IKHLAS Sincerity of Intention 539

IKHLAS Belief in The Rewards on Deeds 540

TO ACT IN PURE EARNEST TO PLEASE ALLAH TA‘ĀLĀ, WITH BELIEF IN HIS PROMISES AND WITH HOPE OF HIS REWARDS

AḤĀDĪTH


26. Abu Hurairah Ṣadiqullahuhu anhu narrates that Rasūlullāh ﷺ said: There are forty virtuous deeds; the best of them is to lend one’s goat to another, so that he may benefit from its milk. Anyone who does any of these virtuous deeds hoping for reward and affirming upon Allāh’s promise, Allāh will send him to Paradise. (Bukhārī)

Note: Rasūlullāh ﷺ did not give the details of each of these forty virtuous deeds, so that a good deed may be done believing that it is amongst those forty deeds whose excellence has been mentioned in this hadith. (Fath-ul-Bāri)

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

26- عن أبي هريرة رضي الله عنه أن رسل الله ﷺ قال: من أعهِب جنادة مسلم إيمانًا واحسانًا، وكان موعده حتى يصلى عليه نورًا، وفرق من ذفته. فإنه يرجع من الآخر قبراً حتُّى يرجم كله قبره مثل أهل الجنة، ومن صلى عليه لم يرجع قيل أن يدفع فيه يرجم بقدر قبره. رواه البخاري، باب البكاء الحائر من الإيمان، رقم: 479.
Sallallahu 'alaihi wasallam said: If anyone attends the funeral of a Muslim with the belief in His promises, and hoping for His rewards and stays till the prayer is offered and the burial is completed, he will get the reward of two Qirats, each Qirat being equivalent to Uhud; and if anyone prays over the dead and returns before the burial he will come back with one Qirat. (Bukhari)

Note: A Qirat is one-twelfth of a Dirham. In that period wages were paid to labourers for their work in the form of a Qirat. Therefore, Rasulullah Sallallahu 'alaihi wasallam also used the word Qirat but then clarified that this should not be considered a worldly Qirat, but that its reward will be according to the Qirat of the Hereafter which will be as great and magnificent as Mount Uhud when compared to the Qirat of this world. (Ma'arif al-Hadith)

27 - عن أبي بكر الصديق رضي الله عنه قال: سمعت أبا القاسم يقول: إن الله قال: يا عيسى إلى باطن من بعدها أتني إن أصابتهم ما يوجب حبها الله وإن أصابهم ما يكرونه أن يحرونها ويدعوا ويدعوها ويدعوها للحروف ويدعونها ويدعونها للحروف. إذاً نحن ننفط نفط ننفط ننفط ننفط.
قال: أصلحوا من جهلهم وعواهم. رواه الحاكم وقال: هذا حديث صحيح على شرطbacha ولم يخرجه وواقل المصباح رقم 348.

28. Abu Umamah Radhiyallahu 'anhu narrates: I heard Abul Qasim (Rasulullah) Sallallahu 'alaihi wasallam narrating in a Hadith Qudsi that verily Allah has said: O `Isa! I will send such an 'Umrah after you, that when they receive something they like (of bounty and comfort), they will praise Allah, and when confronted with something they dislike, they will bear this with patience, hoping for Allah’s pleasure and reward. These people will neither have Hilm (softness and forbearance) nor 'Ilm (knowledge). 'Isa `Alahis Salam submitted: O my Rabb! How will they do all this when they will neither have Hilm nor 'Ilm? Allah said: I shall give them Hilm from My Hilm and 'Ilm from My 'Ilm. (Mustadrak Hakim)

29 - عن أبي أرမان رضي الله عنه قال: تقول الله سمعته: إننا أدم إن صدرت واحتسبت عند الصدرة الأولى، أم أض من لك نوايا دون الجنة، رواد ابن ماجه. رواه ماجاه. (Fath al-Qadir) رقم 78. 1565.

30. Abu Mas'ud Radhiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam said: When a person spends on his family, hoping for Allah's pleasure and believing in reward from Allah then this spending is Sadaqah for him. (Bukhari)

31. Usamah Radhiyallahu 'anhu narrates that I was present with Nabii Sallallahu 'alaihi wasallam, when a messenger came from one of his daughters, at that time Sa’d, Ubayy ibn-Ka'b, Mu’adh Radhiyallahu anhum were with him, with the message that her son is close to death. Upon this he conveyed this message to his daughter: It is for Allah what He has taken; and it is for Allah what He has given. The time of everything is destined, therefore, be patient and hopeful of reward from Allah. (Bukhari)

32 - عن أبي هريرة رضي الله عنه قال: رسول الله ﷺ قال لي سواء من الأنصار: لا يموت
CONDEMNATION OF RIYÁ’

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

VERSES OF QUR’ÁN

Alláh Subhánahú wa Ta’álá says:

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

An-Nisá 4:142

Alláh Subhánahú wa Ta’álá says:

So woe to those who pray,

but are unmindful of their prayers;

who make a show (of piety).

Al-Má’in 107:4-6

Note: “...are unmindful of their prayers” includes offering it Qa’da (after its prescribed time), or offering it inattentively, or offering it irregularly. (Kashfur Rahmán)

A’HÁDÍTH

Alláh Subhánahú wa Ta’álá says:

If you fight with patience, seeking from Alláh His pleasure and your reward, Alláh will resurrect you as one enduring patiently and seeking His pleasure and reward from Him.

If you fight for showing off and seeking to acquire lots of captured enemy assets, then Alláh will resurrect you as fighting for showing off and seeking to acquire much of captured enemy assets.

O ‘Abdulláh ibn-‘Amr! In whatever state (and with whatever intention) you kill or are killed, Alláh will resurrect you in that state.

(Abu Dáwi’d)
35. Anas ibn-Mālik Radīyyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: Indeed it is evil enough for a man to have fingers pointed at him for some religious or worldly reason, except whom Allāh protects. (Tirmidhī)

Note: Having fingers pointed at means to become famous which is dangerous. As after becoming famous to save oneself from the feeling of pride is not possible for every one. If fame is unintentional and gifted by Allāh, and He, by His grace, saves one from the evil of one’s inner self and Shaitān, then for such sincere persons fame is not dangerous. (Mażāhir Haque)

36. ‘Umar ibn lkhāṭib Raḍīyyallāhu ‘anhu narrates that one day he went to the masjid of Rasūllullāh Ṣallallāhu ‘alaihi wasallam and found Mu‘ādh ibne-Jabal sitting by the grave of Nabi Ṣallallāhu ‘alaihi wasallam and weeping. He asked: What makes you weep? Mu‘ādh replied: A thing made me cry which I heard from Rasūllullāh Ṣallallāhu ‘alaihi wasallam. He said: Indeed even a little showing off is Shirk (polytheism), and verily he who has enmity with a friend of Allāh has gone forth to wage war with Allāh. Indeed, Allāh loves those who do good deeds, fear Him and are unknown; when absent they are not looked for and when present they are not called forward nor recognised. Their hearts are lamps of guidance which pull them out from the dark storms of temptations (because of the light of their hearts, they save their Deen). (Ibn-Majah)

37. Mālik Raḍīyyallāhu ‘anhu narrates that Rasūllullāh Ṣallallāhu ‘alaihi wasallam said: No two hungry wolves let loose amongst sheep will cause more loss than a man’s greed for wealth and self-esteem to his religion. (Tirmidhī)

38. Abu Hurairah Raḍīyyallāhu ‘anhu narrates that Rasūllullāh Ṣallallāhu ‘alaihi wasallam said: He who seeks worldly things, though in a lawful way, to boast, to acquire too much, and to show off will meet Allāh such that Allāh will be very angry with him. And he who seeks worldly things in a lawful way, to keep away from begging, and striving for his family and behaving kindly towards his neighbours, will meet Allāh on the Day of Resurrection with his face shining like the full moon. (Bahaijī)

39. Ḥasan Raḥimahullāhu narrates that Rasūllullāh Ṣallallāhu ‘alaihi wasallam said: Any slave of Allāh, who gives a speech will be asked by Allāh ‘Azza wa Jall, as to what he intended with it? Ja‘far Raḥimahullāhu said: Whenever Mālik bin Dinār Raḥimahullāhu used to narrate this ḥadīth, he would cry so much as to choke his voice. He would then say: People think that my eyes get cooled when speaking before you. Indeed I know Allāh ‘Azza wa Jall will on the Day of Resurrection ask me: What was the purpose of your speech? (Bahaijī)
on his face, until cast into the Fire. Next, a man who had learnt and taught (religious) knowledge and recited the Qur'an, will be brought forward. Allah will remind him of His favours and he will acknowledge them. Allah Ta'ala will ask: What did you do (to show gratitude) for these favours? He will reply: I learnt and taught (religious) knowledge and recited the Qur'an for Your sake. Allah Ta'ala will say: You have lied, you acquired knowledge to be called learned, and you recited the Qur'an to be called Qari (reciter of the Qur'an); so you have been called such. Command will then be issued about him. He will be dragged on his face, until cast into the Fire.

Next a man whom Allah Ta'ala had made wealthy and to whom He had given all kinds of riches, will be brought forward. Allah Ta'ala will remind him of His favours and he will acknowledge them. Allah Ta'ala will ask: What did you do (to show gratitude) for these favours? He will reply: I left no cause in which You like money to be spent, except that I spent in it for Your sake. Allah Ta'ala will say: You have lied; you did so to be called generous, so it has been said. Command will then be issued about him. He will be dragged on his face and cast into the Fire. (Muslim)

42. Abu Hurairah Radyiayllahu ‘anhu narrates that Rasulullah Sallallahu ‘alaihi wasallam said: If anyone acquires knowledge by which Allah’s pleasure was to be sought, but acquires it only to get some worldly advantage, he shall not even experience the fragrance of Paradise on the Day of Resurrection. (Abu Dawud)
43. Abu Hurairah رأى رضی الله عنه said: In the last period, such men will come forth, who will fraudulently use religion for worldly ends, and wear sheepskins in public to display meekness (pretending to be without worldly desires). Their tongues will be sweeter than sugar, but their hearts will be the hearts of wolves. Alläh Ta’ālā will say: Are they trying to deceive Me or do they dare to rise up against Me? I swear by Myself that I shall send such afflictions upon them, which will leave the intelligent among them confounded. (That, I will impose such people on them, amongst them, who will cause a variety of problems for them.) (Tirmidhi)

44. Abu Sa’id ibn Abu Faḍālāh Al-Ansārī رأى رضی الله عنه said: When Alläh will assemble men on the Day of Resurrection, a day about which there is no doubt, an announcer will announce: He who used to associate someone with Alläh in a deed, which he did for the sake of Alläh, he should seek the reward from someone besides Alläh, for indeed Alläh is the One Who is beyond need of partners to be associated with Him. (Tirmidhi)

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

45. ‘Abdullah ibn ‘Umar رضی الله عنه said: Whoever acquires knowledge for any one apart from Alläh or intends by it other than Alläh (honour, fame, wealth, etc.), then let him make his abode in Hell-Fire. (Tirmidhi)

46. Abu Hurairah رأى رضی الله عنه said: Seek refuge from Jubbl-Hazan (Pit of Sorrow). The Ṣaḥābah asked: What is Jubbl-Hazan? Rasilullāh سلیم رضی الله عنه replied: It is a valley in Hell, from which Hell itself seeks refuge hundred times a day. It was asked: O Rasilullāh! Who will enter it? Rasilullāh سلیم رضی الله عنه replied: The reciters of the Qur’ān who show off their deeds. (Tirmidhi)

47. Ibne-Abbās رضی الله عنه said: Verily soon some of my people will acquire knowledge of Deen (religion) and will recite the Qur’ān and say: We go to rulers to get some of their worldly wealth, and withdraw ourselves from their evil because of our Deen. This never happens. As nothing but thorns can be gathered from tragacanth (thorny) trees likewise only evil can be gathered from drawing near to them (Ibne-Majāh and Targhīb).

48. Abu Sa’id ibn ‘Umar رضی الله عنه said: Rasilullāh سلیم سلیم رضی الله عنه came out from his house to us while we were talking about Dajjāl. Rasilullāh سلیم سلیم رضی الله عنه said:
Should I not tell you what causes me more fear for you than Dajjal? We replied: Certainly, yes. Rasûlullâh ﷺ ‘alaihis wasallam said: Shirk-ul-Khaﬁ (hidden polytheism), like a man who gets up to offer Šalâh and tries to improve his Šalâh because he sees someone looking at him. (Ibne-Màjäh)

Translators Note: Dajjal is the great Deceiver who will appear near the end of the world and will claim to be God and will be killed by ‘Īsa alaihis Salâm at his second arrival.

51. It is said about Shaddâd ibn-Awsw Râdiyallâhu ‘anhu that he once started weeping. He was asked about his crying, and he replied: It is something I heard from Rasûlullâh ﷺ ‘alaihis wasallam when I remember this, it makes me weep. I heard Rasûlullâh ﷺ ‘alaihis wasallam saying: I fear for my people of Shirk (ascribing partners to Allâh) and Hidden Desires. Shaddâd Râdiyallâhu ‘anhu says: I asked: O RasûlAllah! Would your people be involved in Shirk after your death? He replied: Yes (but) they will not worship the sun, the moon, a stone, or an idol; but they will act for display (without sincerity). Hidden Desire is that one of them will start the day fasting, but when any of his desires presents itself to him, he will abandon his fast (and just satisfy his desire). (Musnad Ahmad)

52. Mu’adh Râdiyallâhu ‘anhu narrates that indeed Nabi ﷺ ‘alaihis wasallam said: In the Last Days there will be people who will be brothers in public but enemies in secret. It was asked, O RasûlAllah! How will this be? He replied: This will happen because of some personal gain, they will maintain (superficial) friendship and because of (hidden enmity) they will fear each other. (Musnad Ahmad)

Note: This means that the friendship and enmity of these people will be based on their personal interests, and not to please Allâh.
53. Abu Mūsā Al-Ash'arī Rādiyallāhu ‘anhu narrates: One day Rasūlullāh Šallallāhu ‘alaihi wasallam delivered a sermon to us, in which he said: O people! Avoid Shirk. Indeed it is more silent than the crawling of an ant. One whom Allāh inspired asked: How can we avoid it, when it is more silent than the crawling of an ant? O Rasūlallāh! He said: say this:

O Allāh we seek refuge of You from the Shirk which we know and ask forgiveness from the Shirk of which we know not.

(Musnad Ahmad)

54. Abu Barzah Rādiyallāhu ‘anhu narrates that Nābī Šallallāhu ‘alaihi wasallam said: I fear that you may indulge in such misleading desires that relate to your bellies and your private parts and such misleading desires that will lead you astray. (Musnad Ahmad, Bazzār, Majma-'uz-Zawāid)

55. ‘Abdullāh ibn-'Amr Rādiyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: He who does deeds so that they may be publicly talked about, Allāh will make it known publicly and will belittle and humiliate him amongst men. (Tabarānī, Majma-'uz-Zawāid)

56. Mu‘ādh ibn-Jabal Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Any slave (of Allāh) who does good deeds for fame and to be seen, Allāh will make it known and humiliate him in front of all the creations on the Day of Resurrection.

(Tabarānī, Majma-'uz-Zawāid)

57. Anas ibn-Mālik Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: On the Day of Judgement sealed books of deeds will be brought and presented to Allāh Tabārakawa Ta’ālā and Allāh Tabārakawa Ta’ālā will say: Throw these (for some) and accept these (for some). The angels will say: By Your Honour and Majesty! We have not seen anything in these books except good. To which Allāh ‘Azza wa Jall will say: Indeed those deeds were not done for Me, and today I will not accept but those deeds done only for My pleasure.

In another narration, the angels will say: By Your honour! We have not written but what he had done. Allāh will say: You say the truth but indeed his deeds were not done for My pleasure. (Tabarānī, Bazzār, Majma-'uz-Zawāid)

58. Anas Rādiyallāhu ‘anhu narrates that indeed Nābī Šallallāhu ‘alaihi wasallam said: The things of destruction are: Miserliness which is obeyed; that sensual desire which is pursued; and the consideration of a person for himself as being superior to others. (Baihaqī)
DA‘WAT AND TABLĪGH
INVITING TOWARDS ALLĀH TA‘ĀLĀ AND CONVEYING HIS MESSAGE

To correct one’s belief and deeds and for the correction of the belief and deeds of all mankind one must struggle to revive the effort of Da‘wat in the way of Rasūlullāh ﷺ ‘alaihi wasallam throughout the world.
DA‘WAT AND TABLIGH

INVITING TOWARDS ALLĀH TA‘ĀLĀ AND CONVEYING HIS MESSAGE

To correct one’s belief and deeds and for the correction of the belief and deeds of all mankind one must struggle to revive the effort of Da‘wat in the way of Rasūlullāh Ṣallallāhu 'alaihi wasallam throughout the world.

DA‘WAT AND ITS VIRTUES

VERSES OF QUR‘ĀN

Allāh Subhānahū wa Ta‘ālâ says:

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

Yūnus 10: 25

Allāh Subhānahū wa Ta‘ālâ says:

He (Allāh) is Who has sent among

the unlettered people a Messenger from amongst themselves, reciting to them His verses (that is by means of the Qur‘ān he invites them, advises them and prepares them to accept Islam), and to purify them (from the filth of disbelief and polytheism and to cultivate excellence in conduct), and teaches them the Book and Wisdom (Sunnah). And verily they were most obviously lost in error.

Al-Jumu‘ah 62: 2

Allāh Subhānahū wa Ta‘ālâ says:

If We willed, We could raise up a Warner in every village (in your time and would not have burdened you with the mission single-handedly, but to increase your reward We have given you this tremendous responsibility and this is indeed Allāh’s bounty on you). So obey not the disbelievers, but strive against them by means of the Qur‘ān with a great endeavour (the unbeliever will be happy if you do not endeavour for inviting people towards Allāh. However, you confront the unbelievers with strong reasoning from the Qur‘ān and invite all, repeatedly, with great vigour).

