



AL-MUNTAQA FROM THE ENCYCLOPEDIA OF
**THE PROPHETIC
HADĪTHS**

English | إنجليزية

المُنْتَقَى مِنْ مَوْسُوعَةِ الْأَحَادِيثِ النَّبَوِيَّةِ



Selections from the
ENCYCLOPEDIA OF THE
PROPHETIC HADITHS

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Selections from the **ENCYCLOPEDIA OF THE** **PROPHETIC HADITHS**

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الإسلامي باللغات



جمعية الدعوة
وتوعية الجاليات بالربوة





In the name of Allah, the Most Compassionate, the Most Merciful

Introduction

All praise is due to Allah, Lord of the worlds. May Allah’s peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow them with righteousness until the Day of Judgment; to proceed:

The most thing that a Muslim should pay attention to in terms of recitation, reflection, pondering, learning, and applying-after the Book of Allah-is the Sunnah of the Messenger of Allah (ﷺ).

The Prophet (ﷺ) said: “I have left among you, O people, that which if you cling to, you will never go astray: the Book of Allah and the Sunnah of His Prophet.” Narrated by Imām Mālik.

Allah Almighty says: *﴿Whatever the Messenger gives you, accept it, and whatever he forbids you, refrain from it﴾* [Surat al-Hashr: 7]

Therefore, the Islamic Content Service Association in Languages and the Community Awareness Association in Rabwah were keen to prepare an encyclopedia for Prophetic Hadīths and translate it into several languages.

Allah Almighty has made it possible to select a group of Hadīths from this encyclopedia that a Muslim needs in terms of his religious and worldly affairs, along with a brief explanation and clarification of their meanings and connotations and some of the lessons derived therefrom, and to present them in this book titled:

“Selections from the Encyclopedia of the Prophetic Hadīths”

The work is based on translating them into all living languages in the world so as to spread benefit from their content and convey the Sunnah of the Messenger of Allah (ﷺ) to humankind in their different languages.

We ask Allah to accept this work, make it blessed and rendered purely for His sake, and reward everyone who helped prepare, translate, and publish it.

And may Allah's peace and blessings be upon our Prophet Muhammad.

(١) - عن عمر بن الخطاب رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

وفي لفظ للبخاري: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ أَمْرٍ مَا نَوَى». [صحيح] -

[متفق عليه]

(1) - ‘Umar ibn al-Khattāb (رضي الله عنه) reported: The Messenger of Allah (صلى الله عليه وسلم) said: “Verily, the reward of deeds depends on the intention, and a person will be rewarded according to what he intended. So, he whose migration is for the sake of Allah and His Messenger, then his migration is for the sake of Allah and His Messenger, and he whose migration is to achieve some worldly gain or take some woman in marriage, then his migration is for what he migrated for.” In a version by Al-Bukhāri: “Verily, the reward of deeds depends on the intentions, and each person will be rewarded according to what he intended.” [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

The Prophet (صلى الله عليه وسلم) explains that all deeds are considered according to the intention behind them. This ruling generally applies to all deeds, including acts of worship and dealings. So, he who seeks by his deed some worldly benefit will attain that benefit and will not be rewarded for it. And he who performs a deed with the intention to draw close to Allah Almighty will be rewarded, even if his deed is an ordinary one, like eating and drinking.

Then, the Prophet (ﷺ) provided an example to illustrate the impact of intention while both deeds apparently look equal. He pointed out that if a person migrates and leaves his homeland with the intention to win the pleasure of his Lord, his migration is a Shar'i and accepted one, for which he will be rewarded, given his sincere intention; and if a person migrates to attain some worldly benefit, like wealth, high standing, business, or a wife, he will not attain anything from his migration except what benefit he intended, and no reward will be given to him.

Benefits from the Hadith

1. The Hadīth urges us to be sincere, for Allah only accepts the deeds that are intended for His sake.
2. If a legally accountable person performs the deeds that are to be done to gain Allah's pleasure by way of habit, he will only be rewarded for them if he intends to draw close to Allah Almighty by doing them.



(۲) - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ» متفق عليه.

ولمسلم: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ». [صحيح] - [متفق عليه]

(2) - 'Ā'ishah (رضي الله عنها) reported that the Messenger of Allah (ﷺ) said: "Whoever introduces into this matter of ours (Islam) something that does not belong to it shall have it rejected." [Agreed upon] A narration by Muslim reads: "Whoever does something that

is not in accordance with this matter of ours shall have it rejected.”

[Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) clarifies that whoever innovates something in the religion or does something that is not supported by evidence from the Qur’an and Sunnah will have it rejected and Allah will not accept it from him.

Benefits from the Hadith

1. Acts of worship are based on what is prescribed in the Qur’an and Sunnah. We worship Allah Almighty only in accordance with what He has prescribed and not in accordance with religious innovations and heresies.
2. Religion is not based on reason or juristic discretion; rather, it is based on following the Messenger of Allah (ﷺ).
3. This Hadīth is proof of the perfection of the religion.
4. “Bid’ah” (religious innovation): It is every belief, saying, or act that is newly introduced in the religion, which neither existed during the time of the Prophet (ﷺ) nor during the time of his Companions.
5. This Hadīth represents one of the fundamentals of Islam. It acts as a criterion for deeds. Every deed that is not exclusively devoted to Allah Almighty, its doer will not be rewarded for it and the same rule applies to every deed that does not conform with the Prophet’s Sunnah will be rejected upon its doer.
6. The prohibited innovations are those related to religion and not those related to worldly affairs.

(٣) - عن عمر بن الخطاب رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدٌ بَيَاضِ الثِّيَابِ، شَدِيدٌ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا» قَالَ: صَدَقْتَ، قَالَ: فَعَجِبْنَا لَهُ، يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ حَيْرِهِ وَشَرِّهِ» قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ» قَالَ: فَأَخْبِرْنِي عَنِ أَمَارَتِهَا، قَالَ: «أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوُلُونَ فِي الْبُنْيَانِ» قَالَ: ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي: «يَا عُمَرُ، أَتَدْرِي مَنِ السَّائِلُ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهُ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

[صحيح] - [رواه مسلم]

(3) - 'Umar ibn al-Khattāb (رضي الله عنه) reported: One day, we were sitting with the Messenger of Allah (صلى الله عليه وسلم) when there appeared before us a man dressed in extremely white clothes and had very black hair. No traces of travel were visible on him, and none of us knew him. He came in and sat down opposite the Prophet (صلى الله عليه وسلم), rested his knees against his, and placed the palms of his hands on his (the Prophet's) thighs. He said: "O Muhammad, tell me about Islam." The Messenger of Allah (صلى الله عليه وسلم) said: "Islam is to testify that there is no god but Allah and that Muhammad is the Messenger

of Allah, to establish prayer, to pay Zakah, to fast Ramadan, and to perform Hajj to the House if you are able to find a way thereto." He said: "You have spoken the truth." We wondered how he asked him and affirmed his truthfulness. Then, he said: "Tell me about Imān (faith)." He said: "It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and believe in the divine decree, the pleasant and unpleasant aspects thereof." Then, he said: "You have spoken the truth." Then, he said: "Tell me about ihsān." He said: "It is to worship Allah as if you see Him, for if you do not see Him, He sees you." He said: "Tell me about the Hour." He said: "The one questioned about it knows no more than the questioner." He said: "Then, tell me about its signs." He said: "The slave girl will give birth to her mistress, and you will see the barefoot, naked, and destitute herdsmen competing in constructing lofty buildings." Then, he departed. I stayed for a while, and then he said to me: "O 'Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best." He said: "He was Jibrīl (Gabriel). He came to teach you your religion." [Authentic hadith] - [Narrated by Muslim]



Explanation

Umar ibn al-Khattāb (رضي الله عنه) informs that Jibrīl (جبرئيل) appeared before the Companions (رضي الله عنهم) in the form of an unknown man with white clothes and very dark hair and the signs of travel - such as fatigue, dust, unkempt hair, and dirty clothing - were not visible on him. None of those present knew him. This happened while they were sitting with the Prophet (صلى الله عليه وسلم). He sat down before the

Prophet (ﷺ) as a learner and asked him about Islam. He answered him, pointing out the pillars of Islam: acknowledgment of the two testimonies of faith, observing the five prayers, paying the Zakah to its due recipients, fasting the month of Ramadan, and performing the obligation of Hajj for those who are able to do so.

The inquirer said: You have spoken the truth. The Companions wondered that he posed the question, which indicated that he apparently did not know the answer, and then he affirmed that the answer was right.

Then, he asked the Prophet (ﷺ) about faith, and he answered him listing the six pillars that contain belief in the existence of Allah Almighty and His attributes, ascribing His actions, such as creation, to Him alone, and devoting worship only to Him; belief that the angels, whom Allah created from light, are honorable servants who do not disobey Allah Almighty and they execute His commands; belief in the scriptures revealed by Allah Almighty to the messengers, like the Qur'an, the Torah, and the Gospel, and in the messengers who conveyed Allah's religion, such as Noah, Abraham, Moses, Jesus, and the last of them Muhammad (ﷺ); belief in the Last Day, which includes the barzakh life (life after death in the grave) and that every human being will be resurrected after death and undergo the reckoning and will ultimately end up in Paradise or Hellfire; and belief that Allah had predestined all things according to His prior knowledge, wisdom, writing, and will, and that everything happens according to Allah's predestination and creation. Then, he asked him about *ihsān*, and the Prophet (ﷺ) told him that *ihsān* is to worship Allah as if you can see Him, and if he cannot reach that level, he

should then worship Allah Almighty as if Allah is watching him. The first is the level of watching, which is higher, and the second is the level of watchfulness.

Then, he asked the Prophet (ﷺ) about the Hour, and he clarified that knowledge of the Hour is one of the things Allah kept to Himself alone; so, none of the creation knows it, neither the one inquired about it nor the inquirer.

Then, he asked him about the signs of the Hour. He pointed out that its signs include the increasing number of slave girls or the prevalence of children's ingratitude toward their mothers as they treat them like slaves and that shepherds and poor people will lead a life of opulence in the latter times, taking pride in the construction and decoration of big houses.

Then, the Prophet (ﷺ) informed that the inquirer was Jibrīl, who came to teach the Companions this upright religion.

Benefits from the Hadith

1. The Hadīth shows the Prophet's good manners and that he would sit with his Companions, and they would attend to him.
2. A questioner should be treated in a gentle and friendly manner so that he can pose the question without reservation or fear.
3. A teacher should be treated in a polite manner, as Jibrīl (ﷺ) sat down before the Prophet (ﷺ) in a polite way to learn from him.
4. The pillars of Islam are five and the fundamentals of faith are six.
5. When Islam and faith are mentioned together, Islam is taken to refer to the outward aspects, whereas faith is taken to refer to the inward ones.

6. Religion has varying levels. The first level is Islam, the second is Imān (faith), and the third is ihsān, which is the highest one.
7. A questioner typically lacks knowledge, and it is his ignorance that drives him to ask. Therefore, the Companions wondered that he posed the question and affirmed the soundness of the answer.
8. First things first. He began with the two testimonies of faith when defining Islam and began with belief in Allah when defining faith.
9. A scholar may be asked about something the questioner already knows so that others can learn it.
10. Knowledge about the Hour is part of the knowledge Allah kept to Himself alone.



(٤) - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحَجُّ الْبَيْتِ، وَصَوْمُ رَمَضَانَ.» [صحيح] - [متفق عليه]

(4) - ‘Abdullah ibn ‘Umar (رضي الله عنهما) reported that the Messenger of Allah (ﷺ) said: “Islam is built on five: testifying that there is no god but Allah and that Muhammad is His slave and Messenger, establishing prayer, giving Zakah, performing Hajj to the (Sacred) House, and fasting Ramadān.” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) likened Islam to a well-built structure based on five pillars that carry it and the rest of its characteristics complement

the structure. First pillar: The two testimonies of faith; testifying that there is no god but Allah and that Muhammad is the Messenger of Allah. These two testimonies constitute one pillar as they are both inseparable. The slave utters the two testimonies of faith acknowledging the oneness of Allah and His exclusive worthiness of worship apart from others, acting upon their requirements, believing in the message of Muhammad (ﷺ), and following him. Second pillar: Establishing the prayer, which refers to the five obligatory prayers that are to be observed every day and night and they are: Fajr (morning), Zhuhr (noon), 'Asr (afternoon), Maghrib (sunset), and 'Ishā' (night), along with observing their conditions, pillars, and obligatory acts. Third pillar: Giving the obligatory Zakah, which is an obligatory financial act of worship due on every type of property that has reached the limit prescribed by Shariah and it is to be given to those entitled to it. Fourth pillar: Performing Hajj, which is travelling to Makkah to perform the rituals as a means of worshipping Allah Almighty. Fifth pillar: Fasting Ramadān, which is abstaining from food, drink, and other invalidators from the break of dawn until sunset with the intention of worshipping Allah.

Benefits from the Hadith

1. The two testimonies of faith are inseparable, i.e., none of them is valid without the other; hence, he considered them one pillar.
2. The two testimonies of faith are the core of the religion; hence, they are essential for the validity of any saying or deed.



(٥) - عَنْ مُعَاذِ بْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ رَدَفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حِمَارٍ يُقَالُ لَهُ عُفَيْرٌ، فَقَالَ: «يَا مُعَاذُ، هَلْ تَدْرِي حَقَّ اللَّهِ عَلَى عِبَادِهِ، وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟»، قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا»، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَفَلَا أُبَشِّرُ بِهِ النَّاسَ؟ قَالَ: «لَا تُبَشِّرْهُمْ، فَيَتَّكِلُوا». [صحيح] - [متفق عليه]

(5) - Mu'ādh (رضي الله عنه) reported: I was riding behind the Prophet (صلى الله عليه وسلم) on a donkey called 'Ufayr. The Prophet (صلى الله عليه وسلم) asked: "O Mu'ādh, do you know what Allah's right upon His servants is, and what the right of His servants upon Him is?" I replied: "Allah and His Messenger know best." He said: "Allah's right upon His servants is that they should worship Him and associate no partners with Him. And the right of the servants upon Allah is that He should not punish whoever associates no partners with Him." I said: "O Messenger of Allah, should I not inform the people of this good news?" He said: "Do not inform them of it, lest they depend on it solely." [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

The Prophet (صلى الله عليه وسلم) mentions the right of Allah upon His servants and the right of His servants upon Him and demonstrates that Allah's right upon His servants is that they should worship Him alone and associate no partners with Him, and that the right of the servants upon Allah is that He should not punish those who believe in His Oneness and associate nothing with Him. Then, Mu'ādh said: O Messenger of Allah, should I inform the people so that they rejoice

at this merit? But the Prophet (ﷺ) told him not to inform them, lest they would depend on this matter solely.

Benefits from the Hadith

1. The Hadīth demonstrates the right of Allah Almighty which He ordained upon His servants: that they should worship Him and associate no partners with Him.
2. It demonstrates the right of the servants upon Allah Almighty which He ordained upon Himself, out of His grace and bounty: that He should admit them into Paradise and not punish them.
3. This Hadīth offers great news for those who believe in Allah's Oneness and associate nothing with Him that their destination will be Paradise.
4. Mu'adh related this Hadīth before his death, fearing he might fall into sin for concealing knowledge.
5. It indicates that some Hadīths should not be related among some people for fear of those of them who cannot understand their meanings, provided that the Hadīths do not pertain to certain Shar'i acts or legal punishments.
6. Muslim sinners are subject to Allah's will: if He wills, He may punish them; and if He wills, He may forgive them. Then, they will end up in Paradise.



(٦) - عن أنس بن مالك رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَمُعَاذُ رَدِيفُهُ عَلَى الرَّحْلِ قَالَ: «يَا مُعَاذُ بْنَ جَبَلٍ»، قَالَ: كَبَيْتَكَ يَا رَسُولَ اللهِ وَسَعَدَيْكَ، قَالَ: «يَا مُعَاذُ»، قَالَ: كَبَيْتَكَ يَا رَسُولَ اللهِ وَسَعَدَيْكَ، ثَلَاثًا، قَالَ: «مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ

اللَّهُ صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ»، قَالَ: يَا رَسُولَ اللَّهِ، أَفَلَا أُخْبِرُ بِهِ النَّاسَ
فَيَسْتَبْشِرُوا؟ قَالَ: «إِذَا يَتَّكَلَمُوا». وَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَائِمًا. [صحيح] - [متفق عليه]

(6) - Anas ibn Mālik (رضي الله عنه) reported: As the Prophet (ﷺ) was riding a mount with Mu'ādh behind him, he said: "O Mu'ādh ibn Jabal!" He replied: "Here I am at your service, O Messenger of Allah." He again said: "O Mu'ādh!" Mu'ādh replied: "Here I am at your service, O Messenger of Allah." This was said three times. Then, the Prophet (ﷺ) said: "There is no one who bears witness that there is no god but Allah and that Muhammad is His slave and Messenger, sincerely from his heart, except that Allah will make him forbidden to Hellfire." He said: "O Messenger of Allah, should I not inform the people of that so that they may rejoice?" He replied: "Then they would rely on this alone." Mu'ādh narrated this Hadīth at the time of his death to avoid the sin of concealing knowledge. [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

Mu'ādh ibn Jabal (رضي الله عنه) was riding on a mount behind the Prophet (ﷺ), who called him: O Mu'ādh! He repeated the call three times to show the significance of what he was about to say.

Meanwhile, Mu'ādh was replying: "Here I am at your service, O Messenger of Allah." That's I am answering your call, O Messenger of Allah, and seek happiness in answering you.

The Prophet (ﷺ) told him that if anyone bears witness that there is no god but Allah - which means that none is truly worthy of worship except Allah - and that Muhammad is the Messenger of

Allah, sincerely from his heart, not lying, and then he dies in this state, Allah will make him forbidden to Hellfire.

Mu'ādh (رضي الله عنه) asked the Prophet (ﷺ) whether he could tell people about that so that they would rejoice and feel hopeful.

But the Prophet (ﷺ) feared that they might solely rely upon that and their good deeds might decrease.

So, Mu'ādh did not narrate this Hadīth to anyone, except at the time of his death, fearing that he would incur the sin of concealing knowledge.

Benefits from the Hadith

1. The Hadīth highlights the Prophet's humility, as he made Mu'ādh ride behind him on his mount.
2. It shows the Prophet's approach of teaching, as he repeated the call to Mu'ādh to draw his attention to what he was going to say.
3. Among the conditions of the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, is to say it with sincerity and certitude, without lying or doubt.
4. The people of monotheistic belief will not abide in Hellfire eternally. If they enter it on account of their sins, they will be brought out of it after they are purified.
5. The Hadīth shows the merit of the two testimonies if one says them with sincerity.
6. It is permissible to refrain from narrating a certain Hadīth under some circumstances when its narration leads to some evil.



(٧) - عن طارق بن أشيم الأشجعي رَضِيَ اللهُ عَنْهُ قَالَ: سمعت رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقول: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللهِ حَرَّمَ اللهُ مَالَهُ وَدَمَهُ، وَحَسَابُهُ عَلَى اللهِ». [صحيح] - [رواه مسلم]

(7) - Tāriq ibn Ashīm al-Ashja'i (رضي الله عنه) reported: I heard the Messenger of Allah (صلى الله عليه وسلم) say: “Whoever says ‘lā ilāha illa Allah (there is no god but Allah)’ and disbelieves in everything worshiped besides Allah, his property and blood becomes inviolable, and his reckoning will be with Allah.” [Authentic hadith] - [Narrated by Muslim]

Explanation

The Prophet (صلى الله عليه وسلم) informs that if a person says and bears witness that “there is no god but Allah” - which means that none is truly worthy of worship except Allah - and disbelieves in everything worshiped apart from Allah and disavows all other religions besides Islam, his property and blood become inviolable to the Muslims. We only judge according to his apparent reality. So, his property may not be taken, or his blood be shed unless he commits a crime or an offence that entails such punishment as per Islamic laws.

And Allah will be responsible for his reckoning on the Day of Judgment. If he is sincere, He will reward him, and if he is insincere, He will punish him.

Benefits from the Hadith

1. Uttering “there is no god but Allah” and disbelieving in all that is worshiped other than Allah is a prerequisite for entering Islam.
2. The meaning of “there is no god but Allah” is to disbelieve in all

that is worshiped besides Allah, such as idols, graves, and other things, and to devote worship to Allah Almighty alone.

3. Whoever holds the belief of Tawhīd (monotheism) and outwardly adheres to its ordinances should be spared any harm until he shows something contrary to that.
4. The property, blood, and honor of a Muslim are inviolable, unless for a just cause.
5. Judgment in worldly life depends on the outward aspect, whereas in the Hereafter, it depends on intentions and objectives.



(٨) - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْمُوجِبَاتَانِ؟ فَقَالَ: «مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ» [صحيح] - [رواه مسلم]

(8) - Jābir (رضي الله عنه) reported: A man came to the Prophet (ﷺ) and said: “O Messenger of Allah, what are the two imperatives?” He said: “Whoever dies while not associating anything with Allah will enter Paradise, and whoever dies while associating anything with Allah will enter Hellfire.” [Authentic hadith] - [Narrated by Muslim]



Explanation

A man asked the Prophet (ﷺ) about the two traits: one that makes entering Paradise due, and one that makes entering Hellfire due. In response, the Prophet (ﷺ) said that the trait that makes entering Paradise due is that a person should die while worshiping Allah alone and associating nothing with Him; and the trait that

makes entering Hellfire due is that a person should die while associating anything with Allah, by ascribing to Him a partner or equal in His divinity or lordship or His names and attributes.

Benefits from the Hadith

1. It points out the merit of monotheistic belief and that, whoever dies as a believer, not associating anything with Allah, that person will enter Paradise.
2. It demonstrates the graveness of polytheism and that whoever dies while associating anything with Allah will enter Hellfire.
3. Muslim sinners are subject to Allah's will: if He wills, He may punish them; and if He wills, He may forgive them. Then, they will end up in Paradise.



(٩) - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَةً وَقُلْتُ أُخْرَى، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ نِدًّا دَخَلَ النَّارَ» وَقُلْتُ أَنَا: مَنْ مَاتَ وَهُوَ لَا يَدْعُو لِلَّهِ نِدًّا دَخَلَ الْجَنَّةَ. [صحيح] - [متفق عليه]

(9) - 'Abdullah ibn Mas'ūd (رضي الله عنه) reported: "The Prophet (ﷺ) said something and I said another thing. The Prophet (ﷺ) said: 'Whoever dies while invoking besides Allah another equal will enter Hellfire.' And I say: 'Whoever dies while not invoking besides Allah another equal will enter Paradise.'" [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informs us that whoever devotes anything

that must be devoted exclusively to Allah to other than Him, like supplicating other than Allah or seeking relief with other than Him, and dies in this state will be from the dwellers of Hellfire. Ibn Mas'ūd (رضي الله عنه) added that whoever dies while not associating anything with Allah will be eventually admitted to Paradise.

Benefits from the Hadith

1. Du'ā' (supplication) is an act of worship that must be exclusively devoted to Allah Almighty.
2. The merit of Tawhīd and that whoever dies while upon Tawhīd will be admitted to Paradise, even if punished for some of his sins first.
3. The danger of Shirk (polytheism) and that whoever dies upon Shirk will enter Hellfire.



(١٠) - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمُعَاذِ بْنِ جَبَلٍ، حِينَ بَعَثَهُ إِلَى الْيَمَنِ: «إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ».

[صحيح] - [متفق عليه]

(10) - Ibn 'Abbās (رضي الله عنه) reported: The Messenger of Allah (صلى الله عليه وسلم) said to Mu'ādh ibn Jabal as he was sending him to Yemen: "You will come to a people of the Scripture. When you reach them, invite

them to testify that none is worthy of worship except Allah and that Muhammad is the Messenger of Allah. If they obey you in that, tell them that Allah has enjoined on them five prayers every day and night. If they obey you in that, tell them that Allah has enjoined Zakah on them, to be taken from the rich amongst them and given to the poor amongst them. If they obey you in that, beware of taking their best properties; and fear the invocation of an oppressed person, for there is no barrier between his invocation and Allah.”

[Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

When the Prophet (ﷺ) sent Mu'adh ibn Jabal (رضي الله عنه) to Yemen to call its people to Allah and teach them, he clarified to him that he would meet Christian people and that he should first call them to what is more important and then to what is less important, and so on. He should first call them to reform their creed by testifying that none is worthy of worship except Allah and that Muhammad is the Messenger of Allah. This is because they enter Islam with this testimony. If they complied with that, he should then enjoin them to establish the prayer, for it is the most important obligation after the testimony of Tawhīd (monotheistic belief). If they established the prayer, he should then order the rich amongst them to pay Zakah on their property to the poor amongst them. Thereafter, the Prophet (ﷺ) warned him not to take their best property; instead, it is required to adopt a moderate approach in this regard. Then, he (ﷺ) instructed him to avoid oppression, lest an oppressed person might supplicate to Allah against him, as his supplication is readily answered.

Benefits from the Hadith

1. The testimony that none is worthy of worship except Allah means that we should devote worship to Allah Almighty alone and shun the worship of all other things.
2. The testimony that Muhammad is the Messenger of Allah means to have faith in him and what he came with, to believe in him, and to believe that he is the last Messenger sent by Allah to all humankind.
3. Speaking to a knowledgeable person or someone with certain misconceptions differs from speaking to an ignorant one. Hence, the Prophet (ﷺ) alerted Mu'adh with his words: "You will come to a people of the Scripture."
4. It is important for a Muslim to have proper knowledge of his religion to get rid of the misconceptions of those who raise them.
5. It demonstrates the invalidity of the religion of the Jews and the Christians after the mission of Prophet Muhammad (ﷺ) and that they are not among the people who will attain salvation on the Day of Judgment unless they enter the religion of Islam and believe in the Prophet (ﷺ).



(١١) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ: يَا رَسُولَ اللَّهِ، مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلُ مِنْكَ؛ لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ، مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ أَوْ نَفْسِهِ». [صحيح]

- [رواه البخاري]

(11) - Abu Hurayrah (رضي الله عنه) reported: It was said: “O Messenger of Allah, who will be the happiest of people to receive your intercession on the Day of Judgment?” The Messenger of Allah (ﷺ) said: “I thought no one would ask me about this Hadīth before you, O Abu Hurayrah, given the keenness I have seen from you regarding the Hadīths. The happiest of people to receive my intercession on the Day of Judgment is the one who says, ‘there is no god but Allah’ sincerely from his heart or his soul.” [Authentic hadith] - [Narrated by Bukhari]



Explanation

The Prophet (ﷺ) informs that the happiest of people to receive his intercession on the Day of Judgment is the one who says, “there is no god but Allah” sincerely from his heart; that’s no one is worthy of worship except Allah, and he should be free from polytheism and show-off.

Benefits from the Hadith

1. It establishes the intercession of the Prophet (ﷺ) in the Hereafter, and that it would only be granted to monotheist believers.
2. The Prophet’s intercession is his earnest supplication to Allah Almighty regarding the monotheistic believers who deserve to enter Hellfire not to enter it and those of them who entered it to be taken out of it.
3. It points out the merit and profound effect of the testimony of faith being sincerely uttered for Allah Almighty.
4. To actualize the testimony of faith, one should know its meaning and act according to it.

5. It demonstrates the merit of Abu Hurayrah (رضي الله عنه) and his keenness to seek knowledge.



(١٢) - عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «الإيمان بضع وسبعون - أو بضع وستون - شعبة، فأفضلها قول لا إله إلا الله، وأدناها إماطة الأذى عن الطريق، والحياء شعبة من الإيمان». [صحيح] - [متفق عليه]

(12) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (صلى الله عليه وسلم) said: "Faith has over seventy branches - or over sixty branches - the most excellent of which is the declaration that 'lā ilāha illa Allah (there is no god but Allah)', and the lowest of which is the removal of what is harmful from the way; and modesty is a branch of faith."

[Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) informs that faith consists of many branches and elements comprising various deeds, beliefs, and words.

And he states that the best and most sublime among the elements of faith is to say "there is no god but Allah" while knowing its meaning and acting according to it - that Allah is the One true God Who is worthy of worship, alone, and apart from all else.

And that the lowest act of faith is to remove any object harmful to people from their ways.

Then, the Prophet (صلى الله عليه وسلم) informed that modesty is one of the elements of faith, and it is a character trait that prompts one to do what is good and deters him from doing what is evil.

Benefits from the Hadith

1. Faith comprises various levels, some of which are higher than others.
2. Faith consists of words, deeds, and beliefs.
3. Modesty towards Allah entails that He should not see you where He prohibited you from, or miss you where He commanded you to be.
4. Mention of the number does not mean faith is limited to these, but it indicates that the acts of faith are many. In fact, the Arabs may specify a number for something without intending to negate other than that.



(١٣) - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ» قُلْتُ: إِنْ ذَلِكَ لَعَظِيمٌ، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «وَأَنْ تَقْتُلَ وَلَدَكَ؛ تَخَافُ أَنْ يَطْعَمَ مَعَكَ» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تَزَانِيَ حَلِيلَةَ جَارِكَ». [صحيح] - [متفق عليه]

(13) - 'Abdullah ibn Mas'ūd (رضي الله عنه) reported: I asked the Prophet (ﷺ): "Which sin is the gravest in the sight of Allah?" He said: "To set an equal to Allah while He created you." I said: "This is, indeed, grave." I said: "What comes next?" He said: "To you kill your child lest he should share your food with you." I said: "What comes next?" He said: "To commit adultery with your neighbor's wife." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) was asked about the gravest sins and he answered: The gravest sin is major Shirk (polytheism), which means setting up an equal or a rival to Allah in His worship, Lordship, or His names and attributes. Allah Almighty does not forgive this sin except through repentance. If one dies in this state of major Shirk, he will dwell in Hellfire forever. The second gravest sin is killing one's child out of fear that he may share his food with him. So, killing a soul is unlawful, but the sin becomes graver when the killed person is a relative of the killer, and the gravity of the sin increases even more if the killer's motive is fear that the killed person would share with him the sustenance provided by Allah. The third gravest sin is committing adultery with his neighbor's wife by trying to deceive her, so he can have sexual intercourse with her and make her submit to him. Adultery is unlawful but the sin becomes graver when committed with the wife of one's neighbor, whom one is ordered by Shariah to treat with kindness, benevolence, and good companionship.

Benefits from the Hadith

1. Sins vary in terms of gravity and good deeds vary in terms of merit.
2. The gravest sin is associating partners with Allah Almighty, then killing one's child for fear that he may share his food with him, and then committing adultery with the wife of one's neighbor.
3. Sustenance lies in the Hand of Allah and He has guaranteed provision for His creatures.

4. Significance of the neighbor's rights and how harming him is much graver than harming anyone else.
5. The Creator is the One worthy of worship, alone with no partner.



(١٤) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي تَرَكْتُهُ وَشُرْكَهُ». [صحيح] - [رواه مسلم]

(14) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Allah Almighty said: 'I am the One Who is most free from want of partners. So, he who does something for the sake of someone else beside Me, I discard him and his polytheism.'" [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) informs that Allah Almighty said: I am the One Who is most free from want of partners. He is Self-Sufficient beyond the need for anything; and if a person performs any good deed and devotes it to Allah and others, Allah discards this deed and does not accept it from him, and He turns it back to him. So, we should make our deeds sincerely devoted to Allah Almighty, for He only accepts what is done purely for His sake.

Benefits from the Hadith

1. This serves as a warning about polytheism in all its forms and means that it prevents virtuous deeds from being accepted.

2. Our sense of Allah's self-sufficiency and greatness helps us do honorable deeds with sincerity to Him.



(١٥) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبِي»، قَالُوا: يَا رَسُولَ اللَّهِ، وَمَنْ يَا أباي؟ قَالَ: «مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبِي». [صحيح] - [رواه البخاري]

(15) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Everyone of my Ummah will enter Paradise except those who refuse." They said: "And who would refuse, O Messenger of Allah?" He said: "He who obeys me will enter Paradise, and who disobeys me has refused." [Authentic hadith] - [Narrated by Bukhari]



Explanation

The Prophet (ﷺ) informed that all his Ummah will enter Paradise except those who refuse!

Thereupon, the Companions (رضي الله عنهم) said: And who would refuse, O Messenger of Allah?!

In reply to them, he explained that he who obeys and follows the Messenger (ﷺ) will enter Paradise. In contrast, he who disobeys and does not comply with the Shariah has refused to enter Paradise on account of his bad deeds.

Benefits from the Hadith

1. Obeying the Messenger (ﷺ) is part of obedience to Allah, and disobeying him is disobedience to Allah.

2. Obedience to the Prophet (ﷺ) leads one to Paradise, and disobeying him leads one to Hellfire.
3. The Hadīth gives good news to the righteous people in this Ummah that they all will enter Paradise except those who disobey Allah and His Messenger.
4. It shows the Prophet's compassion towards his Ummah and keenness to guide them.



(١٦) - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا تُظْرُونِي كَمَا أَظْرَتِ النَّصَارَى ابْنَ مَرْيَمَ؛ فَإِنَّمَا أَنَا عَبْدُهُ، فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ».

[صحيح] - [رواه البخاري]

(16) - 'Umar ibn al-Khattāb (رضي الله عنه) reported: I heard the Prophet (ﷺ) say: "Do not exaggerate in praising me as the Christians exaggerated in praising the son of Mary, for I am only His slave. So, call me the slave of Allah and His Messenger." [Authentic hadith] - [Narrated by Bukhari]



Explanation

The Prophet (ﷺ) prohibits immoderateness and exceeding the Shariah-prescribed limit in praising him and forbids ascribing to himself the peculiar attributes and actions of Allah or knowledge of the unseen, or that he should be supplicated to along with Allah, as the Christians did with Jesus, the son of Mary (عليه السلام). Then, he made it clear that he is one of the servants of Allah and commanded us to call him: the servant and Messenger of Allah.

Benefits from the Hadith

1. It warns against exceeding the Shariah-prescribed limit in extolling and praising, for this leads to polytheism.
2. What the Prophet (ﷺ) warned about did take place within this Ummah, as a group of people went to extremes regarding the Prophet (ﷺ), and another group did the same regarding the members of his household and another group did it for the pious figures. So, they fell into polytheism.
3. The Messenger of Allah (ﷺ) described himself as a slave of Allah, thus pointing out that he is merely His slave, and it is not permissible to devote to him anything of the Lord's characteristics.
4. The Messenger of Allah (ﷺ) described himself as the Messenger of Allah, thus pointing out that he is a messenger sent by Allah, and so we are obligated to believe and follow him.



(١٧) - عن أنس رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى

أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ». [صحيح] - [متفق عليه]

(17) - Anas (رضي الله عنه) reported: The Prophet (ﷺ) said: "None of you truly believes until I become dearer to him than his father, his children, and all people." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Messenger of Allah (ﷺ) informs us that a Muslim cannot attain complete faith until he gives precedence to the love of the Messenger of Allah (ﷺ) over the love of his mother, father, son,

daughter, and all people. This love entails obeying and supporting him and refraining from disobedience to him.

Benefits from the Hadith

1. It is obligatory to love the Messenger of Allah (ﷺ) and give precedence to his love over the love for all other created beings.
2. A sign of complete love is to support the Prophet's Sunnah and sacrifice one's life and wealth for this purpose.
3. Love for the Messenger (ﷺ) entails obeying his commands, believing what he said, avoiding what he prohibited and forbade, and following him and abandoning religious innovations.
4. The Prophet's right is greater and more emphatic than all other people, for he was a reason for guiding us, saving us from Hellfire, and making us win Paradise.



(١٨) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «دَعُونِي مَا تَرَكْتُكُمْ، إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ». [صحيح] - [متفق عليه]

(18) - Abu Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said: "Leave me as I leave you. Verily, what destroyed those before you was their asking questions and their disagreement with their prophets. So, if I forbid you from something, avoid it; and if I command you with something, do as much of it as you can." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) mentioned that the Shariah rulings fall into three categories: what is left unaddressed, prohibitions, and commands.

As for the first: It is what the Shariah has left unaddressed, as there is no ruling, and things, in principle, are not obligatory. During the Prophet's lifetime, it was a must not to ask about something that had not occurred for fear that it might become obligatory or forbidden through revelation, as Allah has left it unaddressed out of mercy towards His slaves. After the Prophet's death, on the other hand, if the question is posed by way of seeking legal opinion or learning about what one needs of the religion, then it is not only permissible but also commanded. However, if the question is posed by way of obstinacy and affectation, then this kind of question should be avoided, and this is what the Hadīth refers to, as it could lead to what happened to the Children of Israel when they were commanded to slaughter a cow. It was sufficient for them to obey the command by slaughtering any cow; however, when they acted obstinately, things were made hard for them.

Second: The prohibitions: It is whatever one is rewarded for abandoning and is punished for doing. So, all prohibitions must be avoided.

Third: The commands: It is whatever one is rewarded for doing and punished for abandoning. The commands must be carried out to the best of one's ability.

Benefits from the Hadith

1. People should be occupied with what is important and necessary, leaving what is not immediately needed, and they should not be preoccupied with asking about what has not occurred.
2. It is prohibited to ask questions that may lead to the complexity of issues and open the door to suspicious matters that lead to wide divergence.
3. Commanding that all prohibitions be avoided because avoiding them entails no hardship, and this is why the prohibition here is general.
4. Commanding that orders be carried out according to the ability, as it could entail hardship or one could be unable to do it. Hence, the command here depends on the ability.
5. Forbidding the act of asking too many questions. Scholars divided questions into two categories: First: Questions that are meant for learning what one needs of the religion, and this kind of question is required, and an example of this is the Companions' questions. Second: Questions that are asked by way of obstinacy and affectation, and this is the kind of forbidden question.
6. Warning this Ummah of disobeying their Prophet as what occurred in the previous nations.
7. Asking frequently about what is not necessary and disagreeing with the prophets lead to destruction, especially when the questions are about what is unattainable, like matters of the unseen, which none knows except Allah, and the events taking place on the Day of Judgment.
8. Forbidding the act of asking about extremely difficult matters.

Al-Awzā'i said: When Allah chooses to deprive His slave of the blessing of knowledge, He makes him speak fallacies, for I noted that those were the least among people in terms of knowledge. Ibn Wahb said: I heard Mālik say: Arguing about knowledge turns off the light of knowledge in one's heart.

(١٩) - عن عبد الله بن عمرو رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنِّي بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ». [صحيح] - [رواه البخاري]

(19) - 'Abdullāh ibn 'Amr (رضي الله عنه) reported: The Prophet (ﷺ) said: "Convey from me even if one verse, and narrate from the Children of Israel, and there is no sin in doing that. And whoever intentionally tells a lie about me, let him occupy his seat in Hellfire." [Authentic hadith] - [Narrated by Bukhari]

Explanation

The Prophet (ﷺ) commands us to convey knowledge from him, from the Qur'an or the Sunnah, even if it is something short, like a verse from the Qur'an or a Hadīth, provided that a person should have knowledge of what he conveys and invites people to it. Then, the Prophet (ﷺ) points out that there is no sin in narrating about the Children of Israel and the events that happened to them, in a way that does not run counter to our Shariah. Then, he warns against telling lies about him and states that whoever intentionally lies about him should occupy his dwelling in Hellfire.

Benefits from the Hadith

1. This hadith encourages us to convey the Shariah of Allah and indicates that a person should pass on what he learns and understands, even if it is something little.
2. It is obligatory to seek knowledge of the Shariah, so that we can worship Allah and convey His religion in a correct way.
3. We are obligated to ascertain the authenticity of any Hadīth before we convey and spread it, lest we fall under this stern warning.
4. We are urged to be truthful and cautious in our speech, lest we fall into telling lies, particularly when it comes to the Shariah of Allah Almighty.



(٢٠) - عن المقدم بن معد يكرب رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَلَا هَلْ عَسَى رَجُلٌ يَبْلُغُهُ الْحَدِيثُ عَنِّي وَهُوَ مُتَكِيٌّ عَلَى أَرِيكَتِهِ فَيَقُولُ: بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ، فَمَا وَجَدْنَا فِيهِ حَلَالًا اسْتَحْلَلْنَاهُ، وَمَا وَجَدْنَا فِيهِ حَرَامًا حَرَّمْنَاهُ، وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَمَا حَرَّمَ اللَّهُ». [صحيح] - [رواه أبو داود والترمذي وابن ماجه]

(20) - Al-Miqdām ibn Ma’dikarib (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: “Lo! Soon a Hadīth from me will be conveyed to a man, while he is reclining on his couch, and he says: ‘Between us and you is Allah’s Book. So, whatever we find in it that is lawful, we consider lawful, and whatever we find in it that is unlawful, we consider unlawful.’ Indeed, whatever the Messenger of Allah made unlawful, it is the same as what Allah made unlawful.” [Authentic hadith] - [Narrated by Abu Daoud & At-Termedhy & Ibn Majah]



Explanation

The Prophet (ﷺ) reports that there will soon come a time in which some type of people will be sitting, with one of them reclining on his couch, and when a Hadīth from the Prophet (ﷺ) reaches him, he will say: What decides the matters between you and us is the noble Qur'an. It is sufficient for us. What we find therein as lawful, we act upon it, and what we find therein as unlawful, we avoid it. Then, the Prophet (ﷺ) pointed out that anything he prohibited or forbade in his Sunnah is the same as what Allah prohibited in His Book, for he only conveys from his Lord.

Benefits from the Hadith

1. The Sunnah should be highly valued and observed like the Qur'an.
2. Obedience to the Messenger is obedience to Allah Almighty and disobeying him is disobedience to Allah.
3. It establishes the authority of the Sunnah and responds to those who reject the Sunnah or deny it.
4. Whoever turns away from the Sunnah and claims that he only adheres to the Qur'an does actually turn away from both of them, and his claim about following the Qur'an is false.
5. This is one of the proofs of the Prophet's prophethood, as he informed about certain things that would happen in the future, and it did happen as he informed.



(٢١) - عن عائشة أم المؤمنين وعبد الله بن عباس رَضِيَ اللهُ عَنْهُمَا قَالَا: لَمَّا نَزَلَ بِرَسُولِ
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ طَفِقَ يَطْرُحُ خَوِصَّةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ بِهَا كَشَفَهَا عَنْ وَجْهِهِ،

فَقَالَ وَهُوَ كَذَلِكَ: «لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ» يُحَدِّثُ مَا صَنَعُوا. [صحيح] - [متفق عليه]

(21) - 'Ā'ishah and 'Abdullāh ibn 'Abbās (may Allah be pleased with both of them) reported: As the Messenger of Allah (ﷺ) was about to breathe his last breath, he kept drawing his sheet over his face. When he felt uneasy, he would uncover his face and say in that very state: "May the curse of Allah be upon the Jews and the Christians, for they took the graves of their prophets as places of worship." He wanted to warn against what they did. [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

'Ā'ishah and 'Abdullāh ibn' Abbās (may Allah be pleased with both of them) inform us that when the Prophet (ﷺ) was close to breathing his last, he kept drawing a piece of cloth upon his face. When he found it hard to breathe due to the throes of death, he would remove it from his face. While being in that tough condition, he said: May Allah curse the Jews and the Christians and expel them out of His mercy. Were it not for the seriousness of this matter, he would not mention it in a situation like that. Hence, the Prophet (ﷺ) forbade his Ummah from emulating this act, because it was done by the Jews and the Christians and because it is a means conducive to association of partners with Allah Almighty.

Benefits from the Hadith

1. It is prohibited to take the graves of the prophets and pious people

- as places of worship where prayer is offered to Allah, for this is a means to Shirk (polytheism).
2. The Messenger of Allah (ﷺ) was so attentive and careful about Tawhīd (monotheism) and so fearful about exalting the graves, for this leads to Shirk.
 3. It is permissible to curse the Jews and the Christians and those who follow them in building over the graves and taking them as places of worship.
 4. Building over the graves is one of the customs of the Jews and the Christians, and imitating them is prohibited in this Hadīth.
 5. Offering prayer at the graves or towards them falls under taking the graves as places of worship, even if no mosque is built there.



(٢٢) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَثَنًا، لَعَنَ اللَّهُ قَوْمًا اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ». [صحيح] - [رواه أحمد]

(22) - Abu Hurayrah (رضي الله عنه) reported: The Prophet (ﷺ) said: "O Allah, do not make my grave an idol that is worshiped. Allah cursed the people who took the graves of their prophets as places of worship." [Authentic hadith] - [Narrated by Ahmad]



Explanation

The Prophet (ﷺ) supplicated to his Lord to not make his grave like an idol that people worship by extolling it and facing it in prostration. Then, he (ﷺ) mentioned that Allah Almighty banished and expelled from His mercy those who took the graves of their

prophets as places of worship, for taking them as places of worship is conducive to worshiping and having faith in them.

Benefits from the Hadith

1. Exceeding the limits set by the Shariah with regard to the graves of the prophets and the righteous people turns them into idols worshiped apart from Allah. So, we should beware of the means leading to Shirk (polytheism).
2. It is not permissible to visit the graves to show reverence to them and perform worship there, regardless of the closeness of those buried to Allah.
3. It is prohibited to build mosques over the graves.
4. It is prohibited to perform prayer at the graves, even if no mosque is built there, except for prayer for a dead person upon whom the funeral prayer has not been offered.



(٢٣) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، وَلَا تَجْعَلُوا قَبْرِ عِيْدًا، وَصَلُّوا عَلَيَّ؛ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ».

[حسن] - [رواه أبو داود]

(23) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Do not turn your houses like graves, and do not take my grave a place for celebration, and invoke (Allah's) blessings upon me, for your invoking of Allah's blessings upon me will reach me wherever you may be." [Good hadith] - [Narrated by Abu Daoud]



Explanation

The Prophet (ﷺ) forbade that houses be free from prayers and thus become like graves, where prayer is not offered. He forbade frequently visiting his grave and gathering there in an usual manner, for this is a means leading to polytheism. He commanded that we invoke Allah's blessings upon him from any place on earth, for this will reach him from the near and the distant places alike; so, there is no need to frequent his grave.

Benefits from the Hadith

1. The Prophet (ﷺ) forbade that houses be free from the worship of Allah Almighty.
2. It is forbidden to travel to pay a visit to the Prophet's grave, as he commanded that when we invoke Allah's blessings upon him, they reach him. We may only travel to go to the mosque and pray there.
3. It is prohibited to make visiting the Prophet's grave a form of celebration by repeating it in a specific way and at a specific time. This also applies to visiting any other grave.
4. This points out the Prophet's high status in the sight of his Lord, as Allah Almighty made the invocation of His blessings upon him permissible from any place and at any time.
5. As it was well established among the Companions that prayer must not be offered at graves, the Prophet (ﷺ) forbade to make houses like graves where prayer is not performed.



(٢٤) - عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أُمَّ سَلَمَةَ ذَكَرَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَنِيسَةً رَأَتْهَا بِأَرْضِ الْحَبَشَةِ، يُقَالُ لَهَا مَارِيَّةٌ، فَذَكَرَتْ لَهُ مَا رَأَتْ فِيهَا مِنَ الصُّورِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُولَئِكَ قَوْمٌ إِذَا مَاتَ فِيهِمُ الْعَبْدُ الصَّالِحُ، أَوِ الرَّجُلُ الصَّالِحُ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّورَ، وَأُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ». [صحيح] - [متفق عليه]

(24) - 'Ā'ishah, the Mother of the Believers, (رضي الله عنها) reported: 'Umm Salamah mentioned to the Messenger of Allah (ﷺ) that she had seen a church in Abyssinia called Māriyah, and she mentioned the images that she had seen therein. The Messenger of Allah (ﷺ) said: "Those are a people who, when a righteous slave or a righteous man from among them dies, they build a place of worship over his grave and place those images therein. Those are the most evil people in the sight of Allah." [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

'Umm Salamah, the Mother of the Believers, (رضي الله عنها) mentioned to the Prophet (ﷺ) that when she was in Abyssinia, she saw a church, called Māriyah, that had images, decorations, and drawings therein and she was amazed at that. The Prophet (ﷺ) clarified the reason behind using such images. He said: Those people, whom you mentioned, whenever a righteous man among them died, would build a place of worship over his grave and make such images. He (ﷺ) clarified that whoever does this is counted among the most evil people in the sight of Allah Almighty because his deed leads to associating partners with Allah Almighty.

Benefits from the Hadith

1. It is prohibited to build mosques over graves, pray at graves, or bury the dead in mosques to block the means to Shirk (polytheism).
2. Building places of worship over graves and putting images therein are practices of the Jews and Christians. So, whoever does this has acted like them.
3. It is prohibited to acquire images of living beings.
4. Whoever builds a mosque over a grave and puts images therein is one of the most wicked people.
5. The Shariah is keen on fully protecting the soundness of Tawhīd (monotheism), as it blocks all means that may lead to Shirk.
6. Exaggeration in honoring righteous people is prohibited because it leads to falling in Shirk.



(٢٥) - عن جندب رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ وَهُوَ يَقُولُ «إِنِّي أَبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ فَإِنَّ اللَّهَ تَعَالَى قَدِ اتَّخَذَنِي خَلِيلًا كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا. وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ! إِنِّي أَنهَاكُمُ عَنْ ذَلِكَ». [صحيح] - [رواه مسلم]

(25) - Jundub (رضي الله عنه) reported: I heard the Prophet (ﷺ) five (nights) before he died, say: "I stand acquitted before Allah that I should take anyone of you as an intimate friend, for Allah has taken me as an intimate friend just as he took Abraham as an intimate friend. Had I taken anyone from my Ummah as an intimate friend,

I would have taken Abu Bakr as an intimate friend. Beware! Those who were before you used to take the graves of their prophets as places for prayer. Beware! Do not take graves as places for prayer, for I forbid you to do so." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) talked about his status in the sight of Allah Almighty and that it reached the highest level of love as reached by Abraham (عليه السلام). That is why he denied that he should have an intimate friend other than Allah, for his heart was full of love and exaltation for Allah and knowledge about Him; so, it does not have room for anyone else. Had he taken an intimate friend from among the people, he would have been Abu Bakr (رضي الله عنه). Then, he warned against exceeding the permissible bounds regarding love, as done by the Jews and the Christians regarding the graves of their prophets and righteous people, so much that they turned them into polytheistic gods to be worshiped apart from Allah and built places of worship over those graves. The Prophet (ﷺ) forbade his Ummah from doing what they did.

Benefits from the Hadith

1. This points out the merit of Abu Bakr as-Siddīq (رضي الله عنه). He was the best among the Companions and the most entitled to succeed the Prophet (ﷺ) after his death.
2. Building places of worship over graves is one of the evil acts done by previous nations.
3. It is prohibited to take graves as places of worship, with prayer

- being offered therein or towards them, or to construct places of worship or domes over them, lest this should lead to polytheism.
4. It warns against going to extremes in revering the righteous people for this is conducive to polytheism.
 5. It demonstrates the seriousness of what the Prophet (ﷺ) warned of, as he stressed it five days before his death.



(٢٦) - عن أبي الهَيَّاجِ الأَسَدِيِّ قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ: أَلَا أُبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ أَنْ لَا تَدَعَ تِمْنًا إِلَّا إِلَّا طَمَسْتَهُ، وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ. [صحيح] - [رواه مسلم]

(26) - Abu al-Hayyāj al-Asadi reported: ‘Ali (رضي الله عنه) said to me: “Shall I not send you with the same instructions as the Messenger of Allah (ﷺ) sent me with? Do not leave any statue without blotting it out or any raised grave without leveling it.” [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) would send his Companions and instruct them not to leave any statue - three-dimensional or flat image - without removing it or blotting it out,

and not to leave any raised grave without leveling it and destroying any structure built above it; or making it flat as high as a span above the ground.

Benefits from the Hadith

1. Images of living beings are prohibited, for they are means leading to Shirk (polytheism).
2. It is legitimate to remove wrong things with one's hand if one has the authority or ability to do so.
3. The Prophet (ﷺ) was keen on removing all traces of jāhiliyyah (pre-Islam period of ignorance), such as images, statues, and structures built over the graves.



(٢٧) - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الطَّيْرَةُ شِرْكٌ، الطَّيْرَةُ شِرْكٌ، الطَّيْرَةُ شِرْكٌ، -ثَلَاثًا-، وَمَا مِنَّا إِلَّا، وَلَكِنَّ اللَّهَ عَزَّجَلَّ يُذْهِبُهُ بِالتَّوَكُّلِ».

[صحيح] - [رواه أبو داود والترمذي وابن ماجه وأحمد]

(27) - 'Abdullah ibn Mas'ūd (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "Tiyarah (belief in evil omens) is Shirk (polytheism). Tiyarah is Shirk. Tiyarah is Shirk - three times." Every one of us experiences something of that, but Allah Almighty dispels it with reliance on Him. [Authentic hadith] - [Narrated by Abu Daoud & At-Termedhy Ibn Majah & Ahmad]



Explanation

The Prophet (ﷺ) warned against Tiyarah, which is regarding something, audible or visible, as a bad omen whether it is from birds, animals, people with deformities, numbers, days, etc. He mentioned the "Tayr" (bird) in specific because it was commonly known during the pre-Islamic era of ignorance, as a bird would be urged to fly when

someone intended to do something like travel, trade, or anything else. If the bird flew to the right, he would take this as a good omen and proceed with what he intended, whereas if the bird flew to the left, he would take this as a bad omen and refrain from doing what he intended. He informed us that it is Shirk. In fact, belief in bad omens is Shirk because none can bring goodness except Allah and none can ward off evil except Allah, alone with no partner.

Ibn Mas'ūd (رضي الله عنه) mentioned that a Muslim may feel in his heart something of this pessimism; however, he must dispel it with reliance on Allah along with utilizing the available means.

Benefits from the Hadith

1. Tiyyarah is Shirk because it entails the heart's attachment to other than Allah.
2. The importance of repeating significant issues to be memorized and to settle in the hearts.
3. Tiyyarah is dispelled by reliance on Allah Almighty.
4. The command to rely on Allah alone and to have one's heart attached to Him.



(٢٨) - عن عمران بن حصين رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ مِنَّا مَنْ تَطَيَّرَ أَوْ تُطَيِّرَ لَهُ، أَوْ تَكَهَّنَ أَوْ تُكَهَّنَ لَهُ، أَوْ سَحَرَ أَوْ سُحِرَ لَهُ، وَمَنْ عَقَدَ عُقْدَةً، وَمَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ». [حسن] -

[رواه البزار]

(28) - 'Imrān ibn Husayn (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "He is not one of us who seeks bad omens or has it

done for him, or who practices soothsaying or has it done for him, or who practices sorcery or has it done for him; and whoever ties a knot, and whoever goes to a soothsayer and believes in what he says has disbelieved in what was revealed to Muhammad (ﷺ).”

[Good hadith] - [Narrated by Al-Bazzar]



Explanation

The Prophet (ﷺ) gave a warning to those members of his Ummah who practices certain acts by saying: “He is not one of us.” Those acts include:

First: “Who seeks omens, or has it done for him.” Seeking omens is *tatyyur* in Arabic, and it comes from the word ‘*tayr*’ (bird). They used to release birds before taking any course of action. If the bird flew to the right, they would feel optimistic and go ahead with their plan, but if it flew to the left, they would feel pessimistic and abandon their plan. It is not permissible for a person to do this by himself or appoint someone to do it on his behalf. Falling under this is being pessimistic due to anything heard or seen, including birds, animals, people with deformities, specific numbers or days, etc.

Second: “Who practices soothsaying, or has it done for him.” Whoever claims to know the unseen, through the stars or anything else, or comes to someone who claims knowledge of the unseen, like a soothsayer or diviner, and believes what he says, based on his claim to know the unseen, has thus disbelieved in what was revealed to Muhammad (ﷺ).

Third: “Who practices sorcery, or has it done for him.” Such is a

person who performs magic by himself or asks another person to perform magic for him to bring benefit or cause harm to someone, or he ties a knot by connecting a string and practicing magic on it by reciting prohibited talismans and blowing on it.

Benefits from the Hadith

1. It is obligatory to rely upon Allah and believe in His decree and predestination. A person is prohibited from seeking omens, practising magic or soothsaying, or asking others to practice them for him.
2. Claiming to know the unseen is an act of Shirk (polytheism) that contradicts the monotheistic belief.
3. It is prohibited to believe soothsayers or go to them. Also falling under this is what is known as palm reading, coffee reading, and horoscopes and looking at them, even if only for the sake of merely getting information.



(٢٩) - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا عَدْوَى، وَلَا طَيْرَةٌ، وَيُعْجِبُنِي الْفَأَلُ» قَالَ قِيلَ: وَمَا الْفَأَلُ؟ قَالَ: «الْكَلِمَةُ الطَّيِّبَةُ». [صحيح] - [متفق عليه]

(29) - Anas ibn Mālik (رضي الله عنه) reported that the Prophet (ﷺ) said: “There is no transitive disease and no evil omen, and I like a good omen.” It was said: What is a good omen? He said: “A good word.” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informs that transitive disease in which the

people of the pre-Islamic era of ignorance used to believe, thinking the disease is transmitted by itself to others apart from Allah's decree, is false. And the Tiyarah, which is regarding something audible or visible, as an evil omen whether it is from birds, animals, people with deformities, numbers, days, etc. He mentioned the "Tayr" (bird) specifically because it was commonly known during the pre-Islamic era of ignorance, as a bird would be urged to fly when someone intended to do something like travel, trade, or anything else. If the bird flew to the right, he would take this as a good omen and proceed with what he intended, whereas if the bird flew to the left, he would take this as a bad omen and refrain from doing what he intended. Then, he (ﷺ) informed that he liked the good omen, which is the happiness and joy that one feels when hearing a good word that makes him have good expectations of his Lord.

Benefits from the Hadith

1. Reliance on Allah Almighty and realizing that none brings goodness except Allah and none wards off harm except Allah.
2. Tiyarah, which is believing in bad omens and refraining from doing things based on that, is prohibited.
3. A good omen is not part of the forbidden Tiyarah; rather, it signifies having good expectations of Allah Almighty.
4. Everything happens in compliance with the decree of Allah Almighty, alone with no partner.



(٣٠) - عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ بِالْحَدِيثِيَّةِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلَةِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَيَّ النَّاسِ،

فَقَالَ: «هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: بِنَوْءِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ». [صحيح] - [متفق عليه]

(30) - Zayd ibn Khālid al-Juhani (رضي الله عنه) reported: The Messenger of Allah (ﷺ) led us in the Fajr prayer at Al-Hudaybiyah after rainfall during the night. At the conclusion of the prayer, he turned toward the people and said: “Do you know what your Lord has said?” They replied: “Allah and His Messenger know best.” He said: “He has said: ‘Some of My servants have entered the morning as believers in Me and some as disbelievers. He who says, ‘We have had rainfall by the grace and mercy of Allah’ believes in Me and disbelieves in the stars, and he who says, ‘We have had rainfall by the rising of such and such star’ disbelieves in Me and believes in the stars.” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) offered the Fajr prayer in Al-Hudaybiyah, a village close to Makkah, after rainfall at night. After he made taslīm and finished the prayer, he turned towards the people and asked them: Do you know what your Almighty Lord has said? They replied: Allah and His Messenger know best. He said: Allah Almighty clarified that people fall under two categories upon rainfall: believers in Allah Almighty and disbelievers in Him. Those who say, “We have had rainfall out of Allah’s bounty and mercy,” ascribing the rainfall to Allah, are believers in Allah, the Creator, and the Disposer of the affairs of the universe, and they disbelieve in the

stars. And those who say, “We have had rainfall due to such and such star,” are disbelievers in Allah and believers in the stars. But this is minor disbelief, as they attribute rainfall to a star, while Allah did not make it a cause of rainfall, neither in terms of the Shariah nor in terms of destiny. But as for those who ascribe rainfall and other earthly occurrences to the rise and decline of the stars, believing that they are the actual doer, they have fallen into major disbelief.

