone with the greeting of peace whether you know them or not.'"

{Ref. 551

Bukhari and Muslim with a chain up to Abdullah the son of Amr son of Al 'As (sp) who related this.}

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FORTY KINDS OF GOOD DEEDS 552

"There are forty types of good deeds. Of the highest is the loan of a she-camel yielding milk. Whichever of these deeds are practiced in hope of receiving its reward and relying on the fulfillment of its promise will lead its practitioner to Paradise."

{Ref. 552

Bukhari with a chain up to Abdullah, the son of Amr son of Al 'As (sp) who related that the Prophet (sa) said this.}

EXCESS OF MONEY 553

"O son of Adam, if you were to spend that which is left over it will be better for you. If you withhold it, it will be evil for you. You will not be blamed for keeping that which you need. Begin by spending it upon your dependents."

{Ref. 553

Tirmidhi with a chain up to Abu Umamah (s) who related that the Prophet (sa) said this.}

GIVER AND RECEIVER 554

"The upper hand is better than the lower."

{Ref. 554

{Muslim added this.}

FOR THE LOVE OF ISLAM 555

"Whenever a person asked the Prophet (sa) to give him something, he would give it to them. A man who came to the Prophet (sa) and the Prophet gave him a flock of sheep that roamed a valley. When the man returned to his people he told them: 'O my people, accept Islam because Prophet Muhammad (sa)

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gives away on such a scale that no fear of poverty is left.' Then, within a short while, Islam became dearer to even the person who embraced Islam for worldly gain, than the world and all that is in it."

{Ref. 555

Muslim with a chain up to Anas (s) who related this hadith.}

556

The Prophet (sa) had distributed some property when Umar (s) said, 'O Messenger of Allah (sa) the others were more deserving than these.' He replied, 'They have the option to either ask me openly for it - and I would give them - or, they might charge me with miserliness, and I am not a miser.'"

{Ref. 556

Muslim with a chain up to Umar (s) who related this hadith.}

GENEROSITY OF THE PROPHET (sa) 557

"After the battle of Hunain, Jubair (s) was walking with the Prophet (sa) when a group of Arab Bedouins encircled him and began asking him (for things). They forced him under a tree and his cloak was snatched from him. The Prophet (sa) stopped and said, 'Return my cloak to me, if I had favors the same numbers of these trees I would have distributed it all among you. You will not find me a miser, liar or a coward.'"

{Ref. 557

Bukhari with a chain up to Jubair, the son of Muti'm (s) who related this hadith.}

WEALTH IS NOT DECREASED BY GIVING CHARITY 558

"Wealth is not decreased by giving charity. Allah increases the honor of one who forgives, and the one who humbles himself

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for the sake of Allah so much that He raises them in rank."

{Ref. 558

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

THREE GUARANTEED THINGS 559

"There are three things I swear upon: The wealth of a worshiper is never decreased by charity. Allah increases the honor of whosoever endures a wrong with patience. There is no worshiper that opens the door of begging that Allah does not open for him a door of poverty. He added: Remember well what I am going to tell you. The world is made up of four kinds of people: The first is the person whom Allah has favored with wealth and knowledge, and is mindful of his duty to His Lord with them. He strengthens the ties of kinship and practices the rights of Allah in them. Such a person is in the best position. The second is the person whom Allah has favored with knowledge but not wealth and is sincere and says, 'Had I possessed wealth I would have done the same as the first.' His reward will be the same as the other. The third is the person whom Allah has favored with wealth but not knowledge. and squanders his wealth ignorantly. This person is the one who is not mindful of his duty to his Lord in respect of his favor and who neither discharges his obligations of family ties nor practices the rights of Allah in it. Such a person is in the worst position. The fourth is the person whom Allah has neither favored with wealth nor knowledge, and says, 'If I possessed wealth I would have been like that person.' This is his intention. They are both equal in sinfulness."

{Ref. 559

Tirmidhi with a chain up to Amr, the son of Sa'ad Anmari (s) who related that he heard the Prophet (sa) say this.}

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DISTRIBUTION OF MEAT 560

"A goat was slaughtered and most of its meat distributed. Then the Prophet (sa) asked: 'Is any of it left?' Lady Ayesha (f), replied, 'Nothing is left of it except a shank.' He said, 'All of it is saved except the shank.'"

{Ref. 560

Tirmidhi with a chain up to the Mother of believers, Lady Ayesha (f) who related this hadith.}

561

"Do not withhold anything, or else Allah will withhold from you. Spend (in charity) and do not accumulate. Do not keep what remains, or else Allah will withhold from you."

{Ref. 561

Bukhari and Muslim with a chain up to Asma' the daughter of Abu Bakr (sp) who related that the Prophet (sa) said this to her}

LIKENESS OF A MISER AND A GENEROUS PERSON 562

"The case of a miser and a generous person is similar to two people clad in steel armor from their chest up to their collar bone. When the generous person spends, his armor expands until it covers his fingers and his toes. When the miser concedes to spend something, every link of the armor sinks into his flesh. He tries to loosen it, but it does not become loose."

{Ref. 562

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that he heard the Prophet (sa) say this.}

ALLAH INCREASES YOUR CHARITY 563

"If a person gives in charity - even as little as a date from

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his lawfully gained earnings and Allah only accepts that which is pure - Allah accepts it with His Right Hand and nurtures it for him as one of you would tend a calf, until it becomes like a mountain."

{Ref. 563

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

BLESSINGS FROM AN UNEXPECTED SOURCE 564

"A man was walking through a barren piece of land when he heard a voice coming from a cloud saying, 'Water the garden of so and so.' Thereupon the cloud floated in a certain direction and showered its rain over a rocky piece of land. Streams of water began to flow into a large canal, so the man followed the canal and found it circling a garden. There he saw the owner of the garden standing in its midst using his spade to spread the water. The man asked him, 'Worshiper of Allah, what is your name?' So he told him his name, which was the same as he had heard from the cloud. The owner of the garden then asked the man: 'Worshiper of Allah, why did you ask me my name?' The man replied, 'I heard a voice coming from the cloud from which this water fell, saying: Water the garden of so and so, may I know what you do with it?' He answered, 'As you have asked me, I will tell you. When the produce of the garden is ready I give one third of it in charity. I use one third for my family and myself and use the remaining third to sow another crop.'"

{Ref. 564

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

61

Miserliness

CHAPTER 61

FORBIDDING MISERLINESS

Allah, the Exalted, says: "but for him that is a miser, and sufficed, and he belied the finest, We shall surely ease for him the Path of Hardship (the Fire). When he falls (into Hell), his wealth will not help him." 92:8-11 Koran

"Therefore fear Allah as much as you can, and listen, obey, and spend well for yourselves. And whosoever is saved from the greed of his own soul, those are the winners." 64:16 Koran

565

"Avoid harm doing. On the Day of Resurrection harm will be darkness. Safeguard yourselves against miserliness, for miserliness has ruined nations before you. It incited them to murder and to treating the unlawful as lawful."

{Ref. 565

Muslim with a chain up to Jabir (s) who related that the Prophet (sa) said this.}

62

Self-Sacrifice

CHAPTER 62

THE MERITS OF SELF-SACRIFICE

Allah, the Exalted says: "..... and prefer them above

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themselves, even though they themselves have a need."
59:9 Koran

"who give food, for the love of Him to the needy, the orphan,
and the captive." 76:8 Koran

GIVING CHARITY IN DIFFICULT CIRCUMSTANCES 566

"A man came to the Prophet (sa) saying: 'I am very hungry.' So the Prophet (sa) sent a message to one of his wives and she sent back the message, 'By Him who has sent you with the truth, I have nothing but water.' So he sent a message to another of his wives and received the same reply. He sent messages to each one of his wives (f) in turn and they all gave the same reply. Then he asked, 'Who will take this person to be his guest?' One of the Ansar replied, 'O Messenger of Allah (sa) I will.' So he took him home and said to his wife: 'Honor the guest of the Prophet (sa).' He asked his wife, 'Have you anything?' She replied, 'Nothing, except a little food for the children.' He said, 'Distract them with something, and when they ask for food put them to bed. When our guest comes extinguish the light, and let him feel that we are also eating.' So they sat down, their guest ate and they went to bed hungry. In the morning he (the Ansar) (s) went to the Prophet (sa) who said to him, 'Allah, the Exalted is very pleased with your behavior towards your guest last night.'"

{Ref. 566

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related this hadith}

FOOD FOR TWO 567

"The food of two is sufficient for three and the food of three is sufficient for four."

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{Ref. 567

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

SHARE YOUR FOOD 568

"The food of one is sufficient for two, the food of two is sufficient for four, and the food of four is sufficient for eight."

{Ref. 568

Muslim with a chain up to Jabir (s) who related that the Prophet (sa) said this.}

DAILY NEEDS 569

"Abu Sa'id Khudri (s) said that while they were on a journey with the Prophet (sa) a man came riding his mount and began looking right and left, whereupon the Prophet (sa) said, 'Whoever can spare a mount should offer it to the one who has none, and whoever has food to spare should offer it to the one who has none.' He continued to mentioning every kind of provision until we thought none of us had any right to anything in excess of our needs."

{Ref. 569

Muslim with a chain up to Abu Sa'id Khudri (s) who related this hadith.}

THE BLESSED SHROUD 570

"A woman brought the Prophet (sa) a piece of cloth she had woven and said, 'I have woven this with my own hands so that you might wear it.' He accepted as he felt in need of it and later came out wearing it as his loin cloth. Upon seeing it someone said, 'How fine it is. Give it to me to wear.' The Prophet (sa) said, 'Very well.' Then he sat among us (the

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companions) for a while, then went inside and sent it out folded to the man. Some of those present said to him, 'You did not do well. The Prophet (sa) wore it because he had need of it, and you asked him for it knowing that he never refuses a request.' He said: 'Indeed, I did not ask him for it that I might wear it. I asked him for it so that it might serve as my shroud.' And indeed when he passed away it served as his shroud.'"

{Ref. 570

Bukhari with a chain up to Sahl the son of Sa'ad (s) who related this.}

SHARING IS CARING 571

"When the Ansars are faced with a limited amount of provisions during a battle or when they are at home in Medina they collect all the provisions they have in a sheet and then divide it equally among themselves. Therefore, they are of me and I am of them."

{Ref. 571

Bukhari and Muslim with a chain up to Abu Musa who related that the Prophet (sa) said this.}

63

Blessed Things

CHAPTER 63

LONGING FOR BLESSED THINGS

Allah, the Exalted says: "The righteous shall indeed be blissful." 83:22 Koran

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THE BLESSINGS OF RECEIVING SOMETHING GIVEN BY THE PROPHET (sa)
572

"A drink was brought to the Prophet (sa) and he drank some of it. On his right was a boy and on his left were older people. He asked the boy, 'Would you mind if I gave the rest of this drink to those on my left?' The boy replied, 'O Messenger of Allah (sa) I would certainly not give preference to anyone else over myself in anything that might come to me from you.' So he gave him the rest of the drink."

{Ref. 572

Bukhari and Muslim with a chain up to Sahl the son of Sa'ad (sp) who related this hadith.}

THE BLESSINGS OF ALLAH 573

"While Prophet Job (p) was bathing naked, a golden locust settled upon him. He tried to catch it in a piece of cloth, when he heard his Lord calling him, 'Job, have I not made you independent of that which you see?' Job replied, 'Indeed, by Your Honor, but I am not indifferent towards Your blessings.'"

{Ref. 573

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

64

Legitimate Wealth

CHAPTER 64

LEGITIMATE WEALTH AND THE THANKS OF A WEALTHY PERSON

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Allah, the Exalted says: "For him that gives and fears (Allah) and believes in the finest, We shall surely ease him to the Path of Easing." 92:5-7 Koran

"and from that which the cautious shall be distanced. He who gives his wealth to be purified, and confers no favor upon anyone for recompense seeking only the Face of his Lord, the Most High, surely, he shall be satisfied." 92:17-21 Koran

"If you reveal your charity, it is good, but to give chairty to the poor in private is better and will acquit you from some of your evil deeds. Allah is Knowledgeable of what you do." 2:271 Koran

"You shall not attain righteousness until you spend of what you love. Whatever you spend is known to Allah." 3:92 Koran

THE RICH AND THE WISE 574

"There are only two categories of people worthy of envy, they are: a man to whom Allah has given wealth so he spent it on the truth; and a man to whom Allah has given wisdom with which he judges and teaches."

{Ref. 574

Bukhari and Muslim with a chain up to ibn Mas'ud (s) who related that the Prophet (sa) said this.}

TWO ENVIABLE TYPES OF PEOPLE 575

"There are two kinds of people you should envy. The person to whom Allah has given the (knowledge) Koran and he stands reading it in prayer during the day and night; and he to whom Allah has given wealth and spends it in the cause of Allah during the hours of the night and day."

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{Ref. 575

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

YOU DON'T HAVE TO BE WEALTHY TO SURPASS THE RICH IN CHARITY
576

"The Emigrants (s) said to the Prophet (sa) 'The wealthy will achieve high ranks and lasting bounties.' The Prophet (sa) asked, 'How is that?' They answered, 'They pray as we do and keep the fast as we do; but they spend in charity whereas we are unable, and they free slaves whereas we are unable.' He said, 'Shall I inform you of something whereby you will surpass those who are ahead of you and will keep you ahead of those who are behind you and no one will excel you unless he does what you do?' They replied, 'Indeed, O Messenger of Allah (sa).' He said, 'Glorify (Subhan-Allah) and praise (Al Hamdu llillah) and exalt (Allahu Akbar) Allah thirty-three times after each prayer.' Not long after they returned to the Prophet (sa) and said to him, 'Our wealthy brethren have heard what we are doing and are now doing the same.' 'That is the Favor of Allah, He gives it to whomsoever He will' replied the Prophet (sa)."

{Ref. 576

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that some of the poor Emigrants (s) came to the Prophet (sa) and he said this.}

65

Death

CHAPTER 65

DEATH AND RESTRAINING ONE'S DESIRE

Allah, the Exalted says: "Every soul shall taste death. You shall be paid your wages in full on the Day of Resurrection. Whoever is removed from Hell and is admitted to Paradise shall prosper, for the worldly life is nothing but the enjoyment of delusion. 3:185

Koran

"No soul knows what he will earn tomorrow; and no soul knows in what land it will die. Surely, Allah is the Knower, the Aware." 31:34 Koran

"..... when their term is come, they shall neither delay it by a single hour, nor can they hasten it." 16:61 Koran

"Believers, do not let either your possessions or your children divert you from the Remembrance of Allah. Those who do that shall be the losers. So spend of that with which We have provided you before death comes upon any of you and he then says: 'O my Lord, if only You would defer me to a near term, so that I could give in charity and be among the good-doers.'" 63:9-11 Koran

"Until, when death comes to one of them he says: 'My Lord, let me go back that I should do righteousness in that I forsook.' No! It is only a word which he will speak. Behind them there shall stand a barrier till the Day that they shall be resurrected. And when the Horn is blown, on that Day the ties of kindred shall be no more, nor will they ask each other. Those whose scales are heavy shall prosper, but those whose scales are light shall forfeit their souls and live in Gehenna

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for ever. The fire lashes their faces and therein are shriveled lips. (We shall say): 'Were My verses no recited to you, and did you not belie them?' 'Lord,' they will reply, 'adversity prevailed over us and we were erring. Our Lord bring us out of it. If we return (to sin), then we shall indeed be harmdoers.' He will say: 'Slink there in it and do not speak to Me. Among My worshipers there were a party who said, 'Lord, we believed. Forgive us and have mercy on us: You are the Best of the merciful.' But you took them for laughing-stock, mocking at them, until they caused you to forget My remembrance. Today I shall recompense them for their patience, for it is they who have won. And He will ask: 'How many years did you live on earth?' They will reply: 'A day, or part of a day; ask those who have kept count.' He will say: 'You have tarried a little, did you know? Did you think that We had created you only for play, and that you would never be returned to Us?'" 23:99-115 Koran

"Is it not time that the hearts of the believers be humbled to the Remembrance of Allah and the truth which He has sent down? They should not be like those who were given the Book before this, whose time became very long so that their hearts became hardened? Many of them were impious." 57:16 Koran

SICKNESS AND HEALTH, LIFE AND DEATH 577

"The Prophet (sa) took hold of ibn Umar (s) by his shoulders and said: 'Be in the world as if you are a stranger or a traveler.'" Ibn Umar would say: "When evening arrives do not look forward to the morning and when morning arrives do not look forward to the evening. During health prepare for illness, and while you are alive prepare for death."

{Ref. 577

Bukhari with a chain up to ibn Umar (s) who related this

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hadith.}

IMPORTANCE OF A WILL 578

"If a Muslim has something to leave as an inheritance he should not let even two nights pass without executing a written will."

{Ref. 578

Bukhari and Muslim with a chain up to Abdullah, the son of Umar (s) who related that the Prophet (sa) said this.}

KEEP YOUR WILL HANDY 579

"A Muslim should not pass more than three nights without having written his will." "Ibn Umar said: 'Ever since I heard the Prophet (sa) say this I have not let a night pass without having my will by me."

{Ref. 579

*** second part is found in Muslim}

SHORTNESS OF LIFE 580

"The Prophet (sa) drew some lines, and then pointing to a line said, 'This line is the human, and this is his life span, while he as such the nearest line overtakes him."

{Ref. 580

Bukhari with a chain up to Anas (s) who related this hadith.}

TRIALS OF LIFE 581

"The Prophet (sa) drew a rectangular shape and in its middle he drew a line running through it lengthwise so that it protruded. He drew some smaller vertical lines in the middle of the lower line. Then he said, 'This line is the human and this rectangle is his life span and that which protrudes is

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his hope and these small lines are trials, if this escapes him, that one tears him, and if this misses him that one tears him.' "

{Ref. 581

Bukhari with a chain up to Abdullah the son of Mas'ud (s) who related this hadith.}

SEVEN MISFORTUNES 582

"Hasten to do good before you are overtaken by one of seven (misfortunes). Are you waiting for perplexing adversity, corrupting prosperity, disabling disease, senility, sudden death, or the appearance of the false messiah - an evil absent to wait for - the Hour, and the Hour will be very hard and the most bitter."

{Ref. 582

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

DEATH 583

"Remember often the terminator of pleasures (death)."

{Ref. 583

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

THE VALUE OF REPEATING THE PRAYER ON THE PROPHET (sa) 584

"When a third of the night had passed the Prophet (sa) would arise and call out: 'O people, remember Allah the first Call has been sounded, and after this comes the second Call. Death has accompanied it will all that it comprises.' On one occasion Ubayy (s) said to the Prophet (sa) 'O Messenger of Allah (sa) I supplicate blessings for you repeatedly, how much

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time shall I devote to you?' He replied, 'As much as you would wish.' Ubayy asked, 'A quarter?' He answered, 'If you wish; but it would be better for you if you increased it.' Ubayy asked, 'Half?' He replied, 'Whatever you wish, but it would be better for you if you increased it.' Ubayy asked again, 'Two-thirds?' He replied, 'As you wish; but it would be better for you if you increased it.' Ubayy said, 'Shall I devote all my supplications to blessings upon you?' He said, 'In that case it would take care of all your worries and your sins will be forgiven.'"

{Ref. 584

Tirmidhi with a chain up to Ubayy the son of Ka'ab (sp) who related this hadith.}

66

Visiting the Graves

CHAPTER 66 ON PERMISSION TO VISIT GRAVES

PERMISSION TO VISIT THE GRAVES 585

"I had forbidden you to visit the graves; but now you may visit them. He who wishes may visit graves because they remind us of the Everlasting Life."

{Ref. 585

Muslim with a chain up to Buraidah (s) who related that the Prophet (sa) said this.}

PROPHET'S SUPPLICATION IN THE GRAVE YARD 586

"When it was the turn of the Prophet (sa) to stay with Lady Ayesha (f) , he would go out during the latter part of the

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night to Baqi'ah (the cemetery) and his greeting was: 'Peace be on you dwellers of this home of the faithful. May you be given on the Day of Judgement according to the term appointed that which you have been promised. We shall, Allah willing, join you. Forgive, O Allah, the dwellers of Baqi'ah.'

{Ref. 586

Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related this hadith.}

VISITING THE GRAVE YARD 587

"The Prophet (sa) taught us that when we visited a cemetery we should say: 'Peace be on you dwellers of this home of believers and Muslims, and we, if Allah so wills, shall join you. I supplicate for safety for you and for ourselves.'"

{Ref. 587

Muslim with a chain up to Buraidah (s) who related this.}

THE GRAVES OF MEDINA 588

"The Prophet (sa) passed by some graves in Medina. He turned towards them and said: 'Peace be on you dwellers of the graves. May Allah forgive you and us. You are our heralds and we are following you.'"

{Ref. 588

Tirmidhi with a chain up to ibn Abbas (s) who related this hadith.}

67

Undesirability to Supplicate for Death

CHAPTER 67

THE UNDESIRABILITY OF SUPPLICATION FOR DEATH, DO NOT WISH FOR DEATH

DO NOT WISH FOR DEATH 589

"None of you should wish for death, because if he is virtuous it is possible that he might add to his good works, and if he is an evil doer he might be able to remedy his past. None of you should wish or pray for it (death) before it comes to him. When he dies his deeds are terminated. The life of a believer does not increase except in good (for them)."

{Ref. 589

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

DO NOT WISH FOR DEATH ON ACCOUNT OF MISFORTUNE 590

"None of you should wish for death because of a misfortune that comes to him. When anyone is badly afflicted, he should say: 'Allah let me live as long as my life is better for me, and cause me to die when death is better for me.'"

{Ref. 590

Bukhari and Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this.}

VISITING THE SICK 591

"Kais went to visit Khubaib the son of Arat (sp) who was ill and found that he had been subjected to seven incisions of blood-letting. He said, 'Our companions who passed on before lost nothing in regard of the world and we have found that the only place for it is in the earth. Had the Prophet (sa) not

forbidden us to supplicate for death, I would have supplicated for it.' Kais visited him again and found him repairing a wall. He said. 'There is a reward for a Muslim in respect of everything on which he spends money except when he commits it to clay.'

{Ref. 591

Bukhari and Muslim with a chain up to Kais, the son of Hazum (s) who related this.}

68

Piety and Disregard for what is Doubtful

CHAPTER 68

PIETY AND DISREGARDING WHAT IS DOUBTFUL

Allah, the Exalted says: "... You have thought it a trifle, but before Allah it was a mighty thing." 24:15 Koran

"Indeed, your Lord is ever Watchful." 89:14 Koran

LAWFUL AND UNLAWFUL 592

"Both the lawful and the unlawful are clear. Between the two is that which is doubtful and most people do not realize it. Whosoever refrains from that which is doubtful secures their faith and honor, but whosoever partakes in what is doubtful partakes in the unlawful. Such a case is likened to that of a shepherd who grazes his flock close to a reserved pasture and thereby runs the risk of some of his flock straying into it. Take care, every king has such a pasture. Beware, the pasture of Allah is that which He has forbidden. Pay attention, in your body there is a lump of flesh, when it is healthy, the whole body is healthy and when it is unwell the whole body is

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unwell, and that is the heart."

{Ref. 592

Bukhari and Muslim with a chain up to Nu'man the son of Bashir (s) who related that he heard the Prophet (sa) say this.}

THE DISCIPLINE OF THE PROPHET (sa) 593

"The Prophet (sa) saw a dry date lying in the street and said, 'If I were not afraid that it might have been meant for charity I would have eaten it.'"

{Ref. 593

Bukhari and Muslim with a chain up to Anas (s) who related this hadith.}

THE DISCONTENTED MIND 594

"Virtue is good behavior and sin is that which troubles your mind and you are afraid that people might know about it."

{Ref. 594

Muslim with a chain up to Nawas the son of Sam'an (s) who related that the Prophet (sa) said this.}

SATISFACTION OF VIRTUE 595

"Wabisa (s) went to the Prophet (sa) and the Prophet (sa) asked him, 'Have you come to inquire about virtue?' Wabisa replied, 'Yes, indeed.' Thereupon the Prophet (sa) replied, 'Ask your heart. Virtue is that which satisfies the soul and comforts the heart; and sin is that which disturbs the soul and troubles the heart, even if people say that it is lawful and should seek your views on such matters.'"

{Ref. 595

Ahmad and Darmi with a chain up to Wabisa the son of Ma'bad

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(sp) who related this hadith.}

BREAST FEEDING 596

"Ukbah married a daughter of Abu Ihab, son of Abdul Aziz (sp). Later a woman came to him and said that she had breast fed both of them. Ukbah told her, 'I had no knowledge that you suckled me, neither did you tell me.' So he rode to the Prophet (sa) in Medina and put the matter before him. The Prophet (sa) said, 'Now that you know this, how can you continue?' So Ukbah divorced her and she married someone else."

{Ref. 596

Bukhari with a chain up to Ukbah the son of Harith (sp) who related this hadith.}

LEAVE DOUBTFUL THINGS ALONE 597

"Hasan (f) said that he learned from the Prophet (sa) 'Give up that which raises doubt in your mind and adhere to that which is not in doubt.'"

{Ref. 597

Tirmidhi with a chain up to Hasan, the son of Ali (f) who related this hadith.}

REFRAINING FROM EATING WHAT IS UNLAWFUL 598

"Abu Bakr (s) had a servant who used to give him something from what he earned each day, and Abu Bakr used it to support him. One day the servant brought something and Abu Bakr ate it. The servant asked him: 'Do you know what that was?' Abu Bakr asked, 'What was it?' He said: 'In the Days of Ignorance I used to act as a soothsayer for a person, but actually it was not sooth-saying; it was all deception. I met him again and because of this he gave me that which you have just

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eaten.' Upon hearing this Abu Bakr put his fingers in his mouth and vomited the contents of his stomach."

{Ref. 598

Bukhari with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

DISTRIBUTION OF WEALTH 599

"Umar (s) allotted four thousand dirhams for each of the early Emigrants (s), but for his son he only allotted three thousand five hundred dirhams. It was said: 'He is also an Emigrant, why have you allotted a smaller sum for him?' He replied, 'His father migrated with him.' This implied that he was not like one who migrated by himself."

{Ref. 599

Bukhari with a chain up to Nafi' (s) who related this.}

SAFEGUARDING ONESELF FROM HARM 600

"No one can attain piety until they give up something that can result in harm. This is to safeguard oneself against that which is harmful."

{Ref. 600

Tirmidhi with a chain up to Atiyyah, the son of Urwah (s) who related that the Prophet (sa) said this.}

69

Seclusion during Corruption

CHAPTER 69

SECLUSION DURING PERIODS OF CORRUPTION

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Allah, the Exalted says: Therefore, flee to Allah. I am a clear warner to you from Him. 51:50 Koran

MERITS OF PIETY 601

"Allah the Most High, loves and befriends whosoever is pious, abstinent and lives in seclusion."

{Ref. 601

Muslim with a chain up to Sa'ad, the son of Abi Wakkas (s) who related that he heard the Prophet (sa) say this.}

THE BEST PERSON 602

"Someone asked the Prophet (sa) 'Who is the best man?' He answered: 'A believer who strives in the cause of Allah with his self and his property.' The man asked, 'And after him?' He replied, 'One who withdraws into a narrow valley and worships his Lord.'" He added: "One who is mindful of one's duty to Allah and safeguards people against his own mischief."

{Ref. 602

Bukhari and Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Prophet (sa) was asked this.}

SAFEGUARDING ONE'S FAITH 603

"The time will come when the best property of a Muslim will be a flock of goats with which he withdraws to the top of a mountain or to a place with rainfall in order to safeguard his faith against mischief and trials."

{Ref. 603

Bukhari with a chain up to Abu Sa'id Khudri (s) who related that the Prophet (sa) said this.}

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GOAT-HERDERS 604

"All the Prophets of Allah (p) were goat-herders. The Prophet (sa) was asked, 'Were you also?' He replied, 'Yes I herded them for the people of Mecca for a little money.'"

{Ref. 604

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

BEST LIFE 605

"The best life is that of a person who catches hold of the reigns of his horse and flies on its back for the Sake of Allah. He races fast to the place where he knows there is danger or has heard the sound of the enemy, seeking death or martyrdom whenever he is engaged in Jihad. Or else it is the person who retreats to the top of a mountain or lives in a valley offering his daily prayers, paying the obligatory charity and does not interfere in the affairs of people except for good."

{Ref. 605

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

70

Value of Socializing with People

CHAPTER 70

THE VALUE OF SOCIALIZING WITH PEOPLE AND ATTENDING THEIR CONGREGATIONS AND FRIDAYS

Attending the Eid Festivals, and the Circles of the

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Remembrance of Allah, visiting the sick, attending funerals, and sympathizing with the needy; guiding the ignorant and serving them etc. is to be practiced by those who are capable, honoring the good and prohibiting evil, so long as they stop themselves from harming others and are patient when they are harmed. Imam Nawawi said: "Be aware that socializing with people in the way I mentioned is the chosen behavior of the Messenger of Allah (sa) and all the Prophets (p) the guided Caliphs (s), those companions who came after them, their companions, knowledgeable Muslims and the elite. It is also the doctrine of most of the third generation with which Imams Shaf'i, Ahmad and most jurists, may Allah be pleased with them, inclined." Allah, the Exalted says: "... and cooperate in righteousness and warding off (evil)." 5:2 Koran

There are many other well known verses that convey this meaning. 71

Courtesy

CHAPTER 71 COURTESY

Allah, the Exalted says: "And lower your wing to the believers who follow you." 26:215 Koran

"Believers, whosoever of you turns from his religion, Allah will bring a nation whom He loves and they love Him, humble towards the believers and stern towards the unbelievers." 5:54 Koran

"People, We have created you from a male and a female, and made you into nations and tribes that you might know one another. The noblest of you before Allah is the most righteous

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of you." 49:13 Koran

"..... Do not praise yourself. Allah knows the cautious."
53:32 Koran

"And the companions of the ramparts call to men whose marks they recognize: 'Neither your amassing nor your pride have availed you. Are these whom you swore that Allah would never have mercy upon them? (To them it will be said:) 'Enter Paradise. You have nothing to fear 'neither will you be saddened.' 7:48-49 Koran

606

"Allah, the Most Exalted has sent down to me that you should be courteous to one another and no one should consider themselves superior to another nor should they harm him."

{Ref. 606

Muslim with a chain up to Iyaz, the son of Himar (s) who related that the Prophet (sa) said this.}

WEALTH IS NOT DECREASED BY GIVING CHARITY 607

"Wealth is not decreased by giving charity. Allah increases the honor of one who forgives, and the one who humbles himself for the sake of Allah so much that He raises them in rank."

{Ref. 607

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

GREET THE CHILDREN 608

"Anas (s) passed by some children and greeted them with peace and said, 'The Prophet (sa) used to do the same.'"

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{Ref. 608

Bukhari and Muslim with a chain up to Anas (s).}

THE PROPHET'S (sa) KINDNESS TO A YOUNG GIRL 609

"A young girl from Medina would take hold of the Prophet's (sa) hand and take him where she wished."

{Ref. 609

Bukhari with a chain up to Anas (s) who related this.}

THE PROPHET (sa) HELPED AROUND THE HOUSE 610

"Lady Ayesha (f) was asked, 'What did the Prophet (sa) do at home?' She replied, 'He would help members of his family, and when the time of prayer came he would leave for prayer.'"

{Ref. 610

Bukhari with a chain up to Aswad, the son of Yazid (sp) who related that the Mother of believers, Lady Ayesha (f) was asked this.}

THE PROPHET (s) TOOK TIME TO EXPLAIN THINGS 611

"Tamin (s) presented himself before the Prophet (sa) while he was delivering a sermon and said, 'O Messenger of Allah (sa) this stranger has come inquiring about his faith. He knows nothing about it.' Thereupon the Prophet (sa) interrupted his sermon and went with Tamin. A chair was brought for him and he sat down and started to instruct Tamin in what Allah had taught him. After, he returned to his sermon and completed it."

{Ref. 611

Muslim with a chain up to Tamim, the son of Usaid (s) who related this hadith.}

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DO NOT THROW FOOD AWAY 612

"When the Prophet (sa) finished eating his meal he would lick three fingers. He said, 'If food should fall from the hand of any of you he should remove the dirty portion and eat the rest, and not leave it for satan. You should wipe the plate you eat from, because you do not know which part of your food is blessed.'"

{Ref. 612

Muslim with a chain up to Anas (s) who related this hadith.}

SHEPHERDS 613

"All the Prophets of Allah (p) were shepherds. The Prophet (sa) was asked. 'Were you also?' He replied, 'Yes, I herded them for the people of Mecca for a little money.'"

{Ref. 613

Bukhari with a chain up to Abu Hurairah (s) said that the Prophet (sa) said this.}

ACCEPTING INVITATIONS AND GIFTS 614

"I would accept an invitation for a meal even if the food was only a shoulder or shank of lamb, and I would accept a gift even if it was no more than the same."

{Ref. 614

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

THE CAMEL OF THE PROPHET (sa) 615

"The Prophet (sa) had a she-camel called Adhba' which was very fast, and would not allow another camel to overtake her. A desert Arab came riding his young camel which was faster than her. This saddened the Muslims. The Prophet (sa) perceiving it

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and said, 'It is the way of Allah, He lowers whatever raises itself in the world.'

{Ref. 615

Bukhari with a chain up to Anas (s) who related this hadith.}

72

Arrogance and Pride

CHAPTER 72

ARROGANCE AND PRIDE

Allah, the Exalted says: "That is the Last Abode, We shall assign it to those who desire neither exorbitance in the earth, nor corruption. The outcome is for the cautious." 28:83
Koran

"Do not walk proudly in the earth." 17:37 Koran

"Do not turn your cheek in scorn away from people, nor walk proudly on the earth; Allah does not love the proud and the boastful. 31:18 Koran

"Korah was one of Moses' nation. But he was insolent to them, for We had given him such treasures that their very keys were too heavy a burden for even the strong. His people said to him: 'Do not exult; Allah does not love the boastful...' ...We caused the earth to swallow him, together with his dwelling. ...
28:76

& 81 Koran

MEANING OF PRIDE 616

"Whosoever has a particle of pride in his heart will not enter

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Paradise. One of the companions said, 'Some people like fine clothes and shoes.' The Prophet (sa) said, 'Allah is Elegant and Beautiful and He likes elegance and beauty. Pride means rejecting the truth out of self-esteem and looking down upon people.' "

{Ref. 616

Muslim with a chain up to Abdullah, the son of Mas'ud (sp) who related that the Messenger of Allah (sa) said this.}

ARROGANCE 617

"A man ate with his left hand in the presence of the Prophet (sa) whereupon the Prophet (sa) advised him to eat with his right hand. In arrogance he replied, 'I am unable to do so.' The Prophet (sa) said, 'May you not be able to do so.' Thereafter he could not raise his right hand to his mouth."

{Ref. 617

Muslim with a chain up to Salamah, son of Amr son of Al Akwa' (sp) who related this hadith.}

INHABITANTS OF THE FIRE 618

"Shall I tell you who are the inhabitants of the Fire? They are the ignorant, impertinent, proud and arrogant people."

{Ref. 618

Bukhari and Muslim with a chain up to Haritha the son of Wahb (s) who related that he heard the Prophet (sa) say this.}

THE INHABITANTS OF PARADISE AND HELL 619

"There was a debate between Paradise and Hell. Hell said, 'I shall encompass the tyrants and the arrogant.' Paradise said, 'My inhabitants will be the weak among the people and the needy.' Allah decided between them, saying: 'You are Paradise,

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My mercy. Through you I will have mercy on whomsoever I will; and you are Hell, My punishment, through you I will punish whosoever I will. It is for Me to fill both of you.'"

{Ref. 619

Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Prophet (sa) said this.}

MODEST CLOTHING 620

"On the Day of Judgement, Allah will not look upon one who has lengthened his loin-cloth for the sake of pride."

{Ref. 620

Bukhari and Muslim with a chain up to Abu Hurairah (s) related that the Messenger of Allah (sa) said this.}

THOSE TO WHOM ALLAH WILL NOT SPEAK 621

"There are three kinds of people to whom Allah will not speak, neither will He purify them nor look at them and who will be afflicted with a painful punishment: an old adulterer, a lying ruler, and a proud beggar."

{Ref. 621

Muslim with a chain up to Abu Hurairah (s) who related the Messenger of Allah (sa) said this.}

HONOR AND GREATNESS OF ALLAH 622

"The Prophet (sa) said, 'Allah, the Mighty, the Glorified says: My Honor is like one's lower garment and My Greatness is like one's cloak. Whosoever competes with Me in either I shall punish them."

{Ref. 622

Muslim with a chain up to Abu Hurairah (s) who related this

hadith.}

PUNISHMENT FOR PRIDE 623

"In ancient times a person took delight in walking proudly showing off his fine clothes and Allah caused him to be swallowed up. Now, he continues to struggle and sink in the earth until the Day of Judgement."

{Ref. 623

Bukhari and Muslim with a chain up to Abu Hurairah (s) related the Messenger of Allah (sa) said this}

PUNISHMENT OF THE INSOLENT 624

"For anyone who continues to behave in an insolent, aloof manner his name will be counted among the arrogant and afflicted with the same punishment as that allotted for arrogant people."

{Ref. 624

Tirmidhi with a chain up to Salamah, the son of Akwa'a (s) related the Messenger of Allah (sa) said this.}

73

Good Behavior

CHAPTER 73

GOOD BEHAVIOR

Allah, the Exalted says: "Surely, you (Prophet Muhammad) are of a great morality. 68:4 Koran

"..... for those who curb their anger and those who forgive people." 3:134 Koran

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THE BEST BEHAVED 625

"The Prophet (sa) was the best behaved of all people."

{Ref. 625

Bukhari and Muslim with a chain up to Anas (s) related this.}

THE CHARACTER OF THE PROPHET (sa) 626

"I (Anas) (s) have never felt velvet or silk softer than the palm of the Prophet (sa) nor have I smelt any fragrance more pleasant than the aroma of the Prophet (sa). I served him for ten years. He never said, 'Huh!' to me; nor did he say of anything I had done: 'Why did you do it?' or, of anything I had not done: 'Why did you not do this and this?'"

{Ref. 626

Bukhari and Muslim with a chain up to Anas (s) who related this.}

POLITE REFUSAL 627

I (Sa'ab) (s) offered a wild ass to the Prophet (sa) but he declined it. When he perceived the disappointment upon my face he said, 'I declined it because I have put on the robes of pilgrimage.'"

{Ref. 627

Bukhari and Muslim with a chain up to Sa'ab, the son of Jassamah (s) who related this.}

REASON FOR A TROUBLED MIND 628

"Virtue is good behavior and sin is that which troubles your mind and you are afraid that people might learn about it."

{Ref. 628

Muslim with a chain up to Nawas the son of Sam'an (s) related

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that the Messenger of Allah (sa) said this.}

GOSSIP 629

"The Prophet (sa) did not indulge in gossip, neither did he listen to it. He used to say, 'The best of you are those who have the best character.'"

{Ref. 629

Bukhari and Muslim with a chain up to Abdullah, the son of Amr son of Al 'As (s) who related this.}

WEIGHT OF GOOD BEHAVIOR 630

"Nothing will be heavier in the balance of a believing worshiper on the Day of Judgement than good behavior. Allah abhors one who is given to gossip."

{Ref. 630

Tirmidhi with a chain up to Abu Darda' (s) who related that the Prophet (sa) said this.}

FATAL INDULGENCES 631

"The Prophet (sa) was asked, 'What should one pursue to be admitted into Paradise?' The Prophet (sa) answered, 'Being mindful of one's duty to Allah and good behavior.' Then he was asked, 'What indulgence pushes a person into the Fire?' He answered, 'The mouth and the genitalia.'"

{Ref. 631

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) was asked this.}

THE MOST PERFECT BELIEVERS 632

"The most perfect of believers in respect of their faith are those whose behavior is most excellent and the best of you are

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those who behave best towards their wives."

{Ref. 632

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

GOOD BEHAVIOR 633

"A believer can reach the rank of one who fasts during the day and spends the night in prayer through good behavior."

{Ref. 633

Abu Daud with a chain up to the Mother of believers, Lady Ayesha (f) who related that she heard the Prophet (sa) say this.}

PARADISE FOR THOSE WITH GOOD MANNERS 634

"I guarantee a home within the boundary of Paradise for whosoever gives up showing off, even when he is right; and a home in the middle of Paradise for whosoever gives up lying even in fun; and a home in the heights of Paradise for one whose behavior is excellent."

{Ref. 634

Abu Daud with a chain up to Abu Umamah Bahili (s) who related that the Prophet (sa) said this.}

THOSE WHO ARE NEAR AND THOSE WHO ARE FAR FROM THE PROPHET (sa)
635

"The dearest and closest of you to me on the Day of Judgement will be those who are the best behaved amongst you; and the most disliked among you and the farthest from me will be the pompous, boastful and the arrogant."

{Ref. 635

Tirmidhi with a chain up to Jabir (s) who related that the Prophet (sa) said this.}

74

Gentleness and Forbearance

CHAPTER 74

GENTLENESS AND FORBEARANCE

Allah, the Exalted says: "..... for those who curb their anger and those who forgive people. And Allah loves the charitable." 3:134 Koran

"Accept the easing, order with fine jurisprudence, and avoid the ignorant. 7:199 Koran

"Good and evil deeds are not equal. Repel with that which is most just, and see, the one whom there is enmity between you will be as if he were a loyal guide. But none will receive it except those who are patient, and, none shall receive it, except he who has a great share." 41:34-35 Koran

GENTLENESS AND PATIENCE 636

"The Prophet (sa) said to Ashajj Abd al-Kais (s), 'You possess two qualities which Allah loves: gentleness and patience.'"

{Ref. 636

Muslim with a chain up to ibn Abbas (s) who related that the Prophet (sa) said this.}

ALLAH LOVES GENTLENESS 637

"Allah is Gentle and loves gentleness in all things."

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{Ref. 637

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related that the Prophet (sa) said this.}

BLESSINGS OF GENTLENESS 638

"Allah is Gentle and loves gentleness and bestows upon gentleness that which He does not bestow upon harshness or anything else."

{Ref. 638

Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related that the Prophet (sa) said this.}

BENEFIT OF GENTLENESS 639

"Gentleness adorns everything - its absence leaves everything imperfect."

{Ref. 639

Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related that the Prophet (sa) said this.}

TRY TO BE GENTLE 640

"A Bedouin Arab urinated in the mosque and some people got up and seized him. The Prophet (sa) told them, 'Let go of him and pour a bucket of water over it to wash it away. You have been raised to make things easy and not to make them hard.'"

{Ref. 640

Bukhari - Abu Hurairah (s) who related that the Prophet (sa) said this.}

MAKE THINGS EASY 641

"Make things easy and do not make them hard; and cheer people up and do not repel them."

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{Ref. 641

Bukhari and Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this}

GOODNESS IS FROM GENTLENESS 642

"He who lacks gentleness lacks all kinds of goodness."

{Ref. 642

Muslim with a chain up to Jarir, the son of Abdullah (s) related that he heard the Prophet (sa) say this.}

AVOIDANCE OF ANGER 643

"Someone asked the Prophet (sa) for advice. So he advised, 'Do not give way to anger.' The man repeated his request several times, and each time the Prophet (sa) said the same, 'Do not give way to anger.'"

{Ref. 643

Bukhari with a chain up to Abu Hurairah (s) who related this hadith.}

HOW TO SLAUGHTER AN ANIMAL 644

"Allah has obligated perfection upon everything. When you have to kill someone do it in the best manner and the same applies when you slaughter an animal. Sharpen your knife and reduce its suffering."

{Ref. 644

Muslim with a chain up to Shaddad, the son of Aus (s) who related that the Prophet (sa) said this.}

GENTLENESS PREFERRED TO REVENGE 645

"Wherever the Prophet (sa) was given a choice he took the easier course, unless it was sinful, in which case he avoided

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it more than anyone else. Nor did he ever seek revenge for a personal wrong, unless it involved a violation of a Divine Order when such was the case he carried out the punishment for the sake of Allah."

{Ref. 645

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

THE FIRE IS FORBIDDEN TO THE GENTLE 646

"Shall I tell you of those to whom the Fire is forbidden to touch? It is forbidden to touch every relative who is soft, lenient and gentle."

{Ref. 646

Tirmidhi with a chain up to ibn Mas'ud (s) who related that the Prophet (sa) said this.}

75

Forgiveness and Forbearance

CHAPTER 75

FORGIVENESS AND FORBEARANCE

Allah, the Exalted says: "Accept the easing, order with fine jurisprudence and avoid the ignorant." 7:199 Koran

"..... Let them pardon and forgive." 24:22 Koran

"..... for those who curb their anger and those who forgive people. Allah loves the charitable." 3:134 Koran

"Surely, he who bears patiently and forgives, indeed that is

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true constancy." 42:43 Koran

AKABAH, THE HARDEST DAY 647

"Lady Ayesha (f) asked, 'Have you ever experienced a day harder than the day of the battle of Uhud?' The Prophet (sa) replied, 'Indeed, I experienced a time at the hands of your people but the hardest was the day of Akabah when I presented myself to Abd Yalail son of Abd Kulal and he showed no response to that which (Islam) I offered. So I left aggrieved and with a heavy heart and felt no relief until I arrived at Karn Tha'alib. Then I raised my head and saw a cloud that was shielding me in which I beheld Gabriel who called me and said, 'Allah has heard what your people have said to you and their response. He has sent the Angel of the Mountains to you so that you may direct him to do what you might wish done to them.' Then the Angel of the Mountains called to me and greeted me with peace saying, 'O Muhammad, indeed Allah has heard what your people have said to you, I am the Angel of the Mountains and my Lord has sent me to you so that you might direct me with what you wish to be done to them. If you wish I can crush them between the two mountains that encompass Mecca.' The Prophet (sa) answered him, 'Indeed, I am still hoping that Allah will bring from their children those who worship Allah, the One, not associate anything Him.'"

{Ref. 647

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (sa) who related that she asked the Prophet (sa) this question.}

THE KINDNESS OF THE PROPHET (sa) 648

"The Prophet (sa) never struck anyone, neither a servant nor a maid, but he did fight in the cause of Allah. He never avenged any injury done to him, but, he did impose punishment for the

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violation of Divine injunctions."

{Ref. 648

Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

TREAT THE UNCOUTH WITH KINDNESS 649

"Anas (s) was walking with the Prophet (sa) , who was wearing a Najrani cloak that had a stiff trim. A Bedouin Arab approached and taking hold of the side of his cloak tugged it violently, and I noticed that the violence of the jerk scratched the base of the Prophet's (sa) neck. The Bedouin Arab said, 'O Muhammad (sa) order them to give me from the provision of Allah that is with you.' The Prophet (sa) smiled and directed that he be given something."

{Ref. 649

Bukhari and Muslim with a chain up to Anas (s) who related this.}

SUPPLICATION OF A PROPHET (sa) 650

"Ibn Mas'ud (s) recalled seeing Prophet Muhammad (sa) narrating an account of another Prophet of Allah, who, upon being beaten and wounded by his people wiped the blood away from his face and supplicated, 'Allah forgive my people because they do not know.'"

{Ref. 650

Bukhari and Muslim with a chain up to Ibn Mas'ud (s) who related this.}

SELF CONTROL 651

"The person who is strong is not the one who knocks others out fighting; the one who is strong is he who controls himself

when he is angry."

{Ref. 651

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

76

Hurt and Aggravation

CHAPTER 76

HURT AND AGGRAVATION

Allah, the Exalted says: "... for those who curb their anger and those who forgive people. And Allah loves the charitable." 3:134 Koran

"Surely, he who bears patiently and forgives, indeed that is true constancy." 42:43 Koran

652

"A man said, 'O Messenger of Allah (sa) my relatives are such that I associate with them but they sever. I am kind to them but they ill-treat me, I am patient but they are rude.' He replied, 'If it is as you have said, you are feeding them hot ash as long as you continue and you will always have Allah to help you against them.'"

{Ref. 652

Muslim with a chain up to Abu Hurairah (s) who related that a man asked the Prophet (sa) this.}

77

Violation of Injunctions

CHAPTER 77

Violation of Injunctions

Allah, the Exalted says: "... and whosoever venerates the sacred rites of Allah it shall be better for him with his Lord. ..."
22:30 Koran

"Believers, if you help Allah, He will help you and strengthen your feet." 47:7 Koran

LENGTH OF PRAYER 653

"A man came to the Prophet (sa) and said, 'I have been delayed by the morning prayer because of so and so, who leads the prayer, prolongs it.' Ukbah (s) said, 'I have never seen the Prophet (sa) so upset as he was then.' He said, 'Some of you make people dislike the Religion. Whosoever leads the prayer should keep it brief for among the congregation are all kinds, old, young and those who have to attend to affairs.'"

{Ref. 653

Bukhari and Muslim with a chain up to Ukbah, the son of Amr (sp) who related this hadith.}

DRAWING 654

"Once when the Prophet (sa) returned from a journey, he saw a light curtain with images on which Lady Ayesha (f) had used to cover a gap in the wall of her room. The expression on his faced changed and he tore it saying: 'Ayesha (f) on the Day of Judgement those who make likenesses of the creatures of Allah will be subject to the severest punishment.'"

{Ref. 654

Bukhari and Muslim with a chain up to the Mother of believers,

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Lady Ayesha (f) who related this hadith.}

JUSTICE FOR RICH AND POOR ALIKE 655

"The Koraysh were worried about the situation of a Makhzumi woman who had been guilty of theft and wondered who they should ask to intercede for her with the Messenger of Allah (sa). Some suggested that Usamah the son of Zaid (sp) was the most suitable because the Messenger of Allah (sa) loved him very much. So Usamah spoke to him. The Messenger of Allah (sa) asked him: 'Do you seek to intercede in a matter concerning that which has been prescribed by Allah?' Then the Messenger of Allah (sa) stood up and addressed those present saying: 'Those who went before you were ruined because they would let some one of high rank off after they committed theft but exacted the prescribed punishment on a poor person who had stolen. I call Allah to witness that if Fatima (f) daughter of Muhammad (sa) were to steal, I would cut off her hand.'"

{Ref. 655

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) the wife of the Prophet (sa) related this hadith.}

DO NOT SPIT ON THE FLOOR OF THE MOSQUE 656

"The Prophet (sa) noticed that someone had spat in the mosque near the Qibla. His face expressed displeasure, he stood up and scraped it up with his own hand, and said, 'When you stand in prayer you are secretly talking with your Lord, and He is between you and the Qibla. Let no one, therefore, spit in that direction, spit only to your left or under your foot.' Then he picked up a corner of his cloak, spat into it and folded it and said, 'Or, you should do like this.'"

{Ref. 656

Bukhari and Muslim with a chain up to Anas (s) who related this.}

78

Officials should deal kindly

CHAPTER 78

OFFICIALS SHOULD DEAL KINDLY WITH THE PUBLIC

Allah, the Exalted says: "And lower your wing to the believers who follow you." 26:215

Koran

"Allah orders justice, and good deeds, and giving to one's kindred, He forbids indecency, dishonor and insolence. He admonishes you in order that you take heed." 16:90 Koran

ACCOUNTABILITY FOR ONE'S ACTIONS 657

"Every one of you is a guardian and held accountable for that which he is entrusted. A ruler is a guardian and held accountable for that which he is in care. A man is a guardian in respect of his household, a woman is a guardian in respect of her husband's house and his children. Therefore each one of you is a guardian, accountable for whatever is in your care."

{Ref. 657

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

BURDEN OF AUTHORITY 658

"A person who is appointed to a position of authority over people will not die except as cheat on account of that which

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he had been entrusted. For him, Allah forbids Paradise." He added: "Even the fragrance of Paradise will not reach him, if he does not look after them with goodwill and sincerity."

{Ref. 658

Bukhari and Muslim with a chain up to Ma'kil, the son of Yasam (s) who related that he heard the Prophet (sa) say this.}

WELFARE OF MUSLIMS 659

"If the person in charge of the affairs of Muslims does not strive diligently to promote their welfare, he will not enter Paradise with them."

{Ref. 659

*** Muslim adds}

THE SUPPLICATION OF THE PROPHET FOR THOSE IN AUTHORITY 660

"O Allah, when one placed in authority over my people is hard on them, be hard on him also, and when he is gentle with them be gentle with him also."

{Ref. 660

Muslim with a chain up to Lady Ayesha (f) who related that she heard the Prophet (sa) say this. in her house.}

LOYALTY TO THE CALIPH 661

"Authority among the Children of Israel was exercised by prophets. When a prophet, (p) died he was succeeded by another prophet. I will not be succeeded by a prophet, but there will be caliphs after me, a large number of them. He was asked, 'O Messenger of Allah (sa) then what do you command us?' He said, 'Be loyal to them according to your allegiance in succession, and render to them that which is due to them, and ask Allah for that which is due to you. Allah will take them to account

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in respect of that which is committed to them.' "

{Ref. 661

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

WORST KIND OF RULER 662

"Son, I heard the Prophet (sa) say, 'The worst ruler is the one who deals harshly with people. Beware, in case you become one.' "

{Ref. 662

Muslim with a chain up to Abu Sa'id Hasan Basri (s) who related that A'aih son of Amr visited Ubaidullah son of Zaid (sp) and said this to him.}

OBLIGATIONS OF THOSE IN AUTHORITY 663

"I (Abu Maryam Azdi) (s) heard the Prophet (sa) say, 'If Allah places someone in authority over Muslims and he fails to remedy their grievances and poverty, Allah will neither fulfill his needs nor will he remove his poverty on the Day of Judgement.' So Mu'awiah appointed a man to look after the needs of people."

{Ref. 663

Abu Daud and Tirmidhi with a chain up to Abu Maryam Azdi (s) who related that he said this to Mu'awiah.}

79

Just Ruler

CHAPTER 79

THE JUST RULER

Allah, the Exalted says: "Allah orders justice, and good deeds, and giving to one's kindred, He forbids indecency, dishonor and insolence. He admonishes you in order that you take heed." 16:90

Koran

".... reform between them with justice, and weigh with justice." 49:9

Koran

PROTECTION IN THE SHADE OF HIS MERCY 664

"There will be seven (types) who will be protected in the shade of the Mercy of Allah on the Day of Judgement; there being no other shade except His Mercy. (They are:) A just ruler. A youth who occupied himself worshiping Allah, the Mighty, the Glorified. A person who loved another for the Sake of Allah, they met together for His Sake and parted for His Sake. A person who is enticed by a beautiful, charming woman but declines saying, 'I fear Allah.' A person whose heart is attached to the mosque. A person who spends secretly in charity, so that his left hand does not know what his right hand spends. A person who remembers Allah when he is alone so that his eyes overflow with tears."

{Ref. 664

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

THE REWARD OF THE JUST 665

"The just will be placed in columns of light in the presence

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of Allah. They will be those who acted justly with their decisions, families and the affairs entrusted to them."

{Ref. 665

Muslim with a chain up to Abdullah, the son of Amr son of Al 'As (sp) who related that the Prophet (sa) said this.}

WHAT TO DO WITH A BAD RULER 666

"Your best rulers will be those whom you love and who love you, and for whom you pray and who pray for you. The worst rulers will be those whom you hate and who hate you, and whom you curse and who curse you. We asked: 'O Messenger of Allah (sa) should we disassociate ourselves from these?' He replied, 'Not as long as they maintain the prayers; not as long as they maintain the prayers!'"

{Ref. 666

Muslim with a chain up to Auf, the son of Malik (sp) who related that he heard the Prophet (sa) say this.}

THE DWELLERS OF PARADISE 667

"The dwellers of Paradise will be of three types: The just ruler, who being able, spends in charity. The man who is merciful and tender towards all his relatives and Muslims. The pious man with a family who refrains from asking."

{Ref. 667

Muslim with a chain up to Iyah, the son of Himar (s) who related that he heard the Prophet (sa) say this.}

80

Obedience to those in Authority

CHAPTER 80

OBEDIENCE TO THOSE IN AUTHORITY

Allah, the Exalted says: "Believers, obey Allah and obey the Messenger and those in authority among you." 4:59 Koran

OBLIGATION UPON ALL MUSLIMS 668

"A Muslim is obligated to hear and obey whether he likes it or not, except if he is asked to do something that is sinful, in which case there is no obligation to hear or to obey."

{Ref. 668

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

OBEY TO THE UTMOST OF YOUR ABILITY 669

"When we took our oath of allegiance with the Prophet (sa) to hear and obey, he would add: 'As much as you can.'"

{Ref. 669

Bukhari and Muslim with a chain up to ibn Umar (s) who related this hadith.}

670

"Whosoever withdraws from obedience (to the caliph) shall meet Allah on the Day of Resurrection having no argument. And he who dies without having sworn allegiance will die the death of ignorance (as before Islam). Whosoever dies having discarded his association with the community dies in error."

{Ref. 670

Muslim with a chain up to ibn Umar (s) who related that he heard the Prophet (sa) say this..}

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OBEY ANYONE WHO IS IN AUTHORITY OVER YOU 671

"Hear and obey even if an Abyssinian slave whose head is like a raisin is placed in authority over you."

{Ref. 671

Bukhari with a chain up to Anas (s) related that the Prophet (sa) said this.}

OBEY AT ALL TIMES 672

"You are obligated to hear and to obey in prosperity and adversity, willingly or unwillingly, and even when you are treated unjustly."

{Ref. 672

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

DEAL WITH OTHERS IN THE SAME WAY AS YOU WISH TO BE DEALT 673

"We were on a journey with the Messenger (sa) and had made camp. Some were busy putting up their tents, others occupied themselves with sport while others tended their cattle when the caller to prayer of the Messenger of Allah (sa) announced it was time for prayers. We gathered round the Messenger of Allah (sa) and he addressed us, saying, 'Every Prophet before me was obligated to instruct his nation in that which he knew was good and to warn them against that which he knew to be evil. As for your nation its safety is in its beginning and its end will encounter misfortune and matters which you will deny. Then, one misfortune will make its predecessor appear light. One calamity will arrive and a believer will say: 'This is my ruin', and it will pass and another will approach and he will say: 'This is the one, this is the one.' Therefore whosoever desires to be removed from the Fire and to enter Paradise should face his death believing in Allah and the Last

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Day, and should deal with others in the same way he wishes to be loved. Whosoever has sworn allegiance to one leader and committed his hand and his heart to him should obey him as much as he can. If another should contest the authority of that leader he should be beheaded."

{Ref. 673

Muslim with a chain up to Abdullah, the son of Umar (sp) who related this hadith.}

ACCOUNTABILITY FOR ONE'S DEEDS 674

"He (Salamah, the son of Yahid Jo'ffi) (sp) asked the Messenger of Allah (sa) 'Tell me, if our rulers should be such that they should require from us their due but refuse to render what is due to us, what would be your instruction to us?' The Prophet (sa) turned away from him, but he repeated his question, whereupon the Prophet (sa) said, 'Hear and obey them. They are accountable for their obligations and you are accountable for yours.'"

{Ref. 674

Muslim with a chain up to Wail, the son of Hujr who related that Salamah, the son of Yahid Jo'ffi (sp) asked the Prophet (sa) this question.}

FULFILL YOUR OBLIGATIONS EVEN IN TIMES OF DISTRESS 675

"After me there will be discrimination and things you dislike. The Prophet (sa) was asked, 'O Messenger of Allah (sa) what would be your advice to those of us who encounter these things?' He answered, 'Fulfill your obligations and supplicate to Allah for your rights.'"

{Ref. 675

Bukhari and Muslim with a chain up to Abdullah, the son of

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Mas'ud (s) who related that the Prophet (sa) said this.}

OBEY THE CALIPH 676

"He who obeys me obeys Allah and he who disobeys me disobeys Allah, and he who obeys the one in authority obeys me but he who disobeys the person in authority disobeys me."

{Ref. 676

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

PATIENCE 677

"If a person hates something from his prince he should bear it with patience, because whosoever leaves the sultan by even the span of a hand dies the death of ignorance."

{Ref. 677

Bukhari and Muslim with a chain up to ibn Abbas (s) who related that the Prophet (sa) said this.}

DISHONORED 678

"Whosoever dishonors the ruler is dishonored by Allah."

{Ref. 678

Tirmidhi with a chain up to Abu Bakr (s) who related that he heard the Prophet (sa) say this.}

81

Prohibition to ask for Authority

CHAPTER 81

PROHIBITION OF ASKING FOR A POSITION IN

AUTHORITY

Allah, the Exalted says: "That is the Last Abode, We shall assign it to those who desire neither exorbitance in the earth, nor corruption. The ultimate is for the cautious."
28:83 Koran

DO NOT SEEK AN OFFICIAL POSITION 679

"The Prophet (sa) told Abdur Rahman (s), 'Do not ask for public office. If you are given it without asking you will be helped in the discharge of its responsibilities, but if you are given it because you asked you will be its captive. If you vow to do a thing and then find a better alternative adopt the latter and make up for your vow.'"

{Ref. 679

Bukhari and Muslim with a chain up to Abdur Rahman (s) the son of Samurah reported that the Prophet (sa) said this to him.}

KNOW YOUR LIMITATIONS 680

"Abu Dharr (s) , I find you are weak and I desire for you what I desire for myself. Do not seek authority even over two people, nor take upon yourself the guardianship of an orphan's property."

{Ref. 680

Muslim with a chain up to Abu Dharr (s) who related that the Prophet (sa) said this to him.}

DO NOT BE FOOLED BY A POSITION OF AUTHORITY 681

"Abu Dharr (s) asked the Prophet (sa) 'Will you not appoint me to public office?' He patted him on the shoulder and said, 'Abu Dharr, you are weak and the office is a trust and is a

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source of limitation on the Day of Judgement it can be a source of remorse except for those who take it up with a full sense of responsibility and fulfill its obligations.'"

{Ref. 681

Muslim with a chain up to Abu Dharr (s) who related that he asked the Prophet (sa) this question.}

THE BURDEN OF PUBLIC OFFICE 682

"You will wish to be in public office, but remember that it will be a source of humiliation on the Day of Judgement."

{Ref. 682

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

82

Good Advisors

CHAPTER 82

IMPORTANCE OF GOOD ADVISORS

Allah, the Exalted says: "On that Day close friends shall become enemies of each other, except those who fear (Allah)."

43:67 Koran

COUNSEL 683

"Whenever Allah raised someone to be a Prophet (p), or appoints a caliph he has two advisors, one counsels him with good and supports him in it, and the other counsels him with evil and entices him to it. Only the innocent person is saved by Allah from his sons."

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{Ref. 683

Bukhari with a chain up to Abu Sa'id Khudri and Abu Hurairah (sp) who relate that the Prophet (sa) said this.}

THE WILL OF ALLAH 684

"When Allah wills good for a ruler He supports him with a sincere advisor who reminds him when he forgets and assists him when he remembers. When Allah wills something other than good He sends him an evil advisor who does not remind him if he forgets and does not help him if he remembers."

{Ref. 684

Abu Daud with a chain up to the Mother of believers, Lady Ayesha (f) who related that the Prophet (sa) said this.}

83

Refusal of Official Positions

CHAPTER 83

REFUSAL OF OFFICIAL POSITIONS

SEEKING A POSITION OF AUTHORITY 685

"Abu Musa Ash'ari (s) visited the Prophet (sa) with two of his cousins and one of them said to him, 'O Messenger of Allah (sa) appoint us to an office which Allah has given you.' The other also said something to the same effect. The Prophet (sa) said, 'I do not appoint anyone to public office who asks for or desires it.'"

{Ref. 685

Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related this hadith.}

BOOK OF MANNERS

84

Modesty

CHAPTER 84

MODESTY

MODESTY IS PART OF FAITH 686

"The Prophet (sa) passed by a man from the Ansar who was teasing his brother about his modesty. The Prophet (sa) said. 'Leave him alone, modesty is part of faith.'"

{Ref. 686

Bukhari and Muslim with a chain up to ibn Umar (s) who related this hadith.}

GOOD COMES FROM MODESTY 687

"Modesty only results in good."

{Ref. 687

Bukhari and Muslim with a chain up to Imran, the son of Husain (f) who related that the Prophet (sa) said this.}

MODESTY 688

"Modesty is all good."

{Ref. 688

*** Muslim adds}

MODESTY IS PART OF FAITH 689

"Faith has more than sixty or seventy elements, the greatest

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of them is the bearing witness that there is no god except Allah; and the least of them is the removal of an obstacle from a path which causes inconvenience. Modesty is also an element of faith."

{Ref. 689

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

THE MODESTY OF THE PROPHET (sa) 690

"The Prophet (sa) was more modest than a virgin behind her veil and when something displeased him we realized it from his face."

{Ref. 690

Bukhari and Muslim with a chain up to Abu Sa'id Khudri (s) who related this hadith.}

85

Secrets

CHAPTER 85 KEEPING A SECRET

Allah, the Exalted says: "And keep your promise. Surely, the promise will be questioned." 17:34 Koran

CONFIDENTIALITY 691

"On the Day of Judgement the people in the most evil position in the Sight of Allah will be the man who sleeps and shares with his wife and then broadcasts her secret."

{Ref. 691

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Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Prophet (sa) said this.}

THE MARRIAGE OF LADY HAFSAH (f) 692

"When Hafsa the daughter of Umar (s) was widowed Umar met Usman the son of Affan (sp) and asked him, 'If you are willing, I would (like to) give Hafsa (f) to you in marriage.' Usman (s) replied, 'I will consider the matter.' Umar related, 'I waited for a few days and then Usman met me and said: I don't think I should marry just yet.' Then Umar met Abu Bakr (s) and asked him, 'If you are willing I would (like to) give Hafsa to you in marriage.' Abu Bakr remained silent and did not say a word which was harder for Umar than the reaction of Usman. Umar waited a few more days when the Prophet (sa) asked for her hand in marriage and Umar married her to him. When Abu Bakr next met Umar he said, 'Perhaps you were offended when you proposed Hafsa to me and I gave no reply.' Umar replied, 'Yes, that is so.' He said, 'The only thing that stood in my way was that the Prophet (sa) had mentioned her and I could not disclose the Prophet's secret. Had the Prophet (sa) not proposed, I would have accepted the proposal.'"

{Ref. 692

Bukhari with a chain up to Abdullah, the son of Umar (s) who related this hadith.}

THE SECRET BETWEEN THE PROPHET (sa) AND HIS DAUGHTER, LADY FATIMA (f) 693

"On one occasion when all the wives of the Prophet (sa) were with him, his daughter Fatima (f) joined them. Her walk was exactly like the Prophet (sa) When he saw her he welcomed her and asked her to be seated at his side and whispered something to her which made her sob deeply. On seeing how very upset she

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was he whispered to her again and she smiled. Lady Ayesha (f) spoke to her (gently) saying, 'The Prophet (sa) left his wives and spoke privately to you yet you cried.' After the Prophet (sa) had left, Lady Ayesha asked her, 'What did the Prophet (sa) say to you?' She said, 'I am unable to disclose the secret of the Prophet (sa).' When the Prophet (sa) passed away Lady Ayesha asked her, 'I entreat you by my rights to oblige me and tell me what the Prophet (sa) told you.' Lady Fatima replied: 'Now, I will tell you. When he whispered to me the first time he told me that every year Gabriel used to hear him recite the Koran and then recite it back to him once or twice, and that this time he had done so twice. He said, 'I see that my time is approaching. So be mindful of your duty to Allah and be patient, because I shall be an excellent predecessor for you.' On hearing this I cried as you saw, but when he saw how upset I was he whispered to me a second time and said: 'Fatima, are you not pleased that you will be the first among the women of this nation?' At this I smiled as you saw.'"

{Ref. 693

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) related this hadith.}

CONFIDENTIALITY 694

"The Prophet (sa) came across Anas (s) when he was playing with some boys, he greeted them and sent Anas on an errand which caused him (Anas) to be late returning to his mother. When Anas arrived she asked: 'What has detained you?' Anas replied, 'The Prophet (sa) sent me on an errand.' She asked, 'What was the errand?' Anas replied: "It was secret." So his mother said, 'Do not tell anyone about the secret of the Prophet (sa).' Anas told Thabit (sp), 'If I was going to tell anyone it would have been you.'

{Ref. 694

Thabit related that Anas said this.}

86

Fulfilling a Promise

CHAPTER 86

FULFILLING ONES PROMISE

Allah, the Exalted says: and keep your promise, surely, the promise will be questioned." 17:34 Koran

"..... when you make a covenant and do not break your oaths after they have been confirmed for (by swearing in His Name), for you make Allah your surety." 16:91 Koran

"Believers, fulfill your obligations." 5:1 Koran

"Believers, why do you say what you never do? It is most hateful to Allah that you should say that which you do not do." 61:2-3 Koran

SIGNS OF HYPOCRISY 695

"A hypocrite has three distinctive characteristics: when he talks he lies, when he makes a promise he breaks it, and when something is entrusted to him he embezzles it." He added: "Even if he prays, fasts and considers himself a Muslim."

{Ref. 695

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related the Prophet (sa) said this.}

FOUR SIGNS OF HYPOCRISY 696

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"There are four qualities which, if they are found in a person, prove him to be a real hypocrite. If a person has one of them, he has that quality of hypocrisy until he rids himself of it. They are: When he is entrusted with something he embezzles. When he speaks he lies. When he promises he breaks his promise. When he quarrels he is abusive."

{Ref. 696

Bukhari and Muslim with a chain up to Abdullah, the son of Amr son of Al 'As (sp) who related that the Messenger of Allah (sa) said this.}

DUTY TO FULFILL THE PROMISE OF THE DECEASED 697

"The Prophet (sa) said to Jabir (s), 'When the revenues of Bahrain are received, I shall give you this, and this, and this. But he passed away before the revenues were received. When they arrived Abu Bakr (s) announced, 'If there is anyone to whom the Prophet (sa) had made a promise or owed anything they should come forward.' So I (Jabir) went to him and said to him, 'The Prophet (sa) said this and this to me. So Abu Bakr took two handfuls of money and gave it to him. I counted it and found it amounted to five hundred dirhams. Abu Bakr told me, 'Take as much again.'"

{Ref. 697

Bukhari and Muslim with a chain up to Jabir (s) who related this hadith.}

87

Good Practice

CHAPTER 87

GOOD PRACTICE

Allah, the Exalted says: "Allah does not change what is in a nation unless they change what is in themselves." 13:11 Koran

"Do not be like the woman who breaks her thread, after it is firmly spun into fibers." 16:92 Koran

"..... They should not be like those who were given the Book before this, whose time became very long so that their hearts became hardened." 57:16

Koran

"..... and they did not observe it as it should be observed." 57:27

Koran

BE CONSISTENT IN GOOD ACTIONS 698

"Abdullah, do not be like so and so. He used to get up during the night for the voluntary prayer but gave up doing so later."

{Ref. 698

Bukhari and Muslim with a chain up to Abdullah son of Amr son of Al 'As (sp) who related that the Prophet (sa) directed me as such.}

88

Cheerfulness and Pleasantness

CHAPTER 88

CHEERFULNESS AND PLEASANTNESS

Allah, the Exalted, has said: "..... and lower your wing to the believers." 15:88 Koran

"..... had you been harsh and hard-hearted, they would have surely deserted you." 3:159 Koran

SPEAKING PLEASANTLY 699

"Shield yourselves against the Fire even if it is only with half a date given in charity. If you cannot afford even that much you should speak pleasantly."

{Ref. 699

Bukhari and Muslim with a chain up to Adiy, the son of Hatim (s) who related that the Prophet (sa) said this.}

CHARITY 700

"A kind word is charity."

{Ref. 700

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

GREETING YOUR BROTHER 701

"Do not look down upon doing the least amount of good, even greeting your brother with a cheerful face (is a good deed)."

{Ref. 701

Muslim with a chain up to Abu Dharr (s) who related that the Prophet (sa) said this.}

CHAPTER 89

CLARITY OF SPEECH

CLARIFY MATTERS 702

"The Prophet (sa) would repeat his phrases three times so that its meaning was fully understood, and when he met a group of people he would greet them three times with the salutation."

{Ref. 702

Bukhari with a chain up to Anas (s) who related this.}

SPEAK IN A MANNER THAT WILL BE UNDERSTOOD 703

"The Prophet (sa) spoke in a simple way so that all who listened understood."

{Ref. 703

Abu Daud with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

CHAPTER 90

LISTENING ATTENTIVELY

SILENCE DURING THE SERMON 704

"During the Farewell Pilgrimage, the Prophet (sa) asked Jarir to request the people to be quiet, and then said, 'Do not revert to disbelief after me, cutting each other's necks.'"

{Ref. 704

Bukhari and Muslim with a chain up to Jarir, the son of Abdullah (s) who related this.}

91

Moderate preaching

CHAPTER 91

MODERATE PREACHING

Allah, the Exalted says: "Call to the Path of your Lord with wisdom and fine admonition." 16:125 Koran

INTERMITTENT PREACHING 705

"Ibn Mas'ud (s) used to preach every Thursday and a man said to him, 'Abu Abdur Rahman (s), I wish you would preach to us every day.' He replied, 'What stops me from doing so is the fear that I may tire you. I preach in the same style as the Prophet (sa) so that you do not get tired."

{Ref. 705

Muslim with a chain up to Shakik, the son of Salamah (s) who related this.}

SHORT SERMONS 706

"The length of a person's prayer and the conciseness of his sermon testify to his intelligence and wisdom. Therefore let your prayer be long and your sermon short."

{Ref. 706

Muslim with a chain up to Amr, the son of Yassir (s) who related that he heard the Prophet (sa) say this.}

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FORTUNE TELLING IS FORBIDDEN 707

"While Mu'awiah was praying with the Prophet (sa) one of the congregation sneezed whereupon Mu'awiah responded, 'Yarhamuk Allahu (May Allah have mercy on you).' Thereupon some of the congregation looked at him with disapproval. To this he retorted, 'May you lose your mothers, why are you staring at me?' Then they started clapping their hands on their legs so he understood that they wanted him to be silent, so he restrained himself. Once the prayer was over, the Prophet (sa) drew attention to the incident. 'May my father and mother be the ransom of the Prophet' said Mu'awiah, 'I have never known a better instructor before him or after him. When he finished the prayer he neither rebuked, beat, nor reproved me.' He said, 'During prayer talk is not permissible because it is only for praise, exaltation and recitation of the Koran.' Or he said something similar to that. Mu'awiah said, 'O Messenger of Allah, I have just emerged from ignorance and Allah has favored us with Islam. There are still some among us who consult fortune tellers.' The Prophet (sa) replied, 'They should not go to them.' Then Mu'awiah said, 'Some of us are guided by omens.' The Prophet commented, 'These are just figments of the imagination you should not be influenced by them.'"

{Ref. 707

Muslim with a chain up to Mu'awiah, the son of Hakim Sulamikk who related this hadith.}

FOLLOW THE WAY OF THE PROPHET (sa) 708

'O Messenger of Allah (sa) this sounds like farewell advice.' Then he said, 'I advise you to fear Allah, and to hear and obey even if a slave is put in authority over you. Those of you who out live me will observe many differences. When such time arrives hold fast to my way of life and the practice of

my rightly guided successors (caliphs). Hold on to it by your back teeth - beware of innovation - innovation leads to the wrong path.' "

{Ref. 708

Abu Daud and Tirmidhi with a chain up to Al Irbad, the son of Saria (s) reported that the Messenger of Allah (sa) delivered a sermon in which hearts were afraid and eyes wept ...}

92

Dignity and Poise

CHAPTER 92

DIGNITY AND POISE

Allah, the Exalted says: "The worshipers of the Merciful are those who walk humbly on the earth, and when the ignorant address them say: 'Peace.' 25:63 Koran

CONTROLLED LAUGHTER 709

"I never saw the Prophet (sa) laugh in a way that the inside of his mouth could be seen. He only smiled.

{Ref. 709

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

93

Going to the Mosque

CHAPTER 93

GOING TO THE MOSQUE

Allah, the Exalted says: "And, he who venerates the waymarks (rites) of Allah, surely, it is from the piety of the hearts."
22:32 Koran

BEING LATE FOR PRAYERS 710

"When the prayer is about to start, do not come running to it. Come to it walking calmly. Then join the prayer at your point of arrival and make up for what you have missed after."

{Ref. 710

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that he heard the Prophet (sa) say the this.}

START OF PRAYER 711

"When you make up your mind to join the prayer, you are already in the prayer."

{Ref. 711

*** Muslim}

PROCEED CALMLY 712

"During the return from Arafat on the Day of the Pilgrimage, ibn Abbas (s) accompanied the Prophet (sa) The Prophet (sa) heard the noise of shouting, beating and the driving of camels coming from behind him. He pointed towards it with his stick and said, 'O people, proceed calmly. There is no virtue in rushing forward.'"

{Ref. 712

Bukhari with a chain up to ibn Abbas (s) who related this

hadith.}

94

Honoring a Guest

CHAPTER 94

HONORING A GUEST

Allah, the Exalted says: "Have you heard the story of Abraham's honored guests? They entered to him and said: 'Peace.' And he replied: 'Peace, you are people unknown to me.' So he turned to his household and brought a fattened calf. He set it before them, saying: 'Will you not eat?'" 51:24-27 Koran

"His nation came running towards him while they were doing evil deeds. 'My nation,' he said: 'here are my daughters (take them in marriage), they are cleaner for you. Fear Allah and do not humiliate me by my guests. Is there not one man amongst you of right mind?'" 11:78 Koran

IF YOU CAN'T SAY ANYTHING GOOD BE QUIET 713

"Whosoever believes in Allah and the Last Day should be kind to his neighbor. Whosoever believes in Allah and the Last Day should honor his guest; and whosoever believes in Allah and the Last Day should speak well or remain silent."

{Ref. 713

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

RIGHTS OF A GUEST 714

"Whosoever believes in Allah and the Last Day should honor

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their guest according to his right. The Prophet (sa) was asked, 'What is his right, O Messenger of Allah (sa)?' He answered, 'A day and a night, and hospitality for three days. Anything more is charity.' It is not permissible for a Muslim to stay so long with his brother that it involves him in sin. The Prophet (sa) was asked, 'O Messenger of Allah (sa) how would he involve him in sin?' He answered, 'By prolonging his stay so that the host has nothing left with which to provide hospitality.'"

{Ref. 714

Bukhari and Muslim with a chain up to Abu Shuraih Khalid, the son of Amr Khuza'i (s) who related that he heard the Prophet (sa) say this.}

95

Good News

CHAPTER 95 GOOD NEWS

Allah, the Exalted says: "... give glad tidings to My worshipers, who listen to the Words and follow what is finest of it." 39:17-18 Koran

"Their Lord gives them glad tidings of mercy from Him, and pleasure, for them await gardens in which there is eternal bliss." 9:21 Koran

"..... rejoice in the Paradise you have been promised." 41:30 Koran

"And We gave him the glad tidings of a very gentle son

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(Ismael)." 37:101

Koran

"Our Messengers came to Abraham with glad tidings .." 11:69

Koran

"His wife (Sarah), who was standing nearby, laughed.

Thereupon, We gave her the glad news of Isaac and after Isaac of Jacob." 11:71 Koran

"And the angels called out to him when he was standing in the sanctuary worshipping, saying: 'Allah gives you glad tidings of John.'" 3:39 Koran

"When the angels said: 'O Mary, Allah gives you glad tidings of a Word (Be) from Him, whose name is Messiah, Jesus, the son of Mary.'" 3:45 Koran

THE HOUSE OF LADY KHADIJAH IN PARADISE 715

"The Prophet (sa) gave Lady Khadijah the glad tidings of a house of pearls (in Paradise) in which there would be neither noise nor cause for fatigue."

{Ref. 715

Bukhari and Muslim with a chain up to Abdullah, the son of Abi Afa (s) who related this.}

THREE WHO WERE PROMISED PARADISE 716

"Abu Musa Ash'ari (s) made his ablutions in his house and then left with the intention to be near the Prophet (sa) and spend the day in his company. When he arrived at the mosque he inquired about the Prophet (sa) and was told that he had left in a certain direction. Abu Musa said, 'I went after him and inquired about him and found him in a place called the Well of

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Aries. I sat down at the door till he had completed his ablutions. Then I went to him and saw him sitting on the ledge of the well. He had pulled his loin cloth up to his knees and dangled his feet in the well. I greeted him and returned to the door and said to myself: 'I shall be the Prophet's doorman today.' Presently Abu Bakr (s) came and knocked on the door, I asked, 'Who is it?' he replied, 'Abu Bakr (s).' I asked him to wait a moment and I went to the Prophet (sa) and said, 'O Messenger of Allah (sa) Abu Bakr is at the door and asks for permission to enter.' He told me, 'Give him permission and greet him with the promise of Paradise.' I returned and told Abu Bakr: 'You may enter, and the Messenger of Allah (sa) greets you with the promise of Paradise.' Abu Bakr entered and sat down beside the Prophet (sa) on the ledge, he pulled his loin cloth up to his knees and dangled his feet in the well just as the Prophet (sa) had done. I returned to the door and sat down. I had left my brother at home, making his ablutions, intending that he join me. I said to myself, 'If Allah wants good for him, He will bring him here.' Just then someone knocked at the door and I asked: 'Who is there?' The voice replied, 'Umar, the son of Khattab (s).' So I asked him to wait for a moment and went to the Prophet (sa). After greeting him I said, 'Umar is at the door and asks for permission to enter.' The Prophet (sa) said, 'Give him permission and greet him with the promise of Paradise.' I returned to Umar and told him, 'You have permission to enter and the Messenger of Allah (sa) greets you with the promise of Paradise.' He entered and sat down with the Prophet (sa) on the ledge at his left and dangled his feet in the well. I returned to the door, sat down and said to myself, 'If Allah wants good for my brother, He will bring him here.' Then someone knocked at the door and I asked: 'Who is it?' The voice replied, 'Usman, the son of Affan (s).' I asked him to wait a moment, and went to tell the Prophet (sa). The Prophet (sa) said, 'Give him permission to

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enter and greet him with the promise of Paradise together with a misfortune that shall afflict him.' I returned to him and said, 'You may enter, and the Messenger of Allah (sa) greets you with the promise of Paradise, together with a misfortune that shall afflict you.' He entered and finding no place on the ledge sat down on the other side opposite to them. Sa'id, the son of Musayyab (s) said that the order in which they sat down indicated that the three who sat close to each other would have their graves close to one another and that the grave of Usman would be distanced from theirs. The Prophet (sa) directed me to guard the door. When Usman was told his news he said, 'Praise be to Allah, the Most High, the Owner of Might and Glory, He is my Helper.'"

{Ref. 716

Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related this hadith.}

PROMISE OF PARADISE 717

"The companions were sitting with the Prophet (sa) Abu Bakr and Umar (sp) were among them when the Prophet (sa) got up and left them. Time elapsed and they began to be concerned lest he had met with trouble in their absence. Abu Hurairah (s) was the first to become anxious and set off in search of him till he came to a garden wall of the Banu Najjar. Abu Hurairah went around it in search of an entrance, but could not find one. However, he spotted a small stream of water coming from a well outside, which entered the garden through the wall. He squeezed himself through the gap and found the Prophet (sa). The Prophet (sa) inquired, 'Abu Hurairah?' He replied, "The same, O Messenger of Allah." He asked, 'What is the matter?' Abu Hurairah answered, 'You were with us, then you left and did not return. We feared in case you had met with trouble without us. We were anxious, I was the first. So I came,

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squeezed through the gap in the wall like a fox, and the others are following me.' The Prophet (sa) gave him his shoes and said, 'Abu Hurairah, take these and whosoever you meet outside this wall that sincerely bears witness that there is no god except Allah, greet him with the promise of Paradise.'"

{Ref. 717

Muslim with a chain up to Abu Hurairah (s) who related this.}

PREPARATION FOR DEATH 718

"We were present with Amr son of Al 'As (s) when he in the throes of death. He wept for a long time and turned his face to the wall. His son tried to comfort him, saying, 'Father, didn't the Prophet (sa), give you good news? Didn't he give you good news?' Then he turned his face towards us and said, 'Our best preparation is the witnessing that there is no god except Allah and Muhammad is His Messenger. I have passed through three stages. I recall when no one was a more bitter enemy of the Prophet (sa) than I, and nothing was more dearer to me than if I had the power to kill him. Had I died in that condition, I would have been one of the inhabitants of the Fire. When Allah placed Islam in my heart, I went to the Prophet (sa) and said: 'Give me your right hand, so that I might swear allegiance to you.' He stretched out his right hand, but I withdrew my hand. He asked, 'What is the matter, Amr?' I replied that I had a condition to make. He asked me what the condition was, so I told him the condition was that all my sins would be forgiven. He said, 'Don't you know that (embracing) Islam wipes out all that has gone before it, that migration wipes out all that has gone before it, and that the Pilgrimage wipes out all that has gone before it?' Thereafter, no one was more beloved to me than the Prophet (sa) nor was anyone more highly respected than he in my eyes. His glory was such that I could not look at his face for any length of time,

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so that if I were asked to describe him I would be unable because I never looked at him long enough. Had I died in that condition I could have hoped to be one of the dwellers of Paradise. After that we were made responsible for many things, and I do not know what my condition is in that respect. When I die do not let any mourner or fire attend my bier. When you bury me throw the earth gently over me and stay near my grave for as long as it takes to slaughter a camel and distribute its meat, so that I should draw comfort from your presence and consider what answer shall I make to the angels.'"

{Ref. 718

Muslim with a chain up to ibn Shamasah (s) who related this.}

96

Supplications on Departure

CHAPTER 96

SUPPLICATIONS ON DEPARTURE

Allah, the Exalted says: "Abraham charged his children with this, and so did Jacob, saying: 'My sons, Allah has chosen for you the Religion. Do not die except being submissive (Muslims).' Or were you witness when death came to Jacob! He said to his children: 'What will you worship after me?' They replied: 'We will worship your God and the God of your forefathers, Abraham and Ismael and Isaac, the One God. To Him we are submissive.' 2:132-133 Koran

LOOK AFTER THE DESCENDANTS OF THE PROPHET 719

"The Messenger of Allah (sa) stood to deliver a sermon. He praised Allah and exalted Him. Then he warned us and exhorted us saying, 'O people, I am only a man and soon the Messenger

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of my Lord (Gabriel) will come and I shall go with him. I am leaving with you two weighty matters. The first is the Book of Allah, in it there is guidance and light. Hold fast to the Book of Allah and adhere to it.' He emphasized this and urged us to do the same. Then he said, 'Secondly, the members of my family - I call upon you in the Name of Allah to look after the members of my family, I call upon you in the Name of Allah to look after the members of my family.'"

{Ref. 719

There are numerous Prophetic quotations, amongst which is that of Muslim with a chain up to Zaid, the son of Arqam (s) which has been previously reported in the chapter of Honoring the Family of the House of the Messenger of Allah (sa) in which he said this.}

TEACH OTHERS 720

"Malik and a group of other young men (sp) of similar age went to stay with the Prophet (sa) for twenty days. The Prophet (sa) was the most kind and considerate person. He thought that they might be eager to return to their people and inquired about those they had left behind, so they told him. After that he said, 'Now return to your people, stay with them, instruct them, and ask them to keep it, and to pray at their appointed times. When the time for prayer arrives one of you should call the Ahzan (the call to prayer) and the eldest amongst you should lead the prayer.'"