Al-Furqān 25: 51-52

Allāh Subhānahū wa Ta‘ālâ said to His Prophet Ṣallallāhu 'alaihi wasallam:

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

وَإِن قَالَ فَقْنِ عَهْدَنَا لِيُصَلِّي عَلَى نَفْسِكَ مَثَلًا كَفَّارًا}

[النور: 52]
DA'WAT AND TABLIGH

(with the reasoning of the Qur'an)
and excellent preaching (with
softness and humility in a manner
which effects the heart).
An-Naḥl 16: 125

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

Allah Subhānahū wa Ta‘ālā said to
His Prophet Ṣallallahu ‘alaihi
wasallam:
And remind (by explaining and
preaching the Qur'an), for verily
reminding benefits the believers.
Ash-Dhāriyyat 51: 55

Allah Subhānahū wa Ta‘ālā said to
His Prophet Ṣallallahu ‘alaihi
wasallam:
O (the one) wrapped up in your
cloak!
Arise and warn!
And Magnify Your Rabb!
Al-Muddaththir 74: 1-3

Allah Subhānahū wa Ta‘ālā said to
His Prophet Ṣallallahu ‘alaihi
wasallam:
It may be that you are going to kill
yourself with grief, because they
do not become believers.
Ash-Shu‘arā 26: 3

Allah Subhānahū wa Ta‘ālā says:
There has come to you a
Messenger, from amongst
yourselves; and it grieves him

much that any harm should come
to you; (he is) full of concern for
each one of you, (that you may be
rightly guided, and) for the
believers compassionate (and)
merciful.
At-Taubah 9: 128

Allah Subhānahū wa Ta‘ālā said to
His Prophet Ṣallallahu ‘alaihi
wasallam:
So let not your soul expire in grief
for them (because of their
disbelief).
Fajr 35: 8

Allah Subhānahū wa Ta‘ālā says:
Verily! We sent Nūh (Noah) to his
people (saying): Warn your people
before a painful punishment comes
to them.
He said: O my people! Verily! I
am a plain Warner to you.
(Bidding you that you)
Serve Allah and keep your duty to
Him and obey me;
That He may forgive you some of
your sins and respite you to an
appointed term. (By the blessing of
Imān and piety you will be saved
of torment but not death).
Indeed! the term of Allah, when it comes,
cannot be delayed, if you but
knew. (For a long time his people
paid no heed to his advice)
He said: My Rabb! Verily! I have
invited my people night and day.
But all my invitation did not but
add to their repugnance;
And indeed! Whenever, I invited them, so that You may pardon them, they thrust their fingers in their ears and covered themselves with their garments (so that they may not see me), and persisted (in their refusal) and magnified themselves in pride.

And indeed! I have invited them aloud;
And I have made public proclamation to them, and I have appealed to them in private (spared no way to guide them).
And I have said: Seek pardon of Your Rabb! He (indeed) is Ever-Forgiving.

He will open up the sky for you with plentiful rain,
And will increase you in wealth and sons, and will give you gardens and will give you streams.

What is wrong with you that you do not take heed of the greatness of Allah
Whereas He created you in (diverse) stages?
See you not how Allah has created the seven heavens in harmony,
And has made the moon a light therein, and made the sun a lamp?

And Allah has caused you to grow as a growth from the earth,
And afterwards He makes you return to it, and He will bring you forth again, a (new) forth-bringing.

And Allah has made the earth a wide expanse for you,
So that you might walk thereon on spacious paths.  

Allah Subhānahw wa Ta'ālā says:
Fir'aun (Pharaoh) said (sarcastically): And what is the Rabb of the Worlds?
Mūsā ‘Alaihis Salām said: The Rabb of the heavens and the earth, and all that is between them, if you had but sure belief.
Fir'aun said to those around him: Did you hear (what nonsensical talk)?
(But Musa continued with the praises of Allah and) said: Your Rabb and the Rabb of your fathers.
Fir'aun said: Lo! Your messenger who has been sent to you is indeed a madman!
(But) Mūsā (went on and) said: Rabb of the East and the West, and all that is between them, if you but use your reason.

Allah Subhānahw wa Ta'ālā says:
(At another place, Allah mentions about the da'wat of Mūsā ‘Alaihis Salām) Fir'aun said: Who then is the Rabb of you two, O Mūsā?
Mūsā ‘Alaihis Salām said: Our Rabb is He Who gave to each thing its form and nature, and there upon guided it towards its fulfильments. He (Fir‘aun) said: What of all the past generations? He (Mūsā) said: Their knowledge is with my Rabb in a Record; my Rabb neither errs nor forgets. (So He has all the knowledge of all their deeds. Then Musa ‘Alaihis Salām mentioned such attributes of Allāh, which are understood by one and all) Who has made the earth for you like a bed, and has opened roads (ways and paths) for you therein and has sent down water from the sky.

1-hā 20: 49-53

Allāh Subhānahū wa Ta‘ālā says:

And indeed We sent Mūsā ‘Alaihis Salām with Our signs, (saying): Bring out your People from darkness into light; and remind them of the days of (adversities and comforts which they face from) Allāh. Surely! In this, there are signs for everyone who is wholly patient and deeply grateful (to Allāh).

Ibrāhīm 14: 5

Allāh Subhānahū wa Ta‘ālā narrates
Nūh ‘Alaihis Salām’s address to his people: I convey to you the messages of my Rabb, and I am a trustworthy, well-wisher for you.
Al-A‘rāf 7: 68

Allāh Subhānahū wa Ta‘ālā says:

And he who (amongst the people of Fir‘aun) believed said: O my people! Follow me. I will guide you to the way of right conduct.

O my people! Surely, the life of this world is nothing but a (passing) enjoyment, but the life to come is an everlasting mansion.

Whoever does evil shall be repaired the like thereof; and whoever does righteous deeds, whether male or female, and is a believer, will enter Paradise; where they will be provided therein without limit.

And O my people! How is it that I invite you to salvation, while you invite me to the Fire?

You invite me to disbelieve in Allah, and to join partners with Him, of which I have no knowledge; and I invite to the Almighty, Oft Forgiving.

No doubt you call me to one who cannot grant me my requests in this world, or in the Hereafter. And our return will be to Allāh, and indeed the transgressors (of Allāh’s set limits) will be the dwellers of the Fire.

And you will remember, what I say
to you; and I leave my affair to Allah. Verily! Allah is the most Observant of (His) slaves.

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

Ghâfir 40: 38-45

Allâh Subhānahu wa Ta‘âlā narrates the advice of Luqmân to his son:
O’ my dear son! Be constant in prayer, and enjoin the doing of what is right and forbid the doing of what is wrong. And bear with patience, whatever befalls you.
Verily! These are some of the important commands (ordered by Allâh).

Luqmân 31: 17

(Banî Isrâ‘îl were forbidden from fishing in Saturdays, some of them obeyed and others disobeyed. This incident is mentioned in these verses) Allâh Subhānahu wa Ta‘âlā says:
And when a community among them said: Why do you preach to a folk whom Allah is about to destroy and punish with an awful doom. They (the preachers) said:
In order to be free from guilt before Your Rabb, and perhaps they may fear Allâh.

And when they forgot that which they had been reminded with; We

DA‘WAT AND TABLIGH
Da’wat and its virtues

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

Al-A‘râf 7: 164-165

Allâh Subhānahu wa Ta‘âlā says:
If only there had been among the generations that have gone before you, any upright men who preached against Al-Fasâd (disbelief, polytheism, and all kinds of crimes and sins) in the land, except the few whom We saved from among them? The wrongdoers pursued their worldly pleasures and thus became guilty. And your Rabb would not have ruined those towns, without just cause, had their inhabitants been correcting (their own lives and the lives of others).

Hûd 11: 116-117

Note: The reason of the destruction of past generations, was the absence of such wise people, who enjoined good and forbade evil, save a few, who were saved from the torment of Allâh.

Allâh Subhānahu wa Ta‘âlā says:
By the time,
Verily! Man is in loss,
Except those who believe, and do good deeds, and recommend one another to the truth, and recommend one another to the patience.

Al-‘Aṣr 103: 1-3
Note: For salvation there are four essential requirements. 1. 'Imān, 2. Good actions, 3. Recomending one another to the truth, 4. Recomending one another to patience. In this Sūrah Muslims have been given very great guidance; which is this, that just as it is necessary to correct one’s own 'Imān and actions, so also it is equally important to struggle for the improvement of the 'Imān and actions of other Muslims. In particular one’s immediate family and relatives. Correcting one’s own personal 'Imān and actions is not enough. For this reason in the light of Qur’ān and Hadith it is obligatory (Fard) to order to good and forbid evil to the extent of one’s capacity. In this matter not only the ordinary Muslim but many religious Muslims are negligent and think that one’s personal actions are sufficient; being totally in different to what their children and family do. May Allāh give all of us the strength to act on the guidance given in this Sūrah. (Ma‘āriful Qur’ān)

Allāh Subhānahū wa Ta’ālā says:

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

Note: O’ Muslims you are the best of all Nations. In the knowledge of Allāh this was destined for you from eternity. This knowledge had also been conveyed to some of the previous Prophets. Just as Rasulullāh Sallallāhu ‘alaihi wasallam is the last, and most distinguished of all Prophets so also his Ummah will be the most distinguished Ummah. Surpassing all other Ummām (followers of other Prophets) because of its having the most honoured of all Prophets, and because it being given an everlasting and most perfect Shariat (Islamic law and regulations) never to be abrogated. All doors of knowledge and wisdom will be opened upon it. By its struggle and sacrifice all branches of 'Imān, righteous actions and Piety will be brought to life. This Ummah will not be limited to any particular tribe, nation, country or continent but its field of action will encompass the whole world and all aspects of human life. As though, its very existence will be for the benefit of others and as far

as is humanly possible to bring the whole of mankind to the doors of Paradise. (Tafseer-usmani)

Allāh Subhānahū wa Ta’ālā said to His Prophet Sallallāhu ‘alaihi wasallam:

Say: This is my Way that I call towards Allāh, with clear evidence and strong belief, I and whosoever follows me (also invites towards Allāh).

Yūsuf 12: 108

Allāh Subhānahū wa Ta’ālā says:

And the believers, men and women, are (supporting) friends of one another; they enjoin what is right, and forbid what is wrong, and they establish Salāt and they pay the Zakāt, and they obey Allāh and His Messenger. As for these, Allāh will have mercy on them. Verily! Allāh is Almighty, Wise.

At-Taubah 9: 71

Allāh Subhānahū wa Ta’ālā says:

And co-operate one another to righteousness and piety; and do not co-operate one another to sin and transgression.

Al-Mā'idah 5: 2

Allāh Subhānahū wa Ta’ālā says:

And who is better in speech than him who invites (mankind) towards Allāh, and does what is right, and says: Indeed! I am of those who have surrendered (to Him).
The good deed and the evil deed are not alike. Repel the evil deed with one that is good (e.g. show tolerance in reaction to anger and softness against harshness) then indeed! be between whom and you there was enmity (will become) as though he was a close friend. But none is granted this, except those who are patient, and none is granted this, except the most fortunate.

Fussilat 41: 33-35

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

Allah Subhana waa Ta’ala says:

O you who believe! Ward off yourselves and your families from a Fire, whereof the fuel is men and stones, over which are set angels strong, and severe, who disobey not (in executing) the commands they received from Allah, but do that which they are commanded.

Al-Tabrīm 66: 6

Allah Subhana waa Ta’ala says:

Those who (the believers), if We give them power in the land, establish Allah and pay the Zakat, and enjoin righteousness and forbid evil. And with Allah rests the final outcome of all events.

Al-Hajj 22: 41

Allah Subhana waa Ta’ala says:

And strive in Allah’s cause as you

ought to strive (with sincerity and with all efforts that His Name should be superior). He has chosen you (to convey His message by inviting mankind to the religion of Islam) and has not laid upon you in religion any hardship (that is the practice of Deen is easy). It is the religion of your father Ibraheem. It is He (Allah) who has named you Muslims (obedient and loyal) both before and in this (Quraan); so that the Messenger (Muhammad ﷺ) may be a witness over you, and you may be witnesses over mankind.

Al-Hajj 22: 78

Note: This refers to the Day of Resurrection when the Ummah of other Rasools will deny that their Rasools had invited them to the Truth about Allah and this Day, then their Rasul will present the Ummah of Muhammad ﷺ ‘ala’i wasallam to bear witness against them. The Ummah of Muhammad ﷺ ‘ala’i wasallam will be asked: How do you attest to this Truth, and who told you this? They will reply: Our Rasul Muhammad ﷺ ‘ala’i wasallam informed us! And then, Prophet Muhammad ﷺ ‘ala’i wasallam will himself testify to this Truth. Some Commentators have interpreted the last part of this verse as meaning: We have picked you (Ummah of Muhammad ﷺ ‘ala’i wasallam), so that the Messenger informs you and teaches you, and you in turn, inform and teach the rest of mankind. (Kashf-al-Rahmân)
AḤĀDĪTH

1- عن معاوية رضي الله عنه قال: قال رسول الله ﷺ: إنما أنا مبلغ ود الله ببهدة، وإنما أنا قاسم والد الله باطغ. وعند الطفيل في الكأس وهو حديث حسن الحجاج الصغير 

2. Mu'āwiyah Raḍiyallahu 'anhu narrates that Rasūlullāh ﷺ 'alaihi wasallam said: Indeed I am only a Messenger, and Allāh alone guides. And I am only a distributor, and Allāh alone bestows (knowledge). (Tabarānī-Jāmi'-us-Saghir)

3. 'Āishah Raḍiyallahu 'anāhā narrates that: Abu Bakr Raḍiyallahu 'anhu came out to see Rasūlullāh ﷺ 'alaihi wasallam, who was his friend during the period of ignorance. On seeing him he said: O Abū Qāsim! You are not seen in the gatherings of your people, and they accuse you of finding faults in their forefathers. Rasūlullāh ﷺ 'alaihi wasallam said: Verily, I am Allāh's Messenger. I invite you to Allāh. As soon as Rasūlullāh ﷺ 'alaihi wasallam completed his words Abu Bakr Raḍiyallahu 'anhu embraced Islam. When Rasūlullāh ﷺ 'alaihi wasallam returned from him, there was no one between the two mountains of Makkah who was happier than him on the acceptance of Islam by Abu Bakr Raḍiyallahu 'anhu. Then, Abu Bakr went to 'Uthmān ibn-'Affān, Taḥlīh ibn-'Ubaidullāh, Zubair ibn-nail-'Awwām, and Sa'd ibn-'Abī Waqāq Raḍiyallahu anhum. They accepted Islam. Then, the following day, he brought 'Uthmān ibn-Ma'azoon, Abu 'Ubaida ibn-Jarrāh, 'Abdur Rāḥmān ibn-'Auf, Abu Salama ibn-'Abdul Asad, and Arqaq ibn-Abī Arqaq and they accepted Islam; may Allāh be pleased with them. (Bidāyah-wan-Nihāyah)

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

4- عن أسماء بنت أبي بكر رضي الله عنها قال: فلما دخل رسول الله ﷺ (من كعبة يوم الفتح) ودخل المسجد أن أبي بكر رضي الله عنه يبكيه من يفؤده. فلما رأى رسول الله ﷺ قال: هلا ترى الساحق يبكيه حتى أكون أنا انتبه؟ فقال أبو بكر رضي الله عنها: يا رسول الله ﷺ هو أحب أن يبكيه إلى من أن يشمي إليه. قال: فأعلما بين يديه ثم مسح صدرهما ثم قال: فأسلم فأسلم. ودخل أبو بكر رضي الله عنه على رسول الله ﷺ ورأيته كأنه تغامع. فقال رسول الله ﷺ: غطروا هذا من شعره. وراوا أحمد والصقلي وعجان وعثمان. (مجمع الرواية)

4. Asmā' binte Abu Bakr Raḍiyallahu 'anāhā narrates the story of the acceptance of Islam by Abu Qūḥāfa. When Rasūlullāh ﷺ 'alaihi wasallam
‘Ala‘ihī wasallam entered Makkah (on the day it was conquered) and came to Masjidul Ḥarām. Abu Bakr Radīyallāhu ‘anhu came there holding his father’s hand. When Rasūlullāh Ṣallallāhu ‘alaihi wasallam saw them, he said: Why did you not leave this old man at home I would have gone to him myself? Abu Bakr Radīyallāhu ‘anhu replied: O Rasūlullāh! It is more of his right that he comes to you instead of your going to him. Rasūlullāh Ṣallallāhu ‘alaihi wasallam made him sit in front of him and stroked his chest and then said: Accept Islām, and he accepted Islām. When Abu Bakr Radīyallāhu ‘anhu brought his father to Rasūlullāh Ṣallallāhu ‘alaihi wasallam, his hair were as white as the Ṭhağdhamah tree; so, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Dye his hair. (Munṣad ʿĀhmād, ʿĀbd-“Allāh ibn ʿĀbd-Allāh ibn ʿAbū Mūqāl, Ṣahih al-ḥadīṣ al-mansūḥ, volume 1)

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

5. ʿAbd al-ʿAzīz ibn Abī ʿAbdullāh al-Afrīnī (d. 262/876) narrates that when Allāh revealed this verse: *And guard ye Almighty’s limits* (26:149), Abū ʿAbdullāh Abū al-Ghaith was gathered together and reached the Kaʿbah. He said: *The angel Gabriel rode on the horse that the Prophet said to him: ‘Go to the Kaʿbah and tell the people of Mecca that this is a divine command that is going to come to you, and there is no doubt that you will be granted Paradise.* (Ṣaḥīḥ al-Bukhārī, volume 5, hadith 149)

6. Munīb Al Azdī Radīyallāhu ‘anhu narrates that during my days of ignorance before achieving (Islām), I saw Rasūlullāh Ṣallallāhu ‘alaihi wasallam, who said: O people! Say Lā ilāha illāllāh and be successful. Some of them spat on his face and someone threw dust at him and some abused him till mid-day. Then a girl brought a bowl of water with which he washed his face and hands, and said: O my little daughter! Do not fear of your father’s sudden murder, nor disgrace. I enquired: Who is this girl? People said: She is Zainab, daughter of Rasūlullāh Ṣallallāhu ‘alaihi wasallam. She was a beautiful girl. (Tabarānī, Majmaʿ-uz-Zawādī)

7. Muhammad ibn-ʿUthmān ibn Hāshāb narrates from his grandfather Radīyallāhu ‘anhu that when Allāh blessed Muhammad with supremacy, I sent to him a group of forty riders under ʿAbde Sharr. They reached him with my letter. Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked him: What is your name? He replied: *ʿAbdu Sharr* (slave of evil). Rasūlullāh said: No, but you are *ʿAbdu Khair* (slave of good). Rasūlullāh Ṣallallāhu ‘alaihi wasallam took his oath of allegiance in Islām and sent the reply of the letter to Ḥāshāb Zaynul-Abīn through him. So Ḥawshāb accepted Islām. (Isābāh)
everyone for the faults of a few disobedient people, until these disobedient people continue to disobey and those who are obedient, despite being able to stop them, do not stop them — at this Allāh orders for the destruction of all, the obedient and the disobedient. (Tabarānī, Majma‘-uz-Zawāid)

