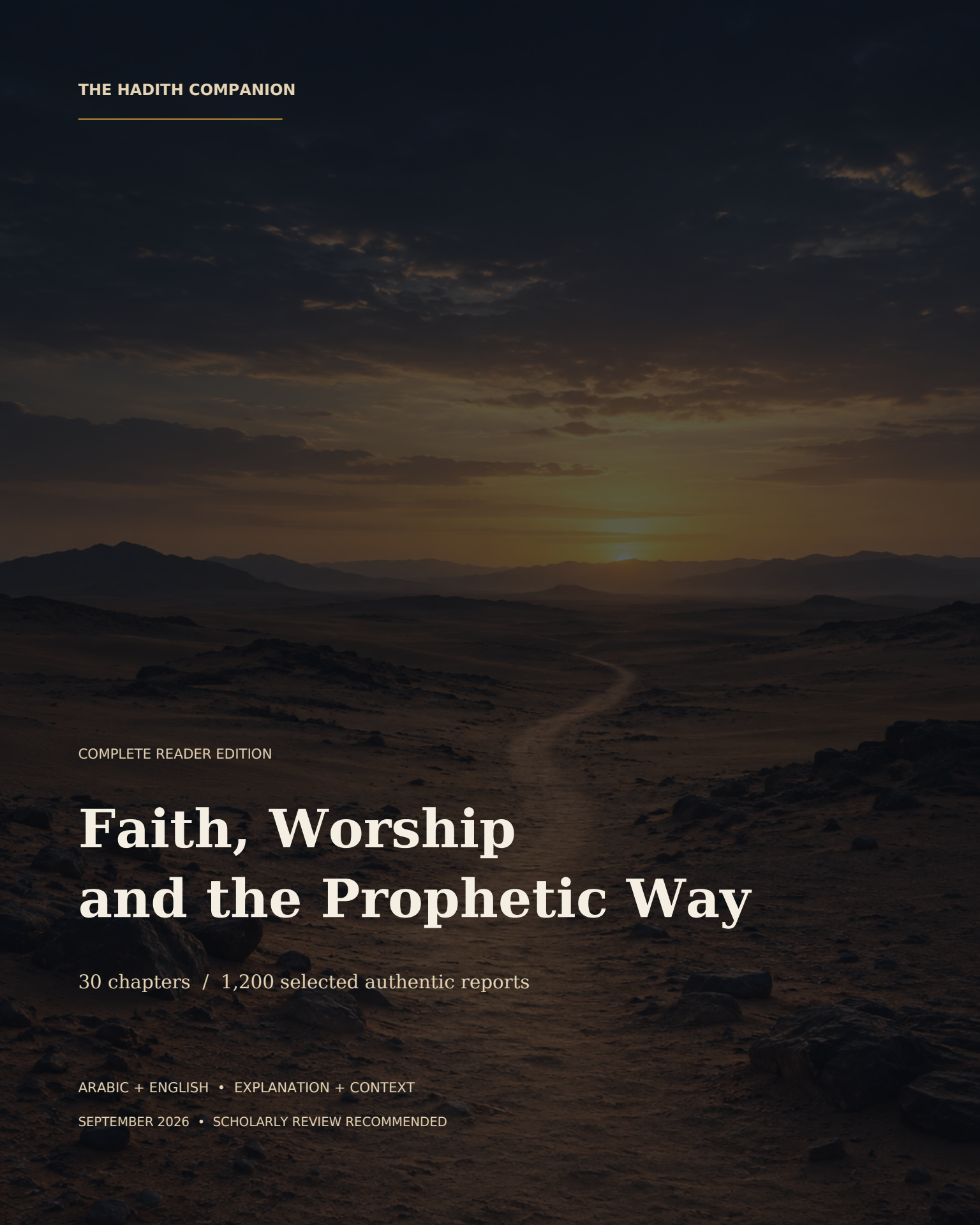


THE HADITH COMPANION

COMPLETE READER EDITION

Faith, Worship and the Prophetic Way

30 chapters / 1,200 selected authentic reports

ARABIC + ENGLISH • EXPLANATION + CONTEXT

SEPTEMBER 2026 • SCHOLARLY REVIEW RECOMMENDED

A companion for understanding

This curated reader follows faith into worship, character, family and community life, then turns toward accountability, the afterlife and sacred history. Each report is presented in Arabic and accessible English, followed by a concise explanation, context and practical lessons.

SCOPE

This volume contains 1,200 selected authentic hadith reports in 30 thematic chapters. It is a curated reader, not a claim to contain every authentic narration. Closely repeated wordings were screened so the book could favour breadth while preserving distinct reports.

TEXT AND SOURCES

Reports 001-125 are drawn from Sahih al-Bukhari and Sahih Muslim and use the approved English renderings from the opening draft. Reports 126-1200 use the supervised Arabic text, English translation, simplified explanation, grading and attribution in the official HadeethEnc English export v1.25.0, dated 10 May 2026. Every entry links to its source record.

EXPLANATION AND CONTEXT

Explanations and practical lessons are aids to reading, not words of the Prophet. For HadeethEnc entries, source explanations and benefits are retained or abridged only at complete-sentence boundaries. Context notes distinguish a narration that contains an event or dialogue from one presented without a separate occasion. Qur’anic links are thematic unless the report itself quotes a verse.

AUTHENTICITY AND REVIEW

Only records graded authentic in the cited sources were selected. Companion statements and hadith qudsi are identified where applicable. Source authentication does not make an editor’s interpretation infallible. This reader remains suitable for independent review by qualified hadith, Arabic and legal scholars before formal publication or reliance in detailed rulings.

Peace and blessings are invoked for the Prophet Muhammad, and Allah’s pleasure for his companions. Use the clickable source references whenever a wording or application needs closer study.

Contents / Chapter 01

The Foundations of Faith

0001 The five pillars of Islam 56
0002 Faith has many branches 57
0003 The taste of faith 58
0004 Faith, Islam and excellence 59
0005 Believe, then remain steadfast 61
0006 Feed people and offer peace 62
0007 Remember those who gave shelter 63
0008 Follow a sustainable example 64
0009 Understanding a troubling verse 65
0010 Religion is ease 66
0011 Goodness is multiplied 67
0012 Take the obligations seriously 68
0013 A pledge of sincere concern 70
0014 Religion calls for sincerity 71
0015 Make peace a daily greeting 72
0016 Protect honour and life 73
0017 A grain of faith and Allah’s mercy 74
0018 The day the religion was perfected 76
0019 Faith gives deeds their direction 78
0020 A pledge to leave grave wrongs 79
0021 Accompanying a funeral with faith 81
0022 Providing for family can be charity 83
0023 Three qualities of faith’s sweetness 84
0024 Want goodness for others 85
0025 Love the Messenger through following him 86

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 02

Knowing and Worshipping Allah

0026 Worship belongs to Allah alone 88
0027 The man who loved Surah al-Ikhlas 89
0028 A short surah of immense worth 90
0029 Learning Allah’s names 91
0030 The One who has no equal 92
0031 Patience beyond human patience 93
0032 Mercy prevails over anger 94
0033 More merciful than a mother 95
0034 Mercy throughout creation 97
0035 Remember Allah with hope 98
0036 The path to Allah’s love 100
0037 An invitation in the last third of night 102
0038 Ask with resolve 103
0039 Do not abandon supplication 104
0040 A night prayer of praise and trust 105
0041 The unseen belongs to Allah 107
0042 Rain, gratitude and belief 108
0043 Keep oaths directed to Allah 110
0044 Remembering the One without partners 111
0045 Turning to Allah in distress 113
0046 Allah is sufficient for us 114
0047 Beauty without arrogance 115
0048 Allah loves gentleness 116
0049 Gratitude for food and drink 117
0050 Our need, Allah’s generosity 118

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 03

Revelation and Guidance

0051 How revelation came 121
0052 The first revelation at Hira 123
0053 Rise and warn 125
0054 Listen before repeating 127
0055 Qur’an and generosity in Ramadan 129
0056 The enduring gift of revelation 130
0057 Gathering the Qur’an under Abu Bakr 131
0058 The copies prepared under ‘Uthman 134
0059 Learn the Qur’an and teach it 136
0060 The fruit and the fragrance 137
0061 Reward for the struggling reader 139
0062 Listening with tears 140
0063 Pause before disagreement hardens 141
0064 Keep worship rooted in guidance 142
0065 Respond to the invitation 143
0066 Do what lies within your ability 144
0067 Guidance is like life-giving rain 145
0068 Convey faithfully, never fabricate 147
0069 When knowledge loses its teachers 148
0070 Understanding is a gift to cultivate 149
0071 Teach at a sustainable pace 150
0072 Make the way welcoming 151
0073 Sincere judgement and human error 152
0074 Learn by watching, then teach at home 153
0075 Devotion follows the Prophet’s balance 155

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 04

Sincerity and Intention

0076 The intention within the action 158
0077 Hearts and deeds, beyond appearances 159
0078 Devotion without a rival 160
0079 When a good reputation hides the aim 161
0080 A reputation cannot conceal the truth 163
0081 Protect the heart and its boundaries 164
0082 Seven under Allah’s shade 166
0083 Three prayers from inside a cave 168
0084 A noble claim needs a truthful motive 170
0085 The generous recording of intentions 171
0086 Those prevented from joining 173
0087 A good habit interrupted 174
0088 Fasting: a private devotion and a shield 176
0089 Worship as gratitude 178
0090 Small, steady and humble 179
0091 When possessions become a master 180
0092 What wealth do we send ahead? 181
0093 Give while the choice still costs you 182
0094 An unexpected path for charity 183
0095 Generosity begins with responsibility 185
0096 Honesty gives a transaction blessing 187
0097 Admire the good a blessing makes possible 188
0098 Guard speech and chastity 189
0099 A word can carry more than we notice 190
0100 Return with hope 191

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 05

Repentance, Hope and Accountability

0101 Returning to Allah every day 193
0102 A murderer walks toward repentance 194
0103 A private reckoning and forgiveness 196
0104 Pain is not spiritually wasted 198
0105 Good can be carried through trial 199
0106 Repair a wrong before wealth cannot help 200
0107 Oppression becomes darkness 201
0108 Knowledge that sobers the heart 202
0109 Live as a traveller 203
0110 Praise that wipes away sins 204
0111 A heart made alive by remembrance 205
0112 A careless word can travel far 206
0113 Do not surrender to anger 207
0114 Strength at the moment of anger 208
0115 Faith shown in neighbour, guest and speech 209
0116 Do not advertise a sin Allah concealed 210
0117 Modesty brings good 211
0118 Bloodshed is judged first 212
0119 Tenderness toward children 213
0120 Only deeds remain 214
0121 Entrust authority to the qualified 215
0122 Wrongs are settled before entry 216
0123 Presentation is not close interrogation 217
0124 After judgement, no death 219
0125 Gathered with nothing to hide behind 220

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 06

Purification and Cleanliness

0126 The Messenger of Allah (peace and blessings be upon him) used to perform Ghusl (ritual bath)... 223
0127 Clean earth is ablution for the Muslim, even up to ten years.... 224
0128 If any of you makes ablution and puts on his leather socks, let... 226
0129 When the Messenger of Allah (may Allah's peace and blessings be... 227
0130 When any of you performs ablution, let him sniff water in his... 228
0131 Manner of performing Ghusl (ritual bath) from Janābah (major... 230
0132 No one of you should urinate in stagnant water then take a... 232
0133 Allah does not accept the prayer of any of you who is in the... 233
0134 Glory be to Allah, this comes from the devil. Let her sit in a... 234
0135 The Messenger of Allah (may Allah's peace and blessings be upon... 236
0136 Beware of negnot washing your heels properly, for not doing so... 237
0137 On taking a ritual bath from Janābah (major ritual impurity),... 238
0138 When a Muslim - or a believer - performs ablution, and he washes... 240
0139 I saw the Messenger of Allah (peace and blessings be upon him) urinate, then perform ablution... 242
0140 and performed ablution like that of the Prophet (may Allah's... 244
0141 Whoever takes a bath on Friday, like the bath taken from sexual... 246
0142 The one who washes the dead should take a bath, and the one who... 248
0143 We used to prepare for the Messenger of Allah (may Allah's... 249
0144 If anyone performs ablution like this ablution of mine and... 250
0145 If the water is two pitchers, it will bear no impurity 252
0146 He used to command us, when we were on a journey or were... 253
0147 I came to the Prophet (may Allah’s peace and blessings be upon... 256
0148 O Messenger of Allah, if a man parts from his wife suddenly... 257
0149 When the Prophet (may Allah's peace and blessings be upon him)... 259
0150 The Prophet (may Allah's peace and blessings be upon him) used... 260
0151 Water is not affected by Janābah 261
0152 Its water is purifying, and its dead animals are lawful 262
0153 It is sufficient for you to pour three handfuls of water on... 264
0154 The Messenger of Allah (may Allah's peace and blessings be upon... 266
0155 I poured water for the Prophet (may Allah's peace and blessings... 267
0156 There is no Muslim who performs ablution well and then stands... 269
0157 Whoever performs ablution like this, his previous sins will be... 271

Contents / Chapter 06 / continued

0158	None of you should clean himself with less than three stones	272
0159	A man performed ablution and left a small part on his foot...	273
0160	If any of you wakes up from his sleep, let him blow water out...	274
0161	None of you should hold his penis with his right hand while...	275
0162	We have been preferred over others by three (privileges): Our...	276
0163	The ornament of the believer will reach as far as his ablution...	278
0164	When the Messenger of Allah (may Allah's peace and blessings be...	280
0165	During the Prophet's lifetime, the Companions used to wait for...	281
0166	Whoever performs ablution perfectly, his sins will come out...	283
0167	I have been granted victory by means of awe (cast in the hearts...	284
0168	In the time of the Prophet (may Allah's peace and blessings be...	285
0169	Glory be to Allah! The believer never becomes impure	286
0170	It was sufficient for you to do this with your hands." Then, he...	288

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 07

The Five Daily Prayers

0171 The time for the Zhuhr prayer starts when the sun has passed... 291

0172 We used to estimate the time that the Messenger of Allah (may... 293

0173 Whoever catches one Rak‘ah before sunrise, he has caught the... 295

0174 Al-Mughīrah ibn Shu‘bah led us in prayer, and he stood up... 296

0175 The Prophet (may Allah's peace and blessings be upon him) led... 297

0176 Whoever prays the Bardayn (Fajr and ‘Asr prayers) will enter... 298

0177 When the Messenger of Allah (may Allah's peace and blessings be... 299

0178 No Muslim person who, when an obligatory prayer becomes due,... 300

0179 The worst of thieves among people is the one who steals his... 301

0180 I watched the prayer of Muhammad (may Allah's peace and... 302

0181 The Messenger of Allah (may Allah's peace and blessings be upon... 303

0182 If the supper is served, then start eating it before performing... 305

0183 Whoever performs the Fajr prayer will be under the protection... 306

0184 Whoever performs the Fajr prayer is under the protection of... 307

0185 We used to perform the Maghrib prayer with the Prophet (may... 308

0186 O father, you prayed behind the Messenger of Allah (may Allah's... 309

0187 The Messenger of Allah (peace and blessings be upon him) used to start the prayer with Takbīr... 310

0188 Whoever abandons the ‘Asr prayer, his deeds will be rendered... 312

0189 On raising his head from bowing in the final Rak‘ah of the Fajr... 313

0190 Abu Humayd As-Sā‘idi, while he was sitting with ten of the... 315

0191 By the One in Whose Hand my soul is, I am the closest among you... 318

0192 I have never prayed behind anyone whose prayer more closely... 320

0193 Offer the Fajr prayer at dawn, for this earns you greater... 321

0194 There are two 'Fajrs'. As for the 'Fajr' that resembles the... 322

0195 If there was any change to the prayer, I would surely inform... 324

0196 The most burdensome prayers for the hypocrites are the ‘Ishā’... 326

0197 When anyone of you is in doubt about his prayer, not knowing... 328

0198 Jibrīl came down and led me in prayer, and I prayed with him,... 330

0199 When the edge of the sun rises, avoid prayer until it becomes... 332

0200 The Messenger of Allah (may Allah's peace and blessings be upon... 333

0201 The Messenger of Allah (may Allah's peace and blessings be upon... 335

0202 May Allah fill their graves and houses with fire, as they... 336

Contents / Chapter 07 / continued

0203	The Imām is appointed so that he should be followed; so, do not...	338
0204	Those who are present should inform those who are absent: Do...	339
0205	When one of you joins the prayer and finds the Imām in a...	341
0206	I have never prayed behind an Imām who was more brief and more...	342
0207	If any of you leads the people in prayer, let him shorten it,...	343
0208	O people, you cause aversion to others. Whoever leads people in...	344
0209	The one who is the most versed in Allah's Book should lead the...	345
0210	Get up and I will lead you in prayer	347
0211	I will lead you in prayer; although I do not intend to pray, it...	349
0212	The Messenger of Allah (may Allah’s peace and blessings be upon...	350
0213	Whoever forgets a prayer should perform it as soon as he...	351
0214	Hadīth of Dhu al-Yadayn concerning the prostration of...	352
0215	I gave the Messenger of Allah (may Allah's peace and blessings...	354
0216	Which deed is dearest to Allah? He said: "Offering prayer at...	355
0217	O people, I only did this so that you can follow my example and...	356
0218	When the Muezzin (the caller to prayer) says, 'Allahu akbar,...	358
0219	What is the matter with some people who raise their eyes...	360
0220	The Messenger of Allah (may Allah's peace and blessings be upon...	361
0221	The prayer of fear in Jābir's report	362
0222	When anyone of you stands in prayer, indeed mercy is facing...	364
0223	When the Messenger of Allah (peace and blessings be upon him) said: ''Sami‘allāhu liman...	366
0224	I used to see the Messenger of Allah (peace and blessings be upon him) making Taslīm...	368
0225	No prayer should be offered in the presence of food or when he...	369

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 08

Mosques and Voluntary Worship

0226 The congregational prayer surpasses the prayer of any one of... 371
0227 If anyone fears that he will not wake up at the end of the... 372
0228 There should not be two Witr prayers during one night 373
0229 The Prophet (may Allah's peace and blessings be upon him) used... 374
0230 A man asked the Prophet (peace and blessings be upon him) while he was on the pulpit: What do... 375
0231 (Voluntary) prayer in both the day and night is performed two... 377
0232 Whoever performs Qiyām (night prayer) in the Night of Decree,... 378
0233 When it is Friday, the angels stand at the door of the mosque... 379
0234 Whoever sleeps and fails to recite his nightly portion, or part... 381
0235 The Witr is due, so whoever wants to pray the Witr as seven... 382
0236 Indeed, Allah, the Almighty,, has added a prayer for you, so... 384
0237 At every part of the night, the Messenger of Allah (may Allah's... 386
0238 The one who has not prayed the Witr prayer before dawn, then... 387
0239 O people of the Qur'an, perform the Witr Prayer for, verily,... 388
0240 Whoever hears the prayer call and does not attend the... 389
0241 'Whoever of you comes to attend the Friday prayer, let him take... 390
0242 If you say to your companion 'listen' on Friday while the Imām... 391
0243 He who performs ablution properly and then comes to the Friday... 392
0244 Straighten your rows, for indeed, straightening the row is from... 393
0245 We used to perform the Friday prayer with the Messenger of... 394
0246 What an excellent man ‘Abdullāh is if only he observes the... 396
0247 O people, pray at your homes, for a person’s best prayer is the... 397
0248 'When you pray, straighten your rows and let one of you lead in... 399
0249 The five (daily) prayers, Friday prayer to the next Friday... 402
0250 When you hear the Adhan (call to prayer), repeat what the... 403
0251 Wake up ‘Ā’ishah and pray Witr 404
0252 When one of you feels drowsy during prayer, let him lie down... 405
0253 While the people were performing the Fajr prayer in Qubā'... 406
0254 When the Iqāmah (second call) for prayer is pronounced, no... 407
0255 Abu Hurayrah (may Allah be pleased with him) reported that the... 408
0256 Whoever ate garlic or onion should keep away from us - or he... 410
0257 It is part of the Sunnah that when the muezzin says in the... 412

Contents / Chapter 08 / continued

0258	If anyone sleeps before praying Witr or forgets it, let him...	413
0259	All of the earth is a mosque (prayer place) except the...	414
0260	O ʻĀʾishah, indeed, my eyes sleep but my heart does not sleep	415
0261	A man came while the Prophet (may Allah's peace and blessings...	417
0262	One night, the Prophet (may Allah's peace and blessings be upon...	419
0263	When anyone of you enters the mosque, let him offer two Rakʻahs...	420
0264	Praying in congregation is twenty-seven degrees better than...	421
0265	The Prophet (may Allah's peace and blessings be upon him) used...	422
0266	There is a prayer between every two Adhāns; there is a prayer...	424
0267	The best of the men's rows is the first, and the worst is the...	425
0268	Either some people stop abandoning the Friday prayers, or Allah...	426
0269	Straighten your rows, or Allah will cause dissension amongst you	427
0270	When anyone of you prays two Rakʻahs before the dawn prayer, he...	429
0271	Do not do so. If any of you prays in his house and finds that...	431
0272	You should pray as long as you have the energy to do so. If you...	433
0273	The Prophet (may Allah's peace and blessings be upon him) Abu...	434
0274	The prayer of the oft-returning to Allah is when weaned camels...	435
0275	Complete the front row first, then the one following it. If...	436

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 09

Zakat, Charity and Generosity

0276 O Messenger of Allah, I have acquired a piece of land in... 438
0277 A dinar you spent in the cause of Allah, a dinar you spent on a... 440
0278 Spend (in charity), and do not keep account, lest Allah keep... 441
0279 When the Messenger of Allah (may Allah's peace and blessings be... 442
0280 The best charity is that which is given out of richness. The... 444
0281 The Messenger of Allah (may Allah's peace and blessings be upon... 445
0282 The example of a miser and a generous person is that of two men... 447
0283 A man said: Indeed, I will give in charity. So he took his... 448
0284 Allah said: 'O son of Adam, spend, and I will spend on you.' 450
0285 When a person dies, his deeds come to an end except for three... 451
0286 Has Allah not provided for you that which you can give as... 452
0287 Well-done! That is a profitable deal! That is a profitable... 454
0288 He who gives in charity the value of a date which was lawfully... 456
0289 Which charity earns the greatest reward? He said: That you give... 457
0290 Charity does not diminish wealth, and Allah does not increase a... 458
0291 The upper hand is better than the lower hand 459
0292 The one who looks after a widow or a needy person is like one... 460
0293 No Zakah is to be paid by the Muslim on his slave or horse 461
0294 If a man spends something on his family, seeking reward from... 462
0295 The Messenger of Allah (may Allah's peace and blessings be upon... 463
0296 Whoever swears by Al-Lāt and Al-ʻUzza should say: 'There is no... 464
0297 Whoever takes care of daughters and treats them kindly, they... 465
0298 Whoever believes in Allah and the Last Day let him honor his... 466
0299 O womenfolk, give charity, for indeed, I was shown that you... 468
0300 While a man was walking through a barren land, he heard a voice... 470
0301 Do not buy it back and do not take back your charity, even if... 472
0302 Every act of goodness is charity 473
0303 I stood at the gate of Paradise and saw that most of those who... 474
0304 The Messenger of Allah (peace and blessings be upon him) did not leave behind at his death a... 475
0305 He who recites the Qur’an openly is like he who gives charity... 476
0306 The needy is not the one who can be turned away with a date-... 477
0307 My heirs should not take a dinar or dirham. Whatever I leave... 478

Contents / Chapter 09 / continued

0308 Kikh, kikh! Throw it! Don't you know that we do not eat from... 479

0309 An orphan and I prayed behind the Prophet (may Allah's peace... 480

0310 The Prophet (may Allah's peace and blessings be upon him) was... 481

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 10

Fasting and Ramadan

0311 Do not precede Ramadan by fasting a day or two unless a man has... 483
0312 When the night approaches from this side, and the day retreats... 484
0313 No fasting counts for the one who fasts continuously. Fasting... 486
0314 Whoever forgets while fasting and eats or drinks, let him... 488
0315 We set out during the month of Ramadan with the Messenger of... 489
0316 The Messenger of Allah (may Allah's peace and blessings be upon... 490
0317 Allah said: All the deeds of the son of Adam are for himself... 491
0318 He who feeds a fasting person will earn the same reward as him 493
0319 There is no fasting superior to the fast of my brother Dawūd;... 494
0320 Deeds are presented (to Allah) on Monday and Thursday. So, I... 496
0321 Whoever fasts Ramadan, out of faith and in pursuit of reward,... 498
0322 My close friend (may Allah's peace and blessings be upon him)... 499
0323 The example of a Mujāhid in the cause of Allah is like a person... 500
0324 If I were to pray the obligatory prayers, fast Ramadan, adopt... 502
0325 The difference between our fasting and the fasting of the... 503
0326 Those who were not fasting today have taken all the reward 504
0327 None of you should fast on Friday, unless he fasts a day before... 506
0328 Whoever dies while still having some fasts to make up for, his... 507
0329 It is not from righteousness to fast while traveling 508
0330 A man asked the Prophet (may Allah's peace and blessings be... 509
0331 The Messenger of Allah (may Allah's peace and blessings be upon... 511
0332 People will continue to be good as long as they hasten to break... 512
0333 When Ramadan comes, the gates of Paradise are opened, the gates... 513
0334 Fast when you see it, and break the fast when you see it, but... 514
0335 I witnessed Eid with ‘Umar ibn al-Khattāb (may Allah be pleased... 515
0336 There is a gate in Paradise called Ar-Rayyān through which... 516
0337 Whoever fasts a day in the way of Allah, Allah will keep his... 517
0338 Have Sahūr (pre-dawn meal) for, indeed, there is a blessing in... 518
0339 Those who can afford marriage should marry, for it is more... 519
0340 Seek out the Night of Qadr (Decree) in the odd nights of the... 520
0341 The Prophet (may Allah's peace and blessings be upon him) used... 521
0342 The most excellent fast after Ramadan is Allah's month,... 522

Contents / Chapter 10 / continued

0343	We had Suhūr (pre-dawn meal) with the Prophet (may Allah's...	523
0344	Do you think that if I perform the obligatory payers, fast...	524
0345	Shall I not tell you of something better in degree than...	525
0346	I asked ʻĀʼishah: Why does the menstruating woman make up for...	526
0347	If I were to live till the next year, I would definitely fast...	527
0348	The best (voluntary) fast in the sight of Allah is the fast of...	528
0349	Perform ablution thoroughly, pass your fingers through each...	529
0350	O Messenger of Allah, my mother has died in a state that she...	532
0351	If you fast three days of the month, then fast the thirteenth,...	534
0352	The Messenger of Allah (may Allah's peace and blessings be upon...	536
0353	The Prophet (may Allah's peace and blessings be upon him) used...	538
0354	I am Dimām ibn Thaʻlabah, from the brothers of Banu Saʻd ibn...	539
0355	The Messenger of Allah (may Allah's peace and blessings be upon...	541

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 11

Hajj and ‘Umrah

0356 I saw that when the Messenger of Allah (may Allah's peace and... 543

0357 Perform ‘Umrah when Ramadan comes, for ‘Umrah in it is... 546

0358 I asked Ibn ‘Abbās about Hajj Tamattu‘. He ordered me to... 547

0359 Wash the perfume off your body thrice, and take off the Jubbah,... 549

0360 Perform Hajj and ‘Umrah in succession, for they expel poverty... 551

0361 He stood such that the Ka‘bah was on his left and Mina was on... 552

0362 Whoever has a sacrifice to slaughter, once the crescent of... 553

0363 The Messenger of Allah (may Allah's peace and blessings be upon... 554

0364 O Messenger of Allah, how come the people have ended their... 555

0365 The Prophet (may Allah's peace and blessings be upon him)... 556

0366 If I had formerly known what I came to know lately, I would not... 558

0367 The Talbiyah of the Messenger of Allah (may Allah's peace and... 560

0368 The Prophet (may Allah's peace and blessings be upon him)... 562

0369 A prayer in this mosque of mine is better than a thousand... 563

0370 While a man was standing at ‘Arafāt, he fell from his mount and... 564

0371 I was taken to perform pilgrimage with the Messenger of Allah... 565

0372 The Messenger of Allah (may Allah's peace and blessings be upon... 566

0373 ‘Ā’ishah (may Allah be pleased with her) reported: I asked for... 568

0374 Whoever performs Hajj without engaging in rafath (sexual... 569

0375 The Messenger of Allah (may Allah's peace and blessings be upon... 570

0376 Islam is built on five 571

0377 As the verse of Hajj Tamattu‘ was revealed, the Messenger (may... 573

0378 I heard the Prophet (may Allah's peace and blessings be upon... 575

0379 ‘Aqra Halqa! Did she perform the Tawāf on the Day of An-Nahr?... 576

0380 Five animals are all vicious and harmful and are to be killed... 578

0381 When Messenger of Allah (may Allah's peace and blessings be... 579

0382 No woman should travel on a two-day-distant journey except with... 581

0383 Allah, the Almighty, held back the elephants from Makkah, but... 583

0384 O Messenger of Allah, we consider Jihad the best deed; should... 585

0385 People were commanded to make (Tawāf around) the Ka‘bah the... 586

0386 The Prophet (may Allah's peace and blessings be upon him)... 587

0387 Al-‘Abbās ibn ‘Abdul-Muttalib sought permission from the... 588

Contents / Chapter 11 / continued

0388	How did the Messenger (may Allah's peace and blessings be upon…	589
0389	O Allah, have mercy on those who shaved their heads. They said:…	590
0390	There is no emigration after the Conquest, but there is Jihad…	591
0391	The Messenger (may Allah's peace and blessings be upon him)…	593
0392	The Messenger of Allah (may Allah’s peace and blessings be upon…	594
0393	We came with the Messenger of Allah (may Allah's peace and…	595
0394	The Messenger of Allah (may Allah's peace and blessings be upon…	596
0395	I was carried to the Messenger of Allah (may Allah's peace and…	597

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 12

The Qur’an and Sacred Knowledge

0396 O Abu al-Mundhir, do you know which verse of Allah's Book that... 600

0397 Indeed, this Qur’an has been revealed in seven different ways,... 601

0398 ‘Ali (may Allah be pleased with him) was asked: Do you have any... 603

0399 The Messenger of Allah (may Allah's peace and blessings be upon... 604

0400 O Jibrīl, I have been sent to an illiterate nation among whom... 606

0401 When you recite Sūrat al-Fātihah, recite "In the name of Allah,... 608

0402 The Messenger of Allah (may Allah's peace and blessings be upon... 609

0403 The example of a believer who recites the Qur'an is like that... 611

0404 Hudhayfah ibn al-Yamān came to ‘Uthmān when he was preparing... 613

0405 The Prophet (may Allah’s peace and blessings be upon him)... 615

0406 there is a verse in your Book; had it been sent down to us, the... 617

0407 Recite the Qur’an, for on the Day of Judgment it will come as... 619

0408 The Prophet (may Allah's peace and blessings be upon him) used... 621

0409 Recite the Qur’an as long as your hearts are harmonious, but if... 623

0410 How terrible it is for someone to say: I have forgotten such-... 624

0411 Shall I teach you the greatest Sūrah in the Qur’an? 625

0412 Anas was asked: How was the recitation of the Prophet (peace and blessings be upon him)? He... 627

0413 We were with the Prophet (peace and blessings be upon him) while we were young men close to... 628

0414 These mosques are not appropriate for anything of this kind of... 629

0415 that she was asked about the recitation of the Messenger of... 631

0416 Whoever does not recite the Qur’an with a melodious voice is... 633

0417 Revelation would descend upon the Messenger of Allah (may... 634

0418 The prayer of the one who did not recite the Opening of the... 635

0419 The Prophet (may Allah's peace and blessings be upon him) used... 636

0420 Some people came to the Prophet (may Allah's peace and... 637

0421 {Do you consider giving water to the pilgrims and maintaining... 639

0422 The guidance and knowledge with which Allah has sent me are... 641

0423 It was revealed in the Qur'an that: ten times of breastfeeding... 643

0424 Adorn the Qur'an with your voices 644

0425 The Messenger of Allah (may Allah's peace and blessings be upon... 645

0426 ‘Umar ibn al-Khattāb (may Allah be pleased with him) recited... 647

0427 When one of you stands up for offering voluntary prayer at... 649

Contents / Chapter 12 / continued

0428	On the Day of Resurrection, the Qur'an and its people who acted…	650
0429	Do not seek knowledge in order to show off in front of the…	652
0430	Keep on reciting this Qur'an, for by the One in Whose Hand my…	653
0431	The proficient reciter of the Qur’an will be with the noble and…	654
0432	The Prophet (may Allah’s peace and blessings be upon him) did…	655
0433	When the son of Adam recites a verse of prostration and then…	656
0434	Offer this prayer at this time and that prayer at that time.…	657
0435	The example of the companion of the Qur’an is like the owner of…	659
0436	If you see those who follow the ambiguous verses, they are…	660
0437	Verily, a verse has been revealed to me that is more beloved to…	662
0438	Verily, Allah does not take away knowledge by snatching it from…	664
0439	Indeed, Allah elevates some people with this Book and degrades…	665
0440	Go back to your families and stay with them. Teach them…	666
0441	Do not argue about the Qur’an, for arguing about it constitutes…	668
0442	O people, he who knows about something, let him say it. And he…	669
0443	Verily Allah sent Muhammad (may Allah's peace and blessings be…	671
0444	When the Prophet (may Allah’s peace and blessings be upon him)…	673
0445	Sometimes it comes to me like the ringing of a bell, and that…	674
0446	Neither believe nor disbelieve the People of the Book but say:…	676
0447	By the One in Whose Hand my soul is, it is equal to one-third…	678
0448	Go back and pray, for you have not prayed	680
0449	Indeed, wine has been declared unlawful	682
0450	It was mentioned in the letter that the Messenger of Allah (may…	684

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 13

Character, Truthfulness and Trust

0451 Adhere to truthfulness, for truthfulness leads to... 687
0452 When Allah gathers the first and the last on the Day of... 689
0453 Verily, the best of you are those who have the best manners 690
0454 The liar is not the one who seeks reconciliation between... 691
0455 Righteousness is good character, and sin is what wavers in your... 693
0456 Whoever tells a lie about me intentionally, let him take his... 695
0457 O Allah, just as You made my external form beautiful, make my... 696
0458 Do not call a hypocrite a master, for if he is a master, you... 697
0459 An honest Muslim storekeeper, who carries out the orders of his... 698
0460 Verily, a believer can attain, by his good manners, the rank of... 699
0461 O Allah, to You I have submitted, and in You I have believed,... 700
0462 Give my cloak back to me. Were I to have camels equal to the... 702
0463 The worst lie is when a man claims to have seen something which... 703
0464 A number of Hadīths pertaining to the virtue of Dhikr sessions 704
0465 When the Messenger of Allah (may Allah's peace and blessings be... 707
0466 When any of you sleeps, the devil ties three knots at the back... 708
0467 When Allah intends good for someone, He grants him the... 710
0468 O Allah, I ask You by virtue of my testimony that You are... 711
0469 There is no one who bears witness that there is no god but... 712
0470 Indeed, I have not asked you to swear because I suspect you,... 714
0471 Allah Almighty said: 'I have divided prayer between Myself and... 716
0472 Observing Ribāt (guarding the Muslims' frontiers) for one day... 718
0473 Allah's right upon His servants is that they should worship Him... 720
0474 Leave it, for it is disgraceful 722
0475 Whoever sincerely asks Allah for martyrdom, Allah will make him... 724
0476 O Abu Sa'īd, whoever is pleased with Allah as a Lord, with... 725
0477 Whoever meets Allah without associating anything with Him, no... 727
0478 O Messenger of Allah, who is the best among people? 728
0479 May Allah brighten the person who hears something from us and... 729
0480 O Messenger of Allah, I left no minor or major sin without... 730
0481 There were two brothers during the time of the Prophet (may... 731
0482 Do not take my grave as a place of festivity (which you visit... 732

Contents / Chapter 13 / continued

0483	Let not the fear of people prevent any man among you from...	733
0484	All of my Ummah may be forgiven except those who commit sin...	734
0485	The sanctity of the wives of the Mujāhids for those who stay...	735
0486	A man must not look at another man's ‘Awrah (must-cover body...	737
0487	People were judged by the divine revelation during the lifetime...	739
0488	Convey from me even if one verse, and narrate from the Children...	741
0489	An oath is a means for selling a commodity and a means for...	742
0490	Among Allah's slaves, there are some who, if they take an oath...	743

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 14

Patience, Gratitude and Reliance

0491 If the believer were to know what is with Allah of punishment,... 746
0492 Purity is half of faith, al-hamdulillāh (praise be to Allah)... 747
0493 The wealth of a man will not diminish by charity; Allah... 749
0494 O Allah, I seek refuge with You from the removal of Your favor,... 751
0495 Hey boy, I shall teach you some words: Be mindful of Allah, and... 753
0496 No Muslim is afflicted with a calamity and then says what Allah... 755
0497 Look at those who are below you, and do not look at those who... 757
0498 Whoever says three times: 'In the name of Allah, with Whose... 758
0499 Verily, among the things I fear the most for you after me is... 760
0500 Tiyarah (belief in evil omens) is Shirk (polytheism). Tiyarah... 762
0501 You will experience favoritism after me, so have patience until... 763
0502 Verily, the devil has lost hope of being worshiped by those who... 764
0503 By the One in whose Hand my soul is, this world will not come... 765
0504 The Messenger of Allah (may Allah’s peace and blessings be upon... 766
0505 Allāhumma laka aslamt, wa bika āmant, wa ‘alayka tawakkalt, wa... 768
0506 How astonishing the believer's affair is! Indeed, all of his... 770
0507 Verily, the Messenger of Allah (may Allah's peace and blessings... 771
0508 Allāhumma inni a’ūdhu bika min al-‘ajzi wal-kasal, wal-jubni... 773
0509 The gravest major sins are: associating partners with Allah in... 775
0510 The first to be judged on the Day of Judgment is a man who was... 776
0511 The greater the tribulation, the greater the reward. When Allah... 778
0512 By the One in Whose hand Muhammad's soul is! I hope that you... 779
0513 The creation of each one of you is brought together in his... 781
0514 Blessing descends in the middle of the food. So eat from the... 783
0515 If only you rely upon Allah the way you should, He will provide... 784
0516 Two eyes will not be touched by the Fire: an eye which has wept... 785
0517 Fear Allah your Lord, pray your five, fast your month, give the... 786
0518 The Messenger of Allah (may Allah's peace and blessings be upon... 787
0519 Say 'there is no god but Allah', and I will testify for you by... 789
0520 I advise you to fear Allah, and to listen and obey even if a... 791
0521 I advise you to fear Allah and to hear and obey, even if an... 793
0522 I fear two things for my Ummah: the Qur’an and milk. As for... 795

Contents / Chapter 14 / continued

0523	What is the reason for those people's fear? They willingly...	796
0524	When the son of Adam gets up in the morning, all of his body...	797
0525	Whenever the Prophet (may Allah's peace and blessings be upon...	799
0526	Whoever says (upon leaving his house) "In the name of Allah; I...	802
0527	The strong believer is better and dearer to Allah than the weak...	803
0528	If you spend the like of Uhud in gold, Allah will not accept it...	805
0529	Allah is happier with the repentance of His slave than one of...	807
0530	Adam and Mūsa debated with each other. Mūsa said to Adam: "O...	809

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 15

Supplication and Remembrance

0531 In the evening, the Prophet (may Allah's peace and blessings be... 812
0532 {Say: "He is Allah, the One"} and Al-Mu'awwidhatān (Surat al-... 814
0533 I said four words three times after I had left you; if they... 815
0534 Whoever glorifies Allah directly after each prayer thirty-three... 817
0535 never fail to say after each prayer: Allāhumma a'inni 'ala... 819
0536 There are certain things, the sayer of which - or the performer... 820
0537 These are the signs which Allah sends, not on account of the... 821
0538 The Messenger of Allah (may Allah's peace and blessings be upon... 823
0539 That is Satan who is known as Khinzab. If you perceive his... 825
0540 In the prayer of the Messenger of Allah (may Allah's peace and... 827
0541 The Prophet (may Allah's peace and blessings be upon him) did... 829
0542 When the Messenger of Allah (may Allah's peace and blessings be... 831
0543 The Prophet (may Allah's peace and blessings be upon him)... 833
0544 Whoever goes to the mosque in the morning or the evening, Allah... 834
0545 They spoke the truth. They are tormented, and their torment can... 835
0546 Two supplications are never rejected, or are rarely rejected:... 837
0547 Supplication between the Adhān (call to prayer) and the Iqāmah... 838
0548 Whoever recites the Verse of the Kursi right after each... 839
0549 Do you not trust me, whereas I am the trustee of the One Who is... 840
0550 Let me guide you to something better than what you asked for.... 843
0551 Perform Witr prayer before the morning 845
0552 To say 'subhān Allah wa al-hamdulillāh wa lā ilāha illa Allah... 846
0553 Whoever recites the last two verses of Sūrat al-Baqarah at a... 847
0554 Abu Sālih used to order us that if anyone of us wanted to... 848
0555 Whoever says a hundred times in a day: "La ilāha illallāhu... 850
0556 Allāuhumma inni a'ūdhu bika min 'adhāb al-qabr, wa min 'adhāb... 852
0557 O Allah, I ask You for its good and the good of what is in it... 854
0558 Praise be to Allah Who gave us food and drink, provided for us... 856
0559 The Prophet (may Allah's peace and blessings be upon him) used... 857
0560 The miser is the one in whose presence I am mentioned, but he... 859
0561 Indeed, when one of you dies, he is shown his place in the... 861
0562 A single journey undertaken in the early morning or in the... 862

Contents / Chapter 15 / continued

0563	Whenever the Prophet (may Allah's peace and blessings be upon…	864
0564	Those privies are attended by the devils, so if anyone of you…	865
0565	When the Messenger of Allah (may Allah’s peace and blessings be…	866
0566	Do not curse the wind. If you see what you dislike, then say:…	867
0567	O Allah, save ʿAyyāsh ibn Abu Rabīʿah. O Allah, save Salamah…	869
0568	The example of the one who remembers his Lord and the one who…	871
0569	The lasting good deeds are the statements: There is no god but…	872
0570	The Prophet (peace and blessings be upon him), when he performed the Fajr prayer, would…	873
0571	Allāhumma bāʿid bayni wa bayna khatāyāy kama bāʿdta bayna al-…	874
0572	The nearest a slave to his Lord is while he is prostrating, so…	876
0573	Say: La ilāha illallāhu wahdahu la sharīka lah, Allāhu akbar…	877
0574	It was mentioned before the Prophet (may Allah's peace and…	879
0575	The Prophet (may Allah's peace and blessings be upon him)…	880
0576	Supplication is worship	881
0577	The Prophet (may Allah's peace and blessings be upon him) used…	882
0578	Allahumma anta as-salām wa minka as-salām, tabārakta yadha al-…	884
0579	Satan comes to one of you and says, 'Who created such and such,…	885
0580	He said: Say: O Allah, Creator of the heavens and the earth,…	886

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 16

Mercy, Brotherhood and Community

0581 He was neither obscene nor indecent, nor was he loud-voiced in... 889
0582 None of you should say: O Allah, forgive me if You will, have... 890
0583 By the One in Whose hand my soul is, if you were not to commit... 892
0584 Whoever relieves a believer from one of the hardships of this... 893
0585 This is mercy that Allah, the Exalted, has placed in the hearts... 895
0586 It is unlawful for a Muslim to abandon his brother for more... 897
0587 Any Muslim who loses (to death) three children before reaching... 898
0588 May the fasting people break their fast in your house, and may... 899
0589 Those who are merciful are shown mercy by the Most Merciful. Be... 900
0590 When anyone of you meets his brother, let him greet him with... 901
0591 The Prophet (may Allah's peace and blessings be upon him) made... 902
0592 By Allah, there is no true life except that of the Hereafter,... 904
0593 Whoever gives up obedience and isolates from the community and... 905
0594 Allah divided mercy into one hundred parts. He retained with... 907
0595 If someone comes to you seeking to undermine your solidarity or... 909
0596 The supplication of a Muslim for a fellow Muslim in his absence... 910
0597 The best way of seeking Allah's forgiveness 911
0598 I am a messenger from Allah to you to tell you that Allah loves... 913
0599 A servant committed a sin and said: 'O Allah, forgive my sin 914
0600 Whoever does not show mercy will not be shown mercy 916
0601 O Lord, forgive me my sin, my ignorance, my excess in all of my... 917
0602 There are two words that are light on the tongue, heavy on the... 919
0603 Whoever does not show mercy to people, Allah Almighty does not... 920
0604 Any person who says to his brother: O disbeliever, it will,... 921
0605 On the Day of Resurrection, Allah will deliver to every Muslim... 922
0606 When Allah created Adam (peace be upon him), He said to him: Go... 923
0607 The one who is riding should greet the one walking, the one who... 924
0608 Do not belittle any good deed, even if it be meeting your... 925
0609 He who is deprived of gentleness is deprived of goodness 926
0610 Indeed, Allah has enjoined Ihsān (kindness/excellence) in all... 927
0611 The Messenger of Allah (may Allah's peace and blessings be upon... 928
0612 The Prophet (may Allah's peace and blessings be upon him) came... 929

Contents / Chapter 16 / continued

0613	By Allah! I ask Allah for forgiveness and repent to Him more...	931
0614	O Abu Batn, we only go to the market to greet with peace...	932
0615	There is no man who commits a sin, then gets up and performs...	934
0616	O Allah, treat harshly those who rule over my nation with...	936
0617	O Allah, forgive my past and future sins, and my secret and...	937
0618	O Commander of the Believers! Allah said to His Prophet: {Show...	938
0619	Do you know what backbiting is?" They said: "Allah and His...	940
0620	When a man loves his brother, he should tell him that he loves...	941
0621	No people sit in a gathering in which they do not remember...	942
0622	Do not envy one another, do not raise prices by overbidding...	943
0623	A man asked permission to see the Prophet (may Allah's peace...	945
0624	If anyone says "I ask forgiveness from Allah, there is no deity...	947
0625	Whenever the Prophet (may Allah's peace and blessings be upon...	948

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 17

Parents and Family Ties

0626 The one who severs the ties of kinship will not enter Paradise 950

0627 The one who maintains ties of kinship is not the one who... 951

0628 Whoever loves to have his sustenance expanded and his term of... 952

0629 O people, spread the greeting of peace, feed others, maintain... 953

0630 O Messenger of Allah, who is the most entitled among people to... 955

0631 If you are as you say, then it is as if you are feeding them... 957

0632 It is one of the major sins when a man abuses his parents. It... 959

0633 No Muslim invokes Allah with a supplication that does not... 960

0634 The hand which gives is the higher hand. Start with those for... 962

0635 This is your father, and this your mother, so take whichever of... 963

0636 Go back to them and seek their permission. If they give you... 965

0637 May his nose be rubbed in dust, then may his nose be rubbed in... 966

0638 The finest form of dutifulness is maintaining relations with... 967

0639 No son can repay the kindness of his father unless he finds him... 969

0640 Then return to your parents and accompany them in a best way 970

0641 O ‘Umar, do you not know that a man’s uncle is like his father? 972

0642 We received a letter from ‘Umar ibn al-Khattāb one year before... 974

0643 Hadīth of Rāfi‘ ibn Sinān about giving a child the option to... 975

0644 Even if she was not my stepdaughter whom I raised, she would... 977

0645 While three persons were walking, rain began to fall and they... 979

0646 Two women from the Hudhayl tribe fought each other. One of them... 982

0647 Whenever reinforcements from the people of Yemen came to ‘Umar... 984

0648 Anyone falsely claims to be the son of other than his father,... 987

0649 The family of Muhammad (peace and blessings be upon him) never ate their fill of wheat bread... 988

0650 One may not combine in marriage a woman and her paternal aunt,... 989

0651 Do not disown your fathers. Whoever disowns his father has... 990

0652 The family of Muhammad (peace and blessings be upon him) never ate two meals in a day except... 991

0653 With the start of the ten, the Messenger of Allah (may Allah's... 992

0654 Do not confuse the Sunnah of our Prophet. The ‘Iddah of a... 993

0655 Then do not make me a witness, for I do not bear witness to... 994

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 18

Marriage and Spouses

0656 O Messenger of Allah, I married a woman. He asked: How much did... 997
0657 A man divorced his wife three times, then another man married... 998
0658 If a period of four months has passed, the husband should be... 999
0659 The easiest marriage is the best marriage 1000
0660 It is a Sunnah for a man who marries a virgin when he already... 1002
0661 The Prophet (may Allah's peace and blessings be upon him)... 1003
0662 I asked ʻĀ'ishah: How much was the dowry paid by the Messenger... 1005
0663 It is from the Sunnah that if someone marries a virgin, he... 1006
0664 The wife of Thābit ibn Qays was separated from her husband by a... 1007
0665 ʻAli (may Allah be pleased with him) reported: I married... 1008
0666 If I were to order anyone to prostrate himself before another,... 1009
0667 Whenever a woman harms her husband in this world, his wife from... 1010
0668 Indeed, you are not inferior in the sight of your family. If... 1011
0669 I give her to you in marriage for what you have of the Qur'an 1012
0670 Let no man stay the night in the place of a previously married... 1014
0671 The Prophet (may Allah's peace and blessings be upon him) held... 1015
0672 Whenever the Prophet (may Allah's peace and blessings be upon... 1016
0673 Ibn ʻUmar reported that ʻUmar ibn al-Khattāb wrote to the army... 1017
0674 Accept (to take back) the garden, and divorce her once 1018
0675 A slave has two counts of divorce to discharge toward his free... 1019
0676 May Allah curse the Muhallil (a man who marries an irrevocably... 1020
0677 Some of you would whip your wives as if they were slaves and... 1021
0678 A man came to the Prophet (may Allah's peace and blessings be... 1023
0679 Indeed, many women have come to the family of Muhammad... 1025
0680 The Messenger of Allah (may Allah's peace and blessings be upon... 1027
0681 I advise you to treat women kindly, for the woman was created... 1028
0682 Whoever has two wives and is inclined to one of them will come... 1030
0683 Once the Messenger of Allah (may Allah's peace and blessings be... 1031
0684 The Prophet (may Allah's peace and blessings be upon him)... 1033
0685 If a man calls his wife to fulfill his desire, she should come... 1035
0686 You divorced (in a manner that is) against the Sunnah and took... 1036
0687 Do you want to go back to Rifāʻah? Not until you taste his... 1037

Contents / Chapter 18 / continued

0688	A previously married woman should not be married until her...	1039
0689	A virgin girl came to the Prophet (may Allah's peace and...	1040
0690	The Prophet (may Allah's peace and blessings be upon him)...	1041
0691	The people of the pre-Islamic era of ignorance would practice...	1043
0692	Her prescribed waiting period after divorce is over. Propose to...	1044
0693	No woman should perform the marriage of another woman, and no...	1046
0694	Ibn ‘Abbās (may Allah be pleased with him) said: If [a man]...	1047
0695	If your wife asks your permission to go to the mosque, do not...	1048
0696	Ghaylān ibn Salamah Ath-Thaqafi embraced Islam and he had ten...	1050
0697	If a man invites his wife to his bed and she refuses, and so he...	1051
0698	‘Uwaymir al-‘Ajlāni went to ‘Āsim ibn ‘Adyy al-Ansāri and...	1052
0699	No financial maintenance is due to you upon him	1055
0700	The narration about Barīrah and her husband	1057

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 19

Children and the Home

0701 Every one of you is a guardian and responsible for his subjects 1059
0702 A child is held in pledge for his ‘Aqīqah which should be... 1061
0703 The Messenger of Allah (may Allah’s peace and blessings be upon... 1062
0704 Watch her, if she gives birth to a white-complexioned child... 1063
0705 O boy, mention Allah's name, eat with your right hand, and eat... 1065
0706 The child is for the owner of the bed, and the stone is for the... 1066
0707 "My wife has given birth to a black boy." The Prophet asked... 1068
0708 Verily, Ibrahīm is my son and he died as a suckling infant,... 1070
0709 They used to beat us over testimony and promises when we were... 1072
0710 I was about to forbid sexual intercourse during the... 1073
0711 What made you come, Abu Hidhyam? 1075
0712 The urine of a girl should be washed, but the urine of a boy... 1078
0713 A man bought a piece of land from another man, and the one who... 1080
0714 Any woman who marries without the permission of her guardians,... 1082
0715 The Messenger of Allah (may Allah's peace and blessings be upon... 1084
0716 O Messenger of Allah, would I be rewarded for Abu Salāmah's... 1085
0717 A previously-married woman is more entitled to give a decision... 1086
0718 No woman among you loses three of her children to death except... 1087
0719 There is no marriage except with a guardian 1089
0720 There were two women, each had her son with her. A wolf came... 1090
0721 The Ash‘aris, if they ran short of provisions while on a... 1092
0722 The Jews used to say: If one has sexual intercourse with his... 1093
0723 During the Prophet's lifetime, a man accused his wife of... 1094
0724 Verily, the devil can eat from any food upon which the Name of... 1095
0725 None of you truly believes until I become dearer to him than... 1097
0726 I went to the Prophet (may Allah's peace and blessings be upon... 1098
0727 A father is not to be killed for killing his child 1100
0728 A girl was found with her head crushed between two stones 1101
0729 The son of Adam cannot make a vow concerning what is not his;... 1102
0730 I saw the Prophet (may Allah's peace and blessings be upon him)... 1103

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 20

Neighbours, Guests and Responsible Speech

0731 At the end of time, there will come a people, young in age and... 1105

0732 We used to speak during prayer; a man would talk with his... 1107

0733 It does not befit the truthful one to frequently curse others 1108

0734 A Muslim is the one from whose tongue and hand Muslims are... 1109

0735 If a man - or he said someone - peeped at you without your... 1110

0736 If anyone of you is invited, let him answer the invitation. If... 1111

0737 A person may utter a word pleasing to Allah, the Almighty,... 1112

0738 One may utter a word thoughtlessly and, as a result of this, he... 1114

0739 Do not curse him, for by Allah, I know that he loves Allah and... 1115

0740 I said: O Messenger of Allah, what is salvation? He said:... 1117

0741 Let the she-camel upon which curse has been invoked not... 1118

0742 When two people insult each other, the one who started will be... 1119

0743 When a person curses something, the curse ascends to heaven and... 1120

0744 O Allah, Lord of Jibrīl, Mikha'īl, and Israfil, Originator of... 1121

0745 Unload it and set it free, for it is cursed 1123

0746 “There are four (traits); whoever has them is a sheer... 1124

0747 Do not curse the rooster, for indeed it awakens (people) for... 1126

0748 No one should prevent his neighbor from inserting a wooden peg... 1127

0749 There is none among you except that Allah will speak to him,... 1129

0750 The worst food is the food of a wedding banquet to which the... 1131

0751 Do not take two at a time, for indeed the Messenger of Allah... 1132

0752 Order him to speak, seek the shade, sit down, and complete his... 1133

0753 By Allah, he does not believe. By Allah, he does not believe.... 1134

0754 Whoever alights somewhere and then says: ''A‘ūdhu bi... 1135

0755 You have said a word that, if it were mixed with the water of... 1136

0756 Beware of false thought, for false thought is the most untruth... 1137

0757 Whoever fights so that the word of Allah be supreme is indeed... 1139

0758 The Messenger of Allah (may Allah's peace and blessings be upon... 1140

0759 Verily, I know a word; if he said it, his rage would go away.... 1141

0760 You have no right over her. The man said: O Messenger of Allah,... 1143

Contents / Chapter 20 / continued

0761	The most beloved speech to Allah are four: subhān Allah (glory…	1146
0762	May the curse of Allah be upon the Jews and Christians; they…	1147
0763	I said: O Messenger of Allah, teach me a supplication. He said:…	1149
0764	There is no orphanhood after reaching puberty, and there is no…	1151
0765	I came to the Prophet (may Allah's peace and blessings be upon…	1152

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 21

Modesty, Clothing and Appearance

0766 Do not wear silk or brocade, and do not drink from gold or… 1154
0767 When a woman’s husband died, she would go into a small hut,… 1155
0768 Whoever wears silk in the life of this world will not wear it… 1157
0769 Indeed, silk is worn by him who has no share (in the Hereafter) 1158
0770 The Messenger of Allah (may Allah's peace and blessings be upon… 1159
0771 If the strap of the sandal of one of you breaks, let him not… 1160
0772 What is below the ankles of the lower garment is in Hellfire 1161
0773 The Messenger of Allah (may Allah's peace and blessings be upon… 1162
0774 While a man was walking, dressed in fine clothes and admiring… 1163
0775 Wear white clothes, for they are among the best of your… 1164
0776 Do not pluck out grey hair, for it is the light of the Muslim… 1165
0777 None of you should walk wearing one shoe; either wear both of… 1166
0778 ‘Abdur-Rahmān ibn ‘Awf and Az-Zubayr ibn al-‘Awwām (may Allah… 1167
0779 Two gardens, the utensils and the contents of which are of… 1168
0780 Among the matters in respect of which we gave the Messenger of… 1170
0781 Jibrīl brought ‘Ā’ishah’s image in a piece of green silk to the… 1171
0782 A woman should not mourn for any dead person more than three… 1172
0783 The Prophet (may Allah's peace and blessings be upon him)… 1174
0784 You are a person who has remnants of the ignorant pre-Islamic… 1175
0785 He should not wear a shirt, a turban, trousers, a hooded cloak,… 1177
0786 Change this and avoid black 1179
0787 Theseits women 1180
0788 None of you should pray in a single garment with nothing on his… 1181
0789 The Messenger of Allah (may Allah's peace and blessings be upon… 1182
0790 Take this garment of mine to Abu Jahm and bring me his plain… 1184
0791 Allah does not look at the one who drags his garment out of… 1185
0792 Taking a bath on Friday is obligatory for every pubescent male… 1186
0793 Modesty is part of faith 1187
0794 That she brought her small son, who had not yet eaten solid… 1188
0795 The Prophet (may Allah's peace and blessings be upon him)… 1189
0796 Five are acts of Fitrah (natural disposition): circumcision,… 1190
0797 Allāhumma inni as’aluka al-huda wa at-tuqa wa al-‘afāf wa al-… 1191

Contents / Chapter 21 / continued

0798	The least tortured among the dwellers of Hellfire is a person...	1192
0799	I used to wash the traces of semen from the garment of the...	1193
0800	When any one of you goes to his bed, let him dust off his bed...	1194

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 22

Food, Drink and Daily Etiquette

0801 If anyone of you eats, let him eat with his right hand, and if... 1197
0802 A man ate with his left hand in the presence of the Messenger... 1198
0803 The son of Adam does not fill any vessel worse than his... 1199
0804 Are you not (living) in ease, with food and drink as much as... 1200
0805 When anyone of you eats food, let him not wipe his hand until... 1201
0806 A woman was tormented because of a cat which she had kept... 1202
0807 During the Prophet's lifetime, we would eat while walking and... 1203
0808 None of you should drink while standing, and whoever forgets,... 1204
0809 The Messenger of Allah (may Allah's peace and blessings be upon... 1205
0810 The Messenger of Allah (may Allah's peace and blessings be upon... 1206
0811 One who serves people to drink should be the last to drink 1207
0812 The Messenger of Allah (may Allah's peace and blessings be upon... 1208
0813 I do not eat while reclining on my side 1209
0814 Raisins used to be soaked for the Messenger of Allah (may... 1210
0815 I saw the Messenger of Allah (may Allah's peace and blessings... 1211
0816 Abu Bakr As-Siddīq (may Allah be pleased with him) had a slave... 1212
0817 No one of you should drink while standing 1214
0818 Every drink that intoxicates is unlawful 1215
0819 The prohibition of wine was revealed, which is made of five... 1216
0820 Allah sent down the verse wherein He prohibited alcohol at a... 1218
0821 Those who act justly will be with Allah on pulpits of light at... 1219
0822 Food for two persons suffices for three, and food for three... 1220
0823 Whenever the Messenger of Allah (may Allah's peace and... 1221
0824 Were this world worth a wing of a mosquito in the sight of... 1223
0825 that the Prophet (may Allah's peace and blessings be upon him)... 1224
0826 When any of you yawns, let him put his hand over his mouth, for... 1225
0827 Bilāl calls the Adhān at night; so, eat and drink until you... 1226
0828 Whenever the Messenger of Allah (may Allah's peace and... 1227
0829 The Messenger of Allah (may Allah's peace and blessings be upon... 1228
0830 A man asked the Prophet (may Allah's peace and blessings be... 1229
0831 When the Messenger of Allah (may Allah's peace and blessings be... 1230
0832 The Messenger of Allah (may Allah's peace and blessings be upon... 1232

Contents / Chapter 22 / continued

0833	Some people said: O Messenger of Allah, meat was brought to us...	1233
0834	Cover the vessels, fasten the waterskins, close the doors, and...	1234
0835	When one mentions Allah's name upon entering his house and upon...	1236
0836	A man came to the Prophet (may Allah's peace and blessings be...	1237
0837	This man followed us. If you wish, allow him to come in, and if...	1239
0838	I gave the Prophet (may Allah's peace and blessings be upon...	1240
0839	O people, indeed, Allah is good and does not accept except what...	1242
0840	The Messenger of Allah (may Allah's peace and blessings be upon...	1244

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 23

Health, Illness and Care

0841	Adh-hib al-ba’sa rabb an-nās washfi anta ash-shāfi la shifā’…	1246
0842	O Allah, Lord of mankind, Remover of harm. Cure, You are the…	1247
0843	Put your hand on the part of your body where you feel the pain…	1248
0844	Whoever visits a sick person whose time of death has not yet…	1250
0845	If you wish, be patient and you will enter Paradise; or, if you…	1251
0846	Bismillāhi arqīk, min kulli shay’in yu’dhīk, min sharri kulli…	1253
0847	The believers, in their mutual love, compassion, and sympathy,…	1255
0848	No one, or nothing, is more patient about the offensive…	1256
0849	If a fly falls into the drink of any one of you, he should dip…	1258
0850	The Muslim's right over his fellow Muslim is six." It was said:…	1259
0851	The martyrs are five: the one who dies from plague, who dies…	1261
0852	When someone complained of an ailment	1263
0853	Feed the hungry, visit the sick, and arrange for the release of…	1264
0854	A Muslim owes another Muslim five rights: returning the…	1265
0855	O Allah, cure Sa’d, O Allah, cure Sa’d	1266
0856	Fever is from the searing heat of Hell, so cool it off with…	1267
0857	I was with Sa’īd ibn Jubayr when he said: Who among you saw a…	1268
0858	If a Muslim visits his sick fellow Muslim, he will remain in…	1271
0859	Jibrīl kept enjoining me regarding the good treatment of the…	1272
0860	Allah is the Physician. You are only a kind man. The one who…	1273
0861	No Muslim visits a (sick) Muslim early in the morning but…	1274
0862	There is no transitive disease and no evil omen, and I like a…	1275
0863	Do not curse the fever, for it removes the sins of the children…	1276
0864	If you get news of the outbreak of a plague in a land, do not…	1278
0865	No fatigue, disease, sorrow, sadness, harm, or distress befalls…	1279
0866	Incantations, amulets, and love-potions are Shirk (polytheism)	1280
0867	There are two blessings in which many people incur loss: health…	1282
0868	In Madīnah, there are people who are with you whenever you…	1283
0869	There are angels at the entrances of Madīnah, so neither the…	1284
0870	It is not a medicine, but an ailment	1285

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 24

Death, Funerals and Grief

0871 It is not lawful for a woman who believes in Allah and the Last… 1287

0872 This Ummah will be tested in their graves. Were it not that you… 1288

0873 This is the one at whose death the Throne shook; the gates of… 1290

0874 When Adam died, the angels washed his body with water an odd… 1291

0875 ʻAli ibn Abi Tālib (may Allah be pleased with him) reported: I… 1292

0876 Remind those of you who are dying of: La ilāha illallāh (There… 1293

0877 When a Muslim is questioned in the grave, he testifies that no… 1294

0878 O Allah, forgive those of us who are living and those of us who… 1295

0879 When the funeral is placed and men carry it on their shoulders,… 1296

0880 Hasten with the funeral, for if it is righteous, you will be… 1297

0881 Wash her three times, or five times, or more if you find that… 1298

0882 “We were forbidden to follow funeral processions, but the… 1300

0883 I went to ʻĀʼishah and asked her to describe to me the… 1301

0884 I do not covet someone to have an easy death, after seeing the… 1304

0885 If Allah decreed that someone should die in a certain land, He… 1305

0886 When the Prophet (may Allah's peace and blessings be upon him)… 1306

0887 Whoever attends a funeral until he offers the funeral prayer… 1307

0888 Among those who were before you, there was a man who had an… 1309

0889 Three hours the Messenger of Allah (may Allah's peace and… 1310

0890 Let none of you die except while having good expectations of… 1312

0891 You praised this, so Paradise has been affirmed for him, and… 1313

0892 Allah admits to Paradise any Muslim whose goodness is testified… 1315

0893 Beware of entering upon women." A man from the Ansār said: O… 1317

0894 "I am not weeping because I do not know that what Allah holds… 1319

0895 A caller will call out: You will be healthy and never fall ill;… 1321

0896 To Allah belongs what He takes, and to Him belongs what He… 1322

0897 Your father will suffer no more agony after this day 1324

0898 ʻAbdullāh ibn Masʻūd was asked about a man who had married a… 1326

0899 We find within ourselves thoughts that one of us would find too… 1328

0900 Shall I not send you with the same instructions as the… 1329

0901 Learn from me, learn from me. Allah has ordained another way… 1330

0902 None of you should wish for death. Either he is a doer of good,… 1331

Contents / Chapter 24 / continued

0903	The Prophet (may Allah's peace and blessings be upon him)...	1333
0904	Beware of (smearing yourselves with) urine, because it is the...	1334
0905	They are being tormented, but they are not tormented for a...	1335

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 25

Resurrection, Paradise and the Fire

0906 In Paradise, there are one hundred degrees that Allah prepared... 1338
0907 No owner of gold or silver who does not pay what is due on it... 1339
0908 Paradise and Hell argued with one another. Hell said: I have... 1342
0909 I know the last of the inhabitants of Hell to come out of it,... 1344
0910 The Sirāt will be placed over the center of Hell, covered with... 1347
0911 the people who will receive the severest punishment on the Day... 1350
0912 Whoever says upon hearing the call: O Allah, Lord of this... 1351
0913 certainly admit him into Paradise, regardless of the deeds... 1353
0914 Your fire is a one-seventieth part of Hellfire 1355
0915 The first group to enter Paradise will be like the full moon on... 1356
0916 Allah Almighty will say to the dwellers of Paradise: 'O people... 1358
0917 The happiest of people to receive my intercession on the Day of... 1360
0918 Whoever meets Allah without associating partners with Him will... 1361
0919 My Lord has promised me that seventy thousand of my Ummah will... 1362
0920 Among them are those whom the fire will reach up to their... 1363
0921 Oxus, Jaxartes, Euphrates, and the Nile are all from the rivers... 1364
0922 The Hadīth on Intercession 1365
0923 Death will be brought forward in the shape of a black and white... 1368
0924 There is none among you except that his seat in Paradise or in... 1370
0925 Do you find any difficulty in seeing the sun at noon when there... 1372
0926 People will be gathered on the Day of Judgment barefooted,... 1375
0927 Indeed, Allah will distinguish a man from my Ummah before all... 1377
0928 We are the last of the nations, and the first to be brought to... 1379
0929 Whoever says 'lā ilāha illa Allah (there is no god but Allah)'... 1380
0930 For you is what you wished, and the like of it along with it 1381
0931 Is He Who is able to make them walk on their feet not able... 1382
0932 A believer is brought close to his Almighty Lord on the Day of... 1383
0933 Allah, Glorified and Exalted, will say on the Day of Judgment:... 1385
0934 Allah does not wrong a believer in a good deed; he will be... 1387
0935 Shall I tell you something about the Anti-Christ that no... 1388
0936 The first cases to be settled among people on the Day of... 1390
0937 Shall I inform you about the people of Paradise? Every weak... 1391

Contents / Chapter 25 / continued

0938	When Allah wants to punish a people, the punishment befalls...	1393
0939	Read the Qur’an, as it will come as an intercessor for its...	1394
0940	No slave covers another slave in this world except that Allah...	1395
0941	The muezzins will have the longest necks among the people on...	1396
0942	Go and say to him: You are not from the people of Hellfire but...	1397
0943	O mother of Hārithah, there are many ranks in the gardens of...	1399
0944	Man's feet will not move from their place on the Day of...	1401
0945	Those who make these images will be tortured on the Day of...	1402
0946	Raise your head, say and you will be heard, ask and you will be...	1403
0947	‘Ali ibn Abi Tālib (may Allah be pleased with him) reported: I...	1404
0948	for he did not ever say: My Lord, forgive my sins on the Day of...	1405
0949	Whoever dies while not associating anything with Allah will...	1406
0950	On the Day of Judgment, the sun will be brought close to the...	1407
0951	Allah selected Kinānah from the children of Isma‘īl, Quraysh...	1409
0952	Whoever gives respite to an insolvent person or remits part of...	1410
0953	Between the two blows (of the Trumpet), there will be (an...	1411
0954	When Ibrahīm died, the Messenger of Allah (may Allah's peace...	1412
0955	A huge fat man will come on the Day of Judgment weighing less...	1413
0956	Verily, Allah has ninety-nine names, one-hundred minus one....	1414
0957	All rights will be restored on the Day of Judgment, until even...	1415
0958	Take these two sandals of mine and go. Whoever you meet beyond...	1416
0959	Allah, the Almighty, will say on the Day of Judgment: Where are...	1419
0960	Allah, Glorified and Exalted, laughs at two men, one of them...	1420

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 26

Wealth, Trade, Debt and Work

0961 Silver for gold is Riba (usury) unless exchanged on the spot;... 1422
0962 If someone sells pollinated date palms, their fruits will be... 1424
0963 Beware! Beware! This is definitely usury! This is definitely... 1425
0964 Whoever emancipates a share in a slave should completely... 1427
0965 Do not go out to meet the riders (in a trade caravan), do not... 1428
0966 May Allah have mercy on a man who is lenient when he sells,... 1430
0967 The Messenger of Allah (may Allah's peace and blessings be upon... 1431
0968 Whoever frees his share of a common slave and he has sufficient... 1432
0969 Procrastination in payment of a debt by a rich man is... 1433
0970 Wretched is the slave of the dinar! Wretched is the slave of... 1434
0971 the Messenger of Allah (may Allah's peace and blessings be upon... 1436
0972 A man from among those who were before you was called to... 1437
0973 I would not be pleased to have the like of Uhud in gold and... 1438
0974 One of you bites his brother like a male camel does! There is... 1440
0975 The Messenger of Allah (may Allah's peace and blessings be upon... 1441
0976 Weigh, and add some more 1442
0977 the Messenger of Allah (may Allah's peace and blessings be upon... 1443
0978 Whoever is killed in ambiguous circumstances, or when people... 1444
0979 The Messenger of Allah granted concession for the sale of... 1445
0980 If anyone undertakes to take a false oath to appropriate the... 1446
0981 Whoever pays in advance for anything, let him pay for a... 1447
0982 The bankrupt in my Ummah is the one who will come on the Day of... 1448
0983 A man from the Children of Israel asked another to lend him one... 1450
0984 Give me your pledge that you will not associate anything with... 1453
0985 Take from his money in a reasonable manner what suffices you... 1455
0986 Allah Almighty said: There are three I will be hostile to them... 1457
0987 If the son of Adam were to possess two valleys full of wealth,... 1459
0988 O Hakīm, this money is like a sweet, fresh fruit 1460
0989 The hand is to be cut off for a quarter of a dinar or more 1462
0990 A man's prayer in congregation is twenty-something degrees... 1463
0991 His wealth is whatever he spends during his life, while the... 1465
0992 The Prophet (may Allah's peace and blessings be upon him)... 1467

Contents / Chapter 26 / continued

0993	The Messenger of Allah (may Allah's peace and blessings be upon...	1468
0994	O Messenger of Allah, what if a man comes to me wanting to take...	1469
0995	There was a man who used to give loans to people. He would say...	1470
0996	Verily, in Paradise there is a market to which they will come...	1471
0997	The Prophet (may Allah's peace and blessings be upon him)...	1473
0998	The best dinar a man spends is a dinar that he spends on his...	1474
0999	Richness is not the abundance of wealth. Rather, true richness...	1476
1000	When the Messenger of Allah (may Allah's peace and blessings be...	1477
1001	Is anyone of you unable to earn a thousand good deeds every day?	1478
1002	There should be no envy except in two (cases): A man whom Allah...	1479
1003	The reward of a man's prayer in congregation is twenty five...	1481
1004	Gold for gold, silver for silver, wheat for wheat, barley for...	1483
1005	The price of a dog is evil, the earning of a prostitute is evil...	1484
1006	Whoever kills a mu'āhad (a non-Muslim who is granted the pledge...	1485
1007	Whoever takes a false oath to deprive a Muslim person of his...	1486
1008	The Prophet (may Allah's peace and blessings be upon him) made...	1488
1009	If I had gold equal to the mountain of Uhud, it would please me...	1489
1010	Beware of excessive swearing (by Allah) in sale transactions,...	1490

Click an entry or use the PDF bookmarks to jump to it. Source and Qur'an references are also clickable.

Contents / Chapter 27

Leadership, Justice and Rights

1011 Anyone pledges allegiance to a ruler, giving him the grasp of... 1492
1012 It is obligatory upon you to listen and obey (the ruler) in... 1494
1013 Listen and obey, even if an Abyssinian slave, whose head is... 1495
1014 O Abu Dharr, you are weak and it is a trust. It will be a cause... 1496
1015 Listen and obey, for they are only responsible for their duty,... 1498
1016 There will be selfishness and other matters that you will... 1500
1017 There will be rulers who tell lies and oppress; whoever... 1501
1018 Allah never sent any prophet nor did He invest anyone with... 1502
1019 By the One in Whose Hand my soul is, the son of Mary will soon... 1503
1020 Whoever obeys me has obeyed Allah, and whoever disobeys me has... 1504
1021 A Muslim person must listen and obey concerning what he likes... 1505
1022 If Allah wills to do good to a ruler, He appoints for him a... 1506
1023 By the One in Whose hand my soul is! I will judge between you... 1508
1024 Do not punish (anybody) with Allah's punishment 1510
1025 Hilāl ibn Umayyah went to the Prophet (may Allah's peace and... 1511
1026 A people who make a woman their leader will never succeed 1514
1027 There is no one whom Allah puts in a position of authority, and... 1515
1028 The people of Kufa complained to ‘Umar ibn al-Khattāb about... 1516
1029 Beware of oppression, for oppression will be layers of darkness... 1519
1030 Do not enter the dwellings of those who have wronged... 1520
1031 O Allah, I seek refuge with Your pleasure from Your wrath, and... 1522
1032 You will eagerly seek out a position of authority, but it will... 1524
1033 Had they entered it, they would never have come out of it until... 1525
1034 Shall I not inform you who the best witness is? He is the one... 1527
1035 When people see an oppressor but do not stop him, Allah will... 1528
1036 They lead you in prayers. If they do well, then you will be... 1530
1037 Whenever we gave the Messenger of Allah (may Allah's peace and... 1531
1038 There are three to whom Allah will not speak on the Day of... 1532
1039 We pledged allegiance to the Messenger of Allah (may Allah's... 1534
1040 Paradise and Hellfire argued with each other (each claiming to... 1535
1041 A man came to the Prophet (may Allah's peace and blessings be... 1537
1042 When we enter upon our rulers, we say to them things contrary... 1539

Contents / Chapter 27 / continued

1043	O ‘Abdur-Rahmān ibn Samurah, do not ask for a position of...	1540
1044	Allāhumma qini ‘adhābaka yawma tajma‘u or tab‘athu ‘ibādak (O...	1541
1045	Whoever reports a Hadīth on my authority that is thought to be...	1542
1046	Religion is sincerity	1543
1047	If any of you is assigned by us to a position but conceals a...	1545
1048	The testimony of a Bedouin against a city dweller is not...	1547
1049	Then the Messenger of Allah (may Allah's peace and blessings be...	1548
1050	The wind is from the blessings of Allah. It brings mercy, and...	1550
1051	If Allah willed to do good to His slave, He expedites his...	1552
1052	There are seven whom Allah Almighty will shade in His Shade on...	1553
1053	Do not be importunate in asking (for something), for by Allah,...	1555
1054	The best of your leaders are those whom you love and who love...	1556
1055	I stood in prayer one night with the Messenger of Allah (may...	1557

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 28

Travel, Animals and Creation

1056 Verily, in Paradise, there is a tree that the rider of a lean,... 1560
1057 When you travel through green lush land, give the camels their... 1561
1058 The Prophet of Allah (may Allah's peace and blessings be upon... 1562
1059 These animals have instincts like those of the wild beasts, so... 1563
1060 Travel during the night, for indeed, the land is folded up at... 1565
1061 Whenever we stopped at a place for rest, we would not offer any... 1566
1062 Whoever keeps a dog, except a dog for hunting or for guarding... 1567
1063 I saw Ibn ‘Umar passing by a man who had made his camel kneel... 1568
1064 It is sustenance that Allah brought out for you. Do you have... 1569
1065 Travel is a portion of torment 1572
1066 While we were on a journey with the Prophet (may Allah's peace... 1573
1067 Competitions with prizes are allowed only in camel racing,... 1574
1068 Whatever is cut from an animal while it is alive, then it is... 1575
1069 Do you not fear Allah regarding this animal which Allah has... 1576
1070 I went to the Messenger of Allah (may Allah's peace and... 1578
1071 When the Messenger of Allah (may Allah's peace and blessings be... 1580
1072 It is not lawful for a Muslim woman to travel the distance of... 1581
1073 Indeed, Allah and His Messenger have forbidden selling alcohol,... 1582
1074 Whenever the Messenger of Allah (may Allah's peace and... 1584
1075 O Messenger of Allah, the properties (livestock) have perished... 1586
1076 I wove the collars for the sacrificial animals of the Messenger... 1588
1077 forbade (eating the flesh of) all carnivorous animals that have... 1589
1078 When you let loose your trained dog (after a game) and you... 1590
1079 Whoever performs our prayer, faces our Qiblah (direction of the... 1592
1080 We slaughtered a horse and ate it at the time of the Messenger... 1593
1081 No one should punish with fire except the Lord of fire 1594
1082 There is no compensation for one killed or wounded by an animal... 1596
1083 The Messenger of Allah (may Allah's peace and blessings be upon... 1597
1084 O Messenger of Allah, is it forbidden? He said: No. Yet it is... 1598
1085 When we ascended (a high land), we used to say Takbīr, and when... 1600
1086 Do you think I bargained with you to take your camel? Take your... 1602
1087 The Messenger of Allah (may Allah's peace and blessings be upon... 1604

Contents / Chapter 28 / continued

1088	If you insist on sitting there, then give the road its due...	1605
1089	The Messenger of Allah (may Allah's peace and blessings be upon...	1606
1090	O group of Muhājirūn and Ansār! There are among you such people...	1608
1091	Bring me stones so that I may cleanse (my private parts)...	1609
1092	Of the people who live the best kind of life is the man who...	1611
1093	The Messenger of Allah (may Allah's peace and blessings be upon...	1613
1094	While a man was walking on a path, he found a thorn branch on...	1615
1095	When a dog drinks from the vessel of any of you, let him wash...	1616

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 29

Dreams, Signs, Trials and Turmoil

1096 The good vision is from Allah, and the dream is from the devil.... 1618
1097 Indeed, there will be trials. There will come a trial in which... 1619
1098 The first thing the Messenger of Allah (may Allah's peace and... 1621
1099 Count six signs that indicate the approach of the Hour 1624
1100 The sun and the moon are two of the signs of Allah; they do not... 1626
1101 O Khālid, after me, events, trials, and divergence will occur.... 1628
1102 The sun and the moon are two of the signs of Allah, by which... 1630
1103 The trials are presented to the hearts, like a reed mat, stick... 1631
1104 The Hour will not occur until the Euphrates recedes uncovering... 1634
1105 The Hour will not be established until a fire comes out of the... 1635
1106 The Hour will not appear until you fight the non-Arab Khudh and... 1636
1107 The Hour will not be established until you fight the Turks, who... 1637
1108 When the end of time draws near, the dream of a believer can... 1638
1109 A man will go to sleep and honesty will be taken out of his... 1640
1110 A solar eclipse occurred during the Prophet's lifetime and he... 1642
1111 The Messenger of Allah (may Allah's peace and blessings be upon... 1643
1112 Worship at times of chaos is like emigration to me 1644
1113 I am not leaving behind a more harmful trial for men than women 1645
1114 If any of you sees a vision he likes, it is from Allah. So, let... 1646
1115 O Allah, I ask You to help me do good deeds and abstain from... 1647
1116 O people, there is nothing remaining of the glad tidings of... 1650
1117 The Hour will not be established until a man would pass by the... 1652
1118 The Hour will not come until you fight the Jews: until the... 1653
1119 There is no contagion, nor is there any evil omen in birds, nor... 1654
1120 Among the portents of the Hour is that knowledge will be taken... 1656
1121 A man asked the Prophet (may Allah's peace and blessings be... 1657
1122 O Allah, I seek refuge with You from incapacity, laziness,... 1659
1123 Worship during times of turmoil is like emigration to me 1661
1124 The Hour will not come until the sun rises from the west, and... 1662
1125 It has been revealed to me that you will be tested in your... 1664
1126 Indeed, it is a true dream, Allah Willing! Go and teach these... 1666
1127 Once, the Prophet (may Allah's peace and blessings be upon him)... 1669

Contents / Chapter 29 / continued

1128	When the Messenger of Allah (may Allah's peace and blessings be...	1670
1129	Whoever acquires a branch of the knowledge of astrology...	1671
1130	The Prophet (may Allah's peace and blessings be upon him)...	1672
1131	Whoever has seen me in a dream will see me when he is awake -...	1673
1132	O Messenger of Allah, verily, Allah does not feel shy of the...	1675
1133	From the gravest of lies is someone who ascribes himself to...	1676
1134	Three will not enter Paradise: the habitual drinker of alcohol,...	1677
1135	Observing Ribāt (guarding the Muslim frontiers in the cause of...	1678
1136	A man from the Banu Zurayq, whose name was Labīd ibn al-A‘sam,...	1679
1137	I saw in my dream that I was using a tooth-stick when two men...	1681
1138	The Hour will not be established until the time is shortened	1682
1139	Whoever is prevented from doing something because of his belief...	1683
1140	There is an hour at night that no Muslim happens to be asking...	1684

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

Contents / Chapter 30

The Prophetic Mission and Sacred History

1141 Zayd ibn Thābit al-Ansāri, one of the scribes of the Qur'an,... 1686
1142 Indeed, the devil is afraid of you, O ‘Umar! I was sitting... 1689
1143 O Abu Bakr, what do you think of two persons, the third of whom... 1691
1144 Order Abu Bakr to lead the people in prayer 1692
1145 I never felt jealous of any of the Prophet's wives except for... 1694
1146 The Messenger of Allah (may Allah’s peace and blessings be... 1695
1147 I stand acquitted before Allah that I should take anyone of you... 1696
1148 The Messenger of Allah (may Allah's peace and blessings be upon... 1698
1149 The last glance I had of the Messenger of Allah (may Allah’s... 1699
1150 Do not revile my Companions, for if anyone of you spends gold... 1700
1151 I could not disclose the secret of the Messenger of Allah (may... 1701
1152 Have you ever experienced a day harder than the day of (the... 1703
1153 During the battle of Tabūk, the people suffered famine, so they... 1705
1154 The Messenger of Allah (may Allah's peace and blessings be upon... 1707
1155 During the battle of Mu'tah, nine swords were broken in my... 1709
1156 One day, the Messenger of Allah (may Allah’s peace and... 1710
1157 O Sa‘d ibn Mu‘ādh, the Paradise, by the Lord of the Ka‘bah, I... 1713
1158 Sa‘d was injured on the Day of the Trench by the arrow of man... 1715
1159 Allah, the Exalted, sent down the Divine Revelation to the... 1718
1160 I witnessed the Day of Hunayn with the Messenger of Allah (may... 1719
1161 O Allah, forgive me, bestow Your mercy on me, and join me with... 1722
1162 for by Allah, if Allah guides a single person through you, that... 1723
1163 Jibrīl came to the Prophet (may Allah's peace and blessings be... 1725
1164 Every nation has an extremely trustworthy man, and the most... 1726
1165 Should I not feel shy of a man whom the angels feel shy of? 1727
1166 Verily, I shall give this banner to a man who loves Allah and... 1729
1167 There was no person more beloved to them (the Companions) than... 1731
1168 On the day of the Conquest of Makkah, the Messenger of Allah... 1732
1169 ‘Umar ibn al-Khattāb (may Allah be pleased with him) allocated... 1734
1170 The Messenger of Allah (may Allah's peace and blessings be upon... 1735
1171 The Messenger of Allah (may Allah's peace and blessings be upon... 1736
1172 Indeed, Allah has put the truth upon the tongue and in the... 1737

Contents / Chapter 30 / continued

1173	If I lived until I finished eating these dates of mine, it…	1738
1174	Abdur-Rahmān ibn Abi Bakr visited the Prophet (may Allah's…	1740
1175	If he had come near me, the angels would have torn him to pieces	1742
1176	The Prophet's wives were with him when Fātimah (may Allah be…	1745
1177	The Messenger of Allah (may Allah’s peace and blessings be upon…	1748
1178	Fear Allah and keep your wife	1751
1179	The Prophet (may Allah's peace and blessings be upon him)…	1753
1180	While I was walking, I heard a voice from the sky. I looked up,…	1754
1181	O Messenger of Allah, I could not offer the ‘Asr prayer till…	1756
1182	Allah did not send a prophet except that he tended sheep	1758
1183	What is the matter with those people who said such-and-such?…	1759
1184	Abu Jumu‘ah al-Ansāri once came to us and said: "We were with…	1761
1185	I asked ‘Abdullāh ibn ‘Amr about the worst thing the…	1763
1186	Among those who came before you, a man would be seized and held…	1765
1187	Many men attained perfection, but of women none attained…	1767
1188	Among the Jews, whenever a woman had her menstruation, they…	1769
1189	This Bedouin took out my sword while I was sleeping and when I…	1771
1190	The spoils of war were not made lawful for any people before…	1774
1191	The angels continue to shade him with their wings	1776
1192	Give it to him, for the best among you are those who settle…	1777
1193	When the revenues of Bahrain arrive, I shall give you this much…	1779
1194	O Allah, I do love him. So love him and love whoever loves him	1781
1195	He did a little but was greatly rewarded	1783
1196	When the Prophet (may Allah's peace and blessings be upon him)…	1784
1197	I will do my best to lead you in prayer just as the Messenger…	1785
1198	No prophet had been sent before me by Allah except that he had…	1786
1199	O Abu ‘Ā’ishah, there are three things, whoever speaks of one…	1788
1200	The Prophet (may Allah's peace and blessings be upon him) would…	1791

Click an entry or use the PDF bookmarks to jump to it. Source and Qur’an references are also clickable.

01

The Foundations of Faith

Belief that shapes a life.

REPORTS 0001-0025

001 / PROPHETIC REPORT

The five pillars of Islam

Narrated by ‘Abdullah ibn ‘Umar

SOURCE Sahih al-Bukhari 8 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “Islam is built upon five: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah; establishing prayer; giving zakat; the pilgrimage; and fasting Ramadan.”

EASY EXPLANATION

The image of a building makes the lesson clear: Islam has a foundation that must be cared for. The testimony gives worship its direction, and the other pillars give faith a regular place in daily life, wealth and time. “Establishing prayer” means more than occasionally praying when convenient.

The duties have their own conditions. Zakat is the prescribed giving due on qualifying wealth, and pilgrimage is required of those able to undertake it. These five pillars introduce the structure of Muslim life; they do not replace honesty, mercy or the other duties taught throughout this book.

CONTEXT AND STORY

Ibn ‘Umar transmits a compact teaching. This particular report does not name the place, date or a question that prompted it.

QUR’ANIC CONNECTION

Qur’an 98:5 - Sincere worship, prayer and zakat

Qur’an 3:97 - Pilgrimage and ability

PUT IT INTO PRACTICE

Look at your five daily prayers first. Choose one practical improvement that will help you observe them reliably.

Further explanation: HadeethEnc, entry 66512 (read explanation)

002 / PROPHETIC REPORT

Faith has many branches

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 9 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

الإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “Faith has sixty-some branches, and modesty is a branch of faith.”

EASY EXPLANATION

Faith reaches into many parts of a person's life. One of its branches is haya’: a sense of modesty and moral shame that holds a person back from what is wrong. It includes conduct when other people are watching and when they are absent.

This modesty should guide behaviour without preventing necessary learning or an honest request for help. A person can speak clearly and firmly while remaining respectful. Here al-Bukhari's wording is “sixty-some”; other narrations have different wording and are not blended into this text.

CONTEXT AND STORY

The report gives the teaching without describing a particular occasion. Its branch image helps explain why small habits of character matter to faith.

QUR’ANIC CONNECTION

Qur’an 7:26 - The clothing of righteousness

PUT IT INTO PRACTICE

Before sharing a message or image, ask whether it respects your own dignity and the dignity of others.

Further explanation: HadeethEnc, entry 6468 (read explanation)

003 / PROPHETIC REPORT

The taste of faith

Narrated by Al-‘Abbas ibn ‘Abd al-Muttalib

SOURCE Sahih Muslim 34 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

ذَاقَ طَعْمَ الإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالإِسْلاَمِ دِينًا وَبِمُحَمَّدٍ رَسُولاً .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “The one who is content with Allah as Lord, Islam as religion, and Muhammad as Messenger has tasted faith.”

EASY EXPLANATION

Faith is more than recognizing a list of statements. It includes accepting Allah's lordship, committing to His religion and trusting the guidance of His Messenger. This willing acceptance gives faith a depth described here as something tasted.

Contentment does not mean that hardship will never hurt or that questions will never arise. It means returning to Allah with those difficulties, while continuing to seek understanding and live by His guidance. The hadith offers a direction for the heart, not a test of whether someone feels happy every day.

CONTEXT AND STORY

Al-‘Abbas says that he heard this teaching from the Messenger. No further setting is described in this narration.

QUR’ANIC CONNECTION

Qur’an 5:3 - Islam as the chosen religion

PUT IT INTO PRACTICE

In one decision today, pause to consider what your commitment to Allah and His Messenger asks of you.

Further explanation: HadeethEnc, entry 65116 (read explanation)

004 / PROPHETIC REPORT

Faith, Islam and excellence

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 50 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

كَانَ النَّبِيُّ صلى الله عليه وسلم بَارِزًا يَوْمًا لِلنَّاسِ، فَأَتَاهُ جِبْرِيلُ فَقَالَ مَا الإِيمَانُ قَالَ " الإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَبِلِقَائِهِ وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ ". قَالَ مَا الإِسْلاَمُ قَالَ " الإِسْلاَمُ أَنْ تَعْبُدَ اللَّهَ وَلاَ تُشْرِكَ بِهِ، وَتُقِيمَ الصَّلاَةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ ". قَالَ مَا الإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ ". قَالَ مَتَى السَّاعَةُ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الأَمَةُ رَبَّهَا، وَإِذَا تَطَاوَلَ رُعَاةُ الإِبِلِ الْبُهْمُ فِي الْبُنْيَانِ، فِي خَمْسٍ لاَ يَعْلَمُهُنَّ إِلاَّ اللَّهُ ". ثُمَّ تَلاَ النَّبِيُّ صلى الله عليه وسلم {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ} الآيَةَ. ثُمَّ أَدْبَرَ فَقَالَ " رُدُّوهُ ". فَلَمْ يَرَوْا شَيْئًا. فَقَالَ " هَذَا جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ ".

ENGLISH RENDERING

One day the Prophet, peace and blessings be upon him, was out among the people. Gabriel came to him and asked, “What is faith?” He replied, “Faith is that you believe in Allah, His angels, meeting Him and His messengers, and that you believe in resurrection.”

He asked, “What is Islam?” He replied, “Islam is that you worship Allah without associating partners with Him, establish prayer, give the obligatory zakat and fast Ramadan.”

He asked, “What is excellence?” He replied, “That you worship Allah as though you see Him; and if you do not see Him, He sees you.”

He asked, “When is the Hour?” He replied, “The one asked about it knows no more than the one asking. But I will tell you of its signs: when a slave woman gives birth to her master, and when the shepherds of dark camels compete in tall buildings. It is among five things known only to Allah.” Then the Prophet recited the verse beginning, “Indeed, with Allah is knowledge of the Hour.”

Then the visitor turned away. He said, “Bring him back.” But they saw no one. He said, “That was Gabriel. He came to teach the people their religion.”

EASY EXPLANATION

The questions bring together belief, worship and the quality of worship. Faith concerns what we believe about Allah and the unseen. Islam here describes acts of submission. Ihsan, or excellence, asks us to worship with the awareness that Allah sees us. These belong together: the heart's beliefs should shape actions, and actions should be done with attention and sincerity.

The question about the Hour also teaches the limits of human knowledge. Even the Prophet does not give a date. Signs do not authorize anyone to calculate the end of the world. The final explanation reveals why the visitor asked questions: the people were being taught through the exchange.

0004 Faith, Islam and excellence / continued

CONTEXT AND STORY

The teaching scene is part of the report itself: a public encounter, a series of questions and the visitor's disappearance. This is Abu Hurayrah's narration in al-Bukhari. The well-known narration through ‘Umar in Muslim has additional details and different wording; those details have not been inserted here.

QUR’ANIC CONNECTION

Qur’an 31:34 - The verse cited in the report

Qur’an 4:136 - Faith in Allah, revelation, angels and messengers

PUT IT INTO PRACTICE

Before your next prayer, spend a quiet moment remembering that Allah sees you. Let that awareness shape the prayer.

TEXT NOTE

The Arabic retains the narration as given, including its brief quotation of Qur’an 31:34. The compiler’s concluding observation, “He made all of that part of faith,” is omitted from the hadith text. The signs describe future conditions, not approval of slavery or competition in wealth.

005 / PROPHETIC REPORT

Believe, then remain steadfast

Narrated by Sufyan ibn ‘Abdullah al-Thaqafi

SOURCE Sahih Muslim 38 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

قُلْتُ يَا رَسُولَ اللَّهِ قُلْ لِي فِي الإِسْلاَمِ قَوْلاً لاَ أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ - وَفِي حَدِيثِ أَبِي أُسَامَةَ غَيْرَكَ - قَالَ " قُلْ آمَنْتُ بِاللَّهِ فَاسْتَقِمْ " .

ENGLISH RENDERING

I said, “Messenger of Allah, tell me something about Islam concerning which I will not need to ask anyone after you” - in Abu Usamah's narration, “other than you.” He replied, “Say, ‘I believe in Allah,’ then remain steadfast.”

EASY EXPLANATION

Sufyan asks for advice he can carry through life. The answer joins a declaration with a continuing responsibility: believe in Allah and keep your direction straight. A moment of conviction should become a pattern of truthful words, worship and responsible choices.

Steadfastness does not mean pretending never to make a mistake. It means returning when you slip and continuing along the right path. A small commitment kept through ordinary days often shows this better than a dramatic promise made once.

CONTEXT AND STORY

The question and answer are preserved in the narration. Muslim also records a small difference in the question's wording; it is retained in the translation above.

QUR’ANIC CONNECTION

Qur’an 41:30 - Those who say that Allah is their Lord and remain steadfast

PUT IT INTO PRACTICE

Choose one duty you can fulfil consistently this week. Review it each evening and begin again after any lapse.

006 / PROPHETIC REPORT

Feed people and offer peace

Narrated by ‘Abdullah ibn ‘Amr

SOURCE Sahih al-Bukhari 12 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَنَّ رَجُلاً، سَأَلَ النَّبِيَّ صلى الله عليه وسلم أَىُّ الإِسْلاَمِ خَيْرٌ قَالَ "تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ ".

ENGLISH RENDERING

A man asked the Prophet, peace and blessings be upon him, “Which practice of Islam is best?” He replied, “That you give food and offer the greeting of peace to those you know and those you do not know.”

EASY EXPLANATION

The answer makes goodness visible in ordinary encounters. Food meets a bodily need; a greeting acknowledges another person with goodwill. Both can cross the boundaries of a familiar circle.

The question is broad, and the answer highlights two valuable practices. It should not be read as cancelling other duties or reducing Islam to hospitality. It calls us to be generous with what we can give and welcoming in how we meet people.

CONTEXT AND STORY

An unnamed man asks the question. The report does not identify him or give a longer story about his circumstances.

QUR’ANIC CONNECTION

Qur’an 76:8-9 - Giving food for Allah’s sake

Qur’an 4:86 - Responding to greetings generously

PUT IT INTO PRACTICE

Offer a sincere greeting to someone you tend to overlook, and find a manageable way to share food.

007 / PROPHETIC REPORT

Remember those who gave shelter

Narrated by Anas ibn Malik

SOURCE Sahih al-Bukhari 17 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

آيَةُ الإِيمَانِ حُبُّ الأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الأَنْصَارِ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “A sign of faith is love for the Ansar, and a sign of hypocrisy is hatred for the Ansar.”

EASY EXPLANATION

The Ansar were the Muslim helpers of Madinah. Their support for the Messenger and the emigrants gave them a special place in the community. Loving them recognizes the faith and generosity for which they are honoured.

The warning concerns hostility to the Ansar in that religious role. It is not a licence to label someone a hypocrite on the basis of an ordinary disagreement. A practical lesson is to remember those whose sacrifices made it possible for others to worship and live in safety.

CONTEXT AND STORY

This narration does not describe a particular incident. For scriptural context about the people of Madinah welcoming the emigrants, read Qur’an 59:9.

QUR’ANIC CONNECTION

Qur’an 59:9 - The helpers’ love and selflessness

PUT IT INTO PRACTICE

Read Qur’an 59:9 and name one quality of the Ansar you would like to practise in welcoming others.

008 / PROPHETIC REPORT

Follow a sustainable example

Narrated by ‘A’ishah

SOURCE Sahih al-Bukhari 20 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أَمَرَهُمْ أَمَرَهُمْ مِنَ الأَعْمَالِ بِمَا يُطِيقُونَ قَالُوا إِنَّا لَسْنَا كَهَيْئَتِكَ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. فَيَغْضَبُ حَتَّى يُعْرَفَ الْغَضَبُ فِي وَجْهِهِ ثُمَّ يَقُولُ " إِنَّ أَتْقَاكُمْ وَأَعْلَمُكُمْ بِاللَّهِ أَنَا ".

ENGLISH RENDERING

When the Messenger of Allah, peace and blessings be upon him, directed them to deeds, he directed them to what they could manage. They would say, “We are not like you, Messenger of Allah. Allah has forgiven your earlier and later sins.” He would become angry until anger could be seen on his face, then say, “I am the one among you who is most mindful of Allah and knows Him best.”

EASY EXPLANATION

The Prophet's balanced practice did not come from a lack of devotion. He knew Allah best and was most mindful of Him.

Follow his teaching, including its attention to human capacity. Measuring piety only by exhaustion can lead away from that example. Begin with duties and add voluntary practices you can sustain.

CONTEXT AND STORY

‘A’ishah describes manageable instructions, an objection based on the Prophet's forgiveness, and his correction. The objectors are not named.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger as an example

Qur’an 64:16 - Mindfulness of Allah according to ability

PUT IT INTO PRACTICE

Review one voluntary practice. Make it sustainable enough to support, rather than disrupt, your essential duties.

009 / COMPANION'S REPORT ABOUT REVELATION

Understanding a troubling verse

Narrated by ‘Abdullah ibn Mas‘ud

SOURCE Sahih al-Bukhari 32 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

لَمَّا نَزَلَت {الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ} قَالَ أَصْحَابُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَيُّنَا لَمْ يَظْلِمْ فَأَنْزَلَ اللَّهُ {إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ}.

ENGLISH RENDERING

When the words “Those who believe and do not mix their faith with wrongdoing” were revealed, the companions of the Messenger of Allah, peace and blessings be upon him, said, “Which of us has not done wrong?” Then Allah revealed, “Indeed, associating partners with Allah is a tremendous wrong.”

EASY EXPLANATION

The companions worried that every wrongdoing would exclude them from the promise connected to faith. The report brings the verse together with the Qur’an's description of shirk: assigning partners to Allah.

The lesson is to read revelation carefully and seek clarification when a passage causes confusion. The clarification here does not make other sins harmless. It identifies the particular wrongdoing at issue in this passage.

CONTEXT AND STORY

The companions' concern is the context preserved in this report. The first quoted passage is Qur’an 6:82; the second is 31:13. This narration reports the event through Ibn Mas‘ud rather than quoting a direct spoken answer from the Prophet.

QUR’ANIC CONNECTION

Qur’an 6:82 - Faith unmingled with wrongdoing

Qur’an 31:13 - Shirk described as a tremendous wrong

PUT IT INTO PRACTICE

When a verse troubles you, read its context and a reliable explanation before drawing a conclusion about yourself or others.

010 / PROPHETIC REPORT

Religion is ease

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 39 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلاَّ غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “Religion is ease. No one makes religion a contest of severity without being overcome by it. So aim for what is right, come as close as you can, and be hopeful. Seek help through the early morning, the late afternoon and a little of the night.”

EASY EXPLANATION

A traveller makes progress by using suitable times and maintaining a manageable pace. The hadith gives a similar direction for religious life: aim carefully, keep going and do not turn devotion into a contest of endurance.

Ease is part of following the religion's guidance, including its lawful concessions. It is not a reason to discard a duty simply because it takes effort. Hope and realistic effort belong together.

CONTEXT AND STORY

The report gives no specific occasion. Its references to suitable times express a measured way of making progress; they are not a complete timetable replacing the prescribed prayers.

QUR’ANIC CONNECTION

Qur’an 2:185 - Allah intends ease, not hardship

PUT IT INTO PRACTICE

Set aside a short, realistic period for worship or learning that you can protect consistently.

Further explanation: HadeethEnc, entry 5795 (read explanation)

011 / PROPHETIC REPORT

Goodness is multiplied

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 42 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلاَمَهُ، فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ، وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِمِثْلِهَا .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “When one of you practises Islam well, every good deed he does is recorded for him at ten times its like, up to seven hundred times; and every bad deed he does is recorded for him as its like.”

EASY EXPLANATION

The account is marked by generosity. Goodness receives multiplied reward, while wrongdoing is not multiplied in the same way. This encourages a person to take even a small good deed seriously.

The opening condition matters: the hadith speaks of practising Islam well. It calls for sincere, sound action, not a calculation that treats sins as harmless because another deed might offset them. Hope should make us more willing to do good and more ready to leave wrong behind.

CONTEXT AND STORY

This report states a general teaching without a named occasion. It describes the multiplication of reward; it does not give a formula by which a reader can determine the exact reward of a particular deed.

QUR’ANIC CONNECTION

Qur’an 6:160 - Tenfold reward for a good deed

PUT IT INTO PRACTICE

Do one good deed you might otherwise dismiss as too small, and do it sincerely.

012 / PROPHETIC REPORT

Take the obligations seriously

Narrated by Talhah ibn ‘Ubaydillah

SOURCE Sahih al-Bukhari 46 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنْ أَهْلِ نَجْدٍ، ثَائِرَ الرَّأْسِ، يُسْمَعُ دَوِيُّ صَوْتِهِ، وَلاَ يُفْقَهُ مَا يَقُولُ حَتَّى دَنَا، فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلاَمِ فَقَالَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ " خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ ". فَقَالَ هَلْ عَلَىَّ غَيْرُهَا قَالَ " لاَ، إِلاَّ أَنْ تَطَّوَّعَ ". قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَصِيَامُ رَمَضَانَ ". قَالَ هَلْ عَلَىَّ غَيْرُهُ قَالَ " لاَ، إِلاَّ أَنْ تَطَّوَّعَ ". قَالَ وَذَكَرَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم الزَّكَاةَ. قَالَ هَلْ عَلَىَّ غَيْرُهَا قَالَ " لاَ، إِلاَّ أَنْ تَطَّوَّعَ ". قَالَ فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ وَاللَّهِ لاَ أَزِيدُ عَلَى هَذَا وَلاَ أُنْقُصُ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَفْلَحَ إِنْ صَدَقَ ".

ENGLISH RENDERING

A man from Najd came to the Messenger of Allah, peace and blessings be upon him, with his hair dishevelled. The sound of his voice could be heard, but what he said was not understood until he came near. He was asking about Islam.

The Messenger of Allah said, “Five prayers in the day and night.” He asked, “Am I required to do anything beyond them?” He replied, “No, unless you do something voluntarily.”

The Messenger of Allah said, “And fasting Ramadan.” He asked, “Am I required to do anything beyond it?” He replied, “No, unless you do something voluntarily.”

The Messenger of Allah also mentioned zakat to him. He asked, “Am I required to do anything beyond it?” He replied, “No, unless you do something voluntarily.”

The man turned away, saying, “By Allah, I will neither add to this nor take away from it.” The Messenger of Allah said, “He will succeed if he is truthful.”

0012 Take the obligations seriously / continued

EASY EXPLANATION

The conversation distinguishes prescribed duties from voluntary additions. The man is not praised for empty confidence; success is attached to being truthful in what he undertakes.

This passage is not an exhaustive list of every responsibility in Islam. For example, pilgrimage is not discussed here, while entry 001 includes it. Read the reports together. The immediate lesson is to fulfil what Allah has made obligatory and understand which further acts are voluntary.

CONTEXT AND STORY

Talhah preserves the arrival, the questions and the man's response. The report identifies him as being from Najd but does not give his name or a date.

QUR'ANIC CONNECTION

Qur'an 4:103 - Prayer at prescribed times

Qur'an 2:183 - The obligation of fasting

PUT IT INTO PRACTICE

Before adding a new voluntary routine, identify one prescribed duty that needs more consistent attention.

013 / COMPANION'S REPORT OF A PLEDGE TO THE PROPHET

A pledge of sincere concern

Narrated by Jarir ibn 'Abdullah

SOURCE Sahih al-Bukhari 57 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

بَايَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى إِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

ENGLISH RENDERING

I pledged allegiance to the Messenger of Allah, peace and blessings be upon him, to establish prayer, give zakat and act with sincere concern toward every Muslim.

EASY EXPLANATION

Jarir's pledge joins worship with the way he treats others. Sincere concern, or nasihah, includes honest advice, wishing people well and avoiding deceit. A person cannot separate devotion from the effect of their conduct on neighbours, customers or colleagues.

"Every Muslim" reaches beyond close friends and those who can repay a favour. The pledge asks for dependable goodwill across the community.

CONTEXT AND STORY

Jarir reports commitments he made to the Messenger. This narration does not give a further incident illustrating how he later fulfilled them. Entry 014 explains the breadth of nasihah.

QUR'ANIC CONNECTION

Qur'an 5:2 - Cooperation in goodness and mindfulness of Allah

PUT IT INTO PRACTICE

When someone asks for advice, give the answer that serves their real interests, even if another answer would benefit you more.

014 / PROPHETIC REPORT

Religion calls for sincerity

Narrated by Tamim al-Dari

SOURCE Sahih Muslim 55a | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الدِّينُ النَّصِيحَةُ " قُلْنَا لِمَنْ قَالَ " لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ " .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said, “Religion is sincere devotion and counsel.” We asked, “Toward whom?” He replied, “Toward Allah, His Book, His Messenger, the leaders of the Muslims and their people.”

EASY EXPLANATION

Nasihah is broader than giving advice. Toward Allah it includes sincere worship; toward His Book, believing and following it; toward His Messenger, accepting and following his guidance. Toward people it includes honesty, care and helping them toward what is right.

The term does not mean advising Allah, as though He needed human guidance. Its meaning changes appropriately with its object. Nor is counsel an excuse for humiliation: its purpose is the other person's good, not a display of the speaker's superiority.

CONTEXT AND STORY

The listeners ask the question that opens up the Prophet's short statement. Their exchange is the context given here; no named dispute or ruler is attached to it.

QUR’ANIC CONNECTION

Qur’an 9:91 - Sincerity toward Allah and His Messenger

PUT IT INTO PRACTICE

Before offering correction, ask whether you are seeking the person's good. Choose words and a setting that serve that purpose.

Further explanation: HadeethEnc, entry 4309 (read explanation)

015 / PROPHETIC REPORT

Make peace a daily greeting

Narrated by Abu Hurayrah

SOURCE Sahih Muslim 54a | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

لاَ تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلاَ تُؤْمِنُوا حَتَّى تَحَابُّوا . أَوَلاَ أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلاَمَ بَيْنَكُمْ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I direct you to something which, if you do it, will bring you to love one another? Spread the greeting of peace among yourselves.”

EASY EXPLANATION

The hadith connects faith with love between believers, then gives a simple practice that can nourish it. Salam is a prayer for peace offered to another person. Repeating it with attention can replace distance with recognition and goodwill.

The warning about belief stresses the importance of this love; it should not become a quick judgement that a person struggling in a relationship has no faith. The instruction invites us to take a concrete step toward better relationships.

CONTEXT AND STORY

This report records an invitation to the community as a whole. No separate story or particular conflict is described.

QUR’ANIC CONNECTION

Qur’an 4:86 - Returning greetings

Qur’an 49:10 - Brotherhood and reconciliation

PUT IT INTO PRACTICE

Use “as-salamu ‘alaykum” attentively, and answer a greeting without making the other person feel ignored.

016 / PROPHETIC REPORT

Protect honour and life

Narrated by ‘Abdullah ibn Mas‘ud

SOURCE Sahih al-Bukhari 48 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “Reviling a Muslim is sinful defiance, and fighting him is disbelief.”

EASY EXPLANATION

The severe wording protects both dignity and life. Verbal abuse is not made acceptable by anger, and unjust violence is an even graver violation of the bond of faith.

The explanatory tradition distinguishes the “disbelief” named here from an automatic judgement of apostasy. The Qur’an itself calls fighting groups believers while commanding reconciliation. The hadith therefore must not be used to declare every sinful Muslim outside Islam. Its practical force is a demand to stop abuse and wrongful violence.

CONTEXT AND STORY

In the transmission, Zubayd asks Abu Wa’il about the Murji’ah, a theological group, and Abu Wa’il answers with Ibn Mas‘ud's report. That later conversation is part of the transmission history, not the occasion when the Prophet spoke.

QUR’ANIC CONNECTION

Qur’an 49:9-10 - Reconciling fighting believers

PUT IT INTO PRACTICE

If a discussion turns abusive, stop contributing to the harm. Return to the issue calmly and seek reconciliation where possible.

Further explanation: HadeethEnc, entry 5333 (read explanation)

017 / PROPHETIC REPORT

A grain of faith and Allah’s mercy

Narrated by Abu Sa‘id al-Khudri

SOURCE Sahih al-Bukhari 22 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، ثُمَّ يَقُولُ اللَّهُ تَعَالَى أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ. فَيُخْرَجُونَ مِنْهَا قَدِ اسْوَدُّوا فَيُلْقَوْنَ فِي نَهَرِ الْحَيَا - أَوِ الْحَيَاةِ، شَكَّ مَالِكٌ - فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحِبَّةُ فِي جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “The people of Paradise will enter Paradise and the people of the Fire will enter the Fire. Then Allah Most High will say, ‘Bring out whoever has in his heart a mustard seed's weight of faith.’ They will be brought out, blackened, and cast into the river of al-haya - or al-hayat; Malik was uncertain. They will grow as a seed grows beside a flood channel. Have you not seen how it comes out yellow and curling?”

0017 A grain of faith and Allah’s mercy / continued

EASY EXPLANATION

The report combines a grave warning with profound hope. Punishment is real, but Allah does not disregard even a tiny measure of faith. The image of a new shoot describes restoration after devastation.

This is a report about the unseen, not permission to choose sin or an assurance that a particular individual is safe. Its lesson for the reader is to value faith, seek forgiveness and never treat Allah's mercy as exhausted.

CONTEXT AND STORY

No earthly occasion is named. The narrative concerns the Hereafter. Malik's uncertainty between two similar words for the river is preserved within the narration rather than silently removed.

QUR’ANIC CONNECTION

Qur’an 4:40 - Allah does not wrong anyone, even by an atom’s weight

PUT IT INTO PRACTICE

Turn one worry about your past into a sincere request for forgiveness and a concrete effort to put a wrong right.

TEXT NOTE

Al-haya can mean rain; al-hayat means life. Al-Bukhari also records a transmission note through Wuhayb giving “life” and “a mustard seed of good.” That variant note is not merged into the Arabic text above.

018 / COMPANION'S HISTORICAL REPORT

The day the religion was perfected

Narrated by 'Umar ibn al-Khattab

SOURCE Sahih al-Bukhari 45 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَنَّ رَجُلًا مِنَ الْيَهُودِ قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ، آيَةٍ فِي كِتَابِكُمْ تَقْرَءُونَهَا لَوْ عَلَيْنَا مَعْشَرَ الْيَهُودِ نَزَلَتْ لاَتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا. قَالَ أَىِّ آيَةٍ قَالَ {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا}. قَالَ عُمَرُ قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ صلى الله عليه وسلم وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ.

ENGLISH RENDERING

A Jewish man said to 'Umar, "Commander of the believers, there is a verse in your Book that you recite. Had it been revealed to us Jews, we would have made that day a festival."

He asked, "Which verse?" The man said, "Today I have perfected your religion for you, completed My favour upon you and approved Islam as your religion."

'Umar said, "We know that day and the place in which it was revealed to the Prophet, peace and blessings be upon him: he was standing at 'Arafat on a Friday."

0018 The day the religion was perfected / continued

EASY EXPLANATION

The exchange draws attention to the significance of Qur’an 5:3 and to the companions' knowledge of its setting. ‘Umar remembers both the day and the place.

The verse gives a believer reason for gratitude and confidence in the revealed religion. It does not mean that every reader already understands all of its teachings; careful learning remains necessary.

CONTEXT AND STORY

This is an authenticated historical report from ‘Umar, not a direct saying of the Prophet. The report itself places the revelation at ‘Arafat on Friday. It does not identify the Jewish questioner.

QUR’ANIC CONNECTION

Qur’an 5:3 - The verse discussed in the report

PUT IT INTO PRACTICE

Read the verse in full. Reflect on gratitude for guidance and choose one part of your religious knowledge to deepen.

019 / PROPHETIC REPORT

Faith gives deeds their direction

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 26 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

سُئِلَ رَسُولَ اللَّهِ صلى الله عليه وسلم أَىُّ الْعَمَلِ أَفْضَلُ فَقَالَ " إِيمَانٌ بِاللَّهِ وَرَسُولِهِ ". قِيلَ ثُمَّ مَاذَا قَالَ " الْجِهَادُ فِي سَبِيلِ اللَّهِ ". قِيلَ ثُمَّ مَاذَا قَالَ " حَجٌّ مَبْرُورٌ ".

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, was asked, “Which deed is best?” He replied, “Faith in Allah and His Messenger.” It was asked, “Then what?” He replied, “Jihad in Allah's path.” It was asked, “Then what?” He replied, “An accepted pilgrimage.”

EASY EXPLANATION

The answer begins with faith and then names demanding acts of devotion. Faith is presented as something active, shaping what a person does and why they do it. An accepted pilgrimage is more than travel or completing outward movements.

In this report, jihad includes fighting in Allah's cause; it should not be translated away as merely personal self-improvement. Its rules and limits belong to the wider religious teaching. This brief ranking is not independent permission for private violence. For the reader, the starting point remains clear: care for faith and fulfil responsibilities through sound guidance.

CONTEXT AND STORY

The questioner and occasion are not named here. The report records this answer to a question about excellence; it does not describe a military event.

QUR’ANIC CONNECTION

Qur’an 49:15 - Sincere belief and striving

Qur’an 2:190 - The prohibition of transgression in fighting

PUT IT INTO PRACTICE

Before pursuing a demanding good deed, check its purpose, its proper method and the responsibilities you already owe.

020 / PROPHETIC REPORT

A pledge to leave grave wrongs

Narrated by ‘Ubadah ibn al-Samit

SOURCE Sahih al-Bukhari 18 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ " بَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلاَ تَسْرِقُوا، وَلاَ تَزْنُوا، وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ، وَلاَ تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلاَ تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ، فَهُوَ إِلَى اللَّهِ إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عَاقَبَهُ ". فَبَايَعْنَاهُ عَلَى ذَلِكَ.

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said while a group of his companions surrounded him: “Pledge to me that you will not associate anything with Allah, steal, commit unlawful sexual intercourse, kill your children, bring a slander you fabricate between your hands and feet, or disobey in what is right.

“Whoever among you fulfils this, his reward rests with Allah. Whoever commits any of these things and is punished for it in this world, that is an expiation for him. Whoever commits any of them and Allah conceals it, his matter rests with Allah: if He wills, He pardons him, and if He wills, He punishes him.”

So we pledged to him on that basis.

0020 A pledge to leave grave wrongs / continued

EASY EXPLANATION

The pledge joins worship of Allah alone with protection of life, property, sexual integrity and reputation. Commitment to religion includes leaving grave harms, not merely taking up rituals.

The closing words place final judgement with Allah. They must be read alongside Qur’an 4:48, which distinguishes unrepented shirk from lesser sins. “Punished in this world” concerns the relevant lawful punishment; it does not instruct a person to harm themselves or impose penalties privately. Concealment of a sin should lead to repentance and repair, not confidence that wrongdoing no longer matters.

CONTEXT AND STORY

The transmission identifies ‘Ubadah as a participant at Badr and one of the leaders at the night of al-‘Aqabah. It describes a group around the Prophet during the pledge. That biographical introduction alone does not establish the precise date of this particular exchange.

QUR’ANIC CONNECTION

Qur’an 60:12 - Similar terms of a pledge

Qur’an 4:48 - Shirk and Allah’s forgiveness

PUT IT INTO PRACTICE

Review whether your words or actions have harmed someone's property, safety or reputation. Seek a sound way to stop and repair the harm.

TEXT NOTE

The phrase “between your hands and feet” is preserved rather than replaced with a speculative story. It describes fabricated slander; Qur’an 60:12 contains closely related wording.

021 / PROPHETIC REPORT

Accompanying a funeral with faith

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 47 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَنِ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيمَانًا وَاحْتِسَابًا، وَكَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا، وَيُفْرَغَ مِنْ دَفْنِهَا، فَإِنَّهُ يَرْجِعُ مِنَ الأَجْرِ بِقِيرَاطَيْنِ، كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “Whoever follows a Muslim's funeral with faith and seeking reward, and remains with it until the funeral prayer is offered and the burial is finished, returns with two qirats of reward, each qirat like Uhud. Whoever offers the funeral prayer and then returns before the burial returns with one qirat.”

0021 Accompanying a funeral with faith / continued

EASY EXPLANATION

The reward is connected to faith and seeking Allah's reward, not merely being present. Accompanying a funeral gives time and attention to a communal duty at a moment when others are grieving.

Uhud is the mountain used here to convey the greatness of the reward. A qirat in this report is not an ordinary monetary payment. The two stages also matter: attending the prayer and staying through burial are distinguished.

CONTEXT AND STORY

No individual funeral is named. The hadith gives a general teaching about intention and participation. Its legal application is considered with the other texts concerning funerals.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

PUT IT INTO PRACTICE

When you appropriately attend a funeral, renew your intention and show consideration for the bereaved.

TEXT NOTE

The compiler's following note that 'Uthman al-Mu'adhdhin transmitted a similar report is omitted; it is a transmission note rather than part of the quoted teaching.

022 / PROPHETIC REPORT

Providing for family can be charity

Narrated by Abu Mas‘ud al-Ansari

SOURCE Sahih al-Bukhari 55 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “When a man spends on his family seeking reward, it is charity for him.”

EASY EXPLANATION

Ordinary responsibilities can carry spiritual reward. Providing for a household may feel repetitive and unnoticed, but a sincere intention connects that work to worship.

Seeking reward does not remove the family's right to proper support. Rather, the hadith shows that fulfilling a responsibility can itself be rewarded. It encourages generosity and purpose within the home, where kindness is sometimes taken for granted.

CONTEXT AND STORY

The report does not mention a particular household or occasion. The condition “seeking reward” is part of the actual wording and is central to its meaning.

QUR’ANIC CONNECTION

Qur’an 65:7 - Spending according to one’s means

PUT IT INTO PRACTICE

Before meeting a legitimate household expense, renew your intention to care for your family in a way pleasing to Allah.

023 / PROPHETIC REPORT

Three qualities of faith’s sweetness

Narrated by Anas ibn Malik

SOURCE Sahih al-Bukhari 16 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “There are three qualities which, when a person has them, bring the sweetness of faith: that Allah and His Messenger are dearer to him than anything else; that he loves a person only for Allah; and that he hates returning to disbelief as he hates being thrown into the Fire.”

EASY EXPLANATION

The three qualities concern what the heart values. Love for Allah and His Messenger takes priority, friendship can be rooted in goodness rather than advantage, and faith is cherished rather than treated casually.

Loving someone for Allah does not require approving everything they do. It means that faith and the desire for their good matter more than what you can gain from them. The image of sweetness describes faith's inward depth; it should not make a person despair when their feelings are less vivid.

CONTEXT AND STORY

No particular occasion is supplied. This narration lists three qualities; it is related to entry 003 on tasting faith, but preserves a distinct teaching.

QUR’ANIC CONNECTION

Qur’an 9:24 - Prioritizing love for Allah and His Messenger

PUT IT INTO PRACTICE

Offer one act of kindness to someone from whom you expect no return, intending good for Allah's sake.

024 / PROPHETIC REPORT

Want goodness for others

Narrated by Anas ibn Malik

SOURCE Sahih al-Bukhari 13 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “None of you believes until he loves for his brother what he loves for himself.”

EASY EXPLANATION

This teaching challenges envy, cheating and double standards. The good we seek for ourselves - guidance, safety, fair treatment and lawful provision - should also be something we sincerely wish for our fellow believers.

The negation of belief here concerns the required completeness of faith, not a licence to expel a flawed person from Islam. The demand is still serious: wishing others well must become part of the heart's character and the way we act.

CONTEXT AND STORY

The narration contains no named occasion. The word “brother” points to the bond of faith; the practical lesson should be lived alongside the wider commands of justice and kindness toward others.

QUR’ANIC CONNECTION

Qur’an 59:10 - Praying for believers and freedom from resentment

PUT IT INTO PRACTICE

When someone receives an opportunity you wanted, pray for their good and avoid diminishing their happiness.

Further explanation: HadeethEnc, entry 4717 (read explanation)

025 / PROPHETIC REPORT

Love the Messenger through following him

Narrated by Anas ibn Malik

SOURCE Sahih al-Bukhari 15 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “None of you believes until I am dearer to him than his parent, his child and all people.”

EASY EXPLANATION

The Messenger's guidance deserves a place above competing loyalties. This love includes learning what he taught, trusting his message and following his example even when doing so requires effort.

The hadith does not command coldness toward family. It orders priorities: affection for another person should not displace loyalty to the Messenger's guidance. Love becomes visible in conduct, including the mercy, truthfulness and care for family that he taught.

CONTEXT AND STORY

Anas transmits the statement without describing a specific occasion. This passage closes the chapter by returning belief to a personal commitment that should shape daily life.

QUR’ANIC CONNECTION

Qur’an 3:31 - Following the Messenger as a response to love of Allah

Qur’an 33:21 - The Messenger’s example

PUT IT INTO PRACTICE

Choose one reliably established Prophetic practice of kindness or worship and begin learning to follow it well.

02

Knowing and Worshipping Allah

Oneness, mercy, remembrance and trust.

REPORTS 0026-0050

026 / PROPHETIC REPORT

Worship belongs to Allah alone

Narrated by Mu‘adh ibn Jabal

SOURCE Sahih al-Bukhari 7373 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

َقَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم "َيَا مُعَاذُ أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ ".َقَال اللَّهُ وَرَسُولُهُ أَعْلَم.َقَال "أَنْ يَعْبُدُوهُ وَلاَ يُشْرِكُوا بِهِ شَيْئًا، أَتَدْرِي مَا حَقُّهُمْ عَلَيْهِ ".َقَال اللَّهُ وَرَسُولُهُ أَعْلَم.َقَال "أَنْ لاَ يُعَذِّبَهُمْ ".

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said, “Mu‘adh, do you know Allah's right over His servants?” He replied, “Allah and His Messenger know best.” He said, “That they worship Him and associate nothing with Him. Do you know their right upon Him?” He replied, “Allah and His Messenger know best.” He said, “That He does not punish them.”

EASY EXPLANATION

The first responsibility named here is worship of Allah alone. Tawhid gives every act of worship its direction: prayer, reliance and devotion are offered to Him without partners.

The “right” of the servants is a promise Allah grants, not a power they hold over Him. Read it together with the wider teachings on faith, obedience and accountability. It should deepen trust while strengthening worship, rather than become a reason to neglect duties.

CONTEXT AND STORY

Mu‘adh is addressed by name, and the lesson unfolds through two questions. This version does not mention a journey or riding animal, so those details from other narrations have not been added.

QUR’ANIC CONNECTION

Qur’an 51:56 - The purpose of worship

Qur’an 4:36 - Worship Allah without partners

PUT IT INTO PRACTICE

Before a prayer or another act of worship, consciously direct your intention to Allah alone.

027 / PROPHETIC REPORT

The man who loved Surah al-Ikhlas

Narrated by ‘A’ishah

SOURCE Sahih al-Bukhari 7375 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَ رَجُلاً عَلَى سَرِيَّةٍ، وَكَانَ يَقْرَأُ لأَصْحَابِهِ فِي صَلاَتِهِ فَيَخْتِمُ بِـ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ "سَلُوهُ لِأَىِّ شَىْءٍ يَصْنَعُ ذَلِكَ ". فَسَأَلُوهُ فَقَالَ لأَنَّهَا صِفَةُ الرَّحْمَنِ، وَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا. فَقَالَ النَّبِيُّ صلى الله عليه وسلم "أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ ".

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, appointed a man to lead an expedition. When the man led his companions in prayer, he would finish his recitation with “Say: He is Allah, One.” When they returned, they mentioned this to the Prophet. He said, “Ask him why he does that.” They asked him, and he replied, “Because it describes the Most Merciful, and I love to recite it.” The Prophet said, “Tell him that Allah loves him.”

EASY EXPLANATION

The man's repeated recitation came from love for what the surah says about Allah.

Surah al-Ikhlas declares Allah's oneness, freedom from need and incomparability. Understanding and loving those truths should deepen the way we recite and worship.

CONTEXT AND STORY

The expedition and the man's explanation are part of this narration. Neither he nor the expedition is named. The promise of Allah's love is the Prophet's own statement.

QUR’ANIC CONNECTION

Qur’an 112:1-4 - The surah described in the report

PUT IT INTO PRACTICE

Read Surah al-Ikhlas slowly, with its meaning, and reflect on what each verse tells you about Allah.

028 / PROPHETIC REPORT

A short surah of immense worth

Narrated by Abu Sa'id al-Khudri

SOURCE Sahih al-Bukhari 7374 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَنَّ رَجُلًا، سَمِعَ رَجُلًا، يَقْرَأُ {قُلْ هُوَ اللَّهُ أَحَدٌ} يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَذَكَرَ لَهُ ذَلِكَ، وَكَأَنَّ الرَّجُلَ يَتَقَالُّهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ ".

ENGLISH RENDERING

A man heard another man repeatedly reciting “Say: He is Allah, One.” In the morning he came to the Prophet, peace and blessings be upon him, and mentioned it, seemingly considering it a small thing. The Messenger of Allah said, “By the One in whose hand is my soul, it is indeed equal to one third of the Qur’an.”

EASY EXPLANATION

A passage can be brief and still carry immense significance. The Prophet corrects the assumption that a short recitation must be of little worth.

The hadith states the surah's exceptional merit. It does not say that reciting it removes the need to learn the rest of the Qur’an or replaces other required recitation. Honour the surah without turning its virtue into an excuse to abandon wider learning.

CONTEXT AND STORY

One man reports hearing another repeat the surah. This is a separate report from the expedition in entry 027. The main narration does not name the two men.

QUR’ANIC CONNECTION

Qur’an 112:1-4 - Allah’s oneness and incomparability

PUT IT INTO PRACTICE

Memorize the surah accurately, then learn its meaning as carefully as its words.

TEXT NOTE

Al-Bukhari follows the main report with an additional transmission through Isma‘il ibn Ja‘far mentioning Qatadah ibn al-Nu‘man. That chain note is not part of the displayed narrative.

029 / PROPHETIC REPORT

Learning Allah’s names

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 7392 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلاَّ وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “Allah has ninety-nine names, one hundred less one. Whoever encompasses them will enter Paradise.”

EASY EXPLANATION

Learning Allah's names is an invitation to know whom you worship. The Arabic ahsaha includes carefully retaining or enumerating them. Learning their meanings and praying with them helps that knowledge shape the heart.

This report does not supply a list of the names, and it should not be read as a statement that Allah has only ninety-nine names. It attaches a particular promise to encompassing these names. A memorized list should lead toward reverence, prayer and attentive worship.

CONTEXT AND STORY

No particular occasion is stated. The compiler adds a brief gloss connecting enumeration with retaining by heart; that gloss is distinguished from the Prophetic statement.

QUR’ANIC CONNECTION

Qur’an 7:180 - Calling upon Allah by His beautiful names

PUT IT INTO PRACTICE

Choose one name established in the Qur’an. Learn its meaning and use it thoughtfully in a suitable supplication.

TEXT NOTE

“Encompasses them” renders ahsaha without limiting it to merely counting. The compiler’s final word explanation is omitted from the Arabic quotation.

030 / HADITH QUDSI

The One who has no equal

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 4974 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

قَالَ اللَّهُ كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الأَحَدُ الصَّمَدُ لَمْ أَلِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said that Allah said: “The child of Adam denies Me, though he has no right to do so, and insults Me, though he has no right to do so. His denial of Me is his saying, ‘He will not bring me back as He first created me.’ Yet the first creation is no easier for Me than bringing it back. His insult against Me is his saying, ‘Allah has taken a child.’ I am the One, the Self-Sufficient; I have not begotten, nor was I begotten, and no one is equal to Me.”

EASY EXPLANATION

The One who created life is able to restore it. He does not belong to a family line or depend upon an offspring.

Al-Samad points to Allah's freedom from need and the creation's need of Him. The report corrects false claims about Allah; it does not authorize mistreating people with different beliefs.

CONTEXT AND STORY

This hadith qudsi relates words attributed to Allah. It is not a Qur’anic verse. No questioner or historical incident is named.

QUR’ANIC CONNECTION

Qur’an 112:1-4 - Allah is One and without equal

Qur’an 36:78-79 - The first creation and resurrection

PUT IT INTO PRACTICE

When reflecting on Allah, begin with what revelation teaches rather than projecting human needs or family relationships onto Him.

031 / PROPHETIC REPORT

Patience beyond human patience

Narrated by Abu Musa al-Ash‘ari

SOURCE Sahih al-Bukhari 7378 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَا أَحَدٌ أَصْبَرُ عَلَى أَذًى سَمِعَهُ مِنَ اللَّهِ، يَدَّعُونَ لَهُ الوَلَدَ، ثُمَّ يُعَافِيهِمْ وَيَرْزُقُهُمْ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “No one is more patient with offensive words he hears than Allah. They claim that He has a child, yet He grants them wellbeing and provision.”

EASY EXPLANATION

The report places human ingratitude beside Allah's continuing generosity. Provision is not always withheld immediately when people speak falsely or behave wrongly.

That patience should prompt gratitude and repentance. Material comfort alone does not prove that every belief or action is approved. Nor should we imagine that hurtful speech damages Allah as it damages a creature: entry 050 explicitly states that people cannot harm Him.

CONTEXT AND STORY

Abu Musa conveys a general teaching without identifying a particular speaker. It relates to the false claim addressed in entry 030, while adding the distinct lesson of Allah's patience and continuing provision.

QUR’ANIC CONNECTION

Qur’an 35:45 - The respite Allah grants people

PUT IT INTO PRACTICE

Notice a blessing you have taken for granted. Thank Allah and respond by correcting one neglected responsibility.

032 / PROPHETIC REPORT

Mercy prevails over anger

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 3194 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “When Allah completed the creation, He wrote in His book, which is with Him above the Throne: ‘My mercy has prevailed over My anger.’”

EASY EXPLANATION

Mercy is central to how a believer knows Allah. This teaching gives hope a firm foundation, especially when awareness of wrongdoing becomes overwhelming.

The report also mentions anger, so its promise should not be used to erase accountability. Hope is meant to draw us back to Allah: seeking forgiveness, leaving wrongdoing and doing good. The unseen details are reported without inviting us to invent their physical form.

CONTEXT AND STORY

The narration concerns Allah's decree and the unseen, rather than a named event among the companions. Its wording is preserved without combining it with related versions.

QUR’ANIC CONNECTION

Qur’an 6:54 - Allah has prescribed mercy for Himself

Qur’an 39:53 - Do not despair of Allah’s mercy

PUT IT INTO PRACTICE

If a past mistake is holding you back, let hope move you toward repentance and one act of repair.

033 / PROPHETIC REPORT

More merciful than a mother

Narrated by ‘Umar ibn al-Khattab

SOURCE Sahih al-Bukhari 5999 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

قَدِمَ عَلى النَّبِي صلى الله عليه وسلم سَبْىٌ، فَإِذا امْرَأَةٍ مَن السَّبْىِ قَدْ تَحْلُب ثَدْيَها تَسقِي، إِذا وَجَدْت صَبِّيا فِي السَّبْىِ أَخَذْتُه فَأَلْصَقْتُه بَبْطِنَها وَأَرْضَعْتُه، فَقال لَنا النَّبِي صلى الله عليه وسلم "أَتَرْوَن هِذِه طارِحَةً وَلَدَها فِي النارِ ". قُلْنا لا وَهْىَ تَقْدِرُ عَلى أَن لا تَطْرَحُه. فَقال " اللَّه أَرْحَم بِعَبادِهِ مْن هِذِه بَوَلَدَها ".

ENGLISH RENDERING

Captives were brought to the Prophet, peace and blessings be upon him. Among them was a woman expressing milk to give to a child. Whenever she found a young child among the captives, she took him, held him against her body and nursed him. The Prophet said to us, “Do you think this woman would throw her child into the Fire?” We replied, “No, as long as she could avoid doing so.” He said, “Allah is more merciful toward His servants than this woman is toward her child.”

0033 More merciful than a mother / continued

EASY EXPLANATION

The Prophet teaches through something the companions can see: the urgent tenderness of a mother. He then directs them beyond even that powerful example toward Allah's greater mercy.

The point is the greatness of mercy, not a promise that punishment is impossible. This scene should make turning to Allah feel possible, even when a person is ashamed or afraid.

CONTEXT AND STORY

The mother and child are part of the report itself. This wording does not name the woman or the event in which the captives were taken. The translation does not add a separate account of how she became separated from her child.

QUR'ANIC CONNECTION

Qur'an 7:156 - Allah's mercy encompasses all things

PUT IT INTO PRACTICE

Recall a moment when someone showed you care. Let it remind you to ask Allah for His mercy and to show mercy yourself.

034 / PROPHETIC REPORT

Mercy throughout creation

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 6000 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءًا، وَأَنْزَلَ فِي الأَرْضِ جُزْءًا وَاحِدًا، فَمِنْ ذَلِكَ الجُزْءِ يَتَرَاحَمُ الخَلْقُ، حَتَّى تَرْفَعَ الفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةَ أَنْ تُصِيبَهُ .

ENGLISH RENDERING

I heard the Messenger of Allah, peace and blessings be upon him, say: “Allah made mercy into one hundred portions. He kept ninety-nine portions with Him and sent one portion down to the earth. Through that portion the creatures show mercy to one another, even a mare lifting her hoof away from her young for fear of hurting it.”

EASY EXPLANATION

The care found throughout creation is presented as a gift from Allah. Even an animal's protective movement becomes a sign that directs attention to His mercy.

The portions concern the mercy described in the report; they are not pieces into which Allah Himself is divided. The teaching expands hope and invites us to notice and practise compassion in ordinary life.

CONTEXT AND STORY

The mare is the Prophet's own illustration in this narration. No particular animal or occasion is identified. It is a distinct teaching from the observed mother-and-child scene in entry 033.

QUR’ANIC CONNECTION

Qur’an 7:156 - The breadth of Allah’s mercy

PUT IT INTO PRACTICE

Be attentive to a vulnerable person or animal today, and take one small step to prevent needless harm.

035 / HADITH QUDSI

Remember Allah with hope

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 7405 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ بِشِبْرٍ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “Allah Most High says: ‘I am as My servant expects of Me, and I am with him when he remembers Me. If he remembers Me within himself, I remember him within Myself. If he remembers Me in a gathering, I remember him in a gathering better than theirs. If he draws near to Me by a handspan, I draw near to him by a cubit. If he draws near to Me by a cubit, I draw near to him by an armspan. If he comes to Me walking, I come to him running.’”

0035 Remember Allah with hope / continued

EASY EXPLANATION

The report invites hope, remembrance and an active return to Allah. Its opening is followed by deeds: remembering Him and drawing near to Him. Good expectations should therefore accompany worship and repentance, rather than replace them.

The language of nearness conveys an extraordinary welcome. It should be read with the Qur’an's teaching that nothing resembles Allah. This brief explanation does not attempt to describe a physical mechanism for the unseen.

CONTEXT AND STORY

This is a hadith qudsi without a named earthly occasion. The promise is preserved as transmitted; no guarantee of obtaining every particular worldly wish has been added.

QUR’ANIC CONNECTION

Qur’an 2:152 - Remembering Allah

Qur’an 42:11 - Nothing is like Him

PUT IT INTO PRACTICE

Set aside a quiet moment to remember Allah, approaching Him with hope and a sincere intention to act well.

036 / HADITH QUDSI

The path to Allah’s love

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 6502 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لَأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “Allah said: ‘Whoever shows hostility to a devoted servant of Mine, I have declared war against him. My servant draws near to Me with nothing dearer to Me than what I have made obligatory upon him. My servant continues drawing near to Me through voluntary deeds until I love him.

‘When I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he takes hold and his foot with which he walks. If he asks Me, I will surely give him; and if he seeks refuge in Me, I will surely protect him. I hesitate over nothing that I will do as I hesitate over the soul of the believer: he dislikes death, and I dislike causing him distress.’”

0036 The path to Allah’s love / continued

EASY EXPLANATION

The path begins with obligations. Voluntary deeds deepen devotion after those responsibilities are honoured. A wali, or devoted servant close to Allah, is characterized by faith and piety, not a self-awarded title.

The explanation linked below understands the reference to hearing, sight, hand and foot as Allah guiding the servant's faculties toward what pleases Him. It does not mean that the person becomes divine. The final words express Allah's care for the believer; they do not invite us to attribute human ignorance or helpless indecision to Him.

CONTEXT AND STORY

This hadith qudsi gives a general teaching. No particular wali is named, and the opening warning is not an instruction for private retaliation. The chapter retains the full ending about death rather than omitting its difficult wording.

QUR’ANIC CONNECTION

Qur’an 10:62-63 - Allah’s devoted servants: faith and mindfulness

Qur’an 42:11 - Allah’s incomparability

PUT IT INTO PRACTICE

Identify an obligation that needs care. Strengthen it before adding a manageable voluntary deed.

Further explanation: HadeethEnc, entry 6337 (read explanation)

037 / PROPHETIC REPORT

An invitation in the last third of night

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 1145 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “Our Lord, blessed and exalted, descends every night to the lowest heaven when the last third of the night remains, saying: ‘Who calls upon Me, that I may answer him? Who asks Me, that I may give him? Who seeks My forgiveness, that I may forgive him?’”

EASY EXPLANATION

The practical invitation is clear: make room for prayer, asking and forgiveness in the last part of the night. The report presents a time of special opportunity to turn to Allah.

The Arabic verb is translated as “descends.” Theological discussion of divine attributes must preserve Allah's incomparability; this book does not picture Him as a body moving through created space. The devotional lesson can be followed without inventing how the unseen occurs.

CONTEXT AND STORY

No particular night or questioner is named. The hadith identifies the last third of the night as a time for this invitation. It does not cancel the need for the obligatory dawn prayer.

QUR’ANIC CONNECTION

Qur’an 51:18 - Seeking forgiveness before dawn

Qur’an 42:11 - Nothing is like Allah

PUT IT INTO PRACTICE

When your circumstances allow, rise briefly before dawn and ask Allah for forgiveness without compromising the dawn prayer.

038 / PROPHETIC REPORT

Ask with resolve

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 6339 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

لاَ يَقُولَنَّ أَحَدُكُم اللَّهُمَّ اغْفِرْ لِي، اللَّهُمَّ ارْحَمْنِي، إِنْ شِئْتَ. لِيَعْزِمِ المَسْأَلَةَ، فَإِنَّهُ لاَ مُكْرِهَ لَهُ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “Let none of you say, ‘Allah, forgive me; Allah, have mercy on me, if You wish.’ Let him be firm in asking, for no one can compel Him.”

EASY EXPLANATION

A request for forgiveness should be sincere and wholehearted. The added phrase “if You wish” can make the request sound hesitant or unnecessary. Allah is never pressured into giving, so the servant may ask earnestly while remaining humble.

Resolve is not entitlement. The hadith teaches confidence in asking, not a demand that Allah fulfil a personal timetable or accept conditions imposed by the person praying.

CONTEXT AND STORY

This is a general instruction about the wording and manner of supplication. No named incident is attached to it in this narration.

QUR’ANIC CONNECTION

Qur’an 40:60 - The invitation to call upon Allah

PUT IT INTO PRACTICE

Ask plainly, “Allah, forgive me and have mercy on me,” with attention to what you are asking.

039 / PROPHETIC REPORT

Do not abandon supplication

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 6340 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “The supplication of one of you is answered so long as he is not impatient, saying, ‘I prayed, but I was not answered.’”

EASY EXPLANATION

The warning concerns impatience that turns into dismissing supplication. Continue asking Allah without deciding that a delay means your prayer was worthless.

The hadith does not supply a deadline for an answer. Nor does it tell us to shame someone who is grieving or struggling. Its lesson is patient persistence, together with the sound practical steps available to us.

CONTEXT AND STORY

The sentence “I prayed, but I was not answered” is included in the Prophetic teaching as an example of impatience. No separate story is narrated.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah’s nearness and response to supplication

PUT IT INTO PRACTICE

Return to a sincere supplication you have nearly abandoned. Ask with patience while continuing responsible action.

040 / PROPHETIC REPORT

A night prayer of praise and trust

Narrated by ‘Abdullah ibn ‘Abbas

SOURCE Sahih al-Bukhari 7385 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

كَانَ النَّبِي صلى الله عليه وسلم يَدْعُو مِنَ اللَّيْلِ " اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالأَرْضِ، لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ، قَوْلُكَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَأَسْرَرْتُ وَأَعْلَنْتُ، أَنْتَ إِلَهِي لاَ إِلَهَ لِي غَيْرُكَ ".

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, would supplicate at night: “Allah, to You belongs praise. You are Lord of the heavens and earth. To You belongs praise. You are the Sustainer of the heavens and earth and whoever is in them. To You belongs praise. You are the Light of the heavens and earth.

“Your word is true, Your promise is true, meeting You is true, Paradise is true, the Fire is true and the Hour is true. Allah, to You I submit, in You I believe, upon You I rely, to You I return, through You I argue my case, and to You I refer judgement. Forgive me for what I have sent ahead and what I have left behind, what I have concealed and what I have made public. You are my God; I have no god other than You.”

0040 A night prayer of praise and trust / continued

EASY EXPLANATION

This prayer begins with praise before asking for forgiveness. It gathers belief, reliance and repentance into one movement of the heart.

The repeated statements of truth place personal worries within a larger reality: Allah's promise, the meeting with Him and the Hereafter. Referring judgement to Allah expresses commitment to His guidance. The prayer can teach us to ask from a position of humility and trust.

CONTEXT AND STORY

Ibn ‘Abbas describes the Prophet's supplication at night. This particular narration does not give the longer story of an overnight visit or describe the number of prayer units.

QUR’ANIC CONNECTION

Qur’an 24:35 - Allah as the Light of the heavens and earth

Qur’an 3:9 - Allah does not fail His promise

PUT IT INTO PRACTICE

Read the prayer's meaning slowly. Notice how praise and trust prepare the heart to seek forgiveness.

TEXT NOTE

A following transmission note adds “You are the Truth, and Your word is the truth.” It is reported separately rather than inserted into this version.

041 / PROPHETIC REPORT

The unseen belongs to Allah

Narrated by ‘Abdullah ibn ‘Umar

SOURCE Sahih al-Bukhari 7379 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَفَاتِيحُ الْغَيْبِ خَمْسٌ لاَ يَعْلَمُهَا إِلاَّ اللَّهُ، لاَ يَعْلَمُ مَا تَغِيضُ الأَرْحَامُ إِلاَّ اللَّهُ، وَلاَ يَعْلَمُ مَا فِي غَدٍ إِلاَّ اللَّهُ، وَلاَ يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدٌ إِلاَّ اللَّهُ، وَلاَ تَدْرِي نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ إِلاَّ اللَّهُ، وَلاَ يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلاَّ اللَّهُ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “The keys of the unseen are five, known only to Allah. None knows what the wombs diminish except Allah; none knows what tomorrow contains except Allah; no one knows when rain will come except Allah; no soul knows in which land it will die, except that Allah knows; and none knows when the Hour will arise except Allah.”

EASY EXPLANATION

The report teaches humility about knowledge. Allah's knowledge is complete and independent; ours is received, partial and limited. We should therefore be cautious of claims to possess certain knowledge of the future.

Observing present evidence or making a forecast is not the same as possessing exhaustive knowledge of the unseen. The wording about wombs is broader than the sex of a child and should not be reduced to that alone.

CONTEXT AND STORY

No particular occasion is given. “What the wombs diminish” preserves the wording of this narration; Qur’an 13:8 also speaks of what wombs diminish and increase. Related reports use other wording, which has not been substituted here.

QUR’ANIC CONNECTION

Qur’an 31:34 - The matters of unseen knowledge

Qur’an 13:8 - Allah’s knowledge of the wombs

PUT IT INTO PRACTICE

When discussing the future, distinguish what you know, what you reasonably expect and what remains unknown.

042 / HADITH QUDSI IN A REPORTED EVENT

Rain, gratitude and belief

Narrated by Zayd ibn Khalid al-Juhani

SOURCE Sahih al-Bukhari 1038 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

صَلَّى لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم صَلاَةَ الصُّبْحِ بِالْحُدَيْبِيَةِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلَةِ، فَلَمَّا انْصَرَفَ النَّبِيُّ صلى الله عليه وسلم أَقْبَلَ عَلَى النَّاسِ فَقَالَ " هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ. فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكِبِ، وَأَمَّا مَنْ قَالَ بِنَوْءِ كَذَا وَكَذَا. فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكِبِ ".

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, led us in the dawn prayer at al-Hudaybiyyah after rain during the night. When he finished, he turned toward the people and said, “Do you know what your Lord has said?” They replied, “Allah and His Messenger know best.”

He said: “Some of My servants have entered the morning believing in Me, and some disbelieving. Whoever said, ‘We received rain through Allah's favour and mercy,’ believes in Me and rejects the star. Whoever said, ‘Through the rising or setting of such-and-such a star,’ disbelieves in Me and believes in the star.”

0042 Rain, gratitude and belief / continued

EASY EXPLANATION

The report corrects the attribution of rain to stars and directs gratitude to Allah. A blessing should lead to recognition of its Giver.

Belief that stars independently cause rain differs from ordinary observation of seasons or weather. The hadith's warning should not be turned into a casual judgement about every person who uses imprecise words. Its immediate lesson is to avoid superstitious attribution and to thank Allah.

CONTEXT AND STORY

The setting is explicitly al-Hudaybiyyah, at the dawn prayer following overnight rain. The teaching is a hadith qudsi, related by the Prophet after asking the people a question.

QUR'ANIC CONNECTION

Qur'an 56:68-70 - Rainwater and gratitude

PUT IT INTO PRACTICE

When rain or another welcome provision arrives, recognize Allah's favour and express thanks.

043 / PROPHETIC REPORT

Keep oaths directed to Allah

Narrated by ‘Abdullah ibn ‘Umar

SOURCE Sahih al-Bukhari 6646 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ وَهْوَ يَسِيرُ فِي رَكْبٍ يَحْلِفُ بِأَبِيهِ فَقَالَ " أَلاَ إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ، أَوْ لِيَصْمُتْ ".

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, came upon ‘Umar ibn al-Khattab as he travelled with a group of riders, swearing by his father. He said, “Indeed, Allah forbids you to swear by your fathers. Whoever is going to swear should swear by Allah or remain silent.”

EASY EXPLANATION

The correction applies worship of Allah alone to ordinary speech. An oath should not place a parent or ancestor in the position reserved for Allah.

The option of silence matters. We do not need to reinforce every statement with an oath. Truthful, dependable speech is better than habitual swearing, and an oath by Allah must never become a cover for deception.

CONTEXT AND STORY

The report names ‘Umar and describes him travelling with riders. The Prophet corrects a specific expression and gives a general rule. No further journey details are supplied.

QUR’ANIC CONNECTION

Qur’an 5:89 - Guarding one’s oaths

PUT IT INTO PRACTICE

Notice habitual oaths in your speech. Replace unnecessary swearing with a simple, truthful statement.

044 / PROPHETIC REPORT

Remembering the One without partners

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 6403 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. فِي يَوْمٍ مِائَةَ مَرَّةٍ، كَانَتْ لَهُ عَدْلَ عَشْرِ رِقَابٍ، وَكُتِبَ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ، حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلاَّ رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “Whoever says in a day one hundred times, ‘There is no god but Allah alone, without partner. To Him belongs dominion and to Him belongs praise, and He has power over all things,’ will have the equivalent of freeing ten people from slavery. One hundred good deeds will be recorded for him, one hundred wrong deeds erased, and it will be protection for him from Satan that day until evening. No one will bring anything better than what he has brought except someone who does more than him.”

0044 Remembering the One without partners / continued

EASY EXPLANATION

The words gather belief in Allah's oneness, dominion and power with praise. Repetition gives these meanings a regular place in a person's day.

The count of one hundred is part of this particular teaching. Its promised reward is an encouragement to remembrance, not an excuse to ignore duties or deliberately commit wrongs. The comparison with freeing people reflects the high value placed on liberation.

CONTEXT AND STORY

No particular occasion is named. This is the full wording of the daily remembrance report, rather than the shortened cross-reference found in the following narration in the collection.

QUR'ANIC CONNECTION

Qur'an 64:1 - Dominion, praise and power belong to Allah

PUT IT INTO PRACTICE

Learn the Arabic phrase carefully and begin practising this remembrance with attention to its meaning.