Benefits from the Hadith

1. It is recommended to say after rainfall: We have had rainfall out of the grace and mercy of Allah.
2. Those who attribute the blessing of rainfall and other things to the stars, believing that they create and bring them into existence, fall into major disbelief. But as for those who attribute rainfall to the stars in believing that they are a mere cause, they fall into minor disbelief, because the stars are not a Shar‘i or material cause for rainfall.
3. A blessing can be a cause of disbelief if it is denied or a cause of belief if recognized.
4. We are forbidden from saying “We have had rainfall due to such and such star,” even if it refers to time, to block the means to polytheism.
5. Our hearts should be attached to Allah Almighty regarding bringing blessings and warding off afflictions.



(٣١) - عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْبَلَ إِلَيْهِ رَهْطًا، فَبَايَعَ تِسْعَةً وَأَمْسَكَ عَنْ وَاحِدٍ، فَقَالُوا: يَا رَسُولَ اللَّهِ، بَايَعْتَ تِسْعَةً وَتَرَكْتَ هَذَا؟

قَالَ: «إِنَّ عَلَيْهِ تَمِيمَةً»، فَأَدْخَلَ يَدَهُ فَقَطَعَهَا، فَبَايَعَهُ، وَقَالَ: «مَنْ عَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ».

[حسن] - [رواه أحمد]

(31) - 'Uqbah ibn 'Āmir al-Juhani (رضي الله عنه) reported: A group of people came to the Messenger of Allah (ﷺ). He accepted the pledge of allegiance of nine and did not accept it from one. They said: O Messenger of Allah, you accepted the pledge of nine but not of this one. He said: "He is wearing an amulet." So, he put his hand in and cut it, and thus, accepted his pledge and said: "Whoever hangs an amulet has committed Shirk (polytheism)." [Good hadith] - [Narrated by Ahmad]



Explanation

A group of people came to the Prophet (ﷺ) and they were ten. He accepted the pledge of allegiance to Islam and to follow him from nine of them and did not accept it from the tenth person. When he was asked about the reason behind that, he (ﷺ) said: He is wearing an amulet, beads or other things that are tied or hung to ward off the evil eye or harm. So, the man put his hand in the place where the amulet was, cut it, and got rid of it, and the Prophet (ﷺ) then accepted his pledge and said by way of warning against amulets and clarifying its ruling: "Whoever hangs an amulet has committed Shirk."

Benefits from the Hadith

1. Whoever relies on other than Allah, Allah will give him the opposite of what he intended.
2. Believing that hanging amulets is a cause of warding off harm and the evil eye constitutes minor Shirk, whereas believing that the amulet itself can bring benefit constitutes major Shirk.

(٣٢) - عن عبد الله بن مسعود رَضِيَ اللهُ عَنْهُ قَالَ: سمعت رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقول: «إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتَّوَلَةَ شِرْكٌ». [صحيح] - [رواه أبو داود وابن ماجه وأحمد]

(32) - 'Abdullāh ibn Mas'ūd (رَضِيَ اللهُ عَنْهُ) reported: I heard the Messenger of Allah (ﷺ) say: "Incantations, amulets, and love-potions are Shirk (polytheism)." [Authentic hadith] - [Narrated by Abu Daoud & Ibn Majah & Ahmad]



Explanation

The Prophet (ﷺ) pointed out that doing certain things constitutes polytheism, including:

First: Incantation: The words that involve polytheism, which the people of jāhiliyyah would recite for treatment.

Second: Amulets made of beads and the like: They are hung on children, animals, and other things to protect against the evil eye.

Third: Love potions: They are made to endear one of the two spouses to the other.

These things fall under polytheism, for they turn certain objects as causes, whereas they are neither Shar'i causes established by proofs nor material causes proved by experiment. As for the Shar'i causes, like the recitation of the Qur'an, or the material ones, like the medicines proved by experiment, they are permissible, provided that we should believe that they are mere means. In contrast, benefit and harm are in Allah's Hands.

Benefits from the Hadith

1. The Hadīth urges the preservation of monotheism and creed from anything that may tarnish it.

2. It is prohibited to use polytheistic incantations, amulets, and love potions.
3. A person's belief that these three things are causes is minor polytheism, for he considers something to be a cause whereas it is not. As for the belief that these things bring about benefit and cause harm of their own accord, this is major polytheism.
4. The Hadīth warns against engaging in polytheistic and prohibited causes.
5. Incantations are prohibited and a form of polytheism, except the ones permitted by the Shariah.
6. Our hearts should be attached to Allah alone, for the benefit and harm come from Him alone, with no partner. No one brings about benefit, but Allah Almighty and no one averts harm except Him.
7. Permissible incantations should meet three conditions: 1. The belief that they are mere causes and do not bring about benefit except by Allah's permission. 2. They should involve the Qur'an, the names and attributes of Allah, and Prophetic and legitimate supplications. 3. They should contain understandable words, not hieroglyphs, talismans, or jugglery.



(۳۳) - عن بعض أزواج النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «مَنْ أَتَى

عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً». [صحيح] - [رواه مسلم]

(33) - Some of the Prophet's wives reported that the Prophet (ﷺ) said: "Whoever goes to a soothsayer and asks him about something and believes him, his prayer will not be accepted for forty nights." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) warns us against going to soothsayers - a general term also applying to fortune tellers, astrologers, geomancers, and others who use certain things as means for knowing the unseen - and says that if a person merely asks a soothsayer about anything of the unseen, Allah will deny him the reward for his prayers for forty days, as a punishment for this great sin and misdeed.

Benefits from the Hadith

1. It is prohibited to go to fortune tellers and ask them about matters related to the unseen.
2. One may be deprived of the reward for an act of piety as a punishment for the commission of a sin.
3. This Hadith also applies to horoscopes, palmistry, and coffee reading, even if only for merely getting information, for all this falls under divination and the claim of knowing the unseen.
4. If this is the punishment for one who goes to a soothsayer, then what about the punishment for the soothsayer himself?
5. The prayers of the forty days are valid and should not be offered again, but there is no reward for those prayers.



(٣٤) - عن ابنِ عمرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ سَمِعَ رَجُلًا يَقُولُ: لَا وَالْكَعْبَةَ، فَقَالَ ابْنُ عُمَرَ: لَا يُحْلَفُ بِغَيْرِ اللَّهِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ». [صحيح] - [رواه أبو داود والترمذي وأحمد]

(34) - Ibn 'Umar (رضي الله عنه) reported that he heard a man saying: "No, by the Ka'bah." He said to him: "Do not swear by other than

Allah, for I heard the Messenger of Allah (ﷺ) say: ‘Whoever swears by other than Allah has disbelieved or associated partners with Allah.’” [Authentic hadith] - [Narrated by Abu Daoud & At-Termedhy & Ahmad]



Explanation

The Prophet (ﷺ) informs that whoever swears by other than Allah and His names and attributes has disbelieved in Allah or associated partners with Him. This is because swearing entails extolment of the one by whom swearing is done, whereas all greatness belongs to Allah alone. So, we must only swear by Allah, His names, and attributes. This type of swearing falls under minor polytheism. However, if the swearer extols what he swears by like the extolment of Allah or greater, then his swearing constitutes major polytheism.

Benefits from the Hadith

1. Extolment by swearing is a right only due to Allah Almighty. So, we should only swear by Allah and His names and attributes.
2. It points out the keenness of the Companions to enjoin the right and forbid the wrong, particularly if the wrong act pertains to polytheism or disbelief.



(٣٥) - عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَقُولُوا: مَا شَاءَ اللَّهُ

وَشَاءَ فَلَانٌ، وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فَلَانٌ». [صحيح بمجموع طرقه] - [رواه أبو داود

والنسائي في الكبرى وأحمد]

(35) - Hudhayfah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "Do not say: What Allah wills and what so-and-so wills; rather say: What Allah wills then what so-and-so wills." [Authentic by overall chains of narrators] - [Narrated by Abu Daoud & Ahmad & An-Nasa'i in Major Sunan]



Explanation

The Prophet (ﷺ) forbids Muslims from saying: "What Allah wills and what so-and-so wills" in their speech, or saying: "What Allah wills and so-and-so". This is because Allah's will and determination are absolute and none shares them with Him. but using the conjunctive "and" denotes associating someone with Allah and regarding them as equals. However, one should say: What Allah wills, then what so-and-so wills; thus, making the slave's will subordinate to Allah's will by saying "then" instead of "and", since "then" denotes sequence with a gap in time between the two things in sequence.

Benefits from the Hadith

1. The prohibition of saying: "What Allah wills and what you will" and similar phrases where the conjunctive "and" is used to join something with the name of Allah, as this is deemed from the verbal Shirk.
2. The permissibility of saying: "What Allah wills, then what you will" and similar phrases where the conjunctive "then" is used to join something with the name of Allah, as this does not involve any prohibition.
3. Establishing will for Allah and for the slave and the fact that the

slave's will follows the will of Allah Almighty.

4. The prohibition of associating partners to Allah in His will even verbally.
5. If the sayer believes that the slave's will is equal to the will of Allah Almighty in terms of comprehensiveness and absoluteness, or believes that the slave has an independent will, then, this constitutes major Shirk (polytheism). However, if he believes that he comes in a lower rank, then, this is minor Shirk.



(۳۶) - عَنْ مَحْمُودِ بْنِ لَبِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ الشِّرْكَ الْأَصْغَرَ» قَالُوا: وَمَا الشِّرْكَ الْأَصْغَرُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الرِّيَاءُ، يَقُولُ اللَّهُ عَزَّجَلَّ لَهُمْ يَوْمَ الْقِيَامَةِ إِذَا جُزِيَ النَّاسُ بِأَعْمَالِهِمْ: أَذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاوِنُونَ فِي الدُّنْيَا، فَانظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً؟». [حسن] - [رواه أحمد]

(36) - Mahmūd ibn Labīd (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "The thing that I fear most for you is minor Shirk (polytheism)." They said: "What is minor Shirk, O Messenger of Allah?" He said: "It is Riyā' (showing off). Allah Almighty will say on the Day of Judgment when He will requite all people for their deeds: "Go to those before whom you used to show off with your deeds in the worldly life and see whether you find any reward with them?"

[Good hadith] - [Narrated by Ahmad]



Explanation

The Prophet (ﷺ) informs that what he fears most for his Ummah is minor Shirk, which is showing off, i.e., doing good deeds for the sake of people. Then, he (ﷺ) informs of the punishment

of those who show off with their good deeds as it will be said to them on the Day of Judgment: Go to those for the sake of whom you offered your good deeds and see if they have the ability to reward you for such deeds.

Benefits from the Hadith

1. Good deeds must be devoted to Allah Almighty with full sincerity and warning of ostentation must be avoided.
2. The Prophet's great compassion towards his Ummah and his keenness to guide and advise them.
3. If this is the Prophet's fear for his Companions, who are the most noble in terms of righteousness, then, the fear for those who succeed them is far greater.



(٣٧) - عن أبي مَرْثَدٍ الْغَنَوِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَجْلِسُوا عَلَى الْقُبُورِ، وَلَا تُصَلُّوا إِلَيْهَا». [صحيح] - [رواه مسلم]

(37) - Abu Marthad al-Ghanawi (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Do not sit on graves, and do not pray towards them." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) forbade sitting on the graves.

He also forbade praying while facing the graves if the grave lies in the direction of the Qiblah for the praying person because this is one of the means leading to polytheism.

Benefits from the Hadith

1. It is prohibited to offer prayer in the graveyards, between them, or towards them, with the exception of the funeral prayer, as established by the Sunnah.
2. Praying towards the graves is prohibited to block the means to polytheism.
3. Islam prohibited immoderate reverence for the graves or disrespect towards them - neither extremism nor neglect.
4. The inviolability of a Muslim continues after his death, as indicated by the Prophet's statement: "Breaking the bone of a dead person is like breaking it while he was alive."



(٣٨) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةَ رُفْقَةً فِيهَا كَلْبٌ وَلَا جَرَسٌ». [صحيح] - [رواه مسلم]

(38) - Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "Angels do not accompany a group of travelers who have a dog or a bell with them." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) informed that angels do not accompany a group of people on a journey if they have with them a dog or a bell hung on animals and makes a sound when moving.

Benefits from the Hadith

1. It is prohibited to keep or accompany a dog except a dog kept for hunting or guarding.

2. Angels who refrain from such a company are the angels of mercy, however, the protecting angels never leave the slaves in residence or travel.
3. The bell is prohibited because it is one of the devil's musical instruments and it resembles the Christians' bell.
4. A Muslim must be keen on avoiding whatever keeps the angels far away from him.



(٣٩) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا؟ مَنْ خَلَقَ كَذَا؟ حَتَّى يَقُولَ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللَّهِ وَلْيَنْتِهِ». [صحيح] - [متفق عليه]

(39) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (صلى الله عليه وسلم) said: "Satan comes to one of you and says, 'Who created such and such, and who created such and such,' until he says: 'Who created your Lord?' If a person experiences this, he should seek refuge with Allah and desist from that." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Messenger of Allah (صلى الله عليه وسلم) mentions the effective remedy for the questions whispered by Satan to the believer. Satan says: Who created such and such, and who created such and such? Who created the heavens? Who created the earth? Based on his religion, natural disposition, and reason, the believer replies: Allah. But Satan does not stop at this limit of whisperings; rather, he proceeds until he

asks: Who created your Lord? Thereupon, the believer should repel these whisperings with three things:

Belief in Allah.

Seeking refuge with Allah from Satan.

Stopping to continue with such whisperings.

Benefits from the Hadith

1. We should turn away from Satan's whisperings and insinuations and not give thought to them, and seek Allah's help in getting rid of them.
2. All the whisperings that enter a person's heart and contradict the Shariah come from Satan.
3. We are forbidden from thinking about Allah's Essence and are urged to ponder His creation and signs.



(٤٠) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيَتَهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيدَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ». [صحيح] - [رواه البخاري]

(40) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Verily Allah said: Whoever shows hostility to a pious worshipper of Mine, I declare war against him. My slave does not draw near to Me with anything dearer to Me than what I have made obligatory for him.

My slave continues to draw near to Me by doing supererogatory deeds until I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask Me for something, I would surely give it to him, and were he to seek refuge with Me, I would surely grant him refuge. I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to hurt him.” [Authentic hadith] - [Narrated by Bukhari]



Explanation

In the Qudsi Hadīth, the Prophet (ﷺ) informs that Allah Almighty said: Whoever hurts one of My pious worshippers, offends and hates him, I announce and declare enmity towards him.

“Waliyy” (pious worshipper) is the pious believer, and the slave’s share of Allah’s Wilāyah (being pious in worshiping Allah) depends on the degree of his faith and piety. A Muslim does not draw near to his Lord with anything dearer to Him than what He has prescribed and made obligatory upon him, performing acts of obedience and avoiding prohibitions. A Muslim keeps drawing near to his Lord through supererogatory acts and obligations until he attains the love of Allah. When Allah loves him, He rightly guides his following four organs:

He rightly guides him in his hearing, thus, he hears nothing but what pleases Allah.

He rightly guides his eyes. Thus, he looks at nothing except what Allah loves to look at and what pleases Him.

He rightly guides his hands. Thus, he does nothing with his hand except what pleases Allah.

He rightly guides his feet. Thus, he walks to nothing except what pleases Allah and pursues only what is good.

Along with all this, if he asks Allah for something, He grants him his request, and his supplication will be answered; and if he seeks refuge with Allah and resorts to Him seeking protection, Allah Almighty will grant him refuge and protection against what he fears.

Then, Allah Almighty says: I do not hesitate to do anything as I hesitate to take the soul of the believer out of mercy for him because he hates death, given the pain it involves, and Allah hates what hurts the believer.

Benefits from the Hadith

1. This Hadīth is part of what the Prophet (ﷺ) narrates from his Lord, and it is called a Qudsi or Divine Hadīth. Its wording and meaning are from Allah; however, it does not have the unique characteristics of the Qur'an that include reciting it as a form of worship, getting purified for it, presenting it as a challenge, its miraculousness, etc.
2. It is prohibited to harm the pious worshippers of Allah, but loving them and acknowledging their merits are encouraged.
3. It is commanded to show enmity towards the enemies of Allah and it is prohibited to take them as allies.
4. Whoever claims to be a pious worshipper of Allah without following His Shariah is a liar in his claim.

5. Being a pious worshipper of Allah can be attained by carrying out religious duties and refraining from prohibitions.
6. Among the means that lead one to attain the love of Allah and to have his supplication answered is performing supererogatory deeds after carrying out the duties and refraining from the prohibitions.
7. Indicating the honor and high status of the pious worshippers.



(٤١) - عن العِرباضِ بنِ ساريةَ رَضِيَ اللهُ عَنْهُ قال: قامَ فينا رسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذاتَ يومٍ، فَوَعظَنَا مَوْعِظَةً بليغةً وَجِلَّتْ مِنْهَا القلوبُ، وَذَرَفَتْ مِنْهَا العيونُ، فقيل: يا رسولَ اللهِ، وَعظتْنَا مَوْعِظَةً مُودِّعَةً فاعهدْ إلينا بعهد. فقال: «عليكم بتقوى اللهِ، والسمع والطاعة، وإن عبداً حبشياً، وسترون من بعدي اختلافاً شديداً، فعليكم بسنتي وسنة الخلفاء الراشدين المهديين، عَضُّوا عَلَيْهَا بِالنواجِذِ، وإياكم والأُمُورُ المحدثاتِ، فإن كل بدعة ضلالة». [صحيح] - [رواه أبو داود والترمذي وابن ماجه وأحمد]

(41) - Al-'Irbād ibn Sāriyah (رضي الله عنه) reported: One day, the Messenger of Allah (ﷺ) gave us an eloquent admonition that caused hearts to become afraid and eyes to shed tears. Someone then said: O Messenger of Allah, this is the admonition of someone who will soon part; so, advise us. He said: "I advise you to fear Allah and to hear and obey, even if an Abyssinian slave. You will see after me great discord. So, hold fast to my Sunnah and the Sunnah of the rightly guided Caliphs. Bite onto it with the molar teeth. Beware of newly invented matters (in religion), for every newly invented matter is misguidance."

[Authentic hadith] - [Narrated by Abu Daoud & At-Termedhy Ibn Majah & Ahmad]



Explanation

The Prophet (ﷺ) delivered an eloquent sermon that filled the Companions' hearts with fear and filled their eyes with tears. They said: O Messenger of Allah, it seems as if it is an admonition by one who will soon leave us - seeing his earnest effort in doing so. Hence, they asked him to give them advice that they would hold onto after him. He said: I advise you to fear Allah Almighty by carrying out duties and avoiding prohibitions. And to hear and obey, i.e., hear and obey the rulers, even if your ruler or the one who seized authority over you is a slave. In other words, if the most inferior among people became your ruler, you should not disdain to obey him, out of fear of turbulence and strife, for whoever lives from you after me will see a great discord. Then, he (ﷺ) clarified that the way out of this discord is by adhering firmly to his Sunnah and to the Sunnah of the rightly guided Caliphs after him, namely Abu Bakr as-Siddīq, 'Umar ibn al-Khattāb, 'Uthmān ibn 'Affān, and 'Ali ibn Abi Tālib (may Allah be pleased with them all), and by biting onto it with the molar teeth, i.e., by strictly observing and holding fast to the Sunnah. He (ﷺ) also warned them against the newly introduced matters in religion, as every religious innovation is a misguidance.

Benefits from the Hadith

1. The importance of following and adhering to the Sunnah.
2. Attention should be given to admonitions and softening of hearts.
3. The commandment to follow the four rightly guided Caliphs, namely Abu Bakr, 'Umar, 'Uthmān, and 'Ali (may Allah be pleased with them all), after the Prophet.
4. The prohibition of introducing new things into the religion, and the fact that all religious innovations are misguidance.

5. Hearing and obeying whoever is in charge of the believers without disobeying Allah.
6. The importance of fearing Allah Almighty at all times and in all situations.
7. Discord will inevitably occur in this Ummah and when it occurs, Muslims must refer and adhere to the Sunnah of the Prophet (ﷺ) and to that of the rightly guided Caliphs.

(٤٢) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أنه قال: «مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ فَمَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً، وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ، يَغْضَبُ لِعَصْبَةٍ، أَوْ يَدْعُو إِلَى عَصْبَةٍ، أَوْ يَنْصُرُ عَصْبَةً، فَقُتِلَ، فَقِتْلَةُ جَاهِلِيَّةٍ، وَمَنْ خَرَجَ عَلَى أُمَّتِي، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا، وَلَا يَتَحَاشَى مِنْ مُؤْمِنِهَا، وَلَا يَفِي لِذِي عَهْدٍ عَهْدَهُ، فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ». [صحيح] - [رواه مسلم]

(42) - Abu Hurayrah (رضي الله عنه) reported: The Prophet (ﷺ) said: "Whoever gives up obedience and isolates from the community and dies has died a death like that of jāhiliyyah (the pre-Islamic era of ignorance). Whoever fights under a blind banner, getting flared up for his people's pride, calling to fight for the sake of his people's pride or in support of his people's pride, and gets killed, his killing is like that of jāhiliyyah. Whoever revolts against my Ummah, killing the righteous and the wicked of them, not avoiding the believers among them and not fulfilling a covenant with those with whom he has made covenants, he does not belong to me, and I do not belong to him." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) pointed out that if anyone departs from obedience to the rulers and separates from the community of Muslims who agreed to pledge allegiance to the ruler and dies in this state of separation and disobedience, he has died like the death of the people of jāhiliyyah, who would not obey a leader or join one group; instead, they were different groups and tribes fighting one another.

. And the Prophet (ﷺ) informed that if anyone fights under a banner with which he cannot distinguish the truth from falsehood. He gets angry for the sole purpose of bias for his people or tribe, not for supporting the religion and the truth. He fights for fanaticism without insight or knowledge; his killing is like that of jāhiliyyah if he dies in this state.

And that if anyone revolts against his Ummah, striking the righteous and the wicked of them and not caring about what he does or not fearing the punishment for killing the believers among them, and does not fulfill a covenant with those whom he has made covenants with from among the disbelievers or the rulers - rather, he violates them - this is a major sin and whoever commits it deserves this stern warning.

Benefits from the Hadith

1. It is obligatory to obey the rulers in things that involve no disobedience to Allah Almighty.
2. It gives a stern warning about revolting against the ruler and departing from the Muslim community. Whoever dies in this state has died on the way of the people of jāhiliyyah.

3. The Hadīth forbids fighting for the sake of tribalism.
4. It is obligatory to fulfill covenants.
5. In obedience to the ruler and adhering to the community lie a lot of goodness, safety, tranquillity, and good conditions.
6. It is prohibited to emulate the way of the people of jāhiliyyah.
7. It enjoins adherence to the Muslim community.



(٤٣) - عن مَعْقِلِ بْنِ يَسَارِ الْمُزَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ». [صحيح] - [متفق عليه]

(43) - Ma'qil ibn Yasār (رضي الله عنه) reported: I heard the Messenger of Allah (صلى الله عليه وسلم) say: "There is no one whom Allah puts in a position of authority, and he dies on the day he dies while cheating those under his authority except that Allah will forbid Paradise for him." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) informs that if Allah Almighty puts someone in authority over people, be it public authority, like the ruler, or a private one, like a man in his house and a woman in her house, and he neglects the right of those under his authority, cheats them, and acts insincerely towards them, ruining their worldly and religious rights, then he deserves this severe punishment.

Benefits from the Hadith

1. This warning applies to the ruler and his deputies and to anyone whom Allah puts in charge of responsibility.
2. Anyone who assumes some authority over Muslims should be sincere to them, make his best effort to discharge the responsibility assigned to him and beware of treachery.
3. The Hadīth reveals the seriousness of the responsibility of anyone who assumes authority, public or private, and great or small.



(٤٤) - عَنْ أُمِّ سَلَمَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «سَتَكُونُ أُمَرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ عَرَفَ بَرِيًّا، وَمَنْ أَنْكَرَ سَلِيمًا، وَلَكِنَّ مَنْ رَضِيَ وَتَابَعَ»
 قَالُوا: أَفَلَا نُقَاتِلُهُمْ؟ قَالَ: «لَا، مَا صَلَّوْا». [صحيح] - [رواه مسلم]

(44) - 'Umm Salamah, the Mother of the Believers, (رضي الله عنها) reported that the Messenger of Allah (ﷺ) said: "There shall be rulers in charge of you, and you will approve and disapprove. So anyone who approves (their good deeds) shall be absolved, and anyone who forbids (their bad deeds) shall be safe, except for those who are content and comply." They said: "Shall we not fight them?" He replied: "No, so long as they offer the prayer." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) informs us that rulers will be appointed to be in charge of us. We will approve some of their deeds for conforming with Shariah, and we will disapprove other deeds for contradicting Shariah. Whoever hates such evil deeds in his heart and is unable

to forbid them is absolved of sin and hypocrisy. Whoever is able to forbid evil with his hand or tongue and does so is safe from bearing sin and from participating in it. However, those who are content with their evil deeds and follow them will be doomed just like them.

Then, they asked the Prophet (ﷺ): Shall we not fight against such rulers? He (ﷺ) forbade them from that and said: No, as long as they establish the prayer amongst you.

Benefits from the Hadith

1. Among the signs of the Prophet's prophethood is his foretelling about things of the Unseen that will take place in the same manner he foretold.
2. It is impermissible to approve of evil or participate in it and it must be forbidden.
3. If the rulers introduce something that contradicts Shariah, obeying them in this regard will be impermissible.
4. It is impermissible to rebel against the Muslim rulers given the harm, bloodshed, and loss of security that result therefrom; whereas, enduring the wrongdoing of sinful rulers and bearing their harm is the lesser of two evils.
5. The great significance of the prayer as it represents the difference between disbelief and Islam.



(٤٥) - عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «سَتَكُونُ أَثَرَةٌ وَأُمُورٌ تُنْكِرُونَهَا» قَالُوا: يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنَا؟ قَالَ: «تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ». [صحيح] - [متفق عليه]

(45) - Ibn Mas'ūd (رضي الله عنه) reported that the Prophet (ﷺ) said: "There will be selfishness and other matters that you will disapprove of after me." They asked: What do you order us to do (in such circumstances), O Messenger of Allah? He said: "Fulfill your duty (towards the ruler), and ask Allah for your rights." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informed us that there will be rulers assigned to be in charge of Muslims and they will monopolize the Muslims' wealth and spend it as they wish, depriving the Muslims of their rights thereof. These rulers will also do things, related to the religion, that are disapproved by the Shariah. The Companions (رضي الله عنهم) asked about what they should do in such a case. The Prophet (ﷺ) told them not to let these rulers' monopoly of wealth prevent them from fulfilling their duty towards them, including listening and obeying. Rather, they should have patience, listen and obey them without disputing their authority. Moreover, they should ask Allah for their rights and ask Him to guide these rulers and ward off their evil and oppression.

Benefits from the Hadith

1. This Hadīth is one of the proofs of Muhammad's prophethood, as he foretold what would happen in his Ummah and it happened just as he said.
2. It is permissible to inform a person of an affliction that will likely befall him so as to be prepared, show patience, and seek Allah's reward when it actually occurs.

3. Holding onto the Qur'an and Sunnah ensures safety from trials and dissension.
4. The Hadīth urges Muslims to listen and obey their rulers in what is good and not to rebel against them even if they commit oppression.
5. Adopting wisdom and following the Sunnah during the times of trials.
6. One must fulfill his duties even if he is wronged in one way or another.
7. The Hadīth proves the rule that states: We should opt for the lesser of the two evils or the lesser of the two harms.

(٤٦) - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كُلُّكُمْ رَاعٍ فَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ». [صحيح] - [متفق عليه]

(46) - 'Abdullah ibn 'Umar (رضي الله عنهما) reported that the Messenger of Allah (ﷺ) said: "Every one of you is a guardian and responsible for his subjects. The leader in charge of the people is a guardian and is responsible for them; the man is a guardian over his household and is responsible for them; the woman is a guardian over her husband's house and his children and is responsible for them; the slave is a guardian over his master's property and is responsible for it. Verily, each of you is a guardian, and each of you is responsible for his subjects." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informs that every Muslim in the society has a responsibility to undertake and bear. The leader or the ruler is a guardian over those Allah has placed in his charge. He is responsible for preserving their legislation, defending against whoever wrongs them, fighting against their enemies, and not wasting their rights. The man in his family is responsible for providing for them, treating them kindly, teaching, and disciplining them. The woman in her husband's house is a guardian for managing his house well and bringing up his children, and she will be held accountable for this. The servant and the employee are responsible for their masters' wealth by preserving what is under their control thereof and serving them, and they will be held accountable for that. So, everyone is a guardian over what has been placed under his charge, and everyone is responsible for his subjects.

Benefits from the Hadith

1. The responsibility in the Muslim community is general and everyone should fulfill his responsibility according to his ability.
2. The woman's responsibility is great, as she is responsible for fulfilling the right of her husband's house and her duties towards her children.



(٤٧) - عن عائشة رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي

بَيْتِي هَذَا: «اللَّهُمَّ مَنْ وَليَ مِنْ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْفُقْ عَلَيْهِ، وَمَنْ وَليَ مِنْ أُمَّرِ أُمَّتِي شَيْئًا فَارْفُقْ بِهِمْ فَارْفُقْ بِهِ». [صحيح] - [رواه مسلم]

(47) - 'Ā'ishah (رضي الله عنها) reported: I heard the Messenger of Allah (صلى الله عليه وسلم) say: "O Allah, treat harshly those who have any charge over my Ummah and treat them harshly, and treat gently those who have any charge over my Ummah and treat them gently." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Messenger of Allah (صلى الله عليه وسلم) supplicated against anyone who takes charge of some affairs of the Muslims, be they little or significant, and whether his authority is public or a private and specific one, and he puts them into difficulty and does not treat them gently, that Allah Almighty give him recompense of the same type of his action: putting him into difficulty.

And he supplicated for anyone who takes charge over the Muslims and treats them gently and makes things easy for them that Allah treat him gently and make things easy for him.

Benefits from the Hadith

1. Whoever assumes any authority over the Muslims should treat them as gently as he can.
2. Recompense is of the same type as the deed.
3. The criterion governing whether something is considered to be harsh or gentle is that it should not contradict the Qur'an and the Sunnah.



(٤٨) - عن تميم الداري رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الدِّينُ التَّصِيحَةُ» قُلْنَا: لِمَنْ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ». [صحيح] - [رواه مسلم]

(48) - Tamīm ad-Dāri (رَضِيَ اللهُ عَنْهُ) reported: The Prophet (ﷺ) said: “Religion is sincerity.” We said: “To whom?” He said: “To Allah, to His Book, to His Messenger, to the Muslim leaders and their common folk.” [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) informed that the religion rests upon sincerity and truthfulness, to be observed as Allah ordained, in a perfect manner without shortcomings or deception.

It was said to the Prophet (ﷺ): To whom should sincerity be? He said:

First: Sincerity should be to Allah Almighty: by performing deeds sincerely for His sake, not associating partners with Him, believing in His lordship, divinity, names, and attributes, venerating His command, and calling people to believe in Him.

Second: Sincerity should be to His Book, namely the noble Qur’an: by believing that it is His speech and the last book revealed by Him and that it superseded all the legislations before it - and by revering it, reciting it correctly, acting upon its definite verses and accepting its ambiguous ones, defending it against the misinterpretation of those who seek to distort it, heeding its lessons and admonitions, spreading its knowledge, and calling people to it.

Third: Sincerity should be to His Messenger Muhammad (ﷺ): by believing that he is the last Messenger, believing him in all that he

came with, observing his commands and prohibitions, worshiping Allah only according to what he came with, venerating and revering him, spreading his call, disseminating his Shariah, and negating the accusations leveled against him.

Fourth: Sincerity should be to the leaders of the Muslims: by helping them in what is right, not fighting them over power, and hearing and obeying them in what is pleasing to Allah.

Fifth: Sincerity should be to the Muslims: by showing kindness to them, calling them to Allah, averting harm from them, wishing good for them, and cooperating with them in righteousness and piety.

Benefits from the Hadith

1. The Hadith commands us to be sincere to everyone.
2. Sincerity occupies great status in the religion.
3. The religion comprises beliefs, words, and deeds.
4. An aspect of sincerity is to rid oneself of deception toward the one to whom sincerity is addressed and to wish good for him.
5. The Hadith highlights the Prophet's good approach to teaching, as he would briefly mention something and then explain it in detail.
6. First things first. The Prophet (ﷺ) began with sincerity to Allah, then to His Book, then to His Messenger (ﷺ), then to the leaders of the Muslims, and then to the common Muslims.



(٤٩) - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْآيَةَ: ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ

رَبِّعٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾ [آل عمران: ٧]. قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَإِذَا رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَى اللَّهُ، فَاحْذَرُوهُمْ». [صحيح] - [متفق عليه]

(49) - 'A'ishah (رضي الله عنها) reported: The Prophet (ﷺ) recited this verse: *It is He Who has sent down to you the Book. In it are definite verses, which are the foundation of the Book, while others are ambiguous. Those with deviant hearts follow the ambiguous verses, seeking discord and seeking their [false] interpretation. But no one knows their [true] interpretation except Allah. And those who are well-grounded in knowledge say: "We believe in it. It is all from our Lord." None will take heed except people of understanding* ﴿ [Surat Al 'Imrān: 7]. Then, he said: "If you see those who follow the ambiguous verses, they are those whom Allah has named; so, beware of them." [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

The Messenger of Allah (ﷺ) recited this verse: *It is He Who has sent down to you the Book. In it are definite verses, which are the foundation of the Book, while others are ambiguous. Those with deviant hearts follow the ambiguous verses, seeking discord and seeking their [false] interpretation. But no one knows their [true] interpretation except Allah. And those who are well-grounded in knowledge say: "We believe in it. It is all from our Lord." None will take heed except people of understanding.* ﴿ Allah Almighty says in this verse that it is He Who sent down the Qur'an to His Prophet

and that it contains clear verses that give specific unambiguous rulings; these serve as the foundation and points of reference of the Book, and they are to be referred to when differences arise. And it contains other verses that may give a number of potential meanings, over which people may get confused or they may think there is a contradiction between one of those verses and another verse. Then, Allah points out how people deal with those verses. Those whose hearts are deviated from the truth abandon the definite verses and turn to the ambiguous ones, thereby seeking to create misconceptions and mislead people. On the other hand, those well-grounded in knowledge know these ambiguous verses and refer them to the definite ones, believing in them and that they are from Allah Almighty and that they cannot be confusing or contradictory. But no one remembers this or takes heed from it except the people of sound minds. Then, the Prophet (ﷺ) told the Mother of the Believers ‘Ā’ishah (رضي الله عنها) that, if she saw those who follow the ambiguous verses, then indeed they are the ones named by Allah in the verse that reads: *﴿Those with deviant hearts﴾*; so, beware of them and do not listen to them.

Benefits from the Hadith

1. The definite verses of the Qur’an are those verses whose meanings are apparent and clear; whereas the ambiguous verses are those verses with a number of potential meanings and so they require consideration and understanding.
2. The Hadīth warns against associating with the people of deviation and religious innovations and those who raise ambiguous issues

with the aim of misleading people and casting doubts into their hearts.

3. The concluding part of the verse *﴿None will take heed except people of understanding﴾* is an indirect reference to the deviant people and praise for those well-grounded in knowledge. In other words, he who does not take heed and admonition and follows his vain inclination is not one of the people of understanding.
4. Following the ambiguous verses causes deviation of the heart.
5. The ambiguous verses whose meanings may not be understood should be referred to the definite verses.
6. Allah Almighty has made some of the Qur'an definite and some of it ambiguous as a test for people to distinguish the people of faith from the people of misguidance.
7. Part of the wisdom behind making some of the Qur'an's verses ambiguous is to show the superiority of scholars to others and to highlight the limitations of people's minds, so that they may submit to their Creator and acknowledge their own deficiencies.
8. The Hadith highlights the merit of being well-grounded in knowledge and the necessity of steadfastness in it.
9. The Qur'an's exegetes have two views on the pause after the word 'Allah' in the verse that reads: *﴿But no one knows their [true] interpretation except Allah. And those who are well-grounded in knowledge.﴾* In the case of those who advocate the pause after the word 'Allah', the 'interpretation' here refers to knowing the reality and essence of it and such matters that cannot be realized like the spirit, the Hour, and other things whose knowledge Allah kept exclusively to Himself. Those well-grounded in knowledge

believe in it and leave its realities to Allah, and thus they submit and become safe. On the other hand, those who advocate the continuity of recitation and not taking a pause after the word 'Allah' hold that the 'interpretation' here means explanation and clarification. Thus, Allah Almighty knows it, and so do the people well-grounded in knowledge, who believe in them and refer them to the definite verses.



(٥٠) - عن أبي سعيد الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ». [صحيح] - [رواه مسلم]

(50) - Abu Sa'īd al-Khudri (رضي الله عنه) reported: I heard the Messenger of Allah (ﷺ) say: "Whoever of you sees something evil, let him change it with his hand; and if he is not able, then with his tongue; and if he is not able, then with his heart, and that is the weakest of faith." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) commands that evil deeds - they are everything prohibited by Allah and His Messenger - should be changed, according to one's ability. So, if one sees some evil deed, he should change it with his hand, if he has the ability to do so. If he is unable to do this, then he should change it with his tongue, by forbidding the one who commits it, demonstrating its harm to him, and guiding him to goodness instead of that evil. If he is unable to fulfill this

level, then he should change it with his heart, by disliking that evil deed and determining to change it if he has the ability. Changing evil deeds with the heart is the lowest level of faith in this regard.

Benefits from the Hadith

1. This Hadīth is a key source in outlining the levels of changing evil deeds.
2. We are enjoined to adopt gradation in forbidding evil deeds, each according to his capacity and ability.
3. Forbidding evil deeds is a fundamental element in religion, and it does not cease to be due upon everyone. Rather, every Muslim is obligated in accordance with his ability.
4. Enjoining what is right and forbidding what is evil is one of the characteristics of faith, and faith increases and decreases.
5. For forbidding evil, it is required to know that the act in question is evil.
6. For changing something evil, it is required that this does not lead to greater evil.
7. Forbidding evil has certain etiquette and requirements that should be learned by Muslims.
8. Forbidding evil needs a Shar'ī policy, knowledge, and insight.
9. The lack of disapproval of something evil within the heart is an indication of weak faith.



(٥١) - عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا، كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ

أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَّا حَرَقْنَا فِي نَصِينَا حَرَقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَنْزُكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا، وَنَجَّوْا جَمِيعًا». [صحيح] - [رواه البخاري]

(51) - An-Nu'mān ibn Bashīr (رضي الله عنه) reported that the Prophet (ﷺ) said: "The example of the one who abides by the limits prescribed by Allah and the one who transgresses them is like the example of a people who boarded a ship after casting lots. Some of them were in its upper deck and others were in its lower deck. When those in its lower deck needed water, they had to pass by those above them. So they said: 'If we could make a hole in our share so as not to bother those above us.' If they let them do what they want, they will all perish, but if they stop them, they will survive and all of them will survive." [Authentic hadith] - [Narrated by Bukhari]



Explanation

The Prophet (ﷺ) stated that the example of those who comply with the limits set by Allah, adhere to the commands of Allah, enjoin what is good, and forbid what is evil; and the example of those who transgress the limits set by Allah, refrain from what is good and commit what is evil, and the effect of this on the salvation of the society, is like the example of a people who boarded a ship and drew lots to decide who would sit in the upper part of the ship and who would sit in its lower part. Some of them got the upper part, while others got its lower part. Whenever those in the lower part wanted to bring water, they had to pass by those above them. So, those in

the lower part said: If we could only make a hole in our place in the lower part to bring water therefrom without bothering those above us. If those in the upper part let them do that, the ship would sink with all of them. However, if they forbade and prevented them from doing this, both groups would be saved.

Benefits from the Hadith

1. The importance of enjoining what is good and forbidding what is evil in protecting and saving societies.
2. Giving examples is one of the teaching methods that convey meanings in a tangible form.
3. Committing what is clearly wrong and having none to forbid is a cause of corruption that brings harm to all people.
4. The destruction of society results from leaving the evildoers to spread mischief on earth.
5. A wrong action and a good intention are not sufficient for deeming a deed righteous.
6. Responsibility in the Muslim community is communal and is not entrusted to a certain individual.
7. All are punished for the sins committed by some if they are not forbidden.
8. The evildoers present their evil to society in a good form just like the hypocrites.



(٥٢) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا

إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا.

[صحيح] - [رواه مسلم]

(52) - Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "Whoever calls to guidance shall receive a reward similar to the rewards obtained by those who followed him without diminishing anything from their rewards. And whoever calls to misguidance shall incur a sin similar to the sins incurred by those who followed him without diminishing anything from their sins."

[Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) clarified that whoever guides people, leads them, and urges them, with words or deeds, to adopt a path of truth and goodness will attain a reward similar to that attained by those who followed him without diminishing the followers' reward in any way. On the other hand, whoever guides and leads people, with words or deeds, to a path of falsehood and evil that involves sin, misdeed, or something prohibited will incur guilt and sin similar to those incurred by the ones who followed him without diminishing their sins in any way.

Benefits from the Hadith

1. The merit of calling to guidance, whether little or great, and the fact that the caller obtains a reward similar to that of the doer, and this is out of Allah's great favor and perfect generosity.
2. The danger of calling to misguidance, whether little or great, and

- the fact that the caller incurs a sin similar to that of the doer.
3. Every deed has a recompense of the same kind, so, whoever calls to goodness will obtain a reward similar to that of the doer, and whoever calls to evil will incur a sin similar to that of the doer.
 4. A Muslim must beware of being taken as an example if he commits a sin publicly and people see him, as he will be held sinful because of those who imitate him, even if he does not urge them to do that.



(٥٣) - عن أبي مسعود الأنصاري رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي أُبْدِعُ بِي فَاحْمِلْنِي، فَقَالَ: «مَا عِنْدِي»، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنَا أَدُلُّهُ عَلَى مَنْ يَحْمِلُهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ».

[صحيح] - [رواه مسلم]

(53) - Abu Mas'ūd al-Ansāri (رضي الله عنه) reported: A man came to the Prophet (ﷺ) and said: "My camel has become exhausted, so give me a mount." He replied: "I do not have any." Someone said: "O Messenger of Allah, I can guide him to one who will give him a mount." Thereupon, the Messenger of Allah (ﷺ) said: "Whoever guides to a good deed will get the same reward as the doer of that deed." [Authentic hadith] - [Narrated by Muslim]



Explanation

A man came to the Prophet (ﷺ) and said that his camel had become exhausted and asked for a mount to carry him. But the

Prophet (ﷺ) said he had no mount to give him. So, a man who was present said: O Messenger of Allah, I will guide him to someone who will give him a mount. Thereupon, the Prophet (ﷺ) told that man that he will also have a reward like the donor himself because he guided the person who needed a mount to him.

Benefits from the Hadith

1. We are urged to guide others to goodness.
2. Encouragement of goodness is one of the causes of solidarity and integration within Muslim society.
3. The Hadīth shows the great bounty of Allah.
4. It gives a general rule that applies to all acts of goodness.
5. If a person cannot grant the request of someone in need, he should guide him to someone else.



(٥٤) - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ هَذِهِ الرَّأْيَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهُ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولَهُ»، قَالَ: فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا، فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا، فَقَالَ: «أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ؟» فَقِيلَ: هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ، قَالَ: «فَأَرْسِلُوا إِلَيْهِ»، فَأَتِي بِهِ فَبَصَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَيْنَيْهِ وَدَعَا لَهُ، فَبَرَأَ حَتَّى كَأَنَّ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّأْيَةَ، فَقَالَ عَلِيُّ: يَا رَسُولَ اللَّهِ، أَقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ: «انْفُذْ عَلَى رَسُولِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ، فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا، خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ». [صحيح] -

(54) - Sahl ibn Sa'd (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said on the Day of Khaybar: "Verily, I shall give this banner tomorrow to a man at whose hands Allah will grant victory; He loves Allah and His Messenger, and Allah and His Messenger love him." He said: People spent their night conversing and talking as to whom it would be given. In the morning, people went to the Messenger of Allah (ﷺ), all of them hoping to be given the banner. He said: "Where is 'Ali ibn Abi Tālib?" It was said: O Messenger of Allah, he is suffering from sore eyes. He said: "Send for him." He was, thus, brought, and the Messenger of Allah (ﷺ) spat into his eyes and supplicated for him. Thereupon, he recovered as if he had suffered no pain at all, so he gave him the banner. 'Ali said: O Messenger of Allah, should I fight them until they are like us? He said: "Proceed steadily until you reach their courtyard, then, call them to Islam and inform them of what is obligatory upon them from the rights of Allah therein, for by Allah, if Allah guides a single person through you, that will be better for you than red camels." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informed the Companions that Muslims would win victory over the Jews of Khaybar the following day at the hands of a man to whom he would give the banner, which is the flag the army takes as its slogan. Among the traits of this man is that he loves Allah and His Messenger and Allah and His Messenger love him. So, the Companions spent their night conversing and talking about the one who would be given the banner, hoping to win that

great honor. In the morning, they went to the Prophet (ﷺ), each wishing to be the one who would win that honor.

The Prophet (ﷺ) asked about 'Ali ibn Abi Tālib.

It was said: He is sick suffering from sore eyes.

So, he (ﷺ) sent for him, and when they brought him, he spat his honorable saliva into 'Ali's eyes and supplicated for him. 'Ali thus recovered from his sickness as if he had suffered no pain at all. Then he gave him the banner and ordered him to proceed gently until approaching the enemy's fortress, and he should then invite them to Islam. In case they respond to him, he should inform them of what is obligatory upon them.

Then, the Prophet (ﷺ) clarified to 'Ali the merit of calling people to Allah and the fact that if the preacher succeeds in guiding one single person, that will be better for him than having red camels, which represent the Arabs' most precious property, to possess or give out in charity.

Benefits from the Hadith

1. Superiority of 'Ali ibn Abi Tālib (رضي الله عنه) and the Prophet's testimony for him that he is loved by Allah and His Messenger and that he loves Allah and His Messenger.
2. The Companions' keenness to pursue goodness and their competing in doing good deeds.
3. It is a Shariah directive to adhere to good manners in fight, and give up rashness and needless disturbing voices.
4. Foretelling victory over the Jews and healing the eyes of 'Ali ibn Abi Tālib, by Allah's permission, are among the signs of the Prophet's prophethood.

5. Making people embrace Islam is the greatest purpose behind Jihad.
6. Preaching should be carried out gradually, so the disbeliever should be at first asked to embrace Islam by pronouncing the Two Testimonies of Faith, and then he should be commanded to perform the obligations of Islam.
7. The merit of calling to Islam and the good it entails for the one called and the caller, as the former might be granted guidance and the latter would be greatly rewarded.



(٥٥) - عن ابن عمر رَضِيَ اللهُ عَنْهُمَا قال: قال رسولُ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ تَشَبَّهَ بِقَوْمٍ

فَهُوَ مِنْهُمْ». [حسن] - [رواه أبو داود وأحمد]

(55) - Ibn 'Umar (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Whoever imitates a people is one of them." [Good hadith] - [Narrated by Abu Daoud & Ahmad]



Explanation

The Prophet (ﷺ) informs that whoever imitates some people - disbelievers, sinners, or righteous - by engaging in any of their peculiar traits, such as their creeds, acts of worship, or habits, becomes one of them. This is because outward imitation of them leads to inward imitation. In fact, imitation of any people indicates admiration of them, and it may result in loving, respecting, and inclining toward them, which may also prompt a person to even imitate them inwardly and in their worship - Allah forbid.

Benefits from the Hadith

1. We are warned of imitating disbelievers and wicked people.
2. We are urged to imitate the righteous and follow in their footsteps.
3. Outward imitation brings about inward love.
4. A person will be sinful and worthy of punishment in accordance with the type and degree of his imitation of them.
5. The prohibition regarding the imitation of the disbelievers pertains to their religion and peculiar habits. Other things, like learning professions and so on, do not fall under this prohibition.



(٥٦) - عن تميم الداري رَضِيَ اللهُ عَنْهُ، قال: سمعتُ رسولَ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقول: «لَيَبْلُغَنَّ هَذَا الأَمْرُ مَا بَلَغَ اللَّيْلُ وَالتَّهَارُ، وَلَا يَتْرُكُ اللهُ بَيْتَ مَدْرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ اللهُ هَذَا الدِّينَ، بَعِزٌّ عَزِيزٌ أَوْ بَدَلٌ ذَلِيلٌ، عِزًّا يُعِزُّ اللهُ بِهِ الإِسْلَامَ، وَذُلًّا يُذِلُّ اللهُ بِهِ الكُفْرَ» وَكَانَ تَمِيمُ الدَّارِيُّ يَقُولُ: قَدْ عَرَفْتُ ذَلِكَ فِي أَهْلِ بَيْتِي، لَقَدْ أَصَابَ مَنْ أَسْلَمَ مِنْهُمْ الحَيْرُ وَالشَّرْفُ وَالعِزُّ، وَلَقَدْ أَصَابَ مَنْ كَانَ مِنْهُمْ كَافِرًا الذُّلُّ وَالصَّعَارُ وَالحِزْبِيَّةُ. [صحيح] - [رواه أحمد]

(56) - Tamīm ad-Dāri (رضي الله عنه) reported: I heard the Messenger of Allah (ﷺ) say: "Indeed, this matter will reach everywhere the night and day have reached. Allah will not leave a dwelling in a city or a desert except that He will make this religion enter therein, thus honoring the honorable or humiliating the humiliated; an honor which Allah will bestow on Islam, and a humiliation which Allah will inflict on disbelief." Tamīm ad-Dāri used to say: I recognized this within members of my household; those of them who embraced

Islam enjoyed good, honor, and high standing, and the disbelievers among them were subject to humiliation, disgrace, and Jizyah (protection tax). [Authentic hadith] - [Narrated by Ahmad]



Explanation

The Messenger of Allah (ﷺ) informs that this religion will prevail all over the globe and will reach every single place that has been reached by night and day. Allah Almighty will not leave a dwelling in the city, village, wilderness, or desert except that He will bring this religion thereto. Whoever accepts and believes in this religion will be honored with the honor of Islam, and whoever rejects and denies it will be disgraced and humiliated.

Then Tamīm ad-Dāri, the Companion (رضي الله عنه), informed that he saw this statement of the Messenger of Allah (ﷺ) coming true, particularly with members of his family. Those of them who embraced Islam were in a state of well-being, honor, and high standing; and those who disbelieved led a life of humiliation and disgrace, along with the money they had to pay to the Muslims.

Benefits from the Hadith

1. Glad tidings to the Muslims that their religion will spread all over the globe.
2. Honor is for Islam and Muslims and humiliation is for disbelief and the disbelievers.
3. The Hadīth includes one of the proofs and signs of prophethood as this happened just as the Prophet (ﷺ) had said.



(٥٧) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنَ أَصْحَابِ النَّارِ». [صحيح] - [رواه مسلم]

(57) - Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (صلى الله عليه وسلم) said: "By the One in Whose Hand Muhammad's soul is, there is nobody of this Ummah (community), whether they be Jewish or Christian, who hears of me and then dies without believing in what I was sent with except that he will be among the people of Hellfire."

[Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) swears by Allah that none of this nation, be he Jewish or Christian or otherwise, who hears of the Prophet (صلى الله عليه وسلم) and of his message then dies without believing in him except that he will be among the dwellers of Hellfire who will reside therein forever.

Benefits from the Hadith

1. It demonstrates the generality of the Prophet's message that addresses the whole world, the obligation of following him, and the fact that his Shariah has abrogated all the previous legislations.
2. Whoever disbelieves in the Prophet (صلى الله عليه وسلم), his belief in other prophets (عليه السلام) will not be of any avail to him.
3. Those who have not heard about the Prophet (صلى الله عليه وسلم) and the call of Islam has not reached them are excused and their case in the Hereafter is left to Allah Almighty.

4. A person can embrace Islam even shortly before death, even if he is in severe illness, so long as the soul did not reach the throat (did not witness death).
5. Belief in the soundness of the disbelievers' religion, including the Jews and the Christians, is disbelief.
6. The reference in this Hadīth to the Jews and the Christians indicates that the ruling includes the people of other faiths as well. If this is the case with the Jews and the Christians, who received divine scriptures, then it is more emphatic for those who have no scripture, for everyone must embrace Islam and obey its Messenger (ﷺ).



(٥٨) - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدَاةَ الْعُقْبَةِ وَهُوَ عَلَى نَاقَتِهِ: «الْقُطُّ لِي حَصَى» فَلَقَطْتُ لَهُ سَبْعَ حَصِيَّاتٍ، هُنَّ حَصَى الْخَذْفِ، فَجَعَلَ يَنْفُضُهُنَّ فِي كَفِّهِ وَيَقُولُ: «أَمْثَالُ هَؤُلَاءِ فَارْمُوا» ثُمَّ قَالَ: «أَيُّهَا النَّاسُ، إِيَّاكُمْ وَالْغُلُوفَ فِي الدِّينِ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوفَ فِي الدِّينِ». [صحيح] - [رواه ابن ماجه والنسائي وأحمد]

(58) - Ibn 'Abbās (رضي الله عنهما) reported: On the morning of 'Aqabah, when the Messenger of Allah (ﷺ) was atop his she-camel, he said: "Pick up some pebbles for me." So I picked up seven pebbles for him, which were the size of pebbles used for flinging with fingers. He started shaking them in his hand and saying: "Throw the like of these." Then, he said: "O people, beware of immoderation in religion, for those before you were doomed because of immoderation in religion." [Authentic hadith] - [Narrated by Ibn Majah & An-Nasa'i & Ahmad]



Explanation

Ibn ‘Abbās (رضي الله عنه) reports that he was with the Prophet (ﷺ) on the Day of Nahr, the morning of stoning Jamrat al-‘Aqabah during the Farewell Hajj. He (ﷺ) ordered him to pick up pebbles for stoning the Jamrahs (stoning pillars), so he picked up seven pebbles for him, each was the size of a chickpea or a hazelnut. The Prophet (ﷺ) put them in his hand and then moved them and said: Throw pebbles that are equal in size to these ones. The Prophet (ﷺ), then, warned against immoderation, strictness, and exceeding the limits in religious matters because what destroyed the previous nations were immoderation, exaggeration, and strictness in religious matters.

Benefits from the Hadith

1. Prohibiting immoderation in religion and pointing out its bad consequences and the fact that it leads to destruction.
2. Learning a lesson from the previous nations to avoid the mistakes they had made.
3. Encouragement of adherence to the Sunnah.



(59) - عن عبد الله بن مسعود رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «هَلِكِ

الْمُتَنَطِّعُونَ» قَالَهَا ثَلَاثًا. [صحيح] - [رواه مسلم]

(59) - ‘Abdullāh ibn Mas‘ūd (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: “Ruined are the extremists.” He said it thrice.

[Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) informs about the failure and loss of those who go to extremes - without guidance or knowledge - in their religious and worldly affairs and in their words and deeds, exceeding the Shariah-the prescribed limit outlined by the Prophet (ﷺ).

Benefits from the Hadith

1. It prohibits extremism and immoderation in all matters and encourages its avoidance in everything, particularly in worship and the extolling of righteous people.
2. Seeking what is more perfect in worship and in other things is commendable, and it should be achieved by adhering to Shariah.
3. It is recommended to stress important things, as the Prophet (ﷺ) repeated his statement three times.
4. It shows the tolerance and ease of Islam.



(٦٠) - عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْيَهُودُ مَغْضُوبٌ عَلَيْهِمْ، وَالنَّصَارَى ضَلَّالٌ». [صحيح] - [رواه الترمذي]

(60) - 'Adiyy ibn Hātim reported that the Prophet (ﷺ) said: "The Jews incurred Allah's wrath, and the Christians went astray."
[Authentic hadith] - [Narrated by At-Termedhy]



Explanation

The Prophet (ﷺ) informed that the Jews are people who incurred Allah's wrath because they knew the truth but did not

apply it. The Christians are people who went astray because they acted without knowledge.

Benefits from the Hadith

1. Combining knowledge and action guarantees safety from the path of those who incurred Allah's wrath as well as those who went astray.
2. Warning against the path adopted by the Jews and Christians and calling to adhere to the straight path, which is Islam.
3. Both the Jews and the Christians have gone astray and have incurred Allah's wrath; however, incurring Allah's wrath is the Jews' most distinct characteristic, whereas the Christians' most distinct characteristic is their misguidance.



(٦١) - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ، قَالَ: وَعَرْشُهُ عَلَى الْمَاءِ». [صحيح] - [رواه مسلم]

(61) - 'Abdullāh ibn 'Amr ibn al-Ās (رضي الله عنه) reported: I heard the Messenger of Allah (ﷺ) say: "Allah decreed the destinies of the creatures fifty thousand years before He created the heavens and the earth." He said: "when His Throne was upon the water." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) says that Allah decreed the future destinies

of the creatures in detail, including life, death, sustenance, and so on in the Preserved Tablet fifty thousand years before He created the heavens and the earth - and these will take place according to Allah's decree. Everything that comes into being, is so according to Allah's decree and predestination. So, whatever befalls a person would not have missed him, and whatever misses him would not have befallen him.

Benefits from the Hadith

1. It is obligatory to believe in the divine decree and predestination.
2. Predestination refers to Allah's knowledge of things and that He writes down, wills, and creates them.
3. The belief that destinies were written before the creation of the heavens and the earth yields contentment and submission.
4. The Throne of the Most Compassionate was above the water before creating the heavens and the earth.



(٦٢) - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «أَنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا وَأَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَهُ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَهُ، ثُمَّ يُبْعَثُ إِلَيْهِ الْمَلَكُ، فَيُؤَدِّنُ بِأَرْبَعِ كَلِمَاتٍ، فَيَكْتُبُ: رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِيَّ أَمْ سَعِيدٍ، ثُمَّ يَنْفُخُ فِيهِ الرُّوحَ، فَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى لَا يَكُونَ بَيْنَهَا وَبَيْنَهُ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيدْخُلُ النَّارَ، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهَا وَبَيْنَهُ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا». [صحيح] - [متفق عليه]

(62) - ‘Abdullāh ibn Mas‘ūd (رضي الله عنه) reported: The Messenger of Allah (ﷺ) related to us, and he is the truthful and the trusted one; he said: “The creation of each one of you is brought together in his mother’s womb for forty days and forty nights. Then, he becomes a clinging clot for a similar period, then a lump (of flesh) for a similar period. Then, there is sent to him the angel who is commanded to write down four things: his sustenance, lifespan, actions, and whether miserable or happy. Then, he breathes life into him. One of you would do the actions of the people of Paradise until there is an arm’s length between him and Paradise, but the predestination overtakes him, causing him to do actions of the people of Hellfire, and he enters it; and one of you would do the actions of the people of Hellfire until he is an arm’s length away from Hellfire, but the predestination overtakes him, causing him to do deeds of the people of Paradise, and he enters it.” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

Ibn Mas‘ūd reported: The Messenger of Allah (ﷺ) related to us, and he is the truthful one in his speech, and the trusted one, as Allah Almighty endorsed him. He said: The creation of each one of you is brought together. When a man copulates with his wife, his scattered semen is brought together in the woman’s womb as a sperm-drop for forty days. Then, he becomes a clinging clot for another forty days. Then, he becomes a lump, which is a piece of chewable flesh, for a third period of forty days. Then, Allah sends to him the angel,

who breathes life into him after the end of the third period. The angel is commanded to write four things: his sustenance, which is the amount of bliss he will gain during his lifetime; his lifespan, which is the duration of his stay in this world; and his deeds, as to what they will be; and whether he will be miserable or happy. Then, the Prophet (ﷺ) swore that a person might perform the righteous deeds of the people of Paradise, as they outwardly seem, and he continues in this state until there is only an arm's length (a cubit) between him and Paradise; that is, only a cubit separates him from reaching Paradise. But then destiny overtakes him, and thereupon he performs the deeds of the people of Hellfire, and they become his last deeds, and so he enters Hellfire. This is because it is required for a person's virtuous deeds to be accepted and that he continues to do them and not change course. There is another type of people, who perform the deeds of the people of Hellfire until they are close to entering it, as if only a cubit is separating between them. But then destiny overtakes them, and they begin to perform the deeds of Paradise, and they enter it.