11. Abu Bakrah Radyallāhu ‘anhu narrates that (at the conclusion of the sermon of ʿAbd Allāh Abū ʿAmr al-ʿAffari), on 10 Dhil ʿHijjah, at Mina) Rasūlullāh ʿalaihi wasallam said: Have I conveyed to you the commandments of Allāh? We all said: Yes. He said: O Allāh! Be witness to this, then he said: Let him who is present here convey to him who is absent; for verily its so happens that one to whom a message is conveyed will preserve it (that is understand and remember it with all its implications including Da‘wat) more than he who conveys it. (Bukhārī)

Note: This hadith clearly stresses that whoever hears (knows) a command of Allāh and His Messenger, he should not withhold this to himself, but he must convey it to others. Perhaps, the people who are conveyed will fulfill the obligation of the message better than the person who has conveyed it to them. (Fathul Bārī)

12. Hudhailah ibn Yāmān Radyallāhu ‘anhu narrates that Nabi ʿAlī ʿalaihi wasallam said: By Him, in Whose Hand is my life, undoubtedly you must enjoin what is good and forbid what is evil or else Allāh will certainly send upon you a Punishment; then you will supplicate to him and He will not accept it. (Tirmidhī)

13. ‘Urs ibn-ʿUmairah Radyallāhu ‘anhu narrates that Rasūlullāh ʿalaihi wasallam said: Indeed, Allāh does not punish
13. Zainab bint Ja'far Radiallahu 'anha narrates: I asked: O Rasulullah! Would we perish when we have the righteous among us? He replied: Yes! When wickedness prevails. (Bukhari)

14. Anas Radyallahu 'anhu narrates that a young Jew who used to serve Nabi Shallallahu 'alaihi wasallam, fell ill. Nabi Shallallahu 'alaihi wasallam visited him and sat by his head and said to him: Accept Islam. He looked at his father, who was beside him. His father said: Obey Abul Qasim. So he accepted Islam. At this Rasulullah Shallallahu 'alaihi wasallam came out saying: All praise be to Allah, Who has saved him from the Fire. (Bukhari)

15. Sahl ibn Sa'd Radyallahu 'anhu narrates that Rasulullah Shallallahu 'alaihi wasallam said: Indeed, this Khair (Deen of Islam) is treasures, and these treasures have keys. Glad tidings for a slave (of Allah) whom Allah has made a key for good and a lock for evil; and woe to a slave (of Allah) whom Allah has made a key for evil and a lock for good. (Ibn-Majah)

16. Jarir Radyallahu 'anhu says: I complained to Nabi Shallallahu 'alaihi wasallam that I cannot ride a horse well. He stroked my chest with his hand and said: O Allah! Make him a good rider, let him guide others to the right path and keep him on the right path. (Bukhari)

17. Abu Sa'id Radyallahu 'anhu narrates that Rasulullah Shallallahu 'alaihi wasallam said: None of you should belittle himself. The Sahabah asked: O Rasulullah! How can anyone of us belittle himself? He said: He, who sees a matter concerning Allah about which he should say something, but he does not speak—Allah, the Almighty and Majestic, will ask him on the Day of Resurrection: What prevented you from saying anything about such and such? He would say: Out of fear of people. Then Allah will say: Rather it is I whom you should have feared more. (Ibn-Majah)

Note: The responsibility placed by Allah Subhanahu wa Ta'alaa to curb evil, if not exercised out of fear of people, is belittling oneself.

18. 'Abdullah ibn-Mas'ud Radyallahu 'anhu narrates that Rasulullah Shallallahu 'alaihi wasallam said: The decline of Banii Isra'il started when a (pious) man among them met any other man (involved in sin), the former said to latter: O you! Fear Allah. And refrain from what you are committing, since it is not allowed for you. Then when he met him the next day this would not stop him (pious man) from eating, drinking and sitting with the sinner. When this happened frequently, (and also enjoying good and forbidding from evil was given up), Allah made the hearts of the obedient similar to...
the hearts of the disobedient. Rasūlullāh Ṣallallāhu ‘alaihi wasallam then recited the verse:

لَعْنَ الْذَّالِينَ كَفَرُواْ مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانَ دَارَةٍ وَعُسِيَّةٍ لِّنْ مَزَمَمَهُمُ.ۖ ذُلِّلْ بِمَا عَصَوْاْ
وَكَانُوا يَبْعَذُونَۖ كَانُوا لَا يَبْتَغُونَ عَنْ نَّفْسَهُمُ الْفَزْعَةَۖ لَيْسَ مَا كَانُوا يَبْعَذُونَۖ نَزَّلَ أَنْفُسَهُمْ
ۖ فَنَزَّلَ عَلَيْهِمْ قَبْضَةًۖ لَا يَخْلَفُونَۖۖ لَيْسَ مَا قَدَّرَتْلَهُ الْخَلَافُ عَلَىٰ يَدَكَفْنِهِمْۖ فِي الْأَعْذَابِۖ لَا يَخْلَفُونَۖۖ
ۖ فَلَوْ كَانُوا يَبْعَذُونَ بَيْنَهُمْ وَبَيْنَ الْمُسْلِمِينَۖ وَمَا أَلَّهُ إِلَّا مَا اثْتَدَّهُ مِنْهُ اِلْخَلَافُۖۖ وَلَكِنْ كَبِيرُهَا فِيۚ فَنَزَّلَ عَلَيْهِمْ قَبْضَةً

Those among the children of Israel who disbelieved were cursed by the tongue of Dawud and ‘Īsā son of Maryam. That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. But indeed was what they used to do. You see many of them taking the disbelievers as their Auliya’ (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allāh’s Wrath fell upon them, and in torment they will abide. And had they believed in Allāh and in the prophet (Muhammad Ṣallallāhu ‘alaihi wasallam ) and in what has been revealed to him, never would they taken them (the disbelievers) as Auliya’ (protectors and helpers); but many of them are the Fīsiqūn (rebellious, disobedient) to Allāh.

Al-Māidā 5:78-81

Thereafter, he commanded: Certainly I swear by Allāh, you must indeed enjoin unto good and you must indeed forbid from evil, and you must indeed catch hold of the hand of the oppressor and you must indeed persuade him to act justly, and you must indeed withhold him to the truth. (Abu Dāwūd)

20. Hudhaifah Radyiyyalāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Hearts will be exposed to temptations as a mat is woven stick-by-stick. Any heart that accepts these temptations gets a black spot; and any heart that rejects these, gets a white spot. As a result, hearts will become of two kinds; one white like marble. So no temptation could harm it as long as the heavens and the earth stand. And the other heart is black and dusty like an overturned bowl – (the heart gets blackened by excessive sins and, as an overturned bowl cannot retain anything in it, similarly there will be no hatred for sins, and the light of Īmān will not remain in this heart). Neither will it recognize good as good nor evil as evil, but will pursue its desires. (Muslim)
21. Abu Umayyah Sha'bānī Rahmahullāhu says that he asked Abu Thālābah Al Khushānī Radhiyallāhu 'anhu: O Abu Thālābah! What do you say about this verse?

He replied: I swear by Allah! You have indeed asked a man who knows about it very well. I asked Rasūlullāh Ṣallallāhu 'alaihi wasallam about this verse. So, he said: But enjoin one another to do good and forbid evil, until you see misers being obeyed; passions being followed; worldly matters being preferred; every person assuming his own opinion to be the only right one; then care for yourself, and leave what people in general are doing. For, surely, thereafter shall come days which will require endurance when holding to Deen will be like grasping a burning coal. The one amongst them, who acts rightly (during that period), will get the reward equal to that of fifty persons. Abu Thālābah asked: O Rasūlullāh! The reward of fifty of them! He replied: The reward of fifty of you. (Abu Dāwūd)

Note: This certainly does not mean that those in the later part of the Ummah can excel the Sahābah, because the Sahābah are undeniably superior to the whole Ummah. From this hadith, it is evident that enjoining good and forbidding evil from evil is essential. However, if such a time comes when the ability to accept the truth is totally lost, then it is ordained to remain in seclusion. However, by the grace of Allah Subhānahu wa Ta'ālā that time has not come as yet, and the Ummah has ample ability to accept the truth.

22. Abū Sa'id Al Khudrī Radhiyallāhu 'anhu narrates that Nabi Ṣallallāhu 'alaihi wasallam said: Avoid sitting on the ways. The Sahābah said: O Rasūlullāh! It is difficult for us to avoid this, as we sit there and discuss matters. He said: If you have no other alternative but to sit, then fulfil the rights of the way. Sahābah asked: What are the rights of the way, O Rasūlullāh! He replied: Lowering the eyes, removing harmful things, replying to Salām, and enjoining good and forbidding evil. (BuKhārī)

Note: Sahābah Radhiyallāhu 'anhu meant that it was very difficult for them to avoid sitting on the ways, as they did not have any other place where they could sit together. Therefore, when some of them used to get together, they would sit on the ways to consult each other about their worldly and religious matters and enquired about one another’s welfare. If someone was ill, they would advise treatment; should there be some unpleasantness between them, they would make a reconciliation. (Mazāhīr-e-Haqq)

23. Ibn-Abbas Radhiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He is not one of us who does not show kindness to our youngsters, does not show respect to our elders, and does not enjoin unto good and does not forbid from evil. (Tirmidhī)

24. Hudhaifah Radhiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A man’s wrongdoing regarding his family, his property, his children, and his neighbours may be atoned by offering
25. جابر رضي الله عنه انطلق إلى زوجته في المدينة وكانت له ولد بهاء يبلغ سنتين. قال: يا أبا حذيفة، قد وجدت له ما يشرب. فأخذه إليه ولدته وقلت: اشتركнемا له ذلك، فلما جاءا عليهما وجدتهما يشربن منه. قال: يا أبا حذيفة، لستاً لنكم من خلق الله، بل استغلالتما من قول الله: {وَلَوْ أَدْعَوْنَهُ إِلَى الْآدَمَ} (النحل: 21). (نسائج البخاري)

26. الوليد بن المغيرة رضي الله عنه قال: قلت لقتضي أهميتي: يا رسول الله، والأنبياء، لست أعرف أن تكلموا معي ولا يكلمون في وجهي. فلم يكلمني أحد. (نسائج البخاري)


30. ‘Abdullāh Rādiyallāhu ‘anhu narrates that it is as fresh in my memory as if I am looking at Nabi Šallallāhu ‘alaih wa sallam when he narrated about an apostle from amongst the apostles. His people beat him so severely that he was blood stained; he was cleaning the blood from his face and saying: O Allāh! Forgive my people for indeed they do not know. (Rasūlullāh Šallallāhu ‘alaih wa sallam also experienced such an incident in the Battle of Ujūd). (Bukhārī)

31. Hind ibn Abī Hāla Rādiyallāhu ‘anhu (while explaining the qualities of Rasūlullāh Šallallāhu ‘alaih wa sallam narrated that Rasūlullāh Šallallāhu ‘alaih wa sallam was continually grief-stricken; all the time thoughtful and concerned; there was no comfort for him; he had prolonged periods of silence and he would not speak unless necessary. (Tirmidhī)

32. Jābir Rādiyallāhu ‘anhu narrates that Šahabah complained: O Rasūlullāh! The arrows of (tribe of) Thaqīfī have tortured us, so curse them. He said: O Allāh! Bless the tribe of ‘Thaqīfī’ with Hidayat (Guidance). (Tirmidhī)

33. ‘Abdullāh ibn Abī ‘Amr ibn ‘Abdullāh ‘Ala‘ī Rābi‘a narrates the verses of Al-Qur‘ān in which Allāh Ta‘ālā mentions the supplication of Ibrāhīm ‘Alaihis Salām:

If You punish them, they are Your slaves, and if You forgive them, verify You are the Mighty, the Wise. (Al-Ma‘āidah 5:118)

Then he raised his hands and prayed “O Allāh! My Unmum,” and wept. So, Allāh the Almighty and Majestic said: O Jibrā‘il! Go to Muḥammad, though Your Rabb knows everything; still ask, what makes you weep? Jibrā‘il ‘Alaihis Salām came to him and asked the same. Rasūlullāh Šallallāhu ‘alaihi wa sallam told Jibrā‘il (about his anxiety for his Unmum). (Jibrā‘il ‘Alaihis Salām went to Allāh Ta‘alā Who knows everything and conveyed that to Him). Allāh said: O Jibrā‘il! Go to Muhammad and say that, verify We will please you soon in respect of your Unmum and would not grieve you. (Mus‘im)

Note: In certain narrations it is mentioned, that upon listening to the message of Allāh Subhānahu wa Ta‘ālā from Jibrā‘il ‘Alaihis Salām, Rasūlullāh Šallallāhu ‘alaihi wa sallam said: I would be satisfied and pleased only when none of my followers remains in Hell. Sending Jibrā‘il ‘Alaihis Salām to Rasūlullāh Šallallāhu ‘alaihi wa sallam, and asking the reason of his weeping, while Allāh Subhānahu wa Ta‘alā knows each and everything, was just for honouring and comforting him. (Ma‘āriful Ḥadīth)
34. 'Aishah Ra‘diyyallahu ‘anha narrates that once I saw Nabi Šallallahu ‘aliai wasallam delighted, I said: O Rasūllullah! Supplicate to Allah for me. He supplicated: “O Allah! Forgive ‘Aishah, all her past sins and future sins, and her secret sins and her open sins.” Hearing this ‘Aishah Ra‘diyyallahu ‘anha laughed so much in pleasure that her head touched her lap. Rasūllullah Šallallahu ‘aliai wasallam said: Are you very happy with your du‘a? She replied: Why should I not be happy with your du‘a for me! He said: I swear by Allah! This is my du‘a for my Ummah in every Šalā. (Bazzār, Majmu‘-uz-Zawādī)

35. ‘Abdū l-Qurān: ‘Amīr ibn-Mu‘ādh narrates that Rasūllullah Šallallahu ‘aliai wasallam said: Indeed, Deen (Islam) started as a stranger and will again become a stranger. So, glad tidings for those who would be considered as strangers, because of Deen. They would revive my Sunnah which had been spoiled by the people after me. (Tirmidī)

36. Abu Hurairah Ra‘diyyallahu ‘anhu narrates that it was requested: O Rasūllullah! Curse the polytheists. He said: I have not been sent as one who curses; Indeed, I have been sent only as a mercy. (Muslim)

37. Anas ibn-Malik Ra‘diyyalhumu ‘anhu narrates that Rasūllullah Šallallahu ‘aliai wasallam said: Make things easy and do not make them difficult. Comfort people and do not scare them (from Deen). (Muslim)

38. Anas ibn-Malik Ra‘diyyalhumu ‘anhu narrates that Rasūllullah Šallallahu ‘aliai wasallam said: He who calls towards the right path, and people act upon it (even) after him, Allah ‘Azza wa Jall continues his reward till the Day of Resurrection, then Allah ‘Azza wa Jall would give him his total reward on the Day of Resurrection. (Musnad Ahmad)

39. Abu Mas‘ūd Badrī Ra‘diyyallahu ‘anhu narrates that Rasūllullah Šallallahu ‘aliai wasallam said: Whoever guides others to do good, his reward is like the one who does it. (Abu Dāwūd)

40. Abu Hurairah Ra‘diyyallahu ‘anhu narrates that Rasūllullah Šallallahu ‘aliai wasallam said: Whoever invites towards righteousness, his reward would be equal to the rewards of all those who followed him, without diminishing their reward in any respect. And whoever invites towards wrongdoing, the sin of which he is guilty would be equal to the sins of all those who followed him, without diminishing their sins in any respect. (Muslim)
villagers living in their vicinity are ignorant of Deen. This news reached the Al Ash’arī people. They came to Rasūlullāh Šallallāhu ‘alaihi wasallam and said: O Rasūlullāh! You have praised certain tribes and have shown displeasure about us. What is our fault? He said: These people should teach their neighbours knowledge of Deen, advise them, enjoin them to do good, and forbid them from evil. And others must acquire knowledge from their neighbours, receive advice from them, inculcate an understanding of Deen: If this does not happen, I will soon punish all of them strongly in this world. The Al Ash’arī people said: O Rasūlullāh! Do we have to inculcate understanding in others? (In another narration: Will we be punished for their ignorance?) Rasūlullāh Šallallāhu ‘alaihi wasallam repeated his statement. They repeated: O Rasūlullāh! Do we have to inculcate understanding in others? (In another narration: Will we be punished for their ignorance?) Rasūlullāh Šallallāhu ‘alaihi wasallam again reiterated his words. At this, the Al Ash’arī people said: Give us one year for this work. He granted them a year to inculcate an understanding of Deen in them, teach them and advise them.

Then Rasūlullāh Šallallāhu ‘alaihi wasallam recited this verse of Al-Qur‘ān:

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الى من تولى عينين من أهل السرائر، على يديه عينين من مُؤَمِّنِينَ
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Curses were pronounced on those among Banī Isrā’il who rejected faith by Dāwūd (‘Ala‘īhsalām), and ‘Isa (‘Ala‘īhsalām) Ībne-Maryam. They disobeyed and persisted in transgression, and did not forbid one another. Verily, this was an evil on their part.

(Tabrānī, Targhib)

41. Alqamah ibn-Sa‘īd Rādiyyallāhu ‘anhu narrates that one day Rasūlullāh Šallallāhu ‘alaihi wasallam delivered a sermon praising certain Muslim tribes and then said: What has happened to certain tribes who neither inculcate an understanding of Deen in their neighbours; nor do they teach them, nor advise them, nor enjoin them to do good, nor forbid them from evil. And what has happened to certain tribes who neither acquire knowledge from their neighbours, nor attain an understanding of Deen, nor accept any advice. I swear by Allāh! These people must teach knowledge to their neighbours, and must inculcate an understanding of Deen in them, and advise them, enjoin them what is right, and forbid them from what is wrong. And the other people must acquire knowledge of Deen from their neighbours, and attain an understanding of Deen and accept advice. If this does not happen, I would soon give them a strong punishment in this world. Then he came down. People began talking as to who are referred to? Some said: These are the people of Al Ash’arī tribe. They have understanding of Deen while the
on the Day of Resurrection and cast into the Fire, and his intestines will come out in Fire, and he will go around them as a donkey goes around a mill-stone. The inhabitants of Hell will gather around him and ask: O you so and so, what happened to you? Were you not enjoining us to do good and forbidding us from evil? He would reply: I was enjoining you to do good, but was not doing it myself; and I was forbidding you from evil, but was doing it myself. (Bukhāri)

43. ʿUṯmān ibn Mālik ʿAbbās, the companion of the Prophet, said: I was one of the people of Yathrib who accompanied the Prophet to Mount A-Noor, and I heard him say: "Whoever does good to his fellow, good will be done to him; and whoever does evil to his fellow, evil will be done to him."