045 / PROPHETIC REPORT

Turning to Allah in distress

Narrated by ‘Abdullah ibn ‘Abbas

SOURCE Sahih al-Bukhari 6345 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

كَانَ النَّبِيُّ صلى الله عليه وسلم يَدْعُو عِنْدَ الْكَرْبِ " لاَ إِلَهَ إِلاَّ اللَّهُ الْعَظِيمُ الْحَلِيمُ، لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ السَّمَوَاتِ وَالأَرْضِ، رَبُّ الْعَرْشِ الْعَظِيمِ ".

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, would supplicate in distress: “There is no god but Allah, the Magnificent, the Forbearing. There is no god but Allah, Lord of the heavens and earth, Lord of the magnificent Throne.”

EASY EXPLANATION

The supplication responds to distress by affirming who Allah is. His greatness puts the difficulty in perspective, and His forbearance gives the troubled heart reason to turn toward Him.

These words are worship, not a demand to suppress normal feelings. Remembering Allah can accompany seeking help and taking practical steps. The report gives no promise that every difficulty disappears immediately after recitation.

CONTEXT AND STORY

Ibn ‘Abbas identifies distress as the occasion for this supplication but does not name a single crisis. The wording here follows this report without adding phrases from related versions.

QUR’ANIC CONNECTION

Qur’an 13:28 - Hearts finding reassurance in remembrance

PUT IT INTO PRACTICE

Learn the meaning of the supplication before memorizing it, so the words become a conscious turning to Allah.

046 / COMPANION'S REPORT ABOUT THE PROPHETS

Allah is sufficient for us

Narrated by ‘Abdullah ibn ‘Abbas

SOURCE Sahih al-Bukhari 4563 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

{حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ} قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ حِينَ أُلْقِيَ فِي النَّارِ، وَقَالَهَا مُحَمَّدٌ صلى الله عليه وسلم حِينَ قَالُوا {إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ}

ENGLISH RENDERING

“Allah is sufficient for us, and He is the best Trustee.” Abraham, peace be upon him, said it when he was thrown into the fire. Muhammad, peace and blessings be upon him, said it when they said, “The people have gathered against you, so fear them”; but it increased them in faith, and they said, “Allah is sufficient for us, and He is the best Trustee.”

EASY EXPLANATION

Ibn ‘Abbas connects the same words of reliance with two moments of danger. Their force is not denial that danger exists, but confidence that Allah is the One to whom the matter is entrusted.

Trust should give courage to act rightly. It does not remove the need for wise precautions or make a believer immune to fear. The sentence can be a way of returning fear to a foundation of faith.

CONTEXT AND STORY

This is a companion's report connecting Abraham's ordeal with the Qur’anic account in 3:173. It does not describe the fire in detail or name the people carrying the warning. Those additions have not been invented.

QUR’ANIC CONNECTION

Qur’an 3:173 - The words of reliance quoted in the report

Qur’an 21:68-69 - Abraham and the fire

PUT IT INTO PRACTICE

When fear grows, say the words with understanding, then identify the responsible next step you can take.

047 / PROPHETIC REPORT

Beauty without arrogance

Narrated by ‘Abdullah ibn Mas‘ud

SOURCE Sahih Muslim 91a | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

قَالَ " لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ كِبْرٍ " . فَقَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً . قَالَ " إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ " .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said, “A person with even a tiny particle's weight of arrogance in his heart will not enter Paradise.” A man said, “A person likes his clothes to look good and his shoes to look good.” He replied, “Allah is beautiful and loves beauty. Arrogance is rejecting the truth and looking down on people.”

EASY EXPLANATION

The question separates an outward preference from an inward fault. Enjoying good clothing is not, by itself, the arrogance being condemned. The Prophet identifies the real danger: refusing truth and treating people with contempt.

The warning is severe and calls for humility. It should make us examine ourselves rather than quickly decide another person's final fate. Gratitude for beauty and willingness to accept correction can live together.

CONTEXT AND STORY

An unnamed man asks about clothing and footwear after hearing the warning. That question is essential context for the statement about beauty and is retained in full.

QUR’ANIC CONNECTION

Qur’an 7:31 - Adornment without excess

Qur’an 31:18 - Avoiding pride toward people

PUT IT INTO PRACTICE

Accept one fair correction without dismissing the person who offers it. Let good appearance be accompanied by good character.

048 / PROPHETIC REPORT

Allah loves gentleness

Narrated by ‘A’ishah

SOURCE Sahih Muslim 2593 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “‘A’ishah, Allah is gentle and loves gentleness. He gives for gentleness what He does not give for harshness, nor for anything else.”

EASY EXPLANATION

Knowing something Allah loves should change the way we deal with people. Gentleness can shape the tone of a correction, the pace of teaching or the response to a mistake.

Gentleness does not require abandoning a clear boundary. It asks us to avoid unnecessary harshness and use a manner suited to helping rather than humiliating. The hadith gives a reason to value this quality even when forceful speech feels more satisfying.

CONTEXT AND STORY

‘A’ishah is addressed directly. This version does not narrate an incident involving visitors or an animal; related stories are not silently attached to it.

QUR’ANIC CONNECTION

Qur’an 3:159 - Gentleness and its effect on people

PUT IT INTO PRACTICE

In your next difficult conversation, keep the necessary point clear and remove the unnecessary harshness.

049 / PROPHETIC REPORT

Gratitude for food and drink

Narrated by Anas ibn Malik

SOURCE Sahih Muslim 2734a | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدُهُ عَلَيْهَا .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “Allah is pleased with the servant who eats a meal and praises Him for it, or drinks a drink and praises Him for it.”

EASY EXPLANATION

A routine meal can become a moment of recognition. Praising Allah acknowledges that ordinary provision is a blessing rather than something we are owed independently of Him.

The simplicity of the act is part of its beauty. Gratitude does not need elaborate wording to be sincere. It should also encourage care with food and consideration for people who have less.

CONTEXT AND STORY

No particular meal or gathering is described. The report names eating, drinking and praising Allah, without prescribing a number of repetitions.

QUR’ANIC CONNECTION

Qur’an 14:7 - Gratitude for Allah’s blessings

PUT IT INTO PRACTICE

After your next meal or drink, say “al-hamdu lillah” attentively: praise belongs to Allah.

050 / HADITH QUDSI

Our need, Allah’s generosity

Narrated by Abu Dharr

SOURCE Sahih Muslim 2577a | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلاَ تَظَالَمُوا يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلاَّ مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلاَّ مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلاَّ مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلاَّ كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, related from Allah, blessed and exalted, that He said:

“My servants, I have forbidden oppression for Myself and have made it forbidden among you, so do not oppress one another.

“My servants, all of you are astray except those I guide, so ask Me for guidance and I will guide you. My servants, all of you are hungry except those I feed, so ask Me for food and I will feed you. My servants, all of you are unclothed except those I clothe, so ask Me for clothing and I will clothe you.

“My servants, you do wrong by night and day, and I forgive all sins, so seek My forgiveness and I will forgive you. My servants, you cannot reach the point of harming Me so as to harm Me, nor of benefiting Me so as to benefit Me.

“My servants, if the first of you and the last of you, your humans and your jinn, had the most mindful heart of any one person among you, that would add nothing to My dominion. My servants, if the first of you and the last of you, your humans and your jinn, had the most wicked heart of any one person, that would take nothing away from My dominion.

“My servants, if the first of you and the last of you, your humans and your jinn, stood on one open plain and asked Me, and I gave every person what they asked for, that would diminish what I have no more than a needle diminishes the sea when put into it.

“My servants, it is only your deeds that I record for you and then repay to you in full. Whoever finds good should praise Allah; whoever finds otherwise should blame no one but himself.”

0050 Our need, Allah’s generosity / continued

EASY EXPLANATION

The repeated address “My servants” joins dependence, mercy and responsibility. We need guidance, provision and forgiveness. Our obedience adds nothing to Allah's dominion, and our disobedience cannot diminish it.

Turning to Allah does not excuse oppression. The final words concern the recompense of deeds; they should not be misused to blame someone for being abused or for every hardship they experience. Each person is accountable for their own actions.

CONTEXT AND STORY

This is a hadith qudsi transmitted by Abu Dharr. A later transmitter, Sa‘id, adds that Abu Idris al-Khawlani would kneel when narrating it. That detail concerns its later transmission, not the occasion on which the Prophet spoke.

QUR’ANIC CONNECTION

Qur’an 35:15 - People’s need and Allah’s self-sufficiency

Qur’an 4:40 - Allah does not wrong anyone

PUT IT INTO PRACTICE

Ask Allah for guidance in one specific matter, and examine whether your conduct in it respects another person's rights.

TEXT NOTE

The displayed Arabic omits the later transmitter’s observation described above.

Further explanation: HadeethEnc, entry 4810 (read explanation)

03

Revelation and Guidance

Receive, preserve, understand and follow.

REPORTS 0051-0075

051 / PROPHETIC REPORT

How revelation came

Narrated by ‘A’ishah

SOURCE Sahih al-Bukhari 2 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَنَّ الْحَارِثَ بْنَ هِشَامٍ ـ رضى الله عنه ـ سَأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ يَأْتِيكَ الْوَحْىُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ ـ وَهُوَ أَشَدُّهُ عَلَىَّ ـ فَيُفْصَمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلاً فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ ". قَالَتْ عَائِشَةُ رضى الله عنها وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْىُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ، فَيَفْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا .

ENGLISH RENDERING

Al-Harith ibn Hisham asked the Messenger of Allah, peace and blessings be upon him, “Messenger of Allah, how does revelation come to you?” He replied, “At times it comes to me like the clanging of a bell, and that is the most difficult form for me. It then leaves me, and I have retained what was said. At other times the angel appears to me as a man and speaks to me, and I retain what he says.”

‘A’ishah said: I saw revelation descend upon him on a bitterly cold day. When it left him, his forehead was streaming with sweat.

0051 How revelation came / continued

EASY EXPLANATION

Revelation was a weighty responsibility. The Prophet describes different ways in which it reached him and affirms that he retained its message. ‘A’ishah adds an observation of its physical intensity.

The comparison to a bell describes the experience mentioned in this report. It does not mean that the Qur’an was composed from a sound or that ordinary human inspiration is equivalent to Prophetic revelation.

CONTEXT AND STORY

Al-Harith asks the question; ‘A’ishah transmits the answer and adds what she witnessed. No date is supplied. Her observation is preserved separately from the Prophet's words.

QUR’ANIC CONNECTION

Qur’an 73:5 - A weighty message

Qur’an 42:51 - Ways Allah communicates with human beings

PUT IT INTO PRACTICE

Read a short Qur’anic passage with attention to the responsibility of receiving and acting on guidance.

052 / PROPHETIC REPORT

The first revelation at Hira

Narrated by ‘A’ishah

SOURCE Sahih al-Bukhari 3 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْوَحْىِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لاَ يَرَى رُؤْيَا إِلاَّ جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلاَءُ، وَكَانَ يَخْلُو بِغَارِ حِرَاءٍ فَيَتَحَنَّثُ فِيهِ ـ وَهُوَ التَّعَبُّدُ ـ اللَّيَالِيَ ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ، فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ. قَالَ "مَا أَنَا بِقَارِئٍ ". قَالَ "فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. قُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ، ثُمَّ أَرْسَلَنِي فَقَالَ {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الإِنسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الأَكْرَمُ} ". فَرَجَعَ بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم يَرْجُفُ فُؤَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رضى الله عنها فَقَالَ "زَمِّلُونِي زَمِّلُونِي ". فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ لِخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ "لَقَدْ خَشِيتُ عَلَى نَفْسِي ". فَقَالَتْ خَدِيجَةُ كَلاَّ وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ ـ وَكَانَ امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ، فَيَكْتُبُ مِنَ الإِنجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ ـ فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِنَ ابْنِ أَخِيكَ. فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم خَبَرَ مَا رَأَى. فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسَى صلى الله عليه وسلم يَا لَيْتَنِي فِيهَا جَذَعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "أَوَمُخْرِجِيَّ هُمْ ". قَالَ نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلاَّ عُودِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ وَفَتَرَ الْوَحْىُ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, first began receiving revelation through good dreams during sleep. Every dream he saw came true as clearly as the breaking dawn. Then solitude became dear to him. He would withdraw to the cave of Hira and devote a number of nights to worship before returning to his family. He took provisions for those stays, then returned to Khadijah to replenish them for another such period. This continued until the truth came to him while he was in the cave of Hira.

0052 The first revelation at Hira / continued

The angel came and said, “Read.” He replied, “I am not a reader.” He related: “He took hold of me and pressed me until I reached the limit of my endurance. Then he released me and said, ‘Read.’ I said, ‘I am not a reader.’ He took hold of me and pressed me a second time until I reached the limit of my endurance. Then he released me and said, ‘Read.’ I said, ‘I am not a reader.’ He took hold of me and pressed me a third time, then released me and said: ‘Read in the name of your Lord who created; created the human being from a clinging clot. Read, and your Lord is the Most Generous.’”

The Messenger of Allah returned with those words, his heart trembling. He entered upon Khadijah bint Khuwaylid and said, “Wrap me! Wrap me!” They wrapped him until his alarm subsided. He told Khadijah what had happened and said, “I feared for myself.” Khadijah replied, “Never! By Allah, Allah will never disgrace you. You maintain family ties, support those weighed down by need, provide for the destitute, honour guests and help people facing the hardships that befall them.”

Khadijah took him to her cousin Waraqah ibn Nawfal ibn Asad ibn ‘Abd al-‘Uzza. Waraqah had become a Christian before Islam. He wrote Hebrew and would write from the Gospel in Hebrew as much as Allah willed. He was an elderly man who had become blind. Khadijah said, “Cousin, listen to your nephew.” Waraqah asked him, “Nephew, what have you seen?” The Messenger of Allah told him what he had seen.

Waraqah said, “This is the bearer of the secret whom Allah sent down to Moses. If only I were young at that time! If only I could be alive when your people drive you out.” The Messenger of Allah asked, “Will they drive me out?” He replied, “Yes. No man has ever brought anything like what you have brought without facing hostility. If I live to see your day, I will give you strong support.” Waraqah died soon afterwards, and revelation paused.

EASY EXPLANATION

The beginning of revelation is presented with its human setting: solitude, an overwhelming encounter, reassurance at home and consultation with someone knowledgeable. Khadijah points to the Prophet's established character when she comforts him.

Her response offers a model of care: listen, reassure with truthful evidence and help the distressed person find informed support. Waraqah's warning also shows that receiving guidance does not mean being spared opposition.

CONTEXT AND STORY

The story is contained in ‘A’ishah's report. The verses quoted are Qur’an 96:1-3. Waraqah's word al-namus refers here to the angel entrusted with revelation. The report ends with his death and a pause in revelation; it gives no length for that pause.

QUR’ANIC CONNECTION

Qur’an 96:1-3 - The words quoted at the first revelation

PUT IT INTO PRACTICE

When someone is frightened, listen before giving advice. Offer truthful reassurance and suitable help.

053 / PROPHETIC REPORT

Rise and warn

Narrated by Jabir ibn ‘Abdullah

SOURCE Sahih al-Bukhari 4 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

بَيْنَا أَنَا أَمْشِي، إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحَرَاءَ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ، فَرُعِبْتُ مِنْهُ، فَرَجَعْتُ فَقُلْتُ زَمِّلُونِي. فَأَنْزَلَ اللَّهُ تَعَالَى {يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنْذِرْ} إِلَى قَوْلِهِ {وَالرُّجْزَ فَاهْجُرْ} فَحَمِيَ الْوَحْيُ وَتَتَابَعَ .

ENGLISH RENDERING

While speaking about the pause in revelation, Jabir related these words of the Prophet, peace and blessings be upon him: “As I was walking, I heard a voice from the sky. I raised my eyes and saw the angel who had come to me at Hira, seated on a chair between heaven and earth. I was frightened by him, so I returned and said, ‘Wrap me.’ Then Allah Most High revealed, ‘You who are wrapped up, rise and warn,’ through His words, ‘And shun the defilement.’ Revelation then came with intensity and followed in succession.”

0053 Rise and warn / continued

EASY EXPLANATION

After the pause, revelation brings a call to action: warning, honouring Allah and leaving what defiles worship.

This follows the encounter at Hira, but has a different companion transmitter. The two narrations remain distinct. The unseen encounter is described without imagining its appearance.

CONTEXT AND STORY

Jabir connects this with the pause in revelation. The report quotes the beginning and ending of Qur’an 74:1-5, rather than every intervening verse.

QUR’ANIC CONNECTION

Qur’an 74:1-5 - The call to rise and warn

PUT IT INTO PRACTICE

Choose one clear teaching you have learned and take a concrete step to act on it.

TEXT NOTE

The compiler’s following transmission and wording notes are omitted from the narrative.

054 / REPORT WITH COMPANION EXPLANATION

Listen before repeating

Narrated by ‘Abdullah ibn ‘Abbas, through Sa‘id ibn Jubayr

SOURCE Sahih al-Bukhari 5 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

فِي قَوْلِهِ تَعَالَى {لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ} قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ - فَقَالَ ابْنُ عَبَّاسٍ فَأَنَا أُحَرِّكُهُمَا لَكُمْ كَمَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُحَرِّكُهُمَا. وَقَالَ سَعِيدٌ أَنَا أُحَرِّكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحَرِّكُهُمَا. فَحَرَّكَ شَفَتَيْهِ - فَأَنْزَلَ اللَّهُ تَعَالَى {لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ* إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ} قَالَ جَمْعُهُ لَهُ فِي صَدْرِكَ، وَتَقْرَأَهُ {فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ} قَالَ فَاسْتَمِعْ لَهُ وَأَنْصِتْ {ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ} ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ. فَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم بَعْدَ ذَلِكَ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ صلى الله عليه وسلم كَمَا قَرَأَهُ .

ENGLISH RENDERING

Explaining Allah's words, “Do not move your tongue with it to hurry it,” Ibn ‘Abbas said that the Messenger of Allah, peace and blessings be upon him, experienced difficulty while receiving revelation and would move his lips. Ibn ‘Abbas said, “I will move them for you as the Messenger of Allah used to move them.” Sa‘id said, “I will move them as I saw Ibn ‘Abbas move them,” and he moved his lips.

Allah Most High revealed: “Do not move your tongue with it to hurry it. Its gathering and recitation are Our responsibility.” Ibn ‘Abbas explained this as gathering it in your breast and enabling you to recite it. “Then, when We recite it, follow its recitation”: he explained, listen to it and remain silent. “Then its explanation is Our responsibility”: then it is Our responsibility that you recite it.

After that, when Gabriel came to the Messenger of Allah, he listened. Once Gabriel had departed, the Prophet recited it as Gabriel had recited it.

0054 Listen before repeating / continued

EASY EXPLANATION

This account explains how the Prophet was taught to receive the Qur’an without hurried repetition. Allah's promise concerns the preservation and recitation of the revelation entrusted to him.

A useful lesson for ordinary learners is attentive listening before attempting to repeat. That is an application of the account, not a claim that every learner receives the same divine guarantee given to the Prophet.

CONTEXT AND STORY

Ibn ‘Abbas explains Qur’an 75:16-19 and demonstrates the movement he describes. Sa‘id repeats the demonstration when transmitting it. The explanation belongs to the companion's report; it is distinguished from the quoted Qur’anic words.

QUR’ANIC CONNECTION

Qur’an 75:16-19 - Listening to and retaining revelation

PUT IT INTO PRACTICE

When learning a verse with a teacher, first listen through a short section, then repeat it carefully.

055 / PROPHETIC REPORT

Qur’an and generosity in Ramadan

Narrated by ‘Abdullah ibn ‘Abbas

SOURCE Sahih al-Bukhari 6 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ صلى الله عليه وسلم أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, was the most generous of people. His generosity was greatest in Ramadan when Gabriel met him. Gabriel would meet him every night of Ramadan and review the Qur’an with him. The Messenger of Allah was more generous in doing good than a wind sent freely forth.

EASY EXPLANATION

The report brings Qur’anic study and generous action together. Learning should open the heart toward people, rather than remain an isolated exercise.

The wind is an image of abundant, freely reaching benefit. Generosity includes money when available, but also useful help, hospitality and time. Ramadan is singled out without limiting goodness to that month.

CONTEXT AND STORY

Ibn ‘Abbas describes a recurring pattern in Ramadan. This version states nightly review with Gabriel but does not describe the special review during the Prophet's final year.

QUR’ANIC CONNECTION

Qur’an 2:185 - Ramadan and the revelation of the Qur’an

PUT IT INTO PRACTICE

Pair a regular Qur’an reading session with a manageable act of generosity.

056 / PROPHETIC REPORT

The enduring gift of revelation

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 4981 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَا مِنَ الأَنْبِيَاءِ نَبِيٍّ إِلاَّ أُعْطِيَ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَىَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “Every prophet was given something through which people came to believe. What I have been given is revelation that Allah revealed to me, so I hope to have the greatest number of followers among them on the Day of Resurrection.”

EASY EXPLANATION

The Prophet draws attention to the revelation given to him as a reason for faith. The Qur’an remains available to be recited, studied and reflected upon by later generations.

This emphasis does not deny other signs associated with his prophethood. Nor does the hope for many followers turn guidance into a competition for prestige: following requires a meaningful response to the message.

CONTEXT AND STORY

Abu Hurayrah transmits a general statement about prophethood. No named audience or particular occasion appears in this wording.

QUR’ANIC CONNECTION

Qur’an 29:50-51 - The revealed Book as a sign

PUT IT INTO PRACTICE

Read a passage of the Qur’an with its meaning and identify what response it asks of you.

057 / COMPANION HISTORICAL REPORT

Gathering the Qur’an under Abu Bakr

Narrated by Zayd ibn Thabit

SOURCE Sahih al-Bukhari 4986 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَرْسَلَ إِلَىَّ أَبُو بَكْرٍ مَقْتَلَ أَهْلِ الْيَمَامَةِ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ عِنْدَهُ قَالَ أَبُو بَكْرٍ ـ رضى الله عنه ـ إِنَّ عُمَرَ أَتَانِي فَقَالَ إِنَّ الْقَتْلَ قَدِ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرَّاءِ الْقُرْآنِ وَإِنِّي أَخْشَى أَنْ يَسْتَحِرَّ الْقَتْلُ بِالْقُرَّاءِ بِالْمَوَاطِنِ، فَيَذْهَبَ كَثِيرٍ مِنَ الْقُرْآنِ وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ. قُلْتُ لِعُمَرَ كَيْفَ تَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ عُمَرُ هَذَا وَاللَّهِ خَيْرٌ. فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِذَلِكَ، وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَى عُمَرُ. قَالَ زَيْدٌ قَالَ أَبُو بَكْرٍ إِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لاَ نَتَّهِمُكَ، وَقَدْ كُنْتَ تَكْتُبُ الْوَحْىَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم فَتَتَبَّعِ الْقُرْآنَ فَاجْمَعْهُ فَوَاللَّهِ لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَىَّ مِمَّا أَمَرَنِي مِنْ جَمْعِ الْقُرْآنِ قُلْتُ كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ هُوَ وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ أَبُو بَكْرٍ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ ـ رضى الله عنهما ـ فَتَتَبَّعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الْعُسُبِ وَاللِّخَافِ وَصُدُورِ الرِّجَالِ حَتَّى وَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ مَعَ أَبِي خُزَيْمَةَ الأَنْصَارِيِّ لَمْ أَجِدْهَا مَعَ أَحَدٍ غَيْرِهِ {لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ} حَتَّى خَاتِمَةِ بَرَاءَةَ، فَكَانَتِ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ عِنْدَ عُمَرَ حَيَاتَهُ ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ ـ رضى الله عنه ـ .

ENGLISH RENDERING

Abu Bakr sent for me after the deaths at al-Yamamah. ‘Umar ibn al-Khattab was with him. Abu Bakr said, “‘Umar came to me and said, ‘The Qur’an reciters suffered heavy losses at al-Yamamah. I fear that reciters may suffer heavy losses in other places, and much of the Qur’an may be lost. I think you should order that the Qur’an be gathered.’ I asked ‘Umar, ‘How can you do something the Messenger of Allah did not do?’ ‘Umar replied, ‘By Allah, this is good.’ He continued discussing it with me until Allah opened my heart to it, and I came to see what ‘Umar saw.”

Zayd said: Abu Bakr told me, “You are a young man of sound judgement, and we have no suspicion about you. You used to write revelation for the Messenger of Allah, peace and blessings be upon him. So search out the Qur’an and gather it.” By Allah, had they required me to move a mountain, that would not have weighed more heavily on me than his instruction to gather the Qur’an.

I asked, “How can you do something the Messenger of Allah did not do?” He answered, “By Allah, it is good.” Abu Bakr continued discussing it with me until Allah opened my heart to what He had opened the hearts of Abu Bakr and ‘Umar to.

So I searched out the Qur’an, gathering it from palm stalks, thin stones and the hearts of men. I eventually found the end of Surah al-Tawbah with Abu Khuzaymah al-Ansari; I did not find it with

0057 Gathering the Qur’an under Abu Bakr / continued

anyone else: “A messenger from among yourselves has certainly come to you; your suffering weighs heavily upon him,” through to the end of Bara’ah.

The sheets remained with Abu Bakr until Allah took him in death, then with ‘Umar during his lifetime, and then with Hafsah, the daughter of ‘Umar.

0057 Gathering the Qur’an under Abu Bakr / continued

EASY EXPLANATION

This is a companion's account of gathering existing Qur’anic material after the Prophet's lifetime. It emphasizes consultation, trustworthy responsibility and the use of both written material and memorized recitation.

Zayd's statement about finding the ending must be read within that collection process. The report itself does not set out all the evidentiary procedures used or say that those verses were newly composed. Avoid adding undocumented procedures or turning this brief account into claims it does not establish.

CONTEXT AND STORY

The losses at al-Yamamah prompted ‘Umar's concern. Zayd describes his initial hesitation and subsequent agreement. Bara’ah is another name for Surah al-Tawbah; its closing verses are 9:128-129. Entry 058 continues the history with ‘Uthman's later copying project.

QUR’ANIC CONNECTION

Qur’an 9:128-129 - The closing verses mentioned

Qur’an 15:9 - Allah’s promise to preserve the Reminder

PUT IT INTO PRACTICE

When entrusted with important material, verify it carefully and keep its sources traceable.

058 / COMPANION HISTORICAL REPORT

The copies prepared under ‘Uthman

Narrated by Anas ibn Malik

SOURCE Sahih al-Bukhari 4987 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَنَّ حُذَيْفَةَ بْنَ الْيَمَانِ قَدِمَ عَلَى عُثْمَانَ وَكَانَ يُغَازِي أَهْلَ الشَّأْمِ فِي فَتْحِ إِرْمِينِيَةَ وَأَذَرْبِيجَانَ مَعَ أَهْلِ الْعِرَاقِ فَأَفْزَعَ حُذَيْفَةَ اخْتِلاَفُهُمْ فِي الْقِرَاءَةِ فَقَالَ حُذَيْفَةُ لِعُثْمَانَ يَا أَمِيرَ الْمُؤْمِنِينَ أَدْرِكْ هَذِهِ الأُمَّةَ قَبْلَ أَنْ يَخْتَلِفُوا فِي الْكِتَابِ اخْتِلاَفَ الْيَهُودِ وَالنَّصَارَى فَأَرْسَلَ عُثْمَانُ إِلَى حَفْصَةَ أَنْ أَرْسِلِي إِلَيْنَا بِالصُّحُفِ نَنْسَخُهَا فِي الْمَصَاحِفِ ثُمَّ نَرُدُّهَا إِلَيْكِ فَأَرْسَلَتْ بِهَا حَفْصَةُ إِلَى عُثْمَانَ فَأَمَرَ زَيْدَ بْنَ ثَابِتٍ وَعَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَسَعِيدَ بْنَ الْعَاصِ وَعَبْدَ الرَّحْمَنِ بْنَ الْحَارِثِ بْنِ هِشَامٍ فَنَسَخُوهَا فِي الْمَصَاحِفِ وَقَالَ عُثْمَانُ لِلرَّهْطِ الْقُرَشِيِّينَ الثَّلاَثَةِ إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِي شَىْءٍ مِنَ الْقُرْآنِ فَاكْتُبُوهُ بِلِسَانِ قُرَيْشٍ فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ فَفَعَلُوا حَتَّى إِذَا نَسَخُوا الصُّحُفَ فِي الْمَصَاحِفِ رَدَّ عُثْمَانُ الصُّحُفَ إِلَى حَفْصَةَ وَأَرْسَلَ إِلَى كُلِّ أُفُقٍ بِمُصْحَفٍ مِمَّا نَسَخُوا وَأَمَرَ بِمَا سِوَاهُ مِنَ الْقُرْآنِ فِي كُلِّ صَحِيفَةٍ أَوْ مُصْحَفٍ أَنْ يُحْرَقَ .

ENGLISH RENDERING

Hudhayfah ibn al-Yaman came to ‘Uthman. He had been campaigning with the people of Syria alongside the people of Iraq in the conquest of Armenia and Azerbaijan. Their disagreement in recitation alarmed him. He said to ‘Uthman, “Commander of the believers, attend to this community before they disagree over the Book as the Jews and Christians disagreed.”

‘Uthman sent to Hafsah: “Send us the sheets so that we can copy them into codices, then return them to you.” Hafsah sent them to ‘Uthman. He appointed Zayd ibn Thabit, ‘Abdullah ibn al-Zubayr, Sa‘id ibn al-‘As and ‘Abd al-Rahman ibn al-Harith ibn Hisham, and they copied them into codices. ‘Uthman told the three men from Quraysh, “If you and Zayd ibn Thabit disagree about anything in the Qur’an, write it in the language of Quraysh, for it was revealed in their language.”

They did so. When they had copied the sheets into codices, ‘Uthman returned the sheets to Hafsah. He sent a codex from what they had copied to each region and ordered that other Qur’anic material in any sheet or codex be burned.

EASY EXPLANATION

This report concerns making and distributing common written copies from the sheets held by Hafsah. Hudhayfah's stated concern was damaging disagreement. The work is described as copying an existing collection.

The burning order is retained because it belongs to the account. This brief history is not an instruction for readers to destroy other people's books. It also does not, by itself, explain every detail of the recognized Qur’anic readings or their later transmission.

0058 The copies prepared under ‘Uthman / continued

CONTEXT AND STORY

Anas reports an event during ‘Uthman's caliphate. Hafsah's sheets connect it with entry 057. Four copyists are named, and the instruction about Quraysh's language is addressed to the three Qurayshi members of that group.

QUR’ANIC CONNECTION

Qur’an 15:9 - Preservation of the Reminder

Qur’an 3:103 - Holding together rather than becoming divided

PUT IT INTO PRACTICE

Use a carefully checked Qur’an edition, and ask a qualified teacher about unfamiliar readings before assuming an error.

059 / PROPHETIC REPORT

Learn the Qur’an and teach it

Narrated by ‘Uthman ibn ‘Affan

SOURCE Sahih al-Bukhari 5027 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “The best among you are those who learn the Qur’an and teach it.”

EASY EXPLANATION

Learning and teaching form a chain of benefit. The learner receives something precious and helps it reach another person accurately.

Teaching carries responsibility as well as honour. Begin with what you know reliably, keep improving your recitation and understanding, and refer questions beyond your knowledge to someone qualified.

CONTEXT AND STORY

The report adds that Abu ‘Abd al-Rahman al-Sulami taught recitation from ‘Uthman's rule until the time of al-Hajjaj. He said that this teaching had kept him in his teaching seat. That later transmitter's response is context, not part of the Prophet's saying.

QUR’ANIC CONNECTION

Qur’an 35:29-30 - Reciting Allah’s Book and seeking lasting reward

PUT IT INTO PRACTICE

Set a small learning goal with a competent teacher; share only what you can convey accurately.

TEXT NOTE

The transmitter’s account of his own teaching is summarized in the context section.

060 / PROPHETIC REPORT

The fruit and the fragrance

Narrated by Abu Musa al-Ash‘ari

SOURCE Sahih al-Bukhari 5020 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ كَالأُتْرُجَّةِ طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ وَالَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَالتَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلاَ رِيحَ لَهَا، وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْفَاجِرِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلاَ رِيحَ لَهَا .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “The one who recites the Qur’an is like a citron: its taste is pleasant and its fragrance is pleasant. The one who does not recite the Qur’an is like a date: its taste is pleasant, but it has no fragrance. The wicked person who recites the Qur’an is like a fragrant herb: its fragrance is pleasant, but its taste is bitter. The wicked person who does not recite the Qur’an is like a colocynth: its taste is bitter, and it has no fragrance.”

0060 The fruit and the fragrance / continued

EASY EXPLANATION

The images distinguish inward character from an outward benefit that reaches others. Recitation is a good to cultivate, while conduct must also be sound. A beautiful voice alone does not prove a truthful or upright life.

The first two comparisons concern the good believer, understood in contrast with the explicitly wicked person in the final two. The word fajir in this version is rendered “wicked”; it has not been replaced with the different wording of another narration.

CONTEXT AND STORY

These four comparisons are the Prophet's illustrations, not a story about four named people. A citron is an aromatic citrus fruit; colocynth is a bitter fruit.

QUR’ANIC CONNECTION

Qur’an 62:5 - The responsibility to live by entrusted scripture

PUT IT INTO PRACTICE

Alongside improving recitation, choose one piece of conduct that the Qur’an calls you to improve.

061 / PROPHETIC REPORT

Reward for the struggling reader

Narrated by ‘A’ishah

SOURCE Sahih al-Bukhari 4937 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ حَافِظٌ لَهُ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَمَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ يَتَعَاهَدُهُ وَهُوَ عَلَيْهِ شَدِيدٌ، فَلَهُ أَجْرَانِ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “The one who recites the Qur’an, having retained it, is with the noble, righteous scribes. The one who recites the Qur’an and keeps working at it while finding it difficult has two rewards.”

EASY EXPLANATION

Difficulty need not be a reason to give up. The report honours both a person who has retained the Qur’an and a person who perseveres through difficulty.

The promise of two rewards encourages sincere effort; it does not recommend deliberately making recitation harder. Seek help and practise patiently. Improvement is welcome, and a beginner should not be humiliated for needing it.

CONTEXT AND STORY

‘A’ishah transmits a general encouragement. No particular struggling reader is named. The noble scribes are understood as the angels associated with revelation, echoing the language of Qur’an 80:15-16.

QUR’ANIC CONNECTION

Qur’an 80:15-16 - Noble and righteous scribes

PUT IT INTO PRACTICE

Practise a short passage at a manageable pace, accepting correction without giving up.

062 / PROPHETIC REPORT

Listening with tears

Narrated by ‘Abdullah ibn Mas‘ud

SOURCE Sahih al-Bukhari 5050 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

قَالَ لِي النَّبِيُّ صلى الله عليه وسلم " اقْرَأْ عَلَىَّ ". قُلْتَ يَا رَسُولَ اللَّهِ أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ قَالَ " نَعَمْ ". فَقَرَأْتُ سُورَةَ النِّسَاءِ حَتَّى أَتَيْتُ إِلَى هَذِهِ الآيَةِ {فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلاَءِ شَهِيدًا} قَالَ " حَسْبُكَ الآنَ ". فَالْتَفَتُّ إِلَيْهِ فَإِذَا عَيْنَاهُ تَذْرِفَانِ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said to me, “Recite to me.” I asked, “Messenger of Allah, should I recite to you when it was revealed to you?” He replied, “Yes.” So I recited Surah al-Nisa until I reached this verse: “How will it be when We bring a witness from every community and bring you as a witness over these?” He said, “That is enough for now.” I turned toward him and saw his eyes shedding tears.

EASY EXPLANATION

The Prophet listens to another person's recitation even though revelation came to him. Listening is itself a way to receive the Qur’an with attention and humility.

The verse brings the weight of witnessing and accountability before the listener. Tears are described, but the report does not make outward crying a test by which to judge another person's sincerity.

CONTEXT AND STORY

Ibn Mas‘ud names the surah and the verse where the Prophet asked him to stop: Qur’an 4:41. The narration does not supply a date or location.

QUR’ANIC CONNECTION

Qur’an 4:41 - Witnesses on the Day of Judgement

PUT IT INTO PRACTICE

Listen attentively to a short recitation while following its meaning, without trying to force a particular emotion.

063 / PROPHETIC REPORT

Pause before disagreement hardens

Narrated by Jundub ibn ‘Abdullah

SOURCE Sahih al-Bukhari 5060 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

ٱقرَءوا ٱلقُرآنَ ما ٱئتَلَفَت قُلوبُكُم، فَإِذا ٱختَلَفتُم فَقوموا عَنه .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “Recite the Qur’an while your hearts are in accord. When you disagree, rise and leave it.”

EASY EXPLANATION

Qur’anic study should bring attentive hearts together. When a session becomes a dispute, stepping away can protect the purpose of learning and prevent hostility.

The instruction to leave concerns that situation of disagreement. It is not a command to abandon the Qur’an permanently or to prevent respectful questions. Resume learning with calmness and seek informed help where understanding differs.

CONTEXT AND STORY

Jundub transmits a general instruction; this version does not narrate a particular argument or identify the disputed issue.

QUR’ANIC CONNECTION

Qur’an 8:46 - Avoiding destructive dispute

PUT IT INTO PRACTICE

If a religious discussion becomes heated, pause it and return with a clear question for a knowledgeable teacher.

064 / PROPHETIC REPORT

Keep worship rooted in guidance

Narrated by ‘A’ishah

SOURCE Sahih al-Bukhari 2697 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “Whoever introduces into this matter of ours something that does not belong to it, it is rejected.”

EASY EXPLANATION

Sincerity needs sound guidance. A practice does not become part of the religion merely because someone finds it moving or gives it a religious name.

“This matter of ours” concerns the religion. The statement is not a blanket rejection of every new tool or practical arrangement. Applying it to disputed practices requires knowledge of the relevant evidence and scholarly reasoning, rather than quick accusations.

CONTEXT AND STORY

‘A’ishah transmits a general principle. The selected narration supplies no particular practice or incident as its occasion.

QUR’ANIC CONNECTION

Qur’an 42:21 - The authority to prescribe religion

PUT IT INTO PRACTICE

Before adopting a practice as a prescribed act of worship, learn the evidence for it from a qualified teacher.

TEXT NOTE

A following corroborating transmission note is omitted.

065 / PROPHETIC REPORT

Respond to the invitation

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 7280 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ، إِلاَّ مَنْ أَبَى ". قَالُوا يَا رَسُولَ اللَّهِ وَمَنْ يَأْبَى قَالَ " مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said, “All of my community will enter Paradise except those who refuse.” They asked, “Messenger of Allah, who would refuse?” He said, “Whoever obeys me enters Paradise; whoever disobeys me has refused.”

EASY EXPLANATION

The question draws out a striking point: a person can refuse a promised good through the choices that turn away from its path. Love for the Messenger should lead toward following his guidance.

This warning calls for self-examination and repentance. It does not authorize a reader to declare that every Muslim who commits a sin has left Islam or that a named person's final fate is known.

CONTEXT AND STORY

The listeners ask who could refuse Paradise, and the Prophet explains his meaning. No individual is singled out in the report.

QUR’ANIC CONNECTION

Qur’an 4:80 - Obedience to the Messenger

Qur’an 3:31 - Following the Messenger and seeking Allah’s love

PUT IT INTO PRACTICE

Choose one established Prophetic teaching to practise more consistently this week.

066 / PROPHETIC REPORT

Do what lies within your ability

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 7288 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

ذَرُونِي مَا تَرَكْتُكُمْ، إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلاَفِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “Leave me concerning what I leave you. Those before you were ruined through their questioning and their disagreement with their prophets. When I forbid you something, avoid it; when I command you something, do as much of it as you are able.”

EASY EXPLANATION

The teaching combines restraint and realistic responsibility. Avoid what is forbidden, and fulfil commands according to genuine ability. Difficulty should be assessed honestly rather than used as an automatic excuse.

The warning about questions concerns questioning that burdens and resists guidance. It cannot mean that sincere requests for understanding are forbidden: this collection includes many questions that the Prophet answered and encouraged through his teaching.

CONTEXT AND STORY

This version gives the principle without a separate incident. Its opening concerns matters the Prophet left without further instruction; no additional occasion has been inserted.

QUR’ANIC CONNECTION

Qur’an 64:16 - Mindfulness of Allah according to ability

Qur’an 5:101 - A warning about burdensome questioning

PUT IT INTO PRACTICE

Identify the part of a clear responsibility you can fulfil now, and ask for informed help with genuine limitations.

067 / PROPHETIC REPORT

Guidance is like life-giving rain

Narrated by Abu Musa al-Ash‘ari

SOURCE Sahih al-Bukhari 79 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَثَلَ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ، فَأَنْبَتَتِ الْكَلأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَتْ مِنْهَا طَائِفَةً أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لاَ تُمْسِكُ مَاءً، وَلاَ تُنْبِتُ كَلأً، فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “The guidance and knowledge with which Allah sent me are like abundant rain falling on land. Some of it is good ground: it receives the water and brings forth plentiful grass and vegetation. Some of it is hard ground that holds the water; through it Allah benefits people, who drink, give water and cultivate.

“The rain also falls on another stretch: level ground that neither holds water nor grows grass. This is the likeness of someone who gains understanding of Allah's religion and benefits from what Allah sent me with, learning and teaching; and of someone who pays no attention to it and does not accept the guidance of Allah with which I was sent.”

0067 Guidance is like life-giving rain / continued

EASY EXPLANATION

The same rain meets different ground. Guidance also receives different responses. Some people absorb knowledge, act on it and teach; others preserve something from which people benefit. The final ground neither receives benefit nor passes it on.

The image invites a personal question: what fruit is learning producing? Collecting quotations is a beginning, but understanding, truthful transmission and useful action give that learning a wider life.

CONTEXT AND STORY

Rain and the three kinds of land are the Prophet's teaching illustration. This is not an account of a particular rainfall. The compiler's later vocabulary and wording notes are separate from the report.

QUR'ANIC CONNECTION

Qur'an 13:17 - Water and the lasting benefit of truth

PUT IT INTO PRACTICE

After reading one report, write down its meaning, one action it suggests and how to share it accurately.

TEXT NOTE

The compiler's following word explanations are omitted.

068 / PROPHETIC REPORT

Convey faithfully, never fabricate

Narrated by ‘Abdullah ibn ‘Amr

SOURCE Sahih al-Bukhari 3461 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلاَ حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “Convey from me, even a verse. Relate accounts from the Children of Israel, and there is no blame in that. Whoever deliberately lies about me, let him take his place in the Fire.”

EASY EXPLANATION

A person can share a small amount of reliable knowledge without pretending to know everything. The severe warning at the end makes accuracy essential: a useful message does not excuse falsely attributing words to the Prophet.

Permission to relate earlier accounts is not a declaration that every circulating story is authentic. Identify where a story comes from, distinguish it from a Prophetic report and avoid presenting unverified details as established revelation.

CONTEXT AND STORY

This report contains three connected instructions, with no separate story attached. The explanation linked below emphasizes sharing knowledge accurately and avoiding fabricated narrations even when their message seems beneficial.

QUR’ANIC CONNECTION

Qur’an 17:36 - Do not pursue what you have no knowledge of

PUT IT INTO PRACTICE

Before forwarding a hadith, locate its source and check that the wording and reference match.

Further explanation: Riyadh al-Salihin commentary, page 245 (read explanation)

069 / PROPHETIC REPORT

When knowledge loses its teachers

Narrated by ‘Abdullah ibn ‘Amr ibn al-‘As

SOURCE Sahih al-Bukhari 100 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

إِنَّ اللَّهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعًا، يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالاً فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا .

ENGLISH RENDERING

I heard the Messenger of Allah, peace and blessings be upon him, say: “Allah does not remove knowledge by tearing it away from His servants. He removes knowledge by taking the scholars. When no scholar remains, people appoint ignorant leaders. They are asked questions and issue rulings without knowledge, going astray themselves and leading others astray.”

EASY EXPLANATION

Knowledge lives through people who learn it carefully and pass it on responsibly. The death of scholars is therefore a loss that stored information alone cannot fully replace.

The danger described is confident authority without knowledge. Popularity, fluent speech or a large collection of quotations does not establish competence to give religious rulings. Saying “I do not know” can protect both the speaker and the person asking.

CONTEXT AND STORY

The report describes a pattern of knowledge being lost and uninformed leadership taking its place. No particular later teacher or movement is named.

QUR’ANIC CONNECTION

Qur’an 16:43 - Ask people of knowledge when you do not know

PUT IT INTO PRACTICE

Identify a trustworthy, qualified teacher for questions that require more than a brief reading guide.

TEXT NOTE

The following corroborating transmission note is omitted.

070 / PROPHETIC REPORT

Understanding is a gift to cultivate

Narrated by Mu‘awiyah ibn Abi Sufyan

SOURCE Sahih al-Bukhari 71 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَنْ يُرِد اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ .

ENGLISH RENDERING

I heard the Prophet, peace and blessings be upon him, say: “When Allah intends good for someone, He gives that person understanding of the religion. I am a distributor, while Allah gives. This community will continue upholding Allah's command, unharmed by those who oppose them, until Allah's command comes.”

EASY EXPLANATION

Understanding religion is a good to seek with gratitude and effort. It means more than retaining words: learn how teachings fit together and how they guide conduct.

The Prophet directs attention to Allah as the giver. The ending promises the persistence of people upholding His command. It should not be used as a self-awarded certificate that one's own group is always right, or as a guarantee that believers never experience hardship.

CONTEXT AND STORY

Mu‘awiyah related this teaching while delivering a sermon. All three parts of the Prophetic statement are kept here; it has not been reduced to the frequently quoted opening sentence.

QUR’ANIC CONNECTION

Qur’an 9:122 - Gaining understanding in religion and teaching others

PUT IT INTO PRACTICE

Study one topic in a structured way, asking how its evidence and practical meaning connect.

071 / PROPHETIC REPORT

Teach at a sustainable pace

Narrated by ‘Abdullah ibn Mas‘ud

SOURCE Sahih al-Bukhari 68 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

كَانَ النَّبِيُّ صلى الله عليه وسلم يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الأَيَّامِ، كَرَاهَةَ السَّآمَةِ عَلَيْنَا .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, would choose intervals during the days to counsel us, because he did not want us to become weary.

EASY EXPLANATION

Good teaching pays attention to the listener's capacity. A useful reminder can lose its effect when repeated without regard for fatigue or time to reflect.

The report encourages considerate pacing. It does not prescribe one schedule for every learner or excuse neglecting necessary teaching. A manageable rhythm can help people return with attention and put what they learn into practice.

CONTEXT AND STORY

Ibn Mas‘ud describes the Prophet's customary care for his listeners. This wording does not specify a weekday or an exact interval.

QUR’ANIC CONNECTION

Qur’an 16:125 - Calling with wisdom and good counsel

PUT IT INTO PRACTICE

Choose a realistic reading rhythm, leaving time between lessons for reflection and action.

072 / PROPHETIC REPORT

Make the way welcoming

Narrated by Anas ibn Malik

SOURCE Sahih al-Bukhari 69 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

ـِّسُرواَ ولاُ تَعِّسُروا، وَـِّشُرواَ ولاُ تِّنِّفُروا .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “Make things easy; do not make them hard. Give glad news; do not drive people away.”

EASY EXPLANATION

The way guidance is taught matters. Clarity, patience and hope help people engage, while needless harshness can push them away.

Making things easy means removing avoidable difficulty within sound guidance. It does not mean inventing promises or concealing obligations. Explain what a person needs next in a way they can understand and practise.

CONTEXT AND STORY

Anas transmits a concise instruction. No named mission or recipient appears in this version, so details from other narrations have not been combined with it.

QUR’ANIC CONNECTION

Qur’an 3:159 - Gentleness and the harm of harshness

PUT IT INTO PRACTICE

When helping someone learn, give one clear next step and encouragement grounded in truth.

073 / PROPHETIC REPORT

Sincere judgement and human error

Narrated by ‘Amr ibn al-‘As

SOURCE Sahih al-Bukhari 7352 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “When a judge exercises judgement, making a serious effort, and reaches the correct result, he has two rewards. When he exercises judgement, making a serious effort, and reaches an incorrect result, he has one reward.”

EASY EXPLANATION

The teaching recognizes both the value of a correct judgement and the effort involved in sincerely seeking it. A mistaken conclusion and careless guessing are not the same thing.

The principle concerns a person qualified to judge who uses the required knowledge and effort. It is not permission for anyone to issue uninformed rulings. The reward for sincere effort also does not make contradictory conclusions equally correct or prevent a mistake from being corrected.

CONTEXT AND STORY

‘Amr transmits the principle without a named case. The Arabic ijtihad refers here to exerting effort in judgement. Later transmission notes cite corroborating routes and are distinct from the saying.

QUR’ANIC CONNECTION

Qur’an 4:58 - Judging with justice

PUT IT INTO PRACTICE

When qualified scholars differ, seek the reasoning respectfully and avoid treating every sincere mistake as bad faith.

TEXT NOTE

Corroborating transmission notes following the Prophetic saying are omitted.

074 / PROPHETIC REPORT

Learn by watching, then teach at home

Narrated by Malik ibn al-Huwayrith

SOURCE Sahih al-Bukhari 631 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَتَيْنَا إِلَى النَّبِيِّ صلى الله عليه وسلم وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ يَوْمًا وَلَيْلَةً، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَحِيمًا رَفِيقًا، فَلَمَّا ظَنَّ أَنَّا قَدِ اشْتَهَيْنَا أَهْلَنَا أَوْ قَدِ اشْتَقْنَا سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرْنَاهُ قَالَ " ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ ـ وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لاَ أَحْفَظُهَا ـ وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ .

ENGLISH RENDERING

We came to the Prophet, peace and blessings be upon him, as young men of similar ages and stayed with him for twenty days and nights. The Messenger of Allah was compassionate and gentle. When he thought that we longed for our families, or missed them, he asked whom we had left behind, and we told him.

He said, “Return to your families, stay among them, teach them and instruct them.” The narrator mentions other things, expressing uncertainty about remembering them. “Pray as you have seen me pray. When the prayer time arrives, let one of you call the adhan, and let the eldest of you lead you.”

0074 Learn by watching, then teach at home / continued

EASY EXPLANATION

The young visitors learned through time spent with the Prophet, including observing his prayer. He also noticed their longing for home and sent them back with a responsibility to teach.

The instruction about the eldest addresses this group of similar young learners. It should be read alongside the wider teachings on qualifications for leading prayer. The central lesson here is that practical learning and care for people's circumstances belong together.

CONTEXT AND STORY

Malik describes the visit, its length and the Prophet's concern for their families. The narrator's uncertainty about some further instructions is preserved instead of filling in missing words.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger as an example

Qur'an 20:132 - Encouraging one's household to pray

PUT IT INTO PRACTICE

Learn a practical act of worship through a competent teacher's demonstration, then help your household learn it carefully.

075 / PROPHETIC REPORT

Devotion follows the Prophet’s balance

Narrated by Anas ibn Malik

SOURCE Sahih al-Bukhari 5063 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

جَاءَ ثَلاَثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صلى الله عليه وسلم فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا فَقَالُوا وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ صلى الله عليه وسلم قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ أَحَدُهُمْ أَمَّا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا. وَقَالَ آخَرُ أَنَا أَصُومُ الدَّهْرَ وَلاَ أُفْطِرُ. وَقَالَ آخَرُ أَنَا أَعْتَزِلُ النِّسَاءَ فَلاَ أَتَزَوَّجُ أَبَدًا. فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ "أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللَّهِ إِنِّي لأَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي .

ENGLISH RENDERING

Three men came to the homes of the Prophet's wives to ask about the Prophet's worship. When they were told, they seemed to consider it little. They said, “Where are we in comparison with the Prophet? His past and future sins have been forgiven.” One said, “As for me, I will pray through the night always.” Another said, “I will fast continually and never break my fast.” Another said, “I will keep away from women and never marry.”

The Messenger of Allah, peace and blessings be upon him, came and said, “Are you the ones who said such things? By Allah, I have more fear of Allah and am more mindful of Him than you. Yet I fast and break my fast, I pray and sleep, and I marry women. Whoever turns away from my way does not belong to me.”

0075 Devotion follows the Prophet’s balance / continued

EASY EXPLANATION

The men imagined that greater devotion required abandoning ordinary human needs. The Prophet corrected that assumption through his own example: reverence for Allah and a balanced life belong together.

The warning concerns turning away from his way as though an invented extreme were superior. It is not a blanket judgement on every unmarried person or someone unable to follow a particular life pattern. Worship should respect the obligations and circumstances Allah has given us.

CONTEXT AND STORY

Anas reports the men's visit and the Prophet's response. The three men are not named here. Their statements and his correction are both retained, so the final warning is read within its story.

QUR’ANIC CONNECTION

Qur’an 33:21 - Following the Messenger’s example

PUT IT INTO PRACTICE

Review one voluntary practice: is it sustainable and compatible with your responsibilities to others?

04

Sincerity and Intention

The purpose within the deed.

REPORTS 0076-0100

076 / PROPHETIC REPORT

The intention within the action

Narrated by ‘Umar ibn al-Khattab

SOURCE Sahih al-Bukhari 1 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

إِنَّما ٱلأَعمالُ بِالنِّيات، وَإِنَّما لِكُلِّ ٱمرِئٍ مَا نَوى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلى دُنْيا يُصِيبُهَا أَو إِلى ٱمْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلى مَا هَاجَرَ إِلَيْه .

ENGLISH RENDERING

I heard the Messenger of Allah, peace and blessings be upon him, say: “Actions are according to intentions, and each person has what they intended. Whoever's migration was toward some worldly gain or a woman to marry, their migration was toward what they migrated for.”

EASY EXPLANATION

The outward action does not tell its whole story. Two people may do the same thing while seeking different ends. An intention gives an act its direction and matters in its assessment before Allah.

The example does not make marriage or lawful earnings wrong. It distinguishes those aims from a migration undertaken as worship. A good intention must also accompany a permissible action; it does not transform wrongdoing into obedience.

CONTEXT AND STORY

‘Umar transmitted this teaching from the pulpit. This version names no individual migrant. No story about a particular marriage has been attached, and wording from longer versions has not been inserted.

QUR’ANIC CONNECTION

Qur’an 98:5 - Worship with sincere devotion

Qur’an 4:100 - Migration and its intention

PUT IT INTO PRACTICE

Before a meaningful action, pause and ask what you hope to achieve and whom it will benefit.

077 / PROPHETIC REPORT

Hearts and deeds, beyond appearances

Narrated by Abu Hurayrah

SOURCE Sahih Muslim 2564c | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

إِنَّ اللَّهَ لاَ يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “Allah does not look at your appearances and wealth; rather, He looks at your hearts and your deeds.”

EASY EXPLANATION

Wealth and appearance are unreliable measures of a person's worth before Allah. The report places the heart and actions together: inward sincerity matters, and so does what a person actually does.

The statement concerns Allah's regard and judgement; it is not a denial that He knows outward things. Nor can “my heart is good” excuse mistreating others. Care for the inside should become visible in responsible conduct.

CONTEXT AND STORY

Abu Hurayrah conveys a general principle with no named incident. The word “deeds” belongs to this version and has been retained alongside “hearts.”

QUR’ANIC CONNECTION

Qur’an 49:13 - Honour before Allah and mindfulness of Him

PUT IT INTO PRACTICE

Notice one judgement you make from status or appearance, and replace it with fair attention to conduct.

078 / HADITH QUDSI

Devotion without a rival

Narrated by Abu Hurayrah

SOURCE Sahih Muslim 2985 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْتُهُ وَشِرْكَهُ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “Allah, blessed and exalted, said: ‘I am completely free of any need for partners. Whoever does a deed in which he associates another with Me, I leave him and his association.’”

EASY EXPLANATION

Worship is directed to Allah alone. Seeking a religious reputation can quietly compete with that purpose, so sincerity needs care before, during and after an action.

This warning calls for correcting one's own motives. It is not a licence to claim knowledge of another person's heart. An unwelcome passing thought is also different from deliberately making praise the aim of worship.

CONTEXT AND STORY

This is a hadith qudsi: the Prophet relates words attributed to Allah. Muslim places it in the discussion of showing off. No particular worshipper is named.

QUR’ANIC CONNECTION

Qur’an 18:110 - Righteous action and worship without partners

PUT IT INTO PRACTICE

Keep one voluntary good deed private, and renew your purpose when you notice yourself seeking applause.

079 / PROPHETIC REPORT

When a good reputation hides the aim

Narrated by Abu Hurayrah, through Sulayman ibn Yasar

SOURCE Sahih Muslim 1905a | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ، فَقَالَ لَهُ نَاتِلٌ أَيُّهَا الشَّيْخُ حَدِّثْنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتُشْهِدَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ . قَالَ كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لأَنْ يُقَالَ جَرِيءٌ . فَقَدْ قِيلَ . ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ . قَالَ كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ . وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ . فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ . وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلاَّ أَنْفَقْتُ فِيهَا لَكَ قَالَ كَذَبْتَ وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ . فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ ثُمَّ أُلْقِيَ فِي النَّارِ .

ENGLISH RENDERING

The people dispersed from around Abu Hurayrah. Natil, a man of the people of Syria, said to him, “Elder, relate to us something you heard from the Messenger of Allah.” He replied, “Yes. I heard the Messenger of Allah, peace and blessings be upon him, say:

“‘The first person against whom judgement is passed on the Day of Resurrection is a man who was killed as a martyr. He is brought forward, shown Allah's blessings upon him and acknowledges them. Allah asks, “What did you do with them?” He replies, “I fought for You until I was killed as a martyr.” Allah says, “You have lied. You fought so that it would be said, ‘He is brave,’ and it was said.” An order is then given concerning him, and he is dragged on his face until he is thrown into the Fire.

“‘And a man who learned knowledge, taught it and recited the Qur’an is brought forward, shown Allah's blessings upon him and acknowledges them. Allah asks, “What did you do with them?” He replies, “I learned knowledge and taught it, and recited the Qur’an for You.” Allah says, “You have lied. You learned so that it would be said, ‘He is learned,’ and recited so that it would be said, ‘He is a reciter,’ and it was said.” An order is then given concerning him, and he is dragged on his face until he is thrown into the Fire.

“‘And a man to whom Allah gave abundance and every kind of wealth is brought forward, shown Allah's blessings upon him and acknowledges them. Allah asks, “What did you do with them?” He replies, “I left no way in which You love wealth to be spent without spending in it for You.” Allah says, “You have lied. You did it so that it would be said, ‘He is generous,’ and it was said.” An order is then given concerning

0079 When a good reputation hides the aim / continued

him, and he is dragged on his face and thrown into the Fire.’”

EASY EXPLANATION

Publicly impressive acts can conceal a desire for recognition. In each case the person claims devotion, but Allah exposes a different aim. Human praise was obtained; it could not establish acceptance before Him.

The lesson is to renew sincerity while continuing genuine good. It is not to abandon teaching or charity because others may see them. The report describes judgement revealed by the Prophet, not a method for accusing particular people of hidden hypocrisy.

CONTEXT AND STORY

Sulayman describes the request that led Abu Hurayrah to narrate this report. The three cases concern the Day of Resurrection. The first man's outward description as a martyr is followed by the disclosure that his motive was reputation.

QUR’ANIC CONNECTION

Qur’an 4:38 - Spending to be seen by people

Qur’an 107:4-6 - A warning about worship for display

PUT IT INTO PRACTICE

Before a visible act of service, renew its purpose; afterwards, resist measuring its value by the praise received.

080 / PROPHETIC REPORT

A reputation cannot conceal the truth

Narrated by Jundub ibn ‘Abdullah

SOURCE Sahih al-Bukhari 6499 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَنْ سَمَّعَ سَمَّعَ اللَّهُ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “Whoever seeks to be heard of, Allah will make him heard of; and whoever puts on a display, Allah will expose his display.”

EASY EXPLANATION

The concise Arabic mirrors the person's conduct in the consequence: seeking a reputation can end in the exposure of the very motive being hidden. The warning concerns making people admire one's religious deeds.

Public service is not automatically showing off. Some duties are necessarily visible. Examine your aim honestly without becoming suspicious of every good action or trying to read another person's heart.

CONTEXT AND STORY

The transmitter Salamah says he moved closer to hear Jundub relate the Prophet's words. That listening detail belongs to the transmission setting; no separate incident is given as the saying's occasion.

QUR’ANIC CONNECTION

Qur’an 2:264 - Charity damaged by reminders, injury and display

PUT IT INTO PRACTICE

Let a completed good deed remain complete without repeatedly mentioning it to gain admiration.

081 / PROPHETIC REPORT

Protect the heart and its boundaries

Narrated by Al-Nu‘man ibn Bashir

SOURCE Sahih al-Bukhari 52 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

ٱلحلَٰل َبِّيٌن َوٱلحَرَاُم َبِّيٌن، َوَبيَنُهَماُ مَشَّبهَاٌت لاَ َيعَلُمَهاُ َكثِيٌر ِمَن ٱلّناِس، َفَمِن ٱّتقى ٱلُمَشَّبهَاِت ٱسَتبَرَأ ِلِدينِه َوعِرضِه، َوَمن َوَقعِ في ٱلُشَّبهَاِت َكرَاِع َيرَعى َحوَل ٱلِحَمى، ُيوشُك َأن ُيوَاِقعَه. َألاَ وٱّنِ ِلُكِّل َمِلٍك ِحًمى، َألاَ ٱّنِ ِحَمى ٱلّلِه في َأرِضِه َمَحاِرُمه، َألاَ وٱّن ِفي ٱلجَسِد ُمضَغًة ِإذاَ صَلحَت َصَلح ٱلجَسُد ُكُّله، َوِإذاَ َفسَدَت َفَسَد ٱلجَسُد ُكُّله. َألاَ وهَي ٱلَقلُب .

ENGLISH RENDERING

I heard the Messenger of Allah, peace and blessings be upon him, say: “What is lawful is clear, and what is forbidden is clear. Between them are doubtful matters that many people do not know. Whoever keeps clear of the doubtful protects his religion and his honour. Whoever falls into doubtful matters is like a shepherd grazing around a protected pasture, close to entering it.

“Every king has a protected pasture. Allah's protected boundaries in His land are the things He has forbidden. There is a piece of flesh in the body: when it is sound, the whole body is sound; when it is corrupt, the whole body is corrupt. It is the heart.”

0081 Protect the heart and its boundaries / continued

EASY EXPLANATION

The report connects careful choices with the condition of the heart. Repeatedly approaching a known boundary can make crossing it easier. A clear conscience is protected by learning what is sound and stepping back from genuine uncertainty.

“Many people do not know” leaves room for informed knowledge. A doubt should lead to responsible enquiry, rather than endless suspicion about everything. The heart's soundness is moral and spiritual here, not a medical diagnosis.

CONTEXT AND STORY

The shepherd and protected pasture are the Prophet's own comparison. The final statement about the heart is part of the same teaching, linking inward condition with outward conduct.

QUR’ANIC CONNECTION

Qur’an 26:88-89 - Coming to Allah with a sound heart

PUT IT INTO PRACTICE

When a real ethical doubt arises, pause the action and ask a qualified person rather than seeking a convenient excuse.

082 / PROPHETIC REPORT

Seven under Allah’s shade

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 660 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ الإِمَامُ العَادِلُ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي المَسَاجِدِ، وَرَجُلاَنِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ. وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “Seven are shaded by Allah in His shade on the day when there is no shade but His: a just leader; a young person who grows up worshipping his Lord; a man whose heart is attached to the mosques; two men who love one another for Allah, meeting and parting upon that; a man sought by a woman of status and beauty who says, ‘I fear Allah’; a man who gives charity so secretly that his left hand does not know what his right hand spends; and a man who remembers Allah alone and whose eyes overflow with tears.”

0082 Seven under Allah’s shade / continued

EASY EXPLANATION

These examples join public responsibility with private sincerity. Justice, lifelong worship, faithful friendship, restraint, quiet giving and solitary remembrance all receive honour.

The shade belongs to the unseen promise; the wording should not be turned into a picture of Allah. Secret giving protects both the giver's intention and the recipient's dignity. Tears are described as one sincere response, not a performance to imitate for others.

CONTEXT AND STORY

The seven are categories described by the Prophet, rather than seven named companions. The saying gathers its examples into one promise, so every example is retained.

QUR’ANIC CONNECTION

Qur’an 2:271 - The value of discreet charity

Qur’an 79:40-41 - Reverence and restraining wrongful desire

PUT IT INTO PRACTICE

Choose one quality from the report and practise it quietly in a situation already part of your life.

083 / PROPHETIC REPORT

Three prayers from inside a cave

Narrated by ‘Abdullah ibn ‘Umar

SOURCE Sahih al-Bukhari 2272 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

ٱنطَلَقَ ثَلاَثَةُ رَهْطٍ مِّمْنَ كَانَ قَبْلَكُمَ حَتّى أَوَوا ٱلمِبيَتَ إِلى غَارَ فَدَخَلُوه، فَٱنحَدَرَتَ صَخْرَة مَن ٱلجَبَلِ فَسَدَّتَ عَلَيهِم ٱلغَارَ فَقَالُوا إِنَّه لاَ يُنجِيكُم مِنَ هَذِه ٱلصَّخْرَةِ إِلاَّ أَن تَدعُوا ٱللَه بِصَالِحَ أَعمَالِكُم. فَقَالَ رَجُل مِنْهُم ٱللَّهُمَّ كَانَ لي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، وَكُنت لاَ أَغبِق قَبْلَهُمَا أَهلاً وَلاَ مَالاً، فَنَأَى بي فِي طَلَبَ شَيءَ يَوْمًا، فَلَم أُرِحَ عَلَيهِمَا حَتى نَامَا، فَحَلَبْت لَهُمَا غَبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمَينِ وَكَرِهْت أَن أَغبِقَ قَبْلَهُمَا أَهلاً أَوَ مَالاً، فَلَبِثْتَ وَٱلقَدَحَ عَلى يَدَّى أَنتَظِر ٱستِيقَاظَهُمَا حَتى بَرَقَ ٱلفَجْر، فَٱستَيقَظَا فَشَرِبَا غَبُوقَهُمَا، ٱللَّهُمَّ إِن كُنت فَعَلْتَ ذَلِكَ ٱبتِغَاءَ وَجهَكَ فَفَرِّجَ عَنَّا مَا نَحْنَ فِيهِ مِنَ هَذِه ٱلصَّخْرَة، فَٱنفَرَجَتَ شَيْئًا لاَ يَستَطِيعُونَ ٱلخُرُوجَ ". قَالَ ٱلنَّبِي صلى الله عليه وسلم "وَقَالَ ٱلآخَر ٱللَّهُمَّ كَانَتِ لي بِنْتَ عَمٍّ كَانَتَ أَحَبَّ ٱلنَاسِ إِلَى، فَأَرَدْتَهَا عَن نَفْسِهَا، فَٱمتَنَعَتِ مِّني حَتى أَلَمَّتَ بِهَا سَنَة مِنَ ٱلسِنِينَ، فَجَاءَتْنِي فَأَعَطَيْتَهَا عِشْرِينَ وَمِائَةَ دِينَارَ عَلَى أَن تُخَلِّي بَيني وَبَينَ نَفْسِهَا، فَفَعَلْتَ حَتى إِذَا قَدَرْتَ عَلَيهَا قَالَت لاَ أُحِلُّ لَكَ أَن تَفُضَّ ٱلخَاتَمَ إِلاَّ بِحَقِّهِ. فَتَحَرَّجْتَ مِنَ ٱلوُقُوعَ عَلَيهَا، فَٱنصَرَفْتَ عَنهَا وَهَى أَحَبَّ ٱلنَاسِ إِلَى وَتَرَكْت ٱلذَهَبَ ٱلذي أَعطَيْتَهَا، ٱللَّهُمَّ إِن كُنت فَعَلْتَ ذَلِكَ ٱبتِغَاءَ وَجهَكَ فَٱفرُجَ عَنَّا مَا نَحْنَ فِيهِ. فَٱنفَرَجَتِ ٱلصَّخْرَةُ، غَيرَ أَنَّهُم لاَ يَستَطِيعُونَ ٱلخُرُوجَ مِنْهَا. قَالَ ٱلنَّبِي صلى الله عليه وسلم وَقَالَ ٱلثَالِث ٱللَّهُمَّ إِني ٱستَأْجَرْتُ أُجَرَاءَ فَأَعطَيْتُهُم أَجرَهُم، غَيرَ رَجُلَ وَاحِدَ تَرَكَ ٱلذي لَهَ وَذَهَبَ فَثَّمَرْت أَجرَهَ حَتى كَثَرَتِ مِنْه الأَمْوَال، فَجَاءِني بَعْدَ حِينَ فَقَالَ يَا عَبْدَ ٱللَه أَدِ إِلَى أَجرِي. فَقُلْت لَهُ كُل مَا تَرى مِن أَجرِكَ مَنَ الإِبِلَ وَٱلبَقَرَ وَٱلغَنَمَ وَٱلرَقِيق. فَقَالَ يَا عَبْدَ ٱللَه لاَ تَستَهزِئ بي. فَقُلْت إِني لاَ أَستَهزِئ بَكَ. فَأَخَذَهُ كُلَّه فَٱستَاقَهَ فَلَم يَتْرُكَ مِنْهَ شَيْئًا، ٱللَّهُمَّ فَإِن كُنت فَعَلْتَ ذَلِكَ ٱبتِغَاءَ وَجهَكَ فَٱفرُجَ عَنَّا مَا نَحْنَ فِيه. فَٱنفَرَجَتِ ٱلصَّخْرَةُ فَخَرُجوا يَمْشوَن .

ENGLISH RENDERING

I heard the Messenger of Allah, peace and blessings be upon him, say: “Three men from those before you set out and took shelter for the night in a cave. A rock rolled down from the mountain and blocked them inside. They said, ‘Nothing will rescue you from this rock except asking Allah by your righteous deeds.’

“One of them said, ‘Allah, I had two elderly parents. I would never give the evening milk to my household or dependants before them. One day I went far in search of something and did not return until they had fallen asleep. I milked their evening drink, found them asleep and disliked giving it to my household or dependants before them. I stood with the bowl in my hand, waiting for them to wake, until

0083 Three prayers from inside a cave / continued

dawn broke. Then they woke and drank. Allah, if I did that seeking Your face, relieve us of this rock and the state we are in.' The rock moved a little, but they could not get out."

The Prophet continued: "The second said, 'Allah, I had a cousin, my paternal uncle's daughter, who was dearer to me than anyone. I sought sexual relations with her, but she refused. Then a year of hardship struck her and she came to me. I gave her one hundred and twenty dinars on condition that she allow me access to herself. She agreed. When I had the opportunity, she said, "I do not permit you to break the seal except by its right." I shrank from committing the sin and turned away, although she was dearer to me than anyone. I also left her the gold I had given her. Allah, if I did that seeking Your face, relieve us of the state we are in.' The rock moved, but they still could not get out."

The Prophet continued: "The third said, 'Allah, I hired workers and paid their wages, except for one man who left what was owed to him and departed. I made his wages grow until they produced substantial wealth. After a time he returned and said, "Servant of Allah, give me my wages." I told him, "Everything you see of camels, cattle, sheep and enslaved people came from your wages." He said, "Servant of Allah, do not mock me." I replied, "I am not mocking you." He took everything and drove it away, leaving none of it. Allah, if I did that seeking Your face, relieve us of the state we are in.' The rock moved, and they walked out."

EASY EXPLANATION

Each prayer refers to a deed done for Allah: devoted care, turning away from a grave wrong and preserving another person's rights. The men ask Allah directly, recalling their sincere actions.

The second man is commended for stopping and leaving the money, not for exploiting his cousin's hardship. Her expression about the seal insists on lawful marriage. The third account reflects a historical society that included slavery; its lesson here is returning what belongs to another. This rescue is a narrated event, not a formula guaranteeing that every crisis ends in the same way.

CONTEXT AND STORY

The Prophet tells this story about people before his listeners' time. Their names and location are not supplied. This particular version does not mention crying children at the first man's feet. "Seeking Your face" is retained as a scriptural expression of seeking Allah Himself and His pleasure.

QUR'ANIC CONNECTION

Qur'an 76:8-9 - Giving for Allah's sake

Qur'an 65:2-3 - Mindfulness, provision and a way out

PUT IT INTO PRACTICE

Keep a record for yourself of one responsibility you should fulfil, one wrong to leave and one right to return.

084 / PROPHETIC REPORT

A noble claim needs a truthful motive

Narrated by Abu Musa al-Ash‘ari

SOURCE Sahih al-Bukhari 123 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ، مَا الْقِتَالُ فِي سَبِيلِ اللَّهِ فَإِنَّ أَحَدَنَا يُقَاتِلُ غَضَبًا، وَيُقَاتِلُ حَمِيَّةً. فَرَفَعَ إِلَيْهِ رَأْسَهُ ـ قَالَ وَمَا رَفَعَ إِلَيْهِ رَأْسَهُ إِلاَّ أَنَّهُ كَانَ قَائِمًا ـ فَقَالَ "مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هَيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ .

ENGLISH RENDERING

A man came to the Prophet, peace and blessings be upon him, and asked, “Messenger of Allah, what fighting is in Allah's way? One of us fights out of anger, and another out of partisan pride.” The Prophet raised his head toward him. The narrator explains that he did so because the man was standing. He said, “Whoever fights so that Allah's word is uppermost is in the way of Allah, mighty and majestic.”

EASY EXPLANATION

The question concerns motive within fighting: personal anger and partisan pride do not become devotion through a religious label. The answer directs the aim toward Allah.

A claim of sincerity does not, by itself, establish that an act of fighting is lawful. The wider commands against aggression and injustice still apply. The broader personal lesson is to examine whether pride is hiding behind an honourable explanation.

CONTEXT AND STORY

The questioner is unnamed. Abu Musa preserves both his question and the detail that he was standing. No particular battle is identified in this version.

QUR’ANIC CONNECTION

Qur’an 2:190 - The prohibition of transgression in fighting

Qur’an 9:40 - Allah’s word is uppermost

PUT IT INTO PRACTICE

In a disagreement, ask whether you are defending a true principle or protecting your pride.

085 / HADITH QUDSI

The generous recording of intentions

Narrated by ‘Abdullah ibn ‘Abbas

SOURCE Sahih al-Bukhari 6491 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, related from his Lord, mighty and majestic: “Allah has recorded good deeds and bad deeds, then explained this. Whoever intends a good deed without doing it, Allah records it with Him as one complete good deed. If he intends it and does it, Allah records it with Him as ten good deeds, up to seven hundred times and many times more. Whoever intends a bad deed without doing it, Allah records it with Him as one complete good deed. If he intends it and does it, Allah records it as one bad deed.”

0085 The generous recording of intentions / continued

EASY EXPLANATION

The report reveals generosity in the accounting of good. A sincere intention matters, and doing the good brings multiplied reward. It should encourage both planning and action.

Other transmitted wording explains the reward for leaving an evil as leaving it for Allah's sake (al-Bukhari 7501). This prevents treating a determined attempt at wrongdoing that merely fails as automatically virtuous. Thoughts, settled intentions and completed actions need careful distinction.

CONTEXT AND STORY

This is a hadith qudsi conveyed by Ibn ‘Abbas. No named incident accompanies it. Its full account of intended and completed deeds is preserved; the explanatory cross-reference is not counted as a separate entry.

QUR’ANIC CONNECTION

Qur’an 6:160 - Good multiplied and wrongdoing recompensed justly

PUT IT INTO PRACTICE

Form one sincere plan for good, take an achievable step toward it, and turn away from a wrong for Allah's sake.

Related report: Sahih al-Bukhari 7501 (read report)

086 / PROPHETIC REPORT

Those prevented from joining

Narrated by Anas ibn Malik

SOURCE Sahih al-Bukhari 4423 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم رَجَعَ مِنْ غَزْوَةِ تَبُوكَ فَدَنَا مِنَ الْمَدِينَةِ فَقَالَ "إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مَسِيرًا وَلاَ قَطَعْتُمْ وَادِيًا إِلاَّ كَانُوا مَعَكُمْ ". قَالُوا يَا رَسُولَ اللَّهِ وَهُمْ بِالْمَدِينَةِ قَالَ "وَهُمْ بِالْمَدِينَةِ، حَبَسَهُمُ الْعُذْرُ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, returned from the expedition of Tabuk. As he approached Madinah, he said, “There are people in Madinah who were with you on every route you travelled and every valley you crossed.” They asked, “Messenger of Allah, although they were in Madinah?” He replied, “Although they were in Madinah. An excuse held them back.”

EASY EXPLANATION

Physical absence does not always mean unwillingness. The Prophet honours people who wished to take part but were genuinely prevented. Their intention connects them with the good undertaken by the others.

The explanation is the real obstacle named in the report. It does not make chosen neglect equivalent to participation. This teaching gives hope to people whose ability is limited, while inviting those who can act to do so.

CONTEXT AND STORY

The setting is the return from Tabuk, near Madinah. The Prophet explains the apparent puzzle of people being “with” the travellers while remaining in the city. Their particular excuses are not listed here.

QUR’ANIC CONNECTION

Qur’an 9:91-92 - Those excused through genuine inability

PUT IT INTO PRACTICE

If a genuine limitation prevents a good work, retain the sincere intention and contribute in a way you can.

087 / PROPHETIC REPORT

A good habit interrupted

Narrated by Abu Musa al-Ash‘ari, through Abu Burdah

SOURCE Sahih al-Bukhari 2996 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

سَمِعْتُ أَبَا بُرْدَةَ، وَاصْطَحَبَ هُوَ وَيَزِيدُ بْنُ أَبِي كَبْشَةَ فِي سَفَرٍ، فَكَانَ يَزِيدُ يَصُومُ فِي السَّفَرِ فَقَالَ لَهُ أَبُو بُرْدَةَ سَمِعْتُ أَبَا مُوسَى مِرَارًا يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا .

ENGLISH RENDERING

Ibrahim al-Saksaki said: I heard Abu Burdah while he and Yazid ibn Abi Kabshah were travelling together. Yazid used to fast while travelling. Abu Burdah told him, “I heard Abu Musa say repeatedly that the Messenger of Allah, peace and blessings be upon him, said: ‘When a servant falls ill or travels, the like of what he used to do while healthy and at home is recorded for him.’”

0087 A good habit interrupted / continued

EASY EXPLANATION

A sincere, established habit is not forgotten when illness or travel interrupts it. The teaching offers reassurance to someone distressed by losing their usual routine.

Its wording refers to what the person used to do. It also does not remove obligations or the specific instructions about making up missed worship where these apply. Receive the reassurance while learning how to worship appropriately in changed circumstances.

CONTEXT AND STORY

The setting is the later journey of Abu Burdah and Yazid. Abu Burdah cites a saying heard repeatedly from Abu Musa. Keeping that setting separate avoids placing the later travelling companions in the Prophet's company.

QUR'ANIC CONNECTION

Qur'an 2:185 - Ease in the provisions for illness and travel

PUT IT INTO PRACTICE

Build a modest good habit while able; when circumstances change, adapt responsibly instead of despairing.

088 / REPORT INCLUDING HADITH QUDSI

Fasting: a private devotion and a shield

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 1904 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

قال الله كل عمل ابن آدم له إلا الصيام، فإنه لي، وأنا أجزي به. والصيام جنة، وإذا كان يوم صوم أحدكم، فلا يرفث ولا يصخب، فإن سابه أحد، أو قاتله فليقل إني امرؤ صائم. والذي نفس محمد بيده لخلوف فم الصائم أطيب عند الله من ريح المسك، للصائم فرحتان يفرحهما إذا أفطر فرح، وإذا لقي ربه فرح بصومه .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “Allah said, ‘Every deed of the child of Adam is for him, except fasting. It is for Me, and I reward it.’ Fasting is a shield. On a day when one of you is fasting, let him avoid indecent conduct and noisy quarrelling. If someone insults him or fights him, let him say, ‘I am a fasting person.’

“By the One in whose hand is Muhammad's soul, the changed smell of a fasting person's mouth is more pleasant with Allah than the scent of musk. The fasting person has two joys: joy when breaking the fast, and joy in the fast when meeting his Lord.”

0088 Fasting: a private devotion and a shield / continued

EASY EXPLANATION

Fasting has a special relation to sincerity: much of its restraint is hidden from other people. The report also links it to conduct. Hunger does not justify indecency or quarrelling.

The promise concerns Allah's valuation of worship, not a reason to neglect cleanliness. The two joys keep both present gratitude and future hope in view. Receive the lawful relief of breaking the fast while remembering why it was undertaken.

CONTEXT AND STORY

The opening relates words attributed to Allah, followed by the Prophet's teaching about fasting. All of the selected wording is retained. No particular fasting day or argument is identified.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting and mindfulness of Allah

PUT IT INTO PRACTICE

On a fasting day, choose a calm response in advance for a situation that usually provokes you.

089 / PROPHETIC REPORT

Worship as gratitude

Narrated by ‘A’ishah

SOURCE Sahih al-Bukhari 4837 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ فَقَالَتْ عَائِشَةُ لِمَ تَصْنَعُ هَذَا يَا رَسُولَ اللَّهِ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ " أَفَلاَ أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا ". فَلَمَّا كَثُرَ لَحْمُهُ صَلَّى جَالِسًا فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ، فَقَرَأَ ثُمَّ رَكَعَ .

ENGLISH RENDERING

The Prophet of Allah, peace and blessings be upon him, would stand in prayer at night until his feet cracked. ‘A’ishah asked, “Why do you do this, Messenger of Allah, when Allah has forgiven your past and future sins?” He replied, “Should I not love to be a grateful servant?” When his body became heavier, he prayed sitting. When he wished to bow, he stood, recited and then bowed.

EASY EXPLANATION

Gratitude can motivate worship even when fear of past wrongdoing is not the question. ‘A’ishah asks why, and the Prophet answers with love of being thankful.

The final detail shows adaptation in his night prayer. His exceptional devotion is not a requirement that every reader injure their feet or ignore bodily limits. Begin with obligations and add sustainable voluntary worship appropriate to your circumstances.

CONTEXT AND STORY

‘A’ishah describes his night prayer, her question and a later change in how he performed it. The last sentence belongs to the report and has not been omitted after the familiar quotation about gratitude.

QUR’ANIC CONNECTION

Qur’an 48:2 - The forgiveness referred to in the question

Qur’an 34:13 - Acting with gratitude

PUT IT INTO PRACTICE

Turn thanks for one blessing into a manageable act of worship or service.

090 / PROPHETIC REPORT

Small, steady and humble

Narrated by ‘A’ishah

SOURCE Sahih al-Bukhari 6464 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

سَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنْ لَنْ يُدْخِلَ أَحَدَكُمْ عَمَلُهُ الْجَنَّةَ، وَأَنَّ أَحَبَّ الأَعْمَالِ أَدْوَمُهَا إِلَى اللَّهِ، وَإِنْ قَلَّ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “Aim at what is right and come as close as you can. Know that none of you will be admitted to Paradise by his deeds, and that the deeds most beloved to Allah are those maintained most consistently, even if small.”

EASY EXPLANATION

The teaching joins effort with humility. Seek what is right, persevere and avoid treating a tally of achievements as a claim upon Allah. The promise about consistency is an encouragement to a dependable life of worship.

Deeds matter, but they do not purchase Paradise independently of Allah's mercy. This guards against both pride in one's record and despair over not matching another person's capacity. A small practice sustained well can be better than an impressive burst soon abandoned.

CONTEXT AND STORY

‘A’ishah transmits the principle without a named occasion. Its opening, warning against reliance on deeds and encouragement of consistency all belong to the same report.

QUR’ANIC CONNECTION

Qur’an 7:43 - Gratitude to Allah for guidance

Qur’an 16:97 - Faith and righteous deeds

PUT IT INTO PRACTICE

Choose a small voluntary practice you can maintain alongside your obligations, and keep it realistic.

091 / PROPHETIC REPORT

When possessions become a master

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 6435 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

تَعِسَ عَبْدُ الدِّينَارِ وَالدِّرْهَمِ وَالْقَطِيفَةِ وَالْخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “Wretched is the slave of the dinar, the dirham, the plush cloth and the decorated cloak. If he is given, he is pleased; if he is not given, he is displeased.”

EASY EXPLANATION

The image is of someone whose loyalty and satisfaction are controlled by what they receive. Money and fine possessions have become a master rather than a useful trust.

The criticism is not of lawful earning or owning clothing. It is of allowing material gain to determine whether one acts well or accepts what is right. Examine what happens to your principles when a reward is unavailable.

CONTEXT AND STORY

Dinars and dirhams are coins; the other two Arabic terms refer to prized fabrics or garments. The report uses familiar possessions to expose an inward attachment, without naming a particular person.

QUR’ANIC CONNECTION

Qur’an 63:9 - Wealth and children must not distract from remembering Allah

PUT IT INTO PRACTICE

Do one useful thing that brings no financial advantage, and notice whether your willingness changes.

092 / PROPHETIC REPORT

What wealth do we send ahead?

Narrated by ‘Abdullah ibn Mas‘ud

SOURCE Sahih al-Bukhari 6442 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَيُّكُمْ مَالُ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ ". قَالُوا يَا رَسُولَ اللَّهِ مَا مِنَّا أَحَدٌ إِلاَّ مَالُهُ أَحَبُّ إِلَيْهِ. قَالَ " فَإِنَّ مَالَهُ مَا قَدَّمَ، وَمَالُ وَارِثِهِ مَا أَخَّرَ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, asked, “Which of you loves his heir's wealth more than his own?” They replied, “Messenger of Allah, every one of us loves his own wealth more.” He said, “His own wealth is what he has sent ahead; his heir's wealth is what he has left behind.”

EASY EXPLANATION

The question changes the viewpoint from possession now to lasting benefit. Wealth used well can become good sent ahead, while unused possessions eventually pass to others.

This is encouragement to purposeful generosity, not an instruction to impoverish dependants. Entry 095 explicitly values leaving heirs provided for. Read the two together: give responsibly, fulfil family rights and avoid postponing every generous act.

CONTEXT AND STORY

The listeners answer a question about what they love, and the Prophet directs them toward the future of their wealth. No particular inheritance case is named.

QUR’ANIC CONNECTION

Qur’an 73:20 - Good sent ahead and found with Allah

PUT IT INTO PRACTICE

Set aside a realistic amount for good while meeting the rights of those who depend on you.

093 / PROPHETIC REPORT

Give while the choice still costs you

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 1419 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ أَىُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا قَالَ "أَنْ تَصَّدَقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى، وَلاَ تُمْهِلُ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ لِفُلاَنٍ كَذَا، وَلِفُلاَنٍ كَذَا، وَقَدْ كَانَ لِفُلاَنٍ .

ENGLISH RENDERING

A man came to the Prophet, peace and blessings be upon him, and asked, “Messenger of Allah, which charity has the greatest reward?” He replied, “That you give while healthy and reluctant to part with wealth, fearing poverty and hoping for riches. Do not delay until the soul reaches the throat, then say, ‘So much for this person, and so much for that person,’ when it has already become another person's.”

EASY EXPLANATION

Giving while life still offers plans and opportunities can test attachment more deeply than giving only when possession is about to end. The answer encourages timely generosity.

It does not recommend reckless spending or denying legitimate fears about provision. Begin within your means, honour responsibilities and avoid making “someday” the permanent answer to every opportunity to help.

CONTEXT AND STORY

An unnamed man asks about the charity with greatest reward. The deathbed scene is part of the Prophet's explanation, not a report of that questioner's death.

QUR’ANIC CONNECTION

Qur’an 63:10 - Giving before death arrives

PUT IT INTO PRACTICE

Choose one modest charitable act you can do now without neglecting your obligations.

094 / PROPHETIC REPORT

An unexpected path for charity

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 1421 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

قَالَ رَجُلٌ لأَتَصَدَّقَنَّ بِصَدَقَةٍ. فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصُدِّقَ عَلَى سَارِقٍ. فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ لأَتَصَدَّقَنَّ بِصَدَقَةٍ. فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدَيْ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ تُصُدِّقَ اللَّيْلَةَ عَلَى زَانِيَةٍ. فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، لأَتَصَدَّقَنَّ بِصَدَقَةٍ. فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدَيْ غَنِيٍّ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصُدِّقَ عَلَى غَنِيٍّ فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ، عَلَى سَارِقٍ وَعَلَى زَانِيَةٍ وَعَلَى غَنِيٍّ. فَأُتِيَ فَقِيلَ لَهُ أَمَّا صَدَقَتُكَ عَلَى سَارِقٍ فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأَمَّا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زِنَاهَا، وَأَمَّا الْغَنِيُّ فَلَعَلَّهُ يَعْتَبِرُ فَيُنْفِقُ مِمَّا أَعْطَاهُ اللَّهُ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “A man said, ‘I will certainly give charity.’ He went out with it and placed it in the hand of a thief. In the morning people were saying, ‘Charity was given to a thief!’ He said, ‘Allah, praise belongs to You. I will certainly give charity.’

“He went out with his charity and placed it in the hands of a woman who committed unlawful intercourse. In the morning people were saying, ‘Charity was given last night to such a woman!’ He said, ‘Allah, praise belongs to You, even for giving to such a woman. I will certainly give charity.’

“He went out with his charity and placed it in the hands of a wealthy man. In the morning people were saying, ‘Charity was given to a wealthy man!’ He said, ‘Allah, praise belongs to You: for a thief, for a woman who committed unlawful intercourse and for a wealthy man.’

“Then someone came to him and he was told, ‘As for your charity to a thief, perhaps it will help him refrain from stealing. As for the woman, perhaps she will refrain from unlawful intercourse. As for the wealthy man, perhaps he will take a lesson and spend from what Allah has given him.’”

EASY EXPLANATION

A sincere gift can have effects the giver cannot see. The man responds to disappointing news with praise and renewed generosity; the ending opens possibilities for reform and further giving.

The word “perhaps” matters: those outcomes are possibilities described to him, not completed events reported afterwards. The story does not remove the need to check recipients where a particular form of obligatory charity has defined conditions.

CONTEXT AND STORY

The Prophet tells the story of an unnamed giver. This wording does not identify who brought the final explanation or explicitly describe a dream. Neither detail has been added.

0094 An unexpected path for charity / continued

QUR’ANIC CONNECTION

Qur’an 2:272 - What is spent seeking Allah’s face is not lost

PUT IT INTO PRACTICE

Choose recipients responsibly, then avoid assuming that a gift has no value merely because its outcome is not immediately visible.

095 / PROPHETIC REPORT

Generosity begins with responsibility

Narrated by Sa‘d ibn Abi Waqqas

SOURCE Sahih al-Bukhari 2742 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

جَاءَ النَّبِي صلى الله عليه وسلم يَعُودُنِي وَأَنَا بِمَكَّةَ، وَهْوَ يَكْرَهُ أَنْ يَمُوتَ بِالأَرْضِ الَّتِي هَاجَرَ مِنْهَا قَالَ "يَرْحَمُ اللَّهُ ابْنَ عَفْرَاءَ". قُلْتُ يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلِّهِ قَالَ " لاَ". قُلْتُ فَالشَّطْرَ قَالَ " لاَ". قُلْتُ الثُّلُثُ. قَالَ "فَالثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدَعُهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ، وَإِنَّكَ مَهْمَا أَنْفَقْتَ مِنْ نَفَقَةٍ فَإِنَّهَا صَدَقَةٌ، حَتَّى اللُّقْمَةُ الَّتِي تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ، وَعَسَى اللَّهُ أَنْ يَرْفَعَكَ فَيَنْتَفِعَ بِكَ نَاسٌ وَيُضَرَّ بِكَ آخَرُونَ". وَلَمْ يَكُنْ لَهُ يَوْمَئِذٍ إِلاَّ ابْنَةٌ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, came to visit me when I was ill in Makkah. The account notes a dislike of dying in the land from which one had migrated. He said, “May Allah have mercy on Ibn ‘Afra’.”

I asked, “Messenger of Allah, may I bequeath all my wealth?” He said, “No.” I asked, “Half?” He said, “No.” I asked, “A third?” He said, “Then a third, and a third is much. Leaving your heirs well provided for is better than leaving them dependent, asking people with outstretched hands. Whatever you spend is charity, even the morsel you lift to your wife's mouth. Perhaps Allah will raise you up, so that some people benefit through you and others are harmed through you.” At that time he had only one daughter.

0095 Generosity begins with responsibility / continued

EASY EXPLANATION

Sa‘d wants to give generously, and the Prophet teaches him to consider those who depend on him. Family provision can itself be charity; devotion is not measured by how much insecurity a person leaves behind.

The question concerns a bequest, rather than permission to distribute every kind of wealth in the same way. Applying inheritance rules requires the wider evidence and qualified advice. The prediction about Sa‘d's future is not a general instruction to harm people.

CONTEXT AND STORY

The setting is a sick visit in Makkah. “Ibn ‘Afra’” is retained as it appears in this version. The account's closing note states that Sa‘d then had one daughter; it is not part of the Prophet's speech.

QUR’ANIC CONNECTION

Qur’an 4:9 - Concern for vulnerable descendants

PUT IT INTO PRACTICE

Before making a generous commitment, consider your dependants' needs and any rights already attached to the money.

096 / PROPHETIC REPORT

Honesty gives a transaction blessing

Narrated by Hakim ibn Hizam

SOURCE Sahih al-Bukhari 2079 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

ٱلْبَيِّعَانِ بِٱلْخِيَارِ مَا لَمْ يَتَفَرَّقَا ـ أَوْ قَالَ حَتَّى يَتَفَرَّقَا ـ فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “The two parties to a sale retain the choice as long as they have not parted,” or he said, “until they part. If they are truthful and make things clear, their sale is blessed for them. If they conceal and lie, the blessing of their sale is erased.”

EASY EXPLANATION

Sincerity reaches commercial life through truthful disclosure. A sale can produce money while losing blessing if the parties conceal what matters or mislead each other.

The opening concerns a contractual option discussed in Islamic jurisprudence; its detailed application is not settled by this brief explanation. The ethical instruction is direct: describe honestly, disclose relevant information and seek gain without deception.

CONTEXT AND STORY

Hakim transmits a general teaching about buying and selling. The small wording alternative about parting is preserved. No particular product or disputed sale is identified.

QUR’ANIC CONNECTION

Qur’an 4:29 - Trade by mutual consent and avoiding wrongful consumption of wealth

PUT IT INTO PRACTICE

Before agreeing a sale, disclose a relevant defect or limitation clearly enough for the other person to understand.

097 / PROPHETIC REPORT

Admire the good a blessing makes possible

Narrated by ‘Abdullah ibn Mas‘ud

SOURCE Sahih al-Bukhari 1409 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالاً فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا .

ENGLISH RENDERING

I heard the Prophet, peace and blessings be upon him, say: “There is no envy except in two cases: a man whom Allah gives wealth and enables to spend it fully in what is right; and a man whom Allah gives wisdom, by which he judges and which he teaches.”

EASY EXPLANATION

Here the praised desire is to have a similar opportunity for good, without wishing that another person lose their blessing. The examples are not possessions or learning by themselves, but their right use.

Let admiration become an intention to benefit others. Someone else's generosity or wisdom can inspire you to learn and contribute according to your own means, rather than resent what they have.

CONTEXT AND STORY

The saying names two examples, with no particular wealthy person or teacher identified. “Envy” here expresses emulation of a good quality; malicious envy is not being commended.

QUR’ANIC CONNECTION

Qur’an 4:32 - Ask Allah for His bounty

Qur’an 2:269 - The good of receiving wisdom

PUT IT INTO PRACTICE

When you admire another person's resources or knowledge, ask how you could develop a similar capacity to help.

098 / PROPHETIC REPORT

Guard speech and chastity

Narrated by Sahl ibn Sa'd

SOURCE Sahih al-Bukhari 6474 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: "Whoever guarantees for me what lies between his jaws and what lies between his legs, I guarantee Paradise for him."

EASY EXPLANATION

The expressions refer to the tongue and sexual conduct. Both can become places where a person chooses either restraint or serious harm. The promise shows the importance of guarding them.

These responsibilities should be read with the rest of faith and worship, not as a replacement for every other duty. Sincerity becomes practical when private choices and unguarded speech are brought under the same principles as public conduct.

CONTEXT AND STORY

Sahl conveys a general promise. No named offender or separate incident appears in this wording. The indirect expressions in the Arabic are retained and explained plainly.

QUR'ANIC CONNECTION

Qur'an 23:5-7 - Guarding chastity

Qur'an 33:70 - Speaking rightly

PUT IT INTO PRACTICE

Choose one boundary for speech and one for private conduct that you will observe consistently.

099 / PROPHETIC REPORT

A word can carry more than we notice

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 6478 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لاَ يُلْقِي لَهَا بَالاً، يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لاَ يُلْقِي لَهَا بَالاً يَهْوِي بِهَا فِي جَهَنَّمَ .

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “A servant may speak a word pleasing to Allah without paying it much attention, and Allah raises him by it in degrees. A servant may speak a word displeasing to Allah without paying it much attention, and because of it he falls into Hell.”

EASY EXPLANATION

A short remark can have moral weight beyond the attention its speaker gives it. The report holds encouragement and warning together: a good word matters, and careless wrongdoing in speech matters too.

Not thinking about a remark is not a guarantee of innocence. At the same time, this teaching should cultivate responsible speech rather than anxious examination of every harmless sentence. Speak truthfully and repair a harmful statement when you recognize it.

CONTEXT AND STORY

The Prophet gives a general contrast. The report does not identify the particular words or their speakers. The examples in the practical lesson are editorial applications.

QUR’ANIC CONNECTION

Qur’an 50:18 - The recording of speech

PUT IT INTO PRACTICE

Before sending a sharp message, reread it for truth and unnecessary harm; correct a hurtful remark promptly.

100 / PROPHETIC REPORT

Return with hope

Narrated by Anas ibn Malik

SOURCE Sahih al-Bukhari 6309 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ، وَقَدْ أَضَلَّهُ فِي أَرْضٍ فَلاَةٍ .

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “Allah is more joyful at His servant's repentance than one of you who comes upon his camel after losing it in a desolate land.”

EASY EXPLANATION

The chapter's warnings should lead toward a return to Allah, not hopelessness. The image of recovering a lost camel in the wilderness gives a vivid point of comparison for joy, while Allah remains unlike His creation.

Repentance is a meaningful change of direction: leave the wrong, seek forgiveness and address the rights you have harmed. Do not let an imperfect past become a reason to postpone a sincere return.

CONTEXT AND STORY

The lost camel is the Prophet's comparison in this brief version. It does not include the longer dialogue found in other narrations. The selected wording has been kept distinct.

QUR’ANIC CONNECTION

Qur’an 39:53 - Do not despair of Allah’s mercy

Qur’an 66:8 - An invitation to sincere repentance

PUT IT INTO PRACTICE

Name one wrong honestly, ask Allah's forgiveness and take the next practical step to leave or repair it.

05

Repentance, Hope and Accountability

Return, repair and prepare to meet Allah.

REPORTS 0101-0125

101 / PROPHETIC REPORT

Returning to Allah every day

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 6307 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “By Allah, I ask Allah to forgive me and I turn to Him in repentance more than seventy times in a day.”

EASY EXPLANATION

Repentance is not reserved for a spiritual emergency. The Prophet's repeated return teaches believers to make honest self-correction part of ordinary worship.

The number describes his abundant practice; it should not become a ceiling. True repentance joins regret and seeking forgiveness with leaving the wrong and resolving not to return to it. If another person's right was harmed, that right must also be repaired.

CONTEXT AND STORY

Abu Hurayrah transmits a direct statement about the Prophet's own daily practice. No particular offence or occasion is named.

QUR’ANIC CONNECTION

Qur’an 11:3 - Seek forgiveness and turn to Allah

Qur’an 66:8 - Turn to Allah in sincere repentance

PUT IT INTO PRACTICE

Set a quiet time today to name one wrong before Allah, ask forgiveness and take one concrete step away from it.

102 / PROPHETIC REPORT

A murderer walks toward repentance

Narrated by Abu Sa'id al-Khudri

SOURCE Sahih al-Bukhari 3470 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ إِنْسَانًا ثُمَّ خَرَجَ يَسْأَلُ، فَأَتَى رَاهِبًا فَسَأَلَهُ، فَقَالَ لَهُ هَلْ مِنْ تَوْبَةٍ قَالَ لاَ. فَقَتَلَهُ، فَجَعَلَ يَسْأَلُ، فَقَالَ لَهُ رَجُلٌ ائْتِ قَرْيَةَ كَذَا وَكَذَا. فَأَدْرَكَهُ المَوْتُ فَنَاءَ بِصَدْرِهِ نَحْوَهَا، فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ العَذَابِ، فَأَوْحَى اللَّهُ إِلَى هَذِهِ أَنْ تَقَرَّبِي. وَأَوْحَى اللَّهُ إِلَى هَذِهِ أَنْ تَبَاعَدِي. وَقَالَ قِيسُوا مَا بَيْنَهُمَا. فَوُجِدَ إِلَى هَذِهِ أَقْرَبَ بِشِبْرٍ، فَغُفِرَ لَهُ

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: "Among the Children of Israel was a man who had killed ninety-nine people. He went out asking and came to a monk. He asked, 'Is there repentance for me?' The monk said, 'No,' so he killed him.

"He continued asking until a man told him, 'Go to such-and-such a town.' Death overtook him, and he turned his chest toward it. The angels of mercy and the angels of punishment disputed over him. Allah instructed one land to draw near and the other to move away, and said, 'Measure the distance between them.' He was found a handspan nearer to the first, and he was forgiven."

0102 A murderer walks toward repentance / continued

EASY EXPLANATION

No sin becomes small in this story: one hundred lives were taken. Its hope is that even an appalling past does not justify despair when a person sincerely turns toward Allah.

The man also had to leave the environment of his wrongdoing. Repentance means changing direction, not merely feeling relief. The report addresses forgiveness before Allah; it is not permission to evade earthly justice or the rights of victims.

CONTEXT AND STORY

The Prophet relates an event among the Children of Israel. Neither the killer nor the towns are named. The man's physical turn toward the better place makes his intended change visible at death.

QUR'ANIC CONNECTION

Qur'an 39:53 - Do not despair of Allah's mercy

Qur'an 25:70 - Repentance, faith and righteous action

PUT IT INTO PRACTICE

If an environment keeps feeding a serious wrong, seek sound help and make a practical plan to leave that pattern.

103 / PROPHETIC REPORT

A private reckoning and forgiveness

Narrated by ‘Abdullah ibn ‘Umar, through Safwan ibn Muhriz

SOURCE Sahih al-Bukhari 2441 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

بَيْنَمَا أَنَا أَمْشِي، مَعَ ابْنِ عُمَرَ ـ رضى الله عنهما ـ آخُذُ بِيَدِهِ إِذْ عَرَضَ رَجُلٌ، فَقَالَ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي النَّجْوَى فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ "إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ، وَيَسْتُرُهُ فَيَقُولُ أَتَعْرِفُ ذَنْبَ كَذَا أَتَعْرِفُ ذَنْبَ كَذَا فَيَقُولُ نَعَمْ أَىْ رَبِّ. حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ هَلَكَ قَالَ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ. فَيُعْطَى كِتَابَ حَسَنَاتِهِ، وَأَمَّا الْكَافِرُ وَالْمُنَافِقُونَ فَيَقُولُ الأَشْهَادُ هَؤُلاَءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ، أَلاَ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ "

ENGLISH RENDERING

Safwan ibn Muhriz said: While I was walking with Ibn ‘Umar and holding his hand, a man approached and asked, “How did you hear Allah's Messenger speak about the private conversation?” Ibn ‘Umar replied: “I heard Allah's Messenger, peace and blessings be upon him, say:

“‘Allah brings the believer near, places His shelter over him and screens him. He asks, “Do you recognise this sin? Do you recognise that sin?” The believer says, “Yes, my Lord.” When Allah has made him acknowledge his sins and he thinks he is ruined, Allah says, “I concealed them for you in the world, and today I forgive them for you.” He is then given the record of his good deeds. As for the disbelievers and hypocrites, the witnesses say, “These are the ones who lied against their Lord. Surely Allah’s curse is upon the wrongdoers.”’”

0103 A private reckoning and forgiveness / continued

EASY EXPLANATION

The believer does not escape honesty: the sins are acknowledged. Hope lies in Allah's concealment and forgiveness, not in denying the record.

The description concerns the unseen and should be accepted without attempting to picture Allah. It encourages private repentance and humility, never confidence that one can persist in wrongdoing without consequence.

CONTEXT AND STORY

Safwan preserves the street-side question put to Ibn ‘Umar and Ibn ‘Umar's answer. The final sentence echoes Qur’an 11:18 and contrasts the believer's private reckoning with public exposure.

QUR’ANIC CONNECTION

Qur’an 11:18 - Witnesses and the curse upon wrongdoers

Qur’an 84:7-9 - An easy accounting

PUT IT INTO PRACTICE

Confess a fault to Allah without excuses, and thank Him for every fault He has kept from public view.

104 / PROPHETIC REPORT

Pain is not spiritually wasted

Narrated by Abu Sa'id al-Khudri and Abu Hurayrah

SOURCE Sahih al-Bukhari 5641 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلاَ وَصَبٍ وَلاَ هَمٍّ وَلاَ حُزْنٍ وَلاَ أَذًى وَلاَ غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكُهَا إِلاَّ كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: "No fatigue, lasting illness, anxiety, grief, harm or distress afflicts a Muslim - not even the prick of a thorn - without Allah removing some of that person's sins through it."

EASY EXPLANATION

Suffering is not meaningless in the believer's account. Even pain that looks small to others can become a means of purification.

The report does not blame someone for being ill or demand silent endurance of preventable harm. Seeking treatment, safety and support is compatible with patience. Nor should another person's suffering be casually explained as punishment.

CONTEXT AND STORY

Two companions transmit this general promise. The accumulating list moves from bodily fatigue to inward distress and ends with the smallest physical injury.

QUR'ANIC CONNECTION

Qur'an 2:155-157 - Trials, patience and mercy

PUT IT INTO PRACTICE

When pain comes, seek appropriate help while asking Allah to make the difficulty a source of purification.

105 / PROPHETIC REPORT

Good can be carried through trial

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 5645 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَنْ يُرِد اللَّهُ بِهِ خَيْرًا يُصْبْ مِنْهُ

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “When Allah intends good for someone, He causes that person to be touched by trial.”

EASY EXPLANATION

A trial can carry good through purification, patience, changed priorities and return to Allah. Ease is not the only sign of divine care.

This brief report does not mean that every hardship proves a person's virtue, or that people should seek pain. Its promise helps the believer meet unavoidable trial with hope while using lawful means to relieve it.

CONTEXT AND STORY

Abu Hurayrah transmits a concise general statement. No particular illness or sufferer is identified.

QUR’ANIC CONNECTION

Qur’an 64:11 - Faith and guidance of the heart during affliction

PUT IT INTO PRACTICE

Name one good response that remains possible within a current difficulty, however small.

106 / PROPHETIC REPORT

Repair a wrong before wealth cannot help

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 2449 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لأَحَدٍ مِنْ عِرْضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ، قَبْلَ أَنْ لاَ يَكُونَ دِينَارٌ وَلاَ دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “Whoever has wronged another concerning that person's honour or anything else should seek release from it today, before there is neither dinar nor dirham. If the wrongdoer has good deeds, some will be taken according to the wrong; and if he has no good deeds, some of the wronged person's sins will be taken and placed upon him.”

EASY EXPLANATION

Repentance for harm to another person is not only private regret. The wrong calls for restitution, a sincere apology or another responsible form of repair.

Seeking pardon must not pressure a victim or create further danger. Serious or complex harm may require qualified legal, pastoral or safeguarding advice. The central warning is not to postpone other people's rights.

CONTEXT AND STORY

The report is a general warning. “Honour” includes injury to reputation; “anything else” keeps the principle from being restricted to speech.

QUR’ANIC CONNECTION

Qur’an 3:161 - Every soul repaid for what it earned

Qur’an 49:12 - The prohibition of backbiting

PUT IT INTO PRACTICE

Identify one right you owe and begin repairing it without demanding that the harmed person comfort you.

107 / PROPHETIC REPORT

Oppression becomes darkness

Narrated by ‘Abdullah ibn ‘Umar

SOURCE Sahih al-Bukhari 2447 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

ٱلظُّلْمُ ظُلُمَٰتٌ يَوْمَ ٱلْقِيَامَةِ

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “Oppression will be layers of darkness on the Day of Resurrection.”

EASY EXPLANATION

The Arabic links zulm, wrongdoing and injustice, with zulumat, darknesses. Harm that a person tries to hide or normalise will not provide safety at the final accounting.

The warning reaches personal, financial and public power. It should first produce self-examination and protection of the wronged, not become a slogan used only against opponents.

CONTEXT AND STORY

Ibn ‘Umar transmits a single-sentence warning with no named incident.

QUR’ANIC CONNECTION

Qur’an 14:42 - Allah is not unaware of what wrongdoers do

PUT IT INTO PRACTICE

Look for one situation in which your greater power could silence someone, and make the process fairer.

108 / PROPHETIC REPORT

Knowledge that sobers the heart

Narrated by Anas ibn Malik

SOURCE Sahih al-Bukhari 6486 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “If you knew what I know, you would laugh little and weep much.”

EASY EXPLANATION

Awareness of death, judgement and the unseen gives life moral seriousness. The saying interrupts careless amusement and false security.

Islam does not prohibit healthy joy or smiling. The comparison corrects heedlessness, not every laugh. Fear should lead to repentance and action while remaining joined to hope in Allah's mercy.

CONTEXT AND STORY

Anas transmits the concise statement without an incident in this version.

QUR’ANIC CONNECTION

Qur’an 53:59-60 - A warning against heedless laughter

PUT IT INTO PRACTICE

Let one moment of entertainment end on time today, and use the recovered minutes for reflection or repair.

109 / PROPHETIC REPORT WITH COMPANION COUNSEL

Live as a traveller

Narrated by ‘Abdullah ibn ‘Umar

SOURCE Sahih al-Bukhari 6416 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِمَنْكِبِي فَقَالَ "كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ " . وَكَانَ ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلاَ تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلاَ تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ

ENGLISH RENDERING

Allah's Messenger, peace and blessings be upon him, took hold of my shoulder and said: “Be in this world as though you were a stranger or a traveller passing through.”

Ibn ‘Umar used to say: “When evening comes, do not assume you will reach morning; and when morning comes, do not assume you will reach evening. Take from your health for your illness, and from your life for your death.”

EASY EXPLANATION

A traveller uses the road without mistaking it for a permanent home. The image loosens possessiveness and makes present opportunities valuable.

Ibn ‘Umar turns the Prophet's image into daily counsel about time and health. Preparing for death does not cancel long-term duties; it means refusing to delay every act of obedience and repair.

CONTEXT AND STORY

The Prophet's words and Ibn ‘Umar's own application are both retained and clearly distinguished.

QUR’ANIC CONNECTION

Qur’an 57:20 - The passing character of worldly life

PUT IT INTO PRACTICE

Complete one beneficial task you have delayed as though today were the only opening promised to you.

110 / PROPHETIC REPORT

Praise that wipes away sins

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 6405 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “Whoever says ‘Glory and praise belong to Allah’ one hundred times in a day will have sins removed, even if they are like the foam of the sea.”

EASY EXPLANATION

This remembrance joins declaring Allah free of imperfection with praising Him. The vast image of sea foam opens a door of hope through a simple, repeated act.

Repetition should be attentive rather than mechanical. The promise does not turn remembrance into permission to continue harming others or ignore rights that require repair.

CONTEXT AND STORY

Abu Hurayrah transmits a general daily practice. The sea foam is a comparison for abundance.

QUR’ANIC CONNECTION

Qur’an 33:41-42 - Remember Allah abundantly

PUT IT INTO PRACTICE

Say “Subhan Allahi wa bihamdihi” one hundred times slowly enough to understand what you are declaring.

111 / PROPHETIC REPORT

A heart made alive by remembrance

Narrated by Abu Musa al-Ash‘ari

SOURCE Sahih al-Bukhari 6407 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لاَ يَذْكُرُ مَثَلُ الحَيِّ وَالمَيِّتِ

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “The likeness of the one who remembers his Lord and the one who does not is the likeness of the living and the dead.”

EASY EXPLANATION

Remembering Allah gives the heart awareness, direction and response. Forgetfulness can leave a person outwardly busy while inwardly unresponsive.

This is a spiritual comparison, not a judgement that a forgetful person is literally dead. Remembrance includes words of praise, prayer and a life shaped by awareness of Allah.

CONTEXT AND STORY

Abu Musa transmits the Prophet's comparison without a named occasion.

QUR’ANIC CONNECTION

Qur’an 13:28 - Hearts find rest in Allah’s remembrance

PUT IT INTO PRACTICE

Attach a brief remembrance to a daily transition, such as waking, travelling or finishing work.

112 / PROPHETIC REPORT

A careless word can travel far

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 6477 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَبَيَّنُ فِيهَا، يَزِلُّ بِهَا فِي النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ

ENGLISH RENDERING

I heard Allah's Messenger, peace and blessings be upon him, say: “A servant may utter a word without considering it carefully and, because of it, slip into the Fire farther than the distance to the east.”

EASY EXPLANATION

Words can carry consequences beyond the speaker's moment of impulse. The report especially warns against speech released without examining whether it is true, just or harmful.

It is not a demand for anxious silence about every ordinary sentence. It calls for moral attention, particularly when speaking about people, sacred matters or claims that can spread.

CONTEXT AND STORY

Abu Hurayrah says he heard the warning directly. The distance is an image of the gravity of a seemingly casual word.

QUR’ANIC CONNECTION

Qur’an 50:18 - Every utterance is observed

PUT IT INTO PRACTICE

Before sending one emotionally charged message, reread it for truth, necessity and possible harm.

113 / PROPHETIC REPORT

Do not surrender to anger

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 6116 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَنَّ رَجُلًا، قَالَ لِلنَّبِيِّ صلى الله عليه وسلم أَوْصِنِي. قَالَ " لاَ تَغْضَبْ ". فَرَدَّدَ مِرَارًا، قَالَ " لاَ تَغْضَبْ "

ENGLISH RENDERING

A man said to the Prophet, peace and blessings be upon him, “Advise me.” He said, “Do not become angry.” The man repeated his request several times, and each time the Prophet said, “Do not become angry.”

EASY EXPLANATION

The repeated answer identifies anger as a doorway to many wrongs. The instruction is to resist being ruled by it and to prevent it from becoming abusive speech or action.

Feeling anger can arise involuntarily, and justified concern about injustice is not erased. The discipline is in the response: pause, regain control and pursue what is right without wrongdoing.

CONTEXT AND STORY

The questioner is not named. His repeated request and the Prophet's unchanged answer form the whole encounter.

QUR’ANIC CONNECTION

Qur’an 3:134 - Those who restrain anger and pardon

PUT IT INTO PRACTICE

When anger rises, delay the next message or decision until you can state the issue without insult.

114 / PROPHETIC REPORT

Strength at the moment of anger

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 6114 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الغَضَبِ

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “The strong person is not the one who overcomes others in wrestling. The strong person is the one who possesses himself when angry.”

EASY EXPLANATION

The Prophet relocates strength from defeating another body to governing one's own reaction. Self-command is hardest precisely when pride feels challenged.

Restraint is not passivity toward danger or injustice. It means choosing a proportionate, principled response instead of allowing rage to choose it.

CONTEXT AND STORY

The Arabic uses the familiar image of a powerful wrestler and then redefines the quality being praised.

QUR’ANIC CONNECTION

Qur’an 41:34 - Respond to evil with what is better

PUT IT INTO PRACTICE

Practise one physical pause - sit, step back or breathe - before answering provocation.

115 / PROPHETIC REPORT

Faith shown in neighbour, guest and speech

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 6136 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “Whoever believes in Allah and the Last Day must not harm a neighbour. Whoever believes in Allah and the Last Day should honour a guest. Whoever believes in Allah and the Last Day should speak good or remain silent.”

EASY EXPLANATION

Belief in accountability becomes visible in nearby relationships and ordinary speech. Avoiding harm, offering hospitality and governing the tongue are acts of faith.

Silence is praised when the alternative is harmful or empty speech; it is not an excuse to withhold truthful testimony or necessary protection. Hospitality is generous within one's means.

CONTEXT AND STORY

The three instructions are transmitted together and share the same opening appeal to faith in Allah and the Last Day.

QUR’ANIC CONNECTION

Qur’an 4:36 - Good treatment of neighbours and those nearby

PUT IT INTO PRACTICE

Offer one considerate act to a neighbour, guest or colleague, and leave one harmful remark unsaid.

116 / PROPHETIC REPORT

Do not advertise a sin Allah concealed

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 6069 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

كُلُّ أُمَّتِي مُعَافًى إِلاَّ الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمُجَانَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلاً، ثُمَّ يُصْبِحَ وَقَدْ سَتَرَهُ اللَّهُ، فَيَقُولَ يَا فُلاَنُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ

ENGLISH RENDERING

I heard Allah's Messenger, peace and blessings be upon him, say: “All of my community may receive protection except those who publicise their sins. One form of such shameless disclosure is that a man does something at night and reaches morning with Allah having concealed it, then says, ‘So-and-so, last night I did this and that.’ He spent the night under his Lord's concealment, then in the morning removed Allah's covering from himself.”

EASY EXPLANATION

A concealed sin should become an occasion for repentance, not a story told with pride. Publicising wrongdoing can normalise it, tempt others and harden the speaker.

The warning is not against confidentially seeking help, reporting abuse, giving necessary testimony or asking a qualified person how to repent. Those purposes differ from boastful exposure.

CONTEXT AND STORY

The Prophet supplies his own example: a person broadcasts in the morning what Allah had kept private during the night.

QUR’ANIC CONNECTION

Qur’an 24:19 - A warning against spreading indecency among believers

PUT IT INTO PRACTICE

Keep past wrongdoing out of casual storytelling; if help is needed, disclose only what is necessary to a trustworthy person.

117 / PROPHETIC REPORT WITH TRANSMITTER DIALOGUE

Modesty brings good

Narrated by ‘Imran ibn Husayn, through Abu al-Sawwar

SOURCE Sahih al-Bukhari 6117 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

قَالَ النَّبِيُّ صلى الله عليه وسلم " الْحَيَاءُ لاَ يَأْتِي إِلاَّ بِخَيْرٍ ". فَقَالَ بُشَيْرُ بْنُ كَعْبٍ مَكْتُوبٌ فِي الْحِكْمَةِ إِنَّ مِنَ الْحَيَاءِ وَقَارًا، وَإِنَّ مِنَ الْحَيَاءِ سَكِينَةً. فَقَالَ لَهُ عِمْرَانُ أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَتُحَدِّثُنِي عَنْ صَحِيفَتِكَ

ENGLISH RENDERING

‘Imran ibn Husayn said: The Prophet, peace and blessings be upon him, said, “Modesty brings nothing but good.” Bashir ibn Ka‘b then said, “It is written in a book of wisdom that some modesty is dignity and some is tranquillity.” ‘Imran replied, “I relate to you from Allah's Messenger, and you relate to me from your written page?”

EASY EXPLANATION

Haya is a moral reserve that keeps a person from shamelessness and wrongdoing. It produces good because it is rooted in awareness of what is fitting before Allah and people.

It is not fear that prevents someone from learning, speaking truth, seeking medical care or reporting harm. The transmitted exchange also shows ‘Imran's determination to preserve the Prophet's teaching distinctly from later wisdom.

CONTEXT AND STORY

The Prophetic saying is followed by a conversation between ‘Imran and Bashir. That later dialogue is companion-era context, not additional speech of the Prophet.

QUR’ANIC CONNECTION

Qur’an 28:25 - Modesty in conduct

PUT IT INTO PRACTICE

Let modesty prevent one shameless act, but do not let embarrassment block a necessary truthful conversation.

118 / PROPHETIC REPORT

Bloodshed is judged first

Narrated by ‘Abdullah ibn Mas‘ud

SOURCE Sahih al-Bukhari 6533 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ بِالدِّمَاءِ

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “The first matters to be decided between people will concern bloodshed.”

EASY EXPLANATION

Human life has an immense claim in the final accounting. Violence cannot be hidden behind status, slogans or the passage of time.

The report concerns cases between people and highlights the gravity of unlawful killing. It is not a procedure for individuals to take justice into their own hands; justice requires lawful authority, evidence and protection from further wrong.

CONTEXT AND STORY

‘Abdullah ibn Mas‘ud transmits a concise statement about the order in which interpersonal cases will be judged.

QUR’ANIC CONNECTION

Qur’an 5:32 - The sanctity of human life

Qur’an 17:33 - Do not take a life Allah has made sacred

PUT IT INTO PRACTICE

Reject language that treats human life casually, and support a lawful step that protects someone from violence.

119 / PROPHETIC REPORT

Tenderness toward children

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 5997 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

قَبَّلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْحَسَنَ بْنَ عَلِيٍّ وَعِنْدَهُ الأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الأَقْرَعُ إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ " مَنْ لاَ يَرْحَمُ لاَ يُرْحَمُ "

ENGLISH RENDERING

Allah's Messenger, peace and blessings be upon him, kissed al-Hasan ibn ‘Ali while al-Aqra‘ ibn Habis al-Tamimi was sitting with him. Al-Aqra‘ said, “I have ten children and have never kissed any of them.” The Messenger of Allah looked at him and said, “Whoever does not show mercy will not be shown mercy.”

EASY EXPLANATION

Affection toward children is not weakness. The Prophet answered a boast about emotional distance by making tenderness part of the believer's need for mercy.

Mercy includes safe affection, attention, patient teaching and protection. The report does not impose a single cultural gesture where a child is uncomfortable; it establishes the value beneath it.

CONTEXT AND STORY

The child is the Prophet's grandson al-Hasan. Al-Aqra‘ contrasts the Prophet's kiss with his own practice, prompting the final teaching.

QUR’ANIC CONNECTION

Qur’an 17:24 - The prayer for mercy within family life

PUT IT INTO PRACTICE

Show a child in your care safe, welcome affection through kind words, attention or a suitable gesture.

120 / PROPHETIC REPORT

Only deeds remain

Narrated by Anas ibn Malik

SOURCE Sahih al-Bukhari 6514 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

يَتْبَعُ الْمَيِّتَ ثَلاَثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ، يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “Three follow the deceased. Two return and one remains: family, wealth and deeds follow. Family and wealth return, while deeds remain.”

EASY EXPLANATION

Relationships and possessions accompany a person only to a limit. The moral record is the companion that crosses that boundary.

The teaching does not belittle family or lawful wealth; both are trusts and opportunities for good. It asks what we are making through them that will remain when ownership and company end.

CONTEXT AND STORY

The three followers form a simple comparison surrounding burial. No particular deceased person is named.

QUR’ANIC CONNECTION

Qur’an 99:6-8 - Every deed will be shown

PUT IT INTO PRACTICE

Turn one resource or relationship you value into a lasting good deed today.

121 / PROPHETIC REPORT

Entrust authority to the qualified

Narrated by Abu Hurayrah

SOURCE Sahih al-Bukhari 6496 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

إِذَا ضُيِّعَتِ الأَمَانَةُ فَانْتَظِرِ السَّاعَةَ. قَالَ كَيْفَ إِضَاعَتُهَا يَا رُسُولَ اللَّهِ قَالَ "إِذَا أُسْنِدَ الأَمْرُ إِلَى غَيْرِ أَهْلِهِ، فَانْتَظِرِ السَّاعَةَ "

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: “When trust is squandered, await the Hour.” He was asked, “How will it be squandered, Messenger of Allah?” He replied, “When responsibility is assigned to those unfit for it, await the Hour.”

EASY EXPLANATION

Authority is an amanah - a trust - not a prize. Giving responsibility through favouritism while ignoring competence and character damages people and institutions.

The reference to the Hour warns of deep social disorder; it does not allow anyone to set a date for the world's end. Fitness should be judged fairly and according to the responsibility involved.

CONTEXT AND STORY

The unnamed listener's question draws out the concrete example of lost trust: placing affairs in unqualified hands.

QUR’ANIC CONNECTION

Qur’an 4:58 - Return trusts and judge with justice

PUT IT INTO PRACTICE

For one appointment or delegation, write down the real qualifications before considering personal loyalty.

122 / PROPHETIC REPORT

Wrongs are settled before entry

Narrated by Abu Sa'id al-Khudri

SOURCE Sahih al-Bukhari 6535 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

يَخْلُصُ الْمُؤْمِنُونَ مِنَ النَّارِ، فَيُحْبَسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيُقَصُّ لِبَعْضِهِمْ مِنْ بَعْضٍ، مَظَالِمُ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا هُذِّبُوا وَنُقُّوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لأَحَدُهُمْ أَهْدَى بِمَنْزِلِهِ فِي الْجَنَّةِ مِنْهُ بِمَنْزِلِهِ كَانَ فِي الدُّنْيَا

ENGLISH RENDERING

The Messenger of Allah, peace and blessings be upon him, said: "The believers will be delivered from the Fire, then held at a bridge between Paradise and the Fire. Wrongs that occurred among them in the world will be settled between them. When they have been refined and purified, they will be permitted to enter Paradise. By the One in whose hand is Muhammad's soul, each will know the way to a home in Paradise better than the way to a home in this world."

EASY EXPLANATION

Salvation does not make interpersonal harm insignificant. The report shows wrongs between believers being settled before their purified entry into Paradise.

Details of the unseen are received from revelation and not pictured beyond the text. Its practical force is immediate: pursue reconciliation now, when apology, restitution and change are still possible.

CONTEXT AND STORY

Abu Sa'id transmits a future scene. The closing oath moves from settlement to the believers' sure recognition of their homes.

QUR'ANIC CONNECTION

Qur'an 7:43 - Resentment removed from the people of Paradise

PUT IT INTO PRACTICE

Do not let a repairable grievance remain merely because both people identify as believers.

123 / PROPHETIC REPORT

Presentation is not close interrogation

Narrated by ‘A’ishah, through Ibn Abi Mulaykah

SOURCE Sahih al-Bukhari 6536 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

قال النبي صلى الله عليه وسلم "من نوقش الحساب عذب". قالت قلت أليس يقول الله تعالى {فسوف يحاسب حسابا يسيرا}. قال "ذلك العرض"

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “Whoever is closely questioned in the reckoning will be punished.” ‘A’ishah said, “Does Allah not say, ‘He will receive an easy reckoning’?” He replied, “That is the presentation.”

0123 Presentation is not close interrogation / continued

EASY EXPLANATION

‘A’ishah brings a Qur’anic verse to a saying that might appear difficult, and the Prophet distinguishes a merciful presentation from a detailed interrogation. The exchange models careful reading rather than hiding an apparent tension.

Hope rests in Allah's mercy, not in a flawless record. The warning encourages honest preparation while the explanation keeps fear from becoming despair.

CONTEXT AND STORY

The full question and answer are retained. Additional chains and a compiler's note that other transmitters narrated similarly are omitted from the displayed matn.

QUR’ANIC CONNECTION

Qur’an 84:7-9 - The easy reckoning named in the question

PUT IT INTO PRACTICE

Review the day briefly: thank Allah for good, repent from wrong and ask for an easy reckoning.

124 / PROPHETIC REPORT

After judgement, no death

Narrated by ‘Abdullah ibn ‘Umar

SOURCE Sahih al-Bukhari 6544 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، ثُمَّ يُقَامُ مُؤَذِّنٌ بَيْنَهُمْ يَا أَهْلَ النَّارِ لاَ مَوْتَ، وَيَا أَهْلَ الْجَنَّةِ لاَ مَوْتَ، خُلُودٌ

ENGLISH RENDERING

The Prophet, peace and blessings be upon him, said: “When the people of Paradise have entered Paradise and the people of the Fire have entered the Fire, an announcer will stand between them: ‘People of the Fire, there is no more death. People of Paradise, there is no more death. It is permanence.’”

EASY EXPLANATION

Earthly life ends, but the final outcome is not temporary. The announcement gives perfect security to the people of Paradise and intensifies the warning to those in the Fire.

The report speaks about the unseen; it should move the reader toward faith and repentance, not imaginative claims beyond its words. Hope and accountability both gain seriousness from permanence.

CONTEXT AND STORY

Ibn ‘Umar transmits the announcement that follows the final entrance of both groups.

QUR’ANIC CONNECTION

Qur’an 29:64 - The life of the Hereafter

Qur’an 98:8 - Abiding in the final home

PUT IT INTO PRACTICE

Measure one choice today by its lasting moral value, not only by its immediate comfort.

125 / PROPHETIC REPORT

Gathered with nothing to hide behind

Narrated by ‘A’ishah

SOURCE Sahih al-Bukhari 6527 | Sahih (authentic)

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلاً. قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ الرِّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ. فَقَالَ " الأَمْرُ أَشَدُّ مِنْ أَنْ يُهِمَّهُمْ ذَاكَ "

ENGLISH RENDERING

Allah's Messenger, peace and blessings be upon him, said: “You will be gathered barefoot, unclothed and uncircumcised.” ‘A’ishah asked, “Messenger of Allah, will men and women look at one another?” He replied, “The matter will be too grave for that to concern them.”

0125 Gathered with nothing to hide behind / continued

EASY EXPLANATION

Resurrection strips away ordinary markers of security, status and possession. Every person stands in the overwhelming seriousness of the gathering.

‘A’ishah asks a natural question about modesty, and the answer explains that the crisis absorbs all attention. The scene is part of the unseen and should not be sensationalised or pictured beyond the transmitted description.

CONTEXT AND STORY

The report preserves ‘A’ishah's direct question and the Prophet's answer. Her question helps the reader understand the intensity of the gathering.

QUR’ANIC CONNECTION

Qur’an 21:104 - Creation repeated as it began

Qur’an 80:34-37 - Each person occupied by their own concern

PUT IT INTO PRACTICE

Prepare for the meeting with Allah by leaving one status-driven concern and completing one duty that will matter there.

06

Purification and Cleanliness

Prepare body and heart for worship.

REPORTS 0126-0170

126 / PROPHETIC REPORT

The Messenger of Allah (peace and blessings be upon him) used to perform Ghusl (ritual bath)...

Narrated by Safīnah

SOURCE HadeethEnc 65371 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ سَفِينَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ بِالصَّاعِ مِنَ الْمَاءِ، وَيَتَوَضَّأُ بِالْمُدِّ.

ENGLISH RENDERING

The Messenger of Allah (peace and blessings be upon him) used to perform Ghusl (ritual bath) from Janābah (major ritual impurity) using one Sā‘ of water, and he would perform Wudū’ (ablution) with one Mudd.

EASY EXPLANATION

The Prophet (peace and blessings be upon him) used to take a bath from Janābah with one Sā‘ and perform ablution with one Mudd. One Sā‘ equals four Mudds, and one Mudd is the amount that would fill the palms of an average-sized person.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

It is prescribed to use water moderately for ablution and ritual bathing and not to use it wastefully, even if water is abundant.
It is recommended to use little water for ablution and ritual baths, as needed. This is the guidance of the Prophet (peace and blessings be upon him).
The bottom line is to perform ablution and ritual baths thoroughly while observing the relevant Sunnah acts and etiquettes, without extravagance or stinginess. One should take into account the time, the abundance or shortage of water, and so on.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

127 / PROPHETIC REPORT

Clean earth is ablution for the Muslim, even up to ten years....

Narrated by Abu Dharr Jundub ibn Junādah

SOURCE HadeethEnc 10023 | Authentic hadith | Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي ذر جندب بن جنادة رضي الله عنه قال: اجتمعت غنيمة عند رسول الله صلى الله عليه وسلم فقال: «يا أبا ذرٍ اُبْد فيها» فَبَدْوُت إلى الرَبَذة فكانت تُصيبني الجنابة فأمكث الخْمَس والسّت، فأتيُت النبي صلى الله عليه وسلم فقال: «أبو ذر» فَسَكُت فقال: «ثَكِلْتَك أمك أبا ذر لِأَمَك الوْيُل» فدعا لي بجارية سوداء فجاءت بِعِسٍّ فيه ماء فسَترْتِني بَثوب واسَتَتْرُت بالراحلة، واغتسلُت فكأني أَلقْيُت عني جَبَلا فقال «الصعيُد الطِّيُب وُضوُء المسلم ولو إلى عشر سنين، فإذا وجدَت الماء فَأِمّسُه جلَدَك فإن ذلك خيٌر».

ENGLISH RENDERING

A few goats were in the possession of the Messenger of Allah (may Allah's peace and blessings be upon him) so he said: "O Abu Dharr, take them to the desert." I took them to the desert of Rabadhah, and I would sometimes be in a state of Janābah and stay for five or six days (without bathing). I came to the Prophet, may Allah's peace and blessings be upon, and he said: "Abu Dharr?" I kept silent. He said: "May your mother lose you, Abu Dharr! Woe to your mother!" He then called a black maid and she brought me a big pot of water. She concealed me with a garment and I hid behind a camel and washed. It was as if I removed a mountain off myself. He then said: "Clean earth is ablution for the Muslim, even up to ten years. Then when you find water, wash your skin with it, for that is better."

EASY EXPLANATION

This Hadīth sheds light on one of the aspects of facilitation that Islamic Shariah brings to people, which is making Tayammum when water is not available. Clean dust serves in place of water, which is used in regular ablution.

The exact number of years mentioned in the Hadīth is not intended per se; rather, it means that Tayammum is valid so long as water is unavailable, regardless of the time interval whether it is ten or twenty or thirty or more. This is also true when water is available but it cannot be used for religious or medical reasons.

Although purification by Tayammum is weaker, it substitutes ablution with water as a necessity to perform prayer before the time of prayer ends.

The concession to make Tayammum expires the moment water becomes available and one is able to use it. Therefore, the Prophet (may Allah's peace and blessings be upon him) guided Abu Dharr to go back to the original option - which is using water - when it is available. One has then to let water touch his skin; i.e. make water run over his skin in ablution or take a ritual bath. Tayammum expires when one sees water and is able to use it. The ability to use water is what is intended by the 'availability' of water.

0127 Clean earth is ablution for the Muslim, even up to ten years.... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

128 / PROPHETIC REPORT

If any of you makes ablution and puts on his leather socks, let...

Narrated by the named companion in the report

SOURCE HadeethEnc 8392 | Authentic | Narrated by Ad-Daaraqutni

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِسٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا تَوَضَّأَ أَحَدُكُمْ وَلَبِسَ خُفَّيْهِ فَلْيُصَلِّ فِيهِمَا، وَلْيَمْسَحْ عَلَيْهِمَا ثُمَّ لَا يَخْلَعْهُمَا إِنْ شَاءَ إِلَّا مِنْ جَنَابَةٍ».

ENGLISH RENDERING

Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "If any of you makes ablution and puts on his leather socks, let him pray while having them on, and let him wipe over them without taking them off, if he wishes, except in the state of Janābah (major ritual impurity)."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarifies that if a Muslim puts on his leather socks after performing ablution, then later he becomes in the state of Hadath (minor ritual impurity) and wants to make ablution, he is permitted to wipe over them if he wishes. He can pray while having them on without taking them off for a specific period unless he becomes in the state of Janābah, in which case he must take off the leather socks to take a ritual bath.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

It is impermissible to wipe over leather socks unless they are worn after complete ritual purification.
The prescribed wiping period for the resident is: one day and one night, and for the traveler: three days with their nights.
Wiping over leather socks is restricted to minor, not major, Hadath (ritual impurity). In the case of major Hadath, wiping is impermissible; rather, one must take off the leather socks and wash the feet.

TEXT NOTE

Authentic; Narrated by Ad-Daaraqutni. HadeethEnc English export v1.25.0.

129 / PROPHETIC REPORT

When the Messenger of Allah (may Allah's peace and blessings be...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 10032 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة، قالت: «كان رسول الله صلى الله عليه وسلم إذا اغتسل من ٱلجَنَابة يبدأ فيغسل يديه، ثم ُيفرغ بيمينه على شماله فيغسل َفْرَجه، ثم يتوضأ وضوءه للصلاة، ثم يأخذ الماء فُيدخل أصابعه في أصول ٱلشَعِر، حتى إذا رأى أن قد ٱستَبْرَأَ َحَفَن على رأسه ثلاث َحَفَنات، ثم أفاض على سائر جسده. ثم غسل رجليه».

ENGLISH RENDERING

“When the Messenger of Allah (may Allah's peace and blessings be upon him) took a ritual bath to remove Janābah, he would start by washing his hands. Then he would pour water with his right hand over his left hand to wash his private parts. Then he would make ablution like that he would make for his prayer. Then he would take water with his fingers and run them through his hair. When making sure that his hair was thoroughly wet, he would pour three handfuls of water over his head. Then he would pour water over the rest of his body. Then he would wash his feet.

EASY EXPLANATION

ʻĀ'ishah (may Allah be pleased with her) describes how the Prophet (may Allah's peace and blessings be upon him) took a ritual bath. He would start with his hands, when he wanted to wash from Janābah. He would clean his hands first because he would scoop water with them. Then he would make an ablution typical of his regular ablution for prayer. Since the Prophet (may Allah's peace and blessings be upon him) had thick hair, he would run his fingers through it with water. When water reached the roots of the hair, he would pour water over his head three times. Then he would wash the rest of his body. He would finally wash his feet.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

130 / PROPHETIC REPORT

When any of you performs ablution, let him sniff water in his...

Narrated by the named companion in the report

SOURCE HadeethEnc 3033 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ ثُمَّ لِيَنْثُرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ، وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ يُدْخِلَهَا فِي وَضُوئِهِ، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ». ولفظ مسلم: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا، فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "When any of you performs ablution, let him sniff water in his nose and then blow it out. Whoever cleans his private parts with stones, let him do so with an odd number of stones. Whoever wakes up from his sleep, let him wash his hand before putting it in the water container of ablution, for none of you knows where his hand was during his sleep." The wording of Muslim reads: "Whoever wakes up from his sleep, let him not put his hand in the water container until he washes it three times, for he does not know where his hand was during his sleep."

EASY EXPLANATION

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

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

0130 When any of you performs ablution, let him sniff water in his... / continued

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

131 / PROPHETIC REPORT

Manner of performing Ghusl (ritual bath) from Janābah (major...

Narrated by Maymūnah, Mother of the believers,

SOURCE HadeethEnc 3310 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ مَيْمُونَةُ أُمِّ المؤمنيَن رضي الله عنها قالت: وَضَعْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُسْلًا، فَسَتَرْتُهُ بِثَوْبٍ، وَصَبَّ عَلَى يَدَيْهِ، فَغَسَلَهُمَا، ثُمَّ صَبَّ بِيَمِينِهِ عَلَى شِمَالِهِ، فَغَسَلَ فَرْجَهُ، فَضَرَبَ بِيَدِهِ الأَرْضَ، فَمَسَحَهَا، ثُمَّ غَسَلَهَا، فَمَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، ثُمَّ صَبَّ عَلَى رَأْسِهِ وَأَفَاضَ عَلَى جَسَدِهِ، ثُمَّ تَنَحَّى، فَغَسَلَ قَدَمَيْهِ، فَنَاوَلْتُهُ ثَوْبًا فَلَمْ يَأْخُذْهُ، فَانْطَلَقَ وَهُوَ يَنْفُضُ يَدَيْهِ.

ENGLISH RENDERING

I placed water for the Prophet (may Allah's peace and blessings be upon him) to make Ghusl, and I screened him with a garment. He poured over his hands and washed them. Then he poured with his right hand over his left one and washed his private parts, and he struck the ground with his hand and wiped it, then washed it, rinsed his mouth, sniffed water, washed his face and arms, then poured over his head and his whole body. Then he moved aside and washed his feet. I gave him a garment, but he did not take it, and he moved ahead, shaking off his hands.

EASY EXPLANATION

Maymūnah, Mother of the believers, (may Allah be pleased with her) informed about the way the Prophet (may Allah's peace and blessings be upon him) performed Ghusl from Janābah, as she put water for him to use in his bath and screened him with a screen. The Prophet (may Allah's peace and blessings be upon him), then, did the following:

First: He poured water over his hands and washed them before putting them inside the vessel.

Second: He poured water with his right hand over his left hand and washed his private parts to clean them from the traces of Janābah.

Third: He struck the ground with his hand and wiped it, then washed it to remove any impurity.

Fourth: He rinsed his mouth by taking water into his mouth, moving it around, and then spitting it out; he sniffed water by letting the water into his nose, inhaling it, and then blew it out to clean it.

Fifth: He washed his face and arms.

Sixth: He poured water over his head.

Seventh: He poured water over the rest of his body.

Eighth: He moved aside and washed his feet, which he had not washed before, in another place.

Then, she brought him a piece of cloth to dry himself, but he did not take it, and he started wiping the water and shaking it off his body with his hands.

0131 Manner of performing Ghusl (ritual bath) from Janābah (major... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

The Prophet's wives were extremely careful to describe the minutest details about his life to teach the Ummah.

This manner of Ghusl is one of the manners proven from the Prophet (may Allah's peace and blessings be upon him) regarding the manner of complete Ghusl from Janābah. As for the valid manner, it is by pouring water over the whole body along with rinsing the mouth and sniffing water.

It is permissible either to dry one's body with a piece of cloth or leave it after performing Ghusl or Wudū' (ablution).

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

132 / PROPHETIC REPORT

No one of you should urinate in stagnant water then take a...

Narrated by the named companion in the report

SOURCE HadeethEnc 3047 | Authentic hadith | Narrated by Muslim - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: "لاَ يُبوَلّن أَحُدكم في الماء الّدائم الذي لا يْجِري، ثّم َيغَتِسلِ منه". وفي رواية: "لا يغتسل أحدُكم في الماء الّدائم وهوُ جُنب".

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "No one of you should urinate in stagnant water then take a ritual bath with it."
Another narration reads: "No one of you should take a ritual bath in stagnant water while being in the state of major ritual impurity."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) prohibited Muslims from urinating in stagnant water, which is not running, because doing that would cause it to be polluted with impurities and microbes that the urine might be carrying. This, in turn, will harm those who use such water. In addition to that, the one who urinates in stagnant water may use it himself in taking a ritual bath. So, it is not logical to urinate in the water that he will, later on, use in purifying himself.
Moreover, the Prophet (may Allah's peace and blessings be upon him) prohibited the one in the state of major ritual impurity from taking a ritual bath in stagnant water, because that causes the water to be polluted with the filth and impurities of the ritual state.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

133 / PROPHETIC REPORT

Allah does not accept the prayer of any of you who is in the...

Narrated by the named companion in the report

SOURCE HadeethEnc 3534 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «لاَ يَقْبَلُ اللَّهُ صَلاَةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Allah does not accept the prayer of any of you who is in the state of Hadath (minor ritual impurity) until he performs ablution."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified that Tahārah (ritual purity) is one of the conditions for the validity of prayer. Hence, whoever wants to pray must make Wudū’ (ablution) if he has already nullified his Wudū’ by defecating, urinating, sleeping, etc.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

134 / PROPHETIC REPORT

Glory be to Allah, this comes from the devil. Let her sit in a...

Narrated by Asmā' bint ‘Umays

SOURCE HadeethEnc 10017 | Authentic hadith | Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أسماء بنتُ عَمْيس رضي الله عنها قالت: قلت: يا رسول الله، إن فاطمة بنت أبي حُبَيْش اسْتِحَيضْت مُنْذ كذا وكذا- فلم تَصل فقال رسول الله صلى الله عليه وسلم : «سبحان الله، إن هذا من الشيطان لِتَجْلِس في مِرْكِن، فإذا رأت صُفْرة فوق الماء فلْتَغْتَسل للظهر والعصر غُسلاً واحدا، وتغتسل للمغرب والعشاء غسلا واحدا، وتغتسل للفجر غسلا واحدا، وتتوضأ فيما بَيْن ذلك».

ENGLISH RENDERING

I said: "O Messenger of Allah, Fātimah bint Abi Hubaysh has been having Istihādah since such-and-such and has not been praying since then." The Messenger of Allah (may Allah's peace and blessings be upon him) said: 'Glory be to Allah, this comes from the devil. Let her sit in a washtub, and if she sees yellowness on top of the water, she has to take a bath once for the Zhuhr and ‘Asr prayers and another bath for the Maghrib and ‘Ishā' prayers and a third bath for the Fajr prayer, and she may perform ablution in between that (if she needs to).'"

EASY EXPLANATION

Asmā' bint ‘Umays (may Allah be pleased with her) informed the Prophet (may Allah's peace and blessings be upon him) of what happened to Fātimah bint Abi Hubaysh who was experiencing some abnormal blood flow, and that this bleeding has prevented her from praying for a long time.

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Glory be to Allah" out of astonishment and surprise. He was surprised at her not praying, even though the blood was not from her menses; rather, it was a kick from the devil, as mentioned in another Hadīth.

"Let her sit in a washtub, and if she sees yellowness on top of the water": the Prophet (may Allah's peace and blessings be upon him) guided her to differentiate between the menstrual blood and the blood outside the menstrual period by sitting in a washtub, which is a large container for washing clothes, and if she sees a yellowish color on top of the water, then this is proof that she has become pure from her menses, because the menstrual blood is thick and dark colored while anything other than that is Istihādah.

"She has to take a bath once for the Zhuhr and ‘Asr prayers and another bath for the Maghrib and ‘Ishā' prayers and a third bath for the Fajr prayer": if she sees yellowness on top of the water, she has to take a shower three times a day; once for the Zhuhr and ‘Asr prayers, a second time for the Maghrib and ‘Ishā' prayers, and a third time for the Fajr.

"And she may perform ablution in between that": meaning that if she wants to pray another (voluntary) prayer in between those prayers, then only needs to make ablution. In other words, if she nullifies her purification (by urinating, defecating, passing wind, etc.), then she only needs to make ablution and not bathe, because bathing is only specific to the five prayers.

This bathing is recommended and not obligatory as mentioned in other Hadīths.

0134 Glory be to Allah, this comes from the devil. Let her sit in a... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

135 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by ‘Imrān ibn Husayn

SOURCE HadeethEnc 3051 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمران بن حصين رضي الله عنهما أن رسول الله صلى الله عليه وسلم رأى رجًلا مُعتزًلا، لم يُصَلِّ في القوم، فقال: (يا فلان، ما منعك أن تصلي في القوم؟) فقال: يا رسول الله أصابتني جنابٌة، ولا ماء، فقال: (عليك بالصعِيد، فإنه يَكْفِيَك).

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) saw a person sitting aloof and not praying with the people. He asked him: "O so and so, what prevented you from offering the prayer with the people?" He replied: "O Messenger of Allah, I am ritually impure and there is no water." In response, the Prophet (may Allah’s peace and blessings be upon him) said: "You should use clean earth, and that will be sufficient for you."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) led his Companions in the Fajr prayer. When he finished the prayer, he noticed a man that had not prayed with them. Out of his remarkable gentleness and good call to Allah, the Almighty, he did not rebuke the man for having failed to attend the congregational prayer until he could know the reason behind this. So, he asked the man: “O so-and-so, what prevented you from praying with the congregation?” The man clarified his excuse, according to his reasoning. He said that he was in a state of ritual impurity and had no water; that is why he delayed the prayer until he could find water and purify himself therewith. Thereupon, the Prophet (may Allah's peace and blessings be upon him) informed him that Allah, the Almighty, out of His kindness, provided a replacement for water when it comes to purification; and that is clean earth. He told him to use it instead of water, which was unavailable.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

136 / PROPHETIC REPORT

Beware of negnot washing your heels properly, for not doing so...

Narrated by ‘Abdullāh ibn ‘Amr

SOURCE HadeethEnc 66392 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رضي الله عنهما قَالَ: رَجَعْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ حَتَّى إِذَا كُنَّا بِمَاءٍ بِالطَّرِيقِ تَعَجَّلَ قَوْمٌ عِنْدَ الْعَصْرِ، فَتَوَضَّؤُوا وَهُمْ عِجَالٌ، فَانْتَهَيْنَا إِلَيْهِمْ وَأَعْقَابُهُمْ تَلُوحُ لَمْ يَمَسَّهَا الْمَاءُ فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ أَسْبِغُوا الْوُضُوءَ».

ENGLISH RENDERING

We returned with the Messenger of Allah (may Allah's peace and blessings be upon him) from Makkah to Madīnah, and when we came to some water on the way, some of the people were in a hurry at the time of the ‘Asr prayer and performed ablution hurriedly; and when we reached them, their heels were dry, and no water had touched them. Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Beware of negnot washing your heels properly, for not doing so can lead to them being burnt in the Hellfire! So, perform your ablution thoroughly."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) traveled from Makkah to Madīnah with his Companions, and on their way they found water. Some of the Companions hurried to perform ablution for the ‘Asr prayer, so much so that the backs of their feet appeared to the observer to be dry. So, the Prophet (may Allah's peace and blessings be upon him) said: There will be punishment and destruction in Hellfire for those who fail to wash the backs of their feet during ablution. He ordered them to perform ablution perfectly.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

It is obligatory to wash the feet during ablution. This is because if wiping were permissible, whoever neglects to wash the heel would not be threatened with Hellfire.
It is obligatory to wash the whole parts that must be washed, and whoever leaves even a small part of what must be washed, intentionally and out of negligence, his prayer is not valid.
The Hadīth demonstrates the significance of teaching and guiding the ignorant.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

137 / PROPHETIC REPORT

On taking a ritual bath from Janābah (major ritual impurity),...

Narrated by ‘Ā’ishah, the Mother of the Believers,

SOURCE HadeethEnc 3316 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ أُمِّ المؤمنين رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، غَسَلَ يَدَيْهِ، وَتَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ، ثُمَّ اغْتَسَلَ، ثُمَّ يُخَلِّلُ بِيَدِهِ شَعَرَهُ، حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرْوَى بَشَرَتَهُ، أَفَاضَ عَلَيْهِ الْمَاءَ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ، وَقَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ، نَغْرِفُ مِنْهُ جَمِيعًا.

ENGLISH RENDERING

On taking a ritual bath from Janābah (major ritual impurity), the Messenger of Allah (may Allah's peace and blessings be upon him) used to wash his hands and perform ablution like that for prayer, then wash himself. He would, then, run his wet hand through his hair until he would feel that his skin had become wet. Then, he would pour water thrice over it, and then wash the rest of his body. She further said: I and the Messenger of Allah (may Allah's peace and blessings be upon him) used to bathe from a single container from which we used to take water simultaneously.

EASY EXPLANATION

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

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

0137 On taking a ritual bath from Janābah (major ritual impurity),... / continued

PUT IT INTO PRACTICE

Ghusl (ritual bath) has two types: valid and perfect. In the valid Ghusl, one intends Tahārah (ritual purification), then washes his whole body with water along with making Madmadah (rinsing the mouth) and Istinshāq (sniffing water into the nose and blowing it out). As for the perfect Ghusl, one takes a bath in the same manner the Prophet (may Allah's peace and blessings be upon him) did in this Hadīth.

Janābh is used to refer to whoever ejaculated or had sexual intercourse without ejaculating.

It is permissible for the spouses to look at each other's ‘Awrah (private parts) and to take a bath together from the same vessel.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

138 / PROPHETIC REPORT

When a Muslim - or a believer - performs ablution, and he washes...