{Ref. 720

Bukhari and Muslim with a chain up to Malik, the son of Huyairis (s) who related this.}

HOW TO OFFER YOUR PRAYER 721

"Offer the prayer in the same way as you have seen me pray."

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{Ref. 721

*** Bukhari second part}

SUPPLICATION WHEN SETTING OFF ON A JOURNEY 722

"When a person was about to set off on a journey, Abdullah, the son of Umar (s) would say to him, 'Come closer so that I may bid farewell to you in the same way as the Prophet (sa) used to bid farewell to us. 'I entrust to the care of Allah your Religion, your trust and your final actions.'"

{Ref. 722

Tirmidhi with a chain up to Salim, the son of Abdullah son of Umar (sp) who related this.}

SUPPLICATION FOR AN ARMY 723

"When the Prophet (sa) bade farewell to an army he would supplicate, 'I entrust to the care of Allah your Religion, your trust and your final actions.'"

{Ref. 723

Abu Daud with a chain up to Abdullah, the son of Yazid Khatmiy (s) who related this.}

ANOTHER SUPPLICATION FOR A JOURNEY 724

"A man came to the Prophet (sa) and said, 'O Messenger of Allah (sa), I am about to set off on a journey, kindly bestow some provision (prayers) upon me.' He supplicated saying, 'May Allah provide you with righteousness.' The man asked, 'Please add to it.' So he supplicated saying, 'And may He forgive your sins.' The man asked again, 'Please add some more.' So he supplicated: 'And may He make it easy for you to do good, wherever you may be.'"

{Ref. 724

Tirmidhi - Anas (s) who related this.}

97

Consultation; Asking Allah for Guidance

CHAPTER 97

CONSULTATION; ASKING ALLAH FOR GUIDANCE

Allah, the Exalted says: "Take counsel with them in the matter
....." 3:159 Koran

"..... and their affairs are by mutual consultation"
42:38 Koran

SUPPLICATION FOR A NEW VENTURE 725

"The Prophet (sa) used to teach us to ask Allah in all matters, in the same way that he taught us the chapters of the Koran. He would say: 'When any of you intend to embark upon a (new) enterprise, first he should pray two units of voluntary prayer and then supplicate' 'O Allah, I seek good from You because Yours is the Ability, and I seek power from You because Yours is the Power, and beg of You because of Your tremendous Grace, because Yours is the Power and I have no power, and You have Knowledge and I have no knowledge. You know what is hidden. O Allah, You know whether or not this matter is good for me in respect of my faith, subsistence and the ultimate in my affairs, if it is good grant me power over it, and make it easy for me and bless it for me. But if it is bad for my faith, subsistence or the ultimate in my affairs, then remove it and distance me from it, and grant me power to do good wherever it may be and then let me be pleased with it.'" At the end of the supplication you should specify the

particular affair.

{Ref. 725

Bukhari with a chain up to Jabir (s) who related this.}

98

Benefit from returning in a different way

CHAPTER 98

THE BENEFIT OF RETURNING A DIFFERENT WAY

EID FESTIVALS 726

"On the occasion of the two Eid festivals, the Prophet (sa) would proceed to the prayer along one route, and return from it by another."

{Ref. 726

Bukhari with a chain up to Jabir (s) who related this.}

PROPHET'S (sa) TRAVEL 727

"The Prophet (sa) would go by way of Shajarah and return by way of Mu'arras. He entered Mecca by the higher pass and left it by the lower pass."

{Ref. 727

Bukhari and Muslim with a chain up to the son of Umar (s) who related this.}

BOOK OF DINING ETIQUETTE

99

Right Hand

CHAPTER 99

THE USE OF THE RIGHT HAND

Allah, the Exalted says: "Then, he who is given his book in his right hand will say: 'Here, take and read my book'"
69:19 Koran

"Companions of Right, what are the Companions of the Right
Companions of the Left, what are the Companions of the Left."
56:8-9 Koran

USE YOUR RIGHT HAND AS MUCH AS POSSIBLE 728

"The Prophet (sa) preferred to use his right hand for everything; for his ablutions, combing his hair and for putting on his shoes."

{Ref. 728

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

USE THE LEFT HAND TO WASH YOUR PRIVATE PARTS 729

"The Prophet (sa) used his right hand to make his ablutions and for eating his food. His left hand was used in his toilet and for other similar purposes. "

{Ref. 729

Abu Daud with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

HOW TO BATHE A CHILD 730

"When they were about to bathe Lady Zainab (f), the Prophet (sa) directed them to begin with her right side followed by the parts that are washed in the ablution."

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{Ref. 730

Bukhari and Muslim with a chain up to Umm Atiyyah (s) who related this.}

HOW TO PUT YOUR SHOES ON 731

"When you put on your shoes you should start with the right foot, and when you take them off you should start with the left; in order that the right shoe should be the first to be put on and the last to be taken off."

{Ref. 731

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

HOW TO DRESS, EAT AND DRINK 732

"The Prophet (sa) used his right hand for eating, drinking and putting on his clothes. He used his left hand for purposes other than these."

{Ref. 732

Abu Daud with a chain up to Lady Hafsa (f) wife of the Prophet (sa) Mother of believers who related this.}

ABLUTION 733

"When you put on your clothes or make ablution, begin with your right side."

{Ref. 733

Abu Daud and Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

ACTIONS OF THE PROPHET (sa) ON PILGRIMAGE 734

"When the Prophet (sa) returned to Mina (on Pilgrimage) he went to the Jamra (of Aqabah) and threw stones at it. Then he

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returned to his camp and offered a sacrifice. Then he asked the barber to shave his head starting on the right side and finishing on the left side. Then he distributed his hair among the people. After he had thrown stones at the Jamarah and offered the sacrifice he was ready to be shaved, he indicated to the barber to shave the right side of his head and so he was shaved on that side. Then he called Abu Talha Ansari (s) and gave his hair to him. Then he indicated for the left side of his head to be shaved and once again gave the hair to Abu Talha saying, 'Distribute it among the people.'

{Ref. 734

Bukhari and Muslim with a chain up to Anas (s) who related this.}

100

Table Manners

CHAPTER 100 TABLE MANNERS

HOW TO EAT 735

"Umar, the son of Lady Umm Salamah (f) (wife of the Prophet), and was in the care of the Prophet (sa), He said, 'I used to put my hand inside the bowl when I ate, then the Prophet (sa) told me to mention the Name of Allah and eat whatever was in front of me with my right hand.'" From that time onward this became his eating habit.

{Ref. 735

Bukhari and Muslim with a chain up to Umar son of Abi Salamah (sp) who related this.}

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WHAT TO DO IF YOU FORGET TO SAY 'BISMILLAH' 736

"When you begin to eat you should pronounce the Name of Allah, the Exalted. If you forget to do it in the beginning, you should say, 'In the Name of Allah, in its beginning and at its end.' "

{Ref. 736

Abu Daud Tirmidhi with a chain up to the Mother of believers, Lady Ayesha (f) related that the Prophet (sa) said this.}

SATAN IN YOUR HOME 737

"If a person remembers Allah when he enters his house and when he eats, satan says to his companions: 'You will find neither lodging nor food here.' If you enter without the remembrance of Allah, satan says, 'You have secured your lodging.' Then if you do not remember Allah at the time of eating, satan says, 'You have secured both your lodging and food.' "

{Ref. 737

Muslim with a chain up to Jabir (s) who related that he heard the Prophet (sa) say this.}

HOW THE PROPHET (sa) CAUGHT SATAN 738

"Whenever the companions were invited to dine with the Prophet (sa) they would never reach for food before he started to eat. On one occasion when they were with him a girl rushed in, as if she was driven, and reached for the food, but the Prophet (sa) caught hold of her by the hand. Then a Bedouin Arab came in as if he was driven and the Prophet (sa) caught him by his hand as well and said, 'satan considers that which has not had the Name of Allah pronounced over it as being lawful.' He sent this girl to make the food lawful to him through her, but I caught hold of her hand. Then he sent this Bedouin to make it lawful through him, but I caught hold of his hand also. Now,

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by Him in whose Hands is my life, I have satan's hand in my grasp also along with their hands.' Then he pronounced the Name of Allah and began to eat."

{Ref. 738

Muslim with a chain up to Huzaifah (s) who related this.}

HOW TO MAKE SATAN VOMIT 739

"The Prophet (sa) sat with a man who was eating. He did not pronounce the Name of Allah until only a mouthful of the food was left. As he raised it to his mouth he said, 'In the Name of Allah, in its beginning and at its end.' The Prophet (sa) smiled at this and said, 'satan ate with him, but when he pronounced the Name of Allah, satan vomited all he had eaten.'"

{Ref. 739

Abu Daud and Nisai with a chain up to Umayyah, the son of Makhsi (s) who related this.}

EAT IN THE NAME OF ALLAH 740

"The Prophet (sa) was eating with six of his companions when a Bedouin Arab came and ate two mouthfuls of food. The Prophet (sa) said, 'If he had pronounced the Name of Allah, it would have sufficed all of you.'"

{Ref. 740

Tirmidhi with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

SUPPLICATION FOR AFTER MEALS 741

"Upon finishing a meal, the Prophet (sa) would say, 'Praise be to Allah, abundant praise, good and blessed, Our Lord has no sufficer and of Him we are in need.'"

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{Ref. 741

Bukhari with a chain up to Abu Umamah (s) who related this.}

FORGIVENESS THROUGH THANKING 742

"Whosoever eats a meal and says at the end: 'All praise is due to Allah, who has given me this to eat and provided it for me without any effort on my part or any power' will have all his preceding sins forgiven."

{Ref. 742

Tirmidhi with a chain up to Mu'az, the son of Anas (sp) who related that the Prophet (sa) said this.}

101

Not Finding Fault with Food

CHAPTER 101

ON NOT FINDING FAULT WITH FOOD OR PRAISING IT

DO NOT COMPLAIN ABOUT YOUR FOOD 743

"The Prophet (sa) never found fault with food. If he desired it he ate it, and if he disliked it he left it."

{Ref. 743

Bukhari and Muslim with a chain up to Abu Hurairah (s) reported this hadith.}

VINEGAR 744

"The Prophet (sa) asked for some food but was told that there was nothing except vinegar. He requested it and began to drink it Exclaiming, 'This vinegar is excellent, this vinegar is excellent.'"

{Ref. 744

Muslim with a chain up to Jabir (s) who related that the Prophet (sa) said this.}

102

Invitation when Fasting

CHAPTER 102

INVITATION WHEN FASTING

SUPPLICATION FOR THE HOST 745

"When you are invited for a meal, you should accept the invitation. However, if you are fasting you should pray for your host, but if you are not fasting then you should eat."

{Ref. 745

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

103

Invited and Uninvited

CHAPTER 103

THE INVITED AND UNINVITED

INVITE THE UNEXPECTED FOR FOOD 746

"A man prepared some food for the Prophet (sa) and invited him together with four other people, however another person who had not been invited accompanied them. When they arrived at the door, the Prophet (sa) said to the host: 'This person has accompanied us will you permit him to join us, if not he will return.' The host replied, 'O Messenger of Allah (sa) indeed

he is invited.'"

{Ref. 746

Bukhari and Muslim with a chain up to Abu Mas'ud Badri (s) who related that the Prophet (sa) said this.}

104

Eating Habits

CHAPTER 104 EATING HABITS

MENTION THE NAME OF ALLAH BEFORE EATING 747

"Umar, the son of Lady Umm Salamah (f) wife of the Prophet (sa) and Mother of believers, was in the care of the Prophet (sa) He said, 'I would put my hand inside the bowl when I ate, then the Holy Prophet (sa) told me to mention the Name of Allah and eat whatever was in front of me with my right hand. From that time onward this became his eating habit.'"

{Ref. 747

Bukhari and Muslim with a chain up to Umar, the son of Abi Salamah (f) related this.}

ARROGANT BEHAVIOR 748

"A man ate with his left hand in the presence of the Prophet (sa) so the Prophet (sa) advised him to eat with his right hand. In arrogance he replied, 'I am unable to do so.' The Prophet (sa) said, 'May you not be able to do so.' Thereafter the man could not raise his hand to his mouth."

{Ref. 748

Muslim with a chain up to Salamah son of Amr son of Akwa' (s)

related that the Prophet (sa) said the this.}

105

Eating Dates

CHAPTER 105

DO NOT TO EAT TWO DATES AT THE SAME TIME WITHOUT THE PERMISSION OF YOUR COMPANION

PERMISSION OF YOUR COMPANION 749

"We were with Abdullah, the son of Zubair (s) during a famine and were given one date each to eat. As we were eating Abdullah, the son of Umar (s) passed by and said: 'Do not eat two dates in one mouthful because the Prophet (sa) prohibited it unless the permission of one's companion has been given.'"

{Ref. 749

Bukhari and Muslim with a chain up to Jabalah, the son of Suhaih (s) who related this.}

106

Unsatisfied Hunger

CHAPTER 106

UNSATISFIED HUNGER

TIMES OF HUNGER 750

"Some of the companions of the Prophet (sa) told the Messenger of Allah (sa) 'We eat but our hunger is not satisfied.' The Prophet (sa) asked them. 'Do you eat alone?' They replied, 'Yes.' So he told them, 'Eat together and pronounce the Name of Allah over your food. It will be blessed for you.'"

{Ref. 750

Abu Daud with a chain up to Wahshi, the son of Harb (s) related that the Prophet (sa) said this.}

107

Eating from the side of the Plate

CHAPTER 107

ORDER TO EAT FROM THE SIDE OF THE PLATE AND THE PROHIBITION TO EAT FROM ITS MIDDLE

HOW TO BEGIN EATING 751

"Blessings descend upon the food in its middle, so eat from the sides of the plate and do not eat from its middle (until the end to receive its increased blessings)."

{Ref. 751

Tirmidhi with a chain up to ibn Abbas (s) who related that the Prophet (sa) said this.}

BLESSINGS OF EATING 752

"The Prophet (sa) had a very large cooking pot called a gharra; it required four men to carry it. After the companions had finished their voluntary prayer before the noon prayer, the pot would be brought full of soup and bread and they would sit down around it. When their numbers became great the Prophet (sa) would sit upon his knees. A Bedouin Arab asked, 'What kind of sitting is that?' The Prophet (sa) replied, 'Allah has made me a well mannered worshiper and has not made me an arrogant tyrant.' Then he said, 'Eat from the side of the pot and leave the raised part in the center because that part will be blessed.'"

{Ref. 752

Abu Daud with a chain up to Abdullah, the son of Busr (s) who related that the Prophet (sa) said this}

108

Dislike of eating when reclining

CHAPTER 108

DISLIKE OF EATING WHEN RECLINING

RECLINING 753

"I do not eat reclining against a pillow."

{Ref. 753

Bukhari with a chain up to Wahl, the son of Abdullah (s) who related that the Prophet (sa) said this.}

HOW THE PROPHET (sa) ATE A DATE 754

"Anas (s) saw the Prophet (sa) lying on his back with his knees raised eating a date."

{Ref. 754

Muslim with a chain up to Anas (s) who related this.}

109

Eating with Three Fingers

CHAPTER 109

EATING WITH THREE FINGERS

LICKING YOUR FINGERS 755

"When you have finished eating you should not wipe your

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fingers without first licking your fingers or having them licked."

{Ref. 755

Bukhari and Muslim with a chain up to ibn Abbas (s) who related that the Prophet (sa) said this.}

EAT WITH YOUR FINGERS 756

"Ka'ab (s) saw the Prophet (sa) eat with three fingers. When he finished he licked them."

{Ref. 756

Muslim with a chain up to Ka'ab, the son of Malik (s) who related this.}

SEEKING BLESSINGS 757

"The Prophet (sa) encouraged the licking of fingers and the cleaning of plates saying, 'You do not know which part of the food has the greater blessing.'"

{Ref. 757

Muslim with a chain up to Jabir (s) related that the Prophet (sa) said this.}

FOOD THAT HAS BEEN DROPPED 758

"If anyone drops (even) a little bit of food he should pick it up, remove the dust from it and so on, then eat it and not leave it for satan. Neither should one wipe their hands with a napkin without licking the food from ones fingers - you do not know which part of the food has the greater blessing.'"

{Ref. 758

Muslim with a chain up to Jabir (s) who related that the Prophet (sa) said this.}

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SATAN IS EVER PRESENT 759

"satan, the stoned and cursed, is present with you at all times, even when you are eating. If a small piece of food falls from your hand, you should pick it up, cleanse the dust from it and so on, then eat it and not leave it for satan."

{Ref. 759

Muslim with a chain up to Jabir (s) who related that the Prophet (sa) said this.}

WHICH PART OF THE FOOD IS BLESSED? 760

"After the Prophet (sa) had finished eating he would lick his three fingers and say, 'If a mouthful of food should fall from your hand, you should pick it up, remove any dirt from it and eat it. Do not leave it for satan.' He also told us to wipe our plate saying, 'You do not know which part of your food is blessed.'"

{Ref. 760

Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this.}

ABLUTION AFTER EATING 761

"Sa'id asked Jabir (s) whether it was obligatory to re-wash for prayer after eating cooked food. He replied, 'No, during the time of the Prophet (sa) we rarely had such food, nor did we have napkins. When we ate our food we wiped our fingers on our palms, forearms or feet. It is unnecessary to repeat one's ablution for prayer on that account.'"

{Ref. 761

Bukhari with a chain up to Sa'id, the son of Harith who related this.}

110

Increasing the Number to be Fed

CHAPTER 110

INCREASING THE NUMBER TO BE FED

TWO PLATES ARE SUFFICIENT FOR THREE 762

"The food of two is sufficient for three and the food of three is sufficient for four."

{Ref. 762

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

HALVE YOUR FOOD 763

"The food of one is sufficient for two, the food of two is sufficient for four, and the food of four is sufficient for eight."

{Ref. 763

Muslim with a chain up to Jabir (s) who related that the Prophet (sa) said this.}

111

Etiquette of Drinking

CHAPTER 111

ETIQUETTE OF DRINKING

SIP THREE TIMES 764

"When the Prophet (sa) drank he would sip three times then take three breaths of air."

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{Ref. 764

Bukhari and Muslim with a chain up to Anas (s) who related this.}

DO NOT DRINK LIKE A CAMEL 765

"Do not drink in one gulp like a camel, but in two or three sips. Pronounce the Name of Allah when you start drinking and praise Him when you finish."

{Ref. 765

Tirmidhi with a chain up to ibn Abbas (s) who related that the Prophet (sa) said this.}

DO NOT BREATHE INTO THE CUP 766

"The Prophet (sa) forbade breathing into the cup when drinking."

{Ref. 766

Bukhari and Muslim with a chain up to Abu Katadah (s) who related this hadith.}

THE RIGHT HAS PREFERENCE 767

"Milk mixed with water was brought to the Prophet (sa) at his right there sat a Bedouin Arab and at his left Abu Bakr (s). He drank some and handed the rest to the Bedouin Arab saying, 'The right has preference.'"

{Ref. 767

Bukhari and Muslim with a chain up to Anas (s) related that the Prophet (sa) said this.}

THE BLESSINGS OF RECEIVING SOMETHING GIVEN BY THE PROPHET (sa)
768

"A drink was brought to the Prophet (sa) and he drank some of

it. On his right was a boy and on his left were older people. He asked the boy, 'Would you mind if I gave the rest of this drink to those on my left?' The boy replied, 'O Messenger of Allah (sa) I would certainly not give preference to anyone else over myself in anything that might come to me from you.' So he gave him the rest of the drink."

{Ref. 768

Bukhari and Muslim with a chain up to Sahl the son of Sa'ad (s) who related this.}

112

Drinking from a Water Skin

CHAPTER 112

DRINKING FROM A WATER SKIN

WATER-SKIN 769

"The Prophet (sa) forbade any one to drink straight from a water-skin."

{Ref. 769

Bukhari and Muslim with a chain up to Abu Sa'id Khudri (s) who related this.}

DRINKING FROM A WATER-SKIN 770

"The Prophet (sa) forbade drinking directly from a water-skin."

{Ref. 770

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related this hadith.}

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SPOUT OF A WATER-SKIN 771

"The Prophet (sa) visited me (Kabashah) (s) and drank from the spout of a hanging water-skin. Kabashah stood up and cut off the spout to preserve it."

{Ref. 771

Tirmidhi with a chain up to Kabashah, the daughter of Thabit (s)who related this.}

113

Blowing on Water

CHAPTER 113

PROHIBITION TO BLOW ON WATER

STRAW FOUND IN ONE'S DRINKING WATER 772

"The Prophet (sa) forbade blowing over a drink. A man asked, 'What if straws float on its surface?' He replied, 'Pour them out.' The man said, 'My thirst is not quenched by one gulp.' The Prophet (sa) said, 'You may take a breath and then remove the cup from your mouth.'"

{Ref. 772

Tirmidhi with a chain up to Abu Sa'id Khudri (s) related that the Prophet (sa) said this.}

BREATHING OR BLOWING OVER A DRINK 773

"The Prophet (sa) forbade breathing into or blowing over the cup from which one is drinking."

{Ref. 773

Tirmidhi with a chain up to ibn Abbas (s) who related this.}

CHAPTER 114

PERMISSION TO STAND WHEN DRINKING

DRINKING WHEN STANDING 774

"Ibn Abbas gave the Prophet (sa) some Zam Zam water to drink and he drank it while standing."

{Ref. 774

Bukhari and Muslim with a chain up to ibn Abbas (s) who related this.}

DRINKING 775

"Ali (f) arrived at the Bab-ar-Rahbrah (Kufa) and drank water while standing and said, 'I saw the Prophet (sa) doing what you have seen me doing.'"

{Ref. 775

Bukhari with a chain up to Nazal, the son of Sabrah who related this.}

EATING AND WALKING 776

"During the time of the Prophet (sa) we ate while walking and drank while standing."

{Ref. 776

Tirmidhi with a chain up to ibn Umar (s) who related this hadith.}

HOW THE PROPHET (sa) DRANK 777

"Amr's grandfather saw the Prophet (sa) drink standing and

sitting."

{Ref. 777

Tirmidhi - Amr, the son of Su'aib who related the this.}

DRINKING AND EATING 778

"The Prophet (sa) forbade a person to drink water standing. Katadah asked, 'Anas (s) what about eating?' He replied, 'That would be worse.' 'The Prophet (sa) admonished those who drank while standing.'"

{Ref. 778

Muslim with a chain up to Anas (s) who related this.}

STANDING 779

"No one should drink standing."

{Ref. 779

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

115

Last person to drink

CHAPTER 115

THE ONE SERVING WATER SHOULD DRINK LAST

THE HOST IS THE LAST TO DRINK 780

"Whosoever serves a drink to others should be the last to drink."

{Ref. 780

Tirmidhi with a chain up to Abu Katadah (s) who related that

the Prophet (sa) said this.}

116

Water Containers

CHAPTER 116

WATER CONTAINERS

THE MIRACLE OF THE WATER 781

"The Prophet (sa) was in Zaura when the time for prayer approached. Those whose houses were nearby went to make ablution and the rest remained with the Prophet (sa). A stone jug was brought for him in which there was some water. The amount was only enough for him to pour over his hand. He made his ablution and the water sufficed all of the others as well. Anas (s) was asked, 'How many of you were there?' He replied, 'Eighty or more.'" We are also informed: "The Prophet (sa) asked for a container of water. He was brought a wide shallow dish in which there was only a little water. He put his fingers in it. Anas said, 'I kept looking at the water pouring from between his fingers. I estimate the number of those who performed their ablutions with it as being between seventy and eighty.'"

{Ref. 781

Bukhari and Muslim with a chain up to Anas (s) who related this.}

BRASS CONTAINER 782

"The Prophet (sa) came to us and we poured water for him in a brass container to make ablution."

{Ref. 782

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Bukhari with a chain up to Abdullah, the son of Zaid (s) who related this.}

LEFT OVER WATER 783

"The Prophet (sa) went with a companion to the house of a man from the Ansar and said, 'If you have any water left in your water-skin from last night give it to us to drink otherwise we will drink from a stream.'"

{Ref. 783

Bukhari via Jabir (s) who related that the Messenger of Allah (sa) said this.}

SILK, BROCADE, GOLD AND SILVER 784

"The Prophet (sa) forbade the companions to wear silk or brocade and to drink from gold or silver cups saying, 'These are for them (the unbelievers) in this world and for you in the Everlasting Life.'"

{Ref. 784

Bukhari and Muslim with a chain up to Huzaifah (s) that the Prophet (sa) said this.}

DRINKING FROM A SILVER VESSEL 785

"Whosoever drinks from a silver vessel kindles the fire of hell in his belly."

{Ref. 785

Bukhari and Muslim with a chain up to Lady Umm Salamah (f) wife of the Prophet (sa) Mother of believers who related that the Messenger of Allah (sa) said this.}

FORBIDDEN UTENSILS 786

"He who eats or drinks from a gold or silver vessel; and he

who drinks from a gold or silver cup kindles the fire of Hell in his belly."

{Ref. 786

Muslim *** who related that the Messenger of Allah (sa) said this}

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VOLUME 2

117

Clothing

CHAPTER 117

CLOTHING

Allah, the Exalted says: "Children of Adam, We have sent down to you clothing that covers your nakedness, and feathers. But the clothing of piety - that is better." 7:26 Koran

"... He has given you garments to protect you from the heat, and garments to protect you from your own violence..." 16:81 Koran

WHITE CLOTHES 787

"Wear white clothes because they are best and use them as shrouds for your dead."

{Ref. 787

Tirmidhi with a chain up to ibn Abbas (s) who related that the Prophet (sa) said this.}

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USE WHITE CLOTH FOR THE SHROUD 788

"Wear white for that is purest and most elegant, and shroud your dead in it."

{Ref. 788

Nisai and Hakim - Samurah (s) who related that the Prophet (sa) said this.}

WEARING RED 789

"The Prophet (sa) was of medium height. I saw him wearing a red cloak. I have never seen anyone more elegant."

{Ref. 789

Bukhari and Muslim with a chain up to Bra'a (s) who related this.}

WATER THE PROPHET USED FOR ABLUTION 790

"Wahb (s) saw the Prophet (sa), in Mecca at Batha in a tent made of red leather. Bilal (s) brought some water for the Prophet (sa) to make ablution. Some people received a few drops of it and some had to be content by receiving the dampness off others, then the Prophet (sa) came out wearing a red cloak - Wahb recalled noticing the whiteness of his calves - he made his ablutions and Bilal called the call of prayer. Wahb watched the movement of his (Bilal's) face to the right and left when he invited: 'Come to prayer, Come to Prosperity.' Then a short spear was placed in front of the Prophet (sa) (as a demarcation line) and he went forward and led the prayer. Dogs and donkeys passed in front of him (on the other side of the spear) without hindrance."

{Ref. 790

Bukhari and Muslim with a chain up to Wahb, the son of Abdullah (s) who related this.}

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THE PROPHET WORE GREEN 791

"I (Abi Ramtha) (s) saw the Prophet (sa), wearing two green garments."

{Ref. 791

Abu Daud and Tirmidhi with a chain up to Abi Ramtha Rita'a Tamimi (s) who related this.}

THE PROPHET (sa) WORE A BLACK TURBAN 792

"The Prophet (sa) entered Mecca on the day it was opened wearing a black turban."

{Ref. 792

Muslim with a chain up to Jabir (s) who related this.}

THE TURBAN OF THE PROPHET (sa) 793

"Abu Sa'id Amr recalled seeing the Prophet (sa) wearing a black turban the ends of which fell over his shoulders."

{Ref. 793

Muslim with a chain up to Abu Sa'id Amr, the son of Hurais (s) who related this.}

LENGTH OF THE PROPHET'S TURBAN 794

"The Prophet (sa) gave a sermon and wore a black turban the ends of which fell over his shoulders." We are also informed: "The Prophet (sa) gave a sermon and wore a black turban."

{Ref. 794

Muslim *** }

THE SHROUD OF THE PROPHET (sa) 795

The shroud of the Prophet (sa), was made from three pieces of white Yemeni cotton and did not include a shirt or a turban."

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{Ref. 795

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

THE PROPHET (sa) WORE COARSE FABRIC 796

"One day the Prophet (sa) went out wearing a cloak made of black hair which bore the imprint of the saddle of a camel."

{Ref. 796

Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

ABLUTION OF THE PROPHET (sa) WHEN HE WAS ON A JOURNEY 797

Mughirah (s) was with the Prophet (sa), one night during a journey and asked him, 'Have you any water with you?' Mughirah replied that he had. Then he dismounted and walked away into the darkness. When he returned he poured the water from a vessel and washed his face. He was wearing a long woolen coat and could not roll up his sleeves to uncover his arms so he pulled his arms through the sleeves into the inside of the coat and washed his arms. Then he passed his hands over his head. Mughirah reached out his hand to remove his socks, but he said, 'Leave them, I put them on after I had washed my feet' and he wiped his hands over them." We are also informed: "He was wearing a tight-sleeved Syrian long coat. And the incident took place during the campaign of Tabuk."

{Ref. 797

Bukhari and Muslim with a chain up to Mughirah, the son of Shu'bah (s) who related this.}

118

Dress Etiquette

CHAPTER 118

DRESS ETIQUETTE

THE PROPHET (sa) PREFERRED A SHIRT 798

"Of all the garments the Prophet (sa) preferred, he preferred a shirt most."

{Ref. 798

Abu Daud and Tirmidhi with a chain up to Lady Umm Salamah (f) wife of the Prophet, Mother of believers, who related this.}

119

Description of the Prophet's clothing

CHAPTER 119

THE DESCRIPTION OF THE SHIRT LENGTH, SLEEVES, MANTLE AND TURBAN ENDS

THE PROPHET (sa) WORE LONG SLEEVES 799

"The shirt sleeves of the Holy Prophet (sa), reached down to his wrists."

{Ref. 799

Abu Daud and Tirmidhi with a chain up to Asma' the daughter of Yazid (sf) who related this.}

WEARING CLOTHES FOR PRIDE 800

"Whosoever lengthens his loin cloth for the sake of pride will find that on the Day of Judgement Allah will not look at him. Upon hearing this Abu Bakr (s) said, 'O Messenger of Allah (sa) my loin cloth is apt to slip down unless I attend to it.' The Prophet (sa) replied, 'You are not of those lower it

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through pride.' "

{Ref. 800

Bukhari with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

LENGTH OF LOIN CLOTH 801

"On the Day of Judgement Allah will not look upon one who has lengthened his loin-cloth for the sake of pride."

{Ref. 801

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related the Messenger of Allah (sa) said this.}

CLOTHES OF THE FIRE 802

"The portion of a loin cloth worn below the ankles is condemned to the Fire."

{Ref. 802

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

THREE WHO ALLAH WILL NOT SPEAK TO ON THE DAY OF JUDGEMENT 803

"There are three to whom Allah will not speak on the Day of Judgement, nor will He look at them or purify them. He repeated this three times. Abu Dharr (s) said, 'They are lost and ruined! Who are they, O Messenger of Allah (sa)?' He replied, 'One who lengthen his garments on account of pride, one who boast of favors done to another and one who promotes the sale of his wares with a false oath.'" We are informed: "One who lengthens his loin cloth."

{Ref. 803

Muslim with a chain up to Abu Dharr (f) who related that the

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Prophet (sa) said this.}

DO NOT WEAR CLOTHES FOR THE SAKE OF PRIDE 804

"On the Day of Judgement Allah will not look upon one who lengthens his loin cloth, shirt or turban for the sake of pride."

{Ref. 804

Abu Daud and Nisai with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

DO NOT ABUSE ANYONE 805

"Jabir (s) saw a man whose opinions were obeyed by everyone; no one did other than that which he said. Jabir asked. 'Who is he?' And was told, 'He is the Messenger of Allah (sa).' Twice Jabir said, 'On you be peace O Messenger of Allah (sa).' He replied, 'Do not say: On you be peace. This is the greeting of the dead, instead say, peace be on you.' Jabir asked, 'Are you the Messenger of Allah (sa)?' He answered, 'I am the Messenger of Allah (sa) who, when you are afflicted and call on Him, will remove your afflictions; who, when you are afflicted with famine and call on Him, will cause food to grow for you; and who, if you lose your mount in a barren and desert land and call on Him, will restore it to you.' Jabir said, 'Instruct me.' He replied, 'Do not abuse any one.' After that Jabir have never abused anyone, neither a freeman, slave, camel, nor a goat. The Prophet (sa) continued: 'Do not look down upon doing the least amount of good; and talk to your brother with a cheerful voice. That is part of goodness. Wear your loin cloth to mid-calf or at least above the ankles because lengthening it is because of pride and self-esteem, and Allah dislikes pride. If someone swears and teases you with something ***H/he knows about you - do not tease him with what you know about him because the result of guilt will be upon him.'"

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{Ref. 805

Abu Daud and Tirmidhi with a chain up to Jabir, the son of Sulaim (s) who related the Prophet (sa) said this.}

806

"Someone prayed wearing a lengthened loin cloth, the Prophet (sa) told him, 'Go and remake your ablution.' The man did this and returned. The Prophet (sa) told him again, 'Go and remake your ablution.' A companion who was present said to the Prophet (sa) 'O Messenger of Allah (sa) you asked him to remake his ablutions and then remained silent.' He replied, 'He says his prayer wearing a lengthened loin cloth. Allah does not accept the prayer of a man who lengthens his loin cloth.'

{Ref. 806

Abu Daud with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

RIGHTFUL BOASTING 807

"There was a man in Damascus who was a companion of the Prophet (sa) named ibn al-Hanzaliyyah (s). He liked solitude and did not spend much time in the company of people. Most of his time was spent in prayer, and when he finished praying he occupied himself with the remembrance (zhikr) of Allah with glorifying (tasbih) and magnifying (takbir) Allah, till he went home. One day as we were sitting with Abu Darda' (s) he passed by Abu Darda' asked him, 'Tell us something which might be useful to us and by its telling you will not be harmed.' He replied, 'The Prophet (sa) dispatched a reconnaissance party. After they returned one of them went to a group in which he found the Prophet (sa), and said to his neighbor during the course of conversation, 'I wish you had seen us when we engaged the enemy. One of them (the unbelievers) took his spear and struck one of us and he returned his attack saying:

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Take this from me and know that I am only a Ghifari slave. Now what do you think of that?' His neighbor replied, 'I think he lost his merit because of his boasting.' The man said, 'I see no harm in that!' And they began to argue until the Prophet (sa), heard them and said, 'Glory be to Allah, there is no harm in him being recompensed (in the Everlasting Life) and praising him (in this world).' Abu Darda' seemed pleased with this and raising his head began to repeat: 'Did you hear the Prophet (sa) say this?' And ibn al Hanzaliyyah kept answering: 'Yes, indeed', till I said to Abu Darda' 'Why do you keep asking him?' Ibn al-Hanzaliyyah passed by them another day and Abu Darda' asked him. 'Tell us something that might be useful to us and by its telling you will not be harmed.' He replied, 'The Prophet (sa), told us that he who spends on the upkeep of a horse is like one who extends his hand in charity and does not restrain it.' He passed by them another day and Abu Darda' asked him, 'Tell us something that might be useful to us and by its telling you will not be harmed.' He replied, The Prophet (sa) once said, 'Khuraim Usaidi (s) would be an excellent person if it were not for his long hair and his long loin cloth.' The news reached the ears of Khuraim and in haste cut his hair to his ears with a knife and shortened his loin cloth to mid-calf.' Ibn al-Hanzaliyyah passed by them on another occasion and Abu Darda' asked him, 'Tell us something that might be useful for us and by its telling you will not be harmed.' He replied, 'I heard the Prophet (sa) say when returning from an expedition: You are returning to your brothers so make your saddles and clothes tidy so that your appearance is decent. Allah does not like untidiness.'"

{Ref. 807

Abu Daud with a chain up to Kais, the son of Bishr Taghlibi who related that his father, who kept company with Abu Darda' (sp) who told him that the Prophet (sa) said this.}

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CORRECT LENGTH OF A LOIN CLOTH 808

"The loin cloth of a Muslim should be to the mid-calf, but there is no harm if it is above the ankles. That which hangs below the ankles is in the Fire. Allah will not look at one who lengthens his loin cloth through pride."

{Ref. 808

Abu Daud with a chain up to Abu Sa'id Khudri (s) who related that the Prophet (sa) said this.}

MID-CALF 809

"Ibn Umar (s) was walking near the Prophet (sa) and his loin cloth was long. He said to me, 'Abdullah, shorten your loin cloth.' So he tucked it up. He said, 'A little more.' So he tucked it up a little more and thereafter he always wore it higher. Someone from his tribe asked, 'How high?' He replied, 'To the mid-calf.'"

{Ref. 809

Muslim with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

WOMEN'S CLOTHES 810

"On the Day of Judgement Allah will not look at he who trailed his loin cloth through pride. Lady Umm Salamah (f) (wife of the Prophet, Mother of believers:) asked, 'What should the women do with their skirts?' He said, 'They may lower them by the span of the hand.' She said, 'Their feet would be uncovered.' He said, 'Let them lower their blouses by an arm's length but no more.'"

{Ref. 810

Abu Daud and Tirmidhi with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

120

Expensive Clothing

CHAPTER 120

EXPENSIVE CLOTHING MODEST CLOTHING FOR THE WELL-OFF

811

"The person, who, despite of having the means to wear expensive clothes abstains from wearing them through humility will be called before Allah on the Day of Judgment in preference to all others and be given the choice of whichever cloak of faith he prefers."

{Ref. 811

Tirmidhi - Mu'az, the son of Anas (s) related that the Prophet (sa) said this.}

121

Discarding Expensive Clothes

CHAPTER 121

Discarding Expensive Clothes Through Humility

812

"Allah likes to see the mark of His bounty on His worshiper."

{Ref. 812

Tirmidhi with a chain up to Amr, the son of Shuaib who related on the authority of his father and grandfather (sp) that the Prophet (sa) said this.}

CHAPTER 122

PROHIBITION OF SILK FOR MEN

MEN SHOULD NOT WEAR SILK 813

"Do not wear silk, because he who wears it in this life will not wear it in the Everlasting Life."

{Ref. 813

Bukhari and Muslim with a chain up to Umar, the son of Khattab (sp) related that the Prophet, (sa) said this.}

HE WHO HAS NO SHARE IN THE EVERLASTING LIFE 814

"Silk is worn by he who has no share in the Everlasting Life."

{Ref. 814

Bukhari and Muslim with a chain up to Umar, the son of Khattab (sp) related that he heard the Prophet (sa) say this.}

SILK 815

"He who wears silk in this life shall not wear it in the Everlasting Life."

{Ref. 815

Bukhari and Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this.}

MEN SHOULD WEAR NEITHER SILK NOR GOLD 816

"Ali, may Allah be pleased with him, saw the Prophet (sa) take a piece of silk in his right hand and a piece of gold in his left and heard him say, 'The wearing of these two is unlawful

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for every male among my followers.' "

{Ref. 816

Abu Daud with a chain up to Ali, may Allah be pleased with him, who related that he heard the Prophet (sa) say this.}

SILK AND GOLD ARE LAWFUL FOR WOMEN 817

"Wearing silk or gold has been made unlawful for the males among my followers but they are lawful to females."

{Ref. 817

Tirmidhi with a chain up to Abu Musa Ash'ari (s) who related that the Prophet (sa) said this.}

GOLD AND SILVER VESSELS, SILK AND BROCADE 818

"The Prophet (sa) forbade us to eat or drink from gold or silver cups and to wear silk and brocade with gold or silver threads or to sit upon them."

{Ref. 818

Bukhari with a chain up to Huzaifah (s) who related that the Prophet (sa) said this.}

123

When Silk is permissible to be worn

CHAPTER 123

WHEN WEARING SILK IS PERMISSIBLE

SILK IS PERMISSIBLE FOR A MAN WITH SCABIES 819

"The Prophet (sa) permitted Zubair and Abdur Rahman, son of Auf (sp) to wear silk because they suffered from scabies."

{Ref. 819

Bukhari and Muslim with a chain up to Anas (s) who related this.}

124

Hides of Wild Animals

CHAPTER 124

PROHIBITION OF SITTING OR RIDING ON THE HIDES OF WILD ANIMALS

SADDLES OF SILK OR LEOPARD SKIN 820

"Do not ride on saddles made of silk or leopard skin."

{Ref. 820

Abu Daud with a chain up to Mu'awiah who related that the Prophet (sa) said this.}

HIDES OF WILD ANIMAL 821

"The Prophet (sa) prohibited the use of the hides of wild animals." We are also informed: "He forbade the hides of wild animals to be used as floor coverings."

{Ref. 821

Abu Daud and Tirmidhi with a chain up to Abu Malih who related this on the authority of his father.}

125

New Clothes

CHAPTER 125

SUPPLICATION TO BE MADE ON WEARING NEW CLOTHES

SUPPLICATION ON WEARING NEW CLOTHES 822

"When the Prophet (sa) wore something new he called it by its name, for example, turban, shirt or cloak and would supplicate: 'O Allah, Yours is the praise that You have given it to me to wear. I beg of You its good and the good of the purpose for which it has been made, and seek Your protection against its evil and the evil of the purpose for which it has been made.' "

{Ref. 822

Abu Daud and Tirmidhi with a chain up to Abu Sa'id Khudri (s) who related the Prophet (sa) said this.}

126

Dressing

CHAPTER 126

DRESSING

{This topic has already been dealt with in chapters 117-125}

127

Etiquette of Sleeping and Reclining

CHAPTER 127

ETIQUETTE OF SLEEPING AND RECLINING

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SUPPLICATION BEFORE SLEEPING 823

"When you lie down at night you should supplicate: 'Allah, I submit myself to You, and direct my thoughts to You, and commit my affairs to You, and make You my support out of love and fear of You. There is no escape from You, nor protection from You except in Yourself. I believe in the Book which You have sent down and in the Prophet (sa) You have raised.' If you die during the night you will die in the state of purity, and if you remain you will encounter more good."

{Ref. 823

Bukhari with a chain up to Bra'a son of 'Ahili (s) who related the Prophet (sa) said this to him.}

824

"When you are ready for bed wash as you would wash for prayers, then lie down on your right side and supplicate (as above) and let these be your last words."

{Ref. 824

Bukhari and Muslim with a chain up to Bra'a son of 'Ahili (s) who related that Prophet (sa) said this to him.}

VOLUNTARY NIGHT PRAYERS 825

"The Prophet (sa) would offer eleven units (raka') of voluntary prayers in the latter part of the night. At the break of dawn he offered two short voluntary units (raka') of prayer and then rested on his right side until the muezzin came to tell him that the congregation had assembled."

{Ref. 825

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

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HOW THE PROPHET SLEPT 826

"When the Prophet (sa) lay down to sleep at night he would place his hand under his cheek and supplicate, 'Allah, with Your Name I die and return to life.' When he awoke he supplicated, 'All praise is due to Allah who has brought us back to life after He had caused us to die and to Him is the return.'"

{Ref. 826

Bukhari with a chain up to Huzaifah (s) who related that the Prophet (sa) said this.}

DO NOT SLEEP ON YOUR STOMACH 827

"Tighfah Ghifari (s) was lying down on his stomach in the mosque when someone nudged him, with his foot and said, 'That kind of lying down is displeasing to Allah.' He looked up and saw that it was the Holy Prophet (sa)."

{Ref. 827

Abu Daud with a chain up to Ya'ish, the son of Tighfah Ghifari who related that his father (s) told him the Prophet (sa) said this.}

REMEMBER ALLAH WHEN YOU ARE IN THE COMPANY OF OTHERS 828

"When a person sits down in a group in which there is no remembrance of Allah, he incurs loss and displeasure from Allah; also, when a person lies down and does not remember Allah, he incurs loss and displeasure from Allah."

{Ref. 828

Abu Daud with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

CHAPTER 128

THE POSTURE OF THE PROPHET

PERMISSION TO LIE ON YOUR BACK 829

"Abdullah (s) saw the Prophet (sa), lying down on his back in the mosque with one foot resting on the other."

{Ref. 829

Bukhari and Muslim with a chain up to Abdullah, the son of Yazid (s) who related this.}

HOW THE PROPHET SAT 830

"After the Dawn prayer the Prophet (sa), would sit cross-legged with his companions until the sun became quite bright."

{Ref. 830

Abu Daud with a chain up to Jabir, the son of Samurah (s) who related this.}

HOW THE PROPHET SAT 831

"Ibn Umar saw the Prophet (sa), seated in the Courtyard of the Ka'ba with his arms around his knees."

{Ref. 831

Bukhari with a chain up to ibn Umar (s) who related this.}

HUMILITY OF THE PROPHET (sa) 832

"Kailah (sf) saw the Prophet (sa) seated with his arms around his mid-calf and said that when she saw his humility she

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trembled on account of his dignity."

{Ref. 832

Tirmidhi with a chain up to Kailah, the daughter of Makhramah (sf) who related this.}

HOW NOT TO SIT 833

"The Prophet (sa) passed by Sharid (s) when he was sitting with his left hand against his back, reclining on his right hand. On seeing him in that position he said, 'Do you want to sit like those upon whom Allah is angry?'"

{Ref. 833

Abu Daud with a chain up to Sharid, the son of Su'ud (s) who related this.}

129

Sitting with Others

CHAPTER 129 SITTING WITH OTHERS

MOVE UP BUT DO NOT GIVE UP YOUR SEAT 834

"No one should ask another to give up his seat for him; however the seated should move up to make room." If a person gave up his seat for ibn Umar (s) he would not take it.

{Ref. 834

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

LEAVING YOUR SEAT 835

"When someone gets up and leaves his companions and then

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returns he is entitled to occupy the seat he left."

{Ref. 835

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

SITTING AT THE BACK 836

"When we came to the Prophet (sa), we sat down at the back of the gathering."

{Ref. 836

Abu Daud with a chain up to Jabir, the son of Samurah (s) who related this.}

THE FRIDAY PRAYER 837

"When a person takes a bath on Friday, cleanses himself and clothes, oils his hair, uses such perfume as is available and then sets off for the mosque, does not force himself between two people (sitting there), prays the obligatory prayer and listens when the imam speaks, the sins he committed since the previous Friday are forgiven."

{Ref. 837

Bukhari with a chain up to Salman Farisi (s) who related that the Prophet (sa) said this.}

ASK PERMISSION BEFORE SITTING BETWEEN TWO PEOPLE 838

"It is not permissible for a person to position himself between two people without their consent."

{Ref. 838

Abu Daud and Tirmidhi with a chain up to Amr, the son of Shuaib who related on the authority of his father and grandfather (sp) that the Prophet (sa) said this.}

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PERMISSION TO SIT 839

"No one should sit between two persons without their permission."

{Ref. 839

Abu Daud *** related that the Prophet (sa) said this.}

SITTING IN THE MIDDLE OF CIRCLE 840

"The Prophet (sa) cursed the person who sat in the middle of a circle."

{Ref. 840

Abu Daud with a chain up to Huzaifah, the son of Yaman (s) who related this.}

MIDDLE OF THE CIRCLE 841

"Someone sat in the middle of a circle, whereupon Huzaifah (s) said, 'Cursed is he according to Muhammad, or Allah has cursed through Muhammad the person who sits in the middle of a circle.'"

{Ref. 841

Tirmidhi with a chain up to Mijla (s) said this.}

BEST COMPANY 842

"The best companies are those in which there is plenty of room."

{Ref. 842

Abu Daud with a chain up to Abu Sa'id Khudri (s) who related that he heard the Prophet (sa) say this.}

VAIN TALK 843

"If a person sits with others in which there is vain talk and

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before leaving supplicates: 'Exalted are You O Allah, and Yours is the praise: I bear witness that there is none worthy of worship except You; I ask Your forgiveness and turn to You.' He is forgiven for his participation in that gathering."

{Ref. 843

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Holy Prophet (sa) said this.}

SUPPLICATION ON LEAVING A GATHERING 844

"Towards the end of the life of the Prophet (sa), when he was about to leave a gathering he would supplicate, 'Exalted are You, O Allah, and Yours is the praise. I bear witness that there is none worthy of worship except You. I ask Your forgiveness and turn to You.' A companion inquired, 'O Messenger of Allah (sa), you have started to say something that you did not say before.' He replied, 'These are words of expiation for that which goes on in the gathering.'"

{Ref. 844

Abu Daud and Muslim with a chain up to Abu Barzah (s) who related that the Prophet (sa) said this.}

SUPPLICATION 845

"It was seldom that the Prophet (sa), would leave a gathering without supplicating: 'O Allah, bestow upon us of Your fear that should serve as a barrier between us and our sins, and bestow upon us Your obedience that will help us to reach Your Paradise, and grant increase in faith so that we are able to face the misfortunes of this world easily. O Allah, bless us to receive benefit from our faculties of hearing and seeing and vigor as long as You give us life and make us the heirs of them; and afflict with our rancor those who oppress us, and help us against those who are our enemies, and do not entangle

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us in the difficulties of our Religion; and do not make the world our preoccupation, or the ultimate limit of our knowledge, and do not appoint people over us who will not show mercy to us.'"

{Ref. 845

Tirmidhi with a chain up to ibn Umar (s) who related the Prophet (sa) said this.}

REMEMBER ALLAH WHEN YOU ARE IN A CROWD 846

"Those who leave a gathering in which there has been no remembrance of Allah, leave it like the corpse of a donkey, and suffer remorse."

{Ref. 846

Abu Daud with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

EXALT ALLAH AND SUPPLICATE FOR THE PROPHET (sa) 847

"A gathering in which there is no mention of Allah, the Exalted, and no supplication for the blessings on their Prophet (sa) will be afflicted with remorse. If Allah wills He might punish them and if He wills He might forgive them."

{Ref. 847

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

DISPLEASURE OF ALLAH 848

"When a person sits down in a group in which there is no remembrance of Allah, he incurs loss and displeasure from Allah; also, when a person lies down and does not remember Allah, he incurs loss and displeasure from Allah."

{Ref. 848

Abu Daud with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

130

Visions

CHAPTER 130

VISIONS

Allah, the Exalted says: "And of His signs is that you sleep at night and day, and seek His bounty " 30:23 Koran

VISIONS 849

"No signs of Prophethood are left except glad tidings. On being asked, 'What are glad tidings?' He replied, 'Good visions.' "

{Ref. 849

Bukhari with a chain up to Abu Hurairah (s) who related that he heard the Prophet (sa) say this.}

THE VALUE OF A VISION 850

"When the time (Day of Judgement) draws near, the dream of a believer will not be false, and the dream of a believer is one of the forty-six parts of Prophethood." We are also informed: "The most truthful of you in their talk will see good visions."

{Ref. 850

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that, the Prophet (sa) said this.}

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SEEING THE PROPHET (sa) IN A VISION 851

"Whosoever sees me in a vision is as if he had seen me in his waking state, because satan cannot impersonate my likeness."

{Ref. 851

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

A GOOD VISION 852

"When you see a vision that you like, it is from Allah. You should praise Allah for it and tell of it. You should not speak of it except to those you like. When you see a dream you do not like, it is from satan. You should seek the protection of Allah against it and should not mention it to anyone. Then it will not cause you any harm."

{Ref. 852

Bukhari and Muslim with a chain up to Abu Sa'id Khudri (s) who related that he heard the Prophet (sa) say this.}

A DREAM FROM SATAN, THE STONED AND CURSED 853

"The good vision is from Allah and dreams are from satan. Whosoever sees something he dislikes should spit (without saliva) three times to the left and seek the protection of Allah against satan, then it will cause him no harm."

{Ref. 853

Bukhari and Muslim with a chain up to Abu Katadah (s) who related that the Prophet (sa) said this.}

AN UNPLEASANT DREAM 854

"When one of you sees an unpleasant dream you should spit three times to the left, and seek the protection of Allah against satan three times and turn over in bed."

{Ref. 854

Muslim with a chain up to Jabir (s) who related that the Prophet (sa) said this.}

AMONG THE GREATEST LIES 855

"Among the greatest lies are that someone claims a false paternity, falsify a vision, or attribute to me something I have not said."

{Ref. 855

Bukhari with a chain up to Wathilah, the son of Asqa'a (s) who related that the Prophet (sa) said this.}

131

Greetings

BOOK OF GREETING

CHAPTER 131

EXTENDING THE GREETING

Allah, the Exalted says: "Believers, do not enter houses other than your houses until you first ask permission and greet with peace the people thereof." 24:27 Koran

"..... When you enter houses, greet (with peace) one another with a salutation from Allah, blessed and good." 24:61 Koran

"And when you are greeted with a greeting, greet with better than it, or return it." 4:86 Koran

"Have you heard the story of Abraham's honored guests? They

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entered to him and said: 'Peace.' And he replied: 'Peace'” 51:24-25 Koran

BEST ACTIONS 856

“A man asked the Prophet (sa) ‘What action is best in Islam?’ He answered, ‘Feeding people and greeting everyone with the greeting of peace whether you know them or not.’”

{Ref. 856

Bukhari and Muslim with a chain up to Abdullah the son of Amr son of Al 'As (sp) who related this.}

857

“When Allah created (Prophet) Adam (p) He said to him, ‘Go and give the salutation of peace to that company of angels sitting there and then listen to the greeting they return to you. The reply which they give will be your reply and that of your descendants.’” Adam said to the angels, ‘Peace be upon you’ and they responded: ‘Peace be on you and the Mercy of Allah.’ Prophet Adam added to his greeting ‘the Mercy of Allah’”.

{Ref. 857

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

SEVEN OBLIGATIONS DUE TO YOUR FELLOW MUSLIM 858

“The Prophet (sa) enjoined these seven things upon us: Visit the sick Walk in the funeral procession Supplicate for the Mercy of Allah upon one who sneezes Support the weak Help the oppressed Multiply the greetings of peace Keep your vows.”

{Ref. 858

Bukhari and Muslim with a chain up to Bra'a, the son of 'Azib (s) who related that the Prophet (sa) said this.}

859

"By Him in whose Hands is my life, you will not enter Paradise unless you believe, and you will not truly believe unless you love one another. Shall I tell you something whereby you will love one another? Increase the greeting of peace among yourselves."

{Ref. 859

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

HOW TO ENTER PARADISE 860

"O people, multiply the greeting of peace, feed people, strengthen the ties of kinship and pray when others sleep and you will enter Paradise in peace."

{Ref. 860

Tirmidhi with a chain up to Abdullah, the son of Salam (s) who related that he heard the Prophet (sa) say this.}

FOR THE BLESSING OF GREETING 861

"Tufail would visit Abdullah, the son of Umar (s) in the morning and accompany him to the market. Abdullah would greet every shopkeeper with the greeting and every trader, and poor person. One day when Tufail went to him and Abdullah asked him to accompany him to the market. Tufail asked him: 'What are you going to do in the market? You never stop to buy anything, nor do you inquire about any article or its price, nor do you sit down with any of them. Let us sit down here and talk.' Abdullah responded: 'O man of the belly (Tufail had a large belly) we shall go to the market place to greet everyone we meet with the salutation of peace.'"

{Ref. 861

Malik - Tufail, the son of Ubayy son of Ka'ab who related this.}

132

Manner in which one should greet

CHAPTER 132

THE MANNER IN WHICH ONE SHOULD GREET

NUMBER OF MERITS EARNED BY GREETING 862

"A man came to the Prophet (sa), and said, 'Peace be on you - As Salaamu alaykum.' The Prophet (sa) returned his greeting and the man sat down. The Prophet (sa) said, 'Ten.' Another man came and said, 'Peace be on you and the Mercy of Allah.' The Prophet (sa) returned his greeting and the man sat down. The Prophet (sa) said, 'Twenty.' A third man came and said: 'Peace be on you, and the Mercy of Allah and His Blessings.' The Prophet (sa) returned his greeting and he sat down. The Prophet (sa) said, 'Thirty.'

{Ref. 862

Abu Daud and Tirmidhi with a chain up to Imran, the son of Husain (f) who related the Prophet (sa) said this.}

GABRIEL GREETES LADY AYESHA (f) 863

"The Prophet (sa) said to Lady Ayesha (f), 'Gabriel is here. He greets you with the salutation of peace.' Lady Ayesha (f) replied, 'Peace be upon him and the Mercy of Allah and His Blessings.'"

{Ref. 863

Bukhari and Muslim with a chain up to the Mother of believers,

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Lady Ayesha (f) who related that the Prophet (sa) said this.}

GREETINGS OF THE PROPHET (sa) 864

"The Prophet (sa) would repeat his phrases three times so that its meaning was fully understood, and when he met a group of people he would greet them three times with the salutation."

{Ref. 864

Bukhari with a chain up to Anas (s) who related this.}

GREETING THE PEOPLE WHEN SOME ARE ASLEEP 865

"During the course of a lengthy sermon it was our practice to keep the Prophet's share of milk on one side. At night he would come and offer his greeting in a tone that did not disturb those sleeping but was heard by those who were awake. The Prophet (sa) always came and gave his greeting according to his practice."

{Ref. 865

Muslim with a chain up to Miqdad (s) who related this.}

GREETING WOMEN 866

"The Prophet (sa) passed by a group of women and greeted them."

{Ref. 866

Abu Daud and Tirmidhi with a chain up to Asma' the daughter of Yazid (sf) who related this.}

RAISING ONE'S HAND TO GREET 867

"The Prophet (sa) walked through a mosque in which a group of women sat, and signaled a greeting to them by raising his hand."

{Ref. 867
Tirmizi **** }

GREETING OF THE DEAD 868

I (Juray al Hujaymi) (s) came to the Messenger of Allah (sa), and said, 'On you be peace O Messenger of Allah.' He replied, 'Do not say: On you be peace. This is the greeting of the dead.' "

{Ref. 868

Abu Daud and Tirmidhi with a chain up to Juray al Hujaymi (s) related that the Prophet (sa) said this.}

133

Two People Greeting Each other

CHAPTER 133

TWO PEOPLE GREETING EACH OTHER

ETIQUETE OF GREETING 869

"A rider should greet a pedestrian. A pedestrian should greet one who is sitting and a small party should greet a large party. Younger people should greet their elders first."

{Ref. 869

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

HOW TO BE CLOSER TO ALLAH 870

"The person closest to Allah is one who anticipates others in greeting. The Prophet (sa) was asked, 'O Messenger of Allah (sa) when two people meet who should be the first to greet?' He answered, 'The one who is closer to Allah.' "

{Ref. 870

Abu Daud with a chain up to Abu Umamah (s) who related that the Prophet (sa) said this.}

134

Repetition of Greetings

CHAPTER 134

REPETITION OF GREETINGS

OFFER YOUR PRAYERS CORRECTLY 871

"In the quotation relating to the person who was at fault in performing his prayers we are told that he came to the Prophet (sa), and greeted him. The Prophet (sa) returned his greeting and said, 'Go back and repeat your prayer because you have not offered it properly.' He went back, and offered his prayer then returned to the Prophet (sa) and greeted him. This happened three times."

{Ref. 871

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

RENEWING YOUR GREETING 872

"When you meet a brother greet him. Then if you are separated by a tree, a wall or a boulder, you should greet each other again when you meet."

{Ref. 872

Abu Daud with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

135

Greeting upon Entering a Home

CHAPTER 135

GREETING WHEN ENTERING A HOME

Allah, the Exalted says: "..... When you enter houses, greet (with peace) one another with a salutation from Allah." 24:61
Koran

GREET YOUR FAMILY 873

"Son, when you enter your home greet your people with the greeting of peace. It will be a source of blessing for you and for the members of your family."

{Ref. 873

Tirmidhi with a chain up to Anas (s) who related that the Prophet (sa) said to him this.}

136

Greeting Children

CHAPTER 136

GREETING CHILDREN

GREET CHILDREN 874

"Anas (s) passed by some children and greeted them with peace and said, 'The Prophet (sa) used to do the same.'"

{Ref. 874

Bukhari and Muslim with a chain up to Anas (s).}

137

Greeting Women

CHAPTER 137

GREETING WOMEN

MEN GREETING WOMEN 875

"There was a lady among us who would put beetroot in a pot, add some ground barley and cook them together. When we returned from the Friday prayer we would greet her and she would offer it to us."

{Ref. 875

Bukhari with a chain up to Sahl, the son of Sa'ad (s) who related this.}

BATH OF THE PROPHET (sa) 876

"Umm Hani (sf) went to the Prophet (sa), on the day of the Opening of Mecca. He was taking a bath and Lady Fatima (f), held a cloth to screen him. Umm Hani offered him the greetings of peace."

{Ref. 876

Muslim with a chain up to Umm Hani, the daughter of Abu Talib (sf) who related this.}

THE PROPHET GREETED WOMEN 877

"The Prophet (sa) passed by a group of women and greeted them."

{Ref. 877

Abu Daud and Tirmidhi with a chain up to Asma' the daughter of Yazid (sf) who related this.}

GREETING WOMEN IN THE MOSQUE 878

"The Prophet (sa) walked through a mosque in which a group of women sat, he signaled a greeting to them by raising his hand."

{Ref. 878
Tirmizi *** }

138

Greeting Non-Muslims

CHAPTER 138

GREETING NON-MUSLIMS

MEETING JEWS OR CHRISTIANS 879

"You should not be the first to greet Jews or Christians. Therefore whenever you come across them do not make a way for them."

{Ref. 879
Muslim with a chain up to Abu Hurairah (s) related that the Prophet (sa) said this.}

HOW TO GREET THE PEOPLE OF THE BOOK 880

"When the people of the Book greet you, you should respond with, 'And upon you.'"

{Ref. 880
Bukhari and Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this.}

GREETINGS TO MUSLIMS IN A MIXED COMPANY 881

"The Prophet (sa) passed by a group of people that included

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Muslims, idolaters, and Jews, and greeted them with the greeting of peace."

{Ref. 881

Bukhari and Muslim with a chain up to Usamah, the son of Zaid (sp) who related this.}

139

Greetings upon Arrival and Departure

CHAPTER 139

GREETINGS UPON ARRIVAL AND DEPARTURE

GREET UPON ARRIVAL AND DEPARTURE 882

"When you arrive at a gathering you should greet those present, and do the same when you depart. The first greeting is not better than the last."

{Ref. 882

Abu Daud and Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

140

Asking for Permission to Enter

CHAPTER 140

ASKING PERMISSION TO ENTER

Allah, the Exalted says: "Believers, do not enter houses other than your houses until you first ask permission and greet with peace the people thereof" 24:27 Koran

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"And when children reach the age of puberty, let them ask permission as those before them asked permission." 24:59
Koran

ASK PERMISSION TO ENTER 883

"Permission to enter is to be sought three times. Then if permission is granted you may enter; otherwise return."

{Ref. 883

Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related that the Prophet (sa) said this.}

THE REASON FOR ASKING PERMISSION TO ENTER 884

"Asking for permission has been prescribed in order to restrain the eyes."

{Ref. 884

Bukhari and Muslim with a chain up to Sahl, the son of Sa'ad (sp) who related that the Prophet (sa) said this.}

THE PERMISSION OF THE PROPHET (sa) 885

"A man of the Bani A'amir told us that he asked the Prophet (sa) for permission to enter when he was at home, saying, 'May I enter?' The Prophet (sa) said to his attendant, 'Go out and inform this person how to ask permission. Tell him to say, 'Peace be on you, may I enter?' The man heard this and said, 'Peace be upon you, may I enter?' The Prophet (sa) gave permission and he entered."

{Ref. 885

Abu Daud with a chain up to Ribī', the son of Hirash (s) who related that the Prophet (sa) said this.}

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HOW TO ENTER 886

"Kildah (s) visited the Prophet (sa), and entered without greeting. Whereupon the Prophet (sa) said: 'Go back and say: Peace be on you, may I enter.'"

{Ref. 886

Abu Daud and Tirmidhi with a chain up to Kildah, the son of Hanbal (s) who related that the Prophet (sa) said this.}

141

Mentioning Your Name and Asking Permission

CHAPTER 141

MENTIONING YOUR NAME AND ASKING PERMISSION

GIVE YOUR NAME WHEN ASKED 887

"Then Gabriel ascended with me (Prophet Muhammad) (sa) to the nearest heaven and asked for the gate to be opened. He was asked, 'Who is there?' He replied, 'Gabriel.' He was asked, 'Who is with you?' He answered, 'Muhammad (sa).' Then he ascended to the second heaven and asked for the gate to be opened. He was asked, 'Who is there?' He replied, 'Gabriel.' He was asked, 'Who is with you?' He answered, 'Muhammad.' The same thing occurred at each gate and at each gate he was asked, 'Who is there' and he replied. 'Gabriel.'"

{Ref. 887

Bukhari and Muslim with a chain up to Anas (s) who related - during the course of this well-known hadith referring to the ascent of the Prophet (sa) he said this.}

HOW THE COMPANIONS RESPONDED TO THE PROPHET 888

"Abu Dharr (s) went out one night and saw the Prophet (sa),

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walking alone. He began to walk in the shadow of the moon, then he looked in my direction and saw me and asked, 'Who is there?' Abu Dharr answered, 'Abu Dharr.'"

{Ref. 888

Bukhari and Muslim with a chain up to Abu Dharr (s) who related that the Prophet (sa) said this.}

BATH OF THE PROPHET (sa) 889

"Umm Hani (sf) went to the Prophet, (sa), and found he was taking a bath while Lady Fatima (f) screened him. He asked, 'Who is there?' Umm Hani replied, 'It is I, Umm Hani.'"

{Ref. 889

Bukhari and Muslim with a chain up to Umm Hani (sf) who related that the Prophet (sa) said this.}

890

"Jabir (s) went to the Prophet (sa), and knocked on the door. He asked, 'Who is there?' Jabir replied, 'Me.' He repeated, 'Me, Me?' as if he disliked it."

{Ref. 890

Bukhari and Muslim with a chain up to Jabir (s) who related that the Prophet (sa) said this.}

142

Sneezing and Yawning

CHAPTER 142 SNEEZING AND YAWNING

SNEEZING AND YAWNING 891

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"Allah likes a sneeze but dislikes a yawn. When you sneeze and say, 'Praise be to Allah' it becomes obligatory upon every Muslim who hears you to respond with, 'May Allah have mercy upon you.'" Yawning is from satan, when you feel like yawning you should suppress it as far as you are able, because satan laughs when you yawn."

{Ref. 891

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

RESPONSE TO THE ONE WHO SNEEZED 892

"When you sneeze you should say, 'Praise be to Allah' and your brother or companion should respond with, 'May Allah have mercy on you,' to which he should reply, 'May Allah guide you and improve your condition.'"

{Ref. 892

Bukhari - Abu Hurairah (s) who related that the Prophet (sa), said this.}

SNEEZING, WHEN NOT TO RESPOND 893

"When someone sneezes and praises Allah, you should respond with, 'May Allah have mercy on you,' but if he does not praise Allah, make no response."

{Ref. 893

Muslim with a chain up to Abu Musa (s) who related that he heard the Prophet (sa) say this.}

SNEEZING, RESPONSE OF THE PROPHET 894

"Two men sneezed in the presence of the Prophet (sa). He responded to one with, 'May Allah have mercy on you' but did not respond to the other. The latter said, 'So and so sneezed

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and you responded to him, I sneezed but you did not respond.'
The Prophet (sa) answered, 'He praised Allah but you did not
praise Him.' "

{Ref. 894

Muslim with a chain up to Anas (s) who related that the
Prophet (sa) said this.}

HOW TO SNEEZE 895

"When the Prophet (sa) sneezed he covered his mouth with his
hand or a piece of cloth and suppressed the sound. "

{Ref. 895

Abu Daud and Tirmidhi with a chain up to Abu Hurairah (s) who
related this.}

RESPONSE TO THE SNEEZE OF A JEW 896

"The Jews would sneeze in the presence of the Prophet (sa),
hoping that he would respond with, 'May Allah have mercy on
you' but his response was: 'May Allah guide you and improve
your condition.' "

{Ref. 896

Abu Daud and Tirmidhi with a chain up to Abu Musa (s) who
related the Prophet (sa) said this.}

COVER YOUR MOUTH WHEN YOU YAWN 897

"When you yawn you should cover your mouth with your hand or
else satan will enter."

{Ref. 897

Muslim with a chain up to Abu Sa'id Khudri (s) who related
that the Prophet (sa) said this.}

CHAPTER 143

HAND SHAKING

HANDSHAKING 898

"Abu Khattab asked Anas (s), 'Was it customary to shake hands among the companions of the Prophet (sa)?' He replied, 'Yes.'"

{Ref. 898

Bukhari with a chain up to Abu Khattab Katadah who related this.}

PEOPLE OF YEMEN 899

"When the people of the Yemen arrived, the Prophet (sa), said, 'The people of Yemen have come to you.' They were the first who practiced handshaking.'"

{Ref. 899

Abu Daud with a chain up to Anas (s) who related that the Prophet (sa) said this.}

HANDSHAKING IS REWARDED 900

"When two Muslim meet and shake hands they are forgiven their sins before they part."

{Ref. 900

Abu Daud with a chain up to Bra'a (s) who related that the Prophet (sa) said this.}

DO NOT BOW TO YOUR BROTHER OR FRIEND 901

"A man asked the Prophet (sa), 'O Messenger of Allah, when one

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of us meets a brother or a friend should he bow to him?' He replied, 'No.' The man asked, 'Should he grasp his hand and shake it?' He replied, 'Yes.'"

{Ref. 901

Tirmidhi with a chain up to Anas (s) who related that the Prophet (sa) said this.}

JEWS BEAR WITNESS TO THE PROPHETHOOD OF PROPHET MUHAMMAD 902
"A Jew asked his companion to take him to the Prophet (sa). So they went to the Messenger of Allah (sa) and asked him about the nine clear verses (given to Moses - and here the relevant hadith was quoted - then it was concluded) and they kissed the Prophet's hands and feet and said, 'We bear witness that you are a Prophet (sa).'

{Ref. 902

Tirmidhi with a chain up to Safwan, the son of Assal (sa) who related this.}

KISSING THE HAND OF THE PROPHET (sa) 903

"We came close to the Prophet (sa) and kissed his hand."

{Ref. 903

Abu Daud with a chain up to ibn Umar (s) who related an event in which this was said.}

HUGGING AND KISSING 904

"Zaid, the son of Harithah (sp) came to Medina when the Prophet (sa) was in the house of Lady Ayesha (f). Zaid came to the door and knocked. The Prophet (sa) hurried to him, with his cloak trailing. He hugged and kissed him."

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{Ref. 904

Tirmidhi with a chain up to the Mother of believers, Lady Ayesha (f) who related this.}

CHEERFUL FACE 905

"Do not look down upon doing the least amount of good, even greeting your brother with a cheerful face (is a good deed)."

{Ref. 905

Muslim with a chain up to Abu Dharr (s) who related that the Prophet (sa) said this.}

COMPASSION 906

"The Prophet (sa) kissed his grandson Hasan, the son of Ali (fp) Aqr'a, the son of Habis (s) was with them at this time and said, 'I have ten sons and never kissed any of them.' The Prophet (sa) looked at him and said, 'He who has no compassion will receive none.'"

{Ref. 906

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

144

Visiting the Sick

CHAPTER 144

VISITING THE SICK

OBLIGATIONS AND PROHIBITIONS 907

"The Messenger of Allah (sa), enjoined seven things upon us and forbade seven. He ordered us to: Visit the sick. Attend the funeral. Supplicate for the Mercy of Allah on one who

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sneezes. Fulfill promises. Help those who are wronged. Accept an invitation. Increase the greeting of peace. He forbade us to: Wear gold rings. Drink from silver vessels. Sit on red silk cushioned saddles. Wear garments made from a mixture of silk and cotton yarn. Wear pure silk. Heavy silk and brocade." We are also informed: "Announcement of lost property - is included in the first seven."

{Ref. 907

Bukhari and Muslim with a chain up to Bra'a son of 'Azib (s) who related the Prophet (sa) said this.}

FIVE OBLIGATIONS 908

"There are five obligations owed by a Muslim to another: the return of his greeting, visiting him in sickness, attending his funeral, accepting his invitation, and saying, 'May Allah have mercy on you' after he has said, 'All praise is due to Allah' when he sneezed." We are also informed: "There are six obligations owed by one Muslim to another. Upon meeting him he says, 'Peace be upon you.' When he invites you accept the invitation. When he asks your advice you advise, When he sneezes and praises Allah, say to him, 'May Allah have mercy on you.' When he is sick you visit him. When he dies you attend his funeral."

{Ref. 908

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related the Messenger of Allah (sa) said this.}

VISITING THE SICK AND PROVIDING FOR THE NEEDY 909

"On the Day of Judgement, Allah, the Mighty the Glorified will say 'Son of Adam, I was sick and you did not visit Me.' The human will exclaim: 'Lord, how could I visit You when You are the Lord of the worlds!' Allah will say, 'Did you not know

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that My worshiper so and so was sick but you did not visit him. Did you not realize that if you had visited him you would have found Me with him?' 'Son of Adam, I asked you for food and you did not feed Me.' The human will exclaim, 'Lord, how could I feed You when You are the Lord of the worlds!' Allah will say, 'Did you not know that My worshiper, so and so asked you for food but you did not feed him? Did you not realize that if you had fed him you would have found your reward with Me?' 'Son of Adam, I asked you for drink and you did not give Me to drink. The human will exclaim, 'Lord, how could I give You a drink when You are the Lord of the worlds!' Allah will say, 'My worshiper so and so asked you for a drink but you did not give him a drink. Did you not realize that if you had given him a drink you would have found its reward with Me?'"

{Ref. 909

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

CARE FOR ONE ANOTHER 910

"Visit the sick. Feed the hungry and procure the freedom of captives."

{Ref. 910

Bukhari with a chain up to Abu Musa Ash'ari (s) who related the Prophet (sa) said this.}

HOW TO BE AMONG THE KHURFAH OF PARADISE 911

"When a Muslim visits a fellow Muslim who is sick, he is among the Khurfah of Paradise until he returns from his visit. The Prophet (sa) was asked, 'O Messenger of Allah, what is the Khurfah of Paradise?' He answered, 'It is harvested fruit.'"

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{Ref. 911

Muslim with a chain up to Thauban (s) who related the Messenger of Allah (sa) said this.}

HOW TO RECEIVE SEVENTY THOUSAND BLESSINGS 912

"He (Ali (f) heard the Messenger of Allah (sa), say, 'When a Muslim visits a sick Muslim in the morning, seventy thousand angels keep supplicating for blessings upon him till the evening. If he visits him during the evening, seventy thousand angels keep supplicating for blessings upon him till the morning, and in Paradise he is assigned an orchard of fruit trees."

{Ref. 912

Tirmidhi with a chain up to Ali (f) who related the Messenger of Allah (sa) said this.}

HOW A JEWISH BOY WAS SAVED FROM THE FIRE 913

"A Jewish boy who served the Messenger of Allah (sa), became ill so the Prophet (sa) went to visit him and sat down near his head and said to him, 'Accept Islam.' The boy looked at his father who was close to him and his father told him, 'Obey, the Father of Al Qasim' whereupon the boy became a Muslim. When the Prophet (sa) left him he said, 'All praise is due to Allah who has delivered him from the Fire.'"

{Ref. 913

Bukhari with a chain up to Anas (s) who related that the Prophet (sa) said this.}

145

Prayer for the Sick

CHAPTER 145

HOW TO PRAY FOR THE SICK

PRAYER FOR THE SICK 914

"When anyone complained to the Prophet (sa), of pain or suffered from a boil or an injury he would touch the earth with his forefinger, then raise it and say, 'In the Name of Allah, I seek blessing from the dust of our earth which contains the saliva of some of us whereby our sick are healed by the order of Allah.'"

{Ref. 914

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) who related the Prophet (sa) said this.}

SUPPLICATION FOR THE SICK 915

"When the Prophet (sa) visited a sick member of his family he would touch the sick person with his right hand and supplicate, 'O Allah, Lord of mankind, remove the affliction and bestow healing, You are the Healer of affliction, because there is no healing except Your healing, a healing that leaves no sickness behind.'"

{Ref. 915

Bukhari and Muslim with a chain up to the Mother of believers, Lady Ayesha (f) the wife of the Prophet who related the Prophet (sa) said this.}

SUPPLICATION FOR RECOVERY 916

"He (Anas) (s) said to Thabit: 'Shall I supplicate for your recovery as the Prophet (sa), used to supplicate for ailments?' He said, 'Please do.' Whereupon Anas supplicated, 'O Allah, Lord of mankind, Remover of affliction, bestow

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healing, for You are the Healer, there is no healer except You, a healing that leaves no illness behind.'" "

{Ref. 916

Bukhari with a chain up to Anas (s) who related that the Prophet (sa) said this.}

ILLNESS OF SA'AD 917

"The Prophet (sa) visited him (Sa'ad the son of Abi Waqqas) during his illness and supplicated, 'O Allah, bestow healing on Sa'ad; O Allah, bestow healing on Sa'ad; O Allah, bestow healing on Sa'ad.'" "

{Ref. 917

Muslim with a chain up to Sa'ad son of Abi Waqqas (s) who related the Prophet (sa) said this.}

HOW TO SUPPLICATE FOR A CURE 918

"He (Usman the son of Abdul 'As) (s) complained to the Prophet (sa) of an ache that afflicted his body, and was told, 'Place your hand on the part of your body that aches then say 'Bismillah' three times, and then repeat seven times: I seek the protection of the Honor and Might of Allah from the evil afflicting me and that which I fear.'" "

{Ref. 918

Muslim with a chain up to Usman son of Abul 'As (s) who related that the Prophet (sa) said this.}

SUPPLICATION FOR A CURE 919

"If a person visits a person who is sick and not on the point of death and supplicates seven times: I beseech Allah the Glorious, Lord of the Glorious Throne, to heal you. Allah will heal his sickness.'" "

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{Ref. 919

Abu Dawud and Tirmidhi with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

INSH'ALLAH, ILLNESS IS A PURIFICATION 920

"The Prophet (sa) visited a Bedouin Arab who was ill. When he visited someone who was ill he would say: 'Have no fear. The illness is purification, if Allah wills.'"

{Ref. 920

Bukhari with a chain up to ibn Abbas (s) who related that the Prophet (sa) said this.}

SUPPLICATIONS OF THE ANGEL GABRIEL 921

"Gabriel came to the Prophet (sa), and inquired, 'O Muhammad, are you in pain?' He answered, 'Yes.' Whereupon Gabriel said, 'In the Name of Allah, I cleanse you of all that troubles you and from the mischief of every person and of every envious eye. May Allah recover you. Bismillah, I cleanse you.'"

{Ref. 921

Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Prophet (sa) said this.}

DEATH THROUGH ILLNESS AND SAFETY FROM THE FIRE 922

"Both (Abu Sa'id Khudri and Abu Huraiah) (sp) bore witness that the Prophet (sa), said, 'If a person says: There is no god except Allah, Allah is the Greatest. his Lord responds to him and affirms: There is no god except Me and I am the Greatest. When he says: There is no god except Allah, the One; He has no associate. Allah, the Exalted affirms: There is no god except Me who is alone and has no associate. When he says: There is no god except Allah. His is the Kingdom and His the praise. Allah affirms: There is no god except Me; Mine is the

praise and Mine is the Kingdom. When he says: There is no god except Allah; and there is no strength nor power except that which is with Allah. He affirms: There is no god except Me, and there is no strength nor power except that which is with Me. The Prophet (sa) said, 'Whosoever says this in his illness and dies thereafter will not be consumed by the Fire.'"

{Ref. 922

Tirmidhi with a chain up to Abu Sa'id Khudri and Abu Hurairah (sp) who related that the Prophet (sa) said this.}

146

Inquiring about the sick from family members.

CHAPTER 146

ON INQUIRING ABOUT THE SICK FROM FAMILY MEMBERS

ILLNESS OF THE PROPHET 923

"When Ali (f) son of Abu Talib, came out from the room of the Prophet (sa) during the illness which preceded his death and the people asked: 'Father of Hasan, how is the Messenger of Allah (sa), this morning?' He answered, 'He awoke with praise be to Allah, cured.'"

{Ref. 923

Bukhari with a chain up to ibn Abbas (s) who related this.}

147

What is to be said when one approaches death.

CHAPTER 147

WHAT IS TO BE SAID WHEN ONE APPROACHES DEATH

THE DEATH OF THE MESSENGER OF ALLAH (sa) 924

"She, Lady Ayesha (f), wife of the Prophet (sa) Mother of believers heard the Prophet (sa) say, when he was resting against her in his last illness: 'O Allah, forgive me and have mercy on me and join me with the exalted companion.'"

{Ref. 924

Bukhari and Muslim with a chain up to Lady Ayesha (f) wife of the Prophet (sa) Mother of believers, who related that the Prophet (sa) said this.}

SUPPLICATION OF THE PROPHET WHEN DEATH APPROACHED 925

"She Lady Ayesha (f), wife of the Prophet (sa) Mother of believers observed the Prophet (sa) when he was in the throes of death. He put his hand in a cup of water which was close to him and wipe his face with it, saying, 'Allah, help me over the hardship and agony of death.'"

{Ref. 925

Tirmidhi with a chain up to Lady Ayesha (f) wife of the Prophet (sa) the Mother of believers, who related that the Prophet (sa) said this.}

148 Kindness to the one facing Death.

CHAPTER 148

KINDNESS TO THE ONE FACING DEATH

THE UNDETERED PENITENT 926

"There was a woman from the tribe of Juhainah who had committed adultery and became pregnant. She came to the Prophet (sa) and told him of her sin and requested him to administer the punishment. The Prophet (sa) sent for her guardian and said to him: 'Treat her kindly, and after she has delivered the child, bring her back.' This he did, and the Prophet (sa) asked for the punishment to be carried out. Her clothes were tied securely around her and she was stoned. After, the Prophet (sa) had led the funeral prayer over her. Umar Farooq (s) remarked: 'O Messenger of Allah (sa) she was guilty of adultery yet you are led her funeral prayer.' 'Yes,' he answered, 'she repented in such away that if her repentance were to be spread over seventy people of Medina it would have sufficed them all. There cannot be a better or higher degree of repentance than this; she chose to speak the truth at the cost of her life for the sake of winning the pleasure of Allah.'"

{Ref. 926

Muslim with a chain up to Imran son of Husain Khua'ai (s) who related the Prophet (sa) said this.}

149

Expressing One's Suffering without despair.

CHAPTER 149

PERMISSION TO EXPRESS ONE'S SUFFERING BUT NOT TO DESPAIR WHEN ONE IS TRIED

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TRIALS 927

"When Allah wants good for a person He tries him."

{Ref. 927

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

CHARITY BEGINS AT HOME 928

"In the year of the Farewell Pilgrimage, Sa'd (s) was in so much pain that the Messenger of Allah (sa), went to visit him. Sa'd said, 'O Messenger of Allah (sa) you can see I am in a lot of pain. I am a wealthy man and my sole heir is my daughter. May I give two-thirds of my wealth in charity?' He replied, 'No.' 'Then one-half, O Messenger of Allah (sa)?' Again he said, 'No.' 'Well perhaps, one-third, Messenger of Allah (sa)?' At this the Prophet (sa) said, 'One-third, and one-third is a lot. It is better that you should leave her rich rather than dependent, begging people. Indeed, you will not spend anything seeking the Face of Allah and not receive a reward for it, even that which you put in the mouth of your wife.' Then Sa'd said, 'O Messenger of Allah (sa), am I to be left behind in Mecca after my companions leave?' He replied, 'You will not be left behind doing anything seeking the pleasure of Allah, that you will not cause you to be raised in degree and rank. May you be left in order that some people will benefit from you and that some are harmed by you.' Then he supplicated (saying) 'O Allah, complete for my companions their migration, and do not turn them back on their heels.' But the one to be pitied was Sa'd son of Khaulah (s) who died in Mecca, for whom the Messenger of Allah (sa) expressed mercy and compassion.

{Ref. 928

Bukhari and Muslim with a chain up to (Abu Ishaq) Sa'd, the

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son of Abi Wakkas Malik son of Uhaib (one of the ten given the glad tidings of admission into Paradise) (sp) said that the Prophet (sa) said this.}

HEADACHES 929

"I, Lady Ayesha, the wife of the Prophet (sa), Mother of the believers (f) said, 'Oh, my headache' whereupon the Prophet (sa) said, 'Rather, I would say, oh, my headache.'"

{Ref. 929

**** Bukhari with a chain up to Qasim son of Muhammad (f) who related that Lady Ayesha, the wife of the Prophet, the Mother of believers, may Allah be pleased with her, said this.}

150

Urging the Dying to affirm the Oneness

CHAPTER 150

URGING THE DYING TO AFFIRM THE ONENESS OF ALLAH

930

"He whose last words are, 'There is no god except Allah', will enter Paradise."

{Ref. 930

Abu Dawud and Hakim with a chain up to Mu'az (s) who related that the Prophet (sa) said this.}

YOUR LAST WORDS 931

"Urge your dying to bear witness to 'There is no god except Allah.'"

{Ref. 931

Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Prophet (sa) said:}

151

Closing the Eyes of the deceased and praying for him.

CHAPTER 151

CLOSING THE EYES OF THE DECEASED AND PRAYING FOR HIM OR HER

SUPPLICATION UPON THE DEATH OF A MUSLIM 932

"The Prophet (sa) came to Abu Salamah (s) after his eyes had become set. He closed them and said: 'When the soul of a person is taken away, the vision of the eye also follows it.' Thereupon the members of Abu Salamah's family started to weep. The Prophet (sa) admonished them saying, 'Pray for only that which is good for yourselves, for the angels say 'Ameen' to your supplications.' Then he supplicated, 'O Allah, forgive Abu Salamah and exalt his rank among those who are guided, and be the Guardian of those he has left behind. O Lord of the worlds, forgive him and all of us, and make his grave spacious and illuminate it for him.'"

{Ref. 932

Muslim with a chain up to Lady Umm Salamah (f), the wife of the Prophet (sa) Mother of believers, related that the Prophet (sa) said this.}

152

What is to be said when a Person Dies

CHAPTER 152

WHAT IS TO BE SAID WHEN A PERSON DIES

WHEN THE ANGELS SAY AMEEN 933

"When you visit someone who is sick or one who has just died say only that which is good, because the angels say 'Ameen' to whatever you say. She, Lady Umm Salamah (f) added, When Abu Salamah (s) died I went to the Prophet (sa) and said, 'O Messenger of Allah (sa) Abu Salamah has passed away.' He directed me, 'Supplicate, O Allah, forgive me and him and give to me in return a good replacement.' I supplicated as he had directed, and Allah gave to me one better than him." (who was Prophet Muhammad (sa)).

{Ref. 933

Muslim with a chain up to Lady Umm Salamah (f), the wife of the Prophet (sa), the Mother of believers, who related the Messenger of Allah (sa) said this.}

SUPPLICATION IN TIMES OF DISTRESS 934

"I, Lady Umm Salamah (f), the wife of the Prophet (sa) Mother of believers, heard the Prophet (sa), say, 'When a person is afflicted by misfortune and supplicates: 'To Allah we belong and to Him shall we return, O Allah compensate me in my misfortune and give to me better than that which I have lost,' Allah compensates him for his misfortune and gives to him better than he has lost. Lady Umm Salamah continued: 'When Abu Salamah (s) died, I supplicated as the Prophet (sa) directed and indeed Allah gave me better than he whom I had lost, that is to say, I was asked for in marriage by the Prophet (sa)."