44. Anas ibn Mālik Rādiyallāhū ‘anhu narrates that Rasūlullāh Ŝallallāhū ‘alaihi wasallam said: I passed on the night of ascension (Mai'rāj) by a people whose lips were being cut with scissors of fire. I asked Jibraīl: Who are they? He told me: They are the religious orators from amongst the people of the world, who enjoined upon others to do good but were neglectful of themselves, though they read the Book of Allāh. Were they not sensible? (Musnad Ahmad)

VIRTUES OF GOING OUT IN THE PATH OF ALLĀH TAʿĀLĀ

VERSES OF QUR’ĀN

Allāh Subḥānahu wa Taʿālā says:

Those who believed and left their homes, and strove for the cause of Allāh, and those who gave them shelter, and helped them: these are the believers in truth. For them, is forgiveness, and a bountiful provision.

Al-Anfāl 8: 74

Allāh Subḥānahu wa Taʿālā says:

Those who believe, and have migrated, and striven hard with their wealth and their lives in Allāh's way, have the highest rank in Allāh's sight. These are those who are successful.

At-Taubah 9: 20-22

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

They will dwell therein forever.

Verily, with Allāh is a great reward.
Allāh Subhānahū wa Ta‘ālā says:
As for those who strive hard in Us (For Our Cause). We will surely guide them to Our paths (such guidance which is above the imagination of others), and Verily! Allāh is with the good doers.

Al-'Ankabūt 29: 69

Allāh Subhānahū wa Ta‘ālā says:
And whosoever strives hard (in Allāh ’s cause), does so only for his own good; for, verily! Allāh does not stand in need of anything in all the worlds.

Al-'Ankabūt 29: 6

Allāh Subhānahū wa Ta‘ālā says:
The (true) believers are those who only believe in Allāh and His Messenger and afterwards doubt not, but strive with their wealth and their lives for the cause of Allāh. Such are the truthful.

Al-Hujurrat 49: 15

Allāh Subhānahū wa Ta‘ālā says:
O you who believe! Shall I tell you about a bargain that will save you from a painful punishment?
You should believe in Allāh and His Messenger, and should strive for the cause of Allāh with your wealth and your lives. That is better for you, if you but knew it.

Al-Baqarah 2: 195

He will forgive your sins and enter you into gardens underneath which rivers flow, and pleasant dwellings in everlasting gardens of. That is the supreme triumph.

Aṣ–Ṣaff 61: 10-12

Allāh Subhānahū wa Ta‘ālā said to His Prophet ﷺ said:
Say: If your fathers, and your sons, and your brothers, and your wives, and your tribe, and the wealth you have acquired, and the commerce in which you fear a decline and your homes which are dear to you, are more beloved to you than Allāh and His Messenger and striving in His way, then wait till Allāh brings His decision (of punishment). Allāh does not guide the sinful disobedient.

At-Taubah 9: 24

Allāh Subhānahū wa Ta‘ālā says:
Spend your wealth for the cause of Allāh, and do not throw yourself into destruction by your own hands (by not striving for the cause of Allāh); and do good. Indeed! Allāh loves the beneficent.

Al-Baqarah 2: 195
44. Anas Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Indeed, I have been so much frightened in the cause of Allāh, that no one has ever been frightened as much. And indeed, I have been troubled so much in the cause of Allāh that no one has been troubled so much. Thirty days and thirty nights passed on me, when myself and Bilal had no food which anyone could eat, except something that could be hidden under Bilal’s armpit. (Tirmidhī)

45. Ibid. ‘Abbās Radīyallāhu ‘anhum narrates that Rasūlullāh ﷺ ‘alaihi wasallam and his family passed many nights consecutively in hunger. His family did not find anything to eat at night, and generally their bread was made from barley. (Tirmidhī)

46. ‘A’ishah Radīyallāhu ‘anha narrates that until the death of Rasūlullāh ﷺ ‘alaihi wasallam, his family did not have enough barley bread to satisfy them for two consecutive days. (Muslim)

47. Anas ibn-Mālik Radīyallāhu ‘anhu narrates that Fāṭima Radīyallāhu ‘anha presented a piece of barley bread to Nūbī Šaλlallāhu ‘alaihi wasallam. He said: This is the first eatable, which your father has eaten in three days. In another narration, it is said that he asked: What is this? She said: I baked bread, and I did not want to eat it without you. (Musnad Aḥmad, Ṭabarānī)

48. Sahl ibn-Sa’d As Sā’īḍi Radīyallāhu ‘anhu narrates that we were with Rasūlullāh ﷺ ‘alaihi wasallam in the Battle of the Trench, and he was digging the trench, and we were removing the earth. He observed us and said: O Allāh! Life is the life in the Hereafter; forgive the Ansār (helpers) and Muhājirūn (emigrants). (Bukhārī)

49. Ibid. Umar Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam held my shoulder (to emphasize the importance of the advice) and said: Live in the world, as if you are a stranger or a moving traveller. (Bukhārī)

50. Ahmed ibn ‘Auf Radīyallāhu ‘anhu narrates that Rasūlullāh Šaλlallāhu ‘alaihi wasallam said: I swear by Allāh, it is not poverty
that I fear for you, but I fear that worldly things may be given to you in abundance, as were given to the people before you; and you may compete with one another in striving to achieve them, as they did to excel each other; and then the world would make you forgetful, as it made them forgetful. (Bukhārī)

**Note:** Rasūlullāh ﷺ ‘ala’ih wasallam’s saying, “it is not poverty that I fear”, means that, poverty is not so stressing and harmful, as the abundance of worldly things. (Fath-ul-Bārī)

51. Sahl ibn-Sa’d Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘ala’ih wasallam said: If the world was worth a mosquito’s wing to Allāh, He would not have given the disbeliever even a sip of water. (Tirmidhī)

52. ‘Urwh Rahimahullāhu narrates that ‘Ā’ishah Radīyallāhu ‘anha used to say: I swear by Allāh, O son of my sister! We used to see a new moon, then would see a second new moon, and then the third new moon; this way we would see three moons in two consecutive months; but fire (for cooking) was not burnt in the houses of Rasūlullāh ﷺ ‘ala’ih wasallam. ‘Urwh said: O Aunt! Then what were your means of sustenance? She said: Two black things; dates and water. (Muslim)

**Note:** The majority of the dates of Maḍīna are black. Among the Arabs, if two things are beloved to them together then they give both of them one name, taking the more well known of the two into consideration. For this reason, dates and water have been called two black things.

53. ‘Ā’ishah Radīyallāhu ‘anha narrates: I heard Rasūlullāh ﷺ ‘ala’ih wasallam saying: When the dust of the Path of Allāh enters the body of a Muslim, Allāh prohibits Hell-Fire on him. (Munṣad Ahmād, Ṭabarānī, Majma’-uz-Zawāiṣ)

54. Aṣūr ‘Abs Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘ala’ih wasallam said: Whosoever’s feet become dusty in the Path of Allāh ‘Azza wa Jall; Allāh ‘Azza wa Jall will prohibit those feet from Hell-Fire. (Munṣad Ahmād)

55. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘ala’ih wasallam said: The dust of the Path of Allāh and the smoke of Hell can never be together in the stomach of a slave of Allāh; also miserliness and perfect Iman can never be together in the heart of a slave of Allāh. (Nasai)

56. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘ala’ih wasallam said: The dust of the Path of Allāh and the smoke of Hell can never be together in the nostrils of any Muslim. (Nasai)
57. Abu Umama Bahlili Radhiyallahu 'anhu narrates that Rasulullah ﷺ said: Anyone whose face gets dusty in the Path of Allah, Allah will safeguard his face from Hell-Fire on the Day of Resurrection. And for him whose feet get dusty in the Path of Allah, Allah will safeguard his feet on the Day of Resurrection from Hell-Fire. (Baihaqi)

58. 'Uthmân ibne-'Affân Radhiyallahu 'anhu narrates: I heard Rasulullah ﷺ said: A day spent in the Path of Allah is better than a thousand other days. (Nasâî)

59. Anas Radhiyallahu 'anhu narrates that Rasulullah ﷺ said: A morning or an evening spent in the Path of Allah is better than the world and all that it contains. (Bukhârî)

Note: It means that if the world and all that it contains is spent in the Path of Allah, the reward of one morning or an evening in the Path of Allah will be much more. (Mirâqî)

60. Anas ibne-Mâlik Radhiyallahu 'anhu narrates that Rasulullah ﷺ said: He who goes out for an evening in the Path of Allah will be awarded musâr on the Day of Resurrection, equal to the dust that had touched his body. (Ibne-Mâjâh)

61. Abu Hurairah Radhiyallahu 'anhu narrates that a Sahîbah of Nabi ﷺ said: A day spent in the Path of Allah is better than a thousand other days. He liked it because it was good, and said: Perhaps if I could get separated from the people and stay in this valley, but I would never do so, unless permitted by Rasulullah ﷺ wasallam. So, he mentioned this to Rasulullah ﷺ wasallam, who said: Do not do so, because indeed standing of anyone from amongst you in the Path of Allah for a short while is more virtuous than his offering Salât for seventy years in his home. Do you not want that Allah should forgive you, and sends you to Paradise? Go out for Jihâd in the Path of Allah. He who fought in the Path of Allah, even for the duration of a pause in the process of milking a she-camel, is assured of Paradise. (Tirmîdî)

62. 'Abdullâh ibne-'Umar Radhiyallahu 'anhu narrates that Rasulullah ﷺ said: He who suffers a headache in the Path of Allah, and hopes for a reward, then all his past sins are forgiven. (Tabârânî, Majma-'uz-Zawâid)

63. 'Abdullâh ibne-'Umar Radhiyallahu 'anhu narrates that Nabi ﷺ said: You must not move in the Path of Allah, lest you be bitten by snakes, and he who goes out for an evening in the Path of Allah will be awarded musâr on the Day of Resurrection, equal to the dust that had touched his body. (Ibne-Mâjâh)
65. ‘Abdullāh ibn-‘Umar Rādiyyallāhu ‘anhumā narrates: I heard Rasūlullāh ﷺ ṣallallāhu ‘alaihi wasallam saying: When you devote yourselves exclusively to trading, and deploy your oxen for farming, and be satisfied with farming, and give up Jihād, then Allāh will impose disgrace upon you. This disgrace will not be removed until you return to your Deen (which also includes struggle in the Path of Allāh). (Aβu Dāwūd)

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

Note: The mark of Jihād includes, for example, a wound on the body, or dust settled in the Path of Allāh, or marks on the body while rendering his services. (Sharb-ut-Ṭibī)

67. Suhail Rādiyyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ ṣallallāhu ‘alaihi wasallam saying: Your striving in the Path of Allāh for a short while, is far better than your good deeds of the whole life staying with your family. (Mustadrak Hākim)

68. Ibn-‘Abbas Rādiyyallāhu ‘anhumā narrates that Rasūlullāh ﷺ ṣallallāhu ‘alaihi wasallam deputed ‘Abdullāh ibn-Rawāḥa Rādiyyallāhu ‘anhu on an expedition and that was on Friday. His companions set out in the morning, but he decided to stay back and offer Sa‘āt with Rasūlullāh ṣallallāhu ‘alaihi wasallam, and join
them later. When he offered Salah with Nabi Sallallahu ‘alaihi wasallam, he was seen by Nabi Sallallahu ‘alaihi wasallam. He enquired: What prevented you from going out in the morning with your companions. He replied: I intended to offer Salah-ul-Jumu‘ah with you and then join them. Rasulullah Sallallahu ‘alaihi wasallam said: Even if you spend whatever is in the world, you will not be able to achieve the reward of those who left in the morning. (Tirmidhi)

69. Abu Huraira Radhiyallahu ‘anhu narrates that Rasulullah Sallallahu ‘alaihi wasallam ordered a contingent to go in the Path of Allah. They asked: O Rasulullah! Should we leave tonight, or stay till the morning? He said: Would you not like to spend this night in one of the gardens of Paradise. (Sunan Kubrā)

70. Ibne-Mas’ūd Rадhiyallahu ‘anhu narrates that a man asked Nabi Sallallahu ‘alaihi wasallam, what deeds are the best? He replied: Offering Salah on time; kindness to parents; and Jihad in the Path of Allah. (Bukhārī)

71. Abu Umāmah Rādiyallahu ‘anhu narrates that Rasulullah Sallallahu ‘alaihi wasallam said: Three people and who are under Allah’s protection. If alive, they are sustained and looked after, and if they die, Allah will send them to Paradise. 1. One who enters his house and offers Salah, he is under Allah’s guarantee; 2. One who goes to the masjid, he is under Allah’s guarantee; 3. One who goes out in the Path of Allah, he is under Allah’s guarantee. (Ibn-e-Hībān)

72. Ḥumayd ibne-Hilāl Rādiyallahu ‘anhu narrates that there was a man from Tafawwah, whose way was through us. He used to come to our tribe (while travelling) and relate hadith. He said: I went to Madinah once with my trading caravan. We sold our merchandise; then I thought that I must go to that man (Rasulullah Sallallahu ‘alaihi wasallam) and find out about him and tell my tribe about him. When I met Rasulullah Sallallahu ‘alaihi wasallam, he showed me a house and said: There is a woman in that house. She went out in the Path of Allah with a group of Muslims. She left behind, twelve goats, and one weaving tool with which she used to weave cloth. One of her goats and her weaving tool got lost. The woman prayed: O my Rabb! You have undoubtedly guaranteed safety of the one, who goes out in Your Path. Whereas I have lost one of my goats and my weaving tool. I adjure you about my goat and my weaving tool. The narrator says, Rasulullah Sallallahu ‘alaihi wasallam mentioned about how profoundly the woman implored her Rabb Tabāraka wa Ta’ālā. Rasulullah Sallallahu ‘alaihi wasallam said: She got her goat and one additional similar to that, her weaving tool and one additional similar to that (from the treasures of Allah). And there she is! Go and ask her if you wish. The Tufāwī man replied: No, I testify to what you say. (Musnad Ahmad, Majma’-uz-Zawāid)
73. "Ubādah ibn-Šāmit Rādiyallāhū ‘anhu narrates that Rasūlullāh Ṣallallāhū ‘alaihī wasallam said: You must do Jihād in the Path of Allāh, for this is one of the doors of Paradise. Through this Allāh removes anxiety and grief. There is an addition in a narration: And strive far and near in the Path of Allāh, and establish Divine ordinances far and near among the inhabitants; and do not be influenced by the criticism of those who criticise in matters relating to Allāh." (Mustadrak Ḥākim)

74. Abu Umāmah Rādiyallāhū ‘anhu narrates that a man asked: O Rasūlullāh! Please allow me to travel as tourist. Nabi Ṣallallāhū ‘alaihī wasallam replied: The tourism of my Ummah is to strive in the Path of Allāh, ‘Azza wa Jall. (Abu Dāwūd)

75. Fudālah ibn-‘Ubaid Rādiyallāhū ‘anhu narrates that Rasūlullāh Ṣallallāhū ‘alaihī wasallam said: The deed which brings one closest to Allāh ‘Azza wa Jall is to strive in the Path of Allāh. No other good deed can be better than Jihād itself in getting Allāh’s closeness. (Buhārī, Jāma‘-‘us-Ṣaghīr)

76. Abu Sa‘īd Al-Khudrī Rādiyallāhū ‘anhu narrates that Rasūlullāh Ṣallallāhū ‘alaihī wasallam was asked: Who is the best amongst the people? He replied: The man who strives in the Path of Allāh. The Sahabah asked: Who is next? He replied: Mu‘īn who lives in a valley amongst the valleys and fears his Rabb and people are saved from his mischief. (Tirmidhī)

77. Abu Sa‘īd Al-Khudrī Rādiyallāhū ‘anhu narrates that Nabi Ṣallallāhū ‘alaihī wasallam was asked: Who amongst the Mu‘īmin has the most perfect Imān? He replied: A man who strives in the Path of Allāh with his life and wealth and the man who worships Allāh in a valley from amongst the valleys and saves people from his evil. (Abu Dāwūd)

78. Abu Hurairah Rādiyallāhū ‘anhu narrates: I heard Rasūlullāh Ṣallallāhū ‘alaihī wasallam saying: To be in the Path of Allāh, for a short while, is better than worshipping on the night of Al-Qadr in front of Hajjarīl-Aswād (the Black Stone). (Ibn-Hibbān)

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

79. Anas ibn-Mālik Rādiyallāhū ‘anhu narrates that Nabi Ṣallallāhū ‘alaihī wasallam said: For every prophet there is monasticism. The monasticism of my Ummah is striving in the Path of Allāh ‘Azza wa Jall. (Musnad Aḥmad)

Note: Monasticism (Rahbāniyyah) means a life of abstinence and self-denial from worldly pleasures.
as his religion, and Muḥammad Ṣallallāhu ‘alaihi wasallam as His Messenger; Paradise is incumbent for him. Abu Sa’īd Rādiyyallāhuhu ‘anhu liked this, and said: O Rasūlallāh! Repeat it for me. He repeated it and then said: There is yet another thing that elevates the status of a man in Paradise by one hundred ranks – the distance between two ranks is like the distance between the heavens and the earth. Abu Sa’īd asked: O Rasūlallāh! What is that? He replied: Striving in the Path of Allāh, striving in the Path of Allāh. (Mūsīmīh)

84. ‘Abdullāh ibn-‘Amr Rādiyyallāhuhu ‘anhu narrates that a man died in Mādinah, he was one of those who were born in Mādinah. Ṣallallāhu ūla wa tālāwī hasamallāh offered his funeral Ṣalāt, then said: Alas! He would have died somewhere else other than his place of birth! The Ṣaḥābah said: O Rasūlallāh! Why so? He replied: When a person dies at a place other than his birthplace, he is given abode in Paradise by measuring the distance from his place of birth to the place where he died. (Nāsā‘ī)

85. ‘Abdullāh ibn-‘Abd Raḍīyyallāhuhu ‘anhumā narrates that Nābi Ṣallallāhu alaihi wasallam said: Whenever you are asked to go out in the Path of Allāh; you must go out. (Ibn-Majah)

86. ‘Abdullāh ibn-‘Abd Raḍīyyallāhuhu ‘anhumā narrates that Rasūllullāh Ṣallallāhu alaihi wasallam said: O people! Migrate in the Path of Allāh and hold to Islām firmly; for migration will not end as long as Jihād continues. (Munṣād Ahmād, Tabārānī, Majma‘-‘uz-Zawādī) Note: Just as Jihād will continue till the Day of Resurrection, so will migration; which includes, leaving one’s home for the sake of spreading, learning and guarding Islam.