Narrated by the named companion in the report

SOURCE HadeethEnc 3284 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ -أَوِ الْمُؤْمِنُ- فَغَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ -أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ-، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ -أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ-، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ -أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ- حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنوب».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "When a Muslim - or a believer - performs ablution, and he washes his face, every sin he has looked at with his eyes comes out of his face with the water or with the last drop of water. When he washes his hands, every sin he has struck with his hands comes out of his hands with the water or with the last drop of water. When he washes his feet, every sin his feet walked towards comes out with the water or with the last drop of water - until he comes out cleansed of sins."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified that when a Muslim or a believer performs ablution and washes his face during the ablution, every minor sin he looked at with his eyes comes out of his face with the water falling after washing or with the last drop of water. When he washes his hands, every minor sin he committed with his hands comes out of his hands with the water or with the last drop of water. When he washes his feet, every minor sin his feet walked towards comes out with the water or with the last drop of water, until he comes out cleansed of minor sins by the end of ablution.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

The merit of observing ablution and how it expiates sins.
It was the Prophet's practice to encourage people toward acts of obedience and worship by mentioning the recompense and reward associated with them.
Every part of a person's body is involved in certain sins; thus, each sin is attributed to the specific organ that committed it, and is washed away from each organ he has repented from.

0138 When a Muslim - or a believer - performs ablution, and he washes... / continued

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

139 / PROPHETIC REPORT

I saw the Messenger of Allah (peace and blessings be upon him) urinate, then perform ablution...

Narrated by the named companion in the report

SOURCE HadeethEnc 65378 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ إِبْرَاهِيمَ النَّخَعِيِّ عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: بَالَ جَرِيرٌ، ثُمَّ تَوَضَّأَ، وَمَسَحَ عَلَى خُفَّيْهِ، فَقِيلَ: تَفْعَلُ هَذَا؟ فَقَالَ: نَعَمْ، رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَالَ، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ. قَالَ الْأَعْمَشُ: قَالَ إِبْرَاهِيمُ: كَانُوا يُعْجِبُهُمْ هَذَا الْحَدِيثُ؛ لِأَنَّ إِسْلَامَ جَرِيرٍ، كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ.

ENGLISH RENDERING

Ibrāhīm an-Nakha‘i reported that Hammām ibn al-Hārith said: Jarīr once urinated, then performed ablution and wiped over his leather socks. Someone said to him: Are you really doing this? He replied: Yes. I saw the Messenger of Allah (peace and blessings be upon him) urinate, then perform ablution and wipe over his leather socks. Al-A‘mash said: Ibrāhīm remarked: They liked this Hadīth because Jarir embraced Islam after the revelation of Surat al-Mā’idah.

EASY EXPLANATION

Jarīr ibn ‘Abdullah (may Allah be pleased with him) urinated, then performed ablution and was content with wiping over his leather socks without washing his feet. Those around him said: Are you really doing this?! He replied: Yes, I saw the Prophet (peace and blessings be upon him) urinate, then perform ablution and wipe over his leather socks. Jarīr had embraced Islam late after the revelation of Surat al-Mā’idah, which contains the verse of ablution - indicating that wiping over the leather socks was not abrogated by that verse.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Keenness of the Companions and their successors to follow the Sunnah of the Prophet (peace and blessings be upon him).

An-Nawawi said: All scholars whose consensus is considered authoritative have agreed on the permissibility of wiping over the leather socks, whether during travel or while residing, and whether out of necessity or not - even for a woman who stays at home or a person who is bedridden and unable to walk.

The virtue of Jarīr ibn ‘Abdullah (may Allah be pleased with him) is shown in his broad-mindedness and patience when his students objected to him, even though they were mistaken in doing so.

0139 I saw the Messenger of Allah (peace and blessings be upon him) urinate, then perform ablution... / continued

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

140 / PROPHETIC REPORT

and performed ablution like that of the Prophet (may Allah's...

Narrated by Yahya ibn ‘Umārah al-Māzini

SOURCE HadeethEnc 3444 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ يحيى بِنُ عَمارَة المازِنِّي قال: شَهِدْتُ عَمْرو بْنَ أَبِي حَسِينَ سَأَلَ عَبْد اللّٰه بْنَ زَيْد، عَنْ وُضوء النَّبِيِّ صَلّى اللّٰه عَلَيْه وَسَلّم فَدَعا بِتَوْرٍ مِنْ مَاءٍ، فَتَوَضَّأَ لَهُمْ وُضوءَ النَّبِيِّ صَلّى اللّٰه عَلَيْه وَسَلّم، فَأَكْفَأَ عَلى يَدِه مِن التَّوْر، فَغَسَلَ يَدَيْه ثَلاثًا، ثُمَّ أَدْخَلَ يَدَه في التَّوْر، فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ، ثَلاثَ غَرَفاتٍ، ثُمَّ أَدْخَلَ يَدَه فَغَسَلَ وَجْهَه ثَلاثًا، ثُمَّ غَسَلَ يَدَيْه مَرَّتَيْنِ إِلى المِرْفَقَيْن، ثُمَّ أَدْخَلَ يَدَه فَمَسَحَ رَأْسَه، فَأَقْبَلَ بِهِما وَأَدْبَرَ مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَيْه إِلى الكَعْبَيْن.

ENGLISH RENDERING

I witnessed 'Amr ibn Abi Hasan asking 'Abdullah ibn Zayd about the ablution of the Prophet (may Allah's peace and blessings be upon him), so he asked for a vessel of water and performed ablution like that of the Prophet (may Allah's peace and blessings be upon him) in front of them. He poured water from the vessel on his hand, washing his hands thrice. Then, he put his hand inside the vessel, rinsed his mouth, sniffed water, and blew it out with three handfuls. He put his hand in the water again and washed his face thrice. Then, he washed his hands twice up to the elbows, after which he put his hand in the water and wiped over his head, bringing them to the front and the back of his head once. Then, he washed his feet up to the ankles.

EASY EXPLANATION

‘Abdullah ibn Zayd (may Allah be pleased with him) clarified how the Prophet (may Allah's peace and blessings be upon him) used to perform ablution practically. He asked for a small water container. First, he started by washing his hands; he tilted the container, poured water, and washed them thrice outside the container. Then, he put his hand inside the container and took three handfuls of water, and with each handful of water, he rinsed his mouth, sniffed water into his nostrils, and blew it out. After that, he took water from the container and washed his face thrice. Then, he took water therefrom and washed his hands up to the elbows twice each. He again put his hand in the container and wiped over his head with both hands, starting from the hairline and back to the nape, the upper part of the neck, and then returned them to the place where he started from. After that, he washed his feet along with the ankles.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0140 and performed ablution like that of the Prophet (may Allah's... / continued

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

The teacher's conduct is the closest way to understanding and establishing knowledge and this includes teaching by actions.
It is permissible to repeat washing some of the body parts of ablution three times and some two times; however, once is obligatory.
It is obligatory to observe the prescribed order of the body parts of ablution as mentioned in the Hadīth.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

141 / PROPHETIC REPORT

Whoever takes a bath on Friday, like the bath taken from sexual...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5393 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ، فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ، فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ، فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الإِمَامُ حَضَرَتِ الْمَلاَئِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever takes a bath on Friday, like the bath taken from sexual impurity, and then goes (to the mosque) is like the one who offers a camel as a sacrifice; whoever goes at the second hour is like the one who offers a cow as a sacrifice; whoever goes at the third hour is like the one who offers a horned ram as a sacrifice; whoever goes at the fourth hour is like the one who offers a chicken as a sacrifice; and whoever goes at the fifth hour is like one who offers an egg as a sacrifice. When the Imām comes out, the angels come to listen to the Dhikr."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) tells about the merit of going early to the Friday prayer. Earliness starts from sunrise to the coming of the Imām. This is five hours, to be divided into five parts across the time from the rise of the sun to the entering of Imām and ascending the pulpit to deliver the sermon:

First: He who takes a complete bath, like the one taken after sexual impurity, and then goes to the mosque on Friday at the first hour is like the one who gives a camel in charity.

Second: He who goes at the second hour is like the one who gives a cow in charity.

Third: He who goes at the third hour is like the one who gives a horned ram - a male sheep - in charity.

Fourth: He who goes at the fourth hour is like the one who gives a chicken in charity.

Fifth: He who goes at the fifth hour is like the one who gives an egg in charity.

When the Imām comes out, the angels standing at the doors stop recording the names of those who enter the mosque and come to listen to the Dhikr and sermon.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0141 Whoever takes a bath on Friday, like the bath taken from sexual... / continued

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

The Hadīth urges us to bathe on Friday, before going to the prayer.
It highlights the merit of going early to the Friday prayer at the first part of the daytime.
It urges us to hasten to perform righteous deeds.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

142 / PROPHETIC REPORT

The one who washes the dead should take a bath, and the one who...

Narrated by the named companion in the report

SOURCE HadeethEnc 8400 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه : أن رسول الله صلى الله عليه وسلم قال: «مَنْ غَسّل الميّـت فَلْيَغْتَسِلْ، وَمَنْ حَمَله فَلْيَتوَضّأْ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The one who washes the dead should take a bath, and the one who carries him should perform ablution."

EASY EXPLANATION

The first sentence of the Hadīth indicates that it is recommended for a person who washes a dead body to take a ritual bath similar to the one performed to remove ritual impurity. This applies regardless of whether the dead person was young or adult and male or female and whether the person who washed the body touched the dead body directly with their hand or with a medium like a rag or a glove. The second sentence of the Hadīth instructs the one who carries the dead to perform ablution. Ablution, here, merely means washing the hands. Another interpretation suggests that the Prophet (may Allah's peace and blessings be upon him) meant that those who want to carry the dead should have performed ablution beforehand in order to be ready for the funeral prayer. The Hadīth cannot be interpreted at its face value because none of the scholars ever said that it is compulsory to perform ablution for those who carry a dead person.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

143 / PROPHETIC REPORT

We used to prepare for the Messenger of Allah (may Allah's...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 3758 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها ، قالت:ُكّنا ُنِعّد لرسول الله صلى الله عليه وسلم ِسَوَاكَه َوَطُهوَرُه،َفَيْبَعُثُه الله ما شاء أن َيْبَعَثُه من الليل،َفَيَتَسّوُك، ويتوّضأ ُويصلي.

ENGLISH RENDERING

We used to prepare for the Messenger of Allah (may Allah's peace and blessings be upon him) his tooth-stick and the water he used for making ablution. Then, Allah would awaken him whenever He willed during the night, and he would brush his teeth with the tooth-stick, make ablution, and perform prayer.

EASY EXPLANATION

ʻĀ'ishah (may Allah be pleased with her) tells that she used to prepare for the Messenger of Allah (may Allah's peace and blessings be upon him) his tooth-stick and the water with which he would make ablution at night. Then Allah, Blessed and Exalted, would wake him from his sleep at any time of the night. When he woke up, he would begin with cleaning his teeth with the tooth-stick in order to remove the odor that affects the mouth because of sleep. Then he would make ablution for prayer, then offer voluntary night prayer.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

144 / PROPHETIC REPORT

If anyone performs ablution like this ablution of mine and...

Narrated by the named companion in the report

SOURCE HadeethEnc 3313 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ رضي الله عنه: أَنَّهُ رَأَى عُثْمَانَ بْنَ عَفَّانَ دَعَا بِوَضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ، فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوَضُوءِ، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ كُلَّ رِجْلٍ ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ نَحْوَ وُضُوئِي هَذَا، وَقَالَ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

ENGLISH RENDERING

Humrān, the freed slave of 'Uthmān ibn' Affān, reported that he saw 'Uthmān ibn' Affān asking (for water) to perform ablution, and he poured water from his vessel over his hands and washed them thrice and then put his right hand in the water and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then, he washed his face thrice and his forearms up to the elbows thrice. Then, he passed his wet hands over his head and washed each foot thrice. After that, he said: "I saw the Prophet (may Allah's peace and blessings be upon him) perform ablution like this ablution of mine, and he said: 'If anyone performs ablution like this ablution of mine and offers two Rak'ahs during which he does not think of anything else, Allah will forgive his past sins.'"

EASY EXPLANATION

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

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

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0144 If anyone performs ablution like this ablution of mine and... / continued

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

It is recommended to wash the hands before inserting them into the vessel at the beginning of ablution, even if one is not awake from sleep. If one is awake from a night's sleep, washing his hands is obligatory.
A mentor should adopt the best approach whereby the learner can understand knowledge and absorb it in a better way. An example is to teach others by action.
A praying person should repel the thoughts related to worldly preoccupations, for the perfection and completion of prayer lies in the presence of the mind. Indeed, thoughts cannot be avoided altogether, but he should make an effort against them and not follow them.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

145 / PROPHETIC REPORT

If the water is two pitchers, it will bear no impurity

Narrated by ‘Abdullah ibn ‘Umar

SOURCE HadeethEnc 8357 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, An-Nasā’i, Ibn Mājah, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمَاءِ وَمَا يَنُوبُهُ مِنَ الدَّوَابِّ وَالسِّبَاعِ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلِ الْخَبَثَ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) was asked about water that is frequented by animals and beasts of prey, and he (may Allah's peace and blessings be upon him) said: "If the water is two pitchers, it will bear no impurity."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) was asked about the ruling on the purity of the water that is frequented by animals and beasts of prey to drink from it and the like. He (may Allah's peace and blessings be upon him) said: If the amount of water can fill two big pitchers, i.e., 210 liters, then it is a big amount of water that does not become impure unless one of its three characteristics, namely its color, taste, and smell, is changed because of some impurity.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Water becomes impure in case there is a change in one of its three characteristics, namely its color, taste, and smell, because of some impurity. The Hadīth here applies to the majority of cases and is not meant to be specific.

Scholars have unanimously agreed that if water is changed by impurity, it becomes generally impure, regardless of its amount.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, An-Nasā’i, Ibn Mājah, and Ahmad. HadeethEnc English export v1.25.0.

146 / PROPHETIC REPORT

He used to command us, when we were on a journey or were...

Narrated by Zirr ibn Hubaysh

SOURCE HadeethEnc 4565 | Authentic | Narrated by At-Tirmidhi, Ibn Mājah, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ الْمُرَادِيَّ، أَسْأَلُهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَ: مَا جَاءَ بِكَ يَا زِرُّ؟ فَقُلْتُ: ابْتِغَاءَ الْعِلْمِ، فَقَالَ: إِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ؛ رِضًا بِمَا يَطْلُبُ، فَقُلْتُ: إِنَّهُ حَكَّ فِي صَدْرِي الْمَسْحُ عَلَى الْخُفَّيْنِ بَعْدَ الْغَائِطِ وَالْبَوْلِ، وَكُنْتَ امْرَأً مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجِئْتُ أَسْأَلُكَ: هَلْ سَمِعْتَهُ يَذْكُرُ فِي ذَلِكَ شَيْئًا؟ قَالَ: نَعَمْ، كَانَ يَأْمُرُنَا إِذَا كُنَّا سَفْرًا أَوْ مُسَافِرِينَ أَلَّا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ إِلَّا مِنْ جَنَابَةٍ، لَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ، فَقُلْتُ: هَلْ سَمِعْتَهُ يَذْكُرُ فِي الْهَوَى شَيْئًا؟ قَالَ: نَعَمْ، كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَبَيْنَا نَحْنُ عِنْدَهُ إِذْ نَادَاهُ أَعْرَابِيٌّ بِصَوْتٍ لَهُ جَهْوَرِيٍّ: يَا مُحَمَّدُ، فَأَجَابَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نَحْوٍ مِنْ صَوْتِهِ: «هَاؤُمْ» وَقُلْنَا لَهُ: وَيْحَكَ اغْضُضْ مِنْ صَوْتِكَ، فَإِنَّكَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ نُهِيَتَ عَنْ هَذَا، فَقَالَ: وَاللَّهِ لَا أَغْضُضُ، قَالَ الْأَعْرَابِيُّ: الْمَرْءُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ بِهِمْ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ يَوْمَ الْقِيَامَةِ»، فَمَا زَالَ يُحَدِّثُنَا حَتَّى ذَكَرَ بَابًا مِنْ قِبَلِ الْمَغْرِبِ مَسِيرَةُ عَرْضِهِ، أَوْ يَسِيرُ الرَّاكِبِ فِي عَرْضِهِ أَرْبَعِينَ أَوْ سَبْعِينَ عَامًا.

ENGLISH RENDERING

I went to Safwān ibn ʻAssāl al-Murādi to ask him about wiping over leather socks. He said: What brought you here, O Zirr? I said: Pursuit of knowledge. He said: Indeed, the angels lower their wings for the seeker of knowledge out of pleasure for what he seeks. I said: I entertain some doubts regarding wiping over leather socks after defecation or urination. Now since you are one of the Prophet's Companions, I have come to ask you whether you heard him say anything about this. He replied: Yes. He used to command us, when we were on a journey or were travellers, not to remove our leather socks for three days and nights - except in the case of Janābah (major ritual impurity). In other cases such as defecation, urination, or sleep, it is sufficient to wipe over leather socks. Then I asked him: "Did you hear him say anything about love?" He replied: Yes. While we were with the Messenger of Allah (peace and blessings be upon him) on a journey, a Bedouin called out in a loud voice: O Muhammad! The Messenger of Allah (peace and blessings be upon him) replied in the same tone: "Here I am!" We said to him (the Bedouin): Woe to you! Lower your voice, for you are in the Prophet's presence, where you are not allowed to do so. He said: By Allah, I will not lower my voice. The Bedouin said: What about a person who loves some people but cannot catch up with them? The Prophet (peace and blessings be upon him) replied: "A person shall be with those whom he loves on the Day of Judgment." He kept speaking to us, and during his speech he mentioned a gate in the direction of the west, the width of

0146 He used to command us, when we were on a journey or were... / continued

which a rider crosses its width in forty or seventy years.

0146 He used to command us, when we were on a journey or were... / continued

EASY EXPLANATION

Zirr ibn Hubaysh came to Safwān ibn ʻAssāl (may Allah be pleased with him), asking him about wiping over the leather socks. Safwān said: What has brought you here, O Zirr? He replied: The pursuit of knowledge. Safwān said: Indeed, the angels lower their wings for the seeker of knowledge, in approval of and honor for what he does. Zirr then said: I have some doubts in my heart about wiping over the socks after defecation and urination, and you are one of the Companions of the Prophet (peace and blessings be upon him), so I have come to ask you whether you heard the Prophet mention anything about that. Safwān said: Yes. He used to command us when we were traveling, not to remove our leather socks for three days and nights due to minor impurity - such as defecation, urination, or sleep - except in the case of Janābah, for then they must be removed. I (Zirr) said: Did you hear him mention anything about love? He said: Yes. While we were with the Prophet (peace and blessings be upon him) on a journey, a Bedouin called out in a loud voice: O Muhammad! The Prophet (peace and blessings be upon him) answered him in a similarly loud voice, close to his tone, saying: Come here. We said to the Bedouin: Woe to you! Lower your voice, for you are in the presence of the Prophet (peace and blessings be upon him), and you have been forbidden to raise your voice before him. Because of his roughness, the Bedouin replied: By Allah, I will not lower it. Then he said: O Messenger of Allah, a man loves righteous people but has not done deeds like theirs - what about him? The Prophet (peace and blessings be upon him) said: A person will be with those he loves on the Day of Judgment. Zirr said: Safwān continued telling us until he mentioned a gate of repentance in the direction of the Levant (Shām), which Allah created on the day He created the heavens and the earth - its width is such that a rider could travel across it for forty or seventy years, and it will not be closed until the sun rises from the west.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

The virtue of seeking knowledge, the high status of the seeker of knowledge, and the honor and care that the angels show toward him.
Clarifying the great keenness of the Tābiʻis (the generation after the Companions) to seek knowledge from the noble Companions (may Allah be pleased with them).
The permissibility of wiping over the leather socks, with its duration being three days and nights for the traveler, and one day and night for the resident.

TEXT NOTE

Authentic; Narrated by At-Tirmidhi, Ibn Mājah, and Ahmad. HadeethEnc English export v1.25.0.

147 / PROPHETIC REPORT

I came to the Prophet (may Allah’s peace and blessings be upon...

Narrated by Qays ibn ‘Āsim

SOURCE HadeethEnc 65085 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasā’i

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن قيس بن عاصم رضي الله عنه قال: أتيُت النبّي صلى الله عليه وسلمُ أريُد الإسلام، فَأَمَرني أن أغَتِسَل بماٍء وسدٍر.

ENGLISH RENDERING

I came to the Prophet (may Allah’s peace and blessings be upon him) with the intention of embracing Islam. He commanded me to take a bath with water and the leaves of a lote tree.

EASY EXPLANATION

Qays ibn 'Āsim came to the Prophet (may Allah's peace and blessings be upon him) with the intention to embrace Islam. So, the Prophet (may Allah's peace and blessings be upon him) instructed him to bathe with water and lote tree leaves, which are used for cleaning and have a good scent.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

It is prescribed for a disbeliever who wants to enter Islam to take a bath.
Islam is honorable and careful about both the body and the spirit.
Mixing water with other pure materials does not affect its state of purification.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasā’i. HadeethEnc English export v1.25.0.

148 / PROPHETIC REPORT

O Messenger of Allah, if a man parts from his wife suddenly...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 10040 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري رضي الله عنه قال: خَرَجْتُ مع رسول الله صلى الله عليه وسلم يوم الاثنين إلى قباء إذا كنا في بني سالِم وقف رسول الله صلى الله عليه وسلم على باب عُتبان فصرخ به، فخرج يجُرّ إزاره، فقال رسول الله صلى الله عليه وسلم : «أعجلنا الرجل» فقال عتبان: يا رسول الله، أرأيت الرجل يعجل عن امرأته ولم يُمنِ، ماذا عليه؟ قال رسول الله صلى الله عليه وسلم : «إنما الماء من الماء».

ENGLISH RENDERING

I went to Qubā' with the Messenger of Allah (may Allah's peace and blessings be upon him) on Monday. On reaching (the locale of) Banu Sālim, the Messenger of Allah (may Allah's peace and blessings be upon him) stood at 'Itbān's door and called out to him loudly. He came out dragging his lower garment. When he saw that, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "We made the man hurry." 'Itbān said: "O Messenger of Allah, if a man parts from his wife suddenly (during sexual intercourse) without discharging semen, what will he be required to do?" The Messenger of Allah (may Allah's peace and blessings be upon him) said: "It is water (seminal discharge) that makes water (ritual bath) obligatory."

EASY EXPLANATION

This Hadīth that was reported by Abu Sa'īd al-Khudri indicates that ritual bath becomes obligatory after ejaculation. The first 'water' mentioned in the Hadīth refers to seminal fluid, whereas the second "water" refers to water that is commonly known. The Hadīth indicates that the obligation of ritual bath is restricted to ejaculation and that no ritual bath is due when the two circumcised parts meet. However, this ruling was abrogated and ritual bath has become obligatory when sexual intercourse takes place, even if there is no ejaculation. This is proven by this Hadīth: "If the two circumcised parts meet, ritual bath becomes obligatory."

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0148 O Messenger of Allah, if a man parts from his wife suddenly… / continued

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

149 / PROPHETIC REPORT

When the Prophet (may Allah's peace and blessings be upon him)...

Narrated by Hudhayfah

SOURCE HadeethEnc 3063 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ حُذَيْفَة رضي الله عنه قَال: كَان النَّبِيّ صَلى اللهُ عَلَيهِ وَسَلّم إِذَا قَام مِن اللَّيل يُشوُص فَاهُ بِالسِّوَاك.

ENGLISH RENDERING

When the Prophet (may Allah's peace and blessings be upon him) got up at night, he would cleanse his mouth with Siwak (tooth-stick).

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) would often use the Siwāk and command the Muslims to use it. This practice was confirmed at certain times, like getting up during the night, as he (may Allah's peace and blessings be upon him) would brush and cleanse his mouth with the Siwāk.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

The Hadīth affirms that using the Siwāk is prescribed under the Shariah after sleeping at night, as sleep entails a change to the odor of the mouth and the Siwāk is a means of cleaning.
It emphasizes that using the Siwāk is prescribed under the Shariah whenever the mouth has a foul smell, based on the above meaning.
Cleanliness in general is prescribed under the Shariah and it is part of the Sunnah of the Prophet (may Allah's peace and blessings be upon him) and one of the sublime etiquettes.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

150 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him) used...

Narrated by Anas

SOURCE HadeethEnc 8387 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِس رضي الله عنه قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ، أَوْ كَانَ يَغْتَسِلُ، بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ، وَيَتَوَضَّأُ بِالْمُدِّ.

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) used to take a ritual bath with one Sā‘ up to five Mudds, and he used to perform ablution with one Mudd.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) used to take a bath for Janābah (sexual impurity) with one Sā‘ to five Mudds and perform ablution with one Mudd. A Sā‘ equals four Mudds, and a Mudd is the amount that would fill the palms of an average-sized person.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

It is prescribed to use less water for ablution and ritual bathing and not to use it wastefully, even if water is abundant.
It is recommended to use little water for ablution and ritual baths - as needed. This is the guidance of the Prophet (may Allah's peace and blessings be upon him).
The bottom line is to perform ablution and take a ritual bath thoroughly while observing the relevant Sunnahs and etiquettes, without extravagance or stinginess. One should take into account the time, the abundance or shortage of water, and so on.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

151 / PROPHETIC REPORT

Water is not affected by Janābah

Narrated by ‘Abdullāh ibn ‘Abbās

SOURCE HadeethEnc 8360 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عباس رضي الله عنهما قال: اغتسل بعض أزواج النبي صلى الله عليه وسلم فيَ جْفَنِة، فجاء النبي صلى الله عليه وسلم ليتوضأ منها أو يغتسل، فقالت: له يا رسول الله، إني كنتُ جُنُبا؟ فقال رسول الله صلى الله عليه وسلم : «إن الماء لا يَجْنُب».

ENGLISH RENDERING

One of the Prophet's wives bathed with water placed in a large bowl. Then, the Prophet went to use this water in making ablution or taking a ritual bath, so she said to him: "O Messenger of Allah, I was in a state of Janābah." So the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Water is not affected by Janābah."

EASY EXPLANATION

One of the Prophet's wives took a ritual bath with water placed in a large bowl. Then, the Prophet (may Allah's peace and blessings be upon him) went to make ablution or take a ritual bath with the water left over from his wife's bathing. She told him that she was in a state of Janābah when she used that water, so he instructed her that water is not affected by that, and that it retains its characteristics of being pure in itself and purifying of what is washed with it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

152 / PROPHETIC REPORT

Its water is purifying, and its dead animals are lawful

Narrated by Abu Hurayrah

SOURCE HadeethEnc 8355 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, An-Nasā'i, Ibn Mājah, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: سأل رجل رسول الله صلى الله عليه وسلم، فقال: يا رسول الله، إنا نركب البحر، ونحمل معنا القليل من الماء، فإن توضأنا به عطشنا، أفنتوضأ من البحر؟ فقال رسول الله صلى الله عليه وسلم: «هو الطهور ماؤه، الحل ميتته».

ENGLISH RENDERING

A man asked the Messenger of Allah (may Allah's peace and blessings be upon him), saying: O Messenger of Allah, we travel by sea, and we carry with us a little water. If we make ablution with it, we will be thirsty. Can we make an ablution with the seawater? The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Its water is purifying, and its dead animals are lawful."

EASY EXPLANATION

A man asked the Prophet (may Allah's peace and blessings be upon him), saying: We travel by sea for fishing, trade, and the like, and we carry with us a small amount of potable water. If we use the drinking water for making ablution and Ghusl (ritual bath), it will run out and we will find nothing to drink. So, is it permissible for us to make ablution using seawater?

Thereupon, the Prophet (may Allah's peace and blessings be upon him) said about the seawater: Its water is pure and purifying, so it is permissible to use it for ablution and Ghusl; and it is lawful to eat what comes out of it, including fish, whales, and others, even if found dead and floating on its surface without being fished.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

The dead animals of the sea, i.e., what dies therein of the animals that only live in the sea, are lawful.
Providing the questioner with more information than what he requested to complete the benefit.
If there is a change in the taste, color, or smell of water due to something pure, it remains purifying as long as the water retains its original entity, even if there is an increase in its saltiness, hotness, coldness, or the like.

0152 Its water is purifying, and its dead animals are lawful / continued

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, An-Nasā’i, Ibn Mājah, and Ahmad. HadeethEnc English export v1.25.0.

153 / PROPHETIC REPORT

It is sufficient for you to pour three handfuls of water on...

Narrated by Umm Salamah

SOURCE HadeethEnc 10030 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أم سلمة رضي الله عنها قالت: قلت: يا رسول الله، إِني امرأة أَشُدّ ضْفَر رأسي فَأَنْقُضُه لغسل الجنابة [وفي رواية: والحَيْضة]؟ قال: «لا، إِنما يكفيك أن تحثي على رْأسك ثلاث حَثَياتٍ ثم تُفِيضَين عليك الماء فَتْطُهرين».

ENGLISH RENDERING

I said: "O Messenger of Allah, I am a woman who braids her hair. Should I undo it when I wash from Janābah - in another narration: and after menstruation?" He said: "No, it is sufficient for you to pour three handfuls of water on your head then pour water all over yourself, and you will be purified."

EASY EXPLANATION

Umm Salamah (may Allah be pleased with her) reports that she braids her hair, so she asked the Prophet (may Allah's peace and blessings be upon him) how to wash from major ritual impurity: must she undo her hair so that water reaches her scalp? The Prophet (may Allah's peace and blessings be upon him) said that it is unnecessary for her to do so. Rather, it would be sufficient to pour three handfuls of water on her head and assume that the water reaches the roots of the hair, whether the water does reach the scalp or not, because if that was necessary, the braids would have to be undone. The Hadīth, however, does not suggest that.

Three handfuls are not necessarily the exact number required; what is required is to let the water reach the roots of the hair. If it reaches them with one handful, then pouring three handfuls is an act of Sunnah. If it does not reach them even after three handfuls, then pouring more handfuls is obligatory until one believes that the hair is most probably soaked.

To summarize, the Prophet instructed Umm Salamah not to undo her hair to wash from sex or menstruation. Pouring three handfuls of water on her head then pouring water over her whole body purifies her from major ritual impurity.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0153 It is sufficient for you to pour three handfuls of water on... / continued

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

154 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 8381 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن زيد رضي الله عنه َيْذُكر أنه: «رأى رسول الله صلى الله عليه وسلم توضأ َقَمْضَمض، ثم ٱسَتْنَثَر، ثم غسل وجهه ثلاثا، وَيَده ٱلُيمنى ثلاثا والأخرى ثلاثا، ومسح برأسه بماء غير َفْضِل َيِده، وغسل رْجَلْيه حتى ٱُنَقاُهما».

ENGLISH RENDERING

‘Abdullāh ibn Zayd (may Allah be pleased with him) reported that he saw the Messenger of Allah (may Allah's peace and blessings be upon him) perform ablution; he rinsed his mouth thrice and blew water out of his nose thrice. He then washed his face thrice and his right and left forearms thrice, then he took more water and wiped over his head, and then he washed his feet until he cleaned them.

EASY EXPLANATION

‘Abdullāh ibn Zayd (may Allah be pleased with him) informs us of the manner in which the Prophet (may Allah's peace and blessings be upon him) performed ablution. He tells us that when he performed ablution, he took water into his mouth, swirled it around, and spat it out; that he then took water into his nose and blew out the mucus and whatever else; and that he then washed his face thrice, then his right forearm up to the elbow thrice, and then the left forearm up to the elbow thrice. Then he wiped his head with new water and then washed his feet up to the ankles until all the dirt was removed from them.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

155 / PROPHETIC REPORT

I poured water for the Prophet (may Allah's peace and blessings...

Narrated by Maymūnah

SOURCE HadeethEnc 10031 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ميمونة رضي الله عنها قالت: «صَبَبْتُ للنبي صلى الله عليه وسلم غُسلا، فَأفرغ بيمينه على يساره فَغَسَلُهما، ثم غسل فَرْجه، ثم قال بِيده الأرض فَمَسَحها بالتراب، ثم غسلها، ثم تَمْضَمَض واسْتَنْشَق، ثم غَسل وَجْهه، وأفاض على رأسه، ثم تَنَحى، فغسل قَدَميه، ثم أُتِي بمِنْديل فلم يَنْفُض بها».

ENGLISH RENDERING

I poured water for the Prophet (may Allah's peace and blessings be upon him) to take a ritual bath. So he poured water with his right hand on his left hand and washed them. Then he washed his private parts then rubbed his hand on the ground and cleaned it with dust then washed it. Then he rinsed his mouth and nose. Then he washed his face and poured water over his head. He then moved aside and washed his feet. A towel was brought for him, but he did not dry himself with it.

EASY EXPLANATION

Maymūnah (may Allah be pleased with her) reports that she prepared water for the Prophet (may Allah's peace and blessings be upon him) to take ritual bath. He held the water container with his right hand and poured water on his left hand then washed both hands together. Because the hands are used to transfer the water, he washed them first to make sure that they are clean and free of impurity. Another narration of Maymūnah's report by Al-Bukhāri reads: "he washed his hands two or three times."

Following that, he washed his private parts with his left hand to remove traces of semen and any other impurity. The expression 'private parts' here refers to the frontal parts (the anus is excluded), as indicated in the narration of Al-Bukhāri: "then he poured water on his left hand and washed his penis and testicles."

"Then he struck his hand on the ground": this was his left hand, as the narration of Al-Bukhāri reads: "then he struck the ground with his left hand and rubbed it vigorously" to eliminate any filth or foul smell. Then he washed his left hand with water to remove dust and any other filth. Then he rinsed his mouth and nose then washed his face. This Hadīth does not state that he performed ablution. However, we know from Maymūnah's report narrated by Al-Bukhāri and Muslim that "he then performed the ablution that he performs for prayer." There is a also a report by ʻĀ'ishah to this effect.

He then poured water on his head. Maymūnah's other narration says that he poured three handfuls of water on his head and then washed the rest of his body. Pouring water on the head once is sufficient if the water reaches the whole body. Then the Prophet moved away from the bathing place and washed his feet, meaning that after he had completed his ablution and bathing, he washed his feet again.

Finally, a towel was brought to him but he did not dry himself with it. The other narration says that Maymūnah gave him a towel but he declined it. A third narration says that he was brought a towel but he did not touch it, and, instead, he shook the water off his body.

0155 I poured water for the Prophet (may Allah's peace and blessings... / continued

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

156 / PROPHETIC REPORT

There is no Muslim who performs ablution well and then stands...

Narrated by ‘Uqbah ibn ‘Āmir

SOURCE HadeethEnc 8388 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه قَالَ: كَانَتْ عَلَيْنَا رِعَايَةُ الإِبِلِ فَجَاءَتْ نَوْبَتِي فَرَوَّحْتُهَا بِعَشِيٍّ فَأَدْرَكْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَائِمًا يُحَدِّثُ النَّاسَ فَأَدْرَكْتُ مِنْ قَوْلِهِ: «مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ، مُقْبِلٌ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلاَّ وَجَبَتْ لَهُ الْجَنَّةُ» قَالَ فَقُلْتُ: مَا أَجْوَدَ هَذِهِ، فَإِذَا قَائِلٌ بَيْنَ يَدَيَّ يَقُولُ: الَّتِي قَبْلَهَا أَجْوَدُ، فَنَظَرْتُ فَإِذَا عُمَرُ قَالَ: إِنِّي قَدْ رَأَيْتُكَ جِئْتَ آنِفًا، قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ - أَوْ فَيُسْبِغُ - الْوُضُوءَ ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّدًا عَبْدُ اللهِ وَرَسُولُهُ إِلاَّ فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ يَدْخُلُ مِنْ أَيِّهَا شَاءَ».

ENGLISH RENDERING

We were entrusted with the task of tending the camels. When I returned from my shift in the evening, I found the Messenger of Allah (may Allah's peace and blessings be upon him) standing and addressing the people. I heard him saying: "There is no Muslim who performs ablution well and then stands and prays two Rak‘ahs while focused on them with his heart and his face, except that Paradise will be guaranteed for him." I said: "What a fine thing this is!" Thereupon, I heard someone in front of me saying: "What he said before it was even finer." I looked and it was ‘Umar ibn al-Khattāb, who said: "I see that you have just come." He said: "If anyone of you performs ablution thoroughly and then says, 'I bear witness that there is no god but Allah and that Muhammad is the servant and Messenger of Allah', the eight gates of Paradise will be opened for him and he may enter from whichever of them he wishes."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) pointed out two great virtues while addressing the people:

First: Whoever performs ablution well, thoroughly, completely, and perfectly in the prescribed manner, and gives each limb its due amount of water, and then says, I bear witness that there is no god but Allah and that Muhammad is the servant and Messenger of Allah, the eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes.

Second: Whoever performs this complete and perfect ablution and then stands up and offers two Rak‘ahs, turning to them with his heart in sincerity and Khushū‘ (humility and focus), and submitting his face and all the parts of his body to Allah, Paradise will be guaranteed for him.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0156 There is no Muslim who performs ablution well and then stands... / continued

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

The Hadīth shows the great bounty of Allah Almighty, as He gives ample rewards for simple deeds.
It is prescribed in the Shariah to perform ablution thoroughly and then offer two Rak'ahs with Khushū'; this entails a great reward.
Performing ablution thoroughly and saying this Dhikr thereafter is one of the causes for entering Paradise.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

157 / PROPHETIC REPORT

Whoever performs ablution like this, his previous sins will be...

Narrated by ‘Uthmān ibn ‘Affān

SOURCE HadeethEnc 6264 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عثمان بن عفان رضي الله عنه قال: رأيت رسول الله صلى الله عليه وسلم توضأ مِثلُ وضوئي هذا، ثم قال: «مَنْ تَوَضأ هَكذا، غُفِرَ لَهُ ما تَقدَّمَ مِنْ ذَنبِه، وَكانَتْ صلاتُه وَمَشْيُه إلى المَسجِدِ نافِلَة».

ENGLISH RENDERING

I saw the Messenger of Allah (may Allah's peace and blessings be upon him) performing ablution the way I have just done it and then he said: "Whoever performs ablution like this, his previous sins will be forgiven and his prayer and walking to the mosque will be considered as supererogatory acts of worship."

EASY EXPLANATION

This Hadīth shows that ‘Uthmān ibn ‘Affān (may Allah be pleased with him) was performing ablution perfectly. He mentioned that he saw the Messenger of Allah (may Allah's peace and blessings be upon him) performing ablution in the same way as he did. He said that the Prophet (may Allah's peace and blessings be upon him) explained that if anyone performed ablution in that manner, Allah, the Exalted, will forgive all his previous minor sins that violated His rights and that his prayer and walking to the mosque will be rewarded with extra rewards in addition to the forgiveness of his sins. Himrān, the servant of ‘Uthmān, described the way that ‘Uthmān performed ablution. He said that ‘Uthmān called for a water vessel. He poured water into his palms and washed his hands three times. Then he put his right hand into the vessel and rinsed his mouth and nose. He then washed his face three times, his arms up to his elbows three time, wiped over his head, and finally washed his feet three times.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

158 / PROPHETIC REPORT

None of you should clean himself with less than three stones

Narrated by Salmān

SOURCE HadeethEnc 10048 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ سَلْمَانَ رضي الله عنه قَالَ: قَالَ لَنَا الْمُشْرِكُونَ: إِنِّي أَرَى صَاحِبَكُمْ يُعَلِّمُكُمْ حَتَّى يُعَلِّمُكُمُ الْخِرَاءَةَ، فَقَالَ: أَجَلْ، إِنَّهُ نَهَانَا أَنْ يَسْتَنْجِيَ أَحَدُنَا بِيَمِينِهِ، أَوْ يَسْتَقْبِلَ الْقِبْلَةَ، وَنَهَى عَنِ الرَّوْثِ وَالْعِظَامِ وَقَالَ: «لَا يَسْتَنْجِي أَحَدُكُمْ بِدُونَ ثَلَاثَةِ أَحْجَارٍ».

ENGLISH RENDERING

The polytheists said to us: I see that your companion teaches you everything, even how to relieve yourselves. He said: Yes, indeed. He forbade us from using our right hand for cleaning ourselves, or facing the Qiblah (direction of prayer), and he prohibited us from using dung and bones, and said: "None of you should clean himself with less than three stones."

EASY EXPLANATION

Salmān al-Fārisi (may Allah be pleased with him) reported: The polytheists mockingly said to us: Your Prophet teaches you everything; he even teaches you how to relieve yourselves, whether in urinating or defecating! Salmān said: Yes, he taught us the etiquette of relieving oneself. Among what he taught us is that he (may Allah's peace and blessings be upon him) forbade us from cleaning ourselves with the right hand after relieving ourselves, out of respect and to keep it clean from impurity. He also forbade us from facing the Ka'bah while urinating or defecating. And he forbade us from using animal dung or bones for Istijmār (dry cleansing). Furthermore, he instructed that one in a state of Hadath (ritual impurity) should not suffice with fewer than three stones when performing Istijmār.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Highlighting the comprehensiveness and perfection of the Islamic Shariah in addressing everything that people need.

Clarification of some of the etiquettes of using the restroom and performing Istinjā' (cleansing after relieving oneself).

The prohibition of facing the Qiblah while urinating or defecating because of his statement: "He forbade us," and the basic ruling is that prohibition indicates unlawfulness.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

159 / PROPHETIC REPORT

A man performed ablution and left a small part on his foot...

Narrated by Jābir

SOURCE HadeethEnc 8386 | Sahih/Authentic by virtue of other supportive narrations | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ جَابِرٍ رضي الله عنه قال: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ: أَنَّ رَجُلًا تَوَضَّأَ فَتَرَكَ مَوْضِعَ ظُفُرٍ عَلَى قَدَمِهِ فَأَبْصَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «ارْجِعْ فَأَحْسِنْ وُضُوءَكَ» فَرَجَعَ، ثُمَّ صَلَّى.

ENGLISH RENDERING

‘Umar ibn al-Khattāb said to me: A man performed ablution and left a small part on his foot equal to the size of a nail unwashed. The Prophet (may Allah's peace and blessings be upon him) saw that and said: "Go back and perform your ablution properly." He performed it again and prayed.

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Hastening to enjoin good and guide the ignorant and the heedless is obligatory, especially if the evil involved results in invalidating his act of worship.

It is obligatory to thoroughly wash the body parts required in ablution and whoever leaves out any spot - even a tiny one - his ablution will be invalid and he is required to repeat it if such a spot is noticed after some time.

It is permissible to perfect ablution by performing it completely in the manner prescribed by the Shariah.

TEXT NOTE

Sahih/Authentic by virtue of other supportive narrations; Narrated by Muslim. HadeethEnc English export v1.25.0.

160 / PROPHETIC REPORT

If any of you wakes up from his sleep, let him blow water out...

Narrated by the named companion in the report

SOURCE HadeethEnc 8377 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلْيَسْتَنْثِرْ ثَلَاثَ مَرَّاتٍ، فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيَاشِيمِهِ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "If any of you wakes up from his sleep, let him blow water out of his nose three times, as the devil spends the night on his nostrils."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) urges anyone who wakes up from his sleep to make Istinthar, i.e., blowing water out of the nose after sniffing it, three times because the devil spends the night on the nostril, which is the whole nose.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

It is prescribed for anyone who wakes up from sleep to make Istinthār to remove the devil's traces from his nose, and if he wants to make ablution, then the command to make Istinthār is more confirmed in this case. Istinthār completes the benefit of Istinshāq (sniffing water), because the latter cleans the nose from the inside, whereas the former brings such filth out with the water.
This is restricted to night sleep, as indicated by the words "spends the night," which only occurs during the night sleep and because one is more likely to sleep deeply and for a long period at night.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

161 / PROPHETIC REPORT

None of you should hold his penis with his right hand while...

Narrated by Abu Qatādah

SOURCE HadeethEnc 3079 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي قَتَادَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا يُمْسِكَنَّ أَحَدُكُمْ ذَكَرَهُ بِيَمِينِهِ وَهُوَ يَبُولُ، وَلَا يَتَمَسَّحْ مِنَ الْخَلَاءِ بِيَمِينِهِ، وَلَا يَتَنَفَّسْ فِي الْإِنَاءِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "None of you should hold his penis with his right hand while urinating, nor wipe himself after answering the call of nature using his right hand, nor breathe into the vessel."

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

162 / PROPHETIC REPORT

We have been preferred over others by three (privileges): Our...

Narrated by the named companion in the report

SOURCE HadeethEnc 10026 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن حذيفة رضي الله عنه مرفوعًا: «فُضِّلْنا على الناسِ بثلاث: جُعِلَتْ صُفوفنا كصُفوف الملائكة، وجُعلت لنا الأرضُ كلُّها مسجدا، وجُعلتْ تُرْبَتُها لنا طَهورا، إذا لم نَجِد الماء. وذكرَ خَصْلةً أخرى».

ENGLISH RENDERING

Hudhayfah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: ''We have been preferred over others with three (privileges): Our rows are like the rows of the angels, the whole earth is for us a place to pray and its dust is for us a means to purify ourselves with if we do not find water.'' And he mentioned a third privilege.

EASY EXPLANATION

This Hadīth indicates the honor of the Muslim nation through the divine favors that it has received apart from other nations. The Prophet (may Allah's peace and blessings be upon him) states that Allah, the Exalted, bestowed upon Muslims three special privileges. This, however, does not mean that Muslims were favored with only three privileges, because the Prophet was informed of the characteristics of his nation at intervals, so he would communicate the revelation that he received as occasion arose. The first of these privileges is that Muslims stand in prayer in rows in the same way the angels stand before Allah. They complete the front row first then the one behind it and so on, as explicitly stated in the following Hadīth cited in Sunan Abu Dawūd and other compilations: ''Would you not make rows as the angels make rows before their Lord?'' We (the Companions) asked: ''O Messenger of Allah, how do the angels make rows before their Lord?'' He said: ''They complete the first rows first and they stand close to each other in each row.'' This is different from the practice of previous nations who used to stand in prayer randomly. The second of these privileges is that the whole earth is made a place for Muslims to prostrate on and its soil is good to use for purification. Hence, a Muslim may pray anywhere when the prayer time is due. This is a facilitation and alleviation from Allah to Muslims, contrary to previous nations who had to pray at houses of worship like churches and synagogues. In one of the versions of the present Hadīth, as narrated by Ahmad, the Prophet says: ''and those who were before me would only pray in their churches.'' Another narration says: ''and none of the prophets would pray until he reached his prayer niche.'' Excluded from the broad indication of this Hadīth are certain places which are forbidden to pray in, such as toilets, cemeteries, the resting places of camels, and impure spots. Part of this second privilege is that the soil is made for Muslims a means to purify themselves with. This is a reference to dry ablution, an option that is valid only when water is unavailable.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0162 We have been preferred over others by three (privileges): Our… / continued

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

163 / PROPHETIC REPORT

The ornament of the believer will reach as far as his ablution...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3368 | Authentic hadith | Muslim with its two versions - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم : ((إن أمتي يُدعون يوم القيامة غُرًّا مَحَجّلين من آثار الوُضوء)). فمن استَطاع منكم أن يُطيل غُرّته فليفعل. وفي لفظ لمسلم: ((رَأيت أبا هريرة يتوّضأ، فغسل وجهه ويديه حتى كاد يبلغ المنكبين، ثم غسل رجليه حتى رَفع إلى الساقين، ثم قال: سمعت رسول الله صلى الله عليه وسلم يقول: إن أمتي يُدعون يوم القيامة غُرًّا مَحّجلين من آثار الوُضوء)) فمن استطاع منكم أن يطيل غُرّته وَتْحجيله فليفعل. وفي لفظ لمسلم: سمعت خليلي صلى الله عليه وسلم يقول: ((تبلغ الحلية من المؤمن حيث يبلغ الوُضوء)).

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "My followers will be called on the Day of Resurrection with radiant foreheads and feet from the traces of ablution." So whoever can increase the area of his radiance should do so. And in a wording by Muslim: "I saw Abu Hurayrah performing ablution. He washed his face, then his arms until he almost reached the shoulders, and then he washed his feet up to the shins, and said: ‘I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: 'My followers will be called on the Day of Resurrection with radiant foreheads and feet from the traces of ablution.' So whoever can increase the area of his radiance should do so.'" And in another wording by Muslim: "I heard my close friend (may Allah's peace and blessings be upon him) say: ‘The adornment of the believer will reach as far as his ablution reaches.'"

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) gives his followers the glad tidings that Allah, Glorified and Exalted, will grant them a sign of virtue and honor on the Day of Resurrection that will distinguish them from other nations. When called out, they will emerge, distinct from the rest of people with their radiant faces, hands and feet. This light is from the traces of a great act of worship, i.e. ablution, which they often performed on their limbs. In that they sought Allah's pleasure and reward, hence they will have admirable reward of illumination. Abu Hurayrah recommended to extend this radiance, because washing more space of the body yields more radiance. Indeed, the ornamentation of light reaches as far as the water of ablution reaches. However, in mandatory ablution, one washes the hands up to the elbow and a little bit further, and washes the feet up to the ankles and a little bit further. It is not required to wash the upper arms and shins.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0163 The ornament of the believer will reach as far as his ablution... / continued

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Muslim with its two versions - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

164 / PROPHETIC REPORT

When the Messenger of Allah (may Allah's peace and blessings be...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 3030 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِسْ بِنَ مالِكَ رضي الله عنه قال: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَدْخُلُ الْخَلاءَ، فَأَحْمِلُ أَنَا وَغُلامٌ نَحْوِي إِدَاوَةً مِنْ مَاءٍ وَعَنَزَةً فَيَسْتَنْجِي بِالْمَاءِ.

ENGLISH RENDERING

When the Messenger of Allah (may Allah's peace and blessings be upon him) entered the privy, a servant and I used to carry a waterskin and a pointed staff, and he would cleanse himself with water.

EASY EXPLANATION

Anas ibn Mālik (may Allah be pleased with him) reports that he and a servant of similar age would follow the Prophet (may Allah's peace and blessings be upon him) when he went to relieve himself. They would carry a stick with a pointed end like a spearhead, which he would insert in the ground to hang a covering as a screen for his privacy or as a Sutrah (barrier) for his prayer, and would carry as well a small leather vessel filled with water. When the Prophet (may Allah's peace and blessings be upon him) finished relieving himself, one of them would hand him the water vessel, and he would cleanse himself with it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

A Muslim arranges his cleaning supplies beforehand when relieving himself, to avoid having to move and get dirty afterward.

Concealing one's 'Awrah (private parts) while relieving oneself, so that no one may see it, because looking at 'Awrah is forbidden. Thus, he (the Prophet) would fix the stick in the ground and drape a covering garment over it as a screen.

Teaching Islamic manners to children and raising them upon these values, so they may inherit them.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

165 / PROPHETIC REPORT

During the Prophet's lifetime, the Companions used to wait for...

Narrated by the named companion in the report

SOURCE HadeethEnc 8394 | Authentic hadith | Narrated by Abu Daoud - Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه قال: كان أصحاب رسول الله صلى الله عليه وسلم على َعهده ينتظرون العشاء حتى َتْخِفَق ُرُءوسُهُم، ثم يصلّون ولا َيَتَوّضُئوَن.

ENGLISH RENDERING

Anas ibn Mālik (may Allah be pleased with him) reported that during the Prophet's lifetime, the Companions used to wait for the ‘Ishā' prayer so much so their heads were lowered down (by dozing). They would then pray without performing (a new) ablution.

EASY EXPLANATION

The Companions during the time of the Prophet (may Allah's peace and blessings be upon him) used to wait for the ‘Ishā' prayer, and they would doze off then pray without making ablution again. In principle, anyone does an act during the time of the Prophet (may Allah's peace and blessings be upon him) and the Prophet did not denounce it, this is considered a tacit approval. The Prophet’s approval of an action is part of the Sunnah, which generally includes his sayings, actions, and approvals. Any act done during the Prophet's lifetime and he did not denounce it, then it is considered an act of Sunnah by approval. Had their prayers been invalid or their action been incorrect, the Prophet (may Allah's peace and blessings be upon him) would have informed them of it once it comes to his knowledge or is conveyed to him through the revelation. Unlike the actions that occur after the Prophet’s death. The Companions' heads would be dropping from drowsiness to the extent that the narrator, according to another version, could hear some of them snoring or see them laying on their sides, then they would get up and pray without making ablution. This means that they would get up to pray without making a new ablution, because their sleep was not deep. Had such sleep invalidated their ablution, the Prophet would not have approved that they pray without making a new ablution. By this understanding, one can reconcile between the other textual proofs, since it was authentically reported that sleeping invalidates ablution, exactly like defecation and urination. The Prophet (may Allah's peace and blessings be upon him) said regarding invalidators of ablution (which do not require removal of leather socks): "...not for defecation, urination, or sleep." Ali,(may Allah be pleased with him) reported that he said: "The eye is the string tying the anus, so anyone sleeps let him make ablution." Mu‘āwiyah (may Allah be pleased with him) reported that he said: "The eye is the string tying the anus, so if the eyes sleep, the string is untied (i.e.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

0165 During the Prophet's lifetime, the Companions used to wait for... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Abu Daoud - Narrated by Muslim. HadeethEnc English export v1.25.0.

166 / PROPHETIC REPORT

Whoever performs ablution perfectly, his sins will come out...

Narrated by ‘Uthmān ibn ‘Affān

SOURCE HadeethEnc 6263 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عثمان بن عفان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضوءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِه».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever performs ablution perfectly, his sins will come out from his body, to the extent that it will come out from under his nails."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that if a person performs ablution while observing its Sunnahs and etiquettes, this will cause his sins and misdeeds to be expiated and forgiven - to the extent that his sins will come out from under the nails of his hands and feet.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

The Hadīth urges us to be keen on learning the ablution and its Sunnahs and etiquettes and to act accordingly.
It highlights the merit of ablution and that it expiates minor sins. As for major sins, they require repentance. For sins to come out of a person's body, he is required to perform ablution perfectly and without shortcomings, as illustrated by the Prophet (may Allah's peace and blessings be upon him).

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

167 / PROPHETIC REPORT

I have been granted victory by means of awe (cast in the hearts...

Narrated by ‘Ali ibn Abi Tālib

SOURCE HadeethEnc 10025 | Authentic hadith | Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن علي بن أبي طالب رضي الله عنه مرفوعًا: قال رسول الله صلى الله عليه وسلم : "أُعطِيت ما لم يُعطَ أحدٌ من الأنبياء". فقلنا: يارسول الله، ما هو؟ قال: "نُصِرتُ بالرُّعب، وأُعطِيتُ مَفاتِيحَ الأرض، وسُمِّيت أحمَد، وجُعِلَ التُّرابُ ليَ طَهورًا، وجُعِلَت أُمتي خيرَ الأمم".

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "I have been given what no other prophet was given." We said: "O Messenger of Allah, what is it?" He said: "I have been granted victory by means of awe (cast into the hearts of the enemies), I have been given the keys of the earth, I have been named Ahmad, the earth was made for me a means of purification, and my nation has been made the best of nations."

EASY EXPLANATION

The apparent meaning of his statement "I have been given what no other prophet before me was given", is that none of those things were given to anyone before him. "I have been granted victory by means of awe", meaning: my enemies fear me. It was an awe that struck the hearts of his enemies, extinguished their power, and caused their multitudes to disperse. His statement "I have been given the keys of the earth", means: the keys originally stands for anything that is used in extracting and finding access to far off things. His saying: "the earth", is a metaphor for Allah's promise to him to conquer the lands. He said: "I have been named Ahmad". In fact, no one before him was given that name, as a preventative measure from Allah, the Almighty, so the weak-hearted would not be affected by any doubt or illusion that he was the one given the name Ahmad in the previous scriptures. His saying: "The earth was made for me a means of purification", means: it is a purifying substance that can be used in the absence of water.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 5:6 - Purification before prayer

Qur’an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ahmad. HadeethEnc English export v1.25.0.

168 / PROPHETIC REPORT

In the time of the Prophet (may Allah's peace and blessings be...

Narrated by the named companion in the report

SOURCE HadeethEnc 4960 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن سعيد بن الحارث: أنه سأل جابرا رضي الله عنه عن الوضوء مما مّسِت النُار، فقال: لا، قد كنا زمن النبي - صلى الله عليه وسلم - لا نجد مثل ذلك الطعام إلا قليلا، فإذا نحن وجدناه، لم يكن لنا مَنادِيُل إلا أكُفَنا، وَسَواعِدَنا، وَأقدامَنا، ثم نصلي ولا نتوضأ.

ENGLISH RENDERING

Sa'īd ibn al-Hārith asked Jābir (may Allah be pleased with him) on making ablution after eating food that was touched by fire. He said: "No. in the time of the Prophet (may Allah's peace and blessings be upon him) we would not find such food except rarely. So if we found it, we had no napkins except our palms, forearms, and feet. Then we would pray without making (a new) ablution.''

EASY EXPLANATION

Sa'īd ibn al-Hārith asked Jābir ibn 'Abdullāh (may Allah be pleased with him) about making ablution after eating food that was touched by fire, i.e. cooked or grilled or the like, whether it was obligatory or not? Jābir replied that it was not obligatory. Then he cited evidence for that. He said that during the lifetime of the Prophet (may Allah's peace and blessings be upon him) such food was rare. If they happened to find it and eat it, they didn't have napkins to wipe away the grease; rather, they would lick their fingers then rub them in their palms, forearms, and feet. Then they would pray without making a new ablution.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

169 / PROPHETIC REPORT

Glory be to Allah! The believer never becomes impure

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3076 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّهُ لَقِيَهُ النَّبِيُّ صلى الله عليه وسلم فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ، فَانْسَلَّ فَذَهَبَ فَاغْتَسَلَ، فَتَفَقَّدَهُ النَّبِيُّ صلى الله عليه وسلم، فَلَمَّا جَاءَهُ قَالَ: «أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟» قَالَ: يَا رَسُولَ اللهِ، لَقِيتَنِي وَأَنَا جُنُبٌ فَكَرِهْتُ أَنْ أُجَالِسَكَ حَتَّى أَغْتَسِلَ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «سُبْحَانَ اللهِ، إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) met him on one of the roads of Madīnah while he was in a state of major ritual impurity. He sneaked away from him and went to take a bath. The Prophet (may Allah's peace and blessings be upon him) noticed his absence, and when he came back, he said: "Where were you, Abu Hurayrah?" He said: O Messenger of Allah, you met me while I was in a state of major ritual impurity, and I disliked to sit with you in that state until I had performed ghusl. The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Glory be to Allah! The believer never becomes impure."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) met Abu Hurayrah (may Allah be pleased with him) on one of the streets of Madīnah. Abu Hurayrah was in a state of Janābah (major ritual impurity). Out of his profound respect for the Prophet (may Allah's peace and blessings be upon him), he disliked sitting with him and conversing while in that state, believing himself to be impure. So he discreetly went away and performed Ghusl (ritual bath), then returned and sat down. The Prophet (may Allah's peace and blessings be upon him) asked him where he had gone. He informed him of his condition and that he had disliked sitting with him while in a state of impurity from Janābah. The Prophet (may Allah's peace and blessings be upon him) responded with surprise, saying: "Verily, the believer is pure and never becomes impure under any circumstance - whether alive or dead."

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

0169 Glory be to Allah! The believer never becomes impure / continued

PUT IT INTO PRACTICE

Janābah only prevents one from praying, touching the Qur’an, and staying in the mosque. It does not prevent sitting with or meeting other Muslims, nor does it render the person impure.
The believer is pure, whether alive or dead.
Honoring the people of virtue, knowledge, and righteousness - and keeping their company in the best manner.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

170 / PROPHETIC REPORT

It was sufficient for you to do this with your hands." Then, he...

Narrated by ʻAmmār ibn Yāsir

SOURCE HadeethEnc 3461 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَمَّارِ بنِ ياسِر رضي الله عنه قال: بَعَثَنِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ في حَاجَةٍ، فَأَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ، فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ ثُمَّ أَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هَكَذَا» ثُمَّ ضَرَبَ بِيَدَيْهِ الْأَرْضَ ضَرْبَةً وَاحِدَةً، ثُمَّ مَسَحَ الشِّمَالَ عَلَى الْيَمِينِ، وَظَاهِرَ كَفَّيْهِ وَوَجْهَهُ.

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) sent me on an errand, and I became Junub (in a state of major ritual impurity) and could not find water. So, I rolled in the dirt like an animal and then came to the Prophet (may Allah's peace and blessings be upon him) and told him about it. He said, "It was sufficient for you to do this with your hands." Then, he struck the ground once with his hands, then wiped the right hand with the left one, the back side of his hands and his face.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) sent 'Ammār ibn Yāsir (may Allah be pleased with him) on an errand. 'Ammār became in a state of Janābah (major ritual impurity), either because of sexual intercourse or the discharge of semen upon sexual arousal, and could not find water to take a ritual bath. He did not know the ruling on performing Tayammum (dry ablution) for Janābah; however, he knew its ruling for minor Hadath (ritual impurity). Based on his Ijtihād (personal reasoning), he thought that just as dirt on the surface of the earth is used to wipe some of the body parts of ablution in case of minor Hadath, then performing Tayammum from Janābah must be done by comprehending the entire body with dirt, in analogy to water. So, he rolled in dirt until it reached his whole body and then prayed. On coming to the Prophet (may Allah's peace and blessings be upon him), he mentioned it to see whether his actions were right. The Prophet (may Allah's peace and blessings be upon him) clarified to him the manner of attaining purity from minor Hadath like urine and from major Hadath like Janābah, namely by striking dirt with his hands once, then wiping the right hand with the left one, as well as the back side of his hands and face.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 5:6 - Purification before prayer

Qur'an 2:222 - Allah loves those who purify themselves

0170 It was sufficient for you to do this with your hands." Then, he... / continued

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

07

The Five Daily Prayers

Stand before Allah throughout the day.

REPORTS 0171-0225

171 / PROPHETIC REPORT

The time for the Zhuhr prayer starts when the sun has passed...

Narrated by the named companion in the report

SOURCE HadeethEnc 10596 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمرو رضي الله عنهما : أن رسول الله صلى الله عليه وسلم ، قال:«وقت الظهر إذا زالت الشمس وكان ظل الرجل كطوله، ما لم يحضر العصر، ووقت العصر ما لم تَصَفّر الشمس، ووقت صلاة المغرب ما لم يَغْب الشفق، ووقت صلاة العشاء إلى نصف الليل الأوسط، ووقت صلاة الصبح من طلوع الفجر ما لم تطلع الشمس، فإذا طلعت الشمس فأمسك عن الصلاة، فإنها تطلع بين قرني شيطان».

ENGLISH RENDERING

‘Abdullāh ibn ‘Amr (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The time for the Zhuhr prayer starts when the sun has passed its zenith and a man's shadow is equal in length to his height, until the time for the ‘Asr prayer comes. The time for the ‘Asr lasts until the sun turns yellow. The time for the Maghrib prayer lasts so long as the dusk is not gone. The time for the ‘Ishā' prayer lasts until midnight. The time for the Fajr prayer lasts from the break of dawn so long as the sun has not risen. When the sun rises, stop praying, for it rises between two horns of a devil."

EASY EXPLANATION

This Hadīth tells us about the prayer times: First: The time for the Zhuhr prayer starts when the sun passes the highest part of the sky and starts to descend towards the west. That is when we can see the shadow of a straight object increase and fall towards the east, and one's shadow becomes almost equal in length to his height until the time for the ‘Asr prayer comes. Second: The time for the ‘Asr starts from the point when one's shadow is equal to his height in length and lasts until the sun turns yellow. This indicates the preferred time for offering the ‘Asr. However, the Prophet (may Allah's peace and blessings be upon him) said: "Whoever prays one Rak‘ah of the ‘Asr before the sun sets has prayed it in time.'' [Al-Bukhāri and Muslim]

Also: "The time for the ‘Asr lasts until the sun sets." A narration of Muslim reads: "...until the sun turns yellow and its first horn has fallen." Third: The time for the Maghrib lasts so long as the dusk has not gone. Dusk is the soft glowing light from the sky when the sun is below the horizon. So if the twilight has partially gone, then the ‘Ishā' time has not yet come. Similarly, if the sun has set partially, then the Maghrib time has not yet come. Fourth: The time for the ‘Ishā' starts when the twilight has completely faded until midnight, which is the preferred time for offering the ‘Ishā'. However, the time of necessity extends until pre-dawn. Fifth: The time for the Fajr starts from pre-dawn (true dawn) and lasts so long as the sun has not yet started to rise. When the sun starts to rise, one must not pray, because it rises between the two horns of the devil. The devil waits for the time when the sun starts to rise and stands up to be facing those who prostrate for the sun. Their prostration for the sun turns into worship of the devil. Hence, the Prophet (may Allah's peace and blessings be upon him) prohibited the Muslims to pray at that time to differentiate between those who

0171 The time for the Zhuhr prayer starts when the sun has passed... / continued

worship Allah and those who worship the devil.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

172 / PROPHETIC REPORT

We used to estimate the time that the Messenger of Allah (may...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 10917 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري رضي الله عنه قال: «كنا نحزر قيام رسول الله صلى الله عليه وسلم في الظهر والعصر فحزرنا قيامه في الركعتين الأوليين من الظهر قدر قراءة الم تنزيل السجدة وحزرنا قيامه في الأخريين قدر النصف من ذلك، وحزرنا قيامه في الركعتين الأوليين من العصر على قدر قيامه في الأخريين من الظهر وفي الأخريين من العصر على النصف من ذلك» ولم يذكر أبو بكر في روايته: الم تنزيل وقال: قدر ثلاثين آية.

ENGLISH RENDERING

We used to estimate the time that the Messenger of Allah (may Allah's peace and blessings be upon him) would stand when performing the Zhuhr and the ‘Asr prayers. We estimated that the time he stood in the first two Rak‘ahs of the Zhuhr prayer as the being the time taken to recite Sūrat As-Sajdah and it would be half of that time in the last two Rak‘ahs. We also estimated the time he stood in the first two Rak‘ahs of the ‘Asr prayer as being the same as the time he stood in the last two Rak‘ahs of the Zhuhr prayer and half of that time in the last two Rak‘ahs of the ‘Asr prayer." Abu Bakr did not mention Sūrat As-Sajdah in his narration, instead he said: “the time taken to recite thirty verses.”

EASY EXPLANATION

This noble Hadīth clarifies the duration of standing in the Zhuhr and ‘Asr prayers. The duration of standing in the first two Rak‘ahs of the Zhuhr prayer is equal to the duration of reciting thirty verses; the time taken to recite Sūrat As-Sajdah, and the last two Rak‘ahs take about half that time; the time taken to recite fifteen verses. The ‘Asr prayer is shorter than the Zhuhr prayer, as the first two Rak‘ahs last long enough to recite fifteen verses and the last two Rak‘ahs take half that time; the time taken to recite seven to eight verses.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0172 We used to estimate the time that the Messenger of Allah (may… / continued

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

173 / PROPHETIC REPORT

Whoever catches one Rak‘ah before sunrise, he has caught the...

Narrated by the named companion in the report

SOURCE HadeethEnc 10602 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:«مَنْ أَدْرَكَ مِنَ الصبح ركعة قبل أنْ تَطْلُعَ الشمس فقدْ أَدْرَكَ الصبح، ومنْ أَدْرَكَ ركعة من العصر قبل أنْ تَغْرُبَ الشمس فقدْ أَدْرَكَ العصر».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger (may Allah's peace and blessings be upon him) said: "Whoever catches one Rak‘ah before sunrise, he has caught the Fajr prayer, and whoever catches one Rak‘ah of the ‘Asr prayer before sunset, he has caught the ‘Asr prayer."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs his nation about the final time of the Fajr and the ‘Asr prayers. He stated that whoever catches one Rak‘ah, meaning: he prays one Rak‘ah and raises up from the Rukū‘ in the Fajr prayer before the sun rises, then he has performed the morning prayer in its due time. Similarly, whoever catches one Rak‘ah of the ‘Asr prayer before the sun sets, then he has performed the ‘Asr prayer at its due time, because one Rak‘ah of the prayer has been performed within the prescribed time.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

174 / PROPHETIC REPORT

Al-Mughīrah ibn Shu‘bah led us in prayer, and he stood up...

Narrated by Ziyād ibn ‘Alāqah

SOURCE HadeethEnc 11234 | Authentic hadith | Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن زياد بن علاقة قال: صَلّى بِنا المغيرة بْنُ شُعْبَةَ فَنَهَض في الركعتين، قلنا: سبحان الله، قال: سبحان اللهِ وَمَضى، فَلَمّا أَتَمّ صَلاتَه وَسَلّم، سَجَدَ سَجْدَتَي السّهو، فَلَمّا انْصَرَف، قال: «رَأَيْت رسول الله صلى الله عليه وسلم يَصْنَعُ كما صَنَعْت».

ENGLISH RENDERING

Al-Mughīrah ibn Shu‘bah led us in prayer, and he stood up directly after offering the second Rak‘ah (without sitting for Tashahhud), so we said: "Glory be to Allah" whereupon he said: "Glory be to Allah" and continued with the prayer. When he completed his prayer and ended it with Taslīm, he made two prostrations of forgetfulness. When he left the prayer, he said: "I saw the Messenger of Allah (may Allah's peace and blessings be upon him) do as I did."

EASY EXPLANATION

The Hadīth explains the action of Al-Mughīrah ibn Shu‘bah,(may Allah be pleased with him) when he was forgetful in his prayer and did not recite the first Tashahhud (after offering the second Rak‘ah). The people behind him said "Glory be to Allah" to draw his attention to it, whereupon he realized his mistake. However, he continued with his prayer and after ending the prayer with Taslīm, he made two prostrations of forgetfulness, saying that he had done what the Messenger of Allah (may Allah's peace and blessings be upon him) did in the same situation. It is more correct to perform the two prostrations of forgetfulness before Taslīm, according to the Hadīth reported by ‘Abdullāh ibn Mālik ibn Buhaynah and narrated by Al-Bukhāri and Muslim.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi. HadeethEnc English export v1.25.0.

175 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him) led...

Narrated by ‘Abdullāh ibn Buhaynah, who was one of the Prophet's Companions,

SOURCE HadeethEnc 3089 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن بُحَيْنَة رضي الله عنه وكان من أصحاب النبي صلى الله عليه وسلم «أن النبي صلى الله عليه وسلم صلّى بهم الظهر فقام في الركعتين الأوَلَيْين، ولم يَجلِس، فقام الناس معه، حتى إذا قضى الصلاة وانتظر الناس تسليمه: كَبّر وهو جالس فسجد سجدتين قبل أن يُسَلِّم ثُمّ سَلّم».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) led them in the Zhuhr prayer and continued after the first two Rak‘ahs without sitting for Tashahhud, and people stood with him. When he finished the prayer and people were waiting for his making Taslīm, he said Takbīr while sitting and prostrated twice before Taslīm, then he concluded his prayer with Taslīm.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) led his Companions in the Zhuhr prayer. After completing the first two Rak‘ahs, he stood without sitting for the first Tashahhud. The people behind him followed suit. When he performed the last two Rak‘ahs and people were expecting him to make Taslīm, he said ''Allah Akbar'' while sitting and performed two prostrations, which are the two prostrations of forgetfulness, and then he made Taslīm. Those extra prostrations made up for the missed Tashahhud.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

176 / PROPHETIC REPORT

Whoever prays the Bardayn (Fajr and ‘Asr prayers) will enter...

Narrated by Abu Mūsa al-Ash‘ari

SOURCE HadeethEnc 4198 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي موسى الأشعري رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال: «من صلى البردين دخل الجنة»

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever prays the Bardayn (Fajr and ‘Asr prayers) will enter Paradise."

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

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

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

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

177 / PROPHETIC REPORT

When the Messenger of Allah (may Allah's peace and blessings be...

Narrated by ‘Abdullāh ibn ‘Abbās

SOURCE HadeethEnc 5323 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عنَ عْبد اّللِه ْبنَ عّباس رضي الله عنهما قال: «كان رسول الله صلى الله عليه وسلم يَْجمُع في اّلسَفر بين صلاة الظهر والعصر؛ إذا كان علىَ ظْهرَ سْيِر، ويجمع بين المغرب والعشاء».

ENGLISH RENDERING

When the Messenger of Allah (may Allah's peace and blessings be upon him) was on a journey, he used to combine the Zhuhr and ‘Asr prayers, as long as he was continuing with his journey, and also used to combine the Maghrib and ‘Ishā' prayers.

EASY EXPLANATION

The Shariah of our Prophet Muhammad (may Allah's peace and blessings be upon him) is distinguished from the other divinely-revealed religions by its tolerance, ease, and the removal or alleviation of all aspects of difficulty and hardships from those competent for religious duties. One of the alleviating aspects is the combining of two prayers that occur within the same range of time. In principle, these prayers should be prayed each in their own specified time. However, it was the custom of the Prophet (may Allah's peace and blessings be upon him) when he went on a journey to combine the Zhuhr and ‘Asr prayers, either praying them in the time of the Zhuhr prayer or in the time of the ‘Asr prayer. He would also combine the Maghrib and ‘Ishā' prayers, either praying them during the time of the Maghrib prayer or the time of the ‘Ishā' prayer. He would take into consideration what was easier for him and the people who were accompanying him on his journey. So his journey was a reason for combining the prayers during the time of one of them, because the time becomes the time for both prayers. Travel involves a lot of hardship, either in stopping or in proceeding with the journey, so the concession of combining the prayers was only legislated to make matters easy during travel.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

178 / PROPHETIC REPORT

No Muslim person who, when an obligatory prayer becomes due,...

Narrated by the named companion in the report

SOURCE HadeethEnc 6254 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عُثْمَان رضي الله عنه قَال: سَمِعْتُ رَسُولَ اللهِ صَلّى اللهُ عَلَيْهِ وَسَلّمَ يَقُول: «مَا مِنَ امْرِئٍ مُسْلِمٍ تَحْضُرُهُ صَلَاةٌ مَكْتُوبَةٌ فَيُحْسِنُ وُضوءَهَا وَخُشوعَهَا وَرُكوعَهَا، إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنوب، مَا لَمْ يُؤْتَ كَبِيرَةً، وَذَلِكَ الدَّهْرَ كُلَّه».

ENGLISH RENDERING

‘Uthmān (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "No Muslim person who, when an obligatory prayer becomes due, perfects its ablution, humility, and bowing except that it becomes an expiation for the sins that preceded it as long as he has not committed a major sin, and this applies to all times."

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

The prayer that expiates sins is that in which one perfects its ablution and performs it with humility and which is fully devoted to Allah Almighty.
The merit of performing acts of worship regularly and that these are a means of forgiving minor sins.
The merit of perfecting ablution and excellently performing prayer with humility.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

179 / PROPHETIC REPORT

The worst of thieves among people is the one who steals his...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 65100 | Authentic | Narrated by Ibn Hibbaan

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَسْوَأُ النَّاسِ سَرِقَةً الَّذِي يَسْرِقُ صَلَاتَهُ» قَالَ: وَكَيْفَ يَسْرِقُ صَلَاتَهُ؟ قال: «لَا يُتِمُّ رُكُوعَهَا، وَلَا سُجُودَهَا».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "The worst of thieves among people is the one who steals his prayer." He said: "How does he steal his prayer?" He said: "He does not perform its Rukū‘ or prostration perfectly."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) pointed out that the worst thief among people is the one who steals from his prayer. This is because when a person takes the money of others, he may utilize it in worldly life, unlike this thief, who steals his share of the reward. They said: O Messenger of Allah, how does he steal from his prayer? He said: He does not perform its Rukū 'or prostration perfectly; he bows and prostrates himself in haste, so he does not perform them correctly.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

The Hadīth points out the significance of prayer and the performance of its pillars with tranquility and Khushū‘ (humility and focus).
It describes the one who does not perform Rukū‘ and prostration perfectly as a thief to make us averse to this behavior and aware of its prohibition.
It is obligatory to perform the Rukū‘ and prostration during prayer and the rise from them in a perfect manner.

TEXT NOTE

Authentic; Narrated by Ibn Hibbaan. HadeethEnc English export v1.25.0.

180 / PROPHETIC REPORT

I watched the prayer of Muhammad (may Allah's peace and...

Narrated by Al-Barā' ibn ʻĀzib

SOURCE HadeethEnc 3175 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ٱلْبَرَاءِ ْبنِ َعازِب رضي الله عنهما قال: «رَمَقْتُ الصلاة مع محمد صلى الله عليه وسلم فوجدت قيامه، َقَرْكَعَتُه، فاعتداله بعد ركوعه، فسجدته، َفِجْلَسَتُه بين السجدتين، فسجدته، َفِجْلَسَتُه ما بين التسليم والانصراف: قريبا من ٱلسَّواء». وفي رواية: «ما خلا القيام والقعود، قريبا من ٱلسَّوَاءِ».

ENGLISH RENDERING

I watched the prayer of Muhammad (may Allah's peace and blessings be upon him) and found his standing, his bowing, standing after bowing, prostration, sitting between the two prostrations, prostration, and sitting between Taslīm and going away, nearly equal to one another.'
Another narration reads: ''Except the standing and the sitting, (other postures) were nearly equal.”

EASY EXPLANATION

Al-Barā ibn ʻĀzib (may Allah be pleased with him) describes the Prophet's prayer as he watched him closely to learn how he prayed and follow his example. He mentioned that all the Prophet's postures were in proportion. So, his standing for recitation and sitting for the Tashahhud were proportional to bowing, standing up after bowing, and prostration. He would not prolong his standing and shorten his bowing, nor would he prolong his prostration and shorten his standing. Rather, he would keep each posture commensurate with others. This does not mean that his standing and sitting for Tashahhud were exactly equal in length to his bowing and prostration. It means that he would not shorten one and prolong the other.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

181 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Jābir

SOURCE HadeethEnc 10643 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر رضي الله عنه قال: «كان رسول الله صلى الله عليه وسلم يُصَلِّي على رَاحِلَته، حيث تَوَجَّهت فإذا أراد الفَرِيضةَ نزل فاسْتَقبل القِبْلة».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) used to pray on his riding animal, regardless of the direction it was facing. When he wanted to perform an obligatory prayer, he would dismount and face the Qiblah.

EASY EXPLANATION

While on a journey, the Prophet (may Allah's peace and blessings be upon him) would not dismount from his riding animal (to pray), rather he used to pray while mounted. This is supported by what Ibn ‘Umar and others narrated; that the Prophet (may Allah's peace and blessings be upon him) used to pray atop his riding animal, regardless of the direction it was facing, during his travels [Al-Bukhāri]. So when he was seated on his riding animal, he would pray in whatever direction he was riding, regardless of whether he was facing the Qiblah or not. When it came to an obligatory prayer - the five daily prayers - he would dismount from his animal and pray on the ground while facing the Qiblah. In the Hadīth of Ibn ‘Umar (may Allah be pleased with him): "And he would not do this - performing the prayer on his riding animal - in the obligatory prayers."

The obligatory prayers must be performed on the ground, except in case of a Shariah-approved excuse, such as rain or fear of the enemy. In this case, it is not a problem to perform them on one's riding animal; or in case of illness, one prays them on his bed while sitting, especially if one fears the passing of its time. This is supported by proofs that indicate facilitation, alleviation, and removal of blame from this nation, as Allah, the Exalted, says: {Allah burdens not a person beyond his scope} [Sūrat al-Baqarah: 286], and the Prophet (may Allah's peace and blessings be upon him) said: "If I commanded you with something, then you should fulfill it to the best of your ability."

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0181 The Messenger of Allah (may Allah's peace and blessings be upon... / continued

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

182 / PROPHETIC REPORT

If the supper is served, then start eating it before performing...

Narrated by the named companion in the report

SOURCE HadeethEnc 10876 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه : أن رسول الله صلى الله عليه وسلم قال: «إذا ُقِّدَم اَلعَشاُء ، فابدءوا به قبل أن ُتَصّلوا صلاة المغرب، ولا َتْعَجلوا عن َعَشائِكم».

ENGLISH RENDERING

Anas ibn Mālik (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "If the supper is served, then start eating it before praying the Maghrib prayer, and do not be hasty in finishing it."

EASY EXPLANATION

If the food is served at the same time that the prayer is about to be performed, then start eating the food before you pray, even if the time for the prayer is a short time, such as that of the Maghrib prayer. The reason is to keep the mind focused on the prayer during the prayer, and not be preoccupied by the food. Abu Ad-Dardā said: "From the signs of a sound mind is to finalize your needs so that the mind is free to focus during the prayer. Al-Bukhāri narrated this Hadīth in a suspended narration.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

183 / PROPHETIC REPORT

Whoever performs the Fajr prayer will be under the protection...

Narrated by the named companion in the report

SOURCE HadeethEnc 6269 | Authentic hadith | Narrated by Ahmad - Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جندب بن سفيان البجلي رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال: «مَنْ صلّى الصبَح فهو في ذِمةِ اللهِ، فانْظُر يا ابَن آدَم، لا يَطْلُبَنَّك اللهُ مِنْ ذِمتِه بِشيء».

ENGLISH RENDERING

Jundub ibn Sufyān al-Bajali (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever performs the Fajr prayer will be under the protection of Allah. O son of Adam, beware lest Allah should call you to account for violating His protection."

EASY EXPLANATION

This Hadīth shows the virtue of the Fajr prayer, and that by performing it one becomes under Allah's protection. Another narration by Abu Nu'aym adds: "in congregation." Then he warned against harming those under Allah's protection, saying: Do not incur the punishment of Allah by harming those whom Allah has protected, for doing so leads to Allah's punishment and to entering Hellfire. It could also be a warning against neglecting the Fajr prayer or doing a wrong deed that incurs Allah's questioning about the non-implementation of His commandments. This indicates that the Fajr prayer is like the key to the rest of the daily prayers, and perhaps to all the deeds of the day that follow it. It is like a covenant with Allah wherein one is committed to obeying Allah's commandments and avoiding His prohibitions.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ahmad - Narrated by Muslim. HadeethEnc English export v1.25.0.

184 / PROPHETIC REPORT

Whoever performs the Fajr prayer is under the protection of...

Narrated by Jundub ibn ʻAbdullāh al-Qasri

SOURCE HadeethEnc 5435 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عنْ جندب بن عبد الله الْقَسِري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «مَنْ صَلَّى صَلاَة الصُّبْحِ فَهُوَ فِي ذِمّة اللهِ، فَلاَ يُطْلُبَنَّكُم اللهُ مِنْ ذِمّتِهِ بَشْيءٍ، فَإِنَّهُ مَنْ يُطْلُبْهُ مِنْ ذِمّتِهِ بَشْيءٍ يُدْرِكْهُ، ثُمَّ يُكُبَّهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّم».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever performs the Fajr prayer is under the protection of Allah; so, do not infringe upon Allah's protection in any respect, for whoever infringes upon Allah's protection in any respect, He will seize him and throw him on his face in Hellfire."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that whoever offers the Fajr prayer is preserved, guarded, and protected by Allah, defending and supporting him.

Then, he warns that whoever violates and revokes this covenant, either by failing to perform the Fajr prayer or by harming or attacking one who has performed it, has infringed upon this protection and is therefore worthy of the stern warning that Allah will seize him, due to his failure to observe Allah's right. He will throw him on his face in Hellfire.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

185 / PROPHETIC REPORT

We used to perform the Maghrib prayer with the Prophet (may...

Narrated by Rāfi‘ ibn Khadīj al-Anṣāri al-Awsi

SOURCE HadeethEnc 10599 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن رافع بنَ خديج الأنصاري الأوسي رضي الله عنه قال: كنا نصلي المغرب مع النبي صلى الله عليه وسلم ، فينصرف أحدنا وإنهَ لَيُبصُرَ مَواقِعَ نْبِلِه.

ENGLISH RENDERING

We used to pray the Maghrib prayer with the Prophet (may Allah's peace and blessings be upon him) and when one of us left he could still see where his arrow landed.

EASY EXPLANATION

This Hadīth clarifies that the Prophet (may Allah's peace and blessings be upon him) would often perform the Maghrib prayer at the beginning of its time period and clarifies that this is a part of the Sunnah. Evidence for this is that they would finish the prayer while there was still light enough for them to see where the arrows that they had shot landed.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

186 / PROPHETIC REPORT

O father, you prayed behind the Messenger of Allah (may Allah's...

Narrated by Abu Mālik al-Ashja’i Sa’d ibn Tāriq

SOURCE HadeethEnc 10935 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي مالك الأشجعي سعد بن طارق رضي الله عنه قال: قلت لأبي: يا أبت إنك قد صليت خلف رسول الله صلى الله عليه وسلم وأبي بكر وعمر وعثمان وعلي هاهنا بالكوفة، نحًوا من خمس سنين، «فكانوا يَقْنُتوَن في الفجر؟» فقال: أَيْ بُنّيَ مُحَدٌث.

ENGLISH RENDERING

I said to my father: "O father, you prayed behind the Messenger of Allah (may Allah's peace and blessings be upon him) Abu Bakr, ‘Umar, ‘Uthmān, and ‘Ali here in Kufah for about five years. Did they use to recite the Qunūt in the Fajr prayer?" He said: "O son, this is an innovation in religion."

EASY EXPLANATION

This noble Hadīth clarifies that the Qunūt during the Fajr prayer - if it is not because of a calamity that has befallen Muslims - is an innovation in religion.
Shaykh al-Islam said: "One should not make Qunūt except in the Witr prayer unless a calamity befalls the Muslims, in which case all people praying should make Qunūt in every prayer. However, this is emphasized in the Fajr and Maghrib prayers in proportion to that calamity. Whoever contemplates the Sunnah will know without a doubt that the Prophet (may Allah's peace and blessings be upon him) never consistently performed Qunūt in any of the prayers.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Ahmad. HadeethEnc English export v1.25.0.

187 / PROPHETIC REPORT

The Messenger of Allah (peace and blessings be upon him) used to start the prayer with Takbīr...

Narrated by ʻĀʼishah, the Mother of the Believers,

SOURCE HadeethEnc 10906 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةُ أُمِّ الْمُؤْمنينَ رضَي اللّٰه عنهاَ قَالَت: كَانَ رَسُولُ اللهِ صَلّى اللّٰهُ عَلَيْهِ وَسَلّم يَسْتَفْتِحُ الصَّلَاةِ بِالتَّكْبِيرِ، وَالقِرَاءِةِ بِـ الْحَمْدِ لِلّهِ رَبِّ العَالَمِينَ، وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسُهُ وَلَمْ يُصَوِّبْهُ، وَلَكِنْ بَيْنَ ذَلِكَ، وَكَانَ إِذَا رَفَعَ رَأْسُهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتّى يَسْتَوِيَ قَائِمًا، وَكَانَ إِذَا رَفَعَ رَأْسُهُ مِنَ السَّجْدَةِ لَمْ يَسْجُدْ حَتّى يَسْتَوِيَ جَالِسًا، وَكَانَ يَقُولُ فِي كُلِّ رَكْعَتَيْنِ التَّحِيَّة، وَكَانَ يَفْرُشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى، وَكَانَ يَنْهَى عَنْ عُقْبَةِ الشَّيْطَانِ، وَيَنْهَى أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ السَّبُعِ، وَكَانَ يَخْتِمُ الصَّلَاةِ بِالتَّسْلِيمِ.

ENGLISH RENDERING

The Messenger of Allah (peace and blessings be upon him) used to start the prayer with Takbīr and then recite: {All praise be to Allah, the Lord of the worlds}. When he bowed, he neither raised his head nor lowered it, but kept it level. When he raised his head from bowing, he would not prostrate until he had fully stood upright. When he raised his head from prostration, he would not prostrate (again) until he had sat upright. After each two Rak‘ahs (units of prayer), he would recite the Tahiyyah (greeting). He would spread his left foot out and erect his right foot. He would forbid sitting in the manner of the devil and resting the forearms on the ground, as a wild beast (i.e., lion) does. He would conclude the prayer with Taslīm (a salutation of peace that ends the prayer).

EASY EXPLANATION

The Mother of the Believers ʻĀʼishah (may Allah be pleased with her) mentioned the prayer of the Prophet (peace and blessings be upon him) that he would begin his prayer with the opening Takbīr, saying: "Allāhu Akbar (Allah is the Greatest)," and he would begin the recitation with Surat al-Fātihah: {All praise be to Allah, the Lord of the worlds...}. And when he bowed after standing, he would neither raise nor lower his head while bowing, but kept it level and straight. When he raised his head from bowing, he would stand upright before going into prostration. And when he raised his head from the first prostration, he would not go into the second until he was completely settled in the sitting position. He would sit after every two Rak‘ahs for the Tashahhud (sitting of testimony) and say: "At-Tahiyyātu lillāhi was-salawātu wat-tayyibāt..." (Greetings, prayers, and good things are due to Allah...). When sitting between the two prostrations or for the Tashahhud, he would spread his left foot and sit upon it, and erect his right foot. He forbade a person praying from sitting in prayer like the sitting of the devil - that is, by spreading his feet flat on the ground and sitting on his heels, or by placing his buttocks on the ground while erecting his legs and resting his hands on the ground like a dog does. He also forbade spreading one's forearms flat on the ground during prostration, as wild beasts do. He would conclude his prayer with Taslīm: "As-salāmu ʻalaykum wa rahmatullāh (Peace and mercy of Allah be upon you)," once to the right and once to the left.

0187 The Messenger of Allah (peace and blessings be upon him) used to start the prayer with Takbīr... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Highlighting some aspects of the Prophet's manner of performing prayer.
The obligation of the Opening Takbīr, which prohibits any speech or action inconsistent with what is to be said and done in prayer.Nothing else can serve as a substitute for it as the means of commencing the prayer."
The obligation of reciting Al-Fātihah.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

188 / PROPHETIC REPORT

Whoever abandons the ‘Asr prayer, his deeds will be rendered...

Narrated by the named companion in the report

SOURCE HadeethEnc 6261 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن بريدة بن الحصيب رضي الله عنه أنه قال:َبِّكِّروا ِبَصَلِاة ٱلْعَصِر،َ فِإّن ٱلِّنَبِّيَ صّلى ٱلّلُه َعَلِيهَ وَسّلمَ قَال: «مَنَ تَرَكَ صَلَاة ٱلْعَصِرَ فَقَدَ حِبَطَ عَمُلُه».

ENGLISH RENDERING

Buraydah ibn al-Hasīb (may Allah be pleased with him) said: Offer the ‘Asr prayer early, for the Prophet (may Allah's peace and blessings be upon him) said: "Whoever abandons the ‘Asr prayer, his deeds will be rendered worthless."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned against deliberately delaying the ‘Asr prayer beyond its appointed time and that whoever does so, his deeds will become invalid and will be rendered worthless.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

The Hadīth urges us to always perform the ‘Asr prayer at its early time and hasten to do so.
It gives a stern warning to anyone who abandons the ‘Asr prayer. Indeed, delaying the ‘Asr prayer beyond its time is greater than delaying other prayers. The middle prayer referred to in the command occurring in the verse reads: {Be mindful of the prayers, especially the middle prayer; and stand before Allah in complete devotion.} [Surat al-Baqarah: 238]

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

189 / PROPHETIC REPORT

On raising his head from bowing in the final Rak‘ah of the Fajr...

Narrated by the named companion in the report

SOURCE HadeethEnc 5940 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما أنه سمع رسول الله صلى الله عليه وسلم يقول: إذا رَفَعَ رأسه من الركوع في الركعة الأخيرة من الفجر: «اللهم العن فلانا وفلانا». بعدما يقول: «سمع الله لمن حمده ربنا ولك الحمد». فأنزل الله: (ليس لك من الأمر شيء ...) الآية. وفي رواية: يدعو على صفوان بن أمية، وسهيل بن عمرو، والحارث بن هشام، فنزلت: (ليس لك من الأمر شيء).

ENGLISH RENDERING

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) on raising his head from bowing in the final Rak‘ah of the Fajr prayer, say: "O Allah, curse so-and-so and so-and-so", after saying: "Allah hears those who praise Him, our Lord, all praise belongs to You." So, Allah revealed: {Not for you (O Muhammad) is the decision.} [Sūrat āl-‘Imrān: 128]

According to another narration of the Hadīth: "He was invoking against Safwān ibn Umayyah, Suhayl ibn ‘Amr, and Al-Hārith ibn Hishām, so the following verse was revealed: {Not for you (O Muhammad) is the decision.} [Sūrat āl-‘Imrān: 128]

EASY EXPLANATION

In this Hadīth, ‘Abdullāh ibn ‘Umar (may Allah be pleased with him) informs us that when the Prophet (may Allah's peace and blessings be upon him) lifted his head from bowing in the final Rak‘ah of the Fajr prayer and after saying: "Allah hears those who praise Him," he made a strong invocation against some leaders of the polytheists who caused him harm on the Day of Uhud, and he would perhaps mention them by name, and invoke Allah's curse upon them by their names. So Allah sent down a verse upon him that included reproach and forbade him from doing that: {Not for you (O Muhammad) is the decision} [Sūrat āl-‘Imrān: 128]. That was due to Allah's prior knowledge that they would accept Islam and become good Muslims afterwards.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

0189 On raising his head from bowing in the final Rak‘ah of the Fajr... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

190 / PROPHETIC REPORT

Abu Humayd As-Sā‘idi, while he was sitting with ten of the...

Narrated by Muhammad ibn ‘Amr ibn ‘Atā

SOURCE HadeethEnc 10902 | Authentic hadith | Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن محمد بن عمرو بن عطاء، قال: سمعت أبا حميد الساعدي، في عشرة من أصحاب رسول الله صلى الله عليه وسلم منهم أبو قتادة، قال أبو حميد: أنا أعلمكم بصلاة رسول الله صلى الله عليه وسلم ، قالوا: فلم؟ فوالله ما كنت بأكثرنا له تبعا ولا أقدمنا له صحبة، قال: بلى، قالوا: فاعرض، قال: " كان رسول الله صلى الله عليه وسلم إذا قام إلى الصلاة يرفع يديه حتى يحاذي بهما منكبيه ، ثم يكبر حتى يقر كل عظم في موضعه معتدلا، ثم يقرأ، ثم يكبر فيرفع يديه حتى يحاذي بهما منكبيه، ثم يركع ويضع راحتيه على ركبتيه، ثم يعتدل فلا يصب رأسه ولا يقنع ، ثم يرفع رأسه، فيقول: سمع الله لمن حمده، ثم يرفع يديه حتى يحاذي بهما منكبيه معتدلا، ثم يقول: الله أكبر ثم يهوي إلى الأرض فيجافي يديه عن جنبيه، ثم يرفع رأسه ويثني رجله اليسرى فيقعد عليها، ويفتح أصابع رجليه إذا سجد، ويسجد ثم يقول: الله أكبر، ويرفع رأسه ويثني رجله اليسرى فيقعد عليها حتى يرجع كل عظم إلى موضعه، ثم يصنع في الأخرى مثل ذلك، ثم إذا قام من الركعتين كبر ورفع يديه حتى يحاذي بهما منكبيه كما كبر عند افتتاح الصلاة، ثم يصنع ذلك في بقية صلاته حتى إذا كانت السجدة التي فيها التسليم أخر رجله اليسرى وقعد متوركا على شقه الأيسر، قالوا: صدقت هكذا كان يصلي صلى الله عليه وسلم .

ENGLISH RENDERING

While Abu Humayd As-Sā‘idi was sitting among ten of the Companions of the Messenger of Allah (may Allah's peace and blessings be upon him) including Abu Qatādah, he said: "I am the most knowledgeable among you about the (manner of the) prayer of the Messenger of Allah (may Allah's peace and blessings be upon him)." They said: "Why? By Allah, you did not follow him more than we did, nor did you accompany him before us." He said: "Indeed, I am." They said: "Then show us." He said: "When the Messenger of Allah (may Allah's peace and blessings be upon him) stood up for prayer, he would raise his hands parallel to his shoulders, say Takbīr, and then wait until every bone of his body would settle properly in its place. Then he would recite (the Qur’an), then he would raise his hands parallel to his shoulders and say Takbīr, and then bow, placing his palms on his knees. Then he would stand up straight, and he would neither lower his head nor raise it much. Then he would say: ‘Allah hears those who praise Him'; and he would then raise his hands to the level of his shoulders while standing straight. Then he would say Takbīr and prostrate himself on the ground, keeping his arms away from his sides. Then he would raise his head and tuck his left foot and sit on it, and he would

0190 Abu Humayd As-Sāʿidi, while he was sitting with ten of the... / continued

spread out his toes while prostrating. Then he would prostrate, then say Takbīr, raise his head, tuck his left foot, and sit on it until every bone returned to its place. Then he would stand up and do the same in the next Rakʿah. Then, when he stood up after two Rakʿahs, he would raise his hands up to the level of his shoulders as he did at the beginning of the prayer. Then he would offer the rest of his prayer in the same manner, and when he came to the prostration that is followed by Taslīm, he would draw his left foot backward and sit, placing his left posterior on the ground." They said: "You have spoken the truth; this is how the Messenger of Allah (may Allah's peace and blessings be upon him) used to perform the prayer."

0190 Abu Humayd As-Sā'idi, while he was sitting with ten of the... / continued

EASY EXPLANATION

This noble Hadīth explains the manner in which the Prophet (may Allah's peace and blessings be upon him) used to perform the prayer, and indeed it is the most perfect manner that should be followed by whoever intends to perform it. The Hadīth mentions a set of the acts related to prayer, including the prayer's pillars and obligatory and recommended acts, starting from Takbīr and ending with Taslīm, as follows: When the Prophet (may Allah's peace and blessings be upon him) stood up for prayer, he would raise his hands up to the level of his shoulders, then say Takbīr and wait in submissive devotion until every bone returned to its normal place. Then he would recite the Qur'an, then make Takbīr, raising his hands parallel with his shoulders. Then he would bow, placing his palms on his knees. Then he would stand straight, without raising up his head nor lowering it much; rather he kept it in a mild position. Thereafter, he would raise his head and say: "Allah hears those who praise him", raising his hands up to the level of his shoulders while standing straight. He would then say "Allah is the Greatest" and fall down in prostration, distancing his hands from his sides. Then he would raise his head, tuck his left foot, and sit on it. he used to spread out his toes when he prostrated. He would then prostrate once more and say "Allah is the Greatest" and then raise his head. After that, he would tuck his left foot again and sit on it and wait until every bone returned to its normal place. he would do the same in the second Rak'ah. When he stood up after finishing the second Rak'ah, he would say "Allah is the Greatest" and raise his hands up to the level of his shoulders, just as he did at the beginning of the prayer. The Prophet (may Allah's peace and blessings be upon him) would do the same throughout his prayer, until he came to the prostration that would be followed by Taslīm, wherein he would lay aside his left leg and sit with his left posterior placed on the ground (Tawarruk).

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

191 / PROPHETIC REPORT

By the One in Whose Hand my soul is, I am the closest among you...

Narrated by the named companion in the report

SOURCE HadeethEnc 65098 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هُرَيْرَة رضي الله عنه: أنه كان يُكَبِّر في كُلِّ صَلاةٍ مَن المَكْتوبَة وَغَيرِها، في رَمَضان وَغَيرِه، فَيُكَبِّر حين يَقوم، ثُمّ يُكَبِّر حين يَرْكَع، ثُمّ يَقول: سَمِع اللهُ لِمَن حَمِدَه، ثُمّ يَقول: رَبّنا وَلَك الحَمْد، قَبل أن يَسْجُد، ثُمّ يَقول: اللهُ أكبر حين يَهوي ساجِدا، ثُمّ يُكَبِّر حين يَرْفَع رأسه مَن السُجود، ثُمّ يُكَبِّر حين يَسْجُد، ثُمّ يُكَبِّر حين يَرْفَع رأسه مَن السُجود، ثُمّ يُكَبِّر حين يَقوم مَن الجُلوس في الاثْنَتَيْن، وَيَفْعَل ذلك في كُلِّ رَكْعَة، حتى يَفْرَغ مَن الصَلاة، ثُمّ يَقول حين يَنْصَرِف: والذي نَفْسي بِيَدِه، إني لأَقْرَبُكُم شَبَهًا بِصَلاة رَسول الله صلى الله عليه وسلم، إن كانت هذه صَلاتُه حتى فارَق الدُنيا.

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that he used to say takbīr in every obligatory and supererogatory prayer during Ramadan and others. He would say takbīr when he rose and say takbīr when he bowed. Then, he would say: "Sami'a allāhu liman hamidah" (Allah hears he who praises Him). Then, he would say, "Rabbanā wa laka al-hamd" (Our Lord,
praise be to You) before prostrating. Then, he would say: "Allāhu akbar" (Allah is the Greatest) as he went down to prostration. Then, he would say takbīr upon raising his head from prostration, then say takbīr upon prostrating, and then say takbīr upon raising his head from prostration. Then, he would say takbīr upon rising from the sitting position both times. He would do so in every Rak'ah until he finished the prayer. Then, he would say as he left: "By the One in Whose Hand my soul is, I am the closest among you to the prayer of the Messenger of Allah (may Allah's peace and blessings be upon him). Such was his prayer until he departed this world."

EASY EXPLANATION

Abu Hurayrah (may Allah be pleased with him) describes part of the Prophet's prayer. He informs that when he stood for prayer, he would say the takbīr of ihrām (opening takbīr). Then, he would say takbīr in the following cases: when he bowed for Rukū 'when he prostrated himself and raised his head from prostration. When he made the second prostration, he raised his head and rose from the first two Rak'ahs after sitting for the first tashahhud in the three-Rak'ah or four-Rak'ah prayer. Then, he would do this in the whole prayer until he finished it. He would say upon raising his back from Rukū ': Allah hears he who praises Him. And while standing upright, he would say: Our Lord, praise be to You.

Then, Abu Hurayrah would say after he finished the prayer: By the One in Whose Hand my soul is, I am the closest among you to the prayer of the Messenger of Allah (may Allah's peace and blessings be upon him). Such was his prayer until he departed this world.

0191 By the One in Whose Hand my soul is, I am the closest among you... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

192 / PROPHETIC REPORT

I have never prayed behind anyone whose prayer more closely...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 10918 | Authentic hadith | An-Nasaa’i - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: «ما صليت وراء أحد أشبه صلاة برسول الله صلى الله عليه وسلم من فلان - فصلينا وراء ذلك الإنسان وكان يطيل الأوليين من الظهر، ويخفف في الأخريين، ويخفف في العصر، ويقرأ في المغرب بقصار المفصل، ويقرأ في العشاء بالشمس وضحاها وأشباهها، ويقرأ في الصبح بسورتين طويلتين».

ENGLISH RENDERING

I have never prayed behind anyone whose prayer more closely resembles that of the Messenger of Allah (may Allah’s peace and blessings be upon him) than so-and-so. We prayed behind him and he would lengthen the first two Rak‘ahs (units of prayer) of the Zhuhr and shorten the last two, and he would make the ‘Asr shorter; in the Maghrib, he would recite the short Mufassal Sūrahs; and he would recite Sūrat Ash-Shams and similar-sized Sūrahs in the ‘Ishā' and recite two long Sūrahs in the Fajr prayer.

EASY EXPLANATION

This Hadīth points out that there was an Imām in the Prophet’s mosque whose prayer resembled that of the Messenger (may Allah’s peace and blessings be upon him). He would imitate the Messenger in terms of the length of each Rak‘ah. He would lengthen the first two Rak‘as of the Zhuhr prayer and shorten the last two. He would do so in the ‘Asr also. He would recite the short chapters of the Mufassal Sūrahs (from Sūrat Qāf till the end of the Qur’an) in the Maghrib prayer. In the ‘Ishā' prayer, he would recite Sūrat al-Layl and similar-sized Sūrahs. He would lengthen the Fajr prayer.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; An-Nasaa’i - Narrated by Ahmad. HadeethEnc English export v1.25.0.

193 / PROPHETIC REPORT

Offer the Fajr prayer at dawn, for this earns you greater...

Narrated by Rāfi‘ ibn Khadeīj

SOURCE HadeethEnc 10601 | Authentic hadith | Narrated by Ibn Majah - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن رافع بن خديج رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «أَصبِحوا بالصبح؛ فإنه أعظم لأجورِكم، أو أعظم للأجر».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "Offer the Fajr prayer at dawn, for this earns you greater rewards - or brings greater rewards."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) ordered that we should perform the Fajr prayer after the break of dawn, explaining that this is greater in reward, given the certainty that the time of the Fajr prayer has come.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

194 / PROPHETIC REPORT

There are two 'Fajrs'. As for the 'Fajr' that resembles the...

Narrated by the named companion in the report

SOURCE HadeethEnc 10609 | Authentic hadith | Al-Haakim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر بن عبد الله رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم : الفجرَ فْجَرِان: فأما اَلْفجر الذي يكونَ كذَنب اِلسِّرَحِان فلاَ تِحُّل الصلاة فيه ولاْ يْحِّرم الطعام، وأما الذي يذهبُ مْسَتِطيًلا ِفي الأفق فإنه ُيِحُّل الصلاة، وُيْحِّرم الطعام.

ENGLISH RENDERING

Jābir ibn ‘Abdullāh (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: "There are two 'Fajrs'. As for the 'Fajr' that resembles the tale of a wolf, it is not a sign that prayer has become due or food has become forbidden to consume. And as for the 'Fajr' that takes a rectangular shape in the horizon, it is a sign that prayer has become due and food forbidden to consume."

EASY EXPLANATION

The Messenger (may Allah's peace and blessings be upon him) divided the 'Fajr' into two types: 1. The false 'Fajr': It goes up in the sky like a vertical light that resembles the tale of a wolf. The tale of a wolf moves upwards. Then, the false 'Fajr' disappears and the sky becomes dark again. So, this 'Fajr' does not make the Fajr prayer due or render food impermissible in case of a person intending to fast. This is because it is not the real 'Fajr' at which the Fajr prayer becomes due and a fasting person should abstain from food and drink. 2. The true 'Fajr': It is rectangular in shape as it stretches in the horizon from the north to the south. No darkness follows it. Rather, the sky gradually becomes brighter and brighter until light spreads all over the horizon. This is the 'Fajr' at which the prayer becomes due and food and drink become impermissible to a fasting person. The difference in time between the two 'Fajrs' varies, with the time becoming longer and shorter occasionally. And the false 'Fajr' does not appear sometimes. The essential distinction between the two 'Fajrs' lies in the following points: 1. The true 'Fajr' stretches from the north to the south, while the false one does the opposite. 2. The true 'Fajr' is not followed by darkness in the sky, unlike the false 'Fajr'. 3. The light of the true 'Fajr' is connected to the horizon, while that of the false one is disconnected. These three are physical and natural differences. In terms of the Shariah, the false 'Fajr' does not render prayer due or food and drink impermissible to a person intending to fast. The true 'Fajr', on the other hand, indicates that the time of the prayer has come and that it is now impermissible for a fasting Muslim to eat or drink.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0194 There are two 'Fajrs'. As for the 'Fajr' that resembles the… / continued

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Haakim. HadeethEnc English export v1.25.0.

195 / PROPHETIC REPORT

If there was any change to the prayer, I would surely inform...

Narrated by ʻAbdullāh

SOURCE HadeethEnc 11232 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن مسعود رضي الله عنه قال: صلى النبي صلى الله عليه وسلم -قال إبراهيم: لا أدري زاد أو نقص- فلما سلم قيل له: يا رسول الله، أَحَدَث في الصلاة شيء؟ قال: «وما ذاك»، قالوا: صلَيت كذا وكذا، فَثَنَّى رِجلَيه، واستقبل القبلة، وَسَجَد سجدتين، ثم سلم، فلما أقبل علينا بوجهه، قال: «إنه لو حَدَث في الصلاة شيْء لَنَبَّأْتُكم به، ولكن إنما أنا بَشَر مثلكم، أنسى كما تَنْسَوْن، فإذا نَسِيتُ فَذِّكروني، وإذا شَكّ أحدكم في صلاته، فَلْيَتَحَرّ الصَوَاب فلْيُتِمّ عليه، ثم ليسلم، ثم يسجد سجدتين».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) offered the prayer. Ibrahīm, a sub-narrator, said: "I do not know whether he prayed more or less than usual." When he finished the prayer, he was asked: "O Messenger of Allah, has there been any change to the prayer?" He said: "What is it?" The people said: "You have prayed such-and-such." Thereupon, the Prophet (may Allah's peace and blessings be upon him) bent his legs, faced the Qiblah, performed two prostrations, and then made Taslīm. When he turned his face to us, he said: "If there was any change to the prayer, I would surely inform you; but I am a human being like you and liable to forget like you. So if I do forget, remind me, and if anyone of you is doubtful about his prayer, he should follow what he thinks to be correct and complete his prayer accordingly, make Taslīm, and then offer two prostrations."

EASY EXPLANATION

It is related in this noble Hadīth that the Prophet (may Allah's peace and blessings be upon him) led the Companions in prayer and prayed more or less than usual. So the Companions (may Allah be pleased with them) asked him whether any change had been made to the prayer. In response, he told them that if there were any change to the prayer, he would certainly keep them informed. Then he explained that he was only a human being like us and that he would forget like we do. After that, he presented the relevant ruling on a person who forgetfully adds something to prayer or subtracts something therefrom. He, the Prophet explained, should build upon the number of Rak'ahs of which he is certain, complete his prayer accordingly, offer two prostrations of forgetfulness, and then make Taslīm, thus finishing the prayer.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0195 If there was any change to the prayer, I would surely inform... / continued

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

196 / PROPHETIC REPORT

The most burdensome prayers for the hypocrites are the ‘Ishā’...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3366 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «إِنَّ أَثْقَلَ صَلَاةٍ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا، وَلَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلَاةِ فَتُقَامَ، ثُمَّ آمُرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِي بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ».

ENGLISH RENDERING

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

EASY EXPLANATION

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

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

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

0196 The most burdensome prayers for the hypocrites are the ‘Ishā’… / continued

PUT IT INTO PRACTICE

The graveness of the failure to attend the congregational prayer in the mosque.
The hypocrites would seek nothing out of their worship but show-off and reputation, for they would only attend prayers when people could see them.
The reward for offering the ‘Ishā’ and Fajr prayers in the congregation is great, and they are worthy of being attended even if people have to crawl.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

197 / PROPHETIC REPORT

When anyone of you is in doubt about his prayer, not knowing...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 11231 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ، فَلَمْ يَدْرِ كَمْ صَلَّى ثَلَاثًا أَمْ أَرْبَعًا، فَلْيَطْرَحِ الشَّكَّ، وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتَهُ، وَإِنْ كَانَ صَلَّى إِتْمَامًا لِأَرْبَعٍ كَانَتَا تَرْغِيمًا لِلشَّيْطَانِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "When anyone of you is in doubt about his prayer, not knowing how much he prayed, three or four, let him dispel the doubt and build upon what he is certain about, then perform two prostrations before making Taslīm. If he has prayed five, they will make his prayer even-numbered, and if he has prayed exactly four, they will be humiliation for the devil."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified that if the person praying is in doubt about his prayer, not knowing how much he prayed, three or four, let him exclude the extra number that he doubts and not take it into account, so three is the number he is certain about, and let him perform a fourth Rak'ah, then offer two prostrations before making Taslīm (salutation of peace ending the prayer).

If he has actually offered four Rak'ahs, they will become five by adding a Rak'ah, and the two prostrations of forgetfulness stand for one Rak'ah, so the total will be even, not odd. On the other hand, if he has prayed four in total with the extra Rak'ah, then he has performed what is due on him without any increase or decrease.

In this case, the two prostrations of forgetfulness will bring humiliation and defeat to the devil and will drive him away from fulfilling his goal because he threw him into confusion regarding his prayer and tried to spoil it. However, man's prayer became complete when he obeyed Allah Almighty through prostration, which was the same act through which Satan disobeyed Allah when he refused to obey Him by prostrating to Adam.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

0197 When anyone of you is in doubt about his prayer, not knowing… / continued

PUT IT INTO PRACTICE

When the one praying is in doubt about his prayer and none of the two probabilities is stronger than the other, then he should dispel the doubt and act in accordance with certainty, which is the lesser number of Rak'ahs. He should, thus, complete his prayer and offer the prostrations of forgetfulness before making Taslīm, then he should make Taslīm.

These two prostrations are a means of redressing any deficiency in the performance of the prayer and warding off the devil, despised, disgraced, and far from fulfilling his goal.

The doubt to which the Hadīth refers is the hesitation that involves no preponderance. However, if there is doubt and it is preponderant, then one should act upon it.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

198 / PROPHETIC REPORT

Jibrīl came down and led me in prayer, and I prayed with him,...

Narrated by the named companion in the report

SOURCE HadeethEnc 10421 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابنِ شهاب أنَّ عمر بن عبد العزيز أخَّر العصَر شيئًا، فقال لهُ عروة: أما إنّ جبريَل قد نزل فصّلى إمامَ رسول الله صلى الله عليه وسلم ، فقال عمُر: اعلَم ما تقوُل يا عُروة قال: سمعتُ بَشير بن أبي مسعود يقول: سمعتُ أبا مسعود يقول: سمعتُ رسول الله صلى الله عليه وسلم يقول: «نَزل جبريُل فأمني، فصّلَيتُ معه، ثمَ صّلَيتُ معه، ثمَ صّلَيتُ معه، ثمَ صّلَيتُ معه، ثمَ صّلَيتُ معه» يحِسُب بأصابِعه خمَسَ صَلواتٍ.

ENGLISH RENDERING

Ibn Shihāb reported that ‘Umar ibn ‘Abd al-‘Azīz once delayed the ‘Asr prayer a little. ‘Urwah said to him: "Verily, Jibrīl came down and led the Messenger of Allah (may Allah's peace and blessings be upon him) in prayer." ‘Umar said: "Watch what you are saying ‘Urwah!" He said: "I heard Bashīr ibn Abi Mas‘ūd say: 'I heard Abu Mas‘ūd say: ‘I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: 'Jibrīl came down and led me in prayer, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him.' And he counted off five prayers on his fingers.'"

EASY EXPLANATION

Jibrīl (peace be upon him) used to descend with revelation upon the Prophet (may Allah's peace and blessings be upon him). He used to come in different forms and guises. In this Hadīth, he descended and led him in the five daily prayers in order to show him their designated time. The story wherein the Hadīth was reported reads as follows: ‘Umar ibn ‘Abd al-‘Azīz delayed the ‘Asr prayer a bit after its time. ‘Urwah showed his disapproval of such delay. He told him that Jibrīl came down and led the Prophet (may Allah's peace and blessings be upon him) in prayer. ‘Umar was surprised to hear that and instructed ‘Urwah to think carefully of what he was saying and to make sure not to say anything without proof. ‘Urwah told him that he heard Bashīr ibn Abi Mas‘ūd, who heard Abu Mas‘ūd al-Badri, who heard the Messenger of Allah (may Allah's peace and blessings be upon him) say that Jibrīl came down and led him in prayer in every single prayer of the five daily prayers. He added that he heard this Hadīth and thus learned how to pray, as well as the prayer's designated times, as well as its essential elements.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

0198 Jibrīl came down and led me in prayer, and I prayed with him,... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

199 / PROPHETIC REPORT

When the edge of the sun rises, avoid prayer until it becomes...

Narrated by the named companion in the report

SOURCE HadeethEnc 10562 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم : «إذا طلَع حاجُب الشمس فَدُعوا الصلاة حتى تَبْرَز، وإذا غاب حاجُب الشمس فَدُعوا الصلاة حتى تغيَب، ولا تَحَيَّنوا بصلاتِكم طُلوعَ الشمس ولا غروبَها، فإنها تطلُع بين قَرْني شيطان، أو الشيطان».

ENGLISH RENDERING

Ibn ‘Umar (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: "When the edge of the sun rises, avoid prayer until it becomes prominent; and if the edge of the sun disappears, avoid prayer until it sets. And do not offer your prayer at the time of sunrise or sunset, for it rises between two horns of a devil - or the devil."

EASY EXPLANATION

In this Hadīth, the Prophet (may Allah's peace and blessings be upon him) commands us to not offer prayer when the edge of the sun that appears first at sunrise shows until the entire sun rises and becomes high in the sky. We should also avoid prayer when the edge of the sun disappears until the sun has completely set. The Prophet has forbidden us from praying at times of sunrise and sunset because the sun rises and sets between the two horns of the devil, i.e. the two sides of his head. This is because the devil faces the sun when it rises so that it rises between his two horns, so that he becomes a Qiblah for those who prostrate themselves before the sun. The same happens during sunset. Therefore, we are prohibited from praying at these times to avoid resembling those people in their false worship.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

200 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Ibn ‘Umar

SOURCE HadeethEnc 3095 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر رضي الله عنهما: أن رسول الله صلى الله عليه وسلم كان يرفع يديه حذو منكبيه إذا افتتح الصلاة، وإذا كبر للركوع، وإذا رفع رأسه من الركوع، رفعهما كذلك أيضا، وقال: «سمع الله لمن حمده، ربنا ولك الحمد»، وكان لا يفعل ذلك في السجود.

ENGLISH RENDERING

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

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) used to raise his hands to be parallel with or in alignment with the shoulder, which is the part where the shoulder and upper arm bones are connected, in three positions during the prayer.

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

Second: When making Takbīr for Rukū‘.

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

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

0200 The Messenger of Allah (may Allah's peace and blessings be upon... / continued

PUT IT INTO PRACTICE

One of the rationales behind raising the hands in prayer is that it is an adornment for the prayer and glorification of Allah Almighty.

It was proven from the Prophet (may Allah's peace and blessings be upon him) that he raised his hands in a fourth position, as reported in the version of Abu Humayd as-Sā'idi by Abu Dāwūd and others, upon rising from the first Tashahhud in the three-Rak'ah and four-Rak'ah prayers.

It was also authentically reported from the Prophet (may Allah's peace and blessings be upon him) that he used to raise his hands in alignment with his ears without touching them, as reported in the version of Mālik ibn al-Huwayrith in the Two Sahīh Collections: "When making Takbīr, the Messenger of Allah (may Allah's peace and blessings be upon him) would raise his hands until they were in line with his ears."

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

201 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 11257 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها قالت: «كان رسول الله صلى الله عليه وسلم إذا سَكت المؤذن بالأولى من صلاة الفجر قام، فركع ركعتين خفيفتين قبل صلاة الفجر، بعد أن يَستبِين الفجر، ثم اضطجع على شِقِه الأيمن، حتى يأتيه المؤذن للإقامة».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) used to pray two light Rak‘ahs before the Fajr prayer, after the Muezzin would finish calling the Adhān and after the break of dawn. Then, he used to lie on his right side until the Muezzin would come to him for the Iqāmah.

EASY EXPLANATION

This noble Hadīth clarifies that whenever the Adhān for the Fajr prayer was made, the Prophet (may Allah's peace and blessings be upon him) would pray two Rak‘ahs, then lie on his right side until the Muezzin would come to him for the Iqāmah.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

202 / PROPHETIC REPORT

May Allah fill their graves and houses with fire, as they...

Narrated by the named companion in the report

SOURCE HadeethEnc 3538 | Authentic hadith | Narrated by Muslim - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن َعِلي بن أبي طالب رضي الله عنه َأن ّالنِّبّي - صلى الله عليه وسلم - َقال َيْوَم ُالْخَنَدِق: «َمَلأ اللُه ُقُبوَرهم وُبُيوَتُهم َنًارا، َكما َشَغُلوَنا عن ّالصلاة ُالْوُسَطى َحّتى َغَابت ّالشمس». وفي لفظ لمسلم: «َشَغُلوَنا عن ّالصلاة ُالْوُسَطى -صلاة العصر-»، ثم َصلّاها بين المغرب والعشاء». وله عن عبد الله بن مسعود قال: «َحَبَس ُالمشِرُكون رسول الله صلى الله عليه وسلم عن العصر، َحّتى ُاحَمّرت ّالشمُس أو ُاصَفّرت، فقال رسول الله صلى الله عليه وسلم :َشَغُلوَنا عن ّالصلاة ُالْوُسَطى -صلاة العصر-، َمَلأ الله َأجَوافُهم وُقُبوَرهم َنًارا (أو َحَشا الله َأجَوافُهم َوُقُبوَرُهم َنًارا)».

ENGLISH RENDERING

‘Ali ibn Abi Tālib (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “May Allah fill their graves and houses with fire, as they distracted us from the middle prayer until the sun set.”

In another narration: “They distracted us from the middle prayer”, meaning: the ‘Asr prayer. Then he offered it between the Maghrib and the ‘Ishā'.

Ibn Mas‘ūd (may Allah be pleased with him) reported: The polytheists distracted the Messenger of Allah (may Allah’s peace and blessings be upon him) from observing the ‘Asr prayer till the sun became red or yellow. So the Messenger of Allah (may Allah’s peace and blessings be upon him) said: "May Allah fill their bellies and graves with fire!"

EASY EXPLANATION

The polytheists kept the Messenger (may Allah's peace and blessings be upon him) and his Companions too preoccupied to offer the ‘Asr prayer till sunset, as they were garrisoned to protect Madīnah against them. Consequently, the Messenger (may Allah’s peace and blessings be upon) invoked Allah, the Almighty, against them, asking Him to fill their stomachs, houses, and graves with fire as a punishment for hurting him and his Companions and distracting them from offering the ‘Asr, which is the best prayer.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

0202 May Allah fill their graves and houses with fire, as they… / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

203 / PROPHETIC REPORT

The Imām is appointed so that he should be followed; so, do not...

Narrated by the named companion in the report

SOURCE HadeethEnc 6029 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «إنما جُعِل الإمام لِيُؤْتَم به، فلا تختلفوا عليه، فإذا كبر فكبروا، وإذا ركع فاركعوا، وإذا قال: سمع الله لمن حمده، فقولوا: ربنا ولك الحمد. وإذا سجد فاسجدوا، وإذا صلى جالسا فصلوا جلوسا أجمعون».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The Imām is appointed so that he should be followed; so, do not act differently from him. When he makes Takbīr all of you should say it after him; bow when he bows; say 'O our Lord, all praise be to You' when he says: Allah hears the one who praises Him; prostrate when he prostates; and all of you should pray sitting when he prays sitting."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) mentioned the wisdom behind appointing an Imām, which is that the worshipers should follow him in their congregational prayer. They should not act differently from him in the actions of the prayer. Rather, the Imām's movements during the prayer should be observed and followed in the same order he does them. Thus, when the Imām says Takbīr, then the congregation should follow him in doing so. When the Imām bows then they all should follow him, and when the Imām reminds them that Allah will answer the ones who praise Him by saying "Allah hears the one who praises Him", then they should praise Allah by saying: "Our Lord, praise be to You". When the Imām prostrates, Muslims praying behind him should prostrate as well, and if he prays sitting because he is unable to stand, then all of them should pray sitting as well even if they are able to stand. This is how the Imām should be followed.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

204 / PROPHETIC REPORT

Those who are present should inform those who are absent: Do...

Narrated by Yasār, the freed slave of Ibn ‘Umar,

SOURCE HadeethEnc 10612 | Authentic hadith | Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن يسارَ مولى ابن عمر قال:َرآني ابن عمر وأنا أصِّلي، بعد طلوع الفجر، فقال: يا َيسار، إن رسول الله صلى الله عليه وسلم خرج علينا ونحنُ نصِّلي هذه الصلاة، فقال: «ِلُيَبِّلْغِ شاِهُدُكمَ غاِئبكم، لاُ تصّلوا بعد الفجر إلاَ سْجَدَتْين».

ENGLISH RENDERING

Ibn ‘Umar saw me praying after the break of dawn. He said: "O Yasār, the Messenger of Allah (may Allah’s peace and blessings be upon him) came to us while we were offering this prayer. He said: ‘Those who are present should inform those who are absent: Do not offer any prayer after (the break of) dawn except two Rak‘ahs.'"

EASY EXPLANATION

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) saw his freed slave, Yasār, pray a voluntary prayer after the break of dawn and before the Fajr prayer. He said to him: "O Yasār, the Messenger of Allah (may Allah’s peace and blessings be upon him) came to us while we were offering this prayer," meaning: he saw them pray a voluntary prayer after the break of dawn and before the Fajr prayer.

He then said to them: "Those who are present should inform those who are absent." He asked those who were present to inform those who were not there. He then said to them: "Do not offer any prayer after (the break of) dawn." This narration is supported by another related by Ahmad that reads: "No prayer is to be offered after the break of dawn except two Rak‘ahs." These Rak‘ahs are the voluntary ones that are prayed before the Fajr prayer.

This corresponds with the way of the Messenger (may Allah's peace and blessings be upon him) as he had never prayed anything after the rise of dawn except for two short Rak‘ahs.

Therefore, a Muslim is not permitted to pray voluntary prayers after the rise of dawn, which is according to the guidance of the Prophet (may Allah's peace and blessings be upon him) which is the best guidance. Accordingly, praying after the break of dawn other than its respective supererogatory prayer is thereby impermissible, as this time has become prohibited to pray in.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

0204 Those who are present should inform those who are absent: Do... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

205 / PROPHETIC REPORT

When one of you joins the prayer and finds the Imām in a...

Narrated by the named companion in the report

SOURCE HadeethEnc 11310 | Authentic hadith | Narrated by At-Termedhy

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن علي بن أبي طالب، ومعاذ بن جبل رضي الله عنهما مرفوًعا: «إذا أتى أحُدكم الصلاة والإمامُ على حال، فْليصنْع كما يصنع الإمامُ».

ENGLISH RENDERING

‘Ali ibn Abi Tālib and Mu‘ādh ibn Jabal (may Allah be pleased with both of them) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When one of you joins the prayer and finds the Imām in a certain position, he should do what the Imām is doing."

EASY EXPLANATION

If one of you joins the congregational prayer and finds the Imām in one of the four positions of prayer: standing up, bowing, prostrating, or sitting down, he has to do the same as the Imām immediately without waiting for the Imām to stand up like what laymen do.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

It is legitimate for a person coming late to prayer to join the Imām at any part of the prayer, with no difference between Rukū‘, prostration, or sitting.
Catching up a Rak‘ah with the Imām is realized by catching up its Rukū‘, as indicated by other Hadīths.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy. HadeethEnc English export v1.25.0.

206 / PROPHETIC REPORT

I have never prayed behind an Imām who was more brief and more...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 5381 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه مرفوعًا: «ما صَلَّيْت خلف إمام قَطُّ أخَّف صلاة، ولا أتَمّ صلاة من النبي صلى الله عليه وسلم».

ENGLISH RENDERING

I have never prayed behind an Imām who was more brief and more perfect in prayer than the Prophet (may Allah's peace and blessings be upon him).

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) used to command people to adopt facilitation, and he used to invite them to that by words and actions. An aspect of facilitation is shortening the prayer while, at the same time, giving the act of worship its due right of completion and perfection. Anas ibn Mālik stated that he never prayed behind an Imām whose prayer was shorter than that of the great Imām, Muhammad (may Allah's peace and blessings be upon him) due to his making things easier for those praying behind him so that they would not leave the prayer while wishing to complete it. At the same time, no prayer was more perfect than that of the Prophet (may Allah's peace and blessings be upon him) who used to perform it in the most perfect and complete manner, without neglecting any part; rather, he would perfect it by performing what is obligatory and what is recommended, and this was from the effects of his blessing.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

207 / PROPHETIC REPORT

If any of you leads the people in prayer, let him shorten it,...

Narrated by the named companion in the report

SOURCE HadeethEnc 5880 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «إذا صلى أحدكم للناسَ فَلْيُخَفِّفْ فإن فيهم الضعيف والسَّقِيمَ وَذا الحاجة، وإذا صلى أحدكم لنفسهَ فَلْيُطَوِّلْ ما شاء».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "If any of you leads the people in prayer, let him shorten it, because among them are the weak, the sick, and the busy (who have needs to fulfill). If any of you prays alone, then let him prolong (his prayer) as much as he wishes."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) commanded the Muslims to shorten the prayer according to what is in the Sunnah. He justified that by saying that the weak people, as well as the sick and busy people, pray behind them. However, when they pray individually, they are free to either prolong or shorten the prayer as they wish.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

208 / PROPHETIC REPORT

O people, you cause aversion to others. Whoever leads people in...

Narrated by Abu Mas‘ūd al-Ansāri

SOURCE HadeethEnc 11295 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي مسعود الأنصاري رضي الله عنه قال: قال رجل يا رسول الله، لا أكاد أدرك الصلاة مما يطول بنا فلان، فما رأيت النبي صلى الله عليه وسلم في موعظة أشد غضبا من يومئذ، فقال: «أيها الناس، إنكم منفرون، فمن صلى بالناس فليخفف، فإن فيهم المريض، والضعيف، وذا الحاجة».

ENGLISH RENDERING

A man said: "O Messenger of Allah, I would almost fail to attend the prayer because so-and-so prolongs it when he leads us." I never saw the Prophet (may Allah's peace and blessings be upon him) more angry in giving admonition than he was on that day. He said: "O people, you cause aversion to others. Whoever leads people in prayer should make it brief, for among them are the sick, the weak, and those with needs to be fulfilled."

EASY EXPLANATION

A man complained to the Prophet (may Allah's peace and blessings be upon him) that he would sometimes join the congregational prayer late because the Imām prolonged it. Thereupon, the Prophet (may Allah's peace and blessings be upon him) got extremely angry and addressed the people, admonishing and warning them that they should not make others averse to worship. He commanded that the Imām should offer the prayer in a brief manner to make it easy and pleasant for the worshipers, among whom there may be some who cannot endure a long prayer because they are weak, sick, or preoccupied with certain needs that are to be fulfilled.

If a person prays alone, however, he can make his prayer as long as he wishes, for he causes no harm to anyone by doing so.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

209 / PROPHETIC REPORT

The one who is the most versed in Allah's Book should lead the...

Narrated by the named companion in the report

SOURCE HadeethEnc 11297 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي مسعود الأنصاري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «يَؤُمّ القوم أقرؤهم لكتاب الله، فإن كانوا في القراءة سواء، فأعلمهم بالسنة، فإن كانوا في السنة سواء، فأقدمهم هجرة، فإن كانوا في الهجرة سواء، فأقدمهم سِلْمًا، ولا يُؤَمّن الرجل الرجل في سلطانه، ولا يقعد في بيته على تَكْرِمَتِه إلا بإذنه».

ENGLISH RENDERING

Abu Mas‘ūd al-Ansāri (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: “The one who is the most versed in Allah's Book should lead the people in prayer. If they are equally versed in reciting it, then the one who is the most knowledgeable about the Sunnah; and if they are equal regarding the Sunnah, then the earliest one to emigrate; if they emigrated at the same time, then the earliest one to embrace Islam. No man must lead another in prayer where the latter has authority, or sit in his place in his house without his permission.”

EASY EXPLANATION

The Hadīth highlights some points:
1. The one who is the most entitled to leading the people in prayer is the one with the best memorization of the Qur'an. Yet, he has to be knowledgeable about the rulings pertaining to the prayer, since the one who is ignorant about such rulings has no right to lead the people in prayer. If they are equal in this point, the one who is the most knowledgeable about the Sunnah should lead them in prayer. If they are equal in this point too, then the one who is the earliest in immigrating should do. If they are still equal in this point, then the one who is the first among them to embrace Islam should lead them.
2. A guest should not precede the house owner in leading the people in prayer except with the latter’s permission. The house owner has more right to assume this task than the guest.
3. A guest is not allowed to sit in the house owner’s private place except with his permission.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0209 The one who is the most versed in Allah's Book should lead the... / continued

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

210 / PROPHETIC REPORT

Get up and I will lead you in prayer

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 3324 | Authentic hadith | Narrated by Muslim - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه «أن جدته مليكة دعت رسول الله صلى الله عليه وسلم لطعام صنعته، فأكل منه، ثم قال: قوموا فلأصلي لكم؟ قال أنس: فقمت إلى حصير لنا قد اسوّد من طول ما لبس، فنضحته بماء، فقام عليه رسول الله صلى الله عليه وسلم وصففت أنا واليتيم وراءه، والعجوز من ورائنا، فصلى لنا ركعتين، ثم انصرف». ولمسلم «أن رسول الله صلى الله عليه وسلم صلى به وبأمه فأقامني عن يمينه، وأقام المرأة خلفنا».

ENGLISH RENDERING

My grandmother, Mulaykah, invited the Messenger of Allah (may Allah's peace and blessings be upon him) to come and eat some food she had prepared for him. He ate some of it and said: "Get up and I will lead you in prayer." So I got up and brought a reed mat of ours that had turned black from prolonged use, and sprinkled some water on it. The Messenger of Allah (may Allah's peace and blessing be upon him) stood up and the orphan and I stood in a row behind him, and the elderly woman stood behind us. He led us praying two Rak‘ahs, then he left. In a narration by Muslim: “The Messenger of Allah (may Allah's peace and blessings be upon him) led him and his mother in prayer; and he made me stand on his right side and the woman stand behind us."

EASY EXPLANATION

Mulaykah (may Allah be pleased with her) invited the Messenger of Allah (may Allah's peace and blessings be upon him) to come and eat some food that she had prepared. Indeed, Allah, the Exalted, had created him with a propensity for the highest character and morals, such as abundant humility. Despite his lofty rank and high status, he accepted invitations from the old and the young, men and women, and the rich and the poor, intending high objectives and lofty goals, such as: consoling the hearts of the miserable, humility towards the poor, teaching the unlearned, and other praiseworthy goals. He accepted the invitation of this hostess and ate some of her food. He took this opportunity to teach those weaker individuals who may not be able to jostle with the others in attending his blessed gatherings. He told them to stand up so he could lead them in the prayer and they could learn from him how to pray. Anas brought an old reed mat that had turned black from prolonged use and washed it with water. The Messenger of Allah (may Allah's peace and blessings be upon him) stood upon it and led them in prayer. He made Anas and an orphan that was with him stand in a row behind him, and the elderly lady - the hostess - stand in a row behind Anas and the orphan and pray with them. he led them in two Rak‘ahs and then left, after fulfilling his duties of Da‘wah and teaching. May Allah bless us with following his actions and morals!

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0210 Get up and I will lead you in prayer / continued

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

211 / PROPHETIC REPORT

I will lead you in prayer; although I do not intend to pray, it...

Narrated by Abu Qilābah reported that ‘Abdullāh ibn Zayd al-Jarmi al-Basri

SOURCE HadeethEnc 5391 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي قلابة عبد الله بن زيد الجرمي البصري قال: «جاءنا مالك بن الحويرث في مسجدنا هذا، فقال: إني لأصلي بكم، وما أريد الصلاة، أصلي كيف رأيت رسول الله صلى الله عليه وسلم يصلي، فقلت لأبي قلابة كيف كان يصلي؟ فقال: مثل صلاة شيخنا هذا، وكان يجلس إذا رفع رأسه من السجود قبل أن ينهض». أراد بشيخهم: أبا بريد، عمرو بن سلمة الجرمي.

ENGLISH RENDERING

Mālik ibn Huwayrith came to this mosque of ours and said: "I will lead you in prayer; although I do not intend to pray, it is just to show you how I witnessed the Messenger of Allah (may Allah’s peace and blessings be upon him) pray." I asked Abu Qilābah: "How did he pray?" He replied: "Just as this Sheikh of ours prays", and he would sit after lifting his head from prostration and before standing up.
Their Sheikh was Abu Burayd ‘Amr ibn Salāmah al-Jarmi.

EASY EXPLANATION

Abu Qilābah said that Mālik ibn al-Huwayrith, who was one of the Companions, approached them in their mosque saying that he had come to them to lead them in prayer, with the intention of teaching them practically how the Messenger (may Allah's peace and blessings be upon him) prayed. He did that because seeing a practical demonstration of something is easy to understand and lasts a long time in people’s memories. The narrator asked Abu Qilābah how Mālik ibn al-Huwayrith prayed. He replied telling him that it was the same way as their sheikh, Abu Zayd ‘Amr ibn Salāmah al-Jarmi, prayed. The sheikh would sit briefly when he raised his head from prostration and before standing up.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

212 / PROPHETIC REPORT

The Messenger of Allah (may Allah’s peace and blessings be upon...

Narrated by Anas

SOURCE HadeethEnc 11308 | Authentic hadith | Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه : أن النبي صلى الله عليه وسلم ٱسَتْخَلَف ابنَ ٱُمِّ مَكْتُومٍ يَؤُم الناس وهو أَعَمى.

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) appointed Ibn Umm Maktūm as his successor to lead the people in prayer, and he was blind.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) appointed Ibn Umm Maktūm as his successor in Madīnah as he went on some journeys. This is because Ibn Umm Maktūm was more qualified than others. He was one of the first people to accept Islam, and he was also a scholar and a skilled reciter of the Qur’an. Therefore, he deserved to be put in a leadership position. He would issue Islamic verdicts, judge between people, and manage all the affairs of Madīnah while the Messenger was absent. This is proven by a narration in which Ibn ‘Abbās (may Allah be pleased with him) reported: “The Prophet (may Allah's peace and blessings be upon him) appointed Ibn Umm Maktūm as his successor in prayer and the other affairs of Madīnah.” [At-Tabarāni]
In another narration: “The Prophet (may Allah's peace and blessings be upon him) appointed Ibn Umm Maktūm as his successor in Madīnah twice.” [Abu Dawūd]

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

213 / PROPHETIC REPORT

Whoever forgets a prayer should perform it as soon as he...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 65088 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه عن النبي صلى الله عليه وسلم قال: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ: {وَأَقِمِ الصَّلَاةَ لِذِكْرِي} [طه: 14]».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "Whoever forgets a prayer should perform it as soon as he remembers it; there is no expiation for it except that: {and establish prayer to remember me.} [Surat Tā-ha: 14]"

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

It shows the significance of prayer and urges us not to be negligent in performing and making up for it.
It is not permissible to delay a prayer beyond its time intentionally and without an excuse.
It is obligatory for a person who oversleeps a prayer to perform it when he wakes up and for a person who forgets a prayer to perform it when he remembers it.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

214 / PROPHETIC REPORT

Hadīth of Dhu al-Yadayn concerning the prostration of...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 4853 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هُرَيْرَة رضي الله عنه قال: «صَّلى بنا رسول الله صلى الله عليه وسلم إحدى صَلاتَي الْعِشِّي -قال ابن سِيرِين وسّماها أبو هُرَيْرَة، ولكن نسيت أنا- قال: فصّلى بنا ركعتين، ثم سّلم، فقام إلى خَشَبَةٍ مَعْرُوضَةٍ في المسجد، فاتّكأ عليها كأنه غضبان ووضع يده اليُمنى على اليُسرى، وَشَبَّك بين أصابعه، وخرجت السَرَعَان من أبواب المسجد فقالوا: قُصَرت الصلاة -وفي القوم أبو بكر وعمر- فهابا أن يكلماه، وفي القوم رجل في يديه طول، يقال له: ذو اليدين فقال: يا رسول الله، أنسيت؟ أم قُصَرت الصلاة؟ قال: لم أنس وَلَم تُقصْر، فقال: أكما يقول ذو اليدين؟ فقالوا: نعم، فتقّدم فصّلى ما ترك، ثم سّلم، ثم كّبر وسجد مثل سجوده أو أطول، ثم رفع رأسه فكّبر، ثم كّبر وسجد مثل سجوده أو أطول، ثم رفع رأسه وكّبر، فربما سألوه: ثم سّلم؟ قال: نُبِّئت أن عِمْرَان بْن حُصَيْن قال: ثم سّلم».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) led us in one of the two afternoon prayers." Ibn Sirīn said: "Abu Hurayrah mentioned it by name but I forgot it." Abu Hurayrah added: "He (the Prophet) prayed two Rak'ahs and then finished the prayer with Taslīm. Then, he went toward a piece of wood laying across the mosque and leaned upon it in such a way as if he was angry. He placed his right hand over the left and interlaced his fingers. The people who were in a haste left the mosque through its gates, saying: 'The prayer has been shortened.' Abu Bakr and 'Umar, who were present at that time, did not dare to talk to the Prophet. Also among them was a long−handed man called Dhu al-Yadayn who asked the Prophet: 'O Messenger of Allah, have you forgotten or has the prayer been shortened?' He replied: 'I have not forgotten, nor has it been shortened," then he said: 'Is what Dhu al-Yadayn has said true?' They (the people) answered in the affirmative. So he moved forward and prayed what he missed, then finished the prayer. Then he made Takbīr and prostrated as he normally did or longer. Then he raised his head and made Takbīr. He made Takbīr again and prostrated as he normally did or longer. Then he raised his head and made Takbīr." When people asked Ibn Sirīn if the Prophet offered Taslīm, he said: "I was informed that 'Imrān ibn Husayn said that he offered Taslīm."

0214 Hadīth of Dhu al-Yadayn concerning the prostration of... / continued

EASY EXPLANATION

Messengers of Allah have the most perfect reasons, the firmest hearts, and the best endurance, and they are the best in terms of fulfilling the rights of Allah, the Exalted. Yet, they never went beyond the limits of human nature. The Messenger of Allah (may Allah's peace and blessings be upon him) was the most perfect in all these characteristics. However, he once forgot due to his human nature, so that Allah would legislate for His slaves the rulings regarding forgetfulness in prayer. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) led his companions in Zhuhr or ‘Asr prayer. Abu Hurayrah actually defined this prayer, but the sub-narrator Ibn Sirīn forgot it. When the Prophet (may Allah's peace and blessings be upon him) prayed the first two Rak‘ahs, he finished the prayer by making Taslīm. The Prophet (may Allah's peace and blessings be upon him) is a perfect man and feels contented only with the perfect work. Therefore, he felt there was a sort of deficiency or fault, but he did not know the source of such feeling. So, he went toward a piece of wood lying across Qiblah of the mosque, leaned upon it, and interlaced his fingers. Those who were in a haste left the mosque through its gates while discussing with one another that something had happened, which was that the prayer had been shortened. Perhaps they thought that forgetfulness could not occur to the one who is a Prophet. The Prophet (may Allah's peace and blessings be upon him) was highly respected, and thus no one dared to discuss this crucial issue with him. Even Abu Bakr and ‘Umar (may Allah be pleased with both of them) did not dare to ask him particularly they had seen him in a state of anxiety and depression. A man from the companions called Dhu al-Yadayn broke the silence by asking the Prophet (may Allah's peace and blessings be upon him): "O Messenger of Allah, have you forgotten or has the prayer been shortened?" He did not could not assure any of the two probabilities since both were possible to take place at that time.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

215 / PROPHETIC REPORT

I gave the Messenger of Allah (may Allah's peace and blessings...

Narrated by Jarīr ibn ʻAbdullah

SOURCE HadeethEnc 3512 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ جَرِيرْ بِنَ عْبِد اللّٰهِ رضي الله عنه قَال: بَايْعُت رَسوَل اللّٰهِ صّلى اللّٰه عَلْيِه وَسّلم
عَلى شَهَادِة أن لا إِلٰه إِلا اللّٰه، وَأَن مُحّمَّدا رُسوُل اللّٰهِ، وَإِقَام الصلاِة، وإِيتَاء الزَكَاِة،
وَالسْمِع وَالطَاعِة، وَالنْصِح لِكُّل مُسْلِم.

ENGLISH RENDERING

I gave the Messenger of Allah (may Allah's peace and blessings be upon him) a pledge to testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish the prayer, to pay Zakah, to hear and obey, and to give sincere advice to every Muslim.

EASY EXPLANATION

The Companion Jarīr ibn' Abdullah (may Allah be pleased with him) reports that he was committed and made a covenant with the Prophet (may Allah's peace and blessings be upon him) to adopt Tawhīd (monotheism), perform the five obligatory prayers every day and night, fulfilling their conditions, pillars, obligatory and Sunnah acts; observe the prescribed Zakah, which is an obligatory financial act of worship taken from the rich and given to those who deserve it from the poor and others; obey the rulers; and giving sincere advice every Muslim by being keen on bringing benefit and goodness to him and warding evil off him through words and acts.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

The importance of prayer and Zakah and the fact that they are from the pillars of Islam.
The importance of counsel and mutual advice between Muslims to the extent that the Messenger of Allah (may Allah's peace and blessings be upon him) took a pledge from his Companions (may Allah be pleased with them) on that.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

216 / PROPHETIC REPORT

Which deed is dearest to Allah? He said: "Offering prayer at...

Narrated by ʻAbdullah ibn Masʻūd

SOURCE HadeethEnc 3365 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللَّهِ بنِ مَسْعُودٍ رضي الله عنه قَالَ: سَأَلْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا»، قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ بِرُّ الْوَالِدَيْنِ» قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «الجِهَادُ فِي سَبِيلِ اللَّهِ» قَالَ: حَدَّثَنِي بِهِنَّ، وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي.

ENGLISH RENDERING

I asked the Prophet (may Allah's peace and blessings be upon him): Which deed is dearest to Allah? He said: "Offering prayer at its earliest appointed time." I said: Then, what comes next? He said: "Dutifulness to one's parents." I said: Then, what comes next? He said: "Jihad in the way of Allah." He said: These were the things he said to me, and if I had asked him for more, he would have given me more.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) was asked: Which deed is dearest to Allah? He said: Offering the obligatory prayer at its appointed time prescribed by the Legislator. Then, being dutiful to one's parents by being kind to them, fulfilling their rights, and refraining from being undutiful to them. Then, making Jihad in the cause of Allah with one's life and wealth to make Allah's word supreme, defend the religion of Islam and its people, and spread its rituals.

Ibn Masʻūd (may Allah be pleased with him) said: He informed me of these deeds, and if I had said to him: Then, what comes next? he would have informed me of more.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

217 / PROPHETIC REPORT

O people, I only did this so that you can follow my example and...

Narrated by Abu Hāzim ibn Dinār

SOURCE HadeethEnc 65096 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي حازم بن دينار: أن رجالا أتوا سهل بن سعد الساعدي، وقد امتروا في المنبر مم عوده، فسألوه عن ذلك، فقال: والله إني لأعرف مما هو، ولقد رأيته أول يوم وضع، وأول يوم جلس عليه رسول الله صلى الله عليه وسلم، أرسل رسول الله صلى الله عليه وسلم إلى فلانة -امرأة من الأنصار قد سماها سهل-: «مري غلامك النجار أن يعمل لي أعوادا أجلس عليهن إذا كلمت الناس»، فأمرته فعملها من طرفاء الغابة، ثم جاء بها، فأرسلت إلى رسول الله صلى الله عليه وسلم، فأمر بها فوضعت هاهنا، ثم رأيت رسول الله صلى الله عليه وسلم صلى عليها وكبر وهو عليها، ثم ركع وهو عليها، ثم نزل القهقرى، فسجد في أصل المنبر ثم عاد، فلما فرغ أقبل على الناس فقال: «أيها الناس، إنما صنعت هذا لتأتموا ولتعلموا صلاتي».

ENGLISH RENDERING

Some men came to Sahl ibn Sa'd as-Sā'idi. They were wondering what kind of wood the Pulpit was made of. So, they asked him about it, and he said: "By Allah, I know what it is made of. I saw it the first day it was set up, and the first day the Messenger of Allah (may Allah's peace and blessings be upon him) sat on it. The Messenger of Allah (may Allah's peace and blessings be upon him) sent to so-and-so - a woman from the Ansār whose name was mentioned by Sahl - telling her: 'Tell your carpenter slave to make for me some pieces of wood that I can sit on when I speak to the people.' So, she told him, and he made it from Tamarisk wood from Al-Ghābah (a place near Madīnah). Then, he brought it, and it was sent to the Messenger of Allah (may Allah's peace and blessings be upon him), who commanded that it be set up here. Then, I saw the Messenger of Allah (may Allah's peace and blessings be upon him) pray on it and say the takbīr while he was on it, and then he bowed while he was on it, and then he came down backwards and prostrated at the base of the Pulpit; and then he went back. When he finished, he turned to the people and said: 'O people, I only did this so that you can follow my example and learn my prayer.'"

EASY EXPLANATION

Some men came to one of the Companions and asked him about the Prophet's Pulpit which the Messenger of Allah (may Allah's peace and blessings be upon him) used, as to what it was made of. They debated and disputed about that. So, he mentioned to them that the Prophet (may Allah's peace and blessings be upon him) sent to a woman from the Ansār who had a carpenter slave, saying to her: Tell your slave to make a pulpit for me that I can sit on when I speak to the people. The woman complied and told her slave to make for the Prophet (may Allah's peace and blessings be upon him) a pulpit from Tamarisk wood. When he finished the Pulpit, the woman sent it to the Prophet (may Allah's peace and blessings be upon him), who commanded that it be placed in its place in the Mosque. Then, the Prophet (may Allah's peace and blessings

0217 O people, I only did this so that you can follow my example and… / continued

be upon him) prayed on it, said takbīr while on it, and bowed while on it. Then, he came down backward without turning his face behind and prostrated himself next to the base of the Pulpit, and he then went back. When he finished the prayer, he turned to the people and said: O people, I only did this so that you can follow my example and learn my prayer.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

It is recommended to use a pulpit, and the preacher ascends it. This enables him to deliver an audible sermon that the congregation will hear.
It is permissible to pray on the pulpit, and it is permissible for the Imām to be in a higher place than those he leads in prayer if needed.
It is permissible to use the service of craftsmen for the needs of the Muslims.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

218 / PROPHETIC REPORT

When the Muezzin (the caller to prayer) says, 'Allahu akbar,...

Narrated by ‘Umar ibn al-Khattāb

SOURCE HadeethEnc 65086 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمر بن الخطاب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «إِذا قَالَ الْمُؤَذِّنُ: اللهُ أَكبَر اللهُ أَكبَر، فَقَالَ أَحَدُكُم: اللهُ أَكبَر اللهُ أَكبَر، ثُمَّ قَالَ: أَشهَدُ أَن لا إِلَهَ إِلا اللهُ، قَالَ: أَشهَدُ أَن لا إِلَهَ إِلا اللهُ، ثُمَّ قَالَ: أَشهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، قَالَ: أَشهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، ثُمَّ قَالَ: حَيَّ عَلى الصَلاةِ، قَالَ: لا حَولَ وَلا قُوَّةَ إِلا بِاللهِ، ثُمَّ قَالَ: حَيَّ عَلى الفَلاحِ، قَالَ: لا حَولَ وَلا قُوَّةَ إِلا بِاللهِ، ثُمَّ قَالَ: اللهُ أَكبَر اللهُ أَكبَر، قَالَ: اللهُ أَكبَر اللهُ أَكبَر، ثُمَّ قَالَ: لا إِلَهَ إِلا اللهُ، قَالَ: لا إِلَهَ إِلا اللهُ مِن قَلبِهِ دَخَلَ الجَنَّة».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "When the Muezzin (the caller to prayer) says, 'Allahu akbar, Allahu akbar' (Allah is the Greatest), and one of you says 'Allahu akbar, Allahu akbar', and then he says, 'Ash'hadu an lā ilāh illa Allah' (I bear witness that there is no god but Allah), and he says, 'Ash'hadu an lā ilāh illa Allah', and then he says, 'Ash'hadu anna Muhammadan rasūl Allah' (I bear witness that Muhammad is the Messenger of Allah), and he says, 'Ash'hadu anna Muhammadan rasūl Allah', and then he says, 'Hayy ‘ala as-salāh' (Come to prayer), and he says, 'Lā hawla wala quwwata illa billāh' (There is no power or strength except through Allah), and then he says, 'Hayy ‘ala al-falāh' (Come to success), and he says, 'Lā hawla wala quwwata illa billāh', and then he says, 'Allahu akbar, Allahu akbar', and he says, 'Allahu akbar, Allahu akbar', and then he says, 'lā ilāh illa Allah', and he says 'lā ilāh illa Allah' from his heart, he will enter Paradise."