Benefits from the Hadith

1. The outcome of things goes in the course determined by divine decree and predestination.
2. The Hadith warns us of getting deceived by the appearance of deeds, for deeds are only judged by their endings.



(٦٣) - عن ابن مسعود رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْجَنَّةُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالتَّارُ مِثْلُ ذَلِكَ». [صحيح] - [رواه البخاري]

(63) - Ibn Mas'ūd (رضي الله عنه) reported: The Prophet (ﷺ) said: "Paradise is nearer to one of you than his shoelaces, and so is Hellfire." [Authentic hadith] - [Narrated by Bukhari]

Explanation

The Prophet (ﷺ) informs that Paradise and Hellfire are so close to people like their shoelaces, which lie above their feet. This is because a person may perform a good deed that pleases Allah Almighty and causes him to enter Paradise or commit a sin that leads him to Hellfire.

Benefits from the Hadith

1. This encourages us to do good, even if it's a little, and warns us against evil, even if it's a little.
2. In his life, a Muslim should combine hope and fear and constantly implore Allah Almighty to make him steadfast to the truth, so that he can be safe and keep away from self-conceit.

(٦٤) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ». [صحيح] - [رواه البخاري]

(64) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Hellfire is surrounded by lusts, and Paradise is surrounded by adversities." [Authentic hadith] - [Narrated by Bukhari]

Explanation

The Prophet (ﷺ) points out that Hellfire is surrounded by desirable things, namely the commission of sins or the failure to perform duties. So, whoever follows his desires in this regard deserves Hellfire. And that Paradise is surrounded by undesirable things, like persistence and patience in observing the commands and avoiding the prohibitions. So, whoever determines and strives to do this deserves Paradise.

Benefits from the Hadith

1. One of the reasons behind succumbing to vain desires is that the devil adorns wrong and ugly things, and so they seem good in a person's eyes, so he inclines to them.
2. It commands us to keep away from the prohibited desires, for they lead to Hellfire, and to patiently endure adversities, for they lead to Paradise.
3. It points out the merit of diligence and self-struggle in performing the acts of worship and enduring the adversities and hardships associated with that.



(٦٥) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ وَالتَّارَ أَرْسَلَ جِبْرِيلَ عَلَيْهِ السَّلَامُ إِلَى الْجَنَّةِ، فَقَالَ: انظُرْ إِلَيْهَا وَإِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا. فَنظَرَ إِلَيْهَا فَرَجَعَ، فَقَالَ: وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا. فَأَمَرَ بِهَا فَحُقَّتْ بِالْمَكَارِهِ، فَقَالَ: اذْهَبْ إِلَيْهَا فَانظُرْ إِلَيْهَا وَإِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا. فَنظَرَ إِلَيْهَا، فَإِذَا هِيَ قَدْ حُقَّتْ بِالْمَكَارِهِ، فَقَالَ: وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ. قَالَ: اذْهَبْ

فَانظُرْ إِلَى التَّارِ وَإِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا. فَانظُرْ إِلَيْهَا فَإِذَا هِيَ يَرْكَبُ بَعْضُهَا بَعْضًا، فَرَجَعَ فَقَالَ: وَعِزَّتِكَ لَا يَدْخُلُهَا أَحَدٌ. فَأَمَرَ بِهَا فَحُقَّتْ بِالشَّهَوَاتِ، فَقَالَ: ارْجِعْ فَانظُرْ إِلَيْهَا. فَانظُرْ إِلَيْهَا فَإِذَا هِيَ قَدْ حُقَّتْ بِالشَّهَوَاتِ، فَرَجَعَ وَقَالَ: وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَنْجُو مِنْهَا أَحَدٌ إِلَّا دَخَلَهَا». [حسن] - [رواه أبو داود والترمذي والنسائي]

(65) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "When Allah created Paradise and Hellfire, He sent Jibrīl (عليه السلام) to Paradise, saying: 'Look at it and at what I have prepared in it for its inhabitants.' So, he looked at it, returned, and said: 'By Your Honor, no one will hear of it except that he will enter it.' Then, He gave the order for it to be surrounded with hardships. He said: 'Return to it and look at it, and at what I have prepared in it for its inhabitants.' So, he returned to it and found it surrounded with hardships. He said: 'By Your Honor, I fear that no one will enter it.' He said: 'Go to Hellfire and look at it and at what I have prepared in it for its inhabitants.' So, he looked at it and found that its parts are piling up one over another. Then, he returned and said: 'By Your Honor, none will enter it.' He gave the order for it to be surrounded with desires. Then, He said: 'Return and look at it.' He looked at it and found it surrounded with desires. He returned and said: 'By Your Honor, I fear that no one will be saved from it except that he will enter it.'" [Good hadith] - [Narrated by Abu Daoud & At-Termedhy & An-Nasa'i]



Explanation

The Prophet (ﷺ) reported that when Allah created Paradise and Hellfire, He said to Jibrīl (عليه السلام): Go to Paradise and look at it. He

went, looked at it, and returned. Jibrīl said: O Lord, by Your Honor, none will hear about it and the bliss, bounty, and pleasant things therein except that he will love to enter it and exert effort for that purpose. Then, Allah surrounded Paradise with hardships and difficulties, involving the fulfillment of commands and the avoidance of prohibitions. So, whoever wants to enter it should go through these hardships. Then, Allah Almighty said: O Jibrīl, go and look at Paradise - after He had surrounded it with hardships. He went and looked at it. Then, he returned and said: O Lord, by Your Honor, I fear that no one will enter it due to the difficulties and hardships that lie on the path to it. And when Allah created Hellfire, He said: O Jibrīl, go and look at it. He went and looked at it. Then, Jibrīl returned and said: O Lord, by Your Honor, none will hear about the punishment, torments, and torture contained therein except that he will hate to enter it and will keep away from the means leading to it. Then, Allah Almighty surrounded Hellfire with desires and pleasures and made them lie on the path to it. Then, He said: O Jibrīl, go and look at it. Jibrīl went, looked at it, then came back, and said: O Lord, by Your Honor, I am fearful and apprehensive that no one will be saved from it - due to the desires and pleasures around it.

Benefits from the Hadith

1. Believing that Paradise and Hellfire exist now.
2. It is obligatory to believe in the unseen and all that is said by Allah and His Messenger (ﷺ).
3. Patience over hardships is necessary, for these are the means leading to Paradise.

4. Avoiding the prohibitions is necessary, for they are the means leading to Hellfire.
5. Surrounding Paradise with hardships and Hellfire with desires are the objects of trial and test in the life of this world.
6. The path to Paradise is hard and arduous, and it requires patience and struggle along with faith. And the path to Hellfire abounds with worldly pleasures and desires.



(٦٦) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»، قِيلَ: يَا رَسُولَ اللَّهِ، إِنْ كَانَتْ لِكَافِيَةٍ. قَالَ: «فُضِّلَتْ عَلَيْهِنَّ بِتِسْعَةِ وَسِتِّينَ جُزْءًا كَلَّهِنَّ مِثْلُ حَرِّهَا». [صحيح] - [متفق عليه]

(66) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (صلى الله عليه وسلم) said: "Your fire is a one-seventieth part of Hellfire." It was said: "O Messenger of Allah, it would have been enough." Thereupon, he said: "It is sixty-nine parts in excess of (the heat of) fire in this world, each of them being equivalent to its heat." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) reports that the fire of this world is a one-seventieth part of the fire of Hell. The heat of the fire of the hereafter is greater than the heat of the fire of this world by sixty-nine parts, each of which is equivalent to the heat of the worldly fire. It was said: O Messenger of Allah, the fire of this world would have been enough for punishing those who enter it. In response, he (صلى الله عليه وسلم) said:

The fire of Hell is more intense than the fire of this world by sixty-nine parts, with each part being equivalent to its heat.

Benefits from the Hadith

1. The Hadīth warns of Hellfire so that people may keep away from the deeds leading to it.
2. It shows the magnitude of Hellfire and its punishment and severe heat.



(٦٧) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يَقْبِضُ اللَّهُ الْأَرْضَ، وَيَطْوِي السَّمَوَاتِ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكِ الْأَرْضِ».

[صحيح] - [متفق عليه]

(67) - Abu Hurayrah (رضي الله عنه) reported that he heard the Messenger of Allah (ﷺ) say: "Allah will grab the earth and roll up the heavens in His right Hand, then, He will say: 'I am the King. Where are the kings of the earth?'" [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informed that on the Day of Judgment, Allah Almighty will grab the earth and fold it, and will roll up the heavens with His right Hand and wrap them above each other and exterminate them. Then, He will say: I am the King, where are the kings of the earth?!

Benefits from the Hadith

1. A reminder that Allah's dominion is everlasting whereas the dominion of others is transient.

2. The majesty of Allah, the greatness of His omnipotence and power, and the perfection of His sovereignty.



(٦٨) - عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ سَتَرْتُ سَهْوَةً لِي بِقِرَامٍ فِيهِ تَمَاثِيلٌ، فَلَمَّا رَأَاهُ هَتَكَهُ وَتَلَوْنَ وَجْهَهُ وَقَالَ: «يَا عَائِشَةُ، أَشَدُّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ اللَّهِ» قَالَتْ عَائِشَةُ: «فَقَطَعْنَاهُ فَجَعَلْنَا مِنْهُ وِسَادَةً أَوْ وِسَادَتَيْنِ». [صحيح] - [متفق عليه]

(68) - 'Ā'ishah, Mother of the Believers, (رضي الله عنها) reported :The Messenger of Allah (may Allah's Allah's peace and blessings be upon him) came into my place, and there was a curtain with some images on it that I had hung along a platform of mine. On seeing it, he tore it up, and the colour of his face changed, and he said: "O 'Ā'ishah, the people who will receive the severest punishment on the Day of Judgment will be those who try to emulate Allah's Allah's creation." 'Ā'ishah said: "So, we tore it and made one or two cushions out of it."

[Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) entered the place of 'Ā'ishah (رضي الله عنها) in his house and found that she had covered a small cabinet, wherein things are kept with a piece of fabric that had images of living beings on it. The color of his face changed by way of anger for the sake of Allah, and he took it away and said: People who will receive the severest punishment on the Day of Judgment will be those who try to emulate Allah's creation with their images. 'Ā'ishah said: So, we

made one or two cushions out of it.

Benefits from the Hadith

1. Forbidding evil on seeing it without any slackness unless it involves a greater evil.
2. Punishment on the Day of Judgment varies according to the gravity of the sin.
3. Making images of living beings counts as one of the major sins.
4. One of the rationales behind the prohibition of image-making is the imitation of Allah's creation, whether the image-maker has intended it or not.
5. The Shariah is keen on protecting properties by making use of them after removing what is prohibited therein.
6. It is forbidden to make images of living beings in any form, even if they are treated with disrespect.



(٦٩) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُفْسِطًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْحِزْيَةَ، وَيَفِيضَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ». [صحيح] - [متفق عليه]

(69) - Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "By the One in Whose Hand my soul is, the son of Mary will soon descend among you as a just judge. He will break the cross, kill the pig, and abolish Jizyah (protection tax imposed on non-Muslims living under Muslim rule), and the wealth will be abundant to such an extent that no one will accept it." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) swears to the imminence of the descent of Jesus, son of Mary, (ﷺ) to judge between people with justice in compliance with Muhammad's Shariah. He will break the cross that is glorified by the Christians. Jesus (ﷺ) will also kill the pig. He (ﷺ) will abolish Jizyah and urge all people to embrace Islam. Moreover, wealth will overflow and no one will accept it given its abundance and the fact that everyone will find sufficiency in what he already has, in addition to the descent of blessings and the succession of good things.

Benefits from the Hadith

1. Establishing the descent of Jesus (ﷺ) at the end of time, which is one of the signs of the Hour.
2. The Prophet's Shariah is not to be abrogated by any other.
3. The descent of blessings on wealth at the end of time and people's abstention from it.
4. Bearing glad tidings that the Islamic religion will last and Jesus (ﷺ) will rule by its Shariah at the end of time.



(٧٠) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَمِّهِ: «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ»، قَالَ: لَوْ لَا أَنْ تُعَيِّرَنِي فُرَيْشٌ، يَقُولُونَ: إِنَّمَا حَمَلُهُ عَلَى ذَلِكَ الْجَزَعُ لَأَقْرَرْتُ بِهَا عَيْنَكَ. فَأَنْزَلَ اللَّهُ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَا كُنَّ اللَّهُ يَهْدِي مَنْ يَشَاءُ﴾ [القصص: ٥٦]. [صحيح] - [رواه مسلم]

(70) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said to his uncle: "Say 'there is no god but Allah', and I will

testify for you by it on the Day of Judgment.” He said: “Were it not for the fear that the Quraysh may blame me and say that it was the fear (from imminent death) that induced me to do so, I would have certainly delighted your eyes with it.” So, Allah revealed: *﴿You cannot guide whoever you like, but Allah guides whom He wills.﴾*

[Surat al-Qasas: 56] [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) asked his uncle Abu Tālib, while in the throes of death, to utter the testimony of faith, so that he could intercede for him with it on the Day of Judgment and testify that he was a Muslim. But he refused to utter it, fearing that the Quraysh would revile him and say that he embraced Islam out of fear of death and weakness! He said to the Prophet (ﷺ): Were it not for that, I would have made you joyful by saying the testimony, fulfilling your wish and making you pleased. So, Allah Almighty revealed a verse indicating that the Prophet (ﷺ) cannot guide people in the sense of inspiring them to accept Islam, but it is Allah Almighty alone Who grants such guidance to whomever He wills; and that the Prophet (ﷺ) guided them by clarifying, showing, and calling them to the straight path.

Benefits from the Hadith

1. The truth should not be renounced out of fear of what people say.
2. The Prophet (ﷺ) can only guide people by leading and showing them the right way, not by inspiring them to accept guidance.
3. It is permissible to visit a sick disbeliever to invite him to Islam.

4. The Prophet (ﷺ) was keen on calling people to Allah Almighty in all circumstances.



(٧١) - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «حَوْضِي مَسِيرَةُ شَهْرٍ، مَائُهُ أَبْيَضُ مِنَ اللَّبَنِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكَيْزَانُهُ كَنُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهَا فَلَا يَظْمَأُ أَبَدًا». [صحيح] - [متفق عليه]

(71) - 'Abdullāh ibn 'Amr (رضي الله عنه) reported: The Prophet (ﷺ) said: "My Cistern takes a month's journey to cross it. Its water is whiter than milk, its smell is nicer than musk, and its drinking cups are like the stars of the sky; whoever drinks from it will never become thirsty." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) reported that he will have a Cistern on the Day of Judgment whose length takes a month's journey to cross, and so does its breadth; its water is whiter than milk; its smell is more pleasant than the smell of musk; and its drinking cups are as numerous as the stars of the sky. Whoever drinks from that Cistern using these cups will never become thirsty.

Benefits from the Hadith

1. The Prophet's Cistern is a huge body of water to which the believers from his Ummah will come on the Day of Judgment.
2. Whoever drinks from the Cistern will be in bliss, and so he will never go thirsty.



(٧٢) - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُؤْتَى بِالْمَوْتِ كَهَيْئَةِ كَبْشٍ أَمْلَحَ، فَيُنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ، فَيَسْرَبُونَ وَيَنْظُرُونَ، فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَأَاهُ، ثُمَّ يُنَادِي: يَا أَهْلَ النَّارِ، فَيَسْرَبُونَ وَيَنْظُرُونَ، فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَأَاهُ، فَيَذْبَحُ ثُمَّ يَقُولُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ، ثُمَّ قَرَأَ: ﴿وَأَنْذَرَهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ﴾ [مريم: ٣٩]، وَهُوَ لَاءٍ فِي غَفْلَةٍ أَهْلِ الدُّنْيَا ﴿وَهُمْ لَا يُؤْمِنُونَ﴾ [مريم: ٣٩]. [صحيح] - [متفق عليه]

(72) - Abu Sa'īd al-Khudri (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Death will be brought forward in the shape of a black and white ram. Then, a caller will call out: 'O people of Paradise!' Thereupon, they will stretch their necks and look. The caller will say: 'Do you know this?' They will say: 'Yes, this is death.' By then, all of them will have seen it. Then, it will be announced again: 'O people of Hellfire!' They will stretch their necks and look. The caller will say: 'Do you know this?' They will say: 'Yes, this is death.' And by then, all of them will have seen it. Then, it will be slaughtered, and the caller will say: 'O people of Paradise, eternity and no death; O people of Hellfire, eternity and no death.'" Then, the Prophet (ﷺ) recited: *﴿Warn them of the Day of Remorse when all matters will be decided, but they are heedless﴾* [Surat Mariyam: 39]. And the people of this worldly life are heedless *﴿and they do not believe﴾* [Surat Mariyam: 39] [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

The Prophet (ﷺ) points out that death will be brought on the

Day of Judgment in the shape of a sheep that is black and white in color. Then, it will be called out: O people of Paradise! They will stretch their necks, raise their heads, and look. He will say to them: Do you know this? They will reply: Yes, this is death. All of them will have seen and known it. Then, the caller will call out: O people of Hellfire! They will stretch their necks, raise their heads, and look. He will say: Do you know this? They will reply: Yes, this is death. All of them will have seen it. Then, it will be slaughtered, and the caller will say: O people of Paradise, eternity, and no death; O people of Hellfire, eternity, and no death. This will add to the bliss of the believers and the punishment of the disbelievers. Then, the Prophet (ﷺ) recited: *﴿Warn them of the Day of Remorse when all matters will be decided, but they are heedless.﴾* On the Day of Judgment, the people of Paradise will be separated from the people of Hellfire, and each will enter the place where they will stay forever. So, the wrongdoer will feel sorrowful and regretful that he did not do good, and the one who fell short in doing good will regret that he did not do better.

Benefits from the Hadith

1. People's destination in the Hereafter will be eternity in Paradise or Hellfire.
2. The Hadith gives a stern warning about the horror of the Day of Judgment and that it will be a day of sorrow and regret.
3. It demonstrates that the dwellers of Paradise will be in permanent pleasure, while the dwellers of Hellfire will be in permanent grief.



(٧٣) - عن عمر بن الخطاب رَضِيَ اللهُ عَنْهُ قال: إنه سمع نبي الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقول: «لَوْ أَنْتُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا». [صحيح] - [رواه الترمذي وابن ماجه وأحمد]

(73) - 'Umar ibn al-Khattāb (رضي الله عنه) reported: I heard the Prophet of Allah (ﷺ) say: "If only you rely upon Allah the way you should, He will provide for you as He provides for birds: They set out hungry in the morning and return with full bellies in the evening." [Authentic hadith] - [Narrated by At-Termedhy & Ibn Majah & Ahmad]

Explanation

The Prophet (ﷺ) urges us to rely upon Allah Almighty in bringing about benefits and warding off evils in terms of worldly and religious affairs, for indeed, no one gives or withholds and causes harm or brings benefit except He, Exalted be He. And that we should pursue the proper means to achieve the benefits and avert the evils while relying on Allah. Once we do this, Allah will provide for us as He provides for birds, who go hungry in the morning and return in the evening with full bellies. This practice of the birds falls under the pursuit of the proper means of seeking sustenance without lethargy and passive reliance.

Benefits from the Hadith

1. The Hadīth highlights the merit of reliance upon Allah and that it is one of the best means whereby sustenance can be obtained.
2. Reliance upon Allah does not contradict the pursuit of the proper means, as he informed that true reliance does not run counter to

going out in the morning and returning in the evening in search of sustenance.

3. The Shariah devotes attention to the acts of the heart, as reliance upon Allah falls under this category.
4. Attachment to the means alone constitutes a deficiency in one's religion, and abandonment of the means denotes a deficiency in one's reason.



(٧٤) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُسَلِّمُ الرَّكِيبُ

عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ». [صحيح] - [متفق عليه]

(74) - Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (صلى الله عليه وسلم) said: "The one who is riding should greet the one walking, the one who is walking should greet the one sitting, and the small group of people should greet the large one." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) guides to the etiquette of extending the greeting of peace among people: "As-salāmu 'alaykum wa rahmatullāhi wa barakātuh" (may the peace, mercy, and blessings of Allah be upon you). The young should greet the old, the one who is riding should greet the one walking, the one who is walking should greet the one sitting, and a small group of people should greet the large one.

Benefits from the Hadith

1. It is recommended to extend the greetings the way mentioned in the Hadith. However, if the one who is walking greeted the one riding, or anything else of what is mentioned, it is permissible but it is contrary to what is perfect and best.
2. Spreading the greeting of peace in the manner mentioned in the Hadith leads to love and harmony.
3. If they are equal and equivalent regarding what is mentioned in the Hadith, the best among them is the one who initiates the greeting of peace.
4. The perfection of this Shariah lies in clarifying everything that people need.
5. Teaching the greeting etiquette and giving each one his due right.



(٧٥) - عن أبي ذر رَضِيَ اللهُ عَنْهُ: عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيمَا رَوَى عَنِ اللهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: «يَا عِبَادِي إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا، يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ، يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أُطْعِمَكُمْ، يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي أَكْسِكُمْ، يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الدُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّتْكُمْ كَانُوا عَلَى أَنْفَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّتْكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّتْكُمْ قَامُوا فِي صَعِيدٍ

وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ
 الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ، يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ
 إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ».

[صحيح] - [رواه مسلم]

(75) - Abu Dharr (رضي الله عنه) reported: The Prophet (ﷺ), as part of what he narrated from his Lord, said that Allah Almighty said: “O My slaves, I have made oppression forbidden for Myself, and I have made it forbidden amongst you, so do not oppress one another. O My slaves, all of you are misguided except those whom I guide, so seek guidance from Me, and I shall guide you. O My slaves, all of you are hungry except those whom I feed, so ask Me for food, and I shall feed you. O My slaves, all of you are naked except those whom I clothe, so ask Me for clothes, and I shall clothe you. O My slaves, you commit sins by night and day, and I forgive all sins, so ask Me for forgiveness, and I shall forgive you. O, My slaves, you can neither do Me harm nor do Me any good. O My slaves, if the first and the last amongst you and all humans and jinn were all as pious as the most pious heart of any man amongst you, that would add nothing to My dominion. O My slaves, if the first and the last amongst you and all humans and jinn were all as wicked as the most wicked heart of any man amongst you, this would cause no loss to My dominion. O My slaves, if the first and the last amongst you and all humans and jinn were all to stand together in one place and ask of Me, and I were to give everyone what he asked for, that would not decrease what I possess, except what is decreased of the sea when a needle is dipped into it. O, My slaves, it is only your deeds that I record for,

and I shall recompense you for them. So, whoever finds good should praise Allah, and whoever finds other than that should blame no one but himself." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) informs that Allah Almighty said that He made oppression forbidden for Himself and forbidden among His servants, so people should not oppress one another; that all servants are misguided away from the true path, except if guided and directed by Allah. And whoever asks Allah for guidance, He guides and directs him; that all servants stand in need of Allah in all their affairs. So, whoever asks from Allah, He fulfills his need and gives him sufficiency; that they commit sins day and night, and Allah Almighty conceals their sins and pardons them when they ask for His forgiveness; that they cannot cause any harm to Allah or bring Him any benefit; that if they were as pious as the most pious heart of any man, their piety would not add anything to Allah's dominion; and if they were as wicked as the most wicked heart of any man, their wickedness would not cause any decrease in His dominion. This is because they are helpless and in need of Allah. They need Him in all their conditions and in all times and places, whereas He is the Self-Sufficient One above any need; and that if they were to stand in one place, including all humans and jinn, the first and last one amongst them and were to ask from Allah, and He gave everyone what he asked for, this would not cause any decrease to what Allah possesses, like a needle when it is dipped into the sea; the sea does not diminish whatsoever on account of that. This is

because of the perfect self-sufficiency of Allah Almighty;

and that Allah Almighty records and counts the deeds of His servants and gives them full recompense on the Day of Judgment. Whoever finds good recompense for his deeds should praise Allah for guiding him to His worship, and whoever finds different recompense for his deeds should not blame anyone but his evil-commanding self, which led him to the loss.

Benefits from the Hadith

1. This is one of the Hadīths the Prophet (ﷺ) narrated about his Lord. It is called a Qudsi or divine Hadīth, and its wording and meaning are attributed to Allah. However, Qudsi Hadīths do not possess the traits of the Qur'an, which is distinguished from anything else, such as reciting it as a form of worship, getting purified for it, presenting it as a challenge, its miraculousness, etc.
2. Any knowledge or guidance that people possess comes from Allah's guidance and teaching.
3. Any good that happens to a person comes from Allah's grace, and any evil that afflicts him stems from his soul and vain desire.
4. Whoever acts rightly is due to guidance from his Lord, and the good recompense he gets is a favour from Allah, to Whom all praise is due. And whoever does wrong should not blame anyone but himself.



(٧٦) - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا حِمَارَهُمْ». [صحيح] - [رواه مسلم]

(76) - Jābir ibn ‘Abdullah (رضي الله عنه) reported that the Messenger of Allah (صلى الله عليه وسلم) said: “Beware of oppression, for oppression will be layers of darkness on the Day of Judgment; beware of stinginess, as stinginess ruined those before you. It incited them to shed their blood and regard the unlawful as lawful.” [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) warned against oppression, which includes oppressing people, oppressing oneself, and committing oppression regarding the right of Allah Almighty, i.e., refraining from giving each one his due right. He stated that oppression will be layers of darkness on the Day of Judgment for those who commit it, given the hardships and horrors that will occur to them on that day. He also forbade stinginess, which refers to extreme miserliness and avarice; an example is showing negligence in fulfilling financial rights and an intense keenness to achieve worldly gains. This kind of oppression ruined those who preceded us from the previous nations as it drove them to kill each other and to permit what Allah has prohibited.

Benefits from the Hadith

1. Giving money freely and consoling one’s Muslim brothers are among the causes that lead to mutual love and communication.
2. Miserliness and stinginess drag one to commit sins, immoralities, and misdeeds.
3. Taking a lesson from the previous nations.



(٧٧) - عن أبي موسى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ لَيَمْلِي لِلظَّالِمِ، حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ» قَالَ: ثُمَّ قَرَأَ: «وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ» [هود: ١٠٢] [صحيح] - [متفق عليه]

(77) - Abu Mūsa (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Verily, Allah gives respite to the oppressor, but when He seizes him, He does not release him." Then, he recited: *﴿Such is the seizing of your Lord when He seizes the towns that are given to wrongdoing; His seizing is surely painful and severe.﴾* [Surat Hūd: 102]" [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) warns against persistent wrongdoing by committing sins, polytheism, and injustice to people about their rights, for indeed Allah Almighty gives respite to the oppressor and endows him with a long lifetime and abundant wealth and does not hasten to punish him. But, if he does not repent, He seizes him and does not release him due to his persistent wrongdoing.

Then, he (ﷺ) recited: *﴿Such is the seizing of your Lord when He seizes the towns that are given to wrongdoing; His seizing is surely painful and severe.﴾* [Surat Hūd: 102]

Benefits from the Hadith

1. A wise person should hasten to repent and not feel safe from the plan of Allah, if he is persistent in wrongdoing.
2. By giving respite to the oppressors and not hastening to punish them, Allah Almighty drags them to sin, making them worthy of a greater punishment unless they repent.

3. Oppression is one of the causes for which Allah inflicts punishment on any nation.
4. If Allah destroys a town, there might be some righteous people. Those will be resurrected on the Day of Judgment in the state of piety that they died on, and their inclusion in the punishment will cause them no harm.



(٧٨) - عن ابن عباس رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرُوي عَنْ رَبِّهِ عَزَّوَجَلَّ قَالَ: قَالَ: «إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَّ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ، إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً».

[صحيح] - [متفق عليه]

(78) - Ibn 'Abbās (رضي الله عنه) reported: The Prophet (ﷺ), as part of what he narrated from his Lord, said: "Allah has written down the good deeds and the bad ones. Then, He explained that: He who intends a good deed and does not do it, Allah writes it down with Himself as a full good deed; and if he intends it and does it, Allah writes it down with Himself as ten good deeds to seven hundred times, or many times over. Yet, if he intends a bad deed and does not do it, Allah writes it down with Himself as a full good deed. But, if he intends it and does it, Allah writes it down as one bad deed."

[Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Messenger (ﷺ) points out that Allah predestined the good deeds and the bad ones and then clarified to the two angels how to write them down:

If a person wants, intends, and resolves to do a good deed, it will be written for him as one good deed, even if he has not done it, and if he does it, its reward gets multiplied from ten to seven hundred times and many times over. The increase depends on the sincerity within the person's heart, how much benefit his good deed brings to others, and so on.

On the other hand, if a person wants, intends, and resolves to do a bad deed and then abandons it for Allah's sake, it will be written for him as a good deed. Yet, if he abandons it due to preoccupation with something else, while he has not engaged in the means leading to it, it will not be written as anything. But if he abandons it out of inability, his intention will be written against him. And if he does it, it will be written as one bad deed.

Benefits from the Hadith

1. The Hadith highlights Allah's great favor upon this Ummah as He multiplies their good deeds and writes them down with Himself and does not multiply their bad deeds.
2. It shows the significance of intention in terms of deeds and their effect.
3. It demonstrates Allah's grace, kindness, and benevolence, for if a person intends to do a good deed yet does not perform it, Allah writes it down as a good deed.



(٧٩) - عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنْتَ أَخَذَ بِمَا عَمَلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُخِذَ بِالْأَوَّلِ وَالْآخِرِ». [صحيح] - [متفق عليه]

(79) - Ibn Mas'ūd (رضي الله عنه) reported: A man said: "O Messenger of Allah, will we be punished for what we did during jāhiliyyah (the pre-Islamic period of ignorance)?" He said: "He who does good in Islam will not be punished for what he did during jāhiliyyah, and he who commits evil in Islam will be punished for the previous and later deeds." [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

The Prophet (ﷺ) points out the merit of entering Islam. He who embraces Islam and becomes a committed, sincere, and truthful Muslim will not be punished for the sins he committed during jāhiliyyah. In contrast, he who does wrong after entering Islam, by being a hypocrite or renouncing Islam, will be punished for what he did both during his period of disbelief and after entering Islam.

Benefits from the Hadith

1. The Companions (رضي الله عنهم) were concerned and fearful about the deeds they committed during jāhiliyyah.
2. We are urged to hold fast to Islam.
3. The Hadīth points out the merit of entering Islam and that it expiates the previous sins.
4. Apostates and hypocrites will be punished for all the deeds they committed during jāhiliyyah and for all the sins they perpetrated after entering Islam.

(٨٠) - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ نَاسًا مِنْ أَهْلِ الشِّرْكِ، كَانُوا قَدْ قَتَلُوا وَأَكْثَرُوا، وَزَنُوا وَأَكْثَرُوا، فَاتَّوَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: إِنَّ الَّذِي تَقُولُ وَتَدْعُو إِلَيْهِ لِحَسَنٍ، لَوْ تُخْبِرُنَا أَنْ لِمَا عَمَلْنَا كَفَّارَةً، فَنَزَلَ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ﴾ [الفرقان: ٦٨]، وَنَزَلَتْ: ﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ﴾ [الزمر: ٥٣]. [صحيح] - [متفق عليه]

(80) - Ibn ‘Abbās (رضي الله عنه) reported: A group of polytheists, who went to excess in killing and committing illegal sexual intercourse, came to Muhammad (صلى الله عليه وسلم) and said: “What you say and invite people to is indeed good. If only you could tell us whether there is an expiation for what we did. Thereupon, it was revealed: *and those who do not invoke besides Allah, another god, and who do not kill a soul whom Allah has forbidden, except in the course of justice, and who do not commit adultery*” [Surat al-Furqān: 68]. And the following verse was revealed: *Say [Allah says]: “O My slaves who have transgressed against themselves, do not despair of Allah’s mercy.”* [Surat az-Zumar: 53] [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

Some men from the polytheists came to the Prophet (صلى الله عليه وسلم), as they had gone to extremes in killing and committing adultery, and said: Indeed, what you call to (Islam) and its teachings are something good. But, as for our condition and the polytheism and major sins we have committed, is there an expiation for them?

Thereupon, the two verses were revealed, as Allah accepted the repentance of those people despite their numerous and severe sins. Had it not been for that, they would have persisted in their disbelief

and transgression and would not have embraced this religion.

Benefits from the Hadith

1. The Hadith points out the excellence and greatness of Islam and that it wipes out the sins committed before embracing it.
2. It shows Allah's vast mercy towards His servants and His forgiveness and pardon.
3. Shirk (polytheism) is prohibited, and so is killing a soul without right and the charge of adultery. There is a warning to those who perpetrate these sins.
4. True repentance coupled with sincerity and righteous deeds expiates all major sins, including disbelief in Allah Almighty.
5. It is prohibited to despair and lose hope in the mercy of Allah Almighty.



(٨١) - عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ أَشْيَاءَ كُنْتُ أَتَحَنَّنُ بِهَا فِي الْجَاهِلِيَّةِ مِنْ صَدَقَةٍ أَوْ عِتَاقَةٍ، وَصِلَةِ رَحِمٍ، فَهَلْ فِيهَا مِنْ أَجْرٍ؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَسَلِمْتَ عَلَى مَا سَلَفَ مِنْ خَيْرٍ». [صحيح] - [متفق عليه]

(81) - Hakīm ibn Hizām (رضي الله عنه) reported: I said: "O Messenger of Allah, before embracing Islam, I used to do good deeds, like giving in charity, manumitting slaves, and upholding kinship ties. Shall I be rewarded for those deeds?" The Prophet (ﷺ) replied: "You have embraced Islam along with your past good deeds." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) points out that if a disbeliever embraces Islam, he gets rewarded for the good deeds he used to perform in Jāhiliyyah, before becoming Muslim, like charity, manumission of slaves, and upholding of kinship ties.

Benefits from the Hadith

1. The good deeds of a disbeliever will not be rewarded in the Hereafter if he dies as a disbeliever.



(٨٢) - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً، يُعْطَى بِهَا فِي الدُّنْيَا وَيُجْزَى بِهَا فِي الْآخِرَةِ، وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ بِهَا لِلَّهِ فِي الدُّنْيَا، حَتَّى إِذَا أَفْضَى إِلَى الْآخِرَةِ، لَمْ تَكُنْ لَهُ حَسَنَةٌ يُجْزَى بِهَا» . [صحيح] - [رواه مسلم]

(82) - Anas ibn Mālik (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Allah does not wrong a believer in a good deed; he will be given on account of it in this world and will be rewarded for it in the Hereafter. As for the disbeliever, he will be given the reward for the good deeds he has not performed for the sake of Allah in this world, and when he comes to the Hereafter, there will be no good deed for which he can be rewarded." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) demonstrates the great favor of Allah towards the believers and His justice towards the disbelievers. As for the

believer, He does not diminish the reward of any good deed he performs. Rather, He gives him a reward for it in this world in return for his obedience, in addition to the reward He keeps in store for him in the Hereafter. He may also keep the whole reward for him in the Hereafter. As for the disbeliever, Allah gives him the reward for his virtuous deeds in the form of good things in this life. But when he goes to the Hereafter, he will have no reward. This is because the good deed that brings benefit in this world and in the Hereafter must be performed by a believer.

Benefits from the Hadith

1. If a person dies as a disbeliever, his good deeds will not avail him.



(٨٣) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فِيمَا يَحْكِي عَنْ رَبِّهِ عَزَّجَلَّ، قَالَ: «أَذْنَبَ عَبْدٌ ذَنْبًا، فَقَالَ: اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: أَدْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: عَبْدِي أَدْنَبَ ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: أَدْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، اَعْمَلْ مَا شِئْتَ فَقَدْ عَفَرْتُ لَكَ». [صحيح] - [متفق عليه]

(83) - Abu Hurayrah (رضي الله عنه) reported: The Prophet (ﷺ), narrating from his Almighty Lord, said: "A servant committed a sin and said: 'O Allah, forgive my sin,' and Allah Almighty said: 'My servant committed a sin and then realized that he has a Lord Who forgives sins and punishes for sins.' Then, he committed a sin again

and said: 'My Lord, forgive my sin,' and Allah Almighty said: 'My servant committed a sin and then realized that he has a Lord Who forgives sins and punishes for sins.' He again committed a sin and said: 'My Lord, forgive my sin,' and Allah Almighty said: 'My servant committed a sin and then realized that he has a Lord Who forgives sins and punishes for sins. Do whatever you wish, for I have forgiven you.'" [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) narrates from his Lord that if a servant commits a sin and then says, "O Allah, forgive my sin", Allah Almighty says: My servant committed a sin and then realized that he has a Lord Who forgives sins, covers him and pardons him, or punishes for sins. I have forgiven him. Then, the servant again commits a sin and says, "O Allah, forgive my sin", and Allah says: My servant committed a sin and then realized that he has a Lord Who forgives sins, covers him and pardons him, or punishes for sins. I have forgiven My servant. Then, again, the servant commits a sin and says, "O Allah, forgive my sin", and Allah says: My servant committed a sin and then realises that he has a Lord Who forgives sins, covers him and pardons him, or punishes for sins. I have forgiven My servant. Let him do whatever he wishes, as long as he gives it up every time he sins, feels regretful, and determines not to do it again; yet, his self overcomes him, and he falls into the sin again and again. So, as long as he acts like this, sinning and repenting, I will forgive him. Indeed, repentance abolishes what is before it.

Benefits from the Hadith

1. The Hadith shows Allah's vast mercy towards His servants and that no matter how often a person commits sins, if he repents and returns to Allah, He accepts his repentance.
2. A believer in Allah Almighty hopes for the forgiveness of his Lord and fears His punishment, so he hastens to repent and does not persist in sin.
3. The conditions of valid repentance: giving up the sin, feeling regretful about it, and determining not to do it again. If the repentance is from wrongful acts towards people, in terms of their property, honor, or life, a fourth condition is added, and that is: asking the wronged person for pardon or giving his right back to him.
4. The Hadith highlights the significance of knowing Allah, for such knowledge makes a person aware of the matters of his religion, and so he repents every time he commits a sin, and he does not despair or persist in sins.



(٨٤) - عن عليّ قال: إني كنت رجلاً إذا سمعت من رسول الله صلى الله عليه وسلم حديثاً نفعني الله منه بما شاء أن ينفعني به، وإذا حدثني رجل من أصحابه استخلفتُهُ، فإذا حلف لي صدقته، وإنه حدثني أبو بكر، وصدق أبو بكر، قال: سمعت رسول الله صلى الله عليه وسلم يقول: «ما من رجل يذنب ذنباً، ثم يقوم فيتطهر، ثم يصلي، ثم يستغفر لله، إلا غفر الله له»، ثم قرأ هذه الآية: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ﴾ [آل عمران: ١٣٥]. [صحيح] - [رواه أبو داود والترمذي

والنسائي في الكبرى وابن ماجه وأحمد]

(84) - 'Ali reported: Indeed I am a man who, when hearing a Hadīth from the Messenger of Allah (ﷺ), Allah benefitted me thereby as much as He willed for me to benefit thereby. When a man from his Companions narrates some Hadīth to me, I ask him to swear upon it, when he swears, I believe him. And Abu Bakr narrated to me - and Abu Bakr told the truth; he said: I heard the Messenger of Allah (ﷺ) say: "There is no man who commits a sin, then gets up and performs Tahārah (ritual purification), then performs prayer, then seeks forgiveness from Allah, except that Allah forgives him." Then, he recited this verse: *And those who, when they commit a shameful act or wrong themselves, remember Allah and seek forgiveness for their sins.* [Surat Āl 'Imrān: 135] [Authentic hadith] - [Narrated by Abu Daoud & At-Termedhy & Ahmad & Ibn Majah & An-Nasa'i in Major Sunan]



Explanation

The Prophet (ﷺ) informed us that no one commits a sin, then makes a perfect ablution, then gets up and offers two Rak'ahs (units of prayer) with the intention of repenting of this sin, then asks Allah to forgive him, except that Allah will forgive him. Then, the Prophet (ﷺ) recited the verse in which Allah Almighty says: *And those who, when they commit a shameful act or wrong themselves, remember Allah and seek forgiveness for their sins – who can forgive sins except Allah? – and they do not persist in what they did knowingly.* [Surat Āl 'Imrān: 135]

Benefits from the Hadith

1. Urging Muslims to pray and then seek Allah's forgiveness after committing a sin.

2. The extensive forgiveness of Allah Almighty and His acceptance of repentance and seeking forgiveness.



(٨٥) - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا». [صحيح] - [رواه مسلم]

(85) - Abu Mūsa (رضي الله عنه) reported that the Prophet (ﷺ) said: "Verily, Allah Almighty extends His Hand during the night so the sinner of the day may repent, and He extends His Hand during the day so the sinner of the night may repent until the sun rises from its west."

[Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) informs that: Allah Almighty accepts repentance from His slaves. When the slave commits a sin during the day and repents at night, Allah accepts his repentance; and when he commits a sin during the night and repents at day, Allah accepts his repentance as well. Allah Almighty extends His Hand to repentance by way of joy and acceptance. The door of repentance will remain open until the sun rises from the west, indicating the end of the world. When this happens, the door of repentance will be shut.

Benefits from the Hadith

1. The acceptance of repentance will continue as long as its door is open, and its door will be shut when the sun rises from the west,

and as long as one repents before the death rattle, i.e., when the soul reaches the throat.

2. One's sin should not lead him to be desperate and hopeless because Allah's pardon and mercy are vast and the door of repentance is open.
3. Conditions of repentance: First: To abandon the sin. Second: To regret doing it. Third: To be determined not to return to it ever. This applies in case the sin has to do with the rights of Allah Almighty; however, if it is related to others' rights, then a condition of the validity of the repentance is to restore the right to its owner or the one to whom the right is due forgives him.



(٨٦) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ: أن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، يَقُولُ: «مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟»». [صحيح] - [متفق عليه]

(86) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Our Lord, Glorified and Exalted, descends every night to the lowest heaven when the last third of the night remains and says: 'Who supplicates Me so that I may answer him? Who asks Me so that I may give him? Who seeks forgiveness from Me so that I may forgive him?'" [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) pointed out that Allah Almighty descends every night to the lowest heaven when the last third of the night

remains and encourages His servants to supplicate Him, for He responds to those who supplicate Him, and He urges them to ask Him for whatever they want, for He gives those who ask Him, and He recommends them to seek His forgiveness for their sins, for He forgives His believing servants.

Benefits from the Hadith

1. The Hadīth shows the merit of the last third of the night and the prayer, supplication, and pursuit of Allah's forgiveness during that time.
2. Upon hearing this Hadīth, one should be very careful to seize the times in which supplication is likely to be answered.



(٨٧) - عن النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ - وَأَهْوَى النُّعْمَانُ بِإِصْبَعَيْهِ إِلَى أُذُنَيْهِ -: «إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرعى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ». [صحيح] - [متفق عليه]

(87) - An-Nu'mān ibn Bashīr (رضي الله عنه) reported: I heard the Messenger of Allah (صلى الله عليه وسلم) say, as An-Nu'mān dropped his two fingers to his ears: "Verily, the lawful is clear, and the unlawful is clear, and between them are doubtful matters many people do not know. Whoever avoids doubtful matters clears his liability regarding his religion and his honor, and whoever falls into doubtful matters will fall into the unlawful, just like the shepherd who grazes his animals

in the vicinity of a prohibited pasture and is thus likely to graze therein. Verily, every king has a protected area, and the protected area of Allah is His prohibitions. Verily, in the body, there is a piece of flesh; if it is sound, the entire body will be sound, and if it is corrupt, the entire body will be corrupt; verily, that is the heart.” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) explains a general rule in matters and that they fall under three categories in the Shariah: clearly lawful matters, clearly unlawful matters, and doubtful matters with the rulings on whether they are illegal or lawful being unclear and unknown to many people.

So, whoever abandons those suspicious matters keeps his religion safe by avoiding falling into the unlawful and keeps his honor safe from people’s criticism of him for engaging in such doubtful things. Whoever does not avoid doubtful matters risks falling into the unlawful or being maligned by people. The Messenger (ﷺ) provided a parable to demonstrate the condition of a person who engages in doubtful matters, saying that he is like a shepherd who grazes his cattle close to a piece of land protected by its owner; so, his cattle are likely to pasture in this protected land, given its proximity. Likewise, he who engages in a suspicious matter draws near to the unlawful and is likely to fall into it. Then, the Prophet (ﷺ) informed that there is a piece of flesh in the body, namely the heart, and when it is sound, the whole body is sound, and if it is

corrupt, the entire body becomes corrupt.

Benefits from the Hadith

1. The Hadith urges us to avoid suspicious matters with unclear rulings.



(٨٨) - عن ابن عباس رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ: «يَا غُلَامُ، إِنِّي أَعَلَّمَكُ كَلِمَاتٍ، أَحْفَظِ اللَّهَ يَحْفَظَكَ، أَحْفَظِ اللَّهَ تَحِدُهُ مُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ».

[صحيح] - [رواه الترمذي]

(88) - Ibn 'Abbās (رضي الله عنه) reported: One day, I was riding behind the Prophet (peace and blessings of Allah be upon him), and he said: "O boy, I shall teach you some words: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him before you. If you ask, ask Allah; if you seek help, seek help from Allah. And know that if the Ummah were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted, and the scrolls have dried." [Authentic hadith] - [Narrated by At-Termedhy]



Explanation

Ibn 'Abbās (رضي الله عنه) informs that one day, as a boy, he was riding behind the Prophet (صلى الله عليه وسلم), and he said to him: I will teach you things by which Allah will benefit you:

Be mindful of Allah by observing His commands and prohibitions so He will find you engaged in the acts of worship and piety and not find you committing sins and misdeeds. If you do so, your recompense will be that Allah will protect you from unpleasant things in this world and the Hereafter and support you in your endeavors wherever you go.

If you want to ask for something, do not ask anyone but Allah, for He alone responds to those who ask.

And if you need help, do not seek help except from Allah.

And you should be certain that no benefit will come to you, even if all the earth's inhabitants were to gather together to bring it to you, except if Allah had predestined it for you. No harm will happen to you, even if all the inhabitants of the earth were to gather together to cause it to you, except if Allah had predestined it for you.

And that Allah Almighty had written and predestined this matter according to His wisdom and knowledge, and whatever Allah had written cannot be changed.

Benefits from the Hadith

1. The Hadīth shows the significance of teaching children the religious matters of monotheism, ethics, and so on.
2. Recompense is of the same type as one's deed.
3. We are required to trust and rely upon Allah Almighty alone. He

is the best Disposer of affairs.

4. We are required to believe in and be content with the divine decree and predestination and that Allah has predestined everything.
5. Whoever neglects the commands of Allah, Allah will abandon him and will not protect him.



(٨٩) - عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ، قَالَ: «قُلْ: آمَنْتُ بِاللَّهِ، ثُمَّ اسْتَقِمَّ». [صحيح] - [رواه مسلم وأحمد]

(89) - Sufyān ibn ‘Abdullah ath-Thaqafi (رضي الله عنه) reported: I said: O Messenger of Allah, tell me something about Islam regarding which I can ask none but you. He (ﷺ) said: “Say: I believe in Allah, then remain steadfast.” [Authentic hadith] - [Narrated by Muslim & Ahmad]



Explanation

Sufyān ibn ‘Abdullah, the Prophet’s Companion, (رضي الله عنه) asked the Prophet (ﷺ) to teach him a comprehensive statement that comprises all the meanings of Islam so as to adhere to it and ask no one else about it. The Prophet (ﷺ) said to him: Say: I believe in Allah as the only deity, and I believe that He is my Lord, my God, my Creator, and the only God Who is truly worthy of my worship, with no partner. Then, submit to Allah and obey Him by performing what He has enjoined, avoiding what He has forbidden, and remaining steadfast on that.

Benefits from the Hadith

1. The essence of the religion is to believe in Allah, His Lordship, His Worship, and His Names and Attributes.
2. The importance of being upright after Imān (faith), persistence in worship, and steadfastness.
3. Imān is a condition for the acceptance of deeds.
4. Belief in Allah includes the beliefs and basic principles of Imān that must be adopted and the subsequent acts of the heart along with compliance and submission to Allah inwardly and outwardly.
5. Uprightness is adherence to the straight path by carrying out the duties and avoiding the prohibitions.



(٩٠) - عَنِ النَّعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاظِفِهِمْ مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى». [صحيح] - [متفق عليه]

(90) - An-Nu'mān ibn Bashīr (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "The believers, in their mutual love, compassion, and sympathy, are like a single body; if one of its organs suffers, the whole body will respond with sleeplessness and fever." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) clarified how Muslims should act together. They should love goodness for each other, show mercy, offer

help, and support each other. Moreover, they should feel hurt by whatever harm afflicts them. In other words, they should act like a single body; whenever one of its organs gets sick, the whole body responds with sleeplessness and fever.

Benefits from the Hadith

1. The Muslims' rights should be venerated and cooperation and mutual kindness between them should be encouraged.
2. There should be mutual love and support between the believers.



(٩١) - عن عثمان بن عفان رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ». [صحيح] - [رواه مسلم]

(91) - 'Uthmān ibn 'Affān (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Whoever performs ablution perfectly, his sins will come out from his body, to the extent that it will come out from under his nails." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) informs that if a person performs ablution while observing its Sunnahs and etiquette, this will cause his sins and misdeeds to be expiated and forgiven - to the extent that his sins will come out from under the nails of his hands and feet.

Benefits from the Hadith

1. The Hadīth urges us to be keen on learning the ablution and its

Sunnahs and etiquette and to act accordingly.

2. It highlights the merit of ablution and that it expiates minor sins. As for major sins, they require repentance.
3. For sins to come out of a person's body, he is required to perform ablution perfectly and without shortcomings, as illustrated by the Prophet (ﷺ).
4. The expiation of sins mentioned in the Hadīth is conditional upon the avoidance of major sins and repentance therefrom. Allah Almighty says: *﴿f you avoid the major sins[20] which are forbidden to you, We will absolve your [minor] sins.﴾* [Surat an-Nisā': 31]



(٩٢) - عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ، وَلَا تَسْتَدْبِرُوهَا وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا» قَالَ أَبُو أَيُّوبَ: فَقَدِمْنَا الشَّأْمَ فَوَجَدْنَا مَرَاحِضَ بُنِيَتْ قِبَلَ الْقِبْلَةِ فَنَنْحَرِفُ، وَنَسْتَغْفِرُ اللَّهَ تَعَالَى.

[صحيح] - [متفق عليه]

(92) - Abu Ayyūb al-Ansāri (رضي الله عنه) reported that the Prophet (ﷺ) said: "When you go to a place to relieve yourselves, do not face or turn your back to the Qiblah (prayer direction); rather, turn towards the east or the west." Abu Ayyūb said: We came to the Levant and found lavatories built in the direction of the Qiblah, so, we used to divert ourselves and ask forgiveness from Allah Almighty. [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) forbade the one who wants to relieve himself by urinating or defecating from facing the Qiblah and the direction of the Ka'bah and from turning his back to it by making it behind his back. Rather, he should turn away from that direction towards the east or the west in case his Qiblah is like that of the people of Madīnah. Then, Abu Ayyūb (رضي الله عنه) reported that when they went to the Levant, they found the lavatories, which were set up for answering the call of nature, built facing the direction of the Ka'bah. So, they used to divert their bodies from the Qiblah and seek forgiveness from Allah despite that.

Benefits from the Hadith

1. The rationale behind this is to show veneration and respect for the honorable Ka'bah.
2. Seeking Allah's forgiveness after coming out of the place of answering the call of nature.
3. The good teaching of the Prophet (ﷺ) because when he mentioned what is forbidden, he guided to what is permissible.

(٩٣) - عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يُمَسِّكَنَّ أَحَدُكُمْ ذَكَرَهُ بِيَمِينِهِ وَهُوَ يَبُولُ، وَلَا يَتَمَسَّحُ مِنَ الْخَلَاءِ بِيَمِينِهِ، وَلَا يَتَنَقَّسُ فِي الْإِنَاءِ». [صحيح] - [متفق عليه]

(93) - Abu Qatādah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "None of you should hold his penis with his right hand while urinating, nor wipe himself after answering the call of nature

using his right hand, nor breathe into the vessel.” [Authentic hadith] -
[Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) clarified here some manners as he forbade men from holding their penis with their right hand while urinating and forbade the act of removing impurity from the private parts, front or back, with the right hand because the right hand is meant to be used for noble matters. He also forbade breathing into the vessel from which one is drinking.

Benefits from the Hadith

1. Demonstrating how Islam is in the lead when it comes to manners and cleanliness.
2. Avoiding filth, but if one has to touch it, then let him do so with his left hand.
3. Highlighting the nobility of the right hand and its superiority over the left one.
4. Perfection of the Islamic Shariah and comprehensiveness of its teachings.



(٩٤) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَقْبَلُ اللَّهُ صَلَاةَ

أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ». [صحيح] - [متفق عليه]

(94) - Abu Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said: "Allah does not accept the prayer of any of you who is in the

state of Hadath (minor ritual impurity) until he performs ablution.”

[Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

The Prophet (ﷺ) clarified that Tahārah (ritual purity) is one of the conditions for the validity of prayer. Hence, whoever wants to pray must make Wudū' (ablution) if he has already nullified his Wudū' by defecating, urinating, sleeping, etc.

Benefits from the Hadith

1. The prayer offered by one who is in the state of ritual impurity is not accepted unless he purifies himself by making Ghusl (ritual bath) in case of major impurity and by performing Wudū' in case of minor impurity.
2. Wudū' means rinsing the mouth with water and spitting it out, then sniffing water into the nose and blowing it out, then washing the face three times, then washing the hands along with the elbows three times, then wiping over the whole head once, and finally washing the feet along with the ankles three times.

(٩٥) - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ: أَنَّ رَجُلًا تَوَضَّأَ فَتَرَكَ مَوْضِعَ ظُفْرِ عَلَى قَدَمِهِ فَأَبْصَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «ارْجِعْ فَأَحْسِنِ وُضُوءَكَ» فَرَجَعَ، ثُمَّ صَلَّى.

[صحيح بشواهده] - [رواه مسلم]

(95) - Jābir (رضي الله عنه) reported: 'Umar ibn al-Khattāb said to me:A

man performed ablution and left a small part on his foot equal to the size of a nail unwashed. The Prophet (ﷺ) saw that and said: "Go back and perform your ablution properly." He performed it again and prayed. [Authentic for being narrated by another companion] - [Narrated by Muslim]



Explanation

'Umar (رضي الله عنه) reported that the Prophet (ﷺ) saw a man who had just finished performing ablution leaving a spot on his foot, the size of a fingernail, unwashed. He said to him while pointing to the place that was not properly washed: Go back and perform your ablution properly and perfectly and wash each organ properly with water. So, the man went back, performed ablution perfectly, and then prayed.

Benefits from the Hadith

1. Hastening to enjoin good and guide the ignorant and the heedless is obligatory, especially if the evil involved results in invalidating his act of worship.
2. It is obligatory to thoroughly wash the body parts required in ablution and whoever leaves out any spot - even a tiny one - his ablution will be invalid and he is required to repeat it if such a spot is noticed after some time.
3. It is permissible to perfect ablution by performing it completely in the manner prescribed by the Shariah.
4. The feet are from the body parts required in ablution and wiping them is not sufficient; rather, they must be washed.
5. The prescribed succession between the body parts required

in ablution should be observed in such a way that each part is washed before the one preceding it becomes dry.

6. Ignorance and forgetfulness do not make an obligation cease to be due but they absolve the sin. This man who did not perform ablution perfectly due to his ignorance, the Prophet (ﷺ) did not exempt him from the obligation, namely ablution; rather, he ordered him to repeat it.



(٩٦) - عن عمرو بن عامر عن أنس بن مالك قال: كان النبي صلى الله عليه وسلم يتوضأ عند كل صلاة، قلت: كيف كنتم تصنعون؟ قال: يُجزئ أحدنا الوضوء ما لم يحدث.

[صحيح] - [رواه البخاري]

(96) - 'Amr ibn 'Āmir related that Anas ibn Mālik reported: The Prophet (ﷺ) used to perform ablution upon every prayer. I asked: "What did you guys use to do?" He said: "Ablution would remain valid for any of us until he broke it." [Authentic hadith] - [Narrated by Bukhari]



Explanation

The Prophet (ﷺ) used to perform ablution for every obligatory prayer, even if his ablution was not broken. This is to attain the reward and merit.

It is permissible to perform more than one obligatory prayer with one ablution, so long as the ablution remains valid.

Benefits from the Hadith

1. The Prophet (ﷺ) used to perform ablution upon every prayer, seeking perfection.

2. It is recommended to perform ablution for every prayer.
3. It is permissible to offer more than one prayer with one ablution.



(٩٧) - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: تَوَضَّأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّةً مَرَّةً. [صحيح] -

[رواه البخاري]

(97) - Ibn 'Abbās (رضي الله عنه) reported :The Prophet (ﷺ) performed ablution by washing the body parts once. [Authentic hadith] - [Narrated by Bukhari]



Explanation

When the Prophet (ﷺ) performed ablution, he would sometimes wash each organ of the organs of ablution once - washing the face - including rinsing the mouth and sniffing water into the nostrils - and the hands and feet once. This is the due amount.

Benefits from the Hadith

1. It is obligatory to wash the body parts of ablution once. However, exceeding that is recommended.
2. It is permissible to sometimes wash the body parts of ablution once.
3. Wiping over the head once is prescribed in the sunnah.



(٩٨) - عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ. [صحيح] -

[رواه البخاري]

(98) - 'Abdullāh ibn Zayd (رضي الله عنه) reported: The Prophet (ﷺ) performed ablution by washing the body parts twice. [Authentic hadith]

- [Narrated by Bukhari]

Explanation

When the Prophet (ﷺ) performed ablution, he would sometimes wash each body part of the parts of ablution once - washing the face - including rinsing the mouth and sniffing water into the nostrils - and the hands and feet twice.

Benefits from the Hadith

1. It is obligatory to wash the body parts of ablution at least once. However, more than once is recommended.
2. It is permissible to sometimes wash the body parts of ablution twice.
3. It is prescribed to wipe over the head once.

(٩٩) - عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ بْنَ عَفَّانَ دَعَا بِوَضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ، فَعَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوَضُوءِ، ثُمَّ تَمَضَّمَصَّ وَاسْتَنْشَقَ وَاسْتَنْشَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ كُلَّ رِجْلٍ ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ نَحْوَ وَضُوءِي هَذَا، وَقَالَ: «مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا ثُمَّ صَلَّى رَكَعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [صحيح] - [متفق عليه]

(99) - Humrān, the freed slave of 'Uthmān ibn' Affān, reported that he saw 'Uthmān ibn' Affān asking (for water) to perform ablution, and he poured water from his vessel over his hands and

washed them thrice and then put his right hand in the water and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then, he washed his face thrice and his forearms up to the elbows thrice. Then, he passed his wet hands over his head and washed each foot thrice. After that, he said: "I saw the Prophet (ﷺ) perform ablution like this ablution of mine, and he said: 'If anyone performs ablution like this ablution of mine and offers two Rak'ahs during which he does not think of anything else, Allah will forgive his past sins.'" [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

Uthmān ibn' Affān (رضي الله عنه) practically taught the Prophet's manner of ablution to make it clearer. He asked for water in a vessel and poured water on his hands three times. After that, he entered his right hand into the vessel, took water with it, put it in his mouth and let it out. Then, he sniffed water into his nose and then blew it out. Then, he washed his face three times and then washed his forearms up to the elbows three times. Then, he passed his wet hand over his head once. Then, he washed his feet along with the ankles three times.

When he (رضي الله عنه) finished, he informed them that he saw the Prophet (ﷺ) perform ablution like that ablution and that he (رضي الله عنه) gave them glad tidings that whoever performs ablution like his ablution and offers two Rak'ahs, with presence of mind and humility before his Almighty Lord, Allah will recompense him for this complete ablution and this sincere prayer by forgiving his past sins.