87. ‘Abdullāh ibn-‘Abd Raḍīyyallāhuhu ‘anhumā narrates that Rasūllullāh Ṣallallāhu alaihi wasallam said: O Abu Sa’īd! Whosoever has most willingly acknowledge Allāh as his Rabb, Islām
86. Muʿāwiyah, `Abdur Rahmān ibn-'Auf and `Abdullāh ibn-'Amr ibnul `Aṣ Rādiyyallāhu 'anhum narrate that Rasūlullāh ﷺ 'alaihī wasallam said: Migration is of two types. The first is to give up evils. The second is to migrate towards Allāh and His Messenger. Migration will not end till taubah (turning in repentance) is acceptable; and the acceptance of taubah (repentance) will not end until the sun rises from the West. When the sun will rise from the West, the state of all the hearts will be sealed; and the prior deeds of people will suffice. (Munṣar Ahmad, Tabarānī, Majmaʿ-ʿuz-Zawādī)

87-88. عَنْ أَبِي أَمَامَةٍ رَضِيَ اللهُ عَنْهُمْ قَالَ: قَالَ رَسُولُ اللهُ ﷺ: "مَلُكَ الْبِرَّ عَلَى الْبَيْتِ". "فَلَا نَذِرُكَ مَا كُرِّرَتْ عَزْوَرْجَانَ وَقَالَ رَسُولُ اللهُ ﷺ: "الْبِرَّةُ هُدْيَانُ مَهْرَةِ الْخَافِصِ وَمِهْرَةِ الْبَيْتِ. أَيْما بَيْتٌ فَجِيبْتُ إِذَا ذُدِّي وَنَبَيَّنَ إِذَا أَمَّ. وَأَيْمَانُ الْخَافِصِ فَهُوَ أَعْمَلْهَا بَلْدَةً وَأَعْمَلْهَا جَزَاءً. وَرَوَاهُ السَّاسِيُّ بِمَطْرَفِ الْبَيْتِ. وَقَالَ: ۖ رَوَاهُ رُوَاهُ الْبَيْتِ، وَقَالَ: ۖ رَوَاهُ رُوَاهُ الْبَيْتِ وَقَالَ: ۖ رَوَاهُ رُوَاهُ الْبَيْتِ.

89. Abu Fāṭima Rādiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihī wasallam said: keep migrating in the Path of Allāh, for definitely there is no deed like it. (Nasā‘i)

Note: The reward for one who lives in the city is more because of his pre-occupations and abundant belongings; which he must leave to migrate in the Path of Allāh.

90. Abu Umāmah Rādiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihī wasallam said: The best Ṣadaqaqah is to arrange for a tent so that people may benefit from its shade in the Path of Allāh, to gift a servant in the Path of Allāh, or to provide a camel (to serve as conveyance) in the Path of Allāh. (Tirmidhī)

91. Abu Umāmah Rādiyyallāhu ‘anhu narrates that Nabi Ṣaḥālallāhu ‘alaihī wasallam said: He who did not participate in Jihād; or
equipped a Mujähid (the man who strives in the Path of Allah); or looked after the family of one who is in Jihād, Allah will inflict him with some calamity. The narrator of ḥadīth, Yazid ibn-‘Abde Rabbih refers to a calamity prior to the Day of Resurrection. (Abu Dīwād)

92. Abu Sa‘īd Al-Khudhrī Ṣalṭa ṣallālla hu ‘anhu narrates that Rasūllullah Ṣallallahu ‘alaihi wasallam sent a message to Banū Lihyān that said: From every two men, one man should go out in the Path of Allah. Then he said to those who stayed behind: Any of you who looks well after the family and belongings of those who are in the Path of Allah, for him will be half the reward. (Muslim)

93. Zaid ibn-Khūlī ḫu ṣalṭa ṣallālla hu ‘anhu narrates that Rasūllullah Ṣallallahu ‘alaihi wasallam said: He who assists one going for Hajj; or in the Path of Allah; or looks after his family in his absence; or helps break the fast of one fasting; for him the reward is like those going for Hajj, or in the Path of Allah, or fasting; without in any way reducing the reward of those who did these actions. (Baihaqī)

94. Zaid ibn-Thābit Ṣalṭa ṣallālla hu ‘anhu narrates that Nabi Ṣallallahu ‘alaihi wasallam said: He who helps prepare for the journey of one going in the Path of Allah, for him is the same reward. And he who looks after the families of those in the Path of Allah in their absence, and spends on their families. for him also is the same reward. (Ṭabarānī, Majma‘-uz-Zawāid)

95. Abu Buraidah Ṣalṭa ṣallālla hu ‘anhu narrates that Rasūllullah Ṣallallahu ‘alaihi wasallam said: The respect of the women folk of the people who go out in the Path of Allah, on those who stay behind, is similar to the respect of their own mothers. If anyone is entrusted to look after such a family but betrays (his trust), it will be said on the Day of Resurrection that is this man who, betrayed your family; so take as many good deeds of his as you wish. Rasūllullah Ṣallallahu ‘alaihi wasallam then said: What do you think? (will this man leave any good deeds behind? ) (Nasāī)

96. Abu Mas‘ūd Al-Ansārī Ṣalṭa ṣallālla hu ‘anhu narrates that a man came with a she-camel with a rope through its nose-ring, and said: I want to give this in the Path of Allah, Rasūllullah Ṣallallahu ‘alaihi wasallam said: On the Day of Resurrection, in lieu of this you will be rewarded with seven hundred she-camels, all with a rope through their nose-rings. (Muslim)

Note: A she-camel with a nose-ring remains in control which facilitates riding on it.

97. Anas ibn-Mālik Ṣalṭa ṣallālla hu ‘anhu narrates that a young man from the tribe of Aslām said: O Rasūllallah! I wish to go in the Path of Allah, but I do not have anything to equip myself with. He said:
Go to such and such person, for he equipped himself but has fallen sick. So, he went to that person and said: Rasūlullāh šallallāhu 'alaihi wasallam sends you his Salām and says that you give me all that stuff that you have prepared for Jihād. (The man asked his wife): So and so! Give him all I have prepared for Jihād and do not withhold anything from it. I swear by Allāh! Do not withhold anything from it, as there will be no blessing in it for you. (Muslim)

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

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

VERSES OF QUR’ĀN

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

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

Go, both of you, to Fir‘aun. He, indeed, has transgressed (the bounds).
And speak to him politely and gently that perhaps, he may accept the advice or may have fear (of the Punishment).

They said: O our Rabb! We indeed fear that he may hasten (to harm us) or he may transgress excessively.
He (Allāh) said: Fear not. Verily! I am with both of you, I will be Hearing and Seeing (meaning thereby I will guard you and put fear in the heart of Fir‘aun, so you may convey my message fully).

Tā hā 20: 42-46
Allah Subhanahu wa Ta‘alaa said to His Prophet Sallallahu ‘alaihi wasallam:

And by the Mercy of Allah, you dealt with them gently. And had you been stern and hard-hearted, they would have broken away from you; so over look (their faults), and ask (Allah’s) forgiveness for them, and consult them in the conduct of (important) affairs. Then when you have resolved, put your trust in Allah. Certainly! Allah loves those who put their trust (in Him).

Al-Muzzammil 73: 10

AHAĐIITH

99 - عن عائشة رضي الله عنها زوج النبي ﷺ حدثني أن她说ت لرسول الله ﷺ، يا رسول الله! هل أتى عليك يوم كان أحداً من يوم أخبر؟ فقال: قد قلت من وقمة، وكان أحد ما لقيت يوم الهمض، إذ عرضت تستفسل على أيديه، فتبكى كأنه كان قد قاله، فغضب فإذا ما أدرك، فأنطلق وأنا مهتم على وجهي، فلم أستطع إلا يقول بالله. فردت وأنا أسمع فيهن، فسمعت قول وقمة كله وما زدنا عليه. وفد بعد ذلك أن يلقى الجبال لتأمره بما شن فهيم، فقلت: فنادى فليست الجبال وسلم على الله، ثم قال: يا محمد! إن الله قد سمع قول وقمة كله، وأنا لست الجبال، وفد بعد ذلك أن يلقى الجبال لتأمره، بما شن فهيم. ألقاى عليه للأخمين، فقال: يا رسول الله، بل أقرأ أو يخرج الله تعالى من أصلابهم من يحظى الله وحده لا يشرك به شيئاً. رواه سند بما ألقاه النبي ﷺ من أئذى المشتركين والرافعين، رقم: 653

99. ‘Aisah Radyiallahu ‘anha wife of Nabi Sallallahu ‘alaihi wasallam narrates that she asked Rasüllullah Sallallahu ‘alaihi wasallam: O Rasüllallah! Did you have any other day harder than the day of the battle of Uhud? He answered: I have experienced much more at the hands of your people. The hardest was the day of ‘Aqabah (Täif). I presented myself to Iblis ‘Abd Ya' Lail ibn-Abd Kalâl and offered to him Islâm, but he did not accept what I offered. I left with deep sorrow the signs of which were visible on my face and did not feel relieved till I reached Qarn Tha’äilib (name of a place). I raised my head and saw a cloud shadowing me. When I looked up I saw Jibrâil ‘Alaïhis Salâm in it. He called me and said: Indeed Allah ‘Azza wa Jall has heard what your people have said to you and their rejection to your offer. An angel in-charge of the mountains has been deputed to you. Command him whatever you like for them. The angel of the mountains called and greeted me with Salâm and said: O Muhammad! Allah has heard what your people have said to you, and I am the angel of the mountains; and your Rabb has sent me to you so that I may carry out your orders. What do you want? (If you like) May I join the two mountains on them. Rasüllullah Sallallahu ‘alaihi wasallam replied: No, but I do hope that Allah may bring forth from their progeny, those who
would worship Allāh the One, without ascribing anything as partners to Him. (Muslim)

100. ‘Abdullāh ibn-Umar Raḍiyyallāhu ‘anhuma narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Where do you intend to go? He said: To my family. Rasūlullāh Šallallāhu ‘alaihi wasallam said: Should I tell you a good thing? He asked: What is that? Rasūlullāh Šallallāhu ‘alaihi wasallam said: Testify:

أَعِنِيُّ أَنْ لا إِلَهَ إِلاَّ اللَّهُ وَحَدَّ ثَانِيَ لَنَ بَعْثَكُمْ عَنْ قَلْبِكُمْ وَرَأْيِكُمْ

I witness that none is worthy of worship but Allāh. Who has no partner; and I witness that Muḥammad is His slave and Messenger.

He said: Who is witness to your saying? Rasūlullāh Šallallāhu ‘alaihi wasallam said: This tree. So Rasūlullāh Šallallāhu ‘alaihi wasallam called it which was at the end of the valley. That tree came forward tearing the earth, and stood before him. Rasūlullāh Šallallāhu ‘alaihi wasallam ordered for its testimony thrice. And it testified, whatever Rasūlullāh Šallallāhu ‘alaihi wasallam had said. And then the tree returned to its place. The villager returned to his tribe, saying to Rasūlullāh Šallallāhu ‘alaihi wasallam: If my people follow me, I will come back to you with all of them, or else I will come back and live with you. (Tabarānī, Majma’-uz-Zawāid)

101. Sahl ibn-Sa’d Raḍiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said to ‘Ali on the day of Khyber: Advance with contentment till you reach their camping place. Then invite them towards Islām, and inform them of the rights of Allāh that have been imposed upon them. I swear by Allāh, if even a single person through your efforts is blessed with guidance, it is better for you than to have red camels. (Muslim)

Note: Arabs consider red camels as one of the most valuable possessions.

102. ‘Abdullāh ibn-’Amr Raḍiyyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: Convey from me even if it be a single verse. (Bukhārī)

Note: The objective of this hadith is to endeavour as much as possible to convey the teachings of Deen. If the things that you are conveying are very brief, even so, others may be blessed with guidance by it. You will be rewarded for this, and blessed with numerous virtues. (Maẓāhir-e- Ḥaqqе)

103. ‘Abdur Rahmān ibn-’Aīdīh Raḍiyyallāhu ‘anhu narrates that whenever Rasūlullāh Šallallāhu ‘alaihi wasallam sent any expedition, he told them: Develop good relation with people, and treat them kindly. Do not attack them until you have invited them to Islām. All people on this earth, whether living in mud or concrete houses, villages or cities, if you bring them to us as Muslims, it will be much dearer to me than killing them and bringing their women to me. (Maẓāhib-u- ‘Āliyah, Isābah)
104. Ibn-‘Abbās Radiyallāhu ‘anhum narrates that Rasūlullāh ﷺ said: "Today you listen to me about Deen (religion); tomorrow you will be heard. And then it will be heard from those, who heard from you." (Abū Dāwūd)

105. Aḥnaf ibn-Qais Rādiyyallāhu ‘anhu narrates that when I was performing Ṭawāf of Ka‘bah (to go around the house of Allāh) during the time of ‘Uṯmān ibn-‘Affān Rādiyyallāhu ‘anhu, a man of Banu Laith came to me, and held my hand and said: "May I not give you a glad tidings?" I said: "Do tell me." He said: "Do you remember when Rasūlullāh ﷺ said: "aliavi wasallam sent me to your people, Bani Sa‘ad?" I started presenting and inviting them to Iṣlām. You said: You are inviting us to good and enjoining us to do good and Rāsūlullāh is also inviting us to good and enjoining us to do good. I conveyed this to Nabi Sallallāhu ‘alaihi wasallam. He said: "O Allāh! Forgive Aḥnaf ibn-Qais." Aḥnaf Rādiyyallāhu ‘anhu used to say: I have greater hopes with this Du‘ā (of Rāsūlullāh Sallallāhu ‘alaihi wasallam) than any of my good deeds. (Mustadrak Ḥākim)

106. Anas Rādiyyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam deputed a Sāḥibī to one of the chiefs of the polytheists to invite him to Allāh. The chief said: Is the deity, towards whom you are inviting me, made of silver or copper? His remark displeased the heart of Rasūlullāh Sallallāhu ‘alaihi wasallam’s envoy. He returned to Nabi Sallallāhu ‘alaihi wasallam and informed him. He asked the Sāḥibī to go back and invite him to Allāh. So, he went back and invited him again. The chief repeated his earlier remark. The Sāḥibī again came to Rasūlullāh Sallallāhu ‘alaihi wasallam and told him about his remark. He said: Go and invite him to Allāh again. Rasūlullāh Sallallāhu ‘alaihi wasallam was on his way, and did not know (what happened) when that Sāḥibī came to Nabi Sallallāhu ‘alaihi wasallam and informed him that Allāh had killed him (by lightning), and Allāh revealed this verse to Rasūlullāh Sallallāhu ‘alaihi wasallam

وَيَرْسِلُ الصَّرَّاطَ وَالْيَوْمِ الدِّيَارِ بِهِ بَيْنَ يَدَاهُ وَهُمْ يَجَادَلُونَ فِي الْاوَٰلِينَ

He (Allâh) sends down lightning on the earth, to strike whosoever He wills, and these people dispute concerning Allâh.

(Musnad Abu Ya’lā)

107. Ibn-‘Abbās Radiyallāhu ‘anhum narrates that Rasūlullāh
accepted Islām and ‘Alī wrote a letter to Rasūlullāh ﷺ about their accepting Islām. The letter was read before Rasūlullāh ﷺ, aalāhi wasallam who then went into prostration. Then raising his head, he prayed: Peace be on Hamadān, peace be on Hamadān. (Bukhārī, Baihaqi, Bidāyah-wan-Nihāyah)

109. Khuraim ibn Fātik Radīyallāhu ‘anh narrates that Rasūlullāh ﷺ alaihi wasallam said: He who spends in the Path of Allāh, seven hundred times of that is recorded in his book of deeds. (Tirmidhī)

110. Mu‘ādh Radīyallāhu ‘anh narrates that Rasūlullāh ﷺ alaihi wasallam said: Verily, the reward of offering Salāt. Siyām and Dhikr, in the Path of Allāh is enhanced, seven hundred times over the spending in the Path of Allāh. (Abu Dawūd)

111. Mu‘ādh Radīyallāhu ‘anh narrates that Rasūlullāh ﷺ alaihi wasallam said: Verily, the reward of remembrance of Allāh, in the Path of Allāh is enhanced seven hundred times over the spending thereof. In another narration the reward is increased seven hundred thousand times. (Musnad Ahmad)

112. Mu‘ādh Al Juḥānī Radīyallāhu ‘anh narrates that Rasūlullāh ﷺ
Šallallāhu ‘alaihi wasallam said: He who recites a thousand verses (of the Qur’ān) in the Path of Allāh, Allāh will reckon him amongst Prophets, truthful followers, martyrs, and righteous. (Mustadrak Ḥākim)

113. ‘Alī ṢadiqNu’man narrates that no one was riding a horse on the day of Badar except Miqdād. I observed that we were all asleep except Rasūlullāh Šallallāhu ‘alaihi wasallam, who was offering Ṣalāt under a tree, and weeping till it dawned. (Musnad Ahmad)

114. Abu Sa‘īd Al Khudrī ṢadiqNu’man narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: He who fasts for a day in the Path of Allāh, Allāh will keep him away from Hell by a distance of seventy years of journey. (Nasā’ī)

115. ‘Amr ibn ‘Abbas ṢadiqNu’man narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: He who fasts for a day in the Path of Allāh, the Hell-Fire will be kept away from him by a distance of hundred years of journey. (Tabarānī, Majma‘-uz-Zawāid)

116. Abu Umāmah Bāhilī ṢadiqNu’man narrates that Nābī Šallallāhu ‘alaihi wasallam said: If anyone fasts for a day in the Path of Allāh; Allāh puts a trench between him and Hell, which is as wide as the distance between the heavens and the earth. (Tirmidhī)

117. Anas ṢadiqNu’man narrates that we were with Nābī Šallallāhu ‘alaihi wasallam; the one amongst us who used his own sheet for shade had the maximum shade. Those who were fasting could not do any work. And those who were not fasting, arose and set up the tents, watered the animals, and did all the painstaking hard work. Nābī Šallallāhu ‘alaihi wasallam said: Those not fasting have earned all the reward today. (Bukhārī)

118. Abu Sa‘īd Al-Khudrī ṢadiqNu’man narrates that we used to go on expeditions with Rasūlullāh Šallallāhu ‘alaihi wasallam during the month of Ramaḍān. Some of us fasted, and some of us did not fast. Those fasting were not displeased with the ones who were not fasting, nor those who were not fasting displeased with those who were fasting. They knew that those who had strength enough kept fast and that was good for them. Those who felt weak did not fast, and that was good for them. (Muslim)

119. ‘Abdullāh Al-Khatimī ṢadiqNu’man narrates that when Nābī Šallallāhu ‘alaihi wasallam wanted to bid farewell to the troops, he used to say:

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

(Badhul-Majhūd)
I asked: O RasūllAllāh! What makes you smile? He replied: Your Rabb Ta‘ālā, is pleased with His servant, when he says: Forgive my sins; as he is well aware that none except Him forgives sins. (Abu Dāwūd)

Note: Stirrup is a ring made of iron, which hangs on the two sides of the saddle of the horse, and the rider mounts on the horse by putting his foot in it.
We are returning, repenting, worshipping and praising our Rabb.