{Ref. 934

Muslim with a chain up to Lady Umm Salamah, the wife of the

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Prophet (f) the Mother of believers, who related the Messenger of Allah (sa) said this.}

DEATH OF A CHILD 935

"When a child of a worshiper of Allah dies, Allah inquires from His angels, 'Have you taken into your custody the soul of the child of My worshiper?' They answer, 'Yes.' Then He inquires: 'Have you taken into custody the flower of his heart?' They answer, 'Yes.' Then He inquires, 'Then what did My worshiper say?' They answer. 'He praised You and bore witness that to Allah we belong and to Him we shall return.' Upon this Allah will say: 'Build for My worshiper a mansion in Paradise and name it the House of Praise.'"

{Ref. 935

Tirmidhi with a chain up to Abu Musa (s) who related the Messenger of Allah (sa) said this.}

REWARD FOR THE PATIENT 936

*** Divine Hadith? "Allah, the Exalted says, 'I have no better reward than Paradise for My believing worshiper who is patient when I take away his loved one who is among the most cherished by him in the world.'"

{Ref. 936

Bukhari with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

REWARD FOR PATIENCE ON BEREAVEMENT 937

"One of the daughters (f) of the Prophet (sa), sent a message asking him to come to her because her son was on the verge of death. He sent the greetings to her with a message saying, 'Everything that Allah has given belongs to Him, and whatsoever He takes back belongs to Him. There is nothing that

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does not have a term fixed by Him. Therefore, be patient and hope for His Favor and Mercy.' She repeated her request imploring him in the Name of Allah to come, so he set out accompanied by Sa'd son of Ubadah, Mu'az son of Jabal, Ubayy son of Ka'ab, Zaid son of Thabit and others (sp) to see her. Upon his arrival the child was presented to him, and he took the child and placed him on his lap. When he saw how distressed the child was, his eyes shed tears. Sa'd asked, 'O Messenger of Allah (sa), what is this?' He replied, 'This is compassion which Allah has placed in the hearts of His worshipers, and Allah has compassion on those of His worshipers who are compassionate.'" In another narration it reads: "... in the hearts of those of His worshipers whom He wills."

{Ref. 937

Bukhari and Muslim with a chain up to Usamah son of Zaid, loved by the Prophet (sa), and the son of one loved by him (sp) who related that the Messenger of Allah (sa) said this.}

153

Tears without sobbing

CHAPTER 153

TEARS SHED UPON A DEATH WITHOUT SOBBING

MERCY TO ONE ANOTHER 938

"The Prophet (sa) visited Sa'ad son of Ubadah (s) during his illness. He was accompanied by Abdur Rahman son of Auf, Sa'ad, son of Abi Wakkas and Abdullah son of Mas'ud (sp). Upon seeing Sa'ad, the Prophet (sa), began to weep and his companions also wept. He told them, 'Listen, Allah does not punish the shedding of tears or the grief of the heart, but He punishes

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or forgives the utterances of this' and he pointed to his tongue."

{Ref. 938

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

COMPASSION 939

"One of the daughters (f) of the Prophet (sa), sent a message asking him to come to her because her son was on the verge of death. He sent the greetings to her with a message saying: 'Everything that Allah has given belongs to Him, and whatsoever He takes back belongs to Him. There is nothing that does not have a term fixed by Him, therefore, be patient and hope for His Favor and Mercy.' She repeated her request imploring him in the Name of Allah to come, so he set out accompanied by Sa'd son of Ubadah, Mu'az son of Jabal, Ubayy son of Ka'ab, Zaid son of Thabit and others (sp) to see her. Upon his arrival the child was presented to him, and he took the child and placed him on his lap. When he saw how distressed the child was, his eyes shed tears. Sa'd asked, 'O Messenger of Allah, what is this?' He replied, 'This is compassion which Allah has placed in the hearts of His worshipers, and Allah has compassion on those of His worshipers who are compassionate.'" In another narration it reads: ".. in the hearts of those of His worshipers whom He wills."

{Ref. 939

Bukhari and Muslim with a chain up to Usamah son of Zaid, loved by the Prophet (sa) and the son of one loved by him (sp) who related that the Messenger of Allah (sa) said this.}

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REMEMBER ALLAH IN TIMES OF GREAT DISTRESS 940

"The Prophet (sa) went to his son Ibrahim (f) when he was dying, and his eyes began to overflow with tears, whereupon Abdur Rahman son of Auf (s) exclaimed, 'O Messenger of Allah (sa) even you?' The Prophet (sa) said: 'Ibn Auf this is only the tenderness of the heart.' He wept again and said, 'The eye sheds tears and the heart is sorrowful, but we say only that which may please our Lord. We are indeed sad, O Ibrahim, by your passing.'"

{Ref. 940

Bukhari with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

154

Not disclosing the knowledge of the condition of the deceased.

CHAPTER 154

NOT DISCLOSING THE KNOWLEDGE OF THE CONDITION OF THE DECEASED

WASHING THE BODY OF THE DECEASED 941

"Whosoever washes the body of the deceased and keeps its secret is forgiven by Allah forty times."

{Ref. 941

Hakim with a chain up to Abi Rafi' Aslam (s), a freed servant of the Prophet, who related that the Prophet (sa) said this.}

155

Participating in Funeral prayers

CHAPTER 155

PARTICIPATING IN FUNERAL PRAYERS

REWARD FOR ATTENDING A FUNERAL 942

"Whosoever is present during a funeral until its prayer has been concluded will receive a qirat (in reward) and whosoever is present until the burial will receive two qirats - it was asked, 'What are the two qirats?' He replied, 'Two qirats are as great as two mountains.'"

{Ref. 942

Bukhari and Muslim with a chain up to Abu Hurariah (s) who related that the Messenger of Allah (sa) said this.}

REWARD FOR ATTENDING A FUNERAL AND BURIAL 943

"Whosoever follows the funeral of a Muslim through faith, relying upon Allah for a reward, and remained with it until the prayer was established and the burial concluded will return with a reward of two Qirats each one as large as the mountain of Uhud. Whosoever offers the funeral prayer over the deceased and returns before the burial will return with only one Qirat."

{Ref. 943

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

FUNERAL PROCESSION 944

"We were not allowed to accompany funeral processions, but the prohibition was not strictly enforced."

{Ref. 944

Bukhari and Muslim with a chain up to Umm Atiyyah (f) who

related this.}

156

Large congregation at funeral prayers.

CHAPTER 156

LARGE ATTENDANCE AT FUNERAL PRAYERS

A HUNDRED PEOPLE AT THE FUNERAL PRAYER 945

"If as many as a hundred Muslims participate in the funeral service of the deceased, and all of them supplicate for him, their intercession will be granted."

{Ref. 945

Muslim with a chain up to Lady Ayesha (f) , wife of the Prophet (sa), Mother of believers who said that the Messenger of Allah (sa) said this.}

FORTY BELIEVERS AT THE FUNERAL PRAYER 946

"He (ibn Abbas) (s) heard the Messenger of Allah (sa), say, 'When a Muslim dies and forty people who do not associate anything with Allah, pray the funeral prayer over him, Allah accepts their prayers for him.'"

{Ref. 946

Muslim with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

THREE CONGREGATIONAL ROWS DURING A FUNERAL 947

"When Malik son of Hubairah (s) conducted a funeral service and there were only a few participants he would divide them into three rows, explaining that the Prophet (sa) had said, 'If three rows of suppliants pray for the deliverance of a

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deceased person he would be admitted to Paradise.' "

{Ref. 947

Abu Daud and Tirmidhi with a chain up to Marthad son of Abdullah Yazni (s) who related that the Messenger of Allah (sa) said this.}

157

Prayers to be read at a funeral

CHAPTER 157

PRAYERS TO BE READ AT A FUNERAL

SUPPLICATION OF THE PROPHET (sa) OVER THE DECEASED 948

"The Prophet (sa) led the funeral prayer over a deceased person and I (Abdu Abdur Rahman Auf, the son of Malik) (s) preserved his prayer in my memory. He supplicated. 'O Allah, forgive him and have mercy on him and make him secure, and pardon him; give to him an honored place in Paradise, and make his entrance spacious, and wash him with water, snow and ice, and purify him of all the sins as a piece of white cloth is cleansed from dirt, and give to him a home better than his home and a family better than his family and a spouse better than his spouse, and admit him into Paradise, and shield him from the punishment of the grave and the punishment of the Fire.' Abdu Abdur Rahman Auf said, 'On hearing him, I wished I had been that corpse.' "

{Ref. 948

Muslim with a chain up to Abu Abdur Rahman Auf son of Malik (s) who related that the Messenger of Allah (sa) said this.}

ASK ALLAH TO FORGIVE OUR LIVING AND OUR DEAD 949

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"The Prophet (sa) supplicated at a funeral saying, 'O Allah, forgive our living and our dead, our young ones and our elderly, and our males and our females, and those of us who are present, and those of us who are absent. O Allah, he whom You have given life from among us let him live in accordance with Islam and he whom You have caused to die from among us cause him to die in the belief. O Allah, do not deprive us of the reward of one who has died and do not try us after him.'"

{Ref. 949

Abu Daud and Tirmidhi with chains up to Abu Hurairah, Abu Katadah, Abu Ibrahim Ash'ari with a chain up to the authority of his father (sp) who related that the Messenger of Allah (sa) said this.}

PRAY SINCERELY FOR THE DECEASED 950

"When you pray over the deceased do so with sincerity."

{Ref. 950

Abu Daud with a chain up to Abu Hurairah (s) who related that he heard the Messenger of Allah (sa) say this.}

FUNERAL SUPPLICATION 951

"The Prophet (sa) supplicated at a funeral prayer: 'O Allah, You are his Lord, and You created him and guide him to Islam. You have taken possession of his soul, and You know well his secret and clear deeds. We approach You to intercede *** for him, so (please) forgive him.'"

{Ref. 951

Abu Daud with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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TRIAL OF THE GRAVE 952

"The Prophet (sa) led us in a funeral prayer for a deceased Muslim. I (Wathilah) (s) heard him supplicate, 'O Allah, so and so, son of so and so is under Your covenant and secure in Your nearness. Shield him from the trial of the grave and the punishment of Hell. You are the Owner of Fulfillment and Praise. O Allah, forgive him and have mercy on him. Indeed You are the Most Forgiving, the Most Merciful.'"

{Ref. 952

Abu Daud with a chain up to Wathilah son of Aska'a (s) who related that the Messenger of Allah (sa) said this.}

TAKBIRS AT A FUNERAL 953

"When He (Abdullah, the son of Aufa) (s) conducted the funeral prayer of his daughter he called four 'takbirs'. After the fourth 'takbir' he remained standing for as long as the time spent between two takbirs seeking forgiveness for her and praying for her. When he finished he said, 'The Prophet used to do this.'" We are also informed: "He made four takbirs and remained standing in prayer for a while until I thought he would call a fifth takbir. Then he made the greeting to the right and to the to left. When he came away we asked him, 'What is this?' He answered, 'I would add nothing to that which I had seen the Messenger of Allah (sa) do.' Or he said, 'The Messenger of Allah did this.'"

{Ref. 953

Hakim with a chain up to Abdullah son of Aufa (s) who related this.}

158

Speedy Burial

CHAPTER 158

SPEEDY BURIAL

MERITS OF A QUICK BURIAL 954

"Hasten taking a coffin (to the graveyard) because if the coffin is that of a righteous person, you are hastening it to good. If he is otherwise you should lay down evil from your necks."

{Ref. 954

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

VOICE OF THE BIER 955

"When the bier is lifted on to the shoulders of the pall-bearers, if the corpse is that of a righteous person it urges: 'Go forward with me, go forward with me.' If it is that of an unrighteous person, it says, 'Alas, where are you taking it?' Its voice is heard by everything except man, and if man heard it he would be struck dead.'

{Ref. 955

Bukhari with a chain up to Abu Sa'id Khudri (s) who related that the Prophet (sa) said this.}

159

Speedy Repayment of debts of the deceased

CHAPTER 159

SPEEDY REPAYMENT OF THE DEBTS OF THE DECEASED

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IMPORTANCE OF REPAYING THE DEBT OF THE DECEASED 956

"The soul of a deceased believer is held back on account of his debt till the debt is discharged."

{Ref. 956

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

DEATH OF TALHA 957

"Talha son of Bra'a son of Hazib (s) fell ill, and the Prophet (sa) went to inquire after him. After he had seen him he said, 'I think that Talha's end is near. Let me know when it comes and make haste with his funeral, because it is not fitting that the corpse of a Muslim should remain among his family.'"

{Ref. 957

Abu Dawud with a chain up to Husain son of Wuhuh (s) who related that the Prophet (sa) said this.}

160

The Sermon at the Grave

CHAPTER 160

THE SERMON AT THE GRAVE

MERIT OF EXCELLING IN GOOD DEEDS 958

"We were in the graveyard of Baqi'ah attending a funeral when the Messenger of Allah (sa), came and sat down so we gathered round him. He had a pointed stick in his hand. He bent down and began to scrape the ground with his stick and said, 'Everyone of you has his place allotted either in the Fire or in Paradise.' The companions asked, 'O Messenger of Allah (sa), shouldn't we rely upon what is written in our record?'

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He answered, 'Keep on working, because for everyone is guided to that which he was created for.'

{Ref. 958

Bukhari and Muslim with a chain up to Ali may Allah honor his face - who related that the Messenger of Allah (sa) said this.}

161

Praying for the deceased

CHAPTER 161

PRAYING FOR THE DECEASED AFTER BURIAL

QUESTIONING IN THE TOMB 959

"After the burial of a deceased the Prophet (sa), would stop for a while near the grave and urge us saying, 'Seek forgiveness for your brother and pray for steadfastness for him, because he is being questioned now.'"

{Ref. 959

Abu Dawud with a chain up to Uthman son of Affan (s) who related that the Messenger of Allah (sa) said this.}

PREPARATION FOR DEATH 960

"We were present with Amr son of Al 'As (sp) when he in the throes of death. He wept for a long time and turned his face to the wall. His son tried to comfort him, saying, 'Father, didn't the Prophet (sa) give you good news? Didn't he give you good news?' Then he turned his face towards us and said, 'Our best preparation is the witnessing that there is no god except Allah and Muhammad is His Messenger (sa). I have passed through three stages. I recall when no one was a more bitter

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enemy of the Prophet (sa) than I, and nothing would have been dearer to me than if I had the power to kill him. Had I died in that condition, I would have been one of the inhabitants of the Fire. When Allah placed Islam in my heart, I went to the Prophet (sa), and said, 'Give me your right hand, so that I might swear allegiance to you.' He stretched out his right hand, but I withdrew my hand. He asked, 'What is the matter, Amr?' I replied that I had a condition to make. He asked me what the condition was, so I told him the condition was that all my sins would be forgiven. He said, 'Don't you know that (embracing) Islam wipes out all that has gone before it, that migration wipes out all that has gone before it, and that the Pilgrimage wipes out all that has gone before it?' Thereafter, no one was more beloved to me than the Prophet (sa) nor was anyone more highly respected than him in my eyes. His glory was such that I could not look at his face for any length of time, so that if I were asked to describe him I would be unable because I never looked at him long enough. Had I died in that condition I could have hoped to be one of the dwellers of Paradise. After that we were made responsible for many things, and now I do not know what my condition is in that respect. When I die do not let any mourner or fire attend my bier. When you bury me throw the earth gently over me and stay near my grave for as long as it takes to slaughter a camel and distribute its meat, so that I should draw comfort from your presence and consider what answer shall I make to the angels.' "

{Ref. 960

Muslim with a chain up to ibn Shamasah (s) who related this.}

162

Giving charity for the deceased

CHAPTER 162

GIVING CHARITY OF BEHALF OF THE DECEASED

Allah, the Exalted says: "Those who came after them say: 'Forgive us our Lord, and forgive our brothers who were believers before us'" 59:10 Koran

CHARITY ON BEHALF OF THE DECEASED 961

"A man said to the Prophet (sa), 'My mother died suddenly. I believe that if she had the chance to speak she would have given away something in charity. Would it be counted as a meritorious act for her if I gave away something in charity on her behalf?' He answered, 'Yes.'"

{Ref. 961

Bukhari and Muslim with a chain up to Lady Ayesha (f) the wife of the Prophet (sa) Mother of the believers related that the Prophet (sa) said this.}

THREE CONTINUOUS GOOD ACTIONS 962

"When a person dies his actions come to an end except in three matters that he leaves behind: Continuous charity. Knowledge from which benefit can be derived. A virtuous son who prays for him."

{Ref. 962

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

163

Praising the Deceased

CHAPTER 163

PRAISING THE DECEASED

WITNESSING THE CHARACTER OF THE DECEASED 963

"Some companions of the Prophet (sa), passed a funeral and praised the person who had died, upon which the Prophet said, 'It has become incumbent.'" Then they passed another funeral and spoke ill of the person who had died and the Prophet (sa) said, 'It has become incumbent.' Umar son of Khattab (s) inquired from the Prophet (sa), 'What has become incumbent?' He answered, 'The one you praised, Paradise has become incumbent for him. As for the other of whom you spoke ill the Fire has become incumbent for him. You are the witnesses of Allah upon the earth.'"

{Ref. 963

Bukhari and Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this.}

CHARACTER ATTESTATION 964

"I (Abu Aswad) (s) visited Medina and was sitting with Umar the son of Khattab (s) when a funeral passed and those present praised the goodness of the deceased. Upon this Umar (s) said, 'It has become incumbent.'" Then another funeral passed and those present praised the goodness of the deceased. Again Umar said, 'It has become incumbent.' Then a third funeral passed and those present condemned the wickedness of the deceased. Umar said again, 'It has become incumbent.' Upon this I inquired, 'Commander of the Faithful, what is it that has become incumbent?' He answered, 'I repeated only that which the Holy Prophet (sa), said and he said, 'Allah will admit into Paradise any Muslim whose goodness is attested to by four people.' We asked, 'What if there is only three?' He answered,

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'Even if there is only three.' Then we asked, 'What if there is only two?' He answered, 'Even if there is only two.' We refrained from asking him about one."

{Ref. 964

Bukhari with a chain up to Abu Aswad (s) who related this.}

164

Loss of a small child

CHAPTER 164

BLESSINGS FOR SOMEONE WHO LOSES A SMALL CHILD

LOSS OF THREE CHILDREN 965

"When three children of a Muslim die before attaining the age of puberty, Allah will let him enter Paradise by His Grace on account of these children."

{Ref. 965

Bukhari and Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this.}

WHEN ALLAH TAKES THREE YOUNG CHILDREN 966

"The Fire will not touch a Muslim who has three children that died, except as a token for the fulfillment of an oath."

{Ref. 966

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

THE PROPHET (sa) DID NOT WITHHOLD KNOWLEDGE FROM WOMEN 967

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"A woman came to the Prophet (sa), and said, 'O Messenger of Allah (sa) the men relate that which they hear from you. (Please,) appoint for us also a day when we can come to you to learn of that which Allah has taught you.' He said, 'Come together on such and such a day.' They gathered together and the Prophet (sa), taught them from that which Allah had taught him and then said, 'If any of you loses three children you will be shielded by them from the Fire.' A women asked, 'What if there are only two.' He answered, 'Even if there are only two.'"

{Ref. 967

Bukhari and Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Prophet (sa) said this.}

165

Fear and Lamentation over the graves of wrongdoers.

CHAPTER 165

FEAR AND LAMENTATION OVER THE GRAVES OF WRONGDOERS

TEARS 968

"When the Prophet (sa) reached Hijr, the land of Thamood, he warned his companions, 'Do not pass by these that are being punished, except with tears. If your eyes are dry do not pass near them, lest you should be afflicted with that which afflicted them.'" We are also informed: "When the Prophet (sa) passed by Hijr, he warned his companions: 'Do not enter the dwelling-places of those who wronged themselves except with tears in your eyes lest you are afflicted by the same affliction.' Thereupon he covered up his head and hastened the

pace of his mount until he had crossed the valley.' "

{Ref. 968

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

BOOK OF THE ETIQUETTE OF JOURNEYING

166

Journey on a Thursday

CHAPTER 166

VIRTUE OF SETTING OFF ON A JOURNEY ON A THURSDAY MORNING

HONESTY IS THE BEST POLICY 969

"I , (Abdullah, the son of Ka'b, the guide of Ka'b, the son of Malik who was blind(s)) heard him say, 'I (Ka'b) accompanied the Messenger of Allah (sa), in every campaign except Tabuk. I did not accompany the Messenger of Allah at Badr and at that time he did not blame anyone who did not accompany him.' The Messenger of Allah (sa) and his companions had been observing the Koraysh caravan when Allah ordained an unexpected clash to occur between them and their enemies. However, I was present with the Messenger of Allah (sa), during the night of Aqabah when we pledged our oath of complete adherence to Islam, and I would not exchange Aqabah for Badr with all its fame. As for my failure to accompany the Messenger of Allah (sa) at the campaign of Tabuk I will tell you. At that time I was stronger and more affluent than at any other time. I had two riding camels - before that time I had never owned two. It was the practice of the Messenger of Allah (sa) that whenever he

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decided to embark upon a campaign not to disclose his real objective, in fact he would say the opposite up until the last moment. However, on this occasion, because it was the season of intense heat and the journey was going to be long across the desert, and the enemy were great in strength. He warned his companions clearly and told them of his objective so that they were able to make adequate preparations. The number of those who prepared to make themselves ready to accompany the Messenger of Allah (sa) was also large and a register had not yet been established to list all of them. No man reluctant to go imagined that his absence would go unnoticed unless it was disclosed by Allah. It was a time when the fruit on the trees had ripened and their shade was dense - this too crossed my mind. The Messenger of Allah (sa) and his companions (sp) who were to accompany him occupied themselves with their preparations. I would go out in the morning intending to do the same along with them, only to return later without accomplishing anything, saying to myself, 'There is plenty of time. I can get ready whenever I wish.' Time passed and the companions had completed their preparations. Then one day, the Messenger of Allah (sa) set out with them on his march. I had done nothing to prepare myself. I remained in my indecisive state, without accomplishing anything, while the companions set off on their march. I thought I would set off by myself and overtake them - how I wish I had done so, but I did not. As I went about in the town it grieved me to notice that among those who remained at home, like me, were only those who were either suspected of hypocrisy or excused on account of age or something similar. The Prophet (sa) made no mention of me until after he reached Tabuk. One day when he was sitting with his companions he inquired, 'What has happened to Ka'ab the son of Malik?' Someone from among the Bani Salimah said, 'O Messenger of Allah (sa) he did not come because of his two cloaks and admiration of his finery!' Upon hearing this Mu'az

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son of Jabal (s) said, 'Evil is what you have said. O Messenger of Allah (sa) we know nothing about him except good.' The Prophet (sa) did not comment. It was at this time that the Messenger of Allah (sa) observed someone at a distance in the desert clad in white and he exclaimed, 'May it be Abu Khaisamah (s)', and he was right - Abu Khaisamah had been taken for a beggar by the hypocrites on account that he gave a small quantity of dates in charity. When I learnt that the Messenger of Allah (sa) was on his way back from Tabuk I was filled with anxiety and began to fabricate false excuses in my mind to help me save myself from his anger. Also, I consulted members of my family whose judgment I trusted. When I heard that the Prophet's (sa) arrival was imminent, I realized that no false excuse would help me therefore I decided to tell the truth. He arrived the next morning. when he returned from a journey it was his custom to go straight to the Mosque and offer two voluntary units of prayer (raka's), and then meet the people. He did the same on this occasion and those who did not partake in the campaign came forward and began, on oath, to give their excuses. They were over eighty people and the Prophet (sa) accepted their excuses and renewed their oaths. Then he prayed for forgiveness for them and committed to Allah whatever they had in their minds. When it came to my turn and I greeted him; he smiled, but displeasure was visible in his smile, and he said, 'Come forward.' So, I stepped forward and sat down before him. He asked, 'What kept you back, had you not purchased your mount?' I replied, 'Messenger of Allah, if I had been confronted by someone other than yourself; such as a man of the world, I could easily escape his displeasure with some excuse, because I am gifted with skill of plausibility. However, I know that if I were to concoct a false story to you today, which might even convince you, without doubt Allah will soon arouse your anger against me over something else. But, if I tell you the truth and you

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are angry with me, I can still hope for mercy from Allah, the Exalted. By Allah I have no excuse. I was never stronger or more affluent than when I held back from accompanying you.' The Messenger of Allah (sa) said, 'This one has told the truth, now withdraw, until Allah decides your case.' Some men of the children of Salimah followed me out of the mosque and said, 'We have never known you to commit a sin before this, why didn't you offer an excuse to the Messenger of Allah (sa) like the others who did not take part in the campaign - your sin would have been forgiven through the supplication of the Messenger of Allah (sa)!' They persisted in reproaching me so harshly that I almost went back to the Messenger of Allah (sa) to withdraw my confession. Then, I asked, 'Are there any cases similar to mine?' They replied, 'Murarah son of Rabi'a 'Amiri and Hilal the son of Umayyah Waqifi (sp).' When they mentioned these two righteous men that had participated in the Battle of Badr, and possessed many good qualities, I was strengthened in my decision. The Messenger of Allah (sa) directed his companions not to speak to the three of us. People avoid us as if we were strangers, and I felt as I was in a strange land. This state of affairs continued for fifty days. My two companions were so overcome by misery and shame that they went into seclusion, shutting themselves away in their homes. Being the youngest and toughest of the three, I would go out and join my fellow Muslims for prayers and walk in the streets, although no one would speak to me. I would wait before the Messenger of Allah (sa) when he sat in the Mosque after prayer and greet him wondering whether he had moved his lips to return my greeting. During the prayer, I would stand near him and I noticed that he would glance in my direction when I was praying and look away when I looked in his direction. Feeling anguish and deeply hurt by the harshness of Muslims towards me, one day I went and climbed over the garden wall belonging to my cousin Abu Khatadah (s) of whom I was very fond. I

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greeted him, but he did not return my greeting. I said to him, 'Abu Khatadah, I ask you in the Name of Allah, do you not know that I love Allah and His Messenger (sa)?' But he remained silent. I repeated my earnest question, but he still did not reply. I asked a third time and he replied, 'Allah and His Messenger know best.' When I heard this, I burst into tears and returned home. One day I was in the market-place of Medina when I heard a Syrian peasant, who had brought grain to sell, ask, 'Would someone direct me to Ka'ab the son of Malik?' The people pointed in my direction and he came to me and handed me a letter from the King of Ghassan. Being literate I read it. It read, 'We have heard that your master has treated you unjustly. Allah has not made you to be humiliated and maltreated. Come over to us and we shall receive you graciously.' Upon this, I said to myself, 'This is another trial,' and threw it into the oven. After forty days of the fifty had elapsed without any indication in the Revelation concerning us, a messenger of the Prophet (sa) came to me and said, 'The Messenger of Allah (sa) directs you not to associate with your wife.' I inquired, 'Should I divorce her or what should I do?' He replied, 'No, just do not associate with her.' I understood that my two companions had been directed likewise, so I told my wife to go her parents and remain with them until Allah determined the matter. The wife of Hilal son of Umayyah (sf) went to the Prophet (sa) and said, 'O Messenger of Allah (sa) Hilal the son of Umayyah is old and unable to look after himself, he does not have a servant. Would it displease you if I were to serve him?' He replied: 'No, but he should not associate with you.' She told the Prophet (sa) that, 'Ever since this happened, he has no interest in me, and weeps continuously.' Some of my people suggested to me that I should also seek the permission of the Prophet (sa) so that my wife may also look after me as the wife of Hilal bin Umayyah did, but I did not ask the Messenger

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of Allah (sa) for this because I did not know what he might say, and besides, I was young. Ten more days and nights passed like this. On the fifty-first morning, after the dawn prayer, I was sitting at home feeling sad and although the world is wide, as Allah, the Exalted describes, it seemed to have become narrow and small for me. Suddenly, I heard someone shout at the top of his voice from the top of Mount Sala'ah: 'O Ka'ab the son of Malik good news!' Immediately I fell down prostrate and realized that relief had come. At the dawn prayer the Messenger of Allah (sa) informed the companions that Allah, the Exalted had graciously accepted our repentance, and upon hearing this several people set off to convey the good news to us. Some went to my two companions and another hastened on his horse in the direction of my home. One from the tribe of Aslam raced up the mountain and his voice reached me before the arrival of the horseman. When the one whose voice I had heard arrived to congratulate me, I took off my garments and gave them to him - I had no other set of garments to wear so I borrowed some and went off to greet the Messenger of Allah (sa). On my way to the Messenger of Allah (sa) I encountered groups and crowds of people who congratulated me, saying, 'Blessed is the acceptance by Allah of your repentance.' When I entered the mosque I found the Messenger of Allah (sa) seated surrounded by people. Amongst them was Talha, son of Ubaidullah (s) who got up and rushed towards me, shook my hand and congratulated me. He was the only one from of the Emigrants who got up, and I have never forgotten his gesture. When I greeted the Messenger of Allah (sa) his face shone with joy and he said, 'Be happy with this, the best of days since your mother gave birth to you!' I asked, 'O Messenger of Allah (sa), is this from you or from Allah?' He answered, 'It is indeed from Allah.' When he was happy, it was usual for the happiness in his face to shine as if it were a part of the moon - when this happened we knew

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that he was pleased. To complete my repentance, I offered to give the Messenger of Allah (sa) all my possessions as charity in the Cause of Allah and His Messenger (sa). He told me, 'Retain part of it - that is better for you.' So I said, 'I shall retain the portion which is in Khaibar.' Then I said, 'O Messenger of Allah, Allah, the Exalted, has delivered me only because I adhered to the truth, and as part of my repentance I shall say nothing but the truth for these rest of my life.' Ever since I declared this before the Messenger of Allah (sa), Allah, the Exalted, has not tried anyone so well in the matter of truthfulness as He has tried me. To this day, since my declaration, I have never had any inclination to tell a lie, and Allah willing, I will continue to protect myself against it during my remaining days. Allah, the Exalted, revealed: 'In the hour of adversity, Allah turned (in mercy) to the Prophet, the Emigrants (of Mecca) and the Supporters (of Medina), who followed him when some of their hearts were about to serve away. He turned to them, indeed, He is Gentle, the Most Merciful. And to the three who had been left behind (at the Battle of Tabuk) until the earth became narrow with all its vastness, And their souls became narrow for them, they knew there was no shelter from Allah except in Him. Then He turned to them (in mercy) so that they might also turn (in repentance). Allah is the Turner, the Most Merciful. Believers, fear of Allah and stand with the truthful.'

9:117-119 Koran

Ka'ab continued, 'After Allah had guided me to Islam, my greatest blessing was when I told the truth to the Messenger of Allah (sa); lying to him as others lied would only have caused my ruination. In His Revelation Allah condemns those who indulge in lying saying, 'When you return, they will apologize to you. Say: Make no excuses; we will not believe you. Allah has already told us of your news. Surely, Allah and

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His Messenger will see your work; then you will be returned to the Knower of the unseen and the visible, and He will inform you of what you were doing. When you return, they will swear to you by Allah that you might turn aside from them. Let them alone, they are unclean. Gehenna shall be their refuge, a recompense for their earnings.' 9:94-95 Koran

Ka'b said, 'The matter of the three of us had been left in the balance; separated from the matter of those who had made excuses on oath before the Messenger of Allah (sa) and which he accepted renewing their covenant and for whom he supplicated for forgiveness. The Messenger of Allah (sa) kept our matter pending until Allah determined it with: 'And to the three who had been left behind (at the Battle of Tabuk), until the earth became narrow with all its vastness, and their souls became narrow for them, they knew there was no shelter from Allah except in Him. Then He turned to them (in mercy) so that they might also turn (in repentance). Allah is the Turner, the Most Merciful.' 9:118 Koran

It does not mean that we lagged behind from jihad, but it means that Allah deferred our cases until after the cases of those who had pleaded on oath before the Messenger of Allah (sa) and he had accepted their excuses.'" Another narration adds: "The Messenger of Allah (sa), set out for Tabuk on a Thursday. His preference was to set out on a journey on Thursdays." Another narration tells us that: "It was his practice to return from a journey during day-light, before noon. Upon his arrival he would go immediately to the Mosque and offer two voluntary units of prayer (raka's), then he would sit down and receive people."

{Ref. 969

Bukhari and Muslim with a chain up to Abdullah son of Ka'b son

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of Malik (s), - who was also Ka'b's guide when he became blind who - said: I heard Ka'b son of Malik give a full account of the incident that caused him to remain behind when the Messenger of Allah (sa) proceeded to the campaign at Tabuk. Ka'ab say this.}

167

Traveling in the Company of a leader

CHAPTER 167

THE VIRTUE OF TRAVELING IN THE COMPANY OF A LEADER

TRAVELING ALONE AT NIGHT 970

"If people knew the hazards I know of traveling alone, no rider would set out on a journey alone at night."

{Ref. 970

Bukhari with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

TRAVELING IN A CARAVAN 971

"One rider is a satan, two riders are two satans and three riders are a caravan."

{Ref. 971

Abu Dawud, Tirmidhi and Nisa'i with a chain up to Amr, the son of Shuaib who related on the authority of his father via his grandfather (sp) that the Prophet (sa) said this.}

APPOINT A LEADER WHEN TRAVELING 972

"When three people set out on a journey they should appoint

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one among them as their leader."

{Ref. 972

Abu Dawud with a chain up to Abu Sa'id Khudri and Abu Hurairah (sp) who relate that the Prophet (sa) said this.}

GROUPINGS 973

"The best company is four, the best reconnaissance party is four hundred and the best army is four thousand; and an army of twelve thousand will not be vanquished for want of numbers."

{Ref. 973

Abu Dawud and Tirmidhi with a chain up to ibn Abbas (s) who related that the Prophet (sa) said this.}

168

Etiquette of Journeying

CHAPTER 168

ETIQUETTE OF JOURNEYING AND ALL IT ENTAILS

STRIKING CAMP 974

"When you travel through fertile land give the camels their share from the land and when you travel through barren land hasten your pace and conserve their energy. When you make camp for the night leave the track, because it is also the track of harmful beasts and of reptiles during the night."

{Ref. 974

Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

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WHEN THE PROPHET STRUCK CAMP 975

"On a journey, the Prophet (sa), would strike camp in the latter part of the night and lie down on his right side. If he halted a little before dawn he would stretch out, raise his arm would rest his head on his palm."

{Ref. 975

Muslim with a chain up to Abu Khatadah (s) who related this.}

TRAVEL BY NIGHT 976

"You should always travel by night because the earth shrinks during the night."

{Ref. 976

Abu Dawud with a chain up to Anas (s) who related that the Prophet (sa) said this.}

VALUE OF CAMPING CLOSE TO ONE ANOTHER 977

"On striking camp we used to disperse among the dunes and valleys till the Prophet (sa), said, 'Your dispersing among these dunes and valleys is from satan.' Thereafter when we struck camp we kept close to one another."

{Ref. 977

Abu Daud with a chain up to Abu Tha'labah Khushini (s) who related that the Prophet (sa) said this.}

ANIMAL RIGHTS 978

"The Messenger of Allah (sa) passed by a camel whose belly almost touched his back and said, 'Be mindful of your duty to Allah in respect of these dumb animals. Ride them while they are in good condition, slaughter them and eat their meat when they are in good condition.'"

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{Ref. 978

Abu Daud with a chain up to Sa'ad son of Amr (s) who related that the Messenger of Allah (sa) said this.}

ACCOUNTABILITY FOR THE CONDITION OF ANIMALS 979

"The Messenger of Allah (sa), let me (Abdullah, son of Ja'far) (s) ride pillion with him one day and confided something to me which I shall never disclose to anyone. I pride myself that he did not conceal himself from me behind a wall or the trunk of a date palm." To this Barqani has added: "Then the Prophet (sa) entered a garden belonging to a man from among the Supporters and saw a camel. When the camel saw him, it groaned and its eyes began to run. The Prophet (sa) approached it and patted it on the hump and upon the two bones behind its ears; and inquired: 'Who is the owner of this camel? To whom does it belong?' A youth from the Supporters came forward and said, 'O Messenger of Allah (sa), it is mine.' He asked, 'Do you not fear Allah in the matter of these beasts of which He has made you owner? This camel complains to me that you starve it and work it hard.'"}

{Ref. 979

Abu Daud with a chain up to Abdullah son of Ja'far (sp) who related that the Prophet (sa) said this.}

TAKE CARE OF YOUR ANIMALS 980

"When we struck camp we unsaddled our mounts before saying our prayers."

{Ref. 980

Abu Daud with a chain up to Anas (s) who related this.}

169

Assisting a companion on a journey

CHAPTER 169

ASSISTING A COMPANION WHEN ON A JOURNEY

EXCESS 981

"Abu Sa'id Khudri (s) said that while they were on a journey with the Prophet (sa) a man came riding his mount and began looking right and left, whereupon the Prophet (sa) said, 'Whoever can spare a mount should offer it to the one who has none, and whoever has any spare food should offer it to the one who has none.' He continued mentioning every kind of provision until we thought none of us had any right to anything in excess of our needs."

{Ref. 981

Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Prophet (sa) said this.}

SHARING 982

"When the Messenger of Allah (sa), was preparing for a battle, he addressed us saying, 'O company of Emigrants and Helpers, there are among you people who have neither money nor tribesmen, therefore let each of you join himself with two or three of them, then everyone will have the chance to ride on an animal by turn.' So I (Jabir) (s) joined with two or three of them and shared my camel equally, turn by turn with them."

{Ref. 982

Abu Daud with a chain up to Jabir (s) who related that the Prophet (sa) said this.}

KINDNESS TO THE WEAK AND POOR 983

"The Prophet (sa) always rode at the rear so that he could help drive the weaker animals, and to give a ride to those who

had no mount and to pray for them.”

{Ref. 983

Abu Daud with a chain up to Jabir (s) who related this.}

170

Supplications when riding

CHAPTER 170

SUPPLICATIONS FOR RIDING A MOUNT ON A JOURNEY

Allah, the Exalted says: “And (it is He), who has created all the pairs and appointed for you ships and the cattle on which you ride, so that you can sit upon their backs and then remember the Favours of your Lord and say: ‘Exaltations to Him who has subjected these to us otherwise, we ourselves were not capable of it, indeed, to our Lord we are turning.’” 43:12-14
Koran

SUPPLICATIONS FOR SETTING OUT ON A JOURNEY AND AT ITS RETURN
984

“When the Prophet (sa) mounted his camel to set out on a journey he would recite: ‘Allah is Great’ three times. Then he would supplicate, ‘Exaltations to Him who has subjected these to us otherwise, we ourselves were not capable of it, indeed, to our Lord we are turning. O Allah, we ask You in our journey for righteousness and avoidance of sin, and for the deeds that please You. O Allah make this journey easy for us and shorten its length for us. O Allah, You are the Companion on this journey and the Guardian of those we leave behind. O Allah, I seek Your protection from the hardships of the journey and

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that I may not encounter anything grievous on my return regarding my wealth, family and children.' On his return he would repeat the supplication and would add, 'We return in safety, turning to our Lord, worshiping Him and praising Him.' "

{Ref. 984

Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION FOR THE PROTECTION OF ALLAH 985

"When the Messenger of Allah (sa), set out on a journey he supplicated seeking the protection of Allah against the hardships of the journey, and encountering anything grievous upon the return and incurring any loss after gain, and the supplication of he who is harmed, and evil looks upon the family or property."

{Ref. 985

Muslim with a chain up to Abdullah son of Sarjis (s) who related this.}

ONLY ALLAH FORGIVES SINS 986

"Ali the son of Rab'ia (s) was with Ali (f) son of Abu Talib when a mount was brought to him. When he put his foot in the stirrup he said, 'In the Name of Allah' and when he had settled himself on its back he affirmed, 'Exaltations to Him who has subjected these to us, otherwise we ourselves were not capable of it, indeed, to our Lord we are turning.' Then he said, 'Praise be to Allah' three times, and then he said, 'Allah is Great' three times, and then he said, 'Exalted are You, I have wronged my soul, forgive me, because none forgives sins except You.' Then he smiled and was asked, 'O Commander of the Faithful, why did you smile?' He answered, 'I saw the

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Prophet (sa), do as I have done and then he smiled. So I asked him: O Messenger of Allah, why do you smile? And he answered me saying, 'Your Lord, Exalted is He, is pleased with His worshiper when he says forgive me my sins believing that there is none other than Him who can forgive sins.'"

{Ref. 986

Abu Daud and Tirmidhi with a chain up to Ali son of Rabi'a (s) who related this.}

171

Ascending and Dismounting

CHAPTER 171

TAKBIR WHEN ASCENDING AND DESCENDING

ASCENDING AND DESCENDING 987

"When we climbed a height we proclaimed, 'Allah is Great' and when we descended from a height we proclaimed, 'Exalted is Allah.'"

{Ref. 987

Bukhari with a chain up to Jabir (s) who related this.}

SUPPLICATION UPON CLIMBING 988

"When the Prophet (sa) and his forces climbed a height they proclaimed, 'Allah is Great' and when they descended they proclaimed, 'Exalted is Allah.'"

{Ref. 988

Abu Daud with a chain up to ibn Umar (s) who related this.}

PROPHET'S SUPPLICATION UPON RETURNING FROM HAJJ OR UMRA 989

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"When the Prophet (sa) returned from Hajj or Umra, and had to climb a hill (on the way) he would repeat three times, 'Allah is Great' and then proclaim, 'There is none worthy of worship except Allah, the One, without associate. His is the Kingdom and His is the praise. He has power over all things. We return in safety, turning to our Lord, worshiping Him, prostrating ourselves before Him and praising Him. Allah has fulfilled His promise and He has helped His worshiper and alone vanquished the confederates.'" "

{Ref. 989

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

RETURN FROM A BATTLE OF EXPEDITION 990

*** "When he returned from a battle or an expedition or Hajj or Umra."

{Ref. 990

Muslim adds this.}

EASEMENT ON A JOURNEY 991

"Someone said to the Prophet (sa), 'O Messenger of Allah (sa) I intend to go on a journey, how would you advise me?' He told him, 'Fear Allah, and whenever you climb a height proclaim Allah is Great.' After the man had left, he supplicated, 'O Allah, shorten the distance of the journey for him and make his journey easy for him.'" "

{Ref. 991

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

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LOWERING ONE'S VOICE WHEN PROCLAIMING THE GREATNESS OF ALLAH
992

"We were with the Prophet (sa) on a journey and when we climbed a height we would proclaim loudly, 'There is no god except Allah, and Allah is Great!' The Prophet (sa) admonished us, 'O people, do not exhaust yourselves. He on whom you call is neither deaf nor absent. He is with you, All Hearing and close.'"

{Ref. 992

Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related that the Messenger of Allah (sa) said this.}

172

Supplication of a Traveler

CHAPTER 172

THE SUPPLICATION OF A TRAVELER

THREE PRAYERS THAT ARE ALWAYS ACCEPTED 993

"Three kinds of prayer are assured of acceptance without a doubt: the prayer of the oppressed; the prayer of the traveler, and the prayer of a father for his son."

{Ref. 993

Abu Daud and Tirmidhi with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

173

Supplication when fearing

CHAPTER 173

SUPPLICATION TO BE MADE WHEN IN FEAR OF MEN OR ANYTHING ELSE

SUPPLICATION FROM HARM 994

"Whenever the Messenger of Allah (sa), sensed evil from people, he supplicated: 'O Allah, we let Your safety push their plotting into their chests and seek refuge with You from their evils.'"

{Ref. 994

Abu Daud and Nisa'i with a chain up to Abu Musa Ash'ari (s) who related that the Messenger of Allah (sa) said this.}

174

Supplication on Arrival

CHAPTER 174

SUPPLICATION UPON ARRIVAL

SEEK PROTECTION FROM THE HARM OF A PLACE 995

"Whosoever reaches a point of arrival and supplicates, 'I seek the protection of the complete Words of Allah from the evil of that which is created,' will not suffer from any form of harm until he departs from that place."

{Ref. 995

Muslim with a chain up to Khaulah the daughter of Hakim (sf) who related that she heard the Messenger of Allah (sa) say}

NIGHTLY SUPPLICATION OF THE PROPHET WHEN HE WAS ON A JOURNEY
996

CHAPTER 173 SUPPLICATION TO BE MADE WHEN IN FEAR OF MEN OR ANYTHING ELSE 174

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"When the Prophet (sa) was on a journey and overtaken by night he would say, 'O earth, Allah is my Lord and your Lord. I seek the protection of Allah from your evil, and the evil of that which is in you, and the evil of that which is created on you, and the evil of that which moves about on you. I seek His protection against the mischief of a lion, a black serpent, every kind of snake, a scorpion, dwellers of towns, the breeder and that which it breeds.'"

{Ref. 996

Abu Daud with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

175

Speedy return from your mission

CHAPTER 175

VIRTUE OF RETURNING QUICKLY AFTER THE COMPLETION OF YOUR MISSION

RETURN HOME QUICKLY 997

"A journey is a part of chastisement. It deprives a person of food, drink and sleep. When you have accomplished the purpose of your journey return home quickly."

{Ref. 997

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Prophet (sa) said this.}

176

Returning home during the day

CHAPTER 176

PREFERENCE OF RETURNING HOME DURING THE DAY

RETURN DURING DAYLIGHT 998

"When any of you have been away from home for sometime, he should not arrive home at night to his family." He also said: "The Prophet (sa) forbade a person to return home at night."

{Ref. 998

Bukhari and Muslim with a chain up to Jabir (s) who related that the Prophet (sa) said this.}

RETURN EITHER IN THE MORNING OR AFTERNOON 999

"The Messenger of Allah (sa), did not arrive home from a journey by night. He returned home during the morning or the afternoon. "

{Ref. 999

Bukhari and Muslim with a chain up to Anas (s) who related this.}

177

Supplication on returning home

CHAPTER 177

SUPPLICATION ON RETURNING HOME

On this subject a quotation has been narrated by ibn Umar in chapter 171. SUPPLICATION WHEN THE END OF ONE'S JOURNEY IS IN SIGHT 1000

"We were returning from a journey with the Prophet (sa), when

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Medina came into sight the Prophet (sa) said, 'We are returning repentant, worshiping, and praising our Lord.' He would repeat this until we entered the town."

{Ref. 1000

Muslim with a chain up to Anas (s) who related that the Prophet (sa) said this.}

178

Going straight to the Mosque upon return

CHAPTER 178

GOING STRAIGHT TO THE MOSQUE UPON YOUR RETURN FROM A JOURNEY

JOURNEY'S END 1001

"When the Prophet (sa) returned from a journey he would go straight to the mosque and offer two units (raka') of voluntary prayer."

{Ref. 1001

Bukhari and Muslim with a chain up to Ka'ab son of Malik (s) who related this.}

179

Prohibition of a woman traveling alone.

CHAPTER 179

PROHIBITION OF A WOMAN TRAVELING ALONE

WOMEN TRAVELING 1002

"It is not permissible for a woman who believes in Allah and

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the Day of Judgement to travel for a day and a night unless she is accompanied by someone who is related to her within the prohibited confines.”

{Ref. 1002

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

UNRELATED MEN AND WOMEN 1003

“No man should be alone with a woman unless there is present one of her relatives that she cannot marry, nor should she travel except in the company of such a relative. Someone asked, ‘O Messenger of Allah (sa), my wife is about to leave on pilgrimage and I have enlisted in the Battle of such and such.’ He told him, ‘Go and offer the pilgrimage with your wife.’

{Ref. 1003

Bukhari and Muslim with a chain up to ibn Abbas (s) who related that he heard the Messenger of Allah (sa) say this.}

180

Virtue of Reciting the Koran

CHAPTER 180

VIRTUE OF RECITING THE KORAN

INTERCESSION OF THE KORAN 100

“Keep reciting the Koran because it will intercede for its reciters on the Day of Judgement.”

{Ref. 1004

Muslim with a chain up to Abu Umamah (s) who related that the

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Prophet (sa) said this.}

IMPORTANCE OF THE SECOND AND THIRD CHAPTERS OF THE KORAN 1005
"The Koran will be summoned on the Day of Judgement along with its people who practiced it in the worldly life. It will be heralded by the second and third chapters and these will argue on behalf of those who kept company with them."

{Ref. 1005

Muslim with a chain up to Nawas son of Sama'an (s) who related that the Prophet (sa) said this .}

BEST AMONGST US 1006

"The best of you are those who learn the Koran and teach it."

{Ref. 1006

Bukhari with a chain up to Uthman son of Affan (s) who related the Prophet (sa) said this.}

ENCOURAGEMENT FOR THOSE WHO FIND THE RECITATION OF THE KORAN DIFFICULT 1007

"Whosoever recites the Koran fluently will be in the company of the obedient, the righteous and the righteous angels, and whosoever recites the Koran stumbling and with difficulty will have a double reward."

{Ref. 1007

Bukhari and Muslim with a chain up to Lady Ayesha (f) wife of the Prophet (sa), Mother of believers who related that the Messenger of Allah (sa) said this.}

LIKENESS OF THE RECITERS OF THE KORAN 1008

"The likeness of a Muslim who recites the Koran is that of citrus which is aromatic and delicious; and the likeness of a

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believer who does not recite the Koran is that of a date which has no aroma but is sweet. The likeness of a hypocrite who recites the Koran is that of a fragrant plant but is bitter to the taste; and the likeness of a hypocrite who does not recite the Koran is like that of a colocynth that has no aroma and tastes bitter."

{Ref. 1008

Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related this.}

EXALTATION AND ABASEMENT 1009

"Allah will exalt many people through this Book (the Holy Koran), and will abase many because of it."

{Ref. 1009

Muslim with a chain up to Umar son of Khattab (s) who related that the Prophet (sa) said this.}

TWO TO BE ENVIED 1010

"There are only two kinds of people you should envy. The person to whom Allah has given the (knowledge) Koran and he stands reading it in prayer during the day and night; and he to whom Allah has given wealth and spends it in the Cause of Allah during the hours of the night and day."

{Ref. 1010

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Prophet (sa) said this.}

BENEFIT OF ANIMALS NEAR A RECITER OF THE KORAN 1011

"A person was reciting Sura Al-Kahf (Chapter 18) and had secured his horse nearby with two ropes. A cloud drifted towards the horse and shaded it so the horse became frisky. In

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the morning the man came to the Prophet (sa), and mentioned the incident to him. He said, 'This was comfort that descended by virtue of the recitation of the Koran.'

{Ref. 1011

Bukhari and Muslim with a chain up to Bra'a son of 'Azib (s) who related the Messenger of Allah (sa) said this.}

LETTERS IN THE KORAN 1012

"When a person recites one letter from the Book of Allah that is one good deed equal to the like of ten good deeds. I do not say that Alif Laam Meem is a letter, Alif is a letter, Laam is a letter and Meem is a letter.'

{Ref. 1012

Tirmidhi with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

KORAN IN ONE'S HEART 1013

"Whosoever has nothing of the Koran in his heart is like a house in ruin."

{Ref. 1013

Tirmidhi with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

RANK OF THE RECITER OF THE KORAN 1014

"The reciter of the Holy Koran will be told on the Day of Judgement: 'Read and ascend and recite. Recite as you did in the world, because your rank will be with the last verse you recite.'

{Ref. 1014

Abu Daud and Tirmidhi with a chain up to Abdullah son of Amr,

son of Al 'As (s) who related that the Prophet (sa) said this.}

181

Preservation of the Koran

CHAPTER 181

PRESERVATION OF THE KORAN

RECITATION OF THE KORAN 1015

"Continue reciting the Koran, because by Him in whose Hands is the life of Muhammad, it escapes quicker than a camel from its rope."

{Ref. 1015

Bukhari and Muslim with a chain up to Abu Musa (s) who related the that the Messenger of Allah (sa) said this.}

ONE WHO MEMORIZES THE KORAN 1016

"The example of one who has memorized the Koran by heart is like that of one who has a camel secured by a rope. If he watches it, he retains it; but if he neglects it, it wanders away."

{Ref. 1016

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

182

Good Recitation of the Koran

CHAPTER 182

GOOD RECITATION OF THE KORAN

RECITATION OF THE PROPHETS 1017

"Allah listens more to the recitation of a Prophet (p), who, having been given a good voice, recites the Koran aloud more than anything else."

{Ref. 1017

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that he heard the Messenger of Allah (sa) say this.}

PROPHET DAVID 1018

"The Prophet (sa) said to me (Abu Musa Ash'ari) (s), 'You have been given one of the tunes of (Prophet) David (p).'"

{Ref. 1018

Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related that the Messenger of Allah (sa) said this.}

RECITATION 1019

"If only you could have seen me when I was listening to your recitation yesterday!"

{Ref. 1019

Muslim also narrated ***}

BEAUTY OF THE PROPHET'S RECITATION 1020

"I (Bra'a the son of 'Azib) (s) heard the Prophet (sa), recite the chapter "At Teen" (Ch. 95) during the Isha (late evening) prayer. I have never heard anyone recite it with a more beautiful voice than his."

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{Ref. 1020

Bukhari and Muslim with a chain up to Bra'a son of 'Azib (s) who related that the Messenger of Allah (sa) said this.}

TONE OF VOICE 1021

"Whosoever does not recite the Koran melodiously is not from us."

{Ref. 1021

Abu Daud with a chain up to Bashir son of Abd al-Munzir (s) who related that the Messenger of Allah (sa) said this.}

WITNESS FROM EVERY NATION 1022

"The Messenger of Allah (sa), asked ibn Mas'ud (s) to recite the Koran to him. He said, 'O Messenger of Allah (sa) should I recite the Koran to you, when it is you to whom it has been revealed?' He replied, 'I like to hear it recited by another.' So he recited to him the chapter An Nisa (Women) until he reached the verse: 'How then shall it be when We bring forward from every nation a witness, and bring you (Prophet Muhammad) to witness against those!' (Ch.4:41) when he said, 'That is enough for now.' Ibn Mas'ud (s) looked at him and saw tears overflowing from his eyes."

{Ref. 1022

Bukhari and Muslim with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

183

Extra Special Koranic chapters and verses

CHAPTER 183

RECITATION OF EXTRA SPECIAL CHAPTERS AND VERSES

AL FATIHAH 1023

"The Prophet (sa) said to me (Abu Sa'id Rafi'), 'May I teach you before you go out of the mosque which is the greatest chapter of the Koran?' Then he grasped hold of my hand. As we were leaving the mosque I said to him, 'O Messenger of Allah (sa) you said you would teach me which is the greatest chapter of the Koran.' He replied, 'Praise be to Allah, the Lord of the Worlds ...' (Ch.1 Al Fatihah) it is the seven even verses and the Great Koran which I was given.'"

{Ref. 1023

Bukhari with a chain up to Abu Sa'id Rafi' (s) who related that the Messenger of Allah (sa) said this.}

AL-'IKHLAS 1024

"The Prophet (sa) said concerning the recitation of the chapter Al-'Ikhlas (The Oneness Ch.112): 'By Him in whose Hands is my life, it is equal to the recitation of one third of the Koran.' The Prophet (sa) inquired of his companions, 'Would any of you find it burdensome to recite one third of the Koran during the night?' They considered it difficult and said. 'Which of us is able to do that, O Messenger of Allah (sa)?' He said, 'Chapter Al-'Ikhlas is equal to one third of the Koran.'"

{Ref. 1024

Bukhari with a chain up to Abu Sa'id Khudri (s) who related

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that the Messenger of Allah (sa) said this.}

CHAPTER EQUAL TO ONE THIRD OF THE KORAN 1025

"There was a man who heard another recite Chapter Al-lkhlal (The Oneness Ch.112) repeatedly. The next morning he went to the Messenger of Allah (sa), and mentioned it considering it to be of lesser value. The Messenger of Allah told him, 'By Him in whose Hands is my life, it is equal to one third of the Koran.' "

{Ref. 1025

Bukhari with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

BLESSINGS OF CHAPTER 112

1026

"Sura Al-'lkhlas (Chapter 112) is equal to one third of the Koran."

{Ref. 1026

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

LOVE OF THE CHAPTER AL-'IKHLAS 1027

"A man said to the Prophet (sa), 'O Messenger of Allah, I love the Chapter Al-'lkhlas.' He told him, 'Love of it will admit you to Paradise.' "

{Ref. 1027

Tirmidhi with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

CHAPTERS 113

AND 114

CHAPTER 183 RECITATION OF EXTRA SPECIAL CHAPTERS AND VERSES 486

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1028

"Do you not you know, last night verses were sent down to me the like of which were not known before. They the are the Sura 'Al Falaq' (Chapter 113: Daybreak) and Sura 'Al-Nas' (Chapter 114: People)."

{Ref. 1028

Muslim with a chain up to Ukbah the son of 'Amir (s) who related that the Messenger of Allah (sa) said this.}

BEFORE THE REVELATION OF CHAPTERS AL FALAQ AND AL-NAS 1029

"The Messenger of Allah (sa), would supplicate seeking refuge from the jinn and the eye of the human until the dual chapters of refuge (the Suras Al Falaq: Chapter 113, Daybreak and Al-Nas: Chapter 114: People) were revealed thereafter he discarded everything else and used them."

{Ref. 1029

Tirmidhi with a chain up to Abu Sa'id Khudri (s) who related this.}

CHAPTER THAT WILL INTERCEDE WITH ALLAH 1030

"There is a chapter in the Koran that consists of thirty verses which continue to intercede on behalf of a person till He (Allah) forgives him. It is the chapter 'Al-Mulk' (Chapter 67: The Kingdom)."

{Ref. 1030

Abu Daud and Tirmidhi with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

LAST TWO VERSES OF THE COW CHAPTER 1031

"If a person recites the last two verses of Sura 'Al-Baqarah' (Chapter 2: The Cow) at night, they will suffice him."

CHAPTER 183 RECITATION OF EXTRA SPECIAL CHAPTERS AND VERSES 487

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{Ref. 1031

Bukhari and Muslim with a chain up to Abu Mas'ud Badri (s) who related that the Messenger of Allah (sa) said this.}

PROTECTION OF ONE'S HOME 1032

"The Messenger of Allah (sa), warned, 'Do not let your houses become graves. Indeed, satan runs away from a house in which Sura Al-Baqarah (Chapter 2: The Cow) is recited.'"

{Ref. 1032

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

GREATEST VERSE OF THE KORAN 1033

"The Messenger of Allah (sa) asked me (Abu Mundhir) (s) 'Abu Mundhir, do you know which verse of the Book of Allah is the greater?' I answered, 'The Throne verse' (Chapter 2:255). He patted me on the chest and said, 'Congratulations on your knowledge Abu Mundhir!'"

{Ref. 1033

Muslim with a chain up to Ubayy the son of Ka'ab (s) who related that the Messenger of Allah (sa) said this.}

IMPORTANCE OF RECITING THE VERSE OF THE THRONE BEFORE SLEEPING 1034

"The Messenger of Allah (sa), appointed me (Abu Hurairah) (s) as the custodian of the 'Sadqa Fitr' (charity given at the end of Ramadan before the festival of Eid). During the night an intruder entered and tried to steal from the charity. I caught hold of him and said, 'I will take you to the Messenger of Allah (sa), ' but he pleaded saying, 'I am in need, I have a large family and we are in great need.' So I let him go. The next morning the Messenger of Allah (sa) asked me, 'Abu

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Hurairah, what did your captive do last night?' I answered, 'O Messenger of Allah, he pleaded telling me of the great need of himself and his family, so I took pity on him and let him go.' The Messenger of Allah (sa) said, 'He lied to you; he will return.' Therefore I knew that he would return as the Messenger of Allah (sa) had said so I kept watch for him. The thief returned again and started to steal from the charity once more. I said to him, 'I shall take you to the Messenger of Allah (sa).' But again he pleaded, 'I am in need, I have a large family and we are in great need, let me go and I will not return.' So again I took pity on him and let him go. The next morning the Messenger of Allah (sa) said to me, 'Abu Hurairah, what happened with your captive last night?' I replied, 'O Messenger of Allah (sa), he pleaded with me and told me of the great need of himself and his family, so I took pity on him and let him go.' The Messenger of Allah (sa) said, 'He lied to you; he will return.' So I watched for him a third time. Once again he returned and tried to steal from the charity. I caught him and said, 'I shall take you to the Messenger of Allah (sa) this is the third and final time. You promised that you would not return yet you came back!' He pleaded once more saying, 'Let me go, and I will tell you some words which will be beneficial for you before Allah.' I asked him, 'What are they?' He answered, 'When you go to bed recite the verse of the Throne (Chapter 2. 255) because it will be your guardian with Allah, and satan is unable to approach you until the morning.' So I let him go. The next morning the Messenger of Allah (sa) asked me, 'What did you do with your captive last night?' I answered, 'O Messenger of Allah (sa) he said he would tell me some words which would be beneficial to me before Allah, so I let him go.' He asked, 'What are those words?' I answered, 'He told me that when I go to bed, to recite the verse of the Throne from beginning to the end. He told me that this would be my guardian with Allah, and that

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satan would be unable to approach me until the morning.' The Messenger of Allah said, 'This time he told you the truth, but he is a liar. Abu Hurairah, do you know with whom you spoke during these three nights?' I answered, 'No.' The Messenger of Allah (sa) answered, 'It was satan.'"

{Ref. 1034

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

PROTECTION FROM THE ANTI-CHRIST 1035

"Whosoever commits to memory the first ten verses of Sura Al-Kahf (Ch. 18, The Cave) will be protected from the anti-Christ."

{Ref. 1035

Muslim with a chain up to Abu Darda' (s) who related that the Messenger of Allah (sa) said this.}

SURA AL-KAHF 1036

"The last ten verses of Sura Al-Kahf."

{Ref. 1036

Muslim also informs us this.}

BLESSINGS OF JUST A WORD 1037

"While Gabriel was sitting with the Messenger of Allah (sa), there was a sound from above. Gabriel raised his head and said, 'Today, a door of the worldly heaven has been opened for the first time.' Then an angel descended from it and Gabriel said, 'Today, this angel descended to the earth for the first time.' He greeted the Messenger of Allah (sa) and said, 'Receive the glad tidings that two lights have been bestowed upon you that which have not been bestowed upon any Prophet

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before you. The first is Sura Al Fatihah (The Opener, Chapter 1) and the other is the last verses of Sura Al-Baqarah (The Cow :Chapter 2). Even if you recite just a word from them you will be recompensed.' "

{Ref. 1037

Muslim with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

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Group recitation of the Koran

CHAPTER 184

VIRTUES OF A GROUP RECITATION OF THE KORAN

BLESSING OF GROUP RECITATION IN THE MOSQUE 1038

"Whenever people gather together in one of the Houses of Allah for the recitation of the Koran and teach it to one another, peace descends upon them, mercy covers them, and angels outspread their wings over them and Allah mentions them to those around Him."

{Ref. 1038

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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Virtue of Ablution

CHAPTER 185

THE VIRTUE OF ABLUTION

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Allah, the Exalted says: "Believers, when you rise to pray wash your faces and your hands as far as the elbow, and wipe your heads and (wash) your feet to the ankle. If you are in a state of impurity, cleanse yourselves. But if you are sick or traveling, or, if when you have just relieved yourselves or had intercourse with women, and you cannot find water, touch the clean surface of the earth and rub you hands and faces with it. Allah does not wish to burden you; He seeks only to purify you and to complete His Favor to you in order that you may thank." 5:6 Koran

BLESSING OF ABLUTION OF THE DAY OF JUDGEMENT 1039

"My nation will be called on the Day of Judgement bright faced, and white-limbed, through their practice of making ablution. Therefore whosoever wishes to increase their brightness let them do so."

{Ref. 1039

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that he heard the Messenger of Allah (sa) say this.}

ADORNMENT OF A BELIEVER 1040

"I (Abu Hurairah) (s) heard my friend say, 'The adornment of a believer in Paradise will extend as far as the water with which he performs his ablutions reaches.'"

{Ref. 1040

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

ABLUTION REMOVES SINS 1041

"Whosoever makes his ablutions diligently will have his sins removed from his body, even from underneath his nails."

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{Ref. 1041

Muslim with a chain up to Usman the son of 'Affan (s) who related that the Messenger of Allah (sa) said this.}

MERITS OF REPLICATING THE PROPHET'S ACTIONS 1042

"I (Usman the son of Affan) (s) saw the Messenger of Allah (sa), make his ablutions, and my ablution is like his. He said, 'Whosoever makes ablutions in this manner will have his previous sins forgiven; and his walking to the mosque and his prayer will be an additional recompense.'"

{Ref. 1042

*** with a chain up to Usman the son of Affan (s) who who related that the Messenger of Allah (sa) said this.}

MERIT OF ABLUTION 1043

"When a Muslim makes his ablutions and washes his face, the water carries away all the sins committed by his eyes. When he washes his hands, the water carries away all the sins committed by his hands and when he washes his feet the water carries away all the sins he had walked in to, so that he emerges cleansed of all his sins."

{Ref. 1043

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

HOW THE PROPHET (sa) WILL RECOGNIZE HIS FOLLOWERS 1044

"The Messenger of Allah (sa), went to a cemetery (Jannat-ul-Baqi) and said, 'Peace be on you residences of believing people. We shall join you, if Allah wills.'" The Prophet (sa) said, 'I would dearly love you to be able to see our brothers.' They inquired, 'Aren't we your brothers, O Messenger of Allah (sa)?' He replied, 'You are my companions.'

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Our brothers are those who have not yet arrived (in this world).' He was asked, 'How will you recognize your followers, O Messenger of Allah (sa), who have not yet arrived?' He answered, 'Tell me; if a man has horses with white foreheads and white above the hooves and they are mixed with pure black horses, will he not be able to recognize his own?' They answered. 'Of course, O Messenger of Allah (sa).' He said, 'Well, my nation will come with bright faces, and white limbs on account of their ablutions, and I shall arrive at the Pool (Al Kawthar) ahead of them.'"

{Ref. 1044

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) related this.}

HOW TO RAISE YOUR RANK 1045

"Shall I tell you of something with which Allah will erase your sins and raise your status? Those present said, 'Certainly, O Messenger of Allah (sa).' He said, 'Make the ablution (ritual washing) properly, go to the mosque frequently for prayer even in difficult or distressing circumstances and waiting for the next prayer after one is finished. This is your striving in the cause of Allah.'"

{Ref. 1045

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

BARTERING FOR ONE'S SOUL 1046

"Cleanliness is equal to half the faith. Saying, 'All praise is due to Allah' fills the scales with good deeds. When 'Exalted is Allah' is said, it suffices to fill the void between the heavens and the earth. Prayer is light, charity is proof of faith. Patience is also light and the Koran either

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intercedes for you or is against you. Each morning, everyone starts bartering and one's soul is the stake it is either ransomed or ruined.'"

{Ref. 1046

Muslim with a chain up to Abu Malik Ash'ari (s) who related that the Messenger of Allah (sa) said this.}

VALUE OF BEARING WITNESS 1047

"All of you who make your ablutions diligently and bear witness saying, 'I bear witness that there is none worthy of worship except Allah, the One, without associate; and I bear witness that Muhammad is His Worshiper and Messenger' will find all eight gates of Paradise open to him. He will be able to enter by whichever he prefers.'"

{Ref. 1047

Muslim and Tirmidhi with a chain up to Umar son of Khattab (s) who related that the Messenger of Allah (sa) said this.}

REPENTANCE AND PURIFICATION 1048

"and supplicates, 'Allah, make me among those who turn to You in repentance and make me among those who purify themselves.'"

{Ref. 1048

Tirmidhi also narrated this. ***}

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Virtue of the Call to Prayer

CHAPTER 186

THE VIRTUE OF THE CALL TO PRAYER

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VIRTUE OF THE CALL TO PRAYER 1049

"If people knew what (reward) there is in the call to prayer and in the first row for prayer, they would seek to draw lots to secure these places. If they knew the merit of coming early to prayer they would compete with each other, hastening to it; and if they realized the value of the dawn (fajr) and late evening (isha) prayers they would come to them even if they had to crawl."

{Ref. 1049

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

LONGEST NECKS ON THE DAY OF JUDGEMENT 1050

"He (Mu'awiah) heard the Messenger of Allah (sa) say, 'The callers to prayer will have the longest necks on the Day of Judgement.' "

{Ref. 1050

Muslim with a chain up to Mu'awiah who related that the Messenger of Allah (sa) said this.}

VALUE OF CALLING TO PRAYER EVEN IF YOU ARE ALONE 1051

"Abu Sa'id Khudri (s) said to him (Abdullah, the son of Abdur Rahman) (s), 'I notice that you are fond of goats and the desert. When you are with your goats in the desert and make the call for prayer raise your voice, because whoever among the jinn, mankind or anything else hears will bear witness for him on the Day of Resurrection. I heard this from the Messenger of Allah (sa)."

{Ref. 1051

Bukhari with a chain up to Abdullah the son of Abdur Rahman (s), the son of Abi Sa'sah who related that the Messenger of

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Allah (sa) said this.}

WHISPERING OF SATAN, THE STONED AND CURSED DURING PRAYER 1052
"When the call to prayer is made, satan turns his back and rushes away belching so that he does not hear the words of the call. Once the call has finished he returns until the second call to prayer is made, then he runs away again and returns after it has finished to distract the minds of the worshipers, whispering, 'Remember this, remember that', putting in the mind of the believer irrelevant matters, until he does not know how many units of prayer he has prayed."

{Ref. 1052

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

REWARD FOR OFFERING A SUPPLICATION UPON THE PROPHET (sa) 1053
"When you hear the call to prayer, repeat what the caller to prayer says, then supplicate for the blessings of Allah upon me, because whosoever supplicates for the blessings of Allah upon me, Allah sends ten blessings upon him. Then, supplicate to Allah for the rank of 'wasila' for me which is a rank in Paradise reserved for only one of the worshipers of Allah and I hope that I shall be that person. For those who supplicate for the 'wasila' for me it becomes incumbent upon me to intercede for them."

{Ref. 1053

Muslim with a chain up to Abdullah the son of Amr the son of Al 'As (sp) who related that he heard the Messenger of Allah (sa) say this.}

REPEAT THE CALL TO PRAYER 1054

"When you hear the call to prayer repeat after the caller to

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prayer what he says."

{Ref. 1054

Bukhari and Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

MERITORIOUS SUPPLICATION AFTER THE CALL FOR PRAYER 1055

"Whosoever hears the call for prayer and supplicates, 'O Allah, Lord of this perfect call and of the prayer about to offered, give to Muhammad (the rank of) wasila and exaltation and raise him to the praiseworthy rank that You have promised him' it becomes incumbent upon me to intercede for him on the Day of Judgement."

{Ref. 1055

Bukhari with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

ANOTHER SUPPLICATION TO BE OFFERED AFTER THE CALL TO PRAYER
1056

"Whosoever, after hearing the call to prayer bears witness, 'I bear witness that there is none worthy of worship except Allah, the One, without associate and that Muhammad is His worshiper and Messenger; I am pleased with Allah as my Lord, with Muhammad as His Messenger and with Islam as my Religion,' will have his sins forgiven."

{Ref. 1056

Muslim with a chain up to Sa'ad the son of Abi Waqqas (s) who related that the Messenger of Allah (sa) said this.}

WHEN A SUPPLICATION IS NOT REJECTED 1057

"A supplication made between the Adhan (first) call to prayer and the Iqamah (second) call to prayer is not rejected."

{Ref. 1057

Abu Daud and Tirmidhi with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

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Virtue of Prayer

CHAPTER 187

THE VIRTUE OF PRAYER

Allah, the Exalted says: "Prayer forbids indecency and dishonor 29:45 Koran

LIKENESS OF A RUNNING STREAM 1058

"Tell me, if one of you had a stream running at his door and bathed in it five times each day, would any dirt be left upon him? The companions replied that no dirt would be left on his person. The Messenger of Allah (sa), then told them, 'This is the example of the five (obligatory) prayers with which Allah wipes out the sins.'

{Ref. 1058

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that he heard the Messenger of Allah (sa) say this.}

FIVE DAILY PRAYERS 1059

"The example of the five daily prayers is as the example of a river running at your door in which one bathes five times a day to removes one's dirt. The one who prays the five daily prayers is clean like this."

{Ref. 1059

Muslim with a chain up to Jabir (s) who related that the

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Messenger of Allah (sa) said this.}

GOOD DEEDS MAKE AMENDS FOR SINS 1060

"A man kissed a woman so he went to the Messenger of Allah (sa), and told him. Then, Allah sent down the verse. 'And establish your prayers at the two edges of the day and in part of the night. Good deeds will repel evil deeds ... ' (11:114 Koran). The man asked, 'O Messenger of Allah (sa) is this for me?' He answered, 'It is for all my nation, everyone of them.' "

{Ref. 1060

Bukhari and Muslim with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa), said this.}

WHEN SINS ARE FORGIVEN 1061

"The daily prayers are five, Friday to Friday and (the fasting of) Ramadan to Ramadan annul whatever (sin) may be between them so long as the major sins are avoided."

{Ref. 1061

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

HOW TO RANSOM YOUR SINS 1062

"For every Muslim who makes his ablution diligently when the obligatory prayer arrives and perfects its due in humility and bowing, this will ransom his previous sins as long as he has not committed a major sin; and this is for ever."

{Ref. 1062

Muslim with a chain up to Uthman son of Affan (s) who related that he heard the Messenger of Allah (sa) said this.}

Virtue of the Dawn and Afternoon prayers.

CHAPTER 188

THE VIRTUE OF THE DAWN AND AFTERNOON PRAYERS

VIRTUE OF THE DAWN AND AFTERNOON PRAYER 1063

"Whosoever prays the two 'bardayn' prayers (dawn and afternoon) will enter Paradise."

{Ref. 1063

Bukhari and Muslim with a chain up to Abu Musa (s) who related that the Messenger of Allah (sa) said this.}

THOSE WHO WILL NOT ENTER THE FIRE 1064

"Whosoever offers the prayer before sunrise (Fajr) and the prayer before sunset (Asr) will not enter the Fire."

{Ref. 1064

Muslim with a chain up to Abu Zuhair Umarah the son of Ruwaibah (s) who related that he heard the Messenger of Allah (sa) say this.}

SAFETY OF ALLAH 1065

"He who prays the dawn prayer is guaranteed the safety of Allah. So do not bother him (except in truth) because, if Allah takes any of you being guilty of breaching His safety He reaches for him and that person is hurled into the Fire on his face."

{Ref. 1065

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Muslim with a chain up to Jundab, the son of Abdullah (s) who related that the Messenger of Allah (sa) said this.}

QUESTIONING OF THE ANGELS 1066

"A succession of angels visit you during the night and also during the day. They assemble together during the dawn prayer and the afternoon prayer. Then those of them who had spent the night among you ascend to heaven and Allah inquires from them (though He knows better than they): 'What condition did you leave My worshipers in?' They answer, 'They were praying when we came to them and they were praying when we left them.'"

{Ref. 1066

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

WHEN YOU WILL SEE ALLAH 1067

"We were with the Prophet (sa), and he looked at the moon, on the night of the full moon and said, 'You will surely see your Lord as you see this moon and you will never tire of seeing Him, provided you make sure that you do not miss the prayers before sunrise and before sunset.'"

{Ref. 1067

Bukhari and Muslim with a chain up to Jarir son of Abdullah Bajali (s) who related that the Messenger of Allah (sa), said this.}

WHEN DEEDS ARE VOID 1068

"Whosoever misses the afternoon prayer his deeds are void."

{Ref. 1068

Bukhari with a chain up to Buraidah (s) who related that the Messenger of Allah (sa) said this.}

CHAPTER 189

THE VIRTUE OF WALKING TO THE MOSQUE

FEAST IN PARADISE 1069

"For whosoever goes to the mosque in the morning or evening, Allah prepares a feast for him in Paradise every time he goes, morning or evening."

{Ref. 1069

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

STEPS TAKEN TO THE MOSQUE 1070

"Whosoever makes his ablution at home and then walks to one of the Houses of Allah to fulfill an obligation amongst the obligations of Allah. One step wipes out one of his sins and another step raises his rank."

{Ref. 1070

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

WHEN ALLAH CREDITS YOUR ACCOUNT 1071

"Ubay, the son of Ka'ab (s) knew a person whose house was further away from the mosque than that of anyone else and that person never missed a prayer (in the mosque). I asked him, 'Why don't you buy a donkey so that you can ride in the dark and in the heat?' He replied, 'I wouldn't like my home to be close to the mosque. It is my wish that my walking to the mosque and my return home therefrom should be recorded to my

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credit.' The Prophet (sa) told him, 'Allah has credited all that to your account.' All that you do with good intention is credited to you.

{Ref. 1071

Muslim with a chain up to Ubayy son of Ka'ab (s) who related that the Messenger of Allah (sa) said this.}

WHEN FOOTPRINTS ARE RECORDED 1072

"The children of Salimah decided to move nearer to the mosque. On learning this the Prophet (sa), said to them, 'I have heard that you intend to move nearer to the mosque.' They replied, 'That is our intention O Messenger of Allah.' Twice he said, 'Children of Salimah, keep your homes, your footprints are recorded. 'Every step you take towards the mosque raises your rank.' "

{Ref. 1072

Muslim with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

VIRTUE OF PRAYING WITH THE CONGREGATION 1073

"The person whose prayer brings the highest reward is the one who walks farthest to it; and he who waits so that he might say his prayer with the congregation has a higher reward than the one who says it alone and goes to bed."

{Ref. 1073

Bukhari and Muslim with a chain up to Abu Musa (s) who related that the Messenger of Allah (sa) said this.}

WALKING TO THE MOSQUE IN THE DARK 1074

"To those who walk to the mosque on dark nights give glad tidings of a complete light on the Day of Judgement."

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{Ref. 1074

Abu Daud and Tirmidhi with a chain up to Buraidah (s) who related that the Prophet (sa) said this.}

STRIVING IN THE CAUSE OF ALLAH 1075

"Shall I tell you of something with which Allah will erase your sins and raise your status?" Those present said, 'Certainly, O Messenger of Allah (sa).' He said, 'Making the ablution (ritual washing) properly, going to the mosque frequently for prayer even in difficult or distressing circumstances and waiting for the next prayer after one is finished. This is your striving in the cause of Allah.'"

{Ref. 1075

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

FREQUENTING THE MOSQUE 1076

"When you see a person frequenting the mosque, bear witness to his belief, because Allah, the Mighty, the Glorified says: 'None should inhabit the mosques of Allah except those who believe in Allah and the Last Day, establish their prayers and pay the obligatory charity, and fear none except Allah.' (9:18 Koran)

{Ref. 1076

Tirmidhi with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

190

Virtue of waiting for the prayer.

CHAPTER 190

THE VIRTUE OF WAITING FOR THE PRAYER

REMAINING IN THE MOSQUE 1077

"As long as you remain in the mosque for the purpose of prayer and it is only this reason that prevents you from returning home, you will be deemed to be occupied in prayer."

{Ref. 1077

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

WHEN THE ANGELS SUPPLICATE FOR BLESSINGS 1078

"The angels supplicate for blessings upon the one who continues to remain in his place of prayer in a state of purity after the prayer is finished, saying, 'O Allah, forgive him; O Allah have mercy on him.'"

{Ref. 1078

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

MERIT OF WAITING IN THE MOSQUE FOR THE NEXT PRAYER 1079

"On one occasion the Messenger of Allah (sa), was delayed coming to the mosque for the night prayer until midnight. After the prayer finished he turned to us and said, 'Some people said their prayer, left and slept, as for those of you who waited, it is as if you had been occupied in prayer throughout.'"

{Ref. 1079

Bukhari with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

CHAPTER 191

THE VIRTUES OF CONGREGATIONAL PRAYER

WHEN THE VALUE OF PRAYER IS INCREASED 1080

"Prayer offered in a congregation is twenty seven times more beneficial than prayer performed alone."

{Ref. 1080

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

PRAYER IS MORE VALUABLE IN THE MOSQUE 1081

"The prayer of a person offered with the congregation is twenty five times more (valuable) than his prayer at home or in the market. This is because when he performs his ablutions diligently and then proceeds to the mosque for the sole purpose of the prayer, every step that he takes raises his rank and wipes out a sin. While he is engaged in prayer, angels continue to supplicate for mercy upon him, and this continues so long as he remains in his place of prayer with ablution. The angels supplicate saying, 'O Allah, send down blessings on him; O Allah, have mercy on him.' He is considered to be in a state of prayer while he waits for the congregational prayer.'"

{Ref. 1081

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related the Messenger of Allah (sa) said this.}

BLIND PEOPLE 1082

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"A blind person came to the Messenger of Allah, (sa), and said, 'O Messenger of Allah, I have no one to guide me to the mosque,' and then sought permission to say his prayers at home. The Messenger of Allah (sa) gave him permission, but as he was about to leave, the Messenger of Allah (sa) called him asking, 'Can you hear the call to prayer?' He replied, 'Yes.' Thereupon the Messenger of Allah (sa) said, 'Then respond to it.'"

{Ref. 1082

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

BLIND PEOPLE WHO HEAR THE CALL TO PRAYER 1083

"He (ibn Umm Maktum who was blind) (s) said, 'O Messenger of Allah (sa), in Medina there are a lot of reptiles and wild beasts.' He said, 'If you can hear the words of the call: Come to prayer; come to success, respond to them.'"

{Ref. 1083

Abu Daud with a chain up to ibn Umm Maktum (s) the caller for the prayer, who related that the Messenger of Allah (sa) said this.}

ABSENTEES FROM THE PRAYER 1084

"By Him in whose Hands is my life, I have sometimes thought that I would ask for fuel to be gathered and then for the call to prayer to be made, and appoint someone to lead the prayer. Then go to those who absent themselves from prayer and set fire to their houses before their eyes."

{Ref. 1084

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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PRAYERS ARE PART OF GUIDANCE 1085

"Those who would love to meet Allah tomorrow as a Muslim should take care of the prayers when he is called to them. Allah has expounded to your Prophet (sa), the ways of guidance and prayers are a part of them. If you were to say your prayers at home, as this laggard does, you depart from the way of your Prophet (sa) and if you depart from it you will go astray. I have known a time when only a hypocrite would stay away from them. Some of us were brought to the mosque supported between two men till they reached their place in the row. The Messenger of Allah (sa) taught us the ways of guidance and part of guidance is prayer offered in the mosque from which the call to prayer is made."

{Ref. 1085

Muslim with a chain up to ibn Mas'ud (s) who said this.}

WHEN THREE PEOPLE DO NOT PRAY TOGETHER 1086

"If there are three people in a village, or a desert and they do not pray together, satan will surely overcome them. So always gather together for prayer, for a wolf devours a lone sheep."

{Ref. 1086

Abu Daud with a chain up to Abu Darda' (s) who related that he heard the Messenger of Allah (sa) say this.}

192

Congregational Dawn and Night prayers

CHAPTER 192

VIRTUE OF OFFERING THE DAWN AND NIGHT

PRAYER IN CONGREGATION

HOW TO INCREASE YOUR VOLUNTARY PRAYER 1087

"Whosoever offers the night (isha) prayer in congregation is as if he had spent half the night in voluntary prayer, and whosoever offers the dawn prayer in congregation it is as if he had spent the whole night in voluntary prayer."

{Ref. 1087

Muslim with a chain up to Uthman son of Affan (s) who related that he heard the Messenger of Allah (sa) say this.}

ISHA PRAYER IN CONGREGATION v1088

"Whosoever offers the night prayer in congregation it is as if he had spent half the night in voluntary prayer, and he who offers the night and dawn prayers in congregation, it is as if he had spent the whole night in voluntary prayer."

{Ref. 1088

Tirmidhi who related this. ***}

REWARDS OF THE CONGREGATIONAL ISHA AND FAJR PRAYER 1089

"If people knew what (reward) is in the late evening (isha) prayers, and the dawn (fajr) they would come to them even if they had to crawl ..."

{Ref. 1089

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

HYPOCRITES AND THE DAWN AND NIGHT PRAYER 1090

"Hypocrites find no prayer so burdensome as the dawn and the night prayers and yet if they knew their benefits they would

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come to them even if they had to crawl."

{Ref. 1090

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

193

Obligatory prayers

CHAPTER 193

ADHERENCE TO THE OBLIGATORY PRAYERS AND ADMONITION FOR THEIR NEGLIGENCE

Allah, the Exalted says: "And preserve the prayers and the middle prayer and stand obedient to Allah." 2:238 Koran

"If they repent and establish the prayer and pay the obligatory charity, let them go their way...." 9:5 Koran

ACTIONS ALLAH LIKES MOST 1091

"He (Abdullah the son of Mas'ud) (s) asked, 'Which action does Allah like most?' He answered, 'Performance of the prayer during its specified time.' I asked, 'Which is next?' He replied, 'Showing kindness to one's parents.' I asked again, 'Then which is next?' He replied, 'Striving in the Cause of Allah.'"

{Ref. 1091

Bukhari and Muslim with a chain up to Abdullah the son of Mas'ud (s) who related that he asked the Prophet (sa) this.}

FIVE PRINCIPLES OF ISLAM 1092

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"Islam is based on five principles: Bearing witness that there is no god except Allah and that Muhammad is the Messenger of Allah. Establishing the prayer. Payment of the obligatory charity. Pilgrimage to the House of Allah. Fasting the month of Ramadan."

{Ref. 1092

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

ACCOUNTABLE TO ALLAH 1093

"I have been commanded to continue fighting until the enemy bear witness that there is no god except Allah and that Muhammad is His Messenger, to establish the prayers and to pay the obligatory charity. Once they have done this their lives and property will be saved from me, and they have become subject to their Islamic obligations - being accountable to Allah."

{Ref. 1093

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

HOW TO DEAL WITH THE PEOPLE OF THE BOOK 1094

"The Messenger of Allah (sa), appointed me (Mu'az) (s) to be a governor saying, 'A group of the people of the Book will come to you. Invite them to bear witness that there is no god except Allah and that I am His Messenger. Once they have accepted this, tell them that Allah has prescribed for them five prayers during the day and night. Then when they have submitted to this, tell them that Allah has made it obligatory to pay the charity tax which will be collected from the wealthy among them and distributed among the poor. After they have agreed to this do not take their most valuable

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possessions for this purpose. Guard yourself against the cry of one who is wronged, for between that cry and Allah there is no barrier!"

{Ref. 1094

Bukhari and Muslim with a chain up to Mu'az (s) who related that the Messenger of Allah (sa) said this.}

FORSAKING THE PRAYER 1095

"What is between a man and disbelief and idolatry is forsaking the prayer."

{Ref. 1095

Muslim with a chain up to Jabir (s) who related that he heard the Messenger of Allah (sa) say this.}

ABANDONING THE PRAYER 1096

"The treaty between us and them (the hypocrites) is prayer. Whosoever abandons it is an unbeliever."

{Ref. 1096

Tirmidhi with a chain up to Buraidah (s) who related that the Messenger of Allah (sa) said this.}

ACT OF DISBELIEF 1097

"The companions of the Messenger of Allah (sa), did not consider the abandonment of any obligation as disbelief except the abandonment of prayer."

{Ref. 1097

Tirmidhi with a chain up to Shaqiq son of Abdullah (s) said this.}

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FIRST THING A BELIEVER IS ASKED ON THE DAY OF JUDGEMENT 1098

"The first thing which a person will be asked about on the Day of Judgement will be prayer. If his prayer is found in order he will be successful and prosper. However, if that is not in order he will be ruined and a loser. If shortcomings are found in his obligations, Allah, the Mighty, the Glorified will say, 'See if My worshiper has some voluntary prayers in his account that might make up for the shortcomings in respect of his obligations.' All his obligations will be examined in this manner."