Benefits from the Hadith

1. It is recommended to wash the hands before inserting them into the vessel at the beginning of ablution, even if one is not awake from sleep. If one is awake from a night's sleep, washing his hands is obligatory.
2. A mentor should adopt the best approach whereby the learner can understand knowledge and absorb it in a better way. An example is to teach others by action.
3. A praying person should repel the thoughts related to worldly preoccupations, for the perfection and completion of prayer lies in the presence of the mind. Indeed, thoughts cannot be avoided altogether, but he should make an effort against them and not follow them.
4. It is recommended to begin with the right side in ablution.
5. It is prescribed to follow the order between rinsing the mouth, sniffing water into the nostrils and blowing it out.
6. It is recommended to wash the face, hands, and feet three times. It is obligatory to wash them at least once.
7. Forgiving the past sins results from two things together: performing ablution and offering two Rak'ahs, in the manner demonstrated in the Hadith.
8. Each organ of the organs of ablution has a boundary: The boundary of the face extends from the hairline to the lower end of the beard and chin, lengthwise, and from ear to ear, breadthwise. The boundary of the hand extends from the fingertips to the elbow, i.e. the joint between the forearm and the upper arm. The boundary of the head extends from the hairline on the face's

sides to the upper neck. Wiping the ears is part of the head. The boundary of the foot includes the whole foot along the joint between it and the leg.



(١٠٠) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ ثَمَّ لِيَنْثُرَ، وَمَنْ اسْتَجَمَرَ فليُوتِرْ، وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ يُدْخِلَهَا فِي وَضُوئِهِ، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ». ولفظ مسلم: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا، فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ». [صحيح] - [متفق عليه]

(100) - Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "When any of you performs ablution, let him sniff water in his nose and then blow it out. Whoever cleans his private parts with stones, let him do so with an odd number of stones. Whoever wakes up from his sleep, let him wash his hand before putting it in the water container of ablution, for none of you knows where his hand was during his sleep." The wording of Muslim reads: "Whoever wakes up from his sleep, let him not put his hand in the water container until he washes it three times, for he does not know where his hand was during his sleep." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) clarified some of the Tahārah (ritual purity) rulings including the following: First: Whoever performs ablution

must sniff water into the nose by inhaling and then blow it out by exhaling. Second: Whoever wants to clean his private parts from impurities with something other than water, like stones and the like, should do so with an odd number of stones; the least of which is three, and the most of which is what is necessary to fully cleanse the impurities off his body. Third: Whoever wakes up from night sleep should not put his hand in the water vessel to perform ablution until he washes it three times outside the vessel, for he does not know where his hand was during his sleep. It might have been affected by some impurity or the devil might have been meddling with it carrying to it what could either be harmful to man or what could make the water impure.

Benefits from the Hadith

1. In Wudū' (ablution), one must make Istinshāq, which is sniffing water into the nose by inhaling, and one must also make Istinthār, which is blowing water out from the nose by exhaling.
2. It is recommended to make Istijmār (clean the private parts from impurities using stones or so) with an odd number of stones.
3. It is prescribed to wash the hands three times after waking up from night sleep.



(١٠١) - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنِ، فَقَالَ: «إِنَّهُمَا لِيَعْدَبَانِ، وَمَا يُعَدَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْسِيهِ بِالتَّمِيمَةِ» ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً، فَشَقَّهَا نِصْفَيْنِ، فَغَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً، قَالُوا: يَا رَسُولَ اللَّهِ، لِمَ فَعَلْتَ هَذَا؟ قَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَبْبَسَا». [صحيح] - [متفق عليه]

(101) - Ibn ‘Abbās (رضي الله عنه) reported: The Prophet (ﷺ) passed by two graves and said: “They are being tormented, but they are not tormented for a major sin. One of them would not save himself from being soiled with his urine, while the other used to walk about spreading malicious gossip.” He then took a green leaf of a date palm, split it into two, and planted one on each grave. They said: O Messenger of Allah, why did you do that? He replied: “Their torment might be alleviated until they become dry.” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) passed by two graves and said: The two buried in these graves are being tormented but not for something that you would consider significant, although it is significant in the sight of Allah. One of them used to be heedless of keeping his body and clothes clean from the traces of urine when relieving himself, while the other used to spread slander among people, transferring others’ talk with the intention of causing harm, dissension, and enmity among them.

Benefits from the Hadith

1. Talebearing and heedlessness in shielding oneself from urine are major sins and a cause for punishment in the grave.
2. Allah Almighty revealed part of the unseen, such as the torment of the grave, as a sign of his prophethood.
3. The act of splitting the two date palm leaves and putting them on the grave is unique to the Prophet (ﷺ) because Allah informed

him of the condition of the two buried in that grave. Therefore, none should be compared to him (ﷺ) because none is aware of the conditions of the dead.



(١٠٢) - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْخَلَاءَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ». [صحيح] - [متفق عليه]

(102) - Anas (رضي الله عنه) reported: The Prophet (ﷺ) used to say before entering the bathroom: “Allāhumma inni a’ūdhu bika min al-khubuth wa al-khabā’ith (O Allah, I seek refuge in You from the male and female devils).” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

Whenever the Prophet (ﷺ) wanted to enter the place where he would relieve himself, either urinating or defecating, he would seek refuge with Allah and resort to Him to protect him from the evil of the male and female devils. The “Khubuth” and “Khabā’ith” were also said to mean evil and impurities.

Benefits from the Hadith

1. It is recommended to say this supplication upon entering the bathroom.
2. All creatures need their Lord in all of their affairs to ward off whatever could hurt or harm them.



(١٠٣) - عن عائشة رَضِيَ اللهُ عَنْهَا قالت: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «السَّوَاكُ مَطَهْرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ». [صحيح] - [رواه النسائي وأحمد]

(103) - 'Ā'ishah (رَضِيَ اللهُ عَنْهَا) reported: The Messenger of Allah (ﷺ) said: "The tooth-stick purifies the mouth and pleases the Lord." [Authentic hadith] - [Narrated by An-Nasa'i & Ahmad]

Explanation

The Prophet (ﷺ) informs us that cleaning our teeth with a stick from the Arak tree and the like purifies the mouth from dirt and foul smells. Also, it is one of the means for winning Allah's pleasure, for its use constitutes obedience to Allah and observance of His command, and it brings about cleanliness which Allah Almighty likes.

Benefits from the Hadith

1. This points out the merit of using the tooth stick. The Prophet (ﷺ) encouraged his Ummah to use it often.
2. When cleaning your teeth with a stick, it is better to use a stick from the Arak tree. A toothbrush and toothpaste can be used instead of a stick.

(١٠٤) - عن أبي هريرة قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «حَقٌّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا، يَغْسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ». [صحيح] - [متفق عليه]

(104) - Abu Hurayrah (رَضِيَ اللهُ عَنْهُ) reported: The Messenger of Allah (ﷺ) said: "It is due upon every Muslim to bathe for one day every seven days, in which he should wash his head and body." [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

The Messenger of Allah (ﷺ) informed that it is due upon every rational and mature Muslim to take a bath once a week, in which he washes his head and body, seeking purification and cleanliness. The worthiest among these days is Friday, as understood from some versions. For example, bathing on Friday before the prayer is highly recommended, even if one has taken one on Thursday. What indicates that the bath on Friday is not obligatory is the statement by Ā'ishah (رضي الله عنها): "The people used to work, and whenever they went for the Friday prayer, they would go in the same condition as they had been in work. So, it was said to them: 'If only you had taken a bath'" [Narrated by Al-Bukhāri]. In another version by him: "They were smelling bad", i.e., the smell of sweat. Despite that, it was said to them: "If only you had taken a bath." so that others are more likely to do so.

Benefits from the Hadith

1. The Hadīth highlights Islam's interest and care about cleanliness and purification.
2. Bathing on Friday is strongly recommended for the prayer.
3. The head is singled out despite it being part of the body to give it more attention.
4. Bathing is expected of those who have a foul smell that annoys people.
5. Given its merit, Friday is the most recommended day for taking a bath.



(١٠٥) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْفِطْرَةُ خَمْسٌ: الْخِتَانُ وَالِاسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَنَتْفُ الْآبَاطِ». [صحيح] - [متفق عليه]

(105) - Abu Hurayrah (رضي الله عنه) reported: I heard the Prophet (صلى الله عليه وسلم) say: "Five are acts of Fitrah (natural disposition): circumcision, shaving the pubic hair, trimming the mustache, clipping the nails, and plucking the armpit hair." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) mentioned five acts that belong to the religion of Islam and the practices of the messengers.

First: Circumcision: This is to cut the foreskin of the glans of the male organ and to cut the tip of a female's clitoris.

Second: Shaving the pubes. This is to cut the pubic hair, which grows around the sex organs.

Third: trimming the mustache. This is to trim the hair that grows on a man's upper lip in a way that makes the lip visible.

Fourth: Clipping the nails.

Fifth: Plucking the armpit hair.

Benefits from the Hadith

1. The messengers' practices that Allah likes, is pleased with, and enjoins lead to perfection, purity, and beauty.
2. The legitimacy of observing these acts and not overlooking them.
3. These acts serve religious and worldly benefits, such as: improving appearance, cleaning the body, being heedful about purification, differing from the disbelievers, and complying with the commands of Allah.

4. Other Hadīths mention more acts of the Fitrah other than these five, like letting the beard grow and using the tooth-stick.



(١٠٦) - عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَجُلًا مَدَّاءً وَكُنْتُ أَسْتَحْيِي أَنْ أَسْأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَكَانِ ابْنَتِهِ فَأَمَرْتُ الْمِقْدَادَ بْنَ الْأَسْوَدِ فَسَأَلَهُ فَقَالَ: «يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ». وَ لِلْبُخَارِيِّ: فَقَالَ: «تَوَضَّأُ وَاغْسِلُ ذَكَرَكَ». [صحيح] - [متفق عليه]

(106) - ‘Ali (رضي الله عنه) reported: “I was a man of frequent discharge of Madhi (pre-seminal fluid) and I was too shy to ask the Prophet (صلى الله عليه وسلم) about it given his daughter’s status. So, I asked Al-Miqdād ibn al-Aswad to ask him and he did. Thereupon, the Prophet (صلى الله عليه وسلم) said: ‘Let him wash his penis and perform ablution.’” A narration of Al-Bukhāri reads: Thereupon, he (صلى الله عليه وسلم) said: “Perform ablution and wash your penis.” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

‘Ali ibn Abi Tālib (رضي الله عنه) stated that he would frequently experience the discharge of Madhi, which is a thin and sticky whitish fluid that seeps out of the penis upon sexual arousal or before sexual intercourse. He did not know what he should do about it and was too shy to ask the Prophet (صلى الله عليه وسلم) because he was the husband of Fātimah, daughter of the Prophet (صلى الله عليه وسلم). So, he asked Al-Miqdād ibn al-Aswad to ask the Prophet (صلى الله عليه وسلم) about it. The Prophet (صلى الله عليه وسلم) replied: He should wash his penis, then, perform ablution.

Benefits from the Hadith

1. The merit of 'Ali ibn Abi Tālib (رضي الله عنه) who was not prevented by shyness from posing the question through an intermediary.
2. Permissibility of delegating someone to seek Fatwa on one's behalf.
3. Permissibility of revealing something personal, about which one feels embarrassed, for the sake of some interest.
4. Madhi is impure and must be washed off the body and the clothes.
5. The discharge of Madhi is among the invalidators of ablution.
6. It is obligatory to wash the penis and the testicles based on another Hadīth.



(١٠٧) - عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، غَسَلَ يَدَيْهِ، وَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ اغْتَسَلَ، ثُمَّ يُخَلِّلُ بِيَدِهِ شَعْرَهُ، حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرَوَى بَشْرَتَهُ، أَفَاضَ عَلَيْهِ الْمَاءَ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ، وَقَالَتْ: كُنْتُ أُغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ، نَعْرِفُ مِنْهُ جَمِيعًا. [صحيح] - [رواه البخاري]

(107) - 'Ā'ishah, the Mother of the Believers, (رضي الله عنها) reported: On taking a ritual bath from Janābah (major ritual impurity), the Messenger of Allah (صلى الله عليه وسلم) used to wash his hands and perform ablution like that for prayer, then wash himself. He would, then, run his wet hand through his hair until he would feel that his skin had become wet. Then, he would pour water thrice over it, and then wash the rest of his body. She further said: I and the Messenger of

Allah (ﷺ) used to bathe from a single container from which we used to take water simultaneously. [Authentic hadith] - [Narrated by Bukhari]



Explanation

On taking a ritual bath from Janābah, the Prophet (ﷺ) would start washing his hands. Then, he would make Wudū' (ablution) as he would for prayer. Then, he would pour water over his body. Then, he would run his wet hands through his hair, and when feeling that water had reached the roots of the hair and had wetted the skin, he would pour the water thrice over his head, then, he would wash the rest of his body. 'Ā'ishah (رضي الله عنها) said: I and the Messenger of Allah (ﷺ) used to bathe from a single container from which we would take water simultaneously.

Benefits from the Hadith

1. Ghusl (ritual bath) has two types: valid and perfect. In the valid Ghusl, one intends Tahārah (ritual purification), then washes his whole body with water along with making Madmadah (rinsing the mouth) and Istinshāq (sniffing water into the nose and blowing it out). As for the perfect Ghusl, one takes a bath in the same manner the Prophet (ﷺ) did in this Hadīth.
2. Janābh is used to refer to whoever ejaculated or had sexual intercourse without ejaculating.
3. It is permissible for the spouses to look at each other's 'Awrah (private parts) and to take a bath together from the same vessel.



(١٠٨) - عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَاجَةٍ، فَأَجْبَبْتُ فَلَمْ أَجِدِ الْمَاءَ، فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ ثُمَّ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هَكَذَا» ثُمَّ ضَرَبَ بِيَدَيْهِ الْأَرْضَ ضَرْبَةً وَاحِدَةً، ثُمَّ مَسَحَ الشَّمَالَ عَلَى الْيَمِينِ، وَظَاهِرَ كَفِّهِ وَوَجْهَهُ. [صحيح] - [متفق عليه]

(108) - 'Ammār ibn Yāsir (رضي الله عنه) reported: The Messenger of Allah (صلى الله عليه وسلم) sent me on an errand, and I became Junub (in a state of major ritual impurity) and could not find water. So, I rolled in the dirt like an animal and then came to the Prophet (صلى الله عليه وسلم) and told him about it. He said, "It was sufficient for you to do this with your hands." Then, he struck the ground once with his hands, then wiped the right hand with the left one, the back side of his hands and his face. [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

The Prophet (صلى الله عليه وسلم) sent 'Ammār ibn Yāsir (رضي الله عنه) on an errand. 'Ammār became in a state of Janābah (major ritual impurity), either because of sexual intercourse or the discharge of semen upon sexual arousal, and could not find water to take a ritual bath. He did not know the ruling on performing Tayammum (dry ablution) for Janābah; however, he knew its ruling for minor Hadath (ritual impurity). Based on his Ijtihād (personal reasoning), he thought that just as dirt on the surface of the earth is used to wipe some of the body parts of ablution in case of minor Hadath, then performing Tayammum from Janābah must be done by comprehending the

entire body with dirt, in analogy to water. So, he rolled in dirt until it reached his whole body and then prayed. On coming to the Prophet (ﷺ), he mentioned it to see whether his actions were right. The Prophet (ﷺ) clarified to him the manner of attaining purity from minor Hadath like urine and from major Hadath like Janābah, namely by striking dirt with his hands once, then wiping the right hand with the left one, as well as the back side of his hands and face.

Benefits from the Hadith

1. It is obligatory to seek water before making Tayammum.
2. It is permissible for the one in the state of Janābah to make Tayammum in case he could not find water.
3. Tayammum for major Hadath is like Tayammum for minor Hadath.



(١٠٩) - عَنْ الْمُغِيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَأَهْوَيْتُ لِأَنْزَعِ خُفِّيهِ، فَقَالَ: «دَعُهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ» فَمَسَحَ عَلَيْهِمَا. [صحيح] - [متفق عليه]

(109) - Al-Mughīrah (رضي الله عنه) reported: Once I was in the company of the Prophet (ﷺ) on a journey and I bent down to take off his leather socks, but he said: “Leave them, for I had put them on when they were in the state of purity.” So, he wiped over them. [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

In one of his journeys, the Prophet (ﷺ) was performing ablution. On reaching the part of washing the feet, Al-Mughīrah ibn Shu‘bah (رضي الله عنه) stretched his hands to take off the Prophet’s leather socks to wash his feet. However, the Prophet (ﷺ) said: Leave them and do not take them off, for I had put them on while being in a state of Tahārah (ritual purity). Hence, the Prophet (ﷺ) wiped over his leather socks instead of washing his feet.

Benefits from the Hadith

1. The permissibility of wiping over the leather socks when performing ablution from minor Hadath (ritual impurity), but when taking a ritual bath from major Hadath, the feet must be washed.
2. Wiping is done by passing the wet hand once over the surface of the leather sock, not its bottom.
3. The conditions for wiping over leather socks are: wearing them after having performed a complete ablution where the feet are washed with water, the leather socks must be pure and cover the area that must be washed in ablution, wiping over them in case of minor Hadath not in case of Janābah (impurity due to sexual discharge) or what requires a ritual bath, and wiping over them during the period prescribed by Shariah, namely one day and night for the resident and three days and nights for the traveler.
4. What applies to leather socks applies also to all footwear including socks and others. It is permissible to wipe over them.
5. Good moral character of the Prophet (ﷺ) and his teaching method,

as he forbade Al-Mughīrah from taking off his leather socks and told him the reason, that he put them on when his feet were in the state of ritual purity, so that he be reassured and know the ruling.



(١١٠) - عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ سَأَلَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: إِنِّي أُسْتَحَاضُ فَلَا أَطْهَرُ، أَفَادْعُ الصَّلَاةَ؟ فَقَالَ: «لَا، إِنَّ ذَلِكَ عِرْقٌ، وَلَكِنْ دَعِيَ الصَّلَاةَ قَدَرَ الْأَيَّامِ الَّتِي كُنْتَ تَحِيضِينَ فِيهَا، ثُمَّ اغْتَسَلِي وَصَلِّي». [صحيح]

- [متفق عليه]

(110) - 'Ā'ishah, the Mother of the Believers, (رضي الله عنها) reported that Fātimah bint Abi Hubaysh asked the Prophet (صلى الله عليه وسلم) saying: I have a continuous flow of vaginal bleeding; so, I never attain purity (from menses). Should I abstain from prayer? He replied: "No, this is a vein. Abstain from prayer only for a number of days similar to those of your normal menses; then, take a ritual bath and pray." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

Fātimah bint Hubaysh asked the Prophet (صلى الله عليه وسلم) saying: I have a ceaseless flow of vaginal bleeding that continues even outside the menstrual period. Does this have the same ruling of menstruation so I should abstain from prayer? The Prophet (صلى الله عليه وسلم) replied saying: It is Istihādah (vaginal bleeding outside the menstrual period), which is a kind of illness caused by the rupture of a vein in the uterus and it is not menstrual blood. Therefore, when the time you

used to experience your normal menses, before getting sick with Istihādah, do not pray, fast, or perform any act of worship that the menstruating woman must not perform during her menses. After this period is over, you attain purity from menstruation. So, wash the place from where the blood flows and wash your whole body to remove the state of Hadath (ritual impurity), and then pray.

Benefits from the Hadith

1. It is obligatory for a woman to take a ritual bath when her menstruation is over.
2. It is obligatory for a woman suffering from Istihādah to perform prayer.
3. Hayd (menstruation): It refers to the normal blood that is discharged by the uterus through the vagina of an adult woman during known days.
4. Istihādah: It refers to the flow of blood from the nearest part of the uterus, not its bottom, outside its normal time.
5. The difference between the blood of Hayd and that of Istihādah is that the former is black, thick, and smelly whereas the latter is red, thin, and not smelly.



(۱۱۱) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئًا، فَأَشْكَلَ عَلَيْهِ أَخْرَجَ مِنْهُ شَيْءٌ أَمْ لَا، فَلَا يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتًا، أَوْ يَجِدَ رِيحًا». [صحيح] - [رواه مسلم]

(111) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (صلى الله عليه وسلم) said: "If one of you feels something in his stomach and doubts

whether he released some wind or not, he should not leave the mosque unless he hears a sound or smells an odor.” [Authentic hadith] -

[Narrated by Muslim]



Explanation

The Prophet (ﷺ) explained that if a person feels some disturbance in his stomach and he is not sure whether something has come out of him, he should not leave his prayer and cut it off to renew his ablution, unless he ascertains that his ablution was broken, by hearing the sound of wind or smelling its odor. This is because a doubtful one does not nullify a certain thing, and he is certain about his purification but doubtful whether it has been broken or not.

Benefits from the Hadith

1. This Hadith contains one of the Islamic principles and Fiqhi rules: Certainty cannot be removed by doubt, and the basic rule is that things remain as they are unless established otherwise.
2. Doubt does not affect ablution, and a worshiper retains his state of ablution unless he is sure it has been broken.



(١١٢) - عن عمر بن الخطاب رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا قَالَ الْمُؤَدِّنُ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ، فَقَالَ أَحَدُكُمْ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ، ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، ثُمَّ قَالَ: أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللهِ، قَالَ: أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللهِ، ثُمَّ قَالَ: حَيَّ عَلَى الصَّلَاةِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ

قَالَ: حَيَّ عَلَى الْفَلَاحِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: لَا إِلَهَ إِلَّا اللَّهُ مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ.»
[صحيح] - [رواه مسلم]

(112) - ‘Umar ibn al-Khattāb (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: “When the Muezzin (the caller to prayer) says, ‘Allahu akbar, Allahu akbar’ (Allah is the Greatest), and one of you says ‘Allahu akbar, Allahu akbar’, and then he says, ‘Ash’hadu an lā ilāh illa Allah’ (I bear witness that there is no god but Allah), and he says, ‘Ash’hadu an lā ilāh illa Allah’, and then he says, ‘Ash’hadu anna Muhammadan rasūl Allah’ (I bear witness that Muhammad is the Messenger of Allah), and he says, ‘Ash’hadu anna Muhammadan rasūl Allah’, and then he says, ‘Hayy ‘ala as-salāh’ (Come to prayer), and he says, ‘Lā hawla wala quwwata illa billāh’ (There is no power or strength except through Allah), and then he says, ‘Hayy ‘ala al-falāh’ (Come to success), and he says, ‘Lā hawla wala quwwata illa billāh’, and then he says, ‘Allahu akbar, Allahu akbar’, and he says, ‘Allahu akbar, Allahu akbar’, and then he says, ‘lā ilāh illa Allah’, and he says ‘lā ilāh illa Allah’ from his heart, he will enter Paradise.”
[Authentic hadith] - [Narrated by Muslim]

Explanation

The Adhan is the call to announce that it is time for one of the obligatory prayers. The words of the Adhān comprise of the creed of faith.

In this Hadīth, the Prophet (ﷺ) demonstrated what is prescribed

upon hearing the Adhān, namely, the hearer of Adhān should say as the Muezzin says. When the Muezzin says, “Allahu akbar”, he should say: “Allahu akbar”, and likewise with all phrases except when the Muezzin says, “Hayy’ ala as-salāh” and “Hayy ‘ala al-falāh”, upon which the hearer should say: “Lā hawla wala quwwata illa billāh”.

The Prophet (ﷺ) pointed out that whoever repeats after the Muezzin sincerely from his heart will enter Paradise.

The meanings of the phrases of the Adhān: “Allahu akbar”: He, Exalted be He, is the most Majestic, the most Sublime, and greater than everything.

“Ash’hadu an lā ilāh illa Allah”: No one is truly worthy of worship except Allah.

“Ash’hadu anna Muhammadan rasūl Allah”: I acknowledge and testify with my tongue and heart that Muhammad is the Messenger of Allah; Allah Almighty sent him, and it is obligatory to obey him.

“Hayy ‘ala as-salāh”: Come to prayer. The listener says “Lā hawla wala quwwata illa billāh” means: There is no way to avoid the things that prevent one from worship, no strength to perform it, and no ability to do anything except with the help of Allah Almighty.

“Hayy ‘ala al-falāh”: Come to the cause of success, namely the attainment of Paradise and salvation from Hellfire.

Benefits from the Hadith

1. It shows the merit of repeating after the Muezzin and saying as he says, with the exception of the two phrases “Hayy ‘ala as-salāh” and “Hayy ‘ala al-falāh”, upon which he should say: “Lā hawla wala quwwata illa billāh”.



(١١٣) - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهَا أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَدِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَأَلُوا اللَّهَ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ، لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ.» [صحيح] - [رواه مسلم]

(113) - 'Abdullāh ibn 'Amr ibn al-'Ās (رضي الله عنه) reported that he heard the Prophet (صلى الله عليه وسلم) say: "When you hear the Muezzin, say what he says and then invoke Allah's blessings upon me, for whoever invokes Allah's blessings upon me once, Allah will bestow His blessings upon him ten times. Then, ask Allah to grant me the Wasīlah, a high rank in Paradise that befits only one of Allah's servants, and I hope that I will be him. If anyone asks for Wasīlah for me, intercession will be permitted for him." [Authentic hadith] - [Narrated by Muslim]

Explanation

The Prophet (صلى الله عليه وسلم) instructed those who hear the Muezzin making the call to prayer to repeat after him and say as he says, except for "hayy 'ala as-salāh" (come to prayer) and "hayy 'ala al-falāh" (come to success), after which they should say: "lā hawla wa la quwwata illa billāh" (there is no power nor strength except through Allah). Then, after the end of the Adhān, they should invoke Allah's blessings upon the Prophet (صلى الله عليه وسلم), for whoever invokes Allah's blessings upon him once, Allah will bestow His blessings upon him ten times on account of it. The meaning of Allah's bestowal of blessings upon a servant is that He praises him before the angels.

Then, he (ﷺ) commanded that we ask Allah to grant him the Wasīlah, the highest rank in Paradise. It does not befit and will not be given except to one person from among Allah Almighty's servants, and I hope it will be me. The Prophet (ﷺ) said that out of modesty, for if this rank can only be given to one person, that one person could only be him (ﷺ), for he is the best among all mankind.

Then, he (ﷺ) pointed out that whoever supplicates Allah to give the Wasīlah to the Prophet (ﷺ) will gain the Prophet's intercession.

Benefits from the Hadith

1. We are urged to repeat after the Muezzin.
2. The Hadīth highlights the merit of invoking Allah's blessings upon the Prophet (ﷺ) after responding to the Adhān.
3. We are urged to ask for the Wasīlah for the Prophet (ﷺ) after we invoke Allah's blessings upon him.
4. The Hadīth demonstrates the meaning of the Wasīlah and its high status, as it can only be given to one person.
5. It points out the Prophet's merit as he has been particularly endowed with this high rank.
6. Whoever asks Allah Almighty to grant the Wasīlah to the Prophet (ﷺ) will be worthy of his intercession.
7. It demonstrates the Prophet's modesty, as he asked his Ummah to supplicate for him to have this rank, even though it will be given to him.
8. It shows Allah's vast bounty and mercy, as He rewards a good deed with ten times as much.



(۱۱۴) - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا، وَبِالْإِسْلَامِ دِينًا، عُفِرَ لَهُ ذَنْبُهُ».

[صحيح] - [رواه مسلم]

(114) - Sa'd ibn Abi Waqqās (رضي الله عنه) reported that the Messenger of Allah (صلى الله عليه وسلم) said: "Whoever says upon hearing the muezzin: 'Ash-hadu alla ilāha illallāh wahdahu la sharīka lah wa anna Muhammadan 'abduhu wa rasūluh, radītu billāhi rabban, wa bi Muhammadin rasūlan wa bil Islāmi dīna (I bear witness that there is no god but Allah alone without any partner and that Muhammad is His slave and messenger. I am pleased with Allah as a Lord, with Muhammad as a messenger, and with Islam as a religion), his sins will be forgiven)." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) informed that whoever says upon hearing the muezzin: "I bear witness that there is no god but Allah alone without any partner," i.e., I acknowledge, confess, and say that there is no deity truly worthy of worship except Allah, and all other deities are false. "And that Muhammad is His slave and messenger," i.e., he is a slave who should not be worshipped and a messenger who does not lie. "I am pleased with Allah as a Lord," i.e., with his Lordship, divinity, names, and attributes. "With Muhammad as a messenger," i.e., with everything he was sent with and conveyed to us. "And with Islam," i.e., with all the rulings of Islam including the commands and

prohibitions, “as a religion,” i.e., by way of belief and submission. “His sins will be forgiven,” i.e., the minor sins.

Benefits from the Hadith

1. Frequenting this supplication upon hearing the Adhān is one of the means of expiating sins.



(١١٥) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ أَعْمَى، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُ لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى الْمَسْجِدِ، فَسَأَلَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرَخِّصَ لَهُ فَيُصَلِّيَ فِي بَيْتِهِ، فَرَخَّصَ لَهُ، فَلَمَّا وَلَّى دَعَاهُ، فَقَالَ: «هَلْ تَسْمَعُ التَّدَاءَ بِالصَّلَاةِ؟» فَقَالَ: نَعَمْ، قَالَ: «فَأَجِبْ». [صحيح] - [رواه مسلم]

(115) - Abu Hurayrah (رضي الله عنه) reported: A blind man came to the Prophet (صلى الله عليه وسلم) and said: “O Messenger of Allah, I have no one to lead me to the mosque.” He asked the Messenger of Allah (صلى الله عليه وسلم) to allow him to pray at home, which the Messenger of Allah did. When the man was leaving, the Prophet (صلى الله عليه وسلم) called him back and said: “Do you hear the Adhān?” He replied in the affirmative. Thereupon, he said: “Then respond to it.” [Authentic hadith] - [Narrated by Muslim]



Explanation

A blind man came to the Prophet (صلى الله عليه وسلم) and said: O Messenger of Allah, I am blind and have no one to help me and take me by the hand to the mosque for the five prayers. He sought a dispensation from the Prophet (صلى الله عليه وسلم) to not attend the prayer in congregation. As he gave him the dispensation and the man turned his back to leave,

the Prophet (ﷺ) called him and asked: Do you hear the Adhān? The man replied in the affirmative. So, the Prophet (ﷺ) said: Then, respond to the caller to prayer.

Benefits from the Hadith

1. The Hadīth highlights the obligation of the congregational prayer, for a dispensation can only be sought for something due and obligatory.
2. His words “Then respond” for those who hear the Adhān indicate that praying in congregation is obligatory, for a command basically denotes obligation.



(۱۱۶) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُ ذَلِكَ يُبْقِي مِنْ دَرَنِهِ؟» قَالُوا: لَا يُبْقِي مِنْ دَرَنِهِ شَيْئًا، قَالَ: «فَذَلِكَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِ الْخَطَايَا». [صحيح] - [متفق عليه]

(116) - Abu Hurayrah (رضي الله عنه) reported that he heard the Messenger of Allah (ﷺ) say: “What if there was a river at the door of any of you wherein he takes a bath five times a day? Would there remain any of his filth?” They said: Nothing of his filth would remain. He said: “This is similar to the five prayers by means of which Allah erases sins.” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) likened the five prayers every day and night and their effect on removing and expiating minor sins and misdeeds

to a river at one's door wherefrom he takes a bath five times every day and, thus, nothing of his dirt or filth remains.

Benefits from the Hadith

1. Such merit is exclusive to expiating minor sins, whereas major sins require repentance.
2. The merit of performing the five prayers and observing them while fulfilling their conditions, pillars, obligatory and Sunnah acts.



(١١٧) - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا»، قَالَ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ بِرُّ الْوَالِدَيْنِ» قَالَ: ثُمَّ أَيُّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ» قَالَ: حَدَّثَنِي بِهِنَّ، وَلَوْ اسْتَزِدُّهُ لَزَادَنِي. [صحيح] - [متفق عليه]

(117) - 'Abdullah ibn Mas'ūd (رضي الله عنه) reported: I asked the Prophet (ﷺ): Which deed is dearest to Allah? He said: "Offering prayer at its earliest appointed time." I said: Then, what comes next? He said: "Dutifulness to one's parents." I said: Then, what comes next? He said: "Jihad in the way of Allah." He said: These were the things he said to me, and if I had asked him for more, he would have given me more. [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) was asked: Which deed is dearest to Allah? He said: Offering the obligatory prayer at its appointed time prescribed by the Legislator. Then, being dutiful to one's parents by being kind

to them, fulfilling their rights, and refraining from being undutiful to them. Then, making Jihad in the cause of Allah with one's life and wealth to make Allah's word supreme, defend the religion of Islam and its people, and spread its rituals.

Ibn Mas'ūd (رضي الله عنه) said: He informed me of these deeds, and if I had said to him: Then, what comes next? he would have informed me of more.

Benefits from the Hadith

1. Deeds vary in their merit according to how dear they are to Allah.
2. Urging Muslims to be keen on performing deeds according to their degree of superiority.
3. The Prophet's replies concerning the best of deeds vary according to the various questioners, their conditions, and what is more beneficial to each of them.



(١١٨) - عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مِنْ أَمْرٍ مُسْلِمٍ تَحَضَّرَهُ صَلَاةٌ مَكْتُوبَةٌ فَيُحْسِنُ وُضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا، إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ، مَا لَمْ يُؤْتِ كَبِيرَةً، وَذَلِكَ الدَّهْرُ كُلُّهُ». [صحيح] - [رواه مسلم]

(118) - 'Uthmān (رضي الله عنه) reported that he heard the Messenger of Allah (ﷺ) say: "No Muslim person who, when an obligatory prayer becomes due, perfects its ablution, humility, and bowing except that it becomes an expiation for the sins that preceded it as long as he has not committed a major sin, and this applies to all times."

[Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) clarified that no Muslim who, when the time for an obligatory prayer becomes due, perfects and completes its ablution, then prays with humility in such a way that his heart and all of his body organs are devoted to Allah and heedful of His greatness, and he perfects the acts of prayer like bowing, prostration and other actions, except that this prayer will serve as an expiation for the preceding minor sins as long as he has not committed a major sin; and this merit applies to all times and every prayer.

Benefits from the Hadith

1. The prayer that expiates sins is that in which one perfects its ablution and performs it with humility and which is fully devoted to Allah Almighty.
2. The merit of performing acts of worship regularly and that these are a means of forgiving minor sins.
3. The merit of perfecting ablution and excellently performing prayer with humility.
4. The importance of avoiding major sins to have the minor sins forgiven.
5. Major sins are forgiven only through repentance.



(١١٩) - عن أبي هريرة رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكْفِّرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنَبَ الْكَبَائِرَ». [صحيح] - [رواه مسلم]

(119) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah

(ﷺ) said: “The five (daily) prayers, Friday prayer to the next Friday prayer, and Ramadan to the next Ramadan are expiation of the sins committed between them, so long as major sins are avoided.”

[Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) informs us that the five prayers prescribed to be performed during the day and night, the Friday prayer every week, and the fasting of the month of Ramadan every year expiate minor sins committed between them, provided that major sins are avoided. As for major sins like adultery and alcoholic drinking, these can only be expiated by repentance.

Benefits from the Hadith

1. Some sins are minor and some are major.
2. The expiation of minor sins is contingent upon the avoidance of major ones.
3. Major sins are sins for which a legal punishment is prescribed in this world, a warning is issued with regard to the Hereafter by punishment or Allah’s wrath, or their perpetrators are cursed, such as adultery and drinking alcohol.



(١٢٠) - عن عمرو بن شعيب عن أبيه عن جدّه قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مُرُّوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ». [حسن] - [رواه أبو داود]

(120) - 'Amr ibn Shu'ayb reported from his father on the authority

of his grandfather that the Messenger of Allah (ﷺ) said: “Command your children to pray when they are seven years old, and beat them for (not offering) it when they are ten, and separate them (boys and girls) in beds.” [Good hadith] - [Narrated by Abu Daoud]

Explanation

The Prophet (ﷺ) clarified that the father should command his children - boys and girls - to pray when they are seven years old, and he should teach them what they need to establish prayer. On reaching ten, he should add the beating if they show negligence in observing the prayer. Moreover, he should separate them in beds.

Benefits from the Hadith

1. Teaching young children before reaching the age of puberty matters of religion, the most important of which is prayer.
2. Beating should be for the sake of discipline, not torture, so he should beat in a way that suits the child's circumstance.
3. The Shariah cares about protecting people's honor and blocks all means that may lead to corruption.

(١٢١) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ: سمعت رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقول: «قَالَ اللهُ تَعَالَى: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾، قَالَ اللهُ تَعَالَى: حَمَدِي عَبْدِي، وَإِذَا قَالَ: ﴿الزَّكَاةَ الرَّحِيمِ﴾، قَالَ اللهُ تَعَالَى: أَتْنِي عَبْدِي، وَإِذَا قَالَ: ﴿مَلَأْتُ يَوْمَ الدِّينِ﴾، قَالَ: حَمَدِي عَبْدِي، - وَقَالَ مَرَّةً: فَوَضَّ إِلَيَّ عَبْدِي -، فَإِذَا قَالَ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾، قَالَ: هَذَا

بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: ﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ ۞ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۞، قَالَ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ. [صحيح] - [رواه مسلم]

(121) - Abu Hurayrah (رضي الله عنه) reported: I heard the Messenger of Allah (ﷺ) say: "Allah Almighty said: 'I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for.' When the servant says, '*All praise be to Allah, the Lord of the worlds*' ۞, Allah Almighty says: 'My servant has praised Me.' And when he says, '*The Most Compassionate, the Most Merciful*' ۞, Allah Almighty says: 'My servant has extolled Me.' And when he says, '*Master of the Day of Judgment*' ۞, Allah Almighty says: 'My servant has glorified Me' - And He also says: 'My servant entrusted his affairs to Me' - And when he says, '*You alone we worship, and You alone we ask for help*' ۞, He says: 'This is between Me and My servant, and My servant shall have what he has asked for.' And when he says, '*Guide us to the straight path, the path of those whom You have blessed; not of those who incurred Your Wrath, or of those who went astray*' ۞, He says: 'This is for My servant, and My servant shall have what he has asked for.'" [Authentic hadith] - [Narrated by Muslim]

Explanation

The Prophet (ﷺ) informed that Allah Almighty, in a Qudsi Hadīth, said: I have divided Surat al-Fātihah in prayer between Myself and My servant in two halves; a half for Myself and a half for him.

In the first half: praise, exaltation, and glorification of Allah, for which I give him the best reward.

And in the second half: entreaty and supplication, to which I respond and give him what he has asked for.

When the praying person says, *﴿All praise be to Allah, the Lord of the worlds﴾*, Allah says: My servant has praised Me. And when he says, *﴿The Most Compassionate, the Most Merciful﴾*, Allah says: My servant has extolled Me, praised Me, and acknowledged My general favor upon My servants. And when he says, *﴿Master of the Day of Judgment﴾*, Allah says: My servant has glorified Me - and that is a great honor.

And when he says, *﴿You alone we worship, and You alone we ask for help﴾*, Allah says: This is between Me and My servant.

The first part of this verse, namely *﴿You alone we worship﴾*, is an acknowledgment of the divinity of Allah and responding to Him with worship, and with it the half which is for Allah comes to an end.

The second part of the verse, namely *﴿and You alone we ask for help﴾*, contains the quest for help from Allah and His promise of help.

And when he says, *﴿Guide us to the straight path, the path of those whom You have blessed; not of those who incurred Your Wrath, or of those who went astray﴾*, Allah says: This is entreaty and supplication from My servant, and My servant shall have what he has asked for, and I have answered his supplication.

Benefits from the Hadith

1. It shows how Surat al-Fātihah is so important that Allah Almighty called it 'prayer'.

2. Allah Almighty is kind to His servant, as He commends him for praising, extolling, and glorifying Him and promises that He will give him what he asks for.
3. This noble Surah contains praise of Allah, mention of the Day of Judgment, supplication to Allah, sincere devotion of worship to Him, asking for guidance to the straight path, and warning of the wrong paths.
4. If a praying person recalls this Hadīth - when he recites Al-Fātihah - his humility and focus will increase in prayer.



(۱۲۲) - عن بريدة رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْعَهْدَ الَّذِي بَيْنَنَا

وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ». [صحيح] - [رواه الترمذي والنسائي وابن ماجه وأحمد]

(122) - Buraydah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "The covenant between us and them is prayer; so, whoever abandons it has disbelieved." [Authentic hadith] - [Narrated by At-Termedhy & An-Nasa'i & Ibn Majah & Ahmad]



Explanation

The Prophet (ﷺ) pointed out that the covenant and pledge between the Muslims and the disbelievers and hypocrites is prayer. So, whoever abandons it has become a disbeliever.

Benefits from the Hadith

1. The Hadīth shows the great status of the prayers and that they are the distinguishing feature between the believer and the disbeliever.

2. The rulings of Islam are established based on the outward circumstances of people, regardless of their inward circumstances.



(۱۲۳) - عن جابر رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ». [صحيح] - [رواه مسلم]

(123) - Jābir (رضي الله عنه) reported: I heard the Prophet (صلى الله عليه وسلم) say: "What stands between a man and polytheism and disbelief is the abandonment of the prayers." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) warned against abandoning the obligatory prayers and informed us that what stands between a man and falling into Shirk (polytheism) and disbelief is the abandonment of prayer. Prayer is the second pillar of Islam and is of great significance in this religion. Whoever abandons it out of denial of its obligation has become a disbeliever by consensus among the Muslims, and whoever abandons it altogether out of negligence or lethargy is a disbeliever, a ruling the Companions are reported to have agreed upon unanimously. But if a person abandons it sometimes and performs it at other times, he is subject to this stern warning.

Benefits from the Hadith

1. The Hadīth stresses the significance of prayer and its observance, for it is the distinguishing feature between disbelief and belief.
2. It gives a severe warning against abandoning and neglecting the prayers.



(١٢٤) - عن سالم بن أبي الجعد قال: قال رجل: ليتني صَلَّيْتُ فاسترحتُ، فكأنَّهم عابُوا ذلك عليه، فقال: سمعتُ رسولَ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقول: «يا بلالُ، أقيم الصَّلَاةَ، أرِحْنَا بها». [صحيح] - [رواه أبو داود]

(124) - Sālim ibn Abu al-Ja'd reported: A man said: "I wish I had prayed and got comfort." When the people seemed to disapprove of his statement, he said: "I heard the Messenger of Allah (ﷺ) say: 'O Bilāl, call the Iqāmah for the prayer; give us comfort by it.'" [Authentic hadith] - [Narrated by Abu Daoud]

Explanation

A man from the Companions said: I wish I had prayed and got comfort. Those around him seemed to disapprove of his statement. So, he said: I heard the Prophet (ﷺ) say: O Bilāl, make the call to prayer and proclaim its commencement so that we will get comfort by it. This is because it includes private communication with Allah Almighty and provides relief for the soul and the heart.

Benefits from the Hadith

1. Relief of the heart comes with prayer, as it involves intimate communication with Allah Almighty.
2. Expressing disapproval of he who is sluggish in performing acts of worship.
3. If a person fulfills his duty and absolves himself of the liability, he will get a feeling of relief and reassurance as a result of that.

(١٢٥) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا كَبَّرَ فِي الصَّلَاةِ، سَكَتَ هُنَيْئَةً قَبْلَ أَنْ يَقْرَأَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي أَرَأَيْتَ سَكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، مَا تَقُولُ؟ قَالَ «أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ». [صحيح] - [متفق عليه]

(125) - Abu Hurayrah (رضي الله عنه) reported: When the Messenger of Allah (صلى الله عليه وسلم) made Takbīr in the prayer, he would remain silent a while before reciting. I said: O Messenger of Allah, may my father and mother ransom you! Have you seen your silence between Takbīr and the recitation? What is it that you say? He said: "I say: Allāhumma bā'id bayni wa bayna khatāyāy kama bā'dta bayna al-mashriqi wa al-maghrib. Allāhumma naqqini min khatāyāy kama yunaqqa ath-thawbu al-abyadu min ad-danas. Allāhumma ighsilni min khatāyāy bith-thalji wa al-mā'i wa al-barad (O Allah, distance me from my sins as You have distanced the east from the west. O Allah, purify me from my sins as a white garment is purified from dirt. O Allah, wash out my sins with water, snow, and hail)." [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

On making Takbīr to commence the prayer, the Prophet (صلى الله عليه وسلم) would take a brief pause before reciting Surat al-Fātihah. During this pause, he would start his prayer by reciting some supplications. Among the supplications reported in this regard is his saying: "Allāhumma bā'id bayni wa bayna khatāyāy kama bā'dta bayna al-

mashriqi wa al-maghrib. Allāhumma naqqini min khatāyāy kama yunaqqa ath-thawbu al-abyadu min ad-danas. Allāhumma ighsilni min khatāyāy bith-thalji wa al-mā'i wa al-barad (O Allah, distance me from my sins as You have distanced the east from the west. O Allah, purify me from my sins as a white garment is purified from dirt. O Allah, wash out my sins with water, snow, and hail).” He supplicates Allah Almighty to keep him far from sins, by helping him not to commit them, in such a way that makes it impossible for them to meet, just as the East and the West can never meet; and to purify him and remove such sins if he commits them, as filth is removed from the white garment; and to wash him from his sins and cool off its flames and heat with such cold purifiers: water, snow, and hail.

Benefits from the Hadith

1. The opening supplication is to be recited inaudibly, even if the prayer is audible.
2. Keeness of the Companions (رضي الله عنهم) to learn about the circumstances of the Prophet (صلى الله عليه وسلم) in his movements and instants of stillness.
3. Other wordings of the opening supplication have been reported. It is preferable that one pursues the opening supplications, which are authentically reported from the Prophet (صلى الله عليه وسلم), and recites them alternately.



(١٢٦) - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ، وَإِذَا كَبَّرَ لِلرُّكُوعِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، رَفَعَهُمَا كَذَلِكَ

أَيْضًا، وَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ»، وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

[صحيح] - [متفق عليه]

(126) - Ibn 'Umar (رضي الله عنهما) reported: The Messenger of Allah (ﷺ) used to raise his hands in line with his shoulders when commencing the prayer, when saying Takbīr (proclaiming Allah's greatness) for Rukū' (bowing), and when raising his head from Rukū' he would raise them as well and say: "Sami'allāhu liman hamidah, rabbana wa laka al-hamd" (Allah hears whoever praises Him, O our Lord, praise be to You). He did not use to do this in Sujūd (prostration).

[Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) used to raise his hands to be parallel with or in alignment with the shoulder, which is the part where the shoulder and upper arm bones are connected, in three positions during the prayer:

First position: When commencing the prayer and making Takbīrat al-Ihrām (Opening Takbīr).

Second: When making Takbīr for Rukū'.

Third: When raising his head from Rukū' and saying: Sami'allāhu liman hamidah, rabbana wa laka al-hamd" (Allah hears whoever praises Him, O our Lord, praise be to You).

He would not raise his hands upon making Sujūd or rising therefrom.

Benefits from the Hadith

1. One of the rationales behind raising the hands in prayer is that it is an adornment for the prayer and glorification of Allah Almighty.
2. It was proven from the Prophet (ﷺ) that he raised his hands in a fourth position, as reported in the version of Abu Humayd as-Sā'idi by Abu Dāwūd and others, upon rising from the first Tashahhud in the three-Rak'ah and four-Rak'ah prayers.
3. It was also authentically reported from the Prophet (ﷺ) that he used to raise his hands in alignment with his ears without touching them, as reported in the version of Mālik ibn al-Huwayrith in the Two Sahīh Collections: "When making Takbīr, the Messenger of Allah (ﷺ) would raise his hands until they were in line with his ears."
4. Coupling Tasmī' (saying: Allah hears whoever praises Him) with Tahmīd (saying: O our Lord, praise be to You) is exclusive for the Imam and the one praying alone. However, the one praying behind the Imam should only say: "Rabbana wa laka al-hamd" (O our Lord, praise be to You).
5. Four wordings were authentically reported from the Prophet (ﷺ) regarding the way of saying: "Rabbana wa laka al-hamd" (O our Lord, praise be to You) after Rukū' and this is one of them. It is preferable that one follows these wordings and uses them alternately.



(۱۲۷) - عَنْ عَبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا صَلَاةَ

لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ». [صحيح] - [متفق عليه]

(127) - 'Ubādah ibn as-Sāmit (رضي الله عنه) reported that the Messenger of Allah (صلى الله عليه وسلم) said: "The prayer of the one who did not recite the Opening of the Book (Surat al-Fātihah) is invalid." [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

The Prophet (صلى الله عليه وسلم) clarified that the prayer is invalid without reciting Surat al-Fātihah, which is one of the pillars of prayer in every Rak'ah (unit of prayer).

Benefits from the Hadith

1. Reciting any Surah instead of Surat al-Fātihah, despite the ability to recite it, is insufficient.
2. The Rak'ah in which Surat al-Fātihah is not recited, whether intentionally, ignorantly, or forgetfully, is invalid because it is a pillar and pillars never cease to be due.
3. The one led in prayer is exempted from reciting Surat al-Fātihah if he catches up with the prayer while the Imam is in the state of bowing.

(١٢٨) - عن أبي هريرة رضي الله عنه: أنه كان يكبر في كل صلاة من المكتوبة وغيرها، في رمضان وغيره، فيكبر حين يقوم، ثم يكبر حين يركع، ثم يقول: سمع الله لمن حمده، ثم يقول: ربنا ولك الحمد، قبل أن يسجد، ثم يقول: الله أكبر حين يهوي ساجداً، ثم يكبر حين يرفع رأسه من السجود، ثم يكبر حين يسجد، ثم يكبر حين يرفع رأسه من

السُّجُودِ، ثُمَّ يُكَبِّرُ حِينَ يَقُومُ مِنَ الْجُلُوسِ فِي الْإِثْنَيْنِ، وَيَفْعَلُ ذَلِكَ فِي كُلِّ رَكْعَةٍ، حَتَّى يَفْرُغَ مِنَ الصَّلَاةِ، ثُمَّ يَقُولُ حِينَ يَنْصَرِفُ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لَأَقْرَبُكُمْ شَبْهًا بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنْ كَانَتْ هَذِهِ لَصَلَاتِهِ حَتَّى فَارَقَ الدُّنْيَا. [صحيح] - [متفق عليه]

(128) - Abu Hurayrah (رضي الله عنه) reported that he used to say takbīr in every obligatory and supererogatory prayer during Ramadan and others. He would say takbīr when he rose and say takbīr when he bowed. Then, he would say: “Sami’a allāhu liman hamidah” (Allah hears he who praises Him). Then, he would say, “Rabbanā wa laka al-hamd” (Our Lord,

praise be to You) before prostrating. Then, he would say: “Allāhu akbar” (Allah is the Greatest) as he went down to prostration. Then, he would say takbīr upon raising his head from prostration, then say takbīr upon prostrating, and then say takbīr upon raising his head from prostration. Then, he would say takbīr upon rising from the sitting position both times. He would do so in every Rak’ah until he finished the prayer. Then, he would say as he left: “By the One in Whose Hand my soul is, I am the closest among you to the prayer of the Messenger of Allah (ﷺ). Such was his prayer until he departed this world.” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

Abu Hurayrah (رضي الله عنه) describes part of the Prophet’s prayer. He informs that when he stood for prayer, he would say the takbīr of ihrām (opening takbīr). Then, he would say takbīr in the following cases: when he bowed for Rukū ‘when he prostrated himself and raised his head from prostration. When he made the second

prostration, he raised his head and rose from the first two Rak'ahs after sitting for the first tashahhud in the three-Rak'ah or four-Rak'ah prayer. Then, he would do this in the whole prayer until he finished it. He would say upon raising his back from Rukū ' : Allah hears he who praises Him. And while standing upright, he would say: Our Lord, praise be to You.

Then, Abu Hurayrah would say after he finished the prayer: By the One in Whose Hand my soul is, I am the closest among you to the prayer of the Messenger of Allah (ﷺ). Such was his prayer until he departed this world.

Benefits from the Hadith

1. Takbīr is to be said with every movement in the prayer, except when he rises from Rukū', at which point he says: Allah hears he who praises Him.
2. The Companions were keen to follow the Prophet's example and preserve his Sunnah.

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(١٢٩) - عن ابن عباس رَضِيَ اللهُ عَنْهُمَا عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ: عَلَى الْجَبْهَةِ وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا نَكَفَتِ الثِّيَابَ وَالشَّعْرَ». [صحيح] - [متفق عليه]

(129) - Ibn 'Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said: "I have been commanded to prostrate on seven bones: the forehead (and he pointed to his nose), the hands, the knees, and the extremities of the feet, and not to tuck up the clothes and hair."

[Authentic hadith] - [Narrated by Bukhari & Muslim]

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Explanation

The Prophet (ﷺ) clarified that Allah commanded him to prostrate in prayer on seven body parts, which are:

First: The forehead, i.e., the upper part of the face above the nose and eyes. The Prophet (ﷺ) pointed with his hand to his nose to clarify that the forehead and the nose represent one part of the seven and to stress the fact that one must touch the ground with his nose in prostration.

The second and third parts: The two hands.

The fourth and fifth: The knees.

The sixth and seventh: The toes of both feet.

He commanded us not to tie our hair or fold up our clothes when prostrating on the ground to protect them; rather, we should let them spread out and fall on the ground to prostrate along with the body parts.

Benefits from the Hadith

1. It is a must in prayer to prostrate on the seven parts.
2. It is disliked to tuck up and fold back the clothes and hair in prayer.
3. The one praying must maintain his composure during his prayer by placing the seven parts included in Sujūd (prostration) on the ground and resting on them until he recites the prescribed Dhikr (remembrance of Allah).
4. The prohibition of folding back the hair is exclusively prescribed for men apart from women, who are commanded to cover themselves in prayer.



(١٣٠) - عن جرير بن عبد الله رضي الله عنه قال: كنا عند النبي صلى الله عليه وسلم، فنظر إلى القمر ليلة - يعني البدر - فقال: «إنكم سترون ربكم كما ترون هذا القمر، لا تضامون في رؤيته، فإن استطعتم أن لا تغلبوا على صلاة قبل طلوع الشمس وقبل غروبها فافعلوا» ثم قرأ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾

[صحيح] - [متفق عليه]

(130) - Jarīr ibn ‘Abdullah (رضي الله عنه) reported: We were in the presence of the Prophet (ﷺ) when he looked at the moon when it was full, and he said: “You will see your Lord as you see this moon, you will not have any difficulty in seeing Him. So if you are able to not be overcome in observing a prayer before sunrise (the Fajr) and a prayer before sunset (the ‘Asr), then do so.” Then, he recited: “*And glorify the praise of your Lord before sunrise and before sunset.*” [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

One night, the Companions were in the presence of the Prophet (ﷺ) when he looked at the full moon - on the 14th night of the lunar month - and said: The believers will see their Lord in the real sense clearly with their own eyes. They will not cause a crowd to one another, get tired, or experience hardship when seeing their Almighty Lord. Then, the Messenger of Allah (ﷺ) said: If you are able to get over whatever distracts you from observing the Fajr and ‘Asr prayers, then do so and observe them fully in their due times in a congregation, for this is one of the causes that lead to looking at the Countenance of Allah Almighty. Then, he (ﷺ) recited the verse

that reads: *﴿And glorify the praise of your Lord before sunrise and before sunset.﴾*

Benefits from the Hadith

1. Glad tidings to the believers that they will see Allah Almighty in Paradise.
2. Assertion, encouragement, and giving examples are among the methods of Da'wah.



(۱۳۱) - عن أبي موسى الأشعري رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ» [صحيح] - [متفق عليه]

(131) - Abu Mūsa al-Ash'ari (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Whoever prays the Bardayn (Fajr and 'Asr prayers) will enter Paradise." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) encourages the observance of the Bardayn, namely the Fajr and 'Asr prayers. He gave glad tidings for whoever observes them in their due manner in terms of time, congregation, etc, that they would be a means of admitting him to Paradise.

Benefits from the Hadith

1. The merit of observing the Fajr and 'Asr prayers; is that the Fajr occurs at the time of deep sleep and 'Asr occurs when one is occupied with his work. Therefore, whoever observes them will observe the rest of the prayers with greater reason.

2. The Fajr and 'Asr prayers were called "Bardayn" because of the cold night breeze at the time of the Fajr prayer and the cold daytime breeze at the time of the 'Asr prayer, even though it is hot at that time yet it is less hot than the time that precedes it; or they were called by way of dominance, as the sun and moon are called: the two moons.



(۱۳۲) - عن جندب بن عبد الله القسري رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَلَّى صَلَاةَ الصُّبْحِ فَهُوَ فِي ذِمَّةِ اللَّهِ، فَلَا يَطْلُبَنَّكَ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ، فَإِنَّهُ مَنْ يَطْلُبُهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يُدْرِكُهُ، ثُمَّ يَكْبَهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ». [صحيح] - [رواه

[مسلم]

(132) - Jundub ibn 'Abdullāh al-Qasri (رضي الله عنه) reported: The Messenger of Allah (صلى الله عليه وسلم) said: "Whoever performs the Fajr prayer is under the protection of Allah; so, do not infringe upon Allah's protection in any respect, for whoever infringes upon Allah's protection in any respect, He will seize him and throw him on his face in Hellfire." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) informs that whoever offers the Fajr prayer is preserved, guarded, and protected by Allah, defending and supporting him.

Then, he warns that whoever violates and revokes this covenant, either by failing to perform the Fajr prayer or by harming

or attacking one who has performed it, has infringed upon this protection and is therefore worthy of the stern warning that Allah will seize him, due to his failure to observe Allah's right. He will throw him on his face in Hellfire.

Benefits from the Hadith

1. The Hadith shows the significance and merit of the Fajr prayer.
2. It gives a stern warning against hurting anyone who has offered the Fajr prayer.
3. Allah Almighty takes revenge against those who harm His righteous servants.



(۱۳۳) - عن بريدة بن الحصيب رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: بَكَّرُوا بِصَلَاةِ الْعَصْرِ، فَإِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ». [صحيح] - [رواه البخاري]

(133) - Buraydah ibn al-Hasīb (رضي الله عنه) said: Offer the 'Asr prayer early, for the Prophet (ﷺ) said: "Whoever abandons the 'Asr prayer, his deeds will be rendered worthless." [Authentic hadith] - [Narrated by Bukhari]



Explanation

The Prophet (ﷺ) warned against deliberately delaying the 'Asr prayer beyond its appointed time and that whoever does so, his deeds will become invalid and will be rendered worthless.

Benefits from the Hadith

1. The Hadith urges us to always perform the 'Asr prayer at its early

time and hasten to do so.

2. It gives a stern warning to anyone who abandons the 'Asr prayer. Indeed, delaying the 'Asr prayer beyond its time is greater than delaying other prayers. The middle prayer referred to in the command occurring in the verse reads: **﴿Be mindful of the prayers, especially the middle prayer; and stand before Allah in complete devotion.﴾** [Surat al-Baqarah: 238]



(١٣٤) - عن أنس بن مالك رَضِيَ اللهُ عَنْهُ عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ: ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ [طه: ١٤]». [صحيح] - [متفق عليه]

(134) - Anas ibn Mālik (رضي الله عنه) reported: The Prophet (ﷺ) said: “Whoever forgets a prayer should perform it as soon as he remembers it; there is no expiation for it except that: **﴿and establish prayer to remember me.﴾** [Surat Tā-ha: 14]” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) pointed out that whoever forgets to perform any obligatory prayer until its time has elapsed should hasten to make up for it when he remembers it. The sin of abandoning it cannot be eliminated and covered except by the Muslim’s performance upon remembering it. In his noble Book, Allah says: **﴿and establish prayer to remember me.﴾** [Surat Tā-ha: 14], i.e., perform the forgotten prayer when you remember it.

Benefits from the Hadith

1. It shows the significance of prayer and urges us not to be negligent in performing and making up for it.
2. It is not permissible to delay a prayer beyond its time intentionally and without an excuse.
3. It is obligatory for a person who oversleeps a prayer to perform it when he wakes up and for a person who forgets a prayer to perform it when he remembers it.
4. It is obligatory to make up for missed prayers right away, albeit at times when praying is prohibited.