(Muslim)

122 - عن صهيب رضي الله عنه أن النبي ﷺ لم يَبِن قبوة عليلة إلا قوله ﴿أَتَىَ بُنْيٌٓا﴾. في نزلة عليلة: اللهم ازف السموات وما أظلم، وربت الأرواح السليمة وما أظلم، وربت السماوات وما أظلم، وربت الزواج وما ذرفن، فإننا نستأثري هذه القربة رجاء أهلها، ونُثْبِي بكون من شأنا وشر أهلها، وَشَرْبَ ما سألها، وَفرَحُمَا ساَلَها، وَنُثْبِي، وَنَحْتَمُو يتلا هذه الآية.

صحح الإسناد: وألف القلبي / 200

123. Sohaib Radyallahu ‘anhu narrates that whenever Nabî ﷺ visited wasallam intended to enter into a town, he invoked on seeing the town:

اللَّهُمَّ رَبِّ السَّمَوَاتِ مَا فِي هَا ؛

O Allah! The Rabb of seven skies and of all the things which the seven skies shade; and the Rabb of seven earths and of all the things which the seven earths contain; and the Rabb of Shaitâns and of those who were led astray by them; and the Rabb of winds and those things which blow by these winds, we ask You of the good of this town and the good of its inhabitants and the good which is there in this town; and seek refuge with You, from the evil of this town, and of the evil of its inhabitants and the evil of everything that is in this town.

(Mustadrak Hâkim)

124 - عن صهيب بن حكيم السلفي رضي الله عنه: سمعت رسول الله ﷺ يقول: من نزل منزولا لم قال: أعوذ بكلمات الله النبات من شاء ما حل، لم يحضر شيء حتى يزحل من منزله وذلك. ورواه مسلم. باب في التوبة من سفر الفتح 350، رقم: 877

123. Khawlah bint Hakim As-Sulamiyyah Radyallahu ‘anha narrates: I heard Rasûlullâh ﷺ alaihi wasallam saying: Whoever on arrival somewhere says:

أَعُوذُ بِكِلَمَاتِ اللَّهِ النُّبَاتِ مِنْ شَأْنِ مَا حَلَّ

I seek refuge in Allah’s perfect words from the evil of what He has created.

Then no evil will befall him, till he departs from where he arrived.

(Muslim)

124 - عن أبي سعيد الخدري رضي الله عنه قال: فَلَمْ أَقُلْ بِالْمَلَأِ الحَامِجِ قَالَ فَلَمْ أَقُلُ اللَّهُمَّ إِنَّمَا نُّفُوْذُ الْجَنَّةَ وَقَلَمْ أَقُلُ اللَّهُمَّ إِنَّمَا نُّفُوْذُ الْجَنَّةَ قَالَ لَمْ أَقُلِ اللَّهُمَّ إِنَّمَا نُفُوْذُ الْجَنَّةَ قَالَ لَمْ أَقُلِ اللَّهُمَّ إِنَّمَا نُفُوْذُ الْجَنَّةَ

O Allah! Hide our weaknesses and give us security from fear.

Abu Sa’id Al-Khadrî says: (We started saying these words and with its blessing) Allah ‘Azza wa Jall sent a wind on the faces of the enemies, and Allah ‘Azza wa Jall defeated them by the wind.

(Musnad Ahmad)

125. Abu Hurairah Radyallahu ‘anhu narrates that Rasûlullâh ﷺ alaihi wasallam said: He who contributes a pair of anything (for instance – two clothes or two horses) in the Path of Allah, He would be invited by the warden of Paradise to enter. Every warden will invite him from his door: O such and such! Come in. Abu Bakr said: O Rasûlullâh! That person shall have no fear. Nabî ﷺ alaihi wasallam said: I do hope that you will be one of those. (Buähârî)

126. Thawbân Radyallahu ‘anhu narrates that Rasûlullâh ﷺ alaihi wasallam said: The most rewarding dinâr, is that dinâr a man spends on his family, and the dinâr he spends on his horse in the Path of Allah, and the dinâr he spends on his colleagues in the Path of Allah. (Dinâr is the name of a golden coin). (Ibne Hibbân)
127. It is narrated by Abu Hurairah Rādiyyallāhu ‘anhu that I did not see anyone consulting so frequently with his companions, as Rasūlullāh Šallallāhu ‘alaihi wasallam did. (Tirmidhī)

128. ‘Ali Rādiyyallāhu ‘anhu narrates that he asked: O Rasūlallāh! If we have a matter in which we do not have any specific order, to do or not to do, what do you order in this regard to us? He said: Consult those who have good understanding of Deen and are devout worshippers, and do not decide on an individual opinion. (Ṭabarānī, Ṣajja‘-uz-Zawāïd)

129. Ibne-‘Abbās Rādiyyallāhu ‘anhuuma narrates that when this verse was revealed: (And consult them in affairs), then Rasūlullāh Šallallāhu ‘alaihi wasallam said: Behold! Allāh and His Messenger are above consultation. However, Allāh has made this a source of blessing for my Ummah. So, anyone of my Ummah who consults others, he remains on the straight path, and anyone who gives up consultation he remains in distress. (Baihaqī)

130. ‘Uthmān ibne-Affān Rādiyyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: To be a guard a single night in the Path of Allāh Ta’ālā, is better than a thousand nights of worship standing by night and fasting in the day. (Musnad Ahmad)

131. Sahl ibne-Hanzalah Rādiyyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam (on the day of Humain) asked: Who will be our guard tonight? An’s ibne-Abi Marthad Al-Ghanawi Rādiyyallāhu ‘anhumaa said: I, O Rasūlallāh! Rasūlullāh Šallallāhu ‘alaihi wasallam said: Mount your horse. He mounted his horse and came to Rasūlullāh Šallallāhu ‘alaihi wasallam. Rasūlullāh Šallallāhu ‘alaihi wasallam told him: Go to that mountain path till you reach its top. (Stand and guard there and be very alert) lest tonight through your negligence we get deceived. In the morning Rasūlullāh Šallallāhu ‘alaihi wasallam went to his place of Šalāt and offered two raka‘āt, then he said: Do you know about your horsemanship? The Šaḥābah said: O Rasūlallāh! We do not know. Then an announcement was made for Šalāt-ul-Fair. During the Šalāt the attention of Rasūlullāh Šallallāhu ‘alaihi wasallam was towards the mountain path. When he completed the Šalāt and on Šalām said: Be happy, your horsemanship has come. We began to look between the trees in the mountain path from where An’s ibne-Abi Marthad was coming, until he stood before Rasūlullāh Šallallāhu ‘alaihi wasallam and offered his salām and said: I went till I reached the top of the mountain path as Rasūlullāh Šallallāhu ‘alaihi wasallam had
commanded me (I stood guard the whole night). In the morning, I looked down at both sides of the mountain but saw no one. Rasûlullâh ﷺ ‘alaihi wasallam asked him: Did you dismount during the night? He replied: No, except for Šalâ or to relieve myself. Rasûlullâh ﷺ ‘alaihi wasallam said: You have made Paradise certain for yourself. Henceforth you will not be blamed if you do not offer any optional deeds. (Abu Dâwûd)

I asked: Why did he give you the name of Safinah? He said: Once Rasûlullâh ﷺ ‘alaihi wasallam came on a journey along with his Šâhâbah. Their luggage was heavy for them, so Rasûlullâh ﷺ ‘alaihi wasallam asked me to spread my sheet, which I spread. He put all their luggage on the sheet, then put it over me, and said: Carry it. You are a Safinah (a sailing boat). He says: Regardless of one or two camel loads, that day, if it were five or six camel loads, it would not had been heavy for me. (Hîlyah, Iṣâbah)

132. Ibne-Ä’îdh Râdiyallâh ‘anhu narrates that Rasûlullâh ﷺ ‘alaihi wasallam came out to a man’s funeral. When the bier was laid down, ‘Umar ibnil-Khaṭṭâb Râdiyallâh ‘anhu said: Do not offer his funeral Šalâ, O Rasûlullâh, for he was sinful. Rasûlullâh ﷺ ‘alaihi wasallam turned towards the people and inquired whether any of them had seen him doing any deed of Islam. A man replied: Yes; O Rasûlullâh! He guarded one night in the Path of Allâh. Rasûlullâh ﷺ ‘alaihi wasallam offered his funeral Šalâ and spread dust over his grave. Then he said (to the demised): Your companions think that you are one of those who will go to Hell but I testify that you are one of those who will go to Paradise. (Baihaqi)

133. Sa’îd ibn-Jumhân Rahmatullâh says: I asked Safinah Râdiyallâh ‘anhu about his name. He replied: I will tell you about my name. Rasûlullâh ﷺ ‘alaihi wasallam named me Safinah.

134. Alhm Râdiyallâh ‘anhu, the freed slave of Ummâ-Salâmah Râdiyallâh ‘anha narrates that we were on an expedition. (We passed by a valley or a stream) I started helping people in crossing the stream or valley. Nabi ﷺ ‘alaihi wasallam told me: You have become a Safinah (a sailing boat) today. (Iṣâbah)

135. ‘Abdullah ibn-Mas’ûd Râdiyallâh ‘anhu narrates that on the day of Badr, there was one camel for every three men. He says: Abu Lubâbâh and ‘Alî ibne-Abî Tâlib were the travelling mates of Rasûlullâh ﷺ ‘alaihi wasallam. He says: When it was the turn of Rasûlullâh ﷺ ‘alaihi wasallam to dismount, they both said: We would walk for you. Rasûlullâh ﷺ ‘alaihi wasallam replied: You two are not stronger than me, and I am in no less need for reward then you. (Sharh ḩus Sunnah lil Baghawi)

136. Sahî ibne-Sa’îd Râdiyallâh ‘anhu narrates that Rasûlullâh ﷺ ‘alaihi wasallam said: During a journey the Amîr of the Jamâ’at is the one who serves the most. He who excels his
companions in service cannot be excelled by anyone, on account of his deeds, except by martyrdom. (Baihaqi)

137. Nu‘mān ibn-Bashīr Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: (To be attached to) the Jamā‘at is a blessing and separating (from the Jamā‘at) is a punishment. (Musnad Ahmad, Bazzār, Tabārānī)

138-139. ‘Abdullāh ibn-Umarr Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If people knew, what I know, of travelling alone, no rider would ever travel alone at night. (Bukhārī)

139. Anas Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do travel in the early part of the night, for the earth is folded during the night. (Abū Dāwūd)

Note: It means that when you go out on a journey, do not restrict travelling by day only, but travel at night also, for there are not as many hurdles as there are in the daytime, and travelling becomes easy. This is what the folding of the earth means. (Mazāhir-e- Haque)

140-141. ‘Arājah ibn-Shurāb Al-Asḥaḥ Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A single rider is a Shāhīn and a pair of riders is a pair of Shātīns and three riders are a Jamā‘at. (Tirmidhī)

Note: A rider here means a traveller. It means a traveller or two travellers can easily be trapped in evil by Shaitān. To clarify this a person travelling alone or two are stated to be Shaitān. It is therefore advisable that there be at least three persons in a journey so that they are saved from the Shaitān; and they can offer Ṣalāt in Jamā‘at and also be mutually helpful. (Mazāhir Haque)

141. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The Shāhīn intends to do evil to one or two persons, but if they are three, then he does not intend to do evil to them. (Bazzār, Majma‘-uz-Zawādi‘)

142. Abu Dhar Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Two men are better than one, and three are better than two, and four are better than three. So, it is incumbent on you to be in a Jamā‘at; for Allāh ‘Azza wa Jall will never unite my Ummah on anything except on Ḥidāyah (guidance). (Musnad Ahmad)
148. Anas Radyallāhu ‘anhu narrates that Rasūlallāh Šallallāhu ‘alaihi wasallam said: Verily, Allāh will ask every guardian for the things under his custody, whether he cared for them or neglected them. (Ibn-e-Hibbān)

149. ‘Abdullāh ibne-Umar Radyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: Every one of you is responsible and every one of you is accountable for those under you. A ruler is responsible and will be accountable for his subjects; a man is responsible for his family members, and will be accountable for them; a woman is responsible for her husband’s house (his children, etc.) and she will be accountable for them; a servant is responsible for the wealth of his master, and will be accountable for it; a son is responsible for his father’s wealth, and will be accountable for it. Every one of you is responsible, and will be accountable for whatever is placed under his custody. (Bukhārī)

150. ‘Abdullāh ibne-Umar Radyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: Any person who is appointed a ruler by Allāh Tabārakwa Ta’alla over his subjects, whether small or big in number, Allāh Tabārakwa Ta’alla will question him about them on the Day of Resurrection; whether he established in them the commands of Allāh Tabārakwa Ta’alla or neglected them. So much so, that he would be, questioned about his family members in particular. (Musnad Ahmad)
151. Abu Dhar Rādiyallāhu 'anhu narrates that Rasūlullāh Sallallāhu 'alaihi wasallam said: O Abu Dhar! I see that you are weak; and I like for you what I like for myself. Do not be Amīr even of two persons, and do not accept the responsibility of an orphan's wealth. (Muslim)

Note: What Rasūlullāh Sallallāhu 'alaihi wasallam impressed upon Abu Dhar was that if he were weak like Abu Dhar, he would not become Amīr even over two persons.

152. Abu Dhar Rādiyallāhu 'anhu narrates that I said: O Rasūlullāh! Why do you not appoint me as a governor? Rasūlullāh Sallallāhu 'alaihi wasallam patted me on my shoulder and said: Abu Dhar! You are weak, and this is a trust and this will be a cause of humiliation and regret on the Day of Resurrection; except for a person, who takes it as it ought to be taken and fulfils his obligations. (Muslim)

153. 'Abdur Raḥmān ibne-Samurah Rādiyallāhu 'anhu narrates that Rasūlullāh Sallallāhu 'alaihi wasallam told him: O 'Abdur Raḥmān ibne-Samurah! Do not ask to be an Amīr, for if you are made that as a result of your asking for it, you will be left to deal with it yourself. And if you are made an Amīr without aspiring for it, you will be helped in undertaking it. (Bukhārī)

154. Abu Hurairah Rādiyallāhu 'anhu narrates that Nabī Sallallāhu 'alaihi wasallam said: A time is coming when you will aspire for authority (becoming Amīr), but it will be a cause of regret on the Day of Resurrection. How good is she who breastfeeds and how bad is she who stops breastfeeding. (Bukhārī)

Note: The last sentence of this hadith means that when somebody assumes public office, it appears to be very dear like a breast-feeding woman to an infant, and when one loses public position and authority this causes distress, just as an infant feels distressed when breast-feeding is stopped for him.