{Ref. 1098

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

194

First Row

CHAPTER 194

VIRTUES OF THE FIRST ROW AND STANDING CLOSELY TOGETHER

HOW THE ANGELS STAND BEFORE THEIR LORD 1099

"The Messenger of Allah (sa), came up to us and said, 'Why don't you stand in rows as the angels do before their Lord?' We inquired, 'O Messenger of Allah (sa) how do the angels arrange themselves before their Lord?' He answered, 'They fill each row beginning with the first and stand close together.'"

{Ref. 1099

Muslim with a chain up to Jabir the son of Samurah (s) who related that the Messenger of Allah (sa) said this.}

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ELDERLY AND THE WISE 1100

"For the prayer, let those who are elderly and wise be nearest to me. (He repeated this three times). Then he added, 'Beware, do not indulge in the confusion of the market place.'

{Ref. 1100

Muslim with a chain up to Abdullah the son of Mas'ud (sa) who related that the Messenger of Allah (sa) said this.}

BEST ROWS FOR MEN AND WOMEN OFFERING THE PRAYER 1101

"The best rows of men in prayer are the first ones and the least are the last. The best rows of women in prayer are the last and the least are the first."

{Ref. 1101

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

DELAYING 1102

"The Messenger of Allah (sa) perceived a tendency among his companions to stand in back rows. He told them, 'Come forward and be close to me and let those who come after be close to you. If people continue to delay, Allah will delay them.'"

{Ref. 1102

Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

PREPARATION FOR PRAYER 1103

"The Messenger of Allah (sa) would run his hands across our shoulders before the prayer and say, 'Be straight and do not differ, in order that your hearts do not differ, and let the wise and sages amongst you be behind me, then those who are lesser come after them.'"

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{Ref. 1103

Muslim with a chain up to Abu Masood (s) said that the Messenger of Allah (sa) said this.}

KEEP THE ROWS OF PRAYER STRAIGHT 1104

"Keep your rows straight because keeping them straight is part of the correct way of prayer."

{Ref. 1104

Bukhari and Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

ESTABLISHING THE PRAYER 1105

"Keeping the line straight is a part of establishing the prayer."

{Ref. 1105

Bukhari also narrates this. ***}

THE MIRACLE OF SEEING FROM HIS BACK 1106

"The prayer was called so the Messenger of Allah (sa), turned his face towards us and said, 'Make your rows straight and stand shoulder to shoulder because I can see you from my back.'"

{Ref. 1106

Bukhari and Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

SHOULDER TO SHOULDER, FOOT TO FOOT 1107

"We would stand shoulder to shoulder and foot to foot."

{Ref. 1107

Bukhari also narrated this. ***}

CHAPTER 194 VIRTUES OF THE FIRST ROW AND STANDING CLOSELY TOGETHER

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AVOID DISSENSION 1108

"Keep your rows straight during prayers, if you do not Allah will create dissension among you. The Messenger of Allah (sa), insisted that we keep our rows straight to the extent that they were as straight as arrows. He continued to emphasize this till he felt sure we had recognized its importance. One day he came into the mosque to lead the prayer and was about to pronounce the opening takbirs (Allahu Akbar) when he noticed the chest of one of the worshipers protruding out of the line, he said, 'Worshipers of Allah, keep your rows straight or else Allah will create dissension among you.'"

{Ref. 1108

Bukhari and Muslim with a chain up to Nu'man son of Bashir (s) who related that he heard the Messenger of Allah (sa) say this.}

BLESSING UPON THE FRONT ROWS 1109

"The Messenger of Allah (sa) would pass between the rows from one end to the other to straighten chests and shoulders in the line, saying, 'Do not be out of line, or else your hearts will be in dissension.' He would also say, 'Allah and His angels send down blessings upon the front rows.'"

{Ref. 1109

Abu Daud with a chain up to Bra'a the son of 'Azib (s) who related that the Messenger of Allah (sa) said this.}

VIRTUE OF CLOSING UP GAPS IN THE PRAYER ROW 1110

"Arrange your rows, so that the gaps between your shoulders are filled. Do not press hard on the arms of your brothers but do not leave gaps for satan. Whosoever closes up a gap in a row Allah will join him close, and whosoever severs a row, Allah will sever him."

CHAPTER 194 VIRTUES OF THE FIRST ROW AND STANDING CLOSELY TOGETHER

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{Ref. 1110

Abu Daud with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

ENTRANCE OF SATAN, THE STONED AND CURSED 1111

"The Messenger of Allah (sa), directed, 'Close your ranks, be close to one another, and keep your necks in line; because by Him in whose Hands is my life, I see satan entering through the gaps in the rows like a small black goat.'"

{Ref. 1111

Abu Daud with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

FIRST AND LAST ROW FOR PRAYERS 1112

"The Messenger of Allah (sa), instructed, 'Fill the front row, then the one next to it. If there is any shortage it should be in the last row.'"

{Ref. 1112

Abu Daud with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

VIRTUE OF THE RIGHT SIDE OF THE ROW 1113

"Allah and His angels send down blessings on those who are on the right side of the rows."

{Ref. 1113

Abu Daud with a chain up to Lady Ayesha, the wife of the Prophet, the Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

PROPHET'S SUPPLICATION AFTER PRAYER 1114

"When we were praying behind the Messenger of Allah (sa), we

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liked to be on his right, so that at the end of the prayer he would be seated facing us. On one occasion I heard him supplicate: 'O Lord, protect me from Your punishment on the Day on which You will raise Your worshipers.'"

{Ref. 1114

Muslim with a chain up to Bra'a the son of 'Azib (s) who related that the Messenger of Allah (sa) said this.}

POSITION OF THE IMAM 1115

"The Messenger of Allah (sa), instructed, 'Let the Imam be in the middle and close the gaps in the rows.'"

{Ref. 1115

Abu Daud with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

195

Voluntary prayers

CHAPTER 195

THE VIRTUE OF OFFERING VOLUNTARY PRAYERS

VIRTUE OF TWELVE VOLUNTARY UNITS OF PRAYER 1116

"She (Lady Umm Habibah, wife of the Prophet, Mother of believers, may Allah be pleased with her) heard the Messenger of Allah (sa), say, 'Allah, the Most High prepares a house in Paradise for every Muslim who offers twelve units of voluntary prayers every day beyond that which is obligatory.'"

{Ref. 1116

Muslim with a chain up to Lady Umm Habibah, wife of the Prophet, Mother of believers (f) who related that the

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Messenger of Allah (sa) said this.}

WHEN TO OFFER VOLUNTARY PRAYERS 1117

"I (Ibn Umar) (s) offered, in the company of the Messenger of Allah (sa), two voluntary units of prayer (rak'a) before the mid-day prayer and two voluntary units of prayer after it, and two units of voluntary prayer after the Friday prayer; two after the sunset prayer and two after the night (isha) prayer.

{Ref. 1117

Bukhari and Muslim with a chain up to ibn Umar (s) who related this.}

PRAYERS BETWEEN THE FIRST AND SECOND CALL TO PRAYER 1118

"Between every Adhan (the first call to prayer) and the Iqamah (the second call to prayer) there is a prayer; between every Adhan and Iqamah there is a prayer; between every Adhan and Iqamah there is a prayer, for whosoever desires."

{Ref. 1118

Bukhari and Muslim with a chain up to Abdullah son of Mughaffal (s) who related that the Messenger of Allah (sa) said this.}

196

Voluntary Prayer before Dawn

CHAPTER 196

THE VALUE OF OFFERING TWO VOLUNTARY UNITS OF PRAYER BEFORE THE DAWN PRAYER

VOLUNTARY PRAYERS THE PROPHET NEVER MISSED 1119

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"The Messenger of Allah (sa), never omitted to offer four units of prayer before the mid-day prayer and two units of prayer before the dawn prayer."

{Ref. 1119

Bukhari with a chain up to Lady Ayesha, the wife of the Prophet and Mother of believers (f) who related this.}

SPECIAL ATTENTION TO VOLUNTARY PRAYERS BEFORE DAWN 1120

"The Messenger of Allah (sa), paid more attention to offering the two units of voluntary prayer before dawn than to any other."

{Ref. 1120

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related this.}

VALUE OF THE VOLUNTARY PRAYER BEFORE DAWN 1121

"The two units of prayer before the dawn prayer are better than the world and all it contains." We are also informed: "Are dearer to me than the whole world."

{Ref. 1121

Muslim with a chain up to Lady Ayesha, the wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

IMPORTANCE THE PROPHET PLACED ON OFFERING THE VOLUNTARY PRAYER BEFORE DAWN 1122

"He (Bilal) (s) went to inform the Prophet (sa), of the approach of the time of the dawn prayer, however on account of a reply to a question Bilal had asked Lady Ayesha (f) he was delayed from doing so until it began to get light. Bilal then went to inform the Prophet (sa) of the time of prayer and

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continued to make the call for prayer. But the Messenger of Allah (sa) did not come out immediately. When he came out to lead the prayer, Bilal told him that he had been detained because of the reply to a question he had asked Lady Ayesha and that was his reason for not informing the Messenger of Allah (sa) of the time of prayer until it had began to get light. But even then the Prophet (sa) took some time in coming out. The Messenger of Allah (sa) said, 'I was occupied in my two units of prayer.' Bilal said, 'O Messenger of Allah (sa) the light has appeared.' The Messenger of Allah (sa) replied, 'Even if the light had appeared more than it had, I would have still offered the two units of prayer as well and adequately.'"

{Ref. 1122

Abu Daud with a chain up to Bilal (s) who related that the Prophet, (sa) said this.}

197

Voluntary prayer before Dawn

CHAPTER 197

HOW TO OFFER THE VOLUNTARY PRAYER BEFORE DAWN

HOW THE PROPHET (sa) OFFERED THE VOLUNTARY DAWN PRAYER 1123

"The Messenger of Allah (sa), would make two short units of prayer between the Adhan and the Iqamah of the dawn prayer. He offered the two units of prayer so quickly that I wondered whether he had recited Al Fatihah."

{Ref. 1123

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Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, the Mother of Believers (f) who related this.}

BRIEF VOLUNTARY PRAYER BEFORE DAWN 1124

"He would make two voluntary units of prayer when he heard the Adhan and make them brief." Also "With the light of the dawn."

{Ref. 1124

Muslim narrated this. ***}

PRAYER BEFORE THE BREAK OF DAWN 1125

"The Messenger of Allah (sa), made two brief units of prayer, after the caller to prayer had made the Adhan for the dawn prayer and it began to be light."

{Ref. 1125

Bukhari and Muslim with a chain up to Lady Hafsa, wife of the Prophet, Mother of believers (f) who related this.}

TWO BRIEF UNITS OF PRAYER 1126

"After it began to get light the Messenger of Allah (sa), did not make anything other than two brief units of prayer."

{Ref. 1126

Muslim narrated this. ***}

LENGTH OF THE VOLUNTARY DAWN PRAYER 1127

"The Messenger of Allah (sa), offered his voluntary two units of prayer at night then concluded with one unit of prayer thereby making the number odd (witr). He would offer two units of prayer before the dawn prayer so quickly that the second call to prayer coincided with the length of the second call to prayer."

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{Ref. 1127

Bukhari and Muslim with a chain up to ibn Umar (s) who related this.}

VERSES THE PROPHET (sa) RECITED IN THE VOLUNTARY PRAYER BEFORE DAWN 1128

"In his two units of prayer before the dawn prayer the Messenger of Allah (sa), would recite: 'Say: 'We believe in Allah and that which is sent down to us, and in what was sent down to Abraham, Ishmael, Isaac, Jacob and the tribes; to Moses and Jesus and the Prophets from their Lord. We do not differentiate between any of them, and to Him we are submissive (Muslims).'" (2:136) in the first unit of prayer and 'When Jesus felt their unbelief, he said: Who will be my helpers in the way of Allah?' The disciples replied: We are the helpers of Allah. We believe in Allah. Bear witness that we are submitters (Muslims).'" (3:52) in the second unit of prayer."

{Ref. 1128

Muslim with a chain up to ibn Abbas (s) who related this.}

MORE VERSES THE PROPHET RECITED DURING THE VOLUNTARY PRAYER BEFORE DAWN 1129

"In the second unit of prayer he would recite, 'Say: People of the Book, let us come to a common word between us and you that we will worship none except Allah, that we will associate none with Him, and that none of us take others as lords beside Allah.' If they turn away, say: 'Bear witness that we are Muslims.'" (3:64)

{Ref. 1129

Muslim narrated ***}

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CHAPTERS THE PROPHET (sa) RECITED DURING THE VOLUNTARY PRAYER BEFORE DAWN 1130

"The Messenger of Allah (sa), recited the chapter 'The Unbelievers' (Chapter 109 Al Kafiroon) and chapter 'The Oneness' (Chapter 112 Al Ikhlas) in the two units of prayer before the dawn prayer."

{Ref. 1130

Muslim with a chain up to Abu Hurairah (s) who related this.}

REPETITION OF CHAPTERS DURING THE VOLUNTARY PRAYER BEFORE DAWN 1131

"I (ibn Umar) (s) observed the Messenger of Allah (sa), reciting the chapters 'The Unbelievers' and 'The Oneness' in the two units of prayer before the dawn prayer for a month.

{Ref. 1131

Tirmidhi with a chain up to ibn Umar (s) who related this.}

198

Laying one one's right side after the voluntary prayer before dawn

CHAPTER 198

PREFERENCE OF LAYING ONE ONE'S RIGHT SIDE AFTER THE TWO VOLUNTARY PRAYERS BEFORE DAWN

LAYING DOWN ON YOUR RIGHT SIDE 1132

"After offering his two units of prayer the Messenger of Allah (sa), would lie down on his right side."

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{Ref. 1132

Bukhari with a chain up to Lady Ayesha, the wife of the Prophet , Mother of believers (f) who related this.}

ELEVEN UNITS OF PRAYER AFTER THE NIGHT PRAYER 1133

"Between the night and dawn prayers the Messenger of Allah (sa), would offer eleven units of prayers, ten of them offered in pairs, and the last one offered by itself. When the caller to prayer made the call for the dawn prayer and it had become light he would inform the Messenger of Allah (sa) of the time for prayer. He would then get up and offer two brief units of prayer and then lie down on his right side until the caller to prayer made the second call."

{Ref. 1133

Muslim with a chain up to Lady Ayesha, the wife of the Prophet, Mother of believers (f) who related this.}

WHAT TO DO AFTER OFFERING THE VOLUNTARY PRAYER BEFORE DAWN
1134

"After you have offered your two units of prayer before the Dawn prayer lie down on your right side."

{Ref. 1134

Abu Daud and Tirmidhi with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

199

Voluntary prayers of mid-day

CHAPTER 199

THE VOLUNTARY PRAYERS OF THE MID-DAY

PRAYER

TWO VOLUNTARY UNITS OF PRAYER BEFORE AND AFTER THE OBLIGATORY MID-DAY PRAYER 1135

"I (ibn Umar) (s) offered two units of prayer before the mid-day prayer and two after it in the company of the Messenger of Allah (sa)."

{Ref. 1135

Bukhari and Muslim with a chain up to ibn Umar (s) related this.}

FOUR VOLUNTARY UNITS OF PRAYER BEFORE MID-DAY PRAYER 1136

"The Messenger of Allah (sa), never omitted to offer four units of prayer before the mid-day prayer."

{Ref. 1136

Bukhari with a chain up to Lady Ayesha, the wife of the Prophet, Mother of believers (f) who related this.}

UNITS OF PRAYER BEFORE MID-DAY, EVENING AND NIGHT PRAYERS 1137

"When the Messenger of Allah (sa), was in my (Lady Ayesha) house he would offer four units of prayer before the mid-day prayer. Then he would go to lead the prayer, come back and offer two units of prayer. After he led the evening (magrib) prayer, he would return and offer two units of prayer. After he had led the night (isha) prayer he would return and offer two units of prayer."

{Ref. 1137

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related this.}

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PROTECTION FROM THE FIRE 1138

"Whosoever does not neglect to offer four units of prayer before the mid-day prayer and four after it will be shielded against the Fire."

{Ref. 1138

Abu Daud and Tirmidhi with a chain up to Lady Umm Habibah, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

TIME WHEN THE GATES ARE OPEN 1139

"The Messenger of Allah (sa), offered four units of prayer after the sun had started to descend before the mid-day prayer and said , 'This is the hour when the gates of heaven are opened and I desire that some righteous action on my part should rise to heaven during this hour.'"

{Ref. 1139

Tirmidhi with a chain up to Abdullah the son of Sa'ib (s) who related that the Messenger of Allah (sa) said this.}

BEFORE AND AFTER THE MID-DAY PRAYER 1140

"If the Messenger of Allah (sa), was unable to offer four units of prayer before the mid-day prayer he would offer them after it."

{Ref. 1140

Tirmidhi with a chain up to Lady Ayesha, wife of the Prophet (f) who related this.}

200

Voluntary afternoon prayer

CHAPTER 200

THE VOLUNTARY AFTERNOON PRAYERS

VOLUNTARY PRAYER BEFORE ASR 1141

"The Messenger of Allah (sa), would offer four units of prayer before Asr and conclude them with greetings to the angels at his right and left and to those believers and Muslims after them."

{Ref. 1141

Tirmidhi with a chain up to Ali, may Allah be pleased with him, son of Abi Talib who related this.}

SUPPLICATION FOR MERCY UPON THOSE WHO OFFER FOUR UNITS OF PRAYER BEFORE THE AFTERNOON PRAYER 1142

"The Messenger of Allah (sa), supplicated, 'May Allah have mercy on whosoever offers four units of prayer before the afternoon prayer.' "

{Ref. 1142

Abu Daud and Tirmidhi with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

TWO UNITS OF PRAYER BEFORE ASR 1143

"The Messenger of Allah (sa), would offer two units of prayer before Asr prayer."

{Ref. 1143

Abu Daud with a chain up to Ali, may Allah be pleased with him, the son of Abi Talib who related this.}

201

VOLUNTARY PRAYERS AT SUNSET

CHAPTER 201

VOLUNTARY PRAYERS OFFERED BEFORE SUNSET

VOLUNTARY PRAYERS BEFORE AND AFTER MAGRIB 1144

"Offer two units of prayer before the Magrib (evening prayer). He repeated this and then said, 'Those desiring to do so may offer two units of prayer before the evening prayer.'"

{Ref. 1144

Bukhari with a chain up to Abdullah the son of Mughaffal (s) who related that the Messenger of Allah, (sa), said this.}

HASTEN TO THE MOSQUE TO PRAY THE MAGRIB PRAYER 1145

I (Anas) (s) noticed the elders amongst the companions of the Messenger of Allah (sa), hastening to the mosque at the time of the sunset prayer (magrib)."

{Ref. 1145

Bukhari with a chain up to Anas (s) who related this.}

UNITS OF PRAYER BEFORE AND AFTER MAGRIB 1146

"In the time of the Messenger of Allah (sa), we would offer two units of prayer after sunset before the evening prayer. He (Anas) (s) was asked, 'Did the Messenger of Allah (sa) offer them?' He answered, 'He saw us offering them; but neither ordered nor forbade us.'"

{Ref. 1146

Muslim with a chain up to Anas (s) who related this.}

INTENSITY OF THE VOLUNTARY PRAYER BEFORE MAGRIB 1147

"When we were in Medina and the caller to prayer made the Adhan for the evening prayer and worshipers hastened to the

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mosque and offered two units of prayer so much so that a traveler noticing so many doing this individually would sometimes have thought that the obligatory prayer had been concluded."

{Ref. 1147

Muslim with a chain up to Anas (s) who related this.}

202

Isha Voluntary prayers

CHAPTER 202

VOLUNTARY PRAYERS BEFORE AND AFTER THE NIGHT PRAYER

Imam Nawawi elucidated this topic by recalling that ibn Umar meant that he offered two voluntary units of prayer after the night prayer with the Messenger of Allah (sa) (see # 1102). Also, Abdullah bin Mughaffal transmitted a quotation that stated that the Messenger of Allah (sa) said that between the two calls for prayer there is a voluntary prayer as mentioned previously. 203

Friday voluntary prayers

CHAPTER 203

VOLUNTARY PRAYERS ON FRIDAY (JUMMAH)

TWO VOLUNTARY PRAYERS 1148

"I (ibn Umar) (s) offered, in the company of the Messenger of Allah (sa), two voluntary units of prayer (rak'a) before the mid-day prayer and two voluntary units of prayer after it, and two units of voluntary prayer after the Friday prayer, two

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after the sunset prayer and two after the night (isha) prayer.”

{Ref. 1148

Bukhari and Muslim with a chain up to ibn Umar (s) who related this.}

VOLUNTARY PRAYER AFTER JUMMAH 1149

“After the Friday (Jumma) prayer offer four units of prayer.”

{Ref. 1149

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

OFFERING THE VOLUNTARY PRAYER AT HOME 1150

“The Messenger of Allah (sa) did not offer the voluntary prayer in the mosque after Friday (Jumma) prayer, instead he returned to his house where he offered two units of prayer.”

{Ref. 1150

Muslim with a chain up to ibn Umar (s) who related this.}

204

Preference of Offering Voluntary Prayer at Home

CHAPTER 204

PREFERENCE OF OFFERING THE VOLUNTARY PRAYER AT HOME

BEST VOLUNTARY PRAYERS 1151

“O people offer your voluntary prayers in your homes because with the exception of the obligatory prayers, the best prayer

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is that which is offered at home."

{Ref. 1151

Bukhari and Muslim with a chain up to Zaid the son of Thabit (s) who related that the Messenger of Allah (sa) said this.}

DO NOT TURN YOUR HOMES INTO GRAVES 1152

"You should offer the voluntary prayer in your home also. Do not turn your homes into graves."

{Ref. 1152

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

HOW TO RECEIVE BLESSINGS UPON YOUR HOME 1153

"When you have finished your (obligatory) prayer in the mosque you should offer the rest of your (voluntary) prayers at home because Allah will bless your home because of this."

{Ref. 1153

Muslim with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

OFFER YOUR VOLUNTARY PRAYER IN A PLACE OTHER THAN THE ONE YOU OFFERED THE OBLIGATORY PRAYER 1154

"Nafi' the son of Jubair sent him (Amro the son of Ata) to Sa'ib, the son of the sister of Namir (sp) to ask him what Mu'awiah had said about his prayer. Saib told him, 'I offered the Friday (Jumma) prayer with him in Al-Maqsoora and when the Imam had finished the prayer and said his salams to conclude the prayer, I stood up in my place and offered the voluntary prayer.' When Mu'awiah entered he sent for me and told me: 'Never again do what you did just now. Once you have finished the Friday prayer do not proceed immediately with

your voluntary prayer until you have either spoken to someone or moved from your place, because the Messenger of Allah (sa), instructed us that we should not follow the congregational prayer with the voluntary prayer unless we had either spoken to someone or had moved from our place.'"

{Ref. 1154

Muslim with a chain up to Amro the son of Ata (s) who related this.}

205

Importance of Witr prayer

CHAPTER 205

THE IMPORTANCE OF OFFERING THE WITR PRAYER

ALLAH LOVES THE WITR PRAYER 1155

"Witr (the single unit of) prayer is not compulsory as are the obligated prayers but the Messenger of Allah (sa), always offered the Witr prayer and said, 'Allah is One (Witr) and He loves the single unit prayer. So offer the single unit (Witr) prayer, O people of the Koran.'"

{Ref. 1155

Abu Daud and Tirmidhi with a chain up to Ali, may Allah honor his face, said that the Messenger of Allah, (sa), said}

WHEN TO OFFER THE WITR PRAYER 1156

"The Messenger of Allah (sa), offered the Witr prayer in either the first part of the night, the middle of it, or at its end in which case he finished his Witr prayer near the time of dawn."

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{Ref. 1156

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, and Mother of believers (f) who related this.}

CONCLUDE WITH THE WITR PRAYER 1157

"Conclude your voluntary prayer at night with the Witr prayer (the single unit of prayer)."

{Ref. 1157

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

BEFORE DAWN 1158

"Pray your Witr prayer before dawn."

{Ref. 1158

Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

WAKE YOUR SPOUSE FOR THE WITR PRAYER 1159

"The Messenger of Allah (sa), would offer his voluntary prayer while she (Lady Ayesha) (f) slept in front of him and when the time came for his Witr prayer (the single unit of prayer) he would wake her up and proceed with his Witr prayer. When the time came to offer his Witr prayer, he would say to me: (Lady Ayesha), wake up and offer your Witr prayer."

{Ref. 1159

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related this.}

BEFORE THE ARRIVAL OF THE DAWN 1160

"You should offer the Witr prayer before the dawn comes."

{Ref. 1160

Abu Daud and Tirmidhi with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

WHEN PRAYER IS BEST 1161

"Whosoever fears that he might not be able to get up in the latter part of the night should offer his Witr (one unit of) prayer during the early part of the night, but whosoever is eager to get up in the latter part should offer his Witr prayer at that time because during the latter part of the night it is attended (by the angels) and prayer at that time is best."

{Ref. 1161

Muslim with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

206

Prayer in the mid-morning

CHAPTER 206

VIRTUE OF PRAYERS OFFERED IN THE MID-MORNING

MID-MORNING VOLUNTARY PRAYER 1162

"The Prophet (sa) directed me (Abu Hurairah) (s) to fast for three days in every month and to offer two units of prayer during the mid-morning and to offer the Witr (single unit of) prayer before sleeping."

{Ref. 1162

Bukhari and Muslim with a chain up to Abu Hurairah (s) who

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related this.}

CHARITY OF THE LIMBS AND ITS EQUAL 1163

"When you get up in the morning charity is due from every one of your limbs. Each exaltation of Allah (by saying Subhan Allah) is charity. Each praising of Allah is charity (by saying Al Hamdu Lillah). Encouraging good is charity and forbidding evil is also charity. Two units of prayer (raka') offered in the mid-morning is equal to all this."

{Ref. 1163

Muslim with a chain up to Abu Dharr (s) who related that the Messenger of Allah (sa) said this.}

MID-MORNING PRAYER OF THE PROPHET (sa) FOUR UNITS OF PRAYER MID-MORNING 1164

"The Messenger of Allah (sa), would offer four units of prayer during the mid-morning and added to them whatever Allah wished."

{Ref. 1164

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related this.}

MID-MORNING PRAYERS ON THE DAY OF THE OPENING OF MECCA 1165

"I (Umm Hani) (f) went to the Messenger of Allah (sa), on the day of the Opening of Mecca and found that he was taking a bath. After he had finished he offered eight units of voluntary prayers. This was during the mid-morning."

{Ref. 1165

Muslim with a chain up to Umm Hani (f), the daughter of Abu Talib who related this.}

207

Time of Voluntary mid-morning prayer

CHAPTER 207

THE TIME OF OFFERING THE VOLUNTARY MID-MORNING PRAYER WHEN THE SUN IS FAIRLY HIGH

1166

"He (Zaid) (s) saw some people offering the voluntary prayer in the early morning and remarked, 'Would that they knew that it is better to offer the voluntary prayer a little later, because the Messenger of Allah (sa), said, 'The time of the mid-morning prayer for those who turn themselves to Allah is when the calves of the camels are warmed, that is when the sun has risen fairly high.'"

{Ref. 1166

Muslim with a chain up to Zaid the son of Arqam (s) who related that the Messenger of Allah (sa) said this.}

208

Voluntary prayer on entering a mosque

CHAPTER 208

THE VIRTUE OF OFFERING A VOLUNTARY PRAYER ON ENTERING A MOSQUE

BEFORE SITTING IN THE MOSQUE 1167

"When any of you enter the mosque he should not sit until he has offered two units of prayer."

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{Ref. 1167

Bukhari and Muslim with a chain up to Abu Katadah (s) who related that the Messenger of Allah (sa) said this.}

TWO UNITS OF PRAYER 1168

"I (Jabir) went to the Messenger of Allah (sa), when he was in the mosque and he said to me, 'Offer two units of prayer.'"

{Ref. 1168

Bukhari and Muslim with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

209

Two Units of Prayer after Ablution

CHAPTER 209

OFFERING TWO UNITS OF PRAYER AFTER MAKING ABLUTION

FOOTSTEPS IN PARADISE 1169

"The Messenger of Allah (sa), said to Bilal (s), 'Tell me, Bilal, after you embraced Islam which action of yours was the most meritorious, because I have heard the echo of your footsteps in Paradise in front of me.' Bilal replied, 'I do not consider any of my actions more meritorious other than whenever I make my ablution during the day or night I always offer a prayer which Allah had decreed for me.'"

{Ref. 1169

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related this.}

CHAPTER 210

THE VIRTUE OF THE FRIDAY PRAYER AND TAKING A SHOWER BEFORE IT

Allah, the Exalted says: "Then, when the prayers are ended, disperse in the land and seek the favor of Allah, and, remember Allah often, so that you prosper." 62:10 Koran

DAY PROPHET ADAM WAS CREATED 1170

"The best of days on which the sun rises is Friday; on that day Adam was created, on that day he was admitted to the Garden and on that day was he expelled therefrom."

{Ref. 1170

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

1171

"For whosoever makes his ablutions carefully and then attends the congregational Friday prayer and listens to the sermon in silence is the forgiveness of his sins since the previous Friday plus three extra days. But whosoever occupies himself with pebbles during the sermon misbehaves."

{Ref. 1171

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

FREEDOM FROM ONE'S SINS 1172

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"The five (obligatory) daily prayers between the Friday prayer to the next Friday prayer and the observance of one Ramadan to the next atone for all the sins in between as long as no major sins have been committed."

{Ref. 1172

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

NEGLECT OF THE FRIDAY PRAYER 1173

"The Messenger of Allah (sa), said from his wooden pulpit: 'My nation must not neglect the Friday prayer, otherwise Allah will set a seal upon their hearts and they will be counted among the negligent.'"

{Ref. 1173

Muslim with a chain up to Abu Hurairah and ibn Umar (sp) who relate that they heard the Messenger of Allah (sa) say this.}

FRIDAY SHOWER 1174

"When one of you prepares for the Friday prayer let him take a shower. "

{Ref. 1174

Bukhari and Muslim with a chain up to ibn Umar (s) who related the Messenger of Allah (sa) said this.}

OBLIGATORY FRIDAY SHOWER 1175

"Taking a shower on Friday is obligatory upon every adult."

{Ref. 1175

Bukhari and Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

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SHOWER IS BEST ON FRIDAY 1176

"Whosoever makes his ablutions for the Friday prayer and adopts the easier course, it is good, but a shower is better."

{Ref. 1176

Abu Daud and Tirmidhi with a chain up to Samurah (s) who related that the Messenger of Allah (sa) said this.}

PREPARATION FOR THE FRIDAY PRAYER 1177

"When a person takes a shower on Friday, cleanses himself and clothes, oils his hair, uses such perfume as is available and then sets off for the mosque, does not force himself between two people (sitting there), prays the obligatory prayer and listens when the leader of the prayer says, the sins he committed since the Friday before are forgiven."

{Ref. 1177

Bukhari with a chain up to Salman Farisi (s) who related that the Messenger of Allah (sa) said this.}

MERITS OF ATTENDING THE FRIDAY PRAYER 1178

"Whosoever takes a complete shower; the same shower as after having intercourse, on a Friday and goes early to the mosque is as if he had sacrificed a camel for the sake of Allah. Whosoever proceeds to the mosque later than him is as if he had sacrificed a cow, and whosoever goes later than him is as if he had sacrificed a chicken; and whosoever goes last is as if he had sacrificed an egg. When the Imam arrives the angels come to listen to his sermon."

{Ref. 1178

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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SPECIAL TIME DURING THE FRIDAY PRAYER 1179

"The Messenger of Allah (sa), mentioned Friday and said, 'There is in it a period, if a Muslim worshiper standing in prayer perchances to coincide with it and asks Allah for anything He will give it to him.' The Messenger of Allah indicated with his hand the shortness of the period."

{Ref. 1179

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

WHEN THE SPECIAL TIME IN THE FRIDAY PRAYER OCCURS 1180

"Abdullah the son of Umar (s) asked me (Abu Burdah) (s), 'Did you hear your father quote anything from the Prophet (sa), concerning a special moment during the Friday prayers?' I replied, 'Yes, I heard him say that he heard the Messenger of Allah (sa) say, 'That moment occurs between the Imam's ascent to the pulpit to the end of the service.'"

{Ref. 1180

Muslim with a chain up to Abu Burdah the son of Abu Musa Ash'ari (sp) who related that the Messenger of Allah (sa) said this.}

WHEN YOUR SUPPLICATIONS ARE RECEIVED BY THE PROPHET (sa) 1181

"The best of your days is Friday, so be diligent on that day in supplicating for me because your supplications are conveyed to me."

{Ref. 1181

Abu Daud with a chain up to Aus the son of Aus (s) who related that the Messenger of Allah (sa) said this.}

CHAPTER 211**PROSTRATION OF GRATITUDE FOR DIVINE FAVORS**

BLESSINGS WE RECEIVE THROUGH OUR BELOVED PROPHET (sa) 1182

"We set off from Mecca for Medina in the company of the Messenger of Allah (sa). As we approached Azwara, the Messenger of Allah (sa) dismounted and raised his hands in supplication for a while, then prostrated and remained like this for a long time. Then he stood up and raised his hands in supplication and prayed for a while and then prostrated. He did this three times and then explained to us: 'I supplicated my Lord in intercession for my nation and He granted me one third of them, thereupon I fell prostrate before my Lord, thanking Him. Then I raised my head and supplicated my Lord for my nation, and He granted me another third of them, whereupon I fell prostrate before my Lord, thanking Him. Again I raised my head and supplicated my Lord for my nation and He granted me the last third of them, upon which I fell prostrate before my Lord.'"

{Ref. 1182

Abu Daud with a chain up to Sa'ad the son of Abi Wakkas (s) who related that the Messenger of Allah (sa) said this.}

CHAPTER 212

THE VIRTUE OF PRAYING DURING THE NIGHT

Allah, the Exalted says: "As for the night there is a voluntary deed for you to keep vigil in part of it. Perhaps your Lord will raise you to a praiseworthy station." 17:79 Koran

"Whose sides forsake their couches as they supplicate to their Lord in fear and hope; who give in charity of that which We have given them." 32:16 Koran

"They slept but a little at night." 51:17 Koran

SINCEREST GRATITUDE 1183

"The Messenger of Allah (sa), stood so long during his voluntary prayer at night that the skin of his feet would crack; so Lady Ayesha (f) asked 'O Messenger of Allah (sa) why do you stand so long in prayer when Allah has forgiven you in the past and in future?' He answered, 'Could it not be that I would love to be a thankful worshiper.'"

{Ref. 1183

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of Believers (f) related that the Messenger of Allah (sa) said this.}

DO YOU PRAY DURING THE NIGHT? 1184

"The Messenger of Allah (sa), visited Fatima and myself (Ali, may Allah be pleased with both of them) one night and inquired, 'Don't you pray during the night?'"

{Ref. 1184

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Bukhari and Muslim with a chain up to Ali - may Allah honor his face - who related that the Messenger of Allah (sa) said this.}

VOLUNTARY NIGHT PRAYER 1185

"Abdullah (s) would be an excellent man if only he offered his voluntary prayer at night. Salim commented that after this Abdullah slept only a little at night."

{Ref. 1185

Bukhari and Muslim with a chain up to Salim the son of Abdullah, son of Umar (s) who related on the authority of his father that the Messenger of Allah (sa) said this.}

ABANDONING THE NIGHT VOLUNTARY PRAYER 1186

"The Messenger of Allah (sa), directed me, 'Abdullah, do not be like so and so. He used to get up during the night for the voluntary prayer but gave up doing so later.'"

{Ref. 1186

Bukhari and Muslim with a chain up to Abdullah son of Amr son of Al 'As (sp) who related that the Messenger of Allah (sa) said this.}

WHEN SATAN, THE STONED AND CURSED, URINATES IN ONE'S EARS 1187

"Someone mentioned a man to the Messenger of Allah (sa), who slept through the night and woke after dawn. Upon hearing this he said. 'He is a man in whose ears (or ear) satan has urinated.'"

{Ref. 1187

Bukhari and Muslim with a chain up to Abdullah the son of Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

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ACTIONS OF SATAN, THE STONED AND CURSED 1188

"When a person sleeps satan ties three knots at the nape of his head, muttering over each, 'The night is long, sleep on.' If he wakes up and remembers Allah, one of the knots is loosened. Then if he gets up and makes his ablution another one is loosened. If he says his prayer, he is free of all of them and he begins his morning in an alert, good spirited mood. Otherwise he arises in a evil spirited and lazy mood.'"

{Ref. 1188

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

HOW TO ENTER PARADISE IN PEACE 1189

"O people, increase the greeting of peace, feed people, strengthen the ties of kinship and pray when others sleep and you will enter Paradise in peace."

{Ref. 1189

Tirmidhi with a chain up to Abdullah, the son of Salam (s) who related that he heard the Messenger of Allah (sa) say this.}

BEST VOLUNTARY PRAYER 1190

"The best month in which to fast after Ramadan is Muharram, and the best prayer after the obligatory prayers is prayer at night."

{Ref. 1190

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

VOLUNTARY NIGHT PRAYER 1191

"The night prayer consists of two units of prayer offered one after each other. When you expect the approach of dawn

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complete them with a single unit of prayer to make them an odd number."

{Ref. 1191

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

HOW THE PROPHET (sa) OFFERED THE VOLUNTARY NIGHT PRAYER 1192

"The Messenger of Allah (sa), offered a succession of two units of prayer at night followed by one unit of prayer."

{Ref. 1192

Bukhari and Muslim with a chain up to ibn Umar (s) who related this.}

FLEXIBILITY OF THE PROPHET (sa) 1193

"Sometimes, the Messenger of Allah (sa), did not fast during a month until we thought that he was not going to fast at all during that month. At other times he would fast continuously and we thought he would not stop fasting at all during that month. If one wanted to see him offering his prayers during the night one could do that or if one wished to see him sleep during the night he could do that also."

{Ref. 1193

Bukhari with a chain up to Anas (s) who related this.}

PROSTRATION OF THE PROPHET (sa) 1194

"The Messenger of Allah (sa), offered eleven units of prayer at night. Each prostration lasted as long as it would take a person to recite fifty verses. Before the dawn prayer he would offer two short units of prayer and then recline on his right side until the caller to prayer came to call him for the dawn prayer. "

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{Ref. 1194

Bukhari with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related this.}

SLEEP OF THE PROPHET (sa) 1195

"The Messenger of Allah (sa) never offered more than eleven units of prayer during the nights of Ramadan or at any other time. He would offer four units of prayer long and perfect, and then four similar, then three. I (Lady Ayesha, may Allah be pleased with her) asked him, 'O Messenger of Allah (sa) do you sleep before offering the Witr?' He answered, 'Ayesha, my eyes sleep but my heart does not.'"

{Ref. 1195

Bukhari and Muslim with a chain up to Lady Ayesha wife of the Prophet, the Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

WHEN THE PROPHET (sa) SLEPT 1196

"The Messenger of Allah (sa), slept during the early part of the night and stood in prayer during the latter part."

{Ref. 1196

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f), who related this.}

THE LENGTH OF THE PROPHET'S VOLUNTARY NIGHT PRAYER 1197

"One night ibn Mas'ud (s) joined the Prophet (sa), in his voluntary prayer. He prolonged the standing so much that he made up his mind to do something which was impertinent. He was asked, 'What had you made up your mind to?' He answered, 'To sit down and stop following him.'"

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{Ref. 1197

Bukhari and Muslim with a chain up to ibn Mas'ud (s) who related this.}

THE WAY IN WHICH THE PROPHET (sa) PRAYED 1198

"One night I (Huzaifah) (s) joined the Prophet (sa), in his voluntary prayer. The Prophet (sa) began the recitation of the "Cow" chapter. I thought he would proceed to the bowing position after reciting a hundred verses but he continued with its recitation. Then I thought he would complete its recitation in one unit of prayer but he completed its recitation and then began to recite the "Women" chapter and thereafter the chapter of "Imran." His recitation was unhurried. When he recited a verse which mentioned the glorification of Allah, he praised Him, when a supplication was mentioned he supplicated, and where seeking protection was mentioned he sought protection. After this he proceeded to the bowing position and began repeating, 'Holy is my Lord, the Great' and his bowing was almost as long as his standing. Then he recited, 'Allah hears the one who praises Him. Yours is the praise O Lord.' He then stood up and his standing was as long as his bowing. He followed this with a prostration and recited, 'Exalted is my Lord, the High;' and his prostration was like his standing."

{Ref. 1198

Muslim with a chain up to Huzaifah son of Yaman (s) who related this.}

STANDING IN PRAYER 1199

"The Messenger of Allah (sa), was asked which prayer is best? He answered, 'The one in which the worshiper stands for a long time.'"

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{Ref. 1199

Muslim with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

MODERATION 1200

"The Messenger of Allah (sa), was told that I (Abdullah ibn Amr) (s) had said, 'I shall fast each day and spend the whole night in voluntary prayer as long as I live.' The Prophet (sa) asked me, 'Are you the one who said this?' I replied, 'Indeed, I said it O Messenger of Allah (sa) may my father and mother be your ransom.' He said. 'You will not be able to sustain this. You can fast but with breaks in between, and you can get up for voluntary prayer, but you should also sleep. Fast three days a month, and as the value of a good deed is tenfold this is equal to fasting for ever.' I said, 'I am strong enough to do better than that.' He said. 'Then fast one day out of every three.' I said, 'I am strong enough to do even better than that.' He said, 'Well, fast one day and not the next. This was the fast of David (p) and it is the most fine.' I said, 'I am strong enough to do better than that.' The Prophet (sa) replied, 'There is nothing better than this.' Now I wish that I had accepted the advice of the Prophet (sa) that I fast three days a month. This would be dearer to me than my children and my wealth." We are also informed: "I have been told that you observe the fast every day and stand for voluntary prayer throughout the night? I said, 'That is so, Messenger of Allah (sa).' He said, 'Do not do this. Fast and then leave it; sleep and then stand in prayer. Your body has a right, your eyes have a right, your wife has a right and your guest has a right. It is sufficient if you fast for three days a month because every good deed has a tenfold value and this way of fasting is equal to fasting for ever.' But I was hard on myself and so hardship imposed upon me. I said, 'O Messenger of Allah (sa), I feel strong.' He said, 'Then

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observe the fast of David, the Prophet of Allah, and do not add to it.' I asked, 'What was the fast of David?' He replied, 'Half the time.' When Abdullah became old he would say, 'Alas, how I wish I had accepted the first waiver of the Prophet (sa)" We are also informed: "I have been told that you fast every day and recite the entire Koran during each night? I replied, 'That is so, O Messenger of Allah (sa) and I intend only good in doing so.' He said, 'Fast like the fast of David, the Prophet of Allah, he worshiped more than any other man, and completed the recitation of the Koran in a month.' I replied, 'O Prophet of Allah (sa) I am strong enough to do better than this.' He said, 'Then complete it every twenty days.' I said, 'O Prophet of Allah (sa), I feel strong enough to do better than that.' He said, 'Then recite it every ten days.' I said, 'O Prophet of Allah (sa) I have strength to do better than that.' He said, 'Well then, recite it every seven days and do not add to this recitation.' So I was hard on myself and hardship was imposed upon me. The Prophet (sa) told to me: 'You do not know, you may have a long life.' Then I reached that which the Prophet (sa) had spoken. When I became old I wished I had accepted the waiver of the Prophet (sa)." We are also informed: "Your son has a right." We are also informed: "Whosoever fasts all the time, is considered never to have fasted. This was repeated thrice." "The fast most acceptable to Allah is the fast of David, and the prayer most acceptable to Allah is the prayer of David. He slept half the night, then stood in prayer one third of it and then slept again one sixth. He would fast one day and not the next. He never retreated in the face of the enemy." We are also informed: My father had married me to a woman from good family and would inquire from his daughter-in-law about me. She would say, 'A fine man indeed. Since I have come to him he has not lain down in our bedding nor has he withdrawn a cover.' When this continued for some time my father mentioned the matter to

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the Prophet (sa) He told my father, 'Send him to me.' So I went to him. He asked me: 'How often do you fast?' I replied, 'Each day.' Then he asked me. 'How often do you conclude the reciting of the Koran?' I replied, 'Once a night.' Then followed that which has already been who related. When Abdullah became old he recited one seventh of his nightly recitation to some members of his family during the day to lighten his task at night. When he needed relief from the fast, he would fast alternate days for a few days and make up the number of fasts he had missed later on least he should leave the practice that the Prophet (sa) him doing.

{Ref. 1200

Bukhari and Muslim with a chain up to Abdullah son of Amr son of Al 'As (s) related this.}

SPECIAL TIME DURING THE NIGHT FOR THE ACCEPTANCE OF SUPPLICATIONS 1201

"I (Jabir) (s) heard the Messenger of Allah (sa) say, 'In each night there is a short period in which if a Muslim supplicates for something beneficial in this life or the next it is granted to him.'"

{Ref. 1201

Muslim with a chain up to Jabir (s) who related that he heard this.}

HOW TO START PRAYING THE VOLUNTARY NIGHT PRAYER 1202

"Whosoever gets up for the night prayer should start it with two short units of prayers."

{Ref. 1202

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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NIGHT PRAYER 1203

"The Messenger of Allah (sa) commenced his night prayer with two short units of prayer."

{Ref. 1203

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of the believers (f) who related this.}

COMPENSATION FOR MISSING THE VOLUNTARY NIGHT PRAYER 1204

"If the Messenger of Allah (sa) missed his night pray through illness or its like, he offered twelve units of prayer during the day."

{Ref. 1204

Muslim with a chain up to Lady Ayesha, the wife of the Prophet, Mother of believers (f) who related this.}

HOW TO COMPENSATE FOR A MISSED VOLUNTARY PRAYER 1205

"If anyone is unable to offer all or part of that which is customary for him to offer during the night and he offers it at any time between the dawn and the mid-day prayer the reward is written for him as if he had offered it during the night."

{Ref. 1205

Muslim with a chain up to Umar the son of Khattab (s) who related that the Messenger of Allah (sa) said this.}

THE MERCY OF ALLAH FOR WHOSOEVER WAKES THEIR SPOUSE FOR THE VOLUNTARY NIGHT PRAYER 1206

"Allah will have mercy on a man who gets up at night for his voluntary prayer and awakens his wife for the same purpose and if she hesitates he sprinkles water over her face to arouse her. Allah will also have mercy on a woman who gets up at night to offer the voluntary prayer and awakens her husband

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for the same purpose and if he hesitates sprinkles water over his face to arouse him."

{Ref. 1206

Abu Daud with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

THOSE WHO REMEMBER OF ALLAH 1207

"If a man awakens his wife at night and they offer two units of prayer they are both recorded among those who remember Allah."

{Ref. 1207

Muslim with a chain up to Abu Hurairah and Abu Sa'id (s) who relate that the Messenger of Allah (sa) said this.}

DO NOT PRAY IF YOU FEEL SLEEPY 1208

"If any of you feels sleepy in the course of the prayer, you should sleep until your tiredness departs. If you pray while you are sleepy you cannot be certain that although your intention is to seek forgiveness that you (accidentally) curse instead."

{Ref. 1208

Bukhari and Muslim with a chain up Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

RECITATION OF THE KORAN 1209

"If one of you stands up for prayer at night and finds it difficult to recite the Koran accurately and might not know what he is saying, he should go back to sleep."

{Ref. 1209

Muslim with a chain up to Abu Hurairah (s)who related that the Messenger of Allah (sa) said this.}

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Voluntary Prayer during Ramadan

CHAPTER 213

VOLUNTARY PRAYERS DURING RAMADAN

FORGIVENESS OF SINS IN RAMADAN 1210

"Whosoever offers the voluntary prayer during Ramadan in belief and charging Allah for its recompense will have his past sins forgiven."

{Ref. 1210

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

VOLUNTARY PRAYERS DURING RAMADAN 1211

"The Messenger of Allah (sa), would encourage the companions to offer the voluntary prayer during Ramadan but did not order them. He said, 'Whosoever offers the voluntary prayer during Ramadan in belief and charging Allah for its recompense will have his past sins forgiven.'"

{Ref. 1211

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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Voluntary prayer on the Night of Honor

CHAPTER 214

VOLUNTARY PRAYERS DURING THE NIGHT OF HONOR

Allah, the Exalted says: "We sent this (Holy Koran) down on the Night of Honor. What could let you know what the Night of Honor is! The Night of Honor is better than a thousand months, in it the angels and the spirit (Gabriel) descend by the permission of their Lord upon every command. Peace it is, till the break of dawn. Chapter 97, Koran

"That We sent down during a Blessed Night. We are ever warning." 44:3 Koran

VOLUNTARY PRAYERS OFFERED DURING THE NIGHT OF HONOR 1212

"Whosoever offers the voluntary prayer during the Night of Honor out of belief and charging Allah for its recompense will have his past sins forgiven him."

{Ref. 1212

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

LOCATING THE NIGHT OF HONOR 1213

"Some of the companions of the Messenger of Allah (sa), had a vision that the Night of Honor was among the last seven nights of Ramadan, whereupon the Messenger of Allah (sa) said, 'I see that your visions all agree upon the last seven nights. Whoever, then, seeks the Night of Honor should look for it among the last seven nights of Ramadan.'"

{Ref. 1213

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Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

LAST TEN NIGHTS OF RAMADAN 1214

"The Messenger of Allah (sa), would to go into seclusion in the Mosque during the last ten days of Ramadan and said, 'Look for the Night of Honor among the last ten nights of Ramadan.'"

{Ref. 1214

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

THE ODD NIGHTS AT THE END OF RAMADAN 1215

"Look for the Night of Honor among the odd nights of the last ten nights of Ramadan."

{Ref. 1215

Bukhari with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa), said this.}

PRAY WITH YOUR FAMILY DURING THE LAST TEN NIGHTS OF RAMADAN 1216

"When the last ten days of Ramadan began the Messenger of Allah (sa), stayed awake the whole night and would awaken his family members, and was most diligent in worship."

{Ref. 1216

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) with her, who related this.}

STRIVING HARDER DURING THE LAST TEN DAYS OF RAMADAN 1217

"The Messenger of Allah (sa), strove harder in worship during

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Ramadan than at any other time and he strove harder in the last ten days of Ramadan than he strove during its earlier part. "

{Ref. 1217

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related this.}

SUPPLICATION FOR THE NIGHT OF HONOR 1218

"I (Lady Ayesha) (f) asked the Prophet (sa), 'O Messenger of Allah, tell me, if I should realize which of the nights is the Night of Honor, how should I supplicate?' He answered, 'Supplicate: O Allah, You are the All Pardoning, and You love pardoning, so pardon me.'"

{Ref. 1218

Tirmidhi with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

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Virtue of Brushing Ones teeth.

CHAPTER 215

THE VIRTUE OF BRUSHING ONES TEETH

BRUSHING ONE'S TEETH BEFORE PRAYER 1219

"If I had not feared it would be burdensome upon my nation, I would obligate them to brush their teeth before every prayer."

{Ref. 1219

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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WHAT TO DO UPON WAKING 1220

"When the Messenger of Allah (sa), woke up from sleep, he brushed his teeth."

{Ref. 1220

Bukhari and Muslim with a chain up to Hudaifah (s) who related this.}

PREPARATION FOR PRAYER 1221

"We would prepare for the Messenger of Allah (sa), his miswak (toothbrush) and the water for his ablutions so that whenever Allah awakened him during the night he could brush his teeth, make his ablutions and offer his prayers."

{Ref. 1221

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related this.}

BRUSH YOUR TEETH 1222

"I have impressed upon you repeatedly the importance of brushing your teeth."

{Ref. 1222

Bukhari with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

FIRST THING THE PROPHET (sa) DID UPON ENTERING THE HOUSE 1223

"I (Suraih, the son of Hani) (s) asked Lady Ayesha (f) what was the first thing the Messenger of Allah (sa), did upon entering his house. She answered, 'He brushed his teeth.'"

{Ref. 1223

Muslim with a chain up to Shuraih son of Hani (s) who related this.}

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USE OF THE MISWAK 1224

"I (Abu Musa Ash'ari) (s) went to the Messenger of Allah (sa), and noticed a piece of the bark of his miswak (toothbrush) on his tongue."

{Ref. 1224

Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related this.}

MERIT OF BRUSHING ONE'S TEETH 1225

"Brushing the teeth purifies the mouth and is agreeable to the Lord.

{Ref. 1225

Nisa'i and ibn Khuzaimah with a chain up to Lady Ayesha, wife of the Prophet, Mother of the believers (f) who related that the Messenger of Allah (sa) said this.}

FIVE PRACTICES OF THOSE WITH AN UPRIGHT NATURE 1226

"Those of an upright nature have five practices: Circumcision. Removal of pubic hair. Cutting the nails. Removal of the hair under the armpits. Trimming the moustache."

{Ref. 1226

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

TEN PRACTICES 1227

"The upright nature are ten practices, Trimming the moustache. Letting the beard grow. Brushing the teeth. Cleaning the nostrils. Cutting the nails. Washing the cuticles Removal of the hair under the armpits Removal of pubic hair. Washing with water the polluted parts after relieving oneself. The narrator of the Prophetic quotation said that he had forgotten the

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tenth but thinks that it might possibly have been rinsing the mouth."

{Ref. 1227

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of the believers (f) who related that the Messenger of Allah (sa) said this.}

GROOMING 1228

"Trim the hair of the moustache and let the beard grow."

{Ref. 1228

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

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Obligatory Charity

CHAPTER 216

PAYING THE OBLIGATORY CHARITY

Allah, the Exalted says: "Establish your prayers, pay the obligatory charity, and bow with those who bow." 2:43 Koran

"Yet they were ordered to worship Allah alone, making the Religion His sincerely, upright, and to establish their prayers and to pay the obligatory charity. That is indeed the Religion of Straightness." 98:5 Koran

"Take charity from their wealth, in order that they are thereby cleansed and purified, and pray for them; for your prayers is a comforting mercy for them. Allah is Hearing, Knowing." 9:103 Koran

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FIVE PRINCIPLES OF ISLAM 1229

"Islam is based on five principles: Bearing witness that there is no god except Allah and that Muhammad is the Messenger of Allah (sa). Establishing the prayer. Payment of the obligatory charity. Pilgrimage to the House of Allah. And fasting the month of Ramadan."

{Ref. 1229

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

HOW TO BE PROSPEROUS 1230

"A man from Najd with disheveled hair came to the Messenger of Allah (sa) His voice reached our ears but we could not understand what he was saying until he drew nearer to the Messenger of Allah (sa) and then we understood that he was inquiring about Islam. The Messenger of Allah (sa) told him, 'There are five obligatory prayers during the day and night. He asked, 'Is there more than that?' The Messenger of Allah (sa) replied, 'No, unless you wish to offer voluntary prayers. Then fasting during the month of Ramadan.' The man asked, 'Is there more than that?' The Messenger of Allah (sa) replied, 'No, unless you wish to observe voluntary fasting.' Then the Messenger of Allah (sa) told him about the payment of the obligatory charity (zakat) and the man asked the same question again and the Messenger of Allah (sa) replied in the same way. Then the man turned away saying, 'As Allah is my witness, I shall not add anything to this, nor shall I detract anything from it.' Upon this the Messenger of Allah (sa) said, 'He will prosper if he is truthful.'"

{Ref. 1230

Bukhari and Muslim with a chain up to Talha the son of Ubaidullah (s) who related that the Messenger of Allah (sa)

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said this.}

HOW TO INVITE THE PEOPLE OF THE BOOK TO ISLAM 1231

"The Messenger of Allah (sa), appointed me (Mu'az) (s) to be a governor saying, 'A group of the People of the Book will come to you. Invite them to bear witness that there is no god except Allah and that I am His Messenger. Once they have accepted this, tell them that Allah has prescribed for them five prayers during the day and night. Then when they have submitted to this, tell them that Allah has made it obligatory to pay the charity tax which will be collected from the wealthy among them and distributed among the poor. After they have agreed to this do not take their most valuable possessions for this purpose.' 'Guard yourself against the cry of one who is wronged, because between that cry and Allah there is no barrier!'"

{Ref. 1231

Bukhari and Muslim with a chain up to Mu'az (s) who related that the Messenger of Allah (sa) said this.}

ISLAMIC OBLIGATIONS 1232

"I have been commanded to continue fighting until the enemy bear witness that there is no god except Allah and that Muhammad is His Messenger (sa) to offer the daily prayers and to pay the obligatory charity. Once they have accepted this their lives and property will be safe from me, and they have become subject to their Islamic obligations being accountable to Allah."

{Ref. 1232

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

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ABU BAKR FOUGHT THOSE WHO REFUSED TO PAY THE OBLIGATORY CHARITY 1233

"When the Messenger of Allah (sa), passed away and Abu Bakr became the Caliph some Arabs reverted to disbelief. Umar asked him, 'How can you fight them after the Messenger of Allah (sa) said, 'I have been ordered to fight people until they bear witness that there is no god except Allah. Then whosoever bears witness to this, his life and property will be secure from me except when his case is that of a right and his accountability is to Allah?' Abu Bakr (s) told him, 'Indeed I will fight those who make a distinction between prayer and the obligatory charity. This charity is obligatory in respect of wealth. Allah is my witness that if they withhold from me even the nose-rope of a camel that they paid to the Messenger of Allah (sa), I shall fight against them for their withholding.' Afterwards Umar (s) said, 'Then I understood that Allah had made the matter of fighting clear to Abu Bakr and I realized he was right.'"

{Ref. 1233

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related this.}

HOW TO GET TO PARADISE 1234

"A man asked the Messenger of Allah (sa), 'Tell me what I should do to be admitted to Paradise.' He replied, 'Worship Allah, and do not associate anything with Him. Establish the prayer. Pay the obligatory charity. Strengthen family ties.'"

{Ref. 1234

Bukhari and Muslim with a chain up to Abu Ayoub (s) who related that the Messenger of Allah (sa) said this.}

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FOUR STEPS TO PARADISE 1235

"A Bedouin Arab came to the Prophet (sa) and said, 'O Messenger of Allah, tell me what I must do to enter Paradise.' He answered, 'Worship Allah, and do not associate anything with Him. Establish the prayer. Pay the obligatory charity. Fast during Ramadan.' The man said, 'By Him in whose Hands is my life I will not add anything to this.' As he started to leave the Messenger of Allah (sa) said to his companions, 'He who would be pleased to look at someone from the inhabitants of Paradise should look at that one.'"

{Ref. 1235

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

WELFARE OF MUSLIMS AT HEART 1236

"I (Jarir) (s) promised the Messenger of Allah (sa) to establish the prayer, to pay the obligatory charity and to have the welfare of every Muslim at heart."

{Ref. 1236

Bukhari and Muslim with a chain up to Jarir the son of Abdullah (s) who related this.}

PUNISHMENT ON THE DAY OF JUDGEMENT FOR NOT PAYING THE OBLIGATORY CHARITY 1237

"Whosoever has gold or silver and does not pay the obligatory charity which is due on it must know that on the Day of Judgement his gold and silver will be melted into slabs which will then be heated in the Fire of Hell then his side, forehead and back will be branded with them. When the slabs become cool they will be re-heated again and the branding will continue throughout a day the length of which will be equal to fifty thousand years until the people will have been judged,

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then he will be shown his way either to Paradise or to the Fire. A companion asked, 'O Messenger of Allah (sa) what about camels?' He answered, 'In the same way, the owner of camels who does not pay what is due in respect of them and what is due includes their milk on the day they are taken to water, will be thrown on his face in a wide level plain on the Day of Judgement to be trampled upon by the camels. These camels will be strong and fat, not one of them, even the calf of a camel will be missing. They will trample him under their feet and tear him apart with their teeth. When the last of them has passed over him the first of them will begin the process over again throughout a day the length of which will be equal to fifty thousand years until all men have been judged and he will be shown his way to either Paradise or to the Fire.' Then he was asked, 'O Messenger of Allah (sa), what about cows and goats?' He answered, 'The same will apply to one who owns cows and goats and does not pay his respective obligatory charity on them. On the Day of Judgement he will be thrown on his face in a wide level plain with none of the animals missing and none will be without horns. They will gore him with their horns and will trample him under their hooves and when one side has finished the other side will begin, throughout a day, the length of which will be equal to fifty thousand years until all men have been judged and he will be shown his way to either Paradise or to the Fire.' Then he was asked, 'O Messenger of Allah (sa), what about horses?' He answered, 'Horses will be divided into three groups: those that are a burden for their owner, those that are a shield for him and those that make their owner worthy of reward. As for those who are a burden for their owner, they are the ones who are bred for show or for pride or as a cause of injury to Muslims. They will be a cause of punishment for their owner. The ones that are a shield for their owners are those that were bred by him for the Cause of Allah and he does not forget that which is

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due to Allah in respect of their backs and their necks. They are his shield. These horses make their owner worthy of reward and are the ones which are raised in meadows and gardens for use in the Cause of Allah by Muslims. Whatever they eat from meadows and gardens is recorded as good deeds of their owner, so much so that even their droppings and urine count as an equal number of good deeds for him. Every rope that is used (when they are being broken in), their jumping and every mound from which they jump and every hoof mark that they make counts as an equal number of good deeds for him. When their owner leads them to a stream and they drink from it - whether their owner intended them to do so or not - every mouthful they drink counts as a good deed for him.' The companions asked, 'O Messenger of Allah (sa), what about donkeys?' He answered, 'No specific orders have been sent down to me with regard to donkeys but this verse is comprehensive: 'Whosoever has done an atom's weight of good shall see it, and whosoever has done an atom's weight of evil shall see it also.'" 99:7-8 Koran

{Ref. 1237

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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Fasting

CHAPTER 217

RAMADAN, OBLIGATORY FASTING AND ITS VIRTUES

Allah, the Exalted says: "Believers, fasting is decreed for you as it was decreed for those before you; perchance you will be cautious. (Fast) a certain number of days, but if any one of you is ill or on a journey let him (fast) a similar number

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of days later on; and for those who are unable (to fast), there is a ransom, the feeding of a needy person. Whosoever volunteers good, it is good for him; but to fast is better for you, if you but knew. The month of Ramadan is the month in which the Koran was sent down, a guidance for people, and clear verses of guidance and criterion. Therefore, whoever of you witnesses the month, let him fast. But he who is ill or on a journey shall (fast) a similar number of days later on. Allah wants ease for you and does not want hardship for you. And that you fulfill the number of days and exalt Allah who has guided you in order that you be thankful." 2:183-185 Koran

WHAT YOU SHOULD NOT DO WHEN FASTING 1238

"Allah, the Mighty the Glorified says, All the deeds of the son of Adam are for himself, but his fasting is for Me and I shall reward him for it. The fast is a shield. When any of you fasts he should forsake swearing and noise. If anyone is abusive or seeks to pick a quarrel with him, he should respond with: I am fasting. By Him in whose Hands is the life of Muhammad, the breath of one who is fasting is better with Allah than the fragrance of musk. Whosoever fasts experiences two joys: he is joyful when he breaks his fast, and he is joyful because of his fasting when he meets his Lord."

{Ref. 1238

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

PROMISE OF ALLAH TO THOSE WHO FAST 1239

"Allah says, 'He abstains from food, drink and from passions for My Sake, fasting is for Me and I shall give the reward for it. A good deed is recompensed ten times.'"

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{Ref. 1239

Bukhari narrated ***}

REWARD FOR GOOD DEEDS 1240

"All the (good) deeds of the son of Adam are multiplied. The reward is ten times up to seven hundred times. Allah says: '... except fasting because it is for Me and I recompense it. For he leaves his passions, and food for My Sake.' For he who fasts there are two joys; one when he breaks it (the Festival of Eid) and the joy when he meets his Lord. The changed odor of his mouth is better with Allah than the fragrance of musk."

{Ref. 1240

Muslim also narrated ***}

GATES OF PARADISE 1241

"Whosoever spends two pairs of anything in the Cause of Allah will be called from the Gates of Paradise, 'O worshiper of Allah, this is good for you.' In the same way, the people of prayer will be called from the Gate of Prayer; and the people of Jihad will be called from the Gate of Jihad. The people of fasting will be called from the Gate of Watering; and the people of charity will be called from the Gate of Charity.' Abu Bakr (s) said, 'May my father and mother be your ransom, O Messenger of Allah (sa), those who are called from these gates shall want for nothing, but will any one be called to from all these gates?' He answered, 'Yes, and I hope you will be one of them.' "

{Ref. 1241

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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SPECIAL GATE TO PARADISE FOR THOSE WHO FAST REGULARLY 1242

"There is a gate to Paradise called the Gate of Watering through which only those who fast regularly will enter on the Day of Judgement and no one else. A call will go forth, 'Where are those who fasted regularly?' And they will step forth and no one other than those will enter through that Gate. After they have entered the Gate will be closed and no one else will enter through it.

{Ref. 1242

Bukhari and Muslim with a chain up to Sa'ad the son of Sahl (s) who related that the Messenger of Allah (sa) said this.}

VALUE OF FASTING JUST ONE DAY 1243

"When a worshiper of Allah observes the fast for a day for the sake of Allah, He drives the Fire a distance of seventy years of travel away from him."

{Ref. 1243

Bukhari and Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

SINCERE FASTING IN RAMADAN 1244

"Whosoever observes the fast during Ramadan through sincerity of belief and in hope of earning merit will have his past sins forgiven him."

{Ref. 1244

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

GATES OF PARADISE ARE OPENED DURING RAMADAN 1245

"When Ramadan arrives the Gates of Paradise are opened and the Gates of Hell are locked up and satans are put in chains."

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{Ref. 1245

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SIGHTING THE NEW CRESCENT OF RAMADAN 1246

"Fast upon seeing it (the new crescent) and break it upon seeing it. If you are unable to see it (before Ramadan), complete the month of Shaban with 30 days."

{Ref. 1246

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

DETERMINING THE LENGTH OF RAMADAN 1247

"If you are unable to see the new crescent (at the end of Ramadan), then let the fast be 30 days."

{Ref. 1247

Muslim narrated ***}

218

Generosity and Deeds during Ramadan

CHAPTER 218

INCREASED GENEROSITY AND VIRTUOUS DEEDS DURING RAMADAN

GENEROSITY OF THE PROPHET DURING RAMADAN 1248

"The Messenger of Allah (sa), was the most generous of men and he was at his most generous during Ramadan when Gabriel

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visited him every night and recited the Koran to him. During this time the good generosity of the Messenger of Allah (sa) increased faster than the gusty wind."

{Ref. 1248

Bukhari and Muslim with a chain up to ibn Abbas (s) who related this.}

LAST TEN NIGHTS OF RAMADAN 1249

"When the last ten days of Ramadan began the Messenger of Allah (sa), stayed awake the whole night and would awaken his family members and was most diligent in worship."

{Ref. 1249

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related this.}

219

Prohibitions of Fasting

CHAPTER 219

PROHIBITION OF FASTING A DAY OR TWO BEFORE RAMADAN

TWO DAYS BEFORE RAMDAN 1250

"Do not fast on the two days preceding Ramadan, however this does not apply to those whose practice it is."

{Ref. 1250

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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THE CRESCENT OF RAMADAN 1251

"Do not anticipate Ramadan. Start the fast with the sighting of the new crescent and terminate it with its sighting. If the sky is cloudy let the month run to thirty days."

{Ref. 1251

Tirmidhi with a chain up to ibn Abbas who (s) related that the Messenger of Allah (sa) said this.}

FASTING IN SHA'BAN 1252

"Once the middle of Sha'ban arrives do not fast during the rest of it."

{Ref. 1252

Abu Daud and Tirmidhi with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

DO NOT FAST ON DOUBTFUL DAYS 1253

"Whosoever fasts on a doubtful day disobeys the Messenger of Allah (sa)."

{Ref. 1253

Abu Daud and Tirmidhi with a chain up to Ammar the son of Yasir (s) who said this.}

220

Supplication on sighting the new crescent

CHAPTER 220

SUPPLICATIONS UPON THE SIGHTING OF THE NEW CRESCENT

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SUPPLICATION UPON SEEING THE CRESCENT 1254

"On sighting a new crescent, the Messenger of Allah (sa) would supplicate, 'O Allah, let it appear over us with security, faith, peace and submission. (Addressing the new crescent) My Lord and your Lord is Allah, the new crescent of righteousness and goodness.'" "

{Ref. 1254

Tirmidhi with a chain up to Talha the son of Ubaidullah (s) who related that the Messenger of Allah (sa) said this.}

221

Food before dawn

CHAPTER 221

VIRTUE OF EATING FOOD BEFORE STARTING TO FAST AS LONG AS DAWN IS NOT NEAR

EAT FOOD BEFORE THE TIME OF THE FAST BEGINS 1255

"Eat some food before the fast begins, there is blessing in its partaking."

{Ref. 1255

Bukhari and Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

WHEN TO STOP EATING 1256

"We partook in "sahri" (food before commencement of the fast) during the month of Ramadan with Messenger of Allah (sa), and then stood up for prayer. He was asked what was the interval of time between the two. He replied, 'The time it takes to recite fifty verses (of the Koran).'

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{Ref. 1256

Bukhari and Muslim with a chain up to Zaid, the son of Thabit (sp) who related that the Messenger of Allah (sa) said this.}

INTERVAL BETWEEN THE TWO CALLS FOR PRAYER 1257

"The Messenger of Allah (sa), appointed two callers for the prayer. Bilal and ibn Umm Maktum (sp). The Prophet (sa) said, 'Bilal calls the Adhan while it is still night. So continue eating until ibn Umm Maktum calls it (the prayer).' There was only a brief interval between the two."

{Ref. 1257

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

DIFFERENCE OF THE FAST OF MUSLIMS 1258

"The difference between our observance of the fast and that of the People of the Book is the meal before starting to fast."

{Ref. 1258

Muslim with a chain up to Amr the son of Al 'As (s) who related that the Messenger of Allah (sa) said this.}

222

When to break the fast

CHAPTER 222

WHEN TO BREAK THE FAST AND THE VIRTUE OF BREAKING IT STRAIGHT AWAY AND ITS SUPPLICATION

BREAK YOUR FAST IMMEDIATELY 1259

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"My nation will remain in goodness as long as they break the fast as soon as it is due."

{Ref. 1259

Bukhari and Muslim with a chain up to Sahl son of Sa'ad (s) who related that the Messenger of Allah (sa) said this.}

1260

"Masruq and I (Abu Atiyyah) (s) visited Lady Ayesha (f) and Masruq said to her, 'There are two companions of the Messenger of Allah (sa), neither of whom is hesitant to do any kind of good; one of them hastens to break his fast and to offer the evening prayer and the other delays both.' She asked, 'Who is it that hastens to break his fast and offer the evening prayer?' He answered, 'Abdullah son of Mas'ud (s).' She commented, 'The Messenger of Allah (sa) did the same.'"

{Ref. 1260

Muslim with a chain up to Abu Atiyyah (s) who related this.}

ALLAH LOVES THOSE WHO ARE QUICK TO BREAK THE FAST 1261

"Allah, the Mighty, the Glorified says. 'Of My worshipers, I love those who are first to break their fast most of all.'"

{Ref. 1261

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

WHEN TO BREAK THE FAST 1262

"When the evening approaches from this side (east) and the day retreats from this side (west) and the sun has set, the one who is fasting breaks his fast."

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{Ref. 1262

Bukhari and Muslim with a chain up to Umar the son of Khattab (s) who related that the Messenger of Allah (sa) said this.}

BREAK YOUR FAST WHEN YOU SEE THE NIGHT APPROACHING FROM THE EAST 1263

"We were with the Messenger of Allah (sa), on a journey when he was observing a voluntary fast. When the sun set he said to someone. 'So and so, dismount and prepare the ground and roast barley for us.' He answered, 'O Messenger of Allah (sa) please let it be dark.' He repeated, 'Dismount and prepare the barley for us.' The man said, 'There is still daylight.' The Messenger of Allah (sa) said a third time: 'Dismount and prepare the barley for us.' Upon this the man dismounted and prepared the food. The Messenger of Allah (sa) ate and pointing to the east said. 'When you perceive the night approaching from that direction let whosoever is fasting break their fast.'"

{Ref. 1263

Bukhari and Muslim with a chain up to Abdullah son of Aufa (s) who related that the Messenger of Allah (sa) said this.}

BREAK YOUR FAST WITH A DATE OR WATER 1264

"Break your fast with a date, or with water because it is pure."

{Ref. 1264

Abu Daud and Tirmidhi with a chain up to Salman the son of 'Amir Dhabī (s) who related that the Messenger of Allah (sa) said this.}

BREAKING THE FAST BEFORE OFFERING THE MAGRIB PRAYER 1265

"The Messenger of Allah (sa), would break his fast with fresh

dates before offering the evening prayer. If there were no fresh dates, then dry dates, failing that he would sip a few mouthfuls of water."

{Ref. 1265

Abu Daud and Tirmidhi with a chain up to Anas (s) who related this.}

223

Protecting your fast

CHAPTER 223

PROTECT YOUR FAST BY CURBING YOUR TONGUE

FASTING IS FOR ALLAH 1266

"When one of you fasts during a day, he should not swear. Nor should he be noisy, therefore if anyone swears at him or draws him into a fight, let him say, 'Indeed, I am fasting.'"

{Ref. 1266

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the he Messenger of Allah (sa) said this.}

WHEN ALLAH DOES NOT CARE ABOUT YOUR FAST 1267

'If a man does not refrain from false accusation and its practice Allah does not care about him refraining from his food and drink."

{Ref. 1267

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

224

Matter concerning Fasting

CHAPTER 224

OTHER MATTERS CONCERNING FASTING

BREAKING YOUR FAST BY MISTAKE 1268

"If any of you eat or drink forgetting that he is fasting, he should continue his fast until the end, because Allah has fed him and given him to drink."

{Ref. 1268

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

BE CAREFUL WHEN YOU MAKE ABLUTION DURING FASTING 1269

"I (Laqit the son of Sabarah) (s) asked the Messenger of Allah (sa) to tell me about making ablution. He answered, 'Make your ablutions completely in all respects, and remember to clean in between your fingers and to wash out your nose well, but be careful in this last if you are fasting.'"

{Ref. 1269

Abu Daud and Tirmidhi with a chain up to Laqit the son of Sabarah (s) who related that the Messenger of Allah, (sa), said this.}

SHOWER AFTER INTERCOURSE BEFORE COMMENCING THE FAST 1270

"After the Messenger of Allah (sa), had consorted with a wife he would take a shower before starting to fast."

{Ref. 1270

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of the believers (f) who related this.}

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STATE OF IMPURITY BEFORE FASTING 1271

"Whenever the Messenger of Allah (sa), reached the dawn in a state of impurity, he took a shower and observed the fast."

{Ref. 1271

Bukhari and Muslim with a chain up to Ladies Ayesha, and Umm Salamah (f) wives of the Prophet (sa), Mothers of believers who related this.}

225

Virtue of Fasting during Muharram, Sha'ban & Sacred Months.

CHAPTER 225 THE VIRTUE OF FASTING DURING MUHARRAM, SHA'BAN & THE SACRED MONTHS

FASTING IN MUHARRAM 1272

"The best month to fast in after Ramadan is Muharram, and the best prayer after the obligatory prayers is the prayer at night."

{Ref. 1272

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

FASTING DURING SHA'BAN 1273

"Occasionally, the Messenger of Allah (sa), did not observe the voluntary fast during the month of Sha'ban, but sometimes he observed the fast continuously throughout Sha'ban." We are also informed: "He observed the fast during the greater part of Sha'ban."

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{Ref. 1273

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of Believers (f) who related this.}

DO NOT FAST CONTINUOUSLY 1274

"He (either Mujiba Bahiliyah's father or uncle) (s) visited the Messenger of Allah (sa), and returned to visit him again a year later. During that time his appearance and condition had changed. When he visited him the second time he asked him, 'O Messenger of Allah (sa) do you recognize me?' The Messenger of Allah (sa) asked, 'Who are you?' He answered, 'I am the Bahili who visited you last year.' The Messenger of Allah (sa) said, 'You were quite handsome, what has caused you to change so much?' He answered, '"Since I parted from you, I have not eaten except at night.' The Messenger of Allah (sa) said, 'You have punished yourself needlessly. You should observe the fast during the month of patience (Ramadan) and on one day in every other month.' He requested, 'Permit me to do more because I am strong.' The Messenger of Allah (sa) said, 'Then fast two days in every month.' Again he requested, 'Permit me to do more.' So the Messenger of Allah (sa) said, 'Fast for three days each month.' He pleaded for more. The Messenger of Allah (sa) replied, 'That is all, and during the sacred months fast and abstain from fasting.' The Messenger of Allah (sa) repeated this three times and demonstrated it by joining his three fingers and then releasing them, thereby meaning that he should fast for three days and then abstain from fasting for three days."

{Ref. 1274

Abu Daud with a chain up to Mujiba Bahiliyah (s) who related on the authority of her father or uncle (sp) that the Messenger of Allah (sa) said this.}

226

Fasting on the first ten days of Zul Hija

CHAPTER 226

VIRTUE OF FASTING THE FIRST TEN DAYS OF ZUL HIJA

FASTING DURING THE FIRST TEN DAYS OF ZUL HIJA 1275

"There are no days during which a virtuous action is more pleasing to Allah than the first ten days of Zul Hija. He was asked, 'O Messenger of Allah (sa) not even striving in the Cause of Allah?' He answered, 'Not even striving in the Cause of Allah except in the case of one who goes forth with his life and his property and does not return with either.'"

{Ref. 1275

Bukhari and Muslim with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

227

Virtue of Fasting on the Day of Arafat

CHAPTER 227

THE VIRTUE OF FASTING ON THE DAY OF ARAFAT AND ON THE 9TH & 10TH DAYS OF MUHARRAM

FASTING ON THE DAY OF ARAFAT 1276

"The Messenger of Allah (sa) was asked about fasting on the Day of Arafat. He replied, 'It atones for the sins of the preceding year and the subsequent year.'"

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{Ref. 1276

Muslim with a chain up to Abu Katadah (s) who related that the Messenger of Allah (sa) said this.}

FASTING ON THE 10TH DAY OF MUHARRAM 1277

"The Messenger of Allah (sa), fasted on the tenth day of Muharram and exhorted that it should be observed as a fast."

{Ref. 1277

Bukhari and Muslim with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

THE VALUE OF FASTING ON THE 10TH DAY OF MUHARRAM 1278

"The Messenger of Allah (sa), was asked about fasting on the tenth day of Muharram and answered, 'It atones for the sins of the preceding year.'"

{Ref. 1278

Muslim with a chain up to Abu Katadah (s) who related that the Messenger of Allah (sa) said this.}

FASTING ON THE 9TH DAY OF MUHARRAM 1279

"If I survive until next year, I shall fast on the ninth day of Muharram."

{Ref. 1279

Muslim with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

228

Virtue of fasting on the first six days of Shawal

CHAPTER 228

THE VIRTUE OF FASTING ON THE FIRST SIX DAYS OF SHAWAL

VALUE OF FASTING SIX DAYS IN SHAWAL 1280

"Whosoever observes the fast throughout Ramadan and then follows it by fasting six days of Shawal is as if he had fasted throughout the year."

{Ref. 1280

Muslim with a chain up to Abu Ayoub (s) who related that the Messenger of Allah (sa) said this.}

229

Fasting Monday and Thursday

CHAPTER 229

VIRTUES OF FASTING ON MONDAYS AND THURSDAYS

FASTING MONDAY AND THURSDAYS 1281

"The Messenger of Allah (sa), was asked about fasting on Monday and replied, 'That is the day upon which I was born and the day upon which I was sent or it was sent down upon me (meaning Gabriel with the Koran).'

{Ref. 1281

Muslim with a chain up to Abu Katadah (s) who related that the Messenger of Allah (sa) said this.}

DEEDS PRESENTED TO ALLAH ON MONDAYS AND THURSDAYS 1282

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"A person's deeds are reported on Mondays and Thursdays therefore I prefer that I fast when my deeds are reported."

{Ref. 1282

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

DAYS THE PROPHET (sa) FASTED 1283

"The Messenger of Allah (sa), was diligent in fasting on Monday and Thursday."

{Ref. 1283

Tirmidhi with a chain up to Lady Ayesha, wife of the Prophet, Mother of the believers (f) who related this.}

230

Fasting three days each month

CHAPTER 230

VIRTUE OF FASTING THREE DAYS OF EACH MONTH

DESIREABILITY OF FASTING THREE DAYS EACH MONTH 1284

"The Prophet (sa) directed me (Abu Hurairah) (s) to fast for three days in every month and to offer two units of prayer during the mid-morning and to offer the Witr (a single unit of) prayer before sleeping."

{Ref. 1284

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related this.}

PRACTICE OF THE COMPANIONS 1285

"My (Abu Darda's) dearest friend advised me of three things

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which I will never abandon for as long as I live. The first is to fast three days in each month, the second to offer two units of prayer after the sun has risen and the third not to sleep until I had offered the Witr prayer.”

{Ref. 1285

Muslim with a chain up to Abu Darda' (s) who related this.}

THE FAST OF PROPHET DAVID (p) IS BEST 1286

“The Messenger of Allah (sa), was told that I (Abdullah ibn Amr) (s) had said, ‘I shall fast each day and spend the whole night in voluntary prayer as long as I live.’ The Prophet (sa) asked me, ‘Are you the one who said this?’ I replied, ‘Indeed, I said it O Messenger of Allah (sa) may my father and mother be your ransom.’ He said, ‘You will not be able to sustain this. You can fast but with breaks in between, and you can get up for voluntary prayer, but you should also sleep. Fast three days a month, and as the value of a good deed is tenfold this is equal to fasting for ever.’ I said, ‘I am strong enough to do better than that.’ He said, ‘Then fast one day out of every three.’ I said. ‘I am strong enough to do even better than that.’ He said, ‘Well, fast one day and not the next. This was the fast of David (p) and it is the most fine.’ I said, ‘I am strong enough to do better than that.’ The Prophet (sa) replied, ‘There is nothing better than this.’ Now I wish that I had accepted the advice of the Prophet (sa) that I fast three days a month. This would be dearer to me than my children and my wealth.” We are also informed: “I have been told that you observe the fast every day and stand for voluntary prayer throughout the night? I said, ‘That is so, Messenger of Allah (sa).’ He said, ‘Do not do this. Fast and then leave it; sleep and then stand in Prayer. Your body has a right, your eyes have a right, your wife has a right and your guest has a right. It is sufficient if you fast for three days

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a month because every good deed has a tenfold value and this way of fasting is equal to fasting for ever.' But I was hard on myself and so hardship imposed upon me. I said, 'O Messenger of Allah (sa), I feel strong.' He said, 'Then observe the fast of David, the Prophet of Allah, and do not add to it.' I asked, 'What was the fast of David?' He replied, 'Half the time.' When Abdullah became old he would say: 'Alas, how I wish I had accepted the first waiver of the Prophet (sa).'" We are also informed: "I have been told that you fast every day and recite the entire Koran during each night? I replied, 'That is so, O Messenger of Allah (sa) and I intend only good in doing so.' He said, 'Fast like the fast of David (p) the Prophet of Allah, he worshiped more than any other man, and completed the recitation of the Koran in a month.' I replied, 'O Prophet of Allah (sa) I am strong enough to do more than this.' He said, 'Then complete it every twenty days.' I said, 'O Prophet of Allah (sa) I feel strong enough to do more than that.' He said, 'Then recite it every ten days.' I said, 'O Prophet of Allah (sa), I have strength to do more than that.' He said, 'Well then, recite it every seven days and do not add to this recitation.' So I was hard on myself and hardship was imposed upon me. The Prophet (sa) told to me, 'You do not know, you may have a long life.' Then I reached that of which the Prophet (sa) had spoken. When I became old I wished I had accepted the waiver of the Prophet (sa)." We are also informed: "Your son has a right." We are also informed: "Whosoever fasts for ever, is considered never to have fasted. This was repeated thrice. The fast most acceptable to Allah is the fast of David, and the prayer most acceptable to Allah is the prayer of David. He slept half the night, then stood in prayer one third of it and then slept again one sixth. He would fast one day and not the next. He never retreated in the face of the enemy." We are also informed: "My father had married me to a woman from good

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family and would inquire from his daughter-in-law about me. She would say: 'A fine man indeed. Since I have come to him he has not lain down in our bedding nor has he withdrawn a cover.' When this continued for some time my father mentioned the matter to the Prophet (sa), He told my father, 'Send him to me.' So I went to him. He asked me, 'How often do you fast?' I replied, 'Each day.' Then he asked me: 'How often do you conclude the reciting of the Koran?' I replied, 'Once a night.' Then followed that which has already been related. When Abdullah became old he recited one seventh of his nightly recitation to some members of his family during the day to lighten his task at night. When he needed relief from the fast, he would fast alternate days for a few days and make up the number of fasts he had missed later on least he should leave the practice that the Prophet (sa) left him doing.

{Ref. 1286

Bukhari and Muslim with a chain up to Abdullah son of Amr son of Al 'As (sp) who related this.}

FAST AT ANY TIME DURING THE MONTH 1287

"I (Mu'azah Adawiah (s) asked Lady Ayesha (f), wife of the Prophet, Mother of believers), 'Did the Messenger of Allah (sa), fast on three days each month?' She replied, 'Yes.' I asked her: 'During which part of the month did he fast?' She answered, 'He did not mind which part it was.'"

{Ref. 1287

Muslim with a chain up to Mu'azah Adawiah (s) who related this.}

ADVISABLE FASTING ON 13th,14th & 15th 1288

"If you fast for three days in a month, let them be the days of the 13th, 14th and 15th nights of the moon.

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{Ref. 1288

Tirmidhi with a chain up to Abu Dharr (s) who related that the Messenger of Allah (sa) said this.}

FIRST HALF OF THE MONTH 1289

"The Messenger of Allah (sa), would ORDER*** us to fast on the three white days of every month, meaning the days of the 13th, 14th and 15th (lunar months)."

{Ref. 1289

Abu Daud with a chain up to Katadah the son of Milhan (s) who related this.}

SHINNING DAYS 1290

"The Messenger of Allah (sa), never missed fasting on the shinning days, no matter whether we was at home or traveling."

{Ref. 1290

Nisa'i with a chain up to ibn Abbas (s) who related this.}

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Providing for Breaking of the Fast

CHAPTER 231

THE VIRTUE OF PROVIDING FOR THE BREAKING OF THE FAST AND THE SUPPLICATION OF THE GUEST

INVITE SOMEONE TO BREAK THE FAST WITH YOU 1291

"Whosoever provides for the breaking of the fast of another earns the same merit as the one who was fasting without diminishing in any way the recompense of the fasting person."

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{Ref. 1291

Tirmidhi with a chain up to Zaid the son of Khalid Juhni (s) who related that the Messenger of Allah (sa) said this.}

OFFERING FOOD TO SOMEONE WHO IS NOT FASTING WHEN YOU ARE FASTING 1292

"The Messenger of Allah (sa), visited me (Umm Ammarah) (f) and I placed before him some food. He asked me to eat as well, but I replied, 'I am fasting.' Upon this he said, 'When someone eats in front of a fasting person, the angels supplicate for him until he has finished.'"