EASY EXPLANATION

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

In this Hadīth, the Prophet (may Allah's peace and blessings be upon him) demonstrated what is prescribed upon hearing the Adhān, namely, the hearer of Adhān should say as the Muezzin says. When the Muezzin says, "Allahu akbar", he should say: "Allahu akbar", and likewise with all phrases except when the Muezzin says, "Hayy' ala as-salāh" and "Hayy 'ala al-falāh", upon which the hearer should say: "Lā hawla wala quwwata illa billāh".

The Prophet (may Allah's peace and blessings be upon him) pointed out that whoever repeats after the Muezzin sincerely from his heart will enter Paradise.

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

"Ash'hadu an lā ilāh illa Allah": No one is truly worthy of worship except Allah.

0218 When the Muezzin (the caller to prayer) says, 'Allahu akbar,... / continued

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

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

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

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

219 / PROPHETIC REPORT

What is the matter with some people who raise their eyes...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 10883 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه قال: قال النبي صلى الله عليه وسلم: «ما بال أقوام يرفعون أبصارهم إلى السماء في صلاتهم»، فاشتد قوله في ذلك، حتى قال: «لينتهن عن ذلك أو لتخطفن أبصارهم».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "What is the matter with some people who raise their eyes towards the sky during their prayer?" He went on, using strict words, until he said, "They must stop that, or their eyesight will be snatched away."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned those who raise their eyes to the sky during prayer, whether during supplication or other times. His rebuke became more severe, and he (may Allah's peace and blessings be upon him) threatened that those who do so might have their eyesight snatched away swiftly, to the point that they would not even realize it until they had lost the blessing of sight.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

The excellence of the Prophet's approach in making Da'wah and his clarification of the truth, as he did not expose the person who was in error since the goal was to clarify the truth, which had been achieved, and because he concealed the one upon error and made the message more likely to be accepted.
A firm prohibition and a stern warning for those who raise their sights to the sky during prayer.
In 'Awn Al-Ma'būd, he said: The reason for this is that raising one's eyes to the sky distracts him from the proper direction of the Qiblah, causing one to turn away from it and from the correct posture of the prayer.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

220 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 3569 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

وعن جابر رضي الله عنه قال:ُسِئل رسول الله صلى الله عليه وسلم أي الصلاة أفضل؟ قال: «ُطول اْلقُنوت».

ENGLISH RENDERING

Jābir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) was asked: "Which part of the prayer is the best?" He replied: "The long standing."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) was asked what actions in the prayer were the best. They asked this for their eagerness to achieve the most amount of rewards. They meant which part of prayer e.g, bowing or prostration is the best? He answered that it was the long standing in the prayer.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

221 / PROPHETIC REPORT

The prayer of fear in Jābir's report

Narrated by Jābir ibn ʻAbdullāh al-Ansāri

SOURCE HadeethEnc 6050 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر بن عبد الله الأنصاري رضي الله عنهما قال: «شَهِدْتُ مع رسول الله صلى الله عليه وسلم صلاة الخوف فَصَفَفْنَا صَفّيْن خلف رسول الله صلى الله عليه وسلم والعدو بيننا وبين القبلة، وَكَبّر النبي صلى الله عليه وسلم وَكّبرنا جميعا، ثم ركع وَرَكَعْنا جميعا، ثم رفع رأسه من الركوع ورفعنا جميعا، ثم انحدر بالسجود والصف الذي يليه، وقام الصَّف الْمُؤَخَّر في نَحْرِ الْعُدُوّ، فلما قضى النبي صلى الله عليه وسلم السجود، وقام الصّف الذي يليه انْحَدَر الصَّف الْمُؤَخَّر بالسجود، وقاموا، تَقَدَّم الصَّف الْمُؤَخَّر، وَتَأَخَر الصَّف الْمُقَدَّم، ثم ركع النبي صلى الله عليه وسلم وركعنا جميعا، ثم رفع رأسه من الركوع ورفعنا جميعا، ثم انحدر بالسجود، والصّف الذي يليه -الذي كان مُؤَخّرا في الركعة الأولى- فقام الصَّف الْمُؤَخَّرِ في نَحْرِ الْعُدُوّ، فلما قضى النبي صلى الله عليه وسلم السجود والصف الذي يليه: انْحَدَر الصَّف الْمُؤَخَّر بالسجود، فسجدوا ثم سّلم صلى الله عليه وسلم وَسّلْمنا جميعا، قال جابر: كما يصنع حَرَسُكُم هؤلاء بُأمرائهم».
وذكر البخاري طرفا منه: «وأنه صلى صلاة الخوف مع النبي صلى الله عليه وسلم في الغزوة السابعة، غزوة ذات الرِّقاع».

ENGLISH RENDERING

I witnessed the prayer of fear with the Messenger of Allah (may Allah's peace and blessings be upon him). We stood in two rows behind the Messenger of Allah (may Allah's peace and blessings be upon him) and the enemy was between us and the Qiblah. The Prophet (may Allah's peace and blessings be upon him) said Takbīr and we all did. He then bowed and we all bowed. He then raised his head from bowing, and we all did. He then prostrated with the row behind him, while the back row stood in the face of the enemy. When the Prophet (may Allah's peace and blessings be upon him) completed the prostration and the row behind him stood, the back row prostrated and then stood up. Then the back row moved to the front and the front row moved to the back. Then the Prophet (may Allah's peace and blessings be upon him) bowed and we all bowed. He then raised his head from bowing and we also raised ours. Then he and the row behind him, which was back in the first Rak‘ah, prostrated, whereas the back row stood in the face of the enemy. When the Prophet (may Allah's peace and blessings be upon him) and the row behind him finished the prostration, the back row prostrated. Then the Prophet (may Allah's peace and blessings be upon him) ended the prayer with Taslīm and we all did the same. Jābir said: ''As those guards of yours do with their chiefs.''
Al-Bukhāri mentioned part of it: ''That he performed the prayer of fear with the Prophet (may Allah's peace and blessings be upon him) in the seventh battle, i.e. the battle of Dhāt Ar-Riqā‘.''

0221 The prayer of fear in Jābir's report / continued

EASY EXPLANATION

This Hadīth describes a form of the prayer of fear, i.e. when the enemy is in the direction of the Qiblah. The Prophet (may Allah's peace and blessings be upon him) divided the army into two groups: one in the front row and another in the back row. Then he lead them in the prayer, starting with Takbīr, then all recited, bowed, and rose from bowing. Then the Prophet (may Allah's peace and blessings be upon him) and the row behind him, prostrated. Rising for the second Rak‘ah, the back row which was guarding them from the enemy, prostrated. When they rose, the front row went back and the back row stepped forward, so that both rows were even in what they had performed, and the first row did not stand in its place for the entire prayer. What was done in the first Rak‘ah was repeated in the second Rak‘ah. All made Tashahhud and ended the prayer following the Prophet (may Allah's peace and blessings be upon him). This way of performing the prayer of fear was suitable for the state of the Prophet (may Allah's peace and blessings be upon him) and his Companions at that time. They were able to see their enemy, who was in the direction of Qiblah, while standing and bowing in prayer. Also, in this position, they were safe from a rear attack.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

222 / PROPHETIC REPORT

When anyone of you stands in prayer, indeed mercy is facing...

Narrated by the named companion in the report

SOURCE HadeethEnc 10877 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي ذر رضي الله عنه مرفوعًا: «إذا قام أحدكم إلى الصلاة؛ فإن الرحمة تواجهه، فلا يمسح الحصى». وعن معيقيب رضي الله عنه أن النبي صلى الله عليه وسلم قال: في الرجل يسوي التراب حيث يسجد، قال: «إن كنت فاعلا فواحدة».

ENGLISH RENDERING

Abu Dharr (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "When anyone of you stands in prayer, indeed mercy is facing him. So, let him not smooth the pebbles." Mu'ayqīb (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said about the man who levels the earth where he prostrates: "If you must do so, then do it only once."

EASY EXPLANATION

In the Hadīth of Abu Dharr, the statement: "When anyone of stands in prayer," means when one starts to pray, and thus it is not forbidden to remove the pebbles before starting the prayer. Removing the pebbles is forbidden in this Hadīth so that insignificant things should not distract the Muslim from the prayer or interrupt his devotion to it. In fact, doing so causes the Muslim to miss out the mercy resulting from focusing on the prayer. This applies to the case in which the praying person does not need to fix the place of prostration; otherwise, it is permissible to do it one time only as required. Pebbles in specific are mentioned in the Hadīth because they were commonly found on the ground of their mosques back then. Otherwise, there is no difference between pebbles, dust, and sand in this regard. The Hadīth of Mu'ayqīb states that the Prophet (may Allah's peace and blessings be upon him) said about a man who was leveling the earth where he is prostrating: "If you must do so, then do it only once." A man asked the Prophet (may Allah's peace and blessings be upon him) about his case in which he used to level the earth where he prostrates or for prostrating on it. As this was done during the prayer, the Prophet (may Allah's peace and blessings be upon him) instructed the man to level the earth only one time if there is a need for it. Smoothing the pebble in prayer is disliked except in the case where the pebbles do not allow the person to do prostration properly because they are too uneven to place the required part of the forehead on them. In this case, therefore, one may smooth the pebbles once or twice. In fact, there are two narrations reported on this issue. One narration says that removal of the pebble should be done once, and the other narration says it should be twice. The more apparent meaning of the two narrations implies that one may wipe the pebbles once and not more. The cause for the prohibition of smoothing the pebbles during the prayer is that mercy descends upon and showers the praying person. So, it is not appropriate for a sensible person to react to this significant blessing by such an insignificant action, as stated by At-Tībi.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0222 When anyone of you stands in prayer, indeed mercy is facing... / continued

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

223 / PROPHETIC REPORT

When the Messenger of Allah (peace and blessings be upon him) said: "Sami‘allāhu liman...

Narrated by ‘Abdullah ibn Yazīd al-Khatmi

SOURCE HadeethEnc 6097 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطِمِيِّ قَالَ: حَدَّثَنِي الْبَرَاءُ وَهُوَ غَيْرُ كَذُوبٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَقَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدًا، ثُمَّ نَقَعُ سُجُودًا بَعْدَهُ.

ENGLISH RENDERING

Al-Barā’ - and he is not a liar - said to me: When the Messenger of Allah (peace and blessings be upon him) said: ''Sami‘allāhu liman hamidah (Allah hears whoever praises him),'' none of us would bend his back until the Prophet (peace and blessings be upon him) had fallen in prostration. We would then fall in prostration right after him.

EASY EXPLANATION

Al-Barā’ ibn ‘Āzib (may Allah be pleased with him) truthfully reported that when the Prophet (peace and blessings be upon him) raised his head from bowing and said: Sami‘allāhu liman hamidah (Allah hears whoever praises Him), those behind him would remain standing, and none of them would bend his back to prostrate until the Prophet (peace and blessings be upon him) had placed his forehead on the ground - then they would all prostrate after him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:45 - Prayer restrains indecency and wrongdoing

Qur’an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

This describes how the Companions followed the Prophet (peace and blessings be upon him) in prayer - they would not move from standing to prostration until he (peace and blessings be upon him) had prostrated. Ibn Daqīq al-‘Īd said: In this is evidence of the Prophet's (peace and blessings be upon him) lengthy tranquility during prayer. The conduct of the one led in prayer with the Imam has four states: 1. Musābaqah: It means preceding his Imam by performing a pillar before the Imam, for example, bowing or prostrating before the Imam does. This is forbidden. If one deliberately precedes the Imam knowing it is prohibited, his prayer becomes invalid - whether he performs a pillar before the Imam or reaches it before him. And if this happens in the opening Takbīr, the whole prayer is invalid, and he must repeat it from the beginning. 2.

0223 When the Messenger of Allah (peace and blessings be upon him) said: ''Sami‘allāhu liman... / continued

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

224 / PROPHETIC REPORT

I used to see the Messenger of Allah (peace and blessings be upon him) making Taslīm...

Narrated by Sa'd

SOURCE HadeethEnc 65463 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَرَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ عَنْ يَمِينِهِ، وَعَنْ يَسَارِهِ، حَتَّى أَرَى بَيَاضَ خَدِّهِ.

ENGLISH RENDERING

I used to see the Messenger of Allah (peace and blessings be upon him) making Taslīm (salutation of peace ending the prayer) to his right and to his left, until I could see the whiteness of his cheek.

EASY EXPLANATION

Sa'd ibn Abi Waqqās (may Allah be pleased with him) reported that he used to see the whiteness of the Prophet's (peace and blessings be upon him) cheeks because of how much he would turn his head when making the first Taslīm to his right and the second to his left.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

The permissibility of exaggeration in turning one's head to the right and to the left when making Taslīm.
The legitimacy of making two Taslīms - to the right and to the left.
An-Nawawi said: If one were to make both Taslīms towards his right side only, or left side only, or directly forward, or even the first to the left and the second to the right, his prayer would still be valid and both Taslīms would be considered complete. However, he would have missed the recommended manner and its associated virtue.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

225 / PROPHETIC REPORT

No prayer should be offered in the presence of food or when he...

Narrated by ʻĀʼishah

SOURCE HadeethEnc 3088 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عنَ عِائشَة رضَي الله عنها قالت:ِإِّني سمْعُت رسوَل الله صلى الله عليه وسلم يقول:
«لاَ صَلاَةِ َبحْضَرة ٱلطَعِام،َ وَلاُ هَوُ َيدِافُعُه ٱلأَخَبثِان».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "No prayer should be offered in the presence of food or when he is resisting the need to relieve himself of the two filths."

EASY EXPLANATION

The Messenger of Allah (may Allah's peace and blessings be upon him) forbade praying in the presence of food, which the praying person craves and wants very much.

Also, he forbade praying while resisting the need to relieve oneself of the two filths - urine and stool - for this causes distraction.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:45 - Prayer restrains indecency and wrongdoing

Qur'an 23:1 - Believers succeed through humble prayer

PUT IT INTO PRACTICE

Before commencing the prayer, a worshiper should eliminate anything that may distract him during their prayer.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

08

Mosques and Voluntary Worship

Build devotion privately and together.

REPORTS 0226-0275

226 / PROPHETIC REPORT

The congregational prayer surpasses the prayer of any one of...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 11286 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «تَفْضُلُ صَلَاةُ الجَمِيعِ صَلَاةَ أَحَدِكُمْ وَحْدَهُ بِخَمْسٍ وَعِشْرِينَ جُزْءًا، وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الفَجْرِ» ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: فَاقْرَءُوا إِنْ شِئْتُمْ: {إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا} [الإسراء: 78].

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "The congregational prayer surpasses the prayer of any one of you alone by twenty-five times. And the angels of the night and the angels of the day gather at the Fajr prayer." Then Abu Hurayrah said: Recite, if you wish: {The recitation of dawn is ever witnessed [by the angels].} [Al-Isra: 78]

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) explained that the reward and recompense of a man's prayer in congregation with the Imam is better than twenty-five prayers that he performs alone in his home or marketplace. He (may Allah's peace and blessings be upon him) then mentioned that the angels of the night and the angels of the day gather at the Fajr prayer. Then Abu Hurayrah (may Allah be pleased with him), citing evidence for this, says:

Recite, if you wish: {The recitation of dawn is ever witnessed [by the angels].} [Surat al-Isrā': 78] i.e., the Fajr prayer is witnessed by the angels of the night and the angels of the day.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Ibn Hajar said: The prayer in the mosque in congregation is superior to the prayer in the house and the marketplace, whether in congregation or individually. Ibn Daqīq al-'Īd stated this.
The Hadīth highlights the excellence of the Fajr prayer because the angels assemble exclusively in it.
Ibn Bāz said: A believer should be keen to maintain prayer in congregation, even if his house is far, in order to attain this great goodness.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

227 / PROPHETIC REPORT

If anyone fears that he will not wake up at the end of the...

Narrated by the named companion in the report

SOURCE HadeethEnc 11278 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «من خاف أن لا يقوم من آخِر الليل فليوتر أوله، ومنَ طَمِع أن يقوم آخره فليوتر آخر الليل، فإن صلاة آخر الليل مشهودة، وذلك أفضل».

ENGLISH RENDERING

Jābir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "If anyone fears that he will not wake up at the end of the night, let him offer Witr prayer at the beginning of the night; and anyone expects to wake up at the end of the night, let him offer Witr prayer at the end of the night. Indeed, prayer at the end of the night is witnessed (by the angels) and that is better."

EASY EXPLANATION

The Hadīth indicates that it is permissible for the Muslim to pray Witr at the beginning of the night, especially for the one who fears that he will not wake up at the end of the night. It also emphasizes the preference of offering Witr prayer at the end of the night because it is witnessed by the angels.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

228 / PROPHETIC REPORT

There should not be two Witr prayers during one night

Narrated by Qays ibn Talq

SOURCE HadeethEnc 11272 | Authentic hadith | Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن قيس بن طلق، قال: زارنا طُلق بن علي في يوم من رمضان، وَأمسى عندنا، وأفطر، ثم قام بنا الليلة، وَأَوْتَر بنا، ثم انحدر إلى مسجده، فصلى بأصحابه، حتى إذا بقي الوترَ قَدَّم رجلا، فقال: أَوْتِر بأصحابك، فإني سمعت النبي صلى الله عليه وسلم يقول: «لا وِتْرَانِ في ليلة».

ENGLISH RENDERING

Talq ibn 'Ali visited us one day during Ramadan. He stayed with us until the evening and broke his fast with us. Then he led us in voluntary night prayer and the Witr prayer. Afterwards he went to his mosque and led his companions in prayer. When only the Witr prayer was remaining, he asked another man to step forward and said: 'Lead your companions in the Witr prayer, because I heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying: "There should not be two Witr prayers during one night."

EASY EXPLANATION

In this Hadīth, the noble Companion, Talq ibn 'Ali (may Allah be pleased with him) explained that he offered the Witr prayer with his family at the beginning of the night and then he led his people in prayer, but he did not pray the Witr prayer with them. Instead, he let another man lead them in the Witr prayer, because he had heard the Prophet (may Allah's peace and blessings be upon him) prohibiting Muslims from offering two Witr prayers in one night.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

229 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him) used...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 11269 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها ، قالت: «كان النبي صلى الله عليه وسلم يصلي من الليل ثلاث عشرة ركعة منها الوِتر، وركعتا الفجر».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) used to offer thirteen Rak‘ahs in the night prayer including Witr, plus two (voluntary) Rak‘ahs of the Fajr prayer.

EASY EXPLANATION

‘Ā'ishah (may Allah be pleased with her) reports that the Prophet (may Allah's peace and blessings be upon him) used to offer thirteen Rak‘ahs in the night prayer including Witr on a regular basis, regardless of whether it was during Ramadan or not. Likewise, he adhered to offering two voluntary Rak‘ahs of the Fajr prayer. It means that the Prophet (may Allah's peace and blessings be upon him) used to do this most of the time. This is because the Prophet (may Allah's peace and blessings be upon him) was reported to devote himself more in worshiping Allah in the last ten nights of Ramadan than he strives in any other time in the year. It implies that the Rak‘ahs are increased in length, not in number. In fact, the Prophet (may Allah's peace and blessings be upon him) used to offer thirteen or eleven Rak‘āhs on some occasions and on other occasions he used to pray less than that.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

230 / PROPHETIC REPORT

A man asked the Prophet (peace and blessings be upon him) while he was on the pulpit: What do...

Narrated by ‘Abdullah ibn ‘Umar

SOURCE HadeethEnc 11259 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما: سَأَلَ رَجُلٌ النَّبِيَّ صلى الله عليه وسلم وَهُوَ عَلَى الْمِنْبَرِ، مَا تَرَى فِي صَلاَةِ اللَّيْلِ، قَالَ: «مَثْنَى مَثْنَى، فَإِذَا خَشِيَ الصُّبْحَ صَلَّى وَاحِدَةً، فَأَوْتَرَتْ لَهُ مَا صَلَّى» وَإِنَّهُ كَانَ يَقُولُ: «اجْعَلُوا آخِرَ صَلاَتِكُمْ وِتْرًا» فَإِنَّ النَّبِيَّ صلى الله عليه وسلم أَمَرَ بِهِ.

ENGLISH RENDERING

A man asked the Prophet (peace and blessings be upon him) while he was on the pulpit: What do you say about the night prayer? He (peace and blessings be upon him) said: "Two by two (i.e., in sets of two Rak‘ahs). When he fears that dawn is approaching, he should pray one (Rak‘ah), which will make what he has prayed Witr (odd)." And he (peace and blessings be upon him) used to say: "Make the last of your prayers at night Witr,” for the Prophet (peace and blessings be upon him) commanded it.

EASY EXPLANATION

A man asked the Prophet (peace and blessings be upon him) while he was delivering a sermon on the pulpit: O Messenger of Allah, teach me how to perform the night prayer. The Prophet (peace and blessings be upon him) said: Pray and make Taslīm after every two Rak‘ahs. When you fear that dawn is near, then pray one Rak‘ah, which will make what you have prayed Witr. And he (peace and blessings be upon him) used to advise making Witr the last prayer of the night.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

The basic rule for night prayer is to make Taslīm after every two Rak‘ahs, except for the Witr prayer.
The night prayer is not limited to a specific number of Rak‘ahs, as indicated by the unrestricted wording of the text.
An-Nawawi said: The Hadīth "the prayer of the night and day is two by two" refers to what is preferable - that one makes Taslīm after every two Rak‘ahs. This applies to both the voluntary prayers of the night and of the day, as it is recommended to conclude with Taslīm after every two Rak‘ahs.

0230 A man asked the Prophet (peace and blessings be upon him) while he was on the pulpit: What do… / continued

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

231 / PROPHETIC REPORT

(Voluntary) prayer in both the day and night is performed two...

Narrated by the named companion in the report

SOURCE HadeethEnc 11260 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر رضي الله عنهما ، عن النبي صلى الله عليه وسلم قال: «صلاة الليل والنهار مثنى مثنى».

ENGLISH RENDERING

Ibn 'Umar (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "(Voluntary) prayer in both the day and night is performed two by two."

EASY EXPLANATION

Explanation of the Hadīth: "(Voluntary) prayer in both the day and night is performed two by two." The origin of this Hadīth was narrated by Al-Bukhāri and Muslim with the wording: "The night prayer is to be performed in two by two." Some narrators added "and the day prayer", but this addition is weak. The meaning is that anyone wishes to perform voluntary prayers at night or in the daytime, he should make Taslīm after each two Rak'ahs. This was explicitly stated in Sahīh Muslim in the Hadīth reported by Ibn 'Umar (may Allah be pleased with him). When Ibn 'Umar was asked about the meaning of "two by two", he said: "That you make Taslīm after each two Rak'ahs." This is the opinion of the majority of scholars concerning the night prayer. In other words, it is not permissible to offer voluntary prayers at night with more than two Rak'ahs per each prayer. Witr prayer is an exception to this ruling, and the person can perform more than two Rak'ahs in it, because this is established by the Sunnah. In the voluntary prayers during the daytime, it is permissible for the Muslim to perform more than two Rak'ahs per each prayer. However, it is preferable to perform them two by two as well.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

232 / PROPHETIC REPORT

Whoever performs Qiyām (night prayer) in the Night of Decree,...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 4202 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «مَنْ يُقُمْ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever performs Qiyām (night prayer) in the Night of Decree, out of faith and in pursuit of reward, his past sins will be forgiven."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) tells about the merit of Qiyām al-Layl in the Night of Decree, which lies in the last ten days of Ramadan; that whoever engages in a lot of prayer, supplication, Qur'an recitation, and dhikr in this night, believing in it and its reported merit, seeking Allah's reward by his deed, without show-off or pursuit of reputation among people, his previous sins will be forgiven.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

The Hadīth points out the merit of the Night of Decree and urges us to perform Qiyām al-Layl therein.
Righteous deeds are not accepted without sincere intentions.
It shows Allah's grace and mercy, for whoever performs Qiyām on the Night of Decree out of faith and in pursuit of reward, his past sins will be forgiven.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

233 / PROPHETIC REPORT

When it is Friday, the angels stand at the door of the mosque...

Narrated by the named companion in the report

SOURCE HadeethEnc 10551 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال النبي صلى الله عليه وسلم : «إذا كان يوم الجمعة وَقَفِت الملائكة على باب المسجدَ يكتبون الأوَل فالأوَل، وَمَثَل المُهّجر كمثل الذي يُهدي بَدنَة، ثم كالذي يُهدي بقرة، ثمَ كبشا، ثمَ دجاجة، ثمَ بيضة، فإذا خرج الإمام طَوُواُ صُحَفهم، ويْستَمعون الِّذكر».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When it is Friday, the angels stand at the door of the mosque and keep on writing the names of those coming in order of their arrival. The example of the one who enters the mosque in the earliest hour is that of the one offering a camel (as a sacrifice). The one coming next is like the one offering a cow, then a ram, then a chicken, then an egg respectively. When the Imām comes out (for the Friday prayer), they (i.e. the angels) fold their scrolls and listen to the sermon."

EASY EXPLANATION

Angels stand at the door of the mosque on Fridays writing the comers in order of their arrival. The reward of the earliest comer to prayer is like the reward of the one offering a camel as a sacrifice seeking closeness to Allah, the Exalted. Next, the reward of the one coming after him is like that of the one offering a cow to seek closeness to Allah, the Exalted. The reward of the one coming after him is like that of the one offering a ram to seek closeness to Allah, the Exalted. Furthermore, the reward of the one coming after him is like that of the one offering a chicken to seek closeness to Allah, the Exalted; and the reward of the one following him is like offering an egg. When the Imām comes out, ascends the pulpit, and starts the sermon, the angels fold their sheets where they wrote the names of those who came early to the Friday prayer. The reward varies depending on how early they come. At last, the angels sit and listen to the sermon with people.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0233 When it is Friday, the angels stand at the door of the mosque... / continued

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

234 / PROPHETIC REPORT

Whoever sleeps and fails to recite his nightly portion, or part...

Narrated by the named companion in the report

SOURCE HadeethEnc 5443 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمر بن الخطاب رضي الله عنه مرفوعًا: «مَنْ نَامَ عَنْ حِزْبِهِ مِنَ اللَّيْلِ، أَوْ عَنْ شَيْءٍ مِنْهُ، فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ».

ENGLISH RENDERING

‘Umar ibn al-Khattāb (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever sleeps and fails to recite his nightly portion, or part of it, and then recites it between the Fajr prayer and the Zhuhr prayer, it will be recorded for him as if he recited it during the night."

EASY EXPLANATION

Hizb means part of something, like the Hizbs (parts) of the Qur’an. So if one is used to performing the (voluntary) prayer during the night, but he falls asleep and misses it completely or partially, and he then makes up for it between the Fajr prayer and the Zhuhr prayer, it will be as if he prayed it during that night. However, if one is used to perform Witr prayer at night, he must not perform it during the day in case he makes up for what he missed at night. Rather, he should add another Rak‘ah to the Witr. In other words, if he usually prays three Rak‘ahs as Witr, then he should make it four, or if he usually prays five, then let him make it six, and so on. The evidence for this is the Hadīth of ‘Ā’ishah (may Allah be pleased with her) who related that the Prophet (may Allah's peace and blessings be upon him) when he was overcome by sleep or pain during the night, would pray twelve Rak‘ahs during the day. It should be noted that making up (for the missed night prayer) should be done after the sun has risen and has reached the height of a spear's length in order to avoid praying during the time that this is forbidden.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

235 / PROPHETIC REPORT

The Witr is due, so whoever wants to pray the Witr as seven...

Narrated by the named companion in the report

SOURCE HadeethEnc 11262 | Authentic hadith | Narrated by Ibn Majah - An-Nasaa'i - Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي أيوب الأنصاري رضي الله عنه أن النبي صلى الله عليه وسلم قال: «الوِتر حق، فمن شاء أوتر بسبع، ومن شاء أوتر بخمس، ومن شاء أوتر بثلاث، ومن شاء أوتر بواحدة».

ENGLISH RENDERING

Abu Ayyūb al-Ansāri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The Witr is due, so whoever wants to pray the Witr as seven (units of prayer), let him do so; whoever wants to pray the Witr as five, let him do so; whoever wants to pray the Witr as three, let him do so; and whoever wants to pray the Witr as one, let him do so."

EASY EXPLANATION

Meaning of the Hadīth: "The Witr is due" means that the Witr is either an affirmed act of the Sunnah or that it is an obligation. In this Hadīth, however, the Witr is affirmed, for there are explicit proofs that it is not an obligation, such as the following:

- Talhah ibn 'Ubaydullāh, a man from Najd, asked the Prophet (may Allah's peace and blessings be upon him) about the prayers to observe; he was told to observe only five prayers in the day and the night. Other prayers would be voluntary [Al-Bukhāri and Muslim]. Since the Witr was not included, it is not obligatory. - The Prophet (may Allah's peace and blessings be upon him) said : "Five prayers that Allah enjoined on His slaves. For anyone who performs them and misses nothing from them out of neglect, there is a pledge from Allah to admit him into Paradise.''

Proofs that Witr is not obligatory:

- Ibn 'Abbās (may Allah be pleased with him) reported that the Prophet sent Mu'ādh to Yemen to tell them, among other things, that Allah enjoined five prayers on them to perform in the day and the night [Al-Bukhāri and Muslim]. That is evidence is strong because the Prophet sent Mu'ādh to Yemen just before the Prophet died. - 'Ali (may Allah be pleased with him) said: "The Witr is not obligatory."

Therefore, being ''due'', the Witr is a confirmed act of the Sunnah. It could be prayed as seven, five, three, or one unit of prayer. In principle, optional night prayer is made two by two Rak'ahs, as a Hadīth indicates [Al-Bukhāri and Muslim]. However, it is possible to pray all night units of prayer with one Tashahhud. Umm Salamah (may Allah be pleased with her) reported that the Prophet used to perform the Witr as seven or five Rak'ahs consecutively, without ending them with the Salām greeting or speaking in between. [Musnad Ahmad]

'Ā'ishah reported that the Prophet used to perform the Witr as five Rak'ahs and sit only in the last one.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0235 The Witr is due, so whoever wants to pray the Witr as seven... / continued

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Ibn Majah - An-Nasaa'i - Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

236 / PROPHETIC REPORT

Indeed, Allah, the Almighty,, has added a prayer for you, so...

Narrated by Abu Tamīm al-Jayshāni

SOURCE HadeethEnc 11266 | Authentic hadith | Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي َتِميم الَجْيَشاِنّي قال: سمعت عمرو بن الَعاص يقول: أخبرني َرُجل من أصحاب النبي صلى الله عليه وسلم يقول: إن رسول الله صلى الله عليه وسلم قال: «إن الله عز وجل َزَادُكُم صلاة فصّلوها فيما َبين صلاة اِلعَشاء إلى صلاة اُلصبح، اِلوتر اِلوتر»، َألا وإّنه أبو َبْصَرة اِلغَفاري، قال أبو َتميم: فكنت أنا وأبو َذٍر قاِعَدين، قال: فأخذ ِبَيدي أبو َذٍّر فانطلقنا إلى أبي َبْصرة فوجدناه عند الباب الذي َيلي دار َعمرو بن العاص، فقال أبو َذٍّر: يا أبا َبْصَرة آنت سمعت النبي صلى الله عليه وسلم يقول: «إن الله عز وجل َزَادُكُم صلاة، فصّلوها فيما َبين صلاة العشاء إلى صلاة اُلصبح اِلوتر اِلوتر؟» قال: نعم، قال: أُنت َسِمْعَته؟ قال: نعم، قال: أنت سمعته؟ قال: نعم.

ENGLISH RENDERING

I heard ‘Amr ibn al-‘Ās say: "A man from the Companions of the Prophet (may Allah's peace and blessings be upon him) informed me that the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'Indeed, Allah, the Almighty, has added a prayer for you, so offer it in the period between the ‘Ishā' prayer and the Fajr prayer; (it is) the Witr, (it is) the Witr.' Behold, this Companion was Abu Basrah al-Ghifāri." Abu Tamīm said: "Abu Dharr and I were sitting, so Abu Dharr took me by the hand and we set off to Abu Basrah. We found him at the door next to the house of ‘Amr ibn al-‘Ās. Abu Dharr said: 'O Abu Basrah, did you hear the Prophet (may Allah's peace and blessings be upon him) say: 'Indeed, Allah, the Almighty, has added a prayer for you, so offer it in the period between the ‘Ishā' prayer and the Fajr prayer; (it is) the Witr, (it is) the Witr?' He replied: 'Yes.' Abu Dharr asked: 'You heard him?' He replied: 'Yes.' He asked again: 'You heard him?' He replied: 'Yes.'"

EASY EXPLANATION

"Allah, the Almighty, has added a prayer for you": Allah added for them another prayer that they did not offer before in this manner, which is the Witr prayer. The statement indicates that Allah added that prayer as a favor to Muslims, as if he was saying: Allah has made the five prayers obligatory upon you so as to reward you for them, but He did not settle for that; rather, He prescribed for you voluntary night prayer and Witr in order to extend to you more favor. "So offer it": this is a command. As a basic rule, a command implies obligation; however, this Hadīth as well as others whose apparent meaning is that the "Witr" prayer is obligatory were construed to mean that it is recommended, not obligatory, based on authentic explicit evidence. "in the period between ‘Ishā' prayer and Fajr prayer": this part specifies the time frame for offering Witr, which begins after performing ‘Ishā' prayer. So, when a person finishes offering the ‘Ishā' prayer, the time for Witr prayer starts, even if he offers ‘Ishā combined with Maghrib in advance (at the time of Maghrib). The time to offer Witr ends at the break of dawn; i.e. when the time of the Fajr prayer starts. If dawn breaks while one is offering Witr, he should complete it. Then ‘Amr ibn al-‘Ās (may Allah be pleased with him) said: "and behold, this person was Abu Basrah al-Ghifāri," i.e. the one who informed ‘Amr

0236 Indeed, Allah, the Almighty,, has added a prayer for you, so... / continued

ibn al-ʻĀs was Abu Basrah al-Ghifāri (may Allah be pleased with him)." Abu Tamīm said: "Abu Dharr and I were sitting. So Abu Dharr took me by the hand and we set off to Abu Basrah. We found him at the door next to the house of ʻAmr ibn al-ʻĀs," i.e. that after they were informed of that statement of the Messenger of Allah (may Allah's peace and blessings be upon him) they wanted to confirm its accuracy. So, they went to Abu Basrah (may Allah be pleased with him) and when they reached him, Abu Dharr asked him about the authenticity of the statement he reported from the Prophet (may Allah's peace and blessings be upon him).

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Ahmad. HadeethEnc English export v1.25.0.

237 / PROPHETIC REPORT

At every part of the night, the Messenger of Allah (may Allah's...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 5218 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها قالت: «من كُلِّ الليلِ أَوْتَر رسول الله صلى الله عليه وسلم : من أول الليل، وأوسطه، وآخره، وانتهى وِتْرُه إلى السَّحَرِ».

ENGLISH RENDERING

'At every part of the night, the Messenger of Allah (may Allah's peace and blessings be upon him) prayed Witr: at its beginning, middle, and end. Finally he settled on performing Witr just before dawn.

EASY EXPLANATION

The Mother of the Believers ʻĀ'ishah (may Allah be pleased with her) mentions the time when the Prophet (may Allah's peace and blessings be upon him) used to pray Witr at night. He used to pray it at any time at night, without restricting himself to a certain time. Sometimes he would pray it at the beginning of the night after praying ʻIshā'. Sometimes he would pray in the middle of the night after the first third of the night had passed. Sometimes he would pray in the last part of the night after two thirds had passed, even in the last hour of the night.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

238 / PROPHETIC REPORT

The one who has not prayed the Witr prayer before dawn, then...

Narrated by the named companion in the report

SOURCE HadeethEnc 11276 | Authentic hadith | Narrated by Ibn Hebban - Ibn Khuzaymah - Al-Haakim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «من أدركه الصبح ولم يوتر؛ فلا وتر له».

ENGLISH RENDERING

Abu Saʿīd al-Khudri (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: "The one who has not prayed the Witr prayer before dawn, then there is no Witr for him."

EASY EXPLANATION

This narration shows that the time for the Witr prayer expires after daybreak and that this is the normal time range for it. However, if someone wakes up from sleep late, then the time for the Witr is extended for him until the Fajr prayer, as it was reported to have been done by a great number of the Companions (may Allah be pleased with them).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Hebban - Ibn Khuzaymah - Al-Haakim. HadeethEnc English export v1.25.0.

239 / PROPHETIC REPORT

O people of the Qur'an, perform the Witr Prayer for, verily,...

Narrated by ‘Ali

SOURCE HadeethEnc 11271 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن علي بن أبي طالب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «يا أهل القرآن، أوتروا؛ فإن الله وتر، يحب الوتر».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "O people of the Qur'an, perform the Witr Prayer for, verily, Allah is Witr (single) and loves what is Witr (single, odd)."

EASY EXPLANATION

This noble Hadīth includes an order for the people of the Qur'an, who are Allah's select slaves, to perform the Witr Prayer. This is because Allah is one and is unique in His essence, His attributes, and His actions and He loves what is single and odd. ''People of the Qur'an'' refers here to the believers in general, whether or not they recite the Qur'an. However, it is likely that those who recite the Qur'an are worthier of this address. In this regard, al-Khattābi said: ''It refers to those who recite and memorize the Qur'an. They were specifically mentioned because of their special honor and as a sign of special care. So, the people of the Qur'an should regularly perform the Witr Prayer, even though this is required from everyone. Since they have the privilege of being role models and have more knowledge that drives them to hasten to acts of obedience and good deeds, therefore they are worthier of being addressed by this prophetic order.”

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

240 / PROPHETIC REPORT

Whoever hears the prayer call and does not attend the...

Narrated by the named companion in the report

SOURCE HadeethEnc 11288 | Authentic hadith | Narrated by Ibn Majah

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وسلم قال: «من سمِع النِّداء فلم يأته؛ فلا صلاة له إلا من عُذر».

ENGLISH RENDERING

Ibn ʻAbbās (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever hears the prayer call and does not attend the congregational prayer, then his prayer is not valid (deficient), except if he has an excuse."

EASY EXPLANATION

This Hadīth highlights the importance of performing prayers in congregation. The Prophet (may Allah's peace and blessings be upon him) explained that anyone who hears the call to the congregational prayer should attend it; if he does not attend, then his prayer will be incomplete and will have less reward; yet the prayer offered will be accepted, although he will be sinful for missing the congregation without an excuse. If he had a Shariah-approved excuse for missing the congregational prayer, such as sickness, rain, or fear for his life, wealth, or children, or the like, then there is no blame on him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah. HadeethEnc English export v1.25.0.

241 / PROPHETIC REPORT

'Whoever of you comes to attend the Friday prayer, let him take...

Narrated by ‘Abdullah ibn ‘Umar

SOURCE HadeethEnc 5394 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن َعْبِد اللِه ْبِن ُعَمَر رضي الله عنهما َقاَل: َسِمْعُت َرُسوَل اللِه صلى الله عليه وسلم َيُقوُل: «َمْن َجاَء ِمْنُكم ُالُجمَعَة َفْلَيْغَتِسْل».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: 'Whoever of you comes to attend the Friday prayer, let him take a shower."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) affirms that it is recommended for whoever wants to attend the Friday prayer to take a shower like that which he takes from Janābah (major ritual impurity).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Affirming the Friday Ghusl (ritual bath) and the fact that it is Sunnah for the believer on Friday, preferably just before going to the prayer.
Keenness on being clean and having a pleasant smell is among the Muslim's morals and manners, and this is more emphatic when meeting and sitting with people, especially during the Friday and congregational prayers.
The Hadīth addresses those upon whom the Friday prayer is obligatory because they are the ones who attend it.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

242 / PROPHETIC REPORT

If you say to your companion 'listen' on Friday while the Imām...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3107 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أَبِي هُرَيرَة رضي الله عنه أَن رسول الله صلى الله عليه وسلّم قال: «إِذا قُلْت لِصاحِبَك: أَنصِتْ، يوَم الجمعِة، والإِمام يَخْطُب، فَقَدْ لَغَوْت».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "If you say to your companion 'listen' on Friday while the Imām is delivering the sermon, you have thus engaged in idle talk."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) points out that one of the ethics that should be observed by those who attend the Friday sermon is to listen to the preacher to ponder over the delivered lessons and that whoever speaks - albeit the least of words - while the Imām is giving the sermon and tells someone to "keep silent" or to 'listen' has thus missed the merit of the Friday prayer.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

It is prohibited to speak while listening to the sermon, even to forbid something wrong, return a greeting, or say tashmīt (saying: may Allah show mercy to you) to someone who has sneezed.
Excluded from this is a person who speaks to the Imām or the Imām speaks to him.
It is permissible to speak between the two sermons if needed.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

243 / PROPHETIC REPORT

He who performs ablution properly and then comes to the Friday...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5433 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "He who performs ablution properly and then comes to the Friday prayer and listens to it attentively and keeps silent, his sins between that Friday and the following Friday will be forgiven, with the addition of three more days; but he who touches a pebble has engaged in idle activity."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that if a Muslim performs ablution properly, fulfilling its obligatory elements and observing its Sunnahs and etiquettes, and then goes to the Friday prayer and listens attentively to the preacher, refraining from idle activity, Allah will forgive for him the minor sins committed in ten days, from this Friday prayer to the next Friday prayer, in addition to three days. This is because the reward for a good deed is multiplied tenfold. Then, he (may Allah's peace and blessings be upon him) warned about the lack of attention to the admonitions given in the sermon and any physical diversion, like touching the pebbles and so on, saying that whoever does so has engaged in idle activity, and whoever engages in idle activity does not attain the complete reward of Friday prayer.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

The Hadīth urges us to perform ablution completely and perfectly, and regularly observe the Friday prayer. It highlights the merit of the Friday prayer.
It is obligatory to listen attentively to the Friday sermon and not be distracted from it by talking or anything else.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

244 / PROPHETIC REPORT

Straighten your rows, for indeed, straightening the row is from...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 3031 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِسْ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «سَوُّوا صُفُوفَكُمْ، فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلَاةِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Straighten your rows, for indeed, straightening the row is from the perfection of the prayer."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) commands those who perform the prayer to straighten their rows, not being forward or backward from the row, and that straightening the rows is part of the completion and perfection of the prayer, whereas the crookedness of the row is a flaw and deficiency in the prayer.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Permissibility of paying attention to whatever leads to perfecting the prayer and keeps it far from deficiency.

Wisdom of the Prophet (may Allah's peace and blessings be upon him) in teaching as he joined the ruling with its cause to clarify the rationale behind the legislation and encourage people to comply.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

245 / PROPHETIC REPORT

We used to perform the Friday prayer with the Messenger of...

Narrated by Salāmah ibn al-Akwa‘who was amongst those who had given the pledge of allegiance to the Prophet beneath the Tree,

SOURCE HadeethEnc 5398 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن َسَلَمَةَ ْبِن الأكوع رضي الله عنه وكان من أصحاب الشجرة قال: «كنا ُنَصِّلي مع رسول الله صلى الله عليه وسلم ٱلْجُمَعَة، ثم َنْنَصرِف، وليس للحيطان ِظُّل نستِظّل به». وفي لفظ: «كنا ُنَجِّمُع مع رسول الله صلى الله عليه وسلم إذا زالت الشمس، ثم نرجع َفَنَتَتَبَّع ٱلْفَيْءَ».

ENGLISH RENDERING

We used to perform the Friday prayer with the Messenger of Allah (may Allah's peace and blessings be upon him) and leave at a time when the walls had no shadow for us to take shelter in.

Another wording reads: "We used to perform the Friday prayer with the Messenger of Allah (may Allah's peace and blessings be upon him) after the sun had passed the meridian, then we would return and try to find shadow."

EASY EXPLANATION

Salāmah ibn al-Akwa‘ (may Allah be pleased with him) mentioned that they used to attend the Friday prayer with the Prophet (may Allah's peace and blessings be upon him). They used to perform it early to the extent that they would listen to the two sermons, finish the prayer, and go home at a time when the walls had no enough shadow for them to take shelter in.

The second version of the Hadīth states that they used to perform the Friday prayer with the Prophet (may Allah's peace and blessings be upon him) after the sun passes the meridian then they would return to their homes.

Scholars have agreed that the due time of the Friday prayer ends at the same time Zhuhr prayer ends. It is preferable, though, to perform that prayer after the sun passes the meridian because this is what the Prophet (may Allah's peace and blessings be upon him) used to do most of the time. Scholars also unanimously agree on that time. However, it is permissible to perform that prayer just before the sun passes the meridian in case there is a need for that, like in extremely hot weather and there is no shadow to take shelter in, or when people want to set out for Jihad before or around the meridian time.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

0245 We used to perform the Friday prayer with the Messenger of... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

246 / PROPHETIC REPORT

What an excellent man ‘Abdullāh is if only he observes the...

Narrated by the named companion in the report

SOURCE HadeethEnc 4223 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

وعن سالم بن عبد الله بن عمر بن الخطاب رضي الله عنهم عن أبيه: أن رسول الله صلى الله عليه وسلم قال: «نِعْمَ الرَّجُل عبد الله، لو كانَ يُصَلِّي من الليل» قال سالم: فكان عبد الله بعد ذلك لا ينامُ من الليل إلا قليلًا.

ENGLISH RENDERING

Sālim ibn ‘Abdullāh ibn ‘Umar ibn al-Khattāb (may Allah be pleased with him) reported from his father that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "What an excellent man ‘Abdullāh is if only he observes the night prayer." Sālim said: "Since then, ‘Abdullāh would not sleep at night but very little."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) said that ‘Abdullāh ibn ‘Umar was a righteous man and encouraged him to perform Qiyām. So, since then, he used to sleep very little at night.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

247 / PROPHETIC REPORT

O people, pray at your homes, for a person’s best prayer is the...

Narrated by the named companion in the report

SOURCE HadeethEnc 11292 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن زيد بن ثابت رضي الله عنه أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ، فَصَلَّى فِيهَا لَيَالِيَ حَتَّى اجْتَمَعَ إِلَيْهِ نَاسٌ، ثُمَّ فَقَدُوا صَوْتَهُ لَيْلَةً، فَظَنُّوا أَنَّهُ قَدْ نَامَ، فَجَعَلَ بَعْضُهُمْ يَتَنَحْنَحُ؛ لِيَخْرُجَ إِلَيْهِمْ، فَقَالَ: «مَا زَالَ بِكُمُ الَّذِي رَأَيْتُ مِنْ صَنِيعِكُمْ، حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيْكُمْ، وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ، فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ».

ENGLISH RENDERING

Zayd ibn Thābit (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) took for himself a room in the mosque made of straw mats. He prayed in it for a few nights until some people gathered with him for the night prayer. One night they did not hear his voice and thought he had slept, so some of them started to attract his attention to their presence by clearing their throats so that he would come out. The Prophet (may Allah's peace and blessings be upon him) then said: "You kept doing what I saw you doing till I feared that this prayer might become obligatory upon you, and if it were to become obligatory upon you, you would not be able to observe it. O people, pray at your homes, for a person’s best prayer is the one he offers at his home except the obligatory prayer."

EASY EXPLANATION

This Hadīth informs us that the Prophet (may Allah's peace and blessings be upon him) took for himself a room made of straw mats in a corner of the mosque. Apparently, he was observing I‘tikāf and was performing Qiyām in that room. When some Muslims heard him pray, they stood in rows behind him in congregation. They kept doing this for some nights until one night they did not hear his voice. They thought he was asleep so they started to make some sounds so as to wake him up. The Prophet (may Allah's peace and blessings be upon him) came out to them and told them that he was not asleep, but that he feared that if they kept doing this, the voluntary night prayer would become obligatory upon them. He further explained that if it became obligatory to perform the night prayer, they would not be able to observe it. He also informed them that the best voluntary prayer is that offered in one’s house.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0247 O people, pray at your homes, for a person’s best prayer is the… / continued

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

248 / PROPHETIC REPORT

'When you pray, straighten your rows and let one of you lead in...

Narrated by Hittān ibn' Abdullāh ar-Raqāshi

SOURCE HadeethEnc 65097 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ حِطَّانَ بْنِ عَبْدِ اللهِ الرَّقَاشِيِّ قَالَ: صَلَّيْتُ مَعَ أَبِي مُوسَى الأَشْعَرِيِّ صَلاَةً، فَلَمَّا كَانَ عِنْدَ القَعْدَةِ قَالَ رَجُلٌ مِنَ القَوْمِ: أُقِرَّتِ الصَّلاَةُ بِالبِرِّ وَالزَّكَاةِ، قَالَ: فَلَمَّا قَضَى أَبُو مُوسَى الصَّلاَةَ وَسَلَّمَ انْصَرَفَ فَقَالَ: أَيُّكُمُ القَائِلُ كَلِمَةَ كَذَا وَكَذَا؟ قَالَ: فَأَرَمَّ القَوْمُ، ثُمَّ قَالَ: أَيُّكُمُ القَائِلُ كَلِمَةَ كَذَا وَكَذَا؟ فَأَرَمَّ القَوْمُ، فَقَالَ: لَعَلَّكَ يَا حِطَّانُ قُلْتَهَا؟ قَالَ: مَا قُلْتُهَا، وَلَقَدْ رَهِبْتُ أَنْ تَبْكِعَنِي بِهَا، فَقَالَ رَجُلٌ مِنَ القَوْمِ: أَنَا قُلْتُهَا، وَلَمْ أُرِدْ بِهَا إِلَّا الخَيْرَ، فَقَالَ أَبُو مُوسَى: أَمَا تَعْلَمُونَ كَيْفَ تَقُولُونَ فِي صَلاَتِكُمْ؟ إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَطَبَنَا فَبَيَّنَ لَنَا سُنَّتَنَا وَعَلَّمَنَا صَلاَتَنَا، فَقَالَ: «إِذَا صَلَّيْتُمْ فَأَقِيمُوا صُفُوفَكُمْ، ثُمَّ لِيَؤُمَّكُمْ أَحَدُكُمْ فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: {غَيْرِ المَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ} [الفاتحة: 7]، فَقُولُوا: آمِينَ، يُجِبْكُمُ اللهُ، فَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا، فَإِنَّ الإِمَامَ يَرْكَعُ قَبْلَكُمْ، وَيَرْفَعُ قَبْلَكُمْ»، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فَتِلْكَ بِتِلْكَ، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الحَمْدُ، يَسْمَعِ اللهُ لَكُمْ، فَإِنَّ اللهَ تَبَارَكَ وَتَعَالَى قَالَ عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، وَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا، فَإِنَّ الإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ»، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فَتِلْكَ بِتِلْكَ، وَإِذَا كَانَ عِنْدَ القَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلهِ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

ENGLISH RENDERING

I observed prayer with Abu Mūsa al-Ash'ari, and when he was in the tashahhud, someone among the people said: "The prayer has been made obligatory along with benevolence and Zakah." When Abu Mūsa finished the prayer and made taslīm, he turned to the people and said: "Who amongst you said such and such thing?" A hush fell on the people. He again said: "Who amongst you has said such and such thing?" A hush fell on the people. He said, "O Hittān, perhaps you have uttered it." Hittān said: "No, I have not uttered it. I feared you might be annoyed with me because of this." A person amongst the people said: "It was I who said it, and I intended nothing but good with it." Abu Mūsa said: "Do you not know what you have to say in your prayers? Verily, the Messenger of Allah (may Allah's peace and blessings be upon him) addressed us, explaining to us our Sunnah and teaching us our prayer, and said: 'When you pray, straighten your rows and let one of you lead in prayer, and when he says takbīr, say

0248 'When you pray, straighten your rows and let one of you lead in... / continued

takbīr; when he recites {Not of those who incurred Your Wrath, or of those who went astray} [Surat al-Fātihah: 7], say 'amen'; and Allah will respond to you. And when he says takbīr, you also say takbīr, for the Imām bows and rises before you.' Then, the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'This is equivalent to that. And when he says, 'Sami'a Allāhu liman hamidah' (Allah hears he who praises Him), you should say: 'Allahumma rabbanā laka al-hamd' (O Allah, our Lord, praise be to You), and Allah will hear you, for Allah Almighty said through the tongue of His Prophet (may Allah's peace and blessings be upon him): Allah hears he who praises Him. And when he says takbīr and prostrates, you should also say takbīr and prostrate, for the Imām prostrates before you and rises before you.' Then, the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'This is equivalent to that. And when he sits for tashahhud, the first words of everyone amongst you should be: 'Attaḥiyyāt at-ṭayyibāt aṣ-ṣalawātu lillāhi, assalāmu 'alayka 'ayyuh an-nabiyyu wa raḥmatullāhi wa barakātuh, assalāmu' alayna wa 'alā 'ibadillāhi aṣ-ṣāliḥīn. Ash'hadu an lā 'ilāha illā Allah wa ash'hadu anna Muhammadan ‘abduhu wa rasūluh.' (All greetings, good things, and prayers are due to Allah. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be upon us and the righteous servants of Allah. I testify that there is no god but Allah and that Muhammad is His servant and His Messenger)."

0248 'When you pray, straighten your rows and let one of you lead in... / continued

EASY EXPLANATION

The Companion Abu Mūsa al-Ash'ari (may Allah be pleased with him) offered a prayer. When he was sitting for tashahhud, one of those praying behind him said: The prayer is mentioned in the Qur'an along with benevolence and Zakah. When Abu Mūsa (may Allah be pleased with him) finished the prayer, he asked the worshipers: Who amongst you has made this statement: The prayer is mentioned in the Qur'an along with benevolence and Zakah?! The people kept silent, and none of them spoke. He repeated the question once again, and no one responded to him. Abu Mūsa (may Allah be pleased with him) said: Perhaps you, Hittān, have said it! This is because he was brave and close to him, so his suspicion of him would not hurt him, and it would prompt the real doer to admit what he said. Hittān denied that and said: I was afraid you might indict me for thinking I said that. Thereupon, one among the people said: I said it and intended nothing but good by saying it. Abu Mūsa, by way of teaching him, said: Do you not know what you have to say in your prayers?! He meant to show disapproval. Then, Abu Mūsa informed that the Prophet (may Allah's peace and blessings be upon him) addressed them one day, explaining to them their Shariah and teaching them their prayer, and said:

When you pray, straighten your rows, stand upright, and let one of the people lead them in prayer. When the Imām says the takbīr of ihrām, say takbīr like him, and when he recites Al-Fātihah and reaches {Not of those who incurred Your Wrath, or of those who went astray} [Surat al-Fātihah: 7], say 'amen'. If you do this, Allah will answer your supplication. When he says takbīr and bows, say takbīr and bow, for the Imām bows before you and rises before you; so, do not get ahead of him. This is because the moment in which the Imām bows before you is redressed by the moment you delay while bowing after he rises from Rukū '. This moment is equivalent to this one, and thus your Rukū 'is equal to his Rukū '.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

The Hadīth contains one of the wordings of the tashahhud.
It demonstrates that the words and acts of prayer should be authentically transmitted from the Prophet (may Allah's peace and blessings be upon him). It is not permissible for anyone to introduce a new phrase or act not established by the Sunnah to prayer.
Getting ahead of the Imām or delaying after him is not permissible. What is prescribed for those praying behind the Imām is to follow his acts immediately.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

249 / PROPHETIC REPORT

The five (daily) prayers, Friday prayer to the next Friday...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3591 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم كان يقول: «ٱلصَّلَوَٰتُ ٱلْخَمْسُ، وَٱلْجُمُعَةُ إِلَى ٱلْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَٰتٌ مَا بَيْنَهُنَّ إِذَا ٱجْتَنَبَ ٱلْكَبَائِرَ».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "The five (daily) prayers, Friday prayer to the next Friday prayer, and Ramadan to the next Ramadan are expiation of the sins committed between them, so long as major sins are avoided."

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

250 / PROPHETIC REPORT

When you hear the Adhan (call to prayer), repeat what the...

Narrated by the named companion in the report

SOURCE HadeethEnc 3013 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا سَمِعْتُمُ النِّدَاءَ، فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ».

ENGLISH RENDERING

Abu Saʿīd al-Khudri (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "When you hear the Adhan (call to prayer), repeat what the Muezzin says."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) is urging us here to respond to the Muezzin on hearing him by repeating what he says word for word. So, when he says: "Allāhu Akbar" (Allah is the Greatest), we should say: "Allāhu Akbar" after him; and when he pronounces the two testimonies of faith, we should pronounce them after him. The only exception is when he says: "Hayy ʻala as-salāh, hayy ʻala al-falāh" (Come to prayer, come to success), we should say: "La hawla wala quwwata illa billāh" (There is no might or power except through Allah).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

After the first Muezzin finishes the Adhan, one should repeat after the second one, even if there are multiple Muezzins, given the general indication of the Hadīth.
One should respond to the Muezzin in all situations unless he is in the bathroom or answering the call of nature.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

251 / PROPHETIC REPORT

Wake up ʻĀʾishah and pray Witr

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 3565 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها : أن النبي صلى الله عليه وسلم كان يصلي صلاته بالليل، وهي مُعْتَرِضَةٌ بين يديه، فإذا بقي الوتر، أيقظها فأوترت. وفي رواية له: فإذا بقي الوتر، قال: «قومي فأوتري يا عائشة».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) used to pray at night while she would be asleep in front of him. When only the Witr was left, he would wake her and she would perform it. According to another narration, he would say: "Wake up ʻĀ'ishah and pray Witr."

EASY EXPLANATION

The Messenger of Allah (may Allah’s peace and blessings be upon him) used to perform the night prayer, while ʻA'ishah would be asleep in front of him. According to another narration by Al-Bukhāri and Muslim, she said: “The Prophet (may Allah's peace and blessings be upon him) used to perform the night prayer while I would be lying between him and the Qiblah, just as a coffin would be placed.” When the Prophet (may Allah's peace and blessings be upon him) finished his night prayer, and just before starting the Witr prayer, he would wake her up to pray Witr. A narration by Muslim reads: “When it was time for the Witr prayer, he would say: ‘Wake up, ʻA'ishah and pray Witr.'" A narration of Abu Dawūd reads: “When he wanted to perform the Witr prayer, he would wake her up, and she would perform it." So, the Messenger of Allah (may Allah’s peace and blessings be upon him) would let ʻA'ishah asleep at the beginning of the night. He would not wake her until he was done with his night prayer and only had the Witr to pray. He would wake her so that she would pray immediately and not oversleep and miss the Witr.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

252 / PROPHETIC REPORT

When one of you feels drowsy during prayer, let him lie down...

Narrated by the named companion in the report

SOURCE HadeethEnc 5789 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها مرفوعًا: «إذا نَعَس أحدكم وهو يصلي فَلْيَرْقُد حتى يذهب عنه النوم، فإن أحدكم إذا صلى وهو نَاعِسٌ لا يدري لعله يذهب يستغفر فَيَسُبَّ نَفْسَه».

ENGLISH RENDERING

‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When one of you feels drowsy during prayer, let him lie down till drowsiness goes away from him, because when one of you performs prayers while feeling sleepy, unknowingly instead of seeking forgiveness he might abuses himself."

EASY EXPLANATION

It is disliked to overburden oneself with worship. If a worshiper feels that sleepiness will overcome him while praying, he should discontinue his prayer or complete it, then lie down and rest lest he unintentionally supplicates against himself because of exhaustion.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

253 / PROPHETIC REPORT

While the people were performing the Fajr prayer in Qubā'...

Narrated by ʻAbdullāh ibn ʻUmar

SOURCE HadeethEnc 3009 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما قال: «بَيْنَما النّاسُ بِقُباء في صَلاة الصُبحِ إذْ جاءَهم آتٍ، فقال: إنّ النَبّي صلى الله عليه وسلم قدْ أُنزل عليه اللّيلة قرآن، وقدْ أُمِرَ أنْ يستَقبِل القِبْلة، فاسْتَقْبِلوَها، وكانتْ وُجوهُهم إلى الشام، فاسْتَدارُوا إلى الكَعبَة».

ENGLISH RENDERING

While the people were performing the Fajr prayer in Qubā' Mosque, someone came saying: "Tonight, (a portion of the) Qur'an was revealed to the Prophet (may Allah's peace and blessings be upon him), and he was ordered to face the Qiblah, so face it." Their faces were turned toward the Levant, so they turned towards the Kaʻbah.

EASY EXPLANATION

One of the Companions went out to Qubā' Mosque in the outskirts of Madīnah, and he found that the people there had not received the news of the abrogation of the prayer direction, and were still praying toward the first Qiblah. So, he informed them that the prayer direction was changed toward the Kaʻbah, and that Qur'anic verses relating to that matter had been revealed to the Prophet (may Allah's peace and blessings be upon him), alluding to the verse where Allah, the Exalted, says: {We have certainly seen the turning of your face toward the heaven, and We will surely turn you to a Qiblah with which you will be pleased. So turn your face toward the Sacred Mosque. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do} [Al-Baqarah: 144]. He also informed them that the Prophet (may Allah's peace and blessings be upon him) was then facing the direction of the Kaʻbah. Thanks to their quick and sound understanding, they turned from the direction of Bayt al-Maqdis in Jerusalem - their first Qiblah - to their second Qiblah, which was the honorable Kaʻbah.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

254 / PROPHETIC REPORT

When the Iqāmah (second call) for prayer is pronounced, no...

Narrated by the named companion in the report

SOURCE HadeethEnc 65739 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةَ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon him) said: "When the Iqāmah (second call) for prayer is pronounced, no prayer is to be offered but the obligatory one."

EASY EXPLANATION

The Prophet (peace and blessings be upon him) prohibited anyone who is in the mosque from beginning a voluntary prayer after the Iqāmah has been pronounced for the obligatory prayer.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

The prohibition of performing a voluntary prayer when the Iqāmah for the obligatory prayer has been pronounced and one is in the mosque.

The prohibition of commencing a voluntary prayer after the Iqāmah for prayer has been pronounced, whether it is a regular Sunnah prayer such as those of Fajr and Zhuhr or any other voluntary prayer.

If the (congregational) prayer is called to begin while a person is performing a voluntary prayer, and there remains less than one Rak'ah to complete, he should finish it quickly. Otherwise, he should end it in order to attain the virtue of the opening Takbīr (with the congregation).

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

255 / PROPHETIC REPORT

Abu Hurayrah (may Allah be pleased with him) reported that the...

Narrated by the named companion in the report

SOURCE HadeethEnc 11229 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال:َ صّلى النبي صلى الله عليه وسلمِ إْحَدىَ صلاِتي اَلعِشّي -قال محمد:َ وَأْكثُرَ ظِّني العصر-َ رْكعَتْيِن،ُ ّثمَ سّلم، ثم قام إلىَ خَشَبِةِ في ُمَقّدِم اَلمْسِجِد،َ فَوَضَعَ َيدُهَ عَلْيَها، وفيهم أبو بكر، وعمر رضي الله عنهما ،َ فَهاَباَ أْن ُيَكِّلماُه، وخرجَ سَرَعاُن اّلناِس َفقاُلوا:َ أُقصَرت الصلاة؟َ وَرُجُل َيْدُعوُه النبي صلى الله عليه وسلمُ ذو اَليَدْيِن،َ فَقاَل:َ أَنسيَت َأمَ قُصَرْت؟َ فَقاَل:َ لَمَ أَنسَ وَلَمُ تْقَصْر،َ قاَل: «َبَلىَ قْد َنِسيَت،َ فَصّلىَ رْكعَتْيِن،ُ ّثمَ سّلم،ُ ّثمَ كّبر،َ فَسَجَدِ مْثَلُ سُجودِهَ أْوَ أْطَوَل،ُ ّثمَ رَفَعَ رْأسُه، َفَكّبر،ُ ّثمَ وَضَعَ رْأسُه، فكبر،َ فَسَجَدِ مْثَلُ سُجودِهَ أْوَ أْطَوَل،ُ ّثمَ رَفَعَ رْأسُهَ وَكّبر».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) performed one of the afternoon prayers (the sub-narrator Muhammad said: "I think that it was most probably the ‘Asr prayer") and he finished it after offering two Rak‘ahs only. He then stood near a piece of wood in front of the mosque and put his hand on it. Abu Bakr and ‘Umar were amongst those who were present, but they dared not talk to him about it (because of being awed by him), and those who were in a hurry went out. They said: "Has the prayer been reduced?" A man who was called Dhu al-Yadayn by the Prophet (may Allah's peace and blessings be upon him) said (to the Prophet): "Has the prayer been reduced or have you forgotten?" He said: "Neither have I forgotten, nor has the prayer been reduced." He said: "Certainly you have forgotten." So the Prophet offered two more Rak‘ahs and ended the prayer with Taslīm. Then he said Takbīr and performed a prostration like his ordinary prostration or a bit longer. Then he raised his head and said Takbīr. Then he put his head down and performed a prostration like his ordinary prostration or a bit longer. Then he raised his head and said Takbīr. [Al-Bukhāri]

EASY EXPLANATION

This noble Hadīth shows what to do when part of the prayer has been missed. One should complete what remains of the prayer, then perform Taslīm, and then perform two prostrations for forgetfulness.

Abu Hurayrah reported that the Prophet led the Companions in the Zhuhr or ‘Asr prayer and finished after two Rak‘ahs. As the Prophet was perfect and only satisfied with perfect actions, he felt that there was a deficiency, without knowing the reason behind it. So he leaned up against a piece of wood in the mosque and intertwined his fingers. He was worried, because he felt that there was something incomplete. Some people left the mosque quickly through the doors, privately speaking among themselves that something had taken place, meaning that the prayer had been reduced. They found it hard to believe that it was possible for the Prophet to forget, because they were in awe of him. No one, not even Abu Bakr and ‘Umar dared to talk to him about the matter.

However, a Companion named Dhu al-Yadayan broke the silence. He asked the Prophet: ''O Messenger of

0255 Abu Hurayrah (may Allah be pleased with him) reported that the... / continued

Allah, did you forget or has the prayer been reduced?'' The Prophet assumed that neither had happened. So learning that the prayer had not been reduced, Dhu al-Yadayn concluded that the Prophet had forgotten, because he was certain that he had only prayed two Rak‘ahs. The Prophet then realized that he had forgotten (part of the prayer). He wanted to make sure that Dhu al-Yadayn was correct, so he asked the Companions around him: ''Is it true what Dhu al-Yadayn is saying: that I only prayed two Rak‘ahs?'' They all said: ''Yes.'' So the Prophet moved forward and prayed the remaining two Rak‘ahs. After performing the Tashahhud, he performed the Taslīm. Then said Takbīr while he was sitting and prostrated as he would normally or a little longer and then raised his head from prostration. Next he said Takbīr and prostrated as he would normally or a little longer and then raised his head from prostration and said Takbīr. Finally, he performed Taslīm and ended the prayer.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

256 / PROPHETIC REPORT

Whoever ate garlic or onion should keep away from us - or he...

Narrated by the named companion in the report

SOURCE HadeethEnc 4850 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا، فَلْيَعْتَزِلْنَا -أَوْ قَالَ: فَلْيَعْتَزِلْ- مَسْجِدَنَا، وَلْيَقْعُدْ فِي بَيْتِهِ»، وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَ لَهَا رِيحًا، فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ، فَقَالَ قَرِّبُوهَا إِلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ، فَلَمَّا رَآهُ كَرِهَ أَكْلَهَا، قَالَ: «كُلْ فَإِنِّي أُنَاجِي مَنْ لَا تُنَاجِي». وَلِمُسْلِمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ، الثُّومِ - وَقَالَ مَرَّةً: مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكُرَّاثَ فَلَا يَقْرَبَنَّ مَسْجِدَنَا، فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ بَنُو آدَمَ».

ENGLISH RENDERING

Jābir ibn ʻAbdullah (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever ate garlic or onion should keep away from us - or he said: from our mosque - and stay at home." The Prophet (may Allah's peace and blessings be upon him) was brought a pot containing green legumes. Upon noticing it had an odor, he asked and was informed of the legumes therein. He said: "Bring it near" to one of his Companions who was with him. On seeing that he disliked eating it, he said: "Eat, for indeed, I privately converse with one you do not converse with." In a version by Muslim on the authority of Jābir ibn ʻAbdullah, he reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever ate from this herb, the garlic - and another time he said: Whoever ate onion, garlic, and leeks - should not approach our mosque, for the angels are offended by what offends the children of Adam."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade the one who ate garlic or onion from going to the mosque so as not to offend his brothers, attending the congregational prayer, with their smell. It is a prohibition of Tanzīh (what is not strictly forbidden) from going to the mosque, not from eating them because they are from the permissible foods. The Prophet (may Allah's peace and blessings be upon him) was brought a pot containing vegetables, and when he sensed an odor therein and was informed of what it contained, he refrained from eating it and brought it near to one of his Companions to eat from it; however, he disliked eating from it in imitation of the Prophet (may Allah's peace and blessings be upon him), who said upon seeing him: Eat, for indeed, I converse with the angels through the revelation.

The Prophet (may Allah's peace and blessings be upon him) informed that the angels are offended by unpleasant odors just like people.

0256 Whoever ate garlic or onion should keep away from us - or he... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

It is prohibited for whoever ate garlic, onion, or leek to go to mosques.
The same ruling applies to everything that has an unpleasant odor that those praying find offensive, such as the smell of smoke, tobacco, and the like.
The cause of prohibition is the odor. If such an odor no longer exists due to excessive cooking or anything else, then it is no longer disliked.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

257 / PROPHETIC REPORT

It is part of the Sunnah that when the muezzin says in the...

Narrated by Anas

SOURCE HadeethEnc 10616 | Authentic | Narrated by Ibn Khuzaymah, Ad-Daaraqutni, and Al-Bayhaqi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِسٍ رَضِيَ اللهُ عنه قَالَ: مِنَ السُّنَّةِ إِذَا قَالَ الْمُؤَذِّنُ فِي أَذَانِ الْفَجْرِ حَيَّ عَلَى الْفَلَاحِ، قَالَ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ.

ENGLISH RENDERING

It is part of the Sunnah that when the muezzin says in the Adhan of the Fajr prayer: Come to success, he then says: Prayer is better than sleep.

EASY EXPLANATION

Anas ibn Mālik (may Allah be pleased with him) reported that among what the Prophet (may Allah's peace and blessings be upon him) established in his Sunnah is that the muezzin should say during the call to the Fajr prayer, specifically after saying "Come to success", the phrase: "Prayer is better than sleep".

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

His statement (it is part of the Sunnah): means it is the Sunnah of the Prophet (may Allah's peace and blessings be upon him), so it carries the ruling of a Marfū' (elevated) report, i.e., it is attributed to the Prophet (may Allah's peace and blessings be upon him).
It is recommended for the muezzin to say, in the call to the Fajr prayer, after "Come to success": "Prayer is better than sleep" twice because the Fajr prayer comes at a time when most people are asleep and rise from their sleep to pray. Therefore, this phrase is specific to Fajr and not included in the other prayer calls.

TEXT NOTE

Authentic; Narrated by Ibn Khuzaymah, Ad-Daaraqutni, and Al-Bayhaqi. HadeethEnc English export v1.25.0.

258 / PROPHETIC REPORT

If anyone sleeps before praying Witr or forgets it, let him...

Narrated by the named companion in the report

SOURCE HadeethEnc 11277 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري رضي الله عنه مرفوعًا: «من نام عن وتره، أو نسيه، فَلْيُصَلِّه إذا ذكره».

ENGLISH RENDERING

Abu Saʿīd al-Khudri (may Allah be pleased with him) reported the Prophet (may Allah's peace and blessings be upon him) said: "If anyone sleeps before praying Witr or forgets it, let him pray it once he remembers it."

EASY EXPLANATION

A Muslim who sleeps until the morning without praying the Witr or forgets it, he should pray it after the dawn break, but not in the sense that it was missed and is made up for, rather in the sense that it is offered on its due time. The noble Hadīth shows that it is permissible for the Muslim who forgets or sleeps before praying the Witr to pray it even after the break of the second dawn, because he is excused in this case by the Shariah.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

259 / PROPHETIC REPORT

All of the earth is a mosque (prayer place) except the...

Narrated by the named companion in the report

SOURCE HadeethEnc 10645 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري رضي الله عنه مرفوعًا: «الأرضُ كُلها مسجد إلا الْمَقبرة والحّمام».

ENGLISH RENDERING

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "All of the earth is a mosque (prayer place) except the graveyard and the bathroom."

EASY EXPLANATION

All of the earth is a place (suitable) for prayer, except for the place where the dead are buried, and this includes all the area inside the fence of a cemetery; and the place where one bathes with hot water for treatment.
An-Nawawi (may Allah have mercy upon him) said: "Prayer in the dwelling places of the devil is disliked by unanimous agreement, such as bars, nightclubs, places where excise taxes are levied, and similar places where sins are openly committed, as well as churches, synagogues, restrooms, etc."

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi. HadeethEnc English export v1.25.0.

260 / PROPHETIC REPORT

O ʻĀ'ishah, indeed, my eyes sleep but my heart does not sleep

Narrated by the named companion in the report

SOURCE HadeethEnc 11268 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبيَ سلمة بن عبد الرحمن، أنه أخَبره: أنهَ سأل عائشة رضي الله عنها ، كيف كانت صلاة رسول الله صلى الله عليه وسلم في رمضان؟ فقالت: «ما كان رسول الله صلى الله عليه وسلمَ يزيد في رمضان ولا فيَ غيره على إحدىَ عشرة ركعة يصّلي أربعا، فلاَ تَسل عنُ حْسنِهّنَ وُطولِهّن، ثم يصّلي أربعا، فلاَ تَسل عنُ حْسنِهّن وُطولِهّن، ثم يصّلي ثلاثا». قالت عائشة: فقلت يا رسول الله: أتنام قبل أن توتر؟ فقال: «يا عائشة إنَ عْيَنّيَ تَنامِان ولاَ ينامَ قْلِبي»

ENGLISH RENDERING

Abu Salamah ibn ʻAbdur-Rahmān (may Allah have mercy upon him) reported that he asked ʻĀ'ishah (may Allah be pleased with her) how the Prophet's prayer was in Ramadan. She said: "Neither in Ramadan, nor in any other month, did the Messenger of Allah (may Allah's peace and blessings be upon him) exceed the eleven Rakʻahs of prayer. He would pray four - and do not ask about their beauty and length; then he would pray another four, and do not ask about their beauty and length either, then he would pray three." ʻĀ'ishah then added: "I asked him: 'O Messenger of Allah, do you sleep before performing the Witr prayer?' he said: 'O ʻĀ'ishah, indeed, my eyes sleep but my heart does not sleep.'"

EASY EXPLANATION

It is well-known that the Prophet (may Allah's peace and blessings be upon him) used to perform the voluntary night prayer during Ramadan and outside Ramadan. Hence, Abu Salamah (may Allah be pleased with him) asked about the voluntary night prayer to be offered in Ramadan; he wondered whether the prayer of the Prophet (may Allah's peace and blessings be upon him) during the nights of Ramadan was like his prayer outside it, in terms of the number of Rakʻahs, or it was different. ʻĀ'ishah (may Allah be pleased with her) replied that there was no difference between his prayers during Ramadan or otherwise, since throughout the whole year he used to perform eleven Rakʻahs and no more. Then, she clarified for him the manner in which they were performed, saying: "He would pray four", meaning: he would perform two Rakʻahs and make Taslīm, then two more Rakʻahs and make Taslīm, as ʻĀ'ishah (may Allah be pleased with her) clarified and explained in detail the summary of this Hadīth in another narration attributed to her in Sahīh Muslim, where she said: "In the time between the ʻIshā' prayer and the Fajr prayer, the Messenger of Allah (may Allah's peace and blessings be upon him) used to perform eleven Rakʻahs of prayer, making Taslīm after every two Rakʻahs, and concluding them with one Rakʻah, i.e. the Witr prayer." This is in addition to his statement: "The voluntary night prayer is performed in pairs of Rakʻahs." [Al-Bukhāri and Muslim]

"And do not ask about their beauty and length", meaning: do not ask about their manner (of performance), because they were the epitome of beauty and perfection, in terms of the quality of recitation and the length of standing, bowing, and prostrating. Likewise, the last four Rakʻahs that were performed two by two; do not ask about their beauty and perfection, in terms of the quality of recitation and the length of standing,

0260 O ʻĀ'ishah, indeed, my eyes sleep but my heart does not sleep / continued

bowing, and prostrating. "Then he would pray three", meaning: what is apparently understood is that he would perform them altogether without separation. Then he would make Taslīm in the last Rakʻah.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

261 / PROPHETIC REPORT

A man came while the Prophet (may Allah's peace and blessings...

Narrated by the named companion in the report

SOURCE HadeethEnc 5205 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابِر بن عبد الله رضي الله عنهما قال: «جاء رجل والنبي صلى الله عليه وسلم يَخْطُب الناس يوم الجمعة، فقال: صليت يا فلان؟ قال: لا، قال: قم فاركع ركعتين، وفي رواية: فصل ركعتين-».

ENGLISH RENDERING

Jābir ibn ʻAbdullāh (may Allah be pleased with him) reported that a man came while the Prophet (may Allah's peace and blessings be upon him) was giving the Friday sermon. So he (the Prophet) said to him: "O So and so, have you prayed?" He said: 'No.' The Prophet (may Allah's peace and blessings be upon him) said: "Get up and pray two Rakʻahs." In another narration: "Then pray two Rakʻahs."

EASY EXPLANATION

Sulayk al-Ghatafāni entered the Prophet's mosque while the Prophet (may Allah's peace and blessings be upon him) was giving the sermon on Friday. He sat down to listen to the sermon without performing the two-Rakʻah mosque-greeting prayer. He was either unfamiliar with the ruling on that payer or thought that listening to the sermon was more important than performing it. The Prophet's engagement in giving the sermon did not prevent him from teaching Sulayk; rather, he addressed him asking if he had prayed in the corner of the mosque before he spotted him. When Sulayk said that he had not prayed, the Prophet commanded him to get up and pray two Rakʻahs. According to a report in Sahīh Muslim, the Prophet asked him to pray two short Rakʻahs. The Prophet gave instructions to the man in the presence of a big gathering for two reasons: to teach him something that he needed to learn at the time of need and to educate others as well. So for anyone entering the mosque while the Imām is giving the sermon, it is prescribed for him to pray before sitting to listen to it. This Hadīth is evidence for it, along with another Hadīth that reads: "If one of you comes to the mosque on Friday while the Imām is giving the sermon, let him pray two Rakʻahs and keep them short." Commenting on this Hadīth in his explanation of Sahīh Muslim, An-Nawawi said: "This is an explicit text that may not be subjected to interpretation. I do not think that a scholar who is informed of this wording and believes in its authenticity would go against it."

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

0261 A man came while the Prophet (may Allah's peace and blessings... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

262 / PROPHETIC REPORT

One night, the Prophet (may Allah's peace and blessings be upon...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 10967 | Authentic hadith | Narrated by At-Termedhy

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها ، قالت: «قَام النبي صلى الله عليه وسلم بآيةٍ مِّن القرآن ليلَة».

ENGLISH RENDERING

One night, the Prophet (may Allah's peace and blessings be upon him) performed Qiyām while reciting a single verse from the Qur'an (over and over again).

EASY EXPLANATION

According to this Hadīth, the Prophet (may Allah's peace and blessings be upon him) once performed the voluntary night prayer while repeating a single verse from the Qur'an again and again. According to other narrations of the same Hadīth, this verse was: {If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.} [Sūrat al-Mā'idah: 118]

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy. HadeethEnc English export v1.25.0.

263 / PROPHETIC REPORT

When anyone of you enters the mosque, let him offer two Rak‘ahs...

Narrated by Abu Qatādah as-Salami

SOURCE HadeethEnc 65091 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي قَتَادَةَ السَّلِمِّي رضي الله عنه أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "When anyone of you enters the mosque, let him offer two Rak‘ahs before he sits down."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) encourages those who come to the mosque and enter it, at any time and for any purpose, to offer two Rak'ahs before sitting down. These two Rak'ah are the two rak'ahs of greeting the mosque.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

It is recommended to offer two Rak‘ahs as a greeting to the mosque before sitting down.
This command applies to those who want to sit down. Whoever enters the mosque and leaves it before sitting down is not included in this.
If a person enters while the people are performing the prayer and he joins them, this is sufficient for him in place of the two Rak‘ahs.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

264 / PROPHETIC REPORT

Praying in congregation is twenty-seven degrees better than...

Narrated by the named companion in the report

SOURCE HadeethEnc 3441 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ:
«صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

ENGLISH RENDERING

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that the Messenger (may Allah's peace and blessings be upon him) said: "Praying in congregation is twenty-seven degrees better than praying alone."

EASY EXPLANATION

This Hadīth shows the virtue of praying in congregation over praying alone, because praying in congregation - due to what it contains of great, immense benefit - is more virtuous and increases the reward by twenty-seven times more than praying alone. This is due to the great gap between the two in terms of achieving the target. Without a doubt, whoever misses out on this great profit is deprived.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

265 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him) used...

Narrated by Jābir ibn ‘Abdullāh

SOURCE HadeethEnc 4927 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر بن عبد الله رضي الله عنهما قال: كانَ جِذْعٌ يقوم إليه النبي صلى الله عليه وسلم يعني في الخطبة - فلماُ وضَع المنبر سمعنا لِلجِذعِ مثل صوت اِلعَشارِ، حتى نزل النبي صلى الله عليه وسلم فوضع يده عليهَ فَسَكن. وفي رواية: فلما كان يوم الجمعة قعد النبي صلى الله عليه وسلم على المنبر، فصاحت النخلة التي كان يخطب عندها حتى كادت أنَ تَنشَّق، وفي رواية: فصاحتِ صَيَاح الصبي، فنزل النبي صلى الله عليه وسلم حتى أخذهاَ فَضّمها إليه، فجعلتَ تِئِنَ أِنيَن الصبي الذيُ يَسّكُت حتى اْستَقّرْت، قال: «بَكُت على ما كانت تسمع من اِلّذِكِر».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) used to stand by the trunk of a date-palm tree while delivering the sermon. When a pulpit was placed in the mosque, we heard the trunk crying out like a pregnant she-camel until the Prophet (may Allah's peace and blessings be upon him) came down from the pulpit and placed his hand over it and it became quiet.

In another narration: "On Friday, the Prophet (may Allah's peace and blessings be upon him) sat on the pulpit, so the date palm tree that he used to stand by while delivering the sermon cried out until it almost split asunder."

In a third narration: "... so it cried like a child, and the Prophet (may Allah's peace and blessings be upon him) descended (from the pulpit) and embraced it while it continued moaning like a child being quietened until it calmed down. He said: 'It was crying for (missing) what it used to hear of Dhikr near it.’"

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) took a trunk as a pulpit, and when he replaced it, he heard the sound and crying of that trunk over the Dhikr it used to hear. So, the Prophet descended and put his hand over it, and it calmed as a result. In another narration: "He descended and took it in his arms, and this took place during the Friday sermon."

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

0265 The Prophet (may Allah's peace and blessings be upon him) used... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

266 / PROPHETIC REPORT

There is a prayer between every two Adhāns; there is a prayer...

Narrated by ‘Abdullāh ibn Mughaffal

SOURCE HadeethEnc 65479 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ رضي الله عنه قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: «بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ، بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ» ثُمَّ قَالَ فِي الثَّالِثَةِ: «لِمَنْ شَاءَ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "There is a prayer between every two Adhāns; there is a prayer between every two Adhāns." The third time, he said: "for whoever wills."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) pointed out that there is a supererogatory prayer between every Adhān and Iqāmah, repeating this three times. He informed in the third time that this is recommended for whoever wants to offer this prayer.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Prayer between the Adhān and Iqāmah is recommended.
It was part of the Prophet's guidance to repeat his statement, so as to make it heard and stress the significance of what he said.
The "two Adhāns" refers to the Adhān and Iqāmah. They are called two Adhāns for its dominant usage, such as saying: the two moons (i.e., the sun and the moon) and the two ‘Umars (i.e., Abu Bakr and ‘Umar).

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

267 / PROPHETIC REPORT

The best of the men's rows is the first, and the worst is the...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 11299 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The best of the men's rows is the first, and the worst is the last, and the best of the women's rows is the last, and the worst is the first."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that the best, most rewardable, and most meritorious among the rows of men in prayer is the first one, as they are close to the Imām, can listen to his recitation better, and are remote from women. And the worst, the least rewardable, the least meritorious, and the farthest from what is required by the Shariah is the last row. And the best among women's rows is the last one, for it is more concealing for them and farther from mixing with men, seeing them, and being tempted by them. The worst among their rows is the first one, given their closeness to men and exposure to temptation.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

The Hadīth urges men to hasten to perform acts of worship and to be in the first rows in prayer.
It is permissible for women to pray in the mosque with men in separate rows, provided they adhere to concealment and modesty.
If women gather in the mosque, they should stand in rows like the rows of men. They should not stand separately. Rather, they have to stand side by side in the row and fill the gaps, as in the rows of men.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

268 / PROPHETIC REPORT

Either some people stop abandoning the Friday prayers, or Allah...

Narrated by the named companion in the report

SOURCE HadeethEnc 65767 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بنُ عمر وأبي هريرة رضي الله عنهما أنهما سمعا رسول الله صلى الله عليه وسلم، يقول على أعواد منبره: «لَيَنْتَهِيَنَّ أَقوامٌ عَنْ وَدْعِهُمُ الْجُمُعاتِ أَوْ لَيَخْتِمَنَّ اللهُ عَلى قُلوبِهِمْ، ثُمَّ لَيَكُونُنَّ مِنَ الْغافِلِينَ».

ENGLISH RENDERING

‘Abdullah ibn ‘Umar and Abu Hurayrah (may Allah be pleased with both of them) reported that they heard the Messenger of Allah (may Allah's peace and blessings be upon him) speak on his wooden pulpit and say: "Either some people stop abandoning the Friday prayers, or Allah will, indeed, seal their hearts, and then they will be among the heedless."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned, while on his pulpit, against neglecting the Friday prayer and missing it without a valid excuse, due to laziness or carelessness. He said that such people would have their hearts sealed by Allah, covered with a barrier that prevents them from following the truth. As a result, they would become among those who are heedless of the means of goodness, with their souls turning away from acts of obedience.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

The strict warning against failing to attend the Friday prayer and that this is from the major sins.
An-Nawawi said: It indicates that the Friday prayer is an individual obligation.
The legitimacy of using the pulpit for delivering the sermon.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

269 / PROPHETIC REPORT

Straighten your rows, or Allah will cause dissension amongst you

Narrated by the named companion in the report

SOURCE HadeethEnc 3085 | Authentic hadith | Narrated by Muslim - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن النعمان بن بشير رضي الله عنه مرفوعًا: «لَتُسَوُّنَّ صُفُوفَكُم أَوْ لَيُخَالِفَنَّ الله بين وُجُوهِكُم». وفي رواية: «كان رسول الله صلى الله عليه وسلم يُسَوِّي صُفُوفَنا، حتى كأنما يُسَوِّي بها القِداح، حتى إذا رأى أن قد عَقَلْنا عنه، ثم خرج يومًا فقام، حتى إذا كاد أن يُكَبِّر، فرأى رجلًا بادِيًا صدرُه، فقال: عِبَاد الله، لَتُسَوُّنَّ صُفُوفَكُم أَوْ لَيُخَالِفَنَّ الله بين وُجُوهِكُم».

ENGLISH RENDERING

An-Nu‘mān ibn Bashīr (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Straighten your rows or Allah will cause dissension amongst you.''
In another narration: "The Messenger of Allah (may Allah's peace and blessings be upon him) used to straighten our rows, as if he was straightening arrows, until he saw that we had learned it from him. One day he came out, stood for prayer and was about to say 'Allah Akbar' (to start the prayer) when he saw a man whose chest was bulging out from the row. So he said: 'Slaves of Allah, either you straighten your rows or Allah will cause dissension amongst you.'"

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) emphasized that if the rows are not straightened in the prayer, Allah will cause dissension amongst the worshippers, thus making them turn their faces away from each other. This occurs when some of them step forward and leave gaps in the rows.
The Prophet (may Allah's peace and blessings be upon him) used to teach his companions with his words and actions. He straightened them with his hands until he thought that they had learned. Then in a prayer, he saw one of his companions with his chest sticking out from the row. This made him angry and he said: ''Straighten your rows, or Allah will cause dissension amongst you.''

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0269 Straighten your rows, or Allah will cause dissension amongst you / continued

TEXT NOTE

Authentic hadith; Narrated by Muslim - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

270 / PROPHETIC REPORT

When anyone of you prays two Rak‘ahs before the dawn prayer, he...

Narrated by the named companion in the report

SOURCE HadeethEnc 11258 | Authentic hadith | Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم : «إذا صلى أحدكم الركعتين قبل الصبح، فليضطجع على يمينه»، فقال له مروان بن الحكم: أما يجزئ أحدنا ممشاه إلى المسجد حتى يضطجع على يمينه، قال عبيد الله في حديثه: قال: لا، قال: فبلغ ذلك ابن عمر، فقال: أكثر أبو هريرة على نفسه، قال: فقيل لابن عمر: هل تنكر شيئا مما يقول؟ قال: «لا، ولكنه اجترأ وجبنا»، قال: فبلغ ذلك أبا هريرة، قال: «فما ذنبي إن كنت حفظت ونسوا».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When anyone of you prays two Rak‘ahs before the dawn prayer, he should lie on his right side." Marwān ibn al-Hakam said to him: "Is it not enough that one of us walks to the mosque until he lies on his right side?" According to the version of ‘Ubaydullāh, he (Abu Hurayrah) replied: 'No.' This statement (of Abu Hurayrah) reached Ibn ‘Umar. He said: "Abu Hurayrah exceeded the limits on himself." He was asked: "Do you approve of what he says?" He replied: "No, but he dared and we showed cowardice." This (criticism of Ibn ‘Umar) reached Abu Hurayrah. He said: "What is my sin if I committed it to memory but they forgot?"

EASY EXPLANATION

This Hadīth states that it is from the Sunnah of the Messenger (may Allah's peace and blessings be upon him) to lie down on one’s right side after praying the two Rak‘ahs before Fajr. He is to remain in this position until the Iqāmah for the prayer is called.

The wisdom behind lying on one’s right is so that the person does not fall asleep, since the heart is located on the left side of the chest. When a person lies down on his left side, he is more prone to falling asleep, because he will feel more relaxed.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

0270 When anyone of you prays two Rak’ahs before the dawn prayer, he... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

271 / PROPHETIC REPORT

Do not do so. If any of you prays in his house and finds that...

Narrated by the named companion in the report

SOURCE HadeethEnc 11289 | Authentic hadith | Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر بن يزيد بن الأسود، عن أبيه، أنه صلى مع رسول الله صلى الله عليه وسلم وهو غلام شاب، فلّما صّلى إذا رجلان لم ُيَصِّليا في ناحية المسجد، فدعا بهما فجيء بهما َتْرُعدَ فرائُصهما، فقال: «ما منعكما أن ُتَصِّليا معنا؟» قالا: قد صّلينا في رِحالنا، فقال: «لا تفعلوا، إذا صّلى أحدكم في َرْحله ثم أدرك الإمام ولم ُيَصِّل، فلُيصِّل معه فإنها له نافلة».

ENGLISH RENDERING

Jābir ibn Yazīd ibn al-Aswad reported that his father prayed along with the Messenger of Allah (may Allah's peace and blessings be upon him) when he was a young boy. When he (the Prophet) had prayed, there were two people (sitting) in the corner of the mosque; they did not pray (along with the Prophet). He called for them. They were brought trembling (before him). He asked: "What prevented you from praying along with us?" They replied: "We have already prayed in our houses." He said: "Do not do so. If any of you prays in his house and finds that the Imām has not prayed, he should pray along with him; and that will be a supererogatory prayer for him."

EASY EXPLANATION

Yazīd ibn al-Aswad reports that he prayed along with the Messenger of Allah (may Allah's peace and blessings be upon him) when he was a young boy. When the Prophet (may Allah's peace and blessings be upon him) had prayed, he saw two people who were sitting in the corner of the mosque and did not pray with him. The Prophet (may Allah's peace and blessings be upon him) ordered the Companions to bring those two men. They were brought to him trembling and disturbed out of fear. The Prophet (may Allah's peace and blessings be upon him) asked them: "Why did you not pray with us?" They replied: "We have already prayed in our houses." He said: Do not do this again. If any of you prays in his house and finds that the Imām is praying, he should pray along with him, and this would bring him greater reward. The first prayer would be considered the obligatory prayer, and the second will be a supererogatory prayer.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

0271 Do not do so. If any of you prays in his house and finds that... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi. HadeethEnc English export v1.25.0.

272 / PROPHETIC REPORT

You should pray as long as you have the energy to do so. If you...

Narrated by Anas

SOURCE HadeethEnc 5828 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه قال: دخل النبي صلى الله عليه وسلم المسجد فإذا حبل ممدود بين الساريتين، فقال: «ما هذا الحبل؟» قالوا: هذا حبل لزينب، فإذا فَتَرْت تَعَلَّقْت به. فقال النبي صلى الله عليه وسلم : «حُلُّوه، لِيُصَلِّ أحدكم نشاطه فإذا فَتَر فليرقد».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) came one day into the mosque and saw a rope stretched between two poles. He inquired: "What is this rope for?" He was told: "This is Zaynab's rope. When she feels tired (in voluntary prayer), she holds on to it for support." The Prophet (may Allah's peace and blessings be upon him) said: "Untie it. You should pray as long as you have the energy to do so. If you feel tired, then lie down."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) entered the mosque and saw a rope tied between two poles. He was surprised at that and asked why the rope was tied like that. The Companions (may Allah be pleased with him) answered that the rope belonged to Zaynab bint Jahsh (may Allah be pleased with her). She would pray lengthy voluntary prayers, and when she felt tired, she would continue to pray while holding on to the rope. He ordered them to remove the rope and instructed them to be moderate in worship without going to extremes and overburdening themselves so that they perform worship with energy and vitality.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

273 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him) Abu...

Narrated by ‘Abdullāh ibn ‘Umar

SOURCE HadeethEnc 5322 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بنُ عمر رضي الله عنهما قال: «كان النبي صلى الله عليه وسلم وأبو بكر وُعمر يصلون العيدين قبل ٱلْخُطبة».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) Abu Bakr, and ‘Umar used to offer the Eid prayers before delivering the sermon.

EASY EXPLANATION

It was the habit of the Prophet (may Allah's peace and blessings be upon him) and the rightly guided caliphs to lead the Eid prayer in both Eid al-Fitr and Eid al-Ad'ha, then they would give the sermon. They would pray first then give the sermon, and Muslims kept doing so until Marwān's era came, so he rose over the pulpit and gave the sermon before the prayer.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

274 / PROPHETIC REPORT

The prayer of the oft-returning to Allah is when weaned camels...

Narrated by the named companion in the report

SOURCE HadeethEnc 11283 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن َزيد بن ْأرَقم رضي الله عنه : أنه رأى قوما يصّلون من ّالضحى، فقال: َأما لقد َعِلموا أن الصلاة في غير هذه ّالساعة أفضل، إن رسول الله صلى الله عليه وسلم ، قال: «صلاة الأّوابين حين َتْرَمُض ِالفَصال».

ENGLISH RENDERING

Zayd ibn Arqam (may Allah be pleased with him) reported that he saw some people pray in the forenoon, so he said: "They know that praying at an hour other than this one is better, for the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'The prayer of the oft-returning to Allah is when weaned camels are bitten by excessive heat.'"

EASY EXPLANATION

Zayd ibn Arqam (may Allah be pleased with him) saw some people pray in the forenoon, so he said that he heard the Prophet (may Allah's peace and blessings be upon him) say that the prayer of the oft-returning to Allah is when the heat is so scorching that the hooves of little camels burn on the ground. That is the best time to pray the Duha prayer for those who obey Allah and often return to Him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 62:9 - Respond to the Friday call

Qur'an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

275 / PROPHETIC REPORT

Complete the front row first, then the one following it. If...

Narrated by the named companion in the report

SOURCE HadeethEnc 65738 | Authentic | Narrated by Abu Dāwūd and Al-Nasā’i

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَتِمُّوا الصَّفَّ الْمُقَدَّمَ، ثُمَّ الَّذِي يَلِيهِ، فَمَا كَانَ مِنْ نَقْصٍ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ».

ENGLISH RENDERING

Anas ibn Mālik (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him) said: "Complete the front row first, then the one following it. If there is any deficiency (in the rows), let it be in the last row."

EASY EXPLANATION

The Prophet (peace and blessings be upon him) commanded the men praying in congregation to complete the first row, then to complete the row behind it, and so on. If there is any deficiency in a row, let that deficiency be in the last row.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 62:9 - Respond to the Friday call

Qur’an 17:79 - Rise in prayer during the night

PUT IT INTO PRACTICE

Clarification of the Sunnah regarding straightening the rows (in prayer).
Worshippers should not leave gaps in the front rows; rather, any deficiency should be in the last row.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd and Al-Nasā’i. HadeethEnc English export v1.25.0.

09

Zakat, Charity and Generosity

Let wealth become mercy in motion.

REPORTS 0276-0310

276 / PROPHETIC REPORT

O Messenger of Allah, I have acquired a piece of land in...

Narrated by ‘Abdullāh ibn ‘Umar

SOURCE HadeethEnc 6031 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما قال: «قد أصاب عمر أرًضا بخيبر. فأتى النبي صلى الله عليه وسلم يستأمره فيها. فقال: يا رسول الله، إني أصبت أرًضا بخيبر، لم ُأِصْب مالاَ قٌط هو أنفس عندي منه، فما تأمرني به؟ فقال: إنِ شْئتَ َحّبْسَت أصلها، وتصدقت بها. قال: فتصدق بها، غير أنه لاُيباع أصلها، ولا يوهب، ولا يورث. قال: فتصدق عمر في الفقراء، وفي القربى، وفي الرقاب، وفي سبيل الله، وابن السبيل، والضيف. لا جناح على من وليها أن يأكل منها بالمعروف، أو يطعم صديًقا، غيرُ مَتَمّوِل فيه»، وفي لفظ: «غيرُ مَتَأّثِل».

ENGLISH RENDERING

‘Umar acquired a piece of land in Khaybar, so he came to the Prophet (may Allah's peace and blessings be upon him) to know what he should do with it. He said: "O Messenger of Allah, I have acquired a piece of land in Khaybar, and I have never acquired a property more precious to me than that. What do you command me to do with it?" He said: "If you wish you can keep its origin as an endowment, and give its yield in charity." So, ‘Umar gave the land in charity (i.e. as an endowment on the condition that the land would neither be sold nor given as a gift, nor bequeathed). He gave its yield as charity to the poor, the relatives, for emancipation of slaves, in Allah's cause, and for the travelers. It was permissible for its administrator to eat from it in a reasonable just manner and feed his friends without seeking to be wealthy by its means.
In another wording: "...without storing the property with the purpose of becoming rich.”

EASY EXPLANATION

‘Umar (may Allah be pleased with him) got a piece of land in Khaybar that was about one hundred shares, and which he considered the most valuable of his possessions, given its good quality and excellence. The Companions used to compete in doing good deeds. So, ‘Umar (may Allah be pleased with him) came to the Prophet (may Allah's peace and blessings be upon him) seeking to attain righteousness that was mentioned in the verse (which means): {You will not attain righteousness until you spend from that which you love} [Sūrat Āl-‘Imrān: 92]. He consulted the Prophet (may Allah's peace and blessings be upon him) on how to give that piece of land in charity for the sake of Allah. So, the Prophet (may Allah's peace and blessings be upon him) advised him with the best type of charity, and that was to keep the land itself as an endowment to be used for charitable purposes. ‘Umar did that and made the land itself an endowment that would neither be sold, nor given as a gift, nor bequeathed, nor be subject to any other type of disposal that could cause the transference of ownership, or act as a means to transferring ownership. Its yield was to be given as charity for the poor and needy, the relatives, in the emancipation of slaves, for paying blood money due upon people who were unable to pay it, for aiding those who performed Jihad to make Allah's word the most superior and support His religion, for feeding the travelers who ran out of expenditure while in a country

0276 O Messenger of Allah, I have acquired a piece of land in... / continued

other than theirs, and for feeding the guests, since feeding guests is part of believing in Allah, the Almighty. Given the fact that the land needs someone to take care of it and maintain it by way of irrigation and reform, it has been made permissible for the administrator of the land to eat from it in a reasonable just manner. He eats what he needs, and he may also feed his friends, without intending to obtain through it money that is extra to his need. That is because an endowment is only meant to be spent in good charitable ways, not for gaining money and achieving wealth.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

277 / PROPHETIC REPORT

A dinar you spent in the cause of Allah, a dinar you spent on a...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5813 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ أَعْظَمُهَا أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "A dinar you spent in the cause of Allah, a dinar you spent on a slave, a dinar you gave in charity to a needy person, and a dinar you spent on your family; the greatest in reward is the one you spent on your family."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) mentioned some types of expenditure, saying: A dinar you spent in striving in the cause of Allah, a dinar you spent on freeing a slave from slavery and servitude, a dinar you gave in charity to a needy and poor person, and a dinar you spent on your family and dependents. He then informed that the greatest reward with Allah is the dinar you spent on your family, dependents, and those for whom you are financially responsible.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Numerous ways of spending in the cause of Allah.
Giving priority to those who are more deserving in terms of spending when there are more people to spend on, such as spending on one's family when one cannot spend on all others.
An-Nawawi, in his explanation of Sahīh Muslim, said: Encouraging spending on one's dependents and pointing out the great reward in doing so. Among them are those whose support is obligatory due to blood relations, some for whom it is recommended and is deemed charity as well as a means of maintaining ties, and some for whom it is obligatory due to marriage or ownership of a slave. All of this is highly commendable and encouraged, and it is superior to voluntary charity.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

278 / PROPHETIC REPORT

Spend (in charity), and do not keep account, lest Allah keep...

Narrated by Asmā' bint Abu Bakr As-Siddīq

SOURCE HadeethEnc 5823 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أسماء بنت أبي بكر الصديق رضي الله عنهما قالت: قال لي رسول الله صلى الله عليه وسلم : «لاُ توكي فُيوَكى عليك». وفي رواية: «أَنفِقي أو اُنفِحي، أو اُنضِحي، ولا تُحصِي فُيْحصي الله عليك، ولاُ توعي فُيوعي الله عليك».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said to me: "Do not withhold, lest Allah withhold from you."
And in another narration: "Spend (in charity), and do not keep account, lest Allah keep account of you, and do not hoard, lest Allah hoard from you."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) said to Asmā' bint Abu Bakr As-Siddīq (may Allah be pleased with her): "Do not hoard and withhold what you have, preventing others from receiving what is in your hands, lest your provision be cut off from you." He also ordered her to spend seeking the pleasure of Allah, the Exalted, and not to count and calculate the accounts out of fear of her provision being cut off, thereby causing her to stop her spending. This is the meaning of his statement: "Lest Allah keep account of you." And do not prevent the surplus favors of Allah from reaching the poor and needy, lest Allah prevent His favors from reaching you and block them from you.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

279 / PROPHETIC REPORT

When the Messenger of Allah (may Allah's peace and blessings be...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 4454 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: كُنَّا نُخْرِجُ إِذْ كَانَ فِينَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ، عَنْ كُلِّ صَغِيرٍ وَكَبِيرٍ، حُرٍّ أَوْ مَمْلُوكٍ، صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ أَقِطٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ زَبِيبٍ، فَلَمْ نَزَلْ نُخْرِجُهُ حَتَّى قَدِمَ عَلَيْنَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ رضي الله عنه حَاجًّا، أَوْ مُعْتَمِرًا فَكَلَّمَ النَّاسَ عَلَى الْمِنْبَرِ، فَكَانَ فِيمَا كَلَّمَ بِهِ النَّاسَ أَنْ قَالَ: إِنِّي أَرَى أَنَّ مُدَّيْنِ مِنْ سَمْرَاءِ الشَّامِ، تَعْدِلُ صَاعًا مِنْ تَمْرٍ، فَأَخَذَ النَّاسُ بِذَلِكَ، قَالَ أَبُو سَعِيدٍ: فَأَمَّا أَنَا فَلَا أَزَالُ أُخْرِجُهُ كَمَا كُنْتُ أُخْرِجُهُ، أَبَدًا مَا عِشْتُ.

ENGLISH RENDERING

When the Messenger of Allah (may Allah's peace and blessings be upon him) was among us, we used to give out Zakat al-Fitr on behalf of every young and old person, free or slave, as one Sā' of food, or one Sā' of Aqit (dried yogurt), or one Sā' of barley, or one Sā' of dates, or one Sā' of raisins. We continued giving it out until Mu'āwiyah ibn Abi Sufyān (may Allah be pleased with him) came to us for Hajj or 'Umrah. He addressed the people from the pulpit, and among the things he said to the people was: Verily, I see that two Mudds of the Syrian wheat are equivalent to one Sā' of dates. So, people started applying this. Abu Sa'īd said: As for me, I will continue to give it as I used to give it for as long as I live.

EASY EXPLANATION

Muslims used to give out Zakat al-Fitr on behalf of every young and old person as one Sā' of food during the time of the Prophet (may Allah's peace and blessings be upon him) and during the time of the Rightly-Guided Caliphs. Their food was barley, (raisins): dry grapes, (Aqit): dried yogurt, and dates. One Sā' is equivalent to four Mudds, and one Mudd is equal to two handfuls of an average person. When Mu'āwiyah (may Allah be pleased with him) came to Madīnah as a caliph and the Syrian wheat became abundant, he delivered a speech and said: I see that two Mudds of the Syrian wheat (half a Sā') is equivalent to one Sā' of dates, so the people adopted this opinion. Abu Sa'īd al-Khudri (may Allah be pleased with him) said: As for me, I will continue to give it as I used to give it during the Prophet's lifetime for as long as I live.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

0279 When the Messenger of Allah (may Allah's peace and blessings be... / continued

PUT IT INTO PRACTICE

Clarifying the amount of Zakat al-Fitr during the time of the Prophet (may Allah's peace and blessings be upon him); one Sā‘ of food, regardless of the type or value.
All human food is valid to be given as Zakat al-Fitr; however, these four types were particularly mentioned because they were the staple foods during the time of the Prophet (may Allah's peace and blessings be upon him).
It is not valid to give Zakat al-Fitr in the form of money instead of food.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

280 / PROPHETIC REPORT

The best charity is that which is given out of richness. The...

Narrated by the named companion in the report

SOURCE HadeethEnc 58185 | Authentic hadith | Narrated by Ibn Hebban - Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "خير الصدقة ما كان عنَ ظُهرِ غنى، واليُد العُليا خيْرِ من اليد السفلى، وليبدْأ أحُدكمِ بَمنَ يعول". تقول امرأته: أنِفْق عَلّي، وتقول أُم ولده: إلىَ منَ تِكُلني، ويقول لهَ عْبُده: أطِعْمِني واسَتْعِمْلِني.

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The best charity is that which is given out of richness. The upper hand is better than the lower hand, and let one of you start with those whom he is responsible to provide for." (Then Abu Hurayrah said:) His wife says to him: "Spend on me." His Umm Walad (a slave woman impregnated by her owner, thereby bearing a child) says to him: "To whom will you leave me to rely on?" His slave says to him: "Feed me and employ me."

EASY EXPLANATION

This Hadīth shows that the best charity is that which one gives out without needing it for his dependents and family or to settle a debt that he owes. It is obligatory to spend on one's dependents first, including one's wife, children, and those whom his right hand possesses, meaning: male and female slaves. In this respect, one should not refuse to spend on these and instead give charity to distant relatives and neglect the close relatives whom he is required to support by the Shariah. Moreover, this Hadīth shows that if one has surplus money other than that which he spends on his dependents, he should give charity to the poor and the needy. Finally, the Hadīth shows the merit of spending, as it states that the giver's hand is higher than the recipient's hand, in reality and metaphorically. This superiority is due to the money that one spends on others and the kindness that he shows to them.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Hebban - Narrated by Bukhari. HadeethEnc English export v1.25.0.

281 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Ibn ‘Abbās

SOURCE HadeethEnc 6179 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ ٱبْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ رَسُولُ ٱللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ ٱلنَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ ٱلْقُرْآنَ، فَلَرَسُولُ ٱللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ ٱلرِّيحِ ٱلْمُرْسَلَةِ.

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) was the most generous of people, and he used to be more generous than ever in Ramadan when Gabriel (Jibrīl) would meet him. He used to meet him every night during Ramadan to revise the Qur'an with him. Indeed, the Messenger of Allah (may Allah's peace and blessings be upon him) was more generous than the fast wind.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) was the most generous of people, and his generosity was more intense in the month of Ramadan when he would give what was appropriate to those who were worthy of that. His increased generosity was caused by two things:

First: His meeting with Gabriel (peace be upon him).

Second: Revising the Qur’an, which is to recite it by heart.

Gabriel (peace be upon him) would revise all that was revealed of the Qur’an with him. Indeed, the Messenger of Allah (may Allah's peace and blessings be upon him) was more generous, more giving, more intense in doing good, and faster in bringing benefit to the people than a good wind sent by Allah with rain and mercy.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:261 - Charity multiplied like a growing seed

Qur’an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

The Hadīth shows the Prophet's extreme generosity, especially during Ramadan, the month of extensive worship and goodness.
It urges us to be generous at all times, and we are recommended to be more generous during the month of Ramadan.
We should engage more in generosity, giving, benevolence, and recitation of the Qur’an during the month of

0281 The Messenger of Allah (may Allah's peace and blessings be upon... / continued

Ramadan.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

282 / PROPHETIC REPORT

The example of a miser and a generous person is that of two men...

Narrated by the named companion in the report

SOURCE HadeethEnc 5834 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «مثل البخيل والمنفق، كمثل رجلين عليهما جُنتان من حديد من ثُدِيِّهما إلى تَرَاقيهما، فأما المنفق فلا ينفق إلا سَبغت -أو وَفَرت- على جلده حتى تخفي بنانه وتَعْفُو أثره، وأما البخيل فلا يريد أن ينفق شيئًا إلا لزقت كل حلقة مكانها، فهو يوسعها فلا تتسع».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “The example of a miser and a generous person is that of two men wearing two iron cloaks covering their breasts up to their collar bones. Whenever the generous person gives something away, his iron cloak expands until it becomes so wide that it will cover his fingertips and obliterate his traces. But whenever the miser thinks of spending, every ring of the iron cloak sticks to its place (against his body) and he tries to expand it, but it does not expand.”

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) gave an example of the miser and the generous person. He described them as two men, each wearing an iron armor that covers him from the breast to the collar bone. Whenever the generous person spends in charity, his armor expands and increases in length until it drags behind him and covers his feet and footprints. As for the miser, he is like a man whose hand is tied to his neck, and whenever he tries to wear it (i.e. the armor), it gets more stuck to his neck and collar bone.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:261 - Charity multiplied like a growing seed

Qur’an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

283 / PROPHETIC REPORT

A man said: Indeed, I will give in charity. So he took his...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 8414 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «قال رجل لأتصدّقنّ بصدقة، فخرج بصدقته فوضعها في يد سارق، فأصبحوا يتحدثون: تُصُدِّق على سارق! فقال: اللهم لك الحمد لأتصدّقنّ بصدقة، فخرج بصدقته فوضعها في يد زانية؛ فأصبحوا يتحدثون: تُصُدِّق الليلة على زانية! فقال: اللهم لك الحمد على زانية! لأتصدّقنّ بصدقة، فخرج بصدقته فوضعها في يد غني، فأصبحوا يتحدثون: تُصُدِّق على غني؟ فقال: اللهم لك الحمد على سارق وعلى زانية وعلى غني! فأتي فقيل له: أما صدقتك على سارق فلعله أن يَسْتَعِفّ عن سرقته، وأما الزانية فلعلها تَسْتَعِفّ عن زناها، وأما الغني فلعله أن يَعْتَبِر فُيْنِفَق مما أعطاه الله».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "A man said: 'Indeed, I will give in charity.' So he took his charity out and placed it in a thief's hand. Next morning, people were saying: 'Charity was given to a thief.' The man said: 'O Allah, praise be to You. Indeed, I will give in charity!' So he took his charity out and placed it in a prostitute's hand. Next morning, they were saying: 'Charity was given to a prostitute last night.' So the man said: 'O Allah, praise be to You concerning the prostitute. Indeed, I will give in charity!' So he took his charity out and placed it in a rich man's hand. Next morning, they were saying: 'Charity was given to a rich man.' The man said: 'O Allah, praise be to You concerning the thief, the prostitute, and the rich man.' Then he was approached and told: 'As for your charity to a thief, he might refrain from theft. As for the prostitute, she might abstain from fornication. As for the rich man, he might take a lesson and spend from the wealth that Allah has given him.'"

EASY EXPLANATION

The Prophet told us about previous nations, so we may learn from their stories. This Hadīth relates the story of a man who gave in charity on three different occasions, and indeed, charity should be given to the poor and those in need. However, this man's first charity fell into a thief’s hand. This made people say the next morning that charity had been given to a thief. Granted, a thief should be punished rather than given something that increases his wealth, however the man who gave the charity thanked Allah, for Allah is worthy of praise in every situation. Then the man said that he would give more in charity, but this time his charity fell into a prostitute’s hand. So the people gossiped next morning that charity had been given to a prostitute. It was something unbelievable and unnatural, but the man praised Allah again. Thinking that his first and second donations were not accepted, he said that he would give in charity a third time. This time his charity fell into a wealthy man’s hand, and a rich person is not eligible to receive charity, although he may receive presents, gifts, and the like. So the next morning people gossiped that a wealthy man had been given charity last night. The giver of the charity again praised Allah, but wished that his charity had fallen

0283 A man said: Indeed, I will give in charity. So he took his... / continued

in the hands of a poor, chaste, person, rather than a thief, a prostitute, or a rich man, but the situation had already been decreed by Allah. The prophet of his time told him that all his three donations had been accepted, due to his sincere intention to do something good, although he had not been able to do it. The morale of the story is that charity given to a thief may satisfy his needs and prevent him from stealing, a prostitute might be helped to stop her prostitution for the sake of money, and a wealthy man might take a lesson from this and give in charity himself.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

284 / PROPHETIC REPORT

Allah said: 'O son of Adam, spend, and I will spend on you.'

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5805 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «قَالَ اللَّه: أَنْفِقْ يَا ابْنَ آدَمَ أُنْفِقْ عَلَيْكَ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Allah said: 'O son of Adam, spend, and I will spend on you.'"

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that Allah Almighty said: O son of Adam, spend - the obligatory and recommended spending - and I will increase your sustenance and give you compensation for that and bless it for you.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

The Hadīth urges us to give charity and spend in the cause of Allah.
Charitable spending is one of the greatest means for multiplying one's sustenance, attaining blessing therein, and getting compensated by Allah for what was spent.
This is one of the Hadīths the Prophet (may Allah's peace and blessings be upon him) narrated about his Lord. They are called qudsi or divine Hadīths, and their wordings and meanings are attributed to Allah. However, qudsi Hadīths do not possess the traits of the Qur'an that distinguish it from anything else, like reciting it as a form of worship, getting purified for it, presenting it as a challenge, its miraculousness, etc.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

285 / PROPHETIC REPORT

When a person dies, his deeds come to an end except for three...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 65566 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: «إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "When a person dies, his deeds come to an end except for three things: ongoing charity, beneficial knowledge, or a pious child who supplicates for him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that the deeds of a person come to a halt when he dies. No good deeds are recorded for him after death, except for these three things, as he was the cause behind them:

First: Charity whose reward is enduring, permanent, and ceaseless, like endowment, building mosques, digging wells, etc.

Second: Knowledge from which people draw benefits, like authoring books of knowledge or teaching knowledge to someone, who in turn disseminates this knowledge after his teacher's death.

Third: A pious, believing child who supplicates for his parents.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

The scholars unanimously agreed that the rewards that reach a person after his death include ongoing charity, beneficial knowledge, supplication, and Hajj, as mentioned in other Hadīths.
He singled out these three things in the Hadīth because they represent the foundations of goodness and they are mostly the things virtuous people want to endure after their passing.
Any beneficial knowledge will bring reward, but at the top and pinnacle of it is the Shar'i knowledge and the sciences that support it.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

286 / PROPHETIC REPORT

Has Allah not provided for you that which you can give as...

Narrated by Abu Dharr

SOURCE HadeethEnc 4558 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي ذَرٍّ رضي الله عنه: أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللهِ، ذَهَبَ أَهْلُ الدُّثُورِ بِالأُجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ، قَالَ: «أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَّدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةً، وَكُلِّ تَكْبِيرَةٍ صَدَقَةً، وَكُلِّ تَحْمِيدَةٍ صَدَقَةً، وَكُلِّ تَهْلِيلَةٍ صَدَقَةً، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنْ مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ»، قَالُوا: يَا رَسُولَ اللهِ، أَيَأْتِي أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وِزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ».

ENGLISH RENDERING

Some of the Companions of the Prophet (may Allah's peace and blessings be upon him) said to the Prophet (may Allah's peace and blessings be upon him): O Messenger of Allah, the wealthy have taken all the rewards. They pray as we pray, fast as we fast, and give charity from their surplus wealth. He said: "Has Allah not provided for you that which you can give as charity? Every Tasbīh (saying: Glory be to Allah) is charity; every Takbīr (saying: Allah is the Greatest) is charity; every Tahmīd (saying: Praise be to Allah) is charity; and every Tahlīl (saying: There is no God but Allah) is charity. Enjoining good is charity, forbidding evil is charity, and even in fulfilling the sexual desire of one of you there is charity." They said: O Messenger of Allah, does one of us fulfill his desire and get rewarded for it? He said: "Do you not see that if he were to fulfill it in a forbidden way, would he incur a sin? Similarly, if he fulfills it lawfully, he will have a reward."

EASY EXPLANATION

Some of the Prophet's poor Companions complained to the Prophet (may Allah's peace and blessings be upon him) about their poverty and inability to give money in charity to attain abundant rewards, as those attained by their wealthy brothers, and to perform good deeds like them, for they pray as we pray, fast as we fast, and give charity from their surplus wealth, but we do not! The Prophet (may Allah's peace and blessings be upon him) guided them to charities they could afford, as he (may Allah's peace and blessings be upon him) said: Has Allah not provided for you that which you can give as charity for yourselves?! Saying (Subhānallāh) (Glory be to Allah) is counted as charity for you; also saying (Allāhu Akbar) (Allah is the Greatest) is charity; saying (Alhamdulillāh) (praise be to Allah) is charity; and saying (La ilāha illallāh) (There is no god but Allah) is charity. (Enjoining good) is charity, and (forbidding evil) is charity, and even if one of you has sexual intercourse with his wife, there is charity. They were amazed and said: O Messenger of Allah, does one of us fulfill his desire and receive a reward for it?! He said: Do you not see that if he were to fulfill it in a forbidden way, like adultery or otherwise, would he incur a sin? Similarly, if he fulfills it lawfully, he will have a reward.

0286 Has Allah not provided for you that which you can give as... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

The Companions competed with one another in doing good deeds and were keen on attaining great rewards and favor from Allah Almighty.
The abundance of the fields of goodness and the fact that they include every act that a Muslim does with a righteous intention and for a good purpose.
The ease and simplicity of Islam, for every Muslim can find something to do in obedience to Allah.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

287 / PROPHETIC REPORT

Well-done! That is a profitable deal! That is a profitable...

Narrated by the named companion in the report

SOURCE HadeethEnc 4290 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه قال: كان أبو طلحة رضي الله عنه أكثر الأنصار بالمدينة مالا من نخل، وكان أحب أمواله إليه بَيْرَحاء، وكانت مُسْتَقِبَلة المسجد وكان رسول الله صلى الله عليه وسلم يدخلها ويشرب من ماء فيها طيب. قال أنس: فلما نزلت هذه الآية: {لن تنالوا البر حتى تُنفقوا مما تحبون} قام أبو طلحة إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله، إن الله تعالى أنزل عليك: {لن تنالوا البر حتى تنفقوا مما تحبون} وإن أحب مالي إلي بَيْرَحاء، وإنها صدقة لله تعالى ، أرجو بِرّها وذُخْرَها عند الله تعالى ، فَضَعْها يا رسول الله حيث أَرَاك الله، فقال رسول الله صلى الله عليه وسلم : «بَخٍ ذلك مال رَابِح، ذلك مال رابح، وقد سمعْت ما قلت، وإني أرى أن تجعلها في الأقربين»، فقال أبو طلحة: أفعل يا رسول الله، فقسمها أبو طلحة في أقاربه، وبني عمه.

ENGLISH RENDERING

Anas ibn Mālik (may Allah be pleased with him) reported that Abu Talhah (may Allah be pleased with him) was the richest man among the Ansār in Madīnah, in terms of his ownership of date palms. And his most beloved property was (his date-palm garden known as) Bayrahā'. It was opposite the mosque, and the Messenger of Allah (may Allah's peace and blessings be upon him) often entered it and drank from its fresh water. When this verse was revealed: {Never will you attain the good (reward) until you spend (in the way of Allah) from that which you love} [Sūrat Āl-'Imrān: 92], Abu Talhah came to the Messenger of Allah and said: "O Messenger of Allah, Allah revealed to you {Never will you attain the good (reward) until you spend (in the way of Allah) from that which you love}, and my most beloved possession is Bayrahā'. I have given it in charity in the way of Allah, hoping to earn its reward from Him, so spend it, O Messenger of Allah, as Allah shows you." The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Well-done! That is a profitable deal! That is a profitable deal! I heard what you said: and I suggest that you give it to your nearest relatives." So Abu Talhah said: "I shall do that, O Messenger of Allah", and he distributed it amongst his closest relatives and his paternal cousins.

EASY EXPLANATION

Abu Talhah (may Allah be pleased with him) was the one who owned the most farms in Madīnah from amongst the Ansār, and he had a garden that was opposite to the mosque of the Prophet (may Allah's peace and blessings be upon him) which had fresh water. The Prophet used to visit the garden and drink the water. When the following Qur'anic verse was revealed: {Never will you attain the good (reward) until you spend (in the way of Allah) from that which you love}, Abu Talhah hastened to see the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, Allah has reveled the verse {Never will

0287 Well-done! That is a profitable deal! That is a profitable... / continued

you attain the good (reward) until you spend (in the way of Allah) from that which you love}, and my most beloved possession is Bayrahā' - which was the name of that garden - so I have given it to you as charity in the way of Allah and his Messenger." The Prophet (may Allah's peace and blessings be upon him) said in amazement: "Well-done! Well done! That is a profitable deal! That is a profitable deal! I suggest that you give it to your nearest relatives." So Abu Talhah (may Allah be pleased with him) divided it among his relatives and paternal cousins.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

288 / PROPHETIC REPORT

He who gives in charity the value of a date which was lawfully...

Narrated by the named companion in the report

SOURCE HadeethEnc 5862 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «من تصدق بعدل تمرة من كسب طيب، ولا يقبل الله إلا الطيب، فإن الله يقبلها بيمينه، ثم يُرَبّيها لصاحبها كما يُرَبّي أحدكم فُلُّوه حتى تكون مثل الجبل»

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "He who gives in charity the value of a date which was lawfully earned, and Allah only accepts that which has been lawfully earned, then Allah will accept it with His right hand and nurture it for him, just as one of you nurtures his foal, until it becomes like a mountain."

EASY EXPLANATION

He who gives in charity the value of a date that was not earned through cheating and deceit, and Allah only accepts lawfully earned charity, so, Allah will accept it with His right hand - which we understand according to its apparent meaning, as befits Allah’s majesty, without interpreting or distorting the meaning of this attribute. The meaning of "Allah accepting it" is explained in a different narration in Sahīh Muslim, as it says that Allah will take it from him. He will then nurture it and multiply its reward, just as one of you raises his foal, which is a baby horse, until it grows and becomes an adult horse.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:261 - Charity multiplied like a growing seed

Qur’an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

289 / PROPHETIC REPORT

Which charity earns the greatest reward? He said: That you give...

Narrated by the named companion in the report

SOURCE HadeethEnc 4252 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: جاء رجل إلى النبي صلى الله عليه وسلم فقال: يا رسول الله، أي الصدقة أعظم أجًرا؟ قال: «أن تَصّدَق وأنت صحيْحَ شِحيْح، تخشى الفقر وَتَأمُل اِلغنى، ولاُتْمِهْل حتى إذا بلغِت الْحُلْقوَم قلت: لفلان كذا ولفلان كذا، وقد كان لفلان».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that a man came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, which charity earns the greatest reward?" He said: "That you give charity when you are healthy and miserly, fearing poverty and hoping to become rich. Do not delay (charity) until your soul reaches up to the throat and you then say: 'This is for so-and-so, and this is for so-and-so.' Lo, it has already come into the possession of so-and-so."

EASY EXPLANATION

A man came to the Prophet (may Allah's peace and blessings be upon him) to ask him about the best type of charity. So he said to him: That you give charity when you are in good health and you fear poverty if you live long, and you hope to become rich. Do not defer charity until you are dying and you know that you are about to leave this world and then you say: "For so-and-so I give this amount of money as charity or as a bequest." Lo, the money then belongs to your heir, not to you.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

290 / PROPHETIC REPORT

Charity does not diminish wealth, and Allah does not increase a...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5512 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Charity does not diminish wealth, and Allah does not increase a servant, on account of his forgiveness, except in honor, and no one humbles himself seeking the pleasure of Allah except that Allah will elevate him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) points out that charity does not decrease wealth. Rather, it protects it from misfortunes and brings great compensation from Allah for its doner. So, it constitutes an increase, not a decrease.

And Allah does not increase a person who forgives others, while he has the ability to take revenge or inflict punishment, except in power and honor.

And that whoever humbles himself for the sake of Allah, not out of fear from anyone or a desire to flatter him or seek some benefit from him, Allah will reward him by elevation and honor.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

All goodness and success lies in complying with the Shariah and doing good, even if some people think otherwise.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

291 / PROPHETIC REPORT

The upper hand is better than the lower hand

Narrated by ‘Abdullah ibn ‘Umar

SOURCE HadeethEnc 3599 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ عَلَى الْمِنْبَرِ، وَذَكَرَ الصَّدَقَةَ، وَالتَّعَفُّفَ، وَالْمَسْأَلَةَ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، فَالْيَدُ الْعُلْيَا: هِيَ الْمُنْفِقَةُ، وَالسُّفْلَى: هِيَ السَّائِلَةُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said while he was on the pulpit, mentioning charity and refraining from asking people: "The upper hand is better than the lower hand; the upper hand is the giving hand, and the lower hand is the begging hand."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him), while delivering a sermon from the pulpit, mentioned charity and refraining from begging; then he said: The upper hand - the one that gives and spends - is better and more beloved to Allah than the lower hand - the one that asks.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:261 - Charity multiplied like a growing seed

Qur’an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

It highlights the virtue of giving and spending in good causes and the dispraise of begging.
It encourages refraining from asking others and being self-sufficient and urges the pursuit of noble matters while avoiding lowly ones, for Allah loves lofty aspirations.
There are four types of hands in terms of virtue, ranked as follows: the highest is the giving hand, followed by the one that refrains from taking, then the one that receives without asking, and the lowest of them is the begging hand.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

292 / PROPHETIC REPORT

The one who looks after a widow or a needy person is like one...

Narrated by the named companion in the report

SOURCE HadeethEnc 3135 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «السَّاعِي عَلَى الأَرْمَلَةِ وَالمِسْكِينِ، كَالمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوِ القَائِمِ اللَّيْلَ الصَّائِمِ النَّهَارَ».

ENGLISH RENDERING

Abu Hurayrah reported that the Prophet (may Allah's peace and blessings be upon him) said: "The one who looks after a widow or a needy person is like one who performs Jihad in the cause of Allah, or one who regularly observes voluntary prayer at night and fasting during the day."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs us that the one who tends to the needs of a woman whose husband has died and has none to look after her or the needy person, and provides for them seeking the reward from Allah Almighty will have the same reward as the one who fights in the cause of Allah, or the one who performs the voluntary night prayer and never gets tired, and the one who always fasts incessantly.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Promoting cooperation, solidarity, and the act of fulfilling the needs of the weak.
Worship includes every good deed and looking after the widows and the needy is an act of worship.
Ibn Hubayrah said: "This means that Allah Almighty combines for him the rewards of the one who fasts on a regular basis, the one who observes voluntary night prayer on a regular basis, and the one who engages in Jihad altogether. This is because he took care of the widow in place of her husband and took care of the needy person who was unable to take care of himself, thus, spending the surplus of his provision and giving his forbearance in charity, which makes his benefit equal to that of fasting, praying at night and engages in Jihad."

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

293 / PROPHETIC REPORT

No Zakah is to be paid by the Muslim on his slave or horse

Narrated by the named companion in the report

SOURCE HadeethEnc 4519 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «ليس على ٱلمسلِم في عبدِهِ ولاَ فَرسِهِ صَدَقة». وفي لفظ: «إلا زكاة الفطر في الرقيق».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “No Zakah is to be paid by the Muslim on his slave or horse."
Another wording: "Except Zakat al-Fitr that is to be paid on one's slave.”

EASY EXPLANATION

Zakah is founded on justice and equality, hence, Allah has made it obligatory upon all types of properties, growing or apt to growth, such as harvested crops and merchandise for sale.
As for properties that do not grow, those intended for possession or personal use, no Zakah is due on its owners, because it is a personal item. This category includes what one rides, be that a horse, a camel, or a car. The same rule applies to the slave used for service, one's furniture and utensils made for personal use.
However, the exception here is Zakat al-Fitr on the slave, which is obligatory because it is associated with people not properties.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:261 - Charity multiplied like a growing seed

Qur’an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

294 / PROPHETIC REPORT

If a man spends something on his family, seeking reward from...

Narrated by Abu Mas‘ūd

SOURCE HadeethEnc 6460 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال: «إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ».

ENGLISH RENDERING

The Prophet (may Allah’s peace and blessings be upon him) said: "If a man spends something on his family, seeking reward from Allah for it, it will be recorded for him as charity."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that when a man spends on his family, whose maintenance is due upon him, such as his wife, parents, and children, seeking nearness to Allah Almighty by doing so and pursuing reward from Him, he will have the reward of charity.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:261 - Charity multiplied like a growing seed

Qur’an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

A man obtains a reward for spending on his family.
The believer should perform good deeds for the sake of Allah and in pursuit of reward from Him.
One should harbor good intentions in every deed he performs, including spending on his family.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

295 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Ibn ‘Umar

SOURCE HadeethEnc 4520 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: فَرَضَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ.

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) enjoined Zakat al-Fitr as one Sā‘ of dates or one Sā‘ of barley on the slave and the free person, the male and the female, the young and the old from among the Muslims. He ordered that it be given before the people go out to the prayer.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) made Zakat al-Fitr obligatory after Ramadan. Its amount is one Sā’, which is equivalent to four Mudds in weight. One Mudd: two handfuls of an average person of dates or barley due on every Muslim, free or slave, male or female, young or old. This applies to one who has enough surplus beyond his needs for the day and night, for himself and for those whom he provides for. He commanded that it be given before the people go out to the Eid prayer.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:261 - Charity multiplied like a growing seed

Qur’an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Zakat al-Fitr from Ramadan must be paid on behalf of the young and the old, the free and the slave. It is entrusted to the guardian and the master, and a man should give it on behalf of himself, his children, and those whom he is obligated to provide for.
It is not obligatory to give Zakat al-Fitr on behalf of the fetus; rather, it is recommended.
Clarifying what should be given as Zakat al-Fitr and that it is the people's customary staple food.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

296 / PROPHETIC REPORT

Whoever swears by Al-Lāt and Al-‘Uzza should say: 'There is no...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 6379 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «مَنْ حَلَفَ فَقَالَ فِي حَلِفِهِ: وَاللاتِ وَالْعُزَّى، فَلْيَقُلْ: لا إِلَهَ إِلا اللهُ، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أُقَامِرْكَ، فَلْيَتَصَدَّقْ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever swears by Al-Lāt and Al-‘Uzza should say: 'There is no god but Allah'. And whoever says to his companion 'Come and gamble with me' should give charity."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned of swearing by other than Allah, for a believer should only swear by Allah. He informs that whoever swears by other than Allah, like someone who says: By Al-Lāt and Al-‘Uzza - two idols that used to be worshipped during the Jāhiliyyah (pre-Islam period of ignorance) - should hasten to correct himself by saying: There is no god but Allah. This is to disavow Shirk and expiate for such swearing.

Then, he (may Allah's peace and blessings be upon him) informed that if someone says to his companion "Come and gamble with me" - when two or more persons compete with one another and the winner takes the money involved, and each one should necessarily win or lose - he is recommended to give something in charity, as expiation for what he has called for.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:261 - Charity multiplied like a growing seed

Qur’an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

We should only swear by Allah and His names and attributes.
Swearing by other than Allah Almighty is prohibited, be it swearing by idols like Al-Lāt and Al-‘Uzza, swearing by trust, swearing by the Prophet, or the like.
Al-Khattābi said: People swear by the revered deity, and he who swears by Al-Lāt or the like has imitated the disbelievers. So, he is enjoined to make up for it with the word of Tawhīd (monotheism).

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

297 / PROPHETIC REPORT

Whoever takes care of daughters and treats them kindly, they...

Narrated by ʻĀʼishah, the Mother of the Believersand wife of the Prophet (may Allah's peace and blessings be upon him)

SOURCE HadeethEnc 3358 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رضي الله عنها زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَتْهُ قَالَتْ: جَاءَتْنِي امْرَأَةٌ مَعَهَا ابْنَتَانِ تَسْأَلُنِي، فَلَمْ تَجِدْ عِنْدِي غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتُهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا، ثُمَّ قَامَتْ فَخَرَجَتْ، فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثْتُهُ، فَقَالَ: «مَنْ يَلِي مِنْ هَذِهِ الْبَنَاتِ شَيْئًا، فَأَحْسَنَ إِلَيْهِنَّ، كُنَّ لَهُ سِتْرًا مِنَ النَّارِ».

ENGLISH RENDERING

A woman, along with her two daughters, came to me asking (for charity). She found that I had nothing except one date, so I gave it to her. She divided it between her two daughters, then she got up and left. The Prophet (may Allah's peace and blessings be upon him) then came in, and I informed him about this, and he remarked: "Whoever takes care of daughters and treats them kindly, they will be a screen for him from Hellfire."

EASY EXPLANATION

The Mother of the Believers, ʻĀʼishah (may Allah be pleased with her), informed that a woman came to her with her two daughters, asking for food. ʻĀʼishah found nothing but a single date, which she gave to the woman. The woman split the date between her two daughters without eating any herself, then left. When the Prophet (may Allah's peace and blessings be upon him) entered, ʻĀʼishah told him what happened. He said: Whoever is responsible for these daughters and takes care of them and treats them well - educating them, feeding them, giving them drink, clothing them, and enduring all that with patience - they will be a shield and a barrier for him from Hellfire.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Caring for daughters and striving to provide for them are among the finest righteous deeds that shield one from Hellfire.
It is recommended to give charity with whatever one can afford, even if it is small.
The profound compassion of parents toward their children.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

298 / PROPHETIC REPORT

Whoever believes in Allah and the Last Day let him honor his...

Narrated by the named companion in the report

SOURCE HadeethEnc 3042 | Authentic hadith | Al-Bukhari and Muslim with its two versions

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي شُريحٌ خويلد بن عمرو الخزاعي عن النبي صلى الله عليه وسلم أنه قال: «مَنْ كانَ يؤمنِ باللهِ واليوم الآخِرِ فَلْيُكْرِمْ ضَيفهَ جائزَته»، قالوا: وما جائزُتُه؟ يا رسول الله، قال: «يومُه وليلَتُه، والضِّيافةُ ثلاثةَ أيام، فما كانَ وراءَ ذلكَ فهوَ صدَقةٌ عليه». وفي رواية: «لا يحِلُّ لمُسلِمٍ أنْ يُقيمِ عندَ أخيهِ حتى يُؤثِمَه» قالوا: يا رسول الله، وكيفَ يُؤثِمُه؟ قال: «يُقيمُ عندَه ولا شيءَ لهُ يقريه به».

ENGLISH RENDERING

Abu Shurayh Khuwaylid ibn ‘Amr al-Khuzā‘i reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever believes in Allah and the Last Day let him honor his guest with his due reward." They said: "O Messenger of Allah, what is his due reward?" He said: "A day and a night (of excellent accommodation), and hospitality is for three days, and whatever is beyond that is charity offered to him." In another version: "It is not lawful for a guest to stay (for long) at the home of his brother to the point that he causes him to sin." They said: "O Messenger of Allah, how does he cause him to sin?" He said: "He overstays with him till he has nothing to serve to him."

EASY EXPLANATION

The Hadīth of Abu Shurayh al-Khuzā‘i (may Allah be pleased with him) highlights the principle of honoring and serving the guest. He reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever believes in Allah and the Last Day let him honor his guest." And this is meant to encourage and urge honoring the guest, and it means that honoring the guest is a sign of belief in Allah and the Last Day and perfect faith in Allah and the Last Day. Some of the ways one can honor guests: meeting him with a cheerful face, saying good words to him, and offering him food for three days. On the first day, he should be generous to him as much as he can, and on the remaining days he serves him from what he can afford without going beyond what is normal, so that he does not burden the guest or himself. After the three days, it is considered charity. If he wishes to (continue) he may, and if not he may desist. Regarding his statement: "Let him honor his guest with his due reward for a day and a night, and hospitality is three days", the scholars said that 'reward' means giving much care to the guest for a day and a night and present to him as much kindness and goodness as he can. As for the second and third days, he feeds him what is available with him, and he does not exceed what is customary. What is beyond three days is charity and favor. If he wishes he may do so and if he wishes he may desist. In the version of Muslim: "And it is not lawful for him to stay at his home to the point that he causes him to sin", meaning it is not permissible for the guest to stay at the host's home more than three days until he causes him to fall into sin, as he may backbite him for overstaying, say indirect speech that may offense him, or have unlawful suspicions of him. All this applies in case the guest stays beyond three days without an invitation from the host. The standard of honoring the guest differs depending on the condition of the guest; a noble person should be honored with what is befitting for him, a middle-class person should be honored with what is befitting for him, and there are others who are below that.

0298 Whoever believes in Allah and the Last Day let him honor his... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bukhari and Muslim with its two versions. HadeethEnc English export v1.25.0.

299 / PROPHETIC REPORT

O womenfolk, give charity, for indeed, I was shown that you...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 10011 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَضْحًى أَوْ فِطْرٍ إِلَى الْمُصَلَّى، فَمَرَّ عَلَى النِّسَاءِ، فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ، فَإِنِّي أُرِيتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ» فَقُلْنَ: وَبِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَذْهَبَ لِلُبِّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ»، قُلْنَ: وَمَا نُقْصَانُ دِينِنَا وَعَقْلِنَا يَا رَسُولَ اللَّهِ؟ قَالَ: «أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ» قُلْنَ: بَلَى، قَالَ: «فَذَلِكِ مِنْ نُقْصَانِ عَقْلِهَا، أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ» قُلْنَ: بَلَى، قَالَ: «فَذَلِكِ مِنْ نُقْصَانِ دِينِهَا».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) went out to the praying area on the day of Ad'ha or the day of Fitr. He passed by the women and, thus, said: "O womenfolk, give charity, for indeed, I was shown that you form the majority of the dwellers of Hellfire." They said: Why is that, O Messenger of Allah? He said: "You curse frequently, and you are ungrateful to your husbands. I have not seen anyone deficient in intellect and religion more able to lead and subdue the mind of a stern man than one of you." They said: O Messenger of Allah, what is the deficiency in our religion and intellect? He said: "Is not the woman's testimony equivalent to half of the man's testimony?" They said: Yes. He said: "That is the deficiency in her intellect. Is it not true that she neither prays nor fasts when menstruating?" They said: Yes. He said: "That is the deficiency in her religion."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) went out to the praying area on the day of Eid. He had promised to give women a special sermon and he fulfilled his promise on that day. He said: O womenfolk, give charity and seek Allah's forgiveness frequently, as both are among the greatest means of erasing sins, for indeed, I saw you on the Night of Isrā' forming the majority of the inhabitants of Hellfire.

Then a woman among them, who was wise, perceptive, and dignified, said: O Messenger of Allah, why do we form the majority of the inhabitants of Hellfire?

He said: For some reasons: you frequently curse and use abusive language, and you deny your husbands' rights. Then he (may Allah's peace and blessings be upon him) described them, saying: I have not seen anyone with a deficiency in intellect and religion who is more dominant over a person of wisdom, intellect, resolve, and self-control than you.

She said: O Messenger of Allah, what is the deficiency in intellect and religion?

He said: As for the deficiency of intellect, it is the fact that the testimony of two women is equivalent to the testimony of one man; this is what is meant by a deficiency in intellect. The deficiency in religion is the decrease in good deeds, for a woman spends nights and days not praying due to menstruation and fasts

0299 O womenfolk, give charity, for indeed, I was shown that you... / continued

fewer days in Ramadan due to menstruation; this is what is meant by a deficiency in religion. However, they are not to be blamed or held accountable for that because it is part of their natural disposition, just as humans are created with an innate love for wealth, haste in their matters, ignorance, and other such traits. However, this is mentioned as a warning against being infatuated with them.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

It is recommended for women to attend the Eid prayer and to be given a separate sermon.
Ingratitude to the husband and frequent cursing are major sins because the threat of Hellfire is a sign that such sins are major.
It shows that faith can increase and decrease. One's faith and religion increase when he offers abundant acts of worship, and offering fewer acts of worship will lead to a decrease in one's religion.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

300 / PROPHETIC REPORT

While a man was walking through a barren land, he heard a voice...

Narrated by the named companion in the report

SOURCE HadeethEnc 5776 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة عن النّبي صلى الله عليه وسلم قال: "بينما رجُل يمشي بفلاةٍ من الأرض، فسمع صوًتا في سحابةٍ: اسقِ حديقَة فلانٍ. فتنّحى ذلك السحابُ، فأفرغ ماءه في حرةٍ، فإذا شَرَجُة من تلك الشِّراجِ قد استوعبْت ذلك الماء كُله، فتّتبع الماء، فإذا رجُل قائمٌ في حديقته يحوِّلُ الماء بمسحاته، فقال له: يا عبَد اللهِ؛ ما اسُمك؟، قال: فلانٌ للاسم الذي سمَع في السحابة، فقال له: يا عبَد اللهِ؛ لم تسألني عن اسمي؟، فقال: إني سمعت صوًتا في السحابِ الذي هذا ماؤه، يقول: اسق حديقَة فلانٍ لاسِمك، فما تصنُع فيها؟، قال: أما إذْ قلت هذا فإني أنظُر إلى ما يخُرُج منها، فأتصّدُق بُثلثه، وآكُل أنا وعيالي ثُلثا، وأرُّد فيها ثُلثه".

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "While a man was walking through a barren land, he heard a voice coming out of a cloud, saying: 'Irrigate the garden of so-and- so.' Thereupon, the cloud drifted in a certain direction and discharged its water over a rocky plain. The streamlets flowed into a channel. This man followed the channel until it reached a garden and he saw the owner of the garden standing in its center, working with his spade to change the course of the water. He asked him: 'O slave of Allah, what is your name?' He told his name, which was the same that he heard from the cloud. The owner of the garden then asked him: 'O slave of Allah, why did you ask my name?' He replied: 'I heard a voice from a cloud which poured down this water, saying: "Irrigate the garden of so-and-so." I would like to know what you do with it.' He said: 'Now that you asked me, I will tell you. I estimate the produce of the garden and distribute one-third of it in charity, spend one-third on myself and my family, and invest one-third back into the garden.'"

EASY EXPLANATION

While a man was walking through a barren land, he heard a voice coming out of a cloud, saying: “Irrigate the garden of so-and-so.” Thereupon, the cloud drifted in a certain direction and discharged its water over a rocky plain. The streamlets flowed into a channel. This man followed the channel until it reached a garden and he saw the owner of the garden standing in its center, working with his spade to change the course of the water. He asked him: “O slave of Allah, what is your name?” He told his name, which was the same as he heard from the cloud. The owner of the garden then asked him: “O slave of Allah, why did you ask my name?” He replied: “I heard a voice from a cloud which poured down this water, saying: 'Irrigate the garden of so-and-so.' I would like to know the good you do with your garden that made you deserve such an honor.” He said: “Now that you asked me, I will tell you. I estimate the produce of the garden and distribute one-third of it in charity, spend one-third on myself and my family, and invest one-third back into the garden, for cultivation and development.”

0300 While a man was walking through a barren land, he heard a voice... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

301 / PROPHETIC REPORT

Do not buy it back and do not take back your charity, even if...

Narrated by ‘Umar ibn al-Khattāb

SOURCE HadeethEnc 6073 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمر بن الخطاب رضي الله عنه قال: «حَمَلْت على فرس في سبيل الله، فأضاعه الذي كان عنده، فأردت أن أشتريه، وظننت أنه يبيعه بُرْخِص، فسألت النبي صلى الله عليه وسلم ؟ فقال: لا تَشْتَرِه، ولا تعد في صدقتك؛ فإن أَعْطَاكَه بِدِرْهِم؛ فإن العائِد في هِبَتِه كالعائِد في قَيْئِه».

ENGLISH RENDERING

'I donated a horse for Jihad. The man who had the horse neglected it, so I wanted to buy it back, thinking that he would sell it for a cheap price. I asked the Prophet about this, and he said: "Do not buy it back and do not take back your charity, even if he gives it to you for one dirham, for the one who takes back his gift is like the one who takes back his vomit."

EASY EXPLANATION

‘Umar ibn al-Khattāb (may Allah be pleased with him) helped a man to fight in the cause of Allah by giving him a horse. However, the man did not look after the horse and did not care for it properly; he exhausted the horse until it grew weak and emaciated. So ‘Umar wanted to buy the horse back from the man, thinking that it would be cheap due to its miserable condition. As he was unsure about buying it back, he consulted the Prophet (may Allah's peace and blessings be upon him) first to clear his doubts. The Prophet (may Allah's peace and blessings be upon him) forbade him from buying it back, even for a meager price, as he had given the horse for Allah's sake. One should not follow up on donations or feel attached to them. The person who received the donation may feel obliged to sell it back to the donor for a low price. In this case, the donor will receive back part of his charity at no price. Also, when charity is given, it takes with it one's bad deeds, so one should not take them back and should not look back. Buying back one's charity is like retracting one's charity, despite the price paid.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:261 - Charity multiplied like a growing seed

Qur’an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

302 / PROPHETIC REPORT

Every act of goodness is charity

Narrated by Jābir ibn ‘Abdullāh

SOURCE HadeethEnc 5346 | Authentic | Narrated by Al-Bukhāri via Jābir and by Muslim via Hudhayfah

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر بن عبد الله رضي الله عنهما عن النبي صلى الله عليه وسلم قال: «كُلُّ مَعْرُوفٍ صَدَقَةٌ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "Every act of goodness is charity."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that every goodness and benefit for others, whether in words or deeds, is regarded as a charity, and its doer obtains a reward for it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:261 - Charity multiplied like a growing seed

Qur’an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

The Hadīth indicates that charity is not limited to what a person spends out of his money, but it includes everything good a person says or does to others.
It encourages us to do what is good and beneficial to others.
We should not belittle any act of goodness, even if it was simple.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri via Jābir and by Muslim via Hudhayfah. HadeethEnc English export v1.25.0.

303 / PROPHETIC REPORT

I stood at the gate of Paradise and saw that most of those who...

Narrated by the named companion in the report

SOURCE HadeethEnc 3745 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أسامة رضي الله عنه عن النبي صلى الله عليه وسلم قال: «قُمْت على باب الجّنة، فإذا عآمة من دخلها المساكين، وأصحاب اَلجِّدَ ٰمْحُبُوسوَن، غير أن أصحاَب اّلنار قدُ ِأمَر بهم إلى اّلنار، وُقْمُت على باب اّلنار فإذاَ عآمة من دخلها النساء».

ENGLISH RENDERING

Usāmah ibn Zayd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "I stood at the gate of Paradise and saw that most of those who entered it were the poor and destitute. The people of means were held back, whilst the people of Hell had been ordered into the Fire. I stood by the gate of Hell, and saw that most of those who entered it were women."

EASY EXPLANATION

The majority of the people who will enter Paradise are the poor and needy. That is because they have no wealth, so they will not be held accountable for what they did with it, and Allah, out of His great generosity will reward them in the Hereafter to make up for the things they were not given in this worldly life. As for the wealthy and affluent, they will be detained for some time on the Day of Resurrection because of the lengthy reckoning of their accounts, due to the wealth and influence they had as well as their indulgence in their desires and passions. The lawful pleasures of this worldly life entail accountability, and the unlawful pleasures entail punishment. The poor will be spared both because they were deprived of such pleasures. Also, the majority of the denizens of Hell will be women because they complain much and are ungrateful to their husbands.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

304 / PROPHETIC REPORT

The Messenger of Allah (peace and blessings be upon him) did not leave behind at his death a...

Narrated by ‘Amr ibn al-Hārith, the brother-in-law of the Messenger of Allah (peace and blessings be upon him) and the brother of the Mother of the Believers, Juwayriyah bint al-Hārith,

SOURCE HadeethEnc 65821 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَمْرِو بْنِ الْحَارِثِ خَتَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخِي أُمِّ الْمُؤْمِنِينَ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُمْ، قَالَ: مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ مَوْتِهِ دِرْهَمًا وَلَا دِينَارًا وَلَا عَبْدًا وَلَا أَمَةً وَلَا شَيْئًا إِلَّا بَغْلَتَهُ الْبَيْضَاءَ وَسِلَاحَهُ، وَأَرْضًا جَعَلَهَا صَدَقَةً.

ENGLISH RENDERING

The Messenger of Allah (peace and blessings be upon him) did not leave behind at his death a single dirham or dinar, nor a male or female servant, nor anything else - except his white mule, his weapon, a piece of land - which he declared as charity.

EASY EXPLANATION

The Prophet (peace and blessings be upon him) passed away without leaving behind a single silver dirham or gold dinar, nor a male or female slave, nor a sheep, camel, or any worldly possession - except his white mule, which he used to ride, his weapon which he used to carry, and a piece of land he had endowed during his lifetime for the wayfarer.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:261 - Charity multiplied like a growing seed

Qur’an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Prophets do not leave inheritance.
Clarifying what the Prophet (peace and blessings be upon him) left after his death.
He (peace and blessings be upon him) passed away without leaving behind anything of worldly value - a reflection of his generosity, spending, and benevolence.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

305 / PROPHETIC REPORT

He who recites the Qur’an openly is like he who gives charity...

Narrated by ‘Uqbah ibn ‘Āmir al-Juhani

SOURCE HadeethEnc 65055 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasā’i

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عنْ عقبة بن عامر الْجهني رضي الله عنه قال: قال رسُول الله صّلى الله عليه وسلم: «الجاِهُر بالقرآن كالجاِهِر بالّصَدَقِة، والْمِسّر بالقرآن كالْمِسِّر بالّصَدَقة».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "He who recites the Qur’an openly is like he who gives charity openly, and he who recites the Qur’an secretly is like he who gives charity secretly."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) pointed out that one who recites the Qur’an openly is like one who gives charity openly, and one who recites the Qur’an secretly is like one who gives charity secretly.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:261 - Charity multiplied like a growing seed

Qur’an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reciting the Qur’an secretly is better, just as giving charity secretly is better, for the sincerity involved and the avoidance of show-off and self-admiration, unless if openness is required for some need or benefit, like teaching the Qur’an to others.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasā’i. HadeethEnc English export v1.25.0.