(١٣٥) - عن أبي هريرة رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَثْقَلَ صَلَاةٍ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبَوًّا، وَلَقَدْ هَمَمْتُ أَنْ أَمُرَ بِالصَّلَاةِ فَتَقَامَ، ثُمَّ أَمَرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ حُزْمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأُحْرَقَ عَلَيْهِمْ بُيُوتُهُمْ بِالنَّارِ». [صحيح] - [متفق عليه]

(135) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "The most burdensome prayers for the hypocrites are the 'Ishā' and Fajr prayers. If they were to know the virtue of them, they would come to them, even if they had to crawl. I have almost intended to order for the prayer to be established, and appoint a man to lead the people in prayer, and then I would go along with some men having bundles of firewood, to the people who are not attending the prayer and burn their houses upon them with fire."

[Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) tells about the hypocrites and their laziness when it comes to attending the prayer, especially the 'Ishā' and Fajr prayers, and that if they were to know the amount of reward for attending them along with the Muslim congregation, they would come to it even if they had to crawl like infants upon their hands and knees.

. The Prophet (ﷺ) thought of ordering the prayer to be commenced and appointing someone to lead the people in prayer instead of him. Then he would go, along with people carrying firewood, to men who were not attending the congregational prayer and burn their houses with fire, given the gravity of their sin in doing so. Yet, he did not do that because the houses contained women, innocent children, and others with valid excuses for not attending the prayer - for they committed no sin.

Benefits from the Hadith

1. The graveness of the failure to attend the congregational prayer in the mosque.
2. The hypocrites would seek nothing out of their worship but show-off and reputation, for they would only attend prayers when people could see them.
3. The reward for offering the 'Ishā' and Fajr prayers in the congregation is great, and they are worthy of being attended even if people have to crawl.
4. Regularly attending the 'Ishā' and Fajr prayers protects from hypocrisy, and the failure to participate in them is one of the traits of the hypocrites.

(۱۳۶) - عَنِ ابْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَاوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». [صحيح] - [رواه مسلم]

(136) - Ibn Abi Awfa (رضي الله عنه) reported: When the Messenger of Allah (صلى الله عليه وسلم) raised his back from Rukū' (bowing), he would say: "Sami'a allāhu liman hamidah, allāhumma rabbana laka al-hamd mil'a as-samawāt wa mil'a al-ard wa mil'a ma shi'ta min shay'in ba'd" (Allah hears he who praises Him. O Allah, our Lord, to You is the praise as much as fills the heavens, as much as fills the earth, and as much as fills whatever You will thereafter). [Authentic hadith] - [Narrated by Muslim]



Explanation

When the Prophet (صلى الله عليه وسلم) raised his back from Rukū' in prayer, he would say: "Allah hears he who praises Him", i.e., Whoever praises Allah Almighty, Allah Almighty responds to him. It was said: He praises and rewards him. Then, he would praise Allah by saying: "O Allah, our Lord, to You is the praise as much as fills the heavens, as much as fills the earth, and as much as fills whatever You will thereafter." Praise that fills the heavens and the earth and what is between them and fills anything Allah wills.

Benefits from the Hadith

1. The Hadīth demonstrates what a praying person is recommended to say upon raising his head from Rukū'.
2. It is prescribed to straighten one's back and stand with tranquility

after rising from Rukū', for a person cannot say this dhikr unless he straightens his back and stands with tranquility.

3. This dhikr is prescribed for all prayers, obligatory and supererogatory.



(١٣٧) - عن حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ:

«رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي». [صحيح] - [رواه أبو داود والنسائي وابن ماجه وأحمد]

(137) - Hudhayfah (رضي الله عنه) reported: The Prophet (ﷺ) used to say between the two prostrations: “Rabbi ighfir li, rabbi ighfir li” (My Lord, forgive me; my Lord, forgive me). [Authentic hadith] - [Narrated by Abu Daoud & An-Nasa'i & Ibn Majah & Ahmad]



Explanation

When the Prophet (ﷺ) sat between the two prostrations, he would say: My Lord, forgive me; my Lord, forgive me, repeatedly.

“My Lord, forgive me” means: The servant asks his Lord to eliminate his sins and conceal his faults.

Benefits from the Hadith

1. It is prescribed to say this supplication between the two prostrations in obligatory and supererogatory prayers.
2. It is recommended to repeat the phrase: “My Lord, forgive me.” The obligation is one time.



(١٣٨) - عن ابن عباس رَضِيَ اللهُ عَنْهُمَا: كان النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقول بين السجدين: «اللَّهُمَّ اغْفِرْ لِي، وارْحَمْنِي، وعافني، واهدني، وارزقني». [حسن بشواهده] - [رواه أبو داود والترمذي وابن ماجه وأحمد]

(138) - Ibn 'Abbās (رضي الله عنه) reported: The Prophet (ﷺ) used to say between the two prostrations: "Allahumma ighfir li warhamni wa 'āfeni wahdeni warzuqni (O Allah, forgive me, have mercy on me, grant me safety, guide me, and provide for me)". [Good for being narrated by another companion] - [Narrated by Abu Daoud & At-Termedhy Ibn Majah & Ahmad]

Explanation

The Prophet (ﷺ) used to make these five supplications between the two prostrations in his prayer, which the Muslim badly needs. These supplications combine the goodness of this world and the Hereafter: seeking Allah's forgiveness and His concealment and pardon of sins; bestowing His mercy; granting safety from suspicions, vain desires, and illnesses and maladies; asking Allah for guidance to the truth and steadfastness upon it; and asking Him for provision, which includes faith, knowledge, righteous deeds, and good and lawful wealth.

Benefits from the Hadith

1. It is prescribed to make this supplication while sitting between the two prostrations.
2. The Hadīth highlights the excellence of these supplications as they combine the goodness of this world and the Hereafter.

(١٣٩) - عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ قَالَ: صَلَّيْتُ مَعَ أَبِي مُوسَى الْأَشْعَرِيِّ صَلَاةً، فَلَمَّا كَانَ عِنْدَ الْقُعْدَةِ قَالَ رَجُلٌ مِنَ الْقَوْمِ: أَقَرَّتِ الصَّلَاةُ بِالْبِرِّ وَالزَّكَاةِ، قَالَ: فَلَمَّا قَضَى أَبُو مُوسَى الصَّلَاةَ وَسَلَّمَ انْصَرَفَ فَقَالَ: أَيُّكُمْ الْقَائِلُ كَلِمَةً كَذَا وَكَذَا؟ قَالَ: فَأَرَمَ الْقَوْمُ، ثُمَّ قَالَ: أَيُّكُمْ الْقَائِلُ كَلِمَةً كَذَا وَكَذَا؟ فَأَرَمَ الْقَوْمُ، فَقَالَ: لَعَلَّكَ يَا حِطَّانُ قُلْتَهَا؟ قَالَ: مَا قُلْتَهَا، وَلَقَدْ رَهَبْتُ أَنْ تَبْكَعَنِي بِهَا، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا قُلْتُهَا، وَلَمْ أَرُدْ بِهَا إِلَّا الْخَيْرَ، فَقَالَ أَبُو مُوسَى: أَمَا تَعْلَمُونَ كَيْفَ تَقُولُونَ فِي صَلَاتِكُمْ؟ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَنَا فَبَيَّنَ لَنَا سُتْنَانَا وَعَلَّمَنَا صَلَاتَنَا، فَقَالَ: «إِذَا صَلَّيْتُمْ فَأَقِيمُوا صُفُوفَكُمْ، ثُمَّ لِيُؤَمِّكُمْ أَحَدُكُمْ فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ [الفاتحة: ٧]، فَقُولُوا: آمِينَ، يُحِبُّكُمْ اللَّهُ، فَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا، فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ، وَيَرْفَعُ قَبْلَكُمْ»، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَتِلْكَ بَيْتُكَ، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، يَسْمَعُ اللَّهُ لَكُمْ، فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، وَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا، فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ»، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَتِلْكَ بَيْتُكَ، وَإِذَا كَانَ عِنْدَ الْقُعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ». [صحيح] - [رواه مسلم]

(139) - Hittān ibn' Abdullāh ar-Raqāshi reported: I observed prayer with Abu Mūsa al-Ash'ari, and when he was in the tashahhud, someone among the people said: "The prayer has been made obligatory along with benevolence and Zakah." When Abu Mūsa finished the prayer and made taslīm, he turned to the people and said: "Who amongst you said such and such thing?" A hush fell on the people. He again said: "Who amongst you has said such and

such thing?" A hush fell on the people. He said, "O Hittān, perhaps you have uttered it." Hittān said: "No, I have not uttered it. I feared you might be annoyed with me because of this." A person amongst the people said: "It was I who said it, and I intended nothing but good with it." Abu Mūsa said: "Do you not know what you have to say in your prayers? Verily, the Messenger of Allah (ﷺ) addressed us, explaining to us our Sunnah and teaching us our prayer, and said: 'When you pray, straighten your rows and let one of you lead in prayer, and when he says takbīr, say takbīr; when he recites *﴿Not of those who incurred Your Wrath, or of those who went astray﴾* [Surat al-Fātihah: 7], say 'amen'; and Allah will respond to you. And when he says takbīr, you also say takbīr, for the Imām bows and rises before you.' Then, the Messenger of Allah (ﷺ) said: 'This is equivalent to that. And when he says, 'Sami'a Allāhu liman hamidah' (Allah hears he who praises Him), you should say: 'Allahumma rabbanā laka al-hamd' (O Allah, our Lord, praise be to You), and Allah will hear you, for Allah Almighty said through the tongue of His Prophet (ﷺ): Allah hears he who praises Him. And when he says takbīr and prostrates, you should also say takbīr and prostrate, for the Imām prostrates before you and rises before you.' Then, the Messenger of Allah (ﷺ) said: 'This is equivalent to that. And when he sits for tashahhud, the first words of everyone amongst you should be: 'Attaḥiyyāt at-ṭayyibāt aṣ-ṣalawātu lillāhi, assalāmu 'alayka 'ayyuh an-nabiyyu wa raḥmatullāhi wa barakātuh, assalāmu' alayna wa 'alā 'ibadillāhi aṣ-ṣāliḥīn. Ash'hadu an lā 'ilāha illā Allah wa ash'hadu anna Muhammadan 'abduhu wa rasūluh.' (All greetings, good things, and prayers are due to Allah. Peace be upon you, O

Prophet, and Allah’s mercy and blessings. Peace be upon us and the righteous servants of Allah. I testify that there is no god but Allah and that Muhammad is His servant and His Messenger).” [Authentic hadith] - [Narrated by Muslim]



Explanation

The Companion Abu Mūsa al-Ash’ari (رضي الله عنه) offered a prayer. When he was sitting for tashahhud, one of those praying behind him said: The prayer is mentioned in the Qur’an along with benevolence and Zakah. When Abu Mūsa (رضي الله عنه) finished the prayer, he asked the worshipers: Who amongst you has made this statement: The prayer is mentioned in the Qur’an along with benevolence and Zakah?! The people kept silent, and none of them spoke. He repeated the question once again, and no one responded to him. Abu Mūsa (رضي الله عنه) said: Perhaps you, Hittān, have said it! This is because he was brave and close to him, so his suspicion of him would not hurt him, and it would prompt the real doer to admit what he said. Hittān denied that and said: I was afraid you might indict me for thinking I said that. Thereupon, one among the people said: I said it and intended nothing but good by saying it. Abu Mūsa, by way of teaching him, said: Do you not know what you have to say in your prayers?! He meant to show disapproval. Then, Abu Mūsa informed that the Prophet (ﷺ) addressed them one day, explaining to them their Shariah and teaching them their prayer, and said:

When you pray, straighten your rows, stand upright, and let one of the people lead them in prayer. When the Imām says the takbīr

of ihrām, say takbīr like him, and when he recites Al-Fātihah and reaches *﴿Not of those who incurred Your Wrath, or of those who went astray﴾* [Surat al-Fātihah: 7], say ‘amen’. If you do this, Allah will answer your supplication. When he says takbīr and bows, say takbīr and bow, for the Imām bows before you and rises before you; so, do not get ahead of him. This is because the moment in which the Imām bows before you is redressed by the moment you delay while bowing after he rises from Rukū ‘. This moment is equivalent to this one, and thus your Rukū ‘is equal to his Rukū ‘. And when the Imām says, “Allah hears he who praises Him”, say: “O Allah, our Lord, praise be to You.” If the worshipers say that, Allah Almighty will hear their supplication and statement, for Allah Almighty said through the tongue of His Prophet (ﷺ): Allah hears he who praises Him.

Then, when the Imām says takbīr and prostrates, those praying behind him should say takbīr and prostrate, for the Imām prostrates before them and rises before them. This moment is equivalent to this moment. Thus, the prostration of the worshipers is equal to that of the Imām. And when he sits for tashahhud, the first words of the worshipers should be: “All greetings, good things, and prayers are due to Allah.” The dominion, eternal existence, and greatness are all due to Allah Almighty; likewise, the five prayers are all for Allah. “Peace be upon you, O Prophet, and Allah’s mercy and blessings. Peace be upon us and the righteous servants of Allah.” Supplicate Allah for safety from every defect, deficiency, imperfection, and corruption. We give a particular greeting to our Prophet Muhammad (ﷺ), and then we greet ourselves. Then we greet the pious servants of Allah who fulfill their duties, including the rights of Allah Almighty and the rights of His servants. Then,

we testify that there is no god but Allah and that Muhammad is His servant and Messenger.

Benefits from the Hadith

1. The Hadith contains one of the wordings of the tashahhud.
2. It demonstrates that the words and acts of prayer should be authentically transmitted from the Prophet (ﷺ). It is not permissible for anyone to introduce a new phrase or act not established by the Sunnah to prayer.
3. Getting ahead of the Imām or delaying after him is not permissible. What is prescribed for those praying behind the Imām is to follow his acts immediately.
4. It shows how the Prophet (ﷺ) was keen on conveying the message and teaching his Ummah the rulings of the religion.
5. The Imām is the example to be followed by those behind him in prayer. So, it is not permissible for them to move before, along with, or well after him. Instead, they should follow him immediately after ensuring he has begun the act. The Sunnah is to follow him in what he does.
6. It is prescribed to straighten the rows of prayer.



(١٤٠) - عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَفَّنِي بَيْنَ كَفْيَيْهِ، التَّشَهُدَ، كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ: «التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

وفي لفظ لهما: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلْ: التَّحِيَّاتُ

لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِذَا قَالَهَا أَصَابَتْ كُلَّ عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا

شَاءَ». [صحيح] - [متفق عليه]

(140) - Ibn Mas'ūd (رضي الله عنه) reported: The Messenger of Allah (ﷺ) taught me the Tashahhud, with my hand between his two hands, as he would teach me a Surah from the Qur'an: "At-tahiyyātu lillāhi was-salawātu wat-tayyibātu as-Salāmu 'alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh, as-salāmu 'alayna wa 'ala 'ibādillāhi as-sālihīn, ash-hadu alla ilāha illallāh wa ash-hadu anna Muhammadan 'abduhu wa rasūluh (Greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger)." Another wording reads: "Verily, Allah is the Giver of Peace, so when any of you sits in prayer, let him say: 'At-tahiyyātu lillāhi was-salawātu wat-tayyibātu as-salāmu 'alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh, as-salāmu 'alayna wa 'ala 'ibādillāhi as-sālihīn (Greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah).' If you say this, it will benefit every righteous slave of Allah in heaven and on earth. (Then, say:) 'Ash-hadu alla ilāha illallāh wa ash-hadu anna Muhammadan 'abduhu wa rasūluh (I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and

Messenger).’ Then, let him choose whatever supplication he would like.” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) taught Ibn Mas‘ūd (رضي الله عنه) the Tashahhud, which is to be recited in prayer, while holding his hand between both his hands to attract his attention to him, just as he would teach him a Surah from the Qur’an. This signifies how important the Prophet regarded this Tashahhud, its words and meanings. The Prophet (ﷺ) said: “At-tahiyyātu lillāh”: It means that every word or deed denoting glorification is due to Allah Almighty. “As-salawāt”: It means that the known prayers, both the obligatory and the voluntary, are due to Allah Almighty. “At-tayyibāt”: It means that the good words, deeds, and attributes that denote perfection are all due to Allah Almighty. “As-salāmu ‘alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh”: A supplication for him to be granted safety from every evil and harm and to be granted more of all good things. “As-salāmu ‘alayna wa ‘ala ‘ibādillāhi as-sālihīn”: It is a supplication for the one praying and for every righteous slave in heaven and on earth to be granted safety. “Ash-hadu alla ilāha illallāh”: It means I firmly acknowledge that there is no true god but Allah. “Wa anna Muhammadan ‘abduhu wa rasūluh”: I affirm that he is a slave of Allah and His last Messenger.

Then, the Prophet (may Allah’s peace and blessing be upon him) urged the one praying to choose whatever supplication he would like.

Benefits from the Hadith

1. This Tashahhud is to be recited while sitting following the last prostration in every prayer, and after the second Rak'ah in the three-Rak'ah and the four-Rak'ah prayers.
2. Tahiyyat is obligatory in the Tashahhud, and it is permissible to recite any of the wordings of Tashahhud that are authentically reported from the Prophet (ﷺ).
3. Permissibility of supplicating Allah for whatever one wishes for as long as it does not involve sin.
4. It is recommended to start by oneself when making supplication.



(١٤١) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو وَيَقُولُ:
 «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ،
 وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ».
 وَفِي لَفْظٍ لِمُسْلِمٍ: «إِذَا فَرَعَ أَحَدُكُمْ مِنَ التَّشَهُدِ الْآخِرِ، فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ:
 مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ
 الدَّجَالِ». [صحيح] - [متفق عليه]

(141) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) used to say the following supplication: "Allāhumma inni a'ūdhu bika min 'adhāb al-qabr, wa min 'adhāb an-nār, wa min fitnat al-mahya wa al-mamāt, wa min fitnat al-masīh ad-dajjāl (O Allah, I seek refuge with You from the punishment of the grave, the punishment of the Fire, the trials of life and death, and the trial of the Dajjāl (Antichrist).)" A wording of Muslim reads: "When any of you completes the last Tashahhud, let him seek refuge with Allah

from four things: the punishment of Hellfire, the punishment of the grave, the trials of life and death, and the evil of the Antichrist.”

[Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) used to seek refuge with Allah from four things after reciting the last Tashahhud and before ending the prayer, and he commanded us to do the same.

First: from the punishment of the grave.

Second: from the punishment of Hellfire on the Day of Judgment.

Third: from the trials of life, including its forbidden desires and its misleading doubts, and from the trials of death, i.e., the time of dying, including deviation from Islam or from the Sunnah, or the trial of the grave like the questioning of the two angels.

Fourth: from the trial of the Antichrist who will come at the end of time as an affliction from Allah to test His slaves. The Antichrist was mentioned in particular because of the gravity of his trial and misguidance.

Benefits from the Hadith

1. This form of Isti'ādah (seeking refuge with Allah) is among the most important and most comprehensive supplications as it includes seeking refuge from the evils of this worldly life and the Hereafter.
2. Affirmation of the punishment of the grave and that it is real.
3. The gravity of the trials and the importance of seeking Allah's help and supplicating Him to be saved from such trials.

4. Proving the emergence of the Dajjāl (Antichrist) and the severity of his trial.
5. It is recommended to recite this supplication after the last Tashahhud.
6. It is recommended to make Du‘ā’ (supplication) after performing a righteous deed.



(١٤٢) - عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ قَالَ: لَقِيتُ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: أَخْبِرْنِي بِعَمَلٍ أَعْمَلُهُ يُدْخِلُنِي اللَّهُ بِهِ الْجَنَّةَ؟ أَوْ قَالَ قُلْتُ: بِأَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ، فَسَكَتَ. ثُمَّ سَأَلْتُهُ فَسَكَتَ. ثُمَّ سَأَلْتُهُ الثَّالِثَةَ فَقَالَ: سَأَلْتُ عَنْ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «عَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلَّهِ، فَإِنَّكَ لَا تَسْجُدُ لِلَّهِ سَجْدَةً، إِلَّا رَفَعَكَ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْكَ بِهَا خَطِيئَةً» قَالَ مَعْدَانُ: ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ فَقَالَ لِي: مِثْلَ مَا قَالَ لِي: ثَوْبَانُ. [صحيح] - [رواه مسلم]

(142) - Ma'dān ibn Abi Talhah al-Ya'mari reported: I met Thawbān, the freed slave of the Messenger of Allah (ﷺ), and he said: Tell me about a deed to perform by virtue of which Allah admits me to Paradise - or he said: I said: about the deeds that Allah loves most - but he remained silent. Then I asked him, but he remained silent. Then I asked him for the third time, and he said: I asked the Messenger of Allah (ﷺ) about this, and he said: "Make frequent prostrations to Allah, for you do not make a single prostration to Allah except that Allah raises you one degree therewith and remits one sin from you therewith." Ma'dān said: Then I met Abu ad-Dardā' and I asked him and he told me the same as Thawbān. [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) was asked about the deed that leads to Paradise or about the deeds that Allah loves most.

He (ﷺ) said to the questioner: Adhere to prostration frequently during the prayer, for you do not make a single prostration to Allah except that Allah raises you one degree therewith and forgives one of your sins therewith.

Benefits from the Hadith

1. Encouraging Muslims to pay good attention to prayer, both obligatory and voluntary, as it includes prostration.
2. It demonstrates the Companions' good understanding of the religion and their awareness of the fact that Paradise cannot be attained except through Allah's mercy first, then through good deeds.
3. Prostration during the prayer is among the greatest means of raising ranks and forgiving sins.



(١٤٣) - عن عائشة رَضِيَ اللهُ عَنْهَا قَالَتْ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا

صَلَاةَ بِمَحْضَرَةِ الطَّعَامِ، وَلَا هُوَ يُدَافِعُهُ الْأَخْبَثَانِ». [صحيح] - [رواه مسلم]

(143) - 'Ā'ishah (رَضِيَ اللهُ عَنْهَا) reported: I heard the Messenger of Allah (ﷺ) say: "No prayer should be offered in the presence of food or when he is resisting the need to relieve himself of the two filths."

[Authentic hadith] - [Narrated by Muslim]



Explanation

The Messenger of Allah (ﷺ) forbade praying in the presence of food, which the praying person craves and wants very much.

Also, he forbade praying while resisting the need to relieve oneself of the two filths - urine and stool - for this causes distraction.

Benefits from the Hadith

1. Before commencing the prayer, a worshiper should eliminate anything that may distract him during their prayer.



(١٤٤) - عن عُثْمَانَ بْنِ أَبِي الْعَاصِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ الشَّيْطَانَ قَدْ حَالَ بَيْنِي وَبَيْنَ صَلَاتِي وَقِرَاءَتِي يَلْبِسُهَا عَلَيَّ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ذَاكَ شَيْطَانٌ يُقَالُ لَهُ خِنْزَبٌ، فَإِذَا أَحْسَسْتَهُ فَتَعَوَّذْ بِاللَّهِ مِنْهُ، وَأَنْفُلْ عَلَى يَسَارِكَ ثَلَاثًا»، قَالَ: فَفَعَلْتُ ذَلِكَ فَأَذْهَبَهُ اللَّهُ عَنِّي. [صحيح] - [رواه مسلم]

(144) - 'Uthmān ibn Abi al-'Ās (رضي الله عنه) reported: I came to the Prophet (ﷺ) and said: "O Messenger of Allah, Satan intervenes between me and my prayer and my recitation of the Qur'an, confounding me." So, the Messenger of Allah (ﷺ) said: "That is Satan who is known as Khinzab. If you perceive his effect, seek refuge with Allah from him and spit three times to your left." He said: I did that, and Allah caused him to depart from me. [Authentic hadith] - [Narrated by Muslim]



Explanation

'Uthmān ibn Abi al-'Ās (رضي الله عنه) came to the Prophet (ﷺ) and said: O Messenger of Allah, Satan intervenes between me and my prayer

and prevents me from offering it with Khushū' (humility and focus) and makes me confused and doubtful about my recitation in it. Thereupon, the Messenger of Allah (ﷺ) said to him: That is Satan, who is known as Khinzab. If you perceive that and feel it, seek refuge with Allah from him and blow three times to your left with a bit of saliva. 'Uthmān said: I did what the Prophet (ﷺ) commanded me to do, and Allah caused him to depart from me.

Benefits from the Hadith

1. The Hadīth demonstrates the significance of humility and presence of mind in prayer and that Satan strives to make one confused and doubtful about it.
2. It is recommended to seek refuge with Allah Almighty from Satan when he whispers in prayer, along with spitting three times to the left.
3. It points out how the Companions (رضي الله عنهم) used to go to the Prophet (ﷺ) and present their problems to him so that he could solve their problems for them.
4. The Companions possessed living hearts, and their principal concern was the Hereafter.



(١٤٥) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَسْوَأُ النَّاسِ سَرَقَةً الَّذِي يَسْرِقُ صَلَاتَهُ» قَالَ: وَكَيْفَ يَسْرِقُ صَلَاتَهُ؟ قَالَ: «لَا يُتِمُّ رُكُوعَهَا، وَلَا سُجُودَهَا». [صحيح] - [رواه ابن حبان]

(145) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "The worst of thieves among people is the one who steals his prayer." He said: "How does he steal his prayer?" He said: "He

does not perform its Rukū' or prostration perfectly." [Authentic hadith] -
[Narrated by Ibn Hebban]

Explanation

The Prophet (ﷺ) pointed out that the worst thief among people is the one who steals from his prayer. This is because when a person takes the money of others, he may utilize it in worldly life, unlike this thief, who steals his share of the reward. They said: O Messenger of Allah, how does he steal from his prayer? He said: He does not perform its Rukū' or prostration perfectly; he bows and prostrates himself in haste, so he does not perform them correctly.

Benefits from the Hadith

1. The Hadith points out the significance of prayer and the performance of its pillars with tranquility and Khushū' (humility and focus).
2. It describes the one who does not perform Rukū' and prostration perfectly as a thief to make us averse to this behavior and aware of its prohibition.
3. It is obligatory to perform the Rukū' and prostration during prayer and the rise from them in a perfect manner.

(١٤٦) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَمَّا يَخْشَى أَحَدَكُمْ - أَوْ: لَا يَخْشَى أَحَدَكُمْ - إِذَا رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ، أَنْ يَجْعَلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ، أَوْ يَجْعَلَ اللَّهُ صُورَتَهُ صُورَةَ حِمَارٍ». [صحيح] - [متفق عليه]

(146) - Abu Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said: "Is he who raises his head before the Imam not afraid that

Allah may transform his head into that of a donkey or his shape into that of a donkey?" [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) clarifies the serious threat to the one who raises his head in prayer before his Imam, as Allah may transform his head into that of a donkey or transform his shape into that of a donkey.

Benefits from the Hadith

1. There are four conditions for a person led in prayer in relation to the Imam, three of which are prohibited and they are: making a movement before the Imam, making a movement simultaneously with the Imam, and delaying in following the Imam. The prescribed condition; however, is: acting immediately after the Imam.
2. It is obligatory for the one led in prayer to follow the Imam.
3. The threat to transform the shape of the one who raises his head before the Imam to that of a donkey is possible and is a form of deformation.



(١٤٧) - عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا شَكَ أَحَدُكُمْ فِي صَلَاتِهِ، فَلَمْ يَدْرِ كَمْ صَلَّى ثَلَاثًا أَمْ أَرْبَعًا، فَلْيَطْرَحِ الشَّكَّ، وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلَّمَ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتَهُ، وَإِنْ كَانَ صَلَّى إِتْمَامًا لِأَرْبَعٍ كَانَتْ تَرْغِيمًا لِلشَّيْطَانِ». [صحيح] - [رواه مسلم]

(147) - Abu Sa'īd al-Khudri (رضي الله عنه) reported: The Messenger of

Allah (ﷻ) said: "When anyone of you is in doubt about his prayer, not knowing how much he prayed, three or four, let him dispel the doubt and build upon what he is certain about, then perform two prostrations before making Taslīm. If he has prayed five, they will make his prayer even-numbered, and if he has prayed exactly four, they will be humiliation for the devil." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) clarified that if the person praying is in doubt about his prayer, not knowing how much he prayed, three or four, let him exclude the extra number that he doubts and not take it into account, so three is the number he is certain about, and let him perform a fourth Rak'ah, then offer two prostrations before making Taslīm (salutation of peace ending the prayer).

If he has actually offered four Rak'ahs, they will become five by adding a Rak'ah, and the two prostrations of forgetfulness stand for one Rak'ah, so the total will be even, not odd. On the other hand, if he has prayed four in total with the extra Rak'ah, then he has performed what is due on him without any increase or decrease.

In this case, the two prostrations of forgetfulness will bring humiliation and defeat to the devil and will drive him away from fulfilling his goal because he threw him into confusion regarding his prayer and tried to spoil it. However, man's prayer became complete when he obeyed Allah Almighty through prostration, which was the same act through which Satan disobeyed Allah when he refused to obey Him by prostrating to Adam.

Benefits from the Hadith

1. When the one praying is in doubt about his prayer and none of the two probabilities is stronger than the other, then he should dispel the doubt and act in accordance with certainty, which is the lesser number of Rak'ahs. He should, thus, complete his prayer and offer the prostrations of forgetfulness before making Taslīm, then he should make Taslīm.
2. These two prostrations are a means of redressing any deficiency in the performance of the prayer and warding off the devil, despised, disgraced, and far from fulfilling his goal.
3. The doubt to which the Hadīth refers is the hesitation that involves no preponderance. However, if there is doubt and it is preponderant, then one should act upon it.
4. Encouraging the act of struggling against the whisperer and warding him off by obeying the Shariah commands.



(١٤٨) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا، وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ». [صحيح] - [رواه مسلم]

(148) - Abu Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said: "The best day upon which the sun has risen is Friday; on it Adam was created, on it he was admitted to Paradise, on it he was expelled therefrom, and the Hour will not take place except on Friday." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) informs that the best day upon which the sun has risen is Friday. Some of the characteristics of this day are: that Allah created Adam (ﷺ) on that day, He admitted him to Paradise on that day and He drove him out therefrom and sent him down to earth on that day, besides the fact that the Hour will not take place except on Friday.

Benefits from the Hadith

1. The superiority of Friday over other days of the week.
2. Encouraging the act of increasing good deeds on Friday and being prepared to receive the mercy of Allah Almighty and ward off His wrath.
3. It is said that such characteristics that are mentioned in the Hadith concerning Friday: are not meant to refer to the merit of Friday because expelling Adam from Paradise and the advent of the Hour are not counted as merits. Whereas it is also said: Rather, all of them are merits, and expelling Adam is the cause that led to the existence of his progeny from the messengers, prophets, and the righteous. Moreover, the advent of the Hour is the cause that will hasten the recompense of the righteous and their attainment of the dignities that Allah has prepared for them.
4. Other characteristics concerning Friday were mentioned, besides the ones mentioned in this version, some of which are: On it, Allah accepted Adam's repentance; on it, his soul was taken, and there is an hour in it that no believer comes upon while praying and asking Allah for something except that He will give it to him.

5. The best day of the year is 'Arafah, and it is said: the Day of Nahr (10th of Dhul-Hijjah); the best day of the week is Friday; and the best night is the Nighth of Decree.



(١٤٩) - عن ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَنْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا، وَقَالَ: «اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ»، قَالَ الْوَلِيدُ: فَقُلْتُ لِلْأَوْزَاعِيِّ: كَيْفَ الْأَسْتِغْفَارُ؟ قَالَ: تَقُولُ: أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ. [صحيح] - [رواه مسلم]

(149)-Thawbān (رضي الله عنه) reported: When the Messenger of Allah (صلى الله عليه وسلم) finished his prayer, he would seek Allah's forgiveness three times and say: "Allahumma anta as-salām wa minka as-salām, tabārakta yadha al-jalāl wa al-ikrām (O Allah, You are As-Salām (peace, perfection), and as-salām comes from You. Blessed are You, O Possessor of Glory and Honor)". Al-Walīd said: I said to Al-Awzā'i: "How is the seeking of forgiveness?" He said: "You say: Astaghfirullāh, astaghfirullāh (I seek forgiveness from Allah, I seek forgiveness from Allah)." [Authentic hadith] - [Narrated by Muslim]



Explanation

When the Prophet (صلى الله عليه وسلم) finished his prayer, he would say: I seek forgiveness from Allah, I seek forgiveness from Allah, I seek forgiveness from Allah.

Then, he would glorify his Lord, saying: "O Allah, You are As-Salām (peace, perfection), and as-salām comes from You. Blessed are You, O Possessor of Glory and Honor." Indeed, Allah is complete

and perfect in His attributes and far exalted above any imperfection or defect. From Him alone, and not from others, we should ask for safety from the evils of this world and the Hereafter. He, Exalted be He, gives abundant blessings in both abodes, and He is the Possessor of greatness and benevolence.

Benefits from the Hadith

1. It is recommended to ask for Allah's forgiveness after prayer and to do this persistently.
2. Asking for Allah's forgiveness is recommended to redress any shortcomings in worship and compensate for any deficiency therein.



(١٥٠) - عَنْ أَبِي الزُّبَيْرِ قَالَ: كَانَ ابْنُ الزُّبَيْرِ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ حِينَ يُسَلِّمُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النَّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الشَّانُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ» وَقَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْلُلُ بِهِنَّ دُبُرَ كُلِّ صَلَاةٍ». [صحيح] - [رواه مسلم]

(150) - Abu az-Zubayr reported: Ibn az-Zubayr (رضي الله عنه) used to say after every prayer after making taslīm: “Lā ilāha illa Allah wahdahu lā sharīka lahu, lahu al-mulk wa lahu al-hamd wa huwa ‘ala kolli shay’in qadīr; lā hawla wa lā quwwata illa billāh, lā ilāha illa Allah, wa lā na’budu illa iyyāh, lahu an-ni’mah wa al-fadl, wa lahu ath-thanā’ al-hasan; lā ilāha illa Allah, mukhlisīn lahu ad-dīn wa law kariha al-kāfirūn (There is no god but Allah, alone, with no

partner. To Him belongs the dominion, and praise is due to Him, and He has power over all things. There is no power or strength except through Allah. There is no god but Allah, and we worship none but Him. To Him belongs the blessing, to Him belongs the grace, and to Him belongs all excellent praise. There is no god but Allah; we are sincerely devoted to Him, even if the disbelievers may dislike it.” And he said: “The Messenger of Allah (ﷺ) used to celebrate Allah’s oneness with these words after every prayer.” [Authentic hadith] - [Narrated by Muslim]



Explanation

The Messenger of Allah (ﷺ) used to celebrate Allah’s oneness after making taslīm at the end of every obligatory prayer with this great dhikr, which means:

“There is no god but Allah” means: None is truly worthy of worship except Allah.

“Alone, with no partner” means: There is no partner with Him in His divinity, lordship, names, and attributes.

“To Him belongs the dominion” means: The absolute, general, inclusive, and all-encompassing dominion, the dominion of the heavens and the earth and what is between them belongs to Him.

“And praise is due to Him” means: The absolute perfection belongs to Him, and He is the One praised for His perfection out of love and exaltation in all conditions, good or bad.

“And He has power over all things” means His power is complete and absolute in every aspect, and nothing escapes His power or can resist His Will.

“There is no power or strength except through Allah” means There cannot be any shift from one condition to another and from disobedience to Allah to obedience to Him, and there is no power except through Allah; He is the One Who gives help and should be relied upon.

“There is no god but Allah, and we worship none but Him”: It affirms the meaning of divinity and the negation of polytheism and that none but Him deserves to be worshiped.

“To Him belongs the favor, to Him belongs the grace”: He is the One Who creates the blessings and possesses them and He bestows them, as a favor from Him, upon whomever of His servants He wishes.

“And to Him belongs all excellent praise”: For His essence, attributes, actions, and blessings, and for every condition.

“There is no god but Allah; we are sincerely devoted to Him” means that we are believers in His Oneness, without showing off or pursuing a good reputation among people for our obedience to Allah.

“Even if the disbelievers may dislike it” means: We firmly adhere to the belief in Allah’s Oneness, even if the disbelievers detest it.

Benefits from the Hadith

1. It is recommended to persistently say this dhikr after every obligatory prayer
2. A Muslim should be proud of his religion and manifest its rituals, even if the disbelievers dislike that.
3. When the phrase “after the prayer” occurs in a Hadīth, if the Hadīth contains dhikr, it should primarily be said after taslīm; and if it is a supplication, it should be said before taslīm.



(١٥١) - عَنْ وَرَادٍ كَاتِبِ الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: أَمَلَى عَلَيَّ الْمُغِيرَةُ بْنُ شُعْبَةَ فِي كِتَابٍ إِلَى مُعَاوِيَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ». [صحيح] - [متفق عليه]

(151) - Warrād, the scribe of Al-Mughīrah ibn Shu‘bah, related: Al-Mughīrah ibn Shu‘bah dictated to me in a letter to Mu‘āwiyah: The Prophet (ﷺ) used to say after every obligatory prayer: “Lā ilāh illa Allah, wahdahu lā sharīka lah, lahu al-mulku wa lahu al-hamdu wa huwa ‘ala koll shay’in qadīr, allahumma lā māni‘a lima a‘tayt wa lā mu‘tiya lima mana‘ta wa la banfa‘u dha al-jaddi minka al-jadd” (There is no god but Allah, alone, with no partner with Him. To Him belongs the dominion and to Him praise is due, and He is Able to do all things. O Allah, none can withhold what You give and none can give what You withhold, and riches cannot avail a wealthy person against You). [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

The Prophet (ﷺ) used to say after every obligatory prayer: There is no god but Allah, alone, with no partner with Him. To Him belongs the dominion, and praise is due to Him, and He is Able to do all things. O Allah, none can withhold what You give, and none can give what You withhold, and riches cannot avail a wealthy person against You.

It means: I admit and acknowledge the phrase of Tawhīd (monotheism): There is no god but Allah. I affirm true worship for Allah and negate it from all else. No one is truly worthy of worship

except Allah. I acknowledge that the true and complete dominion belongs to Allah, and the praise by all the inhabitants of the heavens and the earth is due to Allah Almighty, as He is Able to do all things, and what He predestined, of giving or withholding, cannot be prevented by anyone; and riches cannot avail a rich person with Him; rather it is the righteous deeds that avail him.

Benefits from the Hadith

1. It is recommended to say this dhikr right after the prayers, as it contains words of Tawhīd and praise.
2. We should hasten to observe the acts of Sunnah and disseminate them.



(١٥٢) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ، وَقَالَ: تَمَامَ الْمِائَةِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ» [صحيح] -

[رواه مسلم]

(152) - Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (صلى الله عليه وسلم) said: "Whoever glorifies Allah directly after each prayer thirty-three times, praises Allah thirty-three times, and proclaims the greatness of Allah thirty-three times, these are ninety-nine, and completes one hundred by saying: La ilāha illallāh wahdahu la sharīka lah, lahu al-mulku wa lahu al-hamdu wa huwa 'ala kulli shay'in qadīr (There is no god except Allah. He is One and has no

partner with Him. To Him belongs sovereignty and to Him belongs praise, and He is Omnipotent over everything), his sins will be forgiven even if they are like the sea foam.” [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) clarified that whoever says, after completing the obligatory prayer:

Thirty-three times: “Subhānallāh”, which is exalting Allah far above deficiencies.

Thirty-three times: “Al-hamdulillāh”, which is praising Allah with the attributes of perfection along with loving and glorifying Him.

Thirty-three times: “Allāhu Akbar”, which means that Allah is greater and more magnificent than everything.

The completion of the number to one hundred by saying: “La ilāha illallāh wahdahu la sharīka lah, lahu al-mulku wa lahu al-hamdu wa huwa ‘ala kulli shay’in qadīr”, which means: No deity is truly worthy of worship except Allah alone with no partner. He alone possesses full sovereignty. He is the only One worthy of praise and commendation along with love and glorification, and He is Omnipotent, and nothing escapes His power.

Whoever says this, his sins will be erased and forgiven, even if they are as abundant as the white foam that appears above the seawater when it is agitated and stormy.

Benefits from the Hadith

1. It is recommended to recite this Dhikr after the obligatory prayers.

2. This Dhikr is a means of forgiving sins.
3. The greatness of Allah's favor, mercy, and forgiveness.
4. This Dhikr is a means of forgiving sins, i.e., expiation of minor sins; however, major sins are expiated only through repentance.



(١٥٣) - عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ». [صحيح] - [رواه النسائي في الكبرى]

(153)- Abu'Umāmah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Whoever recites the Verse of the Kursi right after each obligatory prayer will have nothing preventing him from entering Paradise except that he dies." [Authentic hadith] - [At-Tabaraani - An-Nasaa'i]



Explanation

The Prophet (ﷺ) informed that whoever recites the Verse of the Kursi after completing the obligatory prayer will have nothing preventing him from entering Paradise except death. This verse, which is in Surat al-Baqarah, is the one in which Allah Almighty says: *Allah: None has the right to be worshiped except Him, the Ever-Living, All-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on earth. Who is there that can intercede with Him except with His permission? He knows what was before them and what will be after them, while they encompass nothing of His knowledge except what He wills. His Kursi [i.e., footstool] extends over the heavens and earth, and safeguarding*

of both does not weary Him, for He is the Most High, the Most Great. ﴿

[Surat al-Baqarah: 255]

Benefits from the Hadith

1. The merit of this great verse, given the beautiful names and the sublime attributes that it includes.
2. It is recommended to recite this great verse after every obligatory prayer.
3. Righteous deeds are a means of entering Paradise.



(١٥٤) - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَفِظْتُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ رَكَعَاتٍ: رَكَعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكَعَتَيْنِ بَعْدَهَا، وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ، وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ فِي بَيْتِهِ، وَرَكَعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ، وَكَانَتْ سَاعَةً لَا يُدْخَلُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا، حَدَّثَنِي حَفْصَةُ أَنَّهُ كَانَ إِذَا أَدَانَ الْمُؤَذِّنُ وَطَلَعَ الْفَجْرُ صَلَّى رَكَعَتَيْنِ، وَفِي لَفْظٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكَعَتَيْنِ. [صحيح] - [متفق عليه بجميع رواياته]

(154) - Ibn 'Umar (رضي الله عنهما) reported: I memorized from the Prophet (ﷺ) ten Rak'ahs (units of prayer): two Rak'ahs before Zhuhr and two Rak'ahs after it, two Rak'ahs after Maghrib at his home, two Rak'ahs after 'Ishā' at his home, and two Rak'ahs before the Fajr prayer, an hour when none was allowed to enter upon the Prophet (ﷺ). Hafsah told me that after the muezzin would make Adhān (call to prayer) and after the break of dawn, the Prophet (ﷺ) used to offer two Rak'ahs. Another wording reads: The Prophet (ﷺ) used to offer two Rak'ahs after the Friday prayer. [Authentic hadith] - [Narrated by Bukhari & Muslim due to its all chains of narrators]



Explanation

'Abdullah ibn 'Umar (رضي الله عنهما) clarifies that some of the voluntary prayers he memorized from the Prophet (ﷺ) were ten Rak'ahs, which are called "As-Sunan ar-Rawātib" (regular Sunnah prayers). They are: two Rak'ahs before Zhuhr and two after it, two Rak'ahs after Maghrib at his home, two Rak'ahs after 'Ishā' at his home, and two Rak'ahs before Fajr, and these are ten Rak'ahs in total. As for the Friday prayer, he used to offer two Rak'ahs after it.

Benefits from the Hadith

1. It is recommended to perform the mentioned Rawātib (regular Sunnah prayers) on a regular basis.
2. It is permissible to perform the Sunnah prayer at home.



(١٥٥) - عَنْ أَبِي قَتَادَةَ السَّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا دَخَلَ

أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ». [صحيح] - [متفق عليه]

(155) - Abu Qatādah as-Salami (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "When anyone of you enters the mosque, let him offer two Rak'ahs before he sits down." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) encourages those who come to the mosque and enter it, at any time and for any purpose, to offer two Rak'ahs before sitting down. These two Rak'ah are the two rak'ahs of greeting the mosque.

Benefits from the Hadith

1. It is recommended to offer two Rak'ahs as a greeting to the mosque before sitting down.
2. This command applies to those who want to sit down. Whoever enters the mosque and leaves it before sitting down is not included in this.
3. If a person enters while the people are performing the prayer and he joins them, this is sufficient for him in place of the two Rak'ahs.



(١٥٦) - عن أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا قُلْتِ

لِصَاحِبِكَ: أَنْصِتْ، يَوْمَ الْجُمُعَةِ، وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَغَوْتَ». [صحيح] - [متفق عليه]

(156) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "If you say to your companion 'listen' on Friday while the Imām is delivering the sermon, you have thus engaged in idle talk."

[Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) points out that one of the ethics that should be observed by those who attend the Friday sermon is to listen to the preacher to ponder over the delivered lessons and that whoever speaks - albeit the least of words - while the Imām is giving the sermon and tells someone to "keep silent" or to 'listen' has thus missed the merit of the Friday prayer.

Benefits from the Hadith

1. It is prohibited to speak while listening to the sermon, even to forbid something wrong, return a greeting, or say tashmīt (saying: may Allah show mercy to you) to someone who has sneezed.
2. Excluded from this is a person who speaks to the Imām or the Imām speaks to him.
3. It is permissible to speak between the two sermons if needed.
4. If mention of the Prophet (ﷺ) is made while the Imām is delivering the sermon, you should invoke Allah’s blessings upon him inaudibly. The same holds for saying ‘amen’ after supplications.



(١٥٧) - عن عمران بن حصين رَضِيَ اللهُ عَنْهُ قَالَ: كَانَتْ بِي بَوَاسِيرُ، فَسَأَلْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلَاةِ، فَقَالَ: «صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ». [صحيح] - [رواه البخاري]

(157) - ‘Imrān ibn Husayn (رضي الله عنه) reported: I was suffering from hemorrhoids (piles); so I asked the Prophet (ﷺ) about the prayer and he said: “Pray while standing; if you cannot, then while sitting; and if you cannot, then while lying on your side.” [Authentic hadith] - [Narrated by Bukhari]



Explanation

The Prophet (ﷺ) pointed out that the main rule is to pray while standing, except when one is unable to do so, in which case he can pray while sitting, and if he cannot, he can pray while lying on his side.

Benefits from the Hadith

1. Prayer does not cease to be due as long as a person retains his sanity. He may move from one condition to another according to his capacity.
2. The Hadith shows the leniency and ease of Islam, as it allows a person to perform worship in accordance with his ability.



(١٥٨) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيَمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ». [صحيح] - [متفق عليه]

(158) - Abu Hurayrah (رضي الله عنه) reported: The Prophet (ﷺ) said: "A prayer in this mosque of mine is better than a thousand prayers anywhere else, except for the Sacred Mosque." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) pointed out the merit of prayer in his Mosque and that it brings a greater reward than a thousand prayers offered in any other mosque in the world, except for the Sacred Mosque in Makkah, where prayer is better than prayer in his Mosque (ﷺ).

Benefits from the Hadith

1. The reward for the prayer offered in the Sacred Mosque and the Prophet's Mosque is multiplied.
2. Prayer in the Sacred Mosque is better than a hundred thousand prayers offered in other mosques.



(١٥٩) - عَنْ مَحْمُودِ بْنِ لَبِيدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ عُثْمَانَ بْنَ عَفَّانٍ أَرَادَ بِنَاءَ الْمَسْجِدِ فَكَّرَهُ النَّاسُ ذَلِكَ، وَأَحَبُّوا أَنْ يَدَعَهُ عَلَى هَيْئَتِهِ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ بَنَى اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ». [صحيح] - [متفق عليه]

(159) - Mahmūd ibn Labīd (رضي الله عنه) reported: 'Uthmān ibn' Affān (رضي الله عنه) wanted to build the mosque, but the people did not like this idea, and they wished that he should keep it as it was. Thereupon, he said: "I heard the Messenger of Allah (صلى الله عليه وسلم) say: 'He who builds a mosque for Allah, Allah will build for him the like of it in Paradise.'" [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

Uthmān ibn' Affān (رضي الله عنه) wanted to rebuild the Prophet's Mosque in a better way than its former state. But the people disliked that, as it would involve a change to the earlier condition of the Mosque's structure during the Prophet's lifetime. The Mosque was made of mud bricks, and its ceiling was made of palm branches. 'Uthmān, however, wanted to build it with stones and plaster. So, 'Uthmān (رضي الله عنه) informed them that he heard the Prophet (صلى الله عليه وسلم) say: Whoever builds a mosque to win the pleasure of Allah Almighty, not for show-off or reputation, Allah will give him the best reward of the same kind of his deed. The reward is that Allah will build for him the like of it in Paradise.

Benefits from the Hadith

1. The Hadīth urges the construction of mosques and demonstrates the merit of doing so.

2. The expansion and renovation of a mosque fall under the merit of building a mosque.
3. It stresses the importance of sincerity to Allah Almighty in all deeds.



(١٦٠) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ عن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللهُ».

[صحيح] - [رواه مسلم]

(160) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (صلى الله عليه وسلم) said: "Charity does not diminish wealth, and Allah does not increase a servant, on account of his forgiveness, except in honor, and no one humbles himself seeking the pleasure of Allah except that Allah will elevate him." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) points out that charity does not decrease wealth. Rather, it protects it from misfortunes and brings great compensation from Allah for its doner. So, it constitutes an increase, not a decrease.

And Allah does not increase a person who forgives others, while he has the ability to take revenge or inflict punishment, except in power and honor.

And that whoever humbles himself for the sake of Allah, not out of fear from anyone or a desire to flatter him or seek some benefit from him, Allah will reward him by elevation and honor.

Benefits from the Hadith

1. All goodness and success lies in complying with the Shariah and doing good, even if some people think otherwise.



(١٦١) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَالَ اللهُ: أَنْفِقْ يَا ابْنَ آدَمَ أَنْفِقْ عَلَيْكَ». [صحيح] - [متفق عليه]

(161) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Allah said: 'O son of Adam, spend, and I will spend on you.'" [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informs that Allah Almighty said: O son of Adam, spend - the obligatory and recommended spending - and I will increase your sustenance and give you compensation for that and bless it for you.

Benefits from the Hadith

1. The Hadith urges us to give charity and spend in the cause of Allah.
2. Charitable spending is one of the greatest means for multiplying one's sustenance, attaining blessing therein, and getting compensated by Allah for what was spent.
3. This is one of the Hadiths the Prophet (ﷺ) narrated about his Lord. They are called qudsi or divine Hadiths, and their wordings and meanings are attributed to Allah. However, qudsi Hadiths

do not possess the traits of the Qur'an that distinguish it from anything else, like reciting it as a form of worship, getting purified for it, presenting it as a challenge, its miraculousness, etc.



(١٦٢) - عن أبي مسعود رَضِيَ اللهُ عَنْهُ عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ». [صحيح] - [متفق عليه]

(162) - Abu Mas'ūd (رضي الله عنه) reported: The Prophet (ﷺ) said: "If a man spends something on his family, seeking reward from Allah for it, it will be recorded for him as charity." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informs that when a man spends on his family, whose maintenance is due upon him, such as his wife, parents, and children, seeking nearness to Allah Almighty by doing so and pursuing reward from Him, he will have the reward of charity.

Benefits from the Hadith

1. A man obtains a reward for spending on his family.
2. The believer should perform good deeds for the sake of Allah and in pursuit of reward from Him.
3. One should harbor good intentions in every deed he performs, including spending on his family.



(١٦٣) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّهَا النَّاسُ، إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: ﴿يَا أَيُّهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [المؤمنون: ٥١] وَقَالَ: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ [البقرة: ١٧٢] ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ، يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟». [صحيح] - [رواه مسلم]

(163) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (صلى الله عليه وسلم) said: "O people, indeed, Allah is good and does not accept except what is good. Indeed, Allah has commanded the believers with what he commanded the messengers. He says: *﴿O messengers, eat from the lawful things and act righteously, for I am All-Knowing of what you do.﴾* [Surat al-Mu'minūn: 51] And He says: *﴿O you who believe, eat of the good things We have provided for you.﴾* [Surat al-Baqarah: 172] Then he mentioned a man traveling for a long period; his hair is disheveled, and he is covered in dust. He stretches his hands toward the sky: O Lord, O Lord; while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished by the unlawful. So, how could that be answered?" [Authentic hadith] - [Narrated by Muslim]

Explanation

The Prophet (صلى الله عليه وسلم) informed that Allah is Good, Holy, Exalted far above deficiencies and shortcomings, and possesses the attributes of perfection. He accepts only the deeds, statements, and beliefs that are good, i.e., those that are sincerely devoted to Allah and that

comply with the Prophet's guidance. No attempt should be made to get closer to Allah except through this. One of the greatest means to make the believer's deeds good is to eat good and lawfully earned food, and this, consequently, purifies his deeds. For this reason, Allah has commanded the believers with what He commanded the messengers about consuming what is lawful and offering righteous deeds, as He says: *﴿O messengers, eat from the lawful things and act righteously, for I am All-Knowing of what you do.﴾* [Surat al-Mu'minūn: 51] And He says: *﴿O you who believe, eat of the good things We have provided for you.﴾* [Surat al-Baqarah: 172]

Then the Prophet (ﷺ) warned against consuming what is unlawful, which invalidates deeds and makes them unacceptable despite utilizing the apparent means of acceptance, such as:

First: Traveling for a long period to perform acts of obedience like Hajj, Jihad, maintaining kinship ties, etc.

Second: Having disheveled hair because of not combing it, with the changed color of his skin and clothes because of dust, so, he is helpless.

Third: Raising his hands to the sky in supplication.

Fourth: Imploring Allah with His names persistently: O Lord, O Lord!

Despite the existence of all these means of answering the supplication, he receives no response because his food, drink, and clothes are unlawful, and he is nourished by the unlawful. It is very unlikely for someone with such a description to have his supplication answered, and how could it be answered?!

Benefits from the Hadith

1. Allah Almighty is perfect in His essence, attributes, actions, and rulings.
2. We are commanded to sincerely devote our deeds to Allah Almighty and to follow the Prophet (ﷺ).
3. Using encouraging methods, as the Prophet (ﷺ) said: “Indeed, Allah has commanded the believers with what he commanded the messengers.” So, when the believer realizes that the messengers were commanded to do such things, he becomes motivated and encouraged to comply.
4. Consuming what is unlawful is one of the reasons for not answering supplications.
5. The means of answering supplications include five things: 1. Going on long journeys, given the state of despondency, which is one of the major reasons for having a supplication answered. 2. The state of dire need. 3. Stretching the hands toward the sky. 4. Invoking Allah persistently by mentioning His Lordship repeatedly, as it is one of the greatest means of seeking a response for supplications. 5. Eating and drinking what is lawful.
6. Consuming that which is good and lawful is among the means that help one perform righteous deeds.
7. Al-Qādi said: Good is the opposite of evil. When “good” is used to describe Allah Almighty, it means that He is exalted and extolled far above deficiencies and shortcomings. However, when “good” is used as a general description of the slave, it means that he is free of vices and evil deeds and possesses the opposite of that.

When “good,” on the other hand, is used to describe properties, it means that such properties are lawful and of the best type.



(١٦٤) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَنْظَرَ مُعْسِرًا، أَوْ وَضَعَ لَهُ، أَظْلَهُ اللهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ».

[صحيح] - [رواه الترمذي وأحمد]

(164) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (صلى الله عليه وسلم) said: “Whoever gives respite to an insolvent person or remits part of his debt, Allah will shade him on the Day of Judgment in the shade of His Throne, on a day when there will be no shade but His shade.” [Authentic hadith] - [Narrated by At-Termehdy & Ahmad]



Explanation

The Prophet (صلى الله عليه وسلم) informed that if a person gives respite to someone in debt or forgives part of that debt, his reward will be that Allah will shade him under His Throne on the Day of Judgment, as the sun will draw near the heads of people and its heat will be intense for them. No one will find shade except those shaded by Allah.

Benefits from the Hadith

1. It points out the merit of making things easy for people and that it is one of the causes of salvation from the horrors of the Day of Judgment.
2. Recompense is of the same type of one’s deeds.



(١٦٥) - عن جابر رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «رَحِمَ اللَّهُ رَجُلًا سَمَحًا

إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا أَقْتَضَى». [صحيح] - [رواه البخاري]

(165) - Jābir (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "May Allah have mercy on a man who is lenient when he sells, when he buys, and when he asks for repayment of the debt." [Authentic hadith] - [Narrated by Bukhari]

Explanation

The Prophet (ﷺ) supplicates for Allah's mercy upon everyone who is lenient and generous in his sale transactions. He does not overprice the product and treats the buyer in a good manner. And he is lenient and generous when he buys something, and he does not undervalue the product. And he is lenient and generous when he asks for repayment of the debts owed to him. He does not make things hard for the poor and needy; rather, he asks them for repayment in a kind and gentle manner and gives respite to those unable to pay.

Benefits from the Hadith

1. One of the objectives of the Shariah is to maintain the means of good relations among people.
2. We are encouraged to adopt noble manners when we engage in buying, selling, and other dealings with one another.

(١٦٦) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كَانَ رَجُلٌ يُدَايِنُ النَّاسَ، فَكَانَ يَقُولُ لِفَتَاهُ: إِذَا أَتَيْتَ مُعْسِرًا فَتَجَاوَزْ عَنْهُ، لَعَلَّ اللَّهَ يَتَجَاوَزُ عَنَّا، فَلَقِيَ اللَّهَ فَتَجَاوَزَ عَنْهُ». [صحيح] - [متفق عليه]

(166) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "There was a man who used to give loans to people. He would say to his servant: 'When you come to an insolvent person, overlook his debt; perhaps Allah would overlook our sins.' So, the man met Allah (after death), and He overlooked his sins." [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

The Prophet (ﷺ) talks about a man who used to give loans to people or sell to them with deferred payment. He used to say to his servant who would collect debts from the people: When you go to a debtor and find him unable to repay the debt, "overlook his debt", either by giving him respite or not pressing him to pay, or by accepting the little he offers, though it falls below the due amount. He did that in the hope that Allah would pardon and forgive him. When he died, Allah forgave him and overlooked his sins.

Benefits from the Hadith

1. Dealing with people in a benevolent and forgiving manner and overlooking the debts of those who are insolvent is one of the greatest means of salvation on the Day of Judgment.
2. Benevolence towards people, sincerity toward Allah, and hoping for His mercy are the means for the forgiveness of sins.

(١٦٧) - عن خولة الأنصارية رَضِيَ اللَّهُ عَنْهَا قالت: سمعت النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يقول: «إِنَّ رَجُلًا يَتَخَوَّضُونَ فِي مَالِ اللَّهِ بِغَيْرِ حَقٍّ، فَلَهُمُ النَّارُ يَوْمَ الْقِيَامَةِ». [صحيح] - [رواه البخاري]

(167) - Khawlah al-Ansāriyyah (رَضِيَ اللَّهُ عَنْهَا) reported: I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "Some people dispose of Allah's property wrongfully. For them will be Hellfire on the Day of Judgment." [Authentic hadith] - [Narrated by Bukhari]

Explanation

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) spoke about people who unjustly dispose of the Muslims' property and take it wrongfully. This is a general meaning regarding wealth, which was earned and collected through improper means and spent improperly. Falling under this category are consuming the orphans' wealth, unduly handling endowment money, denying trusts, and taking public funds without any right.

Then, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) informed us that their punishment will be Hellfire on the Day of Judgment.

Benefits from the Hadith

1. Money in the hands of people is actually the property of Allah Almighty, which He has put in their trust so that they will spend it on legitimate purposes and refrain from disposing of it wrongly. This generally applies to the rulers and the ordinary people.
2. Shariah puts great emphasis on public funds, and that whoever takes any charge of it will be accountable on the Day of Judgment for how it was collected and how it was spent.