{Ref. 1292

Tirmidhi with a chain up to Umm Ammarah (s) who related that the Messenger of Allah (sa) said this.}

WHEN THE ANGELS SUPPLICATE FOR YOU 1293

"The Messenger of Allah (sa), went to visit Sa'ad the son of Ubadah (s) who offered him some bread and olive oil. The Messenger of Allah (sa) partook of it and said, 'Those who were fasting have broken their fast with you, and righteous people have eaten your food while the angels were supplicating for you.'"

{Ref. 1293

Abu Daud with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

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Seclusion

CHAPTER 232

SECLUSION

SECLUSION DURING THE LAST TEN DAYS OF RAMADAN 1294

"The Messenger of Allah (sa), would go into seclusion in the mosque during the last ten days of Ramadan."

{Ref. 1294

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

SECLUSION OF THE WIVES OF THE PROPHET 1295

"The Messenger of Allah (sa), used to go into seclusion during the last ten days of Ramadan until Allah, the High took him. Thereafter his wives used to continue to practice seclusion."

{Ref. 1295

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related this.}

WHEN THE PROPHET (sa) WENT INTO SECLUSION FOR TWENTY DAYS 1296

"The Messenger of Allah (sa), went into seclusion for ten days during the month of Ramadan but in the year in which he died he went into seclusion for twenty days."

{Ref. 1296

Bukhari with a chain up to Abu Hurairah (s) who related this.}

THE BOOK OF PILGRIMAGE

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Pilgrimage

CHAPTER 233

PILGRIMAGE

Allah, the Exalted says: "Pilgrimage to the House is a duty to Allah for all who can make the journey. And whosoever disbelieves, Allah is Rich, Independent of all the worlds."

3:97 Koran

FIVE PRINCIPLES OF ISLAM 1297

"Islam is based on five principles: Bearing witness that there is no god except Allah and that Muhammad is the Messenger of Allah. Establishing the prayer. Payment of the obligatory charity. Pilgrimage to the House of Allah. Fasting the month of Ramadan."

{Ref. 1297

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

PERSISTENT QUESTIONING 1298

"The Messenger of Allah (sa) addressed us saying, 'O people, Allah has made the Pilgrimage obligatory for you, so you should perform it.' A man asked, 'O Messenger of Allah (sa) is it obligatory every year?' The Messenger of Allah (sa) remained silent and the man asked his question three times. Then the Prophet (sa) commented, 'If I had said yes, it would have become obligatory and you could not afford to do so.' Then he added, 'Leave me when I do not comment about something. There were some people before you that were ruined by their habit of asking too many questions and differing with their Prophets. Therefore, when I direct you to do something carry out my direction as far as you are able, but when I forbid you anything leave it alone altogether.'"

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{Ref. 1298

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

BEST ACTIONS 1299

"The Messenger of Allah (sa), was asked, 'Which action is best?' He answered, 'To believe in Allah and His Messenger (sa).' Then he was asked, 'And thereafter?' He replied, 'To believe in Allah and His Messenger (sa).' He was further asked, 'And thereafter?' He responded, 'Fighting in the Cause of Allah.' He was asked once more, 'And after that?' He replied, 'Pilgrimage free of vice and defect.'"

{Ref. 1299

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

STATE OF PURITY AFTER PILGRIMAGE 1300

"I (Abu Hurairah) (s) heard the Messenger of Allah (sa), say, 'Whosoever performs the Pilgrimage without swearing or committing any sin, returns (from the Pilgrimage) as pure as he was on the day his mother bore him.'"

{Ref. 1300

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related this.}

THE LESSER PILGRIMAGE 1301

"Umra (the lesser pilgrimage) followed by another Umra atones for that which is between the two and the recompense of the Pilgrimage is Paradise."

{Ref. 1301

Bukhari and Muslim with a chain up to Abu Hurairah (s) who

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related that the Messenger of Allah (sa) said this.}

JIHAD FOR WOMEN 1302

"I (Lady Ayesha, wife of the Prophet, Mother of believers (f)) asked the Messenger of Allah (sa), 'O Messenger of Allah (sa) we know that fighting in the Cause of Allah is the best deed, shall we then not go forth in the Cause of Allah?' He answered, 'The best fighting in the Cause of Allah for you is going on Pilgrimage.' "

{Ref. 1302

Bukhari with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

TREMENDOUS BLESSING OF THE DAY OF ARAFAT 1303

"There is no other day on which Allah frees a larger number of His worshipers from the Fire of Hell than on the Day of Arafat."

{Ref. 1303

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

THE VALUE OF THE LESSER PILGRIMAGE DURING RAMADAN 1304

"Umra (the lesser pilgrimage) performed during Ramadan equals the Pilgrimage. Or, equals Pilgrimage in my company."

{Ref. 1304

Bukhari and Muslim with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

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PILGRIMAGE BY PROXY 1305

"A woman asked the Prophet (sa), 'O Messenger of Allah (sa) the Pilgrimage has been made obligatory by Allah upon His worshipers at a time when my father has reached extreme old age and has not the strength to ride an animal. Can I perform the Pilgrimage on his behalf?' He answered, 'Yes.'"

{Ref. 1305

Bukhari and Muslim with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

PILGRIMAGE AND UMRA BY PROXY 1306

"I (Laqit, the son of 'Amir) (s) went to the Messenger of Allah (sa), and said, 'My father is a very old man and has neither the strength to perform the Pilgrimage, nor Umra, or yet to undertake the journey.' The Messenger of Allah (sa) said, 'Perform the Pilgrimage and Umra on behalf of your father.'"

{Ref. 1306

Abu Daud and Tirmidhi with a chain up to Laqit the son of 'Amir (s) who related that the Messenger of Allah (sa) said this.}

CHILDREN ON PILGRIMAGE 1307

"I (Saib the son of Yazid) was seven years old when I was taken on the Pilgrimage at the same time when the Messenger of Allah (sa), performed the Pilgrimage."

{Ref. 1307

Bukhari with a chain up to Saib the son of Yazid (s) who related this.}

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THE REWARD FOR TAKING CHILDREN ON PILGRIMAGE 1308

"The Messenger of Allah (sa), encountered a party of mounted men at Rauha and asked them, 'Who are you?' They answered, 'Muslims' and inquired who he was. He replied, 'The Messenger of Allah (sa).' A lady among them lifted a boy up to him and asked, 'Can this child take part in the Pilgrimage?' He replied, 'Yes, and you will have the reward.'"

{Ref. 1308

Muslim with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

PILGRIMAGE MADE ON CAMELBACK 1309

"The Messenger of Allah (sa) performed the Pilgrimage on a camel that also carried his provisions."

{Ref. 1309

Bukhari with a chain up to Anas (s) who related this.}

TRADE AND COMMERCE DURING PILGRIMAGE 1310

"Ukaz, Mijannah and Zulmajaz were markets during the pre-Islamic days of ignorance. After the advent of Islam people thought that it would be sinful to carry on trade and commerce during the seasons (of Hajj) thereupon the verse was sent down: 'It shall be no offense for you to seek the bounty of your Lord. When you surge on from Arafat, remember Allah as you approach the Holy Mountain of Mash'ar.' 2:198 Koran

{Ref. 1310

Bukhari with a chain up to ibn Abbas who related this.}

THE BOOK OF FIGHTING IN THE CAUSE OF ALLAH

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Fighting in the Cause of Allah

CHAPTER 234

FIGHTING IN THE CAUSE OF ALLAH

Allah, the Exalted says: "... And fight against the unbelievers all together as they themselves fight against you all together, know that Allah is with the righteous." 9:36
Koran

"(Offensive) fighting is obligatory for you, though it is hateful to you. But you may hate a thing although it is good for you, and may love a thing although it is evil for you. Allah knows, and you do not." 2:216 Koran

"Whether lightly or heavily, march on and fight for the Way of Allah, with your wealth and your persons. This will be best for you, if you but knew." 9:41
Koran

"Allah has purchased from the believers their selves and possessions, and for them is Paradise. They fight in the Way of Allah, slay, and are slain. That is a binding promise upon Allah in the Torah, Gospel and the Koran; and who is there that more truthfully fulfills his covenant than Allah? Therefore, rejoice in the bargain you have made with Him. This is the mighty winning." 9:111 Koran

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"Believers who stay behind, having no injury, are not equal to those who fight in the Way of Allah with their wealth and their souls. Allah has preferred those who fight with their wealth and their souls a degree above those who stay behind (because of sickness). Yet to each, Allah has promised the most excellent (Paradise). And Allah has preferred those who fought over those who stayed behind with a great wage. Ranks from Him, forgiveness and mercy. Allah is the Forgiver, the Most Merciful." 4:95-96 Koran

"Believers! Shall I direct you to a commerce that will save you from a painful punishment? You shall believe in Allah and His Messenger and struggle for His Way with your possessions and yourselves. That is better for you, if you but knew. He will forgive you your sins and admit you to Gardens underneath which rivers flow, and to fine dwelling places in the Gardens of Eden. That is the mighty triumph. And other things that you love, victory from Allah and an opening that is near. (O Prophet Muhammad) give glad tidings to the believers." 61:10-13 Koran

JIHAD IS AMONG BEST ACTIONS 1311

"The Messenger of Allah (sa), was asked, 'Which action is best?' He answered, 'To believe in Allah and His Messenger.' Then he was asked, 'And thereafter?' He replied, 'To believe in Allah and His Messenger.' He was further asked, 'And thereafter?' He responded, 'Fighting in the Way of Allah.' He was asked once more, 'And after that?' He replied, 'Pilgrimage free of vice and defect.'"

{Ref. 1311

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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MORE BEST ACTIONS 1312

"I (Abdullah the son of Mas'ud) (s) asked, 'Which action does Allah like most?' He answered, 'Establishment of the prayer during its specified time.' I asked, 'Which is next?' He replied, 'Showing kindness to one's parents.' I asked again, 'Then which is next?' He replied, 'Fighting in the Way of Allah.'"

{Ref. 1312

Bukhari and Muslim with a chain up to Abdullah the son of Mas'ud (s) who related that the Prophet (sa) said this.}

1313

"The Messenger of Allah (sa), was asked, 'Which action is best?' He answered, 'To believe in Allah and His Messenger.' Then he was asked, 'And thereafter?' He replied, 'To believe in Allah and His Messenger.' He was further asked, 'And thereafter?' He responded, 'Fighting in the Way of Allah.' He was asked once more, 'And after that?' He replied, 'Pilgrimage free of vice and defect.'"

{Ref. 1313

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah, (sa) said this.}

WALKING IN THE CAUSE OF ALLAH 1314

"Early morning walking in the Way of Allah or late evening walking is better than the world and that is in it."

{Ref. 1314

Bukhari and Muslim with a chain up to Anas (s) related that the Messenger of Allah (sa) said this.}

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THE BEST BELIEVER 1315

"A man came to the Holy Prophet (sa), and asked, 'Who is the best of mankind?' He answered. 'A believer who fights with his person and his wealth in the Way of Allah.' The man asked, 'And after him?' He said, 'A believer who worships Allah in the seclusion of a mountain valley and does not harm people.'"

{Ref. 1315

Bukhari and Muslim with a chain up to Abu Sa'id Khudri (s) who that the Messenger of Allah (sa) said this.}

GUARDING THE FRONTIER 1316

"Guarding the frontier for a day is better than the world and that which is in it. And the length of one's the whip in Paradise is better than the world and whatsoever is in it. The early morning walking of a worshiper in the Way of Allah, the High or his late return is better than all the world."

{Ref. 1316

Bukhari and Muslim with a chain up to Sahl son of Sa'ad (s) who related that the Messenger of Allah (sa) said this.}

GUARDING THE FRONTIER 1317

"I (Salman) heard the Messenger of Allah (sa), say, 'Guarding the frontier, a day and night is better than fasting a month and its standing prayer. If he is slain during it, his reward will continue for what he used to do together with his provision. He will be secure from the Tempter (the inquisition of the tomb).'"

{Ref. 1317

Muslim with a chain up to Salman (s) said that the Messenger of Allah (sa) said this.}

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GUARDING IN JIHAD IS BETTER THAN A MONTH'S FASTING 1318

"He (Salman) (s) heard the Messenger of Allah (sa) say, 'Guarding the frontier for a day and a night is better than fasting a month and its standing prayer. If he is slain during it, the reward for his deeds will continue for that which he used to do, and the same is for his provision. He will be secure from the inquisition of the tomb.'"

{Ref. 1318

Muslim with a chain up to Salman (s) who related that the Messenger of Allah (sa) said this.}

PROTECTION FROM THE TRIAL OF THE GRAVE 1319

"Death seals the deeds of every deceased, except being on guard in the Way of Allah, for his deeds continue to increase until the Day of Judgement and he is protected from the trial of the grave."

{Ref. 1319

Abu Daud and Tirmidhi with a chain up to Fadalah the son of Ubaid (s) who related that the Messenger of Allah (sa) said this.}

THE MERIT OF GUARDING 1320

"He (Uthman) (s) heard the Messenger of Allah (sa) say, 'Guarding the frontier for a day in the Way of Allah is better than a thousand days of other good deeds.'"

{Ref. 1320

Tirmidhi with a chain up to Uthman (s) who related that the Messenger of Allah (sa) said this.}

MARTYRDOM 1321

"Whosoever goes forth in His Way: 'Emerging only to fight in

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My Cause and believing in Me and by believing in the Messengers, I will guarantee to let him enter Paradise or bring him back to the home from which he came together with the reward or spoils.' By Him in whose Hands is the life of Muhammad (sa) there is no wound endured in the Way of Allah except that it will appear on the Day of Judgement in the same condition in which it was on the day when it was endured, its color will be the color of blood yet its aroma will be like the fragrance of musk.' 'By Him in whose Hands is the life of Muhammad (sa) if it was not that it would be hard upon Muslims, I would not hold back any army whatsoever that goes forth to fight in the Way of Allah; but I do not have not the means to provide rides for them nor do they, and it would be hard on them to remain behind while I went forth.' 'By Him in whose Hands is the life of Muhammad (sa), I would wish to fight in the Way of Allah and be martyred, and to fight again and be martyred and to fight again and be martyred.'"

{Ref. 1321

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

WOUNDS WILL SMELL LIKE MUSK 1322

"Everyone who is wounded in the Way of Allah will appear on the Day of Judgement with his wound bleeding. Its color is the color of blood yet its aroma will be like the fragrance of musk."

{Ref. 1322

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

THE MERITS OF JIHAD 1323

"Paradise becomes incumbent to a Muslim who fights for the Way

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of Allah even for the (short time) in which a camel is milked. Whosoever receives a wound or a bruise in the Way of Allah, will appear on the Day of Judgement with it as it was; its color will be that of saffron and its aroma like the fragrance of musk."

{Ref. 1323

Abu Daud and Tirmidhi with a chain up to Mu'az (s) who related that the Messenger of Allah (sa) said this.}

PARADISE FOR THOSE WHO FIGHT IN JIHAD 1324

"A companion of the Messenger of Allah (sa), came upon a valley in which there was a spring of sweet water that pleased him greatly. He said to himself: 'I would like to withdraw from people and settle in this valley; but I shall do it only with the permission of the Messenger of Allah (sa).' He mentioned it to the Messenger of Allah (sa) who said to him, 'Do not do this, because anyone who stands in readiness in the Way of Allah is better than seventy years of prayers offered in his home. Wouldn't you wish for the forgiveness of Allah and that you would be admitted to Paradise? Fight then in the Way of Allah. Paradise becomes incumbent for those who fight in the Way of Allah for even the shortest time.'"

{Ref. 1324

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

THE WEIGHT OF JIHAD 1325

"The Prophet (sa) was asked, 'O Messenger of Allah (sa) what other good deed is equal to fighting in the Way of Allah?' He replied, 'You are incapable to do it.' The Companions repeated the question two or three times, and each time he answered: 'You are incapable to do it.' He then said, 'The example of

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one fights in the Way of Allah is like that of a person who fasts and prays at night obedient to the verses of Allah and neither rests from prayer nor fasting until the one who is fighting in the Way of Allah returns.' "

{Ref. 1325

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

1326

"A man asked the Prophet (sa), 'O Messenger of Allah (sa) tell me what is equal in recompense to fighting.' He answered, 'I do not know of any.' Then he said, 'When someone goes off to Jihad for the Sake of Allah would you be able to enter a mosque and pray continuously without interruption, and fast continuously without breaking it until he returns from Jihad?' The man replied, 'Who has enough strength to do this.' "

{Ref. 1326

Bukhari narrated this. ****}

THE BEST LIIFE 1327

"The best life is that of a person who is ready and alert grasping the reins of his horse in the Way of Allah, and charges forth on its back to the place where he has heard the voice of war, anxiously seeking to kill (the enemy) or to be martyred. Or, that of a person with goats on the top of these hills or in a valley among these valleys, who prays, pays the obligatory charity and worships his Lord till he is overtaken by the certainty of death and has not concerned himself with the affairs of anyone except by doing good."

{Ref. 1327

Muslim with a chain up to Abu Hurairah (s) who related that

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the Messenger of Allah (sa) said this.}

RANKS OF THOSE WHO FOUGHT IN JIHAD 1328

"There are a hundred ranks in Paradise that Allah has prepared for those who fight (or strive) in the Way of Allah and the distance between any two of these ranks is like the distance between the heaven and earth."

{Ref. 1328

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

PARADISE FOR THOSE WHO FIGHT IN JIHAD 1329

"Paradise becomes incumbent for a person who is pleased with Allah as his Lord and with Islam as his religion and with Muhammad as his Messenger (sa). Abu Sa'id (s) was pleased with this and requested the Messenger of Allah (sa), to repeat it. So he repeated it and added: 'There is something else by which Allah exalts a worshiper a hundred ranks in Paradise, the distance between any two ranks being the distance between heaven and earth.' Abu Sa'id (s) asked, 'What is that, O Messenger of Allah (sa)?' He answered, 'Fighting in the Way of Allah. Fighting in the Way of Allah.'"

{Ref. 1329

Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

THE GATES OF PARADISE 1330

"He (Abu Bakr, son of Abu Musa Ash'ari) (s) heard his father say in the face of the enemy: 'The Messenger of Allah (sa), said, 'The Gates of Paradise lie under the shadows of swords.' Thereupon a man of wearing old clothes stood up and inquired. 'Abu Musa, did you indeed hear the Messenger of Allah (sa) say

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that?' He answered, 'Yes.' Thereupon the man turned towards his companions and greeted them with farewell. He broke the scabbard of his sword and threw it away and walked with his sword into the ranks of the enemy and fought until he was martyred."

{Ref. 1330

Muslim with a chain up to Abu Bakr, son of Abu Musa Ash'ari (s) who related this.}

PROTECTION FROM THE FIRE 1331

"The Fire will not touch one whose feet are covered with dust fighting in the Way of Allah."

{Ref. 1331

Bukhari with a chain up to Abdullah the son of Jubair (s) related that the Messenger of Allah (sa) said this.}

WEEPING IN FEAR OF ALLAH 1332

"Whosoever weeps out of fear of Allah will not enter the Fire unless milk recedes into the breasts or the dust stirred in the Way of Allah joins with the smoke of Hell."

{Ref. 1332

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

THOSE WHOM THE FIRE WILL NOT TOUCH 1333

"The Fire will not touch two pairs of eyes: one that sheds tears out of fear of Allah and the other that keeps watch through the night in the Way of Allah."

{Ref. 1333

Tirmidhi with a chain up to ibn Abbas (s) who related that the

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Messenger of Allah (sa) said this.}

REWARD FOR EQUIPING A FIGHTER AND LOOKING AFTER HIS DEPENDENTS
1334

"He who equips a fighter in the Way of Allah (jihad) is as if he fought himself. Also, he who looks after the dependents of a fighter in his absence is as if he fought himself."

{Ref. 1334

Bukhari and Muslim with a chain up to Zaid son of Khalid Juhni (s) who related that the Messenger of Allah (sa) said this.}

BEST CHARITY 1335

"The best charity is providing the shade of a tent in the Way of Allah, or providing a servant for whosoever fights in the Way of Allah, or providing a young she-camel for one fighting in the Way of Allah."

{Ref. 1335

Tirmidhi with a chain up to Abu Umarah (s) who related that the Messenger of Allah (sa) said this.}

MERIT OF EQUIPING A COMBATANT 1336

"A young man from the children of Aslam came to the Messenger of Allah (sa), and said to him, 'O Messenger of Allah (sa) I want to take part in the campaign but I have nothing with which to obtain equipment.' He said, 'Go to so and so. He has equipment but has been taken ill.' So the young man went to him and said, 'The Messenger of Allah (sa) sends you greetings and asks you to hand over to me your equipment.' He called out to his wife saying, 'Give him all the equipment I have gathered and do not withhold anything - do not withhold anything. Allah will make it a source of blessing for us.'"}

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{Ref. 1336

Muslim with a chain up to Anas (s) who related this.}

REWARD OF THOSE PREPARED TO FIGHT 1337

"The Messenger of Allah (sa), sent an expedition to Bani Lahyan and directed that only one out of every two men should join the expedition and told them that their recompense would be equal to one another. Let one out of every two men go forth. Then he added, 'Those who remain behind and look after the family and property of those who have joined the expedition will receive a recompense equal to half of the reward of the one who goes forth.'"

{Ref. 1337

Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

REWARD FOR FIGHTING A LITTLE 1338

"A man in armor came to the Prophet (sa), and asked, 'O Messenger of Allah (sa) shall I go and fight; or shall I become a Muslim?' He answered, 'Become a Muslim and fight.' He became a Muslim, fought and was martyred, upon which the Messenger of Allah (sa) said, 'He fought a little and was greatly rewarded.'"

{Ref. 1338

Bukhari and Muslim with a chain up to Bra'a (s) who related that the Messenger of Allah (sa) said this.}

THE HONOR OF MARTYRS 1339

"No one who enters Paradise will wish to return to this world even if he were to be given all that the world contains, except a martyr who yearns that he could return to the world and be martyred ten times over on account of the honor he is

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given by virtue of his martyrdom." We are also informed: "On account of that which he experiences of the excellence of martyrdom."

{Ref. 1339

Bukhari and Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

PAY YOUR DEBTS 1340

"Allah forgives a martyr everything except his debt." We are also informed: "Being martyred in the Way of Allah atones for everything except debt."

{Ref. 1340

Muslim with a chain up to Abdullah the son of Amr (s) the son of Al 'As (s) who related that the Messenger of Allah (sa) said this.}

IMPORTANCE OF REPAYING A DEBT 1341

"The Messenger of Allah (sa), stood up and gave a sermon and said that belief in Allah and fighting (striving) in His Way were of the highest category of deeds. A man stood up and said, 'O Messenger of Allah (sa) tell me, if I am martyred in the Way of Allah, would all my sins be removed from me?' He answered. 'Yes, if you are martyred in the Way of Allah and are patient, looking forward to your reward, marching onward; not retreating.' Then the Messenger of Allah (sa) asked him, 'Repeat what you said.' So the man repeated, 'Tell me, if I am martyred in the Way of Allah, would all my sins be removed from me?' He answered, 'Yes, if you are martyred when you are patient, looking forward to your reward, marching onwards not retreating. But if you owe a debt that will not be remitted, Gabriel just informed me of this.'

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{Ref. 1341

Muslim with a chain up to Abu Katadah Harith son of Ribī' (s) who related that the Messenger of Allah (sa) said this.}

PARADISE 1342

"A companion asked the Messenger of Allah (sa) on the Day of Uhud, 'Tell me, where I shall be if I am killed in the battle today?' He answered, 'In Paradise.' Then the man threw down the few dates he held in his hand, plunged into battle and fought on until he was martyred."

{Ref. 1342

Muslim with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

THE REWARD OF JIHAD 1343

"The Messenger of Allah (sa), set out with his companions and arrived at Badr ahead of the idolators and instructed: 'No one should go before me.' As the unbelievers approached, the Messenger of Allah (sa) said, 'Now stand up and proceed towards Paradise its extent encompasses the heavens and the earth.' Thereupon Umair, the son of Hamam (s) inquired, 'O Messenger of Allah (sa), does Paradise encompass the heavens and the earth?' He answered, 'Yes.' Umair exclaimed, 'Well, well.' The Prophet (sa) asked him, 'What has urged you to say well, well?' He answered, 'O Messenger of Allah (sa) by Allah, I uttered these words to express the hope that I might become an inhabitant of Paradise.' Whereupon the Messenger of Allah (sa) informed him, 'You are one of its inhabitants.' After that he took some dates from his quiver and began to eat them and said, 'If I were to survive until I finish eating these dates, that would be a long interval.'" So he threw down the remaining dates, rushed into the battle and was martyred."

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{Ref. 1343

Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

1344

"Some people came to the Messenger of Allah (sa), and requested him to send some men with them to teach the Koran and the Prophetic ways. The Prophet (sa) sent seventy men from the tribe of Ansar (s) who were known as Reciters and among them was my (Anas') maternal uncle, Haram (s). These people used to recite the Koran and occupy themselves at night teaching and learning it. During the day, they brought water to the mosque and gathered wood for fuel which they then sold. With their earnings they bought food for the people of Suffa (the needy people who remained in attendance in the mosque) and other poor people. The seventy Ansari's who were sent with these people were martyred. As they were being martyred they supplicated saying, 'O Allah, convey from us to our Prophet (sa) that we have met You and are pleased with You and that You are pleased with us.'" ***A man came to Haram from behind him with a spear thrust it through his body, whereupon Haram exclaimed, 'By the Lord of the Ka'ba I am a winner.' The Messenger of Allah (sa) informed his companions: 'Your brethren have been murdered and they supplicated: O Allah, convey from us to our Prophet (sa) that we have met You and are pleased with You and that You are pleased with us."

{Ref. 1344

Bukhari and Muslim with a chain up to Anas (s) who related this.}

MARTYRDOM OF ANAS, SON OF NADHR AT THE BATTLE OF UHUD 1345

"My uncle, Anas the son of Nadhr (s) was not present at the Battle of Badr. He said to the Prophet (sa), 'O Messenger of

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Allah, I was absent during your first battle with the unbelievers. If Allah brings me to face the unbelievers in another battle Allah will (enable me to) demonstrate my performance.' On the day of the Battle of Uhud when the Muslims were exposed. He said, 'Allah, I plead with You concerning that which the Muslims have done, and dissociate myself from that which the unbelievers have perpetrated.'" Then he went forward and met Sa'ad the son of Mu'a and said to him, 'Paradise! By the Lord of the Ka'ba, I perceive the fragrance of Paradise from beyond Uhud.'" Later Sa'ad said, 'O Messenger of Allah (sa) I have no power to describe what he did.' Anas (the nephew) related, 'The wounds inflicted upon his body by swords, spears and arrows were more than eighty. Then he was martyred and the unbelievers cut off his nose and ears. No one could identify him except his sister who recognized him by his finger tips. We thought that this verse was applicable to him and those like him: 'Among the believers there are men who have been true to their covenant with Allah. Some have fulfilled their vow dying, and others await, unyielding to change.'" 33:23

{Ref. 1345

Bukhari and Muslim with a chain up to Anas (s) who related this.}

HOUSE OF MARTYRS 1346

"Last night I saw two people (in a vision). They came to me and took me with them. We climbed a tree, then they took me inside a house which was more beautiful than this one. The two people told me, 'Remember, this is the House of Martyrs.'"

{Ref. 1346

Bukhari with a chain up to Samurah, the son of Jundab (s) who related that the Messenger of Allah (sa) said this.}

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BEST RANK OF MARTYRDOM 1347

"Ummur-Rubaie the daughter of Al Bara'a (mother of Haritha, son of Surakoh) (sf) went to the Prophet (sa), and asked, 'O Messenger of Allah, will you tell me about Haritha (who had been killed on the day of Badr). If he is in Paradise I can endure it with patience but if not I shall weep.' The Messenger of Allah (sa) consoled her saying, 'Umm Haritha, there are many ranks in Paradise and your son has achieved the best - Firdous.'" "

{Ref. 1347

Bukhari with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

ANGELS PROTECT THE MARTYRS 1348

"The body of my father (s) with its nose and ears severed by the enemy was brought and placed before the Messenger of Allah (sa) I (Jabir son of Abdullah) (s) arose to uncover his face when the companions stopped me and the Messenger of Allah (sa) said, 'The angels continue to cover him and protect him with their wings.'" "

{Ref. 1348

Bukhari and Muslim with a chain up to Jabir the son of Abdullah (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION FOR MARTYRDOM 1349

"The one who sincerely supplicates to Allah for martyrdom is raised by Him to the rank of a martyr even if that person dies in his bed."

{Ref. 1349

Muslim with a chain up to Sahl son of Hunaif (s) who related

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that the Messenger of Allah (sa) said this.}

SINCERE SUPPLICATION 1350

"Whosoever supplicates sincerely for martyrdom is granted it, even if he is not martyred."

{Ref. 1350

Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

A MARYTR SUFFERS ONLY VERY SLIGHTY WHEN HE IS MARTYRED 1351

"When a martyr is slain, he suffers no more than if he were bitten by an ant."

{Ref. 1351

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

DO NOT SUPPLICATE FOR CONFLICT 1352

"On one of the occasions when the Messenger of Allah (sa) encountered the enemy he waited for the decline of the sun. During that time he stood up and addressed his companions saying, 'Do not wish for conflict with the enemy rather, supplicate to Allah for safety. But when you meet the enemy be patient and remember that Paradise lies under the shadow of swords.' Then he supplicated: 'O Allah, Sender of the Book, Driver of the clouds, Defeater of hosts, defeat them and give us victory over them.'"

{Ref. 1352

Bukhari and Muslim with a chain up to Abdullah the son of Abi Afa (s) who related that the Messenger of Allah (sa) said this.}

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1353

"There are two supplications that are not refused or rarely refused; a supplication while the call for prayer is being called and a supplication during the heat of a battle."

{Ref. 1353

Abu Daud with a chain up to Sahl the son of Sa'ad (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION BEFORE A BATTLE 1354

"When the Messenger of Allah (sa), went into battle, he would supplicate: 'O Allah You are my Support and You are my Helper. I turn to You and fight with the strength You have given me.'"

{Ref. 1354

Abu Daud and Tirmidhi with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

SEEKING REFUGE WITH ALLAH 1355

"When the Prophet (sa) apprehended mischief, he supplicated: 'O Allah, we seek Your ruling upon their necks and seek Your refuge from their evil.'"

{Ref. 1355

Abu Daud and Nasa'i with a chain up to Abu Musa Ashari (s) who related that Messenger of Allah (sa) said this.}

THE NECK OF THE HORSE 1356

"There is good in the neck of horses up until the Day of Judgement."

{Ref. 1356

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

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MERITS OF OWNING A HORSE 1357

"There is good in the necks of horses until the Day of Judgement and reward, and spoils."

{Ref. 1357

Bukhari and Muslim with a chain up to Urwah Bariqi (s) who related that the Messenger of Allah (sa) said this.}

REWARD OF RAISING A HORSE FOR JIHAD 1358

"Whosoever raises a horse for Jihad for the Sake of Allah, believing in Allah and relying on His promise, will find that its fodder, drink, droppings and urine will all be credited to him upon the scales on the Day of Judgement."

{Ref. 1358

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SUPPORTING JIHAD 1359

"A man came to the Messenger of Allah (sa), with a she-camel that had a rope through its nose and said, 'This is for the Way of Allah.' The Prophet (sa) replied, 'On the Day of Judgement you will have in return for it seven hundred she-camels each with a rope through its nose.'"

{Ref. 1359

Muslim with a chain up to Abu Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

POWER 1360

"I (Uqbah, the son of 'Amir Juhani) (s) heard the Messenger of Allah (sa), say from the pulpit, 'Listen! Muster against them whatever power you are capable. Indeed, power is shooting, indeed power is shooting, indeed power is shooting.'"

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{Ref. 1360

Muslim with a chain up to Uqbah the son of 'Amir Juhani (s) who related that the Messenger of Allah (sa) said this.}

BOWMANSHIP 1361

"I (Uqbah, the son of 'Amir Juhni) (s) heard the Messenger of Allah (sa), say, 'Soon, many lands will be opened to you and Allah will suffice you, so let no one neglect the sport of bowmanship.'"

{Ref. 1361

Muslim with a chain up to Uqbah, the son of 'Amir Juhni (s) who related that the Messenger of Allah (sa) said this.}

IMPORTANCE OF BEING PREPARED 1362

"Whosoever is instructed in archery and neglects it is not of us, or is guilty of disobedience."

{Ref. 1362

Muslim with a chain up to Uqbah, the son of 'Amir Juhni (s) who related that the Messenger of Allah (sa) said this.}

ARCHERY 1363

"I (Uqbah, the son of 'Amir Juhni) (s) heard the Messenger of Allah (sa), say, 'Allah will admit three people to Paradise on account of one arrow: First, the one who makes it seeking goodness. Second, the archer who shoots it. Third, the one who hands it to the archer for shooting.' So learn bowmanship and riding. I prefer that you learn bowmanship rather than riding. Whosoever gives up archery after having been instructed in it through of lack of interest forsakes a bounty, or, he said has been ungrateful.'"

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{Ref. 1363

Abu Daud with a chain up to Uqbah the son of 'Amir Juhni (s) who related that the Messenger of Allah (sa) said this.}

TRADITION OF ARCHERY 1364

"The Messenger of Allah (sa), passed by a group who were practicing archery and said to them, 'Practice archery, children of Ismail, because your ancestor was an archer.'"

{Ref. 1364

Bukhari with a chain up to Sulama the son of Akwa (s) who related that the Messenger of Allah (sa) said this.}

RECOMPENSE OF AN ARCHER 1365

"I (Amr the son of Abusah) (s) heard the Messenger of Allah (sa), say, 'Whosoever shoots an arrow in the Way of Allah has merit equal to the freeing of a slave.'"

{Ref. 1365

Abu Daud and Tirmidhi with a chain up to Amr the son of Abusah (s) who related this.}

RECOMPENSE FOR SPENDING IN THE CAUSE OF ALLAH 1366

"Whosoever spends in the Way of Allah is recompensed seven hundred times."

{Ref. 1366

Tirmidhi with a chain up to Abu Yahya Kharaim, the son of Fatik (s) who related that the Messenger of Allah (sa), said this.}

WHEN THE FIRE OF HELL IS DRIVEN AWAY 1367

"When a worshiper of Allah observes the fast for a day for the Sake of Allah, He drives away from him the Fire a distance of

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seventy years of traveling."

{Ref. 1367

Bukhari and Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

REWARD OF FASTING DURING JIHAD 1368

"Whosoever observes the fast for a day during Jihad for the Sake of Allah will find that Allah has dug a moat between him and the Fire as wide as the distance between heaven and earth."

{Ref. 1368

Tirmidhi with a chain up to Abu Umamah (s) who related that the Messenger of Allah (sa) said this.}

ONE OF THE SIGNS OF HYPOCRISY 1369

"Whosoever dies without having fought in the Way of Allah and without any wish to do so dies with one of the characteristics of hypocrisy."

{Ref. 1369

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

INCAPACITATED 1370

"I (Jabir) (s) said: We (the companions) were with The Messenger of Allah (sa), upon an expedition when he said, 'There are in Medina men who are with you - so far as merit is concerned - wherever you journey and in whichever valley you cross. They have been prevented by illness (or by some other cause) from being with you, but they are your partners in reward.' "

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{Ref. 1370

Bukhari and Muslim with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

THE PATH TO ALLAH 1371

"The Messenger of Allah (sa), was asked which among these is upon the Path of Allah: A man who fought out of bravery. A man who fought for tribal pride. Or a man who fought for the sake of showing-off. He replied, 'Whosoever fights in order to let the Word of Allah be the highest is on the Path of Allah.'"

{Ref. 1371

Bukhari and Muslim with a chain up to (Abu Musa) Abdullah son of Kays al-Asha'ri (sp) related that the Messenger of Allah (sa) said this.}

REWARDS OF JIHAD IN THIS LIFE 1372

"There is no company or army that fights in the Way of Allah and gathers the spoils and has been delivered safely that has not received two-thirds of its reward in this life. And there is no army or company that suffers and is defeated except that its full reward is awaited."

{Ref. 1372

Muslim with a chain up to Abdullah, the son of Amr, the son of Al 'As (sp) who related that the Messenger of Allah (sa) said this.}

TRAVEL 1373

"A man asked the permission of the Messenger of Allah (sa) (during the time of war) to travel but he told him, 'Travel for my people is Jihad (fighting) in the Way of Allah, the Mighty the Glorified.'"

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{Ref. 1373

Abu Daud with a chain up to Abu Umamah (s) who related that the Messenger of Allah (sa) said this.}

RETURNING FROM JIHAD 1374

"The return from an expedition after its completion is as meritorious as the fighting."

{Ref. 1374

Abu Daud with a chain up to Abdullah the son of Amr, the son of Al 'As (sp) related that the Messenger of Allah (sa), said this.}

GREETINGS AFTER THE BATTLE OF TABUK 1375

"When the Messenger of Allah (sa), returned from the Battle of Tabuk, the people of Medina went out to meet him and I (Saib, the son of Yazid) (s) also met him with the other boys at Thaniyyah-til-Wada'a."

{Ref. 1375

Abu Daud with a chain up to Saib, the son of Yazid (s) who related this.}

GREETINGS OF THE BOYS 1376

"We went to Thaniyyah-til-Wadaa' with the other boys to meet the Messenger of Allah, (sa)."

{Ref. 1376

Bukhari narrated ***}

THE REPAYMENT OF THOSE WHO DO NOT FULFILL THEIR DUTY 1377

"Whosoever did not take part in fighting or equip a fighter or looked after the family of a fighter well, will be afflicted by severe misfortune before the Day of Judgement."

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{Ref. 1377

Abu Daud with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

HOW TO FIGHT AND STRIVE 1378

"Fight against the unbelievers with your belongings, your persons and your tongues."

{Ref. 1378

Abu Daud with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

TIMES OF FIGHTING 1379

"I (Nu'man, the son of Muqarrin) (s) noticed that when the Messenger of Allah (sa), did not begin fighting in the early part of the day, he postponed it until the declining of the sun when the breeze came. Then help would come from Allah, the Exalted."

{Ref. 1379

Abu Daud and Tirmidhi with a chain up to Nu'man, the son of Muqarrin (s) who related this.}

DO NOT DESIRE AN ENCOUNTER WITH THE ENEMY 1380

"Do not desire an encounter with the enemy, rather, when you meet the enemy be patient."

{Ref. 1380

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

DEFINITION OF WAR 1381

"War is a matter of strategy."

{Ref. 1381

Muslim with a chain up to Abu Hurairah and Jabir (s) who related that the Messenger of Allah (sa) said this.}

235

Types of Martyrdom Funeral regulations

CHAPTER 235

TYPES OF MARTYRDOM, RECOMPENSE, FUNERAL RITES

FIVE TYPES OF MARTYRDOM 1382

"The classification of martyrs is five: Whosoever dies from the plague. Whosoever dies from a disease of the stomach. Whosoever dies by drowning. Whosoever is killed by the collapse of wall. Whosoever is killed in the Cause of Allah."

{Ref. 1382

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

OTHER MARTYRS 1383

"The Messenger of Allah (sa) asked, 'Whom do you consider a martyr?' They replied, 'O Messenger of Allah (sa) whosoever is slain in the Way of Allah is a martyr. To which he said, 'Then there will be a few martyrs among my nation.' The Companions asked, 'O Messenger of Allah (sa) who else then is a martyr?' He answered, 'Whosoever is slain in the Way of Allah is a martyr. Whosoever dies while in the Way of Allah is a martyr. Whosoever dies from the plague is a martyr. Whosoever dies from a stomach disease is a martyr. Whosoever dies through drowning is a martyr.'"

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{Ref. 1383

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

DEFENDING ONE'S PROPERTY 1384

"Whosoever is killed defending his property is a martyr."

{Ref. 1384

Bukhari and Muslim with a chain up to Abdullah the son of Amr, the son of Al 'As (s) who related that the Messenger of Allah (sa) said this.}

PROTECTION OF ONE'S PROPERTY, SELF, RELIGION AND FAMILY 1385

"He (Sa'id, the son of Zaid (s) one of the ten who were given the good news that they had been promised Paradise) heard the Messenger of Allah (sa), say, 'Whosoever dies defending of his property is a martyr. Whosoever dies defending himself is a martyr. Whosoever dies in defense of his Religion is a martyr. Whosoever dies protecting his family is a martyr.'"

{Ref. 1385

Abu Daud and Tirmidhi with a chain up to Sa'id, the son of Zaid, the son of Amr, the son of Nufail (sp) who related that the Messenger of Allah (sa) said this.}

DEFENSE OF PROPERTY 1386

"A man came to the Messenger of Allah (sa), and asked, 'O Messenger of Allah (sa) tell me, if a person comes intending to rob me of my property what shall I do?' He answered, 'Do not allow him to take it.' The man asked, 'What should I do if he fights me?' The Messenger of Allah (sa) said, 'Then fight him.' The man asked, 'What if he kills me?' The Messenger of Allah (sa) replied, 'Then you would be a martyr.' The man asked, 'But what if I killed him?' The Messenger of Allah (sa)

answered, 'He will be in the Fire.'

{Ref. 1386

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

236

Virtue of freeing a slave

CHAPTER 236

THE VIRTUE OF FREEING A SLAVE

Allah, the Exalted says: "Yet he has not scaled the height. What could let you know what the height is! (It is) the freeing of a slave. 90:11-13 Koran

REWARD FOR FREEING A BELIEVING SLAVE 1387

"Whosoever frees the neck of a believer, Allah will free from the Fire a limb for each limb, even his genitals."

{Ref. 1387

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

ONE OF THE BEST KIND OF DEEDS 1388

"I (Abu Dharr) (s) asked the Messenger of Allah (sa), 'Which deeds are best?' He replied, 'The belief in Allah and fighting in the Way of Allah.' I asked, 'The freeing of which slave is best?' He replied, 'The one whom his master likes best and whose value is highest.' I asked, 'What if one is unable to do that?' He replied, 'Then help someone with his work, or do something for someone who is unable to do it himself.' I asked, 'What if one does not have the strength?' He replied,

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'Then restrain yourself from harming anyone because that also is charity for yourself.'

{Ref. 1388

Bukhari and Muslim with a chain up to Abu Dharr (s) who related that the Messenger of Allah (sa) said this.}

237 Kindness towards those who your right hand owns

CHAPTER 237

KINDNESS TOWARDS THOSE WHO YOUR RIGHT HAND OWNS

Allah, the Exalted says: "Worship Allah and do not associate anything with Him. Be kind to parents and near kinsman, to the orphans and to the needy, and to the neighbor who is your kindred, and to the neighbor at your far side, and the companion at your side, and to the destitute traveler, and to that which your right hands own. Allah does not love he who is proud and struts." 4:36 Koran

FAIR TREATMENT 1389

"I (Ma'arur the son of Su'ud) saw Abu Dharr (s) wearing a cloak and I noticed that his servant wore one similar. I asked him about this and he explained that in the time of the Messenger of Allah (sa) he had an argument with a man and humiliated him by making reference to his mother. Thereupon the Messenger of Allah (sa) said to me (Abu Dharr) 'You still have traces of pre-Islamic disposition in you. Your servants are your brothers whom your Lord has placed under your authority. Whosoever has a brother under his authority should feed him out of that which he eats himself and should clothe

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him as he clothes himself. He should not assign a task to him which is beyond his strength but if you do so help him with it.'"

{Ref. 1389

Bukhari and Muslim with a chain up to Ma'arur the son of Su'ud who related that the Messenger of Allah (sa) said this.}

TREATING YOUR SERVANT WITH THOUGHTFULNESS 1390

"When a servant of yours brings you your food, if you do not ask him to sit down with you, you should at least give him some from it, because he has worked in its preparation."

{Ref. 1390

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

238

Virtuous Servant

CHAPTER 238

VIRTUOUS SERVANT WHO DISCHARGES HIS DUTY TO ALLAH AND HIS MASTER

THE REWARD OF A GOOD SERVANT 1391

"A servant who serves his master well and worships Allah well will have a double reward."

{Ref. 1391

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

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DOUBLE REWARD FOR A BELIEVING SERVANT 1392

"A pious, diligent servant receives double reward."

{Ref. 1392

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

THE OBEDIENCE OF A BELIEVING SERVANT 1393

"A servant who worships his Sustainer well and discharges his obligations diligently and obediently to his master will have a double reward."

{Ref. 1393

Bukhari with a chain up to Abu Musa Ash'ari (s) who related that the Messenger of Allah (sa) said this.}

THREE CATEGORIES OF PEOPLE WHO WILL RECEIVE A DOUBLE REWARD 1394

"There are three (kinds of people) who will receive a double reward. Whosoever among the People of the Book believes in his Prophet, peace be upon him, and then believes in Muhammad (sa). A servant who discharges his obligation due to Allah and the obligation he owes to his master. A man who owns a female servant, teaches her good manners, educates and feeds her well, and marries her."

{Ref. 1394

Bukhari and Muslim with a chain up to Abu Musa Ash'ari (s) who related that the Messenger of Allah (sa) said this.}

239

Worshiping during Chaos

CHAPTER 239

THE VIRTUES OF WORSHIPING DURING LAWLESSNESS AND CHAOS

REWARD FOR WORSHIPING IN TIMES OF UPHEAVAL 1395

"Worshiping during a period of lawlessness and disorder is equal to migration to me."

{Ref. 1395

Muslim with a chain up to Ma'qail, the son of Yasir (s) who related that the Messenger of Allah (sa) said this.}

240

Fair Dealing

CHAPTER 240

FAIR DEALING

Allah, the Exalted says: "Allah is Aware of whatever of good you do." 2:215 Koran

"My nation, be just in filling the measure and the scale. Do not reduce people's goods and do not corrupt the land with mischief." 11:85 Koran

"Woe to the diminishers, who, when others measure for them, take full measure, but when they measure or weigh for others, they reduce! Do they not think that they will be resurrected for a Great Day, the Day when people will stand before the Lord of the Worlds?" 83:1-6 Koran

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FULFILL YOUR REPAYMENTS WELL 1396

"A man came to the Messenger of Allah (sa), and was harsh in demanding the repayment of his loan. The companions were about to take hold of him when the Messenger of Allah (sa) said, 'Leave him alone, because the person to whom an obligation is due is entitled to make a demand.' Then he said, 'Give him a camel similar in age to the camel due to him.' He was informed that there was only a better camel available than the one due to the person. The Messenger of Allah (sa) told them, 'Give him the better one because the best of you are those who discharge their obligations well.'"

{Ref. 1396

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

HOW TO CONDUCT BUSINESS 1397

"Allah will have mercy on a man who is easy when he sells, buys and collects."

{Ref. 1397

Bukhari with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

HOW TO DEAL WITH A PERSON WHO IS UNABLE TO MAKE REPAYMENTS 1398

"He (Abu Katadah) (s) heard the Messenger of Allah (sa), say, 'For whosoever is pleased that Allah saves him from the hardships of the Day of Resurrection let him grant respite to he who is in straitened circumstances or removes the debt.'"

{Ref. 1398

Muslim with a chain up to Abu Katadah (s) who related that the Messenger of Allah (sa) said this.}

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ALLAH FORGIVES THOSE WHO HAVE MERCY ON OTHERS 1399

"A money lender instructed his servant, 'When you come across someone who is in straitened circumstances be forgiving, in order that Allah will be forgiving to us.' When he met Allah, He forgave him."

{Ref. 1399

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

REWARD FOR GENTLE DEALINGS 1400

"There was a man who lived before you who was called to account and nothing good was found in his account except that when he was wealthy and had dealings with people he ordered his servants to be forgiving to those in straitened circumstances. Allah, the Mighty, the Glorified said: 'We have better right to this than him, therefore be forgiving towards him.' "

{Ref. 1400

Muslim with a chain up to Abu Mas'ud Badri (s) who related that the Messenger of Allah (sa) said this.}

VIRTUE OF EASEMENT 1401

"A man was brought before Allah to whom He had given wealth and He asked him, 'How did you conduct yourself in the world?' He answered - and they will not conceal any news from Allah - 'O my Lord, You gave me wealth from Yourself and with it I conducted business with people; it was my habit to be forbearing. I was easy with the one who was in easy circumstances and granted respite to the one who was in straitened circumstances.' Thereupon Allah, the Exalted, said, 'I am more worthy of these qualities than you are.' And He commanded, 'Be forbearing with this worshiper of Mine.' "

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{Ref. 1401

Muslim with a chain up to Huzaifah (s) who related this..
Uqbah the son of Amr and Abu Mas'ud Ansari (sp) also said that
they heard the Messenger of Allah (sa) say this.}

SHADE ON THE DAY OF JUDGEMENT 1402

"Whosoever grants respite to one in straitened circumstances
or gives up a portion of his claim against him, will be
sheltered by Allah under the shadow of His Throne on the Day
of Judgement when there will be no other shade than His
shade."

{Ref. 1402

Tirmidhi with a chain up to Abu Hurairah (s) who related that
the Messenger of Allah (sa) said this.}

GENEROUS PAYMENT 1403

"The Messenger of Allah (sa) purchased a camel from him
(Jabir) (s) and paid him more than its price."

{Ref. 1403

Bukhari and Muslim with a chain up to Jabir (s) who related
this.}

VIRTUE OF GENEROSITY 1404

"Makhramah Al-Abdi and I (Abu Safwan Suwaid) bought some
fabric from Hajar (sp). The Messenger of Allah (sa), came to
us and bargained for a pair of loose lower undergarments from
us. We had a weigher who valued for a fee. The Messenger of
Allah (sa) told him 'Over weigh it slightly.'"

{Ref. 1404

Abu Daud and Tirmidhi with a chain up to Abu Safwan Suwaid,
the son of Kais (s) who related that the Messenger of Allah

(sa) said this.}

THE BOOK OF KNOWLEDGE

241 Knowledge

CHAPTER 241 KNOWLEDGE

Allah, the Exalted says: "Say: 'Lord, increase me in knowledge.'" 20:114 Koran

"Say: 'Are they equal, those who know and those who do not know?'" 39:9 Koran

"And Allah will raise up in ranks those who believed among you and those who have been given knowledge." 58:11 Koran

"But it is only those amongst His worshipers that fear Allah who have knowledge." 35:28 Koran

WHEN ALLAH DESIRES GOOD FOR SOMEONE 1405

"Upon whosoever Allah desires good, He gives knowledge of faith."

{Ref. 1405

Bukhari and Muslim with a chain up to Mu'awiah who related that the Messenger of Allah (sa) said this.}

THE RICH AND THE WISE 1406

"There are only two categories of people worthy of envy, they are: a man to whom Allah has given wealth so he spent it on the truth; and a man to whom Allah has given wisdom with which he judges and teaches."

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{Ref. 1406

Bukhari and Muslim with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

THOSE WHO BENEFIT FROM GUIDANCE AND KNOWLEDGE 1407

"Concerning the guidance and knowledge with which I have been endowed, it can be compared to rain which falls upon the land. Part of the land is good and fertile; the dry grass turns green and an abundance of fresh new grass is produced. Another part is dry but stores water and with it Allah benefits people, they drink from it and use it for cultivation. Another part is a barren plain that neither retains water, nor yet produces fresh grass. Such are the cases of those who understand the religion sent down by Allah and benefit from that with which Allah has sent to me, studying and teaching it. There are those who do not raise their heads to gain religious knowledge nor do they accept the guidance with which I have been sent."

{Ref. 1407

Bukhari and Muslim with a chain up to Abu Musa (s) who related that the Messenger of Allah (sa) said this.}

THE REWARD OF GUIDING A PERSON TO ISLAM 1408

"Before the Battle of Khybar the Messenger of Allah (sa), announced: 'Tomorrow I shall give the standard to a man in whose hands Allah will bestow victory upon us. He loves Allah and His Messenger (sa), and Allah and His Messenger love him.' The companions spent the night guessing and discussing who they thought would receive the standard. Next morning they went to the Messenger of Allah (sa) each hoping that they would be the recipient. The Messenger of Allah (sa) asked, 'Where is Ali, (f) the son of Abu Talib?' He was told Ali had sore eyes, so he said, 'Send for him.' When he came, the

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Prophet (sa) put his saliva in his eyes and prayed for him. Whereupon he recovered as if his eyes had never been troubled. Then the Messenger of Allah (sa) gave him the standard. Ali asked, 'O Messenger of Allah (sa), shall I fight them till they become like us?' He replied, 'Continue until you reach them. Then invite them to Islam and explain to them their obligations to Allah. If just one person is guided by Allah through you that will be better for you than a herd of (valuable) red camels.'"

{Ref. 1408

Bukhari and Muslim with a chain up to Sahl son of Sa'ad (s) who related that the Messenger of Allah (sa) said this.}

ATTRIBUTING A FALSE STATEMENT TO THE PROPHET (sa) 1409

"Convey something from me to the people even if it is only a verse; and you may narrate the events from the Children of Israel without harm. But whosoever deliberately attributes something to me, something which is untrue, will find his seat in Hell."

{Ref. 1409

Bukhari with a chain up to Abdullah the son of Amr son of Al 'As (s) who related that the Messenger of Allah (sa) said this.}

SEEKING KNOWLEDGE EASES THE WAY TO PARADISE 1410

"For whosoever follows a path for seeking knowledge, Allah will ease the way to Paradise."

{Ref. 1410

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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RECOMPENSE FOR THOSE WHO GUIDE TO ALLAH 1411

"Whosoever calls another to guidance will have a recompense equal to the recompense of whosoever follows him, and this will not diminish the recompense of either of them."

{Ref. 1411

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

THREE THINGS THAT REMAIN AFTER DEATH 1412

"When a person dies his actions come to an end except in three matters that he leaves behind: Continuous charity. Knowledge from which benefit can be derived. A virtuous son who prays for him."

{Ref. 1412

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

REMEMBRANCE AND KNOWLEDGE 1413

"He (Abu Hurairah) (s) heard the Messenger of Allah (sa) say: 'The world is cursed and so is all that is in it except the remembrance of Allah, the High and that which is near to it, and the learned person and the student.'"

{Ref. 1413

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SEARCH FOR KNOWLEDGE 1414

"Whosoever goes forth in search of knowledge is busy in the Way of Allah until he returns from his quest."

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{Ref. 1414

Tirmidhi with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

KNOWLEDGE IS NEVER ENDING 1415

"A believer never has his fill of knowledge till he reaches Paradise."

{Ref. 1415

Tirmidhi with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATIONS FOR THE KNOWLEDGEABLE 1416

"In a similar way, as I am above the least of you so is a learned person more superior than a worshiper. Then he said, 'Allah, His angels and all those in the heavens and the earth, even the ants in their ant hills and the fish in the water supplicate for those who instruct people with beneficial knowledge.'"

{Ref. 1416

Tirmidhi with a chain up to Abu Umamah (s) who related that the Messenger of Allah (sa) said this.}

THE KNOWLEDGEABLE ARE THE INHERITORS OF THE PROPHETS 1417

"He (Abu Darda') (s) heard the Messenger of Allah (sa), say, 'For whosoever traverses a path seeking knowledge, Allah eases a path to Paradise for him. The angels spread their wings for a seeker of knowledge, being pleased with what he is doing, and all that is in the heavens and the earth, even the fish in the water, ask for forgiveness for the knowledgeable person. A learned person is as superior to a worshiper as the moon is superior to all the planets. The knowledgeable are the inheritors of the Prophets and indeed the Prophets do not

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leave an inheritance of dirhams and dinars, but only knowledge. Whosoever takes it, takes a vast share.'"

{Ref. 1417

Abu Daud and Tirmidhi with a chain up to Abu Darda' (s) who related that the Messenger of Allah (sa) said this.}

TRANSMITTING THE PROPHETIC QUOTATIONS 1418

"He (ibn Mas'ud) (s) heard the Messenger of Allah (sa), say, 'May Allah brighten (the face of) a person who hears something from us and conveys it as he heard it. Perhaps the informed will comprehend more than the hearer.'"

{Ref. 1418

Tirmidhi with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

PUNISHMENT FOR CONCEALING KNOWLEDGE 1419

"Whosoever is asked about knowledge and conceals it will be bridled with a bridle of Fire on the Day of Judgement."

{Ref. 1419

Abu Daud and Tirmidhi with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

KNOWLEDGE ACQUIRED FOR WORLDLY GAIN 1420

"Whosoever acquires knowledge through which the Pleasure of Allah, the Mighty, the Glorified, is sought in order to attain thereby some worldly desire will not receive even the fragrance of Paradise on the Day of Judgement."

{Ref. 1420

Abu Daud with a chain up to Abu Hurairah (s) who related that the Messenger of Allah, (sa) said this.}

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LEADERSHIP WITHOUT KNOWLEDGE 1421

"He (Abdullah, the son of Amr) (s) heard the Messenger of Allah (sa), say, 'Allah will not withdraw knowledge by snatching it from people, but it will taken away through the death of knowledgeable people. So that when there are no knowledgeable people left, people will elect the ignorant to be their leaders, asking them for guidance and they will issue their edicts without knowledge. They will be astray themselves and will lead others astray.'"

{Ref. 1421

Bukhari and Muslim with a chain up to Abdullah son of Amr, the son of Al 'As (sp) who related that the Messenger of Allah (sa) said this.}

242

Thanking Allah

THE BOOK OF THANKING ALLAH, THE EXALTED

CHAPTER 242

THANKING ALLAH, THE EXALTED

Allah, the Exalted says: "So remember Me, I will remember you. Give thanks to Me and do not be ungrateful towards Me." 2:152
Koran

"And when your Lord proclaimed: 'If you give thanks, I will increase you, but, if you are unthankful My punishment is indeed stern.'" 14:7 Koran

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Say: 'Praise be to Allah who has not taken a son; who has no associate in the Kingdom; nor out of humility any guardian.' And exalt Him repeatedly with exaltations." 17:111 Koran

"(In it) their supplication will be: 'Exaltations to You, Allah!' And their greeting will be: 'Peace!' They will end their supplication with 'Praise be to Allah, Lord of the Worlds!'" 10:10 Koran

GUIDANCE OF ALLAH 1422

"On the night of his Ascent the Messenger of Allah (sa), was presented with two cups, one containing wine and the other milk. He looked at them and took the one with milk. Thereupon Gabriel said to him, 'All praise is due to Allah who has guided you to uprightness. Had you selected wine, your nation would have gone astray.'"

{Ref. 1422

Muslim with a chain up to Abu Hurairah (s) who related this.}

DEFECTIVE MATTERS 1423

"Every matter of importance that does not start with the praise of Allah, remains defective."

{Ref. 1423

Abu Daud with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

DEATH OF A CHILD 1424

"When a child of a worshiper of Allah dies, Allah inquires from His angels, 'Have you taken into your custody the soul of the child of My worshiper?' They answer, 'Yes.' Then He inquires, 'Have you taken into custody the flower of his heart?' They answer, 'Yes.' Then He inquires, 'Then what did

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My worshiper say?' They answer, 'He praised You and bore witness that to Allah we belong and to Him we shall return.' Upon this Allah will say, 'Build for My worshiper a mansion in Paradise and name it, the House of Praise.'"

{Ref. 1424

Tirmidhi with a chain up to Abu Musa Al Ashari (s) who related that the Messenger of Allah (sa) said this.}

PRAISE ALLAH WHEN YOU EAT AND DRINK 1425

"It pleases Allah that a worshiper of His praises Him when he eats and praises Him when he drinks."

{Ref. 1425

Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

243

Supplications upon the Messenger of Allah (sa)

THE BOOK OF SUPPLICATIONS UPON THE MESSENGER OF ALLAH (sa)

CHAPTER 243

SUPPLICATIONS UPON THE MESSENGER OF ALLAH (sa)

Allah, the Exalted says: "Allah and His angels praise and venerate the Prophet. Believers, praise and venerate him and pronounce peace upon him in abundance." 33:56 Koran

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REWARD OF SUPPLICATING FOR BLESSING UPON THE PROPHET 1426

"He (Abdullah the son of Amr) (s) heard the Messenger of Allah (sa) say, 'Whosoever supplicates for blessings upon me, Allah sends down blessings on him ten times.'"

{Ref. 1426

Muslim with a chain up to Abdullah the son of Amr, the son of Al 'As (sp) who related that the Messenger of Allah (sa) said this.}

HOW TO BE NEAR TO THE PROPHET ON THE DAY OF JUDGEMENT 1427

"The nearest to me on the Day of Judgement will be those who supplicate most for blessings upon me."

{Ref. 1427

Tirmidhi with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

YOUR SUPPLICATIONS ARE CONVEYED TO THE PROPHET (sa) EACH FRIDAY 1428

"The best of your days is Friday, then supplicate for blessings upon me frequently on that day, because your supplications are conveyed to me. He was asked, 'O Messenger of Allah (sa) how will our supplication be conveyed to you when you will have mixed with the earth?' He answered, 'Allah has forbidden the earth to damage the bodies of the Prophets.'"

{Ref. 1428

Abu Daud with a chain up to Aus, the son of Aus (s) who related that the Messenger of Allah (sa) said this.}

HUMILIATION FALLS UPON THOSE WHO DO NOT SUPPLICATE WHEN THE PROPHET'S NAME IS MENTIONED 1429

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"May humiliation be upon the person in whose presence mention is made of me and he does not supplicate for blessings upon me."

{Ref. 1429

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATE FOR BLESSINGS ON THE PROPHET (sa) AT HIS TOMB 1430

"Do not make my tomb a place of festivity but supplicate for blessings upon me because your blessings will reach me, wherever you may be."

{Ref. 1430

Abu Daud with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

PROPHET MUHAMMAD (sa) RESPONDS TO YOUR SUPPLICATION 1431

"Whenever anyone supplicates for blessings upon me Allah will restore my soul to me so that I will respond to his supplication."

{Ref. 1431

Abu Daud with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

A DEFINITION OF A MISER 1432

"A miser is one who does not supplicate for blessings upon me when I am mentioned in his presence."

{Ref. 1432

Tirmidhi with a chain up to Ali (f) who related that the Messenger of Allah (sa) said this.}

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EXALT ALLAH, THEN SUPPLICATE FOR THE PROPHET (sa) AFTER PRAYER
1433

"When the Messenger of Allah (sa), heard someone supplicate in his prayer without exalting Allah and without supplicating for blessings upon him. He commented, 'That one was in a hurry.' Then he called him and said to him, or to someone beside him, 'When one of you is supplicating he should begin by praising and exalting his Lord, then you should supplicate for blessings upon the Messenger of Allah (sa), and then supplicate as he wishes.'"

{Ref. 1433

Abu Daud and Tirmidhi with a chain up to Fuzala, the son of Ubaid (s) who related that the Messenger of Allah (sa) said this.}

HOW TO SUPPLICATE FOR THE PROPHET (sa) 1434

"The Prophet of Allah (sa), came to us and we asked him: 'O Messenger of Allah (sa) we know how to greet you but how should we praise you?' He answered, 'Say: O Allah, praise Muhammad and the family of Muhammad as You praised the family of Abraham. You are indeed the Praised, the Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Abraham, for You are the Praised, the Glorious.'"

{Ref. 1434

Bukhari and Muslim with a chain up to Abu Muhammad Ka'ab, the son of Ujrah (s) who related that the Messenger of Allah (sa) said this.}

PRAYER UPON THE PROPHET (sa) 1435

"He (Abu Mas'ud Badri) (s) said, 'We went to the Messenger of Allah (sa) and we were accompanied by Sa'ad, the son of Ubadah and Bashir the son of Sa'ad (sp) who asked the Prophet, 'O

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Messenger of Allah (sa) we are commanded by Allah to supplicate for blessings upon you, how should we supplicate for blessings upon you?' The Messenger of Allah (sa) remained silent until we wished he had not asked him this question. After a while the Messenger of Allah (sa) said, 'Say: O Allah, praise Muhammad and the family of Muhammad as You praised the family of Abraham. You are indeed the Praised, the Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Abraham, for You are the Praised, the Glorious. - As for asking the peace it is as you have been taught - (and ask for peace abundantly.)

{Ref. 1435

Muslim with a chain up to Abu Mas'ud Badri (s) who related that the Messenger of Allah (sa) said this.}

A SUPPLICATION ON THE PROPHET (sa) 1436

"The Messenger of Allah (sa), was asked, 'How should we invoke blessings upon you?' He replied, 'Say: O Allah, praise Muhammad, his wives and his descendants as You praised Abraham and bless Muhammad, his wives and his descendants as You blessed Abraham. Indeed You are the Praised, the Glorious.'"

{Ref. 1436

Bukhari and Muslim with a chain up to Abu Humaid Sa'idi (s) who related that the Messenger of Allah (sa) said this.}

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Remembrance of Allah

CHAPTER 244

VIRTUES OF EXALTING AND REMEMBERING ALLAH

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Allah, the Exalted says: "... The remembrance of Allah is greater, and Allah knows what you do." 29:45 Koran

"So remember Me, I will remember you. Give thanks to Me and do not be ungrateful towards Me." 2:152 Koran

"Remember your Lord in your soul with humility and fear, and not with a loud voice, morning and evening, and do not be among the inattentive." 7:205 Koran

"..... and remember Allah often, so that you prosper." 62:10 Koran

"For men and women who have surrendered - believing men and women; obedient men and women; truthful men and women, patient men and women, humble men and women, men and women who give charity, men and women who fast, men and women who guard their privates, men and women who remember Allah in abundance, for them Allah has prepared forgiveness and a mighty wage." 33:35 Koran

"Believers, remember Allah frequently, exalt Him at dawn and in the evening." 33:41-42 Koran

TWO IMPORTANT PHRASES 1437

"There are two phrases that are easy on the tongue, but are heavy in the balance and are loved by the Most Merciful, 'Exalted is Allah with His Praise, Exalted is Allah, the Great.'"

{Ref. 1437

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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PRAISING ALLAH 1438

"The Messenger of Allah (sa), said that I (Abu Hurairah) (s) should say, 'Glory be to Allah, and to Allah belongs all Praise, and there is god except Allah, and Allah is the Greatest. ' And this is dearer to me than all the things upon which the sun rises."

{Ref. 1438

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this. A VERY GREAT REWARD
1439

"Whosoever says, 'There is no god except Allah, Alone, who has no associate, His is the Kingdom and His the Praise and He has Power over all things' a hundred times a day will receive a reward equal to that of freeing ten slaves and a hundred good deeds will be credited to him and a hundred of his sins will be wiped out and he will be safeguarded against satan until nightfall. No one will come with better than that which he has come with except a man who says more than him." He also said: "The sins of a person even if they are like the foam on the sea will be wiped out if he recites a hundred times in the day: 'Exalted is Allah and to Him belongs all praise'"

{Ref. 1439

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

A SUPPLICATION WITH A LOT OF REWARD 1440

"Whosoever recites: 'There is no god except Allah, the One, who has no associate, His is the Kingdom and His is the Praise, and He has Power over all things;' ten times is like the one who sets free four persons from among the descendants of Ishmael.' "

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{Ref. 1440

Bukhari and Muslim with a chain up to Abu Ayoub Ansari (s) who related that the Messenger of Allah (sa) said this.}

THE PHRASE ALLAH LIKES MOST 1441

"The Messenger of Allah (sa) said to me (Abu Dear) (s) 'Shall I tell you which phrase is most liked by Allah? The phrase which is most liked by Allah is: Exalted is Allah and worthy of all praise.'"

{Ref. 1441

Muslim with a chain up to Abu Dharr (s) who related that the Messenger of Allah (sa) said this.}

HOW TO INCREASE YOUR GOOD DEEDS 1442

"Cleanliness is half of faith. The phrase 'All Praise is due to Allah' fills the balance. And the phrase 'Exalted is Allah and all praise belongs to Allah' fills the space between the heavens and the earth."

{Ref. 1442

Muslim with a chain up to Abu Malik Ash'ari (s) who related that the Messenger of Allah (sa) said this.}

RECOMMENDED SUPPLICATIONS 1443

"A Bedouin Arab went to the Messenger of Allah (sa), and begged him, 'Teach me phrases which I should recite.' The Messenger of Allah (sa) replied, 'Recite: There is no god except Allah, the One, who has no associate. Allah is the Greatest and all praise is due to Allah. Exalted is Allah the Lord of the worlds and there is no power to resist evil, nor power to do good except through Allah, the Mighty, the Wise.' The man said, 'All this is for my Lord, is there anything for me?' The Messenger of Allah (sa) said, 'Recite: O Allah, forgive me and

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have mercy on me and guide me and provide for me.'"}

{Ref. 1443

Muslim with a chain up to Sa'ad the son of Abi Waqqas (s) who related that the Messenger of Allah (sa) said this.}

HOW TO SUPPLICATE AFTER PRAYER 1444

"When the Messenger of Allah (sa), had finished his prayer he asked forgiveness three times and recited, 'O Allah, You are the Bestower of Peace and from You is peace. Blessed are You, O Lord of Glory and Honor.'" Imam Auza'e, one of the narrators of the hadith was asked: 'How did the Messenger of Allah (sa), ask forgiveness?' He answered, 'The Messenger of Allah (sa) would say, I beseech Allah for forgiveness, I beseech Allah for forgiveness.'"

{Ref. 1444

Muslim with a chain up to Thauban (s) who related that the Messenger of Allah (sa) said this.}

ANOTHER SUPPLICATION OFFERED BY THE PROPHET (sa) AFTER PRAYER 1445

"When the Messenger of Allah (sa), finished his prayer, he would recite: 'There is no god except Allah, the One, Who has no associate, His is the Kingdom and His is the Praise and He has power over all things. Allah, none can prevent what You give and none may give what You withhold and to a man of means, his means will avail nothing against You.'"

{Ref. 1445

Bukhari and Tirmidhi with a chain up to Mughirah the son of Shu'bah (s) who related that the Messenger of Allah (sa) said this.}

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SUPPLICATION AFTER PRAYER 1446

"I (Abdullah, the son of Zubair) (s) would recite after every prayer: 'There is no god except Allah, the One, who has no associate. His is the Kingdom and His the Praise, and He has power over all things. There is no power (to resist evil) nor power (to do good) except through Allah. There is no god except Allah. We worship none except Him, His is the Bounty and the Grace and for Him is all Excellent Praise; there is no god except Allah. We hold to His Religion sincerely even though the unbelievers may be displeased.' The Messenger of Allah (sa), would call upon Allah with these words after every prayer."

{Ref. 1446

Muslim with a chain up to Abdullah, the son of Zubair (s) who related that the Messenger of Allah (sa) said this.}

FAVOR OF ALLAH 1447

"The Emigrants said to the Messenger of Allah (sa) 'The wealthy will achieve high ranks and lasting bounties.' The Messenger of Allah asked, 'How is that?' They answered, 'They pray and fast as we do; but they spend in charity whereas we are unable, and they free slaves whereas we are unable.' Upon hearing this the Prophet (sa) said, 'Shall I inform you of something whereby you will surpass those who are ahead of you and will keep you ahead of those who are behind you and no one will surpass you unless he does what you do?' They replied, 'Indeed, O Messenger of Allah (sa)' He said, 'Glorify (Subhan-Allah) and praise (Al Hamdu llilah) and exalt (Allahu Akbar) Allah thirty-three times after each prayer.' Not long after they returned to the Messenger of Allah (sa) and told him, 'Our wealthy brethren have heard what we are doing and are now doing the same.' 'That is the Favor of Allah, He gives it to whomsoever He wills' replied the Prophet (sa)."

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{Ref. 1447

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that some of the poor Emigrants came to the Messenger of Allah (sa) and he said this.}

SUPPLICATION OF FORGIVENESS 1448

"Whosoever recites after every prayer: 'Exalted is Allah;' thirty three times and, 'All praise is due to Allah' thirty three times and, 'Allah is the Greatest' thirty three times, and then completes the hundred by reciting: There is no god except Allah, the One who has no associate; His is the Kingdom and His the Praise and He has power over all things, will have his sins forgiven even though they may be like the foam of the sea.' "

{Ref. 1448

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

NEVER FAIL 1449

"There are some phrases and if a person recites them after each obligatory prayer he will never fail. They are the recitation of 'Exalted is Allah,' thirty three times. 'All praise is due to Allah,' thirty three times. 'Allah is the Greatest' thirty four times.

{Ref. 1449

Muslim with a chain up to Ka'ab the son of Ujrah (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION FOR PROTECTION 1450

"The Messenger of Allah (sa), would seek protection after his prayers with these phrases, 'O Allah, I seek Your protection from cowardice and miserliness, and from being brought to a

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state of senility, and seek Your protection from the trials of this life and from the trials of the grave.'"}

{Ref. 1450

Bukhari with a chain up to Sa'ad the son of Abi Waqqas (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATE FOR HELP 1451

"The Messenger of Allah (sa), took hold of his (Mu'az) (s) hand and said, 'Mu'az, Allah knows that I love you and I warn you, Mu'az, that you should never omit reciting after each prayer: 'O Allah, help me to remember You and to be grateful to You and to establish Your worship in an excellent manner.'"

{Ref. 1451

Abu Daud with a chain up to Mu'az (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION FOR PROTECTION 1452

"When - at the end of the prayer - you have performed the witnessing supplication you should seek the refuge of Allah from four things by saying: 'O Allah, I seek Your protection from the punishment of Hell, from the punishment of the grave, from the trials of life and death and from the mischief and trials of the anti-Christ.'"

{Ref. 1452

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATIONS DURING PRAYER 1453

"When the Messenger of Allah (sa), was praying, he would supplicate between the supplication of witnessing and the concluding pronouncement of peace, 'O Allah forgive me that

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which I have forwarded and that which is yet to come, for that which I have done secretly, and that which I have done openly, and that in which I have been guilty of excess and those of my sins which You have better knowledge than I. You are the Advancer and You are the Receeder. There is no god except You.' "

{Ref. 1453

Muslim with a chain up to Ali (f) who related that the Messenger of Allah (sa) said this.}

SUPPLICATIONS DURING BOWING AND PROSTRATING 1454

"In his bowing and prostration the Messenger of Allah (sa), would say repeatedly, 'Exalted are You, O Allah our Lord, and Yours is the Praise. Forgive me, O Allah.' "

{Ref. 1454

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

MORE SUPPLICATIONS DURING BOWING AND PROSTRATING 1455

"The Messenger of Allah (sa) repeated in his bowing and prostration: 'The Most Exalted, the Most Pure, the Lord of the Angels and Gabriel.' "

{Ref. 1455

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

VIRTUE OF SUPPLICATING WHEN BOWING AND PROSTRATING 1456

"In bowing Exalt your Lord, and in prostration exert yourself in supplication. As such you will be answered."

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{Ref. 1456

Muslim with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATE MOST WHEN YOU PROSTRATE 1457

"A worshiper is closest to his Lord when he prostrates, so multiply your supplications in prostration."

{Ref. 1457

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

MORE SUPPLICATIONS DURING THE PROSTRATION 1458

"The Messenger of Allah (sa), would supplicate in his prostration: 'O Allah, forgive me all my sins small and great, first and last, open and concealed.'"

{Ref. 1458

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

HOW TO SUPPLICATE WHEN PRAYING 1459

"One night I (Lady Ayesha, the wife of the Prophet , the Mother of believers) (f) missed the Messenger of Allah (sa) from his bed so I felt about and found that he was either bowing or prostrating saying, 'Exalted are You and Yours is the Praise, there is no god except You.' My hand touched his feet while he was prostrating and his feet were erect as he supplicated. 'O Allah I seek the protection of Your Pleasure against Your Anger, and the protection of Your Forgiveness against Your punishment and I seek refuge from You to You. I am incapable of counting Your Praise. You are as You have described Yourself.'"

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{Ref. 1459

Muslim with a chain up to Lady Ayesha, the wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

SOME OF THE BLESSINGS OF MAKING ZIKR - THE REMBRANCE OF ALLAH
1460

"We were sitting with the Messenger of Allah (sa) when he said, 'Is there any one of you who has enough strength to do a thousand good deeds in a day?' A companion who was present asked him, 'How can a thousand good deeds be done?' He answered, 'If you exalt Allah a hundred times you will be recompensed with a thousand good deeds or a thousand of your sins will be wiped out.'"

{Ref. 1460

Muslim with a chain up to Sa'ad the son of Abi Waqqas (s) who related that the Messenger of Allah (sa) said this.}

CHARITY IS DUE FROM YOUR LIMBS 1461

"When you get up in the morning charity is due from each of your limbs. Each exaltation of Allah (by saying Subhan Allah) is charity. Each praising of Allah is charity (by saying Al Hamdu Lillah). Encouraging good is charity and forbidding evil is also charity. Two units of prayer (raka') offered in the mid-morning is equal to all this."

{Ref. 1461

Muslim with a chain up to Abu Dharr (s) who related that the Messenger of Allah (sa) said this.}

VALUABLE PHRASES 1462

"The Messenger of Allah (sa), left her (Lady Juwairiah, wife of the Prophet, mother of believers (f)) room one morning

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after the dawn prayer while she was praying. He returned after the sun had risen and found her still sitting in her place, whereupon he inquired 'Have you remained like this since I left you?' She replied that she had. Then the Messenger of Allah (sa) said, 'After I left you, I recited four phrases three times. If they were weighed against that which you have said this morning they would be more weightier. They are: Exalted is Allah with His Praise as the number of His creation, as His Pleasure as the weight of His Throne. as the ink of His Words.' We are also informed: "Exalted is Allah as the number of His creation, Exalted is Allah as His Pleasure, Exalted is Allah as the weight of His Throne. Exalted is Allah as the ink of His Words."

{Ref. 1462

Muslim with a chain up to Lady Juwairiah, daughter of Harith, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

EXALTING ALLAH 1463

"Shall I teach you some phrases which you might recite?

'Exalted is Allah as the number of His creation, Exalted is Allah as the number of His creation, Exalted is Allah as the number of His creation, Exalted is Allah according to His Pleasure Exalted is Allah according to His Pleasure Exalted is Allah according to His Pleasure Exalted is Allah as the weight of His Throne Exalted is Allah as the weight of His Throne Exalted is Allah as the weight of His Throne Exalted is Allah as the ink of His Words Exalted is Allah as the ink of His Words Exalted is Allah as the ink of His Words.'

{Ref. 1463

Tirmidhi narrated this. ***}

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THE EXAMPLE OF THOSE WHO MAKE ZIKR AND THOSE WHO DO NOT 1464

"The example of one who remembers his Lord and of one who does not remember his Lord is like that of the living and the dead."

{Ref. 1464

Bukhari with a chain up to Abu Musa Ash'ari (s) who related that the Messenger of Allah (sa) said this.}

HOUSE IN WHICH ALLAH IS REMEMBERED 1465

"The example of a house in which Allah is remembered, and of one in which Allah is not remembered is like that of the living and the dead."

{Ref. 1465

Muslim narrated ***}

REMEMBERANCE OF ALLAH 1466

"Allah, the Exalted, said, 'I am to a worshiper of Mine as he imagines Me to be. I am with him when he remembers Me. If he remembers Me in his mind/thought*** I remember him in My mind; and if he remembers Me in company I remember him in better company.'"

{Ref. 1466

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

THOSE WHO REMEMBER ALLAH WILL EXCEL 1467

"The 'Mufarradun' will outstrip the rest. He was asked, 'Who are the 'Mufarradun?' He replied, 'They are the men and women who remember Allah a lot.'"

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{Ref. 1467

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

BEST REMEMBRANCE OF ALLAH 1468

"He (Jabir) heard the Messenger of Allah (sa) say, 'The best remembrance of Allah is: There is no god except Allah.'"

{Ref. 1468

Tirmidhi with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

KEEP MAKING ZIKR 1469

"A man asked the Messenger of Allah (sa) 'O Messenger of Allah (sa) there are a lot of Islamic ordinances, so kindly tell me something to which I should hold fast.' He replied saying, 'Let your tongue be constantly occupied with the remembrance of Allah.'"

{Ref. 1469

Tirmidhi with a chain up to Abdullah the son of Busr (s) who related that the Messenger of Allah (sa) said this.}

DATE TREES IN PARADISE 1470

"For whosoever says, 'Exalted is Allah and to Him belongs all praise' a date tree is planted in Paradise."

{Ref. 1470

Tirmidhi with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

DESCRIPTION OF PARADISE 1471

"The night of my Ascent I met Abraham and he said to me, 'Muhammad, convey my salaam to your nation and tell them that

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Paradise is a place which is vast and spacious with pure soil and sweet water and that its plants are: Exalted is Allah, All praise is due to Allah, There is no god except Allah, and Allah is Great.'"

{Ref. 1471

Tirmidhi with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

THE WEIGHT OF MAKING ZIKR (THE REMBRANCE OF ALLAH) 1472

"Shall I tell you what your best deed is and the purest with your King, which raises your rank to the highest, and is better for you than spending gold and silver, and is even better for you than if you should engaged with the enemy and cut off their necks, and they cut off yours?" The Companions replied, 'Indeed, tell us!' He told them: 'It is the remembrance of Allah, the Exalted.'"

{Ref. 1472

Tirmidhi with a chain up to Abu Darda' (s) who related that the Messenger of Allah (sa) said this.}

BLESSINGS OF EXALTING ALLAH 1473

"He (Sa'ad, the son of Abi Wakkas) (s) was with the Messenger of Allah (sa), when they passed a woman who had a pile of date stones (or pebbles) in front of her which she used to count the number of exaltations of Allah she made, and he asked her, 'Shall I inform you of a way which will be easier or better for you than this?' Say, 'Exalted is Allah in the number of those He has created in the heaven. Exalted is Allah in the number of those He has created in the earth. Exalted is Allah in the number of those between the two. Exalted is Allah in the number of those He will create.' Then say: 'Allah is Great' together with these phrases and 'All praise belongs to

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Allah' together with these phrases and 'There is no god except Allah' together with these phrases and 'There is no strength nor power except through Allah together with these phrases.'"

{Ref. 1473

Tirmidhi with a chain up to Sa'ad the son of Abi Wakkas (s) who related that the Messenger of Allah (sa) said this.}

ONE OF THE TREASURES OF PARADISE 1474

"The Messenger of Allah (sa), said to me (Abu Musa) (s) 'Shall I inform you of one of the treasures of Paradise?' I replied, 'Certainly, O Messenger of Allah (sa).' He said, 'It is: There is no strength nor power except through Allah.'"

{Ref. 1474

Bukhari and Muslim with a chain up to Abu Musa (s) who related that the Messenger of Allah (sa) said this.}

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Remembering Allah at every time

CHAPTER 245

THE REMEMBRANCE OF ALLAH IN EVERY TIME AND SITUATION

Allah, the Exalted says: "Surely, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for those with minds. Those who remember Allah when standing, sitting, and on their sides, and contemplate upon the creation of the heavens and the earth (saying:) 'Lord, You have not created these in falsehood. Exaltations to You! Guard us against the punishment of the

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Fire.' " 3:190-191 Koran

PRACTICE OF THE PROPHET (sa) 1475

"The Messenger of Allah (sa) remembered Allah on each occasion."

{Ref. 1475

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION BEFORE SLEEPING WITH YOUR SPOUSE 1476

"When you sleep with your wife and supplicate, 'In the Name of Allah, keep us away from satan, O Allah, and keep satan away from that which You may give to us.' If a child is written for you it will not be harmed by him."

{Ref. 1476

Bukhari and Muslim with a chain up to ibn Abbas (s) who related that the Messenger of Allah, sa) said this.}

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Supplication on sleeping and getting up.

CHAPTER 246

SUPPLICATIONS UPON SLEEPING AND ARISING

SUPPLICATIONS BEFORE GOING TO SLEEP AND WAKING 1477

"The Messenger of Allah (sa), supplicated before going to bed at night saying, 'With Your Name, O Allah, I die and return to life.' Upon getting up he would supplicate, 'All praise belongs to Allah who has restored me to life after He had caused me to die, to Him is the return.'"

{Ref. 1477

Bukhari with a chain up to Huzaifah and Abu Dharr (sp) who related that the Messenger of Allah (sa) said this.}

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Remembrance of Allah in gatherings

CHAPTER 247

VIRTUES OF BEING IN A GATHERING FOR THE REMEMBRANCE OF ALLAH AND THE PROHIBITION OF DISASSOCIATION FROM SUCH GATHERINGS

Allah, the Exalted says: "And be patient with those who call to their Lord in the morning and evening, desiring His Face. And do not turn your eyes away from them" 18:28 Koran

MAKING ZIKR IN A GROUP 1478

"There are groups of the angels of Allah who circulate in the streets in search of people remembering Allah. When they find people remembering Allah, the Most Exalted, they call to one another, 'Come to what you want' and they cover them with their wings up to the sky.' Then they return to their Lord who asks them - and He is most Knowledgeable - 'What were My worshipers saying?' They report, 'They pronounce Your Exaltations, Exalting You, and praise You and glorify You.' He - Allah, the Most High - inquires, 'Have they seen Me?' They answer. 'By Allah no, they have not seen You.' Allah, the Exalted inquires, 'What if they saw Me? They answer, 'If they saw You they would be more diligent in Your worship and Your exaltation and in proclaiming Your Holiness.' Then He, the Mighty the Glorified inquires, 'What do they ask of Me.' They answer, 'They ask of You Paradise.' Allah inquires, 'Have they

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seen it?' They answer, 'By Allah, no they have not seen it.' Then Allah inquires, 'What if they saw it?' They answer, 'If they saw it they would desire it more and seek it more and yearn more for it.' Then Allah inquires: 'From what do they seek protection? They answer, 'They seek protection from the Fire.' And He inquires. 'Have they seen it?' They answer. 'No, by Allah, they have not seen it.' Allah inquires, 'What if they saw it?' The angels answer. 'If they saw it they would run from it more and would fear it more.' Then Allah says, 'I call upon you to witness that I forgive them.' One of the angels then says, 'Among them was so and so, he is not one of them. He came to You for some purpose of his own.' Allah says, 'They were sitting together therefore even their companion will not go unrewarded.'"

{Ref. 1478

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

WHAT THE ANGELS LOOK FOR 1479

"Allah has a company of angels who travel constantly looking for gatherings that meet together for the remembrance of Allah. When they find a gathering of remembrance they sit down with them and cover one another with their wings so that the space between them and the sky is filled. When the gathering disperses the angels arise and ascend to the heaven. Allah, the Mighty, the Glorified, asks them - and Allah is most Knowledgeable - 'Where have you come from?' They answer, 'We have come from some of Your worshipers on earth who proclaim Your Holiness, Your Greatness and Your Oneness, praising You and supplicating to You.' Allah inquires, 'What do they ask of Me?' The angels answer. 'They ask of You Your Paradise.' Allah inquires, 'Have they seen My Paradise?' They answer, 'No, Lord.' Then He inquires, 'What if they were to see My

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Paradise?' The angels then say, 'They also seek Your protection.' Allah inquires, 'From what do they seek My protection?' They answer, 'From Your Fire, O Lord.' Then He asks, 'Have they seen my Fire?' They reply, 'No.' And He inquires, 'What if they were to see My Fire?' Then the angels say, 'And they ask for Your forgiveness.' Then Allah, the Exalted says, 'I have forgiven them, and given them what they ask for and have granted them My protection against that from which they seek protection.' The angels then say, 'O, Lord, there was among them a worshiper who has committed a lot of sins who happened to pass by and sat down among them.' Allah, the Exalted says, 'I have forgiven him also. They are a gathering of people their attendant shall not be unfortunate.' "

{Ref. 1479

Muslim narrated this. ****}

ANGELS SURROUND THOSE MAKING ZIKR AND ALLAH MENTIONS THEM 1480

"When people gather for the remembrance of Allah its members are surrounded by angels and they are covered by mercy, and comfort descends upon them and Allah makes mention of them to those around Him."