306 / PROPHETIC REPORT

The needy is not the one who can be turned away with a date-...

Narrated by Abu Hurayra

SOURCE HadeethEnc 3141 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أَن رَسُول اللّه صَلّى اللّهُ عَلَيه وَسَلّم قَال: «لَيس المِسكين الّذي تُرُدُّه التّمرة والتّمرَتان، ولا اللُّقمة واللُّقمَتان، إنّما المِسكين الّذي يَتَعفّف».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "The needy is not the one who can be turned away with a date-fruit or two, or a morsel or two. But, the needy is the one who abstains from begging."

EASY EXPLANATION

This Hadīth clarifies the true meaning of poverty and informs that a praiseworthy needy who deserves charity more, is the one who abstains from begging. The Prophet (may Allah's peace and blessings be upon him) did not consider the one who goes around and begs a real needy, because he takes what suffices him and may receive Zakah, ending his poverty. However, the need of someone who does not beg continues because he does not receive things through begging and asking people.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:261 - Charity multiplied like a growing seed

Qur’an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

307 / PROPHETIC REPORT

My heirs should not take a dinar or dirham. Whatever I leave...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 10986 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «لاَ يَقْتَسِمُ وَرَثتي دينَارا ولا درهًما، ما تَرَكْتُ بَعْدَ نَفَقة نسائي، ومئوَنة عامِلي فهوَ صَدقة».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "My heirs should not take a dinar or dirham. Whatever I leave behind, excluding the provision for my wives and my employees, should be spent in charity."

EASY EXPLANATION

This Hadīth indicates that the Prophet’s heirs should not take a dinar or dirham from his property after his death, because he was a prophet, and prophets did not bequeath any wealth, as they did not pursue worldly gains. Their mission and chief concern was to guide people to the truth. If he left any money, it was to be used to support his wives and the succeeding leader or whoever oversaw the Muslims’ affairs. Anything beyond that was to be spent in charity.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:261 - Charity multiplied like a growing seed

Qur’an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

308 / PROPHETIC REPORT

Kikh, kikh! Throw it! Don't you know that we do not eat from...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 10102 | Authentic hadith | Narrated by Muslim - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: أخذ الحسن بن علي رضي الله عنهما تمرة من تمر الصدقة فجعلها في فيه، فقال رسول الله صلى الله عليه وسلم : «كِخْ كِخْ ارم بها، أما علمت أنا لا نأكل الصدقة!؟». وفي رواية: «أنا لا تحل لنا الصدقة».

ENGLISH RENDERING

Al-Hasan ibn ‘Ali (may Allah be pleased with him) (when he was a child) took one of the dates of charity and put it in his mouth, whereupon the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Kikh, kikh! Throw it! Don't you know that we do not eat from charity?"
In another narration: "Don't you know that charity is not permissible for us."

EASY EXPLANATION

The young child Al-Hasan ibn ‘Ali (may Allah be pleased with him) took a date from the dates that had been given as Zakah on date crops, and he put it in his mouth. So the Prophet (may Allah's peace and blessings be upon him) said to him: "Kikh, kikh!" i.e. it is not good for you. Then he ordered him to take it out of his mouth and said to him: Charity is not permissible for us to take.
The family of the Prophet Muhammad is not allowed to take charity, because they are the noblest of people. Charity and Zakah are given out to purify people from filth. It is not appropriate for the noblest of people to take the filth of others; the Prophet (may Allah's peace and blessings be upon him) said to his uncle Al-‘Abbās ibn ‘Abdul-Muttalib: "We, the family of Muhammad, are not allowed to take charity, for it is only the filth of the people.”

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:261 - Charity multiplied like a growing seed

Qur’an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

309 / PROPHETIC REPORT

An orphan and I prayed behind the Prophet (may Allah's peace...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 11301 | Authentic hadith | Al-Bukhari and Muslim. This is the wording of Al-Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه ، قال: «صَلَّيْت أنا وَيتِيمٌ، فيَ بَيْتِنَا خَلْف النبي صلى الله عليه وسلم ، وَأُمِّي أُمُّ سليمَ خَلْفَنا».

ENGLISH RENDERING

An orphan and I prayed behind the Prophet (may Allah's peace and blessings be upon him) in our house, and my mother Umm Sulaym was standing behind us.

EASY EXPLANATION

Anas (may Allah be pleased with him) relates in this Hadīth that the Prophet (may Allah's peace and blessings be upon him) led him and an orphan in prayer, and the two of them were standing behind him. He also informs that his mother, called Umm Sulaym, offered the prayer behind them. So, the rows were as follows:
The Imām stood at the front.
The boys, Anas and the orphan, stood behind the Imām.
The woman, Umm Sulaym, stood behind them all.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:261 - Charity multiplied like a growing seed

Qur'an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bukhari and Muslim. This is the wording of Al-Bukhari. HadeethEnc English export v1.25.0.

310 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him) was...

Narrated by Ibn ‘Abbās (may Allah's peace and blessings be upon him)

SOURCE HadeethEnc 10012 | Authentic hadith | Narrated by Ibn Majah - An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما ، عن النبي صلى الله عليه وسلم في الذي يأتي امرأته وهي حائض قال: «يتصدق بدينار أو نصف دينار».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said concerning a man who engages in sexual intercourse with his wife during her menses: "Let him give one dinar or half a dinar in charity."

EASY EXPLANATION

In this Hadīth, the Messenger of Allah (may Allah's peace and blessings be upon him) clarifies the expiation due on someone who engages in sexual intercourse with his wife while she is menstruating. The expiation is to pay a dinar or half a dinar in charity. We learn from the Hadīth that having sexual intercourse with a woman during her menstruation is prohibited, because it results in expiation. The Hadīth also serves as evidence of the obligation of giving in charity, because it is done as a compensation for a sin.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:261 - Charity multiplied like a growing seed

Qur’an 9:60 - Those entitled to zakat

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi. HadeethEnc English export v1.25.0.

10

Fasting and Ramadan

Train desire through worship and restraint.

REPORTS 0311-0355

311 / PROPHETIC REPORT

Do not precede Ramadan by fasting a day or two unless a man has...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 4508 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «لَا تَقَدَّمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ إِلَّا رَجُلٌ كَانَ يَصُومُ صَوْمًا فَلْيَصُمْهُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Do not precede Ramadan by fasting a day or two unless a man has a habitual fast, then let him fast it."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade Muslims from fasting a day or two ahead of Ramadan out of cautiousness for Ramadan, because the obligation of fasting Ramadan is based on sighting the crescent, and there is no need for affectation. However, if someone has a habitual fast, such as fasting every other day or fasting on Mondays or Thursdays, and it coincides with this time, then he may fast. This is not considered a part of anticipating Ramadan. This also applies to obligatory fasts, such as making up for missed fasts or fulfilling a vow.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Affectation is prohibited, and the observance of worship as legislated, without any addition or omission, is obligatory.

Part of the rationale behind this - and Allah knows best - is to distinguish between the obligatory acts of worship and the voluntary ones, to be prepared for receiving Ramadan with energy and eagerness, and for fasting to be the distinctive mark of that virtuous and special month.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

312 / PROPHETIC REPORT

When the night approaches from this side, and the day retreats...

Narrated by ‘Umar ibn al-Khattāb

SOURCE HadeethEnc 4546 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمر بن الخطاب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «إذا أقبل الليل منَ هُهنا، وَأَدْبَرالنهار من ههنا، فقد أفطر الصائم».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "When the night approaches from this side, and the day retreats from that side, then it is time for the fasting person to break his fast."

EASY EXPLANATION

According to the Shariah, fasting time begins from dawn to sunset.
In this Hadīth, the Prophet (may Allah's peace and blessings be upon him) informs that the time of breaking the fast is when the night comes from the east and the day retreats from the west; i.e. when the sun sets
In another narration: "When the night approaches from this side and the day retreats from that side and the sun sets, then it is time for the fasting person to break his fast."
When this time comes, the fasting person should break his fast without delay, otherwise he will be blamed for such a delay. So, he should hasten to break his fast in obedience to Allah, the Almighty, and in compliance with His command, and in order to make the time of worship distinct from other times, and to enable himself to enjoy the permissible pleasures of life.
“Then it is time for the fasting person to break his fast” has two possible meanings:
1. He is legally considered to have broken his fast once the time of breaking the fast comes, even if he has taken nothing to break it. Thus, the encouragement in some Hadīths to hasten the break of the fast refers to actual breaking, so as to accord with the Shariah meaning.
2. The time of breaking the fast has come, so he is encouraged to promptly break his fast. This meaning is more appropriate and supported by a narration of Al-Bukhāri, which reads: “The time of breaking the fast has come.”

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0312 When the night approaches from this side, and the day retreats... / continued

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

313 / PROPHETIC REPORT

No fasting counts for the one who fasts continuously. Fasting...

Narrated by ‘Abdullah ibn ‘Amr ibn al-‘Ās

SOURCE HadeethEnc 6017 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ العَاصِ رَضِيَ اللهُ عَنْهُمَا، قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّكَ لَتَصُومُ الدَّهْرَ، وَتَقُومُ اللَّيْلَ؟»، قُلْتُ: نَعَمْ، قَالَ: «إِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمَتْ لَهُ العَيْنُ، وَنَفِهَتْ لَهُ النَّفْسُ، لاَ صَامَ مَنْ صَامَ الدَّهْرَ، صَوْمُ ثَلاَثَةِ أَيَّامٍ صَوْمُ الدَّهْرِ كُلِّهِ»، قُلْتُ: فَإِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ، قَالَ: «فَصُمْ صَوْمَ دَاوُدَ عَلَيْهِ السَّلاَمُ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلاَ يَفِرُّ إِذَا لاَقَى».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "You fast continuously and stand in prayer at night?" I said: Yes. He said: "If you do that, your eyes will become weak, and your soul will become weary. No fasting counts for the one who fasts continuously. Fasting three days is like fasting the entire year". I said: Indeed, I am capable of more than that. He said: "Then fast the fast of Dāwūd (David) (peace be upon him); he used to fast one day and break his fast the next day, and he would not flee when facing the enemy."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) was informed that ‘Abdullah ibn ‘Amr (may Allah be pleased with him and his father) was fasting continuously without breaking his fast throughout the year and was praying the entire night without sleeping. So, he forbade him from doing that and said to him: Fast and break your fast, and stand in prayer and sleep. He forbade him from fasting continuously and standing in prayer all night, and said to him: If you do that, your eyes will become weak and sunken, and your soul will become exhausted and weary. The one who fasts the entire year has not truly fasted, as he does not obtain the reward of fasting due to violating the prohibition, and he does not experience the benefit of breaking the fast, as he is constantly abstaining. Then he guided him to fasting three days of each month, as it is equivalent to fasting the entire year, because each day is counted as ten days, which is the minimum multiplication of a good deed. ‘Abdullah said: Indeed, I am capable of more than that. He (may Allah's peace and blessings be upon him) said: Then fast the fast of David (peace be upon him), which is the best type of fast, as he used to fast every other day and he would not flee when facing the enemy because the way he adopted in fasting did not weaken his body.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0313 No fasting counts for the one who fasts continuously. Fasting… / continued

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Fasting three days of each month is equivalent to fasting the entire year because a good deed is counted as ten, and this makes them thirty days. So, if one fasts three days each month, it will be as if he has fasted the entire year. Among the methods of calling people to Allah is encouraging them to perform good deeds and mentioning their reward and the reward of regularly practicing them. Al-Khattābi said: In conclusion, the story of ‘Abdullah ibn ‘Amr denotes that Allah Almighty did not command His slave to worship Him through fasting alone, but through various types of worship. If he exhausts his effort in fasting, he will fall short in other acts of worship. Therefore, it is preferable to practice moderation in fasting so that one may retain some strength for other forms of worship.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

314 / PROPHETIC REPORT

Whoever forgets while fasting and eats or drinks, let him...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 4525 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «مَنْ نَسِيَ وَهُوَ صَائِمٌ، فَأَكَلَ أَوْ شَرِبَ، فَلْيُتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللهُ وَسَقَاهُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever forgets while fasting and eats or drinks, let him complete his fast, for it is Allah Who fed him and gave him drink."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified that whoever eats or drinks forgetfully while fasting, whether the fast is obligatory or voluntary, should complete his fast and not break it because he did not intend to break the fast; rather, it is sustenance that Allah provided him with, and it is Allah Who fed him and gave him drink.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

The validity of the fast of whoever eats or drinks forgetfully.
Whoever eats or drinks forgetfully incurs no sin because he does not do this by his choice.
The kindness of Allah towards His slaves and how He facilitates things for them and removes hardship and difficulty from them.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

315 / PROPHETIC REPORT

We set out during the month of Ramadan with the Messenger of...

Narrated by Abu Ad-Dardā'

SOURCE HadeethEnc 4505 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن َأبي ٱلدَّرْدَاءِ رضي الله عنه قال: «خَرْجَنا مع رسول الله صلى الله عليه وسلم في شهر رمضان، في َحرٍّ َشدِيد ، حتى إن كان َأحُدَنا َليَضَع َيَدُه على رأسِه من ِشّدِة ٱلحَّر. وما ِفيَنا صائٌم إلا رسُول الله صلى الله عليه وسلم وعبدُ الله بن َرَوَاحَة».

ENGLISH RENDERING

We set out during the month of Ramadan with the Messenger of Allah (may Allah's peace and blessings be upon him) in such intense heat that one of us would place his hand over his head (to protect himself) against the excessive heat, and none of us was fasting except the Messenger of Allah and ‘Abdullāh ibn Rawahah."

EASY EXPLANATION

Abu Ad-Dardā' (may Allah be pleased with him) reported that they set out on a journey during the month of Ramadan, and the weather was extremely hot that they would put their hands on their heads to protect them from the heat. None of them was fasting except the Prophet (may Allah's peace and blessings be upon him) and ‘Abdullāh ibn Rawahah al-Ansāri (may Allah be pleased with him). They both were able to fast and endure severity of the weather, and this is a proof that it is permissible for the Muslim to fast when traveling even with hardship or difficulty that does not lead to one's death.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

316 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 3769 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يُفطِر من الشهر حتى نظن أن لا يصوم منه، ويصوم حتى نظن أن لا يُفطِر منه شيئا، وكان لا تَشاء أن تراه من الليل مُصَلِّيا إلا رأيته، ولا نائما إلا رأيته.

ENGLISH RENDERING

Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) used to leave fasting in a certain month until we would think that he has not fasted at all that month; and he used to fast in another month so much that we would think he has not stopped fasting at all in that month. If one wished to see him praying at night, one could see him (in that state), and if one wished to see him sleeping at night, one could see him (in that state) too.

EASY EXPLANATION

The meaning of the Hadīth: Anas (may Allah be pleased with him) informs about the condition of the Prophet (may Allah's peace and blessings be upon him) regarding fasting and praying at night. He said that he used to leave fasting in a certain month until a person would think that he has not fasted any day of that month; for not fasting for many days. Conversely, he used to fast in a certain month so many days that one would think that he has not broken his fast at all in that month; for his consistent fasting for many days. Likewise, he has not committed himself to pray at a certain time at night. Rather, he used to pray at the beginning of the night sometimes, other times in the middle, and other at the last part of it; such that if you wished to see him praying at night, you would be able to. And if you wished to see him sleeping at night, you would be able to as well. Therefore, his deeds were moderate between excess and negligence.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

317 / PROPHETIC REPORT

Allah said: All the deeds of the son of Adam are for himself...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3546 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «قَالَ اللهُ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ، إِلا الصِّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، وَالصِّيَامُ جُنَّةٌ، وَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلا يَرْفُثْ وَلا يَصْخَبْ، فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ، فَلْيَقُلْ إِنِّي امْرُؤٌ صَائِمٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ، لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Allah said: All the deeds of the son of Adam are for himself except for fasting, as it is, indeed, for Me, and I give reward for it. Fasting is a shield. When it is the day when any of you is fasting, let him not engage in obscenity, and let him not speak in a loud voice. If anyone insults him or fights with him, let him say: Verily, I am a fasting person. By the One in Whose Hand the soul of Muhammad is, the smell of the mouth of the fasting person is more pleasant in the sight of Allah than the smell of musk. The fasting person will rejoice twice: when he breaks his fast, he rejoices, and when he meets his Lord, he rejoices at his fast."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that Allah Almighty says in the Qudsi Hadīth:

Every righteous deed offered by the son of Adam is multiplied by ten up to seven hundred times, except for fasting, which is for Me, as it does not involve ostentation, and I give reward for it. So, none but Me knows how great its reward is and how many times it is multiplied.

Then he said: (Fasting is a shield), protection, shelter, and a fortified fort against the Fire because it is all about abstaining from desires and committing sins, and the Fire is surrounded with desires.

(When it is the day when any of you is fasting, let him not engage in obscenity) at all through sexual intercourse and foreplay or through any obscene speech.

(And let him not speak in a loud voice) by quarreling and shouting.

(If anyone insults him or fights with him) in Ramadan, let him say: I am a fasting person; perhaps this will deter him. However, if he insists on real fighting, he should expel him with the least violent means first.

Then the Prophet (may Allah's peace and blessings be upon him) swore by the One in Whose Hand that his soul is that the foul breath of the fasting person resulting from fasting is more pleasant than the smell of musk in the sight of Allah on the Day of Judgment and is a means of receiving a greater reward than that of the musk, which is recommended to be used on Fridays and during the Dhikr (remembrance of Allah) sessions.

0317 Allah said: All the deeds of the son of Adam are for himself... / continued

The fasting person will have two occasions to rejoice: when breaking his fast, he rejoices at breaking his fast that eliminates his hunger and thirst; and he rejoices at completing his fast and accomplishing his act of worship, at the alleviation from his act of worship to his Lord, and at the strength it provides him with for his future fasting.

(And when he meets his Lord, he rejoices at his fast), i.e., at its recompense and reward.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

The merit of fasting is that it protects the one who observes it from desires in this worldly life and from the punishment of the Fire in the Hereafter.

Abandoning obscene speech and idle talk, enduring people's offense patiently, and responding to their abuse with patience and kindness are among the manners of fasting.

When a fasting person or a worshipper rejoices for completing and finishing his act of worship, this does not diminish his reward in the Hereafter.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

318 / PROPHETIC REPORT

He who feeds a fasting person will earn the same reward as him

Narrated by the named companion in the report

SOURCE HadeethEnc 6271 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - An-Nasaa'i - Narrated by Ahmad - Ad-Daarimi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن زيد بن خالد الجهني رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال: «مَنْ فَطّر صائما، كان له مِثْل أجره، غَيْر أنه لا يُنْقص من أجر الصائم شيْء».

ENGLISH RENDERING

Zayd ibn Khālid al-Juhani (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "He who feeds a fasting person will earn the same reward as him (the fasting person), without diminishing anything from the reward of the fasting person."

EASY EXPLANATION

This Hadīth shows the virtue of feeding fasting people. It encourages and recommends doing so by promising those who do so a reward similar to that of the fasting person without diminishing the latter's reward. This, indeed, is one of Allah's favors upon His slaves, for it encourages cooperation in goodness and righteousness and creates love and solidarity among Muslims. The apparent meaning of the Hadīth implies that giving even a single date to a fasting person is sufficient to attain the same reward as him. Therefore, we should be keen on feeding those who are fasting to the best of our ability, especially if they are poor and needy or if they do not have anyone to prepare food for them.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - An-Nasaa'i - Narrated by Ahmad - Ad-Daarimi. HadeethEnc English export v1.25.0.

319 / PROPHETIC REPORT

There is no fasting superior to the fast of my brother Dawūd;...

Narrated by ʻAbdullāh ibn ʻAmr ibn al-ʻĀs

SOURCE HadeethEnc 4542 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بنَ عْمِرو بن العاص رضي الله عنهما قال: «أُخِبر رسول الله صلى الله عليه وسلم أني أقول: واللهَ لأصوَمّن النهار، وَلأقوَمّن الليلَ ما عِشْت. فقال رسول الله صلى الله عليه وسلم : أنت الذي قلت ذلك؟ فقلت له: قد قلته -بأبي أنت وأمي-. فقال: فإنك لا تستطيع ذلك، فصم وأفطر، وَقُمْ وَنَم ، الشّهْرَ ثلاثةَ أيام، فإن الحَسَنَة بعَشْرِ أمثالِها، وذلك مثل صيام الدّهْر. قلت: فإني أُطيق أفضل من ذلك. قال: فصم يوما وَأفطر يومين. قلت: أُطيق أفضل من ذلك. قال: فصم يوما وأفطر يوما، فذلك مثل صيام داود، وهو أفضل الصيام. فقلت: إني أُطيق أفضل من ذلك. قال: لا أفضل من ذلك»، وفي رواية: «لا صوم فوق صوم أخي داود شَطْر الدّهر-، صم يوما وأفطر يوما».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) was told that I had said: "By Allah, I will fast every day and pray every night for as long as I live." The Messenger (may Allah's peace and blessings be upon him) asked me: "Are you the one who said that?" I said: "Yes, I said it; by my father, you and my mother." He said: "You would not be able to do that. So fast and break your fast, pray and sleep. Fast for three days a month. The reward of a good deed is multiplied by ten, so the fasting of three days a month equals the fasting of a year." I said: "I can do (fast) more than this." He said: "Fast one day every three days." I said: "I can do more than that." He said: "Fast every other day; this was the fasting of Dawūd and the best form of fasting." I said: "I can do better than that." He said: "There is nothing better than that." In another narration, the Prophet (may Allah's peace and blessings be upon him) said: "There is no fasting superior to the fast of my brother Dawūd; fasting half of one's life by fasting one day and eating one day."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) was told that ʻAbdullāh ibn ʻAmr swore to fast every day and stay in prayer all night without sleep for his entire life. So he asked him whether he had said that and he answered that he had. The Prophet told him that such a commitment would be beyond his endurance, so he should combine worship with rest by fasting and eating; praying at night and sleeping and restricting his voluntary fasting to three days a month, which would grant him the reward of fasting the whole year. However, ʻAbdullāh said that he could handle more than that. He kept asking to do more fasting until he reached its ultimate form, which is fasting like Prophet Dawūd, namely fasting every other day. He asked to do more from a desire to do more good deeds, but the Prophet (may Allah's peace and blessings be upon him) told him that there was no fast better than that.

0319 There is no fasting superior to the fast of my brother Dawūd;... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

320 / PROPHETIC REPORT

Deeds are presented (to Allah) on Monday and Thursday. So, I...

Narrated by the named companion in the report

SOURCE HadeethEnc 5908 | Authentic hadith | Narrated by At-Termedhy - Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «تُعْرَض الأعمال يوم الاثنين والخميس، فأُحِبّ أن يُعْرَض عملي وأنا صائم». وفي رواية: «تُفَتَّح أبواب الجنة يوم الاثنين والخميس، فيُغْفَر لكل عبد لا يُشْرِك بالله شيئا، إلا رجلا كان بينه وبين أخيه شَحْنَاء، فيُقال: أنظروا هذين حتى يَصْطَلِحا، أنظروا هذين حتى يصطلحا». وفي رواية: «تُعْرَض الأَعْمال في كل اثْنَيْن وَخَمِيس، فَيَغْفِر اللهُ لِكُل امْرِئ لا يُشْرِك بالله شيئًا، إلا امْرَءًا كانت بينه وبين أَخِيه شَحْنَاء، فيقول: اتْرُكوا هَذَيْن حتى يَصْطَلِحا».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Deeds are presented (to Allah) on Monday and Thursday. So, I like my deeds to be presented while I am fasting."

Another narration reads: “Gates of Paradise are opened on Mondays and Thursdays, and every slave [of Allah] who associates nothing with Allah will be forgiven, except for a man who is at odds with his brother. It will be said: 'Delay these two until they are reconciled; delay these two until they are reconciled.'”

Another narration reads: "Deeds are presented to Allah on every Monday and Thursday, and Allah will forgive every slave who does not associate anything with Allah in worship, except for a person who is at odds with his brother. He shall say: 'Leave these two until they are reconciled.’"

EASY EXPLANATION

"Deeds are presented", meaning: to Allah, the Almighty. “On Monday and Thursday. So, I like my deeds to be presented while I am fasting”, meaning: out of seeking a higher reward from Allah. According to the second wording: "Gates of Paradise are opened on Mondays and Thursdays", it is true because Paradise has been already created. “And every slave [of Allah] who associates nothing with Allah will be forgiven”, meaning: only the minor sins will be forgive, while the major sins require a repentance. “Except for a man”, meaning: a person “who is at odds with his brother”, meaning: who is on bad terms with his brother in Islam. “It will be said: Delay”, meaning: Allah says this to the angels. “These two”, meaning: such two men who are in conflict. They will be delayed in order to deter them, or because of their sin of turning their backs on each other. “Until” such an enmity is removed and “they are reconciled.” This indicates that one must take the initiative to get rid of the grudge and animosity between him and his fellow Muslim brothers. He should do so even if this does not appeal to him. He should be patient and seek reward for doing this from Allah, the Almighty, because such an act results in a good end. It becomes easier for the person to do something if he realizes the good and reward it entails. Similarly, thinking of the warning against misdeeds makes it easy for the person to avoid committing such a bad act.

0320 Deeds are presented (to Allah) on Monday and Thursday. So, I... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - Narrated by Muslim. HadeethEnc English export v1.25.0.

321 / PROPHETIC REPORT

Whoever fasts Ramadan, out of faith and in pursuit of reward,...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 4196 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever fasts Ramadan, out of faith and in pursuit of reward, his past sins will be forgiven."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that if a person fasts the month of Ramadan out of faith in Allah and out of belief in the obligation of fasting and the abundant reward Allah Almighty has prepared for those who observe fast, seeking thereby Allah's pleasure, without show-off or pursuit of reputation among people, his past sins will be forgiven.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

The Hadīth points out the merit of sincerity and its significance in fasting Ramadan and other righteous deeds.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

322 / PROPHETIC REPORT

My close friend (may Allah's peace and blessings be upon him)...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 4538 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: أَوصَانِي خَلِيلِي صلى الله عليه وسلم بِثَلَاثٍ: صِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتَيِ الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنَامَ.

ENGLISH RENDERING

My close friend (may Allah's peace and blessings be upon him) advised me with three: fasting three days of every month, the two Rak‘ahs of Duha, and performing Witr before I sleep."

EASY EXPLANATION

Abu Hurayrah (may Allah be pleased with him) informs that his beloved friend and companion (may Allah's peace and blessings be upon him) advised and entrusted him with three things:

First: Fasting three days of every month.

Second: Performing the two Rak‘ahs (unit of prayer) of Duha (forenoon prayer) daily.

Third: Performing Witr before sleeping for whoever fears not waking up at the end of the night.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

The Prophet (may Allah's peace and blessings be upon him) gave his Companions different pieces of advice based on his knowledge of their conditions and what suits each of them, as Jihad is suitable for the strong one, worship is suitable for the devoted worshipper, knowledge is suitable for the knowledgeable, and so on.

Ibn Hajar al-‘Asqalāni said about his statement: (fasting three days of every month); this apparently refers to the White Days, namely the 13th, 14th, and 15th of the Hijri month.

Ibn Hajar al-‘Asqalāni said: It signifies that it is recommended to pray Witr before sleep for the one who is not confident about waking up.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

323 / PROPHETIC REPORT

The example of a Mujāhid in the cause of Allah is like a person...

Narrated by the named companion in the report

SOURCE HadeethEnc 3917 | Authentic hadith | Narrated by Bukhari - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قيل: يا رسول الله، ما يعدل الجهاد في سبيل الله؟ قال: «لا تستطيعونه» فأعادوا عليه مرتين أو ثلاثا كل ذلك يقول: «لا تستطيعونه»! ثم قال: «مثل المجاهد في سبيل الله كمثل الصائم القائم القانت بآيات الله لا يُفْتُر من صيام، ولا صلاة، حتى يرجع المجاهد في سبيل الله». وفي رواية البخاري: أن رجلاً قال: يا رسول الله، دلني على عمل يُعِدُل الجهاد؟ قال: «لا أجده» ثم قال: «هل تستطيع إذا خرج المجاهد أن تدخل مسجدك فتقوم ولا تفتر، وتصوم ولا تفطر»؟ فقال: «ومن يستطيع ذلك؟!»

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (may Allah's peace and blessings be upon him) was asked: "O Messenger of Allah, what is equivalent to Jihad in the cause of Allah?" He answered: "You can not do it." The question was repeated twice or thrice to which he gave the same answer. Then he said: "The example of a Mujāhid in the cause of Allah is like a person who keeps fasting, praying and reciting the verses of Allah unfailingly until the Mujāhid returns."
In the version narrated by Al-Bukhāri: A man said: "O Messenger of Allah, show me a deed that equals Jihad." The Prophet replied: "I do not find one." Then he said: "When the Mujāhid goes out for Jihad, can you enter your place of prayer and pray incessantly and fast without breaking your fast?" The man replied: "Who can do that!"

EASY EXPLANATION

In both narrations of this Hadīth, the Companions asked the Prophet (may Allah's peace and blessings be upon him) about the deeds that would yield the same reward of going out for Jihad in the cause of Allah. He replied: "You cannot bear it." He meant that they could not do the deeds that would equal Jihad. When they repeated the question twice or thrice, he kept telling them that they are unable to do it. Then, he clarified to them that the only thing that would equal the reward of Jihad is that they keep performing prayers day and night and reciting the Qur'an continually, which is undoubtedly beyond the ability of humans. In the version narrated by Al-Bukhāri, a man from the Companions of the Prophet (may Allah's peace and blessings be upon him) asked him to guide him to a deed that would equal the prestigious status of Jihad and the grand reward it entails, to which the Prophet replied: "I do not find one." He meant that he could not find any deed that had the same merit of Jihad. Another Hadīth narrated by Al-Bukhāri and Muslim confirms this meaning: "Verily, setting out in the early morning or evening for the sake of Allah is better than this whole world with all its pleasures." Then, the Prophet (may Allah's peace and blessings be upon him) asked the man the following question: When the Mujāhid goes out for Jihad, can you go into your place of prayer and remain therein pray incessantly along with fasting without breaking your fast? If you can do this, then this is the only thing that is equivalent to Jihad (in reward). At that point, the man said: "Who can do that?" He

0323 The example of a Mujāhid in the cause of Allah is like a person... / continued

meant that it is undoubtedly beyond the human ability to keep praying without stopping and fasting without eating.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

324 / PROPHETIC REPORT

If I were to pray the obligatory prayers, fast Ramadan, adopt...

Narrated by Abu ʻAbdullah Jābir ibn ʻAbdullah al-Ansāri

SOURCE HadeethEnc 66525 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلاَلَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا، أَأَدْخُلُ الْجَنَّةَ؟ قَالَ: «نَعَمْ».

ENGLISH RENDERING

A man asked the Messenger of Allah (peace and blessings be upon him) and said: If I were to pray the obligatory prayers, fast Ramadan, adopt the lawful, as lawful and adopt the unlawful as unlawful, and do not do anything else beyond that, will I enter Paradise? He said: "Yes."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) points out that if a person performs the five obligatory prayers and does not offer supererogatory ones, fasts Ramadan and does not observe voluntary fasting, and regards the lawful as lawful and acts upon it and regards the unlawful as unlawful and avoids it, he will enter Paradise.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

A Muslim should be keen on performing obligations and avoiding prohibited things, and his goal should be entering Paradise.
The Hadīth highlights the significance of doing what is lawful and regarding it as lawful and avoiding what is unlawful and regarding it as unlawful.
Fulfilling obligations and avoiding the prohibitions is a means leading to Paradise.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

325 / PROPHETIC REPORT

The difference between our fasting and the fasting of the...

Narrated by ‘Amr ibn al-‘Ās

SOURCE HadeethEnc 6105 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمرو بن العاص رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «فَصْلُ مَا بَيْنَ صِيَامِنَا وصِيَامِ أَهْلِ الكِتَابِ، أَكْلَةُ السَّحَرِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "The difference between our fasting and the fasting of the People of the Book is the Suhūr meal."

EASY EXPLANATION

In this Hadīth, the Prophet (may Allah's peace and blessings be upon him) informs that the difference between the Muslim fasting and the fasting of the Jews and the Christians is the Suhūr, a pre-dawn meal eaten by Muslims, but not by the People of the Book. Muslims are recommended to have this meal so as to be different from the Jews and the Christians, and to comply with the Sunnah, and also to obtain the good and blessing contained therein, as related in the Hadīths. The People of the Book start their fasting at midnight, and so they eat until this time, not before dawn. Muslims are required under Shariah to act differently from non-Muslims.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

326 / PROPHETIC REPORT

Those who were not fasting today have taken all the reward

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 4439 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه قال: كّنا مع النبي صلى الله عليه وسلم في السفر فمّنا الصائم، َومّنا اُلمفطر، قال: فنزلناَ مْنِزًلاِ في يوم حاٍّر، وأكثرناِ ظّلا صاحب اُلِكساِء، َومّنا منَ ّيتقي الشمس بيده، قال:َ فسقط اُلصّوُام، وقام اُلمْفِطُروَنَ فضربوا اُلْأَبنَِية، َوَسَقْوا اِلّرَكاب، فقال رسول الله صلى الله عليه وسلم : "ذهب اُلمْفِطُروَن اليوم بالأجر".

ENGLISH RENDERING

We were with the Prophet (may Allah's peace and blessings be upon him) on a journey, and some of us were fasting and others were not. We stopped to rest in some place on a hot day. The one who had the largest share of shade among us was the one who had a garment. Some of us would shade themselves against the sun using their own hands. Those who were fasting fell to the ground, but those who were not fasting got up to pitch the tents and water the animals. Thereupon, the Messenger of Allah (may Allah’s peace and blessings be upon him) said: "Those who were not fasting today have taken all the reward."

EASY EXPLANATION

The Companions of the Prophet (may Allah's peace and blessings be upon him) were with him during one of his journeys, and some of them were fasting, while others were not.

The Messenger of Allah (may Allah's peace and blessings be upon him) approved of the action of both parties.

On a hot day, they stopped in some place so as to have a rest from the hardship of travel and the scorching heat of noon time. Those who were fasting fell to the ground due to the heat and thirst, and were unable to do any work. Meanwhile, those who were not fasting pitched the tents, watered the camels, and served their fasting brothers. When the Messenger of Allah (may Allah's peace and blessings be upon him) saw this service that they provided the army with, he encouraged them and said: "Those who were not fasting today have taken all the reward.”

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

0326 Those who were not fasting today have taken all the reward / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

327 / PROPHETIC REPORT

None of you should fast on Friday, unless he fasts a day before...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 4449 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: «لاَ يُصَوَمّن أحدكم يوم الجمعة، إلا أن يصوَم يوًما قبله أو بعده».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "None of you should fast on Friday, unless he fasts a day before it or a day after it."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade fasting on Friday, except when being coupled with fasting a day before it or a day after it, or when it is part of a regular fast.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

328 / PROPHETIC REPORT

Whoever dies while still having some fasts to make up for, his...

Narrated by the named companion in the report

SOURCE HadeethEnc 4530 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم قال: «من مات وعليه صِيَامٌ صَامَ عنه وَلِيُّه».

ENGLISH RENDERING

ʻĀ'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever dies while still having some fasts to make up for, his heir should fast on his behalf."

EASY EXPLANATION

ʻĀ'ishah (may Allah be pleased with her) informs that the Prophet (may Allah's peace and blessings be upon him) ordered the heir of the one who dies while still having some obligatory fasts to observe, such as a vow, expiation, or making up for missed Ramadan fasts; to fast on behalf of his deceased relative because it is a debt, and the relative is the worthiest of fulfilling his debt on his behalf. It is an act of kindness and dutifulness to him and from the maintenance of kinship ties. This command denotes desirability, not obligation.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

329 / PROPHETIC REPORT

It is not from righteousness to fast while traveling

Narrated by Jābir ibn ʻAbdullah

SOURCE HadeethEnc 4503 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَرَأَى زِحَامًا وَرَجُلًا قَدْ ظُلِّلَ عَلَيْهِ، فَقَالَ: «مَا هَذَا؟»، فَقَالُوا: صَائِمٌ، فَقَالَ: «لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ»، وفي لفظ لمسلم: «عَلَيْكُمْ بِرُخْصَةِ اللَّهِ الَّذِي رَخَّصَ لَكُمْ».

ENGLISH RENDERING

The Messenger of Allah (peace and blessings be upon him) was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked: "What is the matter with that (man)?" They said: He is fasting. Thereupon, he said: "It is not from righteousness to fast while traveling." In another version by Muslim, he said: "Take advantage of the concession that Allah has granted you."

EASY EXPLANATION

The Messenger of Allah (peace and blessings be upon him) was on a journey and saw a man over whom people had gathered, shading him from the heat of the sun and his intense thirst. The Prophet (peace and blessings be upon him) asked: What is the matter with him? They said: He is fasting. He said: It is not an act of righteousness to fast while traveling. You should accept Allah's concession that He has granted you.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Highlighting the ease of the Islamic Shariah.
It is permissible to fast while traveling, and it is also permissible to take the concession by breaking the fast.
Fasting while traveling is disliked if it causes hardship, unless it reaches the point of endangering one's life, in which case it becomes forbidden.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

330 / PROPHETIC REPORT

A man asked the Prophet (may Allah's peace and blessings be...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 4507 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها : "أنَ حَمْزَة بنَ عَمْرِو الأَسْلَمِّي قال للنبي صلى الله عليه وسلم : أصوم في السفر؟ - وكان كثير الصيام- فقال: "إن شئت فُصم، وإن شئت فَأفْطِر".

ENGLISH RENDERING

Hamzah ibn ʻAmr al-Aslami asked the Prophet (may Allah's peace and blessings be upon him): "Should I fast while traveling?" - and he used to fast often - He answered: "If you wish then fast, and if you wish then do not fast."

EASY EXPLANATION

ʻĀ'ishah (may Allah be pleased with her) reported that Hamzah ibn ʻAmr al-Aslami (may Allah be pleased with him) asked the Prophet (may Allah's peace and blessings be upon him) if he should fast while traveling, so the Prophet gave him the choice to either fast or not, saying: "If you wish then fast, and if you wish then do not fast."

What is intended here is the obligatory fasting, based on the Prophet's statement in another Hadīth: "It is a concession granted by Allah." It is implied here that Hamzah was asking about the obligatory fasting, and the proof for this is the narration in Abu Dawūd in which Hamzah said: "O Messenger of Allah, I own some riding animals and I use them. I myself travel on them and I rent them out. It is possible that this month (meaning Ramadan) comes (while I am traveling) and I find myself strong enough (to fast)."

There is also a possibility that Hamzah was asking about fasting in general, the obligatory and the voluntary, as ʻĀ'ishah said: "And he used to fast often."

Hence, it becomes clear that not fasting while traveling is a concession from Allah, so whoever takes advantage of the concession is correct and whoever chooses to fast, then this is also permissible, and his fasting fulfills the obligatory fast.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0330 A man asked the Prophet (may Allah's peace and blessings be… / continued

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

331 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by ʻĀ'ishah and Umm Salāmah

SOURCE HadeethEnc 4522 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة وأم سلمة رضي الله عنهما «أن رسول الله صلى الله عليه وسلم كان يُدرِكُه الفجر وهو جُنُب من أهله، ثم يغتسل ويصوم».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) would sometimes get up at the time of Fajr while in a state of Janābah after having sexual intercourse with his wives, then he would take a ritual bath and fast.

EASY EXPLANATION

ʻĀ'ishah and Umm Salāmah (may Allah be pleased with both of them) inform us that the Prophet (may Allah's peace and blessings be upon him) used to have sexual intercourse with his wives at night, and perhaps the time for Fajr prayer would come while he was in the state of Janābah and had not yet taken a ritual bath. If he were fasting on that day, he would complete his fast without making up for it. They mentioned this as an answer to Marwān ibn al-Hakam when he sent someone to ask them about this matter. This ruling applies in Ramadan and all other months.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

332 / PROPHETIC REPORT

People will continue to be good as long as they hasten to break...

Narrated by the named companion in the report

SOURCE HadeethEnc 4438 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ».

ENGLISH RENDERING

Sahl ibn Sa‘d (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "People will continue to be good as long as they hasten to break the fast."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that people will remain in a good state as long as they hasten to break their fast, after verifying the sunset, out of compliance with the Sunnah and not crossing its boundaries.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

An-Nawawi said: It contains encouragement to hasten the break of fast after verifying the sunset. Its meaning is that the affairs of the Ummah will remain orderly, and they will be in a good state as long as they uphold this Sunnah. If they delay it, this will be a sign of corruption that they may fall into.
The goodness among people persists due to their adherence to the Sunnah, while the corruption of affairs is related to the deviation from the Sunnah.
Opposing the People of the Book and the heretic innovators who delay the break of the fast.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

333 / PROPHETIC REPORT

When Ramadan comes, the gates of Paradise are opened, the gates...

Narrated by the named companion in the report

SOURCE HadeethEnc 10107 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَالَ: «إِذَا جَاءَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، وَصُفِّدَتِ الشَّيَاطِينُ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "When Ramadan comes, the gates of Paradise are opened, the gates of Hellfire are closed, and the devils are chained."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that when the month of Ramadan comes, three things take place: First: The gates of Paradise are opened, and none of its gates are closed. Second: The gates of Hellfire are closed, and none of its gates are opened. Third: The devils and rebellious jinn are chained, so they cannot reach what they would usually reach outside Ramadan. All of this is to honor this month and encourage people to increase acts of obedience, such as prayer, charity, remembrance of Allah, recitation of the Qur’an, and other good deeds, as well as refraining from sins and misdeeds.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

The merit of the month of Ramadan.
Bearing glad tidings for those who fast in it, that this blessed month is a season of worship and goodness.
Chaining the devils during Ramadan is an indication of the removal of excuses for the person who is held accountable for religious duties, as if it is being said to him: The devils have been restrained from you, so do not use them as an excuse for neglecting acts of obedience or committing sins.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

334 / PROPHETIC REPORT

Fast when you see it, and break the fast when you see it, but...

Narrated by Ibn ‘Umar

SOURCE HadeethEnc 4549 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "Fast when you see it, and break the fast when you see it, but if the sky is overcast and you cannot see it, then act on estimation."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) pointed out the sign that marks the beginning and end of the month of Ramadan, saying: Fast when you see the crescent of Ramadan, but if the clouds prevent you from seeing it, then count thirty days for the month of Sha‘bān. Break your fast when you see the crescent of Shawwāl, but if the clouds prevent you from seeing it, then count thirty days for the month of Ramadan.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Sighting the crescent, not the calculations, is what counts in affirming the beginning of the lunar month.
Ibn al-Mundhir reported scholarly consensus that fasting is not obligatory if the beginning of the month of Ramadan is determined only by calculations without sighting the crescent.
It is obligatory to complete Sha‘bān thirty days in case the crescent of Ramadan cannot be seen due to clouds or the like.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

335 / PROPHETIC REPORT

I witnessed Eid with ‘Umar ibn al-Khattāb (may Allah be pleased...

Narrated by Abu ‘Ubayd, the ex-slave of Ibn Az'har,

SOURCE HadeethEnc 4527 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ، قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: هَذَانِ يَوْمَانِ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِهِمَا: يَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَالْيَوْمُ الآخَرُ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ.

ENGLISH RENDERING

I witnessed Eid with ‘Umar ibn al-Khattāb (may Allah be pleased with him), and he said: These are two days that the Messenger of Allah (may Allah's peace and blessings be upon him) forbade fasting: the day of breaking your fast, and the other day in which you eat from your sacrifice.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade fasting on the days of Eid al-Fitr and Eid al-Ad'ha. As for Eid al-Fitr, it is the day of breaking the fast after the month of Ramadan, and as for the day of Eid al-Ad'ha, it is the day of eating from the sacrifices.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

It is prohibited to fast on the days of Eid al-Fitr, Eid al-Ad'ha, and the days of Tashrīq, as they are connected to the day of Eid al-Ad'ha, except for one who does not have a sacrificial animal, as it is permissible for him to fast on the days of Tashrīq.

Ibn Hajar said: it is said: The benefit of describing these two days is to indicate the legal cause for the obligation of breaking the fast therein, which is to distinguish them from fasting and to show the completion of the fast by breaking it afterward. The other cause is the sacrifice that is meant to draw close to Allah by slaughtering it to eat from it.

It is recommended for the speaker to mention in his sermon what relates to the time at hand in terms of rulings and to be mindful of relevant occasions.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

336 / PROPHETIC REPORT

There is a gate in Paradise called Ar-Rayyān through which...

Narrated by the named companion in the report

SOURCE HadeethEnc 3738 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، يُقَالُ: أَيْنَ الصَّائِمُونَ، فَيَقُومُونَ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ، فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ».

ENGLISH RENDERING

Sahl (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "There is a gate in Paradise called Ar-Rayyān through which those who fast will enter on the Day of Judgment. No one else will enter through it. It will be called out: Where are those who fast? They will stand up. No one else will enter through it. Once they have entered, it will be closed, and no one will enter through it."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that one of the gates of Paradise is called Ar-Rayyān, through which those who fast will enter on the Day of Judgment. No one else will enter through it. A call will be made: Where are those who fast? They will rise and enter, and no one else will be allowed to pass through it. Once the last of them has entered, it will be closed, and no one will enter through it thereafter.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

An-Nawawi said: This Hadīth denotes the merit of fasting and the honor bestowed upon those who fast.
Allah has designated a special gate among the eight gates of Paradise for those who fast, which will be closed after they enter.
Clarifying the fact that Paradise has gates.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

337 / PROPHETIC REPORT

Whoever fasts a day in the way of Allah, Allah will keep his...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 4436 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَاعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "Whoever fasts a day in the way of Allah, Allah will keep his face away from the Fire seventy falls."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified that whoever fasts a day in Jihad, and it is said in Jihad or otherwise, sincerely for the sake of Allah, seeking reward and recompense from Allah, then by His grace, Allah will distance him from the Fire seventy years.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

An-Nawawi said: The merit of fasting in the way of Allah, and it is meant to apply to whoever is not harmed by it, does not neglect any rights because of it, and does not hamper his ability to fight or fulfill any of the missions of his fight.
Encouraging and motivating the voluntary fast.
It is obligatory to offer the fast sincerely for Allah's sake and seek His pleasure, not for showing off, gaining a good reputation, or any other purpose.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

338 / PROPHETIC REPORT

Have Sahūr (pre-dawn meal) for, indeed, there is a blessing in...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 4498 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أَنَسْ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَسَحَّرُوا، فَإِنَّ فِي السُّحُورِ بَرَكَةً».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "Have Sahūr (pre-dawn meal) for, indeed, there is a blessing in Sahūr."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) encouraged Sahūr, which is eating in the last part of the night in preparation for fasting, because it contains (blessing), i.e., a great deal of goodness in terms of recompense and reward, waking up in the last part of the night for supplication, gaining strength for fasting, being energized for it, and reducing its hardship.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Having Sahūr is recommended and represents compliance with the Shariah command. Ibn Hajar said in "Fat'h Al-Bāri": "The blessing in Sahūr is attained in multiple ways: following the Sunnah, differing from the People of the Book, gaining strength for worship, increasing energy, warding off bad morals that hunger might provoke, providing the opportunity for the charity to those who ask or who join in eating, fostering Dhikr (remembrance of Allah) and supplication during a time likely for supplications to be answered, and allowing the opportunity to renew the intention for fasting for those who may have forgotten to do so before sleeping.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

339 / PROPHETIC REPORT

Those who can afford marriage should marry, for it is more...

Narrated by ‘Abdullāh ibn Mas‘ūd

SOURCE HadeethEnc 5863 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «مَنِ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ».

ENGLISH RENDERING

We were in the company of the Prophet (may Allah's peace and blessings be upon him), and he said: "Those who can afford marriage should marry, for it is more effective in lowering the gaze and guarding chastity. He who cannot afford it should fast, for indeed it serves as a restraint for him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) urged those who are able to have sexual intercourse and afford the expenses of marriage to marry, as it protects their sight from what is forbidden, keeps their private parts more chaste, and prevents them from falling into immorality. As for those who cannot afford the expenses of marriage yet can have sexual intercourse, they should observe fast, as it undermines the desire of the private parts and stops the evil of semen.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Islam is keen on the causes of chastity and safety from immoralities.
It urges those who cannot afford the expenses of marriage to observe fast, for it weakens sexual desire.
Fasting is described as a restraint (Wijā’ in Arabic), for Wijā’ means cutting off the veins of the two testicles, which eliminates one's libido; likewise, fasting weakens sexual desire.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

340 / PROPHETIC REPORT

Seek out the Night of Qadr (Decree) in the odd nights of the...

Narrated by the named companion in the report

SOURCE HadeethEnc 4540 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوِتْرِ مِنَ الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ».

ENGLISH RENDERING

‘Ā’ishah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Seek out the Night of Qadr (Decree) in the odd nights of the last ten of Ramadan."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) encouraged diligence in pursuing and seeking out the Night of Qadr by increasing good deeds. It is more likely to occur during the odd nights of the last ten nights of Ramadan every year, which are: the 21st, 23rd, 25th, 27th, and 29th nights.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

The merit of the Night of Qadr and the encouragement to seek it out.
Out of His wisdom and mercy, Allah has hidden this night so that people would be diligent in performing worship, seeking this night, and their reward would, thus, be abundant.
The Night of Qadr is in the last ten nights of Ramadan, and it is more likely to be on the odd nights.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

341 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him) used...

Narrated by ʻĀʼishah, Mother of the Believersand wife of the Prophet (may Allah's peace and blessings be upon him)

SOURCE HadeethEnc 4495 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ، حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) used to practice I‘tikāf (seclusion for worship) during the last ten of Ramadan until he died. Then his wives observed I‘tikāf after him.

EASY EXPLANATION

ʻĀʼishah, Mother of the Believers (may Allah be pleased with her), informed that the Prophet (may Allah's peace and blessings be upon him) adhered to I‘tikāf during the last ten days of Ramadan in the pursuit of the Night of Decree. He continued doing so until he died. After his death, his wives (may Allah be pleased with them) adhered to I‘tikāf as well.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

The permissibility of practicing I‘tikāf in mosques, even for women provided that they adhere to the Shariah regulations and on condition of safety from temptation.

I‘tikāf is more confirmed in the last ten days of Ramadan given that the Prophet (may Allah's peace and blessings be upon him) did it regularly.

I‘tikāf is an ongoing Sunnah that has not been abrogated, as the wives of the Prophet (may Allah's peace and blessings be upon him) observed I‘tikāf after his death.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

342 / PROPHETIC REPORT

The most excellent fast after Ramadan is Allah's month,...

Narrated by the named companion in the report

SOURCE HadeethEnc 11261 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «أفضل الصيام، بعد رمضان، شهر الله المحرم، وأفضل الصلاة، بعد الفريضة، صلاة الليل».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The most excellent fast after Ramadan is Allah's month, Muharram, and the most excellent prayer after what is prescribed is prayer during the night."

EASY EXPLANATION

Fasting in the month of Muharram, which is the first month in the Hijri calendar, is the best fast after that of Ramadan. This is because Muharram marks the beginning of a new year, so commencing it with fasting, which is a light, is the most virtuous deed. Therefore, a Muslim should fast during it and try not to miss it except for an excuse. The Prophet's statement "the month of Allah" highlights the significance and distinction of Muharram among the other months.

The Hadīth also shows that praying at night is the best voluntary prayer a Muslim can offer after the obligatory ones. This is because in night prayers man achieves a high level of humbleness and submission as the heart is serene and in complete privacy with its Lord at these times. Allah, the Almighty, said: {Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words} [Sūrat al-Muzzammil: 6]. On the other hand, the night is the time of tranquility and rest, and thus it becomes harder on the soul and tiring for the body when the person dedicates it to worship. Therefore, praying at night occupies the top of religious assignment and is the most excellent in the sight of Allah.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

343 / PROPHETIC REPORT

We had Suhūr (pre-dawn meal) with the Prophet (may Allah's...

Narrated by Zayd ibn Thābit

SOURCE HadeethEnc 4457 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَسَحَّرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَامَ إِلَى الصَّلَاةِ، فَقُلْتُ: كَمْ كَانَ بَيْنَ الْأَذَانِ وَالسَّحُورِ؟ قَالَ: قَدْرُ خَمْسِينَ آيَةً.

ENGLISH RENDERING

We had Suhūr (pre-dawn meal) with the Prophet (may Allah's peace and blessings be upon him), and then he stood for prayer. I said: How long was the time between Adhān and Suhūr? He said: The time it takes to recite fifty verses.

EASY EXPLANATION

Some of the Companions (may Allah be pleased with them) had Suhūr with the Prophet (may Allah's peace and blessings be upon him), and then he stood for the Fajr prayer. Anas said to Zayd ibn Thābit (may Allah be pleased with him): How much time was there between the Adhān and the completion of Suhūr? Zayd (may Allah be pleased with him) said: The time it takes to recite fifty medium-length verses, neither long nor short, and neither recited quickly nor slowly.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

It is preferable to delay Suhūr until just before dawn because delaying it brings greater benefit to the body and provides it with more energy throughout the day.
The Companions' keenness on getting together with the Prophet (may Allah's peace and blessings be upon him) to learn from him.
The Prophet's kind treatment of his Companions as he used to eat with them.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

344 / PROPHETIC REPORT

Do you think that if I perform the obligatory payers, fast...

Narrated by Jābir

SOURCE HadeethEnc 65003 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر رضي الله عنه: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الصَّلَوَاتِ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا، أَأَدْخُلُ الْجَنَّةَ؟ قَالَ: «نَعَمْ»، قَالَ: وَاللهِ لَا أَزِيدُ عَلَى ذَلِكَ شَيْئًا.

ENGLISH RENDERING

A man said to the Messenger of Allah (may Allah's peace and blessings be upon him): "Do you think that if I perform the obligatory payers, fast Ramadan, treat the lawful as lawful, and treat the unlawful as unlawful, and do not do anything else beyond that, will I enter Paradise?" He said: 'Yes.' He said: "By Allah, I will not do anything more than that."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) points out that if a person performs the five obligatory prayers and does not offer supererogatory ones, fasts Ramadan and does not observe voluntary fasting, and regards the lawful as lawful and acts upon it and regards the unlawful as unlawful and avoids it, he will enter Paradise.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

A Muslim should be keen on performing obligations and avoiding prohibited things, and his goal should be entering Paradise.
The Hadīth highlights the significance of doing what is lawful and regarding it as lawful and avoiding what is unlawful and regarding it as unlawful.
Fulfilling obligations and avoiding the prohibitions is a means leading to Paradise.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

345 / PROPHETIC REPORT

Shall I not tell you of something better in degree than...

Narrated by Abu ad-Dardā’

SOURCE HadeethEnc 66252 | Authentic | Narrated by Abu Dāwūd and At-Tirmidhi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا أُخْبِرُكُمْ بِأَفْضَلَ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟» قَالُوا: بَلَى، قَالَ: «صَلَاحُ ذَاتِ الْبَيْنِ، فَإِنَّ فَسَادَ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ».

ENGLISH RENDERING

The Messenger of Allah (peace and blessings be upon him) said: "Shall I not tell you of something better in degree than fasting, prayer, and charity?" They said: Yes. He said: "Reconciling between people, for discord among them is the shaver."

EASY EXPLANATION

The Prophet (peace and blessings be upon him) asked his Companions: Shall I tell you of something that brings a greater reward than frequently performing voluntary fasting, prayer, and charity? They said: Yes. He said: It is reconciling between those in conflict, for disputes lead to division, estrangement, hatred, and turning away from one another. The enmity that results from discord is a trait that destroys and eradicates both religion and worldly life, just as a razor completely removes hair.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

The Prophet (peace and blessings be upon him) used to ask his Companions questions and arouse their eagerness to know the answer.
At-Tībi said: This Hadīth encourages and urges reconciliation between people and the avoidance of causing discord, for reconciliation is a means of holding fast to the rope of Allah and preventing division among Muslims. Discord, on the other hand, is a breach in the religion; thus, whoever strives to mend it and remove its corruption attains a rank higher than that of one who fasts, prays, and is occupied only with his own personal worship.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd and At-Tirmidhi. HadeethEnc English export v1.25.0.

346 / PROPHETIC REPORT

I asked ‘Ā’ishah: Why does the menstruating woman make up for...

Narrated by Mu‘ādhah

SOURCE HadeethEnc 3449 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ مُعَاذَةَ قَالَتْ: سَأَلْتُ عَائِشَةَ، فَقُلْتُ: مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ، وَلَا تَقْضِي الصَّلَاةَ؟ فَقَالَتْ: أَحَرُورِيَّةٌ أَنْتِ؟ قُلْتُ: لَسْتُ بِحَرُورِيَّةٍ، وَلَكِنِّي أَسْأَلُ. قَالَتْ: كَانَ يُصِيبُنَا ذَلِكَ، فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ، وَلَا نُؤْمَرُ بِقَضَاءِ الصَّلَاةِ.

ENGLISH RENDERING

I asked ‘Ā’ishah: Why does the menstruating woman make up for her missed fasts but does not make up for the missed prayers? She said: Are you a Harūriyyah woman? I said: I am not a Harūriyyah woman, but I am just asking. She said: That would happen to us, so we were ordered to make up for the fasts, but were not ordered to make up for the prayers.

EASY EXPLANATION

Mu‘ādhah al-‘Adawiyyah asked the Mother of the believers, ‘Ā’ishah (may Allah be pleased with her): Why does the menstruating woman make up for her missed fasts but does not make up for the missed prayers? She answered her: Are you from the Harūriyyah Kharijites, those who ask excessive questions out of obstinacy and extremism? I said: I am not a Harūriyyah woman, but I am just asking. She said: We used to menstruate during the time of the Prophet (may Allah's peace and blessings be upon him), and we were commanded to make up for the missed fasts, but not the missed prayers.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Denouncing everyone who asks questions out of obstinacy and argumentation.
Al-Harūriyyah is attributed to a town near Kufa called Harūrā’ - a sect of the Kharijites. The comparison to them is due to their extremism in religious matters, their excessive questioning, and their obstinate adherence to it.
The teacher's clarification for those who seek knowledge and guidance.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

347 / PROPHETIC REPORT

If I were to live till the next year, I would definitely fast...

Narrated by the named companion in the report

SOURCE HadeethEnc 6217 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبدالله بن عباس رضي الله عنهما عن النبي صلى الله عليه وسلم قال: «لَئِن بَقِيتُ إلى قابِل لأصومّن التاسِع».

ENGLISH RENDERING

‘Abdullāh ibn ‘Abbās (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: "If I were to live till next year, I would definitely fast the ninth day."

EASY EXPLANATION

As related in the Hadīth, the Prophet (may Allah's peace and blessings be upon him) resolved to fast the ninth day of Muharram along with the tenth day (‘Ashūrā') if he would live till the following year. Thereby, he aimed to contradict the Jews. However, he died before next Muharram. So it is Sunnah to fast the ninth day, even though the Prophet (may Allah's peace and blessings be upon him) could not fast it. Indeed, whatever the Prophet (may Allah's peace and blessings be upon him) determined to do is regarded as Sunnah. By fasting the ninth day along with the tenth, the Prophet (may Allah's peace and blessings be upon him) aimed at contradicting the Jews, who fast the tenth day only. It is also said that fasting the ninth day is a way of caution ensuring that ‘Ashūrā' is not missed. The first opinion is stronger, however, because it is based on an explicit text. And Allah knows best.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

348 / PROPHETIC REPORT

The best (voluntary) fast in the sight of Allah is the fast of...

Narrated by ‘Abdullāh ibn ‘Amr ibn al-‘Ās

SOURCE HadeethEnc 4541 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمرو بن العاص رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم : «إنَ أَحَبّ الصيام إلى اللهِ صَيامُ داود، وأحب الصلاة إلى الله صلاة داود، كانَ يَنامُ نِصْفَ اللّيلِ، وَيُقومُ ثُلُثَه، وَيَنامُ سُدُسَه، وكان يصوم يوًما ويُفطِر يوًما».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The best (voluntary) fast in the sight of Allah is the fast of Dawūd, and the best (voluntary) prayer in the sight of Allah is the prayer of Dawūd. He used to sleep half of the night, stand to pray one third of it, and then sleep one sixth of it, and he used to fast every other day."

EASY EXPLANATION

‘Abdullāh ibn ‘Amr (may Allah be pleased with him) informs us in this Hadīth that the Prophet (may Allah's peace and blessings be upon him) said that the best fast and night prayer in the sight of Allah, the Almighty, are those of His Prophet Dawūd (peace be upon him). He used to fast one day and not fast on the next day, as this manner of fasting fulfills worship and gives the body its share of rest at the same time. He used to sleep the first half of the night to wake up feeling active enough to perform worship. He would then pray one third of the night then sleep its last sixth to be active for the acts of worship that were to be performed in the early morning. This is the way that the Prophet (may Allah's peace and blessings be upon him) encouraged Muslims to follow.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

349 / PROPHETIC REPORT

Perform ablution thoroughly, pass your fingers through each...

Narrated by Laqīt ibn Sabirah

SOURCE HadeethEnc 8378 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, An-Nasā’i, and Ibn Mājah

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ لَقِيطِ بْنِ صَبِرَةَ رضي الله عنه قال: كُنْتُ وَافِدَ بَنِي الْمُنْتَفِقِ -أَوْ فِي وَفْدِ بَنِي الْمُنْتَفِقِ- إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، قَالَ: فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، فَلَمْ نُصَادِفْهُ فِي مَنْزِلِهِ، وَصَادَفْنَا عَائِشَةَ أُمَّ الْمُؤْمِنِينَ، قَالَ: فَأَمَرَتْ لَنَا بِخَزِيرَةٍ، فَصُنِعَتْ لَنَا، قَالَ: وَأُتِينَا بِقِنَاعٍ -وَالْقِنَاعُ: الطَّبَقُ فِيهِ تَمْرٌ- ثُمَّ جَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم، فَقَالَ: «هَلْ أَصَبْتُمْ شَيْئًا؟ أَوْ أُمِرَ لَكُمْ بِشَيْءٍ؟» قَالَ: قُلْنَا: نَعَمْ، يَا رَسُولَ اللَّهِ، قَالَ: فَبَيْنَا نَحْنُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم جُلُوسٌ، إِذْ دَفَعَ الرَّاعِي عَنَمَهُ إِلَى الْمَرَاحِ، وَمَعَهُ سَخْلَةٌ تَيْعُرُ، فَقَالَ: «مَا وَلَدَتْ يَا فُلَانُ؟»، قَالَ: بَهْمَةً، قَالَ: «فَاذْبَحْ لَنَا مَكَانَهَا شَاةً»، ثُمَّ قَالَ: «لَا تَحْسَبَنَّ» وَلَمْ يَقُلْ: لَا تَحْسَبَنَّ «أَنَّا مِنْ أَهْلِكَ ذَبَحْنَاهَا، لَنَا غَنَمٌ مِائَةٌ لَا نُرِيدُ أَنْ تَزِيدَ، فَإِذَا وَلَدَ الرَّاعِي بَهْمَةً، ذَبَحْنَا مَكَانَهَا شَاةً» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي امْرَأَةً وَإِنَّ فِي لِسَانِهَا شَيْئًا -يَعْنِي الْبَذَاءَ- قَالَ: «فَطَلِّقْهَا إِذَنْ»، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لَهَا صُحْبَةً، وَلِي مِنْهَا وَلَدٌ، قَالَ: «فَمُرْهَا» يَقُولُ: عِظْهَا، «فَإِنْ يَكُ فِيهَا خَيْرٌ فَسَتَفْعَلُ، وَلَا تَضْرِبْ ظَعِينَتَكَ كَضَرْبِكَ أَمَيَّتَكَ» قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي عَنِ الْوُضُوءِ، قَالَ: «أَسْبِغِ الْوُضُوءَ، وَخَلِّلْ بَيْنَ الْأَصَابِعِ، وَبَالِغْ فِي الِاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا».

ENGLISH RENDERING

I was the leader of or among the delegation of Banu al-Muntafiq that came to the Messenger of Allah (may Allah's peace and blessings be upon him). When we arrived, we did not find him in his house. We found ‘Ā’ishah, the Mother of the Believers, there. He said: She ordered that a dish called Khazīrah be prepared for us, and it was. He said: And a tray containing dates was presented to us. Then, the Messenger of Allah (may Allah's peace and blessings be upon him) came and asked: "Has anything been served to you or ordered for you?" He said: We replied: Yes, O Messenger of Allah. He said: While we were sitting in the company of the Messenger of Allah (may Allah's peace and blessings be upon him), a shepherd suddenly drove his herd of sheep to their fold. He had with him a newly-born lamb that was crying. He (the Prophet) asked him: "What did it bear, O so-and-so?" He replied: An ewe. He said: "Slaughter for us a sheep in place of it." Then, he said: "Do not think that we are slaughtering it for you. We have one hundred sheep and we do not want their number to increase. So, whenever an ewe is born, we slaughter a sheep in its place." He said: I said: O Messenger of Allah, I have a wife who has something (wrong) in her tongue, i.e., she is foul-mouthed. He said: "Then divorce her." I said: O Messenger of Allah, we have been together for a long time, and I have children from her. He said:

0349 Perform ablution thoroughly, pass your fingers through each... / continued

"Then, command her," meaning: advise her. "If there is goodness in her, she will comply. And do not beat your wife as you beat your slave-girl." I said: O Messenger of Allah, tell me about ablution. He said: "Perform ablution thoroughly, pass your fingers through each other, and sniff water well into your nose unless you are fasting."

0349 Perform ablution thoroughly, pass your fingers through each... / continued

EASY EXPLANATION

Laqīt ibn Saburah (may Allah be pleased with him) informed that he came to the Prophet (may Allah's peace and blessings be upon him) with others from his people, Banu al-Muntafiq. He said: We did not find him in his house, but we found the Mother of the Believers, ʻĀʼishah (may Allah be pleased with her). She ordered that a broth be prepared for us from flour and fat, and a plate containing dates was served to us. Then the Prophet (may Allah's peace and blessings be upon him) came and asked: Was any food offered to you? We said: Yes. Laqīt said: While we were sitting with him (may Allah's peace and blessings be upon him), the shepherd of the Prophet's sheep came driving the sheep to their place of rest, carrying a crying young goat with him. The Prophet asked: What did it give birth to? He replied: A female. He said: Then slaughter for us in its place a grown sheep. Then he (may Allah's peace and blessings be upon him) said: Do not think that we are taking trouble or slaughtering it for your sake; rather, we have a flock of one hundred sheep, and we do not wish their number to exceed that. So whenever a new lamb is born, we slaughter one in its place. Laqīt said: I said: O Messenger of Allah, my wife has a sharp tongue and speaks indecently. What should I do with her? He replied: Then divorce her. He said: I said: O Messenger of Allah, she has been my companion for a long time, and I have children from her. He said: Then advise her, for if there is any good in her, she will respond to your admonition. And if she does not respond, then beat her, but not severely, and do not beat her as you would beat your servants. Laqīt, then, said: O Messenger of Allah, tell me about ablution. He said: Let the water reach all its proper places during ablution, and give each body part its due. Do not neglect any of its obligations or Sunnah acts. Separate the fingers of your hands and feet while washing them, and be thorough in drawing water into your nose and blowing it out, except if you have intended to fast, so that water does not enter your stomach.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

The legitimacy of honoring the guest.
There are two types of Isbāgh (perfecting ablution): 1. Obligatory Isbāgh, which is required for the validity of ablution. It refers to thoroughly washing the required area and ensuring complete coverage. 2. Recommended Isbāgh, which is not required for the validity of ablution. It refers to what exceeds the obligatory, such as the second and third washes of the body part. This type is recommended.
It is recommended to run wet fingers between the fingers and toes when washing them during ablution, i.e., ensuring that water reaches between them.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, An-Nasāʼi, and Ibn Mājah. HadeethEnc English export v1.25.0.

350 / PROPHETIC REPORT

O Messenger of Allah, my mother has died in a state that she...

Narrated by the named companion in the report

SOURCE HadeethEnc 4531 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عباس رضي الله عنهما قال: «جاء رجل إلى النبي صلى الله عليه وسلم فقال: يا رسول الله، إن أمي ماتت وعليها صوم شهر.َأَفَأَقْضِيه عنها؟ فقال: لو كان على أمكَ دَيْنٌَأَكُنتَ قَاضِيَه عنها؟ قال: نعم. قال:َفَدَيْن اللهَِأَحَقّ أنْ يُقَضى ».
وفي رواية: «جاءت امرأة إلى رسول الله صلى الله عليه وسلم فقالت: يا رسول الله، إن أمي ماتت وعليها صوم نذر. أفأصوم عنها؟ فقال: أرأيت لو كان على أمك دَيْنٌَقَقَضَيْتِيه ، أكان ذلكَ يُؤَدِّي عنها؟ فقالت: نعم. قال:َفُصومي عن أمك».

ENGLISH RENDERING

‘Abdullāh ibn ‘Abbās (may Allah be pleased with him) reported that a man came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, my mother has died in a state that she had to observe the fast of a month. Should I complete it on her behalf?" Thereupon he said: "Would you not pay the debt if your mother had died without paying it?" He said: 'Yes.' He said: "The debt of Allah is more worthy of being repaid."
Another narration states that a woman came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, my mother passed away and she took an oath to fast, should I fast on her behalf?" He said: "Tell me, if there was a debt due on your mother and you settled it, would it be enough?" She replied: 'Yes.' He said: "So, fast on behalf of your mother."

EASY EXPLANATION

This Hadīth has two narrations, and it is clear from the context that they were two occasions.
The first narration tells about a man who came to the Prophet (may Allah's peace and blessings be upon him) and told him that his mother passed away without fasting one month that was due on her, so should he fast it on her behalf?
The second narration is about a woman who came to the Prophet (may Allah's peace and blessings be upon him) and told him that her mother passed away without fasting a month that she vowed to fast, so should she fast on her behalf?
In both cases, the Prophet told them that they should fast on behalf of their parents. The Prophet made an analogy to make the judgment clear by asking if their parents were indebted to a human being, would they pay their debts? They answered in the affirmative. The Prophet (may Allah's peace and blessings be upon him) told them that this fasting is a debt their parents owe to Allah. Since the debt to humans can be settled, the debt owed to Allah deserves more to be settled.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0350 O Messenger of Allah, my mother has died in a state that she... / continued

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

351 / PROPHETIC REPORT

If you fast three days of the month, then fast the thirteenth,...

Narrated by the named companion in the report

SOURCE HadeethEnc 10108 | Good hadith | Narrated by Ibn Majah

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي ذر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «إِذا صُمْتَ مِنَ الشَّهْرِ ثلاثًا، فَصُمْ ثلاثَ عَشْرَةَ، وأَرْبَعَ عَشْرَةَ، وَخَمْسَ عَشْرَةَ». عن قتادة بن ملحان رضي الله عنه قال: كان رسُول اللِه صلى الله عليه وسلم يأمُرنا بِصيام أيام البِيض: ثلاثَ عَشْرَةَ، وأَرْبَعَ عَشْرَةَ، وَخَمْسَ عَشْرَةَ. عن ابن عباس رضي الله عنهما قال: كان رسُول اللِه صلى الله عليه وسلم لا يُفطِر أيام البِيض في حَضَرٍ ولا سَفَرٍ.

ENGLISH RENDERING

Abu Dharr (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: "If you fast three days of the month, then fast the thirteenth, fourteenth and fifteenth."

Qatādah ibn Milhān (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) used to order us to fast the White Days: the thirteenth, fourteenth and fifteenth (of every lunar month)."

Ibn ‘Abbās (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) never broke his fast on the White Days, whether he was a resident or a traveler.”

EASY EXPLANATION

Abu Dharr reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “If you fast”, O Abu Dharr.

His statement, “of the month”, means any month.

“Three (days)”, means you intended it voluntarily, “then fast the thirteenth, fourteenth and fifteenth”, means fast the 13th of the month and the two following days. These days are called the White Days - days of the white nights - because of their illumination by the full moon, and fasting them every month is recommended.

Ibn ‘Abbās reported: "The Messenger of Allah (may Allah’s peace and blessings be upon him) never broke his fast on the White Days”, meaning the days of white nights, which are the 13th, 14th, and 15th, because they are lit up with the full moon from their beginning until their end, so fasting them is appropriate in gratitude to Allah, Exalted. His statement, “whether he was a resident or traveler” means that he adhered to fasting them in both cases. So, fasting such days is a confirmed act of Sunnah. It is more likely that his fasting the White Days is due to their being in the middle of the month, and the middle of anything is the most balanced part of it.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0351 If you fast three days of the month, then fast the thirteenth,... / continued

QUR'ANIC CONNECTION

Qur'an 2:183 - Fasting prescribed for mindfulness

Qur'an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Good hadith; Narrated by Ibn Majah. HadeethEnc English export v1.25.0.

352 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by ‘Abdullāh ibn ‘Umar

SOURCE HadeethEnc 4524 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما قال: «نهى رسول الله صلى الله عليه وسلم عن ٱلۡوِصَالِ، قالوا: إنك تواصل؟ قال: إنيَ لَسۡتَ كَهَيۡئَتِكُم، إنيٓ أُطۡعَمُ وَأُسۡقَى». وفي رواية أبي سعيد الخدري رضي الله عنه : «فَأَيُّكُم أراد أن يواصل فليواصل إلى ٱلسَحَرِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) prohibited Wisāl (continuous fasting for two days). So they said to him: "But you practice Wisāl!" He said: "I am not like you. I am provided with food and drink (by my Lord)."

The narration reported by Abu Sa‘īd al-Khudri (may Allah be pleased with him) reads: "... so whoever of you wishes to practice Wisāl, let him do so until the pre-dawn time.”

EASY EXPLANATION

The Prophet (may Allah's peace and blessing be upon him) forbade his Companions from Wisāl out of mercy and compassion for them. However, the Companions, out of their love for virtuous deeds and their eagerness to perform deeds that would bring them closer to Allah, wished to practice the Wisāl fast, following the example of the Prophet. They said to him: But you practice Wisāl! So he informed them that he was given (by Allah) what compensates his need for food and drink. He added that whoever wants to continuously fast, then he may do so until the time before dawn.

The Islamic Shariah is tolerant and easy and is free of whatever causes hardship and distress, and is also free of extremism and excess, because that would entail torture and exhaustion of the self, and Allah does not charge a soul except with that within its capacity.

This is also because ease and facilitation encourage the continuity of deeds and ward off boredom. Moreover, they emphasize the justice that Allah has placed on earth, which is giving Allah what He demands of worship while giving the self its essential needs.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0352 The Messenger of Allah (may Allah's peace and blessings be upon... / continued

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

353 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him) used...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 2754 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: كان النبي صلى الله عليه وسلم يعتكف في كل رمضان عشرة أيام، فلما كان العام الذي قُبِض فيه اعتكف عشرين يومًا.

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) used to observe I‘tikāf during each Ramadan for ten days. The year in which he died, he observed I‘tikāf for twenty days.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) used to confine himself to the mosque to worship Allah for ten days in each Ramadan, particularly the middle ten nights of the month, with the hope that he would observe Laylat al-Qadr [Night of Decree] in those days. When he knew that the Night of Decree was in the last ten nights, he confined himself during those ten nights. The year in which he died, he secluded himself for twenty days to worship Allah Almighty more, and to get even closer to Him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

354 / PROPHETIC REPORT

I am Dimām ibn Tha‘labah, from the brothers of Banu Sa‘d ibn...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 65044 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أَنَسُ بْنَ مَالِك رضي الله عنه قال: بينما نحن جلوس مع النبي صلى الله عليه وسلم في المسجد دخل رجل على جمل، فأناخه في المسجد ثم عقله، ثم قال لهم: أيكم محمد؟ والنبي صلى الله عليه وسلم متكئ بين ظهرانيهم، فقلنا: هذا الرجل الأبيض المتكئ. فقال له الرجل: يا ابن عبد المطلب فقال له النبي صلى الله عليه وسلم: «قد أجبتك». فقال الرجل للنبي صلى الله عليه وسلم: إني سائلك فمشدد عليك في المسألة، فلا تجد علي في نفسك؟ فقال: «سل عما بدا لك» فقال: أسألك بربك ورب من قبلك، آلله أرسلك إلى الناس كلهم؟ فقال: «اللهم نعم». قال: أنشدك بالله، آلله أمرك أن نصلي الصلوات الخمس في اليوم والليلة؟ قال: «اللهم نعم». قال: أنشدك بالله، آلله أمرك أن نصوم هذا الشهر من السنة؟ قال: «اللهم نعم». قال: أنشدك بالله، آلله أمرك أن تأخذ هذه الصدقة من أغنيائنا فتقسمها على فقرائنا؟ فقال النبي صلى الله عليه وسلم: «اللهم نعم». فقال الرجل: آمنت بما جئت به، وأنا رسول من ورائي من قومي، وأنا ضمام بن ثعلبة أخو بني سعد بن بكر.

ENGLISH RENDERING

While we were sitting with the Prophet (may Allah’s peace and blessings be upon him) in the mosque, a man came riding on a camel. He made his camel kneel in the mosque, tied its foreleg, and said: "Who amongst you is Muhammad?" At that time, the Prophet (may Allah’s peace and blessings be upon him) was sitting amongst us, leaning on his arm. We replied: "This white man reclining on his arm." The man then addressed him: "O son of ‘Abdul-Muttalib!" The Prophet (may Allah’s peace and blessings be upon him) said: "I am here to answer you." The man said to the Prophet: "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet (may Allah’s peace and blessings be upon him) said: "Ask whatever you want." The man said: "I ask you by your Lord, and the Lord of those who came before you. Has Allah sent you as a messenger to all mankind?" The Prophet (may Allah’s peace and blessings be upon him) replied: "By Allah, yes." The man further said: "I ask you by Allah. Has Allah ordered you to offer five prayers in a day and night?" He replied: "By Allah, yes." The man further said: "I ask you by Allah. Has Allah ordered you to observe fasts during this month of the year?" He replied: "By Allah, yes." The man said: "I ask you by Allah. Has Allah ordered you to take this charity from our rich people and distribute it amongst our poor people?" The Prophet (may Allah’s peace and blessings be upon him) replied: "By Allah, yes." Thereupon, that man said: "I have believed in all that you have been sent with, and I have been sent by my people as a messenger. I am Dimām ibn Tha‘labah, from the brothers of Banu Sa‘d ibn Bakr."

0354 I am Dimām ibn Tha‘labah, from the brothers of Banu Sa‘d ibn... / continued

EASY EXPLANATION

Anas ibn Mālik (may Allah be pleased with him) relates: As the Companions were sitting with the Prophet (may Allah's peace and blessings be upon him) in the mosque, a man riding a camel entered, and he made the camel kneel and tied it. Then, he asked them: Who amongst you is Muhammad? Meanwhile, the Prophet (may Allah's peace and blessings be upon him) was reclining among the people. So, we replied: This white man who is reclining. The man said to him: O son of ‘Abdul-Muttalib! The Prophet (may Allah's peace and blessings be upon him) said to him: I have heard you; ask, and I will answer you. The man said to the Prophet (may Allah's peace and blessings be upon him): I will ask you about something and will be hard in questioning. So do not get upset with me. In other words, do not get angry at me or feel annoyed. He replied: Ask whatever you want. He said: I ask you by your Lord and the Lord of those who came before you. Has Allah sent you as a messenger to mankind? He replied: "By Allah, yes," affirming his truthfulness. The man further said: I ask you by Allah. Has Allah ordered you that we must offer the five prayers in a day and night? They are the obligatory prayers. He replied: By Allah, yes. The man further said: I ask you by Allah. Has Allah ordered you to observe fasts during this month of the year? That's the month of Ramadan. He replied: By Allah, yes. The man said: I ask you by Allah. Has Allah ordered you to take this charity from our rich people and distribute it amongst our poor people?" This is Zakah. The Prophet (may Allah's peace and blessings be upon him) replied: By Allah, yes. Thereupon, Dimām embraced Islam and informed the Prophet (may Allah's peace and blessings be upon him) that he would call his people to Islam, and he introduced himself as Dimām ibn Tha‘labah, from Banu Sa‘d ibn Bakr.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

The Hadīth shows the Prophet's modesty, as the man could not distinguish between him and his Companions.

It highlights the Prophet's good character and gentleness in replying to the questioner. It also indicates that providing good responses is one of the reasons behind accepting the call to Islam.

It is permissible to identify a person by a certain trait, like being white, reddish, tall, short, and any other trait that is not intended as a defect, unless the person dislikes it.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

355 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Ibn ‘Abbās

SOURCE HadeethEnc 10121 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم صام يوم عاشوراء وأمر بصيامه.

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) fasted on the Day of ‘Āshūrā', and ordered Muslims to fast on it.

EASY EXPLANATION

Scholars agreed that fasting on the Day of ‘Āshūrā' is an act of Sunnah (recommended) and not obligatory, and they differed regarding its ruling during the early days of Islam when fasting on it was legislated before the fasting of Ramadan was ordained. Was fasting the Day of ‘Āshūrā' at that time obligatory or not? So, considering the correctness of the view that it was obligatory at that time, then its obligation has been abrogated with other authentic Hadīths, such as the following: ‘Ā'ishah (may Allah be pleased with her) reported that Quraysh used to fast on the Day of ‘Āshūrā' in the pre-Islamic times, then the Messenger of Allah (may Allah's peace and blessings be upon him) ordered fasting on it until Ramadan was made obligatory to fast. In another Hadīth, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever wishes may fast on it, and whoever wishes may not fast."

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:183 - Fasting prescribed for mindfulness

Qur’an 2:185 - Ramadan and the Qur'an

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

11

Hajj and ‘Umrah

Answer the call of the Sacred House.

REPORTS 0356-0395

356 / PROPHETIC REPORT

I saw that when the Messenger of Allah (may Allah's peace and...

Narrated by the named companion in the report

SOURCE HadeethEnc 3309 | Authentic hadith | Al-Bukhari and Muslim with its two versions

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما قال: «تَمَتَّعَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ وَأَهْدَى، فَسَاقَ مَعَهُ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ، وَبَدَأَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَهَلَّ بِالْعُمْرَةِ، ثُمَّ أَهَلَّ بِالْحَجِّ، فَتَمَتَّعَ النَّاسُ مع رسول اللَّهِ صلى الله عليه وسلم فَأَهَلَّ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى، فَسَاقَ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ، وَمِنْهُمْ مَنْ لَمْ يُهْدِ، فَلَمَّا قَدِمَ رسول اللَّهِ صلى الله عليه وسلم قَالَ لِلنَّاسِ: مَنْ كَانَ مِنْكُمْ أَهْدَى، فَإِنَّهُ لاَ يَحِلُّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ أَهْدَى فَلْيَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، وَلْيُقَصِّرْ وَلْيَحْلِلْ، ثُمَّ لِيُهِلَّ بالحج وليهد، فمن لم يجد هَدْيًا فَلْيَصُمْ ثَلاَثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ فَطَافَ رسول اللَّهِ صلى الله عليه وسلم حِينَ قَدِمَ مَكَّةَ، وَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ، ثُمَّ خَبَّ ثَلاَثَةَ أَطْوَافٍ مِنَ السَّبْعِ، وَمَشَى أَرْبَعَةً، وَرَكَعَ حِينَ قَضَى طَوَافَهُ بالبيتِ عند الْمَقَامِ رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ فَأَتَى الصَّفَا، وطاف بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ، ثُمَّ لَمْ يَحِلَّ مِنْ شَيْءٍ حَرُمَ منه حَتَّى قَضَى حَجَّهُ، وَنَحَرَ هَدْيَهُ يوم النَّحْرِ، وَأَفَاضَ فَطَافَ بالبيت، ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرُمَ مِنْهُ، وَفَعَلَ مِثْلَ مَا فَعَلَ رسول اللَّهِ صلى الله عليه وسلم : مَنْ أَهْدَى وَسَاقَ الْهَدْيَ مِنَ النَّاسِ». «رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ يَقْدُمُ مَكَّةَ إِذَا اسْتَلَمَ الرُّكْنَ الأَسْوَدَ - أول ما يَطُوفُ - يَخُبُّ ثَلاَثَةَ أَشْوَاطٍ».

ENGLISH RENDERING

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) performed both ‘Umrah and Hajj in his Farewell Hajj, performing ‘Umrah first and then Hajj, and offered a sacrificial animal. He drove his sacrificial animals with him from Dhu al-Hulayfah. The Messenger of Allah (may Allah's peace and blessings be upon him) started by assuming Ihrām for ‘Umrah, and after that, he assumed Ihrām for Hajj. And the people too performed ‘Umrah and Hajj with him. So he assumed Ihrām for ‘Umrah first and stayed in Makkah until Hajj. There were some people who brought sacrificial animals and drove them from Dhu al-Hulayfah, while others did not. When the Messenger of Allah (may Allah's peace and blessings be upon him) arrived, he said to the people: "Whoever among you has brought the sacrificial animal should not do anything prohibited on account of Ihrām until he ends his Hajj. And whoever among you has not brought the sacrificial animal should make Tawāf around the Ka‘bah, make Sa‘i between Safa and Marwah, shorten his hair, and end his Ihrām. Thereafter, he must offer a sacrificial animal. If anyone cannot afford a sacrificial animal, he should fast three days during Hajj and seven days when he returns

0356 I saw that when the Messenger of Allah (may Allah's peace and... / continued

home." The Prophet (may Allah's peace and blessings be upon him) performed Tawāf around the Kaʻbah on his arrival (at Makkah). He touched the corner (the Black Stone) first of all and then walked briskly during the first three rounds and normally during the last four ones. Then, he offered a two-Rakʻah prayer at the Station of Ibrahīm, after which he went to Safa and Marwah and performed seven rounds of Saʻibetween them. He did not do anything prohibited on account of Ihrām till he finished all the rituals of Hajj and slaughtered his sacrificial animal on the Day of Nahr (sacrifice). He then hastened (to Makkah) and performed Tawāf around the Kaʻbah. Upon doing this, everything that had been forbidden because of Ihrām became permissible for him. Those who took and drove the sacrificial animals with them did the same as the Messenger of Allah (may Allah's peace and blessings be upon him).
Ibn ʻUmar said: "I saw that when the Messenger of Allah (may Allah's peace and blessings be upon him) arrived in Makkah, he would touch the Black Corner in the beginning of his Tawāf and walk briskly for three rounds."

0356 I saw that when the Messenger of Allah (may Allah's peace and... / continued

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) set out to Dhu al-Hulayfah, the Miqāt (place where one assumes Ihrām) for the residents of Madīnah, intending to perform the Farewell Hajj in which he bid farewell to the Sacred House and the rituals of Hajj. He also bid farewell to the people and conveyed his message to them and made them bear witness to that. He assumed Ihrām for both Hajj and ‘Umrah. Thus, he performed Qirān Hajj. Since Qirān Hajj involves Tamattu‘, the people entered into Tamattu‘ along with him. Some people assumed Ihrām for Hajj and ‘Umrah, while others assumed Ihrām for ‘Umrah, intending to perform Hajj next. Some others assumed Ihrām for Hajj only. The Prophet (may Allah's peace and blessings be upon him) let them choose between the three types of Hajj. He, and so did some of his Companions, drove the sacrificial animals with him from Dhu al-Hulayfah, while others did not do so. When they approached Makkah, some of those who brought the sacrificial animals with them intending to do Ifrād or Qirān Hajj, suggested that they should revoke Hajj and replace it with ‘Umrah. But when they performed Tawāf and Sa‘i, the Prophet (may Allah's peace and blessings be upon him) ordered them emphatically to shorten their hair, end the state of Ihrām for ‘Umrah, assume Ihrām for Hajj, and offer the sacrificial animals in order for them to perform both Hajj and ‘Umrah on a single journey. He ordered those who could not afford to offer a sacrificial animal to fast ten days: three during the Hajj days, starting from the time they assume Ihrām for ‘Umrah, and seven when they would return home. When the Prophet (may Allah's peace and blessings be upon him) arrived at Makkah, he touched the Black Stone and performed seven rounds of Tawāf. He walked energetically during the first three rounds, which represented the Tawāf of Arrival, and normally in the remaining four rounds. Then he offered two Rak‘ahs behind the Station of Ibrahīm, headed towards Mount Safa, and performed the seven-round Sa‘i between Safa and Marwah. He would run between the two pillars and walk in a normal pace elsewhere.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Al-Bukhari and Muslim with its two versions. HadeethEnc English export v1.25.0.

357 / PROPHETIC REPORT

Perform ‘Umrah when Ramadan comes, for ‘Umrah in it is...

Narrated by Ibn ‘Abbās

SOURCE HadeethEnc 2753 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ ٱبنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِامْرَأَةٍ مِنَ الْأَنْصَارِ سَمَّاهَا ٱبْنُ عَبَّاسٍ فَنَسِيتُ ٱسْمَهَا: «مَا مَنَعَكِ أَنْ تَحُجِّي مَعَنَا؟» قَالَتْ: لَمْ يَكُنْ لَنَا إِلَّا نَاضِحَانِ فَحَجَّ أَبُو وَلَدِهَا وَٱبْنَهَا عَلَى نَاضِحٍ وَتَرَكَ لَنَا نَاضِحًا نَنْضَحُ عَلَيْهِ، قَالَ: «فَإِذَا جَاءَ رَمَضَانُ فَاعْتَمِرِي، فَإِنَّ عُمْرَةً فِيهِ تَعْدِلُ حَجَّةً».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said to a woman from the Ansār - Ibn ‘Abbās named her, but I forgot her name - "What prevented you from performing Hajj with us?" She said: We only had two camels, and the father of her son and her son performed Hajj on one camel and left us a camel to carry water on. He said: "Perform ‘Umrah when Ramadan comes, for ‘Umrah in it is equivalent to Hajj."

EASY EXPLANATION

On returning from the Farewell Hajj, the Prophet (may Allah's peace and blessings be upon him) said to a woman from the Ansār who did not perform Hajj: What prevented you from performing Hajj with us?

Her excuse was that they had two camels; one of which her husband and son performed Hajj on, leaving the other to bring them water from the well.

Thereupon, the Prophet (may Allah's peace and blessings be upon him) informed her that ‘Umrah performed during the month of Ramadan is similar in reward to that of Hajj.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Merit of performing ‘Umrah during the month of Ramadan.
‘Umrah in Ramadan is equivalent to Hajj in terms of reward, not in discharging the obligation of Hajj.
The reward of deeds increases according to the increase in the excellence of the times in which they are performed. This applies to the deeds performed in Ramadan.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

358 / PROPHETIC REPORT

I asked Ibn ‘Abbās about Hajj Tamattu‘. He ordered me to...

Narrated by Abu Jamrah Nasr ibn ‘Imrān Ad-Duba‘i

SOURCE HadeethEnc 3072 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي َجمرة -نصر بن عمران ٱلضَبعي- قال: «سألت ابن عباس عن ٱلْمُتَعِة؟ فأمرني بها، وسألته عن ٱلْهَدِي؟ فقال: فيه َجُزوُر، أو بقرٌة، أو َشاٌة، أو ِشْرٌك في دم، قال: وكان ناس كرهوها، فنمت، فرأيت في المنام: كأن إنسانا ينادي: َحٌّج َمْبُروٌر، وُمْتَعٌة ُمَتَقَّبَلٌة. فأتيت ابن عباس فحدثته، فقال: الله أكبر! ُسّنُة أبي القاسم صلى الله عليه وسلم ».

ENGLISH RENDERING

I asked Ibn ‘Abbās about Hajj Tamattu‘. He ordered me to perform it. I asked him about the Hady (sacrifice), and he said: "You have to slaughter a camel, a cow, a sheep, or you may share the Hady with others." It seemed that some people disliked it. I slept and dreamed that a person was announcing: ‘May Allah accept your pilgrimage and accept your Hajj Tamattu‘.' I went to Ibn ‘Abbās and narrated it to him. He said: ‘Allah is the Greatest. That is the Prophet's Sunnah.'"

EASY EXPLANATION

Abu Jamrah asked Ibn ‘Abbās (may Allah be pleased with both of them) about Hajj Tamattu‘, and so he ordered him to do it. Then, he asked him about the Hady associated with it, as it was mentioned in the Qur'an: {Whoever performs ‘Umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals} [Al-Baqarah: 196]. He replied: "You have to slaughter a camel, a cow, a sheep, or one-seventh of a camel or cow." i.e. share the Hady with others.

It seems that someone had opposed Abu Jamrah regarding Tamattu‘, so he saw in his dream that someone was announcing: "May Allah accept your Hajj and accept your Hajj Tamattu‘." He went to Ibn ‘Abbās and narrated to him this beautiful vision. Since good visions are considered one part of prophet-hood, Ibn ‘Abbās (may Allah be pleased with him) was pleased with it. He considered it glad tidings that Allah guided him to what was correct. He thus said: "Allah is the Greatest. That is the Prophet's Sunnah."

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0358 I asked Ibn ‘Abbās about Hajj Tamattu‘. He ordered me to... / continued

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

359 / PROPHETIC REPORT

Wash the perfume off your body thrice, and take off the Jubbah,...

Narrated by Safwān ibn Ya'lā

SOURCE HadeethEnc 10844 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن صفوان بن يَعْلى: أن يَعْلى قال لعمر رضي الله عنه: أَرِني النبّي صلى الله عليه وسلم حين يُوحى إليه، قال: «فبَيْنما النبي صلى الله عليه وسلم بالجِعِّرانة، ومعه نَفَر من أصحابه، جاءه رجل فقال: يا رسول الله، كيف ترى في رجل أحرَم بعمرة، وهو مُتَضِمِّخ بِطيب، فسكت النبّي صلى الله عليه وسلم ساعة، فجاءه الوْحي، فأشار عمر رضي الله عنه إلى يَعْلى، فجاء يَعْلى وعلى رسول الله صلى الله عليه وسلم ثوب قد أُظِّل به، فَأدَخل رأسه، فإذا رسول الله صلى الله عليه وسلم مُحَمَّر الوجه، وهو يَغِطّ، ثم سُرِّي عنه، فقال: «أين الذي سأل عن العمرة؟» فأُتي برجل، فقال: «اغسل الطِّيب الذي بِك ثلاث مرات، وانزِع عنك الجُّبة، واصنع في عمرتك كما تصنَع في حّجتك» قلت لعطاء: أراد الإنقاء حين أمره أن يغسل ثلاث مرات؟ قال: «نعم».

ENGLISH RENDERING

Ya'lā said to 'Umar: "Show me the Prophet (may Allah's peace and blessings be upon him) while he is receiving revelation." When the Prophet (may Allah's peace and blessings be upon him) was at Al-Ji'irrānah accompanied by some of his Companions, a person came and asked: "O the Messenger of Allah, what do you say regarding a person who assumes Ihrām for 'Umrah while he is heavily scented with perfume?" The Prophet (may Allah's peace and blessings be upon him) kept silent until (the angel of) revelation came to him. Thereupon, 'Umar beckoned Ya'lā, who came while the Messenger (may Allah's peace and blessings be upon him) was covered with a garment as a shade. Ya'lā put his head under the garment and saw that the face of the Messenger of Allah turned very red while he was groaning. When the Prophet was released from that condition, he asked: "Where is the person who asked about 'Umrah?" A man was brought, and the Prophet (may Allah's peace and blessings be upon him) said: "Wash the perfume off your body thrice and take off the Jubbah, and do in 'Umrah as you do in Hajj." So I asked 'Atā: "Did the Prophet (may Allah's peace and blessings be upon him) mean complete cleansing when he ordered him to wash three times." He said: 'Yes.'

EASY EXPLANATION

Ya'lā ibn Umayyah asked 'Umar (may Allah be pleased with him) to inform him when the Prophet would be receiving revelation so that he could see him during that state and know how revelation comes down upon him. At that time, the Prophet (may Allah's peace and blessings be upon him) was at Al-Ji'irrānah, which is a place between Makkah and Taif, where the people who are in Makkah enter into the state of Ihrām (ritual state of consecration) when they intend to perform 'Umrah (minor pilgrimage). A man came and told the Prophet (may Allah's peace and blessings be upon him) that he had entered into the state of Ihrām for 'Umrah while his body and clothes were heavily scented with perfume, so what should he do? The Prophet (may Allah's peace and blessings be upon him) remained silent and did not immediately answer the question

0359 Wash the perfume off your body thrice, and take off the Jubbah,... / continued

until revelation came to him. When the revelation came, ‘Umar pointed to Ya‘lā with his hand so that he would come to where the Prophet (may Allah's peace and blessings be upon him) was and see the status of the Prophet when he was receiving revelation. Ya‘lā came, and the Prophet’s head was covered with a garment. Ya‘lā put his head under the garment and saw the Prophet (may Allah's peace and blessings be upon him) while his face was red and his breath was audible. Then the revelation ceased, so the Prophet returned to his normal state. Then he told the questioner to remove the traces of perfume from his body and clothes. He also ordered him to remove the Jubbah because it was sewn (sewn clothes are not permissible for men during Ihrām). The prophet further commanded the man to observe the same restrictions during ‘Umrah that he would observe during Hajj, such as avoiding perfume and other prohibited things, because the prohibited things in Hajj and ‘Umrah are similar.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

360 / PROPHETIC REPORT

Perform Hajj and ‘Umrah in succession, for they expel poverty...

Narrated by ‘Abdullah ibn Mas‘ūd

SOURCE HadeethEnc 65627 | Authentic | Narrated by At-Tirmidhi, An-Nasā’i, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ، وَالذَّهَبِ، وَالْفِضَّةِ، وَلَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ إِلَّا الْجَنَّةُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Perform Hajj and ‘Umrah in succession, for they expel poverty and sins just as the bellows expels impurities from iron, gold, and silver. There is no reward for an accepted Hajj except Paradise."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) encouraged performing the rituals of Hajj and the rituals of ‘Umrah in close succession without interruption, as long as one is able. This is because performing them serves as a means to remove poverty and sins, as well as their effect on the heart, just as blowing the bellows removes impurities and other metals from the iron.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

The merit of performing Hajj and ‘Umrah in succession and encouraging this.
Performing Hajj and ‘Umrah in succession are among the means of acquiring wealth and forgiveness of sins.
Al-Mubārakfūri said: (expel poverty), i.e., they remove it, and this can refer to both apparent poverty, which is alleviated by acquiring wealth, and internal poverty, which is removed by enriching the heart.

TEXT NOTE

Authentic; Narrated by At-Tirmidhi, An-Nasā’i, and Ahmad. HadeethEnc English export v1.25.0.

361 / PROPHETIC REPORT

He stood such that the Ka‘bah was on his left and Mina was on...

Narrated by the named companion in the report

SOURCE HadeethEnc 4448 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الرحمن بن يزيد النَّخِعي: «أنه حج مع ابن مسعود فرآه يرمي الجَمْرَة الكبرى بسبع حَصيات، فجعل البيت عن يساره، ومنى عن يمينه، ثم قال: هذا مَقامُ الذي أُنزِلَت عليه سورة البقرة صلى الله عليه وسلم».

ENGLISH RENDERING

‘Abdur-Rahmān ibn Yazīd An-Nakha‘i reported that he made Hajj with Ibn Mas‘ūd and he saw him stoning Jamrat al-‘Aqabah with seven stones; he stood such that the Ka‘bah was on his left and Mina was on his right then he said: "This is the standing place of the one to whom Sūrat al-Baqarah was revealed."

EASY EXPLANATION

Stoning the Jamarāt on the Day of Nahr (10th of Dhu al-Hijjah) and the Days of Tashrīq (11th-13th of Dhu al-Hijjah) is a great act of worship that implies submission to Allah, the Almighty, compliance with His commands, and following Prophet Ibrahīm (peace be upon him). The first ritual that the pilgrim starts with on the Day of Nahr is stoning Jamrat al-‘Aqabah to initiate the great acts on that day. One stands the way the Prophet (may Allah's peace and blessings be upon him) did by making the Ka‘bah on his left and Mina on his right, then facing the Jamrat and throwing seven stones at it while making Takbīr with every stone thrown. Ibn Mas‘ūd (may Allah be pleased with him) stood that way and swore that that was the standing place of the one to whom Sūrat al-Baqarah was revealed, in reference to the Prophet (may Allah's peace and blessing be upon him).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

362 / PROPHETIC REPORT

Whoever has a sacrifice to slaughter, once the crescent of...

Narrated by ’Umm Salamah, Mother of the Believers and wife of the Prophet (may Allah's peace and blessings be upon him),

SOURCE HadeethEnc 8954 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أم سلمة أم المؤمنين زوج النبي صلى الله عليه وسلم رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: «من كان له ذبح يذبحه فإذا أهل هلال ذي الحجة، فلا يأخذن من شعره، ولا من أظفاره شيئا حتى يضحي».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever has a sacrifice to slaughter, once the crescent of Dhul-Hijjah is declared, he should not take anything from his hair or his nails until he sacrifices."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) commanded those who intend to offer a sacrifice not to cut hair from their head, armpits, or mustache, nor to cut any of their fingernails or toenails until they have offered their sacrifice, once the new moon of Dhul-Hijjah has appeared.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Whoever intends to offer a sacrifice after the beginning of the first ten days of Dhul-Hijjah should begin the abstention mentioned from the moment he makes the intention until he offers his sacrifice.
If one does not offer the sacrifice on the first day, he should continue to abstain until he offers the sacrifice on any of the Days of Tashrīq.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

363 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by ‘Abdullāh ibn ‘Abbās

SOURCE HadeethEnc 4537 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عباس رضي الله عنهما قال: «قَدِمَ رسول الله صلى الله عليه وسلم وأصحابه صَبِيحَةَ رَابِعَةٍ، فأمرهم أن يجعلوها عمرة، فقالوا: يا رسول الله، أي الحِلِّ؟ قال: الحِلُّ كُلُّه».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) and his Companions arrived at Makkah assuming Ihrām for Hajj on the fourth day (of Dhu al-Hijjah). The Prophet (may Allah's peace and blessings be upon him) ordered them to assume their Ihrām for ‘Umrah (instead of Hajj). They asked: "O Messenger of Allah, to what extent should we lift the restrictions of Ihrām?" He said: "Lift the restrictions of Ihrām completely."

EASY EXPLANATION

Ibn ‘Abbās (may Allah be pleased with him) informed us that the Prophet (may Allah's peace and blessings be upon him) arrived with his Companions at Makkah during the Farewell Pilgrimage in the state of Ihrām to perform Hajj on the fourth of Dhu al-Hijjah. Some of them intended to perform Hajj only, while others intended both Hajj and ‘Umrah. He commanded the ones who did not have a sacrificial animal with them to change their state of Ihrām (from Hajj) to that of ‘Umrah. They thought doing so was very serious, as it involved unconditional exist from the state of Ihrām which would make sexual intercourse permissible, and then enter Ihrām for Hajj. Consequently, they asked the Messenger of Allah about that and he informed them that they should completely end their state of Ihrām, the thing that would make it permissible for them to do whatever they were forbidden from doing during Ihrām. They all complied.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

364 / PROPHETIC REPORT

O Messenger of Allah, how come the people have ended their...

Narrated by the named companion in the report

SOURCE HadeethEnc 3496 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن حفصة زوج النبي رضي الله عنها قالت: «يا رسول الله، ما شأن الناس حلوا من العمرة، ولم تحل أنت من عمرتك؟ فقال: إني لبدت رأسي، وقلدت هديي، فلا أحل حتى أنحر».

ENGLISH RENDERING

Hafsah, one of the Prophet's wives, reported that she said: "O Messenger of Allah, how come the people have ended their state of Ihrām for ‘Umrah while you have not?" He said: "I have applied to my hair that which would make it matted and marked my sacrificial animal, and I will not end my Ihrām until I slaughter."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) entered the state of Ihrām in the Farewell Pilgrimage for both ‘Umrah and Hajj. He led his sacrificial animal and applied something to his hair that would hold it back from spreading because the period of his Ihrām would be long. Some of his Companions did the same, while some made Ihrām for ‘Umrah (in the months of Hajj) intending to perform Hajj thereafter, and most of them did not lead their sacrificial animals with them, while some of them did. When they arrived at Makkah and made Tawāf and Sa‘i, he ordered those who had not led their sacrificial animals from among those who were performing Hajj only or comibning Hajj and ‘Umrah without a break in between to cancel their Hajj and make it an ‘Umrah only and end their Ihrām. As for him and those who led their sacrificial animals, they remained in the state of Ihrām. Thereupon, his wife Hafsah asked him why people had ended their Ihrām while he had not. He replied: "Because I have applied to my hair that which would make it matted and marked my sacrificial animal and drove it, and this prevents me from ending my Ihrām until the sacrificial animal reaches its place, which is the day that ends Hajj, the Day of Slaughter."

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

365 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him)...

Narrated by Al-Barā' ibn ʻĀzib

SOURCE HadeethEnc 5401 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن الْبَراء بنَ عازب رضي الله عنهما قال: «خطبنا النبي صلى الله عليه وسلم يوم الأضحى بعد الصلاة، فقال: من صلى صلاتنا وَنَسَكَ نُسَكنا فقد أصاب النُّسَك، ومن نسك قبل الصلاة فلا نُسك له. فقال أبو بُرْدَة بن نِيار -خال الْبَراء بنَ عازِب-: يا رسول الله، إني نسكت شاتي قبل الصلاة، وعرفت أن اليوم يوم أكل وشرب، وأحببت أن تكون شاتي أول ما يذبح في بيتي، فذبحت شاتي، وتغديت قبل أن آتي الصلاة. فقال: شاتك شاة لحم. قال: يا رسول الله، فإن عندنا عَنَاقا لنا هي أحب إلي من شاتين؛ أَفَتْجزي عني؟ قال: نعم، ولن تَجزَي عن أحد بعدك».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) delivered a sermon after having offered the prayer on Eid al-Ad'ha. He said: "Whoever prayed our prayer and slaughtered our sacrifice has properly observed the ritual. And whoever slaughtered (his sacrifice) before the (Eid) prayer has not observed the ritual." Abu Burdah ibn Niyār (the uncle of Al-Barā' ibn ʻĀzib) said: "O Messenger of Allah, I slaughtered my sheep before the prayer. I know that today is a day of eating and drinking, so I liked to have my sheep as the first thing to be slaughtered at my home. I slaughtered it and ate before coming to the prayer." The Prophet (may Allah's peace and blessings be upon him) replied: "The sheep which you have slaughtered is just a sheep (slaughtered) for meat (i.e. not a ritual sacrifice)." He (Abu Burdah) said: "O Messenger of Allah, we have a young she-goat which is dearer to me than two sheep. Will that be valid as a sacrifice for me?" The Prophet (may Allah's peace and blessings be upon him) said: "Yes, but it will not be valid (as a sacrifice) for anyone else after you."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) delivered a sermon on the Day of Eid al-Ad'ha after having offered the prayer. He explained the rulings of slaughtering and its prescribed time on the day of Eid to the Companions. He added that whoever offered prayer and sacrificed in the same manner as the Prophet (may Allah's peace and blessings be upon him) did, his ritual would be properly observed. However, if someone slaughtered his animal before the prescribed time of slaughtering started, then his sacrifice would be considered normal slaughtering for the sake of meat, and not an accepted rite or act of worship. When Abu Burdah heard this, he asked: "O Messenger of Allah, I slaughtered my sheep before the prayer. I know that today is a day of eating and drinking, so I liked to have my sheep as the first thing to be slaughtered at my home. I slaughtered it and ate before coming to the prayer."

The Prophet (may Allah's peace and blessings be upon him) told him that this was not the prescribed sacrifice and that it would be considered as an animal slaughtered to make use of its meat only. Abu Burdah then told the Prophet that he had a young she-goat which was dearer to him than two sheep; and he asked if slaughtering it would be considered a valid sacrifice for the sake of Allah? The Prophet (may Allah's peace

0365 The Prophet (may Allah's peace and blessings be upon him)... / continued

and blessings be upon him) said: Yes, but this ruling is for you exclusively and is not generalized for the rest of the Ummah, as a little she-goat is not valid for sacrifice until it has completed one year of age.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:97 - Pilgrimage for those able to make the journey

Qur'an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

366 / PROPHETIC REPORT

If I had formerly known what I came to know lately, I would not...

Narrated by Jābir ibn ʻAbdullāh

SOURCE HadeethEnc 4550 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر بن عبد الله رضي الله عنهما قال: «أَهَلَّ النبي صلى الله عليه وسلم وأصحابه بالحج، وليس مع أحد منهم هَدْي غير النبي صلى الله عليه وسلم وطلحة، وقدم علي رضي الله عنه من اليمن. فقال: أَهْلَلْتُ بما أَهَلَّ به النبي صلى الله عليه وسلم فأمر النبي صلى الله عليه وسلم أصحابه: أن يجعلوها عمرة، فيطوفوا ثم يُقَصِّروا وَيحِلُّوا، إلا من كان معه الْهَدي، فقالوا: ننطلق إلى مِنى وَذَكَرُ أَحَدِنا يَقْطُر؟ فبلغ ذلك النبي - صلى الله عليه وسلم- فقال: لَو اسْتَقْبَلْتُ من أَمْرِي ما اسْتَدْبَرْتُ ؛ ما أَهْدَيْتُ ، ولولا أن معي الْهَدْيَ لَأَحْلَلْتُ. وحاضت عائشة. فَنَسَكَتْ المَنَاسك كلها، غير أنها لم تَطُف بالبيت. فلما طُهرت وطافت بالبيت قالت: يا رسول الله، تَنْطَلِقُون بحج وعمرة، وأنطلق بحج؟ فأمر عبد الرحمن بن أبي بكر: أن يخرج معها إلى التَّنعِيم ، فاعتمرت بعد الحج».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) and his Companions assumed Ihrām for Hajj, and none except the Prophet (may Allah's peace and blessings be upon him) and Talhah had sacrificial animals. ʻAli (may Allah be pleased with him) arrived from Yemen and said: "I have assumed Ihrām for what the Prophet (may Allah's peace and blessings be upon him) had assumed Ihrām for." The Prophet (may Allah's peace and blessings be upon him) ordered his Companions to perform ʻUmrah and make Tawāf then shorten their hair and end their lhrām except those who had sacrificial animals with them. They said: "How can we proceed to Mina (for Hajj) when our penises are dripping with semen?" When that reached the Prophet (may Allah's peace and blessings be upon him) he said: "If I had formerly known what I came to know lately, I would not have brought the sacrificial animal with me. Had there been no sacrificial animal with me, I would have ended my state of lhrām." And ʻĀ'ishah got her menses, so she performed all the rituals of Hajj except Tawāf around the Kaʻbah, and when she became purified (from her menses) and performed Tawāf she said: "O Messenger of Allah, you are all returning with Hajj and ʻUmrah while I am returning with Hajj only?" So the Prophet (may Allah's peace and blessings be upon him) ordered (her brother) ʻAbdur-Rahmān ibn Abu Bakr to accompany her to Tanʻīm and she performed ʻUmrah after Hajj.

0366 If I had formerly known what I came to know lately, I would not... / continued

EASY EXPLANATION

Jābir ibn ‘Abdullāh (may Allah be pleased with him) describes the Hajj of the Prophet (may Allah’s peace and blessing be upon him) saying that he and his Companions assumed Ihrām for Hajj. None of them brought sacrificial animals except the Prophet and Talhah ibn ‘Ubaydullāh. ‘Ali ibn Abi Tālib was in Yemen, so he came for Hajj, and out of his profound religious understanding, he assumed his Ihrām and made his intention for Ihrām the same as that of the Prophet (may Allah's peace and blessings be upon him). When they reached Makkah, the Prophet (may Allah's peace and blessings be upon him) ordered them to dissolve their Ihrām for Hajj and make it for ‘Umrah, and make their Tawāf and Sa‘i for ‘Umrah, then shorten their hair and end their Ihrām. This was for those who did not bring a sacrificial animal. As for the ones who brought a sacrificial animal with them -and the Prophet was one of them - they had to keep their Ihrām after making Tawāf and Sa‘i. The ones who were ordered to alter their Ihrām from Hajj to ‘Umrah said out of astonishment and their sense of the seriousness of the matter: How can we end our Ihrām and have sexual intercourse with our wives then head to Mina for Hajj while we had recently been ritually impure (after intercourse). This reached the Prophet (may Allah's peace and blessings be upon him) and the fact that they found it difficult, so he calmed them by saying: If I had known what I know now, I wouldn’t have brought the sacrificial animal that prevented me from ending my Ihrām like you all have. So they were satisfied and reassured by his words. ‘Ā'ishah (may Allah be pleased with her) got her menses when they approached Makkah, so she became Qārinah (performing Hajj Qirān), because her menses prevented her from making Tawāf. She performed all the Hajj rituals except Tawāf and Sa‘i. Then when she became pure after her menses ended, and she made Tawāf for her Hajj, she felt sad because the majority of the Companions -including the wives of the Prophet- performed the rituals of ‘Umrah separately and the rituals of Hajj while she had to merge her ‘Umrah with her Hajj.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

367 / PROPHETIC REPORT

The Talbiyah of the Messenger of Allah (may Allah's peace and...

Narrated by ‘Abdullah ibn ‘Umar

SOURCE HadeethEnc 4535 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ تَلْبِيَةَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَبَّيْكَ اللَّهُمَّ، لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ» قَالَ: وَكَانَ عَبْدُ اللهِ بْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَزِيدُ فِيهَا: لَبَّيْكَ لَبَّيْكَ، وَسَعْدَيْكَ، وَالْخَيْرُ بِيَدَيْكَ، لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

ENGLISH RENDERING

The Talbiyah of the Messenger of Allah (may Allah's peace and blessings be upon him): "Labbayka Allāhumma labbayk, labbayka la sharīka laka labbayk, inna al-hamda wa an-ni‘mata laka wal-mulk, la sharīka lak." (O Allah, I respond to Your call, I do respond. I respond to Your call, You have no partner, I do respond. Verily, praise, blessing, and sovereignty belong to You; You have no partner) He said: ‘Abdullah ibn ‘Umar (may Allah be pleased with him and his father) used to add: Labbayka labbayka, wa sa‘dayka, wa al-khayru biyadayk. Labbayka wa ar-raghbā’u ilayka wa al-‘amal (I respond to Your call, I respond to Your call, and I ask You to make me happy.) Goodness is in Your Hands. I respond to Your call, and to You belong desires and actions).

EASY EXPLANATION

The Talbiyah of the Prophet (may Allah's peace and blessings be upon him), when intending to start the rituals of Hajj or ‘Umrah, was to say: (O Allah, I respond to Your call, I do respond) duly time and again regarding what You have called us to, including sincerity, monotheism, Hajj, and others. (I respond to Your call, You have no partner, I do respond) for You alone are worthy of worship, and You have no partner in Your lordship, worship, names, and attributes.) (Verily, praise), gratitude, commendation, and (blessing) are from You, and You are the One Who gives them; (to You) they are directed in all circumstances, (and sovereignty) also belongs to You. (You have no partner), as they all belong to You alone. Ibn ‘Umar (may Allah be pleased with him and his father) used to add: (I respond to Your call, I respond to Your call, and I ask You to make me happy), i.e., make me happy time and again. (Goodness is in Your Hands) all of it and out of Your grace. (I respond to Your call and to You belong desires), requests, and demands, i.e., to the One in Whose Hands goodness lies (and actions), as You are the One worthy of worship.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

0367 The Talbiyah of the Messenger of Allah (may Allah's peace and... / continued

PUT IT INTO PRACTICE

The legitimacy of saying Talbiyah in Hajj and ‘Umrah is more confirmed in both cases because it is their special slogan, just as Takbīr is the slogan of prayer. Ibn al-Munīr said: The legitimacy of Talbiyah highlights the honor that Allah Almighty bestows upon His slaves, as their arrival at His House is by invitation from Him, Glorified and Exalted be He. It is preferable to adhere to the Prophet's Talbiyah, and there is nothing wrong with the addition, given the Prophet's approval of it. Ibn Hajar said: This is the most balanced approach. One should recite what has been transmitted as Marfū‘ (directly attributed to the Prophet) separately, and if one chooses to say something that is Mawqūf (attributed to a Companion) or something he has composed himself that is appropriate, he should say it separately so it does not mix with the Marfū‘.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

368 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him)...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 10969 | Authentic hadith | Narrated by Ibn Majah

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه ، قال:َحّج النبي صلى الله عليه وسلم علىَرْحِلٍ َرِّث، وَقِطيفةُتساوي أربعة دراهم، أو لاُتساوي، ثم قال: «اللّهّمَحّجة لاِرياء فيها، ولا ُسْمَعة».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) performed Hajj on an old saddle, covered by a sheet worth four dirhams or less. Then he said: "O Allah, grant me a Hajj in which no showing off is intended nor reputation sought."

EASY EXPLANATION

According to this Hadīth, the Prophet (may Allah's peace and blessings be upon him) performed Hajj on a she-camel with an old worn-out saddle, covered by a piece of cloth, the value of which was four dirhams or even less. Then he said: O Allah, I perform this Hajj only for Your sake, hoping that you would be pleased with me, not to show off or seek to be seen or heard by the people.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:97 - Pilgrimage for those able to make the journey

Qur'an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah. HadeethEnc English export v1.25.0.

369 / PROPHETIC REPORT

A prayer in this mosque of mine is better than a thousand...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 65090 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "A prayer in this mosque of mine is better than a thousand prayers anywhere else, except for the Sacred Mosque."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) pointed out the merit of prayer in his Mosque and that it brings a greater reward than a thousand prayers offered in any other mosque in the world, except for the Sacred Mosque in Makkah, where prayer is better than prayer in his Mosque (may Allah's peace and blessings be upon him).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:97 - Pilgrimage for those able to make the journey

Qur'an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

The reward for the prayer offered in the Sacred Mosque and the Prophet's Mosque is multiplied.
Prayer in the Sacred Mosque is better than a hundred thousand prayers offered in other mosques.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

370 / PROPHETIC REPORT

While a man was standing at ‘Arafāt, he fell from his mount and...

Narrated by ‘Abdullāh ibn ‘Abbās

SOURCE HadeethEnc 3180 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عباس رضي الله عنهما قال: «بينما رجل واقفٌ بِعَرَفَة، إذ وقع عن راحلته، فَوَقَصَتْه -أو قال: فَأَوْقَصَتْه- فقال رسول الله صلى الله عليه وسلم: اغْسِلُوه بماء وسدر، وَكَفِّنُوه في ثوبيه، ولا تُحَنِّطوه، ولا تُخَمِّروا رأسه؛ فإنه يُبْعَث يوم القيامة مُلَبِّيًا».

ENGLISH RENDERING

While a man was standing at ‘Arafāt, he fell from his mount and it snapped his neck. So, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Wash him with water and Sidr, and shroud him in his two garments, and do not perfume him or cover his head, for he will be resurrected on the Day of Judgment reciting Talbiyah (Here I am, O Allah, at Your service!)"

EASY EXPLANATION

While one of the Companions was riding his mount at ‘Arafāt in the Farewell Pilgrimage, he fell from it, broke his neck and died.

The Prophet (may Allah's peace and blessings be upon him) ordered them to wash him with water and Sidr, as the dead are normally washed, and to shroud him in his upper and lower garments which he had worn for Hajj.

Since the man was in the state of Ihrām and the traces of worship were still visible on him, the Prophet (may Allah's peace and blessings be upon him) forbade them from perfuming him or covering his head. He justified that saying that he would be resurrected in the same state he died upon, which was the state of reciting Talbiyah, the slogan of Hajj.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

371 / PROPHETIC REPORT

I was taken to perform pilgrimage with the Messenger of Allah...

Narrated by As-Sā’ib ibn Yazīd

SOURCE HadeethEnc 2750 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ٱلسائب بن يزيد رضي الله عنهما قال: «حُجّ بي مع رسول الله صلى الله عليه وسلم في حجة الوداع، وأنا ابن سبع سنين».

ENGLISH RENDERING

I was taken to perform pilgrimage with the Messenger of Allah (may Allah’s peace and blessings be upon him) in the Farewell Pilgrimage, when I was seven years old.

EASY EXPLANATION

As-Sā’ib ibn Yazīd (may Allah be pleased with him) was a young Companion. He preformed Hajj with his family during the lifetime of the Prophet (may Allah's peace and blessings be upon him) in the Farewell Pilgrimage. The Prophet (may Allah's peace and blessings be upon him) approved that young children perform Hajj and said that they would be rewarded for it. However, it is considered a voluntary Hajj, and they must perform the obligatory Hajj after reaching puberty. The child does in his Hajj the same rituals that the adult does, including Ihrām, not wearing form-fitting clothes, saying the Talbiyah, and so on. If the child is unable to do any of the rituals, then his guardian - such as his father or mother - should do it on his behalf.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

372 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by ‘’Abdullāh ibn ‘Umar

SOURCE HadeethEnc 3040 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما "أن رُسول الله -صّلى الله عليه وسّلم- كَان يَخرُجِ مْنَ طِرِيق ٱلشَجَرة، وَيَدْخُلِ مْنَ طِرِيق ٱلمَعّرس، وَإِذاَ دَخَلَ مّكة دَخَلِ مَن الثِّنِية ٱلعُلْيا، وَيَخْرُجِ مَن الثِّنِية ٱلسْفَلى".

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) used to go by way of Ash-Shajarah and return by way of Al-Mu‘arras. He would also enter Makkah through the Higher Pass and leave through the Lower Pass.

EASY EXPLANATION

The Hadīth of ‘Abdullāh ibn ‘Umar)may Allah be pleased with him) highlights the recommendation of taking different routes when going to and returning from the Eid and Friday prayers, as well as other acts of worship. For example, a Muslim should leave from the right and return from the left. This is authentically reported to have been done by the Prophet (may Allah's peace and blessings be upon him) for the two Eid prayers. Jābir (may Allah be pleased with him) reported that, on the Day of Eid, the Prophet (may Allah's peace and blessings be upon him) used to go to the prayer using one route and return using another. The same is indicated in this Hadīth. The scholars have held various opinions about the wisdom of going to the prayer via one route and returning via another. The most well-known of these opinions are the following: 1. The purpose of the two routes is that the routes would be able to bear witness in the person's favor on the Day of Judgment, as the earth will bear witness to whatever evil or good was done over it. So, if a Muslim goes for prayer via one route and returns via another, the two routes will bear witness on the Day of Judgment that he performed the Eid prayer. 2. The two routes are recommended to show that it is the day of the rite of Eid by having the markets filled with crowds of people everywhere. When people spread out through the paths of the city it makes this rite obvious, and the Eid prayer is one of the rites of Islam. This is also proven by the fact that people are ordered to go out in the deserts to show that it is Eid and declare the rite. 3. The Prophet (may Allah's peace and blessings be upon him) used to go to the prayer by one way and return by another due to the needy who were to be found in the markets. So, he might find some of them on one way and find others on the other, and would be able to give to them all. The most sound opinion is that it is done to show that it is the day of the Eid prayer by having people going to it from all the roads of the city. As for Hajj, as reported in this Hadīth, the Prophet (may Allah's peace and blessings be upon him) took different routes when entering and leaving Makkah.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0372 The Messenger of Allah (may Allah's peace and blessings be upon... / continued

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

373 / PROPHETIC REPORT

ʻĀʼishah (may Allah be pleased with her) reported: I asked for...

Narrated by ʻĀʼishah

SOURCE HadeethEnc 64598 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة أم المؤمنين رضي الله عنها قالت: استأذنت النبي صلى الله عليه وسلم في الجهاد، فقال: «جهادكن الحج».

ENGLISH RENDERING

I asked for the permission of the Prophet (may Allah's peace and blessings be upon him) to make Jihad, so he said: "Your Jihad is pilgrimage."

EASY EXPLANATION

ʻĀʼishah, the Mother of the Believers, (may Allah be pleased with her) reports that she asked the Prophet (may Allah's peace and blessings be upon him) to allow her to make Jihad with him, for she wanted to attain the virtue of Jihad. However, the Prophet (may Allah's peace and blessings be upon him) told her that making Jihad and fighting the enemies is not ordained for women due to their weak physical constitution, soft hearts, and lack of ability to sustain dangers. Nevertheless, they may treat the wounded, water the thirsty, and do pertinent chores. Umm ʻAtiyyah (may Allah be pleased with her) said: "I took part in seven battles with the Messenger of Allah (may Allah's peace and blessings be upon him) in which I guarded their luggage, made food for them, treated the wounded, and care for the sick." The Prophet (may Allah's peace and blessings be upon him) told ʻĀʼishah that performing Hajj is the Jihad of women. Hajj and ʻUmrah are similar to Jihad in certain aspects. They require travel, staying away from one's home and family, exposure to dangers, fatigue, and expenditure. Anas reported that Umm Sulaym took on a dagger on the Day of Hunayn. She said to the Prophet (may Allah's peace and blessings be upon him): "I took it on so that if anyone of the polytheists draws near to me, I will tear his paunch open" [Muslim]. This Hadīth indicates the permissibility of fighting for women, although this fighting is defensive, meaning that she may not proceed toward the enemy and seek to confront them on the battlefield.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:97 - Pilgrimage for those able to make the journey

Qur'an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

374 / PROPHETIC REPORT

Whoever performs Hajj without engaging in rafath (sexual...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 2758 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: سمعت النبي صلى الله عليه وسلم يقول: «مَنْ حَجَّ لِلهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّه».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: "Whoever performs Hajj without engaging in rafath (sexual relations or obscene speech) or sinning will return like the day his mother gave birth to him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) points out that whoever performs Hajj without engaging in sexual relations and obscene speech, or evil acts, he will return home sinless. Sinning also includes doing the things prohibited while being in ihram. If these things are avoided, he returns from Hajj with his sins forgiven, as a baby is born free from sin.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Although sinning is always prohibited, its prohibition becomes more emphatic during Hajj with respect to its rituals.

Every human being is born free from faults and sins; so, he is not responsible for the sins of others.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

375 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by ‘Ali ibn Abi Tālib

SOURCE HadeethEnc 3065 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن علي بن أبي طالب رضي الله عنه قال: «أَمَرني رَسول اللِّه -صّلى الله عليه وسّلم- أن أقوَم عَلى بُدِنه، وأن أتصّدَق بلحِمَها وجُلودَها وأجِلّتها، وأن لا أُعطي الجّزار منَها شيًئا».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) put me in charge of slaughtering his camels (which he wanted to sacrifice); and to give in charity their meat, skins, and saddle cloths; and not to give any of them to the butcher.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) went to Makkah during the Farewell Hajj and he Hady (sacrifice). ‘Ali ibn Abi Tālib (may Allah be pleased with him) came from Yemen and also had a Hady. Since the Hady is a charity for the poor and needy, the giver has no right to freely use it or any of its part for exchange, as the Prophet (may Allah's peace and blessings be upon him) forbade ‘Ali from giving the butcher any of it in exchange for his work. Instead, he would provide him his wage from something other than their meat, skins, or saddle cloths.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

376 / PROPHETIC REPORT

Islam is built on five

Narrated by the named companion in the report

SOURCE HadeethEnc 65000 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللهِ بْنِ عُمَر رضي الله عنهما قال: قال رسُول الله صلى الله عليه وسلم: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحِجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ».

ENGLISH RENDERING

‘Abdullah ibn ‘Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Islam is built on five: testifying that there is no god but Allah and that Muhammad is His slave and Messenger, establishing prayer, giving Zakah, performing Hajj to the (Sacred) House, and fasting Ramadān."

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

The two testimonies of faith are inseparable, i.e., none of them is valid without the other; hence, he considered them one pillar.

The two testimonies of faith are the core of the religion; hence, they are essential for the validity of any saying or deed.

0376 Islam is built on five / continued

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

377 / PROPHETIC REPORT

As the verse of Hajj Tamattu‘ was revealed, the Messenger (may...

Narrated by ‘Imrān ibn Husayn

SOURCE HadeethEnc 3067 | Authentic hadith | Narrated by Muslim - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمران بن حصين رضي الله عنهما قال: «أُنزَلت آيَة الْمُتعَةِ في كتاب اللّه تعالى ، فَفَعْلْنَاهَا مَعَ رُسول اللّهِ صلى الله عليه وسلم ، وَلَم يَنزْلْ قُرْآنٌ يُحَرِّمُهَا، وَلَم يَنْهَ عَنَها حّتى مات، قال رجل بِرَأْيِه مَا شَاء»، قال البخاري: «يقال إنه عمر». وفي رواية: « نَزَلت آيَة الْمُتعَةِ -يْعِني مُتَعَة الحِّج- وَأَمرنا بِهَا رُسوُل اللّهِ صلى الله عليه وسلم ، ثُّم لم تْنزل آيَة تْنَسُخ آيَة مُتعَةِ الحِّج، وَلَم يْنَه عْنَهَا رُسوُل اللّهِ صلى الله عليه وسلم حّتى مَات». ولهما بمعناه.

ENGLISH RENDERING

The verse of Hajj Tamattu‘ was revealed in Allah's Book. We performed it with the Messenger (may Allah's peace and blessings be upon him) and nothing was revealed in Qur'an to make it unlawful, nor did the Prophet prohibit it till he died. No regard is therefore given to anyone suggesting otherwise. Al-Bukhāri said: "It was said that man is ‘Umar." In another narration: "As the verse of Hajj Tamattu‘ was revealed, the Messenger (may Allah's peace and blessings be upon him) ordered us to perform it. Nothing was revealed in the Qur'an abrogating it, nor did the Prophet (may Allah's peace and blessings be upon him) prohibit it till he died." And they both narrated it with this meaning.

EASY EXPLANATION

‘Imrān ibn Husayn (may Allah be pleased with him) says that Hajj Tamattu‘ was laid down in the Qur'an and the Sunnah. In the Qur'an, Allah, the Almighty, says: {And whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, he must slaughter a Hady such as he can afford} [Sūrat al-Baqarah: 196]. As for its legislation in the Sunnah, this is represented by the Prophet's performance and approval of this act, whereas no Qur'anic verses were revealed to prohibit it, nor did the Prophet forbade it later, till he died. So, ‘Imrān wonders: How can anybody prohibit it after that! By this, he refers to ‘Umar ibn al-Khattāb, who prohibited Hajj Tamattu‘, based on his own reasoning, aimed at boosts the pilgrims' numbers throughout the year. If a pilgrim performs ‘Umrah along with Hajj, he or she will only come during the season of Hajj. So, ‘Umar's ban was not meant as prohibition or abandonment of the application of the Qur'an and Sunnah in this respect; rather, it was a temporary ban for the public interest.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0377 As the verse of Hajj Tamattu‘ was revealed, the Messenger (may... / continued

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

378 / PROPHETIC REPORT

I heard the Prophet (may Allah's peace and blessings be upon...

Narrated by ‘Abdullāh ibn ‘Abbās

SOURCE HadeethEnc 4532 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عباس رضي الله عنهما قال: «سمعت رسول الله صلى الله عليه وسلم يخطب بعرفات: من لم يجد نعلين فليلبس الخفين، ومن لم يجد إزارا فليلبس السراويل -للمحرم-».

ENGLISH RENDERING

I heard the Prophet (may Allah's peace and blessings be upon him) delivering a sermon at ‘Arafāt, in which he said: "Whoever does not find slippers or sandals (Na‘l) may wear leather socks (Khuff), and whoever does not find a waist sheet (Izār) may wear pants (Sirwāl).' He meant the pilgrim in the state of Ihrām."

EASY EXPLANATION

Ibn ‘Abbās (may Allah be pleased with him) reports that the Prophet (may Allah's peace and blessings be upon him) addressed the people on the Day of ‘Arafah while he was in ‘Arafat. He permitted them to wear Khuff in case they cannot find sandals or slippers, without mentioning cutting the socks below the ankles. He also permitted them to wear Sirwāl for the one who cannot find an Izār, without stipulating cutting the Sirwāl open, as a form of alleviation from Allah, the Exalted, the Most Wise.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

379 / PROPHETIC REPORT

‘Aqra Halqa! Did she perform the Tawāf on the Day of An-Nahr?...

Narrated by ‘Ā'ishah

SOURCE HadeethEnc 5208 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها قالت: «حَجَجْنَا مع النبي صلى الله عليه وسلم فَأَفْضَنا يوم النَّحْرِ، فحاضتْ صَفِيَّة، فأراد النبي صلى الله عليه وسلم منها ما يريد الرجل من أهله، فقلت: يا رسول الله، إنها حائض، قال: أَحَابِسَتُنا هي؟ قالوا: يا رسول الله، إنها قد أفاضت يوم النَّحْرِ، قال: اُخْرُجوا». وفي لفظ: قال النبي صلى الله عليه وسلم : «عَقْرَى، حَلْقى، أطافت يوم النَّحْرِ؟ قيل: نعم، قال: فَانْفِري».

ENGLISH RENDERING

We performed Hajj with the Prophet (may Allah's peace and blessings be upon him) and performed the Tawāf of Ifādah on the Day of An-Nahr. Safiyyah got her menses and the Prophet (may Allah's peace and blessings be upon him) desired from her what a husband desires from his wife. I said to him: "O Messenger of Allah, she is having her menses." He said: "Is she going to detain us?" They said: "O Messenger of Allah, she had performed the Tawāf of Ifādah on the Day of An-Nahr." Thereupon, he said: "Then (you can) depart."

In another wording, The Prophet (may Allah's peace and blessings be upon him) said: "‘Aqra Halqa (an exclamatory expression denoting annoyance)! Did she perform the Tawāf of Ifādah on the Day of An-Nahr (10th of Dhu al-Hijjah)?’ It was said: ‘Yes.’ The Prophet (may Allah's peace and blessings be upon him) said: "Then you can depart (with us)."

EASY EXPLANATION

‘Ā'ishah (may Allah be pleased with her) mentioned that they performed Hajj with the Prophet (may Allah's peace and blessings be upon him) on the Farewell Hajj, and after they had finished their rituals, they moved on to the Sacred Mosque to perform the Tawāf of Ifādah. His wife Safiyyah (may Allah be pleased with her) was with them. When it was the night of departure, Safiyyah got her menses, and the Prophet (may Allah's peace and blessings be upon him) desired from her what a husband desires from his wife. ‘Ā'ishah told him that Safiyyah was having her menses. The Prophet (may Allah's peace and blessings be upon him) thought that she had got her menses before she made the Tawāf of Ifādah. Since this Tawāf is a major pillar of Hajj without which Hajj is not complete, thus, she would prevent them from leaving Makkah until she attained purity from her menses and made Tawāf. So, he, may Allah's peace and blessings be upon him said: "‘Aqra Halqa!", which is a famous statement pronounced without intending its true meaning. The Prophet (may Allah's peace and blessings be upon him) then asked whether she was going to detain them until she attained purity from her menses and made her Tawāf for her Hajj. They told him that she had already performed it before she got her menses. So, the Prophet (may Allah's peace and blessings be upon him) said that she could depart with them, since nothing was left for her to do except the Farewell Tawāf, which she had a concession to leave off.

0379 ‘Aqra Halqa! Did she perform the Tawāf on the Day of An-Nahr?... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

380 / PROPHETIC REPORT

Five animals are all vicious and harmful and are to be killed...

Narrated by the named companion in the report

SOURCE HadeethEnc 4543 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم قال: «خمْس من الدَّوَابِّ كُلُّهنَّ فاسِقٌ، يُقْتَلن في الحَرم: الغرابَ، والحَدَأةَ، والعَقْرَبَ، والفَأْرَةَ، والكَلْبَ العَقُورَ». وفي رواية: « يقتلَ خَمْسَ فَواسق في الحِلِّ والحَرم ».

ENGLISH RENDERING

‘Ā'ishah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Five animals are vicious and harmful and are to be killed (even) inside the Sacred Precincts: the crow, the kite, the scorpion, the mouse, and the mordacious dog."
Another narration reads: "Five evil things are to be killed inside the Sacred Precincts and outside them."

EASY EXPLANATION

In this Hadīth ‘Ā'ishah (may Allah be pleased with her) informs us that the Prophet (may Allah's peace and blessings be upon him) ordered the killing of five vicious and harmful animals, whether inside the Sacred Precincts boundaries or outside it, and whether the person is in a state of Ihrām or not. Then he mentioned these five animals: the crow, the kite, the scorpion, the mouse, and the mordacious dog (that which is given to biting). These are five types of animals that were described as vicious for being aggressive and harmful, unlike the rest of the animals. The Prophet (may Allah's peace and blessings be upon him) enumerated them because they differ in the kind of harm they cause, so other animals that resemble them in harm are included, and are to be killed because of their harm and transgression. Their presence inside the Sacred Precincts does not protect them, and the state of Ihrām does not prevent killing them.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

381 / PROPHETIC REPORT

When Messenger of Allah (may Allah's peace and blessings be...

Narrated by the named companion in the report

SOURCE HadeethEnc 3052 | Authentic hadith | Muslim with its two versions

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه أن رسول الله صلى الله عليه وسلم أتى مِنى، فأتى الْجَمْرَة فرماها، ثم أتى منزله بِمَنى ونحر، ثم قال للحلاق: «خُذْ» وأشار إلى جانبه الأيمن، ثم الأيسر، ثم جعل يعطيه النّاس. وفي رواية: لما رمى الْجَمْرَة، ونحر نُسَكُه وحلق، ناول الحلاق شِقَّه الأيمن فحلقه، ثم دعا أبا طلحة الأنصاري رضي الله عنه فأعطاه إياه، ثم ناوله الشِّق الأيسَر، فقال: «احِلْق»، فحلقه فأعطاه أبا طلحة، فقال: «اقِسْمُه بين الناس».

ENGLISH RENDERING

Anas ibn Mālik, (may Allah be pleased with him) reported that when Messenger of Allah (may Allah's peace and blessings be upon him) came to Mina, he went to "Jamrat al-ʻAqabah" and threw pebbles at it. After that, he went to his tent in Mina and sacrificed. Then, he called for a barber, pointed at the right side of his head, and said: "Shave from here." Then, he pointed at his left side and said: "Take (hair) from here." Then, he distributed his hair among the people.

In another narration: "After he threw pebbles at "Jamarat al-ʻAqabah", he slaughtered his animal, then shaved his head. The barber started with the right side of his head, then he called Abu Talhah al-Ansāri and gave the hair to him. Then, he asked to shave his left side, and said: "Shave it!" The barber shaved it and he gave the hair to Abu Talhah. Then, he said: "Distribute it among the people!"

EASY EXPLANATION

When the Prophet (may Allah's peace and blessings be upon him) arrived at Mina on the day of Eid during his Farewell Pilgrimage, he threw pebbles at "Jamarat al-ʻAqabah", and then he went to his tent and slaughtered his sacrifice. Then, he called for a barber to shave his head. He told the barber to start with the right side of his head, and he started from there. Then he called Abu Talhah al-Ansāri and gave him the hair that was shaved off his right side. Then, he shaved the remainder of his head and gave the hair to Abu Talhah, and said: "Distribute it among the people!" He did it. Some people received one hair, some two, and some more than that. This was to seek blessings in his hair. Such act is permissible but exclusive to Prophet Muhammad's belongings.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0381 When Messenger of Allah (may Allah's peace and blessings be… / continued

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Muslim with its two versions. HadeethEnc English export v1.25.0.

382 / PROPHETIC REPORT

No woman should travel on a two-day-distant journey except with...

Narrated by Abu Sa'īd al-Khudri- who fought along with the Prophet (may Allah's peace and blessings be upon him) in twelve battles -

SOURCE HadeethEnc 10603 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ -وَكَانَ غَزَا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثِنْتَيْ عَشْرَةَ غَزْوَةً- قَالَ: سَمِعْتُ أَرْبَعًا مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأَعْجَبْنَنِي، قَالَ: «لَا تُسَافِرُ الْمَرْأَةُ مَسِيرَةَ يَوْمَيْنِ إِلَّا وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ، وَلَا صَوْمَ فِي يَوْمَيْنِ: الْفِطْرِ وَالْأَضْحَى، وَلَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ، وَلَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الْأَقْصَى، وَمَسْجِدِي هَذَا».

ENGLISH RENDERING

I heard four things from the Prophet (may Allah's peace and blessings be upon him) that appealed to me. He said: "No woman should travel on a two-day-distant journey except with her husband or a Mahram. There should be no fasting on two days: Al-Fitr and Al-Ad'ha. There should be no prayer after the Fajr prayer until the sun rises nor after the 'Asr prayer until the sun sets. No special journey should be made except to three mosques: the Sacred Mosque, the Aqsa Mosque, and this mosque of mine."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade four things:

First: Forbidding a woman from traveling on a two-day-distant journey without her husband or one of her Mahram men, those who are permanently forbidden to marry her from among her relatives like the son, father, nephew, maternal or paternal uncle, etc.

Second: Forbidding fasting on the days of Eid al-Fitr and Eid al-Ad'ha, whether a Muslim fasts them in fulfillment of a vow, voluntarily, or as an expiation.

Third: Forbidding voluntary prayer after the 'Asr prayer until sunset and after the rise of dawn until sunrise.

Fourth: Forbidding traveling to a certain place while believing in its merit and the multiplication of rewards therein except to these three mosques. So, no special journey should be made to other mosques to pray therein, as the reward is multiplied only in these three mosques, namely the Sacred Mosque, the Prophet's Mosque, and the Aqsa Mosque.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:97 - Pilgrimage for those able to make the journey

Qur'an 22:27 - Proclaim the pilgrimage

0382 No woman should travel on a two-day-distant journey except with... / continued

PUT IT INTO PRACTICE

It is impermissible for a woman to travel without a Mahram.
A woman cannot act as a Mahram for another woman in travel, as he said: "Her husband or a Mahram".
A woman is forbidden from whatever is called travel without her husband or a Mahram, and this Hadīth was according to the questioner's condition and homeland.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

383 / PROPHETIC REPORT

Allah, the Almighty, held back the elephants from Makkah, but...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 6637 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: «لَمَّا فَتَحَ اللهُ تَعَالَى عَلَى رَسُولِهِ مَكَّةَ قَتَلَتْ خُزَاعَةُ رَجُلًا مِنْ بَنِي لَيْثٍ بِقَتِيلٍ كَانَ لَهُمْ فِي الْجَاهِلِيَّةِ، فَقَامَ النبي صلى الله عليه وسلم فَقَالَ: إِنَّ اللهَ عَزَّ وَجَلَّ قَدْ حَبَسَ عَنْ مَكَّةَ الْفِيلَ، وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، وَإِنَّهَا لَمْ تَحِلَّ لأَحَدٍ كَانَ قَبْلِي، وَلَا تَحِلُّ لأَحَدٍ بَعْدِي، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، وَإِنَّهَا سَاعَتِي هَذِهِ: حَرَامٌ، لَا يُعْضَدُ شَجَرُهَا، وَلَا يُخْتَلَى خَلَاهَا، وَلَا يُعْضَدُ شَوْكُهَا، وَلَا تُلْتَقَطُ سَاقِطَتُهَا إِلَّا لِمُنْشِدٍ، وَمَنْ قُتِلَ لَهُ قَتِيلٌ: فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يَقْتُلَ، وَإِمَّا أَنْ يُودَيَ، فَقَامَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ - يُقَالُ لَهُ: أَبُو شَاهٍ - فَقَالَ: يَا رَسُولَ اللهِ، اكْتُبُوا لِي فَقَالَ رَسُولُ اللهِ: اكْتُبُوا لِأَبِي شَاهٍ، ثُمَّ قَامَ الْعَبَّاسُ فَقَالَ: يَا رَسُولَ اللهِ، إِلَّا الْإِذْخَرَ، فَإِنَّا نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا، فَقَالَ رَسُولُ اللهِ: إِلَّا الْإِذْخَرَ».

ENGLISH RENDERING

When Allah, the Almighty, enabled His Messenger to conquer Makkah, the tribe of Khuzā‘ah killed a man from the tribe of Banu Layth in revenge for a person who was killed from their tribe before Islam. So the Messenger (may Allah's peace and blessings be upon him) got up and said: "Allah, the Almighty, held back the elephant from Makkah, but He enabled His Messenger and the believers to conquer it. Fighting in it was not permitted for anybody before me, nor will it be permitted for anybody after me; it was permitted for me only for a short while during the day. Verily, it is from this moment a sanctuary; its trees should not be cut down; its grass should not be removed; its thorny shrubs should not be uprooted; and lost items found in it should not be taken except by one who intends to look for its owner. And if somebody is killed, his heir has the option to either kill in retaliation or accept blood money." A man from Yemen named Abu Shāh stood up and said: "Write that for me, O Messenger of Allah", The Messenger (may Allah's peace and blessings be upon him) said: "Write that for Abu Shāh." Then Al-‘Abbās stood up and said: "O Messenger of Allah, except for lemongrass, for we use it in our houses and graves." The Messenger (may Allah's peace and blessings be upon him) said: "Except for lemongrass."

EASY EXPLANATION

Abu Hurayrah (may Allah be pleased with him) reports that after the conquest of Makkah, a man from Khuzā‘ah murdered a man from Hudhayl in retaliation for having killed one of their people before Islam. Thereupon, the Prophet (may Allah's peace and blessings be upon him) stood up and gave the speech mentioned in the Hadīth, wherein he highlighted the sanctity of Makkah and stated that Allah, the Almighty, Who prevented the elephant’s army from entering it, permitted His Prophet to fight and conquer it for only a short time of that day. The word ‘sā‘ah’ here does not mean an hour in the literal sense; rather, it signifies part of the day of the conquest. This was made permissible for the Prophet (may Allah's peace and blessings

0383 Allah, the Almighty, held back the elephants from Makkah, but... / continued

be upon him) from the morning of that day to the afternoon. He then declared that Makkah turned back to its state of sanctity and that it was now impermissible to cut down its trees; remove its grass, except for lemongrass; uproot its thorns; or pick up the lost items found therein, except by one intending to look for its owner.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:97 - Pilgrimage for those able to make the journey

Qur'an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

384 / PROPHETIC REPORT

O Messenger of Allah, we consider Jihad the best deed; should...

Narrated by the named companion in the report

SOURCE HadeethEnc 2759 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، نَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ، أَفَلَا نُجَاهِدُ؟ قَالَ: «لَا، لَكِنَّ أَفْضَلَ الْجِهَادِ: حَجٌّ مَبْرُورٌ».

ENGLISH RENDERING

‘Ā’ishah, Mother of the Believers, (may Allah be pleased with her) reported saying: O Messenger of Allah, we consider Jihad the best deed; should we not perform Jihad? He said, "No; rather, the best Jihad is Mabrūr (accepted) Hajj."

EASY EXPLANATION

The Companions (may Allah be pleased with them) used to consider Jihad in the cause of Allah and fighting the enemies among the best of deeds. Therefore, ‘Ā’ishah (may Allah be pleased with her) asked the Prophet (may Allah's peace and blessings be upon him) if women should perform Jihad.

He (may Allah's peace and blessings be upon him) guided them to the best Jihad they could perform, namely the Mabrūr Hajj that conforms with the Qur’an and Sunnah and that is free of sin and ostentation.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Jihad is one of the best deeds for men.
Hajj is better for women than Jihad and it is one of the best deeds for them.
Deeds vary in their merit according to the doer.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

385 / PROPHETIC REPORT

People were commanded to make (Tawāf around) the Ka‘bah the...

Narrated by ‘Abdullāh ibn ‘Abbās

SOURCE HadeethEnc 3229 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عَبّاس رضي الله عنهما قال: «أُمِرَ الناس أن يكون آخرَ عَهْدِهِمْ بالبيت، إلا أنه خُفِّفَ عن المرأة الحائض».

ENGLISH RENDERING

People were commanded to make (Tawāf around) the Ka‘bah the last thing they do, but an exception was made for the menstruating woman.

EASY EXPLANATION

The Ka‘bah is a revered noble House; it is a symbol of worshiping Allah and humbly submitting before Him. It has special awe, sublimity, attachment, and love in the hearts. That is why the Prophet (may Allah's peace and blessings be upon him) commanded pilgrims to make Tawāf around the Ka‘bah the last ritual they perform before they leave Makkah. This is called the Farewell Tawāf. The menstruating woman, however, is exempted from this rite, since she might soil the mosque when she enters it. She is not required to offer expiation (slaughter a sacrificial animal) for that. This text refers only to Hajj, so it does not apply to ‘Umrah.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

386 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him)...

Narrated by Anas

SOURCE HadeethEnc 2971 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِسٍ رضي الله عنه قَالَ: ضَحَّى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ، ذَبَحَهُمَا بِيَدِهِ، وَسَمَّى وَكَبَّرَ، وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا.

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) sacrificed two black and white horned rams, which he slaughtered with his hand, as he mentioned Allah's name and said: "Allāhu Akbar" (Allah is the Most Great), and put his foot on their necks.

EASY EXPLANATION

Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) slaughtered, with his hand on the day of Eid al-Ad'ha, two male sheep with white horns mixed with black, and said: Bismillāh (in the name of Allah) and Allāhu Akbar; and he placed his foot on their necks.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:97 - Pilgrimage for those able to make the journey

Qur'an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

'Ud'hiyah (animal sacrifice) is prescribed in the Shariah, something Muslims unanimously agree upon.
It is preferable that 'Ud'hiyah be of the same type with which the Prophet (may Allah's peace and blessings be upon him) offered 'Ud'hiyah, given its good appearance and more tasty fat and meat.
An-Nawawi said: It is recommended that a person slaughter his 'Ud'hiyah by himself and not delegate someone else to slaughter it unless there is an excuse for that, in which case it is recommended that he witness its slaughter. However, it is indisputably permissible for him to delegate a Muslim to do so.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

387 / PROPHETIC REPORT

Al-‘Abbās ibn ‘Abdul-Muttalib sought permission from the...

Narrated by ‘Abdullāh ibn ‘Umar

SOURCE HadeethEnc 3108 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بنُ عَمر رضي الله عنه قال: «ٱسْتَأْذَن ٱلْعَبَّاس بنَ عْبِد ٱلْمُطّلِب رسول الله صلى الله عليه وسلم : أن يبيت بمكة ليالي مِنى، من أجلِ سِقَايَته فأذن له».

ENGLISH RENDERING

Al-‘Abbās ibn ‘Abdul-Muttalib sought permission from the Messenger of Allah (may Allah's peace and blessings be upon him) to spend the nights of Mina in Makkah to provide (the pilgrims with) water, and he permitted him.

EASY EXPLANATION

Spending the nights of the 11th, 12th and 13th of Dhu al-Hijjah (Tashrīq Nights) at Mina is one of the obligatory acts of Hajj that the Prophet (may Allah's peace and blessings be upon him) observed. Indeed, staying at Mina on those nights and days is an act of obedience to Allah, the Almighty, and from the rites of Hajj. Since providing water for the pilgrims is one of the most favorable acts which draw the slave near to Allah, being a service offered to the pilgrims and guests of His House, the Prophet (may Allah's peace and blessings be upon him) allowed his paternal uncle Al-‘Abbās to leave spending the night in Mina, because he was in charge of providing water for the pilgrims, which was a general benefit. This indicates that other people who are not in charge of similar tasks, and do not have a valid excuse are not entitled to this concession.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

388 / PROPHETIC REPORT

How did the Messenger (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 4539 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عُرْوَة بن الزُّبَيْر قال: «سُئل أُسَامَة بن زَيْد -وأنا جالس- كيف كان رسول الله صلى الله عليه وسلم يسيُر حِين دَفَع؟ قال: كان يسيُر العَنَق، فإذا وجد فَجْوَةً نَصّ».