155. 'Awf ibn-Mālik Rādiyallāhu 'anhu narrates that Rasūlullāh Sallallāhu 'alaihi wasallam said: If you wish I shall inform you what is the reality of Imārah (governing)? I loudly asked three times: What is it? O Rasūlullāh! He said: The first is criticism, the second is regret and the third is the Punishment on the Day of Resurrection, except he who dispenses justice and how can one dispense justice in respect of one’s relatives. (Tabarānī, Majma‘-uz-Zawāid)

Note: This means that one who becomes an Amīr (Ruler or Governor) is first criticised and admonished from every quarter; that he has done this wrong and done that wrong, etc. Next, due to this reproach, he becomes regretful and says: Why did I accept this responsibility (becoming a ruler)? Then in the last stage, if justice is not dispensed, there will be punishment on the Day of Reckoning. So this turns out to be a cause of disgrace and humiliation in this world, and of tough accountability in the Hereafter.
156. Ibne-'Abbās Ṭalhahī ‘anhum narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone makes someone Amīr of a group, and there is a man in that group more pleasing to Allāh, he is guilty of breach of trust to Allāh, breach of trust to His Messenger and breach of trust to the believers. (Mustadrāk Hākim)

Note: In the presence of a better one, if some other is to be made Amīr due to certain religious considerations, then this will not be included in this warning. As at one occasion, Rasūlullāh Ṣallallāhu ‘alaihi wasallam sent a delegation, in which he appointed ‘Abdullāh ibn-Jabsh Ṭalhahī ‘anhu as Amīr, and said to them: He is not superior amongst you but possesses more patience in withstanding hunger and thirst. (Musnad Abmad)

157. Ma'qūl ibn-Yasār Ṭalhahī ‘anhu narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Anyone who has been made Amīr for the governance of the affairs of the Muslims, and he does not endeavour for their welfare, but he will not enter Paradise along with the Muslims. (Muslim)

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

159. Abu Maryam Al Azdī Ṭalhahī ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: If Allāh Azza wa Jall puts a man in authority of the affairs of the Muslims, and he turns his face away from their needs, destitution and poverty, Allāh will turn away from his needs, and will not help him in destitution and poverty. (Abu Dāwūd)

160. Abu Hurārah Ṭalhahī ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone made Amīr over ten or more persons does not deal with them equitably, he will come chained and handcuffed on the Day of Reckoning. (Mustadrāk Hākim)
looks for their faults and becomes suspicious about them, then he himself is a source of discord and dispersion. Therefore, it is essential for the Āmīr, that he veils the faults of the people and is not suspicious, but makes good assumptions about them. (Badr al-Majhūd)

166. ‘Umme Hzain Radyallahu ‘anāh narrates that Rasūlullāh Sallallahu ‘alaihi wasallam said: If a slave is made an Amīr on you, whose nose and ears are cut and he is of black complexion; but he leads you according to the Book of Allāh, you should listen to his orders and obey him. (Muslim)

167. Anas ibn-Mālik Radyallahu ‘anāh narrates that Rasūlullāh Sallallahu ‘alaihi wasallam said: Listen and obey, even if an Abyssinian slave with a head like a raisin is made Amīr over you. (Bukhārī)

168. Wā’il Al-Ḥadrāmī Radyallahu ‘anāh narrates that Rasūlullāh Sallallahu ‘alaihi wasallam said: Listen and obey the Āmīr, for on them shall be the responsibility of what they do, and on you shall be the responsibility of what you do. (Muslim)

169. ‘Abu Hurairah Radyallahu ‘anhu narrates that Nabi Sallallahu ‘alaihi wasallam said: Any Amīr over ten persons, will be brought on the Day of Reckoning with an iron collar around his neck, till his justice gets him free, or his tyranny destroys him. (Bazzar, Tabarānī, Majma‘uz-Zawāid)
169. ‘Irbädh ibne-Säriyah Radyallâhu ‘anhu narrates that Rasûlullah Ŝallallâhu ‘alaihi wasallam said: Worship Allâh and do not associate anything with Him. And obey those put in authority of your affairs. Do not dispute with the Amîr about his authority, even if he is a black slave. Hold firmly to the Sunnah of your Nabi and his rightly guided Khalifahs, blessed with Hîdâyah, and hold fast with your teeth to the righteous way. (Mustadrak Hâkim)

170. Abu Hurairah Radyallâhu ‘anhu narrates that Rasûlullah Ŝallallâhu ‘alaihi wasallam said: Allâh likes for you three things and dislikes for you three things. He likes that you worship Him and do not associate any partner with Him. That you all hold fast to the rope of Allâh and do not get divided. That you be a well-wisher to those whom Allâh has put in authority over you. And He dislikes your indulging in unprofitable discussions and; wasting your wealth; and asking unnecessary questions. (Musnad Ahmad)

171. Abu Hurairah Radyallâhu ‘anhu narrates that Rasûlullah Ŝallallâhu ‘alaihi wasallam said: He who obeys me has indeed obeyed Allâh; and he who disobeys me has indeed disobeyed Allâh. He who obeys the Amîr has obeyed me, and who disobeys the Amîr has disobeyed me. (Ibn-Mâjah)

172. Ibn ‘Abbäs Radyallâhu ‘anhu narrates that Rasûlullah Ŝallallâhu ‘alaihi wasallam said: If anyone sees something in his

Amîr that he dislikes, he should be patient. For, one who separates from the community of Muslims even the distance of a hand span, and dies, he dies like those dying in ignorance (pre-Islamic times). (Muslim)

Note: Dying like those in the pre-Islamic times means that during the time of ignorance people were unrestrained. They neither obeyed their leaders nor listened to their guidance. (Nawawî)

173. ‘Ali Radyallâhu ‘anhu narrates that Rasûlullah Ŝallallâhu ‘alaihi wasallam said: There is no obedience to anyone in disobedience to Allâh. Obedience is only in what is good. (Abu Dâwûd)

174. Abdullah ibne-Umar Radyallâhu ‘anhu narrates that Rasûlullah Ŝallallâhu ‘alaihi wasallam said: Hearing and obeying the Amîr is the duty of a Muslim, whether he likes it or not, except when the Amîr commands to do an act of disobedience to Allâh. If ordered disobedience to Allâh he must neither listen nor obey. (Musnad Ahmad)

175. Abu Hurairah Radyallâhu ‘anhu narrates that Rasûlullah Ŝallallâhu ‘alaihi wasallam said: When you travel, your Imâm (who leads the Ŝalât) ought to be the one who remembers the Qur’ân most (and be the one most acquainted with Fiqh), even if he is the youngest: of you; and when he becomes your Imâm he is your Amîr. (Bazzûr, Mujma ‘uz Zawâid)

Note: However, from the other narrations, it appears that Rasûlullah Ŝallallâhu ‘alaihi wasallam made someone an Amîr because of a certain specific quality though his companions were better than him as mentioned in Hadith No. 156.
لمنزل: فقد رسول الله ﷺ فعّلناه ﷺ تهنيئة، فقال: يا رسول الله ﷺ رجلٌ يبّرز الجهاد في سبيل الله ﷺ ويشتاق عرضيًّا من عرض الدنيا، فقال: لا أجزه ﷺ، فقلت: يا رسول الله ﷺ فعّلناه ﷺ تهنيئة، فقال: لا أجزه ﷺ.

178. Abu Hurairah Radhayllahu 'anhu narrates that a person asked: O RasūlAllah! A man wishes to go on Jihād in the Path of Allāh desiring some worldly advantage. Nābi Šallallahu 'alaihi wasallam said: He will have no reward. This had a great impact on the people, and they asked that man: Enquire from Rasūlullāh Šallallahu 'alaihi wasallam again, as perhaps, you could not understand his point. This man again said: O RasūlAllah! A man wishes to take part in Jihād in the Path of Allāh desiring some worldly advantage. He said: He will have no reward. The people asked him to enquire from Rasūlullāh Šallallahu 'alaihi wasallam again. So he asked the question for the third time. He replied: There is no reward for him. (Abu Dāwūd)

179 - عن أبي عبيدة الجundi رضي الله عنه قال: وكان الناس إذا تزل رسول الله ﷺ مروا علقوا في السحاب والأوزان، فقال رسول الله ﷺ: إن تفرقنكم في هذه السحاب والأوزان إما ذ لكم من السفاح أو أنتم تظنون أنتم تدرسون ﷺ إنهم بلون لكم لا تباين بينهم إنهم بلون ﷺ في الأذن، فلن تزل بعد ذلك مروا إلى أن ينصب بعضهم إلى بعض حتى يقلل. لوحطف عليهم ﷺ بالرشد. رواه أبو داود، أبو ماجرن ومحمد بن إسماعيل، رقم: 2628

179. Abu Tha’labah Al-Khushani Radhayllahu ‘anhu narrates that the Ṣahābī used to encamp with Rasūlullāh Šallallahu ‘alaihi wasallam. At a location, they scattered in the mountain paths and valleys. Rasūlullāh Šallallahu ‘alaihi wasallam said: Your scattering in the mountain paths and valleys is only from Shaitān. After that whenever they camped at a location they kept so close together, that it used to be said, that if a cloth were to be spread over them, it would cover them all. (Abu Dāwūd)

180 - عن سحير الغامدي رضي الله عنه قال: اللهم نازك لأخي في بكره، ويندان في السفر بالذكر والطهارة، ألا ترجى. يلقى والكلمة ﷺ، وأنا أرجو أن يكون في الآخرة، وأنا أرجو أن يكون في الآخرة، وأنا أرجو أن يكون في الآخرة، وأنا أرجو أن يكون في الآخرة.

180. Sākh Al-Ghāmidī Radhayllahu ‘anhu narrates that Rasūlullāh Šallallahu ‘alaihi wasallam said: “O Allāh! Bless
my people in their early morning.” When he sent an expedition, or an army, he set them out in the beginning of the day. Ṣahhr was a trader and he would send his merchandise at the beginning of the day; so he became rich and his wealth increased. (Abū Dāwūd)

Note: The objective of the duʿā of Rasūlullāh ﷺ alaihī wasallam, as mentioned in the Ḥadīth, is that when people of my Ummah travel or do any religious or worldly work, they should undertake that in the beginning of the day so that they are blessed.

183. Jābir ibn Ḥabīb al-Qaynārī anhuma mentions that when Rasūlullāh ﷺ alaihī wasallam intended to go on an expedition, he said: O group of Muhājirūn and Anṣār! Among your brethren are such people, who neither have money nor relatives; so every one of you should take with him two or three of them. (Abū Dāwūd)

184. Anas ibn Mālik al-Qaynārī narrates that Rasūlullāh ﷺ alaihī wasallam told Aktham ibn-Jawn al-Khurzāt: O Aktham! Participate in Jihād with others besides your own people. This will improve your conduct, and you will become respectable in the eyes of your companions. O Aktham! The best companions are four, and the best detachment is of four hundred men, and the best army is of four thousand men. Twelve thousand men can never be defeated due to shortage of manpower. (Ibn-Mājah)

185. Anas Radīyallāhu anhu narrates that Rasūlullāh ﷺ alaihī wasallam said: Make things easy (for people) do not make things hard and difficult for them. Give them good tidings and do not create hatred. (Bukhārī)

Note: Encourage people by mentioning glad tidings and virtues for doing good deeds; and because of their sins do not frighten them so much that they despair the mercy of Allāh, and are thus dragged away from Deen (religion).

186. ‘Abdullāh ibn-‘Amr Radīyallāhu anhu narrates that Rasūlullāh ﷺ alaihī wasallam said: Returning from a Jihād is like going on Jihād. (Abū Dāwūd)
Note: The reward similar to what one gets for Jihād (in the Path of Allāh), is again given after coming back at his place of dwelling from the Path of Allāh, provided he has intentions that as soon as the needs for which he came back are fulfilled, or whenever there is a call for the Path of Allāh, he would go for Allāh’s cause forthwith.

(Mażahir-e-Haque)

187 - َعَنِ الْبَنِى الْيَسَارِ غَزَّى عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ كَانَ إِذَا قُلُبَ مِنْ عَزْوٍ أَوْ حَجٍّ أَوْ عُمِّرَةٍ يَكُونُ عَلَى كُلِّ شَرِيفٍ مِّنَ الأَشْرَالِ ثَلَاثٍ تِكْبِيرَاتٍ وَتَقُولُونَ: \nلاَّ إِنَّهُ إِلاَّ اللَّهُ وَحْدَاهُ لَا شَرِيكَ لَهُ إِلَّهَ مَثَلُهُ وَهُوَ عَلَيْ كُلِّ شَيْءٍ قَدِيرٌ. 
ثُمَّ اتَّبَعَهُ حَيَّاءٌ قَدْ وَجَّهَهُ بِأَفْقَهِهِ حَيَّاءٌ لِّلَّذِينَ حَمَّلُهُ حَدَّهُمْ وَأَرْكَزَهُ وَتَصَدَّرَ وَتَصَدَّرَ عَنْهُ وَقَالَ: \nالْأَخْرَاجُ وَحَدَّةُ رُواةِ الْبُلْدَانِ، بَابِيِّ الْفَكْرِ عَلَى كُلِّ شَرِيفٍ مِّنَ الْمَسْرِر. رَمَٰلٌ ٢٧٠٠

187. ‘Abdullāh ibn-’Umar Rādiyallāhu ‘anhum narrates that Rasūlullāh ﷺ Saflallāhu ‘alaihi wasallam while returning from Jihād, Ḥajj or ‘Umrān on climbing every elevation would say Allāhu Akbar (Allāh is the most Great) three times, and then say:

لاَّ إِنَّهُ إِلاَّ اللَّهُ وَحْدَاهُ.

None is worthy of worship but Allah, Who has no partner, to Whom the dominion belongs, to Whom praise is due and Who is Omnipotent, we are returning, repenting, worshipping, prostrating and praising our Rabb. Allāh truly fulfilled His promise, helped His servant and defeated the enemies all by Himself.

(Abu Dāwūd)

188 - َعَنِ الْعَفَّارِ نَبِيَّ الْمُسْلِمِينَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ دَاخِلَ إِلَى الإِسْلَامِ، وَقَالَ لَهُ: \nعَفَّاَرُ وَنَمَرُّ مَرَّةً: أَنَّ النَّبِيَّ ﷺ مَرَّ مَرَّةُ إِلَى الْبَلَدِ كَانَ أَذْهَبُوهُ إِلَى الإِسْلَامِ وَأَذْهَبُوهُ مَحَفُّ النَّجَّاءِ وَصَايَةَ الْأَسْلَامِ، وَصِبَارَةُ النَّجَّاءِ، وَحُجُّجُ النَّبِيَّ، وَقَوْلُهُ: يَا عَفَّاَرُ نَمَرُّ مَرَّةً مِّنْ الْأَشْرَالِ عَشْرَاءٍ، فَقَامَ بَيْنَ الْإِسْلَامِ وَالْأَسْلَامِ. فَأَقْبَلَ بَيْنَ الْإِسْلَامِ وَالْأَسْلَامِ وَأَكَثَرَ بَيْنَ الْإِسْلَامِ وَالْأَسْلَامِ وَأَكَثَرَ بَيْنَ الْإِسْلَامِ وَالْأَسْلَامِ. فَأَنَا لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ لَيْسَ L

188. ‘Amr ibn-Murrah Juhanī Rādiyallāhu ‘anhu was invited towards Iṣlām by Nabi Saflallāhu ‘alaihi wasallam. He said: O ‘Amr ibn-Murrah! I am a Prophet sent towards the entire mankind. I invite them towards Iṣlām. I command them to respect blood (do not kill anyone unjustly); bind the ties of kinship; worship Allāh; give up idols; perform the pilgrimage of the House of Allāh; fast in the month of Ramadān out of twelve months. He who obeys all these, for him is the Paradise. He who disobeys all these, Hell is for him. Have faith upon Allāh, O ‘Amr! Allāh shall grant you peace from the horrors of the Hell. ‘Amr said: I testify none has the right to be worshipped, except Allāh, and verily, you are the messenger of Allāh, and I believe upon whatever you have brought, permitted or forbidden; though this will displease many people. Nabi Saflallāhu ‘alaihi wasallam said: You are welcome, O ‘Amr ibn-Murrah! Then ‘Amr said: O Rasūlallāh! May my mother and father sacrifice their lives for you; you depute me to my people. May Allāh grant His bounty to my people through me as He has granted me bounty through you. So, He sent me to them and instructed me: Treat them kindly and speak uprightly, but not harshly, not to be arrogant and not to be jealous. I came to my people and said. O Bani Rifa’ah! O people of Juhaani! I am a messenger of Rasūl of Allāh towards you. I invite you to Paradise and warn you of Hell; and I ask you to respect blood, bind the ties of relationship, worship Allāh; give up idols, perform pilgrimage of the House of Allāh, and fast during the month of Ramadān out of the twelve months. Whoever obeys all of
these, Paradise is for him. Whoever disobeys all of these, Hell is for him. O people of Juhania! Allâh has made you the best amongst the Arabs. From the time of ignorance, he has put hatred in your heart for the evil things which others liked. They used to marry two real sisters at one time, and married the wife of their father, and fought in the holy months. So, accept the invitation of the Messenger sent by Allâh who belongs to Bani Lui ibne-Ghâlib tribe, you will get the nobility of this world and the honour of the Hereafter. And hasten to accept this invitation, you will achieve excellence from Allâh. All the people of the tribe accepted Islam except one man. (Tabarânî, Majma‘uz-Zawâlîd)

**Note:** There are four holy months in which Arabs did not fight. These are Muharram, Rajab, Zi‘qa‘dah and Zil-Hajj.

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189. K‘ab ibne-Mâlik Râdiyyâlahu ‘anhu narrates that Rasûlullâh ﷺ alaihi wasallam normally never returned from a journey but at the time of Salât-ud-Dhu‘ah. (Forenoon prayer). When he arrived, he first went to the Masjid, offered two Rak’aats Salât, and sat down there. (Muslim)

190. Jâbir ibne-‘Abdullâh Râdiyyâlahu ‘anhu narrates that when we came to Madînah, Rasûlullâh ﷺ alaihi wasallam said to me: Go to the Masjid and offer two Rak’aats Salât. (Bukhârî)

191. Shihab ibne-‘Abbâd Rahmatullâhi ‘alaihi narrates that I heard a man from a delegation of the tribe ‘Abd Al-Qays. He said: We went to Rasûlullâh ﷺ alaihi wasallam. The Muslims rejoiced much at our coming. When we reached the assembly of people, they made spacious room for us and we sat down there. Nabi Shalâllahu ‘alaihi wasallam welcomed us and prayed for us. Then looking at us Nabi Shalâllahu ‘alaihi wasallam asked: Who is your chief and who is your leader? We all pointed towards Mundhir ibne-Aid. Nabi Shalâllahu ‘alaihi wasallam said: Is this Ashaj? (some one who has an injury on his head and or face is called Ashaj) That was the first day he was called Ashaj. He had a mark of injury on his face suffered from the hoof of a donkey. We said: Yes O Rasûlullâh. He had stayed behind his people, he tied their riding animals and took care of their luggage. Then he took out his bag and changed his clothes of the journey, and wore clean clothes and came to Nabi Shalâllahu ‘alaihi wasallam. Nabi Shalâllahu ‘alaihi wasallam was reclining and stretching his feet. When Ashaj came near, people made room for him and asked Ashaj to sit there. Nabi Shalâllahu
for a prolonged duration to come back to his family by night.
(Muslim)

Note: From this hadith it appears, it is not appropriate to return home suddenly after a prolonged journey, for the members of the family would not be mentally prepared to welcome him at night. However, if the family is already informed, then there is no harm in going home at night.
AVOIDING THE IRRELEVANT

VERSES OF QUR'AN

Allāh Subḥānāhū wa Ta'ālā said to His Prophet Sallallāhu ‘alaihi wasallam:
And say to My slaves (believers) that they should (only) say those words that are the best (in which no one’s heart is hurt). Because Shaitān, verily, provokes discord among them. Surely, Shaitān is to man an open enemy.  Al-Isra’ 17: 53

While mentioning the qualities of believers Allāh Subḥānāhū wa Ta’alā says:
And those who turn away from unprofitable and shameful talk and actions.  Al-Mu’minūn 23: 03

Allāh Subḥānāhū wa Ta’ālā says:
(A great Punishment would have touched you for that which you had spoken):
When you were spreading it with your tongues, and saying with your mouths that of which you had no

knowledge; and you considered that to be insignificant, while with Allāh it was something very great. And why did you not, when you heard it, say: It is not right for us to speak of this. Glory is to You (O Allāh), this is a great false accusation.
Allāh advises you not to repeat this ever again, if you are believers.  An-Nūr 24: 15-17

Note: These verses refer to an incident, when the hypocrites falsely propagated a slander against ‘A’ishah Rādiyallāhu ‘anāh, at which some simple Muslims innocently began to spread the rumour.