{Ref. 1480

Muslim with a chain up to Abu Sa'id Khudri and Abu Hurairah (sp) who related that the Messenger of Allah (sa) said this.}

ALLAH RESPONDS TO YOU 1481

"When the Messenger of Allah (sa), was seated in the mosque surrounded by people, three men came in. Two of them approached him and the third turned away. Of the two, one noticed a gap between those who were seated and seated himself there and the other sat down behind those who were seated.

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When the Prophet (sa) finished his talk, he said, 'I shall tell you about these three. One of them sought refuge with Allah and Allah gave him shelter. The second felt shy and Allah treated him in the same manner. The third turned away and Allah turned away from him.'

{Ref. 1481

Bukhari and Muslim with a chain up to Harith the son of Auf (s) who related that the Messenger of Allah (sa) said this.}

ALLAH IS PROUD OF THOSE MAKING ZIKR 1482

"Mu'awiah came into the mosque and saw a group sitting there. He asked them, 'Why are you sitting here?' They answered, 'We are gathered for the remembrance of Allah.' He inquired, 'Do you call Allah to witness that this is your only purpose?' They answered, 'That is so.' He told them, 'I did not put you on oath out of suspicion. When it comes to reporting something via him no one with the same relationship to the Messenger (sa), as I, had less narrations.' On one occasion, the Messenger of Allah (sa) came upon a company of his companions and inquired, 'What has brought you together?' They answered, 'We are seated together remembering Allah and praising Him for having guided us to Islam and for having conferred this favor upon us.' He inquired, 'Do you call Allah to witness that this is your only purpose?' They answered, 'Allah is our witness that is our only purpose.' He said, 'I did not put you on oath out of doubt, but Gabriel came to me and told me that Allah is proud of you amongst the angels.'

{Ref. 1482

Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

CHAPTER 248

REMEMBRANCE OF ALLAH IN THE MORNING AND EVENING

Allah, the Exalted says: "Remember your Lord in your soul with humility and fear, and not with a loud voice, morning and evening, and do not be inattentive." 7:205 Koran

"..... and exalt with the praise of your Lord before sunrise and before sunset. And in the watches of the night and at the edges of the day, exalt Him, so that you will be pleasing." 20:130 Koran

"..... and exalt with the praise of your Lord in the evening and at dawn." 40:55 Koran

"In houses which Allah has allowed to be raised up, and His Name to be remembered therein. In the morning and evening are men who exalt Him there, whom neither trade nor sale can divert from the remembrance of Allah." 24:36-37
Koran

"We subjected the mountains to exalt (Me) with him in the evening and at sunrise." 38:19 Koran

HOW NOT TO BE SURPASSED IN GOOD DEEDS 1483

"Whosoever recites in the morning and evening: 'Exalted is Allah and all praise belongs to Him' a hundred times, will not be surpassed by any one in good deeds on the Day of Judgement

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unless it is by someone who has recited the same like him or more."

{Ref. 1483

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION FOR PROTECTION FROM HARM 1484

"A man went to the Messenger of Allah (sa), and said, 'O Messenger of Allah (sa) I suffered greatly last night on account of a scorpion sting.' The Messenger of Allah (sa) told him, 'If you had said before going to sleep: 'I seek the protection of the perfect Words of Allah from the mischief of whatever He has created;' it would not have harmed you."

{Ref. 1484

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION OF THE MORNING AND NIGHT 1485

"When the Messenger of Allah (sa), arose in the morning he said, 'O Allah, by Your Favor we have arrived at the morning and by Your Favor we live and die and to You is the return.' When he went to sleep at night he said, 'O Allah, by Your Favor have we arrived at the night and by Your Favor we live and die, and to You is the return.'"

{Ref. 1485

Abu Daud and Tirmidhi with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

RECOMMENDED SUPPLICATION FOR THE MORNING, EVENING AND BEFORE RETIRING 1486

"I (Abu Bakr) (s) said to the Messenger of Allah (sa), 'O

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Messenger of Allah (sa) instruct me in that which I should say in the morning and evening.' He replied, 'Say: O Allah, the Originator of the heavens and the earth, Knower of the unseen and the seen, Lord of all things and their Master, I bear witness that there is no god except You, and I seek Your Protection from the evil of my mind and the evil of satan and his incitement to set up associates to You.' The Messenger of Allah (sa), then said, 'Say this in the morning and in the evening and when you go to bed.'

{Ref. 1486

Abu Daud and Tirmidhi with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATIONS TO BE SAID AT EVENING 1487

"The Messenger of Allah (sa), would say in the evening, 'We have reached the night and so did the kingdom of Allah, all praise belongs to Allah, there is no god except Allah, alone with no associate.'" The narrator said, 'I think he would also say: 'His is the Kingdom and His the Praise, and He has power over all things. O Lord, I ask You for all the good of this night and the good of that which will follow it, and seek Your protection against the evils of this night and the evil of that which will follow it. O Lord, I seek Your protection against laziness and the mischief of senility, and seek Your protection against the punishment of the Fire and the punishment of the grave.' In the morning he would substitute the word 'evening' for the 'morning'."

{Ref. 1487

Muslim with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

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THE IMPORTANCE OF RECITING CHAPTER AL IKHLAS AND THE NEXT TWO CHAPTERS 1488

"The Messenger of Allah (sa), said to me (Abdullah, the son of Khubaib (s)), 'Recite the chapter "Al-Ikhlās" (Ch.112 The Oneness) and the two following chapters three times in the morning and evening, and they will suffice you in all respects.'"

{Ref. 1488

Abu Daud and Tirmidhi with a chain up to Abdullah the son of Khubaib (s) who related that the Messenger of Allah (sa) said this.}

PROTECTION FROM HARM 1489

"Whosoever recites three times every morning and evening, 'In the Name of Allah, with whose Name there is protection against every kind of harm in the earth and in the heaven, and He is the All-Hearing, All-Knowing' will not be harmed by anything."

{Ref. 1489

Abu Daud and Tirmidhi with a chain up to Uthman the son of Affan (s) who related that the Messenger of Allah (sa) said this.}

249

Supplication upon going to bed

CHAPTER 249

SUPPLICATIONS UPON GOING TO BED

Allah, the Exalted says: "Surely, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for those with minds. Those who remember

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Allah when standing, sitting, and on their sides, and contemplate upon the creation of the heavens and the earth (saying:) 'Lord, You have not created these in falsehood. Exaltations to You! Guard us against the punishment of the Fire.' 3:190-191 Koran

SUPPLICATIONS UPON WAKING UP AND GOING TO SLEEP 1490

"The Messenger of Allah (sa) supplicated before going to bed at night saying, 'With Your Name, O Allah, I die and return to life.' Upon getting up he would supplicate, 'All praise belongs to Allah who has brought me back to life after He had caused me to die, to Him is the return.'"

{Ref. 1490

Bukhari with a chain up to Huzaifah and Abu Dharr (sp) who relate that the Messenger of Allah (sa) said this.}

BEFORE SLEEPING 1491

"The Messenger of Allah (sa) said to Lady Fatima (the Radiant Blossom) and him (Ali, may Allah be pleased with both of them), 'When you go to bed proclaim the Greatness of Allah thirty-three times and His Exaltations thirty-three times and praise Him thirty-three times.' "... and His Greatness thirty-four times." "His Exaltations thirty-four times."

{Ref. 1491

Bukhari and Muslim with a chain up to Ali (f) who related that the Messenger of Allah (sa) said this.}

WHAT TO DO BEFORE SLEEPING 1492

"When any one of you goes to bed he should shake his bedding with the inner side of his loose lower undergarment because he does not know what might have been on it after him, and should supplicate, 'In Your Name, O Lord, I have laid upon my side

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and in Your Name I shall raise from it. If You should take my soul, have mercy on it, and if You restore it then guard it against that which You guard Your righteous worshipers.'" "

{Ref. 1492

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

RECITATION OF THE LAST THREE CHAPTERS OF THE KORAN 1493

"When the Messenger of Allah (sa) went to bed he would cup his hands and blow upon his palms and recite the last two chapters of the Koran and then pass his hands over his body." We are also informed: "He would cup his hands, blow upon them and recite the last three chapters of the Koran into them and then pass them over his body beginning with his head and face and then the front of his body. He did this three times."

{Ref. 1493

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related this.}

LAST WORDS BEFORE SLEEPING 1494

"He (Bra'a, the son of 'Azib) (s) said, 'The Messenger of Allah (sa) told him: When going to bed make your ablutions as you would do so for prayer then lie on your right side and say: 'O Allah, I surrender my soul to You and entrust my affairs to You, and rely on You, yearning for You and in fear of You. There is no refuge and no asylum against You except with You. I believe in the Book that You have sent down and in the Prophet whom You have sent.' Then if you die, you die upright. Let these words be your last words at night.'" "

{Ref. 1494

Bukhari and Muslim with a chain up to Bra'a son of 'Azib (s)

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who related that the Messenger of Allah (sa) said this.}

GREATFULNESS 1495

"When the Messenger of Allah (sa) went to bed he said, 'All praise belongs to Allah who has given us to eat and drink and has sufficed us and has provided us with shelter, when there are so many who have no one to suffice them nor to give them shelter.'"

{Ref. 1495

Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

1496

"When the Messenger of Allah (sa), went to bed he would put his right hand under his cheek and supplicate: 'O Allah, shield me against Your punishment on the Day on which You will raise up Your worshipers.'"

{Ref. 1496

Tirmidhi with a chain up to Huzaifah (s) who related that the Messenger of Allah (sa) said this.}

1497

"He would repeat it three times."

{Ref. 1497

Abu Daud narrated the same on the authority of Lady Hafsa, wife of the Prophet, Mother of believers (f) said this.}

BOOK OF SUPPLICATIONS

CHAPTER 250

SUPPLICATIONS

Allah, the Exalted says: "Your Lord has said: 'Call on Me and I will answer you. Those who are too proud to worship Me shall enter Genhenna utterly abject.'" 40:60 Koran

"Supplicate to your Lord with humility and in secret. He does not love the transgressors." 7:55 Koran

"When My worshipers ask you about Me, I am near. I answer the supplication of the suppliant when he calls to Me; therefore, let them respond to Me and let them believe in Me." 2:186 Koran

"Who answers the oppressed when he supplicates to Him and removes evil and appoints you as inheritors of the earth." 27:62 Koran

VIRTUE OF SUPPLICATION 1498

"Supplication is worshiping."

{Ref. 1498

Abu Daud and Tirmidhi with a chain up to Nu'man son of Bashir (s) who related that the Messenger of Allah (sa) said this.}

PREFERENCE OF SHORT SUPPLICATIONS 1499

"The Messenger of Allah (sa), preferred supplications that are concise and discarded others."

{Ref. 1499

Abu Daud with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related this.}

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SUPPLICATION MOST OFTEN USED BY THE PROPHET (sa) 1500

"The supplication most often made by the Messenger of Allah (sa), was, 'O Allah, give to us the best of this world and the best of the Everlasting Life, and deliver us from the punishment of the Fire.'"

{Ref. 1500

Bukhari and Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

1501

"When Anas (s) prayed he made the same supplication, and if he made any other, he included this one in it."

{Ref. 1501

Muslim also narrated this. ***}

GUIDANCE, RIGHTEOUSNES, CHASTITY, AND RICHNESS 1502

"The Messenger of Allah (sa), supplicated, 'O Allah, I beseech You for guidance, righteousness, chastity and richness.'"

{Ref. 1502

Muslim with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION UPON EMBRACING ISLAM 1503

"When a person embraced Islam the Messenger of Allah (sa) would instruct him in prayer and then direct him to supplicate saying, 'O Allah, forgive me and have mercy on me, and guide me, pardon me and provide for me.'" "A man came to the Messenger of Allah (sa) and asked, 'O Messenger of Allah (sa) how should I supplicate to my Lord?' He replied, 'Say: O Allah, forgive me and have mercy on me and pardon me and provide for me. These phrases will help you gather all the

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blessings of this world and the Everlasting Life.' "

{Ref. 1503

Muslim with a chain up to Tariq the son of Ushaim (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION FOR OBEDIENCE TO ALLAH 1504

"The Messenger of Allah (sa), supplicated. 'O Allah, Director of hearts, direct our hearts to Your obedience.' "

{Ref. 1504

Muslim with a chain up to Abdullah son of Amr son of Al 'As (s) who related that the Messenger of Allah (sa) said this.}

ASK ALLAH FOR PROTECTION FROM TIREDNESS 1505

"Seek the protection of Allah against extreme tiredness, misfortune, a bad destiny and humiliation by the enemy."

{Ref. 1505

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

1506

"The Messenger of Allah (sa), supplicated, 'O Allah, reform my religion which is the protection of my affairs, and reform my life in which I have my livelihood, and reform my Everlasting Life to which I ultimately return, and make my life long in every kind of virtue and make my death a comfort against all evils.' "

{Ref. 1506

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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ASK ALLAH FOR GUIDANCE 1507

"The Messenger of Allah (sa), said to me (Ali (f), 'Say: O Allah, guide me and keep me upright. O Allah, I beseech You for guidance and uprightness.'"

{Ref. 1507

Muslim with a chain up to Ali, may Allah honor his face who related that the Messenger of Allah (sa) said this.}

SEEKING THE PROTECTION OF ALLAH 1508

"The Messenger of Allah (sa), supplicated, 'O Allah, I seek Your protection against helplessness and laziness, and against cowardice, senility and miserliness; and I seek Your protection against the punishment of the grave and the trials of life and death.'" We are also informed: "and from oppressive indebtedness and the tyranny of people."

{Ref. 1508

Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATE FOR FORGIVENESS AND MERCY 1509

"I (Abu Bakr) (s) asked the Messenger of Allah (sa), to teach me a supplication that I might make in my prayer. He replied supplicate, 'O Allah, I have wronged my soul greatly and no one forgives sins except You, grant me forgiveness from Yourself, and have mercy on me, indeed You are the Most Forgiving, Ever Merciful.'"

{Ref. 1509

Bukhari and Muslim with a chain up to Abu Bakr (s) who related that the Messenger of Allah (sa) said this.}

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SUPPLICATION FOR ALL MANNER OF SINS 1510

"The Messenger of Allah (sa), supplicated saying, 'O Allah, forgive me my sins, my ignorance and my excesses in my affairs and that which You know better than I. O Allah, forgive me for that which I said in seriousness or in fun, by mistake or deliberation. I am guilty of all these. O Allah, forgive me that which I have forwarded and that which is to come, that which I did in secrecy and that which I did openly; that which You know better than I. You advance and You delay and have power over all things.'"

{Ref. 1510

Bukhari and Muslim with a chain up to Abu Musa (s) who related that the Messenger of Allah (sa) said this.}

PROTECTION FROM EVIL 1511

"The Messenger of Allah (sa), would supplicate, 'O Allah, I seek Your protection from the evil of that which I have done and the evil of that which I have not done.'"

{Ref. 1511

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

SEEKING PROTECTION WITH ALLAH FROM HIM 1512

"Amongst the supplications of the Messenger of Allah (sa), was, 'O Allah, I seek Your Protection against the declining of Your Favor, and the changing of Your security and the suddenness of Your Wrath and all Your Anger.'"

{Ref. 1512

Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

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SEEK PROTECTION FROM THE DECREASE OF FAVORS 1513

"The Messenger of Allah (sa), would supplicate, 'O Allah, I seek Your Protection against the decrease of Your Favor, senility and the punishment of the grave. O Allah, bestow on my soul piety and purify it. You are the Best to purify it and You are its Guardian and its Master. O Allah, I seek Your protection against knowledge that does not benefit and a heart that is not humble and a self which is not full and a prayer that is not granted.'"

{Ref. 1513

Muslim with a chain up to Zaid son of Arqam (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION FOR HELP AND FORGIVENESS 1514

"The Messenger of Allah (sa), supplicated, 'O Allah, to You I submit. In You I believe, upon You I rely, to You I turn, with Your help I strive and from You I seek judgement. So forgive me that which I have forwarded and that which is yet to come and that which I did secretly and that which I did openly. You advance and You delay. There is none worthy of worship except You.'" We are also informed: "There is neither strength nor power except through Allah."

{Ref. 1514

Bukhari Muslim with a chain up to ibn Abbas (s) who related this.}

SEEK PROTECTION FROM THE FINAL TRIAL 1515

"The Messenger of Allah (sa), supplicated saying, 'O Allah, I seek Your protection from the trial and punishment of the Fire, and from the evils of wealth and poverty.'"

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{Ref. 1515

Abu Daud and Tirmidhi who related that Lady Ayesha, the wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

SEEK PROTECTION FROM BAD MANNERS, DEEDS AND SENSUAL DESIRES
1516

"The Messenger of Allah (sa), would supplicate, 'O Allah, I seek Your protection against bad manners, deeds and sensual desires.' "

{Ref. 1516

Tirmidhi with a chain up to Zaid the son of Ilaqah who related via his uncle Katadah the son of Malik (s) that the Messenger of Allah (sa) said this.}

SUPPLICATE FOR PROTECTION FROM EVIL 1517

"He (Shakil, the son of Humaid) (s) asked the Messenger of Allah (sa) to teach him a supplication. He told him to supplicate saying, 'O Allah, I seek Your protection from the evil of my hearing and of my sight, my tongue, and of my heart and genitalia.' "

{Ref. 1517

Abu Daud and Tirmidhi with a chain up to Shakil, the son of Humaid (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATE FOR PROTECTION FROM DISEASE 1518

"The Messenger of Allah (sa), would supplicate, 'O Allah, I seek Your protection from leprosy, lunacy, psoriasis and all bad diseases.' "

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{Ref. 1518

Abu Daud with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION AGAINST HUNGER AND DISHONESTY 1519

"The Messenger of Allah (sa), would supplicate, 'O Allah, I seek Your protection against hunger because it is a bad companion and I seek Your protection against dishonesty because it is the worst habit.'"

{Ref. 1519

Abu Daud with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION WHEN YOU ARE UNABLE TO FULFIL YOUR OBLIGATION 1520

"A slave had settled the terms of his freedom with his master and came to Ali (f) and told him, 'I am unable to discharge my repayments according to the agreement and I ask you to help me.' Ali said to him, 'Shall I teach you a supplication which the Messenger of Allah (sa) taught me whereby Allah will pay your debt even if it were as heavy as a mountain?' Supplicate saying: 'O Allah, make that which is lawful sufficient for me so as to make me independent of that which is unlawful and from Your Grace give me a sufficiency which would make me independent of all except You.'"

{Ref. 1520

Tirmidhi with a chain up to Ali, may Allah honor his face who related that the Messenger of Allah (sa) said this.}

SUPPLICATION FOR RIGHTEOUSNESS AND PROTECTION OF ONE'S EVIL 1521

"The Messenger of Allah (sa), taught his (Imran, the son of

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Husain's) father two phrases of supplication, 'O Allah, guide me to my righteousness and save me from the evil of myself.'"

{Ref. 1521

Tirmidhi with a chain up to Imran son of Husain (f) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION FOR SAFETY IN THIS LIFE AND IN THE EVERLASTING LIFE 1522

"I (Abbas, the son of Abd al Muttalib) (f) asked the Messenger of Allah (sa) 'O Messenger of Allah, instruct me with something that I should supplicate to Allah for.' He replied, 'Ask for pardon.' I waited for a few days and went to him again and asked, 'O Messenger of Allah (sa) instruct me with something I should supplicate to Allah for.'" He replied, 'O Abbas, uncle of the Messenger of Allah (sa) ask Allah for safety in this life and in the Everlasting Life.'"

{Ref. 1522

Tirmidhi with a chain up to Abbas son of Abd al-Muttalib (f) who related that the Messenger of Allah (sa) said this.}

SUPPLICATE ALLAH TO STRENGTHEN YOUR HEART IN RELIGION 1523

"I (Shahr, son of Haushab) asked Lady Umm Salamah, (wife of the Prophet, Mother of the believers (f)), what was the supplication most often made by the Messenger of Allah (sa), when he was in your house?' She replied, 'His most frequent supplication was, 'O Turner of hearts, make firm my heart in Your Religion.'"

{Ref. 1523

*** with a chain up to Shahr son of Haushab (s) who related that the Messenger of Allah (sa) said this.}

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A SUPPLICATION OF PROPHET DAVID, PEACE BE UPON HIM 1524

"Among the supplications of David (p) was, 'O Allah, I beg of You Your Love and the love of those who love You and such deeds which will lead me to Your Love. O Allah, make Your Love dearer to me than my soul and my family, and dearer than cold water.'"

{Ref. 1524

Tirmidhi with a chain up to Abu Darda' (s) who related that the Messenger of Allah (sa) said this.}

OWNER OF MIGHT AND GLORY 1525

"Say frequently, 'O Owner of Might and Glory'"

{Ref. 1525

Tirmidhi and Nasa'i with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

CONCISE SUPPLICATION 1526

"He (Abu Umamah) said, 'The Messenger of Allah (sa), made many supplications which we were unable to retain in our memories. So we asked him, 'O Messenger of Allah (sa) you have made many supplications which we are unable to remember.' To this he replied, 'Shall I tell you something which is the total of all of them? Supplicate: 'O Allah, I beseech You for all the good that Your Prophet Muhammad (sa) has beseeched from You and seek Your Protection against all the evil against which Your Prophet Muhammad (sa) has sought Your Protection. You are the One to rely upon and from You is sent. There is no might nor power except through Allah.'"

{Ref. 1526

Tirmidhi with a chain up to Abu Umamah (s) who related that the Messenger of Allah (sa) said this.}

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SUPPLICATION FOR SAFETY AND WINNING 1527

"Among the supplications of the Messenger of Allah (sa) is, 'O Allah, I beg of You that which invokes Your Mercy and Your forgiveness and safety against every sin and the winning of every virtue and the winning of Paradise and safety from Hell.'" "

{Ref. 1527

Hakim with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

251

Supplications for those absent

CHAPTER 251

THE VIRTUE OF SUPPLICATING FOR THOSE WHO ARE ABSENT

Allah, the Exalted says: "Those who came after them say: 'Forgive us our Lord, and forgive our brothers who were believers before us.'" 59:10 Koran

"Ask for forgive of your sins and for believers, men and women." 47:19 Koran

"Forgive me, our Lord, and forgive my parents and all the believers on the Day of Reckoning." 14:41 Koran

SUPPLICATE FOR YOUR BROTHER AND RECEIVE THE SAME BENEFIT 1528

"He (Abu Darda') (s) heard the Messenger of Allah (sa) say, 'Whenever a Muslim supplicates for an absent brother an angel says, 'May you have also the like of it.'" "

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{Ref. 1528

Muslim with a chain up to Abu Darda' (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION FOR AN ABSENTEE 1529

"The Messenger of Allah (sa), often said, 'A Muslim's supplication for his absent brother is granted. An angel is present standing near him and each time he supplicates good for his brother the attending angel says, 'Amen, and may you have the like of it.'"

{Ref. 1529

Muslim with a chain up to Abu Darda' (s) who related that the Messenger of Allah (sa) said this.}

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Important Notes on Supplications

CHAPTER 252

IMPORTANT NOTES ON SUPPLICATIONS

SUFFICIENT THANKING 1530

"Whosoever has received some good from another and says to his benefactor: 'May Allah reward you well; has thanked sufficiently.'"

{Ref. 1530

Tirmidhi with a chain up to Usamah son of Zaid who (sp) related that the Messenger of Allah (sa) said this.}

WARNING OF NEGATIVE SUPPLICATIONS 1531

"Do not supplicate ill upon yourselves or upon your children, or upon your property in case it is a moment of the acceptance

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of a prayer and your supplication is accepted."

{Ref. 1531

Muslim with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

TIME WHEN YOU ARE CLOSEST TO ALLAH 1532

"A worshiper is closest to his Lord when he prostrates, so multiply your supplications in the prostration."

{Ref. 1532

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

DO NOT SAY: "MY SUPPLICATION HAS NOT BEEN ANSWERED" 1533

"Those of you who supplicate your supplication will be accepted if you are not impatient and say, 'I supplicated to my Lord but he did not answer me.'"

{Ref. 1533

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

1534

"A worshiper's supplication continues to be accepted so long as he does not supplicate for something sinful or something which would sever the ties of kinship and he is not impatient. Someone asked: 'O Messenger of Allah (sa) what is meant by impatience?' He answered, 'A supplicant saying: I have supplicated and supplicated but my supplication has not been answered, and thereafter becomes disappointed and gives up supplicating.'"

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{Ref. 1534

Muslim narrated that the Messenger of Allah (sa) said this.}

THE BEST TIME TO SUPPLICATE 1535

"The Messenger of Allah (sa), was asked: 'Which supplication receives the greatest acceptance?' He answered, 'A supplication made during the middle of the latter part of the night, and in the last part of the obligatory prayers.'"

{Ref. 1535

Tirmidhi with a chain up to Abu Umamah (s) who related that the Messenger of Allah (sa) said this.}

GOOD SUPPLICATIONS ARE NEVER IN VAIN 1536

"Whenever a Muslim supplicates to Allah, Allah answers his supplication or averts some evil from him as long as he does not supplicate for something sinful or something that would sever the ties of kinship. Upon hearing this a companion said, 'Then we will start to supplicate a lot.' The Messenger of Allah (sa) said, 'Allah is more generous in answering.'"

{Ref. 1536

Tirmidhi with a chain up to Ubadah son of Samit (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATIONS POSTPONED UNTIL THE LAST DAY 1537

"Or stores a reward equal to his supplication for the Last Day."

{Ref. 1537

*** Hakim also narrated via Abu Sa'eed (s) that the Messenger of Allah (sa) said this.}

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SUPPLICATION IN TIMES OF HARDSHIP 1538

"In times of hardship the Messenger of Allah (sa), would supplicate, 'There is no god except Allah, the Exalted, the Pardoning. There is no god except Allah, the Lord of the Exalted Throne. There is no god except Allah, the Sustainer of the heavens and earth, Lord of the Glorious Throne.'"

{Ref. 1538

Bukhari and Muslim with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

253

Miracles of the Pious

CHAPTER 253

THE MIRACLES OF THE PIOUS

Allah, the Exalted says: "Indeed, there shall be neither fear nor sorrow upon the guided by Allah. Those who believe and are cautious there is for them glad tidings in this present life and in the Everlasting Life. The Word of Allah is unchanging, that is a mighty triumph." 10:62-64 Koran

"And shake the trunk of this palm-tree it will drop fresh ripe dates upon you. Therefore eat and drink, and rejoice with your eyes." 19:25-26 Koran

"Whenever Zachariah went to her in the sanctuary, he found that she had provision with her. 'Mary,' he said, 'how does this come to you?' 'It is from Allah,' she answered. 'Truly, Allah provides whomsoever He will without reckoning.'" 3:37 Koran

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"When you depart from them and from what they worship other than Allah, seek refuge in the Cave. Allah will extend His Mercy to you and will furnish you with a gentle issue of your affair. You might have seen the rising sun incline towards the right of their Cave, and, as it set go past them on the left, while they stayed within an open space in the Cave." 18:16-17 Koran

THE MIRACLE OF THE REFILLING OF THE COOKING POT 1539

"The Companions, known as Suffa, were very poor people and the Messenger of Allah (sa) said to them, 'Whosoever has food for two should invite a third and whosoever has food for four should invite five or six.' On one occasion Abu Bakr (s) invited three people and the Messenger of Allah (sa) invited ten people. However, Abu Bakr ate with the Messenger of Allah and remained with him until after the night prayer. By the time he arrived home a part of the night had passed and his wife inquired, 'What kept you from your guests?' He asked, 'Haven't you given them their food?' She answered, 'They were offered food but they declined to eat until you arrived.' Abdur Rahman (the son of Abu Bakr) (s) continued: I went and hid myself out of fear but Abu Bakr called for me in a stern and angry tone saying, 'Now you eat and let it be disagreeable to you, by Allah I shall not eat it at all.' Abdur Rahman said, 'We started to eat and for each mouthful we took more than its equal rose from the bottom till everyone had eaten his fill; the food had increased in quantity more than there had been in the beginning.' Abu Bakr looked at it and said to his wife: 'Sister of Bani Firas, what is this?' She said, 'By what delights my eye, it is now three times more than it was.' Abu Bakr said, 'My oath not to eat of it was prompted by satan' and he ate a mouthful of it and then took it to the Messenger of Allah (sa) where it remained until the morning. This happened at the time during which the period of truce we

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had made with a tribe had expired and twelve of us had been appointed as scouts, each of the twelve had men under him, Allah alone knows how many there were and they all ate from the food." We are also informed: "Abu Bakr took an oath that he would not eat any of it, and his wife did the same and his guests swore they would not eat unless Abu Bakr also ate. Thereupon he said, 'My oath was incited by satan'; so he called for the food and he and they ate. For each mouthful they took there rose up from under it more than its equal. Abu Bakr said to his wife, 'Sister of Bani Firas, what is this?' She answered, 'By what delights my eye, it is now more than it was when we started eating.' They all ate and sent the rest to the Messenger of Allah (sa) who also ate from it. Abu Bakr said to Abdur Rahman, 'I am going to the Messenger of Allah (sa) take care of the guests and feed them before I return.' Abdur Rahman placed before them whatever there was and asked them to eat. They inquired, 'Where is our host?' He urged them to eat but they replied, 'We shall not eat until our host comes.' He pleaded, 'Please accept our hospitality, if he arrives and finds that you have not eaten he will be angry.' But they persisted in their refusal. Abdur Rahman said, 'I realized that Abu Bakr would be upset so when he returned I withdrew. He inquired how the food had been and was informed what had happened. He called out, 'Abdur Rahman', but I remained silent. He then called out, 'You stupid youth, I put you on oath that if you hear my voice come forward.' So I came out and said, 'Ask your guests.' They told him, 'He is telling the truth. He did bring the food to us.' Then Abu Bakr said, 'You waited for me, but by Allah I shall not eat of this food this night.' Thereupon his guests said, 'We shall not eat, unless you also eat.' Abu Bakr said, 'What is the matter with you that you do not accept our hospitality? Bring the food!' The food was brought, and he said, 'My oath was incited by satan' and he reached out his hand and said, 'In the Name of

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Allah' and ate; and so his guests also ate."

{Ref. 1539

Bukhari and Muslim with a chain up to Abdur Rahman, the son of Abu Bakr (sp) who related this.}

THE RANK OF UMAR 1540

"There were those before you who received Revelation. If there was going to be anyone like them among my people it would be Umar."

{Ref. 1540

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related this. Muslim narrated the same with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) said that the Messenger of Allah (sa) said this.}

PERSON WHO WRONGED SA'AD, SON OF ABI WAKKAS 1541

"The people of Kufa complained to Umar (s) about their Governor Sa'ad the son of Abi Wakkas (s) alleging that he did not lead them in prayer correctly, so Umar Farooq appointed Ammar to be the Governor of Kufa. Umar summoned Sa'ad to Medina and said, 'Abu Ishaq, they have complained that you did not conduct the prayer correctly.' Sa'ad replied, 'I conducted the prayers according to the way of the Holy Prophet (sa), without any detraction. For example, in the night prayer I make the first two units of prayer (raka's) long and the last two short. Umar said, 'It is just as I thought, Abu Ishaq.' So he sent a man or perhaps some men with him to Kufa to inquire more about him from its people. In each mosque an inquiry was made and they all praised him; but in the mosque of Bani 'Abs a man stood up whose name was Usamah, son of Katadah who was also known as Abu Sa'ad, and said, 'Now that we have been asked, I must tell you that Sa'ad did not accompany any

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expedition, neither did he distribute the spoils equally nor did he judge fairly.' Upon hearing this Sa'ad said, 'I shall make three supplications concerning him: O Allah, if this worshiper of Yours has lied seeking ostentation and fame, prolong his days and lengthen his time of adversity and afflict him with trials. After this supplication whenever the man was asked about his condition he would reply, 'I am an old man, afflicted with trials, overtaken by the supplication of Sa'ad.'" The narrator commented: "I saw this man when he was old, his eyebrows drooped over his eyes and he roamed the streets interfering with the passage of girls and winking at them."

{Ref. 1541

Bukhari and Muslim with a chain up to Jabir the son of Samurah (s) who related this.}

ALLAH ACCEPTS THE SUPPLICATION OF SA'ID, THE SON OF ZAID 1542
"Arwah the daughter of Aus complained to Marwan, the son of Hakam, Governor of Medina. She alleged that Sa'id, the son of Zaid, son of Amr the son of Nufail (sp) had taken possession of part of her land. Sa'id replied, 'How could I take her land after I had heard the warning of the Messenger of Allah (sa)?' Marwan asked him, 'What did you hear the Messenger of Allah (sa) say?' He answered, 'I heard the Messenger of Allah (sa) say: Whosoever takes even a span of a hand of land unjustly will wear a necklace the size of seven earths around his neck. Marwan said, 'I have no need to ask you for any further proof after this.' Sa'id supplicated saying, 'O Allah, if she is lying take away her sight and cause her to die on her land.' Urwah, the narrator said that before the woman died she became blind and fell into a pit while walking on the disputed piece of land, and that the pit became her grave."

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{Ref. 1542

Bukhari and Muslim with a chain up to Urwah, the son of Zubair who related this.}

SUPPLICATION OF A WRONGED PERSON 1543

"He (Muhammad the son of Zaid) saw her when she was blind groping her way along the walls and would say, 'I have been afflicted by the supplication of Sa'id.' Then one day when she was walking on the disputed piece of land she fell into a well that became her grave."

{Ref. 1543

Muslim with a chain up to Muhammad the son of Zaid, the son of Abdullah, the son of 'Umar also narrated this.}

BODY OF THE MARTYRED 1544

"My (Jabir, the son of Abdullah) father (sp) called me the evening before Uhud and said, 'I believe I shall be among the first of the companions of the Messenger of Allah (sa) to be martyred; and after the Messenger of Allah (sa) you are the one most dear to me. Discharge my debt and treat your sisters well.' The next morning my father was among the first to be martyred and I buried him along with another in the same grave. After that I was unhappy that I left him sharing the grave with another, so I exhumed his body after six months and found that he was in the same condition on the day I buried him, except for his ear. Then I buried him in a separate grave.' "

{Ref. 1544

Bukhari with a chain up to Jabir the son of Abdullah (s) who related this.}

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THE MIRACLE OF THE LIGHTS 1545

"Two of the Prophet's companions left the Messenger of Allah (sa), late one dark night. Before them two lights appeared and proceeded them. When they parted each of them had a light in front of him until he reached his home. The companions were Usaid the son of Hudhair and 'Abbad the son of Bish'r (s)."

{Ref. 1545

Bukhari with a chain up to Anas (s). Bukhari has also narrated this hadith with other chains of narrators}

STICKS LIT UP 1546

"Two companions had stayed a long time with the Messenger of Allah (sa) and left to go home very late at night and both of them carried a stick. One of the sticks lit up making their way clear, and when they parted the other stick lit up and so they both reached their homes by the light from their sticks."

{Ref. 1546

Bukhari also narrated ***}

THE MIRACLE OF FRESH FRUIT AND THE PROTECTION OF THE BEES 1547

"The Messenger of Allah (sa) sent out a reconnaissance party of twelve men under the command of 'Asim the son of Thabit Ansari (sp). When they arrived at Hudat, which is between Usfan and Mecca, a branch of the tribe of Huzail, called Banu Lehyan, received news of them, and set out in pursuit following their tracks with approximately a hundred archers. When 'Asim and his companions became aware of them they sought refuge on a piece of high ground. Soon they were surrounded by the unbelievers who promised them that if they came down and surrendered they would not be killed. Asim refused the terms of surrender telling them that they would not leave their position to accept the promise of an unbeliever. Then he

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supplicated saying, 'O Allah, convey our situation to Your Messenger (sa).' Shortly after the fighting broke out; the unbelievers shot their arrows and 'Asim together with most of the believers was martyred. Only three Muslims survived, Khubaib, Zaid son of Dathanah and another (sp), so they accepted the promise of the unbelievers and went down. As soon as reached the bottom, the unbelievers overpowered them, took the strings of their bows and tied them up securely. The third companion spoke saying, 'This is the first violation of your promise. By Allah, I will not accompany you and shall follow the example of my other companions.' The unbelievers pulled him and tried to drag him along with them but he resisted. So they martyred him and took Khubaib and Zaid son of Dathanah with them to be sold in Mecca. Khubaib had slain Harith, the son of 'Amir, son of Naufal, son of Abd Manaf during the Battle of Badr and was subsequently sold to his heirs. Khubaib remained their prisoner until the unbelievers reached an agreement to kill him. One day during his captivity, Khubaib borrowed a knife from one of the daughters of Harith. Later on, unnoticed by her, her child wandered up to Khubaib who had the knife in his hand and sat himself down upon his lap. When she saw what had happened she was terrified. Khubaib, realizing her terror, asked her, 'Are you afraid that I would kill him? I am not capable of doing such a thing.' Thereafter she would say about him: 'I have never seen a prisoner better than Khubaib. His hands were bound in chains yet one day I found him eating fresh grapes from a vine, and at that time no fruit was available in Mecca.' She would also say, 'I am sure it was food provided by Allah for Khubaib.' When the time came for them to take him from the Sanctuary to martyr him, Khubaib said to them, 'Let me offer two units of prayer.' So they released him and he offered two units of prayer. After he finished he said, 'I would have made my prayer longer if I had not thought that you may think I was afraid of death.' Then he

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supplicated, 'O Allah count their number, slay them one by one and do not spare any of them.' He then said, 'If I am slain as a Muslim, I do not care on which side I fall dead. My death is in the Way of Allah and if He wills, He will bless the severed portions of my limbs.' It was Khubaib who established the example for every Muslim about to be martyred in the Way of Allah to be patient and offer a prayer before martyrdom. The Messenger of Allah (sa), informed his companions of the event on the day when Khubaib and his companion were martyred. As for Asim the son of Thabit, he had killed one of the chieftains of the Koraysh tribe during the Battle of Badr. When the unbelievers were told that he had been killed they sent some of their tribesmen to bring a part of him that could be identified, but Allah sent a swarm of bees or wasps to surround his corpse so that the Korayshi tribesmen were unable to cut off any limb of his body."

{Ref. 1547

Bukhari with a chain up to Abu Hurairah (s) who related this.}

1548

"I (ibn Umar) never heard Umar (sp) say about anything, 'I think it is this and that' unless it came into being as he had thought."

{Ref. 1548

Bukhari with a chain up to ibn Umar (s) who related this.}

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Backbiting

THE BOOK OF PROHIBITIONS

CHAPTER 254

BACKBITING AND GUARDING ONE'S TONGUE

Allah, the Exalted says: "Neither spy, nor backbite one another. Would any of you like to eat the flesh of his dead brother? Surely you would loathe it. Fear Allah, without doubt Allah turns (in Mercy) and He is the Merciful." 49:12 Koran

"Do not follow what you do not know. The hearing, sight and heart - about all these shall be questioned." 17:36 Koran

"Whatever phrase he utters, an observer is present." 50:18 Koran

SAY GOOD OR BE QUIET 1549

"Whosoever believes in Allah and the Last Day, let him say good or be quiet."

{Ref. 1549

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa), said this.}

MUSLIM SHOULD NOT HARM ONE ANOTHER 1550

"I (Abu Musa) (s) asked the Messenger of Allah (sa) 'O Messenger of Allah (sa) who is the best among Muslims?' He told me, 'A Muslim is one who does not harm another Muslim by his tongue or hands. An emigrant is one who abandons that which Allah has forbidden.'"

{Ref. 1550

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Bukhari and Muslim with a chain up to Abu Musa (s) who related that the Messenger of Allah (sa) said this.}

GUARD YOUR TONGUE AND LUSTS 1551

"Whosoever guards the things between his jaws (tongue) and the thing between his two legs (genitals), I guarantee his entrance to Paradise."

{Ref. 1551

Bukhari and Muslim with a chain up to Sahl bin Sa'd (s) who related that the Messenger of Allah (sa) said this.}

BE CAREFUL OF WHAT YOU SAY 1552

"I (Abu Hurairah) (s) heard the Messenger of Allah (sa) say, 'A person who says a word of thoughtlessness slips into the Fire farther than the distance between the east and the west.'"

{Ref. 1552

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

PLEASING AND DISPLEASING SPEECH 1553

"Sometimes a person says something that pleases Allah through which he is raised in rank; and sometimes a person says something which displeases Allah so it takes him to Hell."

{Ref. 1553

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SEEK THE PLEASURE OF ALLAH 1554

"A man says something, not realizing its significance that pleases Allah, and because of it Allah records His pleasure

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for him until the Day when he will meet Him. Then there is a man who says something, not realizing its significance, that displeases Allah and because of it Allah decrees His displeasure for him until the Day when he will meet Him."

{Ref. 1554

Malik and Tirmidhi with a chain up to Bilal the son of Harith Muani (s) who related that the Messenger of Allah (sa) said this.}

CONTROL YOUR TONGUE 1555

"I (Sufyan, son of Abdullah) (s) said to the Messenger of Allah (sa) 'O Messenger of Allah (sa) tell me something to which I should hold fast.' He said, 'Say: My Lord is Allah, then be straight.' Then I said, 'O Messenger of Allah (sa) what is it that you consider most injurious to me?' Then he took hold of his tongue and said, 'This.'"

{Ref. 1555

Tirmidhi with a chain up to Sufyan, son of Abdullah (s) who related that the Messenger of Allah (sa) said this.}

HARDENING OF THE HEART 1556

"Do not indulge in talking a lot without the remembrance of Allah, because a lot of talk without the remembrance of Allah hardens the heart and the person farthest from Allah will be the one who has a hard heart."

{Ref. 1556

*** with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

MISCHIEF OF THE BODY 1557

"Whosoever Allah saves from the mischief of what is between

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his jaws and thighs will enter Paradise."

{Ref. 1557

Bukhari and Muslim with a chain up to Sahl son of Sa'd (s) who related that the Messenger of Allah (sa) said this.}

DEFINITION OF SAFETY 1558

"I (Uqbah, the son of 'Amir) (s) asked the Messenger of Allah (sa) 'O Messenger of Allah (sa), what is safety?' He answered, 'Refrain your tongue, stay in your house and weep over your sins.'"

{Ref. 1558

Tirmidhi with a chain up to Uqbah son of 'Amir (s) who related that the Messenger of Allah (sa) said this.}

SPEECH OF THE LIMBS 1559

"When the son of Adam gets up in the morning each of his limbs implore his tongue saying, 'Fear Allah regarding us, because we follow you, if you go right we also go right but if you go wrong we also go wrong.'"

{Ref. 1559

Tirmidhi with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

THE HARVEST OF THE TONGUE 1560

"I (Mu'az) (s) asked the Messenger of Allah (sa) 'O Messenger of Allah (sa) tell me of a deed which will cause me to enter Paradise and keep me away from the Fire.' He answered, 'You have asked about a matter which is of great weight but it is easy for one whom Allah makes it easy: Worship Allah and do not associate anything with Him. Establish the prayer. Pay the obligatory charity. Fast the month of Ramadan. Perform the

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pilgrimage to the House.'" Then he added: "Shall I inform you of the Gates of Goodness? The fast is a shield. Charity mitigates sins as water extinguishes fire. Similarly prayer in the middle of the night. Then he recited: 'Whose sides forsake their couches as they supplicate to their Lord in fear and hope; who give in charity of that which We have given them. No soul knows what pleases the eye is in store for them as a recompense for what they used to do.' 32:16-17

Then he added: 'Shall I tell you of the head of the matter and of its pole, and its highest hump?' I said, 'Certainly, O Messenger of Allah (sa)." He said, 'The head of the matter is Islam. Its pole are prayers and its highest hump is Jihad in the Way of Allah.' Then he asked: 'Shall I tell you of that which is the owner of all this?' I said. 'Certainly, O Messenger of Allah (sa)." Thereupon he took hold of his tongue and said, 'Keep this under control.' I inquired, 'O Messenger of Allah (sa) shall we be called to account for what we say?' He answered, 'May your mother lose you, people will be thrown face downwards into Hell only on account of the harvest of the tongue!'"

{Ref. 1560

Tirmidhi with a chain up to Mu'az (s) who related that the Messenger of Allah (sa) said this.}

BACKBITING AND CALUMNY 1561

"The Messenger of Allah (sa) asked, 'Do you know what backbiting is?' The companions replied, 'Allah and His Messenger (sa) know best.' He said, 'Saying something about your brother which he would dislike.' One of them asked, 'But if my brother should be as I say?' The Messenger of Allah (sa) said, 'If he should be as you say then you have been guilty of backbiting and if he should not be as you say you are guilty of a calumny.'"

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{Ref. 1561

Muslim with a chain up to Abu Hurairah (s) who related the Messenger of Allah (sa) said this.}

THE FAREWELL SERMON 1562

"Time is running in the same manner as it did on the day Allah created the heavens and the earth. A year has twelve months, four of which are sacred, three are consecutive; Zul Qa'ad, Zul Hajj and Muharram. Rajab falls between Jumadi and Sha'aban. Then the Prophet (sa) Asked, 'What month is this?' We replied, 'Allah and His Messenger (sa) know best.' He remained silent and we thought he would rename it. Then he said, 'Isn't it Zul Hajj?' We answered, 'Yes, indeed.' Then he asked, 'Which city is this?' We answered, 'Allah and His Messenger (sa) know best.' He remained silent and we thought he would rename it. Then he said, 'Isn't it the Sacred City?' We replied, 'Yes, indeed.' Then he asked, 'What day is this?' We replied, 'Allah and His Messenger (sa) know best.' He remained silent and we thought he would rename it. Then he said, 'Isn't it the Day of Sacrifice?' We replied, 'Yes, indeed.' Then he said. 'Your blood, possessions and honor are as sacred as this Sacred Day, this City and this Month. Soon you will meet your Lord and He will call you to account for your deeds. So do not return to disbelief after I am gone, slaying each other. Let those present convey this to those who are absent. Perhaps, he who is told may remember it better than one who hears it today.' Then he asked: 'Have I conveyed the command of Allah; have I conveyed the command of Allah?' We replied, 'Yes.' Then he supplicated, 'Allah, bear witness.'"

{Ref. 1562

Bukhari and Muslim with a chain up to Nufai' son of Harith (s) who related that the Messenger of Allah (sa) said this.}

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IF YOU CAN'T SAY GOOD ABOUT A PERSON DO NOT SAY IT 1563

"I (Lady Ayesha, wife of the Prophet, Mother of believers (f)) said to the Messenger of Allah (sa) 'It is enough for you concerning Safia (f) that she is such and such.' The Messenger of Allah (sa) said, 'You have uttered a phrase which would suffice to pollute an ocean.' Lady Ayesha, related, 'I mentioned something unpleasant about someone to the Messenger of Allah (sa). He said, 'I do not like to be told anything unpleasant about anyone even in return for so much and so much.' "

{Ref. 1563

Abu Daud and Tirmidhi with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

THE CONDITION OF THE BACKBITER 1564

"On the night of my Ascent I passed by some people whose nails were made of copper and they were scratching their faces and chests with them. I inquired from Gabriel, 'Who are those?' He replied, 'These are people who ate the flesh of men and calumniated their honor.' "

{Ref. 1564

Abu Daud with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

A MUSLIM MUST NOT USURP HIS BROTHER'S PROPERTY 1565

"Everything that belongs to a Muslim is unlawful for another Muslim; his blood, honor and his property."

{Ref. 1565

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

Prohibition of Listening to gossip.

CHAPTER 255

PROHIBITION OF LISTENING TO GOSSIP

Allah, the Exalted says: "Who turn away from idle talk ..." 23:3
Koran

"..... The hearing, sight and heart - about all these shall be
questioned." 17:36 Koran

"When you see those who plunge (scoffing) into Our verses,
withdraw from them till they plunge into some other talk. If
satan causes you to forget, leave the wrongdoing people as
soon as you remember." 6:68 Koran

PREVENTION OF DISHONORING FELLOW MUSLIMS 1566

"Whosoever stops that which dishonors his brother, Allah will
shield his face against the Fire on the Day of Judgement."

{Ref. 1566

Tirmidhi with a chain up to Abu Darda' (s) who related that
the Messenger of Allah (sa) said this.}

THE PROPHET (sa) AND THE PERSON ACCUSED OF HYPOCRISY 1567

"It was my (Itban, the son of Malik) (s) practice to join my
tribe, the Bani Salim in prayer, however, between them was a
valley prone to floods, which, once flooded became difficult
for me to make the crossing to the mosque. So I went to the
Messenger of Allah (sa) and said, 'My eyesight is poor and I
find it difficult to cross over the valley that separates me
from my tribe when it is flooded. I would like it very much if

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you would come to my house and pray inside it so that I may assign that part as my place of prayer.' The Messenger of Allah (sa) agreed. The next day, when the sun had risen high the Messenger of Allah (sa) came to my house with Abu Bakr (s) and asked for permission to enter, which I gave. He asked me, 'Where do you wish me to pray?' So I pointed out the place to him. He stood for prayer and commenced with Allah is Great (the Takbir) and they lined up behind him. He prayed two units (rak'a) of prayer and they prayed behind him. After he had finished the prayer, I offered him some food prepared from sugar, milk and finely ground flour. When my neighbors heard that the Messenger of Allah (sa) was in my house they gathered there in large numbers. Someone asked, 'What has happened to Malik, the son of Dakhsahm (s)?' Another said, 'He is not here.' Then another said, 'He is a hypocrite. He does not love Allah and His Messenger (sa).' Upon hearing this the Messenger of Allah (sa) said, 'Do not say that, don't you know that he has said: There is no god except Allah; seeking only the pleasure of Allah?' The man said, 'Allah and His Messenger (sa) know best, but as for us we see that his friendship and conversation are confined to the hypocrites.' The Messenger of Allah (sa) said, 'Allah will protect whosoever bears witness that there is no god except Allah, seeking with it only the pleasure of Allah from the Fire.'"

{Ref. 1567

Bukhari and Muslim with a chain up to Itban son of Malik (s) who related that the Messenger of Allah (sa) said this.}

1568

"I , (Abdullah, the son of Ka'b, the guide of Ka'b, the son of Malik who was blind) heard him say: 'I (Ka'b) accompanied the Messenger of Allah (sa), in every campaign except Tabuk. I did not accompany the Messenger of Allah (sa) at Badr and at that

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time he did not blame anyone who did not accompany him.' The Messenger of Allah (sa) and his companions had been observing the Koraysh caravan when Allah ordained an unexpected clash to occur between them and their enemies. However, I was present with the Messenger of Allah (sa), during the night of Aqabah when we pledged our oath of complete adherence to Islam, and I would not exchange Aqabah for Badr with all its fame. As for my failure to accompany the Messenger of Allah (sa) at the campaign of Tabuk I will tell you. At that time I was stronger and more affluent than at any other time. I had two riding camels - before that time I had never owned two. It was the practice of the Messenger of Allah (sa) that whenever he decided to embark upon a campaign not to disclose his real objective, in fact he would say the opposite up until the last moment. However, on this occasion, because it was the season of intense heat and the journey was going to be long across the desert, and the enemy were great in strength. He warned his companions clearly and told them of his objective so that they were able to make adequate preparations. The number of those who prepared to make themselves ready to accompany the Messenger of Allah (sa) was also large and a register had not yet been established to list all of them. No man reluctant to go imagined that his absence would go unnoticed unless it was disclosed by Allah. It was a time when the fruit on the trees had ripened and their shade was dense - this too crossed my mind. The Messenger of Allah (sa) and his companions who were to accompany him occupied themselves with their preparations. I would go out in the morning intending to do the same along with them, only to return later without accomplishing anything, saying to myself: 'There is plenty of time. I can get ready whenever I wish.' Time passed and the companions had completed their preparations. Then one day, the Messenger of Allah (sa) set out with them on his march. I had done nothing to prepare myself. I remained in my indecisive state, without

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accomplishing anything, while the companions set off on their march. I thought I would set off by myself and overtake them - how I wish I had done so, but I did not. As I went about in the town it grieved me to notice that among those who remained at home, like me, were only those who were either suspected of hypocrisy or excused on account of age or something similar. The Prophet (sa) made no mention of me until after he reached Tabuk. One day when he was sitting with his companions he inquired, 'What has happened to Ka'ab the son of Malik?' Someone from among the Bani Salimah said, 'O Messenger of Allah (sa) he did not come because of his two cloaks and admiration of his finery!' Upon hearing this Mu'az son of Jabal (s) said, 'Evil is what you have said. O Messenger of Allah (sa) we know nothing about him except good.' The Prophet (sa) did not comment. It was at this time that the Messenger of Allah (sa) observed someone at a distance in the desert clad in white and he exclaimed: 'May it be Abu Khaisamah', and he was right - Abu Khaisamah had been taken for a beggar by the hypocrites on account that he gave a small quantity of dates in charity. When I learnt that the Messenger of Allah (sa) was on his way back from Tabuk I was filled with anxiety and began to fabricate false excuses in my mind to help me save myself from his anger. Also, I consulted members of my family whose judgment I trusted. When I heard that the Prophet's arrival was imminent, I realized that no false excuse would help me therefore I decided to tell the truth. He arrived the next morning. when he returned from a journey it was his custom to go straight to the Mosque and offer two voluntary units of prayer (raka's), and then meet the people. He did the same on this occasion and those who did not partake in the campaign came forward and began, on oath, to give their excuses. They were over eighty people and the Prophet (sa) accepted their excuses and renewed their oaths. Then he prayed for forgiveness for them and committed to Allah whatever they

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had in their minds. When it came to my turn and I greeted him; he smiled, but displeasure was visible in his smile, and said, 'Come forward.' So, I stepped forward and sat down before him. He asked, 'What kept you back, had you not purchased your mount?' I replied, 'Messenger of Allah, if I had been confronted by someone other than yourself; such as a man of the world, I could easily escape his displeasure with some excuse, because I am gifted with skill of plausibility. However, I know that if I were to concoct a false story to you today, which might even convince you, without doubt Allah will soon arouse your anger against me over something else. But, if I tell you the truth and you are angry with me, I can still hope for mercy from Allah, the Exalted. By Allah I have no excuse. I was never stronger or more affluent than when I held back from accompanying you.' The Messenger of Allah (sa) said, 'This one has told the truth, now withdraw, until Allah decides your case.' Some men of the children of Salimah followed me out of the mosque and said, 'We have never known you to commit a sin before this, why didn't you offer an excuse to the Messenger of Allah (sa) like the others who did not take part in the campaign - your sin would have been forgiven through the supplication of the Messenger of Allah (sa)!' They persisted in reproaching me so harshly that I almost went back to the Messenger of Allah (sa) to withdraw my confession. Then, I asked them, 'Are there any cases similar to mine?' They replied, 'Murarah son of Rabi'a 'Amiri and Hilal the son of Umayyah Waqifi (sp).' When they mentioned these two righteous men that had participated in the Battle of Badr, and possessed many good qualities, I was strengthened in my decision. The Messenger of Allah (sa) directed his companions not to speak to the three of us. People avoid us as if we were strangers, and I felt as I was in a strange land. This state of affairs continued for fifty days. My two companions were so overcome by misery and shame that they went

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into seclusion, shutting themselves away in their homes. Being the youngest and toughest of the three, I would go out and join my fellow Muslims for prayers and walk in the streets, although no one would speak to me. I would wait before the Messenger of Allah (sa) when he sat in the Mosque after prayer and greet him wondering whether he had moved his lips to return my greeting. During the prayer, I would stand near him and I noticed that he would glance in my direction when I was praying and look away when I looked in his direction. Feeling anguish and deeply hurt by the harshness of Muslims towards me, one day I went and climbed over the garden wall belonging to my cousin Abu Khatadah (s) of whom I was very fond. I greeted him, but he did not return my greeting. I said to him, 'Abu Khatadah, I ask you in the Name of Allah, do you not know that I love Allah and His Messenger (sa)?' But he remained silent. I repeated my earnest question, but he still did not reply. I asked a third time and he replied, 'Allah and His Messenger (sa) know best.' When I heard this, I burst into tears and returned home. One day I was in the market-place of Medina when I heard a Syrian peasant, who had brought grain to sell, ask, 'Would someone direct me to Ka'ab the son of Malik?' The people pointed in my direction and he came to me and handed me a letter from the King of Ghassan. Being literate I read it. It read, 'We have heard that your master has treated you unjustly. Allah has not made you to be humiliated and maltreated. Come over to us and we shall receive you graciously.' Upon this, I said to myself: 'This is another trial,' and threw it into the oven. After forty days of the fifty had elapsed without any indication in the Revelation concerning us, a messenger of the Prophet (sa) came to me and said, 'The Messenger of Allah (sa) directs you not to associate with your wife.' I inquired, 'Should I divorce her or what should I do?' He replied, 'No, just do not associate with her.' I understood that my two companions had

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been directed likewise, so I told my wife to go her parents and remain with them until Allah determined the matter. The wife of Hilal son of Umayyah went to the Prophet (sa) and said, 'O Messenger of Allah (sa) Hilal the son of Umayyah is old and unable to look after himself, he does not have a servant. Would it displease you if I were to serve him?' He replied, 'No, but he should not associate with you.' She told the Prophet (sa) that, 'Ever since this happened, he has no interest in me, and weeps continuously.' Some of my people suggested to me that I should also seek the permission of the Prophet (sa) so that my wife may also look after me as the wife of Hilal bin Umayyah did, but I did not ask the Messenger of Allah (sa) for this because I did not know what he might say, and besides, I was young. Ten more days and nights passed like this. On the fifty-first morning, after the dawn prayer, I was sitting at home feeling sad and although the world is wide, as Allah, the Exalted describes, it seemed to have become narrow and small for me. Suddenly, I heard someone shout at the top of his voice from the top of Mount Sala'ah: 'O Ka'ab the son of Malik good news!' Immediately I fell down prostrate and realized that relief had come. At the dawn prayer the Messenger of Allah (sa) informed the companions that Allah, the Exalted had graciously accepted our repentance, and upon hearing this several people set off to convey the good news to us. Some went to my two companions and another hastened on his horse in the direction of my home. One from the tribe of Aslam raced up the mountain and his voice reached me before the arrival of the horseman. When the one whose voice I had heard arrived to congratulate me, I took off my garments and gave them to him - I had no other set of garments to wear so I borrowed some and went off to greet the Messenger of Allah (sa). On my way to the Messenger of Allah (sa) I encountered groups and crowds of people who congratulated me, saying, 'Blessed is the acceptance by Allah

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of your repentance.' When I entered the mosque I found the Messenger of Allah (sa) seated surrounded by people. Amongst them was Talha, son of Ubaidullah (s) who got up and rushed towards me, shook my hand and congratulated me. He was the only one from of the Emigrants who got up, and I have never forgotten his gesture. When I greeted the Messenger of Allah (sa) his face shone with joy and he said, 'Be happy with this, the best of all the days since your mother gave birth to you!' I asked, 'O Messenger of Allah (sa), is this from you or from Allah?' He answered, 'It is indeed from Allah.' When he was happy, it was usual for the happiness in his face to shine as if it were a part of the moon - when this happened we knew that he was pleased. To complete my repentance, I offered to give the Messenger of Allah (sa) all my possessions as charity in the Cause of Allah and His Messenger (sa). He told me, 'Retain part of it - that is better for you.' So I said, 'I shall retain the portion which is in Khaibar.' Then I said, 'O Messenger of Allah (sa), Allah, the Exalted, has delivered me only because I adhered to the truth, and as part of my repentance I shall say nothing but the truth for these rest of my life.' Ever since I declared this before the Messenger of Allah (sa) Allah, the Exalted, has not tried anyone so well in the matter of truthfulness as He has tried me. To this day, since my declaration, I have never had any inclination to tell a lie, and Allah willing, I will continue to protect myself against it during my remaining days. Allah, the Exalted, revealed: "In the hour of adversity, Allah turned (in mercy) to the Prophet, the Emigrant (of Mecca) and the Supporters (of Medina), who followed him when some of their hearts were about to serve away. He turned to them. Indeed, He is Gentle, the Most Merciful. And to the three who had been left behind (at the Battle of Tabuk), Until the earth became narrow with all its vastness, And their souls became narrow for them, they knew there was no shelter from Allah except in Him. Then He

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turned to them (in mercy) so that they might also turn (in repentance). Allah is the Turner, the Most Merciful. Believers, fear of Allah and stand with the truthful. 9:117-119 Koran

Ka'ab continued: After Allah had guided me to Islam, my greatest blessing was when I told the truth to the Messenger of Allah (sa); lying to him as others lied would only have caused my ruination. In His Revelation Allah condemns those who indulge in lying saying: "When you return, they will apologise to you. Say: 'Make no excuses; we will not believe you. Allah has already told us of your news. Surely, Allah and His Messenger will see your work; then you will be returned to the Knower of the unseen and the visible, and He will inform you of what you were doing.' When you return, they will swear to you by Allah that you might turn aside from them. Let them alone, they are unclean. Gehenna shall be their refuge, a recompense for their earnings." 9:94-95 Koran

Ka'b said: The matter of the three of us had been left in the balance; separated from the matter of those who had made excuses on oath before the Messenger of Allah (sa) and which he accepted renewing their covenant and for whom he supplicated for forgiveness. The Messenger of Allah (sa) kept our matter pending until Allah determined it with: 'And to the three who had been left behind, (at the Battle of Tabuk), until the earth became narrow with all its vastness, and their souls became narrow for them, they knew there was no shelter from Allah except in Him. Then He turned to them (in mercy) so that they might also turn (in repentance). Allah is the Turner, the Most Merciful.' 9:118 Koran

It does not mean that we lagged behind from jihad, but it means that Allah deferred our cases until after the cases of

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those who had pleaded on oath before the Messenger of Allah (sa) and he had accepted their excuses." Another narration adds: "The Messenger of Allah (sa), set out for Tabuk on a Thursday. His preference was to set out on a journey on Thursdays." Another narration tells us that: "It was his practice to return from a journey during day-light, before noon. Upon his arrival he would go immediately to the Mosque and offer two voluntary units of prayer (raka's), then he would sit down and receive people."

{Ref. 1568

Bukhari and Muslim with a chain up to Abdullah son of Ka'b, the son of Malik (sp) - who was also Ka'ab's guide when he became blind - said this.}

256

On Permissible Criticism

CHAPTER 256

WHEN IT IS PERMISSIBLE TO CRITICIZE

STATUS 1569

"A man asked permission to see the Messenger of Allah (sa) whereupon the Messenger of Allah (sa) said, 'Let him come in, he is the worst of his family.'"

{Ref. 1569

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of Believers (f) who related that the Messenger of Allah (sa) said this.}

A MATTER OF FAITH 1570

"I do not think that so and so, and so and so, understand

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anything of our faith."

{Ref. 1570

Bukhari with a chain up to Lady Ayesha, wife of the Prophet, Mother of Believers (f) related that the Messenger of Allah (sa) said this.}

CONSTRUCTIVE ADVICE 1571

"I (Fatima the daughter of Kais) (sf) went to the Messenger of Allah (sa) and said to him, 'Abu Jahm and Mu'awiah have proposed marriage to me.' The Messenger of Allah (sa) said, 'Mu'awiah, is poor and has no property, as for Abu Jahm, he always keeps his stick on his shoulder.'"

{Ref. 1571

Bukhari and Muslim with a chain up to Fatima the daughter of Kais (sf) who related this.}

ADVICE RELATING TO TEMPERMENT 1572

"Abu Jahm is given to beating women; and it has also been said that he spent most of his time traveling."

{Ref. 1572

Muslim the Messenger of Allah (sa) said this.}

HYPOCRITES REVEALED 1573

"I (Zaid, the son of Arqam) (s) said, 'We went on an expedition with the Messenger of Allah (sa), which was hard on the people. During it Abdullah, the son of Ubayy said, 'Do not spend on those who are with the Messenger of Allah (sa) in case they disperse.' He also said, 'If we return to Medina, the most honorable one will drive out the one who is the most mean.' I went to the Messenger of Allah (sa) and informed him of this and he sent for Abdullah son of Ubayy, who denied on

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oath having said it. The people began to say, 'Zaid has lied to the Prophet (sa).' I was very upset by this until sura Al-Munafiqun (Chapter 63, The Hypocrites) was sent down. Then the Messenger of Allah (sa) sent for the hypocrites so that he might ask forgiveness for them but they turned their heads away out of arrogance.'"

{Ref. 1573

Bukhari and Muslim with a chain up to Zaid the son of Arqam (s) who related this.}

CRITICIZING BECAUSE OF NECESSITY 1574

"Hindah, wife of Abu Sufyan, said to the Messenger of Allah (sa), 'Abu Sufyan is miserly and does not give me enough to suffice me and my children unless I take something from his property without his knowledge.' The Messenger of Allah (sa) said, 'Take enough to suffice you and your children according to what is usual.'"

{Ref. 1574

Bukhari and Muslim with a chain up to Lady Ayesha, Wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

257

Telling Tales

CHAPTER 257

TELLING TALES IN ORDER TO MAKE MISCHIEF

Allah, the Exalted, says: "The backbiter who goes about slandering." 68:11 Koran

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"Whatever phrase he utters, an observer is present." 50:18
Koran

TALE TELLING 1575

"Whosoever tells tales will not enter Paradise."

{Ref. 1575

Bukhari and Muslim with a chain up to Huzaifah (s) who related that the Messenger of Allah (sa) said this.}

PUNISHMENT IN THE TOMB BECAUSE OF TELLING TALES 1576

The Messenger of Allah (sa) passed by two graves and said, 'These two are being punished not because of a great matter, but indeed they are great sins. One of them told tales, and the other would not screen himself when urinating.'

{Ref. 1576

Bukhari and Muslim with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

MEANING OF 'ADHA' 1577

"Shall I tell you what 'adha' is? It is spreading tale telling."

{Ref. 1577

Muslim with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

258

Carrying Invalid Tales to Authorities.

CHAPTER 258

CARRYING INVALID TALES TO THE AUTHORITIES

Allah, the Exalted says: "..... and cooperate in righteousness and warding off (evil), and do not cooperate in sinfulness and transgression." 5:2 Koran

DO NOT CONVEY UNPLEASANT THINGS 1578

"No companion of mine should convey to me anything against another because when I meet you I love that my chest be sound."

{Ref. 1578

Abu Daud and Tirmidhi with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

259

Condemnation of being two-faced

CHAPTER 259

CONDEMNATION OF BEING TWO-FACED

Allah, the Exalted says: "They seek to hide themselves from the people, but they do not hide themselves from Allah for He is with them when they hide the saying that does not please Him." 4:108 Koran

DEFINITION OF A TWO-FACED PERSON 1579

"You will find people of descent among you; those who were best in the Days of Ignorance will be best in Islam if they understand the Religion. You will find the best people among those in authority are those who detest two-faced people -

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they are the worst of people, approaching one person with one face and another with a different face."

{Ref. 1579

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SPEAKING TO RULERS 1580

"I (Muhammad, the son of Zaid) said, 'Some people said to his grandfather: 'Abdullah, the son of Umar (s), 'We visit our rulers and say things to them that are contrary to that which we say when we leave them.' Abdullah answered, 'In the time of the Messenger of Allah (sa) we considered this hypocrisy.'"

{Ref. 1580

Bukhari with a chain up to Muhammad the son of Zaid who related this.}

260

Condemnation of Falsehood

CHAPTER 260

CONDEMNATION OF FALSEHOOD

Allah, the Exalted says: "Do not follow what you do not know." 17:36 Koran

"Whatever phrase he utters, an observer is present." 50:18
Koran

TRUTH LEADS TO PARADISE, LIES LEAD TO HELL 1581

"Truth guides to virtue and virtue guides to Paradise. A person who continuously tells the truth is called truthful in

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the Sight of Allah. Lying leads to vice and vice leads to the Fire. When someone lies continuously in the Sight of Allah that person is called a liar."

{Ref. 1581

Bukhari and Muslim with a chain up to Abdullah son of Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

FOUR SIGNS OF HYPOCRISY 1582

"There are four qualities which, if they are found in a person, prove him to be a hypocrite. If a person has one of them, he has that quality of hypocrisy until he rids himself of it. They are: When he is entrusted with something he embezzles. When he speaks he lies. When he promises he breaks his promise. When he quarrels he is abusive."

{Ref. 1582

Bukhari and Muslim with a chain up to Abdullah, the son of Amr son of Al 'As (s) who related that the Messenger of Allah (sa) said this.}

LYING, EAVESDROPPING, PORTRAIT PAINTING 1583

"Whosoever relates he has a vision which he has not seen, will be called upon on the Day of Judgement to tie a knot between two grains of barley. Whosoever eavesdrops upon a people will have molten lead poured into his ears upon the Day of Judgement. Whosoever paints a portrait of a person will be punished and will be called upon to breathe into it a soul which he will not be capable of doing."

{Ref. 1583

Bukhari and Muslim with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

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IMPOSTER 1584

"The greatest imposter is a person who says that he has seen something with his eyes that he has not seen."

{Ref. 1584

Bukhari with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

VISIONS OF PARADISE AND HELL 1585

"The Messenger of Allah (sa) would often inquire from his companions: 'Have any of you seen a vision?' Then whoever had would relate his vision to him. One morning the Messenger of Allah told us, 'Last night two people came to me in a vision and said: Come with us. So I accompanied them and we came across a man lying on his back while another stood near his head, striking him on his head with a stone. After the stone had struck the person on his head it rolled away from him and the striker went after the stone, picked it up and returned with it. In the meantime the head of the person who had been struck recovered from his injury and the striker hit him again. I asked my two companions: Exalted is Allah, who is this? But they said: Proceed, proceed. Then we came to another man lying on his back while another stood near him with a hooked bar of iron in his hand. He approached him from one side and ripped his mouth open right down to his neck, then he ripped open his nostril down to his neck and tore open his eye down to his neck. Then he turned to his other side and did the same. By which time the first side of the man's face had recovered from its injuries and the tormentor returned to the first side and repeated what he had done to it the first time. I asked my companions: Exalted is Allah, what are these two doing? But they said: Proceed, proceed. Then we went on and arrived near a pit which was like an oven out of which came cries. We glanced into it and saw naked men and women who

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cried out as the flames from below reached them. I asked my companions: Exalted is Allah, who are these? But they said: 'Proceed, proceed. Then we proceeded until we arrived at a stream the water of which was red like blood and there was a man was swimming in it. On the bank of the stream was another who had gathered many pieces of rock. When the swimmer approached him, he would strike him with a rock which would smash his face and he would start swimming again and as he approached the bank once more the man on the bank would strike him with a rock which smashed his face. I asked my companions: Exalted is Allah, who are these two? But they replied: Proceed, proceed. So we proceeded until we came upon a terribly ugly person near a blazing fire which he kept circling. I asked my two companions: 'Exalted is Allah, who is that? But they said: Proceed, proceed. We proceeded until we reached a Garden full of spring flowers and in the middle of the garden was a man so tall that I could not see his head, it was as if it was hidden in the sky and around him were so many children the number of which I had never seen before. I asked my companions: Exalted is Allah, who are these? But they said: Proceed, proceed. After this we arrived at a tree that was so enormous, I have never seen any so big nor so beautiful and my companions asked me to climb it. We climbed it and saw a city which was built with alternate gold and silver bricks. When we reached the Gate of the City we asked for the gate to be opened and it was opened for us so we entered. In it we saw people, half of their bodies were most beautiful bodies you could ever imagine yet their other half was the most ugly. There was a stream flowing through the middle of the city, the water of which was pure white. My companions said to the people: Go, plunge into the stream. So they did, when they came out their ugliness had disappeared and they had become very beautiful. My two companions told me: This is the Garden of Eden and that is your residence. I raised my eyes and saw a

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palace like a white cloud and they repeated: That is your residence. I said to them: May Allah bless you both, now let me enter it. But they said: 'Not just yet but without doubt you will certainly enter it. I said to my companions: Tonight I have witnessed many strange things. What are the meanings? They said: Now we shall tell you. The first person you saw whose head was being struck with a stone was the one who had committed the Koran to his memory and then forgotten it and neglected the obligated prayers. The person whose mouth, nostrils and eyes were being ripped open to the neck was one who ran from his home spreading lies which circulated throughout the world. The men and women in the oven were adulterers and adulteresses. The man you saw swimming in the stream being stoned was one who earned interest on his money. The ugly person near the Fire was Malik, the Guardian of Hell. The very tall man in the Garden was Abraham and the children around him were those who died upright." One of the companions of the Messenger of Allah (sa), asked him, 'O Messenger of Allah (sa), were any of the children, the children of unbelievers?' The Messenger of Allah (sa) said, 'Yes, and the children of the unbelievers. Those who were half handsome and half ugly were people who had done both good and bad deeds and Allah pardoned them.'" We are also informed: Last night two men who took me to the Holy Land (and the account proceeds as in the version above and continues:) We arrived at a pit like an oven, the upper part of which was narrow, and the lower was wide and inside it was a raging fire. As the flames rose the inmates also rose until they were about to emerge from it and when the flames went down they too went down with them. All the men and women in were naked. Then we arrived at a stream flowing with blood and a man stood in the middle of it and there was another the bank with a pile of stones in front of him. The one in the middle wanted to get out of the stream but when he tried, the one on the bank struck him with a stone on

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his face that pushed him back to where he had come from. This happened every time he tried to get out. Then the two climbed a tree along with me and caused me to enter a house better than any I have ever seen before in which there were men old and young. After this I was told: The one you saw with his cheeks ripped open was a liar whose lies were repeated until they reached all parts of the earth. He will be remain like this until the Day of Judgement. As for the one you saw whose head was smashed, he was a man whom Allah had taught the Koran and then slept during the night ignoring it and would not act upon it during the day. He will remain like this until the Day of Judgement. The first house that you entered was the dwelling of the believers and the last you saw was the house of the martyrs. I am Gabriel and this is my companion is Michael. Now raise your head. As I raised my head and I saw something like a cloud above me and I was told: This is your dwelling. I said: Leave me to enter my dwelling. However they informed me: You have still a portion of your life which you have not completed. After it is completed you will enter your dwelling.

{Ref. 1585

Bukhari with a chain up to Samurah, the son of Jundab (s) who related that the Messenger of Allah (sa) said this.}

261

Justification for falsehood in certain circumstances.

CHAPTER 261

JUSTIFICATION FOR FALSEHOOD UNDER CERTAIN CIRCUMSTANCES WHITE LIES

1586

"The liar is not the one who reforms between people that he may deliver statements of good or say good. She (Umm Kulthoom) (f) added, 'I did not hear him make it permissible except in three cases: He meant war, reforming between people, and the talk of a man to his wife and a wife to her husband.'"

{Ref. 1586

Bukhari and Muslim with a chain up to Umm Kulthoom (f) said that she heard the Messenger of Allah (sa) say this.}

262

Being Sure Before Saying or Reporting

CHAPTER 262

BEING SURE BEFORE SAYING OR REPORTING

Allah, the Exalted says: "Do not follow what you do not know."
17:36 Koran

"Whatever he utters, an observer is present." 50:18 Koran

LIARS 1587

"It is sufficient to make a man a liar when he reports all that he hears."

{Ref. 1587

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

ATTRIBUTING A FALSE STATEMENT TO THE PROPHET (sa) 1588

"Whosoever attributes something to me which he knows is false is one of the liars."

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{Ref. 1588

Muslim with a chain up to Samurah (s) who related that the Messenger of Allah (sa) said this.}

PRETENDING TO HAVE SOMETHING YOU DO NOT 1589

"A woman asked the Prophet (sa), 'O Messenger of Allah (sa) I have a co-wife. Would it be sinful if I were to pretend that my husband had given me something which he had not given me?' He answered: 'Whosoever pretends to have received something that was not given him is like the one who wears two cloaks of falsehood.'"

{Ref. 1589

Bukhari and Muslim with a chain up to Asma' (sf) who related that the Messenger of Allah (sa) said this.}

263

False Evidence

CHAPTER 263

FALSE EVIDENCE

Allah, the Exalted says: "And whosoever venerates the sacred rites of Allah it shall be better for him with his Lord."

22:30 Koran

"Do not follow what you do not know." 17:36 Koran

"Whatever he utters, an observer will be present." 50:18 Koran

"Indeed, your Lord is ever watchful." 89:14 Koran

"and those who do not bear false witness, and when they pass

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by idle talk, pass by with honor." 25:72 Koran

MAJOR SINS 1590

"Shall I tell you what are major sins? (he asked this three times). We said, 'Certainly, O Messenger of Allah (sa).' He said, 'Association of others with Allah. Disobeying your parents; - until that point he had been leaning on a pillow, then suddenly he sat up -. Telling a lie, and giving false testimony. He repeated this last (sin) so many times that we wished he would stop."

{Ref. 1590

Bukhari and Muslim with a chain up to Abu Bakarah Nufai' the son of Harith (s) who related that the Messenger of Allah (sa) said this.}

264

Prohibition of Cursing

CHAPTER 264 PROHIBITION OF CURSING

FALSE OATHS, SUICIDE, AND CURSING 1591

"Whosoever takes a false oath saying that if he is not telling the truth may he become a follower of a faith other than Islam has already described himself. Whosoever kills himself with an instrument will be punished with that instrument on the Day of Judgement. A person cannot offer a thing as a vow which does not belong to him. Cursing a believer is equal to killing him.

{Ref. 1591

Bukhari and Muslim with a chain up to Abu Zaid the son of Thabit the son of Dhahak (s) who related that the Messenger of

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Allah (sa) said this.}

CURSING IS UNBECOMING 1592

"It does not become a sincere Muslim to curse."

{Ref. 1592

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

CURSOR AND THE DAY OF JUDGEMENT 1593

"Those who are given to cursing will neither be intercessors, nor witnesses on the Day of Judgement."

{Ref. 1593

Muslim with a chain up to Abu Darda' (s) who related that the Messenger of Allah (sa) said this.}

CURSING 1594

"Do not curse anyone among yourselves with a curse or the Wrath of Allah or with the Fire."

{Ref. 1594

Abu Daud and Tirmidhi with a chain up to Samurah the son of Jundab (s) who related that the Messenger of Allah (sa) said this.}

ATTRIBUTES 1595

"A believer is neither given to back biting nor slandering, cursing nor indecent talk, nor swearing."

{Ref. 1595

Tirmidhi with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

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WHAT HAPPENS IF YOU CURSE 1596

'When a person curses something the curse ascends to heaven and all the gates of heaven are closed against it. Then it descends to the earth and the gates of the earth are closed against it. Then it turns right and left and when it finds no exit it turns to the one who has been cursed and attaches itself to him if he is deserving, but if it does not, then it rebounds to the one who made it.'

{Ref. 1596

Abu Daud with a chain up to Abu Darda' (s) who related that the Messenger of Allah (sa) said this.}

CURSED ANIMAL 1597

"Once, when the Messenger of Allah (sa), was on a journey, a woman from the tribe of Ansar, who was riding a she-camel abused and cursed it. The Prophet (sa) heard this and said, 'Remove the load from the she-camel and turn it loose because it has been cursed.'

{Ref. 1597

Muslim with a chain up to Imran, the son of Husain (f) who related that the Messenger of Allah (sa) said this.}

DO NOT TRAVEL WITH AN ANIMAL THAT HAS BEEN CURSED 1598

"A young woman was riding a she-camel that was heavily laden with peoples belongings. She saw the Prophet (sa), and was riding her mount harshly and said, 'Hy-up, O Allah curse it.' So the Prophet (sa) said, 'A she-camel that has been cursed should not accompany us.'

{Ref. 1598

Muslim with a chain up to Abu Barazah Nadhlah the son of Ubaid Aslami (s) who related that the Messenger of Allah (sa) said

this.}

265

When it is permissible to curse without naming

CHAPTER 265

WHEN IT IS PERMISSIBLE TO CURSE WITHOUT NAMING ANYONE

Allah, the Exalted says: "The curse of Allah shall fall on the evildoers." 11:18 Koran

"..... and a Caller will announce between them: 'The curse of Allah is upon the harmdoers.'" 7:44 Koran

THOSE WHO ARE CURSED BY ALLAH 1599

"Allah cursed the wig wearer and its implanter. Allah cursed the consumer of usury. Cursed are the image/statue formers. Allah cursed whosoever changes the perimeters of land. Allah cursed the thief who steals an egg. Allah curses whosoever curses his parents. Allah curses whosoever slaughters for other than Allah. Whosoever innovates an invention (against Islamic principles) or shelters an innovator, the curse of Allah, the Angels and all people are upon him. O Allah curse Ra'la, Thakwan, (tribes) and Osa (tribe) because disobeyed Allah and His Messenger. Allah cursed the Jews because they took the statues of their Prophets for worshipping. He cursed the imitators of women by men and men by women."

{Ref. 1599

Bukhari and or Muslim with a chain up to many companions who related that the Messenger of Allah (sa) said this.}

CHAPTER 266

PROHIBITION OF ABUSING MUSLIMS UNJUSTLY

Allah, the Exalted says: "Those who hurt believing men and believing women undeservedly, shall bear the guilt of slander and a major sin." 33:58 Koran

ABUSE AND MURDER 1600

"Abuse of a Muslim is a sin and his murder disbelief."

{Ref. 1600

Bukhari and Muslim with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

1601

"I (Abu Dharr) (s) heard the Prophet (sa) say, 'Let no one reproach his brother with sin or disbelief because if he is undeserving of it, then the reproach can rebound upon the one who said it.'"

{Ref. 1601

Bukhari with a chain up to Abu Dharr (s) who related that the Messenger of Allah (sa) said this.}

WHO IS BLAMEWORTHY 1602

"If two people abuse each other the blame of it lies upon the one who started it unless the other has transgressed."

{Ref. 1602

Muslim with a chain up to Abu Hurairah (s) who related that

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the Messenger of Allah (sa) said this.}

DO NOT HELP SATAN AGAINST YOUR BROTHER 1603

"A drunkard was brought to the Prophet (sa) and he said, 'Beat him.' Some of us beat him with our hands, others with shoes, and some with pieces of cloth. When he returned to his people someone said, 'May Allah disgrace you!' The Messenger of Allah (sa) said, 'Do not help satan against him by saying such words.'"

{Ref. 1603

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

PUNISHMENT FOR FALSE ACCUSATION OF ADULTRY 1604

"I (Abu Hurairah) heard the Messenger of Allah (sa), say, 'Whosoever falsely accuses his female servant with adultery will be subjected to the punishment of adultery on the Day of Judgement unless what he said was true.'"

{Ref. 1604

Bukhari and Muslim with a chain up to Abu Hurairah (s) who that the Messenger of Allah (sa) said this.}

267

Prohibition of Abusing the Dead

CHAPTER 267

PROHIBITION OF ABUSING THE DEAD WITHOUT JUSTIFICATION OR RELIGIOUS EXPEDIENCY

DO NOT SPEAK ILL OF THE DEAD 1605

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"Do not reproach or abuse the dead because they have reached that which they forwarded."

{Ref. 1605

Bukhari with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

268

Prohibition of Torture and Annoyance

CHAPTER 268

PROHIBITION OF TORTURE AND ANNOYANCE

Allah, the Exalted says: "Those who hurt believing men and believing women undeservedly, shall bear the guilt of slander and a major sin." 33:58 Koran

QUALITIES OF A MUSLIM AND AN EMIGRANT 1606

"A Muslim is one from whose tongue and hand other Muslims are safe, and an emigrant is one who abandons that which Allah has prohibited."

{Ref. 1606

Bukhari and Muslim with a chain up to Abdullah the son of Amr son of Al 'As (sp) who related that the Messenger of Allah (sa) said this.}

EVENTS BEFORE THE END OF THE WORLD 1607

"We were on a journey with the Messenger of Allah (sa) and had struck camp. Some were busy erecting their tents, others occupied themselves with sport while others tended their cattle when the caller to prayer of the Messenger of Allah

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(sa) announced that it was time for prayers. We gathered around the Messenger of Allah (sa) and he addressed us, saying, 'Every Prophet before me was obligated to instruct his nation in that which he knew was good and to warn them against that which he knew to be evil. As for your nation, its safety is in its beginning and its end will encounter misfortune and matters which you will deny. At that time, one misfortune will make its predecessor appear light. One disaster will arrive and a believer will say: 'This is my ruin', but it will pass and another will approach and he will say, 'This is the one, this is the one.' Therefore whosoever desires to be removed from the Fire and to enter Paradise should face his death believing in Allah and the Last Day, and should deal with others in the same way he wishes to be loved. Whosoever has sworn allegiance to one leader and committed his hand and his heart to him should obey him as much as he can. If another should contest the authority of that leader he should be beheaded."

{Ref. 1607

Muslim with a chain up to Abdullah, the son of Umar (s) who related that the Messenger of Allah (sa) said this.}

269

Ill feelings and lack of cooperation.

CHAPTER 269 PROHIBITION OF ILL FEELINGS AND LACK OF COOPERATION

Allah, the Exalted says: "Believers are indeed brothers."

49:10 Koran

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"..... humble towards the believers, and stern towards the unbelievers." 5:54

Koran

"Muhammad is the Messenger of Allah. Those who are with him are harsh against the unbelievers but merciful to one another." 48:29 Koran

MUSLIMS ARE BROTHERS TO ONE ANOTHER 1608

"Do not hate one another, do not envy one another, do not desert one another nor sever relationships. Be worshipers of Allah, brothers to one another. It is not permissible for a Muslim to stay away from his brother for more than three days."

{Ref. 1608

Bukhari and Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

DO NOT PROLONG AN ARGUMENT 1609

"The Gates of Paradise are opened on Mondays and Thursdays and all are forgiven who do not associate anything with Allah except to the one who bears enmity towards a brother. With regard to them it is decreed; hold these two back until they have made friends." We are also informed: "Every Monday and Thursday the deeds of people are presented before Allah."

{Ref. 1609

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

270

Jealousy

CHAPTER 270

PROHIBITION OF JEALOUSY

Allah, the Exalted says: "Or do they envy people, for the Bounty Allah has given them?" 4:54 Koran

BEWARE OF ENVY 1610

"Beware of envy because envy consumes good works as fire consumes wood."

{Ref. 1610

Abu Daud with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

271

Spying

CHAPTER 271

PROHIBITION OF SPYING

Allah, the Exalted says: "Neither spy" 49:12 Koran

"Those who hurt believing men and believing women undeservedly, shall bear the guilt of slander and a major sin." 33:58 Koran

BEWARE OF SUSPICION 1611

"Beware of suspicion because suspicion is a great falsehood. Do not search for each other's faults, neither spy nor desire what belongs to others. Neither entertain ill-will nor indifference but be worshipers of Allah, be brothers to one another as you have been commanded." We are also informed: "A

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Muslim is the brother to another Muslim. He neither wrongs nor humiliates him, nor does he look down upon him. Pointing to his chest he said, 'Piety dwells here, piety dwells here.'" We are also informed: "It is enough evil for a Muslim to look at his brother with disdain. Everything that belongs to a Muslim is forbidden to another Muslim, his blood, his honor and his property." We are also informed: "Allah does not look to your bodies or to your features or even to your deeds, He looks at your heart." We are also informed: "Do not harbor envy or ill-will and do not spy or search for faults, neither make artificial bids rather, be worshipers of Allah, brothers to each other." We are also informed: "Neither sever relations, be indifferent, entertain ill-will or envy. Be worshipers of Allah, brothers to each other." We are also informed: "Do not boycott each other nor spoil another's deal."