ENGLISH RENDERING

‘Urwah ibn Az-Zubayr reported that while he was sitting, ‘Usāmah ibn Zayd was asked: "How did the Messenger (may Allah's peace and blessings be upon him) travel (from ‘Arafah to Muzdalifah during Hajj)?" He said: "He would ride at a moderate pace, but when he saw a gap (in the crowd), he would hurry to fill it."

EASY EXPLANATION

Usāmah ibn Zayd (may Allah be pleased with him) rode behind the Messenger (may Allah's peace and blessings be upon him) on his camel from ‘Arafah to Muzdalifah during Hajj. Therefore, he was the most knowledgeable regarding how he traveled. He said he would travel in a moderate pace when there was a crowd, but when he saw a gap in the crowd, he would increase the speed a bit, since it wouldn't harm anyone then.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

389 / PROPHETIC REPORT

O Allah, have mercy on those who shaved their heads. They said:...

Narrated by ‘Abdullāh ibn ‘Umar

SOURCE HadeethEnc 7185 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بنُ عمر رضي الله عنهما عن رسول الله صلى الله عليه وسلم أنه قال: «اللَّهُمّ ارحم ٱلْمَحِّلِقيَن. قالوا: وٱلْمَقِّصِرِيَن يا رسول الله؟ قال: اللهم ارحم ٱلْمَحِّلِقيَن. قالوا: وٱلْمَقِّصِرِيَن يا رسول الله؟ قال: اللهم ارحم ٱلْمَحِّلِقيَن. قالوا: وٱلْمَقِّصِرِيَن يا رسول الله؟ قال: وٱلْمَقِّصِرِيَن».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "O Allah, have mercy on those who shaved their heads." They said: "And those who shortened their hair, O Messenger of Allah?" He said: "O Allah, have mercy on those who shaved their heads." They said: "And those who shortened their hair, O Messenger of Allah?" He said: "O Allah, have mercy on those who shaved their heads." They said: "And those who shortened their hair, O Messenger of Allah?" He said: "And those who shortened their hair."

EASY EXPLANATION

Shaving the head or shortening the hair is one of the rites of Hajj and ‘Umrah. Shaving, however, is better because by shaving one’s head, one shows his deep humility and obedience to Allah, the Almighty. Hence, the Prophet (may Allah's peace and blessings be upon him) invoked Allah's mercy three times on those who shave their heads. When he was reminded of those who shorten their hair, he kept on praying for those who shave their heads. Only in the third or fourth time did he include those who shorten their hair. This implies that shaving is preferable for men. It especially applies to those who are not performing ‘Umrah with the intention of waiting for Hajj, so there is little time for the hair to grow and get shaved in Hajj. In this case, shortening is better, since it will be shaved later.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

390 / PROPHETIC REPORT

There is no emigration after the Conquest, but there is Jihad...

Narrated by ‘Abdullāh ibn ‘Abbās

SOURCE HadeethEnc 4494 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم يوم فتح مكة: «لا هجرة بعد الفتح، ولكن جهاد ونية. وإذا ٱسْتُنفِرْتم َفٱنفِروا. وقال يوم فتح مكة: «إن هذا ٱلبلدَ حّرَمُه الله يوم خلق الله السموات والأرض، فهوَ حَرامٌ بُحْرَمِة الله إلى يوم القيامة، وإنه لم يحل القتال فيهِ لأحِدَ قْبِلي، ولمَ يِحّل لي إلا ساعة من نهار، حرامٌ بحرمة الله إلى يوم القيامة، لاُيْعَضُدَ شْوُكُه،َ ولاُيَنّفرَ صْيُدُه،َ ولاَيْلِتقُط ُلقَطتُه إلا منَ عّرَفَها، ولاُيْخَتلىَ خلاُه». فقال العباس: يا رسول الله، إلا الإِذِخَر؛ فإنه ِلقْيِنهْم وبيوتهم؟ فقال: «إلا الإِذِخَر».

ENGLISH RENDERING

On the day of the Conquest of Makkah, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "There is no emigration after the Conquest (of Makkah), but there is Jihad and good intention, and whenever you are called for Jihad, you should immediately respond to the call." On the same day, he added: "Verily, Allah has made this city sacred since the day He created the heavens and the earth. Thus, it is a sanctuary by Allah’s decree until the Day of Judgment. Fighting in it was not permissible for anyone before me, and it was made permissible for me for only an hour of a day. It is sacred by the sacredness granted by Allah until the Day of Judgment. Its thorns should not be cut off, and its game should not be chased, and any lost item found therein should not be picked up except by one who would announce it publicly, and its green grass should not be cut off." Al-‘Abbās said: "O Messenger of Allah, except for lemongrass, for it is used by their blacksmiths and for their domestic purposes.' So, the Prophet (may Allah's peace and blessings be upon him) responded: "Except for lemongrass."

EASY EXPLANATION

Ibn ‘Abbās (may Allah be pleased with him) informs that the Prophet (may Allah's peace and blessings be upon him) delivered a sermon on the Day of the Conquest of Makkah. He said that there is no emigration from Makkah, because it has become part of the Muslim lands. He then ordered the Muslims to fight if they are ordered to, in obedience to Allah, His Messenger and the ruler of the land. He then spoke of the sanctity of Makkah, and that it has been made sacred since Allah created the heavens and the earth. He said that it was not made lawful for anyone to fight in before him and that it will not be made permissible for any one after him either, as it was made lawful for him to fight therein for only an hour of the day, and then it returned to its original state of sanctity. He then mentioned that it is not permissible to cut off its thorns or to chase its game, and that no one should pick up lost items found in it except if he wants to announce it. He added that its vegetation should not be cut off, including grass and fodder. He excluded lemongrass because of the benefits it provides to the people of Makkah as it was used by the blacksmiths in starting fire for their work.

0390 There is no emigration after the Conquest, but there is Jihad... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:97 - Pilgrimage for those able to make the journey

Qur'an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

391 / PROPHETIC REPORT

The Messenger (may Allah's peace and blessings be upon him)...

Narrated by the named companion in the report

SOURCE HadeethEnc 5400 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ُجْنُدب بن َعْبِد الله البَجلِّي رضي الله عنه قال: «صلى النبي صلى الله عليه وسلم يوم ٱلّنحر، ثم خطب، ثم ذبح، وقال: من ذبح قبل أن ُيَصِّلي َفْلْيَذْبَحْ ُأخرى مكانها، ومن لم يذبح َفْلْيَذْبَح باسم الله».

ENGLISH RENDERING

Jundub ibn ʻAbdullāh al-Bajali (may Allah be pleased with him) reported that the Messenger (may Allah's peace and blessings be upon him) prayed on the Day of Nahr, then delivered a sermon, then slaughtered (an animal) and said: "Whoever slaughtered before praying should slaughter another animal instead, and whoever has not yet slaughtered should slaughter while mentioning Allah's name."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) began the Day of An-Nahr with prayer, then delivered the sermon, and then slaughtered. He used to bring and slaughter the animal in the area of Eid prayer; in order to demonstrate the rituals of Islam, as well as to teach Muslims this ritual. He taught them a condition and a ruling of slaughtering: The one who slaughtered before praying Eid prayer should slaughter another one instead, because the first one was not valid; and whoever has not yet slaughtered should do so while mentioning the name of Allah, so that slaughtering be valid and the slaughtered animal becomes permissible to eat. This Hadīth proves the validity of only this order of these rituals. This Hadīth indicates that the slaughtering time starts after the Eid prayer is concluded; neither by the time of the prayer, nor by slaughtering of the Imām, except the one who is exempted from the Eid prayer, i.e. a traveler.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:97 - Pilgrimage for those able to make the journey

Qur'an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

392 / PROPHETIC REPORT

The Messenger of Allah (may Allah’s peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 3022 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما «أَن رُسول الله -صّلى الله عليه وسّلم- دَخل مّكة مِن كَدِاء، من الثِّنية العُليا الّتي بالبطحاِء، وخرج من الثِّنية السفَلى».

ENGLISH RENDERING

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) entered Makkah from Kadā', from the upper mountain pass which is in Al-Bat-hā', and exited from the lower mountain pass.

EASY EXPLANATION

The Messenger of Allah (may Allah’s peace and blessings be upon him) performed the Farewell Hajj and stayed overnight at a place named Dhu Tuwa on the fourth night of Dhu al-Hijjah. In the morning, he entered Makkah from its upper mountain pass. It was easier for him to enter from there because he came from Madīnah. When he completed the rituals of Hajj, he exited Makkah and headed towards Madīnah from the lower mountain pass. This road passes though Jarwal. It is possible that he did this intentionally to change his route, so that he may gain more reward for having done more good acts on different paths. This is similar to what he did on his way to ‘Arafah and his return therefrom, and for the Eid prayer, as well as praying the voluntary prayers in a place other than the one where he prayed his obligatory prayers. The purpose of this alteration is for different spots of the earth to testify to his good deeds on the Day when it will relate its news. It is possible that he entered from one place and left from another because both of them were just convenient for whomever would come from Madīnah or leave for it. Allah knows best.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

393 / PROPHETIC REPORT

We came with the Messenger of Allah (may Allah's peace and...

Narrated by Jābir

SOURCE HadeethEnc 4529 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابِر رضي الله عنه قال: قِدمنا مع رسول الله صلى الله عليه وسلم ، ونحُن نقوُل: لبيك بالحِّج، فأمَرنا رسوُل الله صلى الله عليه وسلم فجعلناهاُ عمرًة.

ENGLISH RENDERING

We came with the Messenger of Allah (may Allah's peace and blessings be upon him) while we were pronouncing Talbiyah for Hajj, but the Messenger of Allah commanded us; so we made it ‘Umrah.'

EASY EXPLANATION

Jābir (may Allah be pleased with him) told that when they came with the Messenger of Allah to perform the Farewell Hajj, many of them only intended to perform Hajj. But Prophet told those who had not brought sacrificial animals with them to change their Hajj to ‘Umrah, so that they would perform ‘Umrah followed by Hajj. And they did so, may Allah be pleased with them.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

394 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by ʻĀʼishah

SOURCE HadeethEnc 3124 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها قالت: «أَهَدى رسول الله صلى الله عليه وسلم مَرَّة عَنَما».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) once sent sheep as Hady.

EASY EXPLANATION

In this Hadīth ʻĀʼishah (may Allah be pleased with her) informs about the Prophet’s Hady, the sacrificial animals sent to Makkah to be slaughtered at the Sacred House as a means of drawing close to Allah, the Almighty, and as an act of Sunnah. The Prophet (may Allah’s peace and blessings be upon him) sent sheep and camels as Hady. According to the Sunnah, such animals should be slaughtered at the Sacred House, as a means of attaining nearness to the Almighty Lord, and should be distributed among the poor and needy there. As for the Hady that becomes due in Tamattuʻ (performing ʻUmrah during the Hajj season) or Qirān (assuming Ihrām for Hajj and ʻUmrah together) Hajj, or on account of failure to observe one of the obligatory rites of Hajj or because of committing a prohibited act, this is called Fidyah, which is an obligatory Hady. The Hady mentioned by ʻĀʼishah, on the other hand, is a voluntary one, which a believer may send from his country or purchase on the way and bring to the Kaʻbah, seeking closeness to his Lord, Exalted and Glorified.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:97 - Pilgrimage for those able to make the journey

Qur’an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

395 / PROPHETIC REPORT

I was carried to the Messenger of Allah (may Allah's peace and...

Narrated by ‘Abdullāh ibn Ma‘qil

SOURCE HadeethEnc 4536 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بنَ مَعْقِل قال: «جلسُت إلىَ كَعْبِ بنُ عُجْرَة، فسألته عن الفدية، فقال: نزلتِ فّي خاصة. وهي لكم عامة.ُ حِمْلْت إلى رسول الله صلى الله عليه وسلم َوالْقُمُلَ يَتَناثُر على وجهي. فقال: ماُكُنتُ أُرى الْوَجَعَ بَلَغِ بَكَ ماَ أرى -أو ما كنتُ أُرى الْجَهَد بلغ بك ماَ أرى-! أَتِجُد شاة؟ فقلت: لا. فقال: صم ثلاثة أيام، أو أطعم ستة مساكين -لكل مسكين نصف صاع-». وفي رواية: «فأمره رسول الله صلى الله عليه وسلم أنْ يُطعِمَ فَرَقاَ بَيْنِ سِتّة ، أوُ يُهديَ شاَة ، أو يصوم ثلاثة أيام».

ENGLISH RENDERING

I sat with Ka‘b ibn ‘Ujrah and asked him about the ransom and he replied: "It (the verse) was revealed concerning my case specifically, but it is also meant for you in general. I was carried to the Messenger of Allah (may Allah's peace and blessings be upon him) and lice were falling on my face. He said: ‘I never thought your ailment has reached such an extent. Can you afford a sheep (as a ransom for shaving your head)?’ I replied: ‘No.’ He then said: ‘Fast three days, or feed six poor people.'"
In another narration: "The Messenger of Allah (may Allah's peace and blessings be upon him) ordered him to either feed six people three Sā‘ (each will take half a Sā‘), slaughter a sheep as a sacrifice, or fast three days."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) saw Ka‘b ibn ‘Ujrah in Al-Hudaybiyah while being in the state of Ihrām, and lice were falling down his face out of his illness. The Prophet (may Allah's peace and blessings be upon him) felt sorry for him and said he never thought his ailment was that serious. Then he asked Ka‘b: "Can you afford a sheep?" He said: 'No.' So, Allah, Blessed and Exalted, revealed the verse (which means): {And whoever among you is ill or has an ailment of the head [making shaving necessary] must offer a ransom of fasting [three days] or charity or sacrifice.} [Sūrat al-Baqarah: 196]
Thereupon, the Prophet (may Allah's peace and blessings be upon him) gave him choice either to fast three days, or feed six poor people; each receiving half a Sā‘ of wheat or the like. Both choices are an expiation for shaving his head during the state of Ihrām because he was forced due to the ailment in his head. In the other narration, the Prophet (may Allah's peace and blessings be upon him) gave him three options.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0395 I was carried to the Messenger of Allah (may Allah's peace and... / continued

QUR'ANIC CONNECTION

Qur'an 3:97 - Pilgrimage for those able to make the journey

Qur'an 22:27 - Proclaim the pilgrimage

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

12

The Qur’an and Sacred Knowledge

Recite, understand, learn and transmit with care.

REPORTS 0396-0450

396 / PROPHETIC REPORT

O Abu al-Mundhir, do you know which verse of Allah's Book that...

Narrated by Ubayy ibn Ka’b

SOURCE HadeethEnc 65059 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أُبَيِّ بْنِ كَعْبٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا أَبَا الْمُنْذِرِ، أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللهِ مَعَكَ أَعْظَمُ؟» قَالَ: قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «يَا أَبَا الْمُنْذِرِ، أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللهِ مَعَكَ أَعْظَمُ؟» قَالَ: قُلْتُ: {اللهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ} [البقرة: 255]. قَالَ: فَضَرَبَ فِي صَدْرِي، وَقَالَ: «وَاللهِ لِيَهْنَكَ الْعِلْمُ، أَبَا الْمُنْذِرِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "O Abu al-Mundhir, do you know which verse of Allah's Book that you have is the greatest?" I replied: "Allah and His Messenger know best." He said: "O Abu al-Mundhir, do you know which verse of Allah's Book that you have is the greatest?" I said: "{Allah: none has the right to be worshiped except Him, the Ever-Living, All-Sustaining...} [Surat al-Baqarah: 255]." Thereupon, he struck me on the chest and said: "May knowledge be pleasant for you, O Abu al-Mundhir!"

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) asked Ubayy ibn Ka’b about the greatest verse in Allah's Book. He initially hesitated about the answer and then said: {Allah: none has the right to be worshiped except Him, the Ever-Living, All-Sustaining...} The Prophet (may Allah's peace and blessings be upon him) agreed with him and struck him on the chest, indicating that it is filled with knowledge and wisdom. He also supplicated that this knowledge be pleasant and easy for him.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

The Hadīth highlights great excellence for Ubayy ibn Ka’b (may Allah be pleased with him).
The verse of al-Kursī is the greatest verse in the Book of Allah Almighty. So, we should memorize it, ponder its meanings, and act accordingly.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

397 / PROPHETIC REPORT

Indeed, this Qur’an has been revealed in seven different ways,...

Narrated by ‘Umar ibn al-Khattāb

SOURCE HadeethEnc 10834 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمر بن الخطاب رضي الله عنه قال: سمعُت هشَام بنَ حِكيمَ يْقَرأ سورَة الُفرقان في حياة رسول الله صلى الله عليه وسلم ، فاْسَتَمْعُت لقراءته، فإذا هو يْقَرؤها على حروف كثيرِة لم يُقِرْئنيها رسوُل الله صلى الله عليه وسلم كذلك، فِكْدُت أساِوُره في الصلاة، فانتظرُته حتىَ سّلم، ثمَ لّبْبُته ِبردِائه أوِ ِبردائي، فقلُت:َ مْن أقرأك هذه السورَة؟ قال:َأقرأنيها رسوُل الله صلى الله عليه وسلم ، قلُت له: كذبَت، فواللِه إّن رسوَل الله صلى الله عليه وسلمَأقرَأني هذه السورَة التي سمعُتكَ تْقَرُؤها، فانطلقُت أقوُده إلى رسول الله صلى الله عليه وسلم فقلُت: يا رسول الله، إّني سمعُت هذا يقَرأ بسورة الُفْرقان على حروف لم تُقِرئنيها، وأنت أقرْأِتني سورَة الُفرقان، فقال رسول الله صلى الله عليه وسلم : «أرسْله يا عمر، اقرْأ يا هشام» فَقَرأ عليه القراءَة التي سمعُته يقرؤها، قال رسول الله صلى الله عليه وسلم : «هكذاُأنزلت» ثم قال رسول الله صلى الله عليه وسلم : «اقرْأ يا عمر» فقرأُت، فقال: «هكذاُأنزَلت» ثم قال: «إّن هذا القرآنُأنزل على سبعة أحُرف، فاقرءوا ما تيّسر منه».

ENGLISH RENDERING

I heard Hishām ibn Hakīm recite Sūrat al-Furqān during the lifetime of the Messenger of Allah (may Allah's peace and blessings be upon him). I listened to his recitation and noticed that he recited it in many ways which the Messenger of Allah (may Allah's peace and blessings be upon him) had not taught me. So I was about to jump upon him during the prayer, but I waited till he finished the prayer, whereupon I seized him by either his upper garment or mine and asked him: "Who taught you how to recite this Sūrah?" He replied: "The Messenger of Allah (may Allah's peace and blessings be upon him) taught me how to recite it." So I said to him: "You have told a lie! By Allah, the Messenger of Allah (may Allah's peace and blessings be upon him) taught me this Sūrah which I have heard you recite." So I set forth, leading him to the Messenger of Allah (may Allah's peace and blessings be upon him). I said: "O the Messenger of Allah, I heard this man recite Sūrat al-Furqān in ways which you have not taught me, and you taught me how to recite it." On that, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "O ‘Umar, let go of him! Recite, O Hishām." So Hishām recited before him in the way I had heard him recite. the Messenger of Allah (may Allah's peace and blessings be upon him) said: "It was revealed like this." Then the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Recite, O ‘Umar!" So I recited it. The Prophet (may Allah's peace and blessings be upon him) said: "It was revealed like this." And then he added: "Indeed, this Qur’an has been revealed in seven different ways, so recite it in the way that is easy for you."

0397 Indeed, this Qur’an has been revealed in seven different ways,... / continued

EASY EXPLANATION

It is reported that ‘Umar ibn al-Khattāb (may Allah be pleased with him) heard Hishām ibn Hakīm (may Allah be pleased with him) recite Sūrat al-Furqān during the lifetime of the Prophet. His recitation differed from Umar's recitation in several words. ‘Umar had recited this Sūrah before the Messenger of Allah (may Allah's peace and blessings be upon him) so he thought that Hishām was reciting it incorrectly. So he was about to leap upon Hishām and take him by the head in the prayer. However, he waited until Hishām finished his prayer. Then ‘Umar seized him by his clothes from around his neck and asked him who had taught him how to recite this Sūrah. Hishām said that it was the Prophet (may Allah's peace and blessings be upon him) who had taught it to him. On that, ‘Umar belied him, swearing by Allah that the Messenger of Allah (may Allah's peace and blessings be upon him) taught him the same Sūrah in a way that was different from Hishām's recitation. Then ‘Umar dragged him to the Messenger of Allah, as he was a man with a fiery temperament regarding the matters that pertained to Allah, the Almighty. ‘Umar told the Messenger of Allah (may Allah's peace and blessings be upon him) that he heard Hishām recite Sūrat al-Furqān in words which he did not hear from the Messenger of Allah, although he taught him how to recite it. Hence, the Prophet asked him to let go of Hishām and asked Hishām to recite Sūrat al-Furqān. When Hishām read it, the Prophet (may Allah's peace and blessings be upon him) confirmed that this Sūrah was revealed by Allah as Hishām recited it. Hishām was not mistaken as ‘Umar thought. Then the Prophet (may Allah's peace and blessings be upon him) asked ‘Umar to recite the same Sūrah. When ‘Umar recited it, the Prophet (may Allah's peace and blessings be upon him) confirmed that this Sūrah was revealed by Allah as ‘Umar recited it, just as it was revealed in accordance with Hishām's recitation.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

398 / PROPHETIC REPORT

‘Ali (may Allah be pleased with him) was asked: Do you have any...

Narrated by Abu Juhayfah

SOURCE HadeethEnc 58197 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي جحيفة رضي الله عنه قال: قلت لعلي رضي الله عنه : هل عندكم شيء من الوحي إلا ما في كتاب الله؟ قال: «لا والذي َفَلَق الْحَبَّة، وَبَرَأ الّنْسَمَة، ما أعلمه إلا َفْهَمًا ُيعطيه الله رجلا في القرآن، وما في هذه الصحيفة»، قلت: وما في الصحيفة؟ قال: «الْعَقْل، وفَكاك الأسير، وأن لا ُيقَتَل مسلم بكافر».

ENGLISH RENDERING

I asked ‘Ali (may Allah be pleased with him): "Do you have any of the revelation, other than what is in Allah's Book?" He said: "No, by Him Who grows the grain and originates the soul, I have nothing other than the understanding of the Qur'an, which Allah bestows upon some people, and what is written on this sheet." I asked: "What is written on that sheet?" He replied: "(Injunctions on) blood money, the freeing of captives, and that a Muslim should not be killed for a disbeliever."

EASY EXPLANATION

Abu Juhayfah (may Allah be pleased with him) asked ‘Ali (may Allah be pleased with him) whether the Prophet (may Allah's peace and blessings be upon him) had given his family special knowledge that he had not given to other people. Abu Juhayfah asked him this because some of the Shias claimed that the Prophet's family, especially ‘Ali, had parts of Divine revelation that the Prophet had assigned exclusively for them. Many people had asked ‘Ali about this issue, so he swore an oath that the Arabs used; swearing by Allah, the One Who created mankind and grew the grain. ‘Ali swore that the Prophet's family had nothing special apart from an understanding that Allah endowed some people with. In addition, ‘Ali also had a sheet on which he wrote what he heard from the Prophet, such as the rulings on blood money, the release of Muslim prisoners of war, and the ruling that a Muslim should not be killed for killing a non-Muslim, because they are not equal.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

399 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Jābir ibn ʻAbdullah

SOURCE HadeethEnc 3293 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابِرْ بن عَبْد اللَّه رضي اللَّه عَنْهما، قال: كان رَسُول اللَّه صلى اللَّه عَلَيْه وَسلَّم يُعَلِّمنا الاسْتخارَة في الأمور كما يُعَلِّمنا السورَة من القُرْآن، يَقول: «إذا هَمَّ أحَدُكم بالأمْر فَلْيَرْكَعْ رَكْعَتَيْن من غَيْر الفَريضَة، ثُمَّ لْيَقُل: اللَّهُمَّ إني أَسْتَخيرُكَ بعلْمك وَأَسْتَقْدرُكَ بقُدْرَتك، وَأَسْأَلُكَ من فَضْلك العَظيم، فَإنَّكَ تَقْدرُ وَلا أَقْدرُ، وَتَعْلَمُ وَلا أَعْلَم، وَأَنْتَ عَلاَّم الغُيوب، اللَّهُمَّ إنْ كُنْتَ تَعْلَمُ أنَّ هَذا الأمْرَ خَيْرٌ لي في دِيني، وَمَعاشي، وَعاقبة أَمْري» أَوْ قال: «عاجل أَمْري وآجله، فاقْدُرْهُ لي وَيَسِّرْهُ لي ثُمَّ بارِكْ لي فيه، وإنْ كُنْتَ تَعْلَمُ أنَّ هَذا الأمْرَ شَرٌّ لي في دِيني وَمَعاشي وَعاقبة أَمْري» أَوْ قال: «في عاجل أَمْري وآجله، فاصْرفْهُ عَنِّي وَاصْرفْني عَنْه، وَاقْدُرْ لي الخَيْرَ حَيْثُ كان، ثُمَّ أَرْضني» قال: «وَيُسَمِّي حاجَته».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) used to teach us Istikhārah (guidance-seeking prayer) in all matters, as he would teach us a Surah from the Qur’an. He would say: "When one of you intends to do something, let him perform two Rak‘ahs other than the obligatory prayer and then say: Allāhumma inni astakhīruka bi‘ilmika, wa astaqdiruka biqudratika, wa as’aluka min fadlik al-‘azhīm, fa ’innaka taqdiru wa la aqdiru, wa ta‘lamu wa la a‘lamu, wa anta ‘allāmu al-ghuyūb. Allāhumma in kunta ta‘lamu anna hādha al-’amra khayrun li fi dīni wa ma‘āshi wa ‘āqibati amri, (or he said) ‘ājili amri wa ājilihi, faqdurhu li wa yassirhu li, thumma bārik li fīh. Wa in kunta ta‘lamu anna hādha al-’amra sharrun li fi dīni wa ma‘āshi wa ‘āqibati amri, (or he said) wa ‘ājili amri wa ājilihi, fasrifhu ‘anni, wasrifni ‘anhu, waqdur li al-khayra haythu kāna, thumma ardini. (O Allah, I consult You for Your knowledge, and I seek strength from You for Your power, and I ask You of Your great bounty. Indeed, You are capable and I am not, and You know and I do not, and You are the All-Knower of the unseen. O Allah, if You know that this matter is good for me in my religion, my livelihood, and the outcome of my affairs, (or he said), my immediate and future affairs, then decree it for me, make it easy for me, and then bless it for me. And if You know this matter is evil concerning my religion, my livelihood or the outcome of my affairs, (or he said) my immediate and future affairs, then turn it away from me, and turn me away from it, and decree for me what is good wherever it may be, and make me content).'' He said: ''And let him name his need.''

0399 The Messenger of Allah (may Allah's peace and blessings be upon... / continued

EASY EXPLANATION

When a Muslim intends to undertake something where the correct course is uncertain, it is prescribed for him to perform the Istikhārah prayer. The Prophet (may Allah's peace and blessings be upon him) used to teach his Companions (may Allah be pleased with them) this prayer just as he would teach them a Surah from the Qur’an. One should pray two Rak‘ahs other than the obligatory prayer and then supplicate Allah, saying: "O Allah, I consult You" asking for success in choosing the better of the two options, and I ask You "for Your knowledge" that is extensive and encompasses everything, "and I seek strength from You" to make me capable as I have no might or strength except through You "for Your power" as nothing can escape You. "And I ask You of Your great bounty" and Your extensive benevolence, as Your bounty is a favor from You and none is entitled to any blessing from You. "Indeed, You are capable" of everything, but I am weak and powerless "and I am not" capable of anything except with support from You. "And You know" with Your comprehensive knowledge that encompasses the hidden and the manifest, the good and the evil "and I do not" know anything except with Your favor and guidance "and You are the All-Knower of the unseen" as You possess ultimate knowledge and decisive power, while none has such power or knowledge except what You decree or grant. Then the Muslim supplicates his Lord, mentioning his specific need by saying: "O Allah", I have entrusted my matter to You, so "if You know" in Your knowledge of this matter "and let him name his need", such as buying this house, purchasing this car, marrying this woman, or any other matter. If it has already been decreed in Your knowledge that this matter contains "good for me in my religion," which protects my affairs, "my livelihood," in this world, "and the outcome of my affairs," or he said: "in my immediate and future affairs," both in this world and the Hereafter, then "decree it", prepare it, and complete it "for me," and make it smooth and "easy for me," " and then bless it for me", increasing the good within it.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

The Prophet (may Allah's peace and blessings be upon him) was extremely keen on teaching his Companions (may Allah be pleased with them) this prayer because of the great benefit and immense good it contains.

It is recommended to perform Istikhārah and to recite the prescribed supplication afterward.

Istikhārah is recommended in permissible matters regarding which there is hesitation. It is not in obligatory or recommended actions, as they are to be performed in principle. However, one may seek guidance regarding aspects related to these, such as choosing companions for ‘Umrah or Hajj.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

400 / PROPHETIC REPORT

O Jibrīl, I have been sent to an illiterate nation among whom...

Narrated by Ubayy ibn Ka’b

SOURCE HadeethEnc 10836 | Authentic hadith | Narrated by At-Termedhy - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي بن كعب رضي الله عنه ، قال:َلِقَي رسوُل الله صلى الله عليه وسلم جبريَل، فقال: «يا جبريُل ٍإني ُبِعثُت إلى ُّأمة ُّيِأمِّيين: منهم العجوُز، والشيُخ الكبيُر، والغلاُم، والجاريُة، والرجُل الذي لم يقرْأ كتًابا قٌّط» قال: يا محمُد ٍإن القرآن ُأِنزل على سبعة َأحُرف.

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) met Jibrīl and said: "O Jibrīl, I have been sent to an illiterate nation among whom there are the elderly woman, the old man, the young boy, the young girl, and the man who have never read a book." He said: "O Muhammad, indeed the Qur'an was revealed in seven Ahruf (modes of recitation/styles of Arabic language)."

EASY EXPLANATION

The Messenger of Allah (may Allah's peace and blessings be upon him) met Jibrīl and told him that he had been sent to an illiterate nation who could not read. By this, the Prophet (may Allah's peace and blessings be upon him) meant that if he instructed people to recite the Qur'an according to one Harf (mode of recitation/style of Arabic language), they could not do it, because some of them pronounced words differently, others were too old to learn, others were too young to read, and others had never read anything that was written before. So Jibrīl told the Prophet (may Allah's peace and blessings be upon him) that the Qur'an was revealed in seven Ahruf (plural of Harf), so each person could read it in a way that was easy for them. Scholars have differed greatly on what the seven Ahruf meant. It seems (and Allah knows best) that they refer to the different styles of pronouncing the Arabic language. The Qur'an was revealed according to those styles to make things easy at the beginning of Islam, as the Arabs were dispersed then, in disagreement, and every tribe had their own dialect. Some tribes would have had a linguistic style that other tribes did not. However, when Islam brought them together, and they were united and harmonious under Islam, each tribe knew the linguistic style of the other tribes. ‘Uthmān ibn ‘Affān (may Allah be pleased with him) got the people to recite in one Harf and burned the other copies of the Qur’an that were written in other Ahruf, so there would be no differences in the recitation of the Qur'an.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

0400 O Jibrīl, I have been sent to an illiterate nation among whom... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - Narrated by Ahmad. HadeethEnc English export v1.25.0.

401 / PROPHETIC REPORT

When you recite Sūrat al-Fātihah, recite "In the name of Allah,...

Narrated by the named companion in the report

SOURCE HadeethEnc 10913 | Authentic hadith | Al-Bayhaqi - Narrated by Ad-Daraqutny

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : إذا قرأتم: الحمد لله فاقرءوا: «بسم الله الرحمن الرحيم» إنها أم القرآن، وأم الكتاب، والسبع المثاني، و«بسم الله الرحمن الرحيم» إحداها.

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "When you recite Sūrat al-Fātihah, recite 'In the name of Allah, the Most Beneficent, the Most Merciful'. It is the mother of the Qur'an, the mother of the Book, and the seven oft-repeated verses, and 'In the name of Allah, the Most Beneficent, the Most Merciful' is one of these verses

EASY EXPLANATION

This noble Hadīth indicates that it is permissible to recite the Basmalah at the beginning of Sūrat al-Fātihah in prayer, because it is part of the Sūrah. However, he means that it should be recited in a low voice and not loudly, since this is what has been transmitted in more authentic Hadīths. At-Tahāwi said: "Abandoning reciting the Basmalah aloud in prayer has been collectively and contiguously reported from the Prophet (may Allah's peace and blessings be upon him) and his successors."

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bayhaqi - Narrated by Ad-Daraqutny. HadeethEnc English export v1.25.0.

402 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Ibn Mas‘ūd

SOURCE HadeethEnc 3096 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَفِّي بَيْنَ كَفَّيْهِ، التَّشَهُّدَ، كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ: «التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ». وفي لفظ لهما: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِذَا قَالَهَا أَصَابَتْ كُلَّ عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) taught me the Tashahhud, with my hand between his two hands, as he would teach me a Surah from the Qur’an: "At-tahiyyātu lillāhi was-salawātu wat-tayyibātu as-Salāmu ‘alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh, as-salāmu ‘alayna wa ‘ala ‘ibādillāhi as-sālihīn, ash-hadu alla ilāha illallāh wa ash-hadu anna Muhammadan ‘abduhu wa rasūluh (Greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger)." Another wording reads: "Verily, Allah is the Giver of Peace, so when any of you sits in prayer, let him say: 'At-tahiyyātu lillāhi was-salawātu wat-tayyibātu as-salāmu ‘alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh, as-salāmu ‘alayna wa ‘ala ‘ibādillāhi as-sālihīn (Greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah).' If you say this, it will benefit every righteous slave of Allah in heaven and on earth. (Then, say:) 'Ash-hadu alla ilāha illallāh wa ash-hadu anna Muhammadan ‘abduhu wa rasūluh (I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger).' Then, let him choose whatever supplication he would like."

0402 The Messenger of Allah (may Allah's peace and blessings be upon... / continued

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) taught Ibn Masʻūd (may Allah be pleased with him) the Tashahhud, which is to be recited in prayer, while holding his hand between both his hands to attract his attention to him, just as he would teach him a Surah from the Qur’an. This signifies how important the Prophet regarded this Tashahhud, its words and meanings. The Prophet (may Allah's peace and blessings be upon him) said: "At-tahiyyātu lillāh": It means that every word or deed denoting glorification is due to Allah Almighty. "As-salawāt": It means that the known prayers, both the obligatory and the voluntary, are due to Allah Almighty. "At-tayyibāt": It means that the good words, deeds, and attributes that denote perfection are all due to Allah Almighty. "As-salāmu ʻalayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh": A supplication for him to be granted safety from every evil and harm and to be granted more of all good things. "As-salāmu ʻalayna wa ʻala ʻibādillāhi as-sālihīn": It is a supplication for the one praying and for every righteous slave in heaven and on earth to be granted safety. "Ash-hadu alla ilāha illallāh": It means I firmly acknowledge that there is no true god but Allah. "Wa anna Muhammadan ʻabduhu wa rasūluh": I affirm that he is a slave of Allah and His last Messenger.

Then, the Prophet (may Allah's peace and blessing be upon him) urged the one praying to choose whatever supplication he would like.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

This Tashahhud is to be recited while sitting following the last prostration in every prayer, and after the second Rakʻah in the three-Rakʻah and the four-Rakʻah prayers.
Tahiyyāt is obligatory in the Tashahhud, and it is permissible to recite any of the wordings of Tashahhud that are authentically reported from the Prophet (may Allah's peace and blessings be upon him).
Permissibility of supplicating Allah for whatever one wishes for as long as it does not involve sin.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

403 / PROPHETIC REPORT

The example of a believer who recites the Qur'an is like that...

Narrated by the named companion in the report

SOURCE HadeethEnc 6258 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي مُوسَى الأَشْعَرِيِّ رضي الله عنه قال: قال رسُول اللهِ صلى اللهُ عليه وسلم: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الأُتْرُجَّةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ، لاَ رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ».

ENGLISH RENDERING

Abu Mūsa al-Ash‘ari (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The example of a believer who recites the Qur'an is like that of a citron; it smells and tastes good. And the example of a believer who does not recite the Qur'an is like that of a date; it has no smell and tastes good. And the example of a hypocrite who recites the Qur'an is like that of a basil; it smells good but tastes bitter. And the example of a hypocrite who does not recite the Qur'an is like that of a colocynth; it has no smell and tastes bitter."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified the types of people in terms of reciting the Qur’an and benefiting therefrom:

First category: The believer who recites the Qur’an and benefits from it is like the citron fruit, good in taste, smell, and color, and has many benefits since he acts upon what he recites and is useful to people.

Second category: The believer who does not recite the Qur’an is like a date that tastes good but has no smell. His heart contains faith just like the date contains sweetness in its taste and its inside. It has no smell that could be smelt by people since no recitation could be heard from him to give people comfort.

Third category: The hypocrite who recites the Qur’an is like a basil that smells good but tastes bitter, as he did not reform his heart with faith or act upon the Qur’an but he shows up as a believer before people. So, its good smell resembles his recitation and its bitter taste resembles his disbelief.

Fourth category: The hypocrite who does not recite the Qur’an is like a colocynth that has no smell and has a bitter taste. Not having a scent is like him not having a smell for not reciting the Qur’an, and its bitter taste is like the bitterness of his disbelief. His inside is void of faith, and his outside is useless; rather, it is harmful.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0403 The example of a believer who recites the Qur'an is like that... / continued

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Clarifying the merit of the Qur’an bearer who acts upon it.
Giving examples is one of the teaching methods that makes things easier to understand.
A Muslim should constantly recite a regular portion of the Book of Allah Almighty.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

404 / PROPHETIC REPORT

Hudhayfah ibn al-Yamān came to ‘Uthmān when he was preparing...

Narrated by the named companion in the report

SOURCE HadeethEnc 10575 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن شهاب أن أنس بن مالك حدثه: أن حذيفة بن اليمان قِدم على عثمان وكان يغازي أهل الشام في فتح أرمِينِيّة، وَأذَربيجان مع أهل العراق، فأفزع حذيفَة اختلافهم في القراءة، فقال حذيفة لعثمان: يا أمير المؤمنين، أدرِكْ هذه الأمَة، قبل أن يختلفوا في الكتاب اختلاف اليهود والنصارى، فأرسل عثمان إلى حفصة: «أن أرسلي إلينا بالصُحف ننسُخها في المصاحف، ثم نرُدها إليك»، فأرسلت بها حفصُة إلى عثمان، فَأمر زيَد بن ثابت، وعبَد الله بن الزبير، وسعيد بن العاص، وعبد الرحمن بن الحارث بن هشام فنسخوها في المصاحف، وقال عثمان للرّهط القَرشِيين الثلاثة: «إذا اختلفتم أنتم وزيُد بن ثابت في شيء من القرآن فاكتبوه بِلسان قريش، فإنما نزل بِلسانهم» ففعلوا حتى إذا نسخوا الصُحف في المصاحف، رَدّ عثمان الصُحَف إلى حفصة، وأرسل إلى كِل أُفق بمصحف مما نَسُخوا، وَأمر بما سواه من القرآن في كِل صِحيفة أو مُصحف، أن يُحرق.

ENGLISH RENDERING

Ibn Shihāb reported from Anas ibn Mālik that he informed him that Hudhayfah ibn al-Yamān came to ‘Uthmān when he was preparing the people of the Levant and Iraq to conquer Armenia and Azerbaijan. Hudhayfah was alarmed by their difference in reading the Qur’an, so he said to ‘Uthmān: "O Commander of the Believers, save this nation before they diverge on the Book as the Jews and Christians diverged (on their scriptures)." So ‘Uthmān sent a message to Hafsah: "Send us the sheets so that we will transcribe them in the Mus'hafs, and then we will return them to you." Hafsah sent them to ‘Uthmān, who then ordered Zayd ibn Thābit, ‘Abdullāh ibn Az-Zubayr, Sa‘īd ibn al-‘Ās, and ‘Abdur-Rahmān ibn al-Hārith ibn Hishām to transcribe the sheets into the codices. ‘Uthmān said to the three Qurayshi men: "In case you disagree with Zayd ibn Thābit on anything of the Qur’an, then write it in the dialect of Quraysh, for the Qur’an was revealed in their dialect." They did so, and when they had transcribed the sheets into the Mus'hafs, ‘Uthmān returned the sheets to Hafsah. He sent one of the Mus'hafs which they had transcribed to every province and ordered that all the other Qur’anic materials, in each manuscript or Mus'haf be burned.

0404 Hudhayfah ibn al-Yamān came to ʻUthmān when he was preparing... / continued

EASY EXPLANATION

Hudhayfah ibn al-Yamān (may Allah be pleased with him) visited ʻUthmān (may Allah be pleased with him) who was then preparing the Syrians and Iraqis to conquer Armenia and Azerbaijan. Hudhayfah heard people read the Qur’an differently. Some of them followed the reading of Ubai, while others followed the reading of Ibn Masʻūd, to the point that conflict and turmoil was about to develop among them. This situation alarmed Hudhayfah, who therefore asked the Commander of the Believers ʻUthmān to save the situation lest the people would diverge on the Qur’an as the Jews and Christians diverged on the Torah and the Gospel and tampered with them by adding to and deleting from them. At that point, the Qur’an was collected in sheets, not in a Mus'haf. Therefore, ʻUthmān sent to Hafsah, requesting her to send him the sheets in which the Qur’an was written so that he would transcribe them into the Mus'hafs and then return the sheets to her. The sheets that he received from Hafsah were the sheets which Abu Bakr and ʻUmar had commanded the Qur’an be written in. So ʻUthmān then collected the Qur’an in a Mus'haf. The difference between this Mus'haf and the sheets is that the sheets were the edited papers in which the Qur’an was collected during the time of Abu Bakr, may Allah be pleased with him. They had separate Sūrahs, and each Sūrah was arranged in the order of its own verses. However, these Sūrahs were not arranged one after another in one volume. So when these Sūrahs were transcribed and arranged, they formed the Mus'haf. Thus, the Mus'haf started to exist only during ʻUthmān's time. So Hafsah sent the sheets to ʻUthmān, who then commissioned Zayd ibn Thābit, ʻAbdullāh ibn Az-Zubayr, Saʻīd ibn al-ʻĀs, and ʻAbdur-Rahmān ibn Hishām to transcribe the sheets into the Mus'hafs. Zayd ibn Thābit was from the Ansār, whereas the rest were from the Quraysh. ʻUthmān told the three Qurayshis that if they differed with Zayd ibn Thābit on anything of the Qur’an, they should write it in the dialect of Quraysh, for the Qur’an was revealed in their dialect. They did so. When they had transcribed the sheets in the Mus'hafs, ʻUthmān returned the sheets to Hafsah.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

405 / PROPHETIC REPORT

The Prophet (may Allah’s peace and blessings be upon him)...

Narrated by Ziyād ibn Labīd

SOURCE HadeethEnc 65045 | Sahih/Authentic by virtue of corroborating evidence | Narrated by Ibn Maajah

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ زِيادْ بِنَ لَبِيد رضي الله عنه قَال: ذَكر النَّبِيَّ صَلى اللَّهُ عَلَيْهِ وَسَلَمَ شَيْئًا، فَقَال: «ذَاكَ عِنْدَ أَوَانَ ذَهَابِ الْعِلْمِ» قُلْت: يَا رُسوَل اللِه، وَكَيف يَذْهَب الْعِلْم، وَنَحْن نَقْرَأ الْقُرآنَ وَنُقْرِئُه أَبنَاءَنَا وَيُقْرِئُه أَبنَاؤَنَا أَبنَاءُهْمِ إِلى يَوم الْقِيَامِة؟ قَال: «ثَكِلَتْكَ أُمَكِ زِيَاد، إِن كُنت لَأَرَاكِ مْن أَفقَهِ رَجِلِ بِالْمِدِينَة، أَوَلَيس هِذِه الْيَهُودَ وَالنَصارى يَقْرؤوَن التَوْرَاة وَالْإِنجِيَل، لَا يَعْمَلوَن بِشَيْءِ مِمَا فِيهَما؟!».

ENGLISH RENDERING

The Prophet (may Allah’s peace and blessings be upon him) mentioned something and said: "That will be at the time when knowledge disappears." I said: "O Messenger of Allah, how will knowledge disappear when we recite the Qur’an and teach it to our children, and they teach it to their children (and so on) until the Day of Judgment?" He said: "May your mother be bereaved of you, O Ziyād! I thought you were the most knowledgeable man in Madīnah. Is it not the case with these Jews and Christians who read the Torah and the Gospel, yet they do not act upon anything therein?!"

EASY EXPLANATION

As the Prophet (may Allah's peace and blessings be upon him) was sitting among his Companions, he said: This is the time at which knowledge will disappear and be taken away from people. Thereupon, Ziyād ibn Labīd al-Ansāri (may Allah be pleased with him) wondered and asked the Prophet (may Allah's peace and blessings be upon him): How will knowledge be taken away from us and we lose it, whereas we recite and memorize the Qur’an?! By Allah, we will recite it and make our women and children and our children's children recite it. In response, the Prophet (may Allah's peace and blessings be upon him) said in wonder: May your mother be bereaved of you, O Ziyād! I considered you to be among the knowledgeable people of Madīnah. Then, the Prophet (may Allah's peace and blessings be upon him) pointed out that knowledge will not be lost by the loss of the Qur’an, but knowledge will be lost by the loss of acting upon it. A case in point is the Jews and the Christians, who have the Torah and the Gospel, yet they did not derive benefit from them or their objective, namely acting upon what they have learned.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

0405 The Prophet (may Allah’s peace and blessings be upon him)... / continued

PUT IT INTO PRACTICE

Having copies of the Qur’an and books in people's hands is of no avail unless they are acted upon.
Knowledge is taken away by several things, including the death of the Prophet (may Allah's peace and blessings be upon him), the death of the scholars, and the failure to act upon the knowledge.
One of the portents of the Hour is the disappearance of knowledge and failure to act upon it.

TEXT NOTE

Sahih/Authentic by virtue of corroborating evidence; Narrated by Ibn Maajah. HadeethEnc English export v1.25.0.

406 / PROPHETIC REPORT

there is a verse in your Book; had it been sent down to us, the...

Narrated by ‘Umar ibn al-Khattāb

SOURCE HadeethEnc 65298 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّهُ عَنْه: أَنَّ رَجُلًا مِنَ اليَهُودِ قَالَ لَهُ: يَا أَمِيرَ المُؤْمِنِينَ، آيَةٌ فِي كِتَابِكُمْ تَقْرَؤُونَهَا، لَوْ عَلَيْنَا مَعْشَرَ اليَهُودِ نَزَلَتْ لَاتَّخَذْنَا ذَلِكَ اليَوْمَ عِيدًا، قَالَ: أَيُّ آيَةٍ؟ قَالَ: {اليَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلَامَ دِينًا} [المائدة: 3] قَالَ عُمَرُ: قَدْ عَرَفْنَا ذَلِكَ اليَوْمَ، وَالمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ.

ENGLISH RENDERING

A man from the Jews said to him: O Commander of the Believers, there is a verse in your Book; had it been sent down to us, the community of Jews, we would have taken this day as a festival. He said: Which verse? He said: {Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.} [Surat al-Mā’idah: 3]. ‘Umar said: Indeed, we know that day and the place where it was revealed to the Prophet (peace and blessings be upon him) while he was standing at ‘Arafah on a Friday.

EASY EXPLANATION

A man from among the Jews came to the Commander of the Believers, ‘Umar ibn al-Khattāb (may Allah be pleased with him), and said: There is a verse in your Book - the Qur’an - which you recite. If it had been revealed to us, the Jews, in our Book, the Torah, we would have taken that day as a festival, celebrating it in gratitude for the blessing of such a great verse. ‘Umar (may Allah be pleased with him) asked: Which verse is that? He said: {Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.} ‘Umar (may Allah be pleased with him) replied: We know well the day and the place in which this noble verse was revealed. It was sent down on a day of celebration - on Friday - while the Prophet (peace and blessings be upon him) was standing at ‘Arafah. Both are great days for the Muslims.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

0406 there is a verse in your Book; had it been sent down to us, the… / continued

PUT IT INTO PRACTICE

This shows ‘Umar's great care and attention to both the place and the time where the verse was revealed. This verse highlights the immense favor that Allah Almighty has bestowed upon this Ummah, as He perfected their religion and completed His blessings upon them so that they are in no need of any addition in religion. Therefore, anything introduced into the religion after its completion - without evidence from it - is considered an innovation and a misguidance, as it was authentically reported from the Prophet (peace and blessings be upon him) that he said: "Whoever introduces into this matter of ours that which is not part of it, it will be rejected."

This Hadīth indicates that festivals are not to be established based on personal opinion or innovation, as was done by the People of the Book before us. Rather, they are determined by divine law and prophetic guidance.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

407 / PROPHETIC REPORT

Recite the Qur’an, for on the Day of Judgment it will come as...

Narrated by Abu ’Umāmah al-Bāhili

SOURCE HadeethEnc 10851 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي أمامة الباهلي رضي الله عنه قال: سمعُت رسول الله صلى الله عليه وسلم يقول: «اقرؤوا القرآن فإّنه يأتي يوم القيامة َشفِيًعا لأصحابه، اقرؤوا ّالزهَراوين البقرَة وسورَة آلِ عمران، فإنهما تِأتيان يوم القيامة كأنهما َغمامتان، أو كأنهما َغيايتِان، أو كأنهما ِفْرقِان من َطْير َصوٍّاف، ُتحّاجان عن أصحابهما، اقرؤوا سورة البقرة، فإن أخذها َبركة، وتركها َحْسرة، ولا تستطيعها ال َبطَلة».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "Recite the Qur’an, for on the Day of Judgment it will come as an intercessor for those who recite it. Recite Az-Zahrāwayn (the two bright ones), Al-Baqarah, and Āl ‘Imrān, for on the Day of Judgment, they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surat al-Baqarah, for taking recourse to it is a blessing and abandoning it is a cause of grief, and magicians cannot confront it."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) encouraged the regular recitation of the Qur’an, for it will intercede on the Day of Judgment for those who recite it and act upon it. He then emphasized the recitation of Surat al-Baqarah and Āl ‘Imrān, referring to them as "Az-Zahrāwayn" - the two radiant ones - due to their light and guidance. The reward of reciting them, reflecting on their meanings, and acting upon their teachings will come on the Day of Judgment in the form of two clouds, or something similar, or two flocks of birds with outstretched wings joined together, offering shade to their companion and defending him. The Prophet (may Allah's peace and blessings be upon him) further emphasized the importance of consistently reciting Surat al-Baqarah, reflecting on its meanings, and acting upon its teachings. He stated that doing so brings immense blessing and benefit in both this world and the Hereafter, while abandoning it brings regret and sorrow on the Day of Judgment. Among the virtues of this surah is that magicians are unable to harm those who recite it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

0407 Recite the Qur’an, for on the Day of Judgment it will come as... / continued

PUT IT INTO PRACTICE

The command to recite the Qur’an frequently, and that it will intercede for its companions on the Day of Judgment - those who recite it, adhere to its guidance, uphold what it commands, and refrain from what it forbids.
The merit of Surat al-Baqarah and Āl ‘Imrān and their great reward.
The merit of Surat al-Baqarah and that it protects its companion from magic.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

408 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him) used...

Narrated by the named companion in the report

SOURCE HadeethEnc 10843 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما في قوله تعالى: {لاَ تَحِّرْك به لسانك} [القيامة: 16]، قال: «كان النَّبي صلى الله عليه وسلم يُعالِجُ من التنزيلِ شِّدَّة، وكان يُحِّرُكَ شَفَتْيه» فقال لي ابُن عباس: فأنا أُحِّرُكهما لك كما كان رسوُل الله صلى الله عليه وسلم يُحِّرُكهما، فقال سعيد: أنا أُحِّرُكهما كما كان ابُن عباس يُحِّرُكهما، فحّركَ شَفَتْيه فأنزل الله -عّز وجّل-: {لاَ تَحِّرْك به لسانكَ لِتْعَجَل به إّن علينا جْمَعه وُقرآنه} [القيامة: 17]، قال: «جْمَعه في صدرك ثم تقرؤه»، {فإذا قرأناه فاّتِبْع قرآنه} [القيامة: 18] قال: «فاستِمع له وَأْنِصْت، ثم إّن علينا أن ْتقَرأه، قال: فكان رسول الله صلى الله عليه وسلم إذا أتاه جبريل عليه السلام استمع، فإذا انطلَق جبرئيل قرأه النبي صلى الله عليه وسلم كما أقَرَأه».

ENGLISH RENDERING

Ibn ʻAbbās (may Allah be pleased with him) commented about the verse: {Move not your tongue with it, [O Muhammad], to hasten with recitation of the Qur'an} [Sūrat al-Qiyāmah: 16], saying: "The Prophet (may Allah's peace and blessings be upon him) used to experience hardship while the revelation was being sent down upon him, and he used to move his lips (quickly) with what was being revealed to him." Ibn ʻAbbās moved his lips saying: "I am moving my lips in front of you as the Messenger of Allah (may Allah's peace and blessings be upon him) used to move his." Saʻīd (the sub-narrator) also moved his lips saying: "I am moving my lips just as I saw Ibn ʻAbbās moving his." Ibn ʻAbbās added: "So Allah revealed the following verses: {Move not your tongue with it, [O Muhammad], to hasten with recitation of the Qur'an. Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.} [Sūrat al-Qiyāmah: 16-17] which means that Allah will make him (the Prophet) remember the portion of the Qur'an which was revealed to him at that time by heart and recite it. Then the verse that followed these two was: {So when We have recited it [through Jibrīl], then follow its recitation} [Sūrat al-Qiyāmah: 18] It means ''listen to it and be silent. Then, it is (for Allah) to make you recite it." Afterwards, the Messenger of Allah (may Allah's peace and blessings be upon him) used to listen to Jibrīl whenever he came to him, and after his departure he used to recite it just as Jibrīl taught him to recite it."

0408 The Prophet (may Allah's peace and blessings be upon him) used... / continued

EASY EXPLANATION

Ibn ʻAbbās (may Allah be pleased with him) says that the Prophet (may Allah's peace and blessings be upon him) used to experience hardship and intense stress while the revelation was being sent down upon him. He used to move his lips with what he received from Jibrīl before Jibrīl had finished the revelation, fearing that he would not be able to memorize it before Jibrīl left. Ibn ʻAbbās described to his student Saʿīd ibn Jubayr how the Prophet moved his lips. This indicates that Ibn ʻAbbās had seen the Prophet in that state. Saʿīd, likewise, described it to his students. Allah, the Exalted, sent down a verse commanding the Prophet not to move his tongue with the Qur'an to hasten in receiving it, for Allah ensured that the Qur'an would be collected in the Prophet's heart. Then, Allah, the Almighty, revealed another verse telling the Prophet to listen attentively when Jibrīl recited the Qur'an to him, for Allah ensured that the Prophet would recite it just as Jibrīl had recited it. Later on, when Jibrīl came to the Prophet with revelation, the Prophet would listen to him, and when Jibrīl had departed, the Prophet would read the Qur'an as Jibrīl taught him to read it.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

409 / PROPHETIC REPORT

Recite the Qur’an as long as your hearts are harmonious, but if...

Narrated by the named companion in the report

SOURCE HadeethEnc 10852 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جندب بن عبد الله رضي الله عنه عن النبي صلى الله عليه وسلم قال: «اقرؤوا القرآن ما ٱئتَلفت قلوُبكم، فإذا اختلْفُتم فقوموا عنه».

ENGLISH RENDERING

Jundub ibn ‘Abdullāh (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Recite the Qur’an as long as your hearts are harmonious, but if you diverge, then move away from it."

EASY EXPLANATION

This Hadīth means that the Muslims should recite the Qur’an together as long as they agree on its interpretation. However, if they disagree in understanding its meanings, then they should stop reciting it lest this disagreement should lead to evil. Another possible meaning: stick to the meanings of the Qur’an which are not prone to different interpretations. If you come across meanings which can be interpreted differently and cause dispute, avoid debating and arguing regarding them. This could also be an instruction to recite the Qur’an as long as one's heart is inclined to do so. If the heart feels bored or tired, then recitation should be left until the heart becomes fresh and active again. The same command was given concerning the prayer. The first interpretation, however, seems more probable.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

410 / PROPHETIC REPORT

How terrible it is for someone to say: I have forgotten such-...

Narrated by the named companion in the report

SOURCE HadeethEnc 10850 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن مسعود رضي الله عنه قال: قال النبي صلى الله عليه وسلم : «بِئْس ما لأحِدهم أن يقول نَسِيت آيَة كَيْت وَكَيْت، بل نُسِّي، واستذكروا القرآن، فإنه أشَدّ تَفَصِّيًا من صدور الرِّجال من النَّعم».

ENGLISH RENDERING

‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "How terrible it is for someone to say: ‘I have forgotten such-and-such verse of the Qur’an', for indeed, he has been caused to forget it. So, you must keep on memorizing the Qur'an for it is more likely to escape from the hearts of men faster than camels.”

EASY EXPLANATION

In this Hadīth, the Prophet (may Allah's peace and blessings be upon him) criticizes whoever says that he has forgotten such-and-such verse of the Qur'an, because it gives the impression that he takes the issue of neglecting the Qur'an and forgetting it indifferently. Actually, the Prophet (may Allah's peace and blessings be upon him) added “for indeed, he has been caused to forget it”, meaning: he was punished by forgetfulness for neglecting the regular recitation and memorization of the Qur'an. After that, the Prophet (may Allah's peace and blessings be upon him) commanded Muslims to keep refreshing their knowledge of the Qur’an by regularly reciting, memorizing, and studying it since it is more likely to escape from the hearts of men faster than camels. The camel was mentioned in particular here because it is the readiest of domestic animals to run away, and if it does run away, recapturing it is very difficult.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

411 / PROPHETIC REPORT

Shall I teach you the greatest Sūrah in the Qur’an?

Narrated by Abu Sa‘īd Rāfi’ ibn al-Mu‘alla

SOURCE HadeethEnc 10112 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد رافع بن المعلى رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم : «أَلاَ أُعَلِّمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ؟» فَأَخَذَ بِيَدِي، فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ، قُلْتُ: يَا رَسُولَ اللهِ، إِنَّكَ قُلْتَ: لأُعَلِّمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ؟ قَالَ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيتُهُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said to me: "Shall I teach you the greatest Sūrah in the Qur’an before you leave the mosque?" Then he took me by the hand, and when we were about to leave, I said: "O Messenger of Allah, you said: 'I shall teach you the greatest Sūrah in the Qur’an.'" He said: "It is 'Alhamdulillāh Rabb al-‘Ālāmīn.' (i.e. Sūrat al-Fātihah) It is the seven oft-repeated verses and the Glorious Qur’an which was given to me."

EASY EXPLANATION

Abu Sa‘īd Rāfi‘ ibn Al-Mu‘alla,(may Allah be pleased with him) reported: "The Messenger of Allah (may Allah’s peace and blessings be upon him) said to me: 'Shall I': He used this form of speech to alert the addressed person to what comes after it. "Shall I teach you the greatest Sūrah in the Qur’an before you leave the mosque": He said so instead of teaching him the Sūrah directly in order to prompt him to clear his mind to receive this information with wholehearted readiness. "Then he took me by the hand": i.e. after he had said that, and we walked on. I said: "O Messenger of Allah, you said: 'I shall teach you the greatest Sūrah in the Qur’an.'" He said: "It is Alhamdulillāh Rabb al-‘Ālāmīn" (i.e. Sūrat al-Fātihah): Al-Fātihah is the greatest Sūrah because it encompasses all the purposes of the Qur’an and hence is called "Umm al-Qur’an" or 'the Mother of the Qur’an'. Then he mentioned what distinguishes Al-Fātihah from the other Sūrahs, thus making it the greatest of them all, saying: "It is As-Sab‘ al-Mathāni”. Mathāni is plural of "muthannah", meaning 'doubled', because it is recited twice in each Rak‘ah; or because it is followed by another Sūrah, so it is recited in a pair of Sūrahs; or because it includes two parts: praise and invocation; or because it includes eloquent meanings and skillful structure; or because it is repeated over the passage of time, so it will never cease to exist, and it is always taught, so it will never become extinct; or because its benefits are renewed with each state infinitely; or because it is derived from "thanā" or 'praise' because it includes praise of Allah, the Almighty, as if praising Him with His beautiful Names and Attributes; or because it is derived from "thanāya" because Allah has made it peculiar to this nation; and there are other possible meanings. "And the Glorious Qur’an": means that Al-Fātihah is also called 'the Glorious Qur’an' because it encompasses everything that is related to existence in this worldly life and in the afterlife as well as rulings and creeds.

0411 Shall I teach you the greatest Sūrah in the Qur’an? / continued

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

412 / PROPHETIC REPORT

Anas was asked: How was the recitation of the Prophet (peace and blessings be upon him)? He...

Narrated by Qatādah

SOURCE HadeethEnc 65245 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ قَتَادَةَ قَالَ: سُئِلَ أَنَسٌ كَيْفَ كَانَتْ قِرَاءَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: «كَانَتْ مَدًّا»، ثُمَّ قَرَأَ: {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الفاتحة: 1] يَمُدُّ بِبِسْمِ اللَّهِ، وَيَمُدُّ بِالرَّحْمَنِ، وَيَمُدُّ بِالرَّحِيمِ.

ENGLISH RENDERING

Anas was asked: How was the recitation of the Prophet (peace and blessings be upon him)?
He replied: "It was with Madd (elongation)." Then he recited: {In the Name of Allah, the Most Compassionate, the Most Merciful} [Surat al-Fātihah: 1] while extending the pronunciation of {In the Name of Allah,} and extending {the Most Compassionate}, and extending {the Most Merciful}.

EASY EXPLANATION

Anas ibn Mālik (may Allah be pleased with him) was asked how the Prophet (peace and blessings be upon him) used to recite the Qur’an. He said: He would prolong his voice in recitation with Madd (elongation);
he would extend the lām before the hā’ in the word Allāh,
extend the mīm before the nūn in Ar-Rahmān, and extend the hā’ in Ar-Rahīm.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Madd (elongation) means fully extending the sounds of the letters of madd - alif, wāw, and yā’ - when they are in a state of sukūn (silent) and preceded by a vowel that matches them.
Clarifying the Prophet's way in reciting the Qur’an.
The practical demonstration of how the Prophet (peace and blessings be upon him) used to recite the Qur’an.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

413 / PROPHETIC REPORT

We were with the Prophet (peace and blessings be upon him) while we were young men close to...

Narrated by Jundub ibn ‘Abdullah

SOURCE HadeethEnc 65218 | Authentic | Narrated by Ibn Maajah

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّه عنْه قَال: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِتْيَانٌ حَزَاوِرَةٌ، فَتَعَلَّمْنَا الإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ القُرْآنَ، ثُمَّ تَعَلَّمْنَا القُرْآنَ، فَازْدَدْنَا بِهِ إِيمَانًا.

ENGLISH RENDERING

We were with the Prophet (peace and blessings be upon him) while we were young men close to maturity. We learned Imān (faith) before we learned the Qur’an; then we learned the Qur’an, and it increased us in faith.

EASY EXPLANATION

Jundub ibn ‘Abdullah (may Allah be pleased with him) said: We were with the Prophet (peace and blessings be upon him) as young men near the age of puberty - strong and powerful. We learned faith at the hands of the Prophet (peace and blessings be upon him) before learning the Qur’an. Then, when we learned the Qur’an, it increased our faith.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Highlighting the fact that faith increases and decreases.
It shows the importance of setting priorities in raising the young, focusing first on instilling faith in their hearts.
The Qur’an increases faith, enlightens the heart, and brings comfort to the chest.

TEXT NOTE

Authentic; Narrated by Ibn Maajah. HadeethEnc English export v1.25.0.

414 / PROPHETIC REPORT

These mosques are not appropriate for anything of this kind of...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 8948 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِسْ بْنِ مَالِكٍ رضي الله عنه قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَ أَعْرَابِيٌّ، فَقَامَ يَبُولُ فِي الْمَسْجِدِ، فَقَالَ أَصْحَابُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَهْ مَهْ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تُزْرِمُوهُ، دَعُوهُ» فَتَرَكُوهُ حَتَّى بَالَ، ثُمَّ إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَعَاهُ فَقَالَ لَهُ: «إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ، وَلَا الْقَذَرِ إِنَّمَا هِيَ لِذِكْرِ اللهِ عَزَّ وَجَلَّ، وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ» أَوْ كَمَا قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَأَمَرَ رَجُلًا مِنَ الْقَوْمِ فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ فَشَنَّهُ عَلَيْهِ.

ENGLISH RENDERING

While we were in the mosque with the Messenger of Allah (may Allah's peace and blessings be upon him), a Bedouin came and began to urinate in the mosque. The Companions of the Messenger of Allah (may Allah's peace and blessings be upon him) said: Stop! Stop! He said: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Do not interrupt him; let him." So they left him until he finished urinating. Then the Messenger of Allah (may Allah's peace and blessings be upon him) called him and said to him: "These mosques are not appropriate for anything of this kind of urine or filth. They are only for the remembrance of Allah Almighty, prayer, and recitation of the Qur'an" or as the Messenger of Allah (may Allah's peace and blessings be upon him) said. He said: Then he ordered a man from among the people who brought a bucket of water and poured it over the affected area.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) was in his mosque with his Companions when a Bedouin from the desert came and began to urinate in a corner of the mosque. The Companions rebuked him and said: Stop! Hold yourself back from that! The Prophet (may Allah's peace and blessings be upon him) said: Leave him alone, and do not interrupt his urination. So they left him until he finished.

Then he (may Allah's peace and blessings be upon him) called him and said to him: Indeed, mosques are not suitable for anything of this urine or any kind of filth. They are only for the remembrance of Allah Almighty, prayer, the recitation of the Qur'an, and the like. Then the Prophet (may Allah's peace and blessings be upon him) instructed one of the Companions, who brought a bucket full of water and gently poured it over his urine.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0414 These mosques are not appropriate for anything of this kind of... / continued

QUR'ANIC CONNECTION

Qur'an 38:29 - A blessed Book for reflection

Qur'an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

It is obligatory to honor mosques and protect them from anything inappropriate.
An-Nawawi said: This indicates the importance of maintaining and revering mosques and keeping them free from filth, dirt, and spitting, as well as from loud voices, disputes, buying and selling, and all other types of transactions or anything similar to them.
Gentleness with the ignorant and teaching them what they need to know should be done without harshness or harm, so long as their mistake was not made out of contempt or stubbornness.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

415 / PROPHETIC REPORT

that she was asked about the recitation of the Messenger of...

Narrated by Abu Mulaykah

SOURCE HadeethEnc 65247 | Authentic | Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: أَبُو عَامِرٍ، قَالَ نَافِعٌ: أُرَاهَا حَفْصَةَ - أَنَّهَا سُئِلَتْ عَنْ قِرَاءَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: إِنَّكُمْ لَا تَسْتَطِيعُونَهَا قَالَ: فَقِيلَ لَهَا أَخْبِرِينَا بِهَا. قَالَ: فَقَرَأَتْ قِرَاءَةً تَرَسَّلَتْ فِيهَا قَالَ أَبُو عَامِرٍ: قَالَ نَافِعٌ: فَحَكَى لَنَا ابْنُ أَبِي مُلَيْكَةَ {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة: 2] ثُمَّ قَطَّعَ {الرَّحْمَنِ الرَّحِيمِ} [الفاتحة: 1] ثُمَّ قَطَّعَ {مَالِكَ يَوْمِ الدِّينِ}.

ENGLISH RENDERING

It was narrated from one of the wives of the Prophet (peace and blessings be upon him) - He said: Abu ‘Āmir said: Nāfi‘ said: I think it was Hafsah - that she was asked about the recitation of the Messenger of Allah (peace and blessings be upon him). She said: You would not be able to do it. He said: It was said to her: Tell us about it. So she recited with a slow, measured recitation. Abu ‘Āmir said: Nāfi‘ said: Ibn Abi Mulaykah then imitated her recitation, saying: {All praise be to Allah, the Lord of the worlds} [Surat al-Fātihah: 2] - then he paused - {the Most Compassionate, the Most Merciful} [Surat al-Fātihah: 3] - then he paused - {Master of the Day of Judgment}.

EASY EXPLANATION

Hafsah, the Mother of the Believers (may Allah be pleased with her), was asked: How was the Prophet's (peace and blessings be upon him) recitation of the Qur’an? She said: You would not be able to recite like he did. It was said to her: Tell us about it. Nāfi‘ said: Ibn Abi Mulaykah recited to us slowly to demonstrate and bring closer to them how the Prophet (peace and blessings be upon him) used to recite.
He recited: {All praise be to Allah, the Lord of the worlds}, then paused, {The Most Compassionate, the Most Merciful}, then paused, {Master of the Day of Judgment}.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Clarifying the Prophet's (peace and blessings be upon him) way in reciting the Qur’an.
The practical demonstration of how the Prophet (peace and blessings be upon him) used to recite the Qur’an.
The permissibility of reciting the Qur’an slowly, as it is more conducive to reflection and contemplation.

0415 that she was asked about the recitation of the Messenger of... / continued

TEXT NOTE

Authentic; Narrated by Ahmad. HadeethEnc English export v1.25.0.

416 / PROPHETIC REPORT

Whoever does not recite the Qur’an with a melodious voice is...

Narrated by the named companion in the report

SOURCE HadeethEnc 6276 | Authentic hadith | Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي لبابة بشير بن عبد المنذر رضي الله عنه : أن النبي صلى الله عليه وسلم قال: «مَن لَم يَتغَنَّ بِالقرآنِ فليسَ مِنّا».

ENGLISH RENDERING

Abu Lubābah Bashīr ibn ‘Abd al-Mundhir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever does not recite the Qur’an with a melodious voice is not one of us."

EASY EXPLANATION

In this Hadīth, the Prophet (may Allah's peace and blessings be upon him) urged us to recite the Qur’an with a melodious voice. The Arabic word "yataghanna", as mentioned in the Hadīth, has two possible meanings: 1. The one who does not make his voice melodious when reciting the Qur’an is not someone following our path and guidance. 2. The one who does not suffice with the Qur’an, seeking guidance elsewhere, is not one of us. Without a doubt, whoever seeks guidance in anything other than the Qur’an, Allah will lead him astray; we seek refuge with Allah. Hence, the Hadīth shows that a Muslim should recite the Qur’an with a melodious voice and find sufficiency in it from anything else.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

417 / PROPHETIC REPORT

Revelation would descend upon the Messenger of Allah (may...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 10842 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها ، قالت: «إِن كَانَ لَيُنزَل على رسول اللِه صلى الله عليه وسلم في الْغَدَاِة الباردِة، ثم َتفيُض َجْبَهُته َعَرًقا».

ENGLISH RENDERING

Revelation would descend upon the Messenger of Allah (may Allah's peace and blessings be upon him) on a cold morning and his forehead would stream with perspiration.'

EASY EXPLANATION

The Mother of the Believers ʻĀ'ishah (may Allah be pleased with her) says in this Hadīth that revelation would descend upon the Messenger of Allah (may Allah's peace and blessings be upon him) on a cold morning and his forehead would perspire so much, due to the difficulty of receiving revelation.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 38:29 - A blessed Book for reflection

Qur'an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

418 / PROPHETIC REPORT

The prayer of the one who did not recite the Opening of the...

Narrated by the named companion in the report

SOURCE HadeethEnc 5378 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عُبَادَةَ بْنِ الصَّامِتِ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الكِتَابِ».

ENGLISH RENDERING

‘Ubādah ibn as-Sāmit (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The prayer of the one who did not recite the Opening of the Book (Surat al-Fātihah) is invalid."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified that the prayer is invalid without reciting Surat al-Fātihah, which is one of the pillars of prayer in every Rak‘ah (unit of prayer).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

419 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him) used...

Narrated by Abu Qatādah

SOURCE HadeethEnc 10916 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي قتادة رضي الله عنه : «أن النبي صلى الله عليه وسلم كان يقرأ في الظهر في الأوليين بأم الكتاب، وسورتين، وفي الركعتين الأخريين بأم الكتاب ويسمعنا الآية، ويطول في الركعة الأولى ما لا يطول في الركعة الثانية، وهكذا في العصر وهكذا في الصبح».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) used to recite Al-Fātihah followed by another Sūrah in the first two Rak‘āhs of the Zhuhr prayer and used to recite only Al-Fātihah in the last two Rak‘āhs of it. Sometimes a verse or so was audible. He used to prolong the first Rak‘ah more than the second and used to do the same in the ‘Asr and Fajr prayers.

EASY EXPLANATION

This noble Hadīth indicates that during the prayers with inaudible recitation such as Zhuhr and ‘Asr, one should recite Sūrat al-Fātihah with another Sūrah in the first two Rak‘āhs, and recite Sūrat al-Fātihah only in the last two Rak‘āhs exactly as done in the audible prayers. There is no harm if one raises his voice a little for the purpose of teaching others.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

420 / PROPHETIC REPORT

Some people came to the Prophet (may Allah's peace and...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 3597 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه قال: جاء ناس إلى النبي صلى الله عليه وسلم أن ابعث معنا رجالاً يعلمونا القرآن والسنة، فبعث إليهم سبعين رجلاً من الأنصار يقال لهم: القراء، فيهم خالي َحرام، يقرؤون القرآن، ويتدارسون بالليل يتعلمون، وكانوا بالنهار َيجيئون بالماء، فيضعونه في المسجد، ويحتطبون فيبيعونه، ويشترون به الطعام لأهل الصّفِة، وللفقراء، فبعثهم النبي صلى الله عليه وسلم َفعَرُضوا لهم فقتلوهم قبل أن يبلغوا المكان، فقالوا: اللهم بَلِّغْ َعّنا نبينا أنا قد َلِقيَناك فرضينا عنك وَرضيَت َعّنا، وأتى رجُل َحَرامًا خال أنس من خلفه، فطعنه بُرْمِح حتى َأنفَذُه، فقال َحَرام: ُفْزُت وَرّب الكعبة، فقال رسول الله صلى الله عليه وسلم : «إن إخوانكم قد ُقِتُلوا وإنهم قالوا: اللهم بلغ عنا نبينا أنا قد لقيناك فرضينا عنك ورضيت عنا».

ENGLISH RENDERING

Some people came to the Prophet (may Allah's peace and blessings be upon him) and said: "Send with us some men to teach us the Qur'an and the Sunnah." So he sent to them seventy men from the Ansār who were called "the reciters"; among them was my maternal uncle Harām. They used to recite the Qur'an and collectively study it and discuss its meaning at night. In the day they used to bring water and pour it into containers in the mosque, and they would collect firewood and sell it. With the sale proceeds of the wood they would buy food for the people of Suffah and the needy. The Prophet (may Allah's peace and blessings be upon him) sent these reciters with the people who asked but they treacherously attacked them and killed them before they reached their destination. (While dying) they supplicated: "O Allah, convey to our Prophet on our behalf that we have met You in a way that we are pleased with You and You are pleased with us." (The narrator said) A man attacked Harām, Anas's uncle, from behind and stabbed him with a spear piercing him, whereupon Harām said: "By the Lord of the Ka'bah, I have won!" Then the Messenger of Allah (may Allah's peace and blessings be upon him) said to his Companions: "Your brothers have been slain and they said: "O Allah, convey to our Prophet on our behalf that we have met You in a way that we are pleased with You and You are pleased with us."

EASY EXPLANATION

A delegation from some Bedouin tribes came to the Prophet (may Allah's peace and blessings be upon him) pretending that they had accepted Islam. They asked the Prophet to send them some people to teach them the Qur'an, so the Prophet sent seventy men who were known as the reciters, because they were diligent in learning the Qur'an and studying it. Their preoccupation with reciting the Qur'an did not prevent them from earning a living and working. Anas says that during the day, they would fetch water and fill the water containers in the mosque to be used for making ablution or drinking or any other purpose. They would collect firewood and sell it and buy food for the people of Suffah and the poor with the proceeds. The people

0420 Some people came to the Prophet (may Allah's peace and... / continued

of Suffah were poor people who had no family in Madīnah and slept at the back of the Prophet's mosque in a canopied area called Suffah. The Prophet (may Allah's peace and blessings be upon him) sent the reciters with those people but when they dismounted at the well of Maʿūnah, before reaching their destination - the house of Abu Barā' ibn Mulāʿib al-Asinnah - a group of men led by ʿĀmir ibn At-Tufayl attacked the reciters and killed them all. As they were dying they said: "O Allah, convey to our Prophet on our behalf that we have met You in a way that we are pleased with You and You are pleased with us." In another narration they said: "Convey to our people on our behalf that we have truly met our Lord and He was pleased with us and made us pleased." Archangel Jibrīl informed the Prophet that they have met their Lord and that He was pleased with them and He made them pleased, as mentioned in Al-Bukhāri's narration. The Messenger of Allah conveyed this news to his Companions in Madīnah, saying: "Your brothers have been killed and they said: 'O Allah, convey to our Prophet on our behalf that we have met You in a way that we are pleased with You and You are pleased with us.'" This statement of theirs means that Allah, the Almighty, was pleased with them due to their obedience to Him, and that they were pleased with Him due to what He had blessed them with and bestowed upon them of generous favors.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 38:29 - A blessed Book for reflection

Qur'an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

421 / PROPHETIC REPORT

{Do you consider giving water to the pilgrims and maintaining...

Narrated by An-Nuʻmān ibn Bashīr

SOURCE HadeethEnc 65312 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رضي الله عنهما قَالَ: كُنْتُ عِنْدَ مِنْبَرِ رَسُولِ اللهِ صلى الله عليه وسلم، فَقَالَ رَجُلٌ: مَا أُبَالِي أَلَّا أَعْمَلَ عَمَلًا بَعْدَ الإِسْلَامِ إِلَّا أَنْ أَسْقِيَ الْحَاجَّ، وَقَالَ آخَرُ: مَا أُبَالِي أَلَّا أَعْمَلَ عَمَلًا بَعْدَ الإِسْلَامِ إِلَّا أَنْ أَعْمُرَ الْمَسْجِدَ الْحَرَامَ، وَقَالَ آخَرُ: الْجِهَادُ فِي سَبِيلِ اللهِ أَفْضَلُ مِمَّا قُلْتُمْ، فَزَجَرَهُمْ عُمَرُ، وَقَالَ: لَا تَرْفَعُوا أَصْوَاتَكُمْ عِنْدَ مِنْبَرِ رَسُولِ اللهِ صلى الله عليه وسلم وَهُوَ يَوْمُ الْجُمُعَةِ، وَلَكِنْ إِذَا صَلَّيْتُ الْجُمُعَةَ دَخَلْتُ فَاسْتَفْتَيْتُهُ فِيمَا اخْتَلَفْتُمْ فِيهِ، فَأَنْزَلَ اللهُ عز وجل: {أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللهِ وَالْيَوْمِ الْآخِرِ} [التوبة: 19] الآيَةَ إِلَى آخِرِهَا.

ENGLISH RENDERING

I was standing by the pulpit of the Messenger of Allah (peace and blessings be upon him) when a man said: I do not care if I do no other deed after becoming Muslim except that I give water to the pilgrims. Another said: I do not care if I do no other deed after becoming Muslim except that I maintain the Sacred Mosque. And another said: Jihad in the cause of Allah is better than what you have said. ʻUmar rebuked them and said: Do not raise your voices near the pulpit of the Messenger of Allah (peace and blessings be upon him) - it is Friday! But when I have prayed the Friday prayer, I will go in and ask him about what you have differed on. Then Allah Almighty revealed: {Do you consider giving water to the pilgrims and maintaining the Sacred Mosque as equal to believing in Allah and the Last Day} [Surat at-Tawbah: 19] to the end of the verse.

EASY EXPLANATION

An-Nuʻmān ibn Bashīr (may Allah be pleased with him and his father) mentioned that he was sitting near the pulpit of the Prophet (peace and blessings be upon him) when he heard a man say: I do not mind doing no other deed after becoming Muslim except giving water to the pilgrims. And another man said: I do not mind doing no other deed after becoming Muslim except maintaining and serving the Sacred Mosque. Then another said: Jihad in the cause of Allah is better than what you both have said. ʻUmar ibn al-Khattāb (may Allah be pleased with them) rebuked them for raising their voices near the pulpit of the Messenger of Allah (peace and blessings be upon him) - and it was Friday morning. Then he said: When I have prayed the Friday prayer, I will go in and ask the Prophet (peace and blessings be upon him) about the matter in which you have differed. So Allah Almighty revealed:

{Do you consider giving water to the pilgrims and maintaining the Sacred Mosque as equal to believing in Allah and the Last Day and striving for Allah’s cause? They are not equal before Allah, and Allah does not guide the wrongdoing people.} [Surat at-Tawbah: 19]

0421 {Do you consider giving water to the pilgrims and maintaining... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 38:29 - A blessed Book for reflection

Qur'an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Good deeds vary in virtue and reward.
Deeds differ in virtue according to what the Shariah has prescribed - not according to people's personal opinions or judgments.
The virtue of Jihad in the cause of Allah on the condition of believing in Allah and in the Last Day.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

422 / PROPHETIC REPORT

The guidance and knowledge with which Allah has sent me are...

Narrated by the named companion in the report

SOURCE HadeethEnc 4233 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي مُوسَى رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ، قَبِلَتِ الْمَاءَ، فَأَنْبَتَتِ الْكَلأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ، أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَتْ مِنْهَا طَائِفَةً أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لاَ تُمْسِكُ مَاءً وَلاَ تُنْبِتُ كَلأً، فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ».

ENGLISH RENDERING

Abu Mūsa (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The guidance and knowledge with which Allah has sent me are like abundant rain that fell on some ground. A part of it was good, absorbing the water, so it brought forth abundant herbage and pasture; and there were some bare patches in it that retained the water by which Allah gave benefit to people who drank, watered, and grew plants. But some of it fell on another flat portion that could not retain the water or produce herbage. That is like the one who becomes versed in Allah's religion and receives benefit from the message entrusted to me by Allah, so he knows for himself and teaches others; and it is like the one who does not show regard to that and does not accept Allah's guidance with which I have been sent."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him), expressing amazement, likened the one who benefits from what he brought - of guidance and the path that leads to the ultimate goal - and from religious knowledge to a land upon which abundant rain falls. This land, in turn, is of three types: The first type: a pure and fertile land that absorbs the rainwater, causing abundant vegetation - both fresh and dry - to grow, from which people benefit. The second type: land that holds water but does not grow vegetation. It retains the water, allowing people to benefit from it - drinking from it, watering their animals, and irrigating their crops. And the third type: a flat, smooth land that neither retains water nor grows any vegetation. It neither benefits itself from the rainwater, nor does it benefit others. Likewise are those who hear what the Prophet (may Allah's peace and blessings be upon him) was sent with - of knowledge and guidance. The first type: the scholar who understands the religion of Allah, acts upon his knowledge, and teaches it to others. He is like the fertile land that absorbs the water, benefiting itself and causing the growth of the plantation, and thereby benefiting others. The second type: the one who memorizes and preserves knowledge but does not have a deep understanding or the ability to derive rulings. He collects knowledge and spends his time doing so, but he either does not act upon its supererogatory aspects or does not comprehend what he has gathered. He is like a tool for others - benefiting them - and is similar to land that holds water, from which people benefit. The third type: the one who hears knowledge but neither preserves it, nor acts upon it, nor conveys it to others. He is like a barren or smooth land that has no vegetation, neither absorbing water nor

0422 The guidance and knowledge with which Allah has sent me are... / continued

allowing others to benefit from it.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 38:29 - A blessed Book for reflection

Qur'an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

A clarification of the virtue of seeking knowledge and teaching it, and a warning against turning away from both.
Using parables and analogies helps clarify meanings for people.
Al-Qurtubi said: Just as rain revives dead land, religious knowledge revives the dead heart. Then, the Prophet (may Allah's peace and blessings be upon him) likened those who hear this knowledge to the various types of land upon which the rain falls.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

423 / PROPHETIC REPORT

It was revealed in the Qur'an that: ten times of breastfeeding...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 58176 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة، أنها قالت: "كان فِيما أُنزِل من القرآن: (عَشْرُ رَضَعاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ)، ثم نُسِخْنَ بِخَمْسٍ مَعْلُومَاتٍ، فَتُوُفِّيَ رَسُول الله صلى الله عليه وسلم ، وهُنّ فِيما يُقْرَأ من القرآن".

ENGLISH RENDERING

It was revealed in the Qur'an that: ten times of breastfeeding known with certainty establish prohibition (Mahram relationship through breastfeeding); then that was abrogated and replaced with five times of breastfeeding known with certainty. The Messenger of Allah (may Allah's peace and blessings be upon him) died while these (words of the abrogating verse) were still being recited as part of the Qur'an.

EASY EXPLANATION

According to this Hadīth, the Qur’an initially stated that ten times of confirmed breastfeeding make the breastfed person Mahram (unmarriageable) to those who shared breastfeeding from the same woman and their Mahram relatives. Yet, both the ruling and wording of this verse were abrogated and replaced with another verse stipulating five times of confirmed breastfeeding. Later, only the wording of the latter verse was abrogated while its ruling remained in force. As for ʻĀ'ishah's statement that the Prophet died while this verse was still being recited as part of the Qur'an, it means that the abrogation came so late that news of it did not reach some people and, thus, they continued reciting the abrogated verse as part of the Qur’an due to their ignorance of its abrogation.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

424 / PROPHETIC REPORT

Adorn the Qur'an with your voices

Narrated by the named companion in the report

SOURCE HadeethEnc 10847 | Authentic hadith | Narrated by Ibn Majah - An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن البراء بن عازب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «زَيِّنوا القرآن بأصواتِكم».

ENGLISH RENDERING

Al-Barā' ibn ‘Āzib (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Adorn the Qur'an with your voices."

EASY EXPLANATION

The Hadīth means that one should adorn the Qur'an by beautifying the voice when reciting it, as the good words increase their goodness and excellence when communicated in a beautiful voice. The wisdom behind this is to encourage extra contemplation of the meanings of the Qur’an and a deeper understanding of the commandments, prohibitions, warnings, and glad tidings included in the recited verses. People naturally incline to a beautiful voice and the mind can be cleared of all distracting thoughts by virtue it, and in turn it draws the full attention to listening to and reflecting on the Qur'an. As a result, the main purpose of humility and submission would be achieved. Beautifying the voice, as mentioned in the Hadīth, refers to a beautiful recitation that brings humility, not to tainting the recitation with melodious music that violates the limits of recitation.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

425 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 5213 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها «أن رسول الله صلى الله عليه وسلم بعث رجلا على سَرِيّة فكانَ يَقرأ لأصحابه في صلاتهم، فَيَخِتُم بـ«قل هو الله أحد» فلما رجعوا ذكروا ذلك لرسول الله صلى الله عليه وسلم فقال: سَلُوه لِأي شيء صَنع ذلك؟ فسألوه، فقال: لِأنها صِفَة الرحمن عز وجل ، فأنا أُحِب أن أقرأ بها، فقال رسول الله صلى الله عليه وسلم : أخبِروه: أن الله تعالى يُحِبه».

ENGLISH RENDERING

‘Ā’ishah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) appointed a man in charge of an army unit who led them in prayer; he always concluded his recitation with Sūrat al-Ikhlās. Upon their return to Madīnah, they mentioned this to the Messenger of Allah (may Allah's peace and blessings be upon him), who said: "Ask him why he did so?" He was asked, and he responded: "This Sūrah contains the Attributes of Allah, the Gracious, and I love to recite it." The Messenger of Allah (may Allah's peace and blessings be upon him) then told them: "Tell him that Allah loves him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) appointed a man in charge of an army unit to be in charge and judge between them so that everything take place in an orderly fashion and without chaos. He chose the most religious, knowledgeable, and expert one of them. For this reason, rulers and scholars were to lead the prayers due to their knowledge and religion. He always concluded his recitation with Sūrat al-Ikhlās in the second Rak‘ah of every prayer because of his love of Allah and His names and attributes. It is natural whenever someone loves something that he increases its remembrance. When they returned to Madīnah, they reported this to the Prophet. So he said: "Ask him why he does this!" Is it a coincidence, or is there a special reason? The leader said: "I do this because this Sūrah contains the attributes of the Most Merciful and I love to repeat it because of this. So the Prophet (may Allah's peace and blessings be upon him) said: "Inform him, just as he repeats this Sūrah - because of what it contains of Allah's beautiful names and attributes and because he loves it - Allah loves him as well."

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

0425 The Messenger of Allah (may Allah's peace and blessings be upon... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

426 / PROPHETIC REPORT

‘Umar ibn al-Khattāb (may Allah be pleased with him) recited...

Narrated by Rabī‘ah ibn ‘Abdullāh ibn al-Hudayr At-Taymi

SOURCE HadeethEnc 11242 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عنَ ربيعة بن عبد الله بن الُهَدْير الّتِيمِّي: أن عمر بن الخطاب رضي الله عنه ، قرأ يوم الجمعة على اِلمْنَبر بسورة الّنحل حتى إذا جاء الّسجدةَ نزل، فسجد وسجد الناس حتى إذا كانت الجمعة الّقابِلةَ قرأ بها، حتى إذا جاء الّسجدة، قال: «يا أّيها الناس إناَ نُمّر بالّسجود، فمن سجد، فقد أصاب ومن لم يسجد، فلا إثم عليه ولمَ يسجد عمر رضي الله عنه » وفي رواية: «إن الله لمَ يفرض الّسجود إلا أن نشاء».

ENGLISH RENDERING

‘Umar ibn al-Khattāb (may Allah be pleased with him) recited Sūrat An-Nahl on the pulpit during the Friday sermon, and when he reached the verse of prostration, he got down and prostrated, and so did the people. The next Friday, he recited it, and when he reached the verse of prostration, he said: "O people, we pass by verses of prostration. Whoever prostrates has done something right, but there is no sin on those who do not prostrate." ‘Umar (may Allah be pleased with him) did not prostrate (that time). In another version: "Indeed, Allah did not make such prostration (of recitation) obligatory; we can do it if we wish to do so."

EASY EXPLANATION

‘Umar ibn al-Khattāb (may Allah be pleased with him) recited Sūrat An-Nahl on the pulpit during the Friday sermon. When he reached the saying of Allah, the Almighty, which reads: {And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant. They fear their Lord above them, and they do what they are commanded.} [Sūrat An-Nahl: 49-50] He descended from the pulpit and prostrated, and the people followed suit.

The following Friday, he recited the same Sūrah, An-Nahl, and when he reached the verse of prostration, and the people were prepared for prostration, he did not prostrate and asked them to do the same, according to the version in Al-Muwatta’, which reads: "The people got prepared for prostration, but he said: 'Wait! Allah did not prescribe it upon us, except if we wish to do it.' So he did not prostrate, and he prevented them from doing so."

Then he added: "O people, we pass by verses of prostration. Whoever prostrates has done something right, but there is no sin on those who do not prostrate," meaning: We come across verses of prostration, and those who prostrate do rightly follow the Sunnah, but those who fail to prostrate incur no sin.

‘Umar (may Allah be pleased with him) did not prostrate at that time to demonstrate that the prostration of recitation is not obligatory.

He explained to them, as related in another version, that if we wish, we can prostrate, and if we wish, we may not prostrate. In yet another version: "O people, indeed, Allah has not made it obligatory on us to offer the prostration of recitation."

In sum, this stance was reportedly taken by the Commander of the Faithful in a Friday sermon before all the Companions, none of whom criticized him for that, which indicates their approval. In such a situation, the opinion of a Companion constitutes reliable evidence, and more so if it is that of a rightly-guided Caliph,

0426 ‘Umar ibn al-Khattāb (may Allah be pleased with him) recited... / continued

who is more worthy of acting upon the Sunnah. Moreover, as this opinion was stated in the presence of all Companions, this means that it enjoyed unanimous agreement.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

427 / PROPHETIC REPORT

When one of you stands up for offering voluntary prayer at...

Narrated by the named companion in the report

SOURCE HadeethEnc 3734 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «إذا قام أحدُكم من الليل، فاستعجَم القرآن على لسانه، فلم يدرِ ما يقول، فلْيضطجِع».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "When one of you stands up for offering voluntary prayer at night and finds it difficult to recite the Qur'an accurately, and he is unaware of what he is reciting, he should lie down."

EASY EXPLANATION

If someone is offering voluntary night prayer, and it becomes hard for him to recite the Qur'an because of drowsiness, until he does not understand what he is saying: then let him lie down until his drowsiness goes away, so that he would not alter or change the words of Allah, for perhaps he might fall into prohibition by reversing its meanings or altering its words, or he might make supplications against himself.
In Al-Bukhāri, Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "If one of you becomes drowsy during prayer, then let him sleep until he knows what he is reading."

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 38:29 - A blessed Book for reflection

Qur'an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

428 / PROPHETIC REPORT

On the Day of Resurrection, the Qur'an and its people who acted...

Narrated by An-Nawwās ibn Sam‘an

SOURCE HadeethEnc 6828 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن النواس بن سمعان رضي الله عنه قال: سمعُت رسوَل اللِه صلى الله عليه وسلم يقوُل: «يُؤتى يوم القيامة بالقرآن وأهِله الذين كانوا يعملون به في الدنيا، َتْقُدُمه سورُة البقرة وآل عمران، ُتحاّجاِن عن صاِحِبهما».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying: “On the Day of Resurrection, the Qur'an and its people who acted upon it in the life of this world will be brought forth, preceded by Sūrat al-Baqarah and Sūrat Āl-‘Imrān, arguing on behalf of those who were committed to them.”

EASY EXPLANATION

An-Nawwās ibn Sam‘an reported that the Prophet (may Allah's peace and blessings be upon him) said: “On the Day of Resurrection, the Qur'an and its people who acted upon it will be brought forth, preceded by Sūrat al-Baqarah and Sūrat Āl-‘Imrān, arguing on behalf of those who were committed to them.” the Prophet (may Allah's peace and blessings be upon him) restricted the benefit in this Hadīth, reciting the Qur'an to acting upon it because those who read the Qur'an are of two kinds: the first are those who do not implement it nor believe in its statements and descriptions nor apply the rulings contained therein. On the Day of Judgment, the Qur'an that they recited will argue against them (because they read it yet did not believe it or act upon it). The second kind are those who believe in its statements and descriptions and apply the rulings it contains. Those are whom the Qur'an will argue for them and on their behalf on the Day of Judgment. This Hadīth is a manifest proof that the most important thing regarding the Qur'an is to act upon it. This is supported by the statement of Allah, the Almighty: {It is a blessed Book which We have revealed to you, that they might reflect upon its verses and that those of understanding would be reminded} [Sūrah Sād: 29]. To “reflect upon its verses” means to understand their meanings; and “that those of understanding would be reminded” means that they implement those verses. Reflection preceded implementation in the verse because one cannot act upon a verse if he does not understand its meaning. Reflection leads to the acquisition of knowledge, and implementation is a consequence and fruit of the knowledge. The purpose of the revelation of the Qur'an is that Muslims recite it, act upon it, believe in all its statements and descriptions, implement its rulings, act upon its commands, and avoid its prohibitions. If he does all of this (sincerely), then on the Day of Judgment, the Qur'an will argue on his behalf.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0428 On the Day of Resurrection, the Qur'an and its people who acted... / continued

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

429 / PROPHETIC REPORT

Do not seek knowledge in order to show off in front of the...

Narrated by Jābir ibn ‘Abdullāh

SOURCE HadeethEnc 65047 | Authentic | Narrated by Ibn Maajah

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَعَلَّمُوا الْعِلْمَ لِتُبَاهُوا بِهِ الْعُلَمَاءَ، وَلَا لِتُمَارُوا بِهِ السُّفَهَاءَ، وَلَا تَخَيَّرُوا بِهِ الْمَجَالِسَ، فَمَنْ فَعَلَ ذَلِكَ، فَالنَّارُ النَّارُ».

ENGLISH RENDERING

The Prophet (may Allah’s peace and blessings be upon him) said: "Do not seek knowledge in order to show off in front of the scholars, or to argue with the foolish; or to get the higher status in gatherings. Whoever does that, the Fire, the Fire."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) gave a warning to those who seek knowledge to show off in front of the scholars and demonstrate that they are also scholars like them; to argue with foolish and feeble-minded people; or to be given prominence and precedence over others in gatherings. Whoever does that becomes worthy of Hellfire due to his showing off and lack of sincerity in seeking knowledge for Allah's sake.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

The Hadīth warns with fire those who seek knowledge to brag about it or use it for arguing with the foolish or achieving prominence in gatherings, and so on.
It is important that we have a sincere intention as we seek knowledge and teach it to others.
The intention is the basis of deeds and by which the reward is given.

TEXT NOTE

Authentic; Narrated by Ibn Maajah. HadeethEnc English export v1.25.0.

430 / PROPHETIC REPORT

Keep on reciting this Qur'an, for by the One in Whose Hand my...

Narrated by Abu Mūsa al-Ash‘ari

SOURCE HadeethEnc 5907 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي موسى الأشعري رضي الله عنه عن النبي صلى الله عليه وسلم قال:
«تَعاهَدوا هَذا القُرآن، فَوالَّذي نَفسُ مُحَمَّدٍ بِيَدِهِ لَهُوَ أَشَدُّ تَفَلُّتا مِنَ الإِبِلِ في عُقُلِها».

ENGLISH RENDERING

The Prophet (may Allah’s peace and blessings be upon him) said: "Keep on reciting this Qur'an, for by the One in Whose Hand my soul is, the Qur'an slips away from memory faster than camels escaping their tying ropes."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) ordered the Companions to recite the Qur'an regularly and not to forget it after they had learned it by heart. He emphasized this fact by swearing that the Qur'an slips away from one's memory faster than camels tied with ropes in the middle of their foreleg. If their shepherd pays attention to them, they remain with him, and if he releases them, they go away and will be lost.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

If a memorizer of the Qur’an regularly recites it time and again, it remains in his heart; otherwise, it goes away from him and will be forgotten.
Among the benefits of regular recitation of the Qur’an is obtaining reward and elevation of ranks on the Day of Judgment.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

431 / PROPHETIC REPORT

The proficient reciter of the Qur’an will be with the noble and...

Narrated by ‘Ā’ishah

SOURCE HadeethEnc 10113 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The proficient reciter of the Qur’an will be with the noble and obedient angel-scribes, and the one who recites the Qur’an stutteringly and finds it difficult will have two rewards."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that the one who recites the Qur’an with strong memorization, precision, and proficiency will have the reward in the Hereafter of being in the rank of the noble and obedient angel-scribes. As for the one who recites the Qur’an while stuttering and rehearsing in his recitation due to weak memorization, yet continues to maintain his connection with the Qur’an despite its difficulty for him, he will have two rewards: one reward for his recitation and another for the difficulty and his rehearsing in his recitation.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Encouraging memorization of the Qur'an, mastering its recitation, and frequently reciting it to attain the reward and recompense, along with highlighting the elevated status of those who do so. Al-Qādi said: It does not mean that the one who stutters in the recitation has a greater reward than the proficient reciter. Rather, the proficient reciter is superior and has a greater reward because he is with the angel-scribes and receives multiple rewards. This elevated status was not mentioned to anyone else. How could someone who has not shown the same dedication to the Book of Allah, its memorization, mastery, frequent recitation, and understanding until he has excelled in it be equal to him?!

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

432 / PROPHETIC REPORT

The Prophet (may Allah’s peace and blessings be upon him) did...

Narrated by Ibn ‘Abbās

SOURCE HadeethEnc 65051 | Authentic | Narrated by Abu Dāwūd

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ ٱلنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لاَ يَعْرِفُ فَصْلَ ٱلسُّورَةِ حَتَّى تَنْزِلَ عَلَيْهِ {بِسْمِ ٱللَّهِ ٱلرَّحْمَنِ ٱلرَّحِيمِ}.

ENGLISH RENDERING

The Prophet (may Allah’s peace and blessings be upon him) did not know where Surahs were to be separated until "In the name of Allah, the Most Compassionate, the Most Merciful" was revealed to him.

EASY EXPLANATION

Ibn ‘Abbās (may Allah be pleased with him) points out that the Qur’an's surahs would reveal to the Prophet (may Allah's peace and blessings be upon him) while he did not know where they should end and be separated, until "In the name of Allah, the Most Compassionate, the Most Merciful" was revealed to him; thereupon, he knew that the previous surah came to an end and this was the beginning of a new surah.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Basmalah "In the name of Allah, the Most Compassionate, the Most Merciful" separates between surahs, except between Surat al-Anfāl and Surat at-Tawbah.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd. HadeethEnc English export v1.25.0.

433 / PROPHETIC REPORT

When the son of Adam recites a verse of prostration and then...

Narrated by the named companion in the report

SOURCE HadeethEnc 10572 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «إذا قرأ ابن آدم السجدَة فسجد اعتَزل الشيطان يبكي، يقول: يا ويْله -وفي رواية: يا ويْلي- أُمر ابن آدَم بالسجود فسجَد فله الجنة، وأُمرت بالسجود فأبيْت فلي النار».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "When the son of Adam recites a verse of prostration and then falls down in prostration, the devil retreats, weeps, and says: 'Woe unto him! - In the narration of Abu Kurayb the words are: Woe unto me - the son of Adam was commanded to prostrate, and he prostrated, so Paradise is for him. However, I was commanded to prostrate, but I refused to, so the Fire is for me.'"

EASY EXPLANATION

When someone reads a verse of the Qur’an that requires prostration and then prostrates in compliance with the divine order and out of desire for obeying Allah, the devil goes away from him. He regrets missing such an honor and cries for the damnation and loss that he incurred. He envies the son of Adam, saying: "Woe unto me, the son of Adam was commanded to prostrate, and he prostrated, so Paradise is for him. However, I was commanded to prostrate, but I refused to, so the Fire is for me." Here, he bemoans his situation. He is sad and is subject to ruin. Allah, the Exalted, ordered the son of Adam to prostrate to Him, and the son of Adam obeyed his Lord, so he will be admitted to Paradise. The devil, however, was ordered to prostrate himself for Allah, but he was too arrogant to do so. So Hell is his abode.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

434 / PROPHETIC REPORT

Offer this prayer at this time and that prayer at that time....

Narrated by the named companion in the report

SOURCE HadeethEnc 11296 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أيوب، عن أبي قلابة، عن عمرو بنَ سِلمة، قال -أي أيوب-: قال لي أبو قلابة: ألا تلقاه فتسأله؟ -أي تسأل عمرو بن سلمة- قال فلقيته فسألته فقال: كنا بماء ممر الناس، وكان يمُّر بنا الركبان فنسألهم: ما للناس، ما للناس؟ ما هذا الرجل؟ فيقولون: يزعم أن الله أرسله، أوحى إليه، أو: أوحى الله بكذا، فكُنت أحفظ ذلك الكلام، وكأنما يَقُّر في صدري، وكانت العربَ تَلّوم بإسلامهم الفتح، فيقولون: اتركوه وقومه، فإنه إن ظهر عليهم فهو نبي صادق، فلما كانت وقعة أهل الفتح، بَادر كُل قوم بإسلامهم، وَبَدر أبي قومي بإسلامهم، فلما قدم قال: جئتكم والله من عند النبي صلى الله عليه وسلم حقا، فقال: «صَّلوا صلاة كذا في حين كذا، وَصَّلوا صلاة كذا في حين كذا، فإذا حضرت الصلاة فليؤّذن أحدكم، ولَيؤّمكم أكثركم قرآنا». فنظروا فلم يكن أحد أكثر قرآنا مني، لما كنت أتلقى من الركبان، فقّدموني بين أيديهم، وأنا ابن ست أو سبع سنين، وكانت عليَ بُْردة، كنت إذا سجدتَ تَقّلصت عني، فقالت امرأة من الحي: ألاُ تَغّطوا عنا اسَت قارئكم؟ فاشتروا فقطعوا لي قميصا، فما فرحُت بشيء فرحي بذلك القميص.

ENGLISH RENDERING

Ayyūb reported from Abu Qilābah from ‘Amr ibn Salamah: Abu Qilābah said to me: "Will you not meet and ask him (‘Amr ibn Salamah)" I said: "I met him and asked him, so he said: ‘We were at a water place that was a thoroughfare for people. Riders would pass by us, and we would ask them: 'What are people up to? What are people up to? Who is that man?' They would say: 'He claims that Allah has sent him and revealed to him. Or Allah has revealed such and such.'' So I used to memorize that speech, as if it was instilled in my heart. Meanwhile, the Arabs (Bedouin tribes) delayed their conversion to Islam until the Conquest. So they would say: 'Leave him and his people, for indeed if he prevails over them, he is a true Prophet.' When the incident of the people of Conquest took place, every tribe rushed to embrace Islam, and my father hurried to embrace Islam before (the rest of) my tribe. When he came back, he said: 'By Allah, I have come to you from the Prophet (may Allah's peace and blessings be upon him) for sure! He said: 'Offer this prayer at this time and that prayer at that time. When the time for a prayer is due, let one of you call the Adhān, and let the one who knows the Qur’an most lead the prayer.'' They checked and found none with more Qur’an than me, for I used to meet the riders. Therefore, they made me to lead them, when I was only six or seven years old. I had on me a garment, which would recede when I would prostrate. A lady from the tribe thus said: 'Will you not cover the bottom of your reader from us?' So they bought (a piece of cloth) and cut me an apparel. I had never been so happy with anything as I was with that apparel."

0434 Offer this prayer at this time and that prayer at that time.... / continued

EASY EXPLANATION

Ayyūb al-Sakhtiyāni reports from Abu Qilābah al-Jarmi who said: "Why do you not meet ‘Amr ibn Salamah and ask him about the Hadīths that he knows?" He said: "I met ‘Amr ibn Salamah and asked him. So ‘Amr ibn Salamah said: 'We were in a place that we would stay in, and people would pass by. When riders passed by us, we would ask them about the Prophet (may Allah's peace and blessings be upon him) and the stance of the Arabs toward him. They would say that he claims that Allah has sent him and revealed to him such and such from what they heard of the Qur’an. So I would memorize that Qur’an perfectly as if it was instilled in my heart. The Arabs delayed their conversion to Islam until after Makkah was conquered. They would say: ‘Leave him and his Quraysh folks, for if he has victory over them, then he is a true Prophet.’ So when Makkah was conquered, each tribe hastened to convert, and my father was the first member of my tribe to embrace Islam. He went to the Messenger of Allah (may Allah's peace and blessings be upon him). When he returned from him, he said: ‘By Allah, I have come to you from the Prophet (may Allah's peace and blessings be upon him) for sure!’ He told them that the Prophet, may Allah's peace and blessings upon him, said to them: ‘Offer this prayer at this time and that prayer at that time. When the time for a prayer is due, let one of you call the Adhān, and let the one who knows the Qur’an most lead the prayer.’ They checked and found none with more Qur’an than me, for I used to meet the riders and learn the Qur’an from them. So they made me their prayer leader although I was then six or seven years old. I was wearing a short garment that would recede on my body when I would prostrate. A lady from the tribe said: ‘Will you not cover the private parts of your reciter from us?’ So they bought me an apparel. I had never been so happy with anything as I was with that apparel.'" This Hadīth does not indicate that covering one's private parts during prayer is not required, for it only tells the story of a certain incident. It is probable that this incident took place before those involved in it learned of the relevant ruling.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

435 / PROPHETIC REPORT

The example of the companion of the Qur’an is like the owner of...

Narrated by the named companion in the report

SOURCE HadeethEnc 5658 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الإِبِلِ الْمُعَقَّلَةِ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ».

ENGLISH RENDERING

Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The example of the companion of the Qur’an is like the owner of tied camels. If he keeps them tied, he will hold them; but if he releases them, they will run away."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) compared the one who studies the Qur’an and is accustomed to reciting it - whether by looking at the Mus'haf or from memory - to a person with camels tied from their knees with a rope. If he keeps them tied, he will keep hold of them, but if he unties them, they will run away and escape. Similarly, when the companion of the Qur’an recites it, he remembers it, and if he neglects it, he forgets it. As long as the connection is regularly maintained, the memorization remains intact.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Encouraging regularly maintaining the connection with the Qur’an and reciting it, and being cautious against exposing it to forgetfulness.
Constantly reciting the Qur’an humbles the tongue and makes its recitation easier. However, if it is neglected, recitation becomes difficult and burdensome.
Al-Qādi said: The meaning of "the companion of the Qur’an" is: the one who is familiar with it. Companionship: being familiar with. This is the same as saying: So-and-so is the companion of so-and-so or referring to the "companions of Paradise" and the "companions of Hellfire."

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

436 / PROPHETIC REPORT

If you see those who follow the ambiguous verses, they are...

Narrated by ʻĀʼishah

SOURCE HadeethEnc 65062 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: تَلَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْآيَةَ: {هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ، وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللهُ، وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ} [آل عمران: 7]. قَالَتْ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فَإِذَا رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَّى اللهُ، فَاحْذَرُوهُمْ».

ENGLISH RENDERING

The Prophet (may Allah’s peace and blessings be upon him) recited this verse: {It is He Who has sent down to you the Book. In it are definite verses, which are the foundation of the Book, while others are ambiguous. Those with deviant hearts follow the ambiguous verses, seeking discord and seeking their [false] interpretation. But no one knows their [true] interpretation except Allah. And those who are well-grounded in knowledge say: "We believe in it. It is all from our Lord." None will take heed except people of understanding} [Surat Āl ʻImrān: 7]. Then, he said: "If you see those who follow the ambiguous verses, they are those whom Allah has named; so, beware of them."

EASY EXPLANATION

The Messenger of Allah (may Allah’s peace and blessings be upon him) recited this verse: {It is He Who has sent down to you the Book. In it are definite verses, which are the foundation of the Book, while others are ambiguous. Those with deviant hearts follow the ambiguous verses, seeking discord and seeking their [false] interpretation. But no one knows their [true] interpretation except Allah. And those who are well-grounded in knowledge say: "We believe in it. It is all from our Lord." None will take heed except people of understanding.} Allah Almighty says in this verse that it is He Who sent down the Qur’an to His Prophet and that it contains clear verses that give specific unambiguous rulings; these serve as the foundation and points of reference of the Book, and they are to be referred to when differences arise. And it contains other verses that may give a number of potential meanings, over which people may get confused or they may think there is a contradiction between one of those verses and another verse. Then, Allah points out how people deal with those verses. Those whose hearts are deviated from the truth abandon the definite verses and turn to the ambiguous ones, thereby seeking to create misconceptions and mislead people. On the other hand, those well-grounded in knowledge know these ambiguous verses and refer them to the definite ones, believing in them and that they are from Allah Almighty and that they cannot be confusing or contradictory. But no one remembers this or takes heed from it except the people of sound minds. Then, the Prophet (may Allah's peace and blessings be upon him) told the Mother of the Believers ʻĀʼishah (may Allah be pleased with her) that, if she saw those who follow the ambiguous verses, then indeed they are the ones named by Allah in the verse that reads: {Those with deviant hearts}; so, beware of them and do not listen to them.

0436 If you see those who follow the ambiguous verses, they are… / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 38:29 - A blessed Book for reflection

Qur'an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

The definite verses of the Qur'an are those verses whose meanings are apparent and clear; whereas the ambiguous verses are those verses with a number of potential meanings and so they require consideration and understanding.
The Hadīth warns against associating with the people of deviation and religious innovations and those who raise ambiguous issues with the aim of misleading people and casting doubts into their hearts.
The concluding part of the verse {None will take heed except people of understanding} is an indirect reference to the deviant people and praise for those well-grounded in knowledge. In other words, he who does not take heed and admonition and follows his vain inclination is not one of the people of understanding.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

437 / PROPHETIC REPORT

Verily, a verse has been revealed to me that is more beloved to...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 65787 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: لَمَّا نَزَلَتْ: {إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيَغْفِرَ لَكَ اللَّهُ} إِلَى قَوْلِهِ {فَوْزًا عَظِيمًا} [الفتح: ١-٥] مَرْجِعَهُ مِنَ الْحُدَيْبِيَةِ، وَهُمْ يُخَالِطُهُمُ الْحُزْنُ وَالْكَآبَةُ، وَقَدْ نَحَرَ الْهَدْيَ بِالْحُدَيْبِيَةِ، فَقَالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ آيَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا».

ENGLISH RENDERING

When the following was revealed: {Indeed, We have given you [O Prophet] a clear conquest, so that Allah may forgive you} until His saying: {a supreme triumph} [Surat al-Fat'h: 1-5], as he was returning from Hudaybiyyah, while they were experiencing sadness and depression, and the sacrificial animals had been slaughtered at Hudaybiyyah, he said: "Verily, a verse has been revealed to me that is more beloved to me than the entire world."

EASY EXPLANATION

Anas ibn Mālik (may Allah be pleased with him) informed that when the following verses were revealed to the Messenger of Allah (may Allah's peace and blessings be upon him): {Indeed, We have given you [O Prophet] a clear conquest, so that Allah may forgive you your previous and future sins, complete His favor upon you, and guide you to a straight path, and so that Allah may help you with a mighty victory. It is He Who sent down tranquility into the hearts of the believers so that they may increase in faith along with their faith. To Allah belong the soldiers of the heavens and earth. And Allah is All-Knowing, All-Wise. So that He may admit the believing men and women to gardens under which rivers flow, abiding therein forever, and absolve them of their sins; that is a supreme triumph before Allah.} [Surat al-Fat'h: 1-5], as he was returning from Hudaybiyyah, and the Companions were overcome by sadness and depression as they were prevented from performing ‘Umrah due to the terms of the treaty, which they thought was not in favor of the Muslims, and they had slaughtered their sacrificial animals at Hudaybiyyah. The Prophet (may Allah's peace and blessings be upon him) said: Verily, a verse has been revealed to me that is more beloved to me than the entire world, then he recited it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

0437 Verily, a verse has been revealed to me that is more beloved to... / continued

PUT IT INTO PRACTICE

Highlighting the greatness of Allah's blessing upon His Prophet Muhammad (may Allah's peace and blessings be upon him) through the great conquest achieved in the Treaty of Hudaybiyyah, as He said to him: {Indeed, We have given you [O Prophet] a clear conquest} the two verses.
Highlighting the favor that Allah Almighty bestowed upon the Companions (may Allah be pleased with them) when they submitted to His command and obeyed, as Allah revealed for them His saying: {So that He may admit the believing men and women to gardens under which rivers flow...}.
Clarifying the favor of Allah upon His Prophet and the believers by promising them the conquest and victory.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

438 / PROPHETIC REPORT

Verily, Allah does not take away knowledge by snatching it from...

Narrated by the named companion in the report

SOURCE HadeethEnc 10118 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمرو بن العاص رضي الله عنهما ، قال: سمعت رسول الله صلى الله عليه وسلم يقول: «إِن اللّه لاَ يَقبِض العِلْم انتِزاعًا يَنتزعُه مِن النّاسِ، ولكِن يَقبِض العِلْمِ بَقْبِض العُلَماءِ، حتى إذا لم يُبقِ عالِمًا، اتخذ النّاسُ رُؤوسًا جُهالاً، فسُئِلوا فأفتوا بغيرِ عِلْمٍ، فضَلّوا وأضَلّوا».

ENGLISH RENDERING

‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “Verily, Allah does not take away knowledge by snatching it from the people; rather, He takes away knowledge with the death of the scholars until, when He leaves no scholar behind, the people turn to the ignorant as their leaders. They are asked, so they give religious judgments without knowledge; thus they are led astray and lead others astray.”

EASY EXPLANATION

‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “Verily, Allah does not take away knowledge,” meaning knowledge of the Qur’an and the Sunnah and what is relevant to them. “By snatching it from the people,” i.e. removing knowledge from among them by raising it to heaven. “Rather, He takes away knowledge with the death of the scholars,” i.e. He raises knowledge by the death of scholars and the raising of their souls. “The people turn to the ignorant as their leaders,” i.e. they turn to them as rulers, judges, muftis, Imāms and Sheikhs. They rule and give religious judgments without knowledge, thus they are led astray and lead others astray, and ignorance prevails in the world. This Hadīth portends the removal of knowledge. There will be no scholar left on earth to guide the people to the religion of Allah. In consequence, the Muslim nation will deteriorate and go astray.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

439 / PROPHETIC REPORT

Indeed, Allah elevates some people with this Book and degrades...

Narrated by the named companion in the report

SOURCE HadeethEnc 10119 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمر بن الخطاب رضي الله عنه : أن النبي صلى الله عليه وسلم قال: «إن اللّه يرفُع بهذا الكِتاب أقوامًا وَيَضُع به آخِرَين».

ENGLISH RENDERING

‘Umar ibn al-Khattāb (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “Indeed, Allah elevates some people with this Book and degrades others.”

EASY EXPLANATION

This Hadīth means that the Qur'an is taken up by some people, who consequently read it. Allah elevates by means of the Qur'an some people in the world and afterlife, and demotes by means of which others in both worlds. Those who are elevated are those who follow the Qur'an, believe in its news, observe its commands and prohibitions, and take as their model the ethics it promotes. Allah will raise their status in this world and in the Hereafter because the Qur'an is the fountainhead of knowledge. Allah, the Almighty, says: {Allah will raise those who have believed among you and those who were given knowledge, by degrees} [Sūrat al-Mujādalah: 11]. In the Hereafter, these people will be elevated in the gardens of bliss. On the other hand, the people whom Allah degrades by means of the Qur'an are those who read the Qur'an and even recite it well, but are arrogant toward it. They neither believe in its news nor implement its rulings. They are arrogant in theory and practice. For example, when they come across stories of the previous Prophets or others, or information about the Last Day, they suspect and do not believe in them. They might even end up denying the Qur'an, although they read it. These Allah will demote in both worlds.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

440 / PROPHETIC REPORT

Go back to your families and stay with them. Teach them...

Narrated by Abu Sulaymān, Mālik ibn al-Huwayrith,

SOURCE HadeethEnc 3059 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سليمان مالك بن الحويرث رضي الله عنه قال: أَتَينا رُسول الله -صّلى الله عليه وسّلم- وَنحنُ شَبَبَةٌ مُتَقارِبون، فَأَقْمَنا عِنْدَه عِشْرِينَ لَيلَة، وَكانَ رُسولُ الله -صّلى الله عليه وسّلم- رحيمًا رفيقًا، فَظَنَّ أنا قد اشْتَقنا أَهَلنا، فَسألنا عَمّن تَرَكنا مِنْ أهلنا، فَأَخبَرناه، فقال: «ارجِعوا إلى أَهلِيكم، فَأقيموا فيهم، وَعَلِّموهم وَمُروهم، وَصَلّوا صلاة كذا في حِين كذا، وَصَلّوا كذا في حِين كذا، فإذا حَضَرت الصلاة فَلْيؤذن لكم أَحَدُكم وَلْيَؤُمكم أكبركم». زاد البخاري في رواية له: «وَصَلّوا كما رَأَيتُموني أُصَلّي».

ENGLISH RENDERING

We came to the Messenger of Allah (may Allah's peace and blessings be upon him) when we were young and of about the same age. We stayed with him for twenty nights. The Messenger of Allah (may Allah's peace and blessings be upon him) was merciful and compassionate; so, he realized our longing for our families. He asked us about our families whom we had left behind and we told him about them. Thereupon, he said: "Go back to your families and stay with them. Teach them (religion) and command them (to adhere to it), perform so-and-so prayer at so-and-so time, and when prayer becomes due, let one of you call the Adhān and let the oldest among you lead you in prayer."
Another version by Al-Bukhāri has this addition: "Pray as you saw me pray."

EASY EXPLANATION

Mālik (may Allah be pleased with him) said: "We came to the Messenger of Allah (may Allah's peace and blessings be upon him) when we were young and of about the same age." That was in the Year of Delegations, 9 A.H. They were young men and they stayed with the Prophet (may Allah's peace and blessings be upon him) for twenty nights. They came to him to learn the religion of Allah. Mālik said: "The Messenger of Allah (may Allah's peace and blessings be upon him) was merciful and compassionate. He realized our longing for our families. He asked us about our families whom we had left behind and we told him about them. Thereupon, he said: "Go back to your people and stay with them. Teach them (religion) and command them (to adhere to it), pray so-and-so prayer at so-and-so time, and when prayer becomes due, let one of you pronounce the Adhān and let the eldest among you lead you in prayer."
Another version by Al-Bukhāri adds: "Pray as you saw me pray."
This indicates that the Prophet (may Allah's peace and blessings be upon him) was famous for his mercy and compassion. He was the most merciful and the most compassionate among people towards people. When he perceived their longing for their families and asked them about their people whom they had left behind and they informed him about them, he ordered them to return home. "And let the eldest among you lead you in prayer" points out that older one should take precedence when it comes to leading prayer. And by the way, this does not contradict the Prophet's statement: "Let the best reciter of the Book of Allah among the people lead them in prayer." This is because these young men came to the Messenger (may Allah's peace and blessings be upon him) at the same time and apparently there was no significant difference between them

0440 Go back to your families and stay with them. Teach them... / continued

in terms of the Qur’an’s recitation. Hence, he said: "And let the eldest among you lead you in prayer", because they were equal, or almost equal, in reciting the Qur’an. If they were the same in terms of reciting the Qur’an, knowledge of the Sunnah, and making the Hijrah, then the eldest among them should take precedence and lead the prayer.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

441 / PROPHETIC REPORT

Do not argue about the Qur’an, for arguing about it constitutes...

Narrated by the named companion in the report

SOURCE HadeethEnc 10854 | Authentic hadith | Abu Dawood At-Tayaalisi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمرو رضي الله عنهما أن النبي صلى الله عليه وسلم قال: «لا تُجادِلوا في القرآن؛ فإنّ جدالا فيه كُفْر».

ENGLISH RENDERING

‘Abdullāh ibn ‘Amr (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Do not argue about the Qur’an, for arguing about it constitutes disbelief."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade arguing about the Qur’an, for doing so leads to disbelief. Also, one might hear a verse or a word of the Qur’an being read in a certain way that he is unaware of, so he would hasten to judge the reader as mistaken, attribute to him that he reads something other than the Qur’an, or argue with him about the meaning of a verse that he is not versed in, thereby misguiding him. Argument might distract one from the truth, even if the point is made. Therefore, argumentation of this kind has been forbidden and is called 'disbelief', because it leads the arguer to disbelief. Argumentation, when it is free of such implications, is allowed or commendable, such as when asking to learn or to show the truth. In this regard, Allah, the Exalted, says: {And argue with them in the fairest manner.} [Sūrat An-Nahl: 125]

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Abu Dawood At-Tayaalisi. HadeethEnc English export v1.25.0.

442 / PROPHETIC REPORT

O people, he who knows about something, let him say it. And he...

Narrated by Masrūq

SOURCE HadeethEnc 8934 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن مسروق، قال: دَخَلْنا على عبد الله بن مسعود رضي الله عنه فقال: يا أيها الناس، منَ عِلم شيئاَ فْلَيُقْل به، ومن لمَ يْعَلم،َ فْلَيُقْل: الله أعلم، فإن من العلم أن يقول لما لا يْعَلم: الله أعلم. قال الله تعالى لنبيه صلى الله عليه وسلم : (قل ما أسألكم عليه من أجر وما أنا من المتكلفين).َ

ENGLISH RENDERING

We visited ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) and he said to us: 'O people, he who knows about something, let him say it. And he who does not know should say: 'Allah knows best.' It is part and parcel of knowledge that a man who does not know something should say: 'Allah knows best.' Allah said to His Prophet: {Say: 'I do not ask you for it any payment, and I am not of the pretentious.'} [Sūrat Sād: 86]"

EASY EXPLANATION

If a person is asked about something and he knows the answer, he should share his knowledge with the people and not conceal it. But if he is asked about something that he doesn't know then he should say: "Allah knows best", and not to make up an answer to pretend that he knows.

It is a sign of having knowledge to say: "Allah knows best" in areas that one does not have knowledge in. The person who does so is the one with true knowledge, because he does not overestimate himself and his status, and knows that he has no knowledge concerning that matter, so he refers knowledge of it to Allah by saying: "Allah knows best". Another reporion in Sahīh Muslim reads: "It is more knowledgeable for one of you to say: ‘Allah a’lam’ about things you do not know", meaning: it is better for his knowledge and more beneficial for him to say regarding what he does not know: "Allah knows best".

Then Ibn Mas’ood used the following verse from the Qur'an to support his statement: {Say: "I do not ask you for the Qur'an any payment, and I am not of the pretentious"} [Sād: 86], meaning: I do not ask you for reward or wages in return for the revelation that I bring to you; rather, my sole intention is to guide you to goodness and to invite you to worship Allah.

{and I am not of the pretentious}, meaning: I am not one of those who make matters difficult for you or those speaking without knowledge.

In brief, it is not permissible for a person to issue a Fatwa unless he is permitted to do so. If Allah wills for him to be an Imām for the people, issue religious decisions for them, and guide them to the straight path, indeed, he will be so. And if Allah does not will that for him, his boldness and daring in issuing a Fatwa will not be of benefit to him; rather, it will be a test and trial for him in this world and the next life.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0442 O people, he who knows about something, let him say it. And he... / continued

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

443 / PROPHETIC REPORT

Verily Allah sent Muhammad (may Allah's peace and blessings be...

Narrated by the named companion in the report

SOURCE HadeethEnc 58231 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عباس رضي الله عنهما أن عمر بن الخطاب رضي الله عنه قال وهو جالس على منبر رسول الله صلى الله عليه وسلم : "إن الله قد بعث محمَّدا صلى الله عليه وسلم بالحق، وأنزل عليه الكتاب، فكان مما أُنزِل عليه آية الرجم، قَرَأْنَاها وَوَعَيْنَاها وَعَقَلْنَاها، فَرَجَم رسول الله صلى الله عليه وسلم ، ورجمنا بعده، فأخشى إن طال بالناس زمان أن يقول قائل: ما نجد الرجم في كتاب الله فَيضِلُّوا بترك فريضة أنزلها الله، وإن الرجم في كتاب الله حَقٌّ على من زنى إذا أَحصَن من الرجال والنساء، إذا قامت البينة، أو كان الحَبَل، أو الاعتراف".

ENGLISH RENDERING

‘Abdullāh ibn ‘Abbās reported that ‘Umar ibn al-Khattāb, while he was sitting on the Prophet's pulpit, said: "Verily Allah sent Muhammad (may Allah's peace and blessings be upon him) with the truth and sent the Book down to him. Part of what was revealed to him was the verse on stoning. We recited, understood, and comprehended it. The Messenger of Allah (may Allah’s peace and blessings be upon him) did administer stoning and we administered it after his death. Yet, I am concerned that, after a long time has passed, someone may say: 'We cannot find stoning in Allah's Book,' and they will be led astray for abandoning an obligation that Allah has sent down. Indeed, stoning is established in the Book of Allah against those married men and women who commit adultery, when there is evidence, pregnancy, or a confession."

EASY EXPLANATION

‘Umar ibn al-Khattāb (may Allah be pleased with him) got up onto the pulpit and delivered a sermon to people. He said: among other things, that Allah had sent Muhammad (may Allah's peace and blessings be upon him) with the true religion; Islam, and He had sent the best Book; the Qur’an, down to him. Included in what was sent down was the verse on stoning a married person who commits adultery. The wording of the verse was abrogated, but its ruling remained. ‘Umar (may Allah be pleased with him) feared that people of later times who had not witnessed the revelation of the Qur’an would deny the stoning ruling. So he reminded people of the ruling and that it was true. Therefore, if a legally married person is found committing adultery, confesses and admits to it; or if a married woman gets pregnant in the absence of her husband or master (in the case of a slave woman), she should be stoned to death. These are the proofs that can be used to establish the punishment of stoning for a person who has committed adultery.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0443 Verily Allah sent Muhammad (may Allah's peace and blessings be... / continued

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

444 / PROPHETIC REPORT

When the Prophet (may Allah’s peace and blessings be upon him)…

Narrated by ‘Ā’ishah

SOURCE HadeethEnc 65060 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ رضي الله عنها: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ، ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا: {قُلْ هُوَ اللَّهُ أَحَدٌ}، وَ{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ}، وَ{قُلْ أَعُوذُ بِرَبِّ النَّاسِ}، ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

ENGLISH RENDERING

When the Prophet (may Allah’s peace and blessings be upon him) went to bed every night, he would join his palms together and blow into them and recite the Surahs al-Ikhlās, al-Falaq, and an-Nās, and then he would wipe with his hands over as many parts of his body as he could, starting with his head, face, and the front of his body. He used to do that three times.

EASY EXPLANATION

It was part of the Prophet's custom that when he went to bed, he would join his palms together and raise them as a supplicant does, and he would blow into them in a mild manner, along with little saliva. Meanwhile, he would recite the three surahs of al-Ikhlās, al-Falaq, and an-Nās. Then, he would wipe with his palms over as much of his body as he could, starting with his head, face, and the front part of his body, repeating this three times.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

We are recommended to recite Surat al-Ikhlās and the two refuge-seeking surahs of al-Falaq and an-Nās before going to bed and to blow with them into our palms and then wipe over as many parts of our bodies as we can.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

445 / PROPHETIC REPORT

Sometimes it comes to me like the ringing of a bell, and that...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 10840 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة أُمِّ المؤمنين رضي الله عنها أَن الحارَث بن هشام رضي الله عنه سأل رسوَل الله صلى الله عليه وسلم فقال: يا رسوَل الله، كيف يْأتيَك الْوَحْي؟ فقال رسول الله صلى الله عليه وسلم : «أحيانًا يأتيني مْثَل صْلصَلة الجَرس، وهوَ أشُّده علّي، فَيْفِصُم عِّني وقدَ وَعْيُت عنه ما قال، وأحيانًا يتمّثُل لي الَمَلُكَ رُجًلا فُيَكِّلُمني فَأعي ما يقول». قالت عائشة رضي الله عنها : ولقد رأيُته ينزل عليه الْوَحْي في اليوم الشديد البْرد، فَيْفِصُم عنه وإّنَ جِبَينه لَيَتَفّصُدَ عَرًقا.

ENGLISH RENDERING

Al-Hārith ibn Hishām (may Allah be pleased with him) asked the Messenger of Allah (may Allah's peace and blessings be upon him): "O Messenger of Allah, how does the revelation come to you?" The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Sometimes it comes to me like the ringing of a bell, and that is the hardest for me. When it leaves me I remember what it has said. And sometimes the angel appears to me in the shape of a man, he talks to me, and I understand what he says." ʻĀ'ishah (may Allah be pleased with her) said: "I saw him when the revelation was descending upon him on a very cold day. When it had left him, his forehead was dripping with sweat."

EASY EXPLANATION

Al-Hārith ibn Hishām (may Allah be pleased with him) asked the Messenger of Allah (may Allah's peace and blessings be upon him) how the revelation came to him. The Messenger of Allah (may Allah's peace and blessings be upon him) told him that the angel, Jibrīl, would sometimes come to him and his voice communicating the revelation was as strong as the sound of a bell. This form was the hardest on the Prophet (may Allah's peace and blessings be upon him) and afterwards he would be overwhelmed and severely distressed and then it would lift. After this he fully understood and had memorized what the angel had said to him. The angel would make a loud sound when he came down with the revelation to distract the Prophet (may Allah's peace and blessings be upon him) from matters of the worldly life and to make him focus on the sound. The Prophet (may Allah's peace and blessings be upon him) would understand what the angel said to him, as he heard nothing but the angel's voice.

At other times, the angel would come to the Prophet (may Allah's peace and blessings be upon him) in the form of a man, such as Dihyah (may Allah be pleased with him) or another man, and communicate the revelation to him, and the Prophet would understand it.

ʻĀ'ishah (may Allah be pleased with her) said that on very cold days, the Prophet's forehead would sweat due to the stress of receiving the revelation.

0445 Sometimes it comes to me like the ringing of a bell, and that... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 38:29 - A blessed Book for reflection

Qur'an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

446 / PROPHETIC REPORT

Neither believe nor disbelieve the People of the Book but say:...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 65046 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: كَانَ أَهْلُ الْكِتَابِ يَقْرَؤُونَ التَّوْرَاةَ بِالْعِبْرَانِيَّةِ، وَيُفَسِّرُونَهَا بِالْعَرَبِيَّةِ لأَهْلِ الإِسْلاَمِ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لاَ تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلاَ تُكَذِّبُوهُمْ، وَقُولُوا: {آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا} [البقرة: 136] الآية».

ENGLISH RENDERING

The People of the Book used to read the Torah in Hebrew and expound on it in Arabic to the Muslims. So, the Messenger of Allah (may Allah’s peace and blessings be upon him) said: "Neither believe nor disbelieve the People of the Book but say: {We believe in Allah and what has been sent down to us.} [Surat al-Baqarah: 136]."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned his Ummah not to get deceived by what the People of the Book report in their books. The Jews, during the Prophet's lifetime, used to read the Torah in Hebrew, the language of the Jews, and expound on it in Arabic. So, the Prophet (may Allah's peace and blessings be upon him) said: Neither believe nor disbelieve the People of the Book. This applies to things that are not known to be true or false. In fact, Allah Almighty commanded us to believe in the Qur’an revealed to us and the Book revealed to them. But there is no way in which we can know whether what they relate to us from these books is true or false, unless our Shariah clarifies whether it is true or false. Hence, we should stop, neither believing them, lest we may become their partners in what they distorted, nor disbelieving them, lest their statement may be right, and thus we will be denying what we were commanded to believe in. And Allah Almighty commanded the Prophet (may Allah's peace and blessings be upon him) that we should say: {We believe in Allah and what has been sent down to us; and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the descendants [of Jacob]; and what was given to Moses and Jesus; and what was given to the prophets from their Lord. We make no distinction between any of them, and to Him we have submitted.} [Surat al-Baqarah: 136]

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

0446 Neither believe nor disbelieve the People of the Book but say:... / continued

PUT IT INTO PRACTICE

What the People of the Book relate falls under three categories: what is consistent with the Qur’an and the Sunnah - it must be believed; what contradicts the Qur’an and the Sunnah - this is false and must be denied; and what is not established in the Qur’an or the Sunnah to be true or false - this is to be narrated and should not be believed or denied.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

447 / PROPHETIC REPORT

By the One in Whose Hand my soul is, it is equal to one-third...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 65261 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه: أَنَّ رَجُلاً سَمِعَ رَجُلاً يَقْرَأُ: {قُلْ هُوَ اللَّهُ أَحَدٌ} يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ، وَكَأَنَّ الرَّجُلَ يَتَقَالُّهَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ».

ENGLISH RENDERING

A man heard another man reciting: {Say, "He is Allah, the One"} repeatedly. The next morning, he came to the Messenger of Allah (may Allah's peace and blessings be upon him) and mentioned that to him, as if he thought it was not enough. Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "By the One in Whose Hand my soul is, it is equal to one-third of the Qur'an."

EASY EXPLANATION

Abu Sa'īd al-Khudri (may Allah be pleased with him) mentioned that a man heard another reciting the Surah: {Say, "He is Allah, the One"} repeatedly throughout the night, without adding anything else. The next morning, he came to the Messenger of Allah (may Allah's peace and blessings be upon him) and mentioned that to him, as if the questioner thought it was not enough. Thereupon, he (may Allah's peace and blessings be upon him) swore by way of confirmation: By the One in Whose Hand my soul is, it is equal to one-third of the Qur'an.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 38:29 - A blessed Book for reflection

Qur'an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

The merit of Surat al-Ikhlās and that it is equal to one-third of the Qur'an.
It is permissible to recite a small number of verses during the night prayer and repeat them, without belittling this.
Al-Māziri said: It was said: It means: The Qur'an consists of three categories: stories, rulings, and the attributes of Allah Almighty. {Say, "He is Allah, the One."} is exclusively about Allah's attributes, making it one-third - a part of three parts. It was also said: It means: The reward of reciting it is multiplied to equal the reward of reciting one-third of the Qur'an without any additional multiplication.

0447 By the One in Whose Hand my soul is, it is equal to one-third… / continued

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

448 / PROPHETIC REPORT

Go back and pray, for you have not prayed

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3185 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ، فَصَلَّى، فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَرَدَّ وَقَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ»، فَرَجَعَ يُصَلِّي كَمَا صَلَّى، ثُمَّ جَاءَ، فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» ثَلَاثًا، فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أُحْسِنُ غَيْرَهُ، فَعَلِّمْنِي، فَقَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، وَافْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) entered the mosque, and then a man came in and prayed. He greeted the Prophet (may Allah's peace and blessings be upon him), who responded and said: "Go back and pray, for you have not prayed." He went back and prayed as he had prayed, then, he came to the Prophet (may Allah's peace and blessings be upon him) and greeted him. He said: "Go back and pray, for you have not prayed," three times. So, he said: By the One Who sent you with the truth, I cannot do better than that. So teach me. He said: "When you stand to pray, say Takbīr (Allāhu Akbar), then recite whatever you can of the Qur'an; then bow until you are at ease in bowing; then rise until you are standing up straight; then prostrate until you are at ease in prostration; and then sit up until you are at ease in sitting. Do that throughout your prayer."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) entered the mosque, and a man entered after him and prayed two quick Rak'ahs (units of prayer) without being calm in his standing, bowing, and prostration. The Prophet (may Allah's peace and blessings be upon him) was observing him as he prayed. The man then went over to the Prophet (may Allah's peace and blessings be upon him) who was sitting in a corner of the mosque, and greeted him. The Prophet (may Allah's peace and blessings be upon him) returned his greeting and said to him: Go back and repeat your prayer for you have not prayed. He went back and prayed quickly as he did before, then he came and greeted the Prophet (may Allah's peace and blessings be upon him), who said to him: Go back and pray for you have not prayed. He did this three times. The man then said: By the One Who sent you with the truth, I cannot do better than that. So teach me. He (may Allah's peace and blessings be upon him) said to him: When you stand for prayer, say the opening Takbīr, then recite the Opening of the Qur'an (Surat al-Fātihah) and whatever else Allah wills for you to recite. Then bow down until you are at ease in your bowing, placing your palms on your knees and straightening your back, allowing your body to settle into the bowing position. After that, rise up and stand upright until your bones return to their joints and you stand straight. Then prostrate until you are at ease in your prostration, by ensuring that your forehead, nose, palms, knees, and the tips of your toes are on the ground. After that, raise yourself until you are at ease sitting between the two prostrations. Do this in every Rak'ah of your prayer.

0448 Go back and pray, for you have not prayed / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 38:29 - A blessed Book for reflection

Qur'an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

These pillars of prayer cannot be waived, whether out of forgetfulness or ignorance, as evidenced by the command for the praying person to repeat his prayer. The Prophet (may Allah's peace and blessings be upon him) did not suffice only to teach him.
Maintaining composure is one of the pillars of prayer.
An-Nawawi said: It indicates that whoever fails to perform any of the obligatory acts of prayer, his prayer is invalid.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

449 / PROPHETIC REPORT

Indeed, wine has been declared unlawful

Narrated by Anas

SOURCE HadeethEnc 66034 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ سَاقِيَ القَوْمِ فِي مَنْزِلِ أَبِي طَلْحَةَ، وَكَانَ خَمْرُهُمْ يَوْمَئِذٍ الفَضِيخَ، فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُنَادِيًا يُنَادِي: أَلَا إِنَّ الخَمْرَ قَدْ حُرِّمَتْ، فَقَالَ لِي أَبُو طَلْحَةَ: اخْرُجْ، فَأَهْرِقْهَا، فَخَرَجْتُ فَهَرَقْتُهَا، فَجَرَتْ فِي سِكَكِ المَدِينَةِ، فَقَالَ بَعْضُ القَوْمِ: قَدْ قُتِلَ قَوْمٌ وَهِيَ فِي بُطُونِهِمْ، فَأَنْزَلَ اللَّهُ: {لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا} [المائدة: 93] الآية.

ENGLISH RENDERING

I was the people's cup-bearer in the house of Abu Talhah, and their wine at that time was Fadīkh. The Messenger of Allah (may Allah's peace and blessings be upon him) commanded a caller to call out: Indeed, wine has been declared unlawful. He said: So Abu Talhah said to me: Go out and spill it. I went out, and I spilled it, and it was flowing in the paths of Madīnah. Some of the people said: Some people had been killed when it was in their bellies. Thereupon, Allah revealed: {There is no blame on those who believe and do righteous deeds for what they consumed...} [Surat al-Mā'idah: 93].

EASY EXPLANATION

Anas ibn Mālik (may Allah be pleased with him) reported that he was serving drink to those in the house of his stepfather, Abu Talhah (may Allah be pleased with him), and their wine at that time was Fadīkh - a mixture of dates and unripe dates. Then, a caller from the Messenger of Allah (may Allah's peace and blessings be upon him) announced: Indeed, wine has been declared unlawful. He said: Abu Talhah said to me: Go and pour it out and spill it. So, I went and poured it out and spilled it, and the wine flowed through the streets of Madīnah. Some people said: Some of the Companions had been killed before its prohibition while it was still in their bellies. Thereupon, Allah revealed:

{There is no blame on those who believe and do righteous deeds for what they consumed...} [Sūrat al-Mā'idah: 93]. This means: There is no sin incurred on those who believe for what they consumed of the wine before its prohibition.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 38:29 - A blessed Book for reflection

Qur'an 20:114 - My Lord, increase me in knowledge

0449 Indeed, wine has been declared unlawful / continued

PUT IT INTO PRACTICE

The merit of Abu Talhah and the Companions (may Allah be pleased with them) as they swiftly and unquestioningly responded to the command of Allah, and this is the attitude that befits a true Muslim.
"Khamr": A name that includes all intoxicants.
"Fadīkh": A drink made from unripe and ripe dates without being exposed to fire. "Busr" refers to the fruit of the date palm before it ripens.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

450 / PROPHETIC REPORT

It was mentioned in the letter that the Messenger of Allah (may...

Narrated by the named companion in the report

SOURCE HadeethEnc 8401 | Authentic hadith | Maalik - Ad-Daarimi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن أبي بكر بن حزم، أن في الكتاب الذي كتبه رسول الله صلى الله عليه وسلم لِعَمْرو بنَ حَزْم: «أن لاَ يَمَسّ القرآن إلاَ طاهر».

ENGLISH RENDERING

‘Abdullāh ibn Abi Bakr ibn Hazm reported that it was mentioned in a letter that the Messenger of Allah (may Allah's peace and blessings be upon him) sent to ‘Amr ibn Hazm that: "No one should touch the Qur'an unless he is pure."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) sent a letter to ‘Amr ibn Hazm when the latter was the judge in Najrān. It was a long letter that contained many of the Shariah rulings, such as the rulings on inheritance, Zakah and charity, and blood money. It is a well-known text that was accepted by Muslim scholars as authentic.

"No one should touch the Qur'an unless he is pure': touch here means touching it directly without a barrier. Accordingly, holding the Qur'an with a separating medium, such as carrying it in a bag or case or turning its pages with a stick, is not included in this prohibition because there is no direct touch.

The 'Qur'an' here refers to what the Qur'an is written on, such as boards, papers, parchments and the like. It does not mean 'speech' (verbal Qur'an), because speech is not touched; rather, it is heard.

The word 'pure' has four possible interpretations. It may refer to:

1. The Muslim, as Allah says: {Indeed the polytheists are unclean/impure.} [Sūrat At-Tawbah: 28]
2. The person free of impurity, like when the Prophet (may Allah's peace and blessings be upon him) said about the cat: "It is not impure."
3. The one pure from Janābah.
4. The one who performed ablution.

All of these meanings of ‘pure’, according to Shariah, are possibly meant here in this Hadīth. There is no evidence to hold any of them preponderant over the others. Therefore, it is preferable to adopt the last meaning, which refers to the 'pure' as someone who has performed ablution to purify himself of minor Hadath (urinating, defecating, passing gas, sleeping). This is more certain than the other possible meanings and it is in agreement with the opinion of the majority of scholars, including the four Imāms and their followers, and it is also the safer choice.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0450 It was mentioned in the letter that the Messenger of Allah (may... / continued

QUR’ANIC CONNECTION

Qur’an 38:29 - A blessed Book for reflection

Qur’an 20:114 - My Lord, increase me in knowledge

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Maalik - Ad-Daarimi. HadeethEnc English export v1.25.0.

13

Character, Truthfulness and Trust

Make inward faith dependable in conduct.

REPORTS 0451-0490

451 / PROPHETIC REPORT

Adhere to truthfulness, for truthfulness leads to...

Narrated by ‘Abdullah ibn Mas‘ūd

SOURCE HadeethEnc 5504 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Adhere to truthfulness, for truthfulness leads to righteousness, and righteousness leads to Paradise. A man will keep telling the truth and strive to tell the truth until he is recorded with Allah as the most truthful. Beware of lying, for lying leads to wickedness and wickedness leads to Hellfire. A man will keep telling lies and strive to tell lies until he is recorded with Allah as a persistent liar."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) enjoined truthfulness and informed that adherence to it leads to constant good deeds. Persistence in doing good deeds leads the doer to Paradise, and he continues to adopt truthfulness in secret and public and deserves to be labeled as most truthful - this is extreme truthfulness. Then, he (may Allah's peace and blessings be upon him) warned of lying and false speech, for it prompts a person to deviate from uprightness and to engage in evil, corruption, and sins; then, it leads him to Hellfire. He continues to tell more and more lies until he is recorded with Allah among the liars.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Truthfulness is a noble trait that one can possess by diligently seeking to acquire it. If a person keeps telling the truth and strives to tell the truth, truthfulness will turn into second nature to him, and thus he will be recorded with Allah among the truthful and pious ones. Lying is a bad trait that a person acquires through long-term practice and the keenness to engage in it through words and deeds until it becomes part of his nature and disposition. Then, he will be recorded with Allah Almighty as a frequent liar.

0451 Adhere to truthfulness, for truthfulness leads to… / continued

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

452 / PROPHETIC REPORT

When Allah gathers the first and the last on the Day of...

Narrated by Ibn ‘Umar

SOURCE HadeethEnc 2936 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عنهما قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا جَمَعَ اللهُ الأَوَّلِينَ وَالآخِرِينَ يَوْمَ القِيَامَةِ يُرْفَعُ لِكُلِّ غَادِرٍ لِوَاءٌ، فَقِيلَ: هَذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَانٍ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "When Allah gathers the first and the last on the Day of Judgment, a banner will be raised for every traitor, and it will be said: This is the betrayal of so-and-so, the son of so-and-so."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that on the Day of Judgment, when Allah Almighty gathers the first and the last for the reckoning, He will set up a sign for every traitor who failed to fulfill a covenant he made, whether with Allah or with people. This sign will expose his betrayal, and he will be called out on that day: This is the betrayal of so-and-so, the son of so-and-so, to expose the evil of his deed before the people of the Gathering.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

The prohibition of treachery, and that it is one of the major sins because of this severe warning associated with it.

The betrayal that incurs a severe warning includes anyone who entrusts you with life, honor, secret, or wealth, and you betray him, breaking his trust in your reliability.

Al-Qurtubi said: This is an address from him to the Arabs who used to practice, as they used to raise a white banner for loyalty and a black banner for betrayal, to blame and condemn the traitor. The Hadīth implies that something similar will occur for the betrayer, so he will be known for his trait on the Day of Judgment and condemned by the people of the Gathering.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

453 / PROPHETIC REPORT

Verily, the best of you are those who have the best manners

Narrated by ‘Abdullāh ibn ‘Amr

SOURCE HadeethEnc 5803 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمرو رضي الله عنهما قال:َلَم َيُكِن النَّبِيُّ َصَّلى اللُّه َعَلَيِه َوَسَّلم َفاِحَّشا َوَلا ُمَتَفِّحَّشا، َوَكان َيُقوُل: «ِإَّن ِمْن ِخَياِرُكْم َأْحَسَنُكْم َأْخَلَّقا».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) was neither obscene, nor would he use obscene language, and he used to say: "Verily, the best of you are those who have the best manners."

EASY EXPLANATION

It was not part of the Prophet's character to speak or act indecently, nor would he deliberately do that. Indeed, he was of exemplary good character.

The Prophet (may Allah's peace and blessings be upon him) used to say: The best among you in the sight of Allah are those who possess the best manners; in doing good, having a smiling face, refraining from harming others and bearing harm from them, and associating with people in a pleasant manner.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

A believer is required to keep away from improper speech and reprehensible acts.
The Messenger of Allah (may Allah’s peace and blessings be upon him) possessed perfect manners, and he would only do and say what was good.
Good manners are an arena of competition among the believers. Whoever surpasses others in this regard is one of the best believers and has the most perfect faith among them.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

454 / PROPHETIC REPORT

The liar is not the one who seeks reconciliation between...

Narrated by the named companion in the report

SOURCE HadeethEnc 3853 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أم كلثوم بنت عقبة بن أبيُ مَعيط رضي الله عنها قالت: سمعت رسول الله صلى الله عليه وسلم يقول: «ليس الكذاب الذيُ يصلح بين الناسَ فَيْنمي خيًرا، أو يقول خيًرا» وفي رواية مسلم زيادة، قالت: ولم أسمعهُ يَرّخُص في شيء مما يقوله الناس إلا في ثلاث، تعني: الحرب، والإصلاح بين الناس، وحديث الرجل امرأته، وحديث المرأة زوجها.

ENGLISH RENDERING

Umm Kulthūm bint ʻUqbah ibn Abi Muʻayt (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said: “The liar is not the one who seeks reconciliation between people, conveying good, or saying good things.” There is an addition in the narration of Muslim, saying: that I did not hear him giving permission of lying in anything except in three (things): the war, reconciliation between people, and what a man says to his wife and what a woman says to her husband.

EASY EXPLANATION

The basic rule states that lying is unlawful, for the Prophet (may Allah's peace and blessings be upon him) said: “Beware of telling lies, for lying leads to wrongdoing and wrongdoing leads to hellfire. A man will keep telling lies and strive to tell lies until he is recorded with Allah as a liar” [Muslim]. However, there are three exceptions where lying is permissible: Lying for the sake of reconciliation between people; lying during war; and lying in what a man says to his wife. The Sunnah has made lying in these three cases permissible, for what it contains of benefits without resulting in any harm, as following: 1. Lying for the sake of reconciliation between two people or two tribes disputing with each other. Here, one conveys good words and narrates to one of the disputing parties that the other praised him and spoke well of him and mentioned him with good attributes. He in fact did not hear so, however, his aim is to bring them together and to remove the aversion and estrangement between them. This is permissible and there is no harm in it as long as one's aim is reconciliation and removing enmity and hatred from the hearts. 2. Lying during war: it is to display strength and say things to empower his companions, and to increase their morale, in order to defeat the enemies. It also includes saying that the Muslim army is big in number and has received strong back up, or saying: Look behind you! So-and-so has come from behind you to strike you! This is also permissible, due to what it contains of enormous benefit for Islam and the Muslims. 3. Lying between spouses: i.e. husband says to his wife "You are the most beloved person to me, and I desire only you” and similar words that induce harmony and love between them; and she says the same. This is permissible as well, due to what it contains of mutual benefits. It is noteworthy that lying between the spouses is limited to what will bring or increase harmony and love between them. It is not permissible in everything. An-Nawawi (may Allah have mercy upon him) said: “Regarding man's lying to his wife and vice versa, it is intended to be a means of displaying love and devotion to one another and similar things.