3. This warning also includes anyone who illegally disposes of money, whether it belongs to him or others.



(١٦٨) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَالَ اللَّهُ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ، إِلَّا الصِّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، وَالصِّيَامُ جُنَّةٌ، وَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْحَبْ، فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ، فَلْيَقُلْ إِنِّي امْرُؤٌ صَائِمٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ، لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ». [صحيح] - [متفق عليه]

(168) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Allah said: All the deeds of the son of Adam are for himself except for fasting, as it is, indeed, for Me, and I give reward for it. Fasting is a shield. When it is the day when any of you is fasting, let him not engage in obscenity, and let him not speak in a loud voice. If anyone insults him or fights with him, let him say: Verily, I am a fasting person. By the One in Whose Hand the soul of Muhammad is, the smell of the mouth of the fasting person is more pleasant in the sight of Allah than the smell of musk. The fasting person will rejoice twice: when he breaks his fast, he rejoices, and when he meets his Lord, he rejoices at his fast." [Authentic hadith] - [Narrated by Bukhari - Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informed that Allah Almighty says in the Qudsi Hadīth:

Every righteous deed offered by the son of Adam is multiplied by ten up to seven hundred times, except for fasting, which is for Me, as it does not involve ostentation, and I give reward for it. So, none but Me knows how great its reward is and how many times it is multiplied.

Then he said: (Fasting is a shield), protection, shelter, and a fortified fort against the Fire because it is all about abstaining from desires and committing sins, and the Fire is surrounded with desires.

(When it is the day when any of you is fasting, let him not engage in obscenity) at all through sexual intercourse and foreplay or through any obscene speech.

(And let him not speak in a loud voice) by quarreling and shouting.

(If anyone insults him or fights with him) in Ramadan, let him say: I am a fasting person; perhaps this will deter him. However, if he insists on real fighting, he should expel him with the least violent means first.

Then the Prophet (ﷺ) swore by the One in Whose Hand that his soul is that the foul breath of the fasting person resulting from fasting is more pleasant than the smell of musk in the sight of Allah on the Day of Judgment and is a means of receiving a greater reward than that of the musk, which is recommended to be used on Fridays and during the Dhikr (remembrance of Allah) sessions.

The fasting person will have two occasions to rejoice: when breaking his fast, he rejoices at breaking his fast that eliminates his hunger and thirst; and he rejoices at completing his fast and

accomplishing his act of worship, at the alleviation from his act of worship to his Lord, and at the strength it provides him with for his future fasting.

(And when he meets his Lord, he rejoices at his fast), i.e., at its recompense and reward.

Benefits from the Hadith

1. The merit of fasting is that it protects the one who observes it from desires in this worldly life and from the punishment of the Fire in the Hereafter.
2. Abandoning obscene speech and idle talk, enduring people's offense patiently, and responding to their abuse with patience and kindness are among the manners of fasting.
3. When a fasting person or a worshipper rejoices for completing and finishing his act of worship, this does not diminish his reward in the Hereafter.
4. Ultimate happiness is achieved by meeting Allah Almighty when the patient and those who used to observe fast will be given their reward without measure.
5. Informing people of an act of obedience, in case of necessity and benefit, is not deemed ostentation when one says: "I am fasting."
6. The person whose fasting is perfect is he whose limbs abstain from sins, whose tongue abstains from lying, obscene speech, and words of falsehood, and whose stomach abstains from food and drink.
7. Emphasis on the prohibition of noise, quarreling, and shouting during the fast, as the non-fasting person is also prohibited from such things.

8. This Hadīth is part of what the Prophet (ﷺ) narrates from his Lord, and it is called Qudsi or Divine Hadīth. Its wording and meaning are from Allah, yet it does not have the unique characteristics of the Qur'an, including reciting it as a form of worship, getting purified for it, presenting it as a challenge, its miraculousness, etc.



(۱۶۹) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَامَ

رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» [صحيح] - [متفق عليه]

(169) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Whoever fasts Ramadan, out of faith and in pursuit of reward, his past sins will be forgiven." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informs that if a person fasts the month of Ramadan out of faith in Allah and out of belief in the obligation of fasting and the abundant reward Allah Almighty has prepared for those who observe fast, seeking thereby Allah's pleasure, without show-off or pursuit of reputation among people, his past sins will be forgiven.

Benefits from the Hadith

1. The Hadīth points out the merit of sincerity and its significance in fasting Ramadan and other righteous deeds.



(١٧٠) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْصَانِي خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَلَاثٍ: صِيَامٍ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكَعَتَيِ الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنَامَ. [صحيح] - [متفق عليه]

(170) - Abu Hurayrah (رضي الله عنه) reported: My close friend (صلى الله عليه وسلم) advised me with three: fasting three days of every month, the two Rak'ahs of Duha, and performing Witr before I sleep." [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

Abu Hurayrah (رضي الله عنه) informs that his beloved friend and companion (صلى الله عليه وسلم) advised and entrusted him with three things:

First: Fasting three days of every month.

Second: Performing the two Rak'ahs (unit of prayer) of Duha (forenoon prayer) daily.

Third: Performing Witr before sleeping for whoever fears not waking up at the end of the night.

Benefits from the Hadith

1. The Prophet (صلى الله عليه وسلم) gave his Companions different pieces of advice based on his knowledge of their conditions and what suits each of them, as Jihad is suitable for the strong one, worship is suitable for the devoted worshipper, knowledge is suitable for the knowledgeable, and so on.
2. Ibn Hajar al-'Asqalāni said about his statement: (fasting three days of every month); this apparently refers to the White Days, namely the 13th, 14th, and 15th of the Hijri month.
3. Ibn Hajar al-'Asqalāni said: It signifies that it is recommended to

pray Witr before sleep for the one who is not confident about waking up.

4. The importance of these three deeds, given the fact that the Prophet (ﷺ), advised a number of his Companions to observe them.
5. Ibn Daqīq al-‘Eid said about his statement: (the two Rak‘ahs of Duha): Perhaps he mentioned the minimum with which the deed is confirmed, and this indicates that the Duha prayer is recommended and that its minimum number of Rak‘ahs is two.
6. Time of the Duha prayer: It starts almost 15 minutes after sunrise, and its time extends to almost 10 minutes before noon. Its number: Its minimum number of Rak‘ahs is two; however, there is a difference in opinion regarding the maximum; it is said: eight Rak‘ahs, and it is said: Its maximum has no limit.
7. Time of Witr: It starts right after the ‘Ishā’ prayer until the break of dawn. Its minimum number of Rak‘ahs is one, and the maximum is eleven Rak‘ahs.



(١٧١) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يَقُمْ لَيْلَةَ

الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» [صحيح] - [متفق عليه]

(171) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Whoever performs Qiyām (night prayer) in the Night of Decree, out of faith and in pursuit of reward, his past sins will be forgiven." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) tells about the merit of Qiyām al-Layl in the Night of Decree, which lies in the last ten days of Ramadan; that whoever engages in a lot of prayer, supplication, Qur'an recitation, and dhikr in this night, believing in it and its reported merit, seeking Allah's reward by his deed, without show-off or pursuit of reputation among people, his previous sins will be forgiven.

Benefits from the Hadith

1. The Hadīth points out the merit of the Night of Decree and urges us to perform Qiyām al-Layl therein.
2. Righteous deeds are not accepted without sincere intentions.
3. It shows Allah's grace and mercy, for whoever performs Qiyām on the Night of Decree out of faith and in pursuit of reward, his past sins will be forgiven.



(۱۷۲) - عن أبي هريرة رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ». [صحيح] - [متفق عليه]

(172) - Abu Hurayrah (رضي الله عنه) reported: I heard the Messenger of Allah (ﷺ) say: "Whoever performs Hajj without engaging in rafath (sexual relations or obscene speech) or sinning will return like the day his mother gave birth to him." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) points out that whoever performs Hajj without

engaging in sexual relations and obscene speech, or evil acts, he will return home sinless. Sinning also includes doing the things prohibited while being in ihram. If these things are avoided, he returns from Hajj with his sins forgiven, as a baby is born free from sin.

Benefits from the Hadith

1. Although sinning is always prohibited, its prohibition becomes more emphatic during Hajj with respect to its rituals.
2. Every human being is born free from faults and sins; so, he is not responsible for the sins of others.



(١٧٣) - عن ابن عباس رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ» يعني أيامَ العشر، قالوا: يَا رَسُولَ اللَّهِ، وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: «وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ». [صحيح] - [رواه البخاري وأبو داود، واللفظ له]

(173) - Ibn 'Abbās (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "There are no days in which righteous deeds are more beloved to Allah than on these days," referring to the first ten days of Dhul-Hijjah. They said: "O Messenger of Allah, not even Jihad in the cause of Allah?" He said: "Not even Jihad in the cause of Allah, except that of a man who goes out (to Jihad) with his self and his property but returns with none of them." [Authentic hadith] - [Narrated by Bukhari & Abu Daoud, the wording for the latter]



Explanation

The Prophet (ﷺ) points out that good deeds in the first ten days of the month of Dhul-Hijjah are better than those performed during the other days of the year:

The Companions (رضي الله عنهم) asked the Prophet (ﷺ) about Jihad in the cause of Allah outside these ten days, as to whether it is better or the good deeds performed in these days. This is because it was well established among them that Jihad is one of the best deeds.

In response, the Prophet (ﷺ) said that good deeds on these days are better than Jihad performed on other days, with the exception of a man who goes out for Jihad and risks his life and property for the cause of Allah and he loses both his property and life. This is what is better than good deeds in these virtuous days.

Benefits from the Hadith

1. The Hadith highlights the merit of good deeds performed in the first ten days of Dhul-Hijjah. A Muslim should seize these days and perform many pious acts therein, including remembrance of Allah, recitation of the Qur'an, proclamation of Allah's greatness, oneness, praise, prayer, charity, fasting, and all deeds of righteousness.



(١٧٤) - عَنْ أَبِي الْحَوْرَاءِ السَّعْدِيِّ قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا: مَا حَفِظْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «دَعِ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ، فَإِنَّ الصَّدَقَ طُمَآئِنَةٌ، وَإِنَّ الكَذِبَ رِيْبَةٌ». [صحيح] - [رواه

الترمذي والنسائي وأحمد]

(174) - Abu al-Hawrā' as-Sa'di reported: I said to Al-Hasan ibn 'Ali (عليه السلام): What did you memorize from the Messenger of Allah (ﷺ)? He said: I memorized from the Messenger of Allah (ﷺ): "Leave what you doubt for what you do not doubt; indeed, truthfulness is tranquility, and lying is doubt." [Authentic hadith] - [Narrated by At-Termedhy - An-Nasaa'i - Narrated by Ahmad - Ad-Daarimi]



Explanation

The Prophet (ﷺ) commanded that one should leave whatever words or deeds he has doubts about, whether they are prohibited or not, unlawful or lawful, and choose instead what is not doubtful—things whose goodness and lawfulness he is certain about, as such things bring tranquility and comfort to the heart, whereas whatever is doubtful sows anxiety and confusion in the heart.

Benefits from the Hadith

1. A Muslim should set up his affairs upon certainty and leave whatever is doubtful and should be insightful regarding his religion.
2. The prohibition of falling into suspicious matters.
3. If you are seeking tranquility and comfort, then abandon what is doubtful and leave it aside.
4. Allah is Merciful to His slaves, as He has commanded them with what brings comfort to the soul and mind and has forbidden them from what causes anxiety and confusion.



(١٧٥) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ». [صحيح] - [رواه مسلم]

(175) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Indeed, Allah does not look at your appearance and wealth, but He looks at your hearts and deeds." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) points out that Allah Almighty does not look at the appearance and bodies of His servants, as to whether they are beautiful or ugly, big or small, and sound or sick. And He does not look at their wealth as to whether they possess much or little. Indeed, Allah Almighty does not punish His servants or hold them accountable for these matters and their different levels regarding them. But He looks at their hearts and the piety, certitude, truthfulness, and sincerity existing therein or their intention to show off and attain a good reputation among people. He looks at their deeds and sees whether they are righteous or evil, and He gives the recompense accordingly.

Benefits from the Hadith

1. We should be careful to mend our hearts and purify them of any bad traits.
2. Hearts become sound with sincerity, and deeds become sound by following the Prophet's example. It is both of them that Allah Almighty looks at and judges accordingly.

3. A person should not be deceived by wealth, beauty, body, or worldly appearances.
4. The Hadith warns us against caring about outward appearance and failing to reform what is inside.



(١٧٦) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ يَعَارُ، وَإِنَّ الْمُؤْمِنَ يَعَارُ، وَغَيْرَةُ اللَّهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ عَلَيْهِ». [صحيح] - [متفق عليه]

(176) - Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (صلى الله عليه وسلم) said: "Verily, Allah gets jealous and the believer gets jealous. The jealousy of Allah is when the believer commits what He has made unlawful for him." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) informs us that Allah Almighty gets jealous, hates, and detests. Likewise, the believer gets jealous, hates, and detests. The reason why Allah gets jealous is when the believer commits shameful acts that Allah has made unlawful for him like adultery, sodomy, theft, consuming alcohol, etc.

Benefits from the Hadith

1. Being wary of Allah's wrath and punishment when His prohibitions are committed.



(١٧٧) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «اجْتَنِبُوا السَّبْعَ الْمُؤْبَقَاتِ»، قَالُوا: يَا رَسُولَ اللهِ وَمَا هُنَّ؟ قَالَ: «الشِّرْكُ بِاللَّهِ، وَالسَّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَدْفَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ». [صحيح] - [متفق عليه]

(177) - Abu Hurayrah (رضي الله عنه) reported: The Prophet (ﷺ) said: "Avoid the seven destructive sins" They said: "O Messenger of Allah, what are they?" He said: "Associating partners with Allah; magic (sorcery); killing a person whose killing Allah has prohibited except by legal right; consuming usury; devouring the property of an orphan; fleeing from the battlefield; and slandering chaste, innocent, and believing women." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Messenger of Allah (ﷺ) commands his Ummah to shun seven ruinous crimes and sins. When asked about them, he outlined them as the following:

First: associating partners with Allah by taking anyone or anything as a peer and equal to Him and by devoting any act of worship to other than Allah Almighty. He began with polytheism because it is the gravest sin.

Second: magic, which includes knots, incantations, treatments, and making smoke, affects the bewitched person's body, causing him to die or fall ill, or it causes separation between husband and wife. It is the work of the devil and mostly cannot be performed

except through polytheism and pleasing the evil spirits by doing any of the things they like.

Third: killing a person whose killing Allah has prohibited except by a legal cause implemented by the ruler.

Fourth: consuming usury by taking it or any other form of benefit.

Fifth: encroaching upon the property of a child whose father died before he reaches puberty.

Sixth: fleeing the battle with the disbelievers.

Seventh: accusing chaste and noble women of adultery, as well as accusing men.

Benefits from the Hadith

1. Major sins are not limited to seven, but these seven are singled out due to their graveness and danger.
2. It is permissible to kill a person in legal retribution, for apostasy, or for committing adultery after getting married, with this being carried out by the legitimate ruler.



(١٧٨) - عن أبي بكرة رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَلَا أُنبِّئُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟» ثَلَاثًا، قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ وَجَلَسَ وَكَانَ مُتَكَبِّرًا، فَقَالَ: «أَلَا وَقَوْلُ الزُّورِ»، قَالَ: فَمَا زَالَ يُكْرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ. [صحيح] - [متفق عليه]

(178) - Abu Bakrah (رضي الله عنه) reported: The Prophet (ﷺ) said: "Shall I inform you of the gravest of the major sins?" He repeated this three times. They said: "Yes, O Messenger of Allah." He said: "Associating

partners with Allah and undutifulness to parents.” He was reclining and then sat up and said: “And indeed, the false statement.” He repeated it so many times that we wished he would stop. [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informed his Companions about the gravest of the major sins and mentioned these three:

1. Associating partners with Allah: This is to devote any form of worship to other than Allah and regard anyone as equal to Allah in His divinity, lordship, names, and attributes.
2. Undutifulness to parents: This is any hurt to one’s parents, whether by word or deed, and not showing kindness to them.
3. False statement, which includes perjury: Every false and untrue statement intended to detract from the one about whom it is made by taking his property, damaging his honor, and the like.

The Prophet (ﷺ) repeated the warning about the false testimony to highlight its hideousness and evil consequences for society, so much that the Companions wished that he would be quiet out of compassion towards him and disliking what would annoy him.

Benefits from the Hadith

1. The gravest sin is associating partners with Allah, as he puts it at the forefront of the major sins and the greatest one among them. This is confirmed by the verse: *Allah does not forgive associating partners with Him, but forgives anything less than that for whom He wills. Whoever associates partners with Allah has indeed committed a grave sin.*

2. The rights of parents are significant, as he coupled them with the rights of Allah Almighty.
3. Sins are divided into major and minor. Major sins are every sin that entails a worldly penalty, like the prescribed punishments and curses, or a threat regarding the Hereafter, such as the threat of entering Hellfire. There are different levels of major sins, some of which are more severe than others in terms of prohibition. Minor sins are the sins other than the major ones.



(١٧٩) - عن عبد الله بن عمرو بن العاص رَضِيَ اللهُ عَنْهُمَا عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال:
 «الْكَبَائِرُ: الإِشْرَاقُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْغَمُوسُ». [صحيح]
 - [رواه البخاري]

(179) - 'Abdullāh ibn 'Amr ibn al-'Aas (رضي الله عنه) reported that the Prophet (ﷺ) said: "The major sins are associating partners with Allah, undutifulness to parents, murder, and intentional false oath."
 [Authentic hadith] - [Narrated by Bukhari]



Explanation

The Prophet (ﷺ) demonstrates the major sins, whose perpetrators are given a severe warning in this world and the Hereafter.

The first of them is "associating partners with Allah": This is to devote any form of worship to other than Allah and regard anyone as equal to Allah in His peculiar traits, including His divinity, lordship, names, and attributes.

The second among them is "undutifulness to parents": Anything

that causes hurt to one's parents, whether by word or deed and not showing kindness to them.

The third among them is "murder": without right, like killing by way of oppression and aggression.

And the fourth is "the intentional false oath": This is to take a false oath while knowing it to be false. It is called that (in Arabic: ghamūs) because it dips (taghmis) its perpetrator in sin or Hellfire.

Benefits from the Hadith

1. There is no expiation for the intentional false oath due to its severity and magnitude, yet it requires repentance.
2. The Hadīth mentions these four major sins only to show the gravity of their sinfulness, and it does not list all major sins.
3. Sins are divided into major and minor. Major sins are every sin that entails a worldly penalty, like the prescribed punishments and curses, or a threat regarding the Hereafter, such as the threat of entering Hellfire. There are different levels of major sins, some more severe than others regarding prohibition. Minor sins are the sins other than the major ones.



(١٨٠) - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوَّلُ

مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ». [صحيح] - [متفق عليه]

(180) - 'Abdullah ibn Mas'ūd (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "The first cases to be settled among people on the Day of Judgement will be the cases of blood (homicide)." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) mentioned that the first cases to be settled on the Day of Judgment, regarding the injustices committed among people, would be the cases of blood like homicide and the infliction of wounds.

Benefits from the Hadith

1. The significance of the cases of blood, for what is most important always comes first.
2. The gravity of sins depends on the amount of harm they cause, and killing an innocent soul is one of the gravest kinds of harm and nothing is graver than this except disbelief in Allah Almighty and associating partners with Him.



(١٨١) - عن عبد الله بن عمرو رَضِيَ اللَّهُ عَنْهُمَا عن النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال: «مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا». [صحيح] - [رواه البخاري]

(181) - 'Abdullāh ibn 'Amr (رضي الله عنه) reported: The Prophet (ﷺ) said: "Whoever kills a mu'āhad (a non-Muslim who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise, though its fragrance can be smelt at a distance of forty years." [Authentic hadith] - [Narrated by Bukhari]



Explanation

The Prophet (ﷺ) demonstrates the stern warning to anyone

who kills a mu'āhad - a non-Muslim who comes from the land of disbelievers to the abode of Islam and receives the pledge of protection and security - that he will not smell the fragrance of Paradise, though its fragrance can be smelt at a distance of forty years journey.

Benefits from the Hadith

1. It is prohibited to kill a mu'āhad, a dhimmi, or a musta'man. This is a major sin.
2. Mu'āhad: He is a disbeliever with whom a covenant was made while he lives in his land and does not fight the Muslims, nor do they fight him. Dhimmi: He is a non-Muslim who comes to live in the Muslim land and pays tribute. Musta'man: He is a non-Muslim who enters the land of the Muslims under a covenant and pledge of protection for a certain period of time.
3. It warns against the betrayal of covenants with non-Muslims.



(۱۸۲) - عن جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ رَحِيمٍ». [صحيح] - [متفق عليه]

(182) - Jubayr ibn Mut'im (رضي الله عنه) reported: I heard the Prophet (ﷺ) say: "The one who severs the ties of kinship will not enter Paradise." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informs that he who withholds from his

relatives the rights due to them or harms them and does wrong to them is worthy of not entering Paradise.

Benefits from the Hadith

1. Severing the ties of kinship is a major sin.
2. Maintaining kinship ties is regarded as such in accordance with what is customary, differing with the different places, times, and people.
3. Kinship ties are maintained by visits, charity, benevolence, visiting the sick, enjoining good and forbidding evil, and so on.
4. The closer the relatives with whom ties are severed, the greater the sin.



(۱۸۳) - عن أنس بن مالك رَضِيَ اللهُ عَنْهُ أن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ». [صحيح] - [متفق عليه]

(183) - Anas ibn Mālik (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Whoever loves to have his sustenance expanded and his term of life prolonged should maintain his kinship ties." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) urges the upholding of kinship ties by visiting, physically and financially honoring, and the like. It points out that it is a cause for expanding sustenance and prolonging lifespan.

Benefits from the Hadith

1. Kinship refers to our relatives on the mother's and father's side. The closer the relative, the worthier he is in having his kinship ties maintained.
2. Recompense is of the same type as the action. So, whoever maintains his kinship ties by kindness and benevolence, Allah maintains him in terms of his lifespan and sustenance.
3. Upholding kinship ties is a cause for the increase and expansion of sustenance and the prolongation of lifespan. Although people's lifespan and sustenance are fixed, this may indicate the existence of blessings in their lifespan and sustenance. So, a person utilizes his lifespan more and better than others. It is also said to mean a real increase in one's sustenance and lifespan - And Allah knows best.



(١٨٤) - عن عبد الله بن عمرو رَضِيَ اللهُ عَنْهُمَا عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «لَيْسَ الْوَاصِلُ

بِالْمُكَافِي، وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا قُطِعَتْ رَحْمَتُهُ وَصَلَّتْهَا» . [صحيح] - [رواه البخاري]

(184) - 'Abdullāh ibn 'Amr (رَضِيَ اللهُ عَنْهُ) reported: The Prophet (ﷺ) said: "The one who maintains ties of kinship is not the one who recompenses the good done to him by his relatives; rather, he is the one who keeps good relations with those relatives who severs the bond of kinship with him." [Authentic hadith] - [Narrated by Bukhari]



Explanation

The Prophet (ﷺ) mentions that the one who perfectly maintains the ties of kinship and shows kindness to his relatives is not that

person who repays kindness with kindness, but the one who truly and perfectly upholds kinship ties is the one with whom if the ties of kinship are severed, he maintains them; and if they do wrong to him, he responds to them with goodness.

Benefits from the Hadith

1. Maintaining kinship ties in the Shariah is when you maintain the ties with those who sever them, forgive those who do wrong to you, and give to those who refuse to give to you; it is not about reciprocating goodness with goodness.
2. Ties with one's relatives are maintained by showing as much good to them as possible, in the form of money, supplication, commanding the right and forbidding the wrong, and so on, and by averting evil from them to the best of one's ability.



(١٨٥) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَتَدْرُونَ مَا الْغَيْبَةُ؟»، قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»، قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: «إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهْتَهُ». [صحيح] - [رواه مسلم]

(185) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Do you know what backbiting is?" They said: "Allah and His Messenger know best." He said: "It is to say of your brother what he dislikes." It was said: "What do you think if what I say of my brother is true?" He said: "If what you say of him is true, you have backbitten him; and if not, you have slandered him." [Authentic hadith]

- [Narrated by Muslim]



Explanation

The Prophet (ﷺ) clarified the prohibited backbiting, which is to speak about an absent Muslim in a way he dislikes, whether you mention traits related to his manners or appearance, like saying the one-eyed man, the cheater, the liar, and or any other reprehensible trait, even if it truly exists in him.

However, if the trait does not exist in him, this is worse than backbiting. This is slander, which is to fabricate bad things about someone.

Benefits from the Hadith

1. The Hadīth shows the Prophet's excellent way of teaching, as he used to bring up issues by means of questions.
2. It demonstrates the Companions' politeness towards the Prophet (ﷺ) when they said: Allah and His Messenger know best.
3. A person questioned about something he does not know should say: Allah knows best.
4. The Shariah protects society by maintaining the rights of its members and the fraternity among them.
5. Backbiting is prohibited except, in some cases, for serving a certain interest. Examples include the removal of oppression, as an oppressed person speaks to someone who is able to restore his right to him from the one who wronged him, saying: So-and-so wronged me or did such and such to me. Another example is when someone seeks the opinion of others regarding marriage, partnership, neighboring, and so on.



(١٨٦) - عن ابن عمر رَضِيَ اللهُ عَنْهُمَا قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا لَمْ يَتُبْ، لَمْ يَشْرَبْهَا فِي الْآخِرَةِ». [صحيح] - [رواه مسلم وأخرج البخاري الجملة الأخيرة منه]

(186) - Ibn 'Umar (رضي الله عنهما) reported: The Messenger of Allah (ﷺ) said: "Every intoxicant is Khamr (alcoholic drink), and every intoxicant is prohibited. Whoever drinks Khamr in this world and dies while being addicted to it without repenting will not drink it in the Hereafter." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) clarified that whatever leads to losing control over one's mental faculties is considered intoxicant Khamr, whether it is to be drunk, eaten, inhaled, or otherwise; and whatever is intoxicant and clouds the mind is prohibited and forbidden by Allah Almighty, whether it is a small or big amount. Whoever drinks any of these intoxicants on a regular basis without repenting thereof until he dies will deserve Allah's punishment, namely being deprived of drinking it in Paradise.

Benefits from the Hadith

1. The legal cause behind forbidding Khamr is intoxication, as whatever leads to intoxication, regardless of its type, is prohibited.
2. Allah Almighty has prohibited Khamr, given its great harms and evils.
3. Drinking Khamr in Paradise perfects the pleasure and completes the bliss.
4. He who does not abstain from drinking Khamr in this worldly

life, Allah will deprive him of drinking it in Paradise because for every deed, there is a recompense that suits it.

5. Hastening to repent of sins before death is encouraged.



(١٨٧) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ قَالَ: لَعَنَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَّ وَالْمُرْتَشِيَّ فِي الْحُكْمِ. [صحيح] - [رواه الترمذي وأحمد]

(187) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (صلى الله عليه وسلم) cursed the one who gives a bribe and the one who receives a bribe to influence a judgment. [Authentic hadith] - [Narrated by At-Termedhy & Ahmad]



Explanation

The Prophet (صلى الله عليه وسلم) supplicated against those who give or take bribes to be expelled and banished from the mercy of Allah Almighty.

This includes the bribe given to judges to pass an unjust ruling; thus, the giver of the bribe can reach his objective without right.

Benefits from the Hadith

1. Giving a bribe, receiving, mediating or assisting in it is prohibited, for this is cooperation in sin.
2. Bribery is a major sin, as the Messenger of Allah (صلى الله عليه وسلم) cursed those who give or take it.
3. Bribery by those working in the judiciary system or holding official posts is a graver crime and sin, as it involves injustice and judging by other than what Allah sent down.



(١٨٨) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِيَّاكُمْ وَالظَّنَّ؛ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَلَا تَبَاغَضُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا». [صحيح] - [متفق عليه]

(188) - Abu Hurayrah (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) said: “Beware of false thought, for false thought is the most untruth speech. Do not search for the faults of one another, do not spy on one another, do not envy one another, do not turn your backs on one another, do not harbor hatred for one another, and be, O slaves of Allah, brothers.” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) prohibits and warns against some of what could lead to dissension and enmity among Muslims. This includes the following:

“Zhann” (false thought): It is a baseless suspicion arising in the heart, and the Prophet (صلى الله عليه وسلم) clarified that it is the falsest of speech.

“Tahassus” (searching for faults): It is to look for others’ flaws through the eye or the ear.

“Tajassus” (spying): It is searching for hidden affairs, and it is mostly used in a negative context.

“Hasad” (envy): It is hating to see others enjoying a blessing.

“Tadābur” (turning one’s back on others): It is turning away from one another and refraining from greeting or visiting one’s Muslim brother.

“Tabāghud” (harboring hatred): It is malice and aversion such as harming others, frowning, and meeting people in a bad manner.

Then, the Prophet (ﷺ) said a comprehensive statement that guarantees maintaining good relations between Muslims, saying: “And be, O slaves of Allah, brothers”. Brotherhood is a bond that unites people and enhances love and familiarity among them.

Benefits from the Hadith

1. There is nothing wrong with having false thoughts about those who show signs of it, and the believer must be wise and smart and should not be deceived by evil and wicked people.
2. The warning is about such suspicion that settles in the heart and persists in it. As for suspicions that pass through one’s mind but do not settle therein, then a person is not blamed for it.
3. Prohibiting the causes that lead to discord and estrangement among members of the Muslim community such as spying, envy, and the like.
4. Advising Muslims to treat one another like brothers in terms of advice and mutual affection.



(۱۸۹) - عن حذيفة رَضِيَ اللهُ عَنْهُ قَالَ: سمعت النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقول: «لَا يَدْخُلُ

الْجَنَّةَ فَتَاتٌ». [صحيح] - [متفق عليه]

(189) - Hudhayfah (رضي الله عنه) reported: I heard the Prophet (ﷺ) say: “A scandalmonger will not enter Paradise.” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informs that the scandalmonger who spreads gossip to stir up discord among people deserves the punishment of not entering Paradise.

Benefits from the Hadith

1. Tale-bearing is a major sin.
2. Tale-bearing is prohibited, given the evil impact and harm it causes individuals and communities.



(١٩٠) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «كُلُّ أُمَّتِي مُعَاْفَى إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمُجَاهِرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللَّهُ عَلَيْهِ، فَيَقُولُ: يَا فُلَانُ، عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ». [صحيح] - [متفق عليه]

(190) - Abu Hurayrah (رضي الله عنه) reported that he heard the Messenger of Allah (ﷺ) say: "All of my Ummah may be forgiven except those who commit sin openly. One kind of committing sin openly is when one commits something during the night, then the morning comes and Allah has screened it, but he says: 'O So-and-so, last night, I did such-and-such.' Though he spent the night screened by his Lord (none knowing about his sin), in the morning he removes Allah's screen from himself." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) clarified that it is hoped for the Muslim sinner to be pardoned and forgiven by Allah except for the one who declares his sin out of boastfulness and rudeness. Such a person does not deserve pardon as he sins at night, then, although Allah conceals his sin, in the morning, he tells others of committing such-and-such sin the night before. He spends his night screened by his Lord, but he removes Allah's screen in the morning and exposes himself.

Benefits from the Hadith

1. The hideousness of publicizing sin after being concealed by Allah Almighty.
2. Publicizing sins entails spreading immorality among Muslims.
3. Whomever Allah screens in this life, He will screen in the Hereafter, which is a manifestation of Allah's extensive mercy towards His slaves.
4. Whoever is afflicted with a sin must cover himself and repent to Allah.
5. The terrible guilt of those who publicize sins on purpose and who, therefore, miss the chance of being forgiven.



(١٩١) - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ يَوْمَ فَتْحِ مَكَّةَ، فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُيبَةَ الْجَاهِلِيَّةِ وَتَعَاظَمَهَا بِأَبَائِهَا، فَالْتَأَسُ رَجُلَانِ: بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللَّهِ، وَفَاجِرٌ شَقِيٌّ هَيْنَ عَلَى اللَّهِ، وَالنَّاسُ بَنُو آدَمَ، وَخَلَقَ اللَّهُ آدَمَ مِنْ تُرَابٍ، قَالَ اللَّهُ: ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا

وَقَبَائِلَ لَتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَدُّكُمْ إِنَّ اللَّهَ عَلِيمٌ حَيٌُّّ ﴿١٣﴾ [الحجرات: ١٣]. [صحيح] -
[رواه الترمذي وابن حبان]

(191) - Ibn 'Umar (رضي الله عنه) reported: The Messenger of Allah (ﷺ) delivered a speech on the day of the Conquest of Makkah. He said: "O people, verily Allah has removed the arrogance of jāhiliyyah from you and their boastfulness about their forefathers. So, now, there are two types of men: a righteous, pious, and honorable person in the sight of Allah and a wicked, wretched, and insignificant person in the sight of Allah. People are the children of Adam, and Allah created Adam from dust. Allah says: *﴿O mankind, We have created you from a male and a female, and made you into nations and tribes so that you may recognize one another. Indeed, the most noble of you before Allah is the most righteous among you. Indeed, Allah is All-Knowing and all-aware.﴾* [Surat al-Hujurāt: 13]" [Authentic hadith] - [Narrated by At-Termedhy & Ibn Hebban]



Explanation

The Prophet (ﷺ) delivered a speech on the day of the Conquest of Makkah, saying: O people, indeed Allah removed from you the arrogance and fanaticism of jāhiliyyah and the boastfulness about one's ancestors. People are of two types:

Either a believer who is pious, righteous, and obedient to Allah Almighty - and this is honorable in the sight of Allah, even if he does not occupy high status among the people.

Or a disbeliever who is wicked and wretched - and this is insignificant and worthless in the sight of Allah, even if he occupies a high status, strong position and authority.

People are the children of Adam, and Allah created Adam from dust. Allah says: ﴿O mankind, We have created you from a male and a female, and made you into nations and tribes so that you may recognize one another. Indeed, the most noble of you before Allah is the most righteous among you. Indeed, Allah is All-Knowing and all-aware.﴾ [Surat al-Hujurāt: 13]”

Benefits from the Hadith

1. The Hadīth prohibits us from bragging about our lineages and reputation.



(۱۹۲) - عن عائشة رَضِيَ اللهُ عَنْهَا عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «إِنَّ أَبْغَضَ الرَّجَالِ إِلَى اللَّهِ الْأَلَدُّ الْخَصِمُ». [صحيح] - [متفق عليه]

(192) - ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) reported: The Prophet (ﷺ) said: “The most hated person in the sight of Allah is the most quarrelsome person.” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informs that Allah Almighty dislikes people who are given to tough quarreling, those who refuse to submit to the truth and try to repel it with their argumentation, or they engage in rightful arguments. Still, they do so in an immoderate manner or without knowledge.

Benefits from the Hadith

1. A wronged person’s pursuit of his right through legal procedures does not fall under reprehensible disputes.

2. Dispute and argumentation are among the bad uses of the tongue which cause disunity and enmity among the Muslims.
3. Argumentation is commendable if a person engages in it for the right cause and in a reasonable manner, and it is reprehensible if he participates in it to repel the truth and establish falsehood or if he does so without proof or evidence.

(١٩٣) - عن أبي بكرة رَضِيَ اللهُ عَنْهُ قَالَ: سمعت رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ، فَمَا بِالْمَقْتُولِ؟ قَالَ: «إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ». [صحيح] - [متفق عليه]

(193) - Abu Bakrah (رضي الله عنه) reported: I heard the Messenger of Allah (ﷺ) say: "When two Muslims meet to fight each other with their swords, both the killer and the killed are doomed to Hellfire." I said: "O Messenger of Allah, that is the case with the killer, but what about the killed one?" He said: "Indeed, he was keen to kill his companion." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informs that if two Muslims fight each other with their swords, with each one intending to kill the other, the killer will be in Hellfire for the actual killing of his companion; but the Companions were confused regarding the killed one and why he would be in Hellfire! The Prophet (ﷺ) explained that he, too, would be in Hellfire because of his keenness to kill his companion and that nothing prevented him except that his companion managed to kill him first.

Benefits from the Hadith

1. He who intends to commit a sin and engages in the means leading to it deserves the punishment.
2. The Hadith gives a stern warning regarding Muslims fighting one another and threatens them with Hellfire for that.
3. Fighting among Muslims for a valid reason does not fall under this warning, such as fighting against aggressors and corrupters.
4. The perpetrator of a major sin is not regarded as a disbeliever for its mere commission, as the Prophet (ﷺ) named those fighting each other as Muslims.
5. If two Muslims fight each other with any means of killing and one of them kills the other, both the killer and the killed one will be in Hellfire. The sword is mentioned in the Hadith as an example.



(١٩٤) - عن أبي موسى الأشعري رَضِيَ اللهُ عَنْهُ عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا». [صحيح] - [متفق عليه]

(194) - Abu Mūsa al-Ash'ari (رضي الله عنه) reported: The Prophet (ﷺ) said: "Whoever carries weapons against us is not one of us." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) warns against carrying weapons against Muslims to intimidate or rob them. Whoever does so unjustly has committed a serious crime and a major sin and deserves this stern warning.

Benefits from the Hadith

1. The Hadith gives a stern warning against Muslims fighting one another.
2. One of the most mischievous acts on earth is to brandish weapons against Muslims and cause corruption by killing.
3. The warning in question does not apply to just fighting, such as fighting the oppressors, corruptors, and the like.
4. It is prohibited to scare Muslims with weapons and the like, even if done jokingly.



(١٩٥) - عن عائشة رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تَسُبُّوا الْأَمْوَاتَ،

فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا». [صحيح] - [رواه البخاري]

(195) - 'Ā'ishah (رَضِيَ اللهُ عَنْهَا) reported: The Prophet (ﷺ) said: "Do not curse the dead, for they have reached the result of what they have done." [Authentic hadith] - [Narrated by Bukhari]



Explanation

The Prophet (ﷺ) points out the prohibition of cursing the dead and speaking ill of their honor, and that this is considered among the bad manners. This is because they have reached the result of what they have done, be it righteous or evil. Moreover, cursing the dead does not reach them, but it only hurts the living ones.

Benefits from the Hadith

1. The Hadith proves that cursing the dead is prohibited.
2. Refraining from cursing the dead serves the living people's

- interest and protects society from mutual malice and hatred.
3. The wisdom behind the prohibition of cursing the dead is that they are already facing the consequences of their deeds, and cursing them will avail nothing, and it will only hurt their living relatives.
 4. One should not speak useless words that serve no interest.



(١٩٦) - عن أبي أيوب الأنصاري رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ، فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ». [صحيح] - [متفق عليه]

(196) - Abu Ayyūb al-Ansāri (رضي الله عنه) reported: The Messenger of Allah (صلى الله عليه وسلم) said: "It is unlawful for a Muslim to desert his fellow Muslim for more than three nights. As they meet, both of them turn their backs on each other. But the best of them is the one who starts by greeting the other." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) forbade that a Muslim should desert his fellow Muslim for more than three nights. None of them greets the other or talks to him when they meet.

The best of such two estranged persons is the one who tries to end their estrangement, so he greets the other first. The kind of desertion intended in this Hadīth is what a person engages in for his own sake. However, a person may desert others for the sake of Allah Almighty, like deserting sinners, heretic innovators, and bad

companions. This does not have a time limit. Instead, it is contingent on a cause and should end when the cause is no longer there.

Benefits from the Hadith

1. It is permissible to desert someone for three days or less. Taking human nature into consideration, desertion for this period of three days is allowed so as to give a chance for the cause behind this to go away.
2. The Hadīth points out the merit of the greeting of peace and that it removes ill feelings and is a sign of love.
3. Islam is keen on the existence of brotherliness and friendliness among its followers.



(١٩٧) - عن سهل بن سعد رَضِيَ اللهُ عَنْهُ عن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ يَضْمَنْ

لِي مَا بَيْنَ لِحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ». [صحيح] - [رواه البخاري]

(197) - Sahl ibn Sa'd (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Whoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I will guarantee him Paradise." [Authentic hadith] - [Narrated by Bukhari]



Explanation

The Prophet (ﷺ) informs us about two things, which if a Muslim observes, he will enter Paradise.

First: protecting the tongue from saying things that displease Allah Almighty.

Second: preserving the private parts from obscenity.

This is because these two organs are often used in the perpetration of sins.

Benefits from the Hadith

1. Protecting one's tongue and private parts is a means of entering Paradise.
2. He singled out the tongue and the private parts because they are the greatest sources of trials for people in this world and in the Hereafter.



(١٩٨) - عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ - وَكَانَ غَزَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثِنْتِي عَشْرَةَ غَزْوَةً - قَالَ: سَمِعْتُ أَرْبَعًا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَعْجَبَنِي، قَالَ: «لَا تُسَافِرِ الْمَرْأَةُ مَسِيرَةَ يَوْمَيْنِ إِلَّا وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ، وَلَا صَوْمَ فِي يَوْمَيْنِ: الْفِطْرِ وَالْأَضْحَى، وَلَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ، وَلَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الْأَقْصَى، وَمَسْجِدِي هَذَا».

[صحيح] - [متفق عليه]

(198) - Abu Sa'īd al-Khudri (رضي الله عنه) - who fought along with the Prophet (ﷺ) in twelve battles - reported: I heard four things from the Prophet (ﷺ) that appealed to me. He said: "No woman should travel on a two-day-distant journey except with her husband or a Mahram. There should be no fasting on two days: Al-Fitr and Al-Ad'ha. There should be no prayer after the Fajr prayer until the sun rises nor after the 'Asr prayer until the sun sets. No special journey should be made except to three mosques: the Sacred Mosque, the

Aqsa Mosque, and this mosque of mine.” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) forbade four things:

First: Forbidding a woman from traveling on a two-day-distant journey without her husband or one of her Mahram men, those who are permanently forbidden to marry her from among her relatives like the son, father, nephew, maternal or paternal uncle, etc.

Second: Forbidding fasting on the days of Eid al-Fitr and Eid al-Ad’ha, whether a Muslim fasts them in fulfillment of a vow, voluntarily, or as an expiation.

Third: Forbidding voluntary prayer after the ‘Asr prayer until sunset and after the rise of dawn until sunrise.

Fourth: Forbidding traveling to a certain place while believing in its merit and the multiplication of rewards therein except to these three mosques. So, no special journey should be made to other mosques to pray therein, as the reward is multiplied only in these three mosques, namely the Sacred Mosque, the Prophet’s Mosque, and the Aqsa Mosque.

Benefits from the Hadith

1. It is impermissible for a woman to travel without a Mahram.
2. A woman cannot act as a Mahram for another woman in travel, as he said: “Her husband or a Mahram”.
3. A woman is forbidden from whatever is called travel without her husband or a Mahram, and this Hadīth was according to the

questioner's condition and homeland.

4. A woman's Mahram is her husband or one who is permanently forbidden to marry her by kinship like the father, son, paternal uncle, and maternal uncle; or by suckling like the foster (milk) father and the foster (milk) paternal uncle; or by marriage like the father-in-law. He should be Muslim, adult, sane, reliable, and trustworthy since the Mahram is expected to protect the woman, keep her safe, and look after her.
5. The Islamic Shariah cares about women, protecting them, and keeping them safe.
6. The invalidity of the unspecified voluntary prayer after the Fajr and 'Asr prayers; however making up for missed obligatory prayers and voluntary prayers that have a cause like greeting the mosque and the like are excepted.
7. It is prohibited to offer prayer immediately after sunrise; rather, it should be when the sun has risen by the height of a spear, i.e., almost ten to fifteen minutes after sunrise.
8. The time of the 'Asr prayer extends to sunset.
9. It is permissible to make a special journey to the three mosques.
10. The merit and advantage of the three mosques over other mosques.
11. It is impermissible to travel to visit graves, even the Prophet's grave, yet it is permissible for those in Madīnah or those who go there for a lawful or permissible purpose to visit it.



(١٩٩) - عن أسامة بن زيد رَضِيَ اللهُ عَنْهُمَا عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «مَا تَرَكَتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ». [صحيح] - [متفق عليه]

(199) - 'Usāmah ibn Zayd (رضي الله عنه) reported: The Prophet (ﷺ) said: "I am not leaving behind a more harmful trial for men than women." [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

The Prophet (ﷺ) informs that he did not leave behind a more harmful trial and test for men than women. In the case of a man's wife, he may follow her in things contrary to the Shariah, and in the case of an unrelated woman, he may associate with her and meet her privately, which leads to evil consequences.

Benefits from the Hadith

1. A Muslim should beware of the trial of women and block every means leading to such temptation.
2. A believer should hold fast to Allah and turn to Him for safety from trials.

(٢٠٠) - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَأَتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ». [صحيح] - [رواه مسلم]

(200) - Abu Sa'īd al-Khudri (رضي الله عنه) reported that the Prophet (ﷺ) said: "Life in this world is sweet and green, and indeed, Allah has made you successors there to see how you will behave. So, be

cautious of this world and be cautious of women, for indeed, the first temptation of the children of Israel was due to women.” [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) clarifies that this worldly life has a sweet taste and looks green and alluring. Hence, man gets deceived by this worldly life, indulges in its pleasures, and makes it his biggest concern. Allah Almighty has made us successors of one another in this worldly life to see how we behave; and whether we obey or disobey Him. Then he said: Beware of being deceived by the worldly pleasures and adornment that will cause you to abandon Allah’s commands and fall into His prohibitions. Among the gravest worldly trials that one must beware of is women’s temptation, which was the first temptation the children of Israel fell into.

Benefits from the Hadith

1. It encourages adherence to piety without being preoccupied with worldly pleasures and adornment.
2. Warning against being tempted by women either through gazing, allowing them to mingle with foreign men, etc.
3. Women’s temptation is among the gravest worldly trials.
4. Taking lessons from the previous nations, such as what happened to the Children of Israel could happen to others as well.
5. In the case of the wife, a woman’s temptation might be by asking her husband what he cannot afford, thus, distracting him from seeking religious affairs and urging him to exert himself in

seeking this world. As for the foreign woman, her temptation lies in alluring men and making them deviate from the truth when she goes out and mixes with them, particularly if she is not wearing Hijāb and is exposing her adornment. This might lead to falling into various degrees of adultery. So, the believer must hold onto Allah and ask Him to save him from their temptation.



(٢٠١) - عن أبي موسى رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا نِكَاحَ إِلَّا بِوَالِيٍّ».

[صحيح] - [رواه أبو داود والترمذي وابن ماجه وأحمد]

(201) - Abu Mūsa al-Ash'ari (رضي الله عنه) reported: The Prophet (صلى الله عليه وسلم) said: "There is no marriage except with a guardian." [Authentic hadith] - [Narrated by Abu Daoud & At-Termedhy Ibn Majah & Ahmad]



Explanation

The Prophet (صلى الله عليه وسلم) points out that a woman's marriage is not valid without a guardian who concludes the marriage contract.

Benefits from the Hadith

1. The guardian is a prerequisite for the validity of marriage. If the marriage occurs without a guardian or a woman marries herself off, the marriage is not valid.
2. The guardian is the closest man to a woman. No distant guardian can marry her off while a closer guardian is available.
3. A guardian must be: accountable, male, wise, aware of the interests related to marriage, and have the same religion as the one under

his guardianship. Whoever does not fulfill these requirements is not qualified to be a guardian in a marriage contract.



(٢٠٢) - عن عقبه بن عامر رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَحَقُّ الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا اسْتَحَلَّتُمْ بِهِ الْفُرُوجَ». [صحيح] - [متفق عليه]

(202) - 'Uqbah ibn 'Āmir (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "The worthiest stipulations to be fulfilled are those which make sexual intercourse lawful for you." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) points out that the most worthy stipulations to be fulfilled are those which make it lawful to enjoy a woman sexually. These are the permissible stipulations a woman asks for in the marriage contract.

Benefits from the Hadith

1. It is obligatory to fulfill the binding stipulations on one of the two spouses towards the other, except a stipulation that makes something lawful unlawful or something unlawful lawful.
2. Fulfillment of marriage conditions are more emphatic than others, for they are stipulated in return for making sexual intercourse lawful.
3. Marriage occupies a great status in Islam, as he (ﷺ) stressed the fulfillment of its stipulations.



(٢٠٣) - عن عبد الله بن عمرو رَضِيَ اللهُ عَنْهُمَا أن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ». [صحيح] - [رواه مسلم]

(203) - 'Abdullāh ibn 'Amr (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "The world is but an enjoyment and the best of worldly enjoyments is a righteous woman." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) informs that worldly life and what it contains is but a thing enjoyed for a while and then comes to an end and that the best worldly enjoyment is the righteous wife: when her husband looks at her, she pleases him; if he asks her for something, she obeys him; and when he is away from her, she safeguards him regarding herself and his wealth.

Benefits from the Hadith

1. It is permissible to enjoy worldly good things Allah has made lawful for His servants without excess or pride.
2. A man is encouraged to choose a righteous wife, for she helps him in obeying his Lord.
3. The best worldly enjoyments are those used in obeying Allah or they are helpful in this regard.



(٢٠٤) - عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى أَنَّهُمْ كَانُوا عِنْدَ حُدَيْفَةَ، فَاسْتَسْقَى فَسَقَاهُ مَجُوسِيًّا، فَلَمَّا وَضَعَ الْقَدَحَ فِي يَدِهِ رَمَاهُ بِهِ، وَقَالَ: لَوْلَا أَنِّي نَهَيْتُهُ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ - كَأَنَّهُ يَقُولُ: لَمْ أَفْعَلْ هَذَا-، وَلَكِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا تَلْبَسُوا الْحَرِيرَ

وَلَا الدِّيْبَاجَ، وَلَا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَتَا فِي الْآخِرَةِ». [صحيح] - [متفق عليه]

(204) - 'Abdur-Rahmān ibn Abi Layla reported that they were in the company of Hudhayfah, who asked for water, and a Magian brought him water. On placing the cup in his hand, he threw it at him and said, Had I not forbidden him more than once or twice-as if he were saying, I would not have done this-however, I heard the Prophet (ﷺ) say: "Do not wear silk or brocade, and do not drink from gold or silver vessels, and do not eat in platters made therefrom, for they are for them in this world and for us in the Hereafter." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) forbade men from wearing all kinds of silk. He forbade men and women from eating or drinking in vessels and containers made of gold and silver. He stated that they would be exclusive for the believers on the Day of Judgment because they avoided using them in this world out of obedience to Allah. As for the disbelievers, they will not enjoy it in the Hereafter because they hastened to enjoy their share of pleasures in this world and disobeyed Allah's command.

Benefits from the Hadith

1. Prohibition of wearing silk and brocade for males and a strict warning for whoever wears them.
2. Women are permitted to wear silk and brocade.

3. Both males and females are forbidden from eating and drinking in vessels and platters made of gold and silver.
4. Hudhayfah (رضي الله عنه) was strict in his rebuke, justifying this by the fact that he had forbidden him more than once from using gold and silver vessels; however, he did not stop using them.



(٢٠٥) - عن ابن عمر رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْقَزَعِ.

[صحيح] - [متفق عليه]

(205) - Ibn 'Umar (رضي الله عنه) reported: The Messenger of Allah (صلى الله عليه وسلم) forbade qaza' (shaving part of one's head and leaving other parts unshaven). [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) forbade shaving part of one's head and leaving other parts unshaven.

This prohibition is general and applies to all males, children and adults. As for women, they should not shave their heads.

Benefits from the Hadith

1. The Hadith shows the Shariah's care for people's appearance.



(٢٠٦) - عن ابن عمر رَضِيَ اللهُ عَنْهُمَا عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «أَحْفُوا الشَّوَارِبَ

وَأَعْفُوا اللَّحَى». [صحيح] - [متفق عليه]

(206) - Ibn 'Umar (رضي الله عنه) reported: The Prophet (صلى الله عليه وسلم) said: "Trim

the mustaches and let the beards grow.” [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

The Prophet (ﷺ) enjoins that the mustache should be trimmed and not be left to grow; rather, it should be cut, and this should be done to a great extent.

On the other hand, he enjoins that the beard should be left to grow long.

Benefits from the Hadith

1. The prohibition of shaving the beard.

(٢٠٧) - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ، وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ». [صحيح] - [رواه مسلم]

(207) - Abu Sa'īd al-Khudri (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "A man must not look at another man's 'Awrah (must-cover body part), nor must a woman look at another woman's 'Awrah; neither should two men lie undressed under one attire, nor should two women lie undressed under one attire." [Authentic hadith] - [Narrated by Muslim]

Explanation

The Prophet (ﷺ) forbade the man from looking at another man's 'Awrah and the woman from looking at another woman's 'Awrah.

'Awrah: it is whatever one feels shy if uncovered. Man's 'Awrah is the area between his navel and the knee. As for the woman, she is all 'Awrah with regards to foreign men, but with regards to other women and her Mahram men, she can uncover what is usually exposed while doing house chores.

Moreover, the Prophet (ﷺ) forbade the man from lying undressed with another man in one garment or under one cover, and the woman from lying undressed with another woman in one garment or under one cover because this can lead each of them to touch the 'Awrah of the other, which is forbidden, just as looking at the 'Awrah is forbidden; rather, touching the 'Awrah is more strictly forbidden given the fact that it leads to graver consequences.

Benefits from the Hadith

1. It is prohibited to look at 'Awarahs except between the husband and his wife.
2. The keenness of Islam on maintaining the purity of society and blocking the means that lead to immoralities.
3. It is permissible to look at the 'Awrah if there is a need for it like requiring medical treatment and the like; however, it should not involve lust.
4. A Muslim is commanded to cover his 'Awrah and lower his gaze from the 'Awrah of others.

5. The prohibition is specifically addressed to men with men and to women with women because this is more conducive to looking and revealing the 'Awrahs.



(٢٠٨) - عن عبد الله بن عمرو رَضِيَ اللهُ عَنْهُمَا قال: لَمْ يَكُنِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَحِّشًا، وَكَانَ يَقُولُ: «إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا». [صحيح] - [متفق عليه]

(208) - 'Abdullāh ibn 'Amr (رضي الله عنه) reported: The Prophet (ﷺ) was neither obscene, nor would he use obscene language, and he used to say: "Verily, the best of you are those who have the best manners."

[Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

It was not part of the Prophet's character to speak or act indecently, nor would he deliberately do that. Indeed, he was of exemplary good character.

The Prophet (ﷺ) used to say: The best among you in the sight of Allah are those who possess the best manners; in doing good, having a smiling face, refraining from harming others and bearing harm from them, and associating with people in a pleasant manner.

Benefits from the Hadith

1. A believer is required to keep away from improper speech and reprehensible acts.
2. The Messenger of Allah (ﷺ) possessed perfect manners, and he would only do and say what was good.

3. Good manners are an arena of competition among the believers. Whoever surpasses others in this regard is one of the best believers and has the most perfect faith among them.



(٢٠٩) - عن عائشة رَضِيَ اللهُ عَنْهَا قالت: سمعت رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقول: «إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ». [صحيح بشواهده] - [رواه أبو داود وأحمد]

(209) - 'Ā'ishah (رَضِيَ اللهُ عَنْهَا) reported: I heard the Messenger of Allah (ﷺ) say: "Verily, a believer can attain, by his good manners, the rank of one who fasts and prays often." [Authentic for being narrated by another companion] - [Narrated by Abu Daoud & Ahmad]



Explanation

The Prophet (ﷺ) points out that good manners enable one to reach the rank of a person who persistently fasts during the day and prays at night. The core of good manners is doing good, speaking good words, having a smiling face, and refraining from harming people and bearing harm from them.

Benefits from the Hadith

1. The Hadīth shows that Islam gives great attention to refining and perfecting manners.
2. It highlights the merit of good manners, so much so that a well-mannered person can reach the level of one who fasts continuously and prays relentlessly.
3. Fasting during the day and praying during the night are two great

acts of worship that involve hardship for those who perform them. However, this level can be reached by a well-mannered person, for he engages in self-struggle to assume noble manners.



(٢١٠) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ». [حسن] - [رواه أبو داود والترمذي وأحمد]

(210) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "The most perfect believer in terms of his faith is the one who has the most excellent manners, and the best of you are those who are best to their womenfolk." [Good hadith] - [Narrated by Abu Daoud & At-Termedhy & Ahmad]



Explanation

The Prophet (ﷺ) informs that the most perfect people in terms of their faith are those who possess excellent manners, have cheerful faces, do good, speak kind words, and refrain from hurting others.

And that the best believers are those who are kindest to their womenfolk - their wives, daughters, sisters, and other female relatives - for they are among the worthiest of good treatment.

Benefits from the Hadith

1. The Hadith points out the merit of good manners and that they are part of faith.
2. Good deeds are part of faith, and faith increases and decreases.
3. Islam honors women and encourages kindness to them.



(٢١١) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ، فَقَالَ: «تَقْوَى اللَّهِ وَحُسْنَ الْخُلُقِ»، وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ فَقَالَ: «الْفَمُّ وَالْفَرْجُ». [حسن صحيح] - [رواه الترمذي وابن ماجه وأحمد]

(211) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) was asked about the foremost deed that leads people to Paradise, and he replied: "Fear of Allah and good character." Then, he was asked about the things that most lead people to Hellfire, and he said: "The tongue and the private parts." [Good and authentic hadith] - [Narrated by At-Termedhy & Ibn Majah & Ahmad]

Explanation

The Prophet (ﷺ) pointed out that the greatest means that lead one to Paradise are:

Fear of Allah and good character.

Fear of Allah (taqwa) is to make wiqāya (shield) between oneself and the punishment of Allah, by observing His commands and prohibitions.

Good character: by having a cheerful face, doing good to others, and averting harm from them.

And that the greatest causes for a person's entry into Hellfire are:

The tongue and the private parts.

The sins committed by the tongue include: lying, backbiting, and tale-bearing.

The sins committed by the private parts include: adultery, sodomy, etc.

Benefits from the Hadith

1. There are causes for entering Paradise related to Allah Almighty, like fear of Him, and causes related to people, like a good character.
2. The Hadith highlights the danger of the tongue and that it is one of the causes of entering Hellfire.
3. It demonstrates the danger of desires and immoralities to people and that they are among the most common causes of entering Hellfire.



(٢١٢) - عن أنس بن مالك رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ خُلُقًا. [صحيح] - [متفق عليه]

(212) - Anas ibn Mālik (رضي الله عنه) reported: The Messenger of Allah (صلى الله عليه وسلم) was the best of people in terms of morals. [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) was the most perfect among people in terms of morals, and he surpassed everyone in all good manners and traits, like good speech, doing good, putting on a smiling face, and refraining from harming others and bearing harm from them.

Benefits from the Hadith

1. The Hadith illustrates the perfect moral character of the Prophet (صلى الله عليه وسلم).
2. The Prophet (صلى الله عليه وسلم) is the perfect role model in good manners.

3. We are urged to follow the Prophet's example in terms of his good manners.



(٢١٣) - قال سعد بن هشام بن عامر - عندما دخل على عائشة رَضِيَ اللهُ عَنْهَا -: يَا أُمَّ الْمُؤْمِنِينَ، أَنْبِئِنِي عَنْ خُلُقِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ: أَلَسْتَ تَقْرَأُ الْقُرْآنَ؟ قُلْتُ: بَلَى، قَالَتْ: فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ الْقُرْآنَ. [صحيح] - [رواه مسلم في جملة حديث طويل]

(213) - As he visited 'Ā'ishah (رَضِيَ اللهُ عَنْهَا), Sa'd ibn Hishām ibn 'Āmir said: "O mother of the believers, tell me about the character of the Prophet (رَضِيَ اللهُ عَنْهُ)." She said: "Do you not recite the Qur'an?" He said: 'Yes.' She said: "Indeed, the Prophet's character was the Qur'an." [Authentic hadith] - [Narrated by Muslim within a long hadith]



Explanation

The mother of the believers' 'Ā'ishah (رَضِيَ اللهُ عَنْهَا) was asked about the Prophet's character, and she replied with one comprehensive sentence, referring the questioner to the noble Qur'an, which comprises all attributes of perfection. She said that the Prophet (رَضِيَ اللهُ عَنْهُ) possessed the morals of the Qur'an. Whatever the Qur'an commanded him to do or prohibited him from doing, he would comply. So, his character was to act upon the Qur'an, observe its limits, assume its ethics, and take lessons from its parables and stories.