{Ref. 1611

Muslim with a chain up to Abu Hurairah (sa) who related that the Messenger of Allah (sa) said this.}

PRIVACY 1612

"I (Mu'awiah) heard the Messenger of Allah (sa), say, 'If you infringe upon the privacy of Muslims you will corrupt them.'"

{Ref. 1612

Abu Daud with a chain up to Mu'awiah who related that the Messenger of Allah (sa) said this.}

IT IS FORBIDDEN TO SEEK ANOTHER'S FAULTS 1613

"A man was brought to him (ibn Mas'ud) and he was told, 'This is so and so and his beard smells of liquor.' Ibn Mas'ud (s) said, 'We have been forbidden to search for faults, we observe only that which is clear.'"

{Ref. 1613

Abu Daud with a chain up to ibn Mas'ud (s) who related this.}

272

Suspicion

CHAPTER 272

PROHIBITION OF SUSPICION

Allah, the Exalted says: "Believers, abstain from most suspicion, some suspicion is sin." 49:12 Koran

DO NOT SPY UPON ONE ANOTHER 1614

"Beware of suspicion because suspicion is a great falsehood. Do not search for each other's faults, neither spy nor desire what belongs to others. Neither entertain ill-will nor indifference but be worshipers of Allah, be brothers to one another as you have been commanded. We are also informed: "A Muslim is the brother to another Muslim. He neither wrongs nor humiliates him, nor does he look down upon him. Pointing to his chest he said, 'Piety dwells here, piety dwells here.'" We are also informed: "It is enough evil for a Muslim to look at his brother with disdain. Everything that belongs to a Muslim is forbidden to another Muslim, his blood, his honor and his property." We are also informed: "Allah does not look to your bodies or to your features or even to your deeds, He looks at your heart." We are also informed: "Do not harbor envy or ill-will and do not spy or search for faults, neither make artificial bids rather, be worshipers of Allah, brothers to each other." We are also informed: "Neither sever relations, be indifferent, entertain ill-will or envy. Be worshipers of Allah, brothers to each other." We are also informed: "Do not boycott each other nor spoil another's deal."

{Ref. 1614

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

273

Despising a Muslim

CHAPTER 273

PROHIBITION OF DESPISING A MUSLIM

Allah, the Exalted says: "Believers, do not let people mock other people who may be better than themselves. Do not let women mock women, who may be better than themselves. Do not find fault with one another, nor abuse one another with nicknames. An evil name is disobedience after belief. Those who do not repent are the harmdoers." 49:11 Koran

"Woe to every backbiter, slanderer." 104:1 Koran

DO NOT BELITTLE 1615

"It is sufficient evil for a person that he belittles his Muslim brother."

{Ref. 1615

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

DEFINITION OF PRIDE 1616

"Whosoever has an iota of pride in his heart will not enter Paradise. One of the companions said, 'O Messenger of Allah (sa) some people like nice clothes and shoes.' The Prophet (s) said, 'Allah is Elegant and Beautiful and He likes elegance and beauty. Pride means rejecting the truth through

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self-esteem and considering another to be lowly."

{Ref. 1616

Muslim with a chain up to Abdullah ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

NEVER SWEAR THAT ALLAH WILL NOT FORGIVE SOMEONE 1617

"A man said, 'By Allah, He will not forgive so and so.'

Whereupon Allah, the Mighty, the Glorified, said, 'Who is he that takes an oath in My Name that I will not forgive so and so! I have forgiven him and have deprived your good deeds of all merit.'"

{Ref. 1617

Muslim with a chain up to Jundab the son of Abdullah (s) who related that the Messenger of Allah (sa) said this.}

274

Prohibition of Rejoicing in another's misfortune

CHAPTER 274

PROHIBITION OF REJOICING IN ANOTHER'S MISFORTUNE

Allah, the Exalted says: "Believers are indeed brothers" 49:10
Koran

"Those who love that indecency should be broadcasted about those who believe - theirs is a painful punishment in this world and in the Everlasting Life." 24:19 Koran

DO NOT GLOAT OVER YOUR BROTHER'S MISFORTUNE 1618

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"Do not exult over the misfortune of a brother because Allah might have mercy on him and involve you in misfortune."

{Ref. 1618

Tirmidhi with a chain up to Wathilah the son of Asqa'a (s) who related that the Messenger of Allah (sa) said this.}

275

Prohibition of Deriding a Person's Lineage

CHAPTER 275

PROHIBITION OF DERIDING A PERSON'S LINEAGE

Allah, the Exalted says: "Those who hurt believing men and believing women undeservedly, shall bear the guilt of slander and a major sin." 33:58 Koran

SIGNS OF DISBELIEF 1619

"There are two matters through which people become unbelievers: Taunting a person because of his lineage and weeping loudly over the dead."

{Ref. 1619

Muslim with a chain up to Abu Hurairah (s) who narrated that the Messenger of Allah (sa) said this.}

276

Prohibition of Cheating

CHAPTER 276

PROHIBITION OF CHEATING

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Allah, the Exalted, says: "Those who hurt believing men and believing women undeservedly, shall bear the guilt of slander and a major sin." 33:58 Koran

NEITHER TURN ON YOUR BROTHER NOR CHEAT HIM 1620

"Whosoever raises a weapon against us is not one of us and whosoever cheats us is not one of us.

{Ref. 1620

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

DECEPTION 1621

"The Messenger of Allah (sa) passed by a pile of corn and upon thrusting his arm into it his fingers felt dampness, whereupon he asked the owner: 'What is this?' He replied, 'O Messenger of Allah (sa) it was dampened by rain.' The Messenger of Allah (sa) asked, 'Why didn't you let it remain on top so that people could see it? Whosoever cheats among us is not one of us.' "

{Ref. 1621

Muslim also narrated that the Messenger of Allah (sa), said this.}

DO NOT RAISE YOUR PRICES 1622

"Do not over bid in an effort to deceive."

{Ref. 1622

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

EFFORTS TO DECEIVE 1623

"The Messenger of Allah (sa) forbade over bidding in an effort

to deceive."

{Ref. 1623

Muslim with a chain up to ibn Umar (s) who related this.}

WHAT TO SAY WHEN ENTERING INTO A TRANSACTION 1624

"A man mentioned to the Messenger of Allah (sa) that he was often deceived in trading. The Messenger of Allah told (sa) him, 'When you enter into a transaction you should say: There should be no deception."

{Ref. 1624

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

ANOTHER'S WIFE 1625

"Whosoever plays false with another's wife or female slave is not one of us."

{Ref. 1625

Abu Daud with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

277

Breaking a Promise

CHAPTER 277

PROHIBITION OF BREAKING A PROMISE

Allah, the Exalted says: "Believers, fulfill your obligations." 5:1 Koran

"And keep your promise. Surely it will be inquired into."

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17:34 Koran

CHARACTERISTICS OF HYPOCRISY 1626

"There are four characteristics of hypocrisy. If all four are found in a person he is a complete hypocrite, but if one of them is found in him he has the characteristic of a hypocrite until he abandons it: If he is entrusted, he betrays. If he speaks, he lies. If he promises, he breaks it. If he deserts, he becomes untruthful."

{Ref. 1626

Bukhari and Muslim with a chain up to Abdullah, the son of Amru, son of Al As (sp) who related that the Messenger of Allah (sa) said this.}

BREAKING A PROMISE 1627

"For everyone who breaks his promise there will be a flag on the Day of Judgement. People will say, 'This flag proclaims a breach of promise by so and so.'"

{Ref. 1627

Bukhari and Muslim with a chain up to the son of Mas'ud, son of Umar and Anas (sp) who related that the Messenger of Allah (sa) said this.}

THE BIGGEST BREAKER OF A PROMISE 1628

"Each promise breaker will have a flag upon his back on the Day of Judgement the height of which will be according to the size of his promise. Pay attention! There is no bigger breaker of promise than a ruler who breaks his promise to his people."

{Ref. 1628

Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

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DO NOT BREAK A PROMISE MADE IN THE NAME OF ALLAH 1629

*** "Allah, the Exalted, says: 'There are three to whom I will be their Opponent on the Day of Judgement: Whosoever makes a promise in My Name and then breaks it. Whosoever sells a freeman into slavery and consumes his price. Whosoever hires a laborer and having taken full work from him fails to pay him his wages.'"

{Ref. 1629

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

THE THREE WHOM ALLAH WILL NEITHER LOOK AT OR SPEAK TO ON THE DAY OF JUDGEMENT 1630

"There are three to whom Allah will not speak on the Day of Judgement, nor will He look at them or purify them. He repeated this three times. Abu Dharr (s) said, 'They are lost and ruined! Who are they, O Messenger of Allah (sa)?' He replied: 'One who lengthens his garments because of pride, one who boasts of favors done to another and one who promotes the sale of his wares with a false oath.'"

{Ref. 1630

Muslim with a chain up to Abu Dharr (s) who related that the Messenger of Allah (sa) said this.}

278

Reproach after giving a gift.

CHAPTER 278

PROHIBITION OF REPROACH AFTER HAVING GIVEN A GIFT

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Allah, the Exalted says: "Believers, do not annul your charitable giving with reproach." 2:264 Koran

"Those who spend their wealth in the way of Allah and do not follow their spending with reproach and insults shall be rewarded by their Lord; they shall have nothing to fear or to regret." 2:262 Koran

279

Pride and Arrogance

CHAPTER 279

PROHIBITION OF PRIDE AND ARROGANCE

Allah, the Exalted says: "..... Do not praise yourself. Allah knows the cautious." 53:32 Koran

"The blame is only against those who wrong people, and are wrongly insolent in the earth, for them there is a painful punishment." 42:42 Koran

HUMILITY SHOULD BE AMONG ONE'S CHARACTERISTICS 1631

"Allah has revealed to me that you should be humble, so that no one transgresses against another, and that none should think himself to be above another."

{Ref. 1631

Muslim with a chain up to Ayadh the son of Himar (s) who related that the Messenger of Allah (sa) said this.}

MOST CORRUPT 1632

"When someone says, 'People are corrupt; he is the most corrupt amongst them.'"

{Ref. 1632

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

280

Severing Relations

CHAPTER 280

PROHIBITION NOT TO SEVERE RELATIONSHIPS FOR MORE THAN THREE DAYS

Allah, the Exalted says: "Believers are indeed brothers, therefore make things right among your two brothers and fear Allah." 49:10 Koran

"... and cooperate in righteousness and warding off (evil), and do not cooperate in sinfulness and transgression." 5:2 Koran

1633

"Beware of suspicion because suspicion is a great falsehood. Do not search for each other's faults, neither spy nor desire what belongs to others. Neither entertain ill-will nor indifference but be worshipers of Allah, be brothers to one another as you have been commanded." We are also informed: "A Muslim is the brother to another Muslim. He neither wrongs nor humiliates him, nor does he look down upon him. Pointing to his chest he said, 'Piety dwells here, piety dwells here.'" We are also informed: "It is enough evil for a Muslim to look at his brother with disdain. Everything that belongs to a Muslim is forbidden to another Muslim, his blood, his honor and his property." We are also informed: "Allah does not look to your

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bodies or to your features or even to your deeds, He looks at your heart." We are also informed: "Do not harbor envy or ill-will and do not spy or search for faults, neither make artificial bids rather, be worshipers of Allah, brothers to each other." We are also informed: "Neither sever relations, be indifferent, entertain ill-will or envy. Be worshipers of Allah, brothers to each other." We are also informed: "Do not boycott each other nor spoil another's deal."

{Ref. 1633

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

THE BEST ONE IS THE ONE WHO IS THE FIRST TO RECONCILE 1634

"It is not permissible for a Muslim to stay away from his brother for more than three days and if they happen to meet to turn away from each other. The better of them is the one who greets the other first."

{Ref. 1634

Bukhari and Muslim with a chain up to Abu Lady Ayesha, the wife of the Prophet (f) who related that the Messenger of Allah (sa) said this.}

RECONCILIATION 1635

"The Gates of Paradise are opened on Mondays and Thursdays and all are forgiven who do not associate anything with Allah except to the one who bears enmity towards a brother. With regard to them it is decreed; hold these two back until they have made friends."

{Ref. 1635

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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SATAN TRIES TO BRING DISCORD THROUGH LACK OF COMMUNICATION

1636

"He (Jabir) (s) heard the Messenger of Allah (sa) say, 'satan has despaired of Muslims worshiping him in the Arabian Peninsula, so he tries to bring about discord and lack of communication between them.'"

{Ref. 1636

Muslim with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

IT IS IMPERATIVE TO MAKE UP YOUR DIFFERENCES WITH YOUR BROTHER

1637

"It is not permissible for a Muslim to stay away from his brother for more than three days. Whosoever stays away from his brother for more than three days and dies in that condition will enter Hell."

{Ref. 1637

Abu Daud with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

LIKENESS OF ONE WHO DELIBRATELY AVOIDS HIS BROTHER FOR A YEAR

1638

"He (Khirash Hadrad) (s) heard the Messenger of Allah (sa) say, 'Whosoever stays away from his brother for a year is as if he had killed him.'"

{Ref. 1638

Abu Daud with a chain up to Khirash Hadrad (s) who related that the Messenger of Allah (sa) said this.}

MERIT OF RECONCILIATION 1639

"It is not permissible for a believer to stay away from a

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believer for more than three days. After the lapse of this period, he should go, meet him and greet him. If he returns the greeting they will both share the merit of reconciliation. If he does not return the greeting he will be guilty of sin and the former will be acquitted of the responsibility for the separation between them."

{Ref. 1639

Abu Daud with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

281

Confidentiality

CHAPTER 281

PROHIBITION OF TWO PEOPLE TALKING

CONFIDENTIALLY IN THE PRESENCE OF A THIRD PARTY

Allah, the Exalted says: "Talking together maliciously in secret is from satan, so that believers should sorrow." 58.10 Koran

TWO SHOULD NOT SPEAK IN SECRET IN FRONT OF A THIRD 1640

"In a group of three people, two should not speak in secret to the exclusion of the third. I (Abu Saleh) asked the son of Umar (s), 'What would be the case if there happened to be four?' To this he replied, 'Under those circumstances there is no harm.' "

{Ref. 1640

Abu Daud with a chain up to ibn Umar (s) who related that the

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Messenger of Allah (sa) said this.}

EXCLUDING THE THIRD PARTY IN A CONVERSATION 1641

"Ibn Umar and Abdullah, the son of Dinar were together in the house of Khalid, the son of Ukbah, when a man came to consult with the son of Umar (sp). As I (Abdullah) (s) was the only other person present, the son of Umar called another man in, which made us four and said to the two of us, 'Move away a little, because I heard the Messenger of Allah (sa) say, 'Two should not speak confidentially together and exclude the third.'"

{Ref. 1641

Malik narrated in his Mutawatir that Abdullah the son of Dinar (s) related that the Messenger of Allah (sa) said this.}

CONFIDENTIALITY 1642

"In the event that there are only three of you, two should not speak confidentially until your number increases, in case the third party becomes saddened."

{Ref. 1642

Bukhari and Muslim with a chain up to the son of Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

282

Cruelty

CHAPTER 282 PROHIBITION OF CRUELTY TOWARDS WOMEN, CHILDREN, SERVANTS OR ANIMALS

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Allah, the Exalted says: "Be kind to parents, near kinsman, to the orphans and to the needy, to your neighbor who is your kindred, and to the neighbor at your far side, and the companion at your side, and to the destitute traveler, and to that which your right hand owns. Allah does not love he who is proud and struts." 4:36 Koran

WOMAN WHO WAS CRUEL TO HER CAT 1643

"A woman was punished on account of a cat that she had kept shut up in captivity till it died. It was on that account that she entered the Fire. She neither gave it anything to eat nor to drink, nor did she release it so that it could hunt for rodents or insects."

{Ref. 1643

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

CRUELTY TO ANIMALS AND BIRDS 1644

"He (the son of Umar) (s) came across some Koraysh youths who were shooting arrows at a bird they had tied down. They had come to an arrangement with the owner of the bird that the arrows that missed the target would become his property. When they saw the son of Umar they dispersed. Ibn Umar asked, 'Who has done this! May the curse of Allah be upon whosoever has done this. The Messenger of Allah (sa) cursed whosoever used a living animal for target practice.'"

{Ref. 1644

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

ANIMALS MUST NOT BE USED FOR TARGET PRACTICE 1645

"The Messenger of Allah (sa) forbade an animal to be used as a

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target."

{Ref. 1645

Bukhari and Muslim with a chain up to Anas (s) who related this.}

BE KIND TO THOSE IN YOUR CARE 1646

"I (Abu Ali Su'ud) (s) was one of seven from the Bani Muqrin; between us we had only one female slave. The youngest amongst us slapped her whereupon the Messenger of Allah (sa) ordered her to be set free."

{Ref. 1646

Muslim with a chain up to Abu Ali Su'ud the son of Muqrin (s) who related this.}

BEWARE OF BEATING 1647

"I (Abu Mas'ud Badri) (s) was striking a slave with a whip when I heard a voice from behind me say, 'Beware Abu Mas'ud. At that time I was so upset that I did not recognize the voice until the person drew near and I discovered it was the Messenger of Allah (sa), and it was he who was saying, 'Beware Abu Mas'ud, Allah has more power over you than you have over this slave.' Thereupon I responded, 'I will never strike a slave again.' The whip fell from my hand in awe of the Messenger of Allah (sa). I said, 'O Messenger of Allah (sa) I set him free seeking the pleasure of Allah. The Messenger of Allah (sa) commented, 'If you had not done so you would have been burned by the Fire.'"

{Ref. 1647

Muslim with a chain up to Abu Mas'ud Badri (s) who related that the Messenger of Allah (sa) said this.}

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DO NOT BEAT OR SLAP THOSE IN YOUR CARE ON THE FACE 1648

"The atonement for beating or slapping a slave on the face for something he has not done is that he should be set free."

{Ref. 1648

Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

UNDER ALL CIRCUMSTANCES TORTURE IS FORBIDDEN 1649

"I (Hisham, the son of Hakim) passed by some unbelieving peasants in Damascus who had been ordered to stand in the sun and over whose heads olive oil had been poured. I inquired, 'Why is this,' and was told, 'They are being punished in order to recover the tax.' Upon hearing this I said, 'I bear witness that the Messenger of Allah (sa), said: Allah will punish those who torture people in this life.' Then he went to the Governor and told him of this, and he ordered the men to be released."

{Ref. 1649

Muslim with a chain up to Hisham the son of Hakim, the son of Hizam (s) who related that the Messenger of Allah (sa) said this.}

DO NOT BRAND YOUR ANIMALS ON THE FACE 1650

"The Messenger of Allah (sa) was displeased when he saw that a donkey had been branded on its face. Ibn Abbas said, 'I shall brand my donkey on the part of its body farthest from the face.' So he ordered it to be branded on its hind quarters. He was the first to do this."

{Ref. 1650

Muslim with a chain up to ibn Abbas (s) who related this.}

IMAM NAWAWI

SERIOUSNESS OF BRANDING AN ANIMAL ON ITS FACE 1651

"The Messenger of Allah (sa) passed by a donkey that had been branded on its face and said, 'The curse of Allah be on whosoever branded it.'"

{Ref. 1651

Muslim with a chain up to Jabir the son of Abdullah (s) who related that the Messenger of Allah (sa) said this.}

BEATING AND BRANDING AN ANIMAL 1652

"The Messenger of Allah (sa) forbade beating or branding an animal on its face."

{Ref. 1652

Muslim also narrated this. ***}

283

Torture with Fire

CHAPTER 283

PROHIBITION TO TORTURE ANYTHING BY FIRE

DEATH BY BURNING IS FORBIDDEN 1653

"The Messenger of Allah (sa) sent us on an expedition and told us, 'If you find so and so, and so and so of the Koraysh commit them to the fire.' Just as we were about to set out he said to us 'I ordered you to burn so and so, and so and so. But it is Allah alone who chastises with Fire. So if you find them, execute them.'"

{Ref. 1653

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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ALLAH ALONE PUNISHES WITH FIRE 1654

"We were with the Messenger of Allah (sa), on a journey when he left us for a while. In his absence we saw a red bird with two fledglings. We caught the fledglings and their mother flapped her wings on the ground. When the Messenger of Allah (sa) returned and exclaimed, 'Who has distressed this bird on account of its young - return them to her!' He also noticed an ant hill we had set on fire and asked, 'Who has set fire to this?' We replied, 'We did.' Then he told us, 'It is not right to torment with fire it is only for the Lord to punish with Fire.'"

{Ref. 1654

Abu Daud the son of ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

284

Able people who evade repayment

CHAPTER 284

THOSE WHO ARE ABLE BUT EVADE REPAYMENT

Allah, the Exalted says: "Allah orders you all to hand back the trusts to their owners." 4:58 Koran

"...If any of you trusts another let the trusted deliver his trust" 2:283

Koran

IT IS WRONG TO EVADE THE REPAYMENT OF A DEBT IF YOU HAVE THE MEANS 1655

"When the wealthy delay payment it is harmful; and if the payment of a debt which is due to any of you is undertaken by

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a person of means you should agree to the substitution/repayment *** date."

{Ref. 1655

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

285

Retracting a Gift

CHAPTER 285

PROHIBITION TO RETRACT A GIFT

DO NOT TAKE BACK A GIFT 1656

"Whosoever retracts a gift is like the dog that devours its vomit."

{Ref. 1656

Bukhari and Muslim with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

A GIFT IS NOT TO BE RETURNED 1657

"I (Caliph Umar) had given a horse in the Way of Allah but the person to whom it was given neglected it I thought I would buy it back from him and that he would sell it to me cheap. I inquired about it from the Messenger of Allah (sa), who told me: 'Do not buy it even if he is willing to sell it for a dirham, because this would be taking back your gift and whosoever does that is like one who devours his vomit.'"

{Ref. 1657

Bukhari and Muslim with a chain up to Umar the son of Khattab (sp) who related that the Messenger of Allah (sa) said this.}

CHAPTER 286

MISAPPROPRIATION OF THE PROPERTY OF ORPHANS

Allah, the Exalted says: "Those who consume the wealth of orphans wrongfully, only consume fire in their bellies, and they shall roast in the Blaze." 4:10 Koran

"Do not touch the wealth of the orphan, except in the fairer manner until they reach maturity..." 6:152 Koran

"They will question you concerning orphans. Say: 'Doing good for them is best. If you mix their affairs with yours, remember they are your brothers. Allah knows the corrupter from the reformer.' 2:220 Koran

SEVEN DANGEROUS THINGS 1658

"There are seven very dangerous things which you must avoid. The Prophet (sa) was asked, 'O Messenger of Allah (sa) what are they?' He answered, Associating anything with Allah. Sorcery. Unjustly killing a life declared sacred by Allah. Consuming interest. Consuming the property of the orphan. Cowardice in battle. Calumniating chaste, innocent believing women.' "

{Ref. 1658

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

CHAPTER 287

PROHIBITION OF USURY

Allah, the Exalted says: "Those who eat usury shall not rise up (from the tomb) except as he who rises in madness that satan has touched. That is because they say, 'Selling is like usury.' Allah has permitted trading and forbidden usury. To whomsoever an exhortation comes from his Lord then he desists, he shall have his past gains, and his matter is with Allah. But whoever reverts shall be among the people of the Fire and shall remain in it forever. Allah effaces usury and nurtures charity. Allah does not love every ungrateful sinner. Those who believe and do good works, establish the prayers and pay the obligatory charity, will be rewarded by their Lord and will have nothing to fear or to regret. 'Believers, fear Allah and give up what is still due to you from usury, if you are believers; but if you do not, then take notice of war from Allah and His Messenger. Yet if you repent, you shall have the principal of your wealth. Neither will you harm nor will you be harmed. 2:278

- 279 Koran

PAYING OR RECEIVING INTEREST 1659

"The Messenger of Allah (sa) cursed whosoever receives and whosoever pays interest."

{Ref. 1659

Muslim with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

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THOSE WHO WITNESS AN INTEREST BEARING TRANSACTION 1660

"And those who witness and transcribe a transaction involving the taking and paying of interest."

{Ref. 1660

Tirmidhi narrated this. ***}

288

Ostentation

CHAPTER 288

PROHIBITION OF OSTENTATION

Allah, the Exalted says: "Yet they were ordered to worship Allah alone making the Religion His sincerely, upright, to establish their prayers and to pay the obligatory charity. That is indeed, the Religion of Straightness." 98:5 Koran

"Believers, do not annul your charitable giving with reproach and hurt, like he who spends his wealth to show off to the people and believes neither in Allah nor in the Last Day." 2:264 Koran

"..... When they stand up to pray, they stand up lazily, showing off to the people and do not remember Allah, except a little." 4:142 Koran

THE REJECTION OF ALLAH 1661

"I (Abu Hurairah) (s) heard the Messenger of Allah (sa) say, 'Allah, the Exalted, says: I am far above the association of associators. If any one associates another with Me in anything he does, I reject him and his act of associating anything with Me.' "

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{Ref. 1661

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

INTENTION OF THE MARTYRED, THE KNOWLEDGEABLE, AND THE CHARITABLE 1662

"I (Abu Hurairah) heard the Prophet of Allah (sa), say, 'One of the first men to be judged on the Day of Judgement will be one who was martyred. He will be summoned and shown all the bounties that were bestowed upon him. He will recognize them and asked, 'How did you use them?' He will reply, 'I fought in Your Way and was martyred.' He will be told, 'You lie; rather, you fought so that it might be said you were brave; and so it was said.' Then he will be subjected to the order and dragged upon his face until he is thrown into the Fire. Then a man will be brought who had acquired knowledge, taught it and recited the Koran. He will be summoned and shown the bounties bestowed upon him. He will recognize them and asked, 'How did you use them?' He will reply, 'I acquired knowledge, taught it and recited the Koran for Your Sake.' He will be told, 'You lie; rather, you acquired knowledge so that you might be called a knowledgeable person, and recited the Koran so that you might be called a reciter; and so it was said. Then he will be subjected to the order and dragged upon his face until he is thrown into the Fire. A man will be brought on whom Allah will have bestowed plenty and every type of wealth. He will be shown the bounties bestowed on him. He will recognize them and asked. 'How did you use them?' He will say, 'I spent upon every one of the causes that are loved to be spent upon and left none in order to win Your pleasure.' He will be told, 'You lie; rather, you did all that so that you might be called generous; and so it was said.' Then he will be subjected to the order and dragged upon his face until he is thrown into the Fire.

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{Ref. 1662

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SAYING THE TRUTH TO THOSE IN AUTHORITY 1663

"Some people said to me (ibn Umar) (s), 'When we are with those in authority we tell them something different to that which we usually say after we leave.' Ibn Umar answered, 'We used to consider this hypocrisy in the time of the Messenger of Allah (sa).'"

{Ref. 1663

Bukhari with a chain up to ibn Umar (s) who related this.}

THOSE WHOM ALLAH WILL TREAT AS A HYPOCRITE 1664

"Whosoever does something good in order to seek a reputation, Allah, the Most High exposes his sins and whosoever does something in order to show off, Allah the Most High will treat him as a hypocrite."

{Ref. 1664

Bukhari and Muslim with a chain up to Jundab the son of Abdullah, the son of Sufyan (s) who related that the Messenger of Allah (sa) said this.}

RELIGIOUS KNOWLEDGE 1665

"Whosoever learns knowledge of the kind which is sought for the Sake of Allah, the Mighty, the Glorified - and does not learn it except to gain the pleasure of this life will never find the fragrance of Paradise on the Day of Resurrection."

{Ref. 1665

Abu Daud with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

289

Things which are not ostentatious

CHAPTER 289

THINGS WHICH ARE NOT OSTENTATIOUS

APPRECIATION OF A GOOD DEED 1666

"The Messenger of Allah (sa) was asked, what about a person who does a good deed and after which people praise him for it? He answered, 'That is an immediate appreciation of a believer's good deed.'"

{Ref. 1666

Muslim with a chain up to Abu Dharr (s) who related that the Messenger of Allah (sa) said this.}

290

Prohibition of Looking at an Unknown Male or Female

CHAPTER 290

PROHIBITION OF LOOKING AT AN UNKNOWN MALE OR FEMALE WITHOUT JUSTIFICATION

Allah, the Exalted says: "Say to the believers they should lower their gaze .." 24:30 Koran

"..... The hearing, sight and heart - about all these you shall be questioned." 17:36 Koran

"He (Allah) knows the furtive looks of the eyes and what the chests conceal." 40:19 Koran

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"Indeed, your Lord is ever Watchful." 89:14 Koran

FORNICATION OF THE EYES, EARS, TONGUE, HAND, FEET, HEART AND GENITALS 1667

"Any share of fornication of the son of Adam is written and no doubt he will reach it: The fornication of the eyes is looking at that which is forbidden. The fornication of the ears is listening to that which is forbidden. The fornication of the tongue is saying that which is forbidden. The fornication of the hand is grasping that which is forbidden. The fornication of the feet is walking to that which is forbidden. The fornication of the heart yearns and desires and the genitals either confirm it or contradict it."

{Ref. 1667

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

THE OBLIGATIONS OF THE STREET 1668

"Refrain from sitting about in the streets. A companion said to him, 'O Messenger of Allah (sa), we have no alternative, there is no other place where we can sit and discuss matters.' He replied: 'In that case fulfill the obligations to the street.' He was asked, 'What is due to the street?' He replied, 'Restrain your glances, remove obstructions, reciprocate greetings, enjoin good and forbid evil.'"

{Ref. 1668

Bukhari and Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

IT IS BEST TO CONDUCT YOUR CONVERSATION INDOORS 1669

"We were sitting talking on a deck in front of our house when the Messenger of Allah (sa) came and stood near to us and

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asked. 'Why do you sit near the street?' We replied, 'We mean no harm, we only sit and talk.' To this he said, 'If you must, then discharge your obligation; namely, cast your eyes downwards, reciprocate the greeting and speak decently.'"

{Ref. 1669

Muslim with a chain up to Abu Talha Zaid the son of Sahl (s) who related that the Messenger of Allah (sa) said this.}

ACCIDENTAL GLANCE 1670

"I (Jarir) (s) asked the Messenger of Allah (sa) about a sudden accidental glance. He said, 'Turn your eyes away.'"

{Ref. 1670

Muslim with a chain up to Jarir (s) who related that the Messenger of Allah (sa) said this.}

LADIES AND BLIND MEN 1671

"I (Lady Umm Salamah, wife of the Prophet, Mother of believers (f)) was with the Messenger of Allah (sa) together with Lady Maimuna (wife of the Prophet, Mother of believers (f)) when ibn Umm Maktum came - this was after we had been ordered to veil ourselves. The Messenger of Allah (sa) said, 'Veil yourselves from him.' We said, 'O Messenger of Allah (sa) he is blind, he cannot see us and does not recognize us.' The Messenger of Allah (sa) replied, 'But are you blind and cannot see him?'"

{Ref. 1671

Abu Daud and Tirmidhi with a chain up to Lady Umm Salamah, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

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PROHIBITION OF LOOKING AT MALE OR FEMALE GENITALS AND LIEING NAKED WITH THE SAME SEX 1672

"A man must not look at another man's genitals, nor must a woman look at another woman's genitals; nor should two naked men lie under one cover, nor two naked women under the same cover."

{Ref. 1672

Muslim with a chain up to Abu Sa'id (s) who related that the Messenger of Allah (sa) said this.}

291

Prohibition of being alone with a woman

CHAPTER 291

PROHIBITION OF BEING ALONE WITH A WOMAN

Allah, the Exalted says: "And when you ask his wives for any thing, speak to them from behind a curtain." 33:53 Koran

DO NOT ENTER A HOUSE IN WHICH WOMEN ARE ALONE 1673

"Do not enter a house in which women are alone. A man from the Ansari tribe asked: 'What is the situation for in-laws?' He answered, 'They are like death.'"

{Ref. 1673

Bukhari and Muslim with a chain up to Ukbah the son of 'Amir (s) who related that the Messenger of Allah (sa) said this.}

WOMEN ACCOMPANIED BY A RELATIVE 1674

"None of you should meet a woman alone unless she is accompanied by a relative within the prohibited confines."

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{Ref. 1674

Bukhari and Muslim with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

TREATMENT OF WOMEN LEFT BEHIND 1675

"The prohibition of the women or men who go out in the Way of Allah is to be upheld by those remaining at home, because it is the same as the prohibition of their own mothers. Therefore, if any man among you who is left behind guarding the family of the one who has gone forth and then betrays him, the latter will stand up on the Day of Judgement and take from the former's merits as much as he wishes until he is satisfied. Then the Prophet of Allah (sa) looked at us and said, 'Now what do you think!'"

{Ref. 1675

Muslim with a chain up to Buraidah (s) who related that the Messenger of Allah (sa) said this.}

292

Prohibition to behave or dress as the other sex.

CHAPTER 292

PROHIBITION TO BEHAVE OR DRESS AS THE OPPOSITE SEX

DRAG COSTUME IS CURSED 1676

"The Prophet of Allah (sa) cursed effeminate men and masculine women. The Prophet of Allah (sa) cursed men who imitate women and women who imitate men."

{Ref. 1676

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Bukhari with a chain up to ibn Abbas (s) who related this.}

GAYS AND LESBIANS ARE CURSED 1677

"The Prophet of Allah (sa), cursed men who dress like women and cursed women who dress like men."

{Ref. 1677

Abu Daud with a chain up to Abu Hurairah (s) who related this.}

TWO OF THE TYPES OF PEOPLE WHO WILL NOT ENTER PARADISE 1678

"There are two types of the dwellers of the Fire whom I have not seen: Men that hold whips like the tails of cows which they use to punish people. Women who will be clothed but appear naked, making others turn and walk provocatively. Their hair style will be like the humps of the she-camel. They will not enter Paradise nor perceive its fragrance though its fragrance is perceptible from such and such a distance."

{Ref. 1678

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

293

Imitating satan and unbelievers

CHAPTER 293

THE PROHIBITION OF IMITATING SATAN AND UNBELIEVERS

DO NOT EAT WITH YOUR LEFT HAND 1679

"Do not eat with your left hand because satan, the stoned and

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cursed, eats with his left hand."

{Ref. 1679

Muslim with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

SATAN EATS AND DRINKS WITH HIS LEFT HAND 1680

"Do not eat with the left hand or drink with it, because satan, the stoned and cursed, eats with his left hand and drinks with it."

{Ref. 1680

Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

DYEING HAIR 1681

"The Jews and Christians do not dye their hair, therefore you should do the opposite."

{Ref. 1681

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

294

Dyeing Hair Black

CHAPTER 294

PROHIBITION OF DYEING YOUR HAIR BLACK

COLORING ONE'S HAIR 1682

"Abu Kahafah, the father of Abu Bakr (sp) was presented to the Prophet of Allah (sa), on the day of the Opening of Mecca, and his hair and beard were white like the white flowered plant

Thaghama. The Prophet of Allah (sa) said, 'Change this color, but avoid black.'

{Ref. 1682

Muslim with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

295

Shaving one's head

CHAPTER 295

SHAVING ONE'S HEAD

PARTIAL SHAVING OF THE HEAD IS FORBIDDEN 1683

"The Prophet (sa) forbade shaving part of the head."

{Ref. 1683

Bukhari with a chain up to ibn Umar (s) who related this.}

EITHER SHAVE ALL YOUR HAIR OR LEAVE IT 1684

"The Prophet (sa) saw a boy with his head partially shaven. He forbade this, saying, 'Either shave the whole of it or leave all of it.'"

{Ref. 1684

Abu Daud with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

SHAVING ONE'S HEAD 1685

"The Prophet (sa) permitted the family of Ja'far to mourn for him for three days. Then he went to them and said, 'Do not weep for my brother after today.' Then he said, 'Bring my brother's sons to me.' So they were brought to him feeling

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like forlorn chicks. He then said, 'Send for a barber' and when he came he told him to shave their heads, which he did."

{Ref. 1685

Abu Daud with a chain up to Abdullah son of Ja'far (s) who related that the Messenger of Allah (sa) said this.}

WOMEN ARE FORBIDDEN TO SHAVE THEIR HEAD 1686

"The Prophet (sa) forbade women to shave their head."

{Ref. 1686

Nisa'i with a chain up to Ali (f) who related this.}

296

Wigs, Filing Teeth, Tattooing

CHAPTER 296

PROHIBITION OF WEARING A WIG, TATTOOING AND FILING TEETH

Allah, the Exalted says: "Instead of Him they supplicate none but females, and indeed they supplicate to none except the rebellious satan whom Allah has cursed, and he (satan) said: 'Indeed, I will take to myself an appointed portion of Your worshipers, and lead them astray. I shall fill them with fancies and order them to cut off the ears of cattle. I shall order them to alter the creation of Allah,' Indeed, whosoever chooses satan for a friend, instead of Allah, has surely suffered a clear loss." 4:117-119 Koran

WIG WEARER AND MAKER ARE CURSED BY ALLAH 1687

"A woman asked the Prophet (sa), 'O Messenger of Allah (sa) my

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daughter suffered from smallpox and her hair has fallen out. Now I have to celebrate her marriage. Can I get her a wig?' He answered, 'Allah has cursed the maker and the wearer of a wig.'" We are also informed: "The maker of a wig and she who desires a wig."

{Ref. 1687

Bukhari and Muslim with a chain up to Asma' (s) who related that the Messenger of Allah (sa) said this.}

WEARER OF A WIG IS CURSED 1688

"A woman asked the Prophet (sa), 'O Messenger of Allah (sa) my daughter suffered from smallpox and her hair has fallen out. Now I have to celebrate her marriage. Can I get her a wig?' He answered, 'Allah has cursed the maker and the wearer of a wig.'" We are also informed: "The maker of a wig and she who desires a wig."

{Ref. 1688

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

JEWS WHO WEAR WIGS 1689

"I (Humaid, the son of Abdur Rahman) heard Mu'awiah say when he stood on the pulpit during his pilgrimage. First he took hold of a handful hair from the hands of a guard and then said: 'O people of Medina, where are the scholars? I heard the Prophet of Allah (sa), forbid this and say, 'The Children of Israel were ruined when their women took to wearing this kind of thing.'"

{Ref. 1689

Bukhari and Muslim with a chain up to Humaid, the son of Abdur

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Rahman who related that the Messenger of Allah (sa) said this.}

TATTOOIST AND THE TATTOOED ARE CURSED 1690

"The Prophet (sa) cursed the maker and wearer of a wig and the tattooer and the one who is tattooed."

{Ref. 1690

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

TEETH FILING, AND HAIR PLYCKING 1691

"He (ibn Mas'ud) (s) said, 'Allah has cursed tattooists and those who are tattooed. Those women who have their teeth filed for beauty. Those who have their hair plucked and thus alter the creation of Allah.' A woman asked him, 'What is all this?' He answered, 'Why shouldn't I curse those whom the Prophet cursed? Allah, the Exalted says in His Book: Whatever the Messenger gives you, accept it; and whatever he forbids you, abstain.'" 59.7

{Ref. 1691

Bukhari and Muslim with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

297

Plucking White Hair

CHAPTER 297

PROHIBITION OF PLYCKING GRAY OR WHITE HAIR FROM THE BEARD OR HEAD

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WHITE HAIR IS A LIGHT FOR A MUSLIM ON THE DAY OF JUDGEMENT
1692

"Do not pluck out white hair because they are light for a Muslim on the Day of Judgement."

{Ref. 1692

Abu Daud and Tirmidhi with a chain up to Amr the son of Shu'aib who related on the authority of his father and grandfather (sp) that the Messenger of Allah (sa) said this.}

REJECTED PRACTICES 1693

"Whosoever practices an act that is not according to our ordinance it is rejected."

{Ref. 1693

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah said this.}

298

Prohibition of the use of the right hand for cleaning

CHAPTER 298

PROHIBITION OF THE USE OF THE RIGHT HAND FOR CLEANING ONESELF OF IMPURITIES

WHEN NOT TO USE THE RIGHT HAND 1694

"Do not use your right hand when urinating, or for washing or cleaning, and do not breathe into the vessel from which you drink."

{Ref. 1694

CHAPTER 298 PROHIBITION OF THE USE OF THE RIGHT HAND FOR CLEANING ONE

Bukhari and Muslim with a chain up to Abu Katadah (s) who related that the Messenger of Allah (sa) said this.}

299

Shoes and Socks

CHAPTER 299

PROHIBITION OF WEARING ONLY ONE SHOE OR SOCK

DO NOT WEAR ONE SHOE 1695

"You should not walk about wearing only one shoe; you should either wear both or none at all."

{Ref. 1695

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

WEAR TWO SHOES 1696

"I (Abu Hurairah) (s) heard the Prophet (sa), say, 'When the strap of one of your shoes breaks do not walk about in the other until you have had the broken one repaired.'"

{Ref. 1696

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

DO NOT TIE YOUR SHOES WHILE STANDING 1697

"The Messenger of Allah (sa) forbade a person to tie up his shoe while standing."

{Ref. 1697

IMAM NAWAWI

Abu Daud with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

300

Extinguish Fires before retiring

CHAPTER 300

PROHIBITION TO LEAVE A LIGHTED FIRE BEFORE RETIRING

DO NOT LEAVE AN OPEN FIRE BURNING AT NIGHT 1698

"Do not leave a fire burning in your homes when you go to sleep."

{Ref. 1698

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

EXTINGUISH FIRES BEFORE GOING TO SLEEP 1699

"One night a house in Medina caught fire. The roof and walls fell in upon its occupants. When this was related to the Prophet (sa) he said, 'Fire is your enemy; when you go to sleep put it out.'"

{Ref. 1699

Bukhari and Muslim with a chain up to Abu Musa (s) who related that the Messenger of Allah (sa) said this.}

PROTECT YOURSELF FROM SATAN 1700

"Cover up the opening of containers. Tie the spout of the water-skin. Lock the doors and put out the lamps, because satan neither raises the covering of a vessel, unloosens the

spout of a water-skin, nor opens a locked door. Even if you only have a piece of wood to cover the opening of a vessel use it, or pronounce the Name of Allah over it. Occasionally, a mouse is responsible for setting light to a house causing it to fall in on its inhabitants."

{Ref. 1700

Muslim with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

301

Prohibition of Pretentiousness

CHAPTER 301

PROHIBITION OF PRETENTIOUSNESS

Allah, the Exalted says: "Say (Prophet Muhammad), 'For this I ask of you no wage, and I am not of those who take things upon themselves.'" 38:86 Koran

PRETENTIOUSNESS IS FORBIDDEN 1701

"We have been forbidden to be pretentious."

{Ref. 1701

Bukhari with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

REMAIN SILENT IF YOU ARE NOT KNOWLEDGEABLE 1702

"I (Masruq) said, ``We visited Abdullah the son of Mas'ud (sp) and he told us, 'Whosoever has knowledge of a matter may talk about it, but whosoever has no knowledge of it should say, 'Allah knows best.' It is part of knowledge that a person who has no knowledge of a matter should say, 'Allah knows best.'"

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Allah said to His Prophet (sa), 'Say: For this I ask of you no wage. and I am not of those who take things upon themselves.'" 38.86.

{Ref. 1702

Bukhari with a chain up to Masruq (s) who related that the Messenger of Allah (sa) said this.}

302

On Prohibition of Excessive Weeping over the Deceased

CHAPTER 302

PROHIBITION OF EXCESSIVE WEEPING OVER THE DECEASED

DO NOT WEEP LOUDLY OVER THE DECEASED 1703

"A corpse is punished in its grave on account of the sobbing over it."

{Ref. 1703

Bukhari and Muslim with a chain up to Umar the son of Khattab (s) who related that the Messenger of Allah (sa) said this.}

DISPLAY OF EXCESSIVE GRIEF IS FORBIDDEN 1704

"Whosoever beats his face, tears at his clothes and bewails his fate because of a misfortune as it was done in Days of Ignorance (pre-Islamic days) is not of us."

{Ref. 1704

Bukhari and Muslim with a chain up to Ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

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1705

"Abu Musa fell ill and became unconscious. His head rested in the lap of one of the women in his family. She cried out in a loud voice. When Abu Musa recovered consciousness he said, 'I detest what the Prophet (sa) detested. He detested a woman who cried out aloud, shaved her head, or tore at her clothes.'" "

{Ref. 1705

Bukhari and Muslim with a chain up to Abu Burdah (s) who related that the Messenger of Allah (sa) said this.}

DECEASED ARE PUNISHED BECAUSE OF MOURNERS LOUD WEEPING 1706

"I (Mughirah, the son of Shu'bah) (s) heard the Prophet (sa) say, 'A person who is wept over loudly will be punished because of it on the Day of Judgement.'" "

{Ref. 1706

Bukhari and Muslim with a chain up to Mughirah the son of Shu'bah (s) who related that the Messenger of Allah (sa), said this.}

PROMISE OF THE COMPANIONS 1707

"While taking our pledge the Messenger of Allah (sa) made us promise as part of the covenant, that we would not weep loudly over the dead."

{Ref. 1707

Bukhari and Muslim with a chain up to Umm Atiyyah Nusaibah (sf) who related this.}

WEEPING OF A SISTER 1708

"When Abdullah, the son of Rawahal (s) became unconscious during his illness his sister started to weep over him and said, 'O you mountain among men, and so on.' When he recovered

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consciousness he said. 'Whatever you said I was asked: Are you like this?'"

{Ref. 1708

Bukhari and Muslim with a chain up to Nu'man the son of Bashir (s) who related this.}

MODERATE CRYING IS PERMISSIBLE 1709

"The Prophet (sa) visited Sa'ad son of Ubadah (s) during his illness. He was accompanied by Abdur Rahman son of Auf, Sa'ad, son of Abi Wakkas and Abdullah son of Mas'ud (sp). Upon seeing Sa'ad, the Prophet (sa) began to weep and his companions also wept. He told them, 'Listen, Allah does not punish the shedding of tears or the grief of the heart, but He punishes or forgives the utterances of this' and pointed to his tongue.

{Ref. 1709

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

POSITION OF A WOMAN WHO WEEPS LOUDLY 1710

"If a woman who is given to weeping loudly does not ask for forgiveness for it before her death, she will be raised on the Day of Judgement wearing a coat of pitch and a scarf of rust."

{Ref. 1710

Muslim with a chain up to Abu Malik Ash'ari (s) who related that the Messenger of Allah (sa) said this.}

PROMISE OF WOMEN TO THE MESSENGER OF ALLAH (sa) 1711

"A woman who had taken her oath of allegiance at the hands of the Messenger of Allah (sa), said, 'Among the matters which we promised the Prophet (sa) was that we would not disobey him, scratch our faces, wept loudly, tear our garments or unloosen

our hair.'"

{Ref. 1711

Abu Daud with a chain up to Usaid the son of Abi Usaid (s) who related this.}

PUNISHMENT FOR THE DECEASED BECAUSE OF EXCESSIVE MOURNING 1712

"When a person dies and a mourner weeps loudly over him saying, 'O mountain among men, O chieftain, and so on,' Allah appoints two angels who pound him with their fists and ask, 'Were you like this?'"

{Ref. 1712

Tirmidhi with a chain up to Abu Musa (s) who related that the Messenger of Allah (sa) said this.}

TWO SIGNS OF DISBELIEF 1713

"There are two matters through which people become unbelievers: Taunting a person because of his lineage and weeping loudly over the dead."

{Ref. 1713

Muslim with a chain up to Abu Hurairah (s) who narrated that the Messenger of Allah (sa) said this.}

303

Fortune Tellers

CHAPTER 303

PROHIBITION OF CONSULTING FORTUNE TELLERS AND SOOTHSAYERS

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SOOTHSAYERS ARE THE FRIENDS OF SATAN 1714

"Some people asked the Prophet (sa) about soothsayers. He said, 'They are worthless.' Then one of them said, 'O Messenger of Allah (sa) occasionally they make predictions that become a reality.' The Messenger of Allah (sa) informed them: 'That is something true which satan hears by chance from the angels and then whispers into the ears of his friends who mix it with a hundred falsehoods.'"

{Ref. 1714

Bukhari with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

SOURCE OF FORTUNE TELLERS INFORMATION 1715

"She (Lady Ayesha, wife of the Prophet, Mother of believers (f)) said that she heard the Messenger of Allah (sa), say, 'The angels descend through the clouds speaking of something that has been decreed in the heavens and stealthily, satan (the stoned and cursed) hears part of it and communicates it to the soothsayers who then mix a hundred falsehoods with it from themselves.'"

{Ref. 1715

Bukhari narrated that Lady Ayesha, wife of the Prophet, Mother of Believers (f) heard the Messenger of Allah (sa) said this.}

PUNISHMENT FOR VISITING PYSHICS AND THEIR LIKE 1716

"Whosoever goes to one who claims to tell him where he will find his lost property and affirms the correctness of such a claimant will lose the recompense of his prayers during forty days."

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{Ref. 1716

Muslim with a chain up to Saffia, the daughter of Abu Ubaid (sp) who related on the authority of some of the wives of the Prophet, Mothers of the believers (f) that the Messenger of Allah (sa) said this.}

FORTUNE TELLING IS A SATANIC PRACTICE 1717

"I (Kubaisah, the son of Mukharik) (s) heard the Prophet (sa) say, 'Fortune tellers, drawing lines and observing the direction of the flight of birds to make predictions are all satanic practices.'"

{Ref. 1717

Abu Daud with a chain up to Kubaisah the son of Mukharik (s) who related that the Messenger of Allah (sa) said this.}

ASTROLOGY IS MAGIC 1718

"Whosoever learns astrology is learning a branch of magic, the more he learns the more he knows."

{Ref. 1718

Abu Daud with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

REALITY OF OMENS 1719

"While Mu'awiah was praying with the Prophet (sa) one of the congregation sneezed so Mu'awiah responded, 'May Allah have mercy on you.' Thereupon some of the congregation looked at him with disapproval. To this he retorted, 'May you lose your mothers, why are you staring at me?' Then they started clapping their hands on their legs so he understood that they wanted him to be silent, so he restrained himself. Once the prayer was over, the Prophet (sa), drew attention to the incident. 'May my father and mother be the ransom of the

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Prophet (sa)" said Mu'awiah, 'I have never known a better instructor before him or after him. When he finished the prayer, he did not rebuke, beat, or reprove me. He said, 'During prayer talk is not permissible because it is only for praise, glorification and recitation of the Koran.' Or he said something similar to that. Mu'awiah said, 'O Messenger of Allah (sa) I have just emerged from ignorance and Allah has favored us with Islam. There are still some among us who consult fortune tellers.' The Prophet (sa) replied, 'They should not go to them.' Then Mu'awiah said, 'Some of us are guided by omens.' The Prophet (sa) commented, 'These are just figments of the imagination you should not be influenced by them.' "

{Ref. 1719

Muslim with a chain up to Mu'awiah, the son of Hakim Sulamikk who related that the Messenger of Allah (sa) said this.}

FORBIDDEN EARNINGS OF THREE THINGS 1720

"The Prophet (sa) forbade the utilization of the price of a dog, the earning of an adulteress and the fees of a soothsayer."

{Ref. 1720

Bukhari and Muslim with a chain up to Abu Mas'ud Badri (s) who related that the Messenger of Allah (sa) said this.}

304

Prohibition of Believing in Ill Omens

CHAPTER 304

PROHIBITION OF BELIEVING IN ILL OMENS

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GOOD TIDINGS 1721

"There is no catching of sickness (if it is not created) there is no omen, but good tidings please me. The Prophet (sa) was asked, 'What is a good tidings?' He replied, 'A good word.'

{Ref. 1721

Bukhari and Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

THERE IS NO SUCH THING A BAD OMEN 1722

"There is no catching of sickness (Allah creates sickness) and no bad omen. Had there been any bad luck it would have been in a house, a woman or a horse."

{Ref. 1722

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

BAD OMENS 1723

"The Messenger of Allah (sa), never expressed a bad omen."

{Ref. 1723

Abu Daud with a chain up to Buraidah (s) who related this.}

DO NOT PAY ATTENTION TO OMENS 1724

"The science of omens was mentioned to the Messenger of Allah (sa). He said, 'The best of it is a good tidings, but it should not cause a Muslim to turn back. If any of you should see something he dislikes, he should supplicate: O Allah, from You alone proceeds goodness and You alone can repel evil. There is no strength to resist evil nor power to do good except through You.' "

{Ref. 1724

Abu Daud with a chain up to Urwah the son of 'Amir (s) who related that the Messenger of Allah (sa) said this.}

305

Prohibition of Drawing Animals on Fabrics

CHAPTER 305

PROHIBITION OF DRAWING ANIMALS ON FABRICS ARTWORK

1725

"Those who make pictures will be punished on the Day of Judgement and it will be said of them, 'Now put life into that which you made.'"

{Ref. 1725

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

1726

"The Messenger of Allah (sa) returned from a journey and in his absence I (Lady Ayesha (f)) had screened a platform in front of my house with a curtain on which there were pictures. When the Messenger of Allah (sa) caught sight of it, The expression on his face changed and he said, 'O Ayesha, on the Day of Judgement, the worst to be punished by Allah will be those who copy the creation of Allah.' So I tore it up and made one or two pillow covers from it.

{Ref. 1726

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the

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Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

PUNISHMENT OF STATUE MAKERS 1727

"He (ibn Abbas) (s) heard the Prophet (sa) say, 'For every statue maker there will be someone appointed to each one of his images/pictures*** who will punish him for it in Hell.' Ibn Abbas said, 'If it is unavoidable, draw pictures of trees and lifeless objects.'"

{Ref. 1727

Bukhari and Muslim with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

PUNISHMENT OF PORTRAITS 1728

"Whosoever relates he has a vision which he has not seen will be called upon on the Day of Judgement to tie a knot between two grains of barley. Whosoever eavesdrops upon a people will have molten lead poured into his ears upon the Day of Judgement. Whosoever paints a portrait of a person will be punished and will be called upon to breathe into it a soul which he will be incapable of doing."

{Ref. 1728

Bukhari and Muslim with a chain up to ibn Abbas who related that the Messenger of Allah (sa) said this.}

CHALLENGE OF ALLAH TO THE ARTIST 1729

"He (ibn Mas'ud) (s) heard the Prophet (sa) say, 'Allah, the Exalted, says: Who commits a greater wrong than one who seeks to create something similar to My creation? Let them make an ant, or a grain of corn or a grain of barley.'"

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{Ref. 1729

Bukhari and Muslim with a chain up to ibn Mas'ud (s) who related that this.}

THE SEVEREST PUNISHMENT FOR PORTRAIT ARTISTS 1730

"He (Abu Hurairah) (s) heard the Prophet (sa) say, 'The severest punishment on the Day of Judgement will be upon the portrait painters.'"

{Ref. 1730

Bukhari and Muslim with a chain up to Abu Hurairah (sa) who related that the Messenger of Allah (sa) said this.}

HOUSES ANGELS DO NOT ENTER 1731

"Angels will not enter a house in which there is a dog or a portrait."

{Ref. 1731

Bukhari and Muslim with a chain up to Abu Talha (s) who related that the Messenger of Allah (sa) said this.}

WHY GABRIEL DID NOT ENTER THE HOUSE OF THE PROPHET (sa) 1732

"Gabriel promised to visit the Messenger of Allah (sa) but he delayed and the time lay heavy upon the Messenger of Allah (sa). As he came out from his house he met Gabriel and asked about his delay. He replied, 'We do not enter a house in which there is a dog or a portrait.'"

{Ref. 1732

Bukhari with a chain up to ibn Umar (s) who related this.}

WHEN A DOG ENTERED THE HOUSE OF THE PROPHET (sa) 1733

"Gabriel promised to visit the Messenger of Allah (sa) at a certain time. The time came and Gabriel did not come. The

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Messenger of Allah (sa) had a stick in his hand. He cast it down away saying, 'Allah does not break His promise, nor His Messenger (sa).' Then he noticed a dog lying under his seat and asked, 'When did this dog come in?' I (Lady Ayesha, wife of the Prophet, Mother of believers (f)) said, 'I did not know it had come in.' He asked for it to be put outside and so it was driven out. Then Gabriel came and the Prophet (sa) and he said to him, 'You promised to visit me and I sat waiting for you but you did not come.' He replied, 'I was delayed by the dog in your house. We do not enter a house in which there is a dog or a portrait.'"

{Ref. 1733

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

HEIGHT OF A GRAVE 1734

"Ali (f) the son of Abi Talib said to me (Hayyan, the son of Hussain (f), 'Shall I assign to you a task that the Messenger of Allah (sa), assigned to me? Neither leave a portrait unerased, nor a grave higher than the span of a hand unleveled.'"

{Ref. 1734

Muslim with a chain up to Hayyan the son of Hussain (f) related this.}

306

Prohibition of Keeping a Dog

CHAPTER 306

PROHIBITION OF KEEPING A DOG EXCEPT AS A GUARD DOG OR FOR HUNTING, OR FOR TENDING HERDS

DOGS KEPT AS PETS DEPRIVE YOU OF MERIT 1735

"He (ibn Umar) (s) heard the Prophet (sa) say, 'Whosoever keeps a dog except for hunting or guarding cattle will be deprived of two qirats of his merit every day.'" We are also informed: "One qirat."

{Ref. 1735

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

GUARD DOGS ARE APPROVED 1736

"Whosoever keeps a dog loses a qirat of his good deeds every day, unless it is kept for guarding his fields or cattle."

{Ref. 1736

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

HUNTING AND GUARD DOGS 1737

"Whosoever keeps a dog except for hunting, guarding crops or cattle loses two qirats of his merit each day."

{Ref. 1737

Muslim narrates that the Messenger of Allah (sa) said this.}

307

Bells and Animal transportation

CHAPTER 307

PROHIBITION OF PUTTING A BELL AROUND THE NECK OF TRANSPORT ANIMALS AND TAKING A DOG ON A JOURNEY

WHEN ANGELS DO NOT ACCOMPANY A CARAVAN 1738

"Angels do not accompany a caravan that has either a dog or a bell."

{Ref. 1738

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

INSTRUMENT OF SATAN 1739

"The bell is an instrument of satan."

{Ref. 1739

Abu Daud with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

308

Camels that eat Garbage

CHAPTER 308

PROHIBITION TO RIDE CAMELS THAT EAT GARBAGE OR FILTH

CAMEL RIDES 1740

"The Prophet (sa) forbade riding a camel that eats garbage."

{Ref. 1740

Abu Daud with a chain up to ibn Umar (s) who related this.}

309

Prohibition of spitting in the Mosque

CHAPTER 309

PROHIBITION OF SPITTING IN THE MOSQUE

DO NOT SPIT IN A MOSQUE 1741

"Spitting in a mosque is a sin, and its expiation is to bury it."

{Ref. 1741

Bukhari and Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

DISPOSAL OF MUCUS 1742

"If the Prophet (sa) saw spittle or mucus from the nose, or phlegm on the wall of a mosque he would scrape it away."

{Ref. 1742

Lady Ayesha, wife of the Prophet, Mother of believers (f) related this.}

MOSQUES ARE FOR THE REMEMBRANCE OF ALLAH 1743

"It is not fitting to use mosques for either urinating or defecating. They are built for the remembrance of Allah and the recitation of the Koran as the Messenger of Allah (sa) has ordered.

{Ref. 1743

Muslim with a chain up to Anas (s) who related this.}

CHAPTER 310

PROHIBITION OF FIGHTING, CREATING, SHOUTING MAKING A DISTURBANCE IN THE MOSQUE, SELLING, ETC.

MISUSE OF THE MOSQUE 1744

"I (Abu Hurairah) (s) heard the Prophet (sa) say 'If anyone hears another seeking his lost property in the mosque should respond: May Allah not restore it to you, mosques are not built for such purposes.'"

{Ref. 1744

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION AGAINST THOSE MISUSING THE MOSQUE 1745

"If you see a person buying or selling in a mosque say to him, 'May Allah make your trade unprofitable; and if you see someone looking for his lost property say: 'May He not restore it to you.'"

{Ref. 1745

Tirmidhi with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

MOSQUE IS FOR ALLAH 1746

"A man inquired in the mosque, 'Who has enticed the red camel?' Whereupon the Messenger of Allah (sa), said, 'May you not find it. Mosques are built for the purpose for which they

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are built.'"

{Ref. 1746

Muslim with a chain up to Buraidah (s) who related that the Messenger of Allah (sa) said this.}

TRADING, LOST PROPERTY AND POETRY IN THE MOSQUE 1747

"The Messenger of Allah (sa) forbade trading, seeking lost property and reciting poetry in the mosque."

{Ref. 1747

Abu Daud and Tirmidhi with a chain up to Amr son of Shu'aib who related on the authority of his father and grandfather (sp) this.}

DO NOT RAISE YOUR VOICE IN THE MOSQUE 1748

"I (Saib, the son of Yazid) (s) was in the mosque when someone hit me with a pebble. I looked up and saw it was Umar son of Khattab (s). He asked me, 'Go and bring those two to me.' When I brought them to him he asked. 'Where are you from?' They replied, 'We are from Taif.' He told them, 'Had you belonged to this the town I would have punished you for raising your voices in the Mosque of the Prophet (sa).'"

{Ref. 1748

Bukhari and Muslim with a chain up to Saib the son of Yazid (s) who related this.}

311

Garlic and Onions

CHAPTER 311

PROHIBITION OF ENTERING THE MOSQUE AFTER HAVING EATEN GARLIC OR RAW ONIONS

DO NOT EAT GARLIC BEFORE GOING TO THE MOSQUE 1749

"Whosoever has eaten garlic should not approach our mosque or our mosques."

{Ref. 1749

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

AVOID EATING GARLIC BEFORE PRAYER 1750

"Whosoever has eaten garlic should not approach us or join us in prayer."

{Ref. 1750

Bukhari and Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

GARLIC IS OFFENSIVE 1751

"Whosoever has eaten garlic or onions should stay away from us or should keep away from our mosque."

{Ref. 1751

Bukhari and Muslim with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

WHEN ANGELS ARE OFFENDED 1752

"He who has eaten garlic, onions or spring onions should not approach our mosque because the angels are also offended by that which offends humans."

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{Ref. 1752

Muslim narrated this. ***}

COOK GARLIC AND ONIONS 1753

"He (Caliph Umar) (s) said in his Friday sermon, 'Then you eat of two malodorous herbs, garlic and onions. I have known the Messenger of Allah (sa) to direct a person smelling of them to leave the mosque and go as far as Bakisah. Whoever wishes to eat them, should rid themselves of their odor by cooking them.' "

{Ref. 1753

Muslim with a chain up to Umar the son of Khattab (s) this.}

312

Posture in the Mosque

CHAPTER 312

PROHIBITED POSTURE IN THE MOSQUE

POSTURE IN THE MOSQUE 1754

"The Prophet (sa) forbade a person to sit with his legs drawn up to his belly during the Friday sermon."

{Ref. 1754

Abu Daud and Tirmidhi with a chain up to Mu'az the son of Anas Juhni (s) who related this.}

313

Prohibition of Hair and Nail cutting

CHAPTER 313

PROHIBITION OF HAIR OR NAIL CUTTING DURING THE FIRST TEN DAYS OF ZUL HIJJA BY THOSE INTENDING TO SACRIFICE

PILGRIMS INTENDING TO OFFER A SACRIFICE 1755

"Whosoever intends offering a sacrifice at the Festival of Sacrifice (Eid ul Ad-ha) should have neither his hair nor nails cut during the first days of the month Zul Hijja until he has offered his sacrifice."

{Ref. 1755

Muslim with a chain up to Lady Umm Salamah, wife of the Prophet, Mother of believers (s) related that the Messenger of Allah (sa) said this.}

314

Prohibition of oaths taken by anything created

CHAPTER 314

PROHIBITION OF TAKING AN OATH BY ANYTHING CREATED

OATHS 1756

"Allah forbids you to take an oath by your fathers. Whosoever must take an oath should swear by Allah or remain silent."

{Ref. 1756

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

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SWEARING BY IDOLS OR FATHERS 1757

"Do not swear by idols or by your fathers."

{Ref. 1757

Muslim with a chain up to Abdur Rahman the son of Samurah (s) who related that the Messenger of Allah (sa) said this.}

SWEARING BY OTHER THAN ALLAH 1758

"Whosoever swears by honesty, is not of us."

{Ref. 1758

Abu Daud with a chain up to Buraidah (s) who related that the Messenger of Allah (sa) said this.}

PROHIBITION OF AN OATH TO BE RID OF ISLAM 1759

"If a person takes an oath that in such and such a case he would be rid of Islam, then if he should turn out to be a liar, he will be as he swore. If he should turn out to have spoken the truth he will not revert to Islam unblemished."

{Ref. 1759

Abu Daud with a chain up to Buraidah (s) who related that the Messenger of Allah (sa) said this.}

GUILTY OF DISBELIEF 1760

"I (ibn Umar) (s) heard a man say, 'No, by Ka'aba', and admonished him saying, 'Do not swear by anything other than Allah, because I heard the Messenger of Allah (sa) say, 'Whosoever swears by anything other than Allah is guilty of an act of disbelief, or of associating something with Allah.'"

{Ref. 1760

Tirmidhi with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

CHAPTER 315

PROHIBITION OF KNOWINGLY TAKING A FALSE OATH

WARNING OF PUNISHMENT 1761

"Whosoever swears a false oath to obtain the property of a Muslim unjustly shall meet Allah with His Anger. Then the Prophet (sa) recited from the Book of Allah in support of his statement: 'Those who sell the promise of Allah and their own oaths for a little price shall have no share in the Everlasting Life. Allah will neither speak to them, nor look at them, nor purify them on the Day of Resurrection. Theirs shall be a painful punishment.'" 3:77

{Ref. 1761

Bukhari and Muslim with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

FALSE SWEARING AGAINST A MUSLIM 1762

"Whosoever takes away the right of a Muslim by swearing falsely will be condemned by Allah to the Fire and will be excluded by Him from Paradise. A man asked him, 'Even if it is a small thing, Messenger of Allah (sa)?' He answered: 'Even if it is the twig of a berry bush.'" 3:77

{Ref. 1762

Muslim with a chain up to Abu Umamah (s) who related that the Messenger of Allah (sa) said this.}

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SOME MAJOR SINS 1763

"Of the major sins are: Associating anything with Allah. Disobedience of parents. Murder. False oath. A Bedouin Arab came to the Prophet (sa) and asked: 'O Messenger of Allah (sa), what are the major sins?' He replied: Associating anything with Allah. The man asked, 'And after that?' The Messenger of Allah (sa) replied, 'A false oath which deprives a Muslim of his property.'"

{Ref. 1763

Bukhari with a chain up to Abdullah the son of Amr, the son of Al 'As (s) who related that the Messenger of Allah (sa) said this.}

316

Expiation of Oaths

CHAPTER 316 EXPIATION OF OATHS

SUPERCEEDING AN OATH 1764

"The Messenger of Allah (sa) told me (Abdur Rahman, son of Samurah) (s), 'If you take an oath for something and afterwards see something else which is better, choose that which is better and expiate the oath.'"

{Ref. 1764

Muslim with a chain up to Abdur Rahman the son of Samurah (s) who related that the Messenger of Allah (sa) said this.}

EXPIATION OF AN OATH 1765

"Whosoever takes an oath for something and afterwards sees something else which is better should expiate the oath and

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choose that which is better.”

{Ref. 1765

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

UPGRADING YOUR OATH 1766

“I am hoping that, if Allah wills, I will not swear to do something, but that if a better alternative presents itself I would adopt it and expiate my oath.”

{Ref. 1766

Bukhari and Muslim with a chain up to Abu Musa (s) who related that the Messenger of Allah (sa) said this.}

FAMILY OATHS 1767

“If any one of you remains adamant in his oath concerning his family this is more sinful for him in the estimation of Allah than if he makes amends in the prescribed way by Allah, the Exalted.”

{Ref. 1767

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

317

Slip in One's Oath

CHAPTER 317

SLIP IN ONE'S OATHS

Allah, the Exalted says: “Allah will not take you to account for a slip in your oaths. But He will take you to account for

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the oaths which you solemnly swear. Its expiation is the feeding of ten needy (people) with such food as you normally offer to your own people; or the clothing (of them); or the freeing of a slave. He who does not have must fast three days. That is the expiation of your oaths when you have sworn; but keep your oaths." 5:89 Koran

HABITUAL SWEARING ON OATH 1768

"The verse: Allah will not take you to account for a slip in your oaths. But He will take you to account for the oaths which you solemnly swear. Its expiation is the feeding of ten needy (people) with such food as you normally offer to your own people; or the clothing (of them); or the freeing of a slave. He who does not have must fast three days. That is the expiation of your oaths when you have sworn; but keep your oaths. 5:89

Koran

This verse is revealed concerning people who are in the habit of saying: 'No, by Allah;' and: 'Yes, by Allah'

{Ref. 1768

Bukhari with a chain up to Lady Ayesha, wife of the Prophet (f) who related that the Messenger of Allah (sa) said this.}

318

Swearing in Trading

CHAPTER 318

DISLIKE OF SWEARING AN OATH DURING TRADING

DO NOT SWEAR TO ADVANCE A TRANSACTION 1769

"I (Abu Hurairah) (s) heard the Prophet (sa) say, 'An oath

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forwards a transaction but wipes out the profit.'"}

{Ref. 1769

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

CAUSE OF LOSS IN PROFIT 1770

"He (Abu Katadah) (s) heard the Messenger of Allah (sa) say, 'Beware of swearing a lot in matters of buying and selling because it promotes trade and then causes loss.'"}

{Ref. 1770

Muslim with a chain up to Abu Katadah (s) who related that the Messenger of Allah (sa) said this.}

319

Dislike of Asking

CHAPTER 319

DISLIKE OF ASKING FOR SOMETHING EXCEPT IN THE NAME OF ALLAH

PARADISE 1771

"One should not ask for anything in the Name of Allah except Paradise."

{Ref. 1771

Abu Daud with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

FAVORS 1772

"Grant shelter to whosoever asks for it in the Name of Allah."

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Give to whosoever asks in the Name of Allah. Respond to whosoever invites you. Reciprocate someone's good gesture but if you cannot afford it then pray for him until you are satisfied that you have returned the favor adequately."

{Ref. 1772

Abu Daud and Nisa'i with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

320

Title of King of Kings

CHAPTER 320

PROHIBITION OF THE TITLE KING OF KINGS, OR EMPEROR

MOST DISGRACEFUL TITLE 1773

"The most disgraceful title in the estimation of Allah is for a person to be called king of kings."

{Ref. 1773

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

321

Titles for a Hypocrite

CHAPTER 321

PROHIBITION FOR GIVING A HYPOCRITE OR AN INNOVATOR A RESPECTABLE TITLE

ADDRESSING A HYPOCRITE 1774

"Do not address a hypocrite by saying, 'O master' because even if he is a master, you will arouse the Anger of your Lord, the Mighty, the Glorified."

{Ref. 1774

Abu Daud with a chain up to Buraidah (s) who related that the Messenger of Allah (sa) said this.}

322

Fever

CHAPTER 322

CURSING A FEVER

CLEANSING OF FEVER 1775

"The Prophet (sa) visited Umm Saib (sf) and asked her, 'What is the matter with you, Umm Saib, you are shivering.' She answered, 'It is a fever, may Allah not bless it.' He told her, 'Do not abuse fever, because it cleanses sins as a furnace cleanses dirt from iron.'"

{Ref. 1775

Muslim with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

323

Strong Winds

CHAPTER 323

PROHIBITION OF ABUSING THE WIND AND APPROPRIATE SUPPLICATION

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SUPPLICATION FOR EFFECTS OF WIND 1776

"Do not abuse the wind. If it is unpleasant supplicate saying, 'O Allah, we ask of You the good of this wind, and the good of that which it contains, and the good of that which it has been commanded; and we seek Your protection against the evil of this wind and the evil of that which it contains and the evil of that which it has been commanded.'"

{Ref. 1776

Tirmidhi with a chain up to Ubayy the son of Ka'ab (s) who related that the Messenger of Allah (sa) said this.}

DO NOT CURSE THE WIND 1777

"I (Abu Hurairah) (s) heard the Prophet (sa) say, 'The wind is among the Favours of Allah, because it comes with mercy and punishment. When you see it do not curse it, but ask Allah of its good and seek the refuge of Allah from its evil.'"

{Ref. 1777

Abu Daud with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SUPPLICATION FOR THE GOOD AND PROTECTION FROM THE WIND 1778

"When the wind blew the Messenger of Allah (sa) would say, 'O Allah, I beg of You its good and the good of that which it contains and the good of the purpose for which it has been sent; and seek Your protection against its evil and the evil of that which it contains and the evil of the purpose for which it has been sent.'"

{Ref. 1778

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of Believers (s) who related that the Messenger of Allah (sa) said this.}

324

Cursing a Rooster

CHAPTER 324

CURSING A ROOSTER

THE VALUE OF A ROOSTER 1779

"Do not curse a rooster because it awakes you for prayer."

{Ref. 1779

Abu Daud with a chain up to Zaid son of Khalid Juhni (s) who related that the Messenger of Allah (sa) said this.}

325

Attributing Rain to a specific star.

CHAPTER 325

PROHIBITION OF ATTRIBUTING RAIN TO A SPECIFIC STAR

ATTRIBUTING RAIN TO OTHER THAN ALLAH 1780

"The Messenger of Allah (sa) led the dawn prayer at Hudaibiyyah. After concluding the prayer he turned to the companions and said, 'Do you know what your Lord, has said?' They replied, 'Allah and His Messenger know best.' He said, 'This morning My worshipers arose some believing in Me and others denying Me. Whosoever said: We have been granted rain by the Grace and Mercy of Allah, believe in Me, but whosoever said: We have been granted rain by such and such a star, has denied Me and believed in the planets.'"

{Ref. 1780

Bukhari and Muslim with a chain up to Zaid, the son of Khalid (s) who related that the Messenger of Allah (sa) said this.}

326

Muslims who refer to other Muslims as unbelievers

CHAPTER 326

PROHIBITION OF CALLING ANOTHER MUSLIM AN UNBELIEVER

BE CAREFUL WHAT YOU CALL ANOTHER 1781

"When a man addresses his brother with, 'O unbeliever'; one of them will certainly deserve the title. If the person who is addressed is one, he is, or else it will revert to the person who uttered it."

{Ref. 1781

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

BE SURE OF WHAT YOU SAY 1782

"I (Abu Dharr) (s) heard the Prophet (sa) say, 'If any of you calls another a unbeliever or an enemy of Allah, and that person is not, the title will revert to the one who uttered it.'"

{Ref. 1782

Bukhari and Muslim with a chain up to Abu Dharr (s) who related that the Messenger of Allah (sa) said this.}

327

Vulgar and Loose Talk

CHAPTER 327

PROHIBITION OF VULGAR AND LOOSE TALK

BEHAVIOUR OF A BELIEVER 1783

"A believer neither teases, curses, abuses nor does he talk indecently."

{Ref. 1783

Tirmidhi with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

INDECENCY AND MODESTY 1784

"Indecency in anything disfigures it, modesty in anything beautifies it."

{Ref. 1784

Tirmidhi with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

328

Exaggeration

CHAPTER 328

EXAGGERATION

DO NOT EXAGGERATE 1785

"Ruined are those who exaggerate. He repeated it three times."

{Ref. 1785

Muslim with a chain up to ibn Mas'ud (s) who related that the

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Messenger of Allah (sa) said this.}

LIKENESS, THE TONGUE OF A COW 1786

"Indeed, Allah dislikes those who twist their tongues like a cow."

{Ref. 1786

Abu Daud and Tirmidhi with a chain up to Abdullah the son of Amr, the son of Al 'As (sp) who related that the Messenger of Allah (sa) said this.}

POSITION OF THOSE WITH GOOD MANNERS 1787

"The dearest of you to me and the closest of you to me on the Day of Judgement will be those who have the best manners, and the most hated to me and the farthest from me on the Day of Judgement will be the most gossipy, the most affected in speech and those who mimic speech."

{Ref. 1787

Tirmidhi with a chain up to Jabir the son of Abdullah (s) who related that the Messenger of Allah (sa) said this.}

329

Self Condemnation

CHAPTER 329

DISLIKE OF SELF CONDEMNATION

HARDENING OF THE SOUL 1788

"None of you should say, 'My soul has become evil.' Rather, he should say, 'My soul has become hardened.'"

{Ref. 1788

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

330

Dislike of Calling Grapes 'Karm'

CHAPTER 330

DISLIKE OF CALLING GRAPES 'KARM'

HEART OF A BELIEVER 1789

"Do not call grapes Karm, because a Muslim is Karm. 'Karm' is the heart of a believer."

{Ref. 1789

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

GRAPES 1790

"Do not say 'Karm' (referring to a grape) but call it Al Inab or Hanbala."

{Ref. 1790

Muslim with a chain up to Wayel the son of Hajar (s) who related that the Messenger of Allah (sa) said this.}

331

Prohibition of describing a beautiful woman

CHAPTER 331

PROHIBITION OF DESCRIBING A BEAUTIFUL WOMAN

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DESCRIPTION OF A WOMAN TO ONE'S HUSBAND 1791

"Do not let a woman feel another woman and then describe her to her husband in such detail as if he was looking at her."

{Ref. 1791

Bukhari and Muslim with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

332

Supplicate Confidently

CHAPTER 332

SUPPLICATE WITH CONFIDENCE ONLY

SUPPLICATE WITH CONFIDENCE 1792

"You should not supplicate saying, 'O Allah, forgive me if You will; O Allah, have mercy on me if You will.' Supplications should be made with complete confidence because no one has the power to compel the Almighty. The supplicant should supplicate with complete confidence and should be earnest in his desire for acceptance of his supplication because there is no Favor too great for Allah."

{Ref. 1792

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

WHAT NOT TO SAY IN ONE'S SUPPLICATIONS 1793

"When one of you supplicates he should ask with full confidence and should not say: 'O Allah, give me if You will' because there is no power that can force Allah."

{Ref. 1793

Bukhari and Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

333

Combining the Will of Allah

CHAPTER 333

DISLIKE OF COMBINING THE SAYING "IF ALLAH WILLS AND SO AND SO WILLS"

CONDITIONAL PHRASES 1794

"Do not say, 'What Allah wills, and so and so wills.' But say: 'What Allah wills.' 'What so and so wills.'"

{Ref. 1794

Abu Daud with a chain up to Huzaifah (s) who related that the Messenger of Allah (sa) said this.}

334

Conversation after the Late Evening Prayer

CHAPTER 334

DISLIKE OF CONVERSATION AFTER THE NIGHT PRAYER

SLEEPING BEFORE THE ISHA PRAYER 1795

"The Messenger of Allah (sa) disapproved of a person sleeping immediately before the isha (night) prayer and talking after it."

{Ref. 1795

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Bukhari and Muslim with a chain up to Abu Barzah (s) who related this.}

YOUR TIME IS SHORT 1796

"Towards the end of his life, after the Prophet (sa) had concluded the late evening prayer, the Messenger of Allah (sa) would say, 'Pay attention to this night of yours because in a hundred years from now not one of us will still be alive on earth.'"

{Ref. 1796

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

VIRTUE OF WAITING FOR THE NEXT PRAYER 1797

"They (the companions) waited for the Prophet (sa) who came to them near the middle of the night and led them in prayer - the night prayer. After the prayer finished he turned to us and said, 'Some people said their prayer, left and slept, but for those of you who waited it is as if you had been occupied in prayer throughout.'"

{Ref. 1797

Bukhari with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

335

Wife's refusal to satisfy her husband

CHAPTER 335

PROHIBITION OF THE REFUSAL OF A WIFE TO SATISFY HER HUSBAND

IMAM NAWAWI

WHEN ANGELS CURSE A WIFE 1798

"When a husband calls his wife to his bed and she does not come and he spends the night angry with her, angels curse her through the night." We are informed: "When a wife spends the night away from her husband's bed, the angels curse her through the night." "By Him in whose Hands is my life, when a husband calls his wife to his bed and she refuses him, He who is in heaven is angry with her till her husband is pleased with her."

{Ref. 1798

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

336

Women's Voluntary Fast

CHAPTER 336

THE PROHIBITION FOR A WOMAN TO FAST VOLUNTARY WITHOUT THE CONSENT OF HER HUSBAND

ASK PERMISSION TO FAST VOLUNTARILY 1799

"It is not permissible for a woman to fast voluntarily when her husband is at home, unless he gives her permission. Nor should she permit anyone to enter his house without his permission."

{Ref. 1799

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

337

Preceding the Imam in prayer

CHAPTER 337

PROHIBITION OF PRECEDING THE IMAM IN PRAYER

FOLLOW THE IMAM 1800

"Aren't you afraid that if any of you raises his head from his prostration before the Imam, Allah will make his head like that of a donkey or will make his form that of a donkey?"

{Ref. 1800

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

338

Placing One's Hand on the waist during prayer

CHAPTER 338

DISLIKE OF PLACING ONE'S HAND ON THE WAIST DURING THE PRAYER

POSTURE DURING PRAYER 1801

"The Messenger of Allah (sa) forbade putting one's hand on one's waist during the prayer."

{Ref. 1801

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related this.}

339

Prayer at the time of food

CHAPTER 339

DISLIKE OF PRAYING WHEN FOOD HAS BEEN SERVED

WHEN PRAYER IS NOT PERMISSIBLE 1802

"Lady Ayesha, wife of the Prophet, Mother of believers (f) said that she heard the Messenger of Allah (sa) say, 'Prayer is not permissible when food has been served nor at a time when a person needs to relieve himself in either way.'"

{Ref. 1802

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related this.}

340

Looking upwards when praying

CHAPTER 340

PROHIBITION OF LOOKING UPWARDS DURING PRAYER

LOSS OF SIGHT 1803

"Why is it that people raise their eyes towards the sky during prayer? He cautioned them saying, 'Refrain from this or else you will lose your sight.'"

{Ref. 1803

Bukhari with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

341

Looking around during the prayer

CHAPTER 341

DISLIKE OF LOOKING AROUND DURING THE PRAYER

DISTRACTION IN PRAYER 1804

"I (Lady Ayesha, wife of the Prophet, Mother of believers (f)) asked the Messenger of Allah (sa) about glancing to the right or left during prayer. He said, 'This is the theft of satan which he practices on a worshiper during his prayer.'"

{Ref. 1804

Bukhari with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

: LOOKING AROUND INVALIDATES OBLIGATORY PRAYER 1805

"Beware of glancing in opposite directions during the prayer because this is ruinous. If it is unavoidable, it might be permissible during a voluntary prayer but not during the obligatory prayers."

{Ref. 1805

Tirmidhi with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

342

Prohibition of Facing Graves during prayer.

CHAPTER 342

PROHIBITION OF FACING GRAVES DURING PRAYER

PRAYING FACING A GRAVE AND SITTING UPON THEM 1806

"I (Abu Marthad Kannaz) (s) heard the Messenger of Allah (sa) say, 'Do not face a grave during prayer nor sit upon them.'"

{Ref. 1806

Muslim with a chain up to Abu Marthad Kannaz the son of Hussain (f) who related that the Messenger of Allah (sa), said this.}

343

Prohibition of Passing in front of a praying worshiper

CHAPTER 343

PROHIBITION OF PASSING IN FRONT OF A PRAYING WORSHIPER

DO NOT PASS IN FRONT A PRAYING PERSON 1807

"If only a person who passes in front of one engaged in prayer would realize the enormity of it he would wait for forty rather than pass in front." The narrator was unsure whether the Prophet (sa), said forty days, forty months or forty years.

{Ref. 1807

Bukhari and Muslim with a chain up to Abdullah son of Harith, son of Simnah (s) who related that the Messenger of Allah (sa) said this.}

344

Prayer after the Iqamah

CHAPTER 344

DISLIKE OF OFFERING A VOLUNTARY PRAYER ONCE THE SECOND CALL TO PRAYER HAS BEEN MADE

PRAYER AFTER THE SECOND CALL TO PRAYER 1808

"Once the second call to prayer has been made, no prayer is permissible except the obligatory prayer."

{Ref. 1808

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

345

Fasting of Friday

CHAPTER 345

THE UNDESIRABILITY OF SPECIFICALLY FASTING ON A FRIDAY

FRIDAY 1809

"Neither select the night prior to Friday morning with a special voluntary prayer nor the day of Friday specially for fasting unless it is that it occurs among the fasts that one of you observed."

{Ref. 1809

Muslim with a chain up to Abu Hurairah (s) who related that

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the Messenger of Allah (sa) said this.}

PREREQUISITES OF FASTING ON A FRIDAY 1810

"I (Abu Hurairah) (s) heard the Prophet (sa) say, 'None of you should fast on a Friday only, unless he combines it with a fast the day before or day after.'"

{Ref. 1810

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

FORBIDING OF VOLUNTARY FASTING ON A FRIDAY 1811

"I (Muhammad, the son of Abbad) asked Jabir (s), 'Did the Prophet (sa) forbid fasting on a Friday?' He replied, 'Yes'."

{Ref. 1811

Bukhari and Muslim with a chain up to Muhammad the son of Abbad (s) who related that the Messenger of Allah (sa) said this.}

WHEN IT IS ALRIGHT TO VOLUNTARY FAST ON A FRIDAY 1812

"The Messenger of Allah (sa) visited me (Lady Juwairiah, wife of the Prophet, Mother of Believers (f) on a Friday and found me fasting. He asked, 'Did you fast yesterday?' I replied, 'No.' He asked, 'Do you intend to observe the fast tomorrow?' I replied, 'No.' So he told me, 'In that case give up your fast today.'"

{Ref. 1812

Bukhari with a chain up to Lady Juwairiah, daughter of Al Harith, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

346

Prohibition of the Continuous Fasting for more than a day without breaking it

CHAPTER 346

PROHIBITION OF THE CONTINUOUS FASTING OF MORE THAN A DAY WITHOUT BREAKING IT

BREAKING THE FAST 1813

"The Prophet (sa) forbade the continuation of a fast without breaking it at the end of each day."

{Ref. 1813

Bukhari and Muslim with chains up to Abu Hurairah (s) and Lady Ayesha, wife of the Prophet, Mother of believers (f) who related this.}

THE PROPHET WAS DIFFERENT FROM US 1814

"The Prophet (sa) forbade the continuation of a fast beyond one day. It was said to him, 'But you do it.' He replied, 'I am not like you. I am given to eat and to drink.'"

{Ref. 1814

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

347

Prohibition of Sitting on a Grave

CHAPTER 347

PROHIBITION OF SITTING ON A GRAVE

DO NOT SIT ON GRAVES 1815

"It is better for you to sit on a burning coal and have your clothes burned, and its heat scorch your skin rather than you sit on a grave."

{Ref. 1815

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

348

Prohibition of Building over a Grave

CHAPTER 348

PROHIBITION OF BUILDING OVER A GRAVE

GRAVES 1816

"The Prophet (sa) forbade that a grave should be cemented or that it should be sat upon or that it has a building erected over it."