0454 The liar is not the one who seeks reconciliation between... / continued

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

455 / PROPHETIC REPORT

Righteousness is good character, and sin is what wavers in your...

Narrated by the named companion in the report

SOURCE HadeethEnc 66540 | Authentic | The first Hadīth: Narrated by Muslim, and the second Hadīth: Narrated by Ahmad and Ad-Dārimi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «البِرُّ: حُسْنُ الخُلُقِ، والإِثْمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ». وَعَنْ وَابِصَةَ بْنِ مَعْبَدٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «جِئْتَ تَسْأَلُ عَنِ البِرِّ وَالإِثْمِ»، قُلْتُ: نَعَمْ، قَالَ: «اسْتَفْتِ قَلْبَكَ، البِرُّ: مَا اطْمَأَنَّتْ إِلَيْهِ النَّفْسُ، وَاطْمَأَنَّ إِلَيْهِ القَلْبُ، والإِثْمُ: مَا حَاكَ فِي نَفْسِكَ وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ».

ENGLISH RENDERING

An-Nawwās ibn Sim‘ān (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon him) said: "Righteousness is good character, and sin is what wavers in your heart, and you dislike that people know about it." Wābisah ibn Ma‘bad (may Allah be pleased with him) reported: I went to the Messenger of Allah (peace and blessings be upon him) and he said: "You have come to inquire about righteousness and sin." I said: Yes. He said: "Ask your heart. Righteousness is that which the soul feels at ease with and the heart feels tranquil about. And sin is that which wavers in your soul and causes uneasiness in your chest, even if people give you legal opinions and give you more opinions (in its favor)."

EASY EXPLANATION

The Prophet (peace and blessings be upon him) informed about righteousness and sin. He said: The most excellent among the traits of righteousness is good morals with Allah by piety and with people by enduring their harm, refraining from anger, having a cheerful face, speaking good words, upholding good ties and companionship, and being obedient and amiable. Righteousness is what the heart and soul feel at peace with. As for sin, it is whatever stirs uneasiness in the soul from suspicious matters, causing hesitation without the chest opening up to it, and what brings about doubt in the heart and fear that it may be a sin. It is also what you would not want to disclose, since it is ugly in the eyes of dignified and upright people. This is because the soul, by nature, loves for people to know of its good deeds; so if it dislikes people's knowing about some of its actions, then it is a sin and contains no good - even if people give you legal opinions regarding it. Do not rely on their fatwa so long as the sign of doubt lingers within you, for a fatwa does not remove true doubt if the mufti gives a ruling without knowledge. However, if the fatwa is based on sound evidence from the Shariah, then the questioner must follow it, even if his heart does not feel completely at ease with it.

0455 Righteousness is good character, and sin is what wavers in your... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Encouraging the act of adopting noble morals because good morals are among the greatest aspects of righteousness.
The believer does not feel confused about the truth and falsehood; rather, he knows the truth through the light in his heart and turns away from falsehood and disapproves of it.
Anxiety and uneasiness of the heart along with disliking the idea of making it known to people are among the signs of sinfulness.

TEXT NOTE

Authentic; The first Hadīth: Narrated by Muslim, and the second Hadīth: Narrated by Ahmad and Ad-Dārimi. HadeethEnc English export v1.25.0.

456 / PROPHETIC REPORT

Whoever tells a lie about me intentionally, let him take his...

Narrated by the named companion in the report

SOURCE HadeethEnc 65043 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever tells a lie about me intentionally, let him take his seat in Hellfire."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified that whoever deliberately tells a lie about him, by falsely attributing a statement or action to him, will have a seat in Hellfire in the Hereafter as a recompense for lying about him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Telling lies about the Prophet (may Allah's peace and blessings be upon him) deliberately and intentionally is a means of entering Hellfire.
Telling a lie about the Prophet (may Allah's peace and blessings be upon him) is not like telling a lie about all other people because the former leads to serious evils in terms of religious and worldly affairs.
Warning against spreading Hadīths before verifying them and making sure of their authentic attribution to the Prophet (may Allah's peace and blessings be upon him).

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

457 / PROPHETIC REPORT

O Allah, just as You made my external form beautiful, make my...

Narrated by the named companion in the report

SOURCE HadeethEnc 5491 | Authentic hadith | Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :«اللهم كما حَسّنتَ خَلقيَ فَحَسِّنْ خُلقي».

ENGLISH RENDERING

‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "O Allah, just as You made my external form beautiful, make my character beautiful as well."

EASY EXPLANATION

Man is obliged to ask Allah, the Exalted, just as He has perfected his outward appearance and beautified it, to also perfect his inner character by granting him noble manners that complete his humanity and cleanse his inner self.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ahmad. HadeethEnc English export v1.25.0.

458 / PROPHETIC REPORT

Do not call a hypocrite a master, for if he is a master, you...

Narrated by the named companion in the report

SOURCE HadeethEnc 8962 | Authentic hadith | An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عنُ بريدة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «لا تقولوا لُلمَنافقَ سِّيِّد، فإنه إنَ ُيكَ سِّيِّدا فقد ْأسَخْطُتْم ربكم عز وجل ».

ENGLISH RENDERING

Buraydah (may Allah be pleased with him) reported that the Messenger (may Allah's peace and blessings be upon him) said: "Do not call a hypocrite a master, for if he is a master, you will have angered your Almighty Lord."

EASY EXPLANATION

Meaning of the Hadīth: If a hypocrite is a master among his people and you call him as such, you will incur the wrath of Allah, as you revere that hypocrite who does not deserve such treatment; and if he is not a master or leader, you will be lying and flattering. So, in both cases, he forbids us from addressing a hypocrite as master, with the same applying to a disbeliever, a defiantly disobedient Muslim, or a heretic, for they do not deserve this title at all. The prohibition was addressed to the Companions and those who came after them. Hypocrites at the time were of two types: First: Hypocrites known only to the Prophet (may Allah's peace and blessings be upon him) and his confidant Hudhayfah (may Allah be pleased with him). Second: Hypocrites known among the Companions for their hypocrisy, such as ‘Abdullāh ibn Ubayy. Those fall under the ruling stated in the Hadīth.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

459 / PROPHETIC REPORT

An honest Muslim storekeeper, who carries out the orders of his...

Narrated by the named companion in the report

SOURCE HadeethEnc 3125 | Authentic hadith | Narrated by Bukhari - Al-Bukhari and Muslim. This is the wording of Al-Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي موسى الأشعري رضي الله عنه عن النّبي -صّلى اللُه عَلَيه وَسّلم- أَنّه قَال: «الخَازُن المسلم الأمين ٱلذي يُنفُذ ماُ أُمَر بِه فُيعطِيه كَاملاً مَوّفرًا طِّيبَة بِه نفُسُه فَيدَفُعه إلى ٱلذي أُمَر لُه بِه، أَحُد الُمتَصّدِقين». وفي رواية: «الذي يُعطي ماُ أُمَر به».

ENGLISH RENDERING

Abu Mūsa al-Ash‘ari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "An honest Muslim storekeeper, who carries out the orders of his master and pays fully what he has been ordered to give with a good heart and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons."

EASY EXPLANATION

A trustee who is Muslim and honest and who carries out what is assigned to him, willingly and cheerfully, will be regarded as one of the two givers of charity. He should be Muslim, for if he is non-Muslim and honest, carrying out what is assigned to him, still he will not be rewarded for that, since non-Muslims will not obtain rewards in the Hereafter for their good deeds. Allah, the Almighty, says: {And We will regard what they have done of deeds and make them as dust dispersed} [Sūrat al-Furqān: 23]. He also says: {And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally} [Sūrat al-Baqarah: 217]. If a person performs good deeds and then converts to Islam, he will be rewarded for those past deeds. So, he should be Muslim and honest and should execute what is required of him, and finally he should do so willingly and cheerfully; in other words, he should not mistreat those he gives or remind them of the favors done to them. In this way, he will be regarded as one of the two givers of charity, though he has given nothing from his own money.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari - Al-Bukhari and Muslim. This is the wording of Al-Bukhari. HadeethEnc English export v1.25.0.

460 / PROPHETIC REPORT

Verily, a believer can attain, by his good manners, the rank of...

Narrated by ʻĀʼishah

SOURCE HadeethEnc 5799 | Sahih/Authentic by virtue of other supportive narrations | Narrated by Abu Dāwūd and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها قالت: سمعت رسول الله صلى الله عليه وسلم يقول: «إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "Verily, a believer can attain, by his good manners, the rank of one who fasts and prays often."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) points out that good manners enable one to reach the rank of a person who persistently fasts during the day and prays at night. The core of good manners is doing good, speaking good words, having a smiling face, and refraining from harming people and bearing harm from them.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

The Hadīth shows that Islam gives great attention to refining and perfecting manners.
It highlights the merit of good manners, so much so that a well-mannered person can reach the level of one who fasts continuously and prays relentlessly.
Fasting during the day and praying during the night are two great acts of worship that involve hardship for those who perform them. However, this level can be reached by a well-mannered person, for he engages in self-struggle to assume noble manners.

TEXT NOTE

Sahih/Authentic by virtue of other supportive narrations; Narrated by Abu Dāwūd and Ahmad. HadeethEnc English export v1.25.0.

461 / PROPHETIC REPORT

O Allah, to You I have submitted, and in You I have believed,...

Narrated by Ibn ‘Abbās

SOURCE HadeethEnc 3598 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم كان يقول: «اللَّهُمَّ لكَ أَسْلَمْتُ، وبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وإِلَيْكَ أَنَبْتُ، وبِكَ خَاصَمْتُ، اللهم أعوذ بِعِزَّتِكَ؛ لا إله إلا أنت أنْ تُضِلَّني، أنت الحَيُّ الذي لا تموت، والجِنُّ والإِنْسُ يَمُوتُونَ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) used to say: "O Allah, to You I have submitted, and in You I have believed, in You I have put my trust, to You I have turned in repentance, and for You I have argued. O Allah, I seek refuge with Your power, there is no god but You, that You lead me astray. You are the Ever Living, the One who never dies, whereas the human beings and jinn will all die."

EASY EXPLANATION

Ibn ‘Abbās (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) used to say: "O Allah, to You I have submitted", meaning: the outward submission to Allah, not to anyone else. "In You I have believed", meaning: inward belief. "In You I have put my trust", meaning: I have submitted all of my affairs to You, as I am capable of neither benefit nor harm. "To You I have turned in repentance", meaning: I abandoned sins or heedlessness and returned to Your obedience or Your remembrance. "And for You I have argued", meaning: by Your support I have fought against Your enemies. "O Allah, I seek refuge with Your Power", meaning: for indeed all might and power belong to Allah. "There is no god but You", meaning: You are the only One who deserves to be worshiped, supplicated, and sought for refuge. "That You lead me astray", meaning: I seek refuge in You not to misguide me after You have guided me to adhere to Your Judgment and decree inwardly and outwardly, to return in repentance to You, to oppose Your enemies, to seek refuge in You, and to resort to Your power and assistance in all situations. "You are the Ever Living, the One who never dies, whereas the human beings and jinn will all die.”

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0461 O Allah, to You I have submitted, and in You I have believed,... / continued

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

462 / PROPHETIC REPORT

Give my cloak back to me. Were I to have camels equal to the...

Narrated by Jubayr ibn Mut'im

SOURCE HadeethEnc 5790 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جبير بن مطعم رضي الله عنه قال: بينما هو يسير مع النبي صلى الله عليه وسلم مَقْفَلَه من حُنْين، فَعَلِقُه الأعراب يسألونه، حتى اضطروه إلى سُمَرة، فَخِطَفت رداءه، فوقف النبي صلى الله عليه وسلم فقال: «أعطوني ردائي، فلو كان لي عدد هذه العِضَاهِ نَعَمًا، لقسمته بينكم، ثم لا تجدوني بخيلًا ولا كذابًا ولا جبانًا».

ENGLISH RENDERING

While I was walking with the Prophet (may Allah's peace and blessings be upon him) on his return from the battle of Hunayn, a few Bedouins caught hold of him and began to demand their shares. They forced him to a tree, and someone snatched his cloak (which got entangled in that thorny tree). The Prophet (may Allah's peace and blessings be upon him) said: "Give my cloak back to me. Were I to have camels equal to the number of these trees, I would distribute them all among you, and you would not have found me a miser, a liar, or a coward."

EASY EXPLANATION

When the Prophet (may Allah's peace and blessings be upon him) was returning from the battle of Hunayn - a valley between Makkah and Taif - and Jubair ibn Mut'im was with him, some Bedouins grabbed him and began to demand their shares. They forced him to the Samrah tree (a thorny tree), and his cloak became entangled in the tree's thorns, and they were pulling at him. The Prophet (may Allah's peace and blessings be upon him) said: "Give my cloak back to me. Were I to have camels or cows or sheep equal to the number of these thorny trees, I would distribute them all among you. If you were to try me, you would not find me a miser, a liar, or a coward."

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

463 / PROPHETIC REPORT

The worst lie is when a man claims to have seen something which...

Narrated by the named companion in the report

SOURCE HadeethEnc 6979 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر رضي الله عنهما قال: قال النبي صلى الله عليه وسلم : «أَفْرَى الفِرَى أَنْ يُرِيَ الرجل عينيه ما لم تَرَيَا».

ENGLISH RENDERING

Ibn ‘Umar (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The worst lie is when a man claims to have seen something which he has not seen.”

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) explained that one of the worst types of lies is for a person to claim to have seen something, while awake or in his dreams, and he has not actually seen it. Lying about seeing something in a dream is worse than lying about seeing something in wakefulness, because what a person sees while being asleep is from Allah, the Almighty, via the angel if it is a vision. Therefore, lying in this case is considered lying about Allah. As for dreams, they are from the devil, and self-talk comes from the self. So, what the sleeping person sees is one of these three types.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

464 / PROPHETIC REPORT

A number of Hadīths pertaining to the virtue of Dhikr sessions

Narrated by the named companion in the report

SOURCE HadeethEnc 8272 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: «إِنّ لِلّه تعالى ملائكةً يُطوفون في الطُرق يْلتِمسون أهل الِذْكر، فإذا وَجُدوا قومًا يذكرون الله عز وجل تَنادوا: هُلّموا إلى حاجِتُكم، فَيُحفونُهم بأَجنَحِتِهم إلى السماء الدنيا، فَيسأُلهم رّبُهم -وهو أعلم-: ما يقول عَبادي؟ قال: يقولون: يُسبِّحونك، ويُكِّبرونك، وَيْحَمُدونك، ويُمِّجُدونَك، فيقول: هل رَأوني؟ فيقولون: لا والله ما رَأوك. فيقول: كيف لو رَأوني؟! قال: يقولون: لو رَأوك كانوا أشّد لك عبادة، وأشّد لك تْمجيدًا، وأكثر لك تسبيحًا. فيقول: فماذا يسألون؟ قال: يقولون: يْسألونك الجّنة. قال: يقول: وهل رَأوها؟ قال: يقولون: لا والله يا رب ما رَأوها. قال: يقول: فكيف لو رَأوها؟ قال: يقولون: لو أنهم رَأوها كانوا أشّد عَليها حرصًا، وأشّد لها طلبًا، وأعظم فيها رغبة. قال: فِمّم يتَعوُذون؟ قال: يقولون: يَتعوُذون من الّنار؛ قال: فيقول: وهل رأوها؟ قال: يقولون: لا والله ما رأوها. فيقول: كيف لو رأوها؟! قال: يقولون: لو رأوها كانوا أشّد منها فرارًا، وأشّد لها مَخافة. قال: فيقول: فُأشهِدُكم أني قْد غَفْرتُ لُهْم، قال: يقول مَلكٌ من الملائكة: فيهم فلان ليس منهم، إنما جاء لحاجة، قال: هُم الُجَلساء لا يْشَقى بهم جِليُسهُم». وفي رواية: عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: «إن لله ملائكة سّيارة فُضلاً يَتتّبعون مجالِس الذكر، فإذا وجدوا مْجلسًا فيه ذْكر، قَعُدوا معهم، وَحّف بعُضهم بعضًا بأجنحتهم حتى يْمَلُؤوا ما بينهم وبين السماء الدنيا، فإذا تفرقوا عرجوا وصعدوا إلى السماء، فيسألهم الله عز وجل وهو أعلم -: من أين جئتم؟ فيقولون: جئنا من عند عباد لك في الأرض: يسبحونك، ويكبرونك، ويهللونك، ويحمدونك، ويسألونك. قال: وماذا يسألوني؟ قالوا: يسألونك جنتك. قال: وهل رأوا جنتي؟ قالوا: لا، أي رب. قال: فكيف لو رأوا جنتي؟! قالوا: ويستِجيُروَنك. قال: ومم يْستجيروني؟ قالوا: من نارك يا رّب. قال: وهل رأوا ناري؟ قالوا: لا، قال: فكيف لو رأوا ناري؟! قالوا: ويستغفرونك؟ فيقول: قد غفرت لهم، وأعطيتهم ما سألوا، وأجرتهم مما استجاروا. قال: فيقولون: رب فيهم فلان عبد خّطاء إنما مّر، فجلس معهم. فيقول: وله غفرت، هم القوم لا يشقى بهم جليُسهُم».

0464 A number of Hadīths pertaining to the virtue of Dhikr sessions / continued

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Allah, Exalted, has angels who wander in the roads seeking those who remember Him. When they find some people remembering Allah, the Almighty, they call one another and say: 'Come to what you were looking for' and they encircle them with their wings filling the space between them and the lowest heaven. Their Lord asks them, and He knows best: 'What are My slaves saying?' They reply: 'They are exalting You, glorifying You, praising You, and extolling You.' He asks: 'Have they seen Me?' They reply: 'No, by Allah they have not seen You.' He asks: 'What if they see Me?' Thereupon they reply: 'If they were to see You, they would engage more devoutly in worshiping, extolling, and glorifying You.' He says: 'What do they ask of Me?' They say: 'They ask You for Your Paradise.' Allah says: 'Have they seen it?' They say: 'No Lord, by Allah they have not seen it.' He says: 'What if they see it?' They reply: 'Were they to see it, they would be more keen, more zealous in seeking it, and would wish more for it.' He says: 'From what are they seeking refuge?' They (the angels) say: 'They are seeking refuge from Hell.' He asks: 'Have they seen it?' They say: 'No. By Allah they have not seen it.' He says: 'What if they see it?' They say: 'If they were to see it, they would be more fearful of it and flee faster from it.' He says: 'Bear witness that I have forgiven them.' One of the angels says: 'There is amongst them so-and-so who is not one of them. He only came for another purpose.' He says: 'They are the people by virtue of whom their companion will in no way be unfortunate.'" Another narration reads: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Allah has angels, other than the keepers, who wander about seeking Dhikr sessions. Once they find it, they sit with them and surround them with their wings filling the space between them and the lowest heaven. When they [the people in the gathering] depart, the angels ascend and rise to heaven. Then Allah, the Almighty, asks them - though He knows best - 'From where have you come?' They say: 'We have come from a gathering of Your slaves on earth. They were exalting You, glorifying You, witnessing that there is no deity but You, praising You, and asking You.' He says: 'What do they ask of Me?' They say: 'They ask You Your Paradise.' He says: 'Have they seen My Paradise?' They say: 'No, Lord.' He says: 'What if they see My Paradise?' They say: 'They also ask You for protection.' He says: 'What do they ask Me protection from?' They say: 'From Your Hell, O Lord.' He says: 'Have they seen My Hellfire?' They say: 'No.' He says: 'What if they see My Hell?' They say: 'They ask for Your forgiveness.' Then He says: 'I have forgiven them, and I have bestowed upon them what they asked for,and I have granted them refuge from what they sought protection from.' They say: 'O Lord, among them is so-and-so, a frequent sinner, who was merely passing by and sat down with them.' He says: 'They are the people by virtue of whom their companion will in no way be unfortunate.'"

0464 A number of Hadīths pertaining to the virtue of Dhikr sessions / continued

EASY EXPLANATION

This Hadīth narrates one of the manifestations of glorifying Dhikr sessions. The Prophet (may Allah's peace and blessings be upon him) said that Allah has assigned a certain group of angels, other than the keepers, to wander about in earth. These angels rove around the Muslims' streets, mosques, and houses seeking Dhikr sessions, to visit, attend, and listen to its participants. Al-Hāfizh said: "It appears that this specifically applies to assemblies where Allah is exalted." If they find a group of people remembering Allah, the Almighty, or a Dhikr session as in Muslim's narration, they call each other. The Prophet (may Allah's peace and blessings be upon him) described the angels in Dhikr sessions saying that they encircle them tight like a bracelet in the wrist. They surround them with their wings, until they reach the heavens. Then the Prophet (may Allah's peace and blessings be upon him) narrated the conversation between the Lord, the Exalted, and His noble angels: Their Lord asks them, though He knows best their affairs, to make mention of such people remembering Him in the exalted assembly of angels and to boast about them before the angels. "What are My slaves saying?" The angels reply that those people remembering Allah are saying: Glory be to Allah, praise be to Allah, there is no god but Allah, and Allah is the Most Great. They glorify Allah by saying "there is no god but Allah" because it entails the oneness of worship. Allah says: "'Have they seen Me?' They reply: 'No, by Allah they have not seen You.' He asks: 'What if they see Me?'" The angels reply: "If they were to see You, they would engage more devoutly in worshiping, extolling, and glorifying You", because diligence in worship is dependent on the extent of knowledge. Then Allah, Blessed and Exalted, asks them what such people are asking of Him, and the angels reply that they are asking Him for Paradise, i.e. they are remembering You and worshiping You aspiring to Your Paradise. The angels reply that if they were to see it, they would be ever more devoted to enter it. They would endeavor even more seriously to attain it, because hearing about something is not like seeing it.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

465 / PROPHETIC REPORT

When the Messenger of Allah (may Allah's peace and blessings be...

Narrated by Abu Qatādah al-Ansāri

SOURCE HadeethEnc 5968 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي قتادة الأنصاري رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا كان في سفر، فَعَرّس بليل اضطجع على يمينه، وإذا عَرّس قُبَيل الصبح نَصب ذراعه، ووَضع رأسه على كفه.

ENGLISH RENDERING

When the Messenger of Allah (may Allah's peace and blessings be upon him) encamped to sleep at night during a journey, he would lie down on his right side, and when he wanted to sleep before dawn, he would extend his forearm and place his head on his palm.

EASY EXPLANATION

It was from his custom (may Allah's peace and blessings be upon him) that whenever he would encamp to sleep or rest at night while on a journey, he would place his right side on the ground, and if it was just before dawn, he would lean on his extended hand. He would sleep on his right side in the beginning of the night in order to give himself enough sleep. If it was close to the time of the Fajr prayer, he would extend his hand and sleep on it, so that he may not fall into a deep sleep and miss the Fajr prayer.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

466 / PROPHETIC REPORT

When any of you sleeps, the devil ties three knots at the back...

Narrated by the named companion in the report

SOURCE HadeethEnc 3731 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ يَضْرِبُ كُلَّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ، فَارْقُدْ، فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللَّهَ، انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانَ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "When any of you sleeps, the devil ties three knots at the back of his head, striking each knot: Ahead of you is a long night, so keep sleeping. When he wakes up and remembers Allah, one knot is undone; when he performs ablution, one knot is undone; and when he prays, one knot is undone, and he gets up in the morning active and in good spirits; otherwise, he gets up in the morning low-spirited and sluggish."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs about the devil and his struggle with the person who wants to get up to offer the voluntary night prayer or the Fajr prayer.

When the believer goes to sleep, the devil ties three knots at his Qāfiyah, i.e., the back of his head.

One knot is undone when the believer wakes up and remembers Allah Almighty without responding to the devil's whisperings.

Another knot is undone when he performs ablution.

Then the third knot is undone when he rises and prays, and he gets up in the morning active and in a good mood, given his happiness that Allah has guided him to obedience and rejoicing in the reward and forgiveness that Allah has promised him, along with getting rid of the devil's knots and his discouragement. Otherwise, he wakes up in the morning low-spirited, gloomy, and too indolent to offer good and righteous deeds because he is chained with the devil's shackles and far from getting close to the Most Compassionate.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

0466 When any of you sleeps, the devil ties three knots at the back... / continued

PUT IT INTO PRACTICE

The devil makes constant endeavors in every way to prevent one from obeying Allah Almighty, and nothing can save man from the devil except seeking help from Allah Almighty and utilizing the means of precaution and protection.
Remembering Allah Almighty and worshiping Him provide the soul with energy and bring forth relief in the heart. They dispel laziness and indolence and alleviate distress and hatred because they ward off the devil, who whispers all these things.
The believer feels happy when Allah Almighty guides him to His obedience and feels depressed when he fails to reach the degrees of excellence and perfection.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

467 / PROPHETIC REPORT

When Allah intends good for someone, He grants him the...

Narrated by Mu‘āwiyah

SOURCE HadeethEnc 5518 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن معاوية رضي الله عنه قال: سمعت النبي صلى الله عليه وسلم يقول: «مَنْ يُرِد اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ، وَاللهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللهِ، لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ، حَتَّى يَأْتِيَ أَمْرُ اللهِ».

ENGLISH RENDERING

I heard the Prophet (may Allah's peace and blessings be upon him) say: "When Allah intends good for someone, He grants him the understanding of the religion. Indeed, I am only a distributor, and Allah is the Giver. This Ummah will continue to follow Allah's laws, not being harmed by those who oppose them, until Allah's command comes to pass."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that when Allah wills to do good to someone, He endows him with the understanding of His religion. He also states that he is only a distributor who distributes the sustenance, knowledge, and other things that Allah Almighty gave him, and that the true Giver is Allah, and all else are mere causes that can only bring benefit with Allah's permission. He adds that this Ummah will continue to hold onto Allah's laws and not be harmed by those who oppose them until the Hour comes.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

The Hadīth shows the greatness and merit of the Shar‘i knowledge and its learning and urges us to seek it. Adherence to the truth must exist within this Ummah. If one group forsakes it, another will follow it. Understanding of the religion is part of Allah's intention of goodness for His servants.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

468 / PROPHETIC REPORT

O Allah, I ask You by virtue of my testimony that You are...

Narrated by Buraydah

SOURCE HadeethEnc 5486 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن بريدة رضي الله عنه قال: سمع النبي صلى الله عليه وسلم رجلاً يقول: اللهم إني أسألك بأني أشهد أنك أنت الله لا إله إلا أنت، الأحد الصمد، الذي لم يلد، ولم يولد، ولم يكن له كفًوا أحد. فقال: «لقد سأل الله باسمه الذي إذاُ سِئل به أعطى، وإذاُ دِعَي به أجاب»

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) once heard a man saying: "O Allah, I ask You by virtue of my testimony that You are Allah, there is no God but You, the One, the Eternal Refuge, Who did not beget, and was not begotten, and to Whom no one is equal." Thereupon, he: "Verily, he has asked Allah by His Name by which He gives when asked, and by which He answers when supplicated."

EASY EXPLANATION

This great supplication which the Prophet (may Allah's peace and blessings be upon him) heard a Bedouin supplicate and implore Allah with, includes the Greatest Name of Allah. It indicates that Allah is One, Unique, the Eternal Refuge, upon Whom all people depend in fulfilling their needs. He is The One Who does not beget, because He has no equivalent and is Free of need to anyone. He was not begotten, and there is none like Him in terms of His Essence, Attributes and Actions. These great meanings are the foundation of Islamic monotheism, and are all combined in this great supplication. This is what makes it the greatest type of supplication. There is no servant who supplicates Allah with this supplication, except that Allah will give him what he asks for.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

469 / PROPHETIC REPORT

There is no one who bears witness that there is no god but...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 10098 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُعَاذٌ رَدِيفُهُ عَلَى الرَّحْلِ قَالَ: «يَا مُعَاذُ بْنَ جَبَلٍ»، قَالَ: لَبَّيْكَ يَا رَسُولَ اللهِ وَسَعْدَيْكَ، قَالَ: «يَا مُعَاذُ»، قَالَ: لَبَّيْكَ يَا رَسُولَ اللهِ وَسَعْدَيْكَ، ثَلَاثًا، قَالَ: «مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ»، قَالَ: يَا رَسُولَ اللهِ، أَفَلَا أُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوا؟ قَالَ: «إِذًا يَتَّكِلُوا». وَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأَثُّمًا.

ENGLISH RENDERING

As the Prophet (may Allah's peace and blessings be upon him) was riding a mount with Mu‘ādh behind him, he said: "O Mu‘ādh ibn Jabal!" He replied: "Here I am at your service, O Messenger of Allah." He again said: "O Mu‘ādh!" Mu‘ādh replied: "Here I am at your service, O Messenger of Allah." This was said three times. Then, the Prophet (may Allah's peace and blessings be upon him) said: "There is no one who bears witness that there is no god but Allah and that Muhammad is His slave and Messenger, sincerely from his heart, except that Allah will make him forbidden to Hellfire." He said: "O Messenger of Allah, should I not inform the people of that so that they may rejoice?" He replied: "Then they would rely on this alone." Mu‘ādh narrated this Hadīth at the time of his death to avoid the sin of concealing knowledge.

EASY EXPLANATION

Mu‘ādh ibn Jabal (may Allah be pleased with him) was riding on a mount behind the Prophet (may Allah's peace and blessings be upon him), who called him: O Mu‘ādh! He repeated the call three times to show the significance of what he was about to say.

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

The Prophet (may Allah's peace and blessings be upon him) told him that if anyone bears witness that there is no god but Allah - which means that none is truly worthy of worship except Allah - and that Muhammad is the Messenger of Allah, sincerely from his heart, not lying, and then he dies in this state, Allah will make him forbidden to Hellfire.

Mu‘ādh (may Allah be pleased with him) asked the Prophet (may Allah's peace and blessings be upon him) whether he could tell people about that so that they would rejoice and feel hopeful.

But the Prophet (may Allah's peace and blessings be upon him) feared that they might solely rely upon that and their good deeds might decrease.

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

0469 There is no one who bears witness that there is no god but... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

The Hadīth highlights the Prophet's humility, as he made Mu'ādh ride behind him on his mount.
It shows the Prophet's approach of teaching, as he repeated the call to Mu'ādh to draw his attention to what he was going to say.
Among the conditions of the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, is to say it with sincerity and certitude, without lying or doubt.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

470 / PROPHETIC REPORT

Indeed, I have not asked you to swear because I suspect you,...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 3007 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: خَرَجَ مُعَاوِيَةُ عَلَى حَلْقَةٍ فِي الْمَسْجِدِ، فَقَالَ: مَا أَجْلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ، قَالَ آللَّهِ مَا أَجْلَسَكُمْ إِلاَّ ذَاكَ؟ قَالُوا: وَاللَّهِ مَا أَجْلَسَنَا إِلاَّ ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهَمَةً لَكُمْ، وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَلَّ عَنْهُ حَدِيثًا مِنِّي: وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ، فَقَالَ: «مَا أَجْلَسَكُمْ؟» قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ، وَمَنَّ بِهِ عَلَيْنَا، قَالَ: «آللَّهِ مَا أَجْلَسَكُمْ إِلاَّ ذَاكَ؟» قَالُوا: وَاللَّهِ مَا أَجْلَسَنَا إِلاَّ ذَاكَ، قَالَ: «أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهَمَةً لَكُمْ، وَلَكِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمُ الْمَلَائِكَةَ».

ENGLISH RENDERING

Mu'āwiyah came upon a group of people sitting in a circle in the mosque and said: What has made you sit together? They said: We have sat together to remember Allah. He said: I adjure you by Allah, has nothing else made you sit together? They replied: By Allah, nothing else has made us sit together. He said: Indeed, I have not asked you to swear because I suspect you, and there was no one in the position I was in from the Messenger of Allah (may Allah's peace and blessings be upon him) who narrates fewer Hadīths from him than me. Verily, the Messenger of Allah (may Allah's peace and blessings be upon him) came upon a group of his Companions sitting in a circle and said: "What has made you sit together?" They said: We have sat together to remember Allah and praise Him for having guided us to Islam and for bestowing favor upon us. He said: "I adjure you by Allah, has nothing else made you sit together?" They said: By Allah, nothing else has made us sit together. He said: "Indeed, I have not asked you to swear because I suspect you, but Jibrīl (Gabriel) came and told me that Allah Almighty is boasting about you before the angels."

EASY EXPLANATION

Mu'āwiyah ibn Abi Sufyān (may Allah be pleased with him and his father) came upon a group of people sitting in a circle in the mosque and asked them about the purpose behind their gathering. They replied: We are remembering Allah. He (may Allah be pleased with him) asked them to swear that they had only gathered and sat for the purpose of remembering Allah, and they swore to him. Then he said to them, I have not asked you to swear because I suspect you or question your truthfulness. He, then, was informed about his status by the Prophet (may Allah's peace and blessings be upon him) and that no one was closer to him than he was, given the fact that his sister 'Umm Habībah was the Prophet's wife and that he was one of the scribes of the revelation, yet he did not narrate many Hadīths. He narrated to them that the Prophet (may Allah's peace and blessings be upon him) came out of his home one day and found them sitting in the mosque, remembering Allah and praising Him for guiding them to Islam and for bestowing favor upon them. He (may Allah's peace and blessings be upon him) asked them and demanded they swear, just as Mu'āwiyah

0470 Indeed, I have not asked you to swear because I suspect you,... / continued

(may Allah be pleased with him) did with his companions. The Prophet (may Allah's peace and blessings be upon him) then informed them of the reason behind asking them and requiring them to swear, saying: Gabriel, the angel, (peace be upon him) came to him and informed him that Allah Almighty was boasting about you and taking pride in you before the angels; showing them your merit and the excellence of your deed and praising you in their presence.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

The merit of Mu'āwiyah (may Allah be pleased with him) and his keenness to follow the Prophet's example in conveying knowledge.

Permissibility of asking someone to swear without accusation to draw attention to the significance of the report.

The merit of Dhikr (remembrance of Allah) and knowledge sessions, and the fact that Allah loves them and takes pride in them before the angels.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

471 / PROPHETIC REPORT

Allah Almighty said: 'I have divided prayer between Myself and...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 65099 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ: «قَالَ اللهُ تَعَالَى: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}، قَالَ اللهُ تَعَالَى: حَمِدَنِي عَبْدِي، وَإِذَا قَالَ: {الرَّحْمَنِ الرَّحِيمِ}، قَالَ اللهُ تَعَالَى: أَثْنَى عَلَيَّ عَبْدِي، وَإِذَا قَالَ: {مَالِكِ يَوْمِ الدِّينِ}، قَالَ: مَجَّدَنِي عَبْدِي، -وَقَالَ مَرَّةً: فَوَّضَ إِلَيَّ عَبْدِي-، فَإِذَا قَالَ: {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ}، قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: {اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ}، قَالَ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "Allah Almighty said: 'I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for.' When the servant says, '{All praise be to Allah, the Lord of the worlds}', Allah Almighty says: 'My servant has praised Me.' And when he says, '{The Most Compassionate, the Most Merciful}', Allah Almighty says: 'My servant has extolled Me.' And when he says, '{Master of the Day of Judgment}', Allah Almighty says: 'My servant has glorified Me' - And He also says: 'My servant entrusted his affairs to Me' - And when he says, '{You alone we worship, and You alone we ask for help}', He says: 'This is between Me and My servant, and My servant shall have what he has asked for.' And when he says, '{Guide us to the straight path, the path of those whom You have blessed; not of those who incurred Your Wrath, or of those who went astray}', He says: 'This is for My servant, and My servant shall have what he has asked for.'"

EASY EXPLANATION

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

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

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

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

And when he says, {You alone we worship, and You alone we ask for help}', Allah says: This is between Me and My servant.

0471 Allah Almighty said: 'I have divided prayer between Myself and... / continued

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

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

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

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

It shows how Surat al-Fātihah is so important that Allah Almighty called it 'prayer'.
Allah Almighty is kind to His servant, as He commends him for praising, extolling, and glorifying Him and promises that He will give him what he asks for.
This noble Surah contains praise of Allah, mention of the Day of Judgment, supplication to Allah, sincere devotion of worship to Him, asking for guidance to the straight path, and warning of the wrong paths.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

472 / PROPHETIC REPORT

Observing Ribāt (guarding the Muslims' frontiers) for one day...

Narrated by the named companion in the report

SOURCE HadeethEnc 2967 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطِ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَالرَّوْحَةُ يَرُوحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ أَوِ الْغَدْوَةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا».

ENGLISH RENDERING

Sahl ibn Sa‘d as-Sā‘idi (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Observing Ribāt (guarding the Muslims' frontiers) for one day in the cause of Allah is better than the world and everything in it. The place occupied by the whip of one of you in Paradise is better than the world and everything in it. The evening or morning walk that one takes in the cause of Allah is better than the world and everything in it."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that staying in the place between the Muslims and the disbelievers to guard the Muslims from them for one day, sincerely for the sake of Allah, is better than the world and everything in it. The area occupied by a whip that is used for fighting in the cause of Allah, in Paradise is better than the world and everything in it. And the reward and recompense of walking the amount of time from the beginning of the day until just before midday, or in the evening from midday until night, in the cause of Allah once, is better than the world and everything in it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

The merit of observing Ribāt in the cause of Allah is that it involves risk to one's life and leads to elevating the word of Allah and supporting His religion. Therefore, the reward of one day is better than the world and everything in it.

The insignificance of this world compared to the Hereafter; because the place that a whip occupies in Paradise is better than the world and everything in it.

The merit of Jihad in the cause of Allah and the immense reward for it, because the reward of a single evening or morning walk in His cause is better than the world and everything in it.

0472 Observing Ribāt (guarding the Muslims' frontiers) for one day... / continued

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

473 / PROPHETIC REPORT

Allah's right upon His servants is that they should worship Him...

Narrated by Mu‘ādh

SOURCE HadeethEnc 65007 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ مُعاذٍ رضي الله عنه، قال: كُنتُ رِدْفَ النَّبِيِّ صلى الله عليه وسلم عَلى حِمارٍ يُقالُ لَهُ عُفَيْرٌ، فَقال: «يا مُعاذُ، هَلْ تَدْرِي حَقَّ اللهِ عَلى عِبادِهِ، وَما حَقُّ العِبادِ عَلى اللهِ؟»، قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ، قال: «فَإِنَّ حَقَّ اللهِ عَلى العِبادِ أَنْ يَعْبُدُوهُ ولا يُشْرِكُوا بِهِ شَيْئًا، وَحَقَّ العِبادِ عَلى اللهِ أَن لا يُعَذِّبَ مَن لا يُشْرِكُ بِهِ شَيْئًا»، فَقُلْتُ: يا رَسولَ اللهِ أفلا أُبَشِّرُ بِهِ النّاس؟ قال: «لا تُبَشِّرْهُم، فَيَتّكِلوا».

ENGLISH RENDERING

I was riding behind the Prophet (may Allah’s peace and blessings be upon him) on a donkey called ‘Ufayr. The Prophet (may Allah’s peace and blessings be upon him) asked: "O Mu‘ādh, do you know what Allah's right upon His servants is, and what the right of His servants upon Him is?" I replied: "Allah and His Messenger know best." He said: "Allah's right upon His servants is that they should worship Him and associate no partners with Him. And the right of the servants upon Allah is that He should not punish whoever associates no partners with Him." I said: "O Messenger of Allah, should I not inform the people of this good news?" He said: "Do not inform them of it, lest they depend on it solely."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) mentions the right of Allah upon His servants and the right of His servants upon Him and demonstrates that Allah's right upon His servants is that they should worship Him alone and associate no partners with Him, and that the right of the servants upon Allah is that He should not punish those who believe in His Oneness and associate nothing with Him. Then, Mu‘ādh said: O Messenger of Allah, should I inform the people so that they rejoice at this merit? But the Prophet (may Allah's peace and blessings be upon him) told him not to inform them, lest they would depend on this matter solely.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

0473 Allah's right upon His servants is that they should worship Him... / continued

PUT IT INTO PRACTICE

The Hadīth demonstrates the right of Allah Almighty which He ordained upon His servants: that they should worship Him and associate no partners with Him.
It demonstrates the right of the servants upon Allah Almighty which He ordained upon Himself, out of His grace and bounty: that He should admit them into Paradise and not punish them.
This Hadīth offers great news for those who believe in Allah's Oneness and associate nothing with Him that their destination will be Paradise.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

474 / PROPHETIC REPORT

Leave it, for it is disgraceful

Narrated by Jābir ibn ʻAbdullah

SOURCE HadeethEnc 65783 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ جَابِرْ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا فِي غَزَاةٍ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الأَنْصَارِ، فَقَالَ الأَنْصَارِيُّ: يَا لَلْأَنْصَارِ، وَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ، فَسَمِعَهَا اللَّهُ رَسُولُهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا هَذَا؟» فَقَالُوا: كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الأَنْصَارِ، فَقَالَ الأَنْصَارِيُّ: يَا لَلْأَنْصَارِ، وَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «دَعُوهَا فَإِنَّهَا مُنْتِنَةٌ» قَالَ جَابِرٌ: وَكَانَتِ الأَنْصَارُ حِينَ قَدِمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ، ثُمَّ كَثُرَ الْمُهَاجِرُونَ بَعْدُ، فَقَالَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ: أَوَقَدْ فَعَلُوا، وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبُ عُنُقَ هَذَا الْمُنَافِقِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «دَعْهُ، لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ».

ENGLISH RENDERING

We were on an expedition when a man from the Muhājirīn (Emigrants) shoved a man from the Ansār (Supporters). The Ansāri cried: O Ansār, help! And the Muhājiri cried: O Muhājirīn, help! Allah made His Messenger (peace and blessings be upon him) hear this. He asked: "What is this?" They said: A man from the Muhājirīn shoved a man from the Ansār, and the Ansāri called: O Ansār! and the Muhājiri called: O Muhājirīn! The Prophet (peace and blessings be upon him) said: "Leave it, for it is disgraceful." Jābir said: The Ansār were more numerous when the Prophet (peace and blessings be upon him) arrived (in Madīnah), but later the Muhājirīn increased. Then ʻAbdullah ibn ʼUbayy said: Have they really done this? By Allah, when we return to Madīnah, the mightier will surely expel the weaker from it. ʻUmar ibn al-Khattāb (may Allah be pleased with him) said: O Messenger of Allah, let me strike the neck of this hypocrite. The Prophet (peace and blessings be upon him) said: "Leave him, so that people will not say that Muhammad kills his Companions."

EASY EXPLANATION

The Prophet (peace and blessings be upon him) was traveling on an expedition with his Companions from the Muhājirīn and the Ansār (may Allah be pleased with them). A man from the Muhājirīn struck the back of a man from the Ansār with his hand. The Ansāri cried: Help me, O Ansār! and the Muhājiri cried: Help me, O Muhājirīn! The Messenger of Allah (peace and blessings be upon him) heard this and said: What is this? They said: A man from the Muhājirīn struck the back of a man from the Ansār with his hand. The Ansāri said: Help me, O Ansār! and the Muhājiri said: Help me, O Muhājirīn! The Prophet (peace and blessings be upon him) said: Abandon this pre-Islamic practice, for it is vile, detestable, and harmful. It is when a man, if overpowered by his opponent, calls upon his tribe, and they rush to his aid - whether he is the oppressor or the oppressed - out of ignorance and tribalism. Jābir said: The Ansār were more numerous when the Prophet (peace and blessings be upon him) first arrived in Madīnah as an emigrant, but later the Muhājirīn increased in number. The chief of hypocrisy, ʻAbdullah ibn ʼUbay ibn Salūl, said: Has the matter really reached this extent?! By Allah, when we return to Madīnah, the mightier ones - meaning himself and his

0474 Leave it, for it is disgraceful / continued

followers - will surely expel the weaker ones - meaning the Prophet (peace and blessings be upon him) and his followers - from Madīnah. ‘Umar ibn al-Khattāb (may Allah be pleased with him) said: Let me, O Messenger of Allah, strike the neck of this hypocrite. The Prophet (peace and blessings be upon him) said: Leave him, so that people will not say that Muhammad kills his followers - even those who only outwardly appear to be among them.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

The prohibition of the blameworthy practices and traditions of the pre-Islamic era of ignorance, whether in speech or action. Indeed, Islam came to distance people from that and guide them to what is correct and right for them.
Warning against false partisanship and caution against it, like caution from something foul and repulsive.
The prohibition of everything that stirs up enmity and rancor.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

475 / PROPHETIC REPORT

Whoever sincerely asks Allah for martyrdom, Allah will make him...

Narrated by Sahl ibn Hunayf

SOURCE HadeethEnc 3157 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ سَهْلِ بْنِ حُنَيْفٍ رضي الله عنه أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ بَلَّغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "Whoever sincerely asks Allah for martyrdom, Allah will make him reach the status of martyrs even if he dies on his bed."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that whoever seeks martyrdom and death in the cause of Allah and is sincere and faithful in his intention to Allah Almighty, Allah will give him the ranks of martyrs by his sincere intention, even if he dies in bed, not in Jihad.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

The sincerity of intention and doing what is possible is a reason for achieving the intended reward and recompense, even if the required action is not carried out.
The Hadīth encourages Jihad and the pursuit of martyrdom in the cause of Allah Almighty.
Allah Almighty has honored this Ummah, as He rewards their little deeds with the highest degrees in Paradise.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

476 / PROPHETIC REPORT

O Abu Sa‘īd, whoever is pleased with Allah as a Lord, with...

Narrated by the named companion in the report

SOURCE HadeethEnc 4193 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَا أَبَا سَعِيدٍ، مَنْ رَضِيَ بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ»، فَعَجِبَ لَهَا أَبُو سَعِيدٍ، فَقَالَ: أَعِدْهَا عَلَيَّ يَا رَسُولَ اللهِ، فَفَعَلَ، ثُمَّ قَالَ: «وَأُخْرَى يُرْفَعُ بِهَا الْعَبْدُ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»، قَالَ: وَمَا هِيَ يَا رَسُولَ اللهِ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ، الْجِهَادُ فِي سَبِيلِ اللهِ».

ENGLISH RENDERING

Abu Sa‘īd al-Khudri (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "O Abu Sa‘īd, whoever is pleased with Allah as a Lord, with Islam as a religion, and with Muhammad as a messenger, Paradise is guaranteed for him." Abu Sa‘īd was full of wonder at that, so he said: O Messenger of Allah, repeat that to me. He did so and then said: "There is something else by means of which the slave is raised a hundred degrees in Paradise; the distance between each two degrees is like that between the heavens and the earth." He said: O Messenger of Allah, what is it? He said: "Jihad for the sake of Allah, Jihad for the sake of Allah."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed Abu Sa‘īd al-Khudri (may Allah be pleased with him) that whoever believes in Allah, accepts Him as a Lord, God, Owner, Master, and Commander, embraces Islam as a religion, submitting and surrendering to all of its commands and prohibitions, and believes in Muhammad (may Allah's peace and blessings be upon him) as a prophet with everything he was sent with and conveyed, Paradise will be guaranteed for him. Abu Sa‘īd (may Allah be pleased with him) was amazed and asked: Repeat it to me, O Messenger of Allah, and he did. Then the Prophet (may Allah's peace and blessings be upon him) added: And I have another quality by which Allah raises a slave by one hundred degrees in Paradise; the distance between every two degrees is like that between the heavens and the earth. Abu Sa‘īd asked: What is it, O Messenger of Allah? He replied: Jihad for the sake of Allah, Jihad for the sake of Allah.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

0476 O Abu Sa'īd, whoever is pleased with Allah as a Lord, with... / continued

PUT IT INTO PRACTICE

Among the causes of entering Paradise is accepting Allah as a Lord, Islam as a religion, and Muhammad (may Allah's peace and blessings be upon him) as a prophet.
Highlighting the significance of performing Jihad for the sake of Allah Almighty.
The high rank of the Mujāhid (fighter in the cause of Allah) in Paradise.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

477 / PROPHETIC REPORT

Whoever meets Allah without associating anything with Him, no...

Narrated by ‘Abdullah ibn ‘Amr

SOURCE HadeethEnc 65109 | Authentic | Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ لَقِيَ اللهَ لَا يُشْرِكُ بِهِ شَيْئًا لَمْ تَضُرَّهُ مَعَهُ خَطِيئَةٌ، وَمَنْ مَاتَ وَهُوَ يُشْرِكُ بِهِ لَمْ يَنْفَعْهُ مَعَهُ حَسَنَةٌ».

ENGLISH RENDERING

The Messenger of Allah (peace and blessings be upon him) said: "Whoever meets Allah without associating anything with Him, no sin will harm him along with it; and whoever dies while associating partners with Him, no good deed will benefit him along with it."

EASY EXPLANATION

The Prophet (peace and blessings be upon him) informed that whoever dies and meets Allah as a monotheist - without associating anything with Him - will be among the people of Paradise, even if he is punished for his sins in Hellfire first. But whoever dies while associating partners with Allah, no good deed will benefit him, and Paradise is forbidden for him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

A warning against Shirk (polytheism), for it is the gravest of all sins and misdeeds, and Allah does not forgive it.
The virtue of Tawhīd (monotheism), and it is a cause for entering Paradise, even if the person is punished first.
The importance of remaining steadfast upon Tawhīd until death, and avoiding what contradicts it, namely Shirk.

TEXT NOTE

Authentic; Narrated by Ahmad. HadeethEnc English export v1.25.0.

478 / PROPHETIC REPORT

O Messenger of Allah, who is the best among people?

Narrated by the named companion in the report

SOURCE HadeethEnc 5773 | Authentic hadith | Al-Bukhari and Muslim. This is the wording of Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري رضي الله عنه مرفوعًا: قال رجُل: أي النِاس أفضل يا رسول الله؟ قال: «مؤمٌن مجاهٌد بنفِسه ومِاله في سبيل الله» قال: ثمَ من؟ قال: «ثم رجُل معتزٌل في شعب من الّشِعَاب يعبُد ربّه، ويدُع النّاس من شره». وفي رواية: «يتِقي اللّه، ويدُع النّاسِ منَ شره».

ENGLISH RENDERING

Abu Saʿīd al-Khudri (may Allah be pleased with him) reported that a man said: “O Messenger of Allah, who is the best among people?” He said: “A believer who strives in the cause of Allah with his life and wealth.” He said: “Then who?” He said: “A man who retires to a narrow valley to worship his Lord.” In another version: “A man who is conscious of Allah and safeguards people against his evil.”

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) was asked who the best of men is. He stated that it is the man who strives in the cause of Allah with his wealth and his life. When asked about the next best man, the Prophet (may Allah's peace and blessings be upon him) said: "It is the man who isolates himself in a valley to worship Allah and let people be safe from his evil." This means that the man is busy worshiping Allah, keeping away from people, and preventing his evil from coming to them.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bukhari and Muslim. This is the wording of Muslim. HadeethEnc English export v1.25.0.

479 / PROPHETIC REPORT

May Allah brighten the person who hears something from us and...

Narrated by ‘Abdullah ibn Mas‘ūd

SOURCE HadeethEnc 6820 | Authentic | Narrated by At-Tirmidhi, Ibn Mājah, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «نَضَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَ، فَرُبَّ مُبَلَّغٍ أَوْعَى مِنْ سَامِعٍ».

ENGLISH RENDERING

I heard the Prophet (may Allah's peace and blessings be upon him) say: "May Allah brighten the person who hears something from us and conveys it as he heard it, for perhaps the one to whom it is conveyed is more mindful than the hearer."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) prayed for brightness, joy, and beauty in this world, and that Allah grants the person the radiance, bliss, and bloom of Paradise in the Hereafter for whoever hears his Hadīth and memorizes it to convey it to others. Perhaps the one to whom the Hadīth is conveyed understands it better, has deeper insight, and is more capable of deriving rulings than the one who originally transmitted it. The first excels in memorization and transmission, while the second excels in understanding and deduction.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Encouraging the memorization of the Prophetic Sunnah and its conveyance to people.
Highlighting the merit of the people of Hadīth and the honor of seeking such knowledge.
The merit of scholars, who are the people of deduction and understanding.

TEXT NOTE

Authentic; Narrated by At-Tirmidhi, Ibn Mājah, and Ahmad. HadeethEnc English export v1.25.0.

480 / PROPHETIC REPORT

O Messenger of Allah, I left no minor or major sin without...

Narrated by Anas

SOURCE HadeethEnc 65006 | Authentic | Narrated by Abu Ya'la, At-Tabarāni, and Ad-Diyā' al-Maqdisi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِس رضي الله عنه قَال: جَاءَ رُجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَال: يَا رَسُولَ اللهِ، مَا تَرَكْتُ حَاجَةً وَلَا دَاجَةً إِلَّا قَدْ أَتَيْتُ، قَال: «أَلَيْسَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّه وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ؟» ثَلَاثَ مَرَّاتٍ. قَال: نَعَمْ، قَال: «فَإِنَّ ذَلِكَ يَأْتِي عَلَى ذَلِكَ».

ENGLISH RENDERING

A man came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, I left no minor or major sin without committing it." He said: "Do you not testify that there is no god but Allah and that Muhammad is the Messenger of Allah?" He repeated the question three times. He replied: 'Yes.' The Prophet (may Allah's peace and blessings be upon him) said: "This prevails over that."

EASY EXPLANATION

A man came to the Prophet (may Allah's peace and blessings be upon him) and said: O Messenger of Allah, I committed all sins and misdeeds and left no minor or major sin except that I did it. Can I be forgiven? The Prophet (may Allah's peace and blessings be upon him) said to him: Do you not testify that there is no god but Allah and that Muhammad is the Messenger of Allah? He asked the question three times. The man replied in the affirmative. Thereupon, the Prophet (may Allah's peace and blessings be upon him) told him about the merit of the two testimonies of faith and how they expiate sins, and that repentance erases past misdeeds.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

The Hadīth shows the significance of the two testimonies of faith and that they outweigh sins, if one utters them sincerely from his heart.
Islam blots out the sins committed before embracing it.
Sincere repentance eliminates past sins.

TEXT NOTE

Authentic; Narrated by Abu Ya'la, At-Tabarāni, and Ad-Diyā' al-Maqdisi. HadeethEnc English export v1.25.0.

481 / PROPHETIC REPORT

There were two brothers during the time of the Prophet (may...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 3126 | Authentic hadith | Narrated by At-Termedhy

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه قال: كان أخوان على عهد النبي صلى الله عليه وسلم وكان أحُدهما يأتي النبي صلى الله عليه وسلم والآخرَ يحَترِف،َفَشَكا ٱلمحَترِف ًأخاه للنبي صلى الله عليه وسلم فقال: «لَعّلكَ ُترَزُقِ بِه».

ENGLISH RENDERING

There were two brothers during the time of the Prophet (may Allah's peace and blessings be upon him). One of them used to come to the Prophet (may Allah's peace and blessings be upon him) and the other used to work to earn a living. Once, the working brother complained to the Prophet (may Allah's peace and blessings be upon him) about his brother. Thereupon, he replied: "Perhaps you are granted sustenance because of him."

EASY EXPLANATION

Anas (may Allah be pleased with him) said that there were two brothers at the time of the Prophet (may Allah's peace and blessings be upon him). One of them used to regularly attend the Prophet's gatherings and stay with him in order to acquire knowledge, and learn his words and actions. As for the other brother, he used to have a profession and work to earn a living. Once the one who was working complained to the Prophet (may Allah's peace and blessings be upon him) about his brother who did not work. So, he told him soothingly that perhaps his financial support of his brother was the reason that sustenance had been made easy for him to attain. That is because Allah continues to aid the one, as long as he aids his brother.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy. HadeethEnc English export v1.25.0.

482 / PROPHETIC REPORT

Do not take my grave as a place of festivity (which you visit...

Narrated by the named companion in the report

SOURCE HadeethEnc 3346 | Sahih/Authentic by virtue of its parallel channels of transmission and supportive narrations | Ibn Abi Shaybah

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن علي بن الحسين: "أنه رأى رجلا يجيء إلى ُفْرَجِة كانت عند قبر النبي صلى الله عليه وسلم فيدخل فيها فيدعو، فنهاه، وقال: ألا أحدثكم حديثا سمعته من أبي عن جدي عن رسول الله صلى الله عليه وسلم قال:« لا تتخذوا قبري عيدا، ولا بيوتكم قبورا، وصلوا علي، فإن تسليمكم يبلغني أين كنتم».

ENGLISH RENDERING

‘Ali ibn al-Husayn reported that he saw a man entering through a gap at the grave of the Prophet (may Allah's peace and blessings be upon him) and making supplication therein. He told him not to do that and said: "Shall I not tell you a Hadīth that I heard from my father from my grandfather from the Messenger of Allah (may Allah's peace and blessings be upon him)? He said: "Do not take my grave as a place of festivity (which you visit repeatedly), and do not take your houses as graves. Send blessings upon me, for your greeting will reach me no matter where you are."

EASY EXPLANATION

Ali ibn al-Husayn (may Allah be pleased with him) informs us that he saw a man invoking Allah at the grave of the Prophet (may Allah's peace and blessings be upon him). He forbade the man from doing so based on a Hadīth in which the Prophet (may Allah's peace and blessings be upon him) forbade visiting his grave repeatedly, and also forbade non-observance of remembering Allah and worshiping Allah at homes, thereby rendering them similar to graves. The Prophet (may Allah's peace and blessings be upon him) said that sending peace upon him will definitely reach him, regardless of the sender's whereabouts.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Sahih/Authentic by virtue of its parallel channels of transmission and supportive narrations; Ibn Abi Shaybah. HadeethEnc English export v1.25.0.

483 / PROPHETIC REPORT

Let not the fear of people prevent any man among you from...

Narrated by the named companion in the report

SOURCE HadeethEnc 66273 | Authentic | Narrated by At-Tirmidhi, Ibn Mājah, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «لَا يَمْنَعَنَّ رَجُلًا مِنْكُمْ مَخَافَةُ النَّاسِ أَنْ يَتَكَلَّمَ بِالْحَقِّ إِذَا رَآهُ أَوْ عَلِمَهُ».

ENGLISH RENDERING

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Let not the fear of people prevent any man among you from speaking the truth when he sees it or knows it."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) addressed his Companions, and among the advice he gave was that a Muslim should not be deterred by the fear or power of people from speaking the truth or commanding it when he sees or knows it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Encouraging to reveal the truth and not conceal it out of fear of people.
Saying the truth does not mean disregarding politeness, wisdom, and good advice in the way it is said.
It is obligatory to denounce evil and give precedence to the rights of Allah Almighty over the interests of people who oppose Him.

TEXT NOTE

Authentic; Narrated by At-Tirmidhi, Ibn Mājah, and Ahmad. HadeethEnc English export v1.25.0.

484 / PROPHETIC REPORT

All of my Ummah may be forgiven except those who commit sin...

Narrated by the named companion in the report

SOURCE HadeethEnc 3756 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَة رضي الله عنه قَال: سَمِعْتُ رَسُولَ اللَّهِ صَلى اللهُ عَلَيْهِ وَسَلَّم يَقُول: «كُلُّ أُمتِي مُعَافى إِلا الْمُجَاهِرِين، وَإِنَّ مِن الْمُجَاهَرة أَنْ يَعْمَل الرَّجُل بِاللَّيْلِ عَمَلًا، ثُمَّ يُصبِحَ وَقَدْ سَتَرَه اللَّهُ عَلَيْه، فَيَقُول: يَا فلَان، عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذا، وَقَدْ بَاتَ يَسْتُرُه رَبُّه، وَيُصبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْه».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "All of my Ummah may be forgiven except those who commit sin openly. One kind of committing sin openly is when one commits something during the night, then the morning comes and Allah has screened it, but he says: 'O So-and-so, last night, I did such-and-such.' Though he spent the night screened by his Lord (none knowing about his sin), in the morning he removes Allah's screen from himself."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified that it is hoped for the Muslim sinner to be pardoned and forgiven by Allah except for the one who declares his sin out of boastfulness and rudeness. Such a person does not deserve pardon as he sins at night, then, although Allah conceals his sin, in the morning, he tells others of committing such-and-such sin the night before. He spends his night screened by his Lord, but he removes Allah's screen in the morning and exposes himself.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

The hideousness of publicizing sin after being concealed by Allah Almighty.
Publicizing sins entails spreading immorality among Muslims.
Whomever Allah screens in this life, He will screen in the Hereafter, which is a manifestation of Allah's extensive mercy towards His slaves.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

485 / PROPHETIC REPORT

The sanctity of the wives of the Mujāhids for those who stay...

Narrated by the named companion in the report

SOURCE HadeethEnc 8901 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن بريدة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «حُرْمَةُ نساء المجاهدين على الْقاعِدينَ كَحُرْمَةِ أُمَّهاتِهم، ما منَ رَجُلٍ من الْقاعِدينَ يَخْلف رَجُلا من المجاهدين في أهله، فَيَخُونُه فيهم إلا وَقف له يوم القيامة، فيأخذ من حسناته ما شاء حتى يَرضى» ثم التفت إلينا رسول الله صلى الله عليه وسلم فقال: «ما ظَنّكم؟».

ENGLISH RENDERING

Buraydah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The sanctity of the wives of the Mujāhids for those who stay behind is like the sanctity of their own mothers. Any man, of those who stay behind, who looks after the family of a Mujāhid and betrays his trust will be made to stand on the Day of Judgment before the Mujāhid who will take away from his good deeds as much as he likes until he is satisfied." Then, the Messenger of Allah (may Allah's peace and blessings be upon him) turned to us and asked: "So what do you think (will he leave anything)?”

EASY EXPLANATION

The basic principle is that a woman is unlawful to her non-Mahram males, and the unlawfulness is emphasized regarding the wives of those who have set out to fight for the sake of Allah and left their wives behind, and entrusted them to the men who did not go out for Jihad. It is obligatory for those men to be cautious lest they should violate those wives' honor, by being alone with them, gazing at them, or speaking lewdly to them. These wives are as unlawful for them (to marry) as their mothers. This is because the Mujāhids have entrusted their families to the care of those men, and, therefore, the Prophet (may Allah's peace and blessings be upon him) advised that it is the duty of each of those men to do his duty towards them and not betray the Mujāhid's trust by looking at his wife or attempting any indecent behavior or by being negligent in looking after their affairs, doing what is good for them, and warding harm off them. "Anyone who stays behind looking after the family of a Mujāhid and betrays his trust will be made to stand on the Day of Judgment before the Mujāhid who will take away from his good deeds as much as he likes until he is satisfied." This means: Whoever dares to violate the honor of the wives of Mujāhids in their absence, and betrays them with regards to their wives, then Allah will enable the Mujāhid over him on the Day of Judgment whereby the Mujāhid will take from his good deeds as much as he wants until he is satisfied and pleased. Then the Prophet (may Allah's peace and blessings be upon him) said: "So what do you think (will he leave anything)?" i.e. How do you think the Mujāhid would take advantage of this chance of acquiring a large amount of good deeds? In other words, nothing will remain, as he will take all of that man's good deeds.

0485 The sanctity of the wives of the Mujāhids for those who stay… / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

486 / PROPHETIC REPORT

A man must not look at another man's ‘Awrah (must-cover body...

Narrated by the named companion in the report

SOURCE HadeethEnc 8904 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ، وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ».

ENGLISH RENDERING

Abu Saʿīd al-Khudri (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "A man must not look at another man's ‘Awrah (must-cover body part), nor must a woman look at another woman's ‘Awrah; neither should two men lie undressed under one attire, nor should two women lie undressed under one attire."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade the man from looking at another man's ‘Awrah and the woman from looking at another woman's ‘Awrah.

‘Awrah: it is whatever one feels shy if uncovered. Man's ‘Awrah is the area between his navel and the knee. As for the woman, she is all ‘Awrah with regards to foreign men, but with regards to other women and her Mahram men, she can uncover what is usually exposed while doing house chores.

Moreover, the Prophet (may Allah's peace and blessings be upon him) forbade the man from lying undressed with another man in one garment or under one cover, and the woman from lying undressed with another woman in one garment or under one cover because this can lead each of them to touch the ‘Awrah of the other, which is forbidden, just as looking at the ‘Awrah is forbidden; rather, touching the ‘Awrah is more strictly forbidden given the fact that it leads to graver consequences.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

It is prohibited to look at ‘Awrahs except between the husband and his wife.
The keenness of Islam on maintaining the purity of society and blocking the means that lead to immoralities.
It is permissible to look at the ‘Awrah if there is a need for it like requiring medical treatment and the like; however, it should not involve lust.

0486 A man must not look at another man's ‘Awrah (must-cover body… / continued

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

487 / PROPHETIC REPORT

People were judged by the divine revelation during the lifetime...

Narrated by ‘Abdullāh ibn ‘Utbah ibn Mas‘ūd

SOURCE HadeethEnc 4234 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عتبة بن مسعود، قال: سمعت عمر بن الخطاب رضي الله عنه يقول: إن ناسا كانوا يُؤْخَذُونَ بالوحي في عهد رسول الله صلى الله عليه وسلم وإن الوحي قد انقطع، وإنما نأخذكم الآن بما ظهر لنا من أعمالكم، فمن أظهر لنا خيرًا أمّنّاه وَقرّبْناه، وليس لنا من سريرته شيء، الله يحاسبه في سريرته، ومن أظهر لنا سوءًا لم نأمنه ولم نصدقه وإن قال: إن سريرته حسنة.

ENGLISH RENDERING

I heard ‘Umar ibn al-Khattāb (may Allah be pleased with him) say: "People were judged by the divine revelation during the lifetime of the Messenger of Allah (may Allah's peace and blessings be upon him) but the divine revelation has ceased. Now, we only judge you by what is apparent to us from your deeds. Whoever appears to be good, we trust and honor him, and what he does in secret is no concern of ours, for Allah will judge him for what he does in secret. Whoever appears to be evil, we will not trust or believe him, even if he says that his intentions are good."

EASY EXPLANATION

‘Umar ibn al-Khattāb (may Allah be pleased with him) spoke about the one who concealed evil intentions at the time of divine revelation, and how that was made known to the Prophet (may Allah's peace and blessings be upon him) through the revelation. During the time of the Messenger of Allah (may Allah's peace and blessings be upon him) some people were hypocrites, pretending to be good while concealing evil. However, Allah, the Exalted, exposed them through the revelation to His Messenger (may Allah's peace and blessings be upon him). When the revelation ceased, people were incapable of knowing the hypocrites, because hypocrisy is in the heart. He thus said that they started judging people by what appears to them. So whoever appeared to be good, they dealt with him according to what he showed, even if he had evil intentions. Whoever appeared to be evil, they dealt with him according to the evil he showed, and they were not responsible for his intention. The intention is entrusted to the Lord of the Worlds, Exalted and Glorified, who knows what one's inner self whispers to him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

0487 People were judged by the divine revelation during the lifetime... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

488 / PROPHETIC REPORT

Convey from me even if one verse, and narrate from the Children...

Narrated by ‘Abdullāh ibn ‘Amr

SOURCE HadeethEnc 3686 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمرو رضي الله عنهما أن النبي صلى الله عليه وسلم قال: «بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "Convey from me even if one verse, and narrate from the Children of Israel, and there is no sin in doing that. And whoever intentionally tells a lie about me, let him occupy his seat in Hellfire."

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 68:4 - The Prophet's tremendous character

Qur’an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

This hadith encourages us to convey the Shariah of Allah and indicates that a person should pass on what he learns and understands, even if it is something little.
It is obligatory to seek knowledge of the Shariah, so that we can worship Allah and convey His religion in a correct way.
We are obligated to ascertain the authenticity of any Hadīth before we convey and spread it, lest we fall under this stern warning.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

489 / PROPHETIC REPORT

An oath is a means for selling a commodity and a means for...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5936 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْحَلِفُ مُنَفَّقَةٌ لِلسِّلْعَةِ، مُمْحَقَةٌ لِلرِّبْحِ».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "An oath is a means for selling a commodity and a means for destroying the profit."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned against swearing oaths and doing so excessively, even if one is truthful in buying and selling. He informed that it may help in promoting goods and merchandise, but it diminishes and nullifies the blessing in profit and earnings. Allah Almighty may bring about ways through which this wealth is destroyed, whether by theft, fire, drowning, seizure, looting, or other means that lead to the loss of one's wealth.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Highlighting the significance of taking oaths in Allah's name and that it should only be done when necessary.
Unlawful earnings, even if large in quantity, are deprived of blessing and void of goodness.
Al-Qāri said: The loss of blessing in the earned wealth may occur through either destruction that affects his wealth, spending it in ways that bring no benefit to him in this world or reward in the Hereafter, it remains with him but he is deprived of its benefit, or it is inherited by someone who does not appreciate it.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

490 / PROPHETIC REPORT

Among Allah's slaves, there are some who, if they take an oath...

Narrated by the named companion in the report

SOURCE HadeethEnc 58201 | Authentic hadith | Al-Bukhari and Muslim. This is the wording of Al-Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس أن الرُّبَيِّع عمتهَ كسَرْتَ ثَنِيَّة جارية، فطلبوا إليها العفو فأبوا، فعرضوا الأَرَش فأَبْوا، فأتوا رسول الله صلى الله عليه وسلم وأبوا إلا القِصَاص فأمر رسول الله صلى الله عليه وسلم بالقصاص، فقال أنس بن النضر: يا رسول اللهَ أُتكسرُ ثَنِيَّةُ الرُّبَيِّع؟ لا والذي بعثك بالحق لاُ تكسر ثنيتها. فقال رسول الله صلى الله عليه وسلم : «يا أُنس، كتابُ اللِه القصاُص». فرضي القوُمَ فَعَفْوا، فقال رسول الله صلى الله عليه وسلم : «إن من عباد الله من لو أقسم على الله لأبرُه».

ENGLISH RENDERING

Anas reported that his aunt, Ar-Rubayyi‘, broke the incisor of a girl. The aunt's family requested the girl's relatives for pardon, but they refused, then they proposed a compensation, but they refused. Then they went to the Messenger of Allah (may Allah's peace and blessings be upon him) and refused everything except retribution. So the Messenger of Allah (may Allah's peace and blessings be upon him) judged that retribution be applied. Anas ibn An-Nadr said: "O Messenger of Allah, will the incisor of Ar-Rubayyi‘ be broken? No, by the One Who sent you with the Truth, her incisor will not be broken." Therefore, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "O Anas, the prescribed law of Allah is retribution." Thereupon, those people agreed on pardon. Then the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Among Allah's slaves, there are some who, if they take an oath by Allah (concerning something), Allah fulfills it."

EASY EXPLANATION

This Hadīth indicates that Ar-Rubayyi‘ (may Allah be pleased with her) broke some of the front teeth of a girl from the Ansār. So the Prophet (may Allah's peace and blessings be upon him) wanted that retribution be inflicted upon her, such that her equivalent front teeth be broken. However, her brother Anas ibn An-Nadr asked rhetorically, not denying the judgment of Allah, whether her teeth should be broken. He swore, out of good faith in Allah, that her teeth would not be broken. Nevertheless, the Prophet (may Allah's peace and blessings be upon him) reminded him that the divine judgment entails retribution. So when the victim's family saw that, they agreed to accept the compensation and gave up retribution. Hence, the Prophet (may Allah's peace and blessings be upon him) said that among the slaves of Allah, there are some people who, if they swear an oath, Allah fulfills it for them, owing to their righteousness and trust in Allah.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0490 Among Allah's slaves, there are some who, if they take an oath... / continued

QUR'ANIC CONNECTION

Qur'an 68:4 - The Prophet's tremendous character

Qur'an 9:119 - Be with the truthful

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bukhari and Muslim. This is the wording of Al-Bukhari. HadeethEnc English export v1.25.0.

14

Patience, Gratitude and Reliance

Meet hardship steadily and blessings gratefully.

REPORTS 0491-0530

491 / PROPHETIC REPORT

If the believer were to know what is with Allah of punishment,...

Narrated by the named companion in the report

SOURCE HadeethEnc 3908 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «لو يعلُم المؤمُن ما عند الله من العقوبة، ما َطِمعِ َبَجّنِتِه أحٌد، ولو َيعلُم الكافُر ما عند الله من ّالرحمة، ما َقَنَط من َجّنِتِه أحٌد».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "If the believer were to know what is with Allah of punishment, no one would hope to enter Paradise, and if the non-believer were to know what is with Allah of mercy, no one would despair of entering Paradise."

EASY EXPLANATION

Hadīth explanation: The believer who is promised Paradise (in the Qur'an and Sunnah), if he had true knowledge of the punishment and torture that Allah has prepared for the people of disbelief and falsehood, he would not have any hope of entering Paradise; rather, his only hope would be to be saved from Hellfire, given what it contains of severe torture that human bodies would cannot bear. Contrary to that, if the disbeliever had true knowledge of the mercy of Allah, the Most Merciful and Most Generous, he would not despair of Allah's mercy; rather he would hope to enter Paradise because of what he knows about Allah's vast and extensive mercy and forgiveness.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

492 / PROPHETIC REPORT

Purity is half of faith, al-hamdulillāh (praise be to Allah)...

Narrated by Abu Mālik al-Hārith ibn ‘Āsim al-Ash‘ari

SOURCE HadeethEnc 66526 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الطُّهُورُ شَطْرُ الإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلأُ الْمِيزَانَ، وَسُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ تَمْلآنِ -أَوْ تَمْلأُ- مَا بَيْنَ السَّمَاءِ وَالأَرْضِ، وَالصَّلاَةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَايِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا»

ENGLISH RENDERING

The Messenger of Allah (peace and blessings be upon him) said: "Purity is half of faith, al-hamdulillāh (praise be to Allah) fills the Scale, and subhānallāh wa al-hamdulillāh (glory and praise be to Allah) fills what is between the heavens and the earth. Prayer is light, charity is proof, patience is radiance, and the Qur’an is an argument either for you or against you. Every person goes out in the morning and sells his soul; he either saves it from doom or throws it into destruction."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) says that outward purification is attained by ablution and washing up, and it is required for prayer. And saying "al-hamdulillāh" fills the Scale. This is to praise Allah and ascribe the attributes of perfection to Him. This will be weighed on the Day of Judgment and fill the Scale of deeds. Saying "subhān Allah wa al-hamdulillāh" - which exalts Allah far above all deficiencies and ascribes to Him the complete perfection that befits His majesty, along with loving and extolling Him - fills what is between the heavens and the earth. "Prayer is light" for a person within his heart, on his face, in his grave, and on the Day of Judgment. "Charity is proof" and evidence for the sincerity of a believer's faith and it sets him apart from the hypocrite, who refrains from giving charity because he does not believe in the reward promised in return for it. "Patience is radiance," by refraining from exasperation and indignation, is radiance, which is light that comes with heat and burning, like the light of the sun. This is because patience is difficult and requires self-struggle and restraining oneself from one's desires. So, a patient person continues to have light and adhere to guidance and the right path. Patience is shown in observing Allah's commands, avoiding His prohibitions, and enduring afflictions and different forms of hardships in this world. And "the Qur’an is proof either for you," by reciting and acting upon it, or "against you," for abandoning it, without application or recitation. Then, the Prophet (may Allah's peace and blessings be upon him) mentioned that all people work and go about, and they get up from their sleep and go out for their different activities. Some of them hold onto obedience to Allah and thus save themselves from Hellfire. And some others deviate from that and commit sins, which ruin them by leading them to Hellfire.

0492 Purity is half of faith, al-hamdulillāh (praise be to Allah)... / continued

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Purity is of two kinds: outward purity, which is attained by ablution and washing up, and inward purity, which is attained by Tawhīd (monotheism), faith, and righteous deeds.
It points out the significance of observing the prayer, as it is light for people in this world and on the Day of Judgment.
Charity is evidence of the sincerity of faith.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

493 / PROPHETIC REPORT

The wealth of a man will not diminish by charity; Allah...

Narrated by the named companion in the report

SOURCE HadeethEnc 5833 | Authentic hadith | Narrated by At-Termedhy

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي كبشة عمرو بن سعد الأنماري رضي الله عنه مرفوعًا: «ثلاثة أقسم عليهن، وأحدثكم حديثًا فاحفظوه: ما نقص مال عبد من صدقة، ولا ظلم عبد مظلمة صبر عليها إلا زاده الله عِزا، ولا فتح عبد باب مسألة إلا فتح الله عليه باب فقر -أو كلمة نحوها- وأحدثكم حديثًا فاحفظوه»، قال: «إنما الدنيا لأربعة نفر: عبد رزقه الله مالاً وعلمًا، فهو يتقي فيه ربه، ويَصِل فيه رحمه، ويعلم لله فيه حقًا، فهذا بأفضل المنازل. وعبد رزقه الله علما، ولم يرزقه مالاً، فهو صادق النية، يقول: لو أن لي مالا لعملت بعمل فلان، فهو بنيته، فأجرهما سواء. وعبد رزقه الله مالاً، ولم يرزقه علما، فهو يخبط في ماله بغير علم، لا يتقي فيه ربه، ولا يصل فيه رحمه، ولا يعلم لله فيه حقًا، فهذا بأخبث المنازل. وعبد لم يرزقه الله مالاً ولا علمًا، فهو يقول: لو أن لي مالا لعملت فيه بعمل فلان، فهو بنيته، فوزرهما سواء».

ENGLISH RENDERING

Abu Kabshah ‘Amr ibn Sa‘d (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "I swear by Allah for three things which I am going to tell you about. Remember them well: The wealth of a man will not diminish by charity; Allah augments the honor of a man who endures an oppression patiently; and he who opens a gate of begging, Allah opens a gate of poverty (or he said a word similar to it)." He also said: "Remember well what I am going to tell you: The world is for four kinds of people. (1) One upon whom Allah has bestowed wealth and knowledge and so he fears his Lord in respect to them, maintains the ties of kinship, and acknowledges the rights of Allah on him; this type will have the best position. (2) One upon whom Allah has conferred knowledge but no wealth, and he is sincere in his intention and says: 'Had I possessed wealth, I would have acted like so-and-so.' He will be treated according to his intention, and his reward is the same as that of the other. (3) One whom Allah has given wealth but no knowledge and he squanders his wealth ignorantly, does not fear Allah in respect to it, does not discharge the obligations of kinship, and does not acknowledge the rights of Allah. Such a person will be in the worst position. (4) One upon whom Allah has bestowed neither wealth nor knowledge and he says: 'Had I possessed wealth, I would have acted like so-and-so (i.e. he would squander his wealth).' He will be treated according to his intention, and both will have equal sin."

0493 The wealth of a man will not diminish by charity; Allah... / continued

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) swore by Allah for three things and he told them something else after that. The three things are as follows:
1. The wealth of a man will not diminish by charity; that its blessings due to the charity.
2. Allah augments the honor of a man who endures an oppression patiently; that is oppression that involves some sort of humiliation; Allah the Almighty will honor him on account of such oppression and humiliate the oppressor.
3. and he who opens a gate of begging, not forced by some need or necessity, but to enrich himself, Allah opens a gate of another need or takes away the blessing he possesses. Then, he stated that there are four types of people:
1. One whom Allah gives wealth and knowledge, and he fears his Lord and spends the wealth in the proper way, acts upon his knowledge, and maintains ties of kinship. Such a person will be in the highest rank. 2. One whom Allah gives knowledge, but not wealth. With a sincere intention, he says: "Had I possessed wealth, I would have acted like so-and-so." He will be treated according to his intention, and his reward is the same as that of the other. 3. One whom Allah has given wealth but no knowledge and he squanders his wealth ignorantly, does not fear Allah in respect to it, does not discharge the obligations of kinship, and does not acknowledge the rights of Allah. Such a person will be in the worst position. 4. One upon whom Allah gives neither wealth nor knowledge and he says: "Had I possessed wealth, I would have acted like so-and-so." He will be treated according to his intention, and both will have equal sin.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy. HadeethEnc English export v1.25.0.

494 / PROPHETIC REPORT

O Allah, I seek refuge with You from the removal of Your favor,...

Narrated by ‘Abdullah ibn ‘Umar

SOURCE HadeethEnc 5488 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) used to supplicate, saying: "O Allah, I seek refuge with You from the removal of Your favor, the change of Your well-being, the suddenness of Your calamity, and all of Your wrath."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) sought refuge from four things:

First: (O Allah, I seek refuge with You from the removal of Your favor), the religious and the worldly, and to remain steadfast on Islam and keep away from falling into sins that eliminate blessings.

Second: (The change of Your well-being) by replacing it with misfortune. So, I ask You to grant me continuous well-being and freedom from agonies and diseases.

Third: (The suddenness of Your calamity) in the form of misfortune or affliction, as when affliction and punishment come all of a sudden and unexpectedly, there is no time for repentance and making amends, and this makes the adversity graver and more intense.

Fourth: (And all of Your wrath) and the causes that incur Your wrath, as the one whom You are displeased with is, indeed, doomed and ruined.

The Prophet (may Allah's peace and blessings be upon him) used the word "all" to include all the causes; words, deeds, and beliefs that lead to His wrath.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

The Prophet's need for Allah Almighty.
This blessed form of seeking refuge has comprised: guidance to expressing gratitude for blessings, and protection against falling into sins because they eliminate blessings.
Keenness on avoiding whatever incurs the wrath of Allah Almighty.

0494 O Allah, I seek refuge with You from the removal of Your favor,... / continued

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

495 / PROPHETIC REPORT

Hey boy, I shall teach you some words: Be mindful of Allah, and...

Narrated by Abu al-'Abbās, 'Abdullah ibn 'Abbās

SOURCE HadeethEnc 66522 | Authentic | Narrated by At-Tirmidhi and others

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي العَبَّاسِ، عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ: «يَا غُلَامُ! إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ؛ رُفِعَتِ الأَقْلَامُ، وَجَفَّتِ الصُّحُفُ». وفي رِوَايَةٍ غَيْرِ التِّرْمِذِيِّ: «احْفَظِ اللهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشِّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الفَرَجَ مَعَ الكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا».

ENGLISH RENDERING

I was riding behind the Messenger of Allah (peace and blessings be upon him) one day and he said: "Hey boy, I shall teach you some words: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him at your side. If you ask, ask Allah; if you seek help, seek help from Allah. And know that if the whole people gathered to benefit you with something, they would not benefit you except with what Allah has decreed for you, and if they gathered to harm you with something, they would not harm you except with what Allah has decreed against you. The pens have been lifted, and the scrolls have dried." In another version by other than At-Tirmidhi, it reads: "Be mindful of Allah, you will find Him before you. Recognize Allah at the time of prosperity, and He will recognize you at the time of adversity. And know that what had missed you was not going to befall you, and what had befallen you was not going to miss you. And know that victory comes with patience, relief comes with distress, and ease comes with hardship."

EASY EXPLANATION

Ibn 'Abbās (may Allah be pleased with him) informs that one day, as a boy, he was riding behind the Prophet (peace and blessings be upon him), and he said to him: I will teach you things by which Allah will benefit you: Be mindful of Allah by observing His commands and prohibitions, finding you engaged in acts of worship and piety, and not finding you committing sins and misdeeds. If you do so, your recompense will be that Allah will protect you from unpleasant things in this world and the Hereafter and support you in your matters wherever you go. If you want to ask for something, do not ask anyone but Allah, for He alone responds to those who ask. And if you need help, do not seek help except from Allah. You should be certain that no benefit will come to you, even if all the earth's inhabitants were to gather together to bring it to you, except if Allah had predestined it for you; and no harm will happen to you, even if all the inhabitants of the earth were to gather together to cause it to you, except if Allah had predestined it for you. Allah Almighty

0495 Hey boy, I shall teach you some words: Be mindful of Allah, and... / continued

had written and predestined this matter according to His wisdom and knowledge, and whatever Allah had written cannot be changed. Whoever is mindful of Allah by preserving His commands and avoiding His prohibitions, Allah Almighty will be before him, knowing his state, supporting and aiding him. If a person obeys Allah in times of ease, Allah will grant him relief and a way out in times of hardship. Every servant should be content with what Allah has decreed for him, whether good or bad. In the face of trials and hardships, the servant must adhere to patience, for patience is the key to relief. When distress intensifies, relief comes from Allah, and whenever hardship occurs, Allah follows it with ease.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Narrated by At-Tirmidhi and others. HadeethEnc English export v1.25.0.

496 / PROPHETIC REPORT

No Muslim is afflicted with a calamity and then says what Allah...

Narrated by ’Umm Salamah, Mother of the Believers,

SOURCE HadeethEnc 65772 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أُمِّ سَلَمَةَ أُمِّ الْمؤمنِينَ رضَي اللُّه عنها أَنها قَالَت: سَمِعْتُ رَسُولَ اللِه صلى الله عليه وسلم يَقُول: «مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَه اللُّه: {إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ} [البقرة: 156]، اللَّهُمَّ أْجُرنِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا، إِلاَّ أَخْلَف اللُّه لَه خَيْرًا مِنْهَا»، قَالَت: فَلَمَّا مَاتَ أَبُو سَلَمَةُ قُلْت: أَيُّ الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ؟ أَوَّلُ بَيْتٍ هَاجَرَ إِلَى رَسُولِ اللِه صلى الله عليه وسلم، ثُمَّ إِنِّي قُلْتُهَا، فَأَخْلَف اللُّه لِي رَسُولَ اللِه صلى الله عليه وسلم.

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "No Muslim is afflicted with a calamity and then says what Allah has commanded: {We belong to Allah, and to Him we will return} [Surat al-Baqarah: 156], O Allah, reward me in my calamity and replace it for me with something better, except that Allah replaces it for him with something better." She said: When Abu Salamah passed away, I said: Who among the Muslims could be better than Abu Salamah, the first household to migrate to the Messenger of Allah (may Allah's peace and blessings be upon him)? Then I said it, and Allah replaced him for me with the Messenger of Allah (may Allah's peace and blessings be upon him).

EASY EXPLANATION

’Umm Salamah, Mother of the Believers, (may Allah be pleased with her) mentioned that she heard the Prophet (may Allah's peace and blessings be upon him) once saying: No Muslim is afflicted with a calamity and then says what Allah has recommended for him to say: {We belong to Allah, and to Him we will return} [Surat al-Baqarah: 156], (O Allah, reward me) and grant me the reward for my patience (in my calamity), and compensate me (and replace it for me) with (something better); except that Allah replaces it for him with something better. She said: When Abu Salamah passed away, I said: Who among the Muslims could be better than Abu Salamah, the first household to migrate to the Messenger of Allah (may Allah's peace and blessings be upon him)? Then I said it with the support of Allah, and Allah replaced him for me with the Messenger of Allah (may Allah's peace and blessings be upon him), who is better than Abu Salamah.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0496 No Muslim is afflicted with a calamity and then says what Allah... / continued

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

The command to be patient at times of calamity and not to be discontent.
Turning to Allah in supplication during adversities, for He alone provides compensation.
It is necessary for the believer to comply with the command of the Prophet (may Allah's peace and blessings be upon him) even if the wisdom behind the command is not clear to him.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

497 / PROPHETIC REPORT

Look at those who are below you, and do not look at those who...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5341 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صلى الله عَلَيْهِ وَسَلَّم: «انْظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ، وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ، فَهُوَ أَجْدَرُ أَلَّا تَزْدَرُوا نِعْمَةَ اللهِ عَلَيْكُمْ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Look at those who are below you, and do not look at those who are above you, for that is more likely to hold you back from belittling the blessing of Allah upon you."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) commanded the Muslim to look at those who are below him and lower than him in terms of status, wealth, prestige, etc., and not to look at those who are above him or better than him in his worldly affairs. This is because looking at those who are below you is more likely to prevent you from despising or belittling the blessings of Allah upon you.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Contentment is one of the believers' most noble traits and it is a sign of being pleased with the decree of Allah.

Ibn Jarīr said: This is a comprehensive Hadīth that encompasses various forms of goodness. When a person sees someone who has been given preference over him in this world, his soul desires the same, belittling the blessings bestowed upon him by Allah Almighty, and he becomes eager to acquire more to reach or match that person. This is the condition of most people. However, if he looks at those who are below him in worldly matters, he will recognize the blessings of Allah upon him, giving thanks, humbling himself, and doing good with what he has.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

498 / PROPHETIC REPORT

Whoever says three times: 'In the name of Allah, with Whose...

Narrated by Abān ibn ʻUthmān

SOURCE HadeethEnc 6093 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasā'i in Al-Kubra and by Ibn Mājah and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبَانْ بِنُ عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ ٱبِنَ عَفَّانَ رضي الله عنه يَقُولُ: سَمِعْتُ رَسُولَ ٱللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ قَالَ بِسْمِ ٱللَّهِ ٱلَّذِي لَا يَضُرُّ مَعَ ٱسْمِهِ شَيْءٌ فِي ٱلْأَرْضِ، وَلَا فِي ٱلسَّمَاءِ، وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ، ثَلَاثَ مَرَّاتٍ، لَمْ تُصِبْهُ فَجْأَةُ بَلَاءٍ، حَتَّى يُصْبِحَ، وَمَنْ قَالَهَا حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ، لَمْ تُصِبْهُ فَجْأَةُ بَلَاءٍ حَتَّى يُمْسِيَ»، قَالَ: فَأَصَابَ أَبَانْ بْنَ عُثْمَانَ ٱلفَالِجُ، فَجَعَلَ ٱلرَّجُلُ ٱلَّذِي سَمِعَ مِنْهُ ٱلحَدِيثَ يَنْظُرُ إِلَيْهِ، فَقَالَ لَهُ: مَا لَكَ تَنْظُرُ إِلَيَّ؟ فَوَٱللَّهِ مَا كَذَبْتُ عَلَى عُثْمَانَ، وَلَا كَذَبَ عُثْمَانُ عَلَى ٱلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَكِنِّ ٱلْيَوْمَ ٱلَّذِي أَصَابَنِي فِيهِ مَا أَصَابَنِي غَضِبْتُ فَنَسِيتُ أَنْ أَقُولَهَا.

ENGLISH RENDERING

I heard ʻUthmān ibn ʻAffān (may Allah be pleased with him) say: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "Whoever says three times: 'In the name of Allah, with Whose name nothing in the earth or the heaven can cause harm, and He is the All-Hearing, the All-Knowing' will not suffer sudden affliction until the morning; and whoever says it in the morning three times will not suffer sudden affliction until the evening." He said: Abān ibn ʻUthmān was struck with paralysis, and the man who heard the Hadīth from him started looking at him, so, he said to him: Why are you looking at me? By Allah, I did not tell a lie about 'Uthmān, nor did ʻUthmān tell a lie about the Prophet (may Allah's peace and blessings be upon him), but the day I was afflicted with this, I got angry and forgot to say it.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified that whoever says three times every morning, after the break of dawn, and every evening, before sunset: (In the name of Allah with Whose name) I seek help and protection against whatever is harmful that can cause no harm no matter how great it is along with mentioning His name, (in the earth) and the afflictions coming thereof (and the heaven) and the afflictions descending therefrom, (and He is the All-Hearing) of what we say (the All-Knowing) of our conditions.

Whoever says it in the evening will not be overtaken by calamity until the morning comes, and whoever says it in the morning will not be overtaken by calamity until the evening comes.

The Hadīth narrator, Abān ibn ʻUthmān, was then afflicted with paralysis, i.e., loss of control over one half of the body, so the man who heard the Hadīth from him kept looking at Abān in wonder. Thereupon, Abān said to the man: Why are you looking at me?! By Allah, I did not tell a lie about 'Uthmān, nor did ʻUthmān tell a lie about the Prophet (may Allah's peace and blessings be upon him). However, that day when I was afflicted by this, Allah did not decree for me to say it; I got angry, and I forgot to say the aforementioned

0498 Whoever says three times: 'In the name of Allah, with Whose... / continued

words.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

It is recommended for one to recite this Dhikr (regular supplication) in the morning and the evening to enjoy protection, by the permission of Allah Almighty, against being overtaken by affliction, harm, calamity, etc.
The early predecessors' firm belief in Allah and their belief in what the Messenger of Allah (may Allah's peace and blessings be upon him) reported.
Among the benefits of prescribing Dhikr in the morning and the evening is to prevent a Muslim from being heedless and help him continuously recall the fact that he is a slave of Allah Almighty.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasā'i in Al-Kubra and by Ibn Mājah and Ahmad. HadeethEnc English export v1.25.0.

499 / PROPHETIC REPORT

Verily, among the things I fear the most for you after me is...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 4180 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَسَ ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ، فَقَالَ: «إِنِّي مِمَّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي، مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَوَيَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَسَكَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقِيلَ لَهُ: مَا شَأْنُكَ؟ تُكَلِّمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا يُكَلِّمُكَ؟ فَرَأَيْنَا أَنَّهُ يُنْزَلُ عَلَيْهِ؟ قَالَ: فَمَسَحَ عَنْهُ الرَّحَضَاءَ، فَقَالَ: «أَيْنَ السَّائِلُ؟» وَكَأَنَّهُ حَمِدَهُ، فَقَالَ: «إِنَّهُ لَا يَأْتِي الْخَيْرُ بِالشَّرِّ، وَإِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ، إِلَّا آكِلَةَ الْخَضِرَاءِ، أَكَلَتْ حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ، فَثَلَطَتْ وَبَالَتْ، وَرَتَعَتْ، وَإِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَنِعْمَ صَاحِبُ الْمُسْلِمِ مَا أَعْطَى مِنْهُ الْمِسْكِينَ وَالْيَتِيمَ وَابْنَ السَّبِيلِ - أَوْ كَمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَإِنَّهُ مَنْ يَأْخُذْهُ بِغَيْرِ حَقِّهِ، كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَيَكُونُ شَهِيدًا عَلَيْهِ يَوْمَ الْقِيَامَةِ».

ENGLISH RENDERING

One day the Prophet (may Allah's peace and blessings be upon him) sat on the pulpit, and we sat around him. He said: "Verily, among the things I fear the most for you after me is the splendor and adornment of this worldly life when they become plentifully available to you." A man said: O Messenger of Allah, can good bring forth evil? The Prophet (may Allah's peace and blessings be upon him) remained silent, and it was said to him: What is the matter with you? You are talking to the Prophet (may Allah's peace and blessings be upon him) while he is not talking to you. We noticed that he was receiving revelation. He said: He wiped off his sweat and said: "Where is the questioner?" It seemed as if he liked his question. He said: "Verily, good does not bring forth evil, but some of what grows in spring kills or is about to kill except for the eater of Khadrā' (kind of plant) that eats until both its flanks expand, then it faces the sun and defecates and urinates and starts to graze again. This wealth is, indeed, green and sweet. A good companion of the Muslim, it is from which he gives to the needy, the orphan, and the wayfarer - or as the Prophet (may Allah's peace and blessings be upon him) said. Whoever takes it unlawfully is like the one who eats but is never satiated, and it will be a witness against him on the Day of Judgment."

EASY EXPLANATION

One day the Prophet (may Allah's peace and blessings be upon him) sat on the pulpit talking to his Companions and he said:

What I fear most for you after me is what is disclosed to you of the blessings of the earth, splendor, adornment, and pleasures of this world and what it contains of the various types of possessions, clothes, crops, and other things that people take pride in their beauty despite their being transient. A man said: The

0499 Verily, among the things I fear the most for you after me is... / continued

splendor of this worldly life is a blessing from Allah, so how could such a blessing turn into misfortune and punishment?! People blamed the questioner when they noticed how the Prophet (may Allah's peace and blessings be upon him) remained silent, thinking that he had aroused his anger. However, it became clear that he (may Allah's peace and blessings be upon him) was receiving revelation, and he, then, started wiping the sweat off his forehead. He said: Where is the questioner? He said: Here I am. He (may Allah's peace and blessings be upon him) praised Allah and commended Him then said: True goodness brings nothing forth but goodness; however, this splendor is not purely good given the temptation and competition it leads to and how it distracts people from focusing duly on the Hereafter. Then he gave an example saying: The plants and Khadir of the spring, which is a kind of plant the cattle like, could kill or almost kill because of excessive eating that leads to repletion. An exception to this is the eater of the Khadir that eats until both sides of its belly are filled, then it turns to face the sun and throws the dung out of its belly or urinates, then it brings up what is in its belly and chews then swallows it, and then it starts to graze again. This wealth is like a green and sweet plant that could kill or almost kill if it is too much unless a small amount, which is needed, is only used thereof to fulfill sufficiency through lawful channels, for in this case it causes no harm. It could be a good companion to the Muslim if he gives the needy, the orphan, and the wayfarer from it.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

An-Nawawi said: It indicates the merit of wealth for whoever takes it rightfully and spends it on charitable causes.
The Prophet (may Allah's peace and blessings be upon him) informed about the condition of his Ummah and how worldly adornment and temptations will be opened for them.
It was from the practice of the Prophet (may Allah's peace and blessings be upon him) to give examples to make meanings clear and easy to understand.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic; Agreed upon. HadeethEnc English export v1.25.0.

500 / PROPHETIC REPORT

Tiyarah (belief in evil omens) is Shirk (polytheism). Tiyarah...

Narrated by the named companion in the report

SOURCE HadeethEnc 3383 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, Ibn Mājah, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللهِ بْنِ مسعودٍ رضي الله عنه عنْ رسولِ اللهِ صلى الله عليه وسلم قال: «الطِّيَرَةُ شِرْكٌ، الطِّيَرَةُ شِرْكٌ، الطِّيَرَةُ شِرْكٌ، -ثلاثا-»، وَمَا مِنَّا إِلا، وَلَكِنَّ اللهَ عَزَّ وَجَلَّ يُذْهِبُهُ بِالتَّوَكُّلِ.

ENGLISH RENDERING

‘Abdullah ibn Mas‘ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Tiyarah (belief in evil omens) is Shirk (polytheism). Tiyarah is Shirk. Tiyarah is Shirk - three times." Every one of us experiences something of that, but Allah Almighty dispels it with reliance on Him.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned against Tiyarah, which is regarding something, audible or visible, as a bad omen whether it is from birds, animals, people with deformities, numbers, days, etc. He mentioned the "Tayr" (bird) in specific because it was commonly known during the pre-Islamic era of ignorance, as a bird would be urged to fly when someone intended to do something like travel, trade, or anything else. If the bird flew to the right, he would take this as a good omen and proceed with what he intended, whereas if the bird flew to the left, he would take this as a bad omen and refrain from doing what he intended. He informed us that it is Shirk. In fact, belief in bad omens is Shirk because none can bring goodness except Allah and none can ward off evil except Allah, alone with no partner.

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Tiyarah is Shirk because it entails the heart's attachment to other than Allah.
The importance of repeating significant issues to be memorized and to settle in the hearts.
Tiyarah is dispelled by reliance on Allah Almighty.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, Ibn Mājah, and Ahmad. HadeethEnc English export v1.25.0.

501 / PROPHETIC REPORT

You will experience favoritism after me, so have patience until...

Narrated by Usayd ibn Hudayr and Anas ibn Mālik

SOURCE HadeethEnc 3305 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أسيد بن حضير وأنس بن مالك رضي الله عنهما أن رُجلاً من الأنصار، قال: يا رسول الله، ألا تستعمِلني كما استعَملتَ فلانا، فقال: «إنكم سترَون بعدي أثرة فاصبِروا حتى تلقوني على الحوض».

ENGLISH RENDERING

A man from the Ansār said: "O Messenger of Allah, will you not appoint me as you appointed so-and-so?" He replied: "You will experience favoritism after me, so have patience until you meet me at the Basin."

EASY EXPLANATION

A man came to the Prophet (may Allah's peace and blessings be upon him) and asked him to appoint him as a ruler like the rest of those whom he had appointed. So the Prophet (may Allah's peace and blessings be upon him) advised him as well as his Companions to have patience in the face of the future oppression and injustice that would be inflicted by rulers, who will monopolize the wealth and goods of the nation and deprive their subjects thereof. He commanded them to have patience until they meet him at his Basin.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

502 / PROPHETIC REPORT

Verily, the devil has lost hope of being worshiped by those who...

Narrated by Jābir

SOURCE HadeethEnc 8886 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ جَابِرٍ رضي الله عنه قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ».

ENGLISH RENDERING

I heard the Prophet (may Allah's peace and blessings be upon him) say: "Verily, the devil has lost hope of being worshiped by those who engage in prayer in the Arabian Peninsula, but has not lost hope of sowing dissension between them."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that Satan had lost hope that the believers who engage in prayer in the Arabian Peninsula would return to worshiping him and to prostrating to idols. However, he still desires and is still exerting effort and working hard to sow dissension between them by instigating disputes, hostility, wars, strife, etc.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Worshiping the devil is by worshiping idols because he is the one who commands it and calls to it as indicated by Allah's words about Ibrāhīm (Abraham) (peace be upon him): {O my dear father, do not worship Satan...}
The devil seeks to stir up disputes, hostility, wars, and strife among Muslims.
Among the benefits of prayer in Islam is that it maintains affection between Muslims and strengthens brotherly ties between them.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

503 / PROPHETIC REPORT

By the One in whose Hand my soul is, this world will not come...

Narrated by the named companion in the report

SOURCE HadeethEnc 3114 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله -صلى الله عليه وسلم-: «والذي نفسي بيده لا تذهب الدنيا حتى يمر الرجل على القبر، فيتمرغ عليه ويقول: يا ليتني كنت مكان صاحب هذا القبر، وليس به إلا البلاء».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “By the One in whose Hand my soul is, this world will not come to an end until a man passes by a grave, rolls over it and says: I wish I were in the place of the dweller of this grave, not due to religious reasons but due to (worldly) affliction.”

EASY EXPLANATION

The noble Prophet (may Allah’s peace and blessings be upon him) informs us that at the end of time, a man will pass by the grave of another man and roll over in the dirt, wishing to be in his place because of the worldly hardships and the immense trials and tribulations that have afflicted him. This is because the dead are relieved of the worldly hardships and distress. The Hadīth does not encourage wishing for death; rather, it is a report of what will happen at the end of time.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

504 / PROPHETIC REPORT

The Messenger of Allah (may Allah’s peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 10103 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر بن عبد الله رضي الله عنهما ، أن رسول الله صلى الله عليه وسلم أمر بَلْعِق الأصابع والصَّحْفة، وقال: «إنكم لا تدرون في أيِّها البركة». وفي رواية: «إذا وقعت لُقْمة أحدكم فليأخذها، فَلْيُمِطْ ما كان بها من أذى، وليأكلها ولا يدعها للشيطان، ولا يمسح يده بالمِنْدِيل حتى يَلْعَق أصابعه فإنه لا يدري في أيِّ طعامه البركة». وفي رواية: «إن الشيطان يحضر أحدكم عند كل شيء من شأنه، حتى يحضره عند طعامه، فإذا سقطت من أحدكم اللُّقْمة فَلْيُمِطْ ما كان بها من أذى، فليأكلها ولا يدعها للشيطان».

ENGLISH RENDERING

Jābir ibn ‘Abdullāh (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) commanded licking the fingers and the dish (after eating), and he said: "You do not know in which portion the blessing lies."

In another narration, he said: "When a morsel falls from any of you, he should pick it up and remove any dirt that is on it then eat it and not leave it to the devil. He should not wipe his hand with the napkin until he has licked his fingers, for he does not know in which portion of his food the blessing lies."

In a third narration, he said: "Verily, the devil is present with you in all of your affairs. He is present when your meal is brought to you. So, if a morsel fell from any of you, then he should remove any dirt that is on it then eat it and not leave it to the devil.”

EASY EXPLANATION

Jābir ibn ‘Abdullāh (may Allah be pleased with him) reported from the Prophet (may Allah's peace and blessings be upon him) some of the manners of eating, including the following:

- When one finishes his meal, he should lick his fingers and wipe his plate clean until there is no trace of food on it, in order not to miss any of the blessing of the food which could be in any part of it.

If a morsel of food falls on the ground, he should not leave it, because the devil accompanies the son of Adam in all of his affairs. If a morsel of food falls, the devil takes it, but we do not see him as this is a matter of the unseen world. However, we know about it through the words of our truthful Prophet (may Allah’s peace and blessings be upon him). The devil takes this fallen food and eats it, even if we still see it before us; he eats it in a manner unseen to us. This is one of the matters of the unseen that we must believe in.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0504 The Messenger of Allah (may Allah’s peace and blessings be upon... / continued

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

505 / PROPHETIC REPORT

Allāhumma laka aslamt, wa bika āmant, wa ‘alayka tawakkalt, wa...

Narrated by the named companion in the report

SOURCE HadeethEnc 3056 | Authentic | Narrated by Al-Bukhāri and Muslim; this is the wording of Muslim, and Al-Bukhāri narrated a summarised version

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ ٱبنِ عَبَّاسٍ رَضِيَ اللهُ عنهما أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ، لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ».

ENGLISH RENDERING

Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) used to say: "Allāhumma laka aslamt, wa bika āmant, wa ‘alayka tawakkalt, wa ’ilayka anabt, wa bika khāsamt. Allāhumma inni a‘ūdhu bi‘izzatika, la ilāha illa ant, an tudillani. Anta al-hayyu alladhi la yamūt, wal-jinnu wal-insu yamūtūn. (O Allah, I surrender to You, I believe in You, I rely upon You, to You I repent, and with Your help I dispute. I seek refuge in Your Might. There is no god but You, that You do not lead me astray. You are the Ever-Living Who never dies, but the Jinn and humans die)."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) used to supplicate saying: (O Allah, I surrender to You) and I submit to You. (I believe in You), I accept, and I admit. (I rely upon You), I entrust my affairs, and I depend on You. (I repent to You), I return, and I turn to You. (And with Your help I dispute) and argue with Your enemies. (O Allah, I seek refuge) and shelter (in Your might), power, and dominance. (There is no god but You) and no deity is truly worthy of worship but You (that You do not lead me astray) from guidance and the attainment of Your pleasure. (You are the Ever-Living Who never dies) or perishes (but the jinn and humans die).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

0505 Allāhumma laka aslamt, wa bika āmant, wa ʻalayka tawakkalt, wa... / continued

PUT IT INTO PRACTICE

It is legitimate to begin with praise before making any request.
It is obligatory to rely upon Allah Almighty alone and seek protection from Him, as He possesses the attributes of perfection. He alone is to be relied upon, while all of the creations are powerless and ultimately face death, so they are unfit to rely upon.
Following the Prophet's example in supplicating with these comprehensive words, which express true faith and ultimate certainty.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri and Muslim; this is the wording of Muslim, and Al-Bukhāri narrated a summarised version.
HadeethEnc English export v1.25.0.

506 / PROPHETIC REPORT

How astonishing the believer's affair is! Indeed, all of his...

Narrated by Sohaib

SOURCE HadeethEnc 3298 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ صُهَيْبٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ، فَكَانَ خَيْرًا لَهُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "How astonishing the believer's affair is! Indeed, all of his affairs are good, and this is for none but the believer. If something good happens to him, he is grateful, which is good for him; and if something bad happens to him, he shows patience, which is good for him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) expresses wonder, by way of admiration, at the believer's affairs and conditions because all of his conditions are good, and this is for none except the believer. Whenever something good happens to him, he thanks Allah for it and gets rewarded for showing gratitude. If something bad happens to him, he shows patience and seeks reward from Allah and, thus, gets rewarded for showing patience. So, he gets rewarded in all cases.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

The merit of showing gratitude in prosperity and patience in adversity is that whoever does this will attain goodness in both abodes. However, one who neither shows gratitude in the case of blessings nor patience in the case of calamities will miss the reward and incur sin.
The merit of Imān (faith) and the fact that reward in all cases is for none but for those who have faith.
Showing gratitude at times of prosperity and patience at times of adversity are from the believers' characteristics.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

507 / PROPHETIC REPORT

Verily, the Messenger of Allah (may Allah's peace and blessings...

Narrated by Abu Burdah ibn Abi Mūsa

SOURCE HadeethEnc 4849 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: وَجِعَ أَبُو مُوسَى وَجَعًا شَدِيدًا، فَغُشِيَ عَلَيْهِ وَرَأْسُهُ فِي حِجْرِ امْرَأَةٍ مِنْ أَهْلِهِ، فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئًا، فَلَمَّا أَفَاقَ، قَالَ: أَنَا بَرِيءٌ مِمَّنْ بَرِئَ مِنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَرِئَ مِنَ الصَّالِقَةِ وَالْحَالِقَةِ وَالشَّاقَّةِ.

ENGLISH RENDERING

Abu Mūsa was in such severe pain that he lost consciousness while his head was in the lap of a woman from his family, and he was unable to respond to her in any way. Upon regaining his consciousness, he said: I dissociate myself from whoever the Messenger of Allah (may Allah's peace and blessings be upon him) dissociated himself from. Verily, the Messenger of Allah (may Allah's peace and blessings be upon him) disavowed the Sāliqah (wailing woman), the Hāliqah (shaving woman), and the Shāqqah (woman tearing garment).

EASY EXPLANATION

Abu Burdah (may Allah be pleased with him) narrated that his father, Abu Mūsa al-Ash‘ari (may Allah be pleased with him), got severely sick and lost consciousness. His head was in the lap of a woman from his family, so she screamed and wailed, but he could not respond to her because of being unconscious. When he regained his consciousness, he said that: He dissociates himself from whoever the Messenger of Allah (may Allah's peace and blessings be upon him) dissociated himself from, and he (may Allah's peace and blessings be upon him) dissociated himself from the: Sāliqah: a woman who raises her voice in wailing upon calamity. Hāliqah: a woman who shaves her hair upon calamity. Shāqqah: a woman who tears her garment upon calamity. This is because they are from the practices of the pre-Islamic era of ignorance. Instead, one is commanded to be patient in times of calamity and to seek reward from Allah for it.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

0507 Verily, the Messenger of Allah (may Allah's peace and blessings... / continued

PUT IT INTO PRACTICE

Tearing the clothes, shaving the hair, and raising the voice in wailing when calamities strike are prohibited and are considered major sins.
Grief and crying, without wailing and raising the voice, are not forbidden, as they do not contradict patience with the decree of Allah; rather, they are a form of mercy.
It is prohibited to express discontent with Allah's painful decrees through speech or actions.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

508 / PROPHETIC REPORT

Allāhumma inni a‘ūdhu bika min al-‘ajzi wal-kasal, wal-jubni...

Narrated by Zayd ibn Arqam

SOURCE HadeethEnc 5878 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ زَيْدِ بْنِ أَرْقَمَ رضي الله عنه قَالَ: لَا أَقُولُ لَكُمْ إِلَّا كَمَا كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ، اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا».

ENGLISH RENDERING

I only say to you what the Messenger of Allah (may Allah's peace and blessings be upon him) used to say. He used to say: "Allāhumma inni a‘ūdhu bika min al-‘ajzi wal-kasal, wal-jubni wal-bukhl, wal-harami wa ‘adhāb al-qabr. Allāhumma āti nafsi taqwāha, wa zakkiha anta khayru man zakkāha, anta waliyyuha wa mawlāha. Allāhumma inni a‘ūdhu bika min ‘ilmin la yanfa‘, wa min qalbin la yakhsha‘, wa min nafsin la tashba‘, wa min da‘watin la yustajābu laha" (O Allah, I seek refuge with You from inability, indolence, cowardice, miserliness, decrepitude, and torment of the grave. O Allah, grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Protector and its Guardian. O Allah, I seek refuge with You from knowledge that is not beneficial, from a heart that does not fear, from a soul that is not satisfied, and from a supplication that is not answered).

EASY EXPLANATION

One of the supplications of the Prophet (may Allah's peace and blessings be upon him) was: "O Allah, I seek refuge with You" and turn to You alone "from inability", meaning the inability to act effectively, "indolence", meaning the lack of will to act. The incapable cannot act, and the lazy does not want to. "Cowardice", which is refraining from doing what ought to be done, "miserliness", which is withholding what must be given, "decrepitude", which leads to the weakening of the body, "and torment of the grave", and from the causes that lead to it. "O Allah, grant me the sense of piety” and guide my soul to obey You and avoid disobedience, "and purify my soul" and cleanse it from vices and lowly traits. "You are the best to purify it" and no one can purify it except You. "You are its Protector", its helper, caretaker, "and its "Guardian", the One Who manages its affairs, its Lord, Owner, and Bestower of blessings. "O Allah, I seek refuge with You from knowledge that is not beneficial," such as astrology, sorcery, magic, or any knowledge that brings no benefit in the Hereafter, or knowledge that is not acted upon. "From a heart that does not fear" You, that neither submits nor finds peace and stillness in Your remembrance. "From a soul that is not satisfied", always greedy and discontent with what Allah has lawfully provided. "And from a supplication" that is rejected and "not answered".

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0508 Allāhumma inni aʿūdhu bika min al-ʿajzi wal-kasal, wal-jubni... / continued

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

It is recommended to seek refuge with Allah from the things mentioned in the Hadīth.
Encouraging piety, spreading knowledge, and acting upon it.
Beneficial knowledge is that which purifies the soul and generates in it fear of the Almighty Lord that flows to all body parts.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

509 / PROPHETIC REPORT

The gravest major sins are: associating partners with Allah in...

Narrated by the named companion in the report

SOURCE HadeethEnc 6049 | Its chain of narrators is Sahih/Authentic | ‘Abdur-Razzaaq

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال: "أكبر الكبائر: الإشراك بالله، والأمن منَ مْكِر الله، والْقُنوُط من رحمة الله، والْيَأْس منَ رْوح الله".

ENGLISH RENDERING

‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The gravest major sins are: associating partners with Allah in worship, feeling secure from Allah's plan, despairing of Allah's mercy, and losing hope in relief coming from Allah.”

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) mentioned in this Hadīth the sins that are considered the gravest and worst ones. These sins include associating partners with Allah, the Almighty, in His lordship or His worship. He started with polytheism because it is the gravest sin ever. Another sin is losing hope in Allah’s mercy, because it involves having ill expectations of Allah, and ignorance of the vastness of His mercy. It is one of the gravest sins as well to feel secure against being dragged by way of favors until Allah punishes the sinner all of a sudden. The Hadīth, however, does not aim at listing all the major sins, rather, it aims at highlighting the gravest of them, because the list of major sins contains so many more.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Classification of sins as major and minor sins.
Shirk is the most fatal and gravest major sin.
It shows the prohibition of feeling secure of the plan of Allah Almighty and despairing of His mercy, as both of them are from the gravest major sins.

TEXT NOTE

Its chain of narrators is Sahih/Authentic; ‘Abdur-Razzaaq. HadeethEnc English export v1.25.0.

510 / PROPHETIC REPORT

The first to be judged on the Day of Judgment is a man who was...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 8899 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: «إن أول الناسُ يقضى يوم القيامة عليه رُجل ٱسُتْشِهَد، فُأتي به، فعّرفهِ نعمته، فعَرَفها، قال: فماَ عِملت فيها؟ قال:َ قاَتْلُت فيك حتى ٱسُتْشِهْدُت. قال:َ كذْبَت، ولكنك َقاَتْلت لأن يقال:َ جِريء! فقد قيل، ثمُ أِمَر بهَ قُسِحب على وجهه حتىُ ألقي في النار. ورجل تعلم العلم وعلمه، وقرأ القرآن، فُأتي به فعّرفهِ نَعمه فعَرَفها. قال: فما عملت فيها؟ قال: تعلمت العلم وعلمته، وقرأت فيك القرآن، قال:َ كذْبَت، ولكنك تعلمت ليقال: عالم! وقرأت القرآن ليقال: هو قارئ؛ فقد قيل، ثمُ أِمر بهَ قُسِحب على وجهه حتى ألقي في النار. ورجلَ وّسَع الله عليه، وأعطاه من أصناف المال، فُأتي به فعّرفه ِنَعمه، فعَرَفها. قال: فما عملت فيها؟ قال: ما تركت من سبيلُ تِحّب أنُ يْنَفَق فيها إلا أنفقت فيها لك. قال:َ كذْبَت، ولكنك فعلت ليقال: جواد! فقد قيل، ثمُ أِمر بهَ قُسِحب على وجهه حتى ألقي في النار».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: "The first to be judged on the Day of Judgment is a man who was martyred. He will be brought and Allah will remind him of His favor [upon him], which he will recognize. Allah will say: 'What did you do as a token of gratitude for that favor?' He will say: 'I fought for Your sake until I was martyred.' Allah will say: 'You have lied. You fought so it would be said that you were brave, and it was said.' It will be commanded that he be dragged on his face until he is thrown in the Fire. A man who acquired knowledge, taught it, and recited the Qur'an. He will be brought and Allah will remind him of His favor [upon him], which he will recognize. Allah will say: 'What did you do as a token of gratitude for that favor?' He will say: 'I acquired knowledge and taught it, and I recited the Qur'an for Your sake.' Allah will say: 'You have lied. You learned so it would be said that you were a scholar, and you recited the Qur'an so it would be said that you were a reciter, and that was said.' It will be commanded that he be dragged on his face until he is thrown in the Fire. A man for whom Allah expanded his resources and gave him from all types of wealth. He will be brought and Allah will remind him of His favor [upon him], which he will recognize. Allah will say: 'What did you do as a token of gratitude for that favor?' He will say: 'I left no path wherein You love to spend except that I spent therein for Your sake.' Allah will say: 'You have lied. You did that so it would be said that you were generous, and that was said.' It will be commanded that he be dragged on his face until he is thrown in the Fire."

0510 The first to be judged on the Day of Judgment is a man who was... / continued

EASY EXPLANATION

Three types of people will be the first to be judged on the Day of Judgment: an ostentatious fighter, an ostentatious learner, and an ostentatious charity-giver. Allah, the Almighty, will bring them and remind them of His favor upon them, which they will acknowledge. When asked about what they did with such a divine favor, they will say, respectively, that they fought, learned and taught, and gave charity for Allah's sake. The fact is that they did such things to show off, without intending them for Allah's sake. Therefore, they will be dragged on their faces and thrown in Hellfire.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

511 / PROPHETIC REPORT

The greater the tribulation, the greater the reward. When Allah...

Narrated by the named companion in the report

SOURCE HadeethEnc 3339 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال: "إنِ عَظَم الجزاءِ معِ عَظِم البلاءِ، وإن الله تعالى إذا أحب قوما ابتلاهم، فمنَ رضَي فله الرِضا، ومنَ سِخَط فله السُّخُط".

ENGLISH RENDERING

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “The greater the tribulation, the greater the reward. When Allah loves people, He tests them. So whoever is content, for him is pleasure; and whoever is discontent, for him is displeasure.”

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) says that the believer might be afflicted with personal, family, financial, or other crises. If he is patient, Allah will reward him. The more terrible the crisis, the greater the reward one gets from Allah. The Prophet (may Allah's peace and blessings be upon him) further indicates that tribulations are a sign that Allah loves a believer, and that Allah's predetermination is inevitable. However, the person who is patient and content, Allah will reward him by being pleased with him. That indeed is a satisfactory reward. On the other hand, the person who is discontent and bitter with Allah's decree, Allah will be dissatisfied and angry with him. That is an appropriate punishment.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Afflictions expiate sins unless they lead to the abandonment of an obligation, like patience, or the perpetration of wrongdoing, like tearing up one’s clothes or slapping one’s cheeks.
It establishes the attribute of love for Allah Almighty in a way that befits His majesty.
An affliction to the believer is one of the signs of faith.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy. HadeethEnc English export v1.25.0.

512 / PROPHETIC REPORT

By the One in Whose hand Muhammad's soul is! I hope that you...

Narrated by Ibn Mas‘ūd

SOURCE HadeethEnc 6455 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن مسعود رضي الله عنه قال: كنا مع رسول الله صلى الله عليه وسلم في ُقِّبة نحوا من أربعين، فقال: «أترضون أن تكونوا ربع أهل الجنة؟» قلنا: نعم، قال: «أترضون أن تكونوا ثلث أهل الجنة؟» قلنا: نعم، قال: «والذي نفس محمد بيده، إني لأرجو أن تكونوا نصف أهل الجنة وذلك أن الجنة لا يدخلها إلا نفس مسلمة، وما أنتم في أهل الشرك إلا كالشعرة البيضاء في جلد الثور الأسود، أو كالشعرة السوداء في جلد الثور الأحمر».

ENGLISH RENDERING

There were about forty of us with the Messenger of Allah (may Allah's peace and blessings be upon him) in a tent when he said: "Would it please you to be one-fourth of the inhabitants of Paradise?" We said: 'Yes.' He said: "Would it please you to be one-third of the inhabitants of Paradise?" We said: 'Yes.' Thereupon he said: "By the One in Whose hand Muhammad's soul is! I hope that you would be one-half of the inhabitants of Paradise; for none shall enter Paradise except a Muslim soul, and you, compared to the polytheists, are no more than a white hair on the skin of a black ox, or a black hair on the skin of a red ox."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) was sitting with about forty men of his Companions in a small tent. He asked them: Would you like to be one-fourth the inhabitants of Paradise? They replied in the affirmative. Then he asked: Would you like to be one-third the inhabitants of Paradise? They again replied in the affirmative. Then the Prophet (may Allah's peace and blessings be upon him) swore by his Lord and said: I hope that you would be one-half the inhabitants of Paradise, and the other half from the other nations, for no one will enter Paradise except Muslims, so the disbelievers will not enter therein. He then added that Muslims, compared to the polytheists from all other nations, are very little in number, just like the one single hair of a different color on the hairy skin of an ox.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

0512 By the One in Whose hand Muhammad's soul is! I hope that you... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

513 / PROPHETIC REPORT

The creation of each one of you is brought together in his...

Narrated by Abu ʻAbdur-Rahmān ʻAbdullah ibn Masʻūd

SOURCE HadeethEnc 66513 | Authentic | Narrated by Al-Bukhāri and Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٌّ أَوْ سَعِيدٌ؛ فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا».

ENGLISH RENDERING

The Messenger of Allah (peace and blessings be upon him) related to us, and he is the truthful and the trusted one; he said: "The creation of each one of you is brought together in his mother's womb for forty days. Then, he becomes a clinging clot for a similar period, then a lump (of flesh) for a similar period. Then, the angel is sent to him, who breathes life into him and is commanded to write down four things: his provision, lifespan, deeds, and whether miserable or happy. By the One other than Whom there is no god, one of you would do the deeds of the people of Paradise until he is only an arm's length away from it, but the predestination overtakes him, causing him to do the deed of the people of Hellfire, and he enters it; and one of you would do the deeds of the people of Hellfire until he is only an arm's length away from it, but the predestination overtakes him, causing him to do the deed of the people of Paradise, and he enters it."

EASY EXPLANATION

Ibn Masʻūd reported: The Messenger of Allah (may Allah's peace and blessings be upon him) related to us, and he is the truthful one in his speech, and the trusted one, as Allah Almighty endorsed him. He said: The creation of each one of you is brought together. When a man copulates with his wife, his scattered semen is brought together in the woman's womb as a sperm-drop for forty days. Then, he becomes a clinging clot for another forty days. Then, he becomes a lump, which is a piece of chewable flesh, for a third period of forty days. Then, Allah sends to him the angel, who breathes life into him after the end of the third period. The angel is commanded to write four things: his sustenance, which is the amount of bliss he will gain during his lifetime; his lifespan, which is the duration of his stay in this world; and his deeds, as to what they will be; and whether he will be miserable or happy. Then, the Prophet (may Allah's peace and blessings be upon him) swore that a person might perform the righteous deeds of the people of Paradise, as they outwardly seem, and he continues in this state until there is only an arm's length (a cubit) between him and Paradise; that is, only a cubit separates him from reaching Paradise. But then destiny overtakes him, and thereupon he performs the deeds of the people of Hellfire, and they become his last deeds, and so he enters Hellfire. This is because it is required for a person's virtuous deeds to be accepted and that he continues to do them

0513 The creation of each one of you is brought together in his... / continued

and not change course. There is another type of people, who perform the deeds of the people of Hellfire until they are close to entering it, as if only a cubit is separating between them. But then destiny overtakes them, and they begin to perform the deeds of Paradise, and they enter it.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

It demonstrates the phases of human's creation.
Belief in the divine decree and predestination.
The outcome of things goes in the course determined by divine decree and predestination.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri and Muslim. HadeethEnc English export v1.25.0.

514 / PROPHETIC REPORT

Blessing descends in the middle of the food. So eat from the...

Narrated by the named companion in the report

SOURCE HadeethEnc 58121 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما أن النبي صلى الله عليه وسلم قال: «اَلْبَركة تْنِزُل وَسَط اّلطعام، َفُكُلوا ِمن حاّفَتْيه، ولا تأكلوا ِمْن َوَسِطه».

ENGLISH RENDERING

Ibn ‘Abbās (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Blessing descends in the middle of the food. So eat from the sides, and do not eat from the middle."

EASY EXPLANATION

This Hadīth highlights one of the manners of eating food when people are gathered around a bowl or a dish. The Prophet (may Allah's peace and blessings be upon him) commanded eating from the sides of the pot, without eating directly from the middle, because divine blessings come down on the middle. A blessed food, although insufficient, is palatable and satiates many people. If there is a leftover, it remains clean on the basis that no one has touched it. So those who want to eat later can do so. One, however, would be discouraged to eat the leftover if someone ate from the middle of the food, as that renders it unclean and spoils the rest of it, so it ends up being thrown away, even if it was much.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi. HadeethEnc English export v1.25.0.

515 / PROPHETIC REPORT

If only you rely upon Allah the way you should, He will provide...

Narrated by ‘Umar ibn al-Khattāb

SOURCE HadeethEnc 4721 | Authentic | Narrated by At-Tirmidhi, Ibn Mājah, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمر بن الخطاب رضي الله عنه قال: إنه سمع نبي الله صلى الله عليه وسلم يقول: «لو أنكم تتوكلون على الله حق توكله، لرزقكم كما يرزق الطير، تغدو خماصا وتروح بطانا».

ENGLISH RENDERING

I heard the Prophet of Allah (may Allah's peace and blessings be upon him) say: "If only you rely upon Allah the way you should, He will provide for you as He provides for birds: They set out hungry in the morning and return with full bellies in the evening."

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

The Hadīth highlights the merit of reliance upon Allah and that it is one of the best means whereby sustenance can be obtained.
Reliance upon Allah does not contradict the pursuit of the proper means, as he informed that true reliance does not run counter to going out in the morning and returning in the evening in search of sustenance.
The Shariah devotes attention to the acts of the heart, as reliance upon Allah falls under this category.

TEXT NOTE

Authentic; Narrated by At-Tirmidhi, Ibn Mājah, and Ahmad. HadeethEnc English export v1.25.0.

516 / PROPHETIC REPORT

Two eyes will not be touched by the Fire: an eye which has wept...

Narrated by the named companion in the report

SOURCE HadeethEnc 3733 | Authentic hadith | Narrated by At-Termedhy

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما مرفوعًا: «عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللهِ».

ENGLISH RENDERING

Ibn ‘Abbās (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Two eyes will not be touched by the Fire: an eye which has wept out of fear of Allah, and an eye which has spent the night guarding in the cause of Allah."

EASY EXPLANATION

The Fire of Hell will not touch an eye that cried out of fear of Allah, the Almighty. When a person remembers the greatness of Allah, His power over His servants, and, at the same time, he recalls his own state and his negligence in fulfilling the rights of Allah upon him, he weeps in hope of receiving Allah's mercy and in fear of His wrath and punishment. Such a person is promised to be saved from the Fire. Another eye that the Fire will not touch is an eye that stayed up at night guarding in the cause of Allah in battlefields and on Muslim frontiers to protect the lives of Muslims. The statement: "Two eyes will not be touched by the Fire," is a figure of speech whereby a part of something is mentioned with the intention of referring to the whole. Thus, the intended meaning is that the person who weeps out of fear of Allah, as well as he who spends the night guarding in the cause of Allah, Allah will make their whole bodies (not just the eyes) forbidden to the Fire.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy. HadeethEnc English export v1.25.0.

517 / PROPHETIC REPORT

Fear Allah your Lord, pray your five, fast your month, give the...

Narrated by the named companion in the report

SOURCE HadeethEnc 3520 | Authentic | Narrated by At-Tirmidhi and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي أُمَامَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ فَقَالَ: «اتَّقُوا اللَّهَ رَبَّكُمْ، وَصَلُّوا خَمْسَكُمْ، وَصُومُوا شَهْرَكُمْ، وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ، وَأَطِيعُوا ذَا أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ».

ENGLISH RENDERING

Abu ’Umāmah (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) delivering a sermon in the Farewell Hajj saying: "Fear Allah your Lord, pray your five, fast your month, give the Zakah due on your wealth, obey your rulers, and you will enter your Lord's Paradise."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) delivered a sermon on the Day of ‘Arafah, during the Farewell Hajj in 10 AH, and it was called so because he (may Allah's peace and blessings be upon him) bid people farewell therein. He commanded all people to fear their Lord by obeying His commands and avoiding His prohibitions. He also ordered them to perform the five prayers that Allah Almighty has made obligatory every day and night, to fast the month of Ramadān, to give the Zakah due on their wealth to those who are entitled to it and not to withhold it out of stinginess, and to obey those whom Allah has assigned as their rulers when their obedience does not entail disobeying Allah. Whoever does these things that are mentioned, his reward is admission to Paradise.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Such deeds are from the causes that lead to Paradise.

TEXT NOTE

Authentic; Narrated by At-Tirmidhi and Ahmad. HadeethEnc English export v1.25.0.

518 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5476 | Hasan Sahih /Sound-Authentic | Narrated by At-Tirmidhi, Ibn Mājah, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال:ُسِئَلَ َرُسوُل الِلهَ َصّلى الُلهَ َعَلْيِهَ َوَسّلمَ َعْنَ َأْكِثرَ َما ُيْدِخُل ٱّلنَاس ٱلجّنَة،َ َفقَال: «َتْقَوى الِلهَ َوُحْسُن ٱلُخُلِق»،َ َوُسِئَلَ َعْنَ َأْكِثرَ َما ُيْدِخُل ٱّلنَاس ٱّلنَارَ َفقَال: «ٱلفُمَ َوٱلفْرُج».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) was asked about the foremost deed that leads people to Paradise, and he replied: "Fear of Allah and good character." Then, he was asked about the things that most lead people to Hellfire, and he said: "The tongue and the private parts."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) pointed out that the greatest means that lead one to Paradise are:

Fear of Allah and good character.

Fear of Allah (taqwa) is to make wiqāya (shield) between oneself and the punishment of Allah, by observing His commands and prohibitions.

Good character: by having a cheerful face, doing good to others, and averting harm from them.

And that the greatest causes for a person's entry into Hellfire are:

The tongue and the private parts.

The sins committed by the tongue include: lying, backbiting, and tale-bearing.

The sins committed by the private parts include: adultery, sodomy, etc.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

0518 The Messenger of Allah (may Allah's peace and blessings be upon... / continued

PUT IT INTO PRACTICE

There are causes for entering Paradise related to Allah Almighty, like fear of Him, and causes related to people, like a good character.
The Hadīth highlights the danger of the tongue and that it is one of the causes of entering Hellfire.
It demonstrates the danger of desires and immoralities to people and that they are among the most common causes of entering Hellfire.

TEXT NOTE

Hasan Sahih /Sound-Authentic; Narrated by At-Tirmidhi, Ibn Mājah, and Ahmad. HadeethEnc English export v1.25.0.

519 / PROPHETIC REPORT

Say 'there is no god but Allah', and I will testify for you by...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 65069 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِعَمِّهِ: «قُلْ: لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ»، قَالَ: لَوْلَا أَنْ تُعَيِّرَنِي قُرَيْشٌ، يَقُولُونَ: إِنَّمَا حَمَلَهُ عَلَى ذَلِكَ الْجَزَعُ لَأَقْرَرْتُ بِهَا عَيْنَكَ. فَأَنْزَلَ اللهُ: {إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ} [القصص: 56].

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said to his uncle: "Say 'there is no god but Allah', and I will testify for you by it on the Day of Judgment." He said: "Were it not for the fear that the Quraysh may blame me and say that it was the fear (from imminent death) that induced me to do so, I would have certainly delighted your eyes with it." So, Allah revealed: {You cannot guide whoever you like, but Allah guides whom He wills.} [Surat al-Qasas: 56]

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

The truth should not be renounced out of fear of what people say.
The Prophet (may Allah's peace and blessings be upon him) can only guide people by leading and showing them the right way, not by inspiring them to accept guidance.
It is permissible to visit a sick disbeliever to invite him to Islam.

0519 Say 'there is no god but Allah', and I will testify for you by… / continued

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

520 / PROPHETIC REPORT

I advise you to fear Allah, and to listen and obey even if a...

Narrated by Abu Najīh al-ʻIrbād ibn Sāriyah

SOURCE HadeethEnc 66529 | Authentic | Narrated by Abu Dāwūd and At-Tirmidhi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي نَجِيحٍ الْعِرْبَاضِ بْنِ سَارِيَةَ رضي الله عنه قَالَ: وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجِلَتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللهِ! كَأَنَّهَا مَوْعِظَةُ مُوَدِّعٍ؛ فَأَوْصِنَا، قَالَ: «أُوصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ؛ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ».

ENGLISH RENDERING

The Messenger of Allah (peace and blessings be upon him) gave us an exhortation at which hearts trembled and eyes shed tears. So we said: O Messenger of Allah, it is as though this is the exhortation of one bidding farewell; so advise us. He said: "I advise you to fear Allah, and to listen and obey even if a slave is appointed as your leader. Whosoever among you shall live after me will see much discord. So hold fast to my Sunnah and the Sunnah of the Rightly-Guided Caliphs, and cling to them firmly. Beware of new things (in religion) because every religious innovation is a misguidance."

EASY EXPLANATION

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

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0520 I advise you to fear Allah, and to listen and obey even if a... / continued

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

The importance of following and adhering to the Sunnah.
Attention should be given to admonitions and softening of hearts.
The commandment to follow the four rightly guided Caliphs, namely Abu Bakr, 'Umar, 'Uthmān, and 'Ali (may Allah be pleased with them all), after the Prophet.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd and At-Tirmidhi. HadeethEnc English export v1.25.0.

521 / PROPHETIC REPORT

I advise you to fear Allah and to hear and obey, even if an...

Narrated by Al-ʻIrbāḍ ibn Sāriyah

SOURCE HadeethEnc 65057 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, Ibn Mājah, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن اِلْعْرباِض بن ساريَة رضي الله عنه قال: قام فينا رسول الله صلى الله عليه وسلم ذات يوم، فَوَعَظنا َموعظَة بليغًة َوجلْت منها القلوُب، وَذَرفْت منها العيوُن، فقيل: يا رسول الله، وعظَتَنا موعظَة ُموّدِع فاعهد إلينا بعهد. فقال: «عليكم بتقوى الله، والسمع والطاعة، وإن عبًدا حبشًّيا، وسترون من بعدي اختلًافا شديًدا، فعليكم بسنتي وسنة الخلفاء الراشدين المهديين،َ عٌّضوا عليها بالنواِجذ، وإياكم والأمور المحدثات، فإن كل بدعة ضلالة».

ENGLISH RENDERING

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

EASY EXPLANATION

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

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0521 I advise you to fear Allah and to hear and obey, even if an... / continued

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

The importance of following and adhering to the Sunnah.
Attention should be given to admonitions and softening of hearts.
The commandment to follow the four rightly guided Caliphs, namely Abu Bakr, 'Umar, 'Uthmān, and 'Ali (may Allah be pleased with them all), after the Prophet.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, Ibn Mājah, and Ahmad. HadeethEnc English export v1.25.0.

522 / PROPHETIC REPORT

I fear two things for my Ummah: the Qur’an and milk. As for...

Narrated by ‘Uqbah ibn ‘Āmir

SOURCE HadeethEnc 10856 | Authentic hadith | Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عقبة بن عامر، يقول: إن رسول الله صلى الله عليه وسلم قال: «إِنّي أخاف على أُمتي اثنَتْين: القرآن واللّبن، أما اللّبن فَيَبْتُغون الرِّيَف ويتّبعون الشَّهَوات وَيْتركون الصلوات، وأما القرآن فيتعّلمه المنافقون فُيجادِلون به المؤمنين».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "I fear two things for my Ummah: the Qur’an and milk. As for milk, they seek the countryside, follow desires, and neglect the prayers. As for the Qur’an, the hypocrites learn it to argue with the believers by means of it."

EASY EXPLANATION

In this Hadīth, the Prophet (may Allah's peace and blessings be upon him) says that he fears two things for his Ummah: the Qur’an and milk. As for milk, some people seek it in pastures and plantations, follow their desires and pleasures, and stay away from the cities, where the Friday prayer and the congregational prayers are held. Then they neglect the prayers in their pursuit of milk. As for the Qur’an, the hypocrites learn it, not to benefit from it or comply with it, but to argue with the believers by means of it in order to falsify the truth that they believe in. Neither milk nor the Qur’an are subjects of fear or damage in themselves. However, they are mentioned metaphorically in relation to things that are pertinent to them. Allah knows best.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ahmad. HadeethEnc English export v1.25.0.

523 / PROPHETIC REPORT

What is the reason for those people's fear? They willingly...

Narrated by the named companion in the report

SOURCE HadeethEnc 3376 | Authentic hadith | Ibn Abi ‘Aasim - ‘Abdur-Razzaaq

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما أنه رأى رجلا ٱنتَفَض لما سمع حديثا عن النبي صلى الله عليه وسلم في الصفات -استنكارا لذلك- فقال: "ما قَرُق هؤلاء؟ يجدون رِقَّة عند مُحْكَمِه، وَيَهْلُكوَن عند مُتَشابِهه" .

ENGLISH RENDERING

Ibn ‘Abbās (may Allah be pleased with him) reported that he saw a man who shivered on hearing a Hadīth of the Prophet (may Allah's peace and blessings be upon him) about Allah's attributes. So, he said: "What is the reason for those people's fear? They willingly accept what is precise thereof, and react ruinously when it comes to what is broadly indicative.”

EASY EXPLANATION

Ibn ‘Abbās (may Allah be pleased with him) expresses his disapproval concerning the attitude of some people who used to attend his session from amongst the laymen, and who would display fear on hearing Hadīths about Allah's attributes. They would shiver out of their denial of that. They did not duly believe in what was authentically reported from the Prophet (may Allah's peace and blessings be upon him) and whose meaning was known from the Qur'an, although it is the truth about which no believer doubts. Others, however, would interpret them in a way different from that intended by Allah, thereby exposing themselves to ruin.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Ibn Abi ‘Aasim - ‘Abdur-Razzaaq. HadeethEnc English export v1.25.0.

524 / PROPHETIC REPORT

When the son of Adam gets up in the morning, all of his body...

Narrated by the named companion in the report

SOURCE HadeethEnc 3579 | Authentic hadith | Narrated by At-Termedhy

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: «إذا أصبح ابن آدم، فإن الأعضاء كلها تكفر اللسان، تقول: اتق الله فينا، فإنما نحن بك؛ فإن استقمت استقمنا، وإن اعوججت اعوججنا».

ENGLISH RENDERING

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When the son of Adam gets up in the morning, all of his body organs humble themselves before the tongue, and say: 'Fear Allah concerning us! For indeed, we are only as you are (our condition depends upon yours); if you are upright, we shall be upright, and if you are crooked, we shall be crooked.'"

EASY EXPLANATION

Meaning of the Hadīth: All body organs submit and humble themselves before the tongue, i.e. they are subordinate to the tongue. That is why when one gets up in the morning, they say: "Fear Allah concerning us! For indeed, we are only as you are..."

The tongue is the most dangerous organ. If it is upright, all other organs will be upright and the rest of one's deeds will be good. However, if the tongue is crooked, all of the organs will be crooked and the rest of one's deeds will be evil.

Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "A slave's faith will not be upright unless his heart is upright, and his heart will not be upright unless his tongue is upright."

This chapter includes many Hadīths that indicate the danger of the tongue. It is either a source of happiness or a reason for punishment. If one subjugates it to the obedience of Allah, then it will be a source of happiness for him in this world and the Hereafter. However, if he lets it loose in that which does not please Allah, the Exalted, it will be a reason for regret in this world and the Hereafter.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0524 When the son of Adam gets up in the morning, all of his body... / continued

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy. HadeethEnc English export v1.25.0.

525 / PROPHETIC REPORT

Whenever the Prophet (may Allah's peace and blessings be upon...

Narrated by Buraydah ibn al-Husayb al-Aslami

SOURCE HadeethEnc 5933 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن بُرَيْدة بن الْحَصيب الأَسْلَمِّي رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا أمر أميًرا على جَيْش أو سِرّية أَوصاه بَتْقَوى الله، وَمن معهِ من المسلمين خيًرا، فقال: "اغْزوا بسم الله في سبيل الله، قاتِلوا من كفر بالله، اغْزوا ولا تُغِّلوا ولا تَغْدروا ولا تُمَثّلوا ولا تَقْتُلوا وليًدا، وإذا لَقيتَ عُدّوكَ من المشركين فادْعهم إلى ثلاث خصال -أو خلال-، فأيَّتُهّن ما أجابوك فاقْبَل منهم وكُّف عنهم، ثم ادْعهم إلى الإسلام فإن أجابوك فاقْبَل منهم. ثم ادْعهم إلى التَحَّولِ من دارهم إلى دار المهاجرين، وَأَخْبِرهم أنهم إن فَعُلوا ذلك فلهم ما للمهاجرين وعليهم ما على المهاجرين، فإن أَبْوا أن يَتَحّوَلوا منها فَأَخْبِرهم أنهم يكونون كأعَراب المسلمين يَجِري عليهم حُكْم الله تعالى، ولا يكون لهم في الغِنيَمة والفْيء شيٌء إلا أن يُجاهِدوا مع المسلمين، فإن هم أَبْوا فاسْألهم الجِزْيَة، فإن هم أجابوك فاقْبَل منهم وكُّف عنهم، فإن هم أَبْوا فاسْتِعن بالله وَقاتِلهم. وإذا حاصْرَتَ أَهَلِ حْصِن فأرادوك أن تَجْعَل لهم ذّمَة الله وذّمَة نَبِّيه، فلا تَجْعَل لهم ذّمَة الله وذّمَة نَبِّيه، ولكن اجْعَل لهم ذّمَتك وذّمَة أصحابك؛ فإنكم أن تُخفِروا ذَمَمكم وذّمَة أصحابكم أَهْوَن من أن تُخفِروا ذّمَة الله وذّمَة نَبِّيه، وإذا حاصْرَتَ أَهَل حْصِن فأرادوك أن تُنزَلهم على حُكم الله فلا تُنْزلهم، ولكن أَنزْلهم على حُكِمك، فإنك لا تَدْري أَتُصيب فيهم حُكم الله أم لا".

ENGLISH RENDERING

Whenever the Prophet (may Allah's peace and blessings be upon him) appointed a man to lead an army or a military detachment, he would advise him to fear Allah and treat well those Muslims who are with him. He would say: "Fight in the name of Allah and in the cause of Allah. Fight those who disbelieve in Allah. Fight, but do not steal from the spoils of war, do not be treacherous, do not mutilate, and do not kill children. When you meet your enemy from among the polytheists, call them to one of three things. Whichever of them they respond to, accept it from them and refrain from fighting them. Invite them to accept Islam, and if they respond, accept it from them and refrain from fighting them. Then invite them to leave their land and move to the land of the Emigrants (Madīnah). Tell them that if they do so, they will have the same rights and duties as the Emigrants. If they refuse to move, tell them they will be like the Muslim Bedouins, subject to the rulings of Allah, and they will have no share in war booty or spoils of war, unless they fight alongside the Muslims. If they refuse to enter Islam, ask them to pay the Jjizyah (poll tax paid by non-Muslims). If they do so, accept it from them and refrain from fighting them. But if they refuse, seek the help of Allah against them and fight them. If you besiege a group and they

0525 Whenever the Prophet (may Allah's peace and blessings be upon… / continued

want you to give them the covenant of Allah and His Prophet, do not give them the covenant of Allah and His Prophet, instead give them your own covenant and the covenant of your companions, for if you violate your covenant and the covenant of your companions, that is easier than violating the covenant of Allah and the covenants of His Prophet. If you besiege a group of people and they want you to apply the judgment of Allah upon them, do not offer them that, but rather offer them your own judgment, because you do not know whether you would apply correctly the judgment of Allah upon them."

0525 Whenever the Prophet (may Allah's peace and blessings be upon… / continued

EASY EXPLANATION

Buraydah (may Allah be pleased with him) reported that whenever the Prophet (may Allah's peace and blessings be upon him) would send an army or a military detachment to fight the disbelievers, he would appoint a leader or emir to them to preserve their unity and take care of their affairs. He would advise him to be righteous and to take good care of those with him. Then he would guide him to what they should do with their enemies: they must avoid stealing from the spoils of war and booty, avoid treachery and breaking covenants, avoid mutilating the bodies, and avoid killing those under the age of puberty. They should start by calling the polytheists to Islam, and if they accept that, they should urge them to emigrate to Madīnah, telling them that they if they do, they will have the same rights and the responsibilities as those who emigrated before them. But, if they refuse to emigrate, they will be treated like the bedouin Muslims. On the other hand, if they refuse to embrace Islam, the Muslims should ask them to pay the Jizyah instead. If they refuse to pay the Jizyah, the Muslims should seek help of Allah and start fighting them. If Muslims besieged people in a castle, they were told not give them a covenant or promise in the name of Allah or His Messenger, but instead give their own covenant or promise, because if the covenant is broken, it would be less sinful to break someone’s covenant than to break that of Allah and His Messenger. Likewise, if besieged people request Muslims to apply the judgment of Allah upon them, Muslims should not implement a specific judgment and ascribe it to Allah, as they might not truly implement the exact judgment of Allah. Instead, they should implement their own best and reasonable judgment.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

526 / PROPHETIC REPORT

Whoever says (upon leaving his house) "In the name of Allah; I...

Narrated by the named companion in the report

SOURCE HadeethEnc 3504 | Authentic hadith | Narrated by At-Termedhy - Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه مرفوعًا: «من قال -يعني: إذا خرج من بيته-: بسم الله توكلت على الله، ولا حول ولا قوة إلا بالله، يقال له: هديت وكفيت ووقيت، وتنحى عنه الشيطان». زاد أبو داود: «فيقول -يعني: الشيطان- لشيطان آخر: كيف لك برجل قد هدي وكفي ووقي؟».

ENGLISH RENDERING

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever says (upon leaving his house) 'In the name of Allah; I rely on Allah; there is no might and no power save in Allah', it will be said to him: 'You are guided, sufficed, and protected', and the devil will go far away from him."

The narration by Abu Dawūd has the following addition: "So he (the devil) says to another devil: How can you approach a man who has been guided, granted relief, and protected?”

EASY EXPLANATION

The Messenger of Allah (may Allah's peace and blessings be upon him) informs us in this Hadīth that if someone leaves their house and says, "In the name of Allah; I trust in Allah; there is no might and no power save in Allah", an angel will call out to him, saying: O servant of Allah, you have been guided to the straight path, you have been sufficed against your worries, and you have been protected from your enemies. So the devil assigned to him will move away from him, and another devil will say to the former: How can you misguide someone who has been guided, sufficed, and protected from all of the devils! Because he said those words, you cannot overpower him.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

527 / PROPHETIC REPORT

The strong believer is better and dearer to Allah than the weak...

Narrated by the named companion in the report

SOURCE HadeethEnc 5493 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الْمُؤْمِنُ الْقَوِيُّ، خَيْرٌ وَأَحَبُّ إِلَى اللهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلٍّ خَيْرٌ، احْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللهِ وَلَا تَعْجَزْ، وَإِنْ أَصَابَكَ شَيْءٌ، فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ قَدَرُ اللهِ وَمَا شَاءَ فَعَلَ، فَإِنَّ (لَوْ) تَفْتَحُ عَمَلَ الشَّيْطَانِ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The strong believer is better and dearer to Allah than the weak believer, and there is good in both. Adhere to whatever brings you benefit, seek the help of Allah, and do not feel helpless. If something befalls you, do not say: 'Had I done such-and-such, it would have been such-and-such;' rather, say: 'Allah has decreed, and whatever He wills, He does.' Indeed, 'if' opens the way before the devil to act."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarifies that the believer is good from all aspects; however, the believer who is strong in his faith, resolve, property, and other aspects of strength is better and dearer to Allah Almighty than the weak believer. Then, the Prophet (may Allah's peace and blessings be upon him) advised the believer to utilize the available means in what brings him benefit in his worldly affairs and the affairs of the Hereafter, along with depending upon Allah Almighty, seeking His help, and relying upon Him. The Prophet (may Allah's peace and blessings be upon him), then, forbids inability, indolence, and slackness in doing what brings benefit in both abodes. If the believer works hard and utilizes the available means while seeking Allah's help and asking Him for goodness, then he should do nothing but entrust all of his affairs to Allah while knowing that Allah's choice is the best. If some calamity befalls him after that, he should not say: "Had I done such-and-such, it would have been such-and-such." "Indeed, 'if' opens the way before the devil to act" in objecting to the divine decree and lamenting what has been missed. Instead, one should submissively and contentedly say: "Allah has decreed, and whatever He wills, He does." Everything happens in compliance with Allah's will, as He does what He wants and nothing can repel His predestination or reverse His decree.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

0527 The strong believer is better and dearer to Allah than the weak... / continued

PUT IT INTO PRACTICE

People vary in faith.
Strength in deeds is recommended because it results in benefits that cannot be attained through weakness.
Man must adhere to what brings him benefit and avoid what brings him no benefit.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

528 / PROPHETIC REPORT

If you spend the like of Uhud in gold, Allah will not accept it...

Narrated by Ibn Ad-Daylami

SOURCE HadeethEnc 5954 | Authentic hadith | Narrated by Ibn Majah - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن الدّيْلمي قال: أتيُت أُبّي بن كعب فقلُت: في نْفسي شيء من القدر، فَحِّدْثني بشيء لعل اللهُ يْذِهَبهِ من قلبي. فقال: «لو أنفقَت مثل أُحدَ ذَهًبا ما قِبَله الله منك حتى تؤمن بالقَدر، وتعلَم أن ما أصابك لم يكن لُيخِطئك، وما أخطأك لم يكن لُيصَيبك، ولوُ مّت على غير هذا لكنَت من أهل النار». قال: فأتيُت عبد الله بن مسعود، وحذيفة بن اليمان، وزيد بن ثابت، فكلهم حّدثني بمثل ذلك عن النبي صلى الله عليه وسلم .

ENGLISH RENDERING

'I went to Ubayy ibn Ka‘b and said: "There is something in my heart about predestination, so tell me something in the hope that Allah will remove it from my heart." He said: "If you spend the like of Uhud in gold, Allah will not accept it from you until you believe in predestination, and know that what has befallen you would not have missed you and what has missed you would not have befallen you. If you die on other than this, you will be among the people of Hellfire." He added: "Then, I went to ‘Abdullāh ibn Mas‘ūd, Hudhayfah ibn al-Yamān, and Zayd ibn Thābit, and each of them told me the same thing on the authority of the Prophet (may Allah's peace and blessings be upon him).''