Benefits from the Hadith

1. The Hadīth urges us to follow the Prophet's example in adopting the morals of the Qur'an.
2. It praises the Prophet's manners and describes them as emanating from divine revelation.
3. The Qur'an is a source of all noble manners.
4. Morals in Islam pertain to the entire religion, by observing its commands and prohibitions.



(٢١٤) - عن شداد بن أوس رَضِيَ اللهُ عَنْهُ قال: ثُتِنَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلِيُجِدَّ أَحَدُكُمْ شَفْرَتَهُ، فَلْيُرِحْ ذَبِيحَتَهُ». [صحيح] - [رواه مسلم]

(214) - Shaddād ibn Aws (رضي الله عنه) reported: There are two things which I learned by heart from the Messenger of Allah (صلى الله عليه وسلم); he said: "Verily, Allah has enjoined kindness in all things. So, when you kill, kill with kindness; and when you slaughter, slaughter with kindness. Let one of you sharpen his blade and spare the animal he slaughters from suffering." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) informs that Allah Almighty prescribed ihsān (kindness/excellence) upon us in everything. Ihsān: It is constantly being heedful of Allah in worshipping Him, doing good, and

abstaining from harming other created beings. An aspect of this is *ihsān* in killing and slaughtering.

Ihsān in killing, for legal retribution, is to choose the easiest method which causes the least suffering to the one being killed and the quickest in taking his life.

Ihsān in slaughtering animals is to show kindness toward the animal by sharpening the blade and not sharpening it while the animal is looking on, and not slaughtering an animal while another animal is looking.

Benefits from the Hadith

1. The Hadīth shows Allah’s mercy and kindness toward His creation.
2. *Ihsān* in killing and slaughtering is to do it in the manner prescribed by the Shariah.
3. The Shariah is perfect and comprises all forms of goodness, one of which is mercy and kindness toward animals.
4. It is prohibited to mutilate a person after killing him.
5. Anything that causes suffering to animals is prohibited.



(٢١٥) - عن عبد الله بن عمرو رَضِيَ اللهُ عَنْهُمَا قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْمُقْسِطِينَ عِنْدَ اللهِ عَلَى مَنَابِرٍ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ، وَكُنَّا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا». [صحيح] - [رواه مسلم]

(215) - ‘Abdullāh ibn ‘Amr (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: “Those who act justly will be with Allah on pulpits of light at the right Hand of the Most Compassionate, Exalted be

He, and both His Hands are right. They are those who are just in their judgment and towards their people and what is under their charge.” [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) informs that those who judge justly among their people and those under their authority will sit on the Day of Judgment on lofty and elevated pulpits created from light in honor of them. These pulpits are at the right Hand of the Most Compassionate, and both His Hands are right, Exalted be He.

Benefits from the Hadith

1. The Hadith highlights the merit of justice and urges us to adhere to it.
2. Justice is general and applies to all forms of guardianship, authority, and judgment among people. It even includes justice among one’s wives, children, etc.
3. It shows the status of just people on the Day of Judgment.
4. The believers will be in different ranks on the Day of Judgment in accordance with their respective deeds.
5. Encouragement is one of the Da’wah approaches that endear worship and righteousness to the addressed people.



(٢١٦) - عن أبي سعيد الخدري رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا ضَرَرَ

وَلَا ضِرَارَ، مَنْ ضَارَّ ضَرَّهُ اللَّهُ، وَمَنْ شَاقَّ شَقَّ اللَّهُ عَلَيْهِ». [صحيح بشواهده] - [رواه الدارقطني]

(216) - Abu Sa’id al-Khudri (رضي الله عنه) reported: The Messenger

of Allah (ﷺ) said: “There should be no harm or reciprocal harm. Whoever causes harm, Allah harms him, and whoever makes things difficult, Allah makes things difficult for him.” [Authentic for being narrated by another companion] - [Narrated by Ad-Daraqutny]



Explanation

The Prophet (ﷺ) pointed out that we should avert harm from ourselves and others in all its kinds and manifestations. It is equally impermissible for anyone to harm himself or harm others.

It is also not permissible to respond to harm with harm, for harm will not be removed with harm, except by way of legal retribution, without transgression.

Then, the Prophet (ﷺ) warned that whoever harms people will be harmed, and whoever makes things hard for people will find hardship.

Benefits from the Hadith

1. It is prohibited to respond to harm with more than its equivalent.
2. Allah did not enjoin upon His servants anything harmful to them.
3. It is prohibited to cause or reciprocate harm with words, deeds, or lack of action.
4. Recompense is of the same type as the deed. So, whoever causes harm, Allah harms him, and whoever makes things difficult, Allah makes things difficult for him.
5. One of the Sha‘i rules is that “harm should be removed”, for the Shariah disapproves of harming and condemns harming.



(٢١٧) - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكَيْرِ، فَحَامِلُ الْمِسْكِ: إِمَّا أَنْ يُحْذِيكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخِ الْكَيْرِ: إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً». [صحيح] - [متفق عليه]

(217) - Abu Mūsa (رضي الله عنه) reported that the Prophet (ﷺ) said: "Verily, the example of the righteous companion and the evil companion is like that of the carrier of the musk and the blower of the bellows. The carrier of the musk will either give you, or you will buy from him, or you will get a pleasant smell from him, and the blower of the bellows will either burn your clothes or you will get an offensive smell." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) provided an example for two types of people:

First type: The righteous companion and friend who guides others to Allah and to what pleases Him and helps others obey Him. His example is like that of the musk seller who will either give you some thereof, or you will buy from him, or you will smell and get from him a pleasant fragrance.

Second type: The evil companion and friend who turns others away from the path of Allah and helps them commit sins, the one whom you see doing evil deeds and you receive criticism for being in his company. His example is like that of the blacksmith who blows his fire and either burns your clothes with the flying sparks of fire or you get a nasty smell from being close to him.

Benefits from the Hadith

1. Exemplification is permissible to make it easier for the listener to grasp the meaning.
2. Encouraging and urging people to accompany the righteous and the doers of good and avoid the doers of evil and those with bad morals.



(٢١٨) - عن أبي هريرة رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي، قَالَ: «لَا تَغْضَبُ» فَرَدَّدَ مَرَارًا قَالَ: «لَا تَغْضَبُ». [صحيح] - [رواه البخاري]

(218) - Abu Hurayrah (رضي الله عنه) reported: A man came to the Prophet (صلى الله عليه وسلم) and said: “Advise me.” He said: “Do not get angry.” He repeated that several times, and every time, he would say: “Do not get angry.” [Authentic hadith] - [Narrated by Bukhari]



Explanation

One of the Companions (رضي الله عنه) asked the Prophet (صلى الله عليه وسلم) to direct him to something that would benefit him. He instructed him not to get angry. This means he should avoid the things that would make him angry and should restrain himself in case he becomes angry, not going to excess in his anger by killing, beating, cursing, and so on.

The man repeated his request for advice several times, and the Prophet (صلى الله عليه وسلم) said no more in his advice than “Do not get angry”.

Benefits from the Hadith

1. The Hadith warns against anger and its causes, for it combines

- all evil, and avoiding it leads to all goodness.
2. Anger for the sake of Allah, like getting angry when Allah's prohibitions are violated, is commendable.
 3. If needed, one may repeat the speech so that the addressed person can understand it and realize its significance.
 4. It shows the merit of seeking advice from a knowledgeable person.



(٢١٩) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ الشَّدِيدُ بِالصَّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ». [صحيح] - [متفق عليه]

(219) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "The strong man is not the one who can overpower others; rather, the strong man is the one who controls himself when he is angry." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) points out that true strength is not the strength of a person's body or his ability to overpower other strong men. But a truly strong person is one who strives to control and restrain himself while in a fit of rage. This indicates the power he exercises over himself and his ability to overpower the devil.

Benefits from the Hadith

1. The Hadīth points out the merit of forbearance and self-restraint while in anger and that it is one of the righteous acts encouraged by Islam.
2. Self-restraint in the moment of anger is more difficult than striving against the enemy.

3. Islam has transformed the jāhiliyyah (ignorance) notion of strength into noble manners. The most powerful person is he who maintains great self-restraint.
4. We should avoid anger, given its harmful effects on individuals as well as society.



(٢٢٠) - عن عبد الله بن عمر رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَعْظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ: «الْحَيَاءُ مِنَ الْإِيمَانِ». [صحيح] - [متفق عليه]

(220) - 'Abdullāh ibn 'Umar (رضي الله عنه) reported: The Prophet (صلى الله عليه وسلم) heard a man preaching to his brother about modesty; he said: "Modesty is part of faith." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) heard a man advising his brother to refrain from excessive modesty, and he clarified to him that modesty is part of faith and brings nothing but good.

Modesty is a noble manner that prompts one to do what is good and refrain from detestable things.

Benefits from the Hadith

1. What prevents one from doing good is not called modesty; rather, it is shyness, helplessness, weakness, and cowardice.
2. Modesty towards Allah Almighty is to carry out His commands and shun His prohibitions.
3. Modesty towards people means respecting and treating them in

the way they deserve and avoiding things usually regarded as reprehensible.



(٢٢١) - عن المقدم بن معدي كرب رَضِيَ اللهُ عَنْهُ عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «إِذَا أَحَبَّ الرَّجُلُ أَخَاهُ فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّهُ».

[صحيح] - [رواه أبو داود والترمذي والنسائي في السنن الكبرى وأحمد]

(221) - Al-Miqdām ibn Ma’di Karib (رضي الله عنه) reported that the Prophet (ﷺ) said: “When a man loves his brother, he should tell him that he loves him.” [Authentic hadith] - [Narrated by Abu Daoud & At-Termedhy & Ahmad & An-Nasa’i in Major Sunan]



Explanation

The Prophet (ﷺ) demonstrates one of the means that strengthens the bond between the believers and spreads love among them: If a person loves his fellow Muslim, he should tell him that he loves him.

Benefits from the Hadith

1. It points out the merit of love being purely for Allah’s sake, not for worldly interests.
2. It is recommended to tell the one you love for Allah’s sake that you love him. This will increase your love and friendliness.
3. Spreading love among the believers boosts their fraternity in faith, and protects society from disintegration and disunity.



(٢٢٢) - عن جابر بن عبد الله رَضِيَ اللهُ عَنْهُمَا عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «كُلُّ مَعْرُوفٍ صَدَقَةٌ». [صحيح] - [رواه البخاري من حديث جابر، ورواه مسلم من حديث حذيفة]

(222) - Jābir ibn ‘Abdullāh (رضي الله عنه) reported: The Prophet (صلى الله عليه وسلم) said: “Every act of goodness is charity.” [Authentic hadith] - [Narrated by Bukhari through Jaber’s hadith and narrated by Muslim through Hudhaifa’s hadith]

Explanation

The Prophet (صلى الله عليه وسلم) informs that every goodness and benefit for others, whether in words or deeds, is regarded as a charity, and its doer obtains a reward for it.

Benefits from the Hadith

1. The Hadīth indicates that charity is not limited to what a person spends out of his money, but it includes everything good a person says or does to others.
2. It encourages us to do what is good and beneficial to others.
3. We should not belittle any act of goodness, even if it was simple.

(٢٢٣) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعِدُلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خُطْوَةٍ يَخْطُوهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَيُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ». [صحيح] - [متفق عليه]

(223) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "There is a charity to be given for each joint of the human body every day on which the sun rises; judging justly between two is a charity, helping a man with his mount to ride on it or lift his luggage on it is a charity, the good word is a charity, every step that one takes to the prayer is a charity, and removing what is harmful from the way is a charity." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) clarified that every religiously accountable Muslim should give every day a voluntary charity on behalf of every single one of his bone joints as a form of expressing gratitude to Allah Almighty for well-being and for creating his bones with joints that allow him to grasp and stretch. This charity can be fulfilled not through giving money alone but through all types of righteous acts, which include: Acting justly and reconciling between those in disagreement counts as a charity. Helping someone disabled with his mount by helping him ride on it or lifting his luggage on it counts as a charity. The good word, whether it is Dhikr (remembrance of Allah), supplication, greeting of peace, or otherwise counts as a charity. Every step you take to the prayer counts as a charity. Removing what is harmful from the way counts as a charity.

Benefits from the Hadith

1. The structure of the bones of human beings and their soundness are among the greatest blessings of Allah Almighty upon them. Hence, each bone needs charity to be given on its behalf to show due gratitude for such a blessing.

2. Encouraging the act of renewing gratitude daily to maintain such blessings.
3. Encouraging the constant observance of voluntary acts of worship and charity on a daily basis.
4. The merit of reconciling between people.
5. Encouraging a Muslim to help his fellow Muslim as this counts as a charity.
6. Encouraging the attendance of the congregational prayers and walking thereto and maintaining mosques.
7. It is obligatory to respect the Muslims' roads by avoiding what hurts or harms them.



(٢٢٤) - عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ، وَعَنْ عِلْمِهِ فِيمَا فَعَلَ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ، وَعَنْ جِسْمِهِ فِيمَا أَبْلَاهُ». [صحيح] - [رواه الترمذي]

(224) - Abu Barzah al-Aslami (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "Man's feet will not move from their place on the Day of Judgment until he is asked about his life, in what he let it perish; about his knowledge, what he did with it; about his money, from where he earned it and on what he spent it on; and about his body, and how he wore it out." [Authentic hadith] - [Narrated by At-Termedhy]



Explanation

The Prophet (ﷺ) said that none among people will pass the place of reckoning, either to Paradise or Hellfire, on the Day of

Judgment until he is asked about four things, which are:

First: His life; how did he let it perish and how did he spend it?

Second: His knowledge; did he seek it for the sake of Allah? Did he act upon it? Did he convey it to those entitled to it?

Third: His money; from where did he earn it? Was it lawfully or unlawfully earned? What did he spend it on? Did he spend it on what pleases Allah or on what displeases Him?

Fourth: His body, strength, wellness, and youth; how did he use them and wear them out?

Benefits from the Hadith

1. It encourages the act of taking advantage of life in what pleases Allah Almighty.
2. The blessings that Allah bestows on His slaves are abundant, and He will ask everyone about the blessings he was granted; thus, one must use such blessings in what pleases Allah.



(٢٢٥) - عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِينِ، كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ الْقَائِمِ اللَّيْلَ الصَّائِمِ النَّهَارَ». [صحيح] - [متفق عليه]

(225) - Abu Hurayrah reported that the Prophet (ﷺ) said: "The one who looks after a widow or a needy person is like one who performs Jihad in the cause of Allah, or one who regularly observes voluntary prayer at night and fasting during the day." [Authentic hadith]

- [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informs us that the one who tends to the needs of a woman whose husband has died and has none to look after her or the needy person, and provides for them seeking the reward from Allah Almighty will have the same reward as the one who fights in the cause of Allah, or the one who performs the voluntary night prayer and never gets tired, and the one who always fasts incessantly.

Benefits from the Hadith

1. Promoting cooperation, solidarity, and the act of fulfilling the needs of the weak.
2. Worship includes every good deed and looking after the widows and the needy is an act of worship.
3. Ibn Hubayrah said: "This means that Allah Almighty combines for him the rewards of the one who fasts on a regular basis, the one who observes voluntary night prayer on a regular basis, and the one who engages in Jihad altogether. This is because he took care of the widow in place of her husband and took care of the needy person who was unable to take care of himself, thus, spending the surplus of his provision and giving his forbearance in charity, which makes his benefit equal to that of fasting, praying at night and engages in Jihad".



(٢٢٦) - عن أبي هريرة رَضِيَ اللَّهُ عَنْهُ عن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمِتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ». [صحيح] - [متفق عليه]

(226) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Whoever believes in Allah and the Last Day should say what is good or keep silent. Whoever believes in Allah and the Last Day should honor his neighbor. Whoever believes in Allah and the Last Day should honor his guest." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) pointed out that a person who believes in Allah and the Last Day, that he will be resurrected and recompensed therein for his deeds, is driven by his belief to do these things:

First: good words: Examples of good words include glorification of Allah and proclamation of His oneness, enjoining the right and forbidding the wrong, and reconciling between people. If a person does not say something good, he should then keep silent, restraining his tongue and sparing people from his harm.

Second: honoring the neighbors: by being benevolent to them and not causing them any harm.

Third: honoring the guests: by speaking to them in a nice manner, presenting food to them, and so on.

Benefits from the Hadith

1. Belief in Allah and the Last Day is the basis of all goodness, prompting people to do good.
2. The Hadith warns against the bad use of the tongue.
3. Islam is a religion of cordiality and generosity.
4. These traits fall under the branches of faith and belong to sublime ethics.

5. Speaking a lot may lead one to what is disliked or prohibited. Safety lies in keeping silent unless one says something good.



(٢٢٧) - عن أبي ذر رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِقٍ». [صحيح] - [رواه مسلم]

(227) - Abu Dharr (رضي الله عنه) reported: The Prophet (ﷺ) said to me: "Do not belittle any good deed, even if it be meeting your brother with a cheerful face." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) urges us to do good and not belittle any act of goodness, even if it is simple. An example is meeting one another with a cheerful face. A Muslim should be keen on doing this, for it brings a sense of friendliness and joy to his Muslim brother.

Benefits from the Hadith

1. The Hadīth highlights the merit of mutual love among the believers and that they meet one another with cheerful and smiling faces.
2. It points to the perfection and comprehensiveness of this Shariah and that its teachings unite Muslims and set their affairs aright.
3. It urges us to do good deeds, even if little.
4. It is recommended to bring joy to Muslims, as it creates friendliness among them.



(٢٢٨) - عن جرير بن عبد الله رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمَهُ اللَّهُ عَزَّ وَجَلَّ». [صحيح] - [متفق عليه]

(228) - Jarīr ibn ‘Abdullāh (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: “Whoever does not show mercy to people, Allah Almighty does not show mercy to him.” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informs that Allah Almighty does not show him who does not show mercy to people mercy. Indeed, showing compassion to people is one of the greatest means of receiving Allah’s mercy.

Benefits from the Hadith

1. Mercy is required for all creatures. He singled out people due to His particular care for them.
2. Allah is the Most Merciful and He shows mercy to His merciful servants, for recompense is of the same type as one’s deeds.
3. Being merciful to people includes bringing what is good to them, averting evil from them, and treating them kindly.



(٢٢٩) - عن عبد الله بن عمرو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، اِرْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمَكُم مِّنَ السَّمَاءِ». [صحيح] - [رواه أبو داود والترمذي وأحمد]

(229) - ‘Abdullāh ibn ‘Amr (رضي الله عنه) reported: The Prophet (ﷺ) said: “Those who are merciful are shown mercy by the Most Merciful. Be

merciful to the inhabitants of earth and the One in the heaven will be merciful to you.” [Authentic hadith] - [Narrated by Abu Daoud & At-Termedhy & Ahmad]



Explanation

The Prophet (ﷺ) points out that those who show mercy to others are shown mercy by the Most Merciful with His mercy, which encompasses all things - a fitting recompense.

Then, he (ﷺ) enjoined mercy towards all those on earth, including human beings, animals, birds, and other kinds of creatures. As recompense for that, Allah, from above His heavens, will show mercy to you.

Benefits from the Hadith

1. Islam is the religion of mercy, and it is entirely based upon obedience to Allah and benevolence to the creation.
2. Allah Almighty possesses the attribute of mercy, and He, Exalted be He, is the Most Merciful, the Ever-Merciful, and He brings mercy to His servants.
3. Recompense is of the same type of action. So, the merciful people are shown mercy by Allah.



(۲۳۰) - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ

الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ». [صحيح] - [متفق عليه]

(230) - ‘Abdullah ibn ‘Amr (رضي الله عنهما) reported that the Prophet (ﷺ) said: “A Muslim is the one from whose tongue and hand Muslims are

safe, and a Muhājir (emigrant) is the one who abandons what Allah has forbidden.” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informed that a true and perfect Muslim is the one from whose tongue Muslims are safe, so he does not insult, curse, or backbite them and does not hurt them with his tongue in any way. They are also safe from his hand, as he does not assault them or take their properties wrongfully, or the like. As for the emigrant, he is the one who abandons what Allah Almighty has prohibited.

Benefits from the Hadith

1. One's Islam is perfect only when he does not harm others physically or morally.
2. The tongue and the hand were mentioned in particular given their frequent mistakes and harms, as they are the source of most of
3. the evil.
4. Encouraging the abandonment of sins and adherence to the commands of Allah Almighty.
5. The best Muslims are those who fulfill the rights of Allah Almighty and the rights of the Muslims.
6. Assault could be verbal or physical.
7. The perfect emigration is abandoning what Allah Almighty has forbidden.



(٢٣١) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ قَالَ: سمعت رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقول: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ». [صحيح] - [متفق عليه]

(231) - Abu Hurayrah (رضي الله عنه) reported: I heard the Messenger of Allah (صلى الله عليه وسلم) say: "A Muslim owes another Muslim five rights: returning the greeting of peace, visiting the sick, following the funeral processions, accepting invitations, and saying tashmīt (yarhamuk Allah) (may Allah show mercy to you) to the person who sneezes." [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

The Prophet (ﷺ) mentions some of the rights Muslims have toward one another. The first among these rights is to return the greeting of peace to the one who greets you.

The second right is to visit the sick.

The third right is to follow the funeral procession from the deceased person's home to the praying place and the cemetery until he is buried.

The fourth right is to accept the invitation of someone who invites you to a wedding banquet and the like.

The fifth right is to say tashmīt to a person who sneezes and praises Allah. Tashmīt is to say: yarhamuk Allah (may Allah show mercy to you). In response, the sneezing person should say: yahdīkum Allah wa yuslih bālakum (may Allah guide you and amend your condition).

Benefits from the Hadith

1. It shows the greatness of Allah, as it stresses the rights to be observed among Muslims and strengthens the brotherliness and love between them.



(۲۳۲) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ». [صحيح] - [رواه مسلم]

(232) - Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (صلى الله عليه وسلم) said: "You will not enter Paradise until you believe and you will not believe until you love one another. Shall I guide you to something which, if you do, you will love one another? Spread the greeting of peace among yourselves." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (صلى الله عليه وسلم) clarified that none will enter Paradise except the believers, and faith will not be perfect and the Muslim society will not be in good condition unless they love one another. Then, the Prophet (صلى الله عليه وسلم) guided us to the best means of spreading love, namely spreading the greeting of peace among Muslims, as Allah has made peace a greeting for His slaves.

Benefits from the Hadith

1. Entering Paradise is contingent on faith.
2. Perfect faith entails that a Muslim loves for his brother what he loves for himself.

3. It is recommended to spread the greeting of peace and extend it among Muslims, as this results in spreading love and security between people.
4. The greeting of peace is to be extended only to Muslims, as the Prophet (ﷺ) said: "Among yourselves".
5. Extending the greeting of peace eliminates division, abandonment, and rancor.
6. The importance of love between Muslims, which is a part of perfect faith.
7. Another Hadīth mentions that the complete form of the greeting of peace is: "As-salāmu 'alaykum wa rahmatullāhi wa barakātuh" (may the peace, mercy, and blessings of Allah be upon you); however, it is sufficient to say: "As-salāmu 'alaykum" (peace be upon you).



(۲۳۳) - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ».

[صحيح] - [متفق عليه]

(233) - 'Abdullah ibn 'Amr (رضي الله عنهما) reported: A man asked the Prophet (ﷺ): Which deed in Islam is the best? He said: "Feeding people and extending the greeting of peace to those you know and those you do not know." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) was asked: What qualities of Islam are the best? He mentioned two qualities:

First: Feeding the poor frequently, and this includes charity, gifts, hospitality, and banquets. The merit of feeding others is even more emphatic during times of famine and the rise in prices.

Second: Extending the greeting of peace to every Muslim, whether you know him or not.

Benefits from the Hadith

1. The Companions' keenness to learn about the qualities that bring benefit in this life and the Hereafter.
2. Extending the greeting of peace and providing others with food are among the best deeds in Islam given their merit and the people's need for them at all times.
3. These two qualities combine benevolence in words and deeds, which is the most perfect kind of benevolence.
4. These qualities pertain to the way Muslims treat each other, and there are other qualities about the way one deals with his Lord.
5. Initiating the greeting is solely for Muslims; thus, no greeting should be initiated with the disbeliever.



(٢٣٤) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ: «إِسْبَاغُ النُّوْضِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكَ الرَّبَاطُ». [صحيح] - [رواه مسلم]

(234) - Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "Shall I not guide you to what Allah erases the sins and elevates the ranks with?" They said: Yes, O Messenger of Allah. He said: "Performing ablution thoroughly despite the hardships, frequent steps to mosques, and waiting for one prayer after another; such is the Ribāt (garrison)." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) asked his Companions if they wanted him to guide them to deeds that would be a means of forgiving sins and erasing them from the records of the guardian angels and elevating ranks in Paradise.

The Companions said: Yes, we want this. He said:

First: Completing and perfecting the ablution despite hardships like coldness, scarcity of water, physical pain, and hot water.

Second: Frequent steps-distance between the two feet-made to mosques, given the remoteness of the house from the mosque and the frequent repetition.

Third: Waiting for the time when the prayer becomes due, having one's heart attached to it, getting ready for it, and sitting in the mosque for its sake, waiting for the congregation. Then, on performing the prayer, one stays in his prayer area waiting for another prayer.

After that, the Prophet (ﷺ) clarified that such things represent the real Ribāt (standing at the frontline of danger against the enemy) because it blocks the devil's ways to the self, overpowers

personal desires, and prevents the self from accepting the devil's whispering. This way, the party of Allah defeats the devil's soldiers, which is the major Jihad, and that puts it in the same position of standing guard at the frontline against the enemy.

Benefits from the Hadith

1. The importance of observing the congregational prayer in the mosque and assigning good care to prayers without being distracted from them.
2. The Prophet's good approach and how he aroused his Companions' interest as he started by mentioning a great reward in the question form, which is one of the educational methods.
3. The benefit of presenting an issue in a question-and-answer form: To make the speech more effective given the fact that it involves ambiguity and clarification.
4. An-Nawawi (may Allah have mercy upon him) said: Such is Ribāt, i.e., the encouraged Ribāt, and Ribāt originally means being tied to something, as if one ties himself to this act of obedience. It is said: It is the best Ribāt, as it is said: Jihad is striving against oneself. It could probably refer to the available and accessible Ribāt, i.e., it is one of the types of Ribāt.
5. The word "Ribāt" is repeated and used with a definite article "the" to stress the great status of such deeds.



(٢٣٥) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمُؤْمِنُ الْقَوِيُّ، خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ، احْرِصْ عَلَى مَا يَنْفَعُكَ، وَأَسْتَعِنْ

بِاللَّهِ وَلَا تَعْجَزْ، وَإِنْ أَصَابَكَ شَيْءٌ، فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ
 قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ، فَإِنَّ (لَوْ) تَفْتَحُ عَمَلَ الشَّيْطَانِ». [صحيح] - [رواه مسلم]

(235)-AbuHurayrah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: “The strong believer is better and dearer to Allah than the weak believer, and there is good in both. Adhere to whatever brings you benefit, seek the help of Allah, and do not feel helpless. If something befalls you, do not say: ‘Had I done such-and-such, it would have been such-and-such;’ rather, say: ‘Allah has decreed, and whatever He wills, He does.’ Indeed, ‘if’ opens the way before the devil to act.”
 [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) clarifies that the believer is good from all aspects; however, the believer who is strong in his faith, resolve, property, and other aspects of strength is better and dearer to Allah Almighty than the weak believer. Then, the Prophet (ﷺ) advised the believer to utilize the available means in what brings him benefit in his worldly affairs and the affairs of the Hereafter, along with depending upon Allah Almighty, seeking His help, and relying upon Him. The Prophet (ﷺ), then, forbids inability, indolence, and slackness in doing what brings benefit in both abodes. If the believer works hard and utilizes the available means while seeking Allah’s help and asking Him for goodness, then he should do nothing but entrust all of his affairs to Allah while knowing that Allah’s choice is the best. If some calamity befalls him after that, he should not

say: “Had I done such-and-such, it would have been such-and-such.” “Indeed, ‘if’ opens the way before the devil to act” in objecting to the divine decree and lamenting what has been missed. Instead, one should submissively and contentedly say: “Allah has decreed, and whatever He wills, He does.” Everything happens in compliance with Allah’s will, as He does what He wants and nothing can repel His predestination or reverse His decree.

Benefits from the Hadith

1. People vary in faith.
2. Strength in deeds is recommended because it results in benefits that cannot be attained through weakness.
3. Man must adhere to what brings him benefit and avoid what brings him no benefit.
4. The believer must seek help from Allah in all his affairs and not depend on himself.
5. Establishing the divine decree and predestination and the fact that it does not contradict the pursuit of means and the endeavor to achieve good things.
6. It is prohibited to say “if” during calamities by way of indignation or objection to Allah’s decree and predestination.



(۲۳۶) - عن ابن عمر رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا زَالَ يُوصِيَنِي

جِبْرِيلُ بِالْجَارِ، حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ». [صحيح] - [متفق عليه]

(236) - Ibn ‘Umar (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: “Jibrīl kept enjoining me regarding the good treatment of the

neighbor to the extent that I thought he would inherit him.” [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informs that Jibrīl continued to instruct him that the neighbor, who lives next to one’s house, be he a Muslim or a disbeliever, should be taken care of, not hurt, and treated kindly, his rights should be observed, and harm from them should be endured, to the extent that the Prophet (ﷺ) thought, due to the great attention given to the neighbor’s rights and Jibrīl’s repeated instruction about this, that there will come down revelation that gives his neighbor part of his inheritance after his death.

Benefits from the Hadith

1. The Hadīth points out the significance of the neighbor’s rights and the duty to observe them.
2. The repeated instruction regarding the neighbor’s rights entails that we should honor him, treat him in a kind and benevolent manner, avert harm from him, visit him if he gets sick, congratulate him upon the occurrence of something pleasant, and give him solace upon affliction.
3. The closer the neighbor’s door is, the greater the emphasis upon his right.
4. The Hadīth shows the perfection of the Shariah and its teachings that achieve the well-being of society, such as kindness to the neighbors and averting harm from them.



(٢٣٧) - عن أبي الدرداء رَضِيَ اللهُ عَنْهُ عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «مَنْ رَدَّ عَنْ عَرَضِ أَخِيهِ رَدَّ اللهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ». [صحيح] - [رواه الترمذي وأحمد]

(237) - Abu ad-Dardā' (رضي الله عنه) reported: The Prophet (ﷺ) said: "Whoever protects the honor of his brother in his absence, Allah will protect his face from the Fire on the Day of Judgment." [Authentic hadith] - [Narrated by At-Termedhy & Ahmad]

Explanation

The Prophet (ﷺ) informs that if a Muslim defends the honour of his fellow Muslim in his absence by preventing others from backbiting him, Allah will protect him from the punishment on the Day of Judgment.

Benefits from the Hadith

1. It is prohibited to backbite or slander Muslims.
2. Recompense is of the same type as one's deeds. So, whoever defends the honor of his fellow Muslim, Allah will defend him against the Fire.
3. Islam is a religion of fraternity and mutual support among its adherents.

(٢٣٨) - عن عائشة رَضِيَ اللهُ عَنْهَا زوج النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ». [صحيح] - [رواه مسلم]

(238) - 'Ā'ishah (رضي الله عنها), the Prophet's wife, reported: The Prophet (ﷺ) said: "Verily, lenience is not found in anything but it adorns

it, and it is not removed from anything but it makes it defective.”

[Authentic hadith] - [Narrated by Muslim]

Explanation

The Prophet (ﷺ) points out that lenience, mildness, and deliberateness in speech and behavior add beauty and excellence to things, making it easier for a person to fulfill his needs.

That lack of lenience makes things defective and unpleasant, which prevents a person from reaching his goal or reaching it with difficulty.

Benefits from the Hadith

1. The Hadīth urges us to be lenient.
2. Lenience adorns people and leads to goodness in worldly and religious matters.

(۲۳۹) - عن أنس بن مالك رَضِيَ اللهُ عَنْهُ عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «يَسِّرُوا وَلَا

تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنْفِرُوا». [صحيح] - [متفق عليه]

(239) - Anas ibn Mālik (رضي الله عنه) reported: The Prophet (ﷺ) said: “Make matters easy and do not make them difficult, and give people glad tidings and do not drive them away.” [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

The Prophet (ﷺ) orders us to make things light and easy for people and not put them into difficulty in any religious or worldly

matter - within the limits of what Allah made lawful and legislated.

He (ﷺ) also urges us to give people glad tidings and not drive them away.

Benefits from the Hadith

1. A believer is required to lead people to love Allah and encourage them to do good.
2. A caller to Allah should wisely consider how to convey the call of Islam to the people.
3. Glad tidings inspire pleasure, acceptance, and reassurance about the caller and his message.
4. Making things difficult for people prompts aversion and makes them turn away from the caller and become doubtful about his speech.
5. Allah shows vast mercy towards His servants, as He approved for them an easy religion and easy Shariah.
6. The required facilitation is that which was prescribed by the Shariah.



(٢٤٠) - عن أنس رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ عُمَرَ فَقَالَ: «نُهَيْبْنَا عَنِ التَّكْلِيفِ». [صحيح]

- [رواه البخاري]

(240) - Anas (رضي الله عنه) reported: We were with 'Umar, and he said: "We were forbidden from the affectation." [Authentic hadith] - [Narrated by Bukhari]



Explanation

‘Umar (رضي الله عنه) informs that the Messenger of Allah (ﷺ) forbade them from needlessly putting themselves into hardship, whether in words or deeds.

Benefits from the Hadith

1. The forbidden affectation includes asking too many questions, pretending to know something one has no knowledge about, and adopting an approach of strictness regarding something Allah has made easy and flexible.
2. A Muslim should accustom himself to tolerance and lack of affectation in words and deeds: in his food, drink, speech, and all conditions.
3. Islam is a religion of ease.



(٢٤١) - عن ابن عمر رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ، وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ، وَيَشْرَبُ بِشِمَالِهِ». [صحيح] - [رواه مسلم]

(241) - Ibn ‘Umar (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: “If anyone of you eats, let him eat with his right hand, and if he drinks, let him drink with his right hand, for indeed the devil eats with his left hand and drinks with his left hand.” [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) enjoins that Muslims should eat and drink with their right hand and forbade eating and drinking with their left hand. This is because the devil eats and drinks with the left hand.

Benefits from the Hadith

1. It is prohibited to imitate the devil in eating or drinking with the left hand.



(٢٤٢) - عن عمر بن أبي سلمة رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ غُلَامًا فِي حَجْرِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا غُلَامُ، سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ» فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ. [صحيح] - [متفق عليه]

(242) - 'Umar ibn Abi Salamah (رضي الله عنه) reported: I was a young boy under the care of the Messenger of Allah (ﷺ), and my hand used to wander all over the platter (of food). The Messenger of Allah (ﷺ) said, "O boy, mention Allah's name, eat with your right hand, and eat from what is nearer to you." Since then, I have been eating that way. [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

Umar bin Abi Salamah, may God be pleased with them both, the son of the wife of the Prophet, may God bless him and grant him peace, Umm Salamah, wife Umm Salamah (رضي الله عنها) - and he was under his upbringing and care - narrates that while eating, he used

to move his hand all over the platter to pick up food, so the Prophet, (ﷺ), taught him three etiquette of Eating etiquette:

First: Saying 'bismillāh' (in the name of Allah) when beginning to eat.

Second: Eating with the right hand.

Third: Eating from the side next to one.

Benefits from the Hadith

1. One of the etiquette of eating and drinking is to begin with mentioning the name of Allah.
2. Teaching children the proper etiquette, especially those under one's care.
3. It shows the Prophet's leniency and patience in teaching and educating children.
4. One of the etiquette of eating is that one eats from the nearest side, except if there are various items of food, in which case a person can eat from that place.
5. The Companions (رضي الله عنهم) would comply with the Prophet's teachings, as indicated by 'Umar's statement: Since then, I have been eating that way.



(٢٤٣) - عن أنس بن مالك رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا، أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدُهُ عَلَيْهَا».

[صحيح] - [رواه مسلم]

(243) - Anas ibn Mālik (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Allah is pleased with one who eats some food and praises

Him for it, or drinks some drink and praises Him for it.” [Authentic hadith] - [Narrated by Muslim]

Explanation

The Prophet (ﷺ) points out that praising Allah for His bounty and blessings is one of the ways the servant can win the pleasure of his Lord. He eats food, says “al-hamdulillāh” (praise be to Allah), drinks some drink, and says al-hamdulillāh.

Benefits from the Hadith

1. The Hadith shows Allah’s bounty, as He provides sustenance to His servants and is pleased with the praise.
2. The pleasure of Allah can be attained by the simplest means, like praising Him after eating and drinking.
3. One etiquette of eating and drinking is to praise Allah Almighty after that.

(٢٤٤) - عَنْ سَلْمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشِمَالِهِ، فَقَالَ: «كُلْ بِيَمِينِكَ»، قَالَ: لَا أَسْتَطِيعُ، قَالَ: «لَا اسْتَطَعْتَ»، مَا مَنَعَهُ إِلَّا الْكِبْرُ، قَالَ: فَمَا رَفَعَهَا إِلَى فِيهِ. [صحيح] - [رواه مسلم]

(244) - Salamah ibn al-Akwa' (رضي الله عنه) reported: A man ate with his left hand in the presence of the Messenger of Allah (ﷺ), whereupon he said: “Eat with your right hand.” The man said: I cannot do that. Thereupon, he said: “May you not be able to do that.” It was only arrogance that prevented him. He said: He could not raise it up to his mouth afterward. [Authentic hadith] - [Narrated by Muslim]

Explanation

The Prophet (ﷺ) saw a man eating with his left hand, so, he ordered him to eat with his right hand. The man lied and said, out of arrogance, that he could not do this. So, the Prophet (ﷺ) supplicated against him to be deprived of the ability to eat with his right hand. Allah fulfilled His Prophet's supplication and the man's right hand was paralyzed and he could not raise it to his mouth after that with any food or drink.

Benefits from the Hadith

1. It is obligatory to eat with the right hand and it is prohibited to eat with the left hand.
2. Disdaining to apply the Shariah rulings makes one worthy of punishment.
3. Allah Almighty honored His Prophet Muhammad (ﷺ) by answering his supplication.
4. The legitimacy of enjoining good and forbidding evil in all situations even while eating.



(٢٤٥) - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا، فَلْيَعْتَزِلْنَا - أَوْ قَالَ: فَلْيَعْتَزِلْ - مَسْجِدَنَا، وَلْيَقْعُدْ فِي بَيْتِهِ»، وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتِيَ بِقَدْرِ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَ لَهَا رِيحًا، فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ، فَقَالَ قَرَّبُوهَا إِلَيَّ بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ، فَلَمَّا رَأَاهُ كَرِهَ أَكْلَهَا، قَالَ: «كُلْ فَإِنِّي أَنَا جِي مِنْ لَا تُنَاجِي».

وَلِمُسْلِمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الْبُقُولَةِ،

الثوم - وَقَالَ مَرَّةً: مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكَرَّاثَ فَلَا يَقْرَبَنَّ مَسْجِدَنَا، فَإِنَّ الْمَلَائِكَةَ تَتَأَدَّى مِمَّا يَتَأَدَّى مِنْهُ بَنُو آدَمَ». [صحيح] - [متفق عليه]

(245) - Jābir ibn ‘Abdullah (رضي الله عنه) reported that the Prophet (ﷺ) said: “Whoever ate garlic or onion should keep away from us-or he said: from our mosque-and stay at home.” The Prophet (ﷺ) was brought a pot containing green legumes. Upon noticing it had an odor, he asked and was informed of the legumes therein. He said: “Bring it near” to one of his Companions who was with him. On seeing that he disliked eating it, he said: “Eat, for indeed, I privately converse with one you do not converse with.” [Authentic hadith] - [Al-Bukhari and Muslim with its two versions]



Explanation

The Prophet (ﷺ) forbade the one who ate garlic or onion from going to the mosque so as not to offend his brothers, attending the congregational prayer, with their smell. It is a prohibition of Tanzīh (what is not strictly forbidden) from going to the mosque, not from eating them because they are from the permissible foods. The Prophet (ﷺ) was brought a pot containing vegetables, and when he sensed an odor therein and was informed of what it contained, he refrained from eating it and brought it near to one of his Companions to eat from it; however, he disliked eating from it in imitation of the Prophet (ﷺ), who said upon seeing him: Eat, for indeed, I converse with the angels through the revelation.

The Prophet (ﷺ) informed that the angels are offended by unpleasant odors just like people.

Benefits from the Hadith

1. It is prohibited for whoever ate garlic, onion, or leek to go to mosques.
2. The same ruling applies to everything that has an unpleasant odor that those praying find offensive, such as the smell of smoke, tobacco, and the like.
3. The cause of prohibition is the odor. If such an odor no longer exists due to excessive cooking or anything else, then it is no longer disliked.
4. It is disliked to eat these things for one who has to attend prayer in the mosque, so that he does not miss the congregation in the mosque, as long as he does not eat them as a ploy to escape the obligation of attending, in which case it is prohibited.
5. The Prophet's abstention from eating garlic and the like is not by way of prohibition but because of conversing with Jibrīl (Gabriel) (ﷺ).
6. The Prophet's excellent approach in teaching, as he coupled the ruling with the clarification of its cause to reassure the addressee by letting him know the rationale behind such a ruling.
7. Al-Qādi said: Based on analogy, scholars decided that this applies to places, other than mosques, where people gather for prayer, like the Eid praying area, funerals, and their likes from places where people gather for worship. The same applies to knowledge and Dhikr assemblies, banquets, and the like. However, this does not apply to markets and similar places.
8. Scholars said: This Hadīth includes evidence on forbidding one who has eaten garlic and the like from entering the mosque, even if it is empty because it is the angels' place and given the general indication of the Hadīths.

(٢٤٦) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا عَطَسَ وَضَعَ يَدَهُ - أَوْ ثَوْبَهُ - عَلَى فِيهِ، وَخَفَضَ - أَوْ غَضَّ - بِهَا صَوْتَهُ. [صحيح] - [رواه أبو داود والترمذي وأحمد]

(246) - Abu Hurayrah (رضي الله عنه) reported: Whenever the Messenger of Allah (ﷺ) sneezed, he would put his hand-or his garment-over his mouth and lower-or drop-his voice therewith. [Authentic hadith] - [Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad]

Explanation

Whenever the Prophet (ﷺ) sneezed:

First: He would put his hand or garment over his mouth so that nothing would come out of his mouth or nose and hurt those around him.

Second: He would lower his voice and not raise it.

Benefits from the Hadith

1. Demonstrating the Prophet's guidance concerning sneezing and following his example in that.
2. It is recommended to put a garment, tissue paper, or the like over one's mouth and nose when sneezing lest something should come out and hurt those around him.
3. Lowering the voice while sneezing is required and is a sign of perfect manners and noble morals.

(٢٤٧) - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى رُخْصَتُهُ، كَمَا يُحِبُّ أَنْ تُؤْتَى عَزَائِمُهُ». [صحيح] - [رواه ابن حبان]

(247) - Ibn 'Abbās (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Allah loves that His dispensations be taken as He loves that His obligations be observed." [Authentic hadith] - [Narrated by Ibn Hebban]



Explanation

The Prophet (ﷺ) reports that Allah loves that people should take the dispensations He made lawful, such as lightening the rulings and acts of worship and making them easier for the performers, due to some excuse, like shortening and combining the prayers during travel - as He loves that His obligations and duties be discharged. This is because Allah's command in terms of dispensations and obligations is the same.

Benefits from the Hadith

4. The Hadith shows Allah's mercy towards His servants and that He loves His lawful dispensations to be taken.
5. It highlights the perfection of this Shariah and how it removes undue restrictions from the Muslims.



(٢٤٨) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ». [صحيح] - [رواه البخاري]

(248) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah

(ﷺ) said: "If Allah wills good for someone, He makes him suffer from afflictions." [Authentic hadith] - [Narrated by Bukhari]

Explanation

The Prophet (ﷺ) informs that if Allah wills good for any of His believing servants, He afflicts him in himself and his property and family, as affliction makes a believer resort to Allah Almighty and turn to Him in supplication, which causes his sins to be eliminated and his rank elevated.

Benefits from the Hadith

1. The believer is subject to all kinds of afflictions.
2. Affliction may signify Allah's love for His servant to raise his degree, elevate his rank, and expiate for his sin.
3. The Hadīth urges us to be patient during disasters and avoid impatience.

(٢٤٩) - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذَى وَلَا غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ». [صحيح] - [متفق عليه]

(249) - Abu Sa'īd al-Khudri and Abu Hurayah (may Allah be pleased with both of them) reported that the Prophet (ﷺ) said: "No fatigue, disease, sorrow, sadness, harm, or distress befalls a Muslim, even if it were a prick of a thorn, but Allah will expiate some of his sins thereby." [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

The Messenger of Allah (ﷺ) clarifies that whatever afflicts the Muslim of diseases, sorrows, sadness, adversities, calamities, hardships, fear, and hunger, even the prick of a thorn that hurts him, expiates his sins and erases his misdeeds.

Benefits from the Hadith

1. Manifesting Allah's grace and mercy that He shows to His believing slaves by forgiving their sins by the least degree of harm that afflicts them.
2. The Muslim must seek Allah's reward in whatever afflicts him and must show patience in every minor or major affliction to have his degree elevated and his misdeeds expiated.

(٢٥٠) - عَنْ صُهَيْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ». [صحيح] - [رواه مسلم]

(250) - Sohaib (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "How astonishing the believer's affair is! Indeed, all of his affairs are good, and this is for none but the believer. If something good happens to him, he is grateful, which is good for him; and if something bad happens to him, he shows patience, which is good for him." [Authentic hadith] - [Narrated by Muslim]

Explanation

The Prophet (ﷺ) expresses wonder, by way of admiration, at the believer's affairs and conditions because all of his conditions are good, and this is for none except the believer. Whenever something good happens to him, he thanks Allah for it and gets rewarded for showing gratitude. If something bad happens to him, he shows patience and seeks reward from Allah and, thus, gets rewarded for showing patience. So, he gets rewarded in all cases.

Benefits from the Hadith

1. The merit of showing gratitude in prosperity and patience in adversity is that whoever does this will attain goodness in both abodes. However, one who neither shows gratitude in the case of blessings nor patience in the case of calamities will miss the reward and incur sin.
2. The merit of Imān (faith) and the fact that reward in all cases is for none but for those who have faith.
3. Showing gratitude at times of prosperity and patience at times of adversity are from the believers' characteristics.
4. Belief in Allah's decree and predestination makes the believer perfectly content with all of his conditions, unlike the non-believer, who is constantly discontented when experiencing hardship, and if he receives a blessing from Allah Almighty, he becomes preoccupied with it and gets distracted from obeying Allah, let alone using such a blessing in disobeying Him.



(٢٥١) - عن أبي موسى الأشعري رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا». [صحيح] - [رواه البخاري]

(251) - Abu Mūsa al-Ash'ari (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "If a person falls ill or travels, he shall be credited with whatever good deeds he used to perform while being at home and in good health." [Authentic hadith] - [Narrated by Bukhari]

Explanation

The Prophet (ﷺ) mentions Allah's bounty and mercy, and that if a Muslim habitually performs a certain good deed while in good health and being at home, and then something occurs to him, such as an illness that makes him unable to do this deed, or a journey that keeps him too busy to do so, or any other excuse, he will get his reward in full, as he used to obtain it for performing this deed while in good health and at home.

Benefits from the Hadith

1. This shows Allah's great bounty upon His servants.
2. It urges us to be diligent in doing good deeds and utilizing our time while we have good health and free time.

(٢٥٢) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «بَادِرُوا بِالْأَعْمَالِ فَتَنَّا كَقِطْعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، أَوْ يُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا». [صحيح] - [رواه مسلم]

(252) - Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "Hasten to deeds before being overtaken by tribulations that are like patches of the darkest night; a man would be a believer in the morning and become a disbeliever in the evening, or he would be a believer in the evening and become a disbeliever in the morning. He sells his religion for a worldly gain." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) is urging the believer to hasten to good deeds and perform them frequently before they become difficult and he gets preoccupied with tribulations and suspicious matters that would prevent him and turn him away from offering good deeds. During such tribulations, which are as dark as the night, the truth and falsehood are mixed up, and it becomes hard for people to distinguish between them. Their severity causes one to wander blindly to the extent that he would be a believer in the morning and become a disbeliever in the evening, or he would be a believer in the evening and become a disbeliever in the morning, abandoning his religion for the sake of a transient worldly gain.

Benefits from the Hadith

1. It is obligatory to hold fast to the religion and hasten to good deeds before being hindered by impediments.
2. Referring to the succession of misleading trials at the end of time and the fact that when one trial ends another begins.
3. If one's religion is weak and he gives it up in return for worldly

affairs like wealth and others, this will cause him to deviate, abandon the religion, and get carried away by trials.

4. The Hadīth bears evidence that good deeds are a means of salvation from trials.
5. Trials are of two types: trials related to suspicious matters and their treatment lies in knowledge, and trials related to desires and their treatment lies in faith and patience.
6. The Hadīth points out that those with few good deeds are more vulnerable to tribulations, whereas those with plenty of good deeds should not be deceived by what they have done; rather, they should strive for more.



(٢٥٣) - عن معاوية رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ، وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الْأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ». [صحيح] - [متفق عليه]

(253) - Mu'āwiyah (رضي الله عنه) reported: I heard the Prophet (ﷺ) say: "When Allah intends good for someone, He grants him the understanding of the religion. Indeed, I am only a distributor, and Allah is the Giver. This Ummah will continue to follow Allah's laws, not being harmed by those who oppose them, until Allah's command comes to pass." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informs that when Allah wills to do good to someone, He endows him with the understanding of His religion.

He also states that he is only a distributor who distributes the sustenance, knowledge, and other things that Allah Almighty gave him, and that the true Giver is Allah, and all else are mere causes that can only bring benefit with Allah's permission. He adds that this Ummah will continue to hold onto Allah's laws and not be harmed by those who oppose them until the Hour comes.

Benefits from the Hadith

1. The Hadīth shows the greatness and merit of the Shar'ī knowledge and its learning and urges us to seek it.
2. Adherence to the truth must exist within this Ummah. If one group forsakes it, another will follow it.
3. Understanding of the religion is part of Allah's intention of goodness for His servants.
4. The Prophet (ﷺ) only gives according to Allah's Command and His Will, and he himself possesses nothing.



(٢٥٤) - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَعْلَمُوا الْعِلْمَ لِيُبَاهُوا بِهِ الْعُلَمَاءَ، وَلَا لِيُتَمَارَوْا بِهِ السُّفَهَاءَ، وَلَا تَخَيَّرُوا بِهِ الْمَجَالِسَ، فَمَنْ فَعَلَ ذَلِكَ، فَالْتَأَرْ التَّارُ». [صحيح] - [رواه ابن ماجه]

(254) - Jābir ibn 'Abdullāh (رضي الله عنه) reported: The Prophet (ﷺ) said: "Do not seek knowledge in order to show off in front of the scholars, or to argue with the foolish; or to get the higher status in gatherings. Whoever does that, the Fire, the Fire." [Authentic hadith] - [Narrated by Ibn Majah]



Explanation

The Prophet (ﷺ) gave a warning to those who seek knowledge to show off in front of the scholars and demonstrate that they are also scholars like them; to argue with foolish and feeble-minded people; or to be given prominence and precedence over others in gatherings. Whoever does that becomes worthy of Hellfire due to his showing off and lack of sincerity in seeking knowledge for Allah's sake.

Benefits from the Hadith

1. The Hadith warns with fire those who seek knowledge to brag about it or use it for arguing with the foolish or achieving prominence in gatherings, and so on.
2. It is important that we have a sincere intention as we seek knowledge and teach it to others.
3. The intention is the basis of deeds and by which the reward is given.



(۲۵۵) - عن عثمان رَضِيَ اللهُ عَنْهُ عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «خَيْرُكُمْ مَنْ تَعَلَّمَ

الْقُرْآنَ وَعَلَّمَهُ». [صحيح] - [رواه البخاري]

(255) - 'Uthmān ibn 'Affān (رضي الله عنه) reported: The Prophet (ﷺ) said: "The best of you are those who learn the Qur'an and teach it."

[Authentic hadith] - [Narrated by Bukhari]



Explanation

The Prophet (ﷺ) informs that the best and higher-standing among Muslims in the sight of Allah are those who learn the Qur'an - in terms of recitation, memorization, tartīl (measured recitation), understanding, and interpretation - and teach others the knowledge of the Qur'an that they possess, along with acting upon it.

Benefits from the Hadith

1. The Hadīth highlights the excellence of the Qur'an and that it is the best speech, for it is the word of Allah.
2. The best learners are those who teach others and do not keep the knowledge to themselves only.
3. Learning the Qur'an and teaching it comprises its recitation, meanings, and rulings.



(٢٥٦) - عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنَا مَنْ كَانَ يُقْرَتُنَا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَقْتَرُونَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ آيَاتٍ، فَلَا يَأْخُذُونَ فِي الْعَشْرِ الْأُخْرَى حَتَّى يَعْلَمُوا مَا فِي هَذِهِ مِنَ الْعِلْمِ وَالْعَمَلِ، قَالُوا: فَعَلِمْنَا الْعِلْمَ وَالْعَمَلَ. [حسن] - [رواه أحمد]

(256) - 'Abdur-Rahmān as-Sulami (may Allah have mercy upon him) reported: Those who used to recite the Qur'an to us from among the Prophet's Companions related to us that they would listen to ten verses from the Prophet (ﷺ) and not move to the next ten verses until they learned the knowledge and application contained therein. They said: So, we learned knowledge and application. [Good hadith] - [Narrated by Ahmad]



Explanation

The Companions (رضي الله عنهم) would receive ten verses from the Qur'an and not move to other verses until they learned the knowledge contained in those ten verses and acted upon it. Thus, they learned knowledge and application together.

Benefits from the Hadith

1. The Hadith highlights the merit of the Companions (رضي الله عنهم) and their keenness on learning the Qur'an.
2. The proper learning of the Qur'an is done by gaining the knowledge contained therein and acting upon it, not by merely memorizing it.
3. Knowledge precedes speech and application.



(٢٥٧) - عن عبد الله بن مسعود رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ ﴿الْم﴾ حَرْفٌ، وَلَكِنْ ﴿أَلِفٌ﴾ حَرْفٌ، وَ﴿لَامٌ﴾ حَرْفٌ، وَ﴿مِيمٌ﴾ حَرْفٌ». [حسن] - [رواه الترمذي]

(257) - 'Abdullāh ibn Mas'ūd (رضي الله عنه) reported: The Messenger of Allah (صلى الله عليه وسلم) said: "Whoever recites a letter from the Book of Allah will be credited with a good deed for it, and a good deed is multiplied tenfold. I am not saying that 'Alif-Lām-Mīm' is one letter, but Alif is a letter, Lām is a letter, and Mīm is a letter." [Good hadith] - [Narrated by At-Termedhy]



Explanation

The Prophet (ﷺ) informed that any Muslim who recites one letter from the Book of Allah will be credited with a good deed for it, and the reward gets multiplied for him up to tenfold.

To illustrate this, he said: "I am not saying that 'Alif-Lām-Mīm' is one letter, but Alif is a letter, Lām is a letter, and Mīm is a letter." Thus, they are three and equal thirty good deeds.

Benefits from the Hadith

1. The Hadīth urges us to recite the Qur'an a lot.
2. For every single letter of every word, the reciter receives a good deed multiplied tenfold.
3. It shows the vastness of Allah's mercy and generosity as He multiplies the rewards for His servants, as a favor and bounty from Him.
4. It demonstrates the superiority of the Qur'an over other speech and that it is recited as a form of worship because it is the speech of Allah Almighty.



(٢٥٨) - عن عبد الله بن عمرو رَضِيَ اللهُ عَنْهُمَا قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَقَالُ لَصَاحِبِ الْقُرْآنِ: اقْرَأْ وَارْتَقِ، وَرَتَّلْ كَمَا كُنْتَ تَرْتَلُ فِي الدُّنْيَا، فَإِنَّ مِنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرؤها».[حسن] - [رواه أبو داود والترمذي والنسائي في الكبرى وأحمد]

(258) - 'Abdullāh ibn 'Amr (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "It will be said to the one devoted to the Qur'an: Read, ascend, and recite with deliberation as you used to recite in the world. Your rank will be at the last verse you recite." [Good hadith]

- [Narrated by Abu Daoud & At-Termedhy & Ahmad & An-Nasa'i in Major Sunan]



Explanation

The Prophet (ﷺ) reported that it will be said to the reciter of the Qur'an, who acts upon it and devotes himself to it, in terms of recitation and memorization, when he enters Paradise: Read the Qur'an and ascend thereby in the degrees of Paradise. Recite in a measured and calm manner as you used to recite in the worldly life, for your rank will be at the last verse you recite.

Benefits from the Hadith

1. Rewards are given according to the deeds, in terms of their amount and the manner of performing them.
2. The Hadith urges us to recite the Qur'an and master, memorize, ponder, and act upon it.
3. Paradise contains numerous ranks and degrees, of which the reciters of the Qur'an attain the highest.



(٢٥٩) - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّجِبُّ أَحَدُكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ أَنْ يَجِدَ فِيهِ ثَلَاثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ؟» قُلْنَا: نَعَمْ. قَالَ: «فَثَلَاثُ آيَاتٍ يَفْرَأُ بِهِنَّ أَحَدُكُمْ فِي صَلَاتِهِ خَيْرٌ لَهُ مِنْ ثَلَاثِ خَلِفَاتٍ عِظَامٍ سِمَانٍ». [صحيح] - [رواه مسلم]

(259) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Would any one of you like to find three large, fat, pregnant she-camels when he returns to his family?" We said: 'Yes.' He said: "Three verses that one of you recites in his prayer are better for him than three large, fat, pregnant she-camels." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) points out that the reward for reciting three verses during the prayer is better for a person than finding three large, fat, pregnant she-camels in his house.

Benefits from the Hadith

1. The Hadīth points out the merit of reciting the Qur'an during the prayer.
2. Righteous deeds are better and longer lasting than transient worldly pleasures.
3. This merit is not restricted to the recitation of three verses only. Rather, the more verses a person recites in his prayer, the greater reward he gets, which is better than having the same number of such she-camels.



(٢٦٠) - عن أبي موسى الأشعري رَضِيَ اللهُ عَنْهُ عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تَعَاهَدُوا هَذَا الْقُرْآنَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَهُوَ أَشَدُّ تَفَلُّتًا مِنَ الْإِبِلِ فِي عُقْلِهَا». [صحيح] - [متفق عليه]

(260) - Abu Mūsa al-Ash'ari (رَضِيَ اللهُ عَنْهُ) reported: The Prophet (ﷺ) said: "Keep on reciting this Qur'an, for by the One in Whose Hand my soul is, the Qur'an slips away from memory faster than camels escaping their tying ropes." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) ordered the Companions to recite the Qur'an

regularly and not to forget it after they had learned it by heart. He emphasized this fact by swearing that the Qur'an slips away from one's memory faster than camels tied with ropes in the middle of their foreleg. If their shepherd pays attention to them, they remain with him, and if he releases them, they go away and will be lost.

Benefits from the Hadith

1. If a memorizer of the Qur'an regularly recites it time and again, it remains in his heart; otherwise, it goes away from him and will be forgotten.
2. Among the benefits of regular recitation of the Qur'an is obtaining reward and elevation of ranks on the Day of Judgment.



(٢٦١) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ: أن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ». [صحيح] - [رواه مسلم]

(261) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Do not turn your houses into graves. Indeed, Satan runs away from the house in which Surat al-Baqarah is recited." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) forbids us from failing to pray in our houses, thus making them like graveyards where prayer is not offered.

Then, the Prophet (ﷺ) informs that the devil runs away from the house in which Surat al-Baqarah is recited.