{Ref. 1816

Muslim with a chain up to Jabir (s) who related this.}

349

Runaway Slaves

CHAPTER 349

PROHIBITION OF A SLAVE RUNNING AWAY FROM HIS MASTER

{A reference is made in this chapter to slaves taken before Islam. Islam has many regulations to free slaves. As for the slavery in the west, it was illegal because free people were taken captive and sold into slavery, this practice was started by Portuguese Jews.}

1817

"If a slave runs away from his master the favorable safety and covenant becomes void."

{Ref. 1817

Muslim with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

OBEDIENCE OF A BELIEVING SLAVE 1818

"If a slave runs away from his master, his prayer is not accepted." We are also informed: "He is guilty of disbelief."

{Ref. 1818

Muslim with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

350

Dislike of Pleading for those guilty of major sins.

CHAPTER 350

DISLIKE OF PLEADING FOR THOSE GUILTY OF MAJOR SINS

Allah, the Exalted says: "You shall lash the fornicatress and the fornicator each with a hundred lashes. In the religion of Allah, let no tenderness for them seize you if you believe in Allah and the Last Day; and let their punishment be witnessed by a party of believers." 24:2 Koran

SAME JUSTICE FOR THE INFLUENTIAL AND THE POOR 1819

"The Koraysh were worried about the situation of a Makhzumi woman who had been guilty of theft and wondered who they should ask to intercede on her behalf with the Messenger of Allah (sa). Some suggested that Usamah, son of Zaid (s) was the most suitable because the Prophet (sa) loved him very much. So Usamah spoke to him. The Messenger of Allah (sa) asked him, 'Do you seek to intercede in a matter concerning that which has been prescribed by Allah?' Then the Messenger of Allah (sa) stood up and addressed those present saying, 'Those who went before you were ruined because they would let someone of high rank off when they committed theft but exacted the prescribed penalty on a poor person who had stolen. I call Allah to witness that if Fatima, daughter of Muhammad (f), were to steal, I would cut off her hand."

{Ref. 1819

Bukhari and Muslim with a chain up to Lady Ayesha, Mother of believers, wife of the Prophet (f) who related that the Messenger of Allah (sa) said this.}

Relieving oneself in public places

CHAPTER 351

PROHIBITION OF RELIEVING ONESELF IN PUBLIC PLACES

Allah, the Exalted says: "Those who hurt believing men and believing women undeservedly, shall bear the guilt of slander and a major sin." 33:58 Koran

CURSED PRACTICES 1820

"Avoid two cursed practices. He was asked, 'What are these cursed practices?' He replied, 'A person relieving himself in a pathway frequented by people or in a shady place used by them.' "

{Ref. 1820

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

352

Urinating in a Pond or Still Water

CHAPTER 352

PROHIBITION OF URINATING IN A POND OR STILL WATER

PRESERVATION OF WATER RESOURCES 1821

"The Prophet (sa) forbade anyone to urinate into a pond or still water."

{Ref. 1821

Muslim with a chain up to Jabir (s) who related this.}

353

Preference of a favorite child

CHAPTER 353

PROHIBITION OF THE PREFERENCE OF A FAVORITE CHILD

DO NOT SHOW FAVORITISM 1822

"I (Bashir) took my son (Nu'man) (sp) to the Prophet (sa), and told him, 'I have given one of my slaves to this son.' The Messenger of Allah (sa) asked, 'Did you give a similar gift to each of your children?' Whereupon I replied, 'No.' The Messenger of Allah (sa) said, 'Then take this gift back.'" We are also informed: "The Prophet (sa) asked, 'Did you do the same for all your children?' I answered, 'No.' The Messenger of Allah (sa) then told me, 'Be mindful of your obligation to Allah and be just among your children.'" Thereupon my father took back his gift. We are also informed: "The Messenger of Allah (sa) asked, 'Bashir, do you have other children than this one?' To this I replied, Yes.'" The Messenger of Allah (sa) asked me, 'Did you give them all a gift like this?' I replied, 'No.' Whereupon the Messenger of Allah (sa) said, 'Then do not make me a witness because I will not be a witness to a wrong.' Then he asked, 'Wouldn't you like it if each one of them behaved well towards you?' I replied, 'Indeed.' The Messenger of Allah (sa) advised, 'Then why don't you?'

{Ref. 1822

Bukhari and Muslim with a chain up to Nu'man, the son of

Bashir (s) who related that the Messenger of Allah (sa) said this.}

354

Period of Mourning

CHAPTER 354

THE PERMISSIBLE PERIOD OF MOURNING

PERIOD OF MOURNING 1823

"I (Zainab) visited Lady Umm Habibah, (wife of the Prophet, Mother of believers (f) upon the death of her father Abu Sufyan. She sent for a yellow perfume and rubbed it on one of her maids and then rubbed it on both of her own cheeks and said. 'I have no desire for perfume except that I heard the Messenger of Allah (sa), say from the pulpit: It is not permissible for a woman who believes in Allah and the Last Day to mourn the deceased for more than three days unless it is her husband, in which case the period of mourning is four months and ten days.'" Zainab continued, 'I also visited Zainab, the daughter of Jahash when her brother passed away. She sent for perfume and rubbed some of it on herself and said, 'I have no need for perfume except that I heard the Messenger of Allah (sa) say from the pulpit: It is not permissible for a woman who believes in Allah and the Last Day to mourn the deceased for more than three days unless it is her husband, in which case the period of mourning is four months and ten days.'"

{Ref. 1823

Bukhari and Muslim with a chain up to Zainab the daughter of Abu Salamah (sf) who related that the Messenger of Allah (sa) said this.}

355

***The Forbidding of Sales of the Dwellers to an Unaware Stranger and the Prohibition of Closing Deals with Caravans before Entering the City Market.

CHAPTER 355

THE FORBIDDING OF SALES OF THE DWELLERS TO AN UNAWARE STRANGER AND THE PROHIBITION OF CLOSING DEALS WITH CARAVANS BEFORE ENTERING THE CITY MARKET

TRADING 1824

"The Prophet (sa) forbade a city dweller to sell to an unaware stranger to the town on commission even if it was his brother, father or mother."

{Ref. 1824

Bukhari and Muslim with a chain up to Anas who related this.}

FAIR TRADING 1825

"Do not purchase goods from a caravan until they arrive in the market."

{Ref. 1825

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

COMMISSION AGENT 1826

"Do not go out to meet caravans in order to buy from them nor should a city dweller sell for an unaware stranger to the town. Ta'us (s) asked, 'What will the city dweller sell to the stranger from out of town?' He answered, 'To be his commission

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agent.' ”

{Ref. 1826

Bukhari and Muslim with a chain up to ibn Abbas who related that the Messenger of Allah (sa), said}

ARTIFICIAL BIDDING IS FORBIDDEN 1827

“The Prophet (sa) forbade a city dweller from being a commission agent for an unaware stranger from out of town and artificial bids. He also forbade a person from making an offer while the offer of his brother is pending or that he should make a proposal of marriage while the proposal of his brother is pending. He also forbade a woman to attempt to let her sister (in Islam) become divorced in order that she might take her place. The Messenger of Allah (sa) forbade meeting (trade) caravans in advance or that a city dweller should act as a commission agent for Bedouin Arab. He also forbade that a woman should make it a condition of marriage that her sister (in Islam) should be divorced or that a person should make an artificial bid without intending to purchase in order to raise the price. He also forbade the accumulation of milk in the udder of an animal to attempt misrepresentation.”

{Ref. 1827

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

WHEN AN OFFER IS PENDING 1828

“None of you should make an offer to purchase when the offer of another is pending, nor should you make a proposal of marriage when a proposal of a brother is pending, except with the permission of the latter.”

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{Ref. 1828

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

WAITING IN TURN 1829

"A believer is the brother of a believer and it is not permissible for a believer to make an offer of purchase while an offer of a brother is pending. Nor is it permissible that one should make a proposal of marriage while a proposal of his brother is pending unless the latter gives up."

{Ref. 1829

Muslim with a chain up to Ukbah son of 'Amir (s) who related that the Messenger of Allah (sa) said this.}

356

Prohibition of Extravagance

CHAPTER 356

PROHIBITION OF EXTRAVAGANCE

THREE THINGS ALLAH LIKES AND THREE THINGS HE DISLIKES 1830

"There are three things which please Allah and three that displease Him. It pleases Him that you should worship Him and not associate anything with Him and that you hold fast to the rope of Allah together without division. It is displeasing to Him that you indulge in excessive talk, persistent asking and wasting money."

{Ref. 1830

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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LETTER TO MU'AWIAH 1831

"Mughirah the son of Shu'bah (s) dictated a letter to me (Warrad) addressed to Mu'awiah in which it said that the Prophet (sa) used to supplicate at the end of each obligatory prayer: 'There is no god except Allah, who is One and has no associate. His is the Kingdom and His is the praise and He has power to do all that He wills. O Allah, none can prevent what You give and none can give what You withhold. Lineage does not avail against You.' His letter continued to tell that the Prophet (sa) Forbade idle talk, waste of wealth and persistent asking. He also forbade disobedience to mothers, burying female babies alive and the prevention of giving but persistent taking."

{Ref. 1831

Bukhari and Muslim with a chain up to Warrad, the scribe of Mughirah, who related this.}

357

Weapons

CHAPTER 357

PROHIBITION OF POINTING A WEAPON AT ANOTHER

DO NOT POINT A WEAPON AT YOUR BROTHER 1832

"None of you should point a weapon at his brother because he does not know if satan (the stoned and cursed) will cause him to lose it from his hand and as a consequence cause him to fall into a pit of Fire."

{Ref. 1832

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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POINTING A SHARP WEAPON AT A BROTHER 1833

"Whosoever points a sharp edged weapon at a brother is cursed by the angels till he throws down the weapon; even if the other person is his blood brother."

{Ref. 1833

Muslim narrated this. ***}

DRAWN SWORD 1834

"The Prophet (sa) forbade anyone to present a drawn sword to another."

{Ref. 1834

Abu Daud and Tirmidhi with a chain up to Jabir (s) who related this.}

358

Leaving the Mosque after the Adhan

CHAPTER 358

DISLIKE OF LEAVING THE MOSQUE AFTER THE ADHAN IS CALLED

1835

"I (Abu Sha'tha) (s) said, 'We were sitting with Abu Hurairah (s) in the mosque when the caller to prayer made the call to prayer. A man stood up and started to leave. Abu Hurairah watched him until he left the mosque then said, 'That one has disobeyed the Messenger of Allah (sa).'"

{Ref. 1835

Muslim with a chain up to Abu Sha'tha (s) who related this.}

359

Dislike of refusing perfume

CHAPTER 359

DISLIKE OF REFUSING PERFUME

DO NOT REFUSE PERFUME 1836

"A person should not refuse a gift of perfume because it is light in weight and has a good aroma."

{Ref. 1836

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

PERFUME 1837

"The Messenger of Allah (sa) never refused perfume."

{Ref. 1837

Bukhari with a chain up to Anas (s) who related this.}

360

Dislike of praising a person to his face

CHAPTER 360

DISLIKE OF PRAISING A PERSON TO HIS FACE

EXCESSIVE PRAISE 1838

"The Prophet (sa) heard a man praising another excessively and told him, 'You have destroyed him.' or 'You have broken the back of this man.'"

{Ref. 1838

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Bukhari and Muslim with a chain up to Abu Musa (s) who related that the Messenger of Allah (sa) said this.}

BE MODERATE IN PRAISING SOMEONE 1839

"A man was mentioned to the Prophet (sa) and someone praised him. The Prophet (sa) said to the latter, 'Woe to you, you have cut the throat of your companion.' He repeated this several times and then added, 'If you must praise someone, you should say: I think so and so is such and such if you consider him to be so; because he is accountable to Allah and no one can be declared as good by other than Allah.'"

{Ref. 1839

Bukhari and Muslim with chain up to Abu Bakr (s) who related that the Messenger of Allah (sa) said this.}

MODERATE YOUR PRAISE 1840

"A man started to praise Uthman and Miqdad (sp) sat down upon his knees and began to throw pebbles at the mouth of the speaker. Uthman asked him, 'What is the matter?' He replied, 'The Prophet (sa) said. 'When you see someone praising others, put dust in his mouth.'"

{Ref. 1840

Muslim with a chain up to Hamam the son of Harith who related via Miqdad (s) that the Messenger of Allah (sa) said this.}

361

Epidemics

CHAPTER 361

UNDESIRABILITY OF LEAVING OR GOING TO A

PLACE IN WHICH THERE IS A PLAGUE

Allah, the Exalted says: "Wherever you are, death will overtake you, even if you shall be in fortified, high towers."

4.78 Koran

"..... and do not cast into destruction with your own hands."

2:195 Koran

PLAGUE STRICKEN AREAS 1841

"(Caliph) Umar, the son of Khattab (s) set off to go to Syria. When he arrived at Sargh he was met by Abu Ubaidah, the son of Jarrah (s), the Commander of the Muslim army, and his officers who told him that a plague had broken out in the Syrian countries. Ibn Abbas said that Umar told him to gather the first Emigrants (sp) together and informed them of the plague in Syria. They counseled with him but differed among themselves. Some said, 'You started out on a mission therefore you should continue.' Others said, 'You have the companions of the Messenger of Allah (sa), as well as many other people with you, and we do not think it is right to expose them to this plague.' After that he requested them to withdraw and asked me to call the Helpers (Al Ansar). So I called them and he consulted them but they too were divided in their opinion. So he requested them to withdraw and asked me to call the prominent Emigrants from among the Koraysh tribe who were present during the conquest of Mecca. So I called them and they were in complete agreement. They advised him, 'We think you should go back and not lead the people into the plague.' Thereupon Umar had it announced that he would start back the next morning. The next morning after all the preparations had been made, Abu Ubaidah, the son of Jarrah said to Umar: 'Do your propose to turn away from the decree of Allah?' Umar

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replied, 'Abu Ubaidah, I wish someone else had said this' - because Umar used to hate to differ with him - Umar continued, 'Yes, we are turning away from the decree of Allah to another decree of Allah.' Then he said, 'Tell me, if you had a herd of camels in a valley and the valley had two sides; one fertile and green and the other dry and barren, if you let them graze upon the green part would not that be by the decree of Allah, or if you let them graze upon the dry part, wouldn't that also be by the decree of Allah?' Then Abdur Rahman, the son of Auf who had been absent on some errand of his own came forward and said, 'I have some knowledge about this matter. I heard the Messenger of Allah say: If you hear of an epidemic in a land do not enter it, and if you happen to be in a land when an epidemic breaks out, do not run away from it.'" Upon hearing this Umar praised Allah and returned.

{Ref. 1841

Bukhari and Muslim with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

OUTBREAK OF PLAGUE 1842

"If you hear of a plague in a land, do not enter it. But, if there is an outbreak in the land in which you happen to be, do not leave it."

{Ref. 1842

Bukhari and Muslim with a chain up to Usamah the son of Zaid (sp) who related that the Messenger of Allah (sa) said this.}

362

Prohibition of Sorcery

CHAPTER 362

PROHIBITION OF SORCERY

Allah, the Exalted says: "Solomon did not disbelieve, it is the devils who disbelieved, teaching people magic and that which was sent down upon the angels Harut and Marut in Babylon." 2:102

Koran

SORCERY IS AMONG THE SEVEN MOST DANGEROUS THINGS 1843

"Avoid seven most dangerous things. He was asked, 'O Messenger of Allah (sa) what are they?' He answered: Associating anything with Allah. Sorcery. Unjustly killing a life declared sacred by Allah. Consuming interest. Consuming the property of the orphan. Cowardice in battle. Calumniating chaste, innocent believing women."

{Ref. 1843

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

363

Prohibition of Carrying the Koran into Enemy Territory

CHAPTER 363

PROHIBITION OF CARRYING THE KORAN INTO ENEMY TERRITORY

ENEMY TERRITORY 1844

"The Prophet (sa) forbade anyone to take the Koran into enemy territory."

{Ref. 1844

Bukhari and Muslim with a chain up to ibn Umar (s) who related this.}

364

Use of Gold and Silver Vessels

CHAPTER 364

PROHIBITION OF THE USE OF GOLD AND SILVER VESSELS

GOLD AND SILVER VESSELS 1845

"Whosoever drinks from a silver vessel kindles the fire of Hell in his belly."

{Ref. 1845

Bukhari and Muslim with a chain up to Lady Umm Salamah, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

GOLD AND SILVER CUPS 1846

"He who eats or drinks from a gold or silver vessel; and He who drinks from a gold or silver cup kindles the fire of Hell in his belly."

{Ref. 1846

Muslim narrated this. ***}

SILK, BROCADE, GOLD AND SILVER 1847

"The Prophet (sa) forbade the companions to wear silk or brocade, and to drink from gold or silver cups, and said, 'These are for them (the unbelievers) in this world and for

you in the Everlasting Life.'"

{Ref. 1847

Bukhari and Muslim with a chain up to Huzaifah (s) who related that the Messenger of Allah (sa) said this.}

FOOD OFFERED IN SILVER VESSELS 1848

"I (Anas, the son of Sireen) was with Anas, the son of Malik (sp) in the company of some Zoroastrians when a sweet was brought in a silver vessel but Anas refused to eat from it. The man who had brought it was asked to change the vessel, so he changed it and when he brought it Anas ate from it."

{Ref. 1848

Baihaqi with a chain up to Anas the son of Sireen (s) who related this.}

365

Prohibition Saffron-colored Clothing

CHAPTER 365

THE PROHIBITION OF SAFFRON-COLORED CLOTHING

SAFFRON COLORED CLOTHING IS FORBIDDEN 1849

"The Prophet (sa) forbade a person to wear saffron colored clothing."

{Ref. 1849

Bukhari and Muslim with a chain up to Anas (s) who related this.}

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SAFFRON COLORED CLOTHING IS FOR UNBELIEVERS 1850

"The Prophet (sa) saw me (Abdullah, son of Amr) (s) wearing two saffron-colored garments and inquired, 'Did your mother ordered you to wear these?' I asked, 'Shall I wash them?' He replied, 'Burn them. These are the garments of the unbelievers therefore do not wear them.'"

{Ref. 1850

Muslim with a chain up to Abdullah the son of Amr, the son of Al 'As (s) who related that the Messenger of Allah (sa) said this.}

366

Prohibition of a Vow of Silence.

CHAPTER 366

THE PROHIBITION OF MAKING A VOW OF SILENCE

NO VALUE IN SILENCE FASTING 1851

"I (Ali (f)) preserved in my memory the saying of the Prophet (sa), 'No one is an orphan after he has come of age. There is no value in remaining silent from morning until night.'"

{Ref. 1851

Abu Daud with a chain up to Ali (f) related that the Messenger of Allah (sa) said this.}

VOW OF SILENCE IS FORBIDDEN 1852

"Abu Bakr (s) met a woman from the tribe of Ahas whose name was Zainab and he noticed that she did not speak. He inquired, 'Why doesn't she speak?' He was informed, 'She has sworn a vow of silence.' Upon hearing this he told her, 'Speak, silence is not permissible. It was a practice in the Days of Ignorance

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(pre-Islamic days).’ Whereupon she spoke.”

{Ref. 1852

Bukhari with a chain up to Kais the son of Abu Hazim (s) who related this.}

367

Prohibition of Attributing the Wrong Fatherhood.

CHAPTER 367

PROHIBITION OF ATTRIBUTING THE WRONG FATHERHOOD

PENALTY FOR CLAIMING FALSE PATERNITY 1853

“Whosoever attributes his fatherhood to someone other than his father knowing that he is not his father will be excluded from Paradise.”

{Ref. 1853

Bukhari and Muslim with a chain up to Sa'ad the son of Abi Wakkas (s) who related that the Messenger of Allah (sa) said this.}

REJECTION OF YOUR FATHER 1854

“Do not reject your fathers. Whosoever turns away from his father is guilty of disbelief.”

{Ref. 1854

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

CURSE OF ALLAH 1855

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"During a sermon delivered from a pulpit, I (Yazeed, son of Shareek) heard Imam Ali (f) say, 'By Allah, we have no other Book except the Holy Koran which we read and this record.' Then he spread it open and in it there were camel teeth (used as writing media), and some orders regarding regulations concerning injuries. It also contained a saying of the Messenger of Allah (sa), that the city is forbidden between the mountain of Ayr up to the mountain of Thawr. Therefore anyone who introduces an innovation in this area, or gives shelter to an innovator is subject to the curse of Allah, His angels, and all humanity. Allah will not accept any expiation or compensation from him on the Day of Resurrection. All Muslims have one covenant and the least among them represents it. Anyone who violates a Muslim's covenant will be cursed by Allah, His angels and all humanity. Allah will accept neither expiation nor compensation from him on the Day of Resurrection. Whosoever attributes false paternity to himself, or a slave who runs away from his master to someone else, the curse of Allah, angels and all humanity will rest upon him and Allah will accept neither expiation nor compensation from him on the Day of Resurrection."

{Ref. 1855

Bukhari and Muslim with a chain up to Yazeed the son of Shareek, the son of Tariq who related this.}

FALSE CLAIMS 1856

"He (Abu Dharr) (s) heard the Prophet (sa), say, 'Whosoever deliberately lets himself be known as the son of other than his father is guilty of disbelief, and whosoever claims something that does not belong to him is not one of us. Let him prepare his seat in Hell! If anyone calls another an unbeliever or an enemy of Allah and he is not, the charge will revert to the accuser.'"

{Ref. 1856

Bukhari and Muslim with a chain up to Abu Dharr (s) who related that the Messenger of Allah (sa) said this.}

368

Warning of punishment

CHAPTER 368

WARNING OF COMMITTING ACTS WHICH ALLAH, AND HIS MESSENGER (sa) PROHIBITED

Allah, the Exalted says: "..... So let those who disobey His command beware, lest they are struck by sedition, or, they are stricken by a painful punishment." 24:63 Koran

"..... Allah warns you to be wary of Him." 3.30 Koran

"Indeed, the seizing of your Lord is severe." 85:12 Koran

"Such is the seizing of your Lord when He seizes the evildoing villages. His seizing is painful, stern." 11:102 Koran

THAT WHICH ALLAH HAS FORBIDDEN 1857

"Allah, the Exalted, is Jealous and His Jealousy is incited by a person doing that which Allah has forbidden."

{Ref. 1857

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

369

Expiation of Prohibited Deeds

CHAPTER 369

HOW TO ATTAIN EXPIATION OF PROHIBITED DEEDS

Allah, the Exalted says: "If a provocation from satan should provoke you, seek refuge in Allah. He is the Hearer, the Knower." 41:36 Koran

"When satan provokes you seek refuge in Allah, He is the Hearing, the Knowing." 7:200 Koran

"And those who, if they commit indecency or wrong themselves remember Allah and ask forgiveness of their sins - for who but Allah forgives sins - and those who do not persist in what they do while they know. Those, their recompense is forgiveness from their Lord and Gardens underneath which rivers flow, where they shall live forever. How excellent is the wage of those who labor." 3:135-136
Koran

"And, O believers, turn to Allah all together, in order that you prosper." 24:31 Koran

INVOLUNTARY OATHS 1858

"Whosoever swears an oath and involuntarily says, 'By lat and uzzah (pagan gods)'; should at once bear witness that there is no god except Allah. And whosoever says to his companion: 'Come, let us gamble.' Should give charity.'

{Ref. 1858

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

370

Signs leading to the Last Day and other matters

CHAPTER 370

SIGNS AND EVENTS LEADING TO THE LAST DAY AND OTHER MATTERS

THE DESCRIPTION OF THE FALSE MESSIAH AND HOW TO PROTECT
YOURSELF AGAINST HIM 1859

"The Prophet (sa) mentioned the anti-Christ one morning and described him, lowering our expectation, then raising it, until we thought that he might already be present in a nearby date-palm grove. When we returned to him and he noticed our prior concern he asked us, 'What is troubles you?' We replied, 'O Messenger of Allah (sa) you spoke about the anti-Christ this morning and lowered expectations, then raised them until we thought that he might be present in one of the date-palm groves.' He said, 'It was something other than the anti-Christ that makes me fear for you. I do not fear for you regarding the anti-Christ. If he appears while I am among you I will be your defender against him, but if he appears when I am not among you then everyone of you must defend himself. Allah will be the guardian of every Muslim in my place. He (the anti-Christ) is a young man with coarse hair and an eye that floats like a grape. I think that he might resemble Abdul Uzza the son of Katan. Whosoever encounters him from among you should recite to him the opening verses of the chapter Al-Kahf (Chapter 18

The Cave). He will emerge from the road between Syria and Iraq and will cause destruction and bloodshed left and right. O worshipers of Allah remain firm!' We asked him, 'O Messenger of Allah (sa) how long will he remain on the earth?' He answered, 'Forty days. One of his days will be like a year,

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one will be like a month, one will be like a week and the rest of his days will be like your days.' We asked, 'O Messenger of Allah (sa) on the day which will be like a year, will it suffice for us to observe the prayers of one day?' He answered, 'No, you should estimate of the passage of time.' We asked, 'O Messenger of Allah (sa) what will be the speed of his movement in the earth?' He answered, 'Like a cloud left behind the wind (prophecy of air travel).' He will approach people and invite them, and they will respond by believing in him. He will command the sky and it will send down (artificial) rain on the people. He will command the earth (mobile, hydroponic technology and bakeries) and it will produce green herbage for them; cattle will return in the evening with firm humps, full udders and fattened sides. Then he will come to another people and invite them to obey him, but they will reject his call and he will turn away from them. They will be stricken with (artificial) drought and famine and then become destitute. He (the anti-Christ) will pass through desert places and will call on them to bring forth their treasures and their treasures will follow him like wasps. He will call a man in the prime of his youth and (magically) strike him with his sword cutting him into two pieces. The pieces will be separated from each other the distance of an arrow. Then he will summon him and the youth will respond coming with a cheerful, smiling face. While he (the anti-Christ) is doing this, Allah, the Exalted, will send the Messiah, (Jesus) son of Mary (p) w who will descend near a white minaret to the East of Damascus, wearing two yellow dyed garments, his hands resting on the wings of two angels. As he bends his head, droplets of water will fall from it and when he raises it there will be drops like pearls falling from it. It is not permitted for any unbeliever to find the fragrance of his breathe except that he dies, and his breath will reach as far as his sight reaches. He will pursue the anti-Christ

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and will find him at the Gate of Lud and will kill him. Jesus (p) will then come to the people whom Allah had shielded from the anti-Christ. He will wipe away the dust from their faces and will inform them of their ranks in Paradise. At that time Allah, the High will reveal to Jesus: 'I have brought out some of My worshipers with whom no one is able to withstand. Therefore lead these, My worshipers, to Mount Tur (Sinai).' Allah will then raise Gog and Magog and they are let loose and slide down out of every slope (see Ch.21:96). Their advance groups will pass over Lake Tabariah and consume all its water and when its rear groups pass near it they will say, 'At one time there was water here.' The Prophet of Allah, Jesus, and his companions will be besieged until a bull's head will appear better to them than a hundred dinars appear to you today. Then the Prophet of Allah, Jesus the Messiah, and his companions will pray to Allah, the Exalted, and supplicate to Him and He will create worms in the necks of the people of Gog and Magog from which they will all die in the morning like the victims of lions. After this the Jesus, the Prophet of Allah, and his companions will descend from the Mount but will not be able to find even the space of a span of a hand free among the corpses of the followers of Gog and Magog - and their stench! Then Jesus, the Prophet of Allah, and his companions will supplicate to Allah, the Mighty, the High, and He will send birds as large as the necks of camels that will carry off the corpses and drop them wherever Allah wills. After this Allah, the Mighty, the Glorified, will send down rain whereby every dwelling, whether it is constructed from clay or hair, will be cleansed and become like a mirror. Then the earth will be commanded to produce its fruits and to return its blessings, in such a way that a party of people will be sufficed by sharing a single pomegranate and shelter will be found under the shade of its peel. Allah will bless the newly birthing camels in its milk that it will suffice a large group of

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people and that a cow will suffice a tribe and the milk a goat will suffice a branch of a tribe. While they are in this condition Allah, the High, will send a pure breeze that will take the Muslims under their armpits whereby the soul of every believer and every Muslim will pass away. After this only the worst people will be left who will copulate with women openly, unabashed like donkeys. It is on such people the Hour will commence.

{Ref. 1859

Muslim with a chain up to Nawas the son of Sam'an (s) who related that the Messenger of Allah (sa) said this.}

EVENTS OF THE ANTI-CHRIST AND THE DAYS BEFORE THE LAST DAY
1860

"I, (Ribi' the son of Hirash) went with Abu Mas'ud to Huzaifah (s) and Abu Mas'ud asked: 'Tell us what you heard from the Prophet (sa), about the anti-Christ.' He told us, 'The anti-Christ will appear and with him will be both water and fire. That which people perceive to be water will be fire that burns and that which people perceive to be fire will be cool and sweet water. If any among you encounter him, you should jump into that which he perceives to be fire because it will be sweet and palatable water.' Abu Mas'ud commented, 'I too also heard this from the Messenger of Allah (sa)'".

{Ref. 1860

Bukhari and Muslim with a chain up to Ribi' the son of Hirash who related that the Messenger of Allah (sa) said this.}

SECOND COMING OF PROPHET JESUS, PEACE BE UPON HIM 1861

"The anti-Christ will appear among my nation and will remain for forty; I, (Abdullah, the son of Amr) (s) do not know if it was, forty days, forty months or forty years. Then Allah will

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send Jesus, the son of Mary, who will pursue and kill him. After this people will remain for seven years and there will be no enmity between any two. Then Allah, the Lord of Honor and Glory, will send a cool breeze from the direction of Syria and no one having a single particle of good or belief in their heart will remain on the face of the earth, their soul will be taken from them. Even if anyone of you happen to be in a mountain cave, the breeze will reach you, and take possession of your soul. After this time only the worst people will remain who will be unsettled like birds and cunning like foxes. They will neither know any good, nor refrain from any evil. Then satan (the stoned and cursed) will appear among them disguised as a human and ask them, 'Will you not obey me?' They will ask him, 'What do you command us to do?' Then he will command them to worship idols. Because of this, their provision will be plentiful and their life comfortable. It is at this time that the Trumpet will be blown and everyone who hears it will turn his neck raising it towards it. The first to hear it will be a man repairing his camel's drinking trough; he will fall unconscious with those around him. Then Allah will send rain which will be like dew and their bodies will grow because of it. The trumpet will be blown a second time and people will stand, looking on. Then it will be said, 'People, come forward to your Lord.' Then there will be a command, 'Make them stand, they will be called to account!' Then it will be said, 'Separate from them those to be sent to the Fire.' It will be asked, 'How many?' It will be said, 'Nine hundred and ninety-nine out of each thousand (for Hell).' That will be the Day which will turn children gray-haired and the Day when the calamity overtakes the guilty.'"

{Ref. 1861

Muslim with a chain up to Abdullah son of Amr son of Al 'As

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(sp) who related that the Messenger of Allah (sa) said this.}

MECCA AND MEDINA WILL BE PROTECTED FROM THE ANTI-CHRIST 1862
"Each and every city will be entered by the anti-Christ except Mecca and Medina. The domes in those two cities will be guarded by angels standing in rows. The anti-Christ will arrive at Sabakhah and Medina will be shaken three times - every unbeliever and hypocrite will be cast out."

{Ref. 1862

Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

ANTI-CHRIST WILL BE FOLLOWED BY 70,000
JEWS ISFAHAN 1863

"The anti-Christ will be followed by seventy thousand Jews from Isfahan who will wear satin robes."

{Ref. 1863

Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

BELIEVERS WILL FLEE FROM THE ANTI-CHRIST 1864

"I, (Umm Shariq) heard the Prophet (sa) say, 'People will flee to the mountains seeking shelter from the anti-Christ.'"

{Ref. 1864

Muslim with a chain up to Umm Shariq (sf) who related that the Messenger of Allah (sa) said this.}

MAGNITUDE OF EVIL OF THE ANTI-CHRIST 1865

"I, (Imran, the son of Hussain) (f) heard the Prophet (sa) say, 'From the creation of Adam to the Day of Judgement there is no affair greater than the mischief of the anti-Christ.'"

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{Ref. 1865

Muslim with a chain up to Imran, the son of Hussain (f) who related that the Messenger of Allah (sa) said this.}

WHEN A BELIEVER CHALLENGES THE ANTI-CHRIST 1866

"When the anti-Christ appears, a believer will set out towards him and encounter his guards. They will ask him, 'Where are you going?' He will reply, 'I am going to the one who has appeared.' They will ask him, 'Don't you believe in our lord?' He will reply, 'Our Lord has no secrecy.' Some will say to the others, 'Let us kill him' but others will say, 'Hasn't your lord forbidden you to kill anyone without his order?' So they will take him to the anti-Christ. When the believer sees him he will call out: 'O people, this is the anti-Christ mentioned by the Messenger of Allah (sa)!' Upon this the anti-Christ (the false messiah) will command them to kill him, and inflate his back and stomach. Then he will ask the man, 'Do you still not believe in me?' He will say, 'You are the anti-Christ.' Then the anti-Christ will order him to be sawn in half through his skull to top of his legs. After this, the anti-Christ will step between the two parts of his body and address them saying, 'Rise up.' Whereupon the man will become whole and stand up. The anti-Christ will question him again, 'Do you believe in me?' But the man will answer: 'I have only learned more about you,' and he will turn to the people and say: 'Now he will be unable to do anything to anyone.' Then the anti-Christ will seize him in order to kill him but Allah will make his neck from its base upwards as if it was made of brass and the anti-Christ will be rendered incapable of killing him. He will then take hold of his arms and legs, and throw him. People will think that the anti-Christ has thrown him into the fire, but instead he will be thrown into Paradise. The Messenger of Allah (sa) added, 'This man will be the greatest in the rank of martyrdom before the Lord of the worlds.'"

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{Ref. 1866

Muslim and Bukhari who related that Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

PLOYS OF THE ANTI-CHRIST 1867

"No one asked the Messenger of Allah (sa), about the anti-Christ more than I (Mughirah, the son of Shu'bah (s)). He told me, 'He will not harm you.' I asked him, 'O Messenger of Allah (sa), it is said that there will be with him a mountain of bread and a stream of water.' The Messenger of Allah (sa) said, 'The affair is easier for Allah.'"

{Ref. 1867

Bukhari and Muslim with a chain up to Mughirah, the son of Shu'bah (s) who related that the Messenger of Allah (sa) said this.}

KAFIR IS WRITTEN BETWEEN THE EYES OF THE ANTI-CHRIST 1868

"Every Prophet, peace be upon them, warned his nation against the one-eyed liar. Listen, he is one-eyed and your Lord is not one-eyed. Between the eyes of the anti-Christ will be written the letters KFR ('kafir' meaning unbeliever)."

{Ref. 1868

Bukhari and Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

WHEN PARADISE APPEARS TO BE HELL AND HELL APPEARS TO BE PARADISE 1869

"I shall tell you something about the anti-Christ that no Prophet has told his people and that is that he is one-eyed. He will have with him what appears to be Paradise and Hell. But that which he calls Paradise will be Hell, and that which he calls Hell is Paradise."

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{Ref. 1869

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

DESCRIPTION OF THE ANTI-CHRIST 1870

"The Messenger of Allah (sa) mentioned the anti-Christ to the people saying, 'Allah is not one-eyed - listen, the anti-Christ is blind in his right eye and it will appear like a swollen grape.'"

{Ref. 1870

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

TREE OF THE JEWS 1871

"The Day of Judgment will not start until the Muslims have fought the Jews and the Jews seek refuge behind a rock or a tree and the rock or the tree call out: 'O Muslim, there is a Jew hiding behind me, come and kill him.' But the thorny Gharqad tree will not call out because it is the tree of the Jews.'"

{Ref. 1871

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SEVERITY OF TRIALS 1872

"By Him in whose Hands is my life, this world will not end until a man passing a grave will return to it and say, 'How I wish I was in the place of the one in this grave.' It will not be said out of faith but on account of the trials."

{Ref. 1872

Bukhari and Muslim with a chain up to Abu Hurairah (s) who

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related that the Messenger of Allah (sa) said this.}

BEWARE OF THE MOUNTAIN OF GOLD IN THE EUPHRATES 1873

"The Day of Judgement will not occur until a mountain of gold appears in the Euphrates river over which people will be killed in great numbers, - as many as ninety nine out of a hundred - each one saying, 'Perhaps I will be the one to be saved.' We are also informed: 'Soon, a treasure of gold from the Euphrates will appear. Whosoever sees it should take nothing from it.'"

{Ref. 1873

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

1874

"I, (Abu Hurairah) (s) heard the Messenger of Allah (sa), say, 'People will leave Medina in good condition; and no one will inhabit it except wild beasts and birds. Then two shepherds from the tribe of Muzainah will come hoping to enter Medina with their goats but upon finding it full of wild beasts they will turn away. When they arrive at Thaniat al Wada (the place of farewell) they will fall on their faces (die).'"

{Ref. 1874

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

ABUNDANCE OF WEALTH BEFORE THE END OF TIME 1875

"From your Caliphs, there will be one in the latter days, who will distribute wealth without counting."

{Ref. 1875

Muslim with a chain up to Abu Sa'id Khudri (s) who related

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that the Messenger of Allah (sa) said this.}

EXCESS OF GOLD, EXCESS OF WOMEN 1876

"A time will come when a man will have gold to distribute in charity yet he will be unable to find anyone to take it. Also a man will be followed by forty women desiring him due to the scarcity of men and excess of women."

{Ref. 1876

Muslim with a chain up to Abu Musa (s) who related that the Messenger of Allah (sa) said this.}

TWO HONEST PEOPLE 1877

"A man purchased a piece of land from another and found in it a vessel filled with gold. So went to the one who had sold him the land and said, 'Take your gold, I purchased the land from you and not the gold.' The seller said to him, 'I sold you the land and all that it contained.' So they took their dilemma to a third party who asked, 'Do you have any children?' One of them said, 'I have a son,' and the other said, 'I have a daughter.' So the man decided, 'Marry the boy to the girl and spend the money on them.'"

{Ref. 1877

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

PROPHET SOLOMON, PEACE BE UPON HIM, AND THE BABY 1878

"I , (Abu Hurairah) (s) heard the Prophet (sa), say, 'There were two women who had babies however, a wolf came and made off with one of them. One mother said to her companion: 'The wolf has taken away your child' but the other exclaimed: 'Indeed, it is your baby the wolf has taken.' They took their case to Prophet David (p) who decided in favor of the older

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woman. After that they passed by Prophet Solomon (p) the son of Prophet David, and told him what had happened. Prophet Solomon called, 'Bring me a knife, I shall cut the infant in two and divide it equally between you both.' Upon hearing this the younger mother cried out: 'O Allah, have mercy on us. Do not do this, the child belongs to her.' Whereupon Prophet Solomon decided in favor of the younger mother.'"

{Ref. 1878

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

TIME WITHOUT RIGHTEOUSNESS 1879

The righteous and virtuous will depart one by one and only worthless people will remain like the husk of barley or dates for whom Allah will not care.

{Ref. 1879

Bukhari with a chain up to Mirdas Aslam (s) who related that the Messenger of Allah (sa) said this.}

WARRIORS OF BADR 1880

"Gabriel came to the Prophet (sa), and asked, 'What is your estimation of those among you who fought at Badr?' He answered, 'They are the best of Muslims', or words to that effect. Gabriel said, 'The angels who were present at Badr have the same status.'"

{Ref. 1880

Bukhari with a chain up to Rifa'a the son of Rafi' Zarqi (s) who related that the Messenger of Allah (sa) said this.}

RAISED ACCORDING TO INTENTION 1881

"When Allah afflicts people with His punishment it envelops

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all of them but they will be raised up according to their behavior in life."

{Ref. 1881

Bukhari and Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

THE TREE TRUNK THAT WEPT 1882

"There was a trunk of a date-palm tree that the Prophet (sa) would hold when he delivered a sermon. Then a pulpit was placed in the mosque and we heard the trunk cry out like the cry of a pregnant she-camel. So the Messenger of Allah (sa) descended from the pulpit and placed his hand upon the trunk and it became quiet." We are also informed: "When the Prophet (sa) sat on the pulpit to deliver the Friday sermon, the trunk of the date-palm tree which he used hold on to cried out as if it would break in half. It cried like the crying of a child and so the Prophet (sa) went down, took hold of it and drew it to him then it began to sob like a child that is being comforted until it stopped, placated. The Messenger of Allah (sa) said, 'It cried because of the Remembrance it used to hear.'"

{Ref. 1882

Bukhari with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

MERCY OF ALLAH 1883

"Allah, the Exalted, has laid down certain obligations which you must not neglect, and has set certain limits which you must not transgress. He has forbidden certain things which you must not commit, and has kept silent about other things out of mercy for you but not through forgetfulness. So do not seek to discover them."

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{Ref. 1883

Al-Darqutni with a chain up to Jurthum the son of Nashir (s) who related that the Messenger of Allah (sa) said this.}

WHEN THEY ATE LOCUSTS 1884

"We accompanied the Prophet (sa) on seven expeditions and ate locusts." We are also informed: "We ate locusts with him."

{Ref. 1884

Bukhari and Muslim with a chain up to Abdullah the son of Abi Afa (s) who related that the Messenger of Allah (sa) said this.}

A BELIVER IS WISE 1885

"A believer is not stung from the same hole twice."

{Ref. 1885

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

THREE KINDS OF PEOPLE WHO WILL NOT BE PURIFIED 1886

"Allah will neither speak, look nor purify three kinds of people on the Day of Judgement, and they will receive a painful punishment: A man in the desert who has extra water yet withholds it from a traveler. A man who sells something to another after the afternoon prayer swearing by Allah that he had paid so much for it so the other takes his word and pays him accordingly although in reality it was not correct. A man, who makes his promise of obedience to an Imam in order to gain some worldly consideration, then having achieved it does not fulfill his promise. And if he does not achieve his aim he does not fulfill his promise."

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{Ref. 1886

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

HOW WE WILL BE RESURRECTED 1887

"Between the blowing of two trumpets there are forty. Someone asked me, (Abu Hurairah) (s), 'Is it forty days?' I replied, 'I am not sure.' I was asked, 'Is it forty months?' Once again I said, 'I am not sure.' I said, 'The Messenger of Allah (sa), continued saying: Every part of the human body will disintegrate except the coccyx at the base of the spine from which its second creation will come. Then Allah will send down rain from heaven and people will grow like vegetables.'"}

{Ref. 1887

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

WHEN THE DAY OF JUDGEMENT WILL COME 1888

"Once when the Prophet (sa), was sitting talking to the companions, a Bedouin Arab came and asked, 'When will the Day of Judgement be?' The Messenger of Allah (sa) continued talking. Some of those who were present thought perhaps the Messenger of Allah (sa) had heard him but did not like being interrupted, whereas others said that he had not heard him. After the Messenger of Allah (sa) had finished what he was saying, he asked, 'Where is the one who inquired about the Day of Judgement.' The man said, 'Here I am, O Messenger of Allah (sa).' The Messenger of Allah (sa) told him that it would be: When trust is betrayed, expect the Day of Judgement. The man inquired, 'What will be the betrayal?' The Messenger of Allah (sa) answered, 'When authority is entrusted to those not fit to administer it, then, you may expect the Day of Judgement.'"}

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{Ref. 1888

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

RECEIVING MERIT 1889

"Your leaders will lead you in prayer, then if they go aright this will be meritorious for you and for them. But if they go wrong, you will receive the merit but they will bear the wrong."

{Ref. 1889

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

PREACHING 1890

"Referring to the verse: 'You are the best nation to ever be brought forth for people.' (3:110) The Prophet (sa) said, 'The best people for mankind are those who pull people with chains round their necks until they embrace Islam.'"

{Ref. 1890

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

THOSE WHOM ALLAH IS VERY PLEASED WITH 1891

"Allah, the Owner of Might, the Glorified, is very pleased with people who enter Paradise in chains."

{Ref. 1891

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said: BEST AND WORST PLACES IN THE CITIES 1892

"The dearest parts of cities to Allah are its mosques and the most offensive parts are its markets."

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{Ref. 1892

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SATAN'S HIVE OF ACTIVITY 1893

"If you can help it, do not be the first to enter a market nor yet the last to leave it because it is where satan (the stoned and cursed) is active and that is where he hoists his flag."

{Ref. 1893

Muslim with a chain up to Salman Farisi (s) who said this.}

FIRST AND LAST IN THE MARKET 1894

"Do not be the first to enter the market and the last to leave because satan (the stoned and cursed) lays his eggs and hatches them there."

{Ref. 1894

Barqani also narrated that the Messenger of Allah (sa) said this.}

FORGIVENESS 1895

"I, (Abdullah, the son of Sarijas) (s) said to the Prophet (sa) 'O Messenger of Allah (sa) Allah has forgiven all your shortcomings.' To this he replied, 'And yours also.' Asim said, 'I asked Abdullah: Did the Messenger of Allah (sa) ask for forgiveness for you?' He replied, 'Yes, and for you also.' Then he recited the verse: Ask for forgiveness of your sins and for the believers, men and women." (47:19)

{Ref. 1895

Muslim with a chain up to 'Asim Ahwal ho related via Abdullah son of Sarijas (s) that the Messenger of Allah (sa) said this.}

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IMPORTANCE OF MODESTY 1896

"Among the warnings previous Prophets, peace be upon them, gave to their nation was: 'If you discard modesty, do what you wish.'"

{Ref. 1896

Bukhari with a chain up to Abu Mas'ud Ansari (s) who related that the Messenger of Allah (sa) said this.}

FIRST MATTER ON THE DAY OF JUDGEMENT 1897

"The first matter human beings will be judged upon on the Day of Judgement will be the shedding blood."

{Ref. 1897

Bukhari and Muslim with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

CREATION OF ANGELS, JINN AND HUMANS 1898

"Angels were created from light, Jinn from blazing fire, and Adam was created from that which you have already been informed."

{Ref. 1898

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

PROPHET (sa) LIVED EXACTLY IN ACCORDANCE WITH THE KORAN 1899

"The conduct of the Prophet (sa) was exactly in accordance with the Koran."

{Ref. 1899

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related this.}

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DESIROUS OF MEETING ALLAH 1900

"Whosoever desires to meet Allah, Allah is pleased to meet him. Whosoever dislikes to meet Allah, Allah will dislike meeting him. I, (Lady Ayesha, wife of the Prophet, Mother of believers (f) asked, 'O Messenger of Allah (sa) does this mean, dislike of death, because if so, we all dislike death.' He answered, 'That is not what I meant, what is meant by it is that when a believer is told of the Mercy of Allah, His Pleasure and His Paradise and he is pleased with the prospect of meeting Allah, Allah is pleased to meet him. However, when an unbeliever is told of the punishment of Allah and His Anger he dislikes the prospect of meeting Allah, Allah dislikes meeting him.'"

{Ref. 1900

Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah said this.}

DO NOT THINK EVIL THINGS 1901

"The Prophet (sa) was in seclusion in the mosque and I, (Lady Safia, wife of the Prophet, Mother of believers (f) went there to see him one evening. After having spoken with him he stood up to accompany me for part of the way. Two men passed us and when they saw the Prophet (sa) they quickened their pace. The Messenger of Allah (sa) called out to them, 'Wait a moment. This is Safia, the daughter of Huyyi.' Whereupon they exclaimed, 'Exalted is Allah, O Messenger of Allah (sa).' Then the Messenger of Allah commented, 'satan (the stoned and cursed) flows as blood through a man, and I fear in case this might create some evil in your mind.'" Or he said, 'This may create something in your mind.'

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{Ref. 1901

Bukhari and Muslim with a chain up to Lady Safia, daughter of Huyyi, wife of the Prophet, Mother of believers (f) related that the Messenger of Allah (sa) said this.}

BATTLE OF HUNAIN 1902

"I, (Abbas, the son of Abdul Mutalib) (s) was with the Prophet (sa), on the Day of Hunain and Abu Sufyan and I stayed close to the Prophet (s) throughout it. The Prophet (sa) was riding his white mule when the Muslims met their first encounter with the unbelievers. The Muslims turned and started to retreat. The Prophet (sa) urged his mule forward against the unbelievers. At that time I was holding the bridle of his mule trying to restrain it from proceeding too fast and Abu Sufyan (s) held the Prophet's stirrup. The Messenger of Allah (sa) told me, 'Abbas, call out to those people of Samurah (those who took allegiance at Samurah).' So I shouted as loud as I could: 'Where are those people of Samurah?' Upon hearing my voice they ran towards the Messenger of Allah (sa) like a cow running towards her calf, shouting, 'Here we are, here we are,' and started to fight the unbelievers. At the same time the leaders of the Ansars rallied, 'O people of the Ansars, O people of the Ansars!' Then they called, 'Children of Harith, the son of Khazraj!' The Messenger of Allah (sa) sitting on his mule, raised his head and looked on at the fighting and said, 'The fighting has reached its climax.' Whereupon he threw some pebbles at the unbelievers saying, 'By the Lord of Muhammad they will be defeated!' I noticed that as soon as the Messenger of Allah (sa) threw the pebbles the fierceness of the enemy abated and they ran away."

{Ref. 1902

Muslim with a chain up to Abbas the son of Abdul Mutalib (s) who related that the Messenger of Allah (sa) said this.}

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IMPORTANCE OF HALAL FOOD, DRINK AND LIVELIHOOD 1903

"O people, Allah is Good and only accepts the good. Allah has commanded those who believe with the same as He commanded His Messengers. Allah says: Messengers! Eat of that which is good and do good deeds. 23:51

and He says: 'Eat of the good things We have provided for you.' 7:160

Then he mentioned the case of a man who set out on a long journey, whose hair had become disheveled and whose face had become covered with dust. Then he raised his hands towards heaven and supplicated, 'O my Lord, O my Lord!' But his food, drink and sustenance are unlawful. How then will his supplication find acceptance?"

{Ref. 1903

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

THREE OF THE KINDS OF PEOPLE WHO WILL BE PUNISHED 1904

"There are three kinds of people to whom Allah will not speak, neither will He purify them nor look at them and who will be afflicted with a painful punishment: an old adulterer, a lying ruler, and a proud beggar."

{Ref. 1904

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

TRIBUTARIES OF PARADISE 1905

"The Jaxartes, Oxus, Euphrates and the Nile are all from the rivers of Paradise."

{Ref. 1905

Muslim with a chain up to Abu Hurairah (s) who related that

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the Messenger of Allah (sa) said this.}

DAYS OF CREATION 1906

"The Prophet (sa) took hold of my (Abu Hurairah(s)) hand and said, 'Allah created the earth on Saturday and created mountains in it on Sunday, on Monday He created trees and on Tuesday He created unpleasant things. On Wednesday He created light on Thursday He strew animals in the earth and on Friday He created Adam at the end of creation during the last period of the day between Asr and the night.'"

{Ref. 1906

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SEVEN SWORDS OF KHALID 1907

"During the Battle of Mauta seven swords broke in my (Khalid, the son of Walid (s)) hand; all that remained in my hand was a small Yemeni sword/dagger***. "

{Ref. 1907

Bukhari with a chain up to Caliph Khalid the son of Walid (s) who related this.}

REWARD OF A JUDGE 1908

"I, (Amr, the son of Al 'As(s)) heard the Prophet (sa), say, 'When a judge uses his judgment and comes to a right decision he receives a double reward. When he uses his judgment and makes a mistake he receives a single reward.'"

{Ref. 1908

Bukhari and Muslim with a chain up to Amr the son of Al 'As (s) who related that the Messenger of Allah (sa) said this.}

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FEVER IS EXTINGUISHED WITH WATER 1909

"Fever is from the heat of Hell. It should be extinguished with water."

{Ref. 1909

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

RESPONSIBLE OF HEIRS 1910

"If someone dies owing the obligation of having to make up a deficiency of a fast his heir should make up the number of missing fasts on his behalf."

{Ref. 1910

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) related that the Messenger of Allah (sa) said this.}

SWEARING IN THE NAME OF ALLAH 1911

"Lady Ayesha, wife of the Prophet, Mother of Believers (f) Was told that Abdullah the son of Zubair (s) had said regarding the sale or a gift she had given him, 'If Lady Ayesha, does not refrain (from all this generosity) I will place her wealth under guardianship.'" She asked, 'Did he really say that?' and was told that he had. Thereupon she declared, 'I swear in the Name of Allah I shall never speak to ibn Zubair.' The period became long, so ibn Zubair asked someone to go to her and intercede on his behalf. But she declined saying, 'I shall accept no intercession on his behalf, neither will I rescind my vow.' A long time passed and ibn Zubair approached Miswar the son of Makhramah and Abdur Rahman the son of Aswad, the son of Abd Yaghuth (sp) and said to them, 'I request you in the Name of Allah to take me to Lady Ayesha, because it is not

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lawful that she has vowed to sever our relationship.' So they took him with them covered in a sheet and went to Lady Ayesha, and called out: 'Peace be on you and the Mercy of Allah and His Blessings. May we have your permission to enter?' She said, 'You may enter.' They asked, 'All of us?' She replied, 'Yes, all of you' not knowing that ibn Zubair was with them. When they entered, ibn Zubair went behind the screen and then holding on to Lady Ayesha, his maternal aunt, began to weep as he pleaded with her. His two companions also pleaded that she should talk to him and accept his apology. They asked her, 'Are you aware that the Messenger of Allah (sa), has forbidden the severing of relationships and has said that it is unlawful for a Muslim to stay away from a fellow Muslim for more than three days?' They were persistent in their plea and she also reminded them of the rights of kinship and started to weep. Then she said, 'I have made a vow which is very severe.' But still they continued to plead until she relented and at last spoke to ibn Zubair. As an expiation of her vow she freed forty slaves. Whenever the incident was mentioned to her thereafter, she would weep so much that her scarf became soaked with tears."

{Ref. 1911

Bukhari with a chain up to Auf the son of Malik, son of Tufail (s) who related this.}

WARNING OF THE ATTRACTION OF THE WORLD 1912

"The Prophet (sa) went among the graves of those martyred at the Battle of Uhud and supplicated over them eight years after the battle just as if he was saying farewell to the living and to the deceased. Then he ascended the pulpit and said, 'I am your fore-runner and I am a witness over you. Our meeting shall be at the Pool (Al Kawthar) and I am looking towards it now. I am not afraid that you will become guilty of

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associating anything with Allah, however, I am afraid that you might become attracted to this world.' Ukbah commented that was the last time he had the opportunity of looking at the Messenger of Allah (sa)." We are also informed: "I am afraid that you might become attracted by the world and start fighting among yourselves thereby being ruined as those who went before you were ruined." Ukbah commented that was the last time he had the opportunity of looking at the Messenger of Allah (sa). We are also informed: "I am your forerunner and a witness over you, and I am looking at my Pool. I have been given the keys of the treasures of the earth, or the keys of the earth. After I have gone, I am not afraid that you will associate anything with Allah, but I am afraid that you may become attracted to the world."

{Ref. 1912

Bukhari and Muslim with a chain up to Ukbah the son of 'Amir (s) who related that the Messenger of Allah (sa), said this.}

PAST AND FUTURE 1913

"After the Messenger of Allah (sa) had led the dawn prayer he ascended the pulpit and addressed us until the time of the noon prayer. Then he came down from the pulpit and led the prayer. After the prayer he ascended the pulpit again and addressed us until the time of the afternoon prayer at which time he came down and to led the prayer. After concluding the prayer he ascended yet again the pulpit and continued to address us until the sun set. During his address he spoke about that which had already happened and that which would occur in the future. The most knowledgeable among the companions remembered it by heart."

{Ref. 1913

Muslim with a chain up to Abu Zaid 'Amr the son of Akhtab (s)

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who related this.}

OBEY ALLAH 1914

"Whosoever vows to obey Allah, should obey Him. But whosoever vows to disobey Allah, should not do so."

{Ref. 1914

Bukhari with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

REPTILE THAT BLEW ON THE FIRE OF PROPHET ABRAHAM, PEACE BE UPON HIM 1915

"The Prophet (sa) told me (Umm Sharik (s) to kill poisonous lizards because they blew on the fire kindled for Abraham."

{Ref. 1915

Bukhari and Muslim with a chain up to Umm Sharik (s) who related this.}

MERIT OF KILLING A POISONOUS LIZARD 1916

"Whosoever kills a poisonous lizard with the first stroke will have his credit greatly recompensed. Whosoever kills it upon the second attempt will have so much (less than the first) and whosoever kills it upon the third attempt will have such (less than the second person)."

{Ref. 1916

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

HUNDRED GOOD DEEDS 1917

"Whosoever kills a poisonous lizard with first stroke will be credited with a hundred good deeds and with the second stroke

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less than that, and with the third stroke less than the second."

{Ref. 1917

Muslim narrated ***}

CHARITY GIVEN TO A THIEF, PROSTITUTE, AND A RICH MAN 1918

"There was a man who had decided to give charity. Accordingly, he set out with his charity and gave it to a thief. The next day people began to say, 'Last night a thief was given charity!' So the man supplicated, 'O Allah, to You belongs all the praise. I shall give some more charity again.' Once again he set off with his charity and gave it to a prostitute. The next day people began talking, 'Last night charity was given to a prostitute.' So the man supplicated again, 'O Allah, I praise You for enabling me to give charity to even a prostitute; I will give some more charity yet again.' He set out again with his charity and this time put it in the hands of a rich man. The next day the people talked again, 'Last night charity was given to a rich man.' The man supplicated, 'O Allah, all praise is Yours, I thank you for enabling me to give charity to a thief, A prostitute and to a rich man.' Then, in a vision he was told, 'The charity you gave to the thief might persuade him to stop stealing; your charity to the prostitute might persuade her give up her way of life. As for the rich man, he might learn a lesson from your charitable giving and start to spend from the Bounty that Allah has given him in charity.'"

{Ref. 1918

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

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PROPHET MUHAMMAD (sa) WILL INTERCEDE FOR US 1919

"I, (Abu Hurairah (s)) said, 'On one occasion when we were with the Prophet (sa) he was invited for a meal and offered a shoulder of lamb. He enjoyed the shoulder and spoke to us as he ate saying: I will be the master of all people on the Day of Resurrection. Do you know how? On the Day of Resurrection, Allah will assemble all mankind, the first and the last, on a wide plain so that they will all be visible and able to hear the caller. On that Day the sun will be very near mankind and they will undergo tremendous suffering and grief. They will say among themselves: Do you realize what we are in and what has befallen us? Can you find someone who might intercede for you with your Lord? Some will say to the other: Adam is your father, and they will go to him and say: O Adam (p) you are the father of mankind, Allah created you with His own Hands and breathed into you of His spirit and commanded the angels to bow down towards you and let you live in the Garden. Won't you intercede for us with your Lord? Don't you see our condition and the intense suffering that has overtaken us? Adam will say: My Lord is angry today, in a way in which He has never been angered before, and He will never be angered like it again. He forbade me to eat from a certain tree but I disobeyed Him. I am afraid for myself, for myself, for myself. Go to someone else. Go to Noah (p). So they will go to Noah, peace be upon him, and say: O Noah, you were the first Messenger to the people of the world and Allah called you a grateful worshiper. Look at our condition, see how we suffer? Won't you intercede for us with your Lord? He will tell them: My Lord is angry today, in a way in which He has never been angered before, and He will never be angered like it again. I was given one chance of supplication and I supplicate for my nation, I am afraid for myself, for myself, for myself. Go to someone else, go to Abraham. So they will go to Abraham, peace be upon him, and say: O Abraham, you are the Prophet of Allah,

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His friend, chosen from the inhabitants of the earth please intercede for us with your Lord. You can see the predicament we are in! Abraham will tell them: My Lord is angry today, in a way in which He has never been angered before, and He will never be angered like it again. I lied three times. Myself, myself, myself, therefore go to someone else, go to Moses. So they will go to Moses, peace be upon him, and say: O Moses, you are a Messenger of Allah, Allah honored you and favored you with His Message and His Speech above the people, please intercede for us with your Lord! Can't you see our condition? He will say: 'My Lord is angry today, in a way in which He has never been angered before. I killed a person whom I had not been ordered to kill. I am afraid for myself, for myself, for myself, go to someone else, go to Jesus. So they will go to Jesus peace be upon him and say: Jesus, you are the Messenger of Allah and His Word which He conveyed to Mary and a spirit from Him and you talked to people when you were in your cradle. Please, intercede for us with your Lord, look at our circumstances! Jesus will say: My Lord is angry today, in a way in which He has never been angered before. He will not mention his sin but say: I am afraid for myself, for myself, for myself, go to someone else, go to Muhammad. They will come to me, and say: O Muhammad, you are the Messenger of Allah and the Seal of the Prophets (sa). Allah has forgiven you all your shortcomings, the first and the last, please intercede for us with your Lord. Look at the condition we are in? Then I will proceed towards the Throne and fall prostrate before my Lord, then Allah will give me knowledge of His Praise and Glorification the like of which has never been given to any before me. Then He will say to me: O Muhammad, raise your head and supplicate, you will be given, intercede and your intercession will be accepted. Thereupon I will raise my head and supplicate. 'My nation, O Lord, my nation. O Lord, my nation, O Lord.' And Allah will say: 'O Muhammad, take into

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Paradise through its Gate those on the right, those who are not subject to the accounting; the remainder will be admitted along with other people through the various gates of Paradise.' The Messenger of Allah added: By Him in whose Hands is my life, the distance between two gates of Paradise will be as wide as the distance between Mecca and Hijr, or between Mecca and Basra."

{Ref. 1919

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

PROPHET ABRAHAM, ISMAIL, PEACE BE UPON THEM, BUILD KA'BA 1920
"Ismail (s) was still at the age of nursing when Prophet Abraham (p) took him and his mother, and left them near the House of Allah under a big tree, near the spring of Zam Zam which is at the upper part of the Mosque. At that time Mecca was uninhabited and there was no water. After Abraham had settled them with a large bag of dates and a water-skin full of water he turned and started to leave them. His wife, Hagar, followed after him and asked: 'Abraham, where are you going, are you leaving us in this uninhabited, provisionless wilderness?' She repeated this several times but Abraham did not comment. So she asked him, 'Has Allah commanded you to do this?' To this he replied, 'Yes', whereupon she said, 'Then He will not let us perish' and she returned to her son. When Abraham reached a place called Thania - which was out of their sight. He stopped and turned his face towards the Ka'ba, raised his hands and supplicated, 'Our Lord, I have settled some of my offspring in a barren valley near Your Holy House; Our Lord, in order that they establish the prayer. Make the hearts of people yearn towards them, and provide them with fruits, in order that they are thankful.' 14:37
Ismail's mother suckled Ismail and drank water from the

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water-skin until it was empty. Sometime after, both she and her son felt very thirsty and Ismail showed signs of delirium. Hagar was disturbed to see him like this and walked away (searching). Hagar climbed the nearest hill, the hill of Safa and stood on top of it looking to see if there was anyone in sight, but saw no one. She climbed back down and ran like a demented person across the valley and climbed to the top of the hill of Marwa, raising her skirt as she ran, in search of someone. Hagar repeated her running seven times, but there was no one in sight. At this point ibn Abbas commented that the Prophet (sa) said, 'That is the reason why people run between the two.' Upon the seventh time she reached Marwa she heard a voice. She quietened herself and listen attentively, and then said: 'I have heard Your voice, I wish that my supplication might reach You.' Not long after she saw an angel near the place of Zam Zam. The angel struck the ground with either his heel, or wings and water gushed forth. She dug out a hole into which the water flowed and filled her water-skin with the water, and the water started to gush forth with greater force. The Messenger of Allah said: 'May Allah have mercy on Ismail's mother, if she had left the water of Zam Zam alone or had she had not filled her water-skin with the water of Zam Zam it would have become a running stream for us.' So she drank some and gave some to her son. Then the angel told her, 'Do not be afraid of perishing here because it is here that your son and his father will build a House for Allah. Allah will not let those around it perish.' In those days the Ka'ba was elevated on a piece of land like a dome. When rain came, it passed on its right or on its left. Ismail and his mother continued to live there like that until one day a party from the tribe Jurhum returning from Kada'a struck camp a distance from where they were. When they observed birds circling in the air they said, 'Perhaps the birds are circling over water, but then, we have passed through this valley many

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times before and never found water in it.' However, they sent several men to investigate and found the water and returned to their party to tell them about it. All of the carvaneers went to see for themselves but when they reached the place they found Ismail's mother near the water and asked, 'Will you permit us to strike camp near you?' 'Yes,' she replied, 'but you have no right over the water.' They agreed. The narrator, ibn Abbas, then said that the Messenger of Allah (sa) commented, 'So Ismail's mother got her wish (for company).' So they struck camp and sent for their families who joined them, and there were quite a number of households. As time passed Ismail grew up and learned to speak Arabic from them. He was handsome and everybody's favorite. When he came of age he was given one of their daughters in marriage. Prophet Abraham (p) returned to visit Ismail after his mother had passed away and found that he had married. When Prophet Abraham arrived he started searching for something he had left behind. Upon not finding Ismail at home he inquired from his wife about him and she told him, 'He has gone off hunting for provision for us.' Then he asked her about their life and their affairs so she told him, 'We are in hardship and times are harsh' and complained of some other matters. Before leaving he said to her, 'When your husband returns, convey my greetings of peace to him and tell him that he should change the threshold of his door.' When Ismail returned he perceived something unusual and asked his wife, 'Has anyone been to see you?' She replied, 'Yes, such and such an old man came and asked me where you were so I told him. Then he asked me how we were faring so I told him things were difficult.' Ismail asked, 'Did he leave a message?' She answered, 'Yes, he told me to convey his greetings of peace to you and to tell you to change the threshold of your door.' Ismail said, 'That was my father, and he has directed me to divorce you, therefore go back to your people.' Later he married another one of their women. Abraham

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did not return for as long as Allah willed, and then he visited them. Once again he did not find Ismail at home and asked his wife about him who told him, 'He has gone out to find provision for us.' Prophet Abraham asked her how they were faring and inquired about their life and affairs. She replied, 'We are in goodness and plenty' and then praised Allah. Abraham asked her, 'What do you eat?' She replied, 'Meat.' Then he asked her, 'What do you drink.' She replied, 'Water.' Thereupon, Prophet Abraham supplicated, 'O Allah bless their meat and their water.' The Messenger of Allah (sa) commented, 'At that time they had no grain, if they had grain he would have supplicated for that also. That is why no one except the people of Mecca can live on meat and water alone and it does not suit others.'" In another narration: "Prophet Abraham arrived and inquired, 'Where is Ismail?' His wife replied that he had gone hunting and asked Abraham: 'Would you like to stay, eat and drink?' He asked, 'What is the food and what is your drink?' She answered, 'Our food is meat and our drink water.' Thereupon he supplicated, 'O Allah bless their food and their drink.' Prophet Muhammad (sa) commented, 'This is the blessing of the prayer of Abraham.' Then Abraham said, 'When your husband returns, convey my greetings of peace to him and tell him to strengthen his threshold.' When Ismail returned he inquired, 'Did anyone come?' She said, 'Yes, a handsome elderly gentleman came' and praised him. Then she told him, 'He asked me about you and I told him, then he asked me how we were faring and I replied that we were doing well.' After this Ismail asked, 'Did he leave a message?' She answered, 'Yes, he asked me to convey his greetings of peace to you and said that you should strengthen your threshold.' Then Ismail told her, 'That was my father, and you are the threshold which he ordered me to keep.' After some time Abraham returned but this time he found Ismail sitting under a big tree near the spring of Zam Zam repairing his arrows. When

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he saw Abraham, he stood up and greeted each other in the way a father and son do. Abraham told Ismail, 'Allah has given me a command.' Ismail said, 'Then do what your Lord has commanded you to do.' Abraham asked, 'Will you help me?' Ismail replied, 'Certainly, I will help you.' So, Abraham, pointing in the direction of a high pile of rocks and its surrounding area told him, 'Allah has commanded me to build a House here.' So they set about raising its foundations. Ismail brought the stones and Abraham placed them. As the foundations were raised Ismail brought a stone for Prophet Abraham to stand upon in order to facilitate its building and Ismail would hand the stones up to him. Both of them supplicated: 'O our Lord, accept this from us, You are the Hearer, the Knower.'" 2:127

We are also informed: "Prophet Abraham took Ismail and his mother with him and between them they had a water-skin full of water. Ismail's mother drank the water and nursed her son until they reached Mecca. There Abraham settled his wife under a big tree and turned away. Hagar, Ismail's mother, followed him until he reached a place called Kada'a and called to him from behind asking, 'O Abraham, in whose care are you leaving us?' He answered, 'With Allah.' Upon hearing this she said, 'Then I am happy with Allah and she returned.' She drank from the water-skin and nursed her son until the water was no more. She thought to herself, 'I had better go and see if I can find anyone.' She climbed to the top of the hill of Safwa and looked around but saw no one so she descended and ran through the valley and up the hill of Marwah several times. Thinking that she should see how her son was she returned to him and found that he was near to death. She was distraught and in her anxiety said to herself 'I must find someone.' Again she climbed up Safwa and looked around but still did not see anyone. Altogether, she ran between Safwa and Marwah seven times. Then she thought she must go and see how her child was, suddenly she heard a voice and she supplicated, 'If you can do

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anything, please help me.' Gabriel appeared to her instantly and struck the ground with his heel and water began to gush forth. In awe, Ismail's mother started to dig a hole in the ground to conserve the water."

{Ref. 1920

Bukhari with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

CURE FOR EYES 1921

"I, (Sa'id, the son of Zaid (s)) heard the Prophet (sa), say, 'Cam'at is a species of manna and its liquid is a cure for the eye.' "

{Ref. 1921

Bukhari and Muslim with a chain up to Sa'id the son of Zaid (s) who related that the Messenger of Allah (sa) said this.}

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Seeking Forgiveness

CHAPTER 371

SEEKING FORGIVENESS

Allah, the Exalted says: "... ask for forgiveness of your sins
....." 47:19 Koran

"And ask the forgiveness of Allah." 4:106 Koran

"... exalt with the praise of your Lord and ask forgiveness from
Him." 110:3

Koran

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"'For the cautious with their Lord, theirs shall be Gardens underneath which rivers flow, where they shall live for ever, and purified spouses, and pleasure from Allah.' Allah is watching over His worshipers. Those are they who say: 'Lord, we believe in You, forgive us our sins and save us from the punishment of the Fire,' who are patient, truthful, obedient, and charitable and who ask forgiveness at dawn." 3:15-17 Koran

"He who does evil or wrongs himself and then asks forgiveness of Allah will find that Allah is the Forgiver, the Most Merciful." 4:110 Koran

"But Allah was not to punish them while you were living in there midst. Nor would He punish them if they repeatedly ask forgiveness of Him." 8:33 Koran

"and those who, if they commit indecency or wrong themselves remember Allah and ask forgiveness of their sins - for who but Allah forgives sins - and those who do not persist in what they do while they know." 3:135 Koran

ASK ALLAH FORGIVENESS A HUNDRED TIMES A DAY 1922

"Indeed veils (of light) overshadow my heart and indeed I supplicate to Allah for forgiveness a hundred times a day."

{Ref. 1922

Muslim with a chain up to Agharr Al Muzani (s) who related that the Messenger of Allah (sa) said this.}

SEEK FORGIVENESS AND REPENT 1923

"I , (Abu Hurairah (s)) heard the Prophet (sa) say, 'By Allah, I seek the forgiveness of Allah and repent to Him more than seventy times a day.'"

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{Ref. 1923

Bukhari with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

SIN AFFECTS US ALL 1924

"By Him in whose Hands is my life, if you had not sinned, Allah would have removed you and put in your place a people who would sin and then ask for forgiveness, so that He would forgive them."

{Ref. 1924

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

HOW TO ASK FOR FORGIVENESS 1925

"We could count the supplication of the Prophet (sa) a hundred times consecutively, 'O Lord, forgive me and pardon me because You are the Oft-Returning with compassion, the Most Merciful.'"

{Ref. 1925

Abu Daud and Tirmidhi with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

BLESSINGS OF ASKING FOR FORGIVENESS 1926

"Whosoever supplicates to Allah regularly for forgiveness, He gives deliverance from austerity and relief from every worry and gives to him from a source that is unknown to him."

{Ref. 1926

Abu Daud with a chain up to ibn Abbas (s) who related that the Messenger of Allah (sa) said this.}

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ALLAH FORGIVES EVEN THOSE WHO RUN AWAY ON THE BATTLEFIELD IF THEY SUPPLICATE TO HIM 1927

"Whosoever supplicates, 'I ask Allah for forgiveness, there is no god except Him, the Living, the Everlasting, and I turn to Him in repentance;' will have their sins forgiven, even if he had run away on the battlefield."

{Ref. 1927

Abu Daud, Tirmidhi and Hakim with a chain up to ibn Mas'ud who related that the Messenger of Allah (sa) said this.}

BEST SUPPLICATION TO BE SAID DURING THE DAY AND NIGHT 1928

"The highest way in which a worshiper can seek forgiveness is by saying, 'O Allah, You are my only Lord; there is no god except You. You created me and I am Your worshiper. I do my best to fulfill my promise and my oath to You. I seek Your protection from the evil of that which I have done. I acknowledge the favors You have given to me and admit my sins; will You then, forgive me my sins, because indeed none has the power to forgive except You alone.' Whosoever supplicates sincerely in this way during the day, and dies before the evening will be one of the dwellers of Paradise; and whosoever supplicates sincerely in this way during the night and dies before morning will be one of the dwellers of Paradise."

{Ref. 1928

Bukhari with a chain up to Shaddad the son of Aus (s) who related that the Messenger of Allah (sa) said this.}

PROPHET MUHAMMAD (sa) TEACHES US HOW TO ASK FOR FORIVENESS 1929

"When the Prophet (sa) concluded his prayer, he sought forgiveness three times and then said: 'O Allah, You are the Giver of Peace and from You is peace. Blessed are You, O Lord

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of Might and Glory.' Imam Auza'i, one of the chain of narrators was asked: How did the Messenger of Allah seek forgiveness? He replied, he would say: 'I beg Allah for forgiveness; I beg Allah for forgiveness.'"

{Ref. 1929

Muslim with a chain up to Thauban (s) who related that the Messenger of Allah (sa) said this.}

1930

"Before the Prophet (sa), passed away he often repeated: 'Exalted is Allah, all praise belongs to Him. I seek forgiveness of Allah and turn to Him in repentance.'"

{Ref. 1930

Bukhari and Muslim with a chain up to Lady Ayesha, wife of the Prophet, Mother of believers (f) who related that the Messenger of Allah (sa) said this.}

NEVER LOOSE HOPE OF FORGIVENESS 1931

"I, (Anas) heard the Messenger of Allah (sa), say: Allah, the Exalted says: 'O son of Adam, I shall continue to forgive you as long as you call upon Me hoping for My forgiveness, no matter what your sins are, I do not care. O son of Adam, even if your sins are piled up as high as the sky, if you supplicate to Me asking for forgiveness I will forgive you. O son of Adam, if you come to Me with sins equal to the whole earth, and meet Me not associating anything with Me, I will come to you with the earth full of forgiveness.'"

{Ref. 1931

Tirmidhi with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

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LADIES ENCOURAGED TO BE CHARITABLE 1932

"O ladies, give charity and be diligent in seeking forgiveness because I have seen the majority among you are the inhabitants of the Fire. One of the ladies asked: 'What causes us to be the majority among the inhabitants of the Fire?' He answered, 'You curse a lot and are ungrateful to your husbands. I have never seen lesser in brain and Religion that can overpower the owner of a brain than you.' She asked, 'What is the deficiency in intelligence and matters of Religion that we suffer from?' He replied, 'The evidence of two women is equal to that of one man, and a woman cannot pray during her monthly courses.'"

{Ref. 1932

Muslim with a chain up to ibn Umar (s) who related that the Messenger of Allah (sa) said this.}

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Paradise

CHAPTER 372

THE PREPARTION OF ALLAH FOR BELIEVERS IN PARADISE

Allah, the Exalted says: "But the cautious shall live amongst gardens and fountains: 'In peace and security, enter them!' We shall remove all rancor from their hearts, And as brethren they shall recline on couches face to face. There, no fatigue shall smite them, Nor shall they ever be driven from it.'"

Koran 15:45-48

"O My worshipers, there is no fear for you on this Day, nor will you grieve - to those who believed in Our verses and were

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Muslims, (it will be said) 'You and your spouses, enter, walking with joy into Paradise!' To them will be passed large platters and cups of gold. There will be all that souls desire and all that eyes delight in. (And it will be said:) 'There you shall live for ever. Such is the Paradise you shall inherit, for the things you did.' 43:68-73 Koran

"Indeed, for those who feared Allah Is a secure place amidst gardens and fountains, dressed in silks and brocade, set face to face. As such, We shall wed them to wide-eyed houris (the virgins of Paradise). There in security, they will call for every kind of fruit. There they shall not taste death, except the first death, and He will shield them from the punishment of Hell, as a bounty from your Lord. That will be a mighty triumph." 44:51-57 Koran

"The righteous shall indeed be blissful, (reclining) upon couches they will gaze, and in their faces you shall know the radiance of bliss. They shall be given to drink of a wine, that is sealed, its seal is musk, for this let the competitors compete; and its mixture is Tasneem, a fountain at which those brought near (to their Lord) drink." 83:22-28 Koran

PURITY OF PARADISE 1933

"The inhabitants of Paradise will eat and drink but will not defecate, blow their noses or urinate. Their food will be digested in a belch smelling of musk. They will be taught the Exaltation of Allah and proclaiming His Greatness just as you are taught how to breathe." {Ref. 1933

Muslim with a chain up to Jabir (s) who related that the Messenger of Allah (sa) said this.}

1934

Allah, the Exalted, says: "I have prepared for My righteous

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worshippers that which neither the eye has seen nor the ear heard, nor that which has ever come to the thought of a human being's heart.' And recite if you wish: No soul knows what bliss is in store for these as a recompense for what they used to do." 32:17 . {Ref. 1934 Bukhari and Muslim}

FIRST AND SECOND GROUPS TO ENTER PARADISE 1935

"The first group to enter Paradise will enter like image of the moon on the night of the full moon. Those who follow them will be like a shining planet in the sky. They will neither urinate nor defecate, nor will they spit, or blow their noses. Their combs will be gold and their perspiration will smell like musk. Their incense burners will burn with the fragrance of aloe-wood. Their companions will be beautiful wide-eyed maidens. All will be equally well behaved, their features will be like their father Adam and their height will be like sixty arms lengths raised towards the sky. Their vessels will be gold, their perspiration will be like musk, each dweller of Paradise will have two wives whose beauty will be such that their marrow will be visible through their flesh. There will be no differences or ill-will between them, they will all be united in Exalting Allah, each morning and evening." {Ref. 1935

Bukhari and Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

HIGHEST AND LOWEST RANKS IN PARADISE 1936

"Prophet Moses (p) asked his Lord, 'Who will be in the lowest rank in Paradise?' He was informed: "It will be a man who will arrive when the dwellers of Paradise have all entered Paradise. He will be told, 'Enter Paradise.' But he will ask, 'How can I enter, Lord, when everyone has settled in his place and they have taken their gifts?' He will be asked, 'Will you

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be satisfied if you have a kingdom like the kingdoms of the monarchs of the world?' He will say. 'I will be content, O Lord.' Then he will be told, 'You have such and its like, and its like, and its like.' At the mention of the fifth he will say, 'O Lord, I am content', and will be told, 'That is for you and ten times as much again. You will have whatever your soul desires and whatever delights your eyes.' He will say, 'O Lord, I am satisfied.' Moses asked, 'Who will have the highest rank in Paradise?' Allah will say, 'Those will be the ones whom I exalted with My own Hands and whose rank I shall attest with My seal. No eye has seen, no ear has heard and the mind of no man has never conceived their rank.'" {Ref. 1936 Muslim with a chain up to Mughirah son of Shu'bah (s) who related that the Messenger of Allah (sa) said this.}

FIRST AND THE LAST TO EMERGE FROM HELL 1937

"I know the last one to emerge from the Fire and the last one to enter Paradise. The man will emerge from the Fire crawling. Allah, the Mighty, the Glorified, will say to him, 'Go, enter Paradise.' He will go to Paradise and it will appear to be full to him. So he will turn back and say, 'O Lord, I have done that and it is full.' Allah will say, 'Go, enter Paradise.' Again he will go and imagine it is full. Once again he will turn back and say, 'Lord, I have found that it is full.' Allah will tell him again, 'Go, enter Paradise, you have equal to that of the whole world and ten times more like it, or, you have ten times the like of the world.' The man will say, 'Do you jest with me, and laugh at me although You are the King?' Ibn Mas'ud (s), the narrator, said that at this I saw the Messenger of Allah (sa), laugh until his back teeth could be seen and he was saying, 'Such will be the last of the inhabitants of Paradise.'" {Ref. 1937

Bukhari and Muslim with a chain up to ibn Mas'ud (s) who related that the Messenger of Allah (sa) said this.}

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HOUSES MADE FROM PEARL IN PARADISE 1938

"A believer will have a tent in Paradise hewn from a pearl. The height of which will stretch to be seventy miles into the heaven. The believer will have his family with him, and he will go about in it and not one of them will see the other."

{Ref. 1938

Bukhari and Muslim with a chain up to Abu Musa (s) who related that the Messenger of Allah (sa) said this.}

A TREE IN PARADISE 1939

"There is a tree in Paradise under which a rider of a fast horse will not be able to cross its distance from one end to the other in a hundred years." {Ref. 1939

Bukhari and Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

RANKS IN PARADISE 1940

"The dwellers of Paradise will look at the mansions of those above them as you look at the bright distant planets in the horizons of the east and west. Such will be the difference in their ranks. He was asked, 'O Messenger of Allah (sa) will these be the mansions of the Prophets, peace be upon them, which no one else will be able to reach?' He replied, 'Yes, but by Him in whose Hands is my soul there will also be those who believe in Allah and did not believe His Messengers.'" {Ref. 1940

Bukhari and Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

VALUE OF THE WORLD 1941

"A space in Paradise the size of the distance between the two ends of a bow will be better than all that sun rises or sets upon." {Ref. 1941

Bukhari and Muslim with a chain up to Abu Hurairah (s) who

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related that the Messenger of Allah (sa) said this.}

BLESSED BREEZE OF PARADISE 1942

"In Paradise there is a market where people will gather every Friday and the northern breeze will spray perfume upon their faces and clothes enhancing their beauty and elegance. Then they will return to their families who will also have increased in beauty and elegance. The members of their families will say to them, 'You have become more handsome and more elegant.' And they will answer, 'You too have become more beautiful and elegant during our absence.' {Ref. 1942 Muslim with a chain up to Anas (s) who related that the Messenger of Allah (sa) said this.}

DISTANCE BETWEEN EACH MANSION IN PARADISE 1943

"The inhabitants of Paradise will look at each other from their mansions as you gaze upon the planets in the sky." {Ref. 1943

Bukhari and Muslim with a chain up to Sahl the son of Sa'ad (s) who related that the Messenger of Allah (sa) said this.}

REALITIES OF PARADISE AND THE VALUE OF PRAYER DURING THE NIGHT 1944

"I, (Sahl, the son of Sa'ad (s)) was present in the company of the Prophet (sa), when he described the realities of Paradise. At the end he said, 'In it there is that which no eye has ever seen, no ear has ever heard, nor that which the mind of man ever imagined.' Then he recited: '... whose sides forsake their couches as they supplicate to their Lord in fear and hope; who give in charity of that which We have given them. No soul knows what pleases the eye is in store for them as a recompense for what they used to do.'" 32:16-17

{Ref. 1944

Bukhari and Muslim with a chain up to Sahl the son of Sa'ad

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(s) who related that the Messenger of Allah (sa) said this.}

GREETING UPON ENTERING PARADISE 1945

"When the inhabitants of Paradise enter Paradise a herald will announce: 'You will live forever and will not die, you will be in good health and never become ill, you will be young and will never grow old, and you will be in comfort and will not encounter trouble.'" {Ref. 1945

Muslim with a chain up to Abu Sa'id and Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

ALL YOU WANT IN PARADISE 1946

"The best among you in Paradise will be asked, 'Wish for whatever you desire.' And he will wish and wish again, and then be asked, 'Have you wished?' He will reply, 'Yes.' Then he will be told, 'You have whatever you wished for and the like of it again.'" {Ref. 1946

Muslim with a chain up to Abu Hurairah (s) who related that the Messenger of Allah (sa) said this.}

ABSOLUTE SATISFACTION 1947

"Allah, the Mighty, the Glorified, will call the inhabitants of Paradise and they will reply, 'Here we are, our Lord, and all good is in Your Hands.' Then He will ask them, 'Are you pleased?' They will answer, 'Why shouldn't we be happy, our Lord, when You have given us that which You have not given to any of Your other creation?' Then He will say to them, 'Shall I give you something even better than that?' And they will inquire, 'What could be better than this?' He will say, 'I give to you My Pleasure and I will never be angry with you after this.'" {Ref. 1947

Bukhari and Muslim with a chain up to Abu Sa'id Khudri (s) who related that the Messenger of Allah (sa) said this.}

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YOU WILL SEE ALLAH 1948

"We were with the Prophet (sa) one night when the moon was full. He looked at it and said, 'You will surely see your Lord as you see this moon and you will not be tired thereby provided you made sure that you do not miss the prayers before sunrise and before sunset, persevering in the same.'" {Ref. 1948

Bukhari and Muslim with a chain up to Jarir son of Abdullah Bajali (s) who related that the Messenger of Allah (sa) said this.}

SEEING ALLAH 1949

"When the inhabitants of Paradise have entered Paradise, Allah, the Blessed, the High, will ask them, 'Is there anything else you desire that I may give you?' They will answer, 'Have You not made our faces shine, have You not admitted us to Paradise and delivered us from the Fire?' Thereupon, He will remove the veil and the inhabitants of Paradise will not have known anything dearer to them than gazing at their Lord.' (In it) their supplication will be: 'Exaltations to You, Allah!' And their greeting will be: 'Peace!' They will end their supplication with 'Praise be to Allah, Lord of all the Worlds!' If Allah should hasten evil to people as they would hasten good, their term would already have been decided. But We leave those who do not expect to meet Us to wander blindly in their insolence. '"10:10-11 {Ref. 1949

Muslim with a chain up to Suhaib (s) who related that the Messenger of Allah (sa) said this.}

{Imam Nawawi concluded:

"All praise is due to Allah, who has guided us, and we would not have been guided had Allah not guided us. O Allah praise and venerate our Master Muhammad, his family and his followers

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as You praised and venerated Abraham, his family and followers. O Allah bless Muhammad, his family and followers as You blessed Abraham, his family and followers, indeed You are the Praised and Glorified."

Imam Nawawi, the compiler of this book, completed its compilation on Monday Ramadan, 14 670 Hirjah.

End of volume 2

which is the end of the Book}

Shaykh Ahmad Darwish and Anne Khadeijah Darwish concluded the first review on June 6th, 2001

- the Maulid of our beloved Prophet, may Allah praise and venerate him, in USA and its second review on the eve of Ramadan 1st (November 15th, 2001).

Final review by Mawlid March, 2002.

Then posted on the Mosque.com