Allāh Subḥānāhū wa Ta’alā while mentioning qualities of believers, says:
And those who do not participate in false works (neither lie, nor give false witness, nor attend meetings of wrong affairs and sins). And when they pass by playful meetings they pass honourably  Al-Furqān 25: 72

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

Allāh Subḥānāhū wa Ta’ālā says:
And when they hear unprofitable and shameful talk, they withdraw from it.  Al-Qasas 28:55

Allāh Subḥānāhū wa Ta’ālā says:
O you who believe! If an evil dār’ brings you a piece of news, then
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make a strict enquiry lest (believing in his words) you harm people in ignorance and afterwards become regretful of what you have done.

Al-Hujurat 49: 6

Alláh Subhánahú wa Ta’állá says:

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

Qaf 50: 18

AHDÁTH

1. Abu Hurairah Radíyalláhu ‘anhu narrates that Rasúulláh Šallalláhu ‘aláihi wa sallam said: The excellence and good observance of Islám by a man is to leave aside what does not concern him. (Tirmízí)

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

2. Sahl ibne-Sa’d Radíyalláhu ‘anhu narrates that Rasúulláh Šallalláhu ‘aláihi wa sallam said: He who guarantees me of what is between his jaws and what is between his legs, I shall guarantee him Paradise. (Bukhárí)

3. Abu Hurairah Radíyalláhu ‘anhu narrates that Rasúulláh Šallalláhu ‘aláihi wa sallam said: If you address me an argument, I shall address you one. (Tirmízí)

4. Abu Juháfah Radíyalláhu ‘anhu narrates that Rasúulláh Šallalláhu ‘aláihi wa sallam asked the Sahábah Radíyalláhu ‘anhum: Which deed is the most pleasing to Almighty Alláh? Everyone kept quiet and did not reply. Rasúulláh Šallalláhu ‘aláihi wa sallam then said: It is to guard one’s tongue. (Baláqí)

5. Abu Juáilá Radíyalláhu ‘anhu narrates that Rasúulláh Šallalláhu ‘aláihi wa sallam said: An humble house can send the heavens out of order. (Tirmízí)

6. ‘Uqba ibne-‘Ámir Radíyalláhu ‘anhu narrates that I asked: O Rasúulláh! What is the way to salvation? He said: Control your tongue, remain in your house, and weep over your sins. (Tirmízí)

Note: Control your tongue means that it should not be used wrongly. E.g. backbiting, slandering, talking immodestly, speaking unnecessarily, talking carelessly, quarrelling, abusing, cursing men and animals, excessively indulging in poetry, mocking, disclosing secrets, making false promises, swearing falsely, duplicity, flattery and asking uncalled questions. (Ittiháf)
7. Abu Hurairah Ḥadīth narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whom Allāh saves from the evil of that which is between his jaws and the evil of that which is between his legs, he will enter Paradise. (Tirmidhī)

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

9. Abu Ṣa‘īd Al Khudrī Ḥadīth narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When a man gets up in the morning, all the limbs humble themselves before the tongue and say: Fear Allāh concerning us, for we are dependent on you. If you are straight we are straight, if you are crooked we are crooked. (Tirmidhī)

10. Abu Hurairah Ḥadīth narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam was asked: What will be greatest means of people entering into Paradise? He said: Fear of Allāh and good conduct. Then he was asked: What will be the greatest means of people going into Hell? He said: The mouth and the private parts. (Tirmidhī)

11. Barā ibn–‘Aẓib Ḥadīth narrates that a villager came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and said: O Rasūlullāh! Tell me such a deed which may take me to Paradise. He mentioned some deeds: To set slaves free, to relieve the neck from the burden of debt, and to gift an animal to benefit others from its milk and besides some other deeds. And then said: If you cannot do so then restrain your tongue to speak nothing but good. (Bāha‘qi)

12. Aswād ibn–‘Aṣrām Ḥadīth narrates that he requested: O Rasūlullāh! Advise me. He said: Control your hands. I said: If my hands are not in my control, then what else can be in my control? Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Control your tongue. I said: If my tongue is not in my control, then what else can be in my control? He then said: Do not use your hands except for good works, and do not say from your tongue what is not good. (Ṭabarānī, Majma‘-uz-Zawāid)
13. Aslam Rahimullah narrates that ‘Umar ibnul-Khattab Radhiyallahu ‘anhu saw Abu Bakr pulling his tongue. ‘Umar asked: O Khalifah of Rasulullah! What are you doing? He said: Indeed this tongue has brought me to the place of destruction. Rasulullah Shallallahu ‘alaihi wasallam said: There is no part of the body that does not complain to the tongue of its sharpness for its speaking evil. (Baihaqi)

14. Hudhaifah Radhiyallahu ‘anhu narrates that I was sharp tongued with my family; I said: O Rasulullah I fear that my tongue will take me to Hell. He said: Where has your seeking forgiveness gone? I undoubtedly seek forgiveness from my Rabb a hundred times every day. (Musnad Ahmad)

15. Abu Dhar Radhiyallahu ‘anhu narrates: I went to Abu Dhar Radhiyallahu ‘anhu and found him sitting alone in the masjid, with a black cloak wrapped around. I asked him: O Abu Dhar! Why this solitude? He replied: I had heard Rasulullah Shallallahu ‘alaihi wasallam saying: Solitude is better than an evil companion; and a good companion is better than solitude. Speaking what is good is better than silence, and silence is better than talking evil. (Baihaqi)

16. Hasan Rahimahullah says that a hadith has been conveyed to us that Rasulullah Shallallahu ‘alaihi wasallam said: May Allah have Mercy on His slave who speaks good and avails the benefit of it, or remains silent and so remains safe. (Baihaqi)

17. ‘Abdullah ibn ‘Amr Radhiyallahu ‘anhu narrates that Rasulullah Shallallahu ‘alaihi wasallam said: He who keeps silent gets deliverance. (Tirmidhi)

Note: It means that he who restrains his tongue from useless talk is saved from many troubles, distress and harm of this world and that of the next. A man is caught up in troubles mostly on account of his tongue. (Mirqa‘i)
20. Anas Radhiyallahu 'anhu narrates that Rasûlullah ﷺ alaihi wasallam met Abu Dhar and said: O Abu Dhar! Shall I not tell you of two qualities which are light on the back, and are very heavy on the Scale as compared to others? Abu Dhar said: Yes verily, O Rasûlullah! He said: Adopt good manners and observe prolonged silence. I swear by Him Who has control on the life of Muhammad, none of the deeds performed by any of the creation is as virtuous as these two. (Baihaqi)

21. Mu‘adh ibne-Jabal Radhiyallahu ‘anhu narrates that I asked: O Rasûlullah! Is all that we say recorded for us? (and will we be punished for it) He said: May your mother be bereaved of you (understand well) that there is nothing more that throws people over their noses into Hell-Fire than the harvest of their tongues. Indeed you remain safe as long as you are silent but when you speak it will either be recorded in your favour (a good deed) or against you (a sin). (Tabrânî, Majma‘-uz-Zawâid)

Note: “May your mother be bereaved of you” is, according to the Arab tradition, an address of affection and not of cursing.

22. ‘Abdullah Radhiyallahu ‘anhu narrates that he heard Rasûlullah ﷺ alaihi wasallam saying: Most of the faults that the son of Âdam commits are by his tongue. (Tabrânî, Majma‘-uz-Zawâid)

23. A maid-slayge of the slave of Abu Hâkam Radhiyallahu ‘anha narrates that she heard Rasûlullah ﷺ alaihi wasallam saying: Indeed a person comes so close to Paradise that between him and Paradise there remains a distance of an arm’s length; then he speaks such a word because of which he is removed from Paradise more than the distance from Madinah to Sana‘. (Musnad Ahmad, Majma‘-uz-Zawâid)

24. Bilal ibne-Âthir Al-Muza‘nî Radhiyallahu ‘anhu, a companion of Rasûlullah ﷺ alaihi wasallam narrates: I heard Rasûlullah ﷺ alaihi wasallam saying: Any of you says something that pleases to Allah, which he does not deem important, but by this saying, Allâh destines His pleasure for him till the Day of Resurrection. And someone of you says something that displeases to Allâh, which he does not deem important, but by this saying, Allâh destines His displeasure for him till the Day of Resurrection. (Tirmidî)

25. Abu Sa‘îd Al-Khadrî Radhiyallahu ‘anhu narrates that Nabi ﷺ alaihi wasallam said: A man says such a word not considering it to be significant and only to make people laugh, by which he plunges himself into the depth of Hell to a distance more than that between the earth and the sky. (Musnad Ahmad)

26. Abu Hurairah Radhiyallahu ‘anhu narrates that Nabi ﷺ alaihi wasallam
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'alāihi wasallam wasallam said: A man speaks a word pleasing to Allāh, without considering it of any importance, yet Allāh exalts him in ranks for it. And a man speaks a word displeasing to Allāh, without considering it of any importance, due to which he falls into Hell. (Bukhārī)

31. ʿUmme Habiba Raḍyiyyallāhu ῃanā, wife of Nābi ʿṢallallāhu ʿalāihi wasallam, narrates that Nābi ʿṢallallāhu ʿalāihi wasallam said: The words of the son of ʿAdam are against him except enjoining good, prohibiting evil or remembering Allāh. (Tirmīdī)

27. Abu Hurairah Raḍyiyyallāhu ῃanhu narrates that Rasūlullāh ʿṢallallāhu ʿalāihi waṣallam said: A man speaks something thoughtlessly because of which he falls deep into Hell to a distance more than that between the East and the West. (Muslim)

28. Abu Hurairah Raḍyiyyallāhu ῃanhu narrates that Rasūlullāh ʿṢallallāhu ʿalāihi waṣallam said: Indeed a man says something not thinking it to be harmful, and for it, he falls into Hell equal to a journey of seventy years. (Tirmīdī)

29. ʿAbdullāh ibn-ʿUmar Raḍyiyyallāhu ῃanhu narrates that Rasūlullāh ʿṢallallāhu ʿalāihi waṣallam said: Do not speak too much except in glorifying Allāh, for talking too much without remembering Allāh causes hardness of the heart. And amongst the people farthest away from Allāh are those, whose hearts are hard. (Tirmīdī)

30. ʿAmr ibn ʿĀṣ Raḍyiyyallāhu ῃanhu narrates: I heard Rasūlullāh ʿṢallallāhu ʿalāihi waṣallam saying: I have been commanded to talk briefly, for brevity is better. (Abū Dāwūd)

31. ʿAmr ibn ʿĀṣ Raḍyiyyallāhu ῃanhu narrates that Rasūlullāh ʿṢallallāhu ʿalāihi waṣallam said: He who believes in Allāh and the Last Day, should speak what is good or be silent. (Bukhārī)

32. Mughīrāh ibn-Shuʿbah Raḍyiyyallāhu ῃanhu narrates that he heard Nābi ʿṢallallāhu ʿalāihi wasallam saying: Indeed Allāh has disliked three habits for you. 1) Gossiping, 2) Squandering, wealth, and 3) Asking too many questions. (Bukhārī)

33. ʿAmr ibn ʿĀṣ Raḍyiyyallāhu ῃanhu narrates that Rasūlullāh ʿṢallallāhu ʿalāihi waṣallam said: He who is two-faced in this world, will have two tongues of fire on the Day of Resurrection. (Abū Dāwūd)

34. ʿAmr ibn ʿĀṣ Raḍyiyyallāhu ῃanhu narrates that Rasūlullāh ʿṢallallāhu ʿalāihi waṣallam said: He who is two-faced in this world, will have two tongues of fire on the Day of Resurrection. (Abū Dāwūd)
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35. Mu‘ādh Rādiyallāhu ‘anhu asked: O Rasūlullāh! Command me such a deed that may send me to Paradise. He replied: Believe in Allāh and speak good words, reward will be written for you; and speak no evil words that will be written against you. (Tabrānī, Majma‘-uz-Zawā'id)

36. Mu‘āwiyyah ibn-Ḥīdah Rādiyallāhu ‘anhu narrates: I heard Nabi Ṣallallāhu ‘alāihi wasallam saying: Woe to him who says something false just to make people laugh; woe to him, woe to him. (Tirmidhī)

37. ‘Abdullāh ibn-‘Umar Rādiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alāihi wasallam said: When a man tells a lie, the angels move a mile away from him due to the odour of what he comes with. (Tirmidhī)

38. Sufyān ibn-Asīd Al-Ḥadrāmī Rādiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alāihi wasallam saying: It is great unfaithfulness that you say something to your brother, and he believes you while you are lying. (Abu Dāwūd)

Note: This means that though lying is a serious sin, but in certain situations its seriousness is intensified. For instance, a man trusts you and you take undue advantage of this trust by lying and deceiving him.

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39. Abu Umāmah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alāihi wasallam said: A believer may naturally have all qualities (good or bad) except deception and falsehood. (Musnad Ahmad)

40. Safwān ibn-Sulaim Rahimahullāhu narrates that Rasūlullāh Ṣallallāhu ‘alāihi wasallam was asked: Could a believer be coward? He replied: Yes. He was asked: Could a believer be a miser? He replied: Yes. He was asked: Could a believer be liar? He replied: No. (Muṣṭaṣṣ Imām Malik)

41. Anas ibn-Mālik Rādiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alāihi wasallam said: You people guarantee six things about yourselves, I guarantee Paradise for you: They asked: What are these? He said: When anyone of you speaks, he should not lie; when he makes a promise, he should not break it; when entrusted, he should not breach the trust; lower your eyes; and control your hands; and protect your private parts. (Abu Yā‘īn, Majma‘-uz-Zawā'id)

42- 43. ‘Abdullāh ibn-‘Umar Rādiyallāhu ‘anhu narrates: If a person tells a lie, you should not believe him. Allah is the Best of those who believe. (Abu Dāwūd)
just say: I think so and so is a good man, Allāh is going to account him (and Allāh alone in reality knows whether he is good or bad). I cannot praise anyone before Allāh with certainty. (Bukhārī)

46. Abu Hurairah Raḍiyyallāhu ‘anhu narrates: I heard Rasūlullāh ﷺ Sallallāhu ‘alaihi wasallam saying: All of my followers will be forgiven, except those who sin openly. Sinning openly is that a man commits an evil deed at night; and Allāh keeps it hidden then getting up at dawn he says: O so and so, I committed such and such sin last night. He spent the night in such a way that Allāh veiled his sin, and at dawn he himself lifted the veil which Allāh had put on him. (Bukhārī)

47. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ Sallallāhu ‘alaihi wasallam said: When a man says: People are ruined; he is the one who has to suffer the most. (Muslim)

48. Anas ibn Mālik Raḍiyyallāhu ‘anhu narrates that a Sahābi died, and a man said (addressing the dead): Glad tidings of Paradise to you. Rasūlullāh Sallallāhu ‘alaihi wasallam told him: How do you know? Perhaps he spoke something irrelevant or was miserly about something which would cause him no loss. (Tirmidhī)

Note: The meaning of this hadith is that, one should not dare to declare someone to be a man of Paradise; however due to his good deeds, one can be hopeful.
49. Ḥassān ibn-‘Atiyyah Rahimahullāh says: Shaddād ibn-Aws Rādiyallāhu ‘anhu was on a journey. He camped at a location and said to his slave: Bring the Sufrā (the cloth spread on the ground for placing food to eat), to have some leisure. (Ḥassān says) It was surprising for me, then he said: Since I became Muslim, I never said any thing without thinking except for these words, so do not remember these words, but remember what I say now: I heard Rasūllullah Sallallāhu ‘alāihi wasallām saying: When people start collecting treasure of gold and silver, then you make your treasure by these words:

O Allah! I seek guidance, dutifulness and firmness in every work, and the ability to express thankfulness on Your bounties, and the ability to devotedly worship You, and ask You for a clean heart (from idolatry and infidelity), and seek of You a truthful tongue, and beg for all the good in Your knowledge, and ask forgiveness from all sins in Your knowledge, and seek refuge of You from all evil in Your knowledge. Verily You have the knowledge of all the Unseen.

(Musnad Ahmad)
Harm
- a sanctuary, a sacred territory. Mecca has been considered a Harm since the time of Ibrāhīm ‘Ala’ihsalām. All things within the limit of the Harm are protected and considered inviolable. Al-Madinah was also declared a Harm by the Prophet, thus the word Harmān Sharafān, the two honoured sanctuaries.

Hayā
-the essence of Hayā is that, it restrains a man from evil, and prevents a man from neglecting the obligations which he owes to others.

Harām
-that which is unlawful or prohibited in Islam.

Hauz-al-Kauthar
-literally means ‘The Pond of Abundance’. A pond in Paradise which is exclusively assigned to Prophet Muhammad Šallallāhu ‘alaihī wasallam.

Hudūd
-the limits ordained by Allāh. This includes the punishment for crimes according to the Islamic Law.

Jannat-ul-Baqi’
-the cemetery where a good many of the Šahībah are buried. It is located in the south-east side of Madinah.

Jihād
-literally means to strive in the path and cause of Allāh and Islam.

Khair-ul-Ummah
-the best among the communities, or the people of all the Prophets of Allāh; the Ummah of Prophet Muhammad Šallallāhu ‘alaihī wasallam.

Khushū’-wa-Khudū‘
-submissive humility entwined with the fear of Allāh.

Mashwarah
-consultation; deliberation; conference; counsel; advice; suggestion.

Mi’rāj
-literally means ‘An Ascent’. Muhammad’s (Šallallāhu ‘alaihī wasallam) journey to heaven; called also Isra, ‘the nocturnal journey’. It is narrated to have taken place in the twelfth year of the Prophet’s Mission, in the month of Rabi’ul Awwal.

Muhājir
-Mehajir
-from the word Hijrah or migration. One who had performed Hijrah either by (1) leaving Makkah with Prophet Muhammad Šallallāhu ‘alaihī wasallam, or (2) leaving a country ruled by an infidel power, or (3) by fleeing from what Allāh has forbidden.

Rabb
-Rab
-Sustainer, Cherisher.

Radīyallāhu ‘anhu
-Allāh is pleased with him.

Radīyallāhu ‘anhum
- Allāh is pleased with them.

Radīyallāhu ‘anhumā
-Allāh is pleased with them both.

Rahimahullāh
-May Allāh bless him with His mercy.

Šallallāhu ‘alaihī wasallam
-peace and blessings of Allāh be upon him (Muhammad).

Šadaqah
-a term used in the Qur’ān for Almsgiving. Charity.

Taqwā
-fear of Allāh; Allāh consciousness; piety and self-restraint.

Tartīl
-measured recitation of the Qur’ān, with close emphasis to its inflection rules.
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