Benefits from the Hadith

1. It is recommended to perform much worship and voluntary prayers at home.
2. It is not permissible to offer prayers in the graveyards, for this leads to polytheism and immoderate reverence for those buried in those graves. An exception is the permissibility of funeral prayer.
3. The prohibition against praying at the graves was well-established among the Companions, so the Prophet (ﷺ) forbade them from turning their houses like graveyards where prayer is not performed.



(٢٦٢) - عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا أَبَا الْمُنْذِرِ، أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «يَا أَبَا الْمُنْذِرِ، أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟» قَالَ: قُلْتُ: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ [البقرة: ٢٥٥]. قَالَ: فَضْرَبَ فِي صَدْرِي، وَقَالَ: «وَاللَّهِ لِيَهْنِكَ الْعِلْمُ، أَبَا الْمُنْذِرِ». [صحيح] - [رواه مسلم]

(262) - Ubayy ibn Ka'b (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "O Abu al-Mundhir, do you know which verse of Allah's Book that you have is the greatest?" I replied: "Allah and His Messenger know best." He said: "O Abu al-Mundhir, do you know which verse of Allah's Book that you have is the greatest?" I said: "**Allah: none has the right to be worshiped except Him, the Ever-Living, All-Sustaining...**" [Surat al-Baqarah: 255]. Thereupon, he struck me on the chest and said: "May knowledge be pleasant for you, O Abu al-Mundhir!" [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) asked Ubayy ibn Ka'b about the greatest verse in Allah's Book. He initially hesitated about the answer and then said: *Allah: none has the right to be worshiped except Him, the Ever-Living, All-Sustaining...* The Prophet (ﷺ) agreed with him and struck him on the chest, indicating that it is filled with knowledge and wisdom. He also supplicated that this knowledge be pleasant and easy for him.

Benefits from the Hadith

1. The Hadith highlights great excellence for Ubayy ibn Ka'b (رضي الله عنه).
2. The verse of al-Kursi is the greatest verse in the Book of Allah Almighty. So, we should memorize it, ponder its meanings, and act accordingly.



(٢٦٣) - عن أبي مسعود رضي الله عنه قال: قال النبي صلى الله عليه وسلم: «مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَّتَاهُ». [صحيح] - [متفق عليه]

(263) - Abu Mas'ūd (رضي الله عنه) reported: The Prophet (ﷺ) said: "Whoever recites the last two verses of Sūrat al-Baqarah at a night, they will suffice him." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informed that whoever recites the last two verses of Surat al-Baqarah at night, Allah will protect him from evil and harm. It is also said that they are sufficient for him in place of

qiyām al-layl (supererogatory prayer at night). They are also said to suffice him in place of all regular dhikrs. Others say that they are the least sufficient amount of Qur’anic recitation in qiyām al-layl. Other opinions were also expressed. Perhaps all those views are correct and consistent with the Hadīth’s wording.

Benefits from the Hadith

1. The Hadīth points out the merit of the last verses of Surat al-Baqarah - From ﴿*The Messenger believes...*﴾ to the end of the Surah.
2. The last verses of Surat al-Baqarah protect its reciter from evil, harm, and the devil if recited during the night.
3. The night starts at sunset and ends at dawn.



(٢٦٤) - عن النعمان بن بشير رَضِيَ اللهُ عَنْهُ قَالَ: سمعت النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الدُّعَاءُ هُوَ الْعِبَادَةُ»، ثُمَّ قَرَأَ: ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ [غافر: ٦٠]. [صحيح] - [رواه أبو داود والترمذي وابن ماجه وأحمد]

(264) - An-Nu‘mān ibn Bashīr (رَضِيَ اللهُ عَنْهُ) reported: I heard the Prophet (ﷺ) say: “Supplication is worship.” Then, he recited: ﴿*Your Lord says: “Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased.”*﴾ [Surat Ghāfir: 60]

[Authentic hadith] - [Narrated by Abu Daoud & At-Termedhy Ibn Majah & Ahmad]



Explanation

The Prophet (ﷺ) informed that supplication is worship. So, it should be purely directed to Allah, whether supplication is that of request, as the supplicant asks Allah Almighty to bring him what is beneficial and avert from him what is harmful in this world and in the Hereafter, or supplication of worship, involving such words and deeds, inward and outward, that are beloved and pleasing to Allah, acts of worship performed within the heart or through one's body or money.

Then, the Prophet (ﷺ) cited as evidence the verse that reads: *﴿Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased.﴾*

Benefits from the Hadith

1. Supplication is the basis of worship and cannot be directed to other than Allah.
2. Supplication comprises the true meaning of servitude to Allah, the servant's recognition of the self-sufficiency and power of his Lord, and the servant's need of Him.
3. The Hadīth contains a stern warning to those who are too proud to worship Allah and refrain from supplicating Him: that such people will enter Hellfire, utterly debased and humiliated.

(٢٦٥) - عن عائشة رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ اللَّهَ عَلَى كُلِّ

أَحْيَانِهِ. [صحيح] - [رواه مسلم]

(265) - 'Ā'ishah (رَضِيَ اللهُ عَنْهَا) reported: The Prophet (ﷺ) used to remember Allah at all times. [Authentic hadith] - [Narrated by Muslim]

Explanation

The mother of the believers, 'Ā'ishah (رضي الله عنها), informs that the Prophet (صلى الله عليه وسلم) was very keen on remembering Allah Almighty and that he used to remember Him at all times and in all places and conditions.

Benefits from the Hadith

1. Purity from the minor and major hadath (impurity) is not required for remembering Allah Almighty.
2. The Prophet (صلى الله عليه وسلم) used to remember Allah Almighty persistently.
3. The Hadīth urges us always to remember Allah Almighty, in adherence to the Prophet's example, excluding those conditions in which remembrance of Allah is prohibited, like answering the call of nature.



(٢٦٦) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ شَيْءٌ أَكْرَمَ عَلَى

اللَّهِ تَعَالَى مِنَ الدُّعَاءِ». [حسن] - [رواه الترمذي وابن ماجه وأحمد]

(266) - Abu Hurayrah (رضي الله عنه) reported: The Prophet (صلى الله عليه وسلم) said: "Nothing is more honorable in the sight of Allah Almighty than supplication." [Good hadith] - [Narrated by At-Termedhy & Ibn Majah & Ahmad]



Explanation

The Prophet (صلى الله عليه وسلم) pointed out that no act of worship is more virtuous in the sight of Allah Almighty than supplication. This is because supplication comprises recognition of Allah's self-

sufficiency and the servant's helplessness and need of his Lord.

Benefits from the Hadith

1. The Hadīth demonstrates the merit of supplication and that when a servant supplicates his Lord, he thus extols Him and acknowledges that He is Self-Sufficient, Hearing, Generous, Powerful, and Near, for supplication would not be directed to one who is needy, deaf, stingy, merciless, powerless, or distant - and the list of the attributes of Allah's excellence and majesty are numerous.



(٢٦٧) - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْإِيمَانَ لِيَخْلُقُ فِي جَوْفِ أَحَدِكُمْ كَمَا يَخْلُقُ الثَّوبُ الْخَلْقُ، فَاسْأَلُوا اللَّهَ أَنْ يُجَدِّدَ الْإِيمَانَ فِي قُلُوبِكُمْ». [صحيح] - [رواه الحاكم والطبراني]

(267) - 'Abdullāh ibn 'Amr ibn al-'Ās (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Verily, faith wears out within one of you as a shirt becomes worn out; so, ask Allah to renew faith in your hearts." [Authentic hadith] - [Narrated by Al-Hakem & At-Tabarany]



Explanation

The Prophet (ﷺ) says that faith wears out and weakens in the Muslim's heart as new clothing is worn out with long use. This stems from lethargy in worship or the commission of sins and indulgence in desires. So, the Prophet (ﷺ) instructed us to supplicate to Allah Almighty to renew our faith by performing our obligations and frequently remembering Him and asking Him for forgiveness.

Benefits from the Hadith

1. The Hadīth urges us to ask Allah Almighty for steadfastness and renewal of faith in our hearts.
2. Faith comprises words, deeds, and beliefs, and it increases by good deeds and decreases by sins.



(٢٦٨) - عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ صَلَّى عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِهِ، وَقَالَ: «يَا مُعَاذُ، وَاللَّهِ إِنِّي لِأُحِبُّكَ»، فَقَالَ: «أَوْصِيكَ يَا مُعَاذُ لَا تَدْعَنِّي فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ». [صحيح] - [رواه أبو داود والنسائي وأحمد]

(268) - Mu'ādh ibn Jabal (رضي الله عنه) reported: The Messenger of Allah (ﷺ) took his hand and said: "O Mu'ādh, by Allah, I do love you," and he added: "I advise you, O Mu'ādh, never fail to say after each prayer: Allāhumma a'inni 'ala dhikrika wa shukrika wa husni 'ibādatik (O Allah, help me remember You, thank You, and excellently worship You)." [Authentic hadith] - [An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad - Maalik]



Explanation

The Prophet (ﷺ) took Mu'ādh (رضي الله عنه) by the hand and said to him: By Allah, I do love you, and I advise you, O Mu'ādh, never fail to say after each prayer: (O Allah, help me remember You) in every word and deed that brings me closer to an act of obedience; (thank You) for bestowing favors and warding off misfortunes; (and excellently worship You) by being fully sincere to Allah and following the Prophet (ﷺ).

Benefits from the Hadith

1. It is permissible to inform someone that you love him for the sake of Allah.
2. It is recommended to recite this supplication after every obligatory and voluntary prayer.
3. This brief supplication comprises the demands of this worldly life and the Hereafter.
4. Exhorting one another to the truth, mutual advice, and cooperation in goodness and righteousness are among the benefits of love for the sake of Allah.
5. At-Taybi said: Remembering Allah is an introduction to relief in the heart, thanking Him is a means of attaining blessings, and the required excellent manner in worship is to be free of whatever distracts one from Allah Almighty.



(٢٦٩) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ». [صحيح] - [رواه مسلم]

(269) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "The nearest a slave to his Lord is while he is prostrating, so increase supplication." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) pointed out that the closer a servant comes to his Lord is when he is prostrating, for he puts the highest and noblest part of his body on the ground in submission and humility to Allah Almighty.

The Prophet (ﷺ) ordered us to increase supplication while prostrating. Thus, we become submissive to Allah both by words and action.

Benefits from the Hadith

1. Acts of piety draw a servant closer to Allah Almighty.
2. It is recommended to supplicate a lot during prostration, for supplication is likely to be answered in this position.



(٢٧٠) - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَكْثَرُ دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ». [صحيح] - [متفق عليه]

(270) - Anas (رضي الله عنه) reported The supplication that the Prophet (ﷺ) recited most was: “Allāhumma rabbana ātina fi ad-dunya hasanah wa fi al-ākhirati hasanah wa qina ‘adhāb an-nār (O Allah our Lord, give us in this world that which is good and in the Hereafter that which is good and protect us from the torment of the Fire).”
[Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) used to frequently recite concise supplications that were comprehensive in meaning including the following supplication: “Allāhumma rabbana ātina fi ad-dunya hasanah wa fi al-ākhirati hasanah wa qina ‘adhāb an-nār (O Allah our Lord, give us in this world that which is good and in the Hereafter that which is good and protect us from the torment of the Fire).” This supplication

includes the good things in this world like a blissful, extensive, and lawful sustenance; a righteous wife; a child who is a source of joy, relief, beneficial knowledge, good deeds, and similar favorable and permissible demands. As for the good things in the Hereafter, they include safety from punishments in the grave, the standing, and the Fire, besides attaining the pleasure of Allah, winning eternal bliss, and being close to the Most Merciful Lord.

Benefits from the Hadith

1. It is recommended to recite comprehensive supplications following the example of the Prophet (ﷺ).
2. It is more perfect for one to combine in his supplication between what is good in this life and the Hereafter.



(٢٧١) - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا أَنْبِئُكُمْ بِخَيْرِ أَعْمَالِكُمْ، وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ، وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ وَخَيْرٌ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرِقِ، وَخَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟» قَالُوا: بَلَى. قَالَ: «ذِكْرُ اللَّهِ تَعَالَى». [صحيح] - [رواه الترمذي وأحمد وابن ماجه]

(271) - Abu ad-Dardā' (رضي الله عنه) reported: The Prophet (ﷺ) said: "Shall I not inform you of the best of your deeds and the purest in the sight of your Sovereign and the highest in your ranks and better for you than spending gold and silver, and better for you than encountering your enemy so you strike their necks and they strike your necks?" They said: Yes. He said: "Dhikr (remembrance) of Allah Almighty." [Authentic hadith] - [Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Ahmad]



Explanation

The Prophet (ﷺ) asked his Companions: Do you want me to tell you and inform you of the best of your deeds, and the most honorable, the most fruitful, the most virtuous, and the purest in the sight of Allah Almighty, the Owner?

Do you want me to tell you and inform you of the best of your deeds, the most honorable, the most fruitful, the most virtuous, and the purest in the sight of Allah Almighty, the Owner? .

Deeds that are the highest in terms of your ranks in Paradise?

And that are better for you than giving gold and silver in charity?

And better for you than encountering the disbelievers in a battle and striking their necks and having them strike yours?

The Companions said: Yes, we want this.

He (ﷺ) said: Dhikr of Allah Almighty at all times, in all postures, and all circumstances.

Benefits from the Hadith

1. Remembering Allah Almighty constantly, outwardly and inwardly, is among the greatest means of drawing close to Allah and among the most beneficial acts in the sight of Allah Almighty.
2. All deeds have only been prescribed to establish the remembrance of Allah Almighty, as Allah Almighty says: **﴿And establish prayer to remember Me.﴾** The Prophet (ﷺ) said: “Indeed, Tawāf (circumambulation) around the House and between Safa and Marwah and stoning the Jamrahs (stoning pillars) have been prescribed for establishing the remembrance of Allah Almighty.” [Narrated by Abu Dāwūd and At-Tirmidhi]

3. Al-'Izz ibn 'Abdus-Salām said in his Qawā'id: This Hadīth is part of the evidence that the reward of all acts of worship is not contingent on the amount of fatigue involved; rather, Allah Almighty may grant for a few deeds a reward greater than what He grants for abundant deeds. So, the reward depends on the variation in the degrees of honor.
4. Al-Munāwi said in Fayd Al-Qadīr: This Hadīth is taken to refer to the fact that Dhikr was better for those whom it addressed. However, if a courageous and brave person who could benefit Islam through fighting was addressed therewith, then he would be told that it is Jihad. Moreover, if it addressed a rich person who could benefit the poor with his wealth, he would be told that it is voluntary charity. Similarly, one capable of making Hajj would be told that it is Hajj, and one who has parents would be told that it is dutifulness to one's parents. This way the reports could be attuned.
5. The most perfect Dhikr is that which is uttered by the tongue and perceived by the heart, followed by what is perceived by the heart alone, like reflection, then what is uttered by the tongue alone, and each entails reward, Allah willing.
6. When a Muslim observes the Adhkār (regular supplications) that are linked to certain conditions, like the morning and evening supplications, entering the mosque, entering and exiting the bathroom, etc., this makes him among those who remember Allah frequently.



(٢٧٢) - عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَأُضْبَحَتْ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يَدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ، قَالَ: «لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ، وَإِنَّهُ لَيْسِيرٌ عَلَيَّ مَنْ يَسْرَهُ اللَّهُ عَلَيْهِ، تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ» ثُمَّ قَالَ: «أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ: الصَّوْمُ جَنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ» قَالَ: ثُمَّ تَلَا: ﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾، حَتَّى بَلَغَ ﴿يَعْمَلُونَ﴾ ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ، وَذِرْوَةِ سَنَامِهِ؟» قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ» ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِمَلَاكٍ ذَلِكَ كُلِّهِ؟» قُلْتُ: بَلَى يَا نَبِيَّ اللَّهِ، فَأَخَذَ بِلِسَانِهِ قَالَ: «كُفَّ عَلَيْكَ هَذَا» فَقُلْتُ: يَا نَبِيَّ اللَّهِ، وَإِنَّا لَمُؤَاخِدُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: «تَكَلَّمْتَ أُمَّكَ يَا مُعَاذُ، وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ السَّنَنِهِمْ». [صحيح بمجموع طرقه] - [رواه الترمذي وابن ماجه وأحمد]

(272) - Mu'ādh ibn Jabal (رضي الله عنه) reported: I was on a journey in the company of the Prophet (ﷺ). One morning I was close to him when we were on the move, so I said: O Messenger of Allah, inform me of a deed that admits me to Paradise and keeps me far from Hellfire. He said: "You have asked me about a great matter, which is, indeed, easy for whomever Allah makes it easy. Worship Allah and do not associate anything with Him, establish the prayer, give Zakah, fast Ramadan, and make Hajj to the House." Then he said: "Shall I not guide you to the gates of goodness? Fasting is a shield, charity extinguishes sin as water extinguishes fire, and a man's prayer in the dead of night." He said: Then he recited: "﴿They forsake their beds﴾ until he reached ﴿what they used to do﴾ [Surat as-Sajdah: 16-17]." Then he said: "Shall I inform you of the head of the whole matter, its pillar,

and its peak?" I said: Yes, O Messenger of Allah. He said: "The head of the matter is Islam, its pillar is the prayer, and its peak is Jihad." Then he said: "Shall I inform you of what holds all these things?" I said: Yes, O Prophet of Allah. So he took hold of his tongue and said: "Keep this under control." I said: O Prophet of Allah, are we held accountable for what we speak? He said: "May your mother lose you, O Mu'adh! What else casts people into Hellfire on their faces or on their noses other than the harvest of their tongues?" [Authentic hadith] - [Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Ahmad]



Explanation

Mu'adh (رضي الله عنه) said: I was on a journey in the company of the Prophet (صلى الله عليه وسلم). One morning, I was close to him when we were on the move, so I said: O Messenger of Allah, inform me of a deed that admits me to Paradise and keeps me far from Hellfire. He said: You have asked me about a deed that is hard for people to perform, but it is, indeed, easy and simple for whomever Allah makes it easy. Perform the obligations of Islam.

First: Worship Allah alone and do not associate anything with Him.

Second: Establish the five obligatory prayers every day and night, namely Fajr, Zhuhr, 'Asr, Maghrib, and 'Ishā'-along with observing their conditions, pillars, and obligatory acts.

Third: Pay the obligatory Zakah, which is an obligatory financial act of worship due on every type of property that has reached the limit prescribed by the Shariah, and it is to be given to those entitled to it.

Fourth: Fast Ramadan, which is abstaining from food, drink, and other fast invalidators as a form of worship from the break of dawn to sunset.

Fifth: Make Hajj to the House by heading for Makkah to perform the rituals as a means of worshiping Allah Almighty.

Then he (ﷺ) said: Shall I inform you of the path leading to the gates of goodness? Follow these obligations with voluntary acts of worship.

First: Voluntary fast, which prevents from falling into sins by breaking the lust and enfeebling the power.

Second: Voluntary charity extinguishes the sin after being committed, eliminates it, and erases its traces.

Third: Tahjjud prayer during the last third of the night, then he (ﷺ) recited Allah's statement: *﴿They forsake their beds﴾*, i.e., they leave their beds *﴿invoking their Lord﴾* in prayer, Dhikr, recitation of the Qur'an, and supplication *﴿with fear and hope, and spend out of what We have provided for them. No soul knows what delights are kept hidden for them﴾*, i.e., the bliss that will provide them with ultimate comfort on the Day of Judgment and in Paradise *﴿as a reward for what they used to do.﴾*

Then he (ﷺ) said: Shall I inform you of the essence of the religion, its pillar upon which it is founded, and its peak?

Mu'adh (رضي الله عنه) said: Yes, O Messenger of Allah.

The Prophet (ﷺ) said: The head of the matter is: Islam, i.e., the two testimonies of faith by which one attains the essence of the religion. Its pillar is: the prayer, since there is no Islam without prayer as there is no house without a pillar. So, whoever prays, his

religion is enhanced and elevated. Its peak and climax are attained through Jihad and the exertion of effort in fighting against the enemies of the religion to make the word of Allah supreme.

Then he (ﷺ) said: Shall I tell you what controls and perfects the aforementioned? He (ﷺ) took hold of his tongue and said: Control this and do not speak about what does not concern you. Mu'adh said: Does our Lord hold us accountable and responsible and punish us for what we speak?!

He (ﷺ) said: May your mother lose you! This is not meant as a supplication against him; rather, it is one of the Arabs' common expressions that is meant to draw attention to something that one is supposed to be aware of and to know. Then he said: What else can cast people and throw them on their faces in Hellfire other than the harvest of their tongues speaking words of disbelief, accusing of immorality, insult, backbiting, talebearing, false accusation, etc.?!

Benefits from the Hadith

1. The Companions' keenness on acquiring knowledge; hence, they used to ask the Prophet (ﷺ) frequently about it.
2. The Companions' good understanding of the religion, as they knew that deeds are a means of entering Paradise.
3. The question posed by Mu'adh (رضي الله عنه) is of great significance because it is in reality the secret of life and existence. The goal of every existent being in this world from mankind or the jinn is either Paradise or Hellfire, and this is the reason why such a question has great significance.
4. Admittance to Paradise is contingent on fulfilling the five pillars

- of Islam, which are: the two testimonies of faith, prayer, Zakah, fasting, and Hajj.
5. The head of the religion, the most precious mission, and the most important duty is belief in the oneness of Allah by worshiping Him alone with no partner.
 6. As a token of Allah's mercy towards His slaves, He opened for them the gates of goodness to take provision from the causes leading to rewards and forgiveness of sins.
 7. The merit of drawing closer to Allah by performing voluntary acts of worship after performing the obligatory ones.
 8. Prayer, in relation to Islam, is like the pillar upon which a tent is set up, and without prayer, there is no Islam just as a tent collapses with the collapse of its pillar.
 9. It is obligatory to restrain the tongue from whatever negatively affects man's religion.
 10. Restraining, controlling, and curbing the tongue is the basis of all goodness.



(٢٧٣) - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفْيَيْهِ، ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾، و﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾، و﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾، ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ. [صحيح] - [رواه البخاري]

(273) - 'Ā'ishah (رضي الله عنها) reported: When the Prophet (ﷺ) went to bed every night, he would join his palms together and blow into them and recite the Surahs al-Ikhlās, al-Falaq, and an-Nās, and then

he would wipe with his hands over as many parts of his body as he could, starting with his head, face, and the front of his body. He used to do that three times. [Authentic hadith] - [Narrated by Bukhari]

Explanation

It was part of the Prophet's custom that when he went to bed, he would join his palms together and raise them as a supplicant does, and he would blow into them in a mild manner, along with little saliva. Meanwhile, he would recite the three surahs of al-Ikhlās, al-Falaq, and an-Nās. Then, he would wipe with his palms over as much of his body as he could, starting with his head, face, and the front part of his body, repeating this three times.

Benefits from the Hadith

1. We are recommended to recite Surat al-Ikhlās and the two refuge-seeking surahs of al-Falaq and an-Nās before going to bed and to blow with them into our palms and then wipe over as many parts of our bodies as we can.

(٢٧٤) - عَنْ شَدَادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «سَيِّدُ الْإِسْتِغْفَارِ أَنْ تَقُولَ: اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ لَكَ بِذَنْبِي فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ» قَالَ: «وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمِيسِيَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ». [صحيح] - [رواه البخاري]

(274) - Shaddād ibn Aws (رضي الله عنه) reported from the Prophet (ﷺ): “The best way of seeking Allah’s forgiveness is to say: ‘Allāhumma anta rabbi la ilāha illa ant khalaqtani wa ana ‘abduk wa ana ‘ala ‘ahdika wa wa’dika mastata’t a’ūdhu bika min sharri ma sana’t abū’u laka bini’matika ‘alayya wa abū’u bidhanbi faghfir li fa innahu la yaghfiru adh-dhunūba illa ant (O Allah, You are my Lord. You created me, and I am Your slave. I will remain faithful to Your covenant and promise as much as possible. I seek refuge with You from the evil of what I have done. I acknowledge Your favor upon me, and I admit my sin. So, forgive me. Indeed, none can forgive sins but You).” He (ﷺ) added: “And whoever says this during the day while being certain of its meaning, then he dies before the evening, he will be from the people of Paradise, and whoever says it at night while being certain of its meaning then he dies before the morning, he will be from the people of Paradise.” [Authentic hadith] - [Narrated by Bukhari]



Explanation

The Prophet (ﷺ) informs that seeking forgiveness has certain wordings, the greatest of which is to say: “Allāhumma anta rabbi la ilāha illa ant khalaqtani wa ana ‘abduk wa ana ‘ala ‘ahdika wa wa’dika mastata’t a’ūdhu bika min sharri ma sana’t abū’u laka bini’matika ‘alayya wa abū’u bidhanbi faghfir li fa innahu la yaghfiru adh-dhunūba illa ant (O Allah, You are my Lord. You created me, and I am Your slave. I will remain faithful to Your covenant and promise as much as possible. I seek refuge with You from the evil of what I have done. I acknowledge Your favor upon me, and I admit my sin. So,

forgive me. Indeed, none can forgive sins but You).” Here, the slave first acknowledges the oneness of Allah and that Allah is his Creator and God, with no partner. He states that he adheres to his covenant with Allah Almighty, to believe in Him and obey Him as much as he can because no matter what the slave offers of worship, he cannot carry out all of Allah’s commands or show sufficient gratitude for the blessings He has bestowed upon him. The slave, then, seeks refuge with Allah and holds fast to Him, as He is the One with Whom refuge is sought against the evil he committed. He willingly admits and acknowledges the favor of Allah upon him, and again admits and acknowledges his sins and misdeeds. After imploring Allah, he supplicates his Lord to forgive him by concealing his sins and protecting him from dire consequences through His pardon, favor, and mercy, as none can forgive sins but Allah Almighty. Then, the Prophet (ﷺ) stated that this supplication is from the morning and evening Adhkār (regular supplications), and whoever recites it with certainty while recalling its meanings and believing in them at the beginning of his day, from sunrise till the sun’s decline, i.e., at daytime, and he dies, he will enter Paradise. And whoever recites it at night, from sunset till the break of dawn, and dies before the morning, he will enter Paradise.

Benefits from the Hadith

1. There are various forms of Istighfār (seeking Allah’s forgiveness) and some of them are better than others.
2. One should be keen on reciting this supplication, which is the best in seeking Allah’s forgiveness.



(٢٧٥) - عَنْ عَبْدِ اللَّهِ بْنِ خُبَيْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: خَرَجْنَا فِي لَيْلَةٍ مَطِيرَةٍ وَظُلْمَةٍ شَدِيدَةٍ، نَطْلُبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ يُصَلِّي لَنَا، قَالَ: فَادْرَكْتُهُ، فَقَالَ: «قُلْ»، فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: «قُلْ»، فَلَمْ أَقُلْ شَيْئًا، قَالَ: «قُلْ»، فَقُلْتُ: مَا أَقُولُ؟ قَالَ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَالْمُعَوَّذَتَيْنِ حِينَ تُمْسِي وَتُصْبِحُ ثَلَاثَ مَرَّاتٍ، تَكْفِيكَ مِنْ كُلِّ شَيْءٍ. [صحيح]

- [رواه أبو داود والترمذي والنسائي]

(275) - ‘Abdullah ibn Khubayb (رضي الله عنه) reported: We went out on a rainy and extremely dark night looking for the Messenger of Allah (صلى الله عليه وسلم) to lead us in prayer. He said: I caught up with him, and he said: “Say,” but I did not say anything. Then, he said: “Say,” and again, I said nothing. He said: “Say.” I replied: What should I say? He said: “Say: *“He is Allah, the One”*” and Al-Mu’awwidhatān (Surat al-Falaq and Surat an-Nās) thrice in the evening and the morning, they will grant you protection from everything.” [Authentic hadith] - [Narrated by Abu Daoud & At-Termedhy & An-Nasa’i]



Explanation

Abdullah ibn Khubayb (رضي الله عنه), the great Companion, reports that they went out one night when it was raining heavily and it was extremely dark, looking for the Messenger of Allah (صلى الله عليه وسلم) to lead them in prayer and they found him. The Prophet (صلى الله عليه وسلم) said to him: “Say,” i.e., recite, but he recited nothing. The Prophet (صلى الله عليه وسلم) repeated his words to him, so, ‘Abdullah said: What should I recite, O Messenger of Allah? Thereupon, the Prophet (صلى الله عليه وسلم) said: Recite Surat al-Ikhlās ﴿Say: *“He is Allah, the One”*﴾ and Al-Mu’awwidhatān: Surat ﴿Say, *“I seek refuge with the Lord of the daybreak”*﴾ and Surat ﴿Say, *“I seek*

refuge with the Lord of mankind ﴿﴾ in the evening and morning three times and they will protect you from all evils and guard you against all harms.

Benefits from the Hadith

1. It is recommended to recite Surat al-Ikhlās and Al-Mu‘awwidhatān in the morning and evening, as they provide protection against all kinds of evil.
2. The merit of reciting Surat al-Ikhlās and Al-Mu‘awwidhatān.



(٢٧٦) - عن سَمُرَةَ بن جندبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَحَبُّ الْكَلَامِ إِلَى اللَّهِ أَرْبَعٌ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، لَا يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ». [صحيح] - [رواه مسلم]

(276) - Samurah ibn Jundub (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "The most beloved speech to Allah are four: subhān Allah (glory be Allah), al-hamdulillāh (praise be to Allah), la ilāha illa Allah (there is no god but Allah), and Allāhu akbar (Allah is the Most Great), and it does not matter which one of them you start with." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) informs that the most beloved speech to Allah Almighty are four:

Subhān Allah: It is exalting Allah Almighty far above any imperfection.

Al-hamdulillāh: It is ascribing complete perfection to Allah, along with loving and extolling Him.

La ilāha illa Allah: It means none is worthy of being worshiped except Allah.

Allāhu akbar: It means He is more Sublime, Greater, and more Powerful than everything.

For obtaining the merit and reward of these words, it is not required to utter them in order.

Benefits from the Hadith

1. The Hadīth shows the ease of the Shariah, as one may start with any of these words.



(٢٧٧) - عن أبي أيوب رَضِيَ اللهُ عَنْهُ عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَارٍ كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ مِنْ وَلَدِ إِسْمَاعِيلَ». [صحيح] - [متفق عليه]

(277) - Abu Ayyūb (رضي الله عنه) reported: The Prophet (صلى الله عليه وسلم) said: "Whoever says ten times 'Lā ilāha illa Allah wahdahu lā sharīka lahu, lahu al-mulku wa lahu al-hamdu, wa huwa 'ala kulli shay'in qadīr (There is no god but Allah, alone, with no partner; to Him belongs the dominion, and praise is due to Him, and He has power over all things)' will be the same (in reward) as the one who emancipated four slaves from the children of Ishmael." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informs about the dhikr that says: “Lā ilāha illa Allah wahdahu lā sharīka lahu, lahu al-mulku wa lahu al-hamdu, wa huwa ‘ala kulli shay’in qadīr (There is no god but Allah, alone, with no partner; to Him belongs the dominion, and praise is due to Him, and He has power over all things)”, and it means: None is worthy of worship except Allah, alone, with no partner, and that He is the Possessor of the whole dominion and the One worthy of praise along with love and extolment, apart from all else; and that He is Powerful and nothing escapes His power. Whoever repeats this dhikr ten times during a day will have a reward similar to the reward for manumitting four slaves from the children of Ishmael, the son of Abraham (peace be upon both of them). He singled out the children of Ishmael because they are nobler than others.

Benefits from the Hadith

1. The Hadīth shows the merit of this dhikr, which contains attribution of the divinity, the dominion, the praise, and the complete power to Allah Almighty alone.
2. The reward for this dhikr is attained by one who says it successively or sporadically.



(٢٧٨) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ». [صحيح] - [متفق عليه]

(278) - Abu Hurayrah (رضي الله عنه) reported: The Prophet (ﷺ) said:

“There are two words that are light on the tongue, heavy on the scale, and dear to the Most Merciful: subhān Allah al-‘azhīm (glory be to Allah, the Majestic), subhān Allah wa bihamdih (glory and praise be to Allah).” [Authentic hadith] - [Narrated by Bukhari & Muslim]

Explanation

The Prophet (ﷺ) told about two words that the tongue utters without effort and in any condition, they bring great reward when weighed on the scale, and the Most Merciful Lord loves them:

Glory be to Allah, the Majestic; glory and praise be to Allah. This is because these two words contain attributes of greatness and perfection of Allah Almighty and exalting Him far above defects and imperfections.

Benefits from the Hadith

1. The best dhikr is that which combines the exaltation of Allah and praise of Him.
2. The Hadīth shows Allah’s vast mercy to His servants, as He gives abundant rewards in return for simple deeds.

(279) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، فِي يَوْمٍ مِائَةَ مَرَّةٍ، حُطَّتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ». [صحيح] - [متفق عليه]

(279) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: “Whoever says ‘subhān Allah wa bihamdih (glory be to

Allah, and praise be to Him)' one hundred times a day, his sins will be erased, even if they were as much as the foam of the sea." [Authentic hadith] - [Narrated by Bukhari & Muslim]



Explanation

The Prophet (ﷺ) informs that whoever says “subhān Allah wa bihamdih (glory be to Allah, and praise be to Him)” one hundred times a day, his sins will be erased and forgiven, even if they were as much as the white foam that appears above the water of the sea when it is wavy and stormy.

Benefits from the Hadith

1. This reward is attained by one who says it during a day in a successive or sporadic manner.
2. Tasbīh (glorification) is to exalt Allah above any imperfection, and hamd (praise) is to attribute perfection to Him while loving and extolling Him.
3. What is intended in the Hadīth is the expiation of minor sins. As for the major sins, repentance is a must.



(٢٨٠) - عن أبي مالك الأشعري رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ - أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَايَعُ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوْبِقُهَا».

[صحيح] - [رواه مسلم]

(280) - Abu Mālik al-Ash‘ari (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: “Purity is half of faith, al-hamdulillāh (praise be to Allah) fills the Scale, and subhān Allah wa al-hamdulillāh (glory and praise be to Allah) fills what is between the heavens and the earth. Prayer is light, charity is proof, patience is radiance, and the Qur’an is an argument either for you or against you. Every person goes out in the morning and sells his soul; he either saves it from doom or throws it into destruction.” [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) says that outward purification is attained by ablution and washing up, and it is required for prayer. And saying “al-hamdulillāh” fills the Scale. This is to praise Allah and ascribe the attributes of perfection to Him. This will be weighed on the Day of Judgment and fill the Scale of deeds. Saying “subhān Allah wa al-hamdulillāh” - which exalts Allah far above all deficiencies and ascribes to Him the complete perfection that befits His majesty, along with loving and extolling Him - fills what is between the heavens and the earth. “Prayer is light” for a person within his heart, on his face, in his grave, and on the Day of Judgment. “Charity is proof” and evidence for the sincerity of a believer’s faith and it sets him apart from the hypocrite, who refrains from giving charity because he does not believe in the reward promised in return for it. “Patience is radiance,” by refraining from exasperation and indignation, is radiance, which is light that comes with heat and burning, like the light of the sun. This is because patience is difficult and requires self-struggle and restraining oneself from one’s desires. So, a patient person continues to have light and adhere to

guidance and the right path. Patience is shown in observing Allah's commands, avoiding His prohibitions, and enduring afflictions and different forms of hardships in this world. And "the Qur'an is proof either for you," by reciting and acting upon it, or "against you," for abandoning it, without application or recitation. Then, the Prophet (ﷺ) mentioned that all people work and go about, and they get up from their sleep and go out for their different activities. Some of them hold onto obedience to Allah and thus save themselves from Hellfire. And some others deviate from that and commit sins, which ruin them by leading them to Hellfire.

Benefits from the Hadith

1. Purity is of two kinds: outward purity, which is attained by ablution and washing up, and inward purity, which is attained by Tawhīd (monotheism), faith, and righteous deeds.
2. It points out the significance of observing the prayer, as it is light for people in this world and on the Day of Judgment.
3. Charity is evidence of the sincerity of faith.
4. It is important for a person to act upon the Qur'an and believe in it, so that it will be proof for him, not against him.
5. If a person does not preoccupy himself with worship, he will preoccupy it with sin.
6. Everyone must work, and one either saves his soul with obedience to Allah or destroys it with sins.
7. Patience needs endurance and the pursuit of Allah's reward, and it involves hardship.



(٢٨١) - عن أبي هريرة رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَأَنْ أَقُولَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ». [صحيح] - [رواه مسلم]

(281) - Abu Hurayrah (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "To say 'subhān Allāh wa al-hamdulillāh wa lā ilāha illa Allāh wa Allāhu akbar (Glory be to Allah, praise be to Allah, there is no god but Allah, and Allah is the Most Great)' is more beloved to me than everything upon which the sun rises." [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) informs that remembering Allah Almighty with these noble phrases is better than the world and what it contains. The phrases are:

Subhān Allāh (Glory be to Allah): Exalting Allah far above imperfections.

Wa al-hamdulillāh (Praise be to Allah): Praising Allah by the attributes of perfection along with loving and extolling Him.

Wa lā ilāha illa Allāh (There is no god but Allah): None is truly worthy of worship except Allah.

Wa Allāhu akbar (Allah is the Most Great): He is Greater and more Sublime than all else.

Benefits from the Hadith

1. The Hadīth urges us to remember Allah and mentions that His remembrance is dearer than everything the sun rises upon.

2. We are exhorted to engage in dhikr a lot, given its reward and merit.
3. Worldly enjoyment is little, and its desires are transient.



(٢٨٢) - عن جابر رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَفْضَلُ الذِّكْرِ: لَا إِلَهَ إِلَّا اللَّهُ، وَأَفْضَلُ الدُّعَاءِ: الْحَمْدُ لِلَّهِ». [حسن] - [رواه الترمذي والنسائي في الكبرى وابن ماجه]

(282) - Jābir (رضي الله عنه) reported: I heard the Messenger of Allah (صلى الله عليه وسلم) say: "The best dhikr is lā ilāha illa Allah (there is no god but Allah), and the best supplication is Alhamdulillah (praise be to Allah)." [Good hadith] - [Narrated by At-Termedhy & Ibn Majah & An-Nasa'i in Major Sunan]



Explanation

The Prophet (صلى الله عليه وسلم) informs us that the best dhikr (remembrance of Allah) is Lā ilāha illa Allah (there is no god but Allah), which means that no one is worthy of worship except Allah; and that the best supplication is Alhamdulillah (praise be to Allah), and it means acknowledgment that Allah Almighty is the Bestower of favors and the One worthy of possessing the attributes of perfection and excellence.

Benefits from the Hadith

1. This urges us to mention Allah often by uttering the testimony of faith and the supplication of praise.



(٢٨٣) - عن خَوْلَةَ بِنْتِ حَكِيمِ السُّلَمِيَّةِ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ». [صحيح] - [رواه مسلم]

(283) - Khawlah bint Hakīm (رضي الله عنها) reported: I heard the Messenger of Allah (ﷺ) say: "Whoever alights somewhere and then says: 'A'ūdhu bi kalimātillāh at-tāmmāti min sharri ma khalaq (I seek refuge in the perfect words of Allah from the evil of what He has created)', nothing will harm him until he leaves that place."

[Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) teaches his Ummah how to seek refuge with Allah Almighty in an effective way that wards off anything fearful when a person stops anywhere during a journey, a picnic, or otherwise. In such a situation, one should seek refuge in the words of Allah - which contain perfect excellence, blessing, and benefit and are free from any defect or deficiency - from the evil of any created being. Thus, he will be safe from anything harmful for as long as he stays in that place.

Benefits from the Hadith

1. Isti'ādah (seeking refuge with Allah) is a form of worship, and the proper isti'ādah is to seek refuge with Allah Almighty or His names and attributes.
2. It is permissible to seek refuge with the speech of Allah, for it is one of His attributes, as opposed to seeking refuge with any

- created being, which is an act of polytheism.
3. The Hadīth points out the merit and blessing of this supplication.
 4. Saying the dhikrs provides protection against evils.
 5. It is invalid to seek refuge with anyone other than Allah, like the jinn, magicians, impostors, etc.
 6. This supplication is prescribed for anyone who alights at any place, whether as a traveler or a resident.



(٢٨٤) - عَنْ أَبِي حُمَيْدٍ أَوْ عَنْ أَبِي أُسَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ». [صحيح] - [رواه مسلم]

(284) - Abu Humayd or Abu Usayd reported: The Messenger of Allah (ﷺ) said: “When any of you enters the mosque, let him say: ‘Allahumma iftah li abwāba rahmatik’ (O Allah, open for me the gates of Your mercy). And when he leaves, let him say: ‘Allahumma inni as’aluka min fadlik’ (O Allah, I ask You of Your bounty).” [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) directed his Ummah to the supplication to be said upon entering the mosque: “O Allah, open for me the gates of Your mercy.” He asks Allah Almighty to provide him with the means to attain His mercy. And when he wants to leave, he should say: “O Allah, I ask You of Your bounty.” He asks Allah for His bounty and more of His benevolence in providing lawful sustenance.

Benefits from the Hadith

1. It is recommended to say this supplication upon entering the mosque and upon leaving it.
2. Mercy is mentioned in relation to entering, while bounty is in relation to leaving because when a person enters the mosque, he engages in deeds that bring him closer to Allah and His Paradise. So it is befitting to mention mercy, and when he leaves, he goes about in the land in pursuit of Allah's bounty of sustenance, and so the mention of bounty befits that.
3. These dhikrs are to be said upon entering the mosque and upon leaving it.



(٢٨٥) - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لَا مَبِيتَ لَكُمْ، وَلَا عَشَاءَ، وَإِذَا دَخَلَ، فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَذْرَكْتُمُ الْمَبِيتَ، وَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ، قَالَ: أَذْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ». [صحيح] - [رواه مسلم]

(285) - Jābir ibn 'Abdullah (رضي الله عنهما) reported that he heard the Prophet (ﷺ) say: "When one mentions Allah's name upon entering his house and upon eating, the devil says (to his companions): 'There is no night shelter nor supper here for you.' However, when one does not mention Allah's name upon entering his house, the devil says: 'You have found yourselves a night shelter.' If one does not mention Allah's name when starting to eat, the devil says: 'You have found yourselves both a night shelter and supper.'" [Authentic hadith] - [Narrated by Muslim]



Explanation

The Prophet (ﷺ) commands us to mention Allah upon entering the house and before eating. When one mentions Allah saying: “Bismillāh” (in the Name of Allah) upon entering his house and before eating, the devil says to his companions: You shall not have a night shelter or supper in this house whose owner has sought protection against you by mentioning Allah Almighty. However, if one enters his house without mentioning Allah upon entering and before eating, the devil informs his companions that they will have a night shelter and supper in this house.

Benefits from the Hadith

1. It is recommended to mention Allah upon entering the house and before eating as the devil spends the night in the houses and eats from its dwellers’ food if they do not mention the name of Allah Almighty.
2. The devil is closely observing the son of Adam in his deeds, acts, and all his affairs. So, when one is heedless of Dhikr (remembrance of Allah), the devil achieves what he wants from him.
3. Dhikr repels the devil.
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 - Make frequent prostrations to Allah, for you do not make a single prostration to Allah except that Allah raises you one degree therewith and remits one sin from you therewith 214
 - No prayer should be offered in the presence of food or when he is resisting the need to relieve himself of the two filths 215
 - That is Satan who is known as Khinzab. If you perceive his effect, seek refuge with Allah from him and spit three times to your left..... 216
 - The worst of thieves among people is the one who steals his prayer." He said: "How does he steal his prayer?" He said: "He does not perform its Rukū' or prostration perfectly..... 217
 - Is he who raises his head before the Imam not afraid that Allah may transform his head into that of a donkey or his shape into that of a donkey?..... 218
 - When anyone of you is in doubt about his prayer, not knowing how much he prayed, three or four, let him dispel the doubt and build upon what he is certain about, then perform two prostrations before making Taslīm 219
 - The best day upon which the sun has risen is Friday..... 221
 - Allāhumma anta as-salām wa minka as-salām, tabārakta yadha al-jalāl wa al-ikrām 223
 - The Messenger of Allah (ﷺ) used to celebrate Allah's oneness with these words after every prayer 224
 - The Prophet (ﷺ) used to say after every obligatory prayer..... 227
 - Whoever glorifies Allah directly after each prayer thirty-three times, praises Allah thirty-three times, and proclaims the greatness of Allah thirty-three times, these are ninety-nine, and completes one hundred by saying: La ilāha illallāh wahdahu la shar 228
 - Whoever recites the Verse of the Kursi right after each obligatory prayer will have nothing preventing him from entering Paradise except that he dies 230
 - I memorized from the Prophet (ﷺ) ten Rak'ahs (units of prayer)..... 231
 - When anyone of you enters the mosque, let him offer two Rak'ahs before he sits down..... 232
 - If you say to your companion 'listen' on Friday while the Imām is delivering the sermon, you have thus engaged in idle talk..... 233

- Pray while standing; if you cannot, then while sitting; and if you cannot, then while lying on your side 234
- A prayer in this mosque of mine is better than a thousand prayers anywhere else, except for the Sacred Mosque..... 235
- He who builds a mosque for Allah, Allah will build for him the like of it in Paradise.' 236
- Charity does not diminish wealth, and Allah does not increase a servant, on account of his forgiveness, except in honor, and no one humbles himself seeking the pleasure of Allah except that Allah will elevate him 237
- Allah said: 'O son of Adam, spend, and I will spend on you.' 238
- If a man spends something on his family, seeking reward from Allah for it, it will be recorded for him as charity 239
- O people, indeed, Allah is good and does not accept except what is good. Indeed, Allah has commanded the believers with what he commanded the messengers 240
- Whoever gives respite to an insolvent person or remits part of his debt, Allah will shade him on the Day of Judgment in the shade of His Throne, on a day when there will be no shade but His shade..... 243
- May Allah have mercy on a man who is lenient when he sells, when he buys, and when he asks for repayment of the debt..... 244
- There was a man who used to give loans to people. He would say to his servant: 'When you come to an insolvent person, overlook his debt; perhaps Allah would overlook our sins.' 245
- Some people dispose of Allah's property wrongfully. For them will be Hellfire on the Day of Judgment 246
- Allah said: All the deeds of the son of Adam are for himself except for fasting, as it is, indeed, for Me, and I give reward for it 247
- Whoever fasts Ramadan, out of faith and in pursuit of reward, his past sins will be forgiven..... 250
- My close friend (ﷺ) advised me with three: fasting three days of every month, the two Rak'ahs of Duha, and performing Witr before I sleep 251
- Whoever performs Qiyām (night prayer) in the Night of Decree, out of faith and in pursuit of reward, his past sins will be forgiven..... 252
- Whoever performs Hajj without engaging in rafath (sexual relations or obscene speech) or sinning will return like the day his mother gave birth to

- him..... 253
- There are no days in which righteous deeds are more beloved to Allah than on these days," referring to the first ten days of Dhul-Hijjah 254
 - Leave what you doubt for what you do not doubt; indeed, truthfulness is tranquility, and lying is doubt..... 255
 - Indeed, Allah does not look at your appearance and wealth, but He looks at your hearts and deeds." 257
 - Verily, Allah gets jealous and the believer gets jealous. The jealousy of Allah is when the believer commits what He has made unlawful for him..... 258
 - "Avoid the seven destructive sins 259
 - Shall I inform you of the gravest of the major sins? 260
 - The major sins are associating partners with Allah, undutifulness to parents, murder, and intentional false oath..... 262
 - The first cases to be settled among people on the Day of Judgement will be the cases of blood (homicide) 263
 - Whoever kills a mu'ahad (a non-Muslim who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise, though its fragrance can be smelt at a distance of forty years 264
 - The one who severs the ties of kinship will not enter Paradise 265
 - Whoever loves to have his sustenance expanded and his term of life prolonged should maintain his kinship ties..... 266
 - The one who maintains ties of kinship is not the one who recompenses the good done to him by his relatives; rather, he is the one who keeps good relations with those relatives who severs the bond of kinship with him 267
 - Do you know what backbiting is?" They said: "Allah and His Messenger know best." He said: "It is to say of your brother what he dislikes 268
 - Every intoxicant is Khamr (alcoholic drink), and every intoxicant is prohibited. Whoever drinks Khamr in this world and dies while being addicted to it without repenting will not drink it in the Hereafter..... 270
 - The Messenger of Allah (ﷺ) cursed the one who gives a bribe and the one who receives a bribe to influence a judgment 271
 - Beware of false thought, for false thought is the most untruth speech 272
 - A scandalmonger will not enter Paradise..... 273
 - All of my Ummah may be forgiven except those who commit sin openly 274
 - O people, verily Allah has removed the arrogance of jāhiliyyah from you and

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● The most hated person in the sight of Allah is the most quarrelsome person.....	277
● When two Muslims meet to fight each other with their swords, both the killer and the killed are doomed to Hellfire.....	278
● Whoever carries weapons against us is not one of us	279
● Do not curse the dead, for they have reached the result of what they have done	280
● It is unlawful for a Muslim to desert his fellow Muslim for more than three nights. As they meet, both of them turn their backs on each other. But the best of them is the one who starts by greeting the other	281
● Whoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I will guarantee him Paradise.....	282
● No woman should travel on a two-day-distant journey except with her husband or a Mahram	283
● I am not leaving behind a more harmful trial for men than women.....	286
● Life in this world is sweet and green, and indeed, Allah has made you successors there to see how you will behave. So, be cautious of this world and be cautious of women	286
● There is no marriage except with a guardian	288
● The worthiest stipulations to be fulfilled are those which make sexual intercourse lawful for you.....	289
● The world is but an enjoyment and the best of worldly enjoyments is a righteous woman	290
● Do not wear silk or brocade, and do not drink from gold or silver vessels, and do not eat in platters made therefrom, for they are for them in this world and for us in the Hereafter.....	290
● The Messenger of Allah (ﷺ) forbade qaza' (shaving part of one's head and leaving other parts unshaven)	292
● Trim the mustaches and let the beards grow	292
● A man must not look at another man's 'Awrah (must-cover body part), nor must a woman look at another woman's 'Awrah.....	293
● Verily, the best of you are those who have the best manners	295
● Verily, a believer can attain, by his good manners, the rank of one who fasts and prays often	296
● The most perfect believer in terms of his faith is the one who has the most excellent manners, and the best of you are those who are best to their	

- womenfolk 297
- The Messenger of Allah (ﷺ) was asked about the foremost deed that leads people to Paradise, and he replied: "Fear of Allah and good character 298
 - The Messenger of Allah (ﷺ) was the best of people in terms of morals 299
 - Indeed, the Prophet's character was the Qur'an 300
 - Verily, Allah has enjoined kindness in all things 301
 - Those who act justly will be with Allah on pulpits of light at the right Hand of the Most Compassionate, Exalted be He, and both His Hands are right 302
 - There should be no harm or reciprocal harm. Whoever causes harm, Allah harms him, and whoever makes things difficult, Allah makes things difficult for him 303
 - Verily, the example of the righteous companion and the evil companion is like that of the carrier of the musk and the blower of the bellows 305
 - Do not get angry 306
 - The strong man is not the one who can overpower others; rather, the strong man is the one who controls himself when he is angry 307
 - Modesty is part of faith 308
 - When a man loves his brother, he should tell him that he loves him 309
 - Every act of goodness is charity 310
 - There is a charity to be given for each joint of the human body 310
 - Man's feet will not move from their place on the Day of Judgment until he is asked about his life, in what he let it perish; about his knowledge, what he did with it; about his money, from where he earned it and on what he spent it on; and about his body 312
 - The one who looks after a widow or a needy person is like one who performs Jihad in the cause of Allah, or one who regularly observes voluntary prayer at night and fasting during the day 313
 - Whoever believes in Allah and the Last Day should say what is good or keep silent 314
 - Do not belittle any good deed, even if it be meeting your brother with a cheerful face 316
 - Whoever does not show mercy to people, Allah Almighty does not show mercy to him 317
 - Those who are merciful are shown mercy by the Most Merciful. Be merciful to the inhabitants of earth and the One in the heaven will be merciful to you 317

- A Muslim is the one from whose tongue and hand Muslims are safe, and a Muhājir (emigrant) is the one who abandons what Allah has forbidden..... 318
- A Muslim owes another Muslim five rights: returning the greeting of peace, visiting the sick, following the funeral processions, accepting invitations, and saying tashmīt (yarhamuk Allah) (may Allah show mercy to you) to the person who sneezes..... 320
- You will not enter Paradise until you believe and you will not believe until you love one another. Shall I guide you to something which, if you do, you will love one another? Spread the greeting of peace among yourselves..... 321
- A man asked the Prophet (ﷺ): Which deed in Islam is the best? He said: "Feeding people and extending the greeting of peace to those you know and those you do not know 322
- Shall I not guide you to what Allah erases the sins and elevates the ranks with? 323
- The strong believer is better and dearer to Allah than the weak believer, and there is good in both..... 325
- Jibrīl kept enjoining me regarding the good treatment of the neighbor to the extent that I thought he would inherit him 327
- Whoever protects the honor of his brother in his absence, Allah will protect his face from the Fire on the Day of Judgment..... 329
- Verily, lenience is not found in anything but it adorns it, and it is not removed from anything but it makes it defective..... 329
- Make matters easy and do not make them difficult, and give people glad tidings and do not drive them away..... 330
- We were with 'Umar, and he said: "We were forbidden from the affectation..... 331
- If anyone of you eats, let him eat with his right hand, and if he drinks, let him drink with his right hand, for indeed the devil eats with his left hand and drinks with his left hand..... 332
- O boy, mention Allah's name, eat with your right hand, and eat from what is nearer to you..... 333
- Allah is pleased with one who eats some food and praises Him for it, or drinks some drink and praises Him for it..... 334
- A man ate with his left hand in the presence of the Messenger of Allah (ﷺ), whereupon he said: "Eat with your right hand." The man said: I cannot do that. Thereupon, he said: "May you not be able to do that..... 335
- Whoever ate garlic or onion should keep away from us—or he said: from our

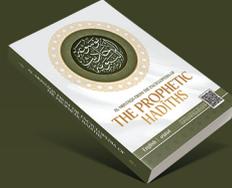
- mosque—and stay at home." 336
- Whenever the Messenger of Allah (ﷺ) sneezed, he would put his hand—or his garment—over his mouth and lower—or drop—his voice therewith..... 339
 - Allah loves that His dispensations be taken as He loves that His obligations be observed 340
 - If Allah wills good for someone, He makes him suffer from afflictions..... 340
 - No fatigue, disease, sorrow, sadness, harm, or distress befalls a Muslim, even if it were a prick of a thorn, but Allah will expiate some of his sins thereby..... 341
 - How astonishing the believer's affair is! Indeed, all of his affairs are good, and this is for none but the believer 342
 - If a person falls ill or travels, he shall be credited with whatever good deeds he used to perform while being at home and in good health..... 344
 - Hasten to deeds before being overtaken by tribulations that are like patches of the darkest night;..... 344
 - When Allah intends good for someone, He grants him the understanding of the religion..... 346
 - Do not seek knowledge in order to show off in front of the scholars, or to argue with the foolish;..... 347
 - The best of you are those who learn the Qur'an and teach it..... 348
 - they would listen to ten verses from the Prophet (ﷺ) and not move to the next ten verses until they learned the knowledge and application contained therein..... 349
 - Whoever recites a letter from the Book of Allah will be credited with a good deed for it, and a good deed is multiplied tenfold 350
 - It will be said to the one devoted to the Qur'an: Read, ascend, and recite with deliberation as you used to recite in the world. Your rank will be at the last verse you recite..... 351
 - Would any one of you like to find three large, fat, pregnant she-camels when he returns to his family? 352
 - Keep on reciting this Qur'an, for by the One in Whose Hand my soul is, the Qur'an slips away from memory faster than camels escaping their tying ropes .353
 - Do not turn your houses into graves. Indeed, Satan runs away from the house in which Surat al-Baqarah is recited..... 354
 - O Abu al-Mundhir, do you know which verse of Allah's Book that you have is the greatest?" I said: "*Allah: none has the right to be worshiped except Him,*

the Ever-Living, All-Sustaining... ﴿ [Surat al-Baqarah: 255].” Thereupon, he struck me on the chest an..... 355

- Whoever recites the last two verses of Sūrat al-Baqarah at a night, they will suffice him..... 356
- Supplication is worship..... 357
- The Prophet (ﷺ) used to remember Allah at all times..... 358
- Nothing is more honorable in the sight of Allah Almighty than supplication 359
- Verily, faith wears out within one of you as a shirt becomes worn out; so, ask Allah to renew faith in your hearts..... 360
- never fail to say after each prayer: Allāhumma a’inni ‘ala dhikrika wa shukrika wa husni ‘ibādatik (O Allah, help me remember You, thank You, and excellently worship You)..... 361
- The nearest a slave to his Lord is while he is prostrating, so increase supplication..... 362
- The supplication that the Prophet (ﷺ) recited most was: "Allāhumma rabbana ātina fi ad-dunya hasanah wa fi al-ākhirati hasanah wa qina ‘adhāb an-nār (O Allah our Lord, give us in this world that which is good and..... 363
- Shall I not inform you of the best of your deeds and the purest in the sight of your Sovereign and the highest in your ranks..... 364
- You have asked me about a great matter, which is, indeed, easy for whomever Allah makes it easy 367
- When the Prophet (ﷺ) went to bed every night, he would join his palms together and blow into them and recite the Surahs al-Ikhlās, al-Falaq, and an-Nās,..... 371
- The best way of seeking Allah's forgiveness..... 372
- "﴿Say: "He is Allah, the One"﴾ and Al-Mu'awwidhatān (Surat al-Falaq and Surat an-Nās) thrice in the evening and the morning, they will grant you protection from everything 375
- The most beloved speech to Allah are four: subhān Allah (glory be Allah), al-hamdulillāh (praise be to Allah), la ilāha illa Allah (there is no god but Allah), and Allāhu akbar (Allah is the Most Great), and it does not matter which one of them you start..... 376
- Whoever says ten times 377
- There are two words that are light on the tongue, heavy on the scale, and dear to the Most Merciful..... 378

- Whoever says 'subhān Allah wa bihamdih (glory be to Allah, and praise be to Him)' one hundred times a day, his sins will be erased, even if they were as much as the foam of the sea 379
- Purity is half of faith, al-hamdulillāh (praise be to Allah) fills the Scale, and subhān Allah wa al-hamdulillāh (glory and praise be to Allah) fills what is between the heavens and the earth..... 380
- To say 'subhān Allah wa al-hamdulillāh wa lā ilāha illa Allah wa Allāhu akbar (Glory be to Allah, praise be to Allah, there is no god but Allah, and Allah is the Most Great)' is more beloved to me than everything upon which the sun rises.. 383
- The best dhikr is lā ilāha illa Allah (there is no god but Allah), and the best supplication is Alhamdulillah (praise be to Allah)..... 384
- Whoever alights somewhere and then says: 'A'ūdhu bi kalimātilillāh at-tāmmāti min sharri ma khalaq (I seek refuge in the perfect words of Allah from the evil of what He has created)', nothing will harm him until he leaves that place 385
- When any of you enters the mosque, let him say: 'Allahumma iftah li abwāba rahmatik' (O Allah, open for me the gates of Your mercy). And when he leaves, let him say: 'Allahumma inni as'aluka min fadlik' (O Allah, I ask You of Your bounty)..... 386
- When one mentions Allah's name upon entering his house and upon eating, the devil says (to his companions): 'There is no night shelter nor supper here for you..... 387





The Prophet's Hadīths are the second source of legislation. Allah Almighty says: {He does not speak out of his own desire. It is but a revelation sent down [to him].} [Surat an-Najm: 3-4]

This Muntaqa (Selection) from the Hadīth Encyclopedia comprises a group of comprehensive Hadīths that a Muslim needs in terms of his religious and worldly affairs, along with a brief explanation and clarification of their meanings and connotations and some of the lessons derived therefrom, translated into a number of the living languages in the world so as to spread benefit from their content and convey the Sunnah of the Messenger of Allah ﷺ to humankind in their own languages.



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