EASY EXPLANATION

‘Abdullāh ibn Fayrūz Ad-Daylami (may Allah have mercy upon him) said that he had some doubts about predestination and feared that he would end up denying it. Therefore, he asked some scholars from among the Companions of the Prophet (may Allah's peace and blessings be upon him) about it in order to solve this problem. This shows that a believer ought to ask scholars about things that are confusing him, as Allah, the Almighty, says: {So ask the people of the message [i.e., former scriptures] if you do not know} [Sūrat An-Nahl: 43]. All the scholars told him that he must believe in the Divine Decree and predestination. They also told him that spending a great amount of wealth would not be accepted from anyone who does not believe in predestination, and that anyone who dies without believing in it will be one of the denizens of the Hellfire.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:153 - Allah is with the patient

Qur’an 14:7 - Gratitude and increase

0528 If you spend the like of Uhud in gold, Allah will not accept it... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

529 / PROPHETIC REPORT

Allah is happier with the repentance of His slave than one of...

Narrated by the named companion in the report

SOURCE HadeethEnc 4313 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «لَلَّه أَفرَحُ بِتَوبَةِ عَبْدِهِ مِن أَحَدِكُم، سَقَطَ عَلى بَعِيرِه، وَقَدْ أَضَلَّهُ في أَرضٍ فَلاةٍ». وفي رواية: «لَلَّه أَشَدُّ فَرَحاً بِتَوبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيه، مِن أَحَدِكُم كَانَ عَلى رَاحِلَتِهِ بِأَرضٍ فَلاةٍ، فَانفَلَتَت مِنْهُ وَعَلَيهَا طَعَامُهُ وَشَرَابُه، فَأَيِسَ مِنْهَا، فَأَتى شَجَرَةً، فَاضطَجَعَ في ظِلِّهَا، وَقَدْ أَيِسَ مِن رَاحِلَتِه، فَبَينَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا، قَائِمَةً عِنْدَه، فَأَخَذَ بِخِطَامِهَا، ثُمَّ قَالَ مِن شِدَّةِ الفَرَح: اللَّهُمَّ أَنتَ عَبْدِي وَأَنَا رَبُّك! أَخطَأَ مِن شِدَّةِ الفَرَح».

ENGLISH RENDERING

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Allah is happier with the repentance of His slave than one of you is with finding his riding camel after having lost it in a desert."
Another narration reads: "Verily, Allah is happier with the repentance of His slave when he turns in repentance to Him than one of you who was on his camel in a desert and it got lost and was carrying his provision of food and drink. He, having lost all hope (of finding it), lies down in the shade of a tree feeling hopeless; when all of a sudden he finds it (his camel) standing before him. He takes hold of its reins and then out of boundless joy blurts out: 'O Allah, You are my slave and I am Your Lord!' He makes this mistake out of extreme joy."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs us that Allah is extremely pleased with His slave's return to Him by obeying Him and fulfilling His commands, sincerely from his heart. His pleasure is more than the pleasure of a person who was in a desert with no one around him - no water, food, or people - and he lost his camel. He looked for it but failed to find it. So he went to lie under a tree awaiting death. He lost hope in finding his camel and lost hope in life, for his food and drink were on the back of his lost camel. Then suddenly, in this state of hopelessness, he finds his camel right in front of him, its reins attached to the same tree he slept beneath. What is comparable to such happiness? No one can truly relate to such joy except one who was in the same situation. Indeed, it is great joy; joy of life after death. For this reason he took hold of its reins and cried, "O Allah, You are my slave and I am Your Lord!" He wanted to praise Allah saying: "O Allah, You are my Lord and I am Your slave!" but due to his extreme joy, he confused his words.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0529 Allah is happier with the repentance of His slave than one of... / continued

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

530 / PROPHETIC REPORT

Adam and Mūsa debated with each other. Mūsa said to Adam: "O...

Narrated by the named companion in the report

SOURCE HadeethEnc 8317 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: «احتّج آدُم وموسى، فقال له موسى: يا آدُم أنت أبونا خّيبتنا وأخرجَتنا من الجنة، قال له آدُم: يا موسى اصطفاك الله بكلِامه، وخّط لك بِيده، أتلوُمني على أمِرَ قّدره الله علّي قبل أن يخُلَقني بأربعين سنَة؟ فَحّج آدُم موسى، فَحّج آدُم موسى».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Adam and Mūsa debated with each other. Mūsa said to Adam: 'O Adam, you are our father. You did us harm and caused us to get out of Paradise.' Adam said to him: 'O Mūsa, Allah favored you with His talk (talked to you directly) and He wrote (the Torah) for you with His Own Hand. Do you blame me for an action which Allah had decreed on me forty years before He created me?' So Adam confuted Mūsa, Adam confuted Mūsa."

EASY EXPLANATION

Adam and Mūsa (peace be upon both of them) debated with each other and presented the evidence that support their arguments. This may have happened after Mūsa’s death. Perhaps the Prophet (may Allah's peace and blessings be upon him) saw it in a dream, since prophets' dreams are part of the divine revelation. A Muslim has to accept such accounts with submission, as we are not able to know how they really happened. Mūsa said to Adam: "O Adam, you are our father. You did us harm and caused us to get out of Paradise." i.e. you are the reason for our misfortune and misguidance by committing the sin that resulted in getting you out of Paradise. Accordingly, we have become a target for the devils' misguidance. Adam answered him, saying: "O Mūsa, Allah favored you with His talk." Allah, the Almighty, selected Mūsa from among the messengers and honored him by speaking to him without intermediaries and letting him listen to His speech directly. Also, Allah, the Almighty, wrote the Torah for Mūsa with His Hand. A Muslim must believe in this writing without asking how, denying, distorting the wording or the meaning, or resembling Allah to any of His creation. "Do you blame me for an action which Allah had decreed on me forty years before He created me?" i.e. how can you blame me for something that Allah had written for me in the Preserved Tablet and in the pages and tablets of the Torah forty years before I was created? "So Adam confuted Mūsa." i.e. he defeated him with a logical argument. Adam refuted the argument of Mūsa, (peace be upon both of them) by stating that if Allah, the Almighty, knows that Adam will get out of Paradise and descend to earth, then how can he go against Allah’s prior knowledge? Thus, Adam’s proof prevailed, because what was decreed upon him was a matter that could not be changed or avoided. Rather, it was a matter decreed by Allah, the All-Knowing, the Omnipotent, and thus it could not be challenged or undone after its occurrence. He had no choice but to submit to it. Nevertheless, Divine Decree should not be used as a justification for something that has not taken place. This is because man is commanded to obey Allah and avoid sins.

0530 Adam and Mūsa debated with each other. Mūsa said to Adam: "O... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:153 - Allah is with the patient

Qur'an 14:7 - Gratitude and increase

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

15

Supplication and Remembrance

Keep the tongue and heart connected to Allah.

REPORTS 0531-0580

531 / PROPHETIC REPORT

In the evening, the Prophet (may Allah's peace and blessings be...

Narrated by ʻAbdullāh ibn Masʻūd

SOURCE HadeethEnc 3008 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن مسعود رضي الله عنه قال: كان نبي الله صلى الله عليه وسلم إذا أمسى قال: «أمسينا وأمسى الملك لله، والحمد لله، لا إله إلا الله وحده لا شريك له» قال الراوي: أَرُاه قال فِيهِّن: «له الملك وله الحمد وهو على كل شيء قدير، رّب أسألك خير ما في هذه الليلة وخير ما بعدها، وأعوذ بك من شر ما في هذه الليلة وشر ما بعدها، رب أعوذ بك من الكسل، وُسوء اِلكِبر، رب أعوذ بك من عذاب في النار، وعذاب في القبر»، وإذا أصبح قال ذلك أيضا «أصبحنا وأصبح الملك لله».

ENGLISH RENDERING

In the evening, the Prophet (may Allah's peace and blessings be upon him) used to say: "The evening has reached, and all the dominion belongs to Allah and praise be to Allah. There is no god but Allah, alone without any partner." The narrator said: "I believe he said along with them: 'To Him belongs the dominion, and to Him belongs praise, and He is Omnipotent over all things. My Lord, I ask You for the good of this night and the good of what follows it, and I seek refuge with You from the evil of this night and the evil of what follows it. My Lord, I seek refuge with You from laziness and woeful aging. My Lord, I seek refuge with You from torment of the fire and torment in the grave.' In the morning, he used to say: 'The morning has reached and all the dominion belongs to Allah.'"

EASY EXPLANATION

It was from the guidance of the Prophet (may Allah’s peace and blessings be upon him) to say these blessed supplications in the morning and evening. "The evening has reached and the dominion belongs to Allah"; that's the time of evening has entered and the dominion continues therein to be for Allah exclusively. "And praise be to Allah"; that is we realize that the dominion therein belongs to Allah and all praise is due to Allah alone. "There is no god but Allah"; that is divinity belongs exclusively to Him. "O Allah, I ask You for the good of this night"; that is the goodness of it, as well as the goodness that occurs in it, and the goodness that rests in it. "And I seek refuge with You from the evil of this night and the evil (therein)"; that is from the nights and what lies therein of evil concerning religion and worldly affairs. "O Allah, I seek refuge with You from laziness"; that is from sluggishness in obedience while having the ability. "Senility" means aging that leads to the loss and weakness of some abilities, which is reversal to the most decrepit old age, because the purpose of life, represented in knowledge and action, are missed in such a stage. "And woeful aging"; that is senility and feeble-mindedness, and it was narrated with a different pronunciation meaning vanity. The meaning intended by "woeful aging" is the loss of reason that aging results in, as well as confusion and disorder in judgment, and the incapability to perform acts of obedience and other such things that worsen the condition. "And the torment in the grave"; that is from its punishment or from whatever causes it. "In the morning, he used to say that as well"; that's what he said in the evening. However, he would replace "the evening" with "the morning" and "the night" with "the day" saying: "O Allah, I ask You for the good of this day."

0531 In the evening, the Prophet (may Allah's peace and blessings be... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

532 / PROPHETIC REPORT

{Say: "He is Allah, the One"} and Al-Mu'awwidhatān (Surat al-...

Narrated by ʻAbdullah ibn Khubayb

SOURCE HadeethEnc 6082 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasāʻi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن خبيب رضي الله عنه أنه قال: خَرَجْنَا فِي لَيْلَةٍ مَطِيرَةٍ وَظُلْمَةٍ شَدِيدَةٍ، نَطْلُبُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؛ يُصَلِّي لَنَا، قَالَ: فَأَدْرَكْتُهُ، فَقَالَ: «قُلْ»، فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: «قُلْ»، فَلَمْ أَقُلْ شَيْئًا، قَالَ: «قُلْ»، فَقُلْتُ: مَا أَقُولُ؟ قَالَ: «قُلْ هُوَ اللهُ أَحَدٌ} وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَتُصْبِحُ ثَلَاثَ مَرَّاتٍ، تَكْفِيكَ مِنْ كُلِّ شَيْءٍ».

ENGLISH RENDERING

We went out on a rainy and extremely dark night looking for the Messenger of Allah (may Allah's peace and blessings be upon him) to lead us in prayer. He said: I caught up with him, and he said: "Say," but I did not say anything. Then, he said: "Say," and again, I said nothing. He said: "Say." I replied: What should I say? He said: "{Say: "He is Allah, the One"} and Al-Mu'awwidhatān (Surat al-Falaq and Surat an-Nās) thrice in the evening and the morning, they will grant you protection from everything."

EASY EXPLANATION

'Abdullah ibn Khubayb (may Allah be pleased with him), the great Companion, reports that they went out one night when it was raining heavily and it was extremely dark, looking for the Messenger of Allah (may Allah's peace and blessings be upon him) to lead them in prayer and they found him. The Prophet (may Allah's peace and blessings be upon him) said to him: "Say," i.e., recite, but he recited nothing. The Prophet (may Allah's peace and blessings be upon him) repeated his words to him, so, ʻAbdullah said: What should I recite, O Messenger of Allah? Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: Recite Surat al-Ikhlās {Say: “He is Allah, the One”} and Al-Muʻawwidhatān: Surat {Say, “I seek refuge with the Lord of the daybreak} and Surat {Say, “I seek refuge with the Lord of mankind} in the evening and morning three times and they will protect you from all evils and guard you against all harms.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

It is recommended to recite Surat al-Ikhlās and Al-Muʻawwidhatān in the morning and evening, as they provide protection against all kinds of evil.
The merit of reciting Surat al-Ikhlās and Al-Muʻawwidhatān.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasāʻi. HadeethEnc English export v1.25.0.

533 / PROPHETIC REPORT

I said four words three times after I had left you; if they...

Narrated by Juwayriyah, Mother of the Believers,

SOURCE HadeethEnc 5508 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ جُوَيْرِيَةَ أُمِّ الْمؤمنِينَ رضي الله عنها: أَنَّ النَّبِيَّ صَلى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلى الصُّبْحَ، وَهِيَ فِي مَسْجِدِهَا، ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى، وَهِيَ جَالِسَةٌ، فَقَالَ: «مَا زِلْتِ عَلَى الْحَالِ الَّتِي فَارَقْتُكِ عَلَيْهَا؟» قَالَتْ: نَعَمْ، قَالَ النَّبِيُّ صَلى اللهُ عَلَيْهِ وَسَلَّمَ: «لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ، ثَلَاثَ مَرَّاتٍ، لَوْ وُزِنَتْ بِمَا قُلْتِ مُنْذُ الْيَوْمَ لَوَزَنَتْهُنَّ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) went out from her house in the early morning when he prayed the Morning prayer, while she was in her prayer place. Then he returned after offering the Forenoon prayer while she was still sitting. He said: "Are you still in the state I left you in?" She said: Yes. The Prophet (may Allah's peace and blessings be upon him) said: "I said four words three times after I had left you; if they were to be weighed against what you have been saying since morning, they would outweigh them: Subhānallāh wa bihamdih, ‘adada khalqih, wa rida nafsih, a zinata ‘arshih, wa midāda kalimātih (Glory be to Allah and all praise is due to Him by the number of His creation, by His own pleasure, by the weight of His Throne, and by the ink of His words.)."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) left the house of his wife Juwayriyah, Mother of the Believers, (may Allah be pleased with her) early in the morning after performing the Fajr prayer, while she was sitting in her place of prayer. He returned after the sun had passed its zenith, during the time of Duha, and she was still sitting in the same spot. He then said: Are you still in the state I left you in? She replied: Yes. The Prophet (may Allah's peace and blessings be upon him) said: I said four words after I had left you, and I repeated them three times. If they were to be weighed in terms of reward against all that you have been saying during the time you have been sitting here, they would outweigh them. (Glory be to Allah) and may He be Exalted above all imperfections (and all praise is due to Him). For to Him belongs the beautiful praise for having guided to that (by the number of His creation) whom none can count but Allah, (by His own pleasure) as much as pleases Him with those of His slaves with whom Allah is pleased - something that cannot be encompassed, (by the weight of His Throne), which is the greatest and heaviest of the whole creation, (and by the ink of His words) and the words of Allah are countless and endless. This encompasses and includes the three aspects, as the ink of His words, exalted is He, is limitless in its extent, description, and number. However, the intent here is to emphasize the great abundance. First, a countable measure is mentioned - the number of His creations. Then, it progresses to something even greater, expressed as "His own pleasure." Next is the weight of the greatest creation, the Throne. The first relates to number and quantity, the second to description and quality, and the third to greatness and weight.

0533 I said four words three times after I had left you; if they… / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Manifesting the merit of these words and encouraging their saying.
The forms of Dhikr (remembrance of Allah) vary in their merit as some forms are preferable to others.
An-Nawawi commented on his statement (Glory be to Allah and all praise is due to Him, by the ink of His words), saying: The intent here is to emphasize the abundance. First, it mentions what can be contained by a large count - the number of creations - then the weight of the Throne. It then ascends to something even greater, expressed by this phrase, meaning something that cannot be counted, just as His words cannot be counted.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

534 / PROPHETIC REPORT

Whoever glorifies Allah directly after each prayer thirty-three...

Narrated by the named companion in the report

SOURCE HadeethEnc 10948 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم: «مَنْ سَبَّحَ اللهَ فِي دُبُرِ كُلِّ صَلاةٍ ثَلاثًا وَثَلاثِينَ، وَحَمِدَ اللهَ ثَلاثًا وَثَلاثِينَ، وَكَبَّرَ اللهَ ثَلاثًا وَثَلاثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ، وَقَالَ: تَمَامَ الْمِائَةِ: لا إِلَهَ إِلا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever glorifies Allah directly after each prayer thirty-three times, praises Allah thirty-three times, and proclaims the greatness of Allah thirty-three times, these are ninety-nine, and completes one hundred by saying: La ilāha illallāh wahdahu la sharīka lah, lahu al-mulku wa lahu al-hamdu wa huwa ‘ala kulli shay’in qadīr (There is no god except Allah. He is One and has no partner with Him. To Him belongs sovereignty and to Him belongs praise, and He is Omnipotent over everything), his sins will be forgiven even if they are like the sea foam."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified that whoever says, after completing the obligatory prayer:

Thirty-three times: "Subhānallāh", which is exalting Allah far above deficiencies.

Thirty-three times: "Al-hamdulillāh", which is praising Allah with the attributes of perfection along with loving and glorifying Him.

Thirty-three times: "Allāhu Akbar", which means that Allah is greater and more magnificent than everything.

The completion of the number to one hundred by saying: "La ilāha illallāh wahdahu la sharīka lah, lahu al-mulku wa lahu al-hamdu wa huwa ‘ala kulli shay’in qadīr", which means: No deity is truly worthy of worship except Allah alone with no partner. He alone possesses full sovereignty. He is the only One worthy of praise and commendation along with love and glorification, and He is Omnipotent, and nothing escapes His power.

Whoever says this, his sins will be erased and forgiven, even if they are as abundant as the white foam that appears above the seawater when it is agitated and stormy.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0534 Whoever glorifies Allah directly after each prayer thirty-three... / continued

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

It is recommended to recite this Dhikr after the obligatory prayers.
This Dhikr is a means of forgiving sins.
The greatness of Allah's favor, mercy, and forgiveness.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

535 / PROPHETIC REPORT

never fail to say after each prayer: Allāhumma a‘inni ‘ala...

Narrated by Mu‘ādh ibn Jabal

SOURCE HadeethEnc 3518 | Authentic | Narrated by Abu Dāwūd, An-Nasā’i, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه: أَنَّ رَسُولَ صَلَّى عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِهِ، وَقَالَ: «يَا مُعَاذُ، وَاللَّهِ إِنِّي لَأُحِبُّكَ»، فَقَالَ: «أُوصِيكَ يَا مُعَاذُ لَا تَدَعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) took his hand and said: "O Mu‘ādh, by Allah, I do love you," and he added: "I advise you, O Mu‘ādh, never fail to say after each prayer: Allāhumma a‘inni ‘ala dhikrika wa shukrika wa husni ‘ibādatik (O Allah, help me remember You, thank You, and excellently worship You)."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) took Mu‘ādh (may Allah be pleased with him) by the hand and said to him: By Allah, I do love you, and I advise you, O Mu‘ādh, never fail to say after each prayer: (O Allah, help me remember You) in every word and deed that brings me closer to an act of obedience; (thank You) for bestowing favors and warding off misfortunes; (and excellently worship You) by being fully sincere to Allah and following the Prophet (may Allah's peace and blessings be upon him).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

It is permissible to inform someone that you love him for the sake of Allah.
It is recommended to recite this supplication after every obligatory and voluntary prayer.
This brief supplication comprises the demands of this worldly life and the Hereafter.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, An-Nasā’i, and Ahmad. HadeethEnc English export v1.25.0.

536 / PROPHETIC REPORT

There are certain things, the sayer of which - or the performer...

Narrated by the named companion in the report

SOURCE HadeethEnc 6259 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ كَعْبِ بْنِ عُجْرَةَ رضي الله عنه عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«مُعَقِّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ - أَوْ فَاعِلُهُنَّ - دُبُرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ، ثَلَاثٌ وَثَلَاثُونَ تَسْبِيحَةً، وَثَلَاثٌ وَثَلَاثُونَ تَحْمِيدَةً، وَأَرْبَعٌ وَثَلَاثُونَ تَكْبِيرَةً».

ENGLISH RENDERING

Ka‘b ibn ‘Ujrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "There are certain things, the sayer of which - or the performer of which - after every prescribed prayer will never be disappointed: Tasbīh (saying 'Subhānallāh') thirty-three times, Tahmīd (saying 'Al-hamdulillāh') thirty-three times, and Takbīr (saying 'Allāhu Akbar') thirty-four times."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed about certain Adhkār (regular supplications) whose sayer will never lose or regret; rather, he will attain a reward for saying such words that succeed each other and that are to be said after the obligatory prayer. These Adhkār are:

"Subhānallāh" (glory be to Allah) thirty-three times, i.e., exalting Allah Almighty above any deficiency.

"Al-hamdulillāh" (praise be to Allah) thirty-three times, i.e., describing Allah with complete perfection, along with loving and extolling Him.

"Allāhu Akbar" (Allah is the Greatest) thirty-three times, as Allah is greater, more magnificent, and mightier than everything.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

The merit of Tasbīh (glorifying Allah), Tahmīd (praising Allah), and Takbīr (proclaiming Allah's greatness), as they are the lasting righteous deeds.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

537 / PROPHETIC REPORT

These are the signs which Allah sends, not on account of the...

Narrated by Abu Mūsa al-Ash‘ari

SOURCE HadeethEnc 3102 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي موسى الأشعري رضي الله عنه قال:َخَسَفت الشمس على زمان رسول الله صلى الله عليه وسلم . فقامَ فِزَعًا، ويخشى أن تكون الساعة، حتى أتى المسجد، فقام، فصلى بأطول قيام وسجود، ما رأيته يفعله في صلاته قُطّ، ثم قال: إن هذه الآيات التيُ ْرسِلُها الله عز وجل : لا تكون لموت أحد ولا لحياته، ولكن اللهُ ْيرسِلُها ُيَخِّوُف بها عباده، فإذا رأيتم منها شيئاَ فاْقَزُعوا إلى ذكر الله وُدَعِائِهَ واْسِتْغَفِاره.

ENGLISH RENDERING

The sun eclipsed during the time of the Messenger of Allah (may Allah's peace and blessings be upon him). He stood in great anxiety fearing that it might be the Doomsday, till he came to the mosque. He stood up to pray with prolonged standing and prostration such as I never saw him doing in prayer; and then he said: "These are the signs which Allah sends, not on account of the death of anyone or life of any one, but Allah sends them to frighten His servants thereby. So when you see any such thing, hasten to remember Him, supplicate Him, and beg pardon from Him."

EASY EXPLANATION

When the sunlight vanished, or partially disappeared, during the Prophet's lifetime, he stood up in panic, as his complete knowledge of his Lord made him constantly fearful and watchful, given the misguidance and transgression of most people on earth or the possible imminence of Doomsday. So, he entered the mosque and led people in the Eclipse Prayer, prolonging the standing and prostration in a way not seen before, a sign of repentance and pursuit of forgiveness from Allah, the Almighty. Having finished his earnest supplication, the Prophet turned to people, exhorting them and explaining that Allah sends these signs to His servants as a lesson, a reminder, and a means of intimidation, so that they may hasten to remember their Lord, invoke Him, and engage in prayer.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0537 These are the signs which Allah sends, not on account of the... / continued

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

538 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Abu az-Zubayr

SOURCE HadeethEnc 6203 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي الزُّبَيْرِ قَالَ: كَانَ ابْنُ الزُّبَيْرِ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ حِينَ يُسَلِّمُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ» وَقَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُهَلِّلُ بِهِنَّ دُبُرَ كُلِّ صَلَاةٍ».

ENGLISH RENDERING

Ibn az-Zubayr (may Allah be pleased with him) used to say after every prayer after making taslīm: “Lā ilāha illa Allah wahdahu lā sharīka lahu, lahu al-mulk wa lahu al-hamd wa huwa ‘ala kolli shay‘in qadīr; lā hawla wa lā quwwata illa billāh, lā ilāha illa Allah, wa lā na‘budu illa iyyāh, lahu an-ni‘mah wa al-fadl, wa lahu ath-thanā’ al-hasan; lā ilāha illa Allah, mukhlisīn lahu ad-dīn wa law kariha al-kāfirūn (There is no god but Allah, alone, with no partner. To Him belongs the dominion, and praise is due to Him, and He has power over all things. There is no power or strength except through Allah. There is no god but Allah, and we worship none but Him. To Him belongs the blessing, to Him belongs the grace, and to Him belongs all excellent praise. There is no god but Allah; we are sincerely devoted to Him, even if the disbelievers may dislike it)." And he said: "The Messenger of Allah (may Allah's peace and blessings be upon him) used to celebrate Allah’s oneness with these words after every prayer."

EASY EXPLANATION

The Messenger of Allah (may Allah's peace and blessings be upon him) used to celebrate Allah's oneness after making taslīm at the end of every obligatory prayer with this great dhikr, which means:

"There is no god but Allah" means: None is truly worthy of worship except Allah.

"Alone, with no partner" means: There is no partner with Him in His divinity, lordship, names, and attributes.

"To Him belongs the dominion" means: The absolute, general, inclusive, and all-encompassing dominion, the dominion of the heavens and the earth and what is between them belongs to Him.

"And praise is due to Him" means: The absolute perfection belongs to Him, and He is the One praised for His perfection out of love and exaltation in all conditions, good or bad.

"And He has power over all things" means His power is complete and absolute in every aspect, and nothing escapes His power or can resist His Will.

"There is no power or strength except through Allah" means There cannot be any shift from one condition to another and from disobedience to Allah to obedience to Him, and there is no power except through Allah; He is the One Who gives help and should be relied upon.

0538 The Messenger of Allah (may Allah's peace and blessings be upon... / continued

"There is no god but Allah, and we worship none but Him": It affirms the meaning of divinity and the negation of polytheism and that none but Him deserves to be worshiped.

"To Him belongs the favor, to Him belongs the grace": He is the One Who creates the blessings and possesses them and He bestows them, as a favor from Him, upon whomever of His servants He wishes.

"And to Him belongs all excellent praise": For His essence, attributes, actions, and blessings, and for every condition.

"There is no god but Allah; we are sincerely devoted to Him" means that we are believers in His Oneness, without showing off or pursuing a good reputation among people for our obedience to Allah.

"Even if the disbelievers may dislike it" means: We firmly adhere to the belief in Allah's Oneness, even if the disbelievers detest it.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

It is recommended to persistently say this dhikr after every obligatory prayer
A Muslim should be proud of his religion and manifest its rituals, even if the disbelievers dislike that.
When the phrase "after the prayer" occurs in a Hadīth, if the Hadīth contains dhikr, it should primarily be said after taslīm; and if it is a supplication, it should be said before taslīm.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

539 / PROPHETIC REPORT

That is Satan who is known as Khinzab. If you perceive his...

Narrated by ‘Uthmān ibn Abi al-‘Ās

SOURCE HadeethEnc 65105 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عُثْمَانَ بْنَ أَبِي الْعَاصِ رضي الله عنه: أنه أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللهِ، إِنَّ الشَّيْطَانَ قَدْ حَالَ بَيْنِي وَبَيْنَ صَلَاتِي وَقِرَاءَتِي يَلْبِسُهَا عَلَيَّ، فَقَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ذَاكَ شَيْطَانٌ يُقَالُ لَهُ خِنْزَبٌ، فَإِذَا أَحْسَسْتَهُ فَتَعَوَّذْ بِاللهِ مِنْهُ، وَاتْفُلْ عَلَى يَسَارِكَ ثَلَاثًا»، قَالَ: فَفَعَلْتُ ذَلِكَ فَأَذْهَبَهُ اللَّهُ عَنِّي.

ENGLISH RENDERING

I came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, Satan intervenes between me and my prayer and my recitation of the Qur'an, confounding me." So, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "That is Satan who is known as Khinzab. If you perceive his effect, seek refuge with Allah from him and spit three times to your left." He said: I did that, and Allah caused him to depart from me.

EASY EXPLANATION

‘Uthmān ibn Abi al-‘Ās (may Allah be pleased with him) came to the Prophet (may Allah's peace and blessings be upon him) and said: O Messenger of Allah, Satan intervenes between me and my prayer and prevents me from offering it with Khushū‘ (humility and focus) and makes me confused and doubtful about my recitation in it. Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said to him: That is Satan, who is known as Khinzab. If you perceive that and feel it, seek refuge with Allah from him and blow three times to your left with a bit of saliva. 'Uthmān said: I did what the Prophet (may Allah's peace and blessings be upon him) commanded me to do, and Allah caused him to depart from me.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

The Hadīth demonstrates the significance of humility and presence of mind in prayer and that Satan strives to make one confused and doubtful about it.
It is recommended to seek refuge with Allah Almighty from Satan when he whispers in prayer, along with spitting three times to the left.
It points out how the Companions (may Allah be pleased with them) used to go to the Prophet (may Allah’s peace and blessings be upon him) and present their problems to him so that he could solve their problems for them.

0539 That is Satan who is known as Khinzab. If you perceive his... / continued

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

540 / PROPHETIC REPORT

In the prayer of the Messenger of Allah (may Allah's peace and...

Narrated by Al-Hakam

SOURCE HadeethEnc 10924 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن الحكم قال:َعَلب على ٱلكوفة رُجل -قدَسّماه-َزَمَن ابن الأْشَعث، فأمر أَباُ عبيدة بن عبد الله أن يصِّلي بالناس، فكان يصِّلي، فإذاَ رفع رأسه من ٱلركوع قامَقْدر ما أُقول: ٱللّهم رّبنا لك ٱلحمد،ِمْلَء ٱلسماوات ومْلَء الأرض، ومْلَء ماِشئت منَشيء بعد، أُهل ٱلثناء والمجد، لا مانع لما أَعَطيت، ولاُمْعِطي لماَمنعت، ولاَينفعَذا ٱلجِّدِمْنك ٱلجِّد. قال ٱلحكم:َقَدَكرت ذلك لعبد ٱلرحمن بن أبي ليلى فقال: سمعت ٱلبَراء بن َعازب يقول: «كانت صلاة رسول الله صلى الله عليه وسلم ورُكوعه، وإذا رفع رأسه من ٱلركوع، وُسجوده، وماَبْين ٱلسجدتين، قريًبا من ٱلسَواء» قالُشعبة: فَدَكْرُته ِلعمرو بنُمّرة فقال: قد رأيت ابن أبي ليلى، فلمَتكن صلاته هكذا.

ENGLISH RENDERING

Kufah was conquered by a man called Zamān ibn al-Ashʻath. He ordered Abu ʻUbaydah ibn ʻAbdullāh to lead people in prayer. When he performed the prayer, he would rise from bowing and stand for as long it took me to say: "O Allah, our Lord, to You is all praise that fills the heavens and earth and whatever You will beyond that. All praise and glory belong to You. No one can withhold what You have given and no one can give what You have withheld. And the good fortune of a person will not avail him before You." Al-Hakam added: "I mentioned this to ʻAbdur-Rahmān ibn Abu Layla and he said: ʻI head Al-Barā' ibn ʻĀzib say: 'In the prayer of the Messenger of Allah (may Allah's peace and blessings be upon him), the bowing, rising from bowing, prostration, and sitting between the two prostrations were all roughly the same (in length).'" Shuʻbah said: "I related this to ʻAmr ibn Murrah and he said: ʻI saw Ibn Abu Layla, and his prayer was not like that.'"

EASY EXPLANATION

“Kufah was conquered by a man called Zamān ibn al-Ashʻath. He ordered Abu ʻUbaydah ibn ʻAbdullāh to lead people in prayer.” This man was Matar ibn Nājiyah, as he was called in another narration. Abu ʻUbaydah was the son of ʻAbdullāh ibn Masʻūd (may Allah be pleased with him). “When he performed the prayer, he would rise from bowing and stand for as long it took me to say: "O Allah, our Lord, to You is all praise..." This amount of time is one of the requirements of prayer. As for the addition: “...that fills the heavens...” this is recommended according to the Prophet’s statement: "When the Imām says, 'Allah hears he who praises him,' say: 'Our Lord, to You is all praise.’” "O Allah, our Lord, to You is all praise" is a supplication and acknowledgement, meaning: Our Lord, answer our invocations, and all praise is due to You for leading us to guidance and success. "...that fills the heavens and the earth" is meant to magnify the amount of praise. In other words: Our Lord, You deserve such praise that, if it were bodies, would fill all that space. “...and whatever You will beyond that”, meaning: what we do not know of Your vast dominion. “All praise and glory belong to You”, meaning: Our Lord, You deserve all praise (commendation) and glory (greatness, power, and supreme honor). The Only One worthy of absolute commendation and exaltation is

0540 In the prayer of the Messenger of Allah (may Allah's peace and... / continued

Allah, the Almighty. “No one can withhold what You have given...”, meaning: no one can prevent what You want to give. “...and no one can give what You have withheld”, meaning: no one can give what You will to withhold, out of Your wisdom and justice. “And the good fortune of a person will not avail him before You”, meaning: The wealth and good fortune of a person does not benefit him in Your sight, earn him any reward, or save him from punishment. Indeed, nothing is beneficial, except if so willed by You.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

541 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him) did...

Narrated by ʻĀʼishah, Mother of the Believers,

SOURCE HadeethEnc 5212 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً بَعْدَ أَنْ نَزَلَتْ عَلَيْهِ: {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} [النصر: 1] إِلَّا يَقُولُ فِيهَا: «سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي». وَعَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي» يَتَأَوَّلُ الْقُرْآنَ.

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) did not offer a prayer after the revelation of {When there comes Allah’s help and the conquest} [Surat an-Nasr: 1] except that he would say therein: "Subhānaka Rabbana wa bihamdik, Allāhumma ighfir li (Glory and praise be to You, our Lord. O Allah, forgive me)". She also reported: The Messenger of Allah (may Allah's peace and blessings be upon him) used to say frequently in his Rukūʻ and Sujūd: "Subhānak Allāhumma Rabbana wa bihamdik, Allāhumma ighfir li (Glory and praise be to You, O Allah, our Lord. O Allah, forgive me)" in compliance with the command in the Qur’an.

EASY EXPLANATION

ʻĀʼishah, Mother of the Believers (may Allah be pleased with her), informs that upon the revelation of {When there comes Allah’s help and the conquest} to the Prophet (may Allah's peace and blessings be upon him), he complied with the command in the Qur’an and hastened to obey the command of Allah Almighty in His saying: {Then glorify the praise of your Lord, and ask His forgiveness}. Therefore, he used to frequently say in his Rukūʻ (bowing) and Sujūd (prostration) during the prayer, "Glory be to You," and may You be Exalted above any deficiency that does not befit You. "And praise, O Allah, our Lord," praise that is rightfully due to You for the perfection of Your essence, attributes, and actions. "O Allah, forgive me" and erase and overlook my sin.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

0541 The Prophet (may Allah's peace and blessings be upon him) did... / continued

PUT IT INTO PRACTICE

It is recommended to say this supplication frequently in Rukū‘ and Sujūd.
Seeking forgiveness at the end of one’s life serves as a reminder to conclude acts of worship - especially the prayer - with seeking forgiveness to make up for any shortcomings that might have occurred in them.
The best thing to use in imploring Allah for accepting supplications is mentioning His praises, exalting Him, and declaring Him free from imperfections and flaws.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

542 / PROPHETIC REPORT

When the Messenger of Allah (may Allah's peace and blessings be...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 10905 | Authentic hadith | Narrated by Ibn Majah - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد ٱلْخُدْرِي رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا قام من الليلَ ٱكّبر، ثم يقول: «ُسْبَحانك ٱللهم وَبَحْمِدك وتبارك ٱسُمك، وتعالىَ ٱجٌّدك، ولا إلهَ ٱغْيرك»، ثم يقول: «لا إله إلا الله» ثلاثا، ثم يقول: «الله أكبر كبيرا» ثلاثا، «ٱأعوُذ بالله ٱلسميع العليم من ٱلشيطان ٱلرجيم منَ ٱهْمِزه، وَٱنْفِخه، وَٱنْفِثه»، ثم يقرأ.

ENGLISH RENDERING

When the Messenger of Allah (may Allah's peace and blessings be upon him) got up to pray at night, he would make Takbīr and then say: "Glory be to You, O Allah, and praise. Blessed is Your name, exalted is Your greatness, and there is nothing worthy of worship but You," three times. Thereafter, he would say: "Allah is the absolute Greatest," three times, and: "I seek refuge in Allah, the All-Hearing and All-Knowing, from the accursed Devil, from his evil suggestions, blowing, and spitting." After that, he would recite.

EASY EXPLANATION

"When the Messenger of Allah (may Allah's peace and blessings be upon him) got up to pray at night, he would make "Takbīr"." In other words, he would begin his prayer with the statement: "Allah is the Greatest." Takbīr is a pillar without which prayer is not valid. "And then say: 'Glory be to You, O Allah.'" Meaning: I declare You above and free from all shortcomings and imperfections and from all that does not befit You and Your majesty, my Lord. "And praise", meaning: praising Allah and thanking him for this help. In other words: If it were not for Your help and guidance, I would not be glorifying You. So this is an acknowledgment from the slave of the favors bestowed by his Lord as well as an acknowledgment of his own helplessness without the help of Allah, the Almighty. "Blessed is Your name." Your name is ever abundant, perfect, and broad, and its blessings are widely spreading in the heavens and the earth. This emphasizes that all good lies in the hand of Allah, the Almighty. "Exalted is Your greatness." Your greatness rises, elevates, and exalts over all greatness; Your sublimity is high above all others; and Your authority subdues all others. The greatness of Allah is far elevated above having a partner in His dominion, His lordship, His divinity, or His names and attributes. That is why he said thereafter: "There is no god but You", meaning: there is no deity truly worthy of being worshiped except You. You are the Only One deserving to be worshiped, alone without any partner; You, the One Who possesses the most praiseworthy attributes and bestows the most immense favors. In this opening invocation, we praise Allah, the Almighty, and declare Him above and free from all shortcomings and imperfections and from all that does not befit Him and His majesty. This is one of the various invocations reported in this respect. It is better to say this and that from time to time, thus observing all authentic aspects of the Sunnah and not disregarding any of them. In one of those various wordings, the Prophet would reportedly say: "There is no god but Allah" three times. This statement means: There is no deity truly worthy of being worshiped except You.

0542 When the Messenger of Allah (may Allah's peace and blessings be... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Ibn Majah - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

543 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him)...

Narrated by ʻĀsim

SOURCE HadeethEnc 10932 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عاصم قال: سألت أنسًا رضي الله عنه عن القُنوت، قال: قبل الركوع، فقلت: إن فلانًا يزعم أنك قلت بعد الركوع؟ فقال:َكذَب، ثمَ حّدَثنا، عن النبي صلى الله عليه وسلم : «أنه قنت شهرًا بعد الركوع، يدعو على أحياء من بني سليم»، قال: «بعث أربعين -أو سبعين يشك فيه- من القراء إلى أناس من المشركين»، فعرض لهم هؤلاء فقتلوهم، وكان بينهم وبين النبي صلى الله عليه وسلم عهد، «فما رأيته وجد على أحد ما وجد عليهم».

ENGLISH RENDERING

I asked Anas about the Qunūt (invocation in the prayer). Anas said: "It should be recited before Rukūʻ." I said: "So-and-so claims that you said it should be recited after rising from Rukūʻ." He replied: "He is mistaken." Then Anas narrated to us that the Prophet invoked evil on the tribe of Banu Sulaym for one month after rising from Rukūʻ. He then said: "The Prophet (may Allah's peace and blessings be upon him) sent 40 or 70 reciters (men well versed in the knowledge of the Qur'an) to some pagans, who killed them, even though there was a peace pact between them and the Prophet (may Allah's peace and blessings be upon him). I never saw the Prophet hating anyone as much as he hated those pagans."

EASY EXPLANATION

This Hadīth clarifies the permissibility of supplicating during calamities. It is to be performed after rising from Rukūʻ, according to the way the Prophet (may Allah's peace and blessings be upon him) did when Banu Sulaym broke the covenant between them and the Muslims by killing 40 or 70 of the reciters whom the Prophet had sent to them. The Prophet supplicated against them for a month after rising from Rukūʻ.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

544 / PROPHETIC REPORT

Whoever goes to the mosque in the morning or the evening, Allah...

Narrated by the named companion in the report

SOURCE HadeethEnc 5436 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ أَعَدَّ اللَّهُ لَهُ فِي الْجَنَّةِ نُزُلًا، كُلَّمَا غَدَا أَوْ رَاحَ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever goes to the mosque in the morning or the evening, Allah has prepared an abode for him in Paradise every time he goes in the morning or the evening."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) gave glad tidings to whoever came to the mosque for worship or seeking knowledge or for any other good purpose at any time, be it in the early morning or at the end of the day, that Allah has prepared for him a place and an accommodation in Paradise whenever he goes to the mosque at night or in the morning.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

The merit of going to the mosque and encouraging Muslims to observe the congregational prayer therein. One who does not go to mosques misses a great deal of goodness, favor, reward, and the accommodation that Allah Almighty prepares for those who come to His house.

People treat those who visit them in their houses generously and serve them food, and Allah Almighty is, indeed, more generous than His creation. Hence, whoever comes to His house, He treats him with bounty and prepares for him a great and huge abode.

One should feel happy and joyful about going to mosques because an abode is prepared for him every time he goes there in the morning or the evening according to the number of times he goes there.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

545 / PROPHETIC REPORT

They spoke the truth. They are tormented, and their torment can...

Narrated by ʻĀʼishah

SOURCE HadeethEnc 11206 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها ، قالت: دخلت عليّ عجوزان من عُجز يهود المدينة، فقالتا لي: إن أهل القبور يعذبون في قبورهم، فكذبتهما، ولم أنعم أن أصدقهما، فخرجتا، ودخل عليّ النبي صلى الله عليه وسلم ، فقلت له: يا رسول الله، إن عجوزين، وذكرت له، فقال: «صدقتا، إنهم يعذبون عذابا تسمعه البهائم كلها» فما رأيته بعد في صلاة إلا تعوذ من عذاب القبر.

ENGLISH RENDERING

There came to me two old women from the old Jewesses of Madīnah and said: "The grave dwellers are tormented in their graves." I did not believe them and I did not deem it proper to believe them. They went away and the Messenger of Allah (may Allah’s peace and blessings be upon him) came to me and I said to him: "O Messenger of Allah, there came to me two old women", and I mentioned to him what they had said. The Prophet (may Allah's peace and blessings be upon him) said: "They spoke the truth. They are tormented, and their torment can be heard by all animals." Never did I see him afterwards in prayer except that he would seek refuge (in Allah) from the torment of the grave.

EASY EXPLANATION

Two old Jewesses from Madīnah entered the place of ʻĀʼishah (may Allah be pleased with her) and told her that the dead are punished in their graves. ʻĀʼishah denied what they said and refused to believe them, for she did not like to believe the Jews who are known for lying, religious fabrications, and distortion of the Scripture. After these two Jewesses had departed, the Prophet (may Allah's peace and blessings be upon him) came and ʻĀʼishah informed him of what they said. In response, he said: “They spoke the truth", for the dead are subject to torture that all animals can hear. Then, ʻĀʼishah went on to inform us that she never saw the Prophet (may Allah's peace and blessings be upon him) ever since offer a prayer without seeking refuge from the punishment of the grave.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0545 They spoke the truth. They are tormented, and their torment can… / continued

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

546 / PROPHETIC REPORT

Two supplications are never rejected, or are rarely rejected:...

Narrated by the named companion in the report

SOURCE HadeethEnc 5035 | Authentic hadith | Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن سهل بن سعد رضي الله عنهما مرفوعًا: «ثنتان لاَ تُرَدّانِ، أو قلما تردان: الدعاء عند النداء وعند البأسِ حَين يُلحِمُ بَعْضُهُ بَعْضًا».

ENGLISH RENDERING

Sahl ibn Sa‘d (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Two supplications are never rejected, or are rarely rejected: supplication made upon hearing the call to prayer and during battle when the two armies are engaged in fighting.”

EASY EXPLANATION

This Hadīth clarifies the virtue of Jihad, as Allah, the Exalted, answers the supplication of the Mujāhid when he is engaged in the battle. It also clarifies the virtue of the call to prayer as Allah, the Exalted, answers the supplication of the Muslim when the Adhān is announced and until the Iqāmah is announced.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

547 / PROPHETIC REPORT

Supplication between the Adhān (call to prayer) and the Iqāmah...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 5479 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasā’i

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِسْ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الدُّعَاءُ لَا يُرَدُّ بَيْنَ الأَذَانِ وَالإِقَامَةِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Supplication between the Adhān (call to prayer) and the Iqāmah (second call to prayer) is not rejected."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) pointed out the merit of supplication between the Adhān and the Iqāmah and that it is not rejected and is worthy to be answered, so supplicate Allah during such a time.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

The merit of this time in terms of supplication.
If the supplicator adopts the proper manners of supplication, seeks its superior places and times, refrains from disobeying Allah, is cautious about falling into suspicious matters and doubt, and has good expectations of Allah, then his supplication is worthy of being answered, Allah willing.
Al-Munāwi said about answering supplications: This means: After one fulfills all of the conditions, pillars, and manners of supplication, and if he fails to fulfill anything thereof, then he should blame none but himself.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasā’i. HadeethEnc English export v1.25.0.

548 / PROPHETIC REPORT

Whoever recites the Verse of the Kursi right after each...

Narrated by Abu ’Umāmah

SOURCE HadeethEnc 10950 | Authentic | Narrated by An-Nasā’i in Al-Kubra

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي أُمَامَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever recites the Verse of the Kursi right after each obligatory prayer will have nothing preventing him from entering Paradise except that he dies."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that whoever recites the Verse of the Kursi after completing the obligatory prayer will have nothing preventing him from entering Paradise except death. This verse, which is in Surat al-Baqarah, is the one in which Allah Almighty says: {Allah: None has the right to be worshiped except Him, the Ever-Living, All-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on earth. Who is there that can intercede with Him except with His permission? He knows what was before them and what will be after them, while they encompass nothing of His knowledge except what He wills. His Kursī [i.e., footstool] extends over the heavens and earth, and safeguarding of both does not weary Him, for He is the Most High, the Most Great.} [Surat al-Baqarah: 255]

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

The merit of this great verse, given the beautiful names and the sublime attributes that it includes.
It is recommended to recite this great verse after every obligatory prayer.
Righteous deeds are a means of entering Paradise.

TEXT NOTE

Authentic; Narrated by An-Nasā’i in Al-Kubra. HadeethEnc English export v1.25.0.

549 / PROPHETIC REPORT

Do you not trust me, whereas I am the trustee of the One Who is...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 8307 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّه عنْه قَالَ: بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْه إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْيَمَنِ بِذُهَيْبَةٍ فِي أَدِيمٍ مَقْرُوظٍ، لَمْ تُحَصَّلْ مِنْ تُرَابِهَا، قَالَ: فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ، بَيْنَ عُيَيْنَةَ بْنِ بَدْرٍ وَأَقْرَعْ بْنِ حَابِسٍ وَزَيْدِ الْخَيْلِ، وَالرَّابِعُ: إِمَّا عَلْقَمَةُ وَإِمَّا عَامِرُ بْنُ الطُّفَيْلِ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: كُنَّا نَحْنُ أَحَقَّ بِهَذَا مِنْ هَؤُلَاءِ، قَالَ: فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَلَا تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ، يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحًا وَمَسَاءً»، قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجَنَتَيْنِ، نَاشِزُ الْجَبْهَةِ، كَثُّ اللِّحْيَةِ، مَحْلُوقُ الرَّأْسِ، مُشَمَّرُ الإِزَارِ، فَقَالَ: يَا رَسُولَ اللَّهِ اتَّقِ اللَّهَ، قَالَ: «وَيْلَكَ، أَوَلَسْتُ أَحَقَّ أَهْلِ الأَرْضِ أَنْ يَتَّقِيَ اللَّهَ» قَالَ: ثُمَّ وَلَّى الرَّجُلُ، قَالَ خَالِدُ بْنُ الوَلِيدِ: يَا رَسُولَ اللَّهِ، أَلَا أَضْرِبُ عُنُقَهُ؟ قَالَ: «لَا، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي» فَقَالَ خَالِدٌ: وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي لَمْ أُومَرْ أَنْ أَنْقُبَ عَنْ قُلُوبِ النَّاسِ وَلَا أَشُقَّ بُطُونَهُمْ» قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفٍّ، فَقَالَ: «إِنَّهُ يَخْرُجُ مِنْ ضِئْضِئِ هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْبًا، لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ»، وَأَظُنُّهُ قَالَ: «لَئِنْ أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ».

ENGLISH RENDERING

'Ali ibn Abi Tālib (may Allah be pleased with him) sent to the Messenger of Allah (may Allah's peace and blessings be upon him) from Yemen a piece of gold, that still had some of its dirt on it, in a tanned leather pouch. He said: He distributed it among four men: 'Uyaynah ibn Badr, Aqra' ibn Hābis, Zayd al-Khayl, and the fourth one was either 'Alqamah or 'Āmir ibn at-Tufayl. A man from among his Companions said: We were more entitled to this than those. He said: This reached the Prophet (may Allah's peace and blessings be upon him) who said: "Do you not trust me, whereas I am the trustee of the One Who is in the heavens? News from the heavens comes to me morning and evening." He said: Then a man with sunken eyes, prominent cheeks, an elevated forehead, a thick beard, a shaven head, and his lower garment tucked up stood up and said: O Messenger of Allah, fear Allah. He said: "Woe to you! Am I not the worthiest among the people of the earth to fear Allah?" He said: Then the man left. Khālid ibn al-Walīd said: O Messenger of Allah, should I not strike his neck? He said: "No, perhaps he observes the prayer." Khālid said: And how many are those who pray, saying with their tongues what is not in their hearts. The Messenger of Allah (may Allah's peace and blessings be upon him) said: "I have not been commanded to pierce people's hearts or to split their bellies." He said: Then he looked at him

0549 Do you not trust me, whereas I am the trustee of the One Who is... / continued

as he was going away and said: "From the offspring of this man will emerge a people who recite the Book of Allah with fresh voices, yet it will not go beyond their throats. They will depart from the religion as an arrow passes through its target." And I believe he said: "If I live to see them, I will certainly kill them as the people of Thamūd were killed."

0549 Do you not trust me, whereas I am the trustee of the One Who is... / continued

EASY EXPLANATION

‘Ali ibn Abi Tālib (may Allah be pleased with him) sent to the Messenger of Allah (may Allah's peace and blessings be upon him) from Yemen a piece of gold in a tanned leather pouch. The gold piece had not yet been refined from its dust. He said: He (may Allah's peace and blessings be upon him) divided it among four men: ‘Uyaynah ibn Badr al-Fazāri, Aqra‘ ibn Hābis al-Hanzhali, Zayd al-Khayl an-Nabhāni, and ‘Alqamah ibn ‘Ulāthah al-‘Āmiri. A man from among his Companions said: We were more entitled to this than those. He said: It reached the Prophet (may Allah's peace and blessings be upon him) who said: "Do you not trust me, whereas I am the trustee of the One Who is in the heavens? News from the heavens comes to me morning and evening." He said: Then a man stood up, with deep-set eyes, prominent and high cheekbones, a raised forehead, a thick but not long beard, a shaved head, and with his lower garment raised and he said: O Messenger of Allah, fear Allah, thereupon he (may Allah's peace and blessings be upon him) said: "Woe to you! Am I not the worthiest among the people of the earth to fear Allah?!" He said: Then the man left. Khālid ibn al-Walīd said: O Messenger of Allah, should I not strike his neck? He said: No, perhaps he observes the prayer. Khālid said: And how many are those who pray, saying with their tongues what is not in their hearts. He (may Allah's peace and blessings be upon him) said: I have not been commanded to pierce people's hearts or split their bellies; rather, I have been commanded to judge by the apparent aspects of their matters. He said: Then he looked at him as he was going away and said: From the offspring of this man and his companions, or from his tribe, will emerge a people skilled in reciting the Book of Allah with a beautiful voice, their tongues moist from frequent recitation. However, the Qur’an does not pass beyond their throats, and their hearts do not absorb it, so it does not reform them, and Allah neither raises it nor accepts it. They will leave Islam as swiftly and lightly as an arrow passes through its target.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Forbearance and patience of the Prophet (may Allah's peace and blessings be upon him) in the face of harm.
Establishing the Prophet's prophethood and that what he received was a revelation from Allah.
Treating people according to what appears from them, while their hidden aspects are entrusted to Allah.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic; Agreed upon. HadeethEnc English export v1.25.0.

550 / PROPHETIC REPORT

Let me guide you to something better than what you asked for....

Narrated by ʻAli

SOURCE HadeethEnc 6076 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَلِيٍّ رضي الله عنه: أَنَّ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَشْكُو إِلَيْهِ مَا تَلْقَى فِي يَدِهَا مِنَ الرَّحَى، وَبَلَغَهَا أَنَّهُ جَاءَهُ رَقِيقٌ، فَلَمْ تَصِادْفُهُ، فَذَكَرْتْ ذَلِكَ لِعَائِشَةَ، فَلَمَّا جَاءَ أَخْبَرَتْهُ عَائِشَةُ، قَالَ: فَجَاءَنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْنَا نَقُومُ، فَقَالَ: «عَلَى مَكَانِكُمَا» فَجَاءَ فَقَعَدَ بَيْنِي وَبَيْنَهَا، حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى بَطْنِي، فَقَالَ: «أَلَا أَدُلُّكُمَا عَلَى خَيْرٍ مِمَّا سَأَلْتُمَا؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا - أَوْ أَوَيْتُمَا إِلَى فِرَاشِكُمَا - فَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ، وَكَبِّرَا أَرْبَعًا وَثَلَاثِينَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ».

ENGLISH RENDERING

Fātimah (may Allah be pleased with her) went to the Prophet (may Allah's peace and blessings be upon him) to complain about the effect of the grinding-stone on her hand, as she heard that he had acquired some slaves. She did not find him. So, she mentioned the matter to ʻĀ'ishah. When he came, ʻĀ'ishah informed him. He related: So, he visited us when we had gone to bed, and as we were about to get up, he said: "Stay where you are." He came and sat down between her and me, and I felt the coldness of his feet on my belly. He said: "Let me guide you to something better than what you asked for. When you go to bed, say ʻSubhān Allah' (glory be to Allah) thirty-three times, ʻAlhamdulillāh' (praise be to Allah) thirty-three times, and ʻAllāhu Akbar' (Allah is the Most Great) thirty-four times. This is better for you than a servant."

EASY EXPLANATION

Fātimah (may Allah be pleased with her), the Prophet's daughter, complained about the effect of the grinding-stone on her hand. When captives were brought to the Prophet (may Allah's peace and blessings be upon him), she rushed to ask him for a servant from these captives so as to do the household chores on her behalf. She, however, did not find him and found ʻĀ'ishah (may Allah be pleased with her). She told her about the matter. When he (may Allah's peace and blessings be upon him) came, ʻĀ'ishah told him that Fātimah had come to ask him for a servant. So, the Prophet (may Allah's peace and blessings be upon him) came to Fātimah and ʻAli (may Allah be pleased with both of them) at their house while they were in bed, preparing to sleep. He sat down between them, and ʻAli (may Allah be pleased with him) felt the coldness of the Prophet's feet on his belly. He said: Shall I teach you something better than what you have asked me for giving you a servant? They replied in the affirmative. So, he (may Allah's peace and blessings be upon him) said: When you go to bed for sleep in the night, say Takbīr thirty-four times: Allāhu Akbar. Glorify Allah thirty-three times, saying: Subhān Allah. And praise Allah thirty-three times, saying: Alhamdulillāh. This Dhikr is better for you than having a servant.

0550 Let me guide you to something better than what you asked for.... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

It is recommended to say this blessed Dhikr, as ʻAli (may Allah be pleased with him) is reported to have adhered to this Prophetic instruction till the night of the battle of Siffin.

This Dhikr should only be said during the night, and its wording in the version by Muslim, related by Muʻādh from Shuʻbah, reads: "When you two go to bed at night."

If a Muslim forgets to say this Dhikr in the early part of the night and then remembers it in the latter part, there is nothing wrong with saying it, as ʻAli (may Allah be pleased with him), who reported the Hadīth, said that he forgot to say it in the early part of the night of the battle of Siffīn and then remembered it before dawn and said it.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

551 / PROPHETIC REPORT

Perform Witr prayer before the morning

Narrated by the named companion in the report

SOURCE HadeethEnc 11275 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري رضي الله عنه أن النبي صلى الله عليه وسلم قال: «أَوتِروا قبل أنْ تُصبِحُوا».

ENGLISH RENDERING

Abu Saʿīd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Perform Witr prayer before the morning."

EASY EXPLANATION

Witr prayer is the last part of the night prayers exactly as Maghrib prayer is the last prayer performed during the daytime, so that it ends with an odd number prayer. The noble Hadīth indicates that the time period for Witr prayer is before the break of the second dawn.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

552 / PROPHETIC REPORT

To say 'subhān Allah wa al-hamdulillāh wa lā ilāha illa Allah...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 6211 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «لَأَن أَقولَ: سُبْحانَ اللهِ، وَالْحَمْدُ لِلهِ، وَلا إِلَهَ إِلا اللهُ، واللهُ أَكبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْس».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "To say 'subhān Allah wa al-hamdulillāh wa lā ilāha illa Allah wa Allāhu akbar (Glory be to Allah, praise be to Allah, there is no god but Allah, and Allah is the Most Great)' is more beloved to me than everything upon which the sun rises."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that remembering Allah Almighty with these noble phrases is better than the world and what it contains. The phrases are:

Subhān Allah (Glory be to Allah): Exalting Allah far above imperfections.

Wa al-hamdulillāh (Praise be to Allah): Praising Allah by the attributes of perfection along with loving and extolling Him.

Wa lā ilāha illa Allah (There is no god but Allah): None is truly worthy of worship except Allah.

Wa Allāhu akbar (Allah is the Most Great): He is Greater and more Sublime than all else.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

The Hadīth urges us to remember Allah and mentions that His remembrance is dearer than everything the sun rises upon.
We are exhorted to engage in dhikr a lot, given its reward and merit.
Worldly enjoyment is little, and its desires are transient.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

553 / PROPHETIC REPORT

Whoever recites the last two verses of Sūrat al-Baqarah at a...

Narrated by Abu Mas‘ūd

SOURCE HadeethEnc 6274 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي مسعود رضي الله عنه قال: قال النبي صلى الله عليه وسلم: «مَنْ قَرَأَ بِالآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ».

ENGLISH RENDERING

The Prophet (may Allah’s peace and blessings be upon him) said: "Whoever recites the last two verses of Sūrat al-Baqarah at a night, they will suffice him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that whoever recites the last two verses of Surat al-Baqarah at night, Allah will protect him from evil and harm. It is also said that they are sufficient for him in place of qiyām al-layl (supererogatory prayer at night). They are also said to suffice him in place of all regular dhikrs. Others say that they are the least sufficient amount of Qur'anic recitation in qiyām al-layl. Other opinions were also expressed. Perhaps all those views are correct and consistent with the Hadīth's wording.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

The Hadīth points out the merit of the last verses of Surat al-Baqarah - From {The Messenger believes...} to the end of the Surah.
The last verses of Surat al-Baqarah protect its reciter from evil, harm, and the devil if recited during the night.
The night starts at sunset and ends at dawn.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

554 / PROPHETIC REPORT

Abu Sālih used to order us that if anyone of us wanted to...

Narrated by Suhayl

SOURCE HadeethEnc 6335 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن سهيل، قال: كان أبو صالح يأمرنا، إذا أراد أحُدنا أن ينَام، أن يضطجَع علىِ شِّقه الأيمن، ثم يقول: «اللهم رّب السماوِات ورّب الأرض ورّب العرش العظيم، رّبنا ورّب كِّل شيء، فالِق الحِّب والّنوى، وُمْنِزَل التوراة والإنجيل والُفرقان، أعوذ بك من شِّر كل شيء أنت آخُذ بناصِيته، اللهم أنت الأوُل فليس قبلك شيء، وأنت الآخُر فليس بعدك شيء، وأنت الظاهُر فليس فوقك شيء، وأنت الباطن فليس دونك شيء، اقِض عّنا الِّدَين، وأغِننا من الفقر» وكان يروي ذلك عن أبي هريرة، عن النبي صلى الله عليه وسلم .

ENGLISH RENDERING

Abu Sālih used to order us that if anyone of us wanted to sleep, he should lie on his right side, and then say: "O Allah, Lord of the heavens and Lord of the earth and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, the Cleaver of grains and date seeds, the Revealer of the Torah, the Gospel, and the Criterion (the Qur'an), I seek refuge with You from the evil of everything that You have grasp of its forelock (You have full control over it). O Allah, You are the First, there is nothing before You, You are the Last and there is nothing after You, You are the Highest and there is nothing above You, and You are the Nearest and there is nothing nearer than You. Remove the burden of debt from us and relieve us of poverty." Abu Sālih used to narrate this from Abu Hurayrah, who narrated it from the Prophet (may Allah's peace and blessings be upon him).

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) used to order his Companions that if any of them wanted to sleep, he should lie on t his right side and then say: "O Allah, Lord of the heavens and Lord of the earth and Lord of the Magnificent Throne! Our Lord, and the Lord of everything", i.e. O Allah the Lord of the heavens and the earth, their Creator and their Owner and the One who raises the creation, the Lord, Owner and Creator of the Great and Magnificent Throne, the Creator of all human beings, their Owner and their Nurturer, and the Lord of everything. "The Cleaver of grains and date seeds", i.e. O Allah the One who splits them and brings forth from them plants and date palm trees. Grains and date seeds are mentioned in particular here because of their excellence, or because of their abundance in the land of the Arabs. "The Revealer of the Torah, the Gospel, and the Criterion", i.e. O Allah the One who revealed the Torah to Mūsa, the Gospel to ʿĪsa, and the Qur'an to Muhammad. "I seek refuge with You from the evil of everything that You have grasp of its forelock (You have full control over it)", i.e. I flee to You and seek refuge with You from the evil of all creatures, because all of them are under Your authority, Your power and control. "O Allah, You are the First, there is nothing before You, You are the Last and there is nothing after You, You are the Highest and there is nothing above You, and You are the Nearest and there is nothing nearer than You", the Prophet (may Allah's peace and blessings be upon him) clearly explained these four

0554 Abu Sālih used to order us that if anyone of us wanted to... / continued

names of Allah. "The First" means that everything other than Him is created after being non-existent. This makes it obligatory for the slave to observe the favor of his Lord in every religious and worldly blessing. This is because the cause and the result are all from Allah, the Almighty. "The Last" means that Allah is the only One who will remain, and everything else will perish. He is also the Self-Sufficient to whom all creatures turn in worship, with hope and fear, and ask Him for whatever they need.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

555 / PROPHETIC REPORT

Whoever says a hundred times in a day: "La ilāha illallāhu...

Narrated by the named companion in the report

SOURCE HadeethEnc 65905 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم، قَالَ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمٍ مِائَةَ مَرَّةٍ، كَانَتْ لَهُ عَدْلَ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever says a hundred times in a day: "La ilāha illallāhu wahdahu la sharīka lah, lahu al-mulku wa lahu al-hamdu wa huwa ‘ala kulli shay’in qadīr" (There is no god but Allah. He is One, and He has no partner with Him; to Him belong the sovereignty and praise, and He is competent over all things); he will have a reward equivalent to that of emancipating ten slaves; a hundred good deeds will be added to his record; a hundred of his sins will be erased; and he will be shielded against the devil on that day till the evening; and no one will exceed him in doing good deeds except someone who says more than that."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that whoever says: (There is no god) or true deity (but Allah. He is One, and He has no partner with Him) in His divinity, lordship, names, and attributes, (to Him belong sovereignty), control, and management, (and praise) for everything He creates and decrees, (and He is competent over all things) with no one to resist or oppose Him; and whatever He does not will, cannot be. Whoever recites this Dhikr (remembrance) in a day and repeats it one hundred times will receive a reward equivalent to that of freeing ten slaves; a hundred good deeds and ranks will be recorded for him in Paradise; a hundred sins will be erased from his record; it will serve as a shield, protection, and fortress from the devil and his misguidance for the entire day until evening (sunset); no one will come on the Day of Judgment with something better than what he brought, except someone who did more than this and exceeded it.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

0555 Whoever says a hundred times in a day: "La ilāha illallāhu… / continued

PUT IT INTO PRACTICE

The virtue of the word of Tawhid (the declaration of Allah's oneness) and the greatness of its reward.
The vast bounty of Allah Almighty upon His servants is shown in how He has legislated for them an easy Dhikr accessible to everyone, and has promised immense reward for it.
If a person says this declaration of Tawhid (there is no god but Allah) more than one hundred times in a day, he will receive the reward mentioned in the Hadīth for the first hundred, and he will also earn an additional reward for whatever he adds beyond that. This is not among the prescribed limits that are prohibited to exceed, nor is the extra repetition void of virtue or invalidated.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

556 / PROPHETIC REPORT

Allāuhumma inni aʻūdhu bika min ʻadhāb al-qabr, wa min ʻadhāb...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3103 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَدْعُو وَيَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ». وفي لفظ لمسلم: «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الْآخِرِ، فَلْيَتَعَوَّذْ بِاللهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) used to say the following supplication: "Allāuhumma inni aʻūdhu bika min ʻadhāb al-qabr, wa min ʻadhāb an-nār, wa min fitnat al-mahya wa al-mamāt, wa min fitnat al-masīh ad-dajjāl (O Allah, I seek refuge with You from the punishment of the grave, the punishment of the Fire, the trials of life and death, and the trial of the Dajjāl (Antichrist)." A wording of Muslim reads: "When any of you completes the last Tashahhud, let him seek refuge with Allah from four things: the punishment of Hellfire, the punishment of the grave, the trials of life and death, and the evil of the Antichrist."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) used to seek refuge with Allah from four things after reciting the last Tashahhud and before ending the prayer, and he commanded us to do the same.

First: from the punishment of the grave.

Second: from the punishment of Hellfire on the Day of Judgment.

Third: from the trials of life, including its forbidden desires and its misleading doubts, and from the trials of death, i.e., the time of dying, including deviation from Islam or from the Sunnah, or the trial of the grave like the questioning of the two angels.

Fourth: from the trial of the Antichrist who will come at the end of time as an affliction from Allah to test His slaves. The Antichrist was mentioned in particular because of the gravity of his trial and misguidance.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

0556 Allāuhumma inni aʿūdhu bika min ʿadhāb al-qabr, wa min ʿadhāb... / continued

PUT IT INTO PRACTICE

This form of Istiʿādhah (seeking refuge with Allah) is among the most important and most comprehensive supplications as it includes seeking refuge from the evils of this worldly life and the Hereafter.
Affirmation of the punishment of the grave and that it is real.
The gravity of the trials and the importance of seeking Allah's help and supplicating Him to be saved from such trials.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

557 / PROPHETIC REPORT

O Allah, I ask You for its good and the good of what is in it...

Narrated by the named companion in the report

SOURCE HadeethEnc 8956 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها ، قالت: كان النبي صلى الله عليه وسلم إذا عَصَفت الرِّيح قال: «اللَّهُمّ إِني أَسأَلكَ خيرها وخير ما فيها وَخير ما أُرسلت به، وأعوذ بك من شَرِّها وشَرِّ ما فيها وشَرِّ ما أُرسلت به».

ENGLISH RENDERING

‘Ā'ishah (may Allah be pleased with her) reported that whenever the wind blew strongly, the Prophet (may Allah's peace and blessings be upon him) would say: "O Allah, I ask You for its good and the good of what is in it and the good of the purpose for which it was sent; and I seek Your refuge from its evil and the evil of what is in it and the evil of the purpose for which it was sent.”

EASY EXPLANATION

‘Ā'ishah (may Allah be pleased with her) informs us that it was part of the Prophetic guidance that when the wind blew strongly, the Prophet (may Allah's peace and blessings be upon him) would say: O Allah, I ask You for the good of this wind and the good that it contains.

The wind that Allah, the Almighty, created is of two types:

1. Normal wind: it is not scary and there is no specific supplication for it.
2. Strong wind: it is scary because Allah, the Almighty, destroyed the people of ‘Ād with a violent barren wind, we ask refuge with Allah from it.

Hence, if strong winds start to blow, then follow the guidance of the Prophet (may Allah's peace and blessings be upon him) by saying the following supplication:

"O Allah, I ask you for the good of this wind and the good of what is in it and the good of the purpose for which it was sent, and I seek refuge with You from its evil and the evil of what is in it and the evil of the purpose for which it was sent." In other words, You ask Allah for all the good associated with this wind and you seek His protection from all the evil associated with it. That is because the wind may be sent with good and it may be sent with evil. It may lead to prosperity and it may lead to destruction.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0557 O Allah, I ask You for its good and the good of what is in it... / continued

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

558 / PROPHETIC REPORT

Praise be to Allah Who gave us food and drink, provided for us...

Narrated by the named companion in the report

SOURCE HadeethEnc 5882 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم كان إذا أوى إلى فراشه، قال: «الحمد لله الذي أطعمنا وسقانا، وكفانا وآوانا، فَكَمْ مِمَّنْ لا كَافِيَ لهُ وَلا مُؤْوِيَ».

ENGLISH RENDERING

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: ''Praise be to Allah Who gave us food and drink, provided for us sufficiently, and gave us shelter, for how many there are who have no one to provide for them or to give them shelter.''

EASY EXPLANATION

When the Prophet (may Allah's peace and blessings be upon him) went to bed, he would say this Dhikr in which he would thank Allah for providing him with food and drink. Were it not for Allah, the Almighty,, one would not have access to food and drink, so praise is due to Allah for that. Also, the Prophet would thank Allah for facilitating matters for him, securing him provisions, as well as giving him a place to shelter him, given that many people have no means of sustenance or shelter. So, it is recommended to say this Dhikr when going to bed.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

559 / PROPHETIC REPORT

The Prophet (may Allah’s peace and blessings be upon him) used...

Narrated by the named companion in the report

SOURCE HadeethEnc 65102 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ وَرَّادٍ كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: أَمْلَى عَلَيَّ الْمُغِيرَةُ بْنُ شُعْبَةَ فِي كِتَابٍ إِلَى مُعَاوِيَةَ: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ: «لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

ENGLISH RENDERING

Warrād, the scribe of Al-Mughīrah ibn Shu‘bah, related: Al-Mughīrah ibn Shu‘bah dictated to me in a letter to Mu‘āwiyah: The Prophet (may Allah’s peace and blessings be upon him) used to say after every obligatory prayer: "Lā ilāh illa Allah, wahdahu lā sharīka lah, lahu al-mulku wa lahu al-hamdu wa huwa ‘ala koll shay’in qadīr, allahumma lā māni‘a lima a‘tayt wa lā mu‘tiya lima mana‘ta wa la banfa‘u dha al-jaddi minka al-jadd" (There is no god but Allah, alone, with no partner with Him. To Him belongs the dominion and to Him praise is due, and He is Able to do all things. O Allah, none can withhold what You give and none can give what You withhold, and riches cannot avail a wealthy person against You).

EASY EXPLANATION

The Prophet (may Allah’s peace and blessings be upon him) used to say after every obligatory prayer: There is no god but Allah, alone, with no partner with Him. To Him belongs the dominion, and praise is due to Him, and He is Able to do all things. O Allah, none can withhold what You give, and none can give what You withhold, and riches cannot avail a wealthy person against You.

It means: I admit and acknowledge the phrase of Tawhīd (monotheism): There is no god but Allah. I affirm true worship for Allah and negate it from all else. No one is truly worthy of worship except Allah. I acknowledge that the true and complete dominion belongs to Allah, and the praise by all the inhabitants of the heavens and the earth is due to Allah Almighty, as He is Able to do all things, and what He predestined, of giving or withholding, cannot be prevented by anyone; and riches cannot avail a rich person with Him; rather it is the righteous deeds that avail him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

0559 The Prophet (may Allah’s peace and blessings be upon him) used... / continued

PUT IT INTO PRACTICE

It is recommended to say this dhikr right after the prayers, as it contains words of Tawhīd and praise. We should hasten to observe the acts of Sunnah and disseminate them.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

560 / PROPHETIC REPORT

The miser is the one in whose presence I am mentioned, but he...

Narrated by Al-Husayn ibn ‘Ali ibn Abi Tālib

SOURCE HadeethEnc 5403 | Authentic | Narrated by At-Tirmidhi and An-Nasā’i in Al-Kubra and by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ الْحَسِينِ بْنِ عَلِيِّ بْنِ أَبِي طَالِب رضي الله عنهما قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّم: «الْبَخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The miser is the one in whose presence I am mentioned, but he does not invoke Allah's blessings upon me."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned against refraining from invoking Allah's blessings upon him upon hearing his name, nickname, or description. He said: The complete miser is the one in whose presence I am mentioned, but he does not invoke Allah's blessings upon me. This is justified because:

First: He acted stingily regarding something that would not cause him to lose anything small or big and would not require him to spend money or exert effort.

Second: He acted stingily regarding himself as he deprived it of the reward of invoking Allah's blessings upon His Messenger (may Allah's peace and blessings be upon him) because by refraining from this, he withheld a right that he is required to fulfill in compliance with the command and a means of attaining a reward.

Third: Invoking Allah's blessings upon him fulfills part of the Prophet's right, as he is the one who taught us, guided us, called us to Allah Almighty, and brought us this revelation and this Shariah. In other words, he is the cause of our guidance after Allah Almighty. So, the one who does not invoke Allah's blessings upon him is stingy with himself and with his Prophet (may Allah's peace and blessings be upon him), as he withholds one of his simplest rights.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

0560 The miser is the one in whose presence I am mentioned, but he... / continued

PUT IT INTO PRACTICE

Refraining from invoking Allah's blessings upon the Prophet (may Allah's peace and blessings be upon him) is the epitome of miserliness.

Invoking Allah's blessings upon the Prophet (may Allah's peace and blessings be upon him) is among the best means of drawing close to Allah and one of the best acts of obedience at all times, especially when he is mentioned.

An-Nawawi said: When one invokes Allah's blessings upon the Prophet (may Allah's peace and blessings be upon him), let him combine the blessings with peace without mentioning one of them alone. He should not, thus, say: "May Allah's blessings be upon him" only, or say: "Peace be upon him" only.

TEXT NOTE

Authentic; Narrated by At-Tirmidhi and An-Nasā’i in Al-Kubra and by Ahmad. HadeethEnc English export v1.25.0.

561 / PROPHETIC REPORT

Indeed, when one of you dies, he is shown his place in the...

Narrated by ‘Abdullah ibn ‘Umar

SOURCE HadeethEnc 11210 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيُقَالُ: هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ يَوْمَ الْقِيَامَةِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Indeed, when one of you dies, he is shown his place in the morning and the evening. If he is among the people of Paradise, he is shown his place in Paradise, and if he is among the people of Hellfire, he is shown his place in Hellfire. It will be said to him: This is your place until Allah resurrects you on the Day of Judgment."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that when a servant dies, his dwelling and specific place in Paradise or Hellfire are shown to him at the beginning and the end of each day: his place in Paradise if he is among the people of Paradise, and his place in Hellfire if he is among the people of Hellfire. It will be said to him: This is your place to which you will be resurrected on the Day of Judgment. This serves as a means of comfort and delight for the believer and a torment for the disbeliever.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

The punishment and bliss of the grave are true.
Ibn Hajar said: This presentation is clear for the pious believer and the disbeliever. As for the sinning believer, it is also possible that his seat in Paradise is shown to him to which he will eventually end up.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

562 / PROPHETIC REPORT

A single journey undertaken in the early morning or in the...

Narrated by the named companion in the report

SOURCE HadeethEnc 2973 | Authentic hadith | Narrated by Muslim - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي أيوب الأنصاري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «غَدْوَةٌ في سبيل الله، أو رَوْحَةٌ: خَيْرٌ مما طَلَعَتْ عَلَيْه الشَّمْسُ وَغَرَبَتْ». عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «غَدْوَةٌ في سبيل الله، أو رَوْحَةٌ: خَيْرٌ من الدُّنيا وما فيها».

ENGLISH RENDERING

Abu Ayyūb al-Ansāri (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "A single journey undertaken in the early morning or in the evening in the cause of Allah is better than whatever the sun rises and sets upon."

Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "A single journey undertaken in the early morning or in the evening in the cause of Allah is better than the entire world."

EASY EXPLANATION

These two Hadīths illustrate the virtue of performing Jihad in the cause of Allah, even for a short length of time as the morning or evening. So, how about Jihad that lasts for long periods of time, which includes perseverance and struggling against the enemy? This is actually the original meaning intended by the statement: "the cause of Allah", which is fighting against the disbelievers with the hand. It must be known that seeking Islamic knowledge is a magnificent type of striving in the cause of Allah. Likewise supporting the truth, and refuting the arguments of the heretics, atheists and the western missionaries who fight against Islam and wish to eliminate it, are also from the greatest types of striving in the cause of Allah. Hence, what is meant by Jihad is to make Islam superior and support it, for suppressing such people is one of the greatest forms of Jihad. O Allah, grant the Muslims success to bring victory to their religion, and supremacy to Your Word. Indeed, You are Close and Ever-Responding.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0562 A single journey undertaken in the early morning or in the... / continued

TEXT NOTE

Authentic hadith; Narrated by Muslim - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

563 / PROPHETIC REPORT

Whenever the Prophet (may Allah's peace and blessings be upon...

Narrated by Abu Umāmah

SOURCE HadeethEnc 4828 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي أمامة رضي الله عنه أن النبي صلى الله عليه وسلم كان إذا رفع مائدته، قال: «الحمد لله حمدا كثيرا طيبا مباركا فيه، غير مكفي، ولا مودع، ولا مستغنى عنه ربنا».

ENGLISH RENDERING

Whenever the Prophet (may Allah's peace and blessings be upon him) finished eating, he would say: "Allah be praised with an abundant, sincere, and blessed praise. O our Lord, You are not in need of anyone, and we cannot do without Your favor nor dispense with it."

EASY EXPLANATION

Meaning of the Hadīth: The Prophet (may Allah's peace and blessings be upon him) used to teach his Companions (may Allah be pleased with him) the Sunnah in act and word. This Hadīth includes one of the supplications that the Prophet (may Allah's peace and blessings be upon him) used to say immediately after finishing eating while starting to clear away the plates in front of him. “Allah be praised”, i.e. praise and thanks are due to Allah alone, without anyone else. “Abundant praise”, i.e. a plentiful praise that befits Allah's Majesty, Beauty, and Perfection, as well as abundant thanks equivalent to His uncountable blessings and bounties, as Allah, the Almighty, says: {And if you should count the favors of Allah, you could not enumerate them} [Sūrat An-Nahl: 18]. “Sincere praise”, i.e. free of any intent to show off or seek fame. “Blessed praise”, i.e. accompanied by the ultimate acceptance, because the act, which is blessed and accepted, is good, and vice versa. “You are not in need of anyone”, i.e. we praise Allah, Blessed and Exalted, as He is the One Who is Sufficient, Who feeds his creatures and is never fed, and is the One Who needs no one. We also praise Allah, the Almighty, because we cannot do without his favor nor dispense with it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

564 / PROPHETIC REPORT

Those privies are attended by the devils, so if anyone of you...

Narrated by the named companion in the report

SOURCE HadeethEnc 10571 | Authentic hadith | Narrated by Ibn Majah - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن زيد بن أرقم رضي الله عنه ، عن رسول الله صلى الله عليه وسلم قال:«إِّن هذه الْحُشوَشُ مُحْتَضَرٌة، فإذا أتى أحُدكم الخَلاءَ فَلْيُقْل: أعوُذ باللِه مَن الْخُبِث والخَبائث».

ENGLISH RENDERING

Zayd ibn Arqam (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Those privies are attended by the devils, so if anyone of you goes to a privy, let him say: I seek refuge with Allah from the male and female devils."

EASY EXPLANATION

The place where one relieves himself (privy) is attended by the Jinn and the devils who wait there to inflict harm and trouble on humans. A privy is a place where one's private parts are uncovered, and the name of Allah is not mentioned. So, when a Muslim goes there, he should say this supplication: I seek refuge with Allah from the males and females from among the devils.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

565 / PROPHETIC REPORT

When the Messenger of Allah (may Allah’s peace and blessings be...

Narrated by Ibn Abi Awfa

SOURCE HadeethEnc 65101 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ ابْنِ أَبِي أَوْفَى رضي الله عنه قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَاوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

ENGLISH RENDERING

When the Messenger of Allah (may Allah’s peace and blessings be upon him) raised his back from Rukū‘ (bowing), he would say: "Sami‘a allāhu liman hamidah, allāhumma rabbana laka al-hamd mil’a as-samawāt wa mil’a al-ard wa mil’a ma shi’ta min shay’in ba‘d" (Allah hears he who praises Him. O Allah, our Lord, to You is the praise as much as fills the heavens, as much as fills the earth, and as much as fills whatever You will thereafter).

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

The Hadīth demonstrates what a praying person is recommended to say upon raising his head from Rukū‘.
It is prescribed to straighten one's back and stand with tranquility after rising from Rukū‘, for a person cannot say this dhikr unless he straightens his back and stands with tranquility.
This dhikr is prescribed for all prayers, obligatory and supererogatory.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

566 / PROPHETIC REPORT

Do not curse the wind. If you see what you dislike, then say:...

Narrated by ’Ubayy ibn Ka‘b

SOURCE HadeethEnc 5976 | Authentic | Narrated by At-Tirmidhi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أُبَيِّ بْنِ كَعْبٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَسُبُّوا الرِّيحَ، فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ فَقُولُوا: اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أُمِرَتْ بِهِ، وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُمِرَتْ بِهِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Do not curse the wind. If you see what you dislike, then say: Allāhumma inna nas’aluka min khayri hādhihi ar-rīh wa khayri ma fīha wa khayri ma ’umirat bih, wa na’ūdhu bika min sharri hādhihi ar-rīh wa sharri ma fīha wa sharri ma ’umirat bih (O Allah, we ask you for the good of this wind, the good that is in it, and the good that it has been commanded to bring; and we seek refuge with You from the evil of this wind, the evil that is in it, and the evil it has been commanded to bring)."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade insulting or cursing the wind, for it is commanded by its Creator. It comes with both mercy and punishment, and cursing it is equivalent to cursing Allah, its Creator, and being displeased with His decree. The Prophet (may Allah's peace and blessings be upon him) then guided us to turn to Allah, its Creator, by asking Him for the good of the wind, the good that is within it, and the good for which it has been sent, such as bringing rain or transferring pollen and similar benefits. He also taught us to seek refuge in Allah from its evil, the evil within it, and the evil for which it has been sent, such as destroying crops, trees, livestock, demolishing buildings, etc. Asking Allah in this way affirms servitude to Him.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

The prohibition of cursing the wind is because it is a created being managed by divine order. Therefore, cursing it ultimately returns to its Creator and Manager, which reflects a deficiency in one's monotheism.
Turning to Allah and seeking refuge with Him from the evil of what He has created.
The wind can be commanded to bring good, and it can also be commanded to bring evil.

0566 Do not curse the wind. If you see what you dislike, then say:... / continued

TEXT NOTE

Authentic; Narrated by At-Tirmidhi. HadeethEnc English export v1.25.0.

567 / PROPHETIC REPORT

O Allah, save ʿAyyāsh ibn Abu Rabīʿah. O Allah, save Salamah...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 8297 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن النبّي صلى الله عليه وسلم كان إذا رفع رأسه من الركعة الآخرة، يقول: «اللهّم أنج عيّاش بن أبي ربيعة، اللهّم أنج سَلمة بَن هشام، اللهم أنج الوليد بن الوليد، اللهم أنج المستضعفين من المؤمنين، اللهّم اشدُدْ وَطْأتك على مُضَر، اللهّم اجعلها سنين كِسِني يوسف». وأن النبّي صلى الله عليه وسلم قال: «غِفارُ غفر الله لها، وَأسَلُم سالمها الله» قال ابن أبي الزناد عن أبيه: هذا كُله في الصبح.

ENGLISH RENDERING

Whenever the Prophet (may Allah's peace and blessings be upon him) lifted his head from bowing in the last Rakʿah, he used to say: "O Allah, save ʿAyyāsh ibn Abu Rabīʿah. O Allah, save Salamah ibn Hishām. O Allah, save Al-Walīd ibn al-Walīd. O Allah, save the oppressed believers. O Allah, be hard on [the tribe of] Mudar. O Allah, afflict them with years of famine and drought like the years of Yūsuf!" The Prophet (may Allah's peace and blessings be upon him) further said: "[The tribe of] Ghifār, Allah forgave them. [The tribe of] Aslam, Allah had peace with them." Ibn Abu Az-Zinād, reporting from his father, said: "All that was in the Fajr Prayer.”

EASY EXPLANATION

This Hadīth mentions how the Prophet (may Allah's peace and blessings be upon him) used to supplicate for some of his Companions that they would be saved from torture. They were prisoners with the disbelievers in Makkah. ʿAyyāsh ibn Rabīʿah was a maternal brother of Abu Jahl, who detained him in Makkah. Salamah ibn Hishām was also a brother of Abu Jahl. He reverted to Islam at an early stage. He was, therefore, persecuted and prevented from migrating. Al-Walīd ibn al-Walīd was the brother of Khālid ibn al-Walīd. He was imprisoned in Makkah, but managed to escape.

Then the Prophet (may Allah's peace and blessings be upon him) invoked Allah to send severe punishment on the Makkan disbelievers, who were from the tribe of Mudar. He supplicated Allah to afflict them with a great famine that would last seven years or more, like the famine that occurred at the time of Yūsuf (peace be upon him).

“Being hard” could mean “treading on with the feet.” That could be an attribute of Allah, as this Hadīth suggests. However, we have not found any scholar or any of the righteous predecessors who considered this interpretation to be an attribute of Allah. So in this Hadīth, "being hard" effectively means severe punishment. It is ascribed to Allah, because it is His action and predetermination.

The statement about Ghifār has two possible meanings. It could be a supplication of the Prophet (may Allah's peace and blessings be upon him) for Ghifār so that Allah would forgive them, or he was just saying that Allah has already forgiven them. Similarly for Aslam, it is possible that the Prophet (may Allah's peace and blessings be upon him) was praying for their peacefulness, thereby not indicating a possible war with them. Otherwise, he was telling that Allah has had peace on them and thus has forbidden fighting them.

0567 O Allah, save ʿAyyāsh ibn Abu Rabīʿah. O Allah, save Salamah... / continued

These two tribes were specifically mentioned, because the tribe of Ghifār accepted Islam very early, and the tribe of Aslam had peace with the Prophet (may Allah's peace and blessings be upon him).
Ibn Abu Az-Zināḍ, reporting from his father, said that the Prophet (may Allah's peace and blessings be upon him) made that supplication during the Fajr Prayer.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

568 / PROPHETIC REPORT

The example of the one who remembers his Lord and the one who...

Narrated by Abu Mūsa

SOURCE HadeethEnc 4177 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ، مَثَلُ الْحَيِّ وَالْمَيِّتِ»، ولفظ مسلم: «مَثَلُ الْبَيْتِ الَّذِي يُذْكَرُ اللَّهُ فِيهِ، وَالْبَيْتِ الَّذِي لَا يُذْكَرُ اللَّهُ فِيهِ، مَثَلُ الْحَيِّ وَالْمَيِّتِ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "The example of the one who remembers his Lord and the one who does not remember His Lord is like the example of the living and the dead person." The wording of Muslim reads: "The example of the house in which Allah is remembered and the house in which Allah is not remembered is like the example of the living and the dead person."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified the difference between the person who remembers Allah Almighty and the one who does not and how such a difference is like that between the living and the dead person in terms of benefit and good appearance. The one who remembers his Lord is like the living person who is outwardly adorned by the light of life and inwardly adorned by the light of knowledge and who offers benefit, whereas the one who does not remember Allah is like the dead person who is outwardly idle and inwardly invalid and bears no benefit.

Likewise, the house whose dwellers remember Allah is described as being living; otherwise, it is a dead house given its dwellers' heedlessness of remembering Allah. Describing the house as being living or dead is meant to refer to its dwellers.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Encouraging the remembrance of Allah and warning against being heedless thereof.
Remembering Allah provides the soul with life just as the soul provides the body with life.
It was from the practice of the Prophet (may Allah's peace and blessings be upon him) to give examples to make meanings clear and easy to understand.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

569 / PROPHETIC REPORT

The lasting good deeds are the statements: There is no god but...

Narrated by the named companion in the report

SOURCE HadeethEnc 5477 | Authentic for being narrated by another companion | Narrated by Ibn Hebban - Al-Haakim - An-Nasaa’i

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "ٱلبَاقِيَاتُ ٱلصَالِحَاتُ، لَا إِلَه إِلَّا ٱللَّه، وَسُبْحَان ٱللِه، وَٱللَّه أَكْبُر، وَٱلْحَمْدُ لِلّه، وَلَا حَوْلَ وَلَا قُوَّة إِلَّا بِٱللِه".

ENGLISH RENDERING

Abu Sa‘īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The lasting good deeds are the statements: There is no god but Allah, glory be to Allah, Allah is the greatest, praise be to Allah, there is no power or might except with Allah."

EASY EXPLANATION

This Hadīth proves of the virtue of remembering Allah with these words of Dhikr because they contain exalting and glorifying Allah, the Almighty, as well and praising Him for His actions. Verily, there is nothing man can do except by the will of Allah. No one has power to avert harm or bring about goodness except by the help of Allah, the Almighty. The reward and benefit of these words with the great meanings that they carry do remain for the believer after his/her death.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic for being narrated by another companion; Narrated by Ibn Hebban - Al-Haakim - An-Nasaa’i. HadeethEnc English export v1.25.0.

570 / PROPHETIC REPORT

The Prophet (peace and blessings be upon him), when he performed the Fajr prayer, would...

Narrated by Jābir ibn Samurah

SOURCE HadeethEnc 65411 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ جَابِرِ بْنِ سَمُرَةَ رضي الله عنه: أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا صَلَّى الْفَجْرَ جَلَسَ فِي مُصَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ حَسَنًا، وَقَالَ: كَانَ لَا يَقُومُ مِنْ مُصَلَّاهُ الَّذِي يُصَلِّي فِيهِ الصُّبْحَ أَوِ الْغَدَاةَ، حَتَّى تَطْلُعَ الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ قَامَ، وَكَانُوا يَتَحَدَّثُونَ فَيَأْخُذُونَ فِي أَمْرِ الْجَاهِلِيَّةِ، فَيَضْحَكُونَ وَيَتَبَسَّمُ.

ENGLISH RENDERING

The Prophet (peace and blessings be upon him), when he performed the Fajr prayer, would remain seated in his prayer place until the sun rose brightly. He said: He would not leave the spot where he prayed Fajr or the Morning prayer until the sun had risen. When the sun rose, he would stand up. During that time, the people would talk about matters from the pre-Islamic days of ignorance; they would laugh and he would smile.

EASY EXPLANATION

It was from the Sunnah of the Prophet (peace and blessings be upon him) that when he performed the Fajr prayer, he would remain seated in his prayer place until the sun rose high. He would not leave his place of prayer where he had performed Fajr until the sun had risen. When the sun had risen, he would stand up, and they would begin talking, mentioning some matters from their pre-Islamic days while he remained silent. They would laugh, and he would sometimes smile with them.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

It is recommended to engage in remembrance of Allah after the Fajr prayer until the sun rises and to remain in one's place of prayer unless there is a valid excuse.
This shows the noble character and gentle nature of the Prophet (peace and blessings be upon him), as he would sit with his Companions, listen to their conversations and stories, and smile at what they shared.
The permissibility of talking and mentioning events from the pre-Islamic days (Jāhiliyyah) in the mosque.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

571 / PROPHETIC REPORT

Allāhumma bā‘id bayni wa bayna khatāyāy kama bā‘dta bayna al-...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3104 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، إِذَا كَبَّرَ فِي الصَّلَاةِ، سَكَتَ هُنَيَّةً قَبْلَ أَنْ يَقْرَأَ، فَقُلْتُ: يَا رَسُولَ اللهِ بِأَبِي أَنْتَ وَأُمِّي أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، مَا تَقُولُ؟ قَالَ «أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ».

ENGLISH RENDERING

When the Messenger of Allah (may Allah's peace and blessings be upon him) made Takbīr in the prayer, he would remain silent a while before reciting. I said: O Messenger of Allah, may my father and mother ransom you! Have you seen your silence between Takbīr and the recitation? What is it that you say? He said: "I say: Allāhumma bā‘id bayni wa bayna khatāyāy kama bā‘dta bayna al-mashriqi wa al-maghrib. Allāhumma naqqini min khatāyāy kama yunaqqa ath-thawbu al-abyadu min ad-danas. Allāhumma ighsilni min khatāyāy bith-thalji wa al-mā’i wa al-barad (O Allah, distance me from my sins as You have distanced the east from the west. O Allah, purify me from my sins as a white garment is purified from dirt. O Allah, wash out my sins with water, snow, and hail)."

EASY EXPLANATION

On making Takbīr to commence the prayer, the Prophet (may Allah's peace and blessings be upon him) would take a brief pause before reciting Surat al-Fātihah. During this pause, he would start his prayer by reciting some supplications. Among the supplications reported in this regard is his saying: "Allāhumma bā‘id bayni wa bayna khatāyāy kama bā‘dta bayna al-mashriqi wa al-maghrib*. Allāhumma naqqini min khatāyāy kama yunaqqa ath-thawbu al-abyadu min ad-danas. Allāhumma ighsilni min khatāyāy bith-thalji wa al-mā’i wa al-barad (O Allah, distance me from my sins as You have distanced the east from the west. O Allah, purify me from my sins as a white garment is purified from dirt. O Allah, wash out my sins with water, snow, and hail)." He supplicates Allah Almighty to keep him far from sins, by helping him not to commit them, in such a way that makes it impossible for them to meet, just as the East and the West can never meet; and to purify him and remove such sins if he commits them, as filth is removed from the white garment; and to wash him from his sins and cool off its flames and heat with such cold purifiers: water, snow, and hail.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0571 Allāhumma bā‘id bayni wa bayna khatāyāy kama bā‘dta bayna al-... / continued

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

The opening supplication is to be recited inaudibly, even if the prayer is audible.
Keenness of the Companions (may Allah be pleased with them) to learn about the circumstances of the Prophet (may Allah's peace and blessings be upon him) in his movements and instants of stillness.
Other wordings of the opening supplication have been reported. It is preferable that one pursues the opening supplications, which are authentically reported from the Prophet (may Allah's peace and blessings be upon him), and recites them alternately.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

572 / PROPHETIC REPORT

The nearest a slave to his Lord is while he is prostrating, so...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5382 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «أَقْرَبُ ما يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The nearest a slave to his Lord is while he is prostrating, so increase supplication."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) pointed out that the closer a servant comes to his Lord is when he is prostrating, for he puts the highest and noblest part of his body on the ground in submission and humility to Allah Almighty.

The Prophet (may Allah's peace and blessings be upon him) ordered us to increase supplication while prostrating. Thus, we become submissive to Allah both by words and action.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Acts of piety draw a servant closer to Allah Almighty.
It is recommended to supplicate a lot during prostration, for supplication is likely to be answered in this position.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

573 / PROPHETIC REPORT

Say: La ilāha illallāhu wahdahu la sharīka lah, Allāhu akbar...

Narrated by Sa‘d

SOURCE HadeethEnc 6112 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ سَعْدٍ رضي الله عنهما قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: عَلِّمْنِي كَلَامًا أَقُولُهُ، قَالَ: «قُلْ: لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، سُبْحَانَ اللهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَزِيزِ الْحَكِيمِ» قَالَ: فَهَؤُلَاءِ لِرَبِّي، فَمَا لِي؟ قَالَ: «قُلْ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي».

ENGLISH RENDERING

A Bedouin came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: Teach me words to say. He said: "Say: La ilāha illallāhu wahdahu la sharīka lah, Allāhu akbar kabīra, wa al-hamdulillāhi kathīra, subhānallāhi Rabbi al-‘ālamīn, la hawla wa la quwwata illa billāhi al-‘azīz al-hakīm (There is no god but Allah, alone with no partner. Allah is the Greatest with all greatness, and abundant praise is due to Allah. Allah, the Lord of the worlds, is exalted above imperfection. There is no might nor power except with Allah, the Mighty and the All-Wise)." The Bedouin said: Those words are for my Lord. But what is for me? Thereupon, he said: "Say: Allāhumma ighfirli, warhamni, wahdini, warzuqni. (O Allah, forgive me, have mercy upon me, guide me, and give me provision)."

EASY EXPLANATION

A man from the Bedouin asked the Messenger of Allah (may Allah's peace and blessings be upon him) to teach him a Dhikr (remembrance of Allah) to say. So, the Prophet (may Allah's peace and blessings be upon him) said to him: Say: "There is no god but Allah, alone with no partner," starting with the testimony of monotheism, which means that no deity is truly worthy of worship except Allah. "Allah is the Greatest with all greatness," i.e., Allah is greater and more magnificent than everything. "And abundant praise is due to Allah," i.e., abundant praise is due to Allah for His attributes, acts, and countless favors. "Allah, the Lord of the worlds, is exalted above imperfection," i.e., He is exalted and far above deficiency. "There is no might nor power except with Allah, the Mighty and the All-Wise," i.e., there is no change from one state to another except through Allah, His assistance and guidance. The man said: Those words are for my Lord to remember and extoll Him, what supplication should I say for myself? So, the Prophet (may Allah's peace and blessings be upon him) said to him: Say: "O Allah forgive me" by erasing and concealing my sins. "And have mercy upon me" by conveying religious and worldly interests and benefits to me. "And guide me" to the best of states and to the straight path. "And give me provision" represented in lawful gains, health, and every kind of goodness and well-being.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0573 Say: La ilāha illallāhu wahdahu la sharīka lah, Allāhu akbar... / continued

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Encouraging the act of remembering Allah by proclaiming His oneness and His greatness and glorifying and praising Him.
It is recommended to remember Allah and praise Him before supplication.
It is recommended for one to supplicate Allah with the best and reported invocations, which combine all good things in the worldly life and the Hereafter, and he may supplicate as he wishes.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

574 / PROPHETIC REPORT

It was mentioned before the Prophet (may Allah's peace and...

Narrated by ‘Abdullah ibn Mas‘ūd

SOURCE HadeethEnc 3714 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذُكِرَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ نَامَ لَيْلَهُ حَتَّى أَصْبَحَ، قَالَ: «ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ، أَوْ قَالَ: فِي أُذُنِهِ».

ENGLISH RENDERING

It was mentioned before the Prophet (may Allah's peace and blessings be upon him) about a man who slept throughout the night until morning. He said, "That is a man in whose ears - or, he said, in whose ear - the devil urinated."

EASY EXPLANATION

It was mentioned before the Prophet (may Allah's peace and blessings be upon him) about a man who slept until morning and sunrise and did not get up to perform the obligatory prayer. Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: He is a man in whose ear the devil urinated.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Abandoning the night prayer is disliked and the devil is the cause behind that.
Be cautious of the devil who lies in wait for man on every route to prevent him from obeying Allah Almighty.
Ibn Hajar said: His statement: (And did not get up to perform the prayer) refers either to prayer in general or to the covenant, and it means the night prayer or the obligatory prayer.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

575 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him)...

Narrated by ‘Abdullāh ibn ‘Abbās

SOURCE HadeethEnc 3081 | Authentic hadith | Al-Bukhari and Muslim with its two versions

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عباس رضي الله عنه قال: «شَهِدَ عِنديِ رِجَالٌ مَرْضُيون - وَأَرْضَاهُم عِنديُ عمر- أَن النَبِي صلى الله عليه وسلم نَهى عن الصلاةَ بعد الصبح حّتى تَطُلع الشمُس، وبعد العصر حّتى تَغُرب». وعن أبي سعيد رضي الله عنه عن رسول الله صلى الله عليه وسلم أنه قال: «لاَ صلاَة بعد الصبح حّتى تَرتِفَع الشمُس، ولاَ صلاَة بعد العصِر حّتى تَغيَب الشمس».

ENGLISH RENDERING

"Some trustworthy men, and the most trustworthy among them in my eyes was ‘Umar, testified before me that the Prophet (may Allah's peace and blessings be upon him) forbade praying after the Fajr prayer up until the sun rises, and after the‘Asr prayer until the sun sets."
Abu Sa‘īd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "There should be no prayer after the morning prayer until the sun rises high, and there should be no prayer after the ‘Asr prayer until the sun sets.”

EASY EXPLANATION

In these two Hadīths, the Prophet (may Allah's peace and blessings be upon him) forbade praying after the Fajr prayer up until the sun rises and goes beyond its zenith, as seen by the normal eye for as much as the height of a spear fixed in the horizon. This period is estimated to be between 5 to 15 minutes.
He also forbade praying after the ‘Asr prayer up until the sun sets, i.e. few minutes before the Adhān of the Magrib prayer. That is because offering prayer at these two times involves resemblance to the polytheists who worship the sun upon its rising and setting, and Muslims are forbidden from acting like them in their worship, because whoever imitates a people becomes one of them.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bukhari and Muslim with its two versions. HadeethEnc English export v1.25.0.

576 / PROPHETIC REPORT

Supplication is worship

Narrated by An-Nuʻmān ibn Bashīr

SOURCE HadeethEnc 5496 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, Ibn Mājah, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن النعمان بن بشير رضي الله عنه قال: سمعت النبّي صلى الله عليه وسلم يقول: «الدعاءُ هو العبادة»، ثمّ قرأ: «{وقال ربُّكم ادعوني أستجبْ لكم إن الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين} [غافر: 60]».

ENGLISH RENDERING

I heard the Prophet (may Allah's peace and blessings be upon him) say: "Supplication is worship." Then, he recited: {Your Lord says: "Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased."} [Surat Ghāfir: 60]

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that supplication is worship. So, it should be purely directed to Allah, whether supplication is that of request, as the supplicant asks Allah Almighty to bring him what is beneficial and avert from him what is harmful in this world and in the Hereafter, or supplication of worship, involving such words and deeds, inward and outward, that are beloved and pleasing to Allah, acts of worship performed within the heart or through one's body or money.

Then, the Prophet (may Allah's peace and blessings be upon him) cited as evidence the verse that reads: {Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased.}

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Supplication is the basis of worship and may not be directed to other than Allah.
Supplication comprises the true meaning of servitude to Allah, the servant's recognition of the self-sufficiency and power of his Lord, and the servant's need of Him.
The Hadīth contains a stern warning to those who are too proud to worship Allah and refrain from supplicating Him: that such people will enter Hellfire, utterly debased and humiliated.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, Ibn Mājah, and Ahmad. HadeethEnc English export v1.25.0.

577 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him) used...

Narrated by Jābir ibn ʻAbdullāh al-Ansāri

SOURCE HadeethEnc 3516 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر بن عبد الله الأنصاري رضي الله عنهما قال: «كَانَ صلى الله عليه وسلم يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةٌ، وَالْمَغْرِبَ إِذَا وَجَبَتْ، وَالْعِشَاءَ أَحْيَانًا وَأَحْيَانًا: إِذَا رَآهُمْ اجْتَمَعُوا عَجَّلَ، وَإِذَا رَآهُمْ أَبْطَئُوا أَخَّرَ، وَالصُّبْحَ كان النبي صلى الله عليه وسلم يُصَلِّيهَا بِغَلَسٍ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) used to offer the Zhuhr prayer at the time of intense heat, and the ‘Asr prayer at the time when the sun was clear, and the Maghrib prayer when its time was due, and as for the ‘Ishā' prayer, he would sometimes hasten to offer it when he saw them already gathered, and at other times he would delay it when they had not gathered yet. As for the Fajr prayer, the Prophet (may Allah's peace and blessings be upon him) used to offer it at the time when darkness at the end of the night mixed with the faint light of the morning.

EASY EXPLANATION

This Hadīth clarifies the best time to offer the five daily prayers.
The Zhuhr prayer: when the sun passes its zenith; this is the beginning of its time. However, if it is too hot in a way that affects the people praying, then it is better to delay the prayer until the temperature is not as severely hot, as proven by other evidence.
The ‘Asr prayer: when the sun is still white and clear, when the shadow of everything is equal to it, after the shadow of the zenith.
The Maghrib prayer: when the sun sets.
The ‘Ishā' prayer: It depends on people. If they attend the congregational prayer at the beginning of its time, when the afterglow disappears, then they should pray. If they do not show up, then they should delay it to the time close to the first half of the night, which is the best time to offer it, as long as there is no hardship involved.
As for the Fajr prayer: its time is when light starts to mix with darkness.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

0577 The Prophet (may Allah's peace and blessings be upon him) used... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

578 / PROPHETIC REPORT

Allahumma anta as-salām wa minka as-salām, tabārakta yadha al-...

Narrated by Thawbān

SOURCE HadeethEnc 10947 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ثَوبَان رضي الله عنه قال: كَانَ رَسُولُ اللهِ صَلّى اللّٰهُ عَلَيهِ وَسَلّمِ إذا انصَرَفَ مِن صَلاتِه اسْتَغفَرَ ثَلاثا، وَقَال: «اللّٰهُمّ أَنت السّلَام، وَمِنْك السّلَام، تَبَارَكت ذا الجَلَالِ وَالإِكرَام»، قَال الوليُد: فَقُلْت لِلأَوزَاعِّي: كَيف الاسْتِغفَار؟ قَال: تَقُول: أَسْتَغفِرُ الله، أَسْتَغفِرُ الله.

ENGLISH RENDERING

When the Messenger of Allah (may Allah's peace and blessings be upon him) finished his prayer, he would seek Allah’s forgiveness three times and say: "Allahumma anta as-salām wa minka as-salām, tabārakta yadha al-jalāl wa al-ikrām (O Allah, You are As-Salām (peace, perfection), and as-salām comes from You. Blessed are You, O Possessor of Glory and Honor)". Al-Walīd said: I said to Al-Awzā‘i: "How is the seeking of forgiveness?" He said: "You say: Astaghfirullāh, astaghfirullāh (I seek forgiveness from Allah, I seek forgiveness from Allah)."

EASY EXPLANATION

When the Prophet (may Allah's peace and blessings be upon him) finished his prayer, he would say: I seek forgiveness from Allah, I seek forgiveness from Allah, I seek forgiveness from Allah.

Then, he would glorify his Lord, saying: "O Allah, You are As-Salām (peace, perfection), and as-salām comes from You. Blessed are You, O Possessor of Glory and Honor." Indeed, Allah is complete and perfect in His attributes and far exalted above any imperfection or defect. From Him alone, and not from others, we should ask for safety from the evils of this world and the Hereafter. He, Exalted be He, gives abundant blessings in both abodes, and He is the Possessor of greatness and benevolence.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

It is recommended to ask for Allah's forgiveness after prayer and to do this persistently.
Asking for Allah's forgiveness is recommended to redress any shortcomings in worship and compensate for any deficiency therein.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

579 / PROPHETIC REPORT

Satan comes to one of you and says, 'Who created such and such,...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 65013 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه: قال رسول الله صلى الله عليه وسلم: «يأتي الشيطان أحدكم فيقول: من خلق كذا؟ من خلق كذا؟ حتى يقول: من خلق ربك؟ فإذا بلغه فليستعذ بالله ولينته».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Satan comes to one of you and says, 'Who created such and such, and who created such and such', until he says: 'Who created your Lord?' If a person experiences this, he should seek refuge with Allah and desist from that."

EASY EXPLANATION

The Messenger of Allah (may Allah’s peace and blessings be upon him) mentions the effective remedy for the questions whispered by Satan to the believer. Satan says: Who created such and such, and who created such and such? Who created the heavens? Who created the earth? Based on his religion, natural disposition, and reason, the believer replies: Allah. But Satan does not stop at this limit of whisperings; rather, he proceeds until he asks: Who created your Lord? Thereupon, the believer should repel these whisperings with three things:

Belief in Allah.

Seeking refuge with Allah from Satan.

Stopping to continue with such whisperings.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:186 - Allah answers the caller

Qur’an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

580 / PROPHETIC REPORT

He said: Say: O Allah, Creator of the heavens and the earth,...

Narrated by the named companion in the report

SOURCE HadeethEnc 3006 | Authentic hadith | Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن أبا بكر الصديق رضي الله عنه قال: يا رسول الله مُرني بكلمات أقُولُهّن إذا أصَبحُت وإذا أمَسيُت، قال: «قل: اللهم فاِطَر السماوات والأرض عالم الغيِب والشهادة، رّبُ ُكِّلَ شيء وَمِليَكه، أشهد أن لا إله إلا أنت، أعوذ بك من شِّر نفسي وشِّر الشيطان وشْركِه وأن أقترف على نفسي سوًءا أو أجٌره إلى مسلم» قال: «قلها إذا أصبحت، وإذا أمسيت، وإذا أخْذَتَ مْضَجَعك».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that Abu Bakr (may Allah be pleased with him) said: "O Messenger of Allah, teach me some words to recite in the morning and in the evening." He said: "Say: 'O Allah, Creator of the heavens and the earth, Knower of the hidden and the apparent, Lord of everything and its Possessor. I bear witness that there is no god but You. I seek refuge in You from the evil of my own self and from the evil of the devil and the evil of polytheism to which he calls, and from incurring any sin upon myself or upon any other Muslim.'" He added: "Recite them in the morning, in the evening, and when you go to bed."

EASY EXPLANATION

This Dhikr is one of the supplications that are recited in the morning and in the evening, which the Prophet (may Allah's peace and blessings be upon him) taught Abu Bakr (may Allah be pleased with him), who said: "Teach me!" So, the Prophet (may Allah's peace and blessings be upon him) taught him a Dhikr and a supplication that he could recite every morning and every evening. He ordered him to say: O Allah, the Creator of the heavens and the earth in an unprecedented manner, Who originated them and brought them into existence from non-existence. Knower of what is hidden from the creatures and what is apparent to them, because Allah, the Almighty, knows the present, the past, and the future. Lord of everything and its Possessor, as Allah, the Almighty, is the Lord of everything and the Owner of everything. I testify with my tongue and heart that there is no god but You. Everything worshiped other than Allah is a false deity that has no right to be worshiped, and none has the right to be worshiped but Allah alone, may He be Glorified. I seek refuge in You from the evil of my own self, because the self has evils, as a verse reads: {And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon whom my Lord has mercy} [Yusuf: 53]. So, if Allah does not protect you from the evils of your own self, then it will harm you and order you to do evil things. If He protects you from its evil, then He has guided you to all goodness. The Prophet (may Allah's peace and blessings be upon him) concluded his supplication with: and from the evil of the devil and the evil of polytheism to which he calls, or from the evil of his trap which he sets for people through desires, doubts, or other means of temptation. The completion of the supplication is to say: I seek refuge in Allah from committing evil against myself or causing evil to another Muslim. This supplication is what the Prophet (may Allah's peace and blessings be upon him) taught Abu Bakr to say in the morning, evening, and before going to bed.

0580 He said: Say: O Allah, Creator of the heavens and the earth,... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:186 - Allah answers the caller

Qur'an 33:41 - Remember Allah abundantly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

16

Mercy, Brotherhood and Community

Strengthen the community through tenderness and care.

REPORTS 0581-0625

581 / PROPHETIC REPORT

He was neither obscene nor indecent, nor was he loud-voiced in...

Narrated by Abu ‘Abdullah al-Jadali

SOURCE HadeethEnc 10974 | Authentic | Narrated by At-Tirmidhi and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي عُبَيْدِ اللَّهِ الْجَدَلِيِّ قَالَ: سَأَلْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا عَنْ خُلُقِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَتْ: لَمْ يَكُنْ فَاحِشًا وَلاَ مُتَفَحِّشًا وَلاَ صَخَّابًا فِي الأَسْوَاقِ، وَلاَ يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَعْفُو وَيَصْفَحُ.

ENGLISH RENDERING

I asked ‘Ā’ishah, Mother of the Believers, (may Allah be pleased with her) about the morals of the Messenger of Allah (may Allah's peace and blessings be upon him) and she said: He was neither obscene nor indecent, nor was he loud-voiced in the markets. He did not repay evil with evil; rather, he would pardon and forgive.

EASY EXPLANATION

The Mother of the Believers, ‘Ā’ishah (may Allah be pleased with her), was asked about the morals of the Prophet (may Allah's peace and blessings be upon him). She replied: He was not by nature obscene or vulgar in his words or actions, nor did he force himself to be so or do this deliberately. He did not shout or raise his voice in the markets, nor did he repay evil with evil. Instead, he responded with goodness, forgiving inwardly and overlooking and turning away outwardly.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 49:10 - Believers are brothers; make peace

Qur’an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Highlighting the noble character of the Prophet (may Allah's peace and blessings be upon him) and his avoidance of reprehensible morals.
Encouraging the adoption of good morals and the avoidance of bad morals.
Criticizing the act of speaking with obscene or foul language.

TEXT NOTE

Authentic; Narrated by At-Tirmidhi and Ahmad. HadeethEnc English export v1.25.0.

582 / PROPHETIC REPORT

None of you should say: O Allah, forgive me if You will, have...

Narrated by the named companion in the report

SOURCE HadeethEnc 5978 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم، قال: «لا يقل أحدكم: اللهم اغفر لي إن شئت، ارحمني إن شئت، ارزقني إن شئت، وليعزم المسألة، إنه يفعل ما يشاء، لا مكره له». ولمسلم: «ولكن ليعزم المسألة وليعظم الرغبة، فإن الله لا يتعاظمه شيء أعطاه».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "None of you should say: O Allah, forgive me if You will, have mercy on me if You will, and grant me sustenance if You will. Let him be determined in his request, for indeed, He does what He wills; none can compel Him.". A version by Muslim reads: "Instead, let him supplicate with resolve and express his desire strongly, for indeed, nothing is too great for Allah to give."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade making one's supplication conditional on something, even if it is Allah's will, as it is a well-known certainty that He does not forgive unless He wills. There is no point in conditioning one's supplication on His will, as this condition is only relevant for someone who may do something against his will under compulsion, which is something that Allah is far exalted above. The Prophet (may Allah's peace and blessings be upon him) clarified this at the end of the Hadīth by saying that, indeed, none can compel Him. Moreover, nothing is too great for Allah to give; He is not incapable of anything, nor is there anything too great for Him that one would say: if You will. Making supplication conditional on His will is a form of being self-sufficient regarding His forgiveness. The statement: "If You will to give me such-and-such, then do so" is only used when addressing someone whom one does not need or someone incapable. However, when addressing the Able Whom one needs, then one should be determined in his request, asking for his needs and imploring Allah and resorting to Him, as He is the Self-Sufficient, the Perfect, and the One Capable of all things.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

0582 None of you should say: O Allah, forgive me if You will, have... / continued

PUT IT INTO PRACTICE

It is prohibited to make the supplication conditional on the divine will.
Exalting Allah far above anything that does not befit Him and showing His extensive grace, complete self-sufficiency, generosity, and bounty.
Affirming perfection for Allah Almighty.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

583 / PROPHETIC REPORT

By the One in Whose hand my soul is, if you were not to commit...

Narrated by the named companion in the report

SOURCE HadeethEnc 5454 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «والذي نفسي بيده، لو لم تذنبوا، لذهب الله بكم، وجاء بقوم يُذنِبون، فيستغفرون الله تعالى، فيغفر لهم».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "By the One in Whose hand my soul is, if you were not to commit sins, Allah would replace you with people who would commit sins and then seek forgiveness from Allah, the Almighty, who would then forgive them."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) swears by his Lord that if people did not sin, then Allah would replace them with people who would ask for His forgiveness after committing sins, with a sincere intention and a heart filled with certitude, so that He would forgive them.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

584 / PROPHETIC REPORT

Whoever relieves a believer from one of the hardships of this...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 4801 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللهِ يَتْلُونَ كِتَابَ اللهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever relieves a believer from one of the hardships of this world, Allah will relieve him from one of the hardships of the Day of Judgment. Whoever makes things easy for someone in difficulty, Allah will make things easy for him in this world and the Hereafter. Whoever covers a Muslim, Allah will cover him in this world and the Hereafter. Allah is in the aid of the slave as long as the slave is in the aid of his brother. Whoever treads a path seeking knowledge, Allah will make easy for him a path to Paradise. No group of people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, mercy envelops them, the angels surround them, and Allah mentions them to those near Him. And whoever is slowed down by his deeds will not be hastened forward by his lineage."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified that the reward a Muslim receives from Allah is of the same nature as the actions he performs for other Muslims. Whoever relieves, alleviates, removes, or eliminates a hardship and a difficulty from a believer in this world, Allah will reward him by relieving him from one of the hardships of the Day of Judgment. And whoever facilitates and makes things easy for someone in difficulty and removes his difficulty, Allah will make it easy for him in this world and the Hereafter. And whoever conceals the faults of a Muslim, such as knowing what should not be exposed of slips and errors, Allah will conceal his faults in this world and the Hereafter. Allah supports His slave as long as the slave supports his brother in his religious and worldly interests. Support could be through supplication, physical action, money, etc. Whoever walks in pursuit of religious knowledge, doing it for the sake of Allah Almighty, Allah will facilitate for him a path to Paradise. No group of people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility and solemnity descend upon them, the mercy of Allah envelops and encompasses them, the angels surround them, and Allah praises them in the presence of those near Him. It is enough of an honor that Allah mentions the slave in the highest assembly. The one whose good deeds are insufficient will not be elevated

0584 Whoever relieves a believer from one of the hardships of this... / continued

to the rank of those with righteous deeds. Hence, he should not rely upon his noble lineage and the merit of his forefathers while neglecting the performance of good deeds.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Ibn Daqīq al-'Īd said: This is a great Hadīth, comprising various types of knowledge, rules, and etiquettes. It highlights the merit of fulfilling the needs of Muslims and benefiting them in whatever way is possible, whether through knowledge, wealth, assistance, offering useful advice, giving counsel, or other means.
Encouraging the act of making things easy for the one in difficulty.
A Muslim is encouraged to help other Muslims, as Allah Almighty helps the one who helps his brother in proportion to his help.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

585 / PROPHETIC REPORT

This is mercy that Allah, the Exalted, has placed in the hearts...

Narrated by Usāmah ibn Zayd

SOURCE HadeethEnc 6405 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أسامة بن زيد رضي الله عنهما قال:ُرفع إلى رسول الله - صلى الله عليه وسلم - ابن ابنته وهو في الموت، ففاضت عينا رسول الله صلى الله عليه وسلم فقال له سعد: ما هذا يا رسول الله؟! قال: «هذه رحمة جعلها الله تعالى في قلوب عباده، وإنما يرحم الله من عباده الرحماء».

ENGLISH RENDERING

The son of the daughter of the Messenger of Allah (may Allah’s peace and blessings be upon him) was brought to him while breathing his last. The eyes of the Messenger of Allah (may Allah’s peace and blessings be upon him) overflowed with tears. Thereupon, Sa‘d said to him: "O Messenger of Allah, what is this!" He said: "This is mercy that Allah, the Exalted, has placed in the hearts of His slaves. Verily, Allah shows mercy to those of His slaves who are merciful."

EASY EXPLANATION

Usāmah ibn Zayd, who was nicknamed "the beloved of the Messenger of Allah", reported that one of the daughters of the Messenger of Allah (may Allah’s peace and blessings be upon him) sent a messenger to him to inform him that her son was dying and that she requested that he comes to her house. Her messenger conveyed this to the Messenger of Allah (may Allah’s peace and blessings be upon him) who said to him: "Order her to be patient and seek Allah’s reward, for, indeed, what Allah takes belongs to Him, and what He gives belongs to Him, and everything with Him has a determined fixed term." The Prophet (may Allah's peace and blessings be upon him) ordered the man whom his daughter had sent to order his daughter, the mother of that child, with these words:
"What Allah takes belongs to him, and what He gives belongs to Him." This is a magnificent statement. If all things belong to Allah, then if He takes something from you, it is His own possession, and if He gives something to you, it is His own possession. So, how could you be discontent when He takes something from you that belongs to Him? For this reason, it is part of the Sunnah for a person to say when afflicted with a calamity: "Truly, to Allah we belong and, truly, to Him we shall return," which means: we are Allah’s possessions and He does with us as He wishes. Likewise, if He takes something we love from our hands, it belongs to Him. What He takes belongs to Him and what He gives belongs to Him. Even the thing which He gives to you does not belong to you; it belongs to Allah. That is why you may not act freely concerning what Allah has given to you except in the manner which He allowed you. And this is proof that our possession of what Allah gives us is limited and temporary. As to his statement: "and everything with Allah has its determined fixed term," if you are certain of this; that what Allah takes belongs to Him and what He gives belongs to Him, and that everything has its appointed time with Him, then you will be content with what you have.

0585 This is mercy that Allah, the Exalted, has placed in the hearts... / continued

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

586 / PROPHETIC REPORT

It is unlawful for a Muslim to abandon his brother for more...

Narrated by the named companion in the report

SOURCE HadeethEnc 8882 | Authentic hadith | Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «لاَ يَحِلُّ لمسلم أنْ يَهْجُرَ أخاه فوقَ ثَلاث، فمنْ هَجر فوقَ ثَلاث فمات دخل النّار».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "It is unlawful for a Muslim to abandon his brother for more than three (days); so whoever abandons more than three then dies will enter the Hellfire."

EASY EXPLANATION

Meaning of the Hadīth: It is not lawful for the Muslim to abandon his Muslim brother more than three days, if the abandonment is for some personal reason or for some worldly affair. However, if it is done for a valid religious purpose, it will be permissible or perhaps obligatory, such as abandoning heretic innovators and blatant sinners who defiantly disobey Allah if they do not repent. Whoever does this (abandoning a fellow Muslim for more than three days) then dies while insisting on his sin and does not repent before he dies will enter Hellfire. It is known that whoever deserves Hellfire from among the Muslims for a sin that he committed and that Allah did not pardon, then if he enters it, he will eventually come out and will not remain therein eternally, except for the disbelievers, who have no chances of coming out of the Hellfire.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

587 / PROPHETIC REPORT

Any Muslim who loses (to death) three children before reaching...

Narrated by Anas

SOURCE HadeethEnc 8875 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «ما مِنْ مُسْلِم يموت له ثلاثة لم يَبْلغوا الحِنَث إلا أدخَله الله الجَنّة بَفْضل رَحْمَتِه إيّاهُم».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Any Muslim who loses (to death) three children before reaching puberty will be admitted by Allah into Paradise because of his being merciful to them."

EASY EXPLANATION

If a Muslim loses three small children, whether they were male or female, before they reach the age of puberty, then that will be a reason for the parent to enter Paradise.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

588 / PROPHETIC REPORT

May the fasting people break their fast in your house, and may...

Narrated by Anas

SOURCE HadeethEnc 10110 | Its chain of narrators is Sahih/Authentic | Narrated by Ibn Majah - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه : أن النّبي صلى الله عليه وسلم جاء إلى سعد بن عبادة رضي الله عنه فجاء بخبز وزيت، فأكل، ثم قال النّبي صلى الله عليه وسلم : «أفطر عندكم الصائمون، وأكل طعامكم الأبرار، وصلت عليكم الملائكة».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) came to visit Sa‘d ibn ‘Ubādah (may Allah be pleased with him) so he brought some bread and oil. The Prophet ate then said: "May the fasting people break their fast in your house, and may the righteous eat your food, and may the angels ask forgiveness and mercy for you."

EASY EXPLANATION

Anas (may Allah be pleased with him) narrated that the Prophet (may Allah's peace and blessings be upon him) went to the house of Sa‘d ibn ‘Ubādah, Chief of the Khazraj tribe. Sa‘d brought some bread and oil, which indicates that he brought what was easy for him to offer, and that this does not negate generosity. After the Prophet (may Allah's peace and blessings be upon him) had finished eating, he made this supplication: "Aftara ‘indakum as-sā’imūn," meaning; may Allah give you the reward that is promised for the one who offers food to fasting people to break their fast with; "wa akala ta‘āmakum al-abrār," meaning; may the righteous eat your food; and "wa sallat ‘alaykum al-malā’ikah," meaning; and may the angels ask forgiveness and mercy for you.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 49:10 - Believers are brothers; make peace

Qur’an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Its chain of narrators is Sahih/Authentic; Narrated by Ibn Majah - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi. HadeethEnc English export v1.25.0.

589 / PROPHETIC REPORT

Those who are merciful are shown mercy by the Most Merciful. Be...

Narrated by ‘Abdullāh ibn ‘Amr

SOURCE HadeethEnc 8289 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمرو رضي الله عنهما أن النبي صلى الله عليه وسلم قال:
«الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحمَٰن، ارْحَمُوا أَهْلَ الأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "Those who are merciful are shown mercy by the Most Merciful. Be merciful to the inhabitants of earth and the One in the heaven will be merciful to you."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) points out that those who show mercy to others are shown mercy by the Most Merciful with His mercy, which encompasses all things - a fitting recompense.

Then, he (may Allah's peace and blessings be upon him) enjoined mercy towards all those on earth, including human beings, animals, birds, and other kinds of creatures. As recompense for that, Allah, from above His heavens, will show mercy to you.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 49:10 - Believers are brothers; make peace

Qur’an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Islam is the religion of mercy, and it is entirely based upon obedience to Allah and benevolence to the creation.
Allah Almighty possesses the attribute of mercy, and He, Exalted be He, is the Most Merciful, the Ever-Merciful, and He brings mercy to His servants.
Recompense is of the same type of action. So, the merciful people are shown mercy by Allah.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, and Ahmad. HadeethEnc English export v1.25.0.

590 / PROPHETIC REPORT

When anyone of you meets his brother, let him greet him with...

Narrated by the named companion in the report

SOURCE HadeethEnc 3552 | Authentic | Narrated by Abu Dāwūd

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا لَقِيَ أَحَدُكُمْ أَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ، فَإِنْ حَالَتْ بَيْنَهُمَا شَجَرَةٌ أَوْ جِدَارٌ أَوْ حَجَرٌ ثُمَّ لَقِيَهُ فَلْيُسَلِّمْ عَلَيْهِ أَيْضًا».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "When any of you meets his brother, let him greet him with peace. If a tree, a wall, or a rock comes between them and then he meets him, let him greet him with peace again."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) urges the Muslim to greet his fellow Muslim with peace whenever he meets him; even if they are walking together and something separates between them, like a tree, a wall, or a big rock, and then he meets him, he should greet him with peace once again.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

It is recommended to spread the greeting of peace and repeat it whenever there is a change in state.
The Prophet (may Allah's peace and blessings be upon him) was extremely keen on spreading the Sunnah of exchanging the greeting of peace excessively, given the affection and familiarity that it fosters among Muslims.
The greeting of peace is to say: "As-salāmu ʻalaykum" (peace be upon you) or "As-salāmu ʻalaykum wa rahmatullāhi wa barakātuh" (may Allah's peace, mercy, and blessings be upon you), apart from the handshaking that takes place upon meeting for the first time.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd. HadeethEnc English export v1.25.0.

591 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him) made...

Narrated by the named companion in the report

SOURCE HadeethEnc 5801 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي جحيفة وهب بن عبد الله رضي الله عنه قال: آخى النبي صلى الله عليه وسلم بين سلمان وأبي الدرداء، فزار سلمان أبا الدرداء فرأى أم الدرداءُ مُتَبَذِّلَة، فقال: ما شأْنِك؟ قالت: أخوك أبو الدرداء ليس له حاجة في الدنيا، فجاء أبو الدرداء فصنع له طعاما، فقال له: كل فإني صائم، قال: ما أنا بآكل حتى تأكل فأكل، فلما كان الليل ذهب أبو الدرداء يقوم فقال له: نم، فنام، ثم ذهب يقوم فقال له: نم. فلما كان من آخر الليل قال سلمان: قم الآن، فصليا جميعا فقال له سلمان: إن لربك عليك حقا، وإن لنفسك عليك حقا، ولأهلك عليك حقا، فأعِط كل ذي حق حقه، فأتى النبي صلى الله عليه وسلم فذكر ذلك له فقال النبي صلى الله عليه وسلم : «صدق سلمان».

ENGLISH RENDERING

Abu Juhayfa Wahab ibn ‘Abdullāh reported that the Prophet (may Allah's peace and blessings be upon him) made a bond of brotherhood between Salmān and Abu Ad-Dardā'. Salmān paid a visit to Abu Ad-Dardā' and found his wife, Um Ad-Dardā', dressed in a shabby manner and asked her why she was in that state. She replied: "Your brother Abu Ad-Dardā' is not interested in (the pleasures of) this world." Later, Abu Ad-Dardā' came and prepared a meal for Salmān. Salmān asked Abu Ad-Dardā' to eat with him, but Abu Ad-Dardā' said: "I am fasting." Salmān said: "I am not going to eat unless you eat." So, Abu Ad-Dardā' ate with him. When it was night, Abu Ad-Dardā' got up to offer (voluntary) night prayer, but Salmān told him to sleep and Abu Ad-Dardā' slept. After sometime, Abu Ad-Dardā' again got up to pray but Salmān told him to sleep. When it was the last hours of the night, Salmān told him to get up then, and both of them offered the prayer. Salmān told Abu Ad-Dardā', "Your Lord has a right on you, your own self has a right on you, and your family has a right on you, so give everyone their due rights." Abu Ad-Dardā' came to the Prophet (may Allah's peace and blessings be upon him) and narrated the whole story. The Prophet (may Allah's peace and blessings be upon him) said: "Salmān has spoken the truth."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) established a bond of brotherhood between Salmān and Abu Ad-Dardā'. Salmān visited Abu Ad-Dardā' and noticed that his wife was not dressed the way a married woman should be dressed (i.e. she dressed shabbily). He asked her about the reason and she answered that his brother, Abu Ad-Dardā', had no interest in the (the pleasures) of the world including his wife and food and everything else. When Abu Ad-Dardā' arrived, he prepared a meal for Salmān and presented it to him while Abu Ad-Dardā' himself was fasting. So, Salmān ordered him to break his fast because he knew that his brother was always fasting. Abu Ad-Dardā' complied with his command. When Abu Ad-Dardā' wished to stay up to pray voluntary night prayer, Salmān ordered him to sleep until it was

0591 The Prophet (may Allah's peace and blessings be upon him) made... / continued

the last third of the night when they both got up and prayed. Salmān wished thereby to show Abu Ad-Dardā' that a person should not burden himself with continuous fasting and night prayer. Rather, he should pray and fast in a moderate manner that earns him the reward without causing exhaustion and suffering. He should also take care to give his family their due rights including his time, care and companionship.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

592 / PROPHETIC REPORT

By Allah, there is no true life except that of the Hereafter,...

Narrated by the named companion in the report

SOURCE HadeethEnc 3773 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِسْ بِنَ مَالِكٍ رَضِيَ اللهُ عنهَ عِنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهَ قَالَ: «اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَهْ، فَاغْفِرِ لِلْأَنْصَارِ وَالْمُهَاجِرَهْ».

ENGLISH RENDERING

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "By Allah, there is no true life except that of the Hereafter, so forgive the Ansār (Supporters) and the Muhājirah (Emigrants)."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that true life is none other than the life of the Hereafter in Allah's pleasure, mercy, and Paradise because the life of this world is fleeting, while the life of the Hereafter is everlasting and eternal. He (may Allah's peace and blessings be upon him) then supplicated for forgiveness, honor, and righteousness for the Ansār, who welcomed and supported the Prophet (may Allah's peace and blessings be upon him), assisted the Emigrants, and even shared their wealth with them - as well as for the Muhājirūn, who left behind their homes and possessions seeking the bounty and pleasure of Allah.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

The Prophet's detachment from worldly life and his focus on the Hereafter.
The Prophet (may Allah's peace and blessings be upon him) encouraged his Ummah to renounce the perishable pleasures of worldly life.
Highlighting the virtue of the Muhājirūn and the Ansār, as they won the Prophet's supplication for their forgiveness.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

593 / PROPHETIC REPORT

Whoever gives up obedience and isolates from the community and...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 58218 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال: «مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ فَمَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً، وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ، يَغْضَبُ لِعَصَبَةٍ، أَوْ يَدْعُو إِلَى عَصَبِيَّةٍ، أَوْ يَنْصُرُ عَصَبَةً، فَقُتِلَ، فَقِتْلَةٌ جَاهِلِيَّةٌ، وَمَنْ خَرَجَ عَلَى أُمَّتِي، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا، وَلَا يَتَحَاشَى مِنْ مُؤْمِنِهَا، وَلَا يَفِي لِذِي عَهْدٍ عَهْدَهُ، فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "Whoever gives up obedience and isolates from the community and dies has died a death like that of jāhiliyyah (the pre-Islamic era of ignorance). Whoever fights under a blind banner, getting flared up for his people's pride, calling to fight for the sake of his people's pride or in support of his people's pride, and gets killed, his killing is like that of jāhiliyyah. Whoever revolts against my Ummah, killing the righteous and the wicked of them, not avoiding the believers among them and not fulfilling a covenant with those with whom he has made covenants, he does not belong to me, and I do not belong to him."

EASY EXPLANATION

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

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

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

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0593 Whoever gives up obedience and isolates from the community and... / continued

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

594 / PROPHETIC REPORT

Allah divided mercy into one hundred parts. He retained with...

Narrated by the named companion in the report

SOURCE HadeethEnc 4291 | Authentic hadith | Narrated by Muslim - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: «جَعَل اللَّه الرحمَة مائةَ جُزءٍ، فَأَمسَكَ عِنْدَه تِسعَةً وتِسعِين، وَأَنزَل في الأَرضِ جُزءًا واحِدًا، فَمِن ذَلك الجُزءِ يَتَراحَم الخَلائِق، حتى تَرفَع الدّابّةُ حافِرَها عَن وَلَدِها خَشيَةَ أَن تُصيبَه». وفي رواية «إِن لِلّه تعالى مِئة رحمةٍ، أَنزَل منها رحمَة واحدَة بَين الجِنّ والإنس والبَهائِم والهَوامّ، فَبِها يَتَعاطَفون، وبها يَتَراحَمون، وبِها تَعطِف الوَحش على وَلَدِها، وَأَخّر اللّه تعالى تِسعًا وتِسعِين رحمَة يَرحَم بِها عِبادَه يوم القِيامة». وعن سلمان الفارسي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «إِن لِلّه تعالى مِئة رحمةٍ فمنها رحمةٌ يَتَراحَم بها الخَلْق بَينَهُم، وتِسْع وتِسعُون لِيوم القِيامة». وفي رواية: «إِن اللّه تَعالى خَلَق يَومَ خَلَق السّماوات والأَرض مِئة رحمةٍ كُلّ رحمةٍ طِباق ما بَين السّماء إلى الأَرض، فَجَعَل منها في الأَرض رَحمَة فبها تَعطِف الوالِدَة على وَلَدِها، والوَحش والطّيرُ بَعضَها عَلى بَعضٍ، فإذا كان يوم القيامة أَكمَلَها بِهذه الرحمة».

ENGLISH RENDERING

Abu Hurayrah (may Allah's peace and blessings be upon him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Allah made mercy into one hundred parts. He retained with Him ninety-nine parts and sent down to earth one part. Because of this one part, creatures show mercy towards each other, so much so that an animal lifts its hoof away from its youngster lest it should hurt it." Another narration reads: "Allah, the Almighty, has one hundred mercies, of which He sent down one mercy among mankind, jinn, animals, and vermin. It is by this mercy that they show compassion towards each other and are merciful to each other; and it is by this mercy that the beast is affectionate towards its offspring. Allah, the Almighty, deferred ninety-nine mercies with which He will bestow mercy on His slaves on the Day of Judgment." Salmān Al-Fārisi (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Allah, the Almighty, has one hundred mercies, out of which one mercy is used by His creatures to be merciful towards one another, while the ninety-nine mercies are kept for the Day of Judgment." Another narration reads: "Allah, the Almighty, created one hundred mercies on the Day He created the heavens and the earth. Each mercy can fill what is between the heavens and the earth. He placed one (mercy) on earth, and it is with it that a mother has compassion for her child and animals and birds have compassion for one another. On the Day of Judgment, He will complete them (the ninety-nine mercies) with that mercy."

0594 Allah divided mercy into one hundred parts. He retained with... / continued

EASY EXPLANATION

Allah, Blessed and Exalted, created mercy of one hundred parts. He sent one mercy down to this world and withheld ninety-nine parts for the Day of Judgment. Because of this single mercy, all of the creatures from among the humans, Jinn, animals, and insects, are merciful to one another. Even the horse that is known for its swiftness lifts its hoof away from its youngster lest it should hurt it. Because of this mercy, beasts are kind to their youngsters. Allah, Blessed and Exalted be He, has retained ninety-nine mercies to have mercy upon His slaves on the Day of Judgment.

Second Hadīth: Allah, Blessed and Exalted, created one hundred mercies on the Day He created the heavens and the earth. Each mercy can fill the distance that is between the heavens and the earth. He placed one of them on earth, through which a mother has compassion for her child and animals and birds have compassion for one another. Then, on the Day of Judgment, Allah, the Lord of the worlds, will complete it with the ninety-nine mercies. So if all the great blessings of Allah, the Almighty, that He bestows on man in this world, which is basically built on anguish, are caused by one mercy, how then would the effect of one hundred mercies be in the Hereafter, which is the abode of eternity and recompense?!

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

595 / PROPHETIC REPORT

If someone comes to you seeking to undermine your solidarity or...

Narrated by ‘Arfajah

SOURCE HadeethEnc 58223 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عرفجة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: «مَنْ أَتَاكُمْ وَأَمْرُكُمْ جَمِيعٌ عَلَى رَجُلٍ وَاحِدٍ، يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ، أَوْ يُفَرِّقَ جَمَاعَتَكُمْ، فَاقْتُلُوهُ».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "If someone comes to you seeking to undermine your solidarity or disrupt your unity when you have agreed on one man, kill him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) points out that if the Muslims agreed upon one ruler and one group, and then someone comes and wants to challenge his authority or cause disunity among the Muslims and disperse them into different groups, they are obligated to stop him and fight him to ward off his evil and prevent bloodshed among the Muslims.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 49:10 - Believers are brothers; make peace

Qur’an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

It is obligatory to listen and obey the Muslim ruler unless disobedience to Allah is involved, and it is prohibited to revolt against him.
If anyone revolts against the ruler of the Muslims and their community, it is obligatory to fight him, regardless of his status and nobility.
The Muslims are urged to unite and keep away from disunity and disharmony.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

596 / PROPHETIC REPORT

The supplication of a Muslim for a fellow Muslim in his absence...

Narrated by the named companion in the report

SOURCE HadeethEnc 3219 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أُمِّ الدَّرْدَاءِ وَأَبِي الدرداءِ رضي الله عنهما أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَقُولُ: «دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ، قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ وَلَكَ بِمِثْلٍ».

ENGLISH RENDERING

’Umm ad-Dardā’ and Abu ad-Dardā’ (may Allah be pleased with them) reported that the Prophet (may Allah's peace and blessings be upon him) used to say: "The supplication of a Muslim for a fellow Muslim in his absence is answered. At his head, there is an entrusted angel. Whenever he invokes good for his brother, the entrusted angel says: Amen, and likewise to you."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that a Muslim's supplication for his fellow Muslim in his absence is answered because it demonstrates greater sincerity. At the head of the supplicator is an appointed angel who says whenever he invokes good for his brother: Amen, and may you receive the same.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 49:10 - Believers are brothers; make peace

Qur’an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Encouraging believers to show kindness to one another, even with supplication.
Supplicating for others in their absence is an indication of sincere faith and true brotherhood.
Restricting supplication for others to their absence, because this demonstrates greater sincerity and presence of heart.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

597 / PROPHETIC REPORT

The best way of seeking Allah's forgiveness

Narrated by the named companion in the report

SOURCE HadeethEnc 5503 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ شَدَّادِ بْنِ أَوْسٍ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم: «سَيِّدُ الاسْتِغْفَارِ أَنْ تَقُولَ: اللَّهُمَّ أَنْتَ رَبِّي لاَ إِلَهَ إِلاَّ أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ لَكَ بِذَنْبِي فَاغْفِرْ لِي، فَإِنَّه لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ» قَالَ: «وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الجَنَّةِ».

ENGLISH RENDERING

Shaddād ibn Aws (may Allah be pleased with him) reported from the Prophet (may Allah's peace and blessings be upon him): "The best way of seeking Allah's forgiveness is to say: 'Allāhumma anta rabbi la ilāha illa ant khalaqtani wa ana ʻabduk wa ana ʻala ʻahdika wa waʻdika mastataʻt aʻūdhu bika min sharri ma sanaʻt abūʼu laka biniʻmatika ʻalayya wa abūʼu bidhanbi faghfir li fa innahu la yaghfiru adh-dhunūba illa ant (O Allah, You are my Lord. You created me, and I am Your slave. I will remain faithful to Your covenant and promise as much as possible. I seek refuge with You from the evil of what I have done. I acknowledge Your favor upon me, and I admit my sin. So, forgive me. Indeed, none can forgive sins but You).'" He (may Allah's peace and blessings be upon him) added: "And whoever says this during the day while being certain of its meaning, then he dies before the evening, he will be from the people of Paradise, and whoever says it at night while being certain of its meaning then he dies before the morning, he will be from the people of Paradise."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that seeking forgiveness has certain wordings, the greatest of which is to say: "Allāhumma anta rabbi la ilāha illa ant khalaqtani wa ana ʻabduk wa ana ʻala ʻahdika wa waʻdika mastataʻt aʻūdhu bika min sharri ma sanaʻt abūʼu laka biniʻmatika ʻalayya wa abūʼu bidhanbi faghfir li fa innahu la yaghfiru adh-dhunūba illa ant (O Allah, You are my Lord. You created me, and I am Your slave. I will remain faithful to Your covenant and promise as much as possible. I seek refuge with You from the evil of what I have done. I acknowledge Your favor upon me, and I admit my sin. So, forgive me. Indeed, none can forgive sins but You)." Here, the slave first acknowledges the oneness of Allah and that Allah is his Creator and God, with no partner. He states that he adheres to his covenant with Allah Almighty, to believe in Him and obey Him as much as he can because no matter what the slave offers of worship, he cannot carry out all of Allah's commands or show sufficient gratitude for the blessings He has bestowed upon him. The slave, then, seeks refuge with Allah and holds fast to Him, as He is the One with Whom refuge is sought against the evil he committed. He willingly admits and acknowledges the favor of Allah upon him, and again admits and acknowledges his sins and misdeeds. After imploring Allah, he supplicates his Lord to forgive him by concealing his sins and protecting him from dire consequences through His pardon, favor, and mercy, as none can forgive sins but Allah Almighty. Then, the Prophet (may Allah's peace and blessings be upon him) stated that this supplication is from the morning and evening Adhkār (regular supplications), and whoever recites it with certainty while recalling its meanings and

0597 The best way of seeking Allah's forgiveness / continued

believing in them at the beginning of his day, from sunrise till the sun's decline, i.e., at daytime, and he dies, he will enter Paradise. And whoever recites it at night, from sunset till the break of dawn, and dies before the morning, he will enter Paradise.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

There are various forms of Istighfār (seeking Allah's forgiveness) and some of them are better than others. One should be keen on reciting this supplication, which is the best in seeking Allah's forgiveness.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

598 / PROPHETIC REPORT

I am a messenger from Allah to you to tell you that Allah loves...

Narrated by the named companion in the report

SOURCE HadeethEnc 3136 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «أن رجلاً زار أخا له في قرية أخرى، فَأَرْصَد الله تعالى على مَدْرَجَتِهِ مَلَكا، فلما أتى عليه، قال: أين تريد؟ قال: أريد أخا لي في هذه القرية، قال: هل لك عليه من نعمةٍ تُرُبُّها عليه؟ قال: لا، غيَر أني أَحْبَبْتُه في الله تعالى ، قال: فإني رسولُ الله إليك بأَن الله قد أَحَبَّك كما أَحْبَبْتَه فيه».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "A man set out to visit a brother (in faith) in another town, so Allah sent an angel to wait for him on his way. When he met the angel, the latter said: 'Where are you going?' He said: 'I am going to visit my brother in this town.' The angel said: 'Are you returning a favor?' He said: 'No, only that I love him for the sake of Allah, the Exalted.' Thereupon the angel said: 'I am a messenger from Allah to you to tell you that Allah loves you as you love him for His sake.'"

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) recounts that a man from the past nations set out to visit a brother in faith in another town. Allah, the Exalted, sent an angel to watch over him and protect him on the way. The angel asked him where he was going. The man said that he was going to visit a brother in religion in that town. So the angel asked if that was his slave, son, dependent, or someone whom he benefits from or whom he owes a favor. The man replied in the negative, saying that he only loved that person for the sake of Allah and wished to gain the pleasure of Allah by visiting him. Thereupon, the angel told him that he was a messenger from Allah to tell him that Allah loves him just as he loves his brother for the sake of Allah.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

599 / PROPHETIC REPORT

A servant committed a sin and said: 'O Allah, forgive my sin

Narrated by Abu Hurayrah

SOURCE HadeethEnc 4817 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عِنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِيمَا يَحْكِي عَنْ رَبِّهِ عَزَّ وَجَلَّ، قَالَ: «أَذْنَبَ عَبْدٌ ذَنْبًا، فَقَالَ: اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيْ رَبِّ اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: عَبْدِي أَذْنَبَ ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيْ رَبِّ اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، اعْمَلْ مَا شِئْتَ فَقَدْ غَفَرْتُ لَكَ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him), narrating from his Almighty Lord, said: "A servant committed a sin and said: 'O Allah, forgive my sin,' and Allah Almighty said: 'My servant committed a sin and then realized that he has a Lord Who forgives sins and punishes for sins.' Then, he committed a sin again and said: 'My Lord, forgive my sin,' and Allah Almighty said: 'My servant committed a sin and then realized that he has a Lord Who forgives sins and punishes for sins.' He again committed a sin and said: 'My Lord, forgive my sin,' and Allah Almighty said: 'My servant committed a sin and then realized that he has a Lord Who forgives sins and punishes for sins. Do whatever you wish, for I have forgiven you.'"

EASY EXPLANATION

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

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0599 A servant committed a sin and said: 'O Allah, forgive my sin / continued

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

600 / PROPHETIC REPORT

Whoever does not show mercy will not be shown mercy

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5440 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال:َ قّبَل النبّي صلى الله عليه وسلم الحسَن َبن عِلّي رضي الله عنهما ، وعنده الأقَرُع ُبنَ حاِبس، فقال الأقَرُع: إّن ليَ عَشَرًة من الَوَلِد ما َقّبْلُت ِمْنُهْم َأحًدا،َ فَنَظر إلِيه رسوُل اللِه صلى الله عليه وسلم فقال: «َمْنَ لاَ ْيرَحم َلا ُْيرَحُم!».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) kissed Al-Hasan ibn ‘Ali while Al-Aqra‘ ibn Hābis was present. Al-Aqra‘ observed: "I have ten children, and I have never kissed any of them." Thereupon, the Messenger of Allah (may Allah’s peace and blessings be upon him) looked at him and said: "Whoever does not show mercy will not be shown mercy!"

EASY EXPLANATION

Abu Hurayrah (may Allah be pleased with him) informed that the Messenger (may Allah's peace and blessings be upon him) kissed Al-Hasan ibn ‘Ali while Al-Aqra‘ ibn Hābis At-Tamīmi was sitting with him. Al-Aqra‘ remarked: "I have ten children, and I have never kissed any of them." Thereupon, the Messenger (may Allah's peace and blessings be upon him) looked at him and said: "Whoever does not show mercy will not be shown mercy." In another narration: "What can I do if Allah has removed mercy from your heart?" Meaning: If Allah, the Almighty, has taken the feeling of mercy away from your heart, can I ever bring it back?

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 49:10 - Believers are brothers; make peace

Qur’an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

601 / PROPHETIC REPORT

O Lord, forgive me my sin, my ignorance, my excess in all of my...

Narrated by the named companion in the report

SOURCE HadeethEnc 5483 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي مُوسَى رضي الله عنه، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ: «رَبِّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي كُلِّهِ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ، وَعَمْدِي وَجَهْلِي وَهَزْلِي، وَكُلُّ ذَلِكَ عِنْدِي، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

ENGLISH RENDERING

Abu Mūsa (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) used to invoke Allah with this supplication: "O Lord, forgive me my sin, my ignorance, my excess in all of my affairs, and whatever You are better aware of than me. O Allah, forgive me my sins, my deliberate sins, my ignorant sins, my humorous sins, and all of this I have committed. O Allah, forgive what I have done and what I have left undone, what I have committed secretly and what I have committed openly; You are the Advancer and You are the Delayer, and You have absolute power over everything."

EASY EXPLANATION

The following is among the comprehensive supplications of the Prophet (may Allah's peace and blessings be upon him):

"O Lord, forgive me my sin" and my misdeed, and "my ignorant sins" and what I committed unknowingly.

"My excess in all of my affairs", my negligence, and my transgression.

"And whatever You are better aware of than me," You know it, O Allah, whereas I forgot it.

"O Allah, forgive me my sins, my deliberate sins," and the sins I committed deliberately and knowingly.

"My seriousness, my humor," and what was done by way of joking and what I committed in both cases.

"And all this I have committed," as it collected the mentioned sins and defects.

"O Allah, forgive what I have done" in the past "and what I have left undone" in the future.

"What I have committed secretly" and stealthily, "and what I have committed openly" and publicly.

"You are the Advancer and You are the Delayer." You make whomever You will of Your creation proceed to Your mercy through Your guidance to what pleases You, and You delay whomever You will from this through forsaking him. None can bring forward what You have delayed, and none can delay what You have put forward.

"And You have absolute power over everything", possessing the absolute ability and the perfect will, You do whatever You will.

0601 O Lord, forgive me my sin, my ignorance, my excess in all of my... / continued

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

The merit of this supplication, and that we should recite it following the Prophet's example.
Extravagance is prohibited and the extravagant will be subject to punishment.
Allah Almighty knows man better than himself; hence, one should entrust his affairs to Allah, as he could err unknowingly.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

602 / PROPHETIC REPORT

There are two words that are light on the tongue, heavy on the...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5507 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "There are two words that are light on the tongue, heavy on the scale, and dear to the Most Merciful: subhān Allah al-ʻazhīm (glory be to Allah, the Majestic), subhān Allah wa bihamdih (glory and praise be to Allah)."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) told about two words that the tongue utters without effort and in any condition, they bring great reward when weighed on the scale, and the Most Merciful Lord loves them:

Glory be to Allah, the Majestic; glory and praise be to Allah. This is because these two words contain attributes of greatness and perfection of Allah Almighty and exalting Him far above defects and imperfections.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

The best dhikr is that which combines the exaltation of Allah and praise of Him.
The Hadīth shows Allah's vast mercy to His servants, as He gives abundant rewards in return for simple deeds.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

603 / PROPHETIC REPORT

Whoever does not show mercy to people, Allah Almighty does not...

Narrated by Jarīr ibn ʻAbdullāh

SOURCE HadeethEnc 5439 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جرير بن عبد الله رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «مَنْ لَا يَرْحَمِ النَّاسَ لَا يَرْحَمْهُ اللهُ عَزَّ وَجَلَّ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever does not show mercy to people, Allah Almighty does not show mercy to him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that Allah Almighty does not show him who does not show mercy to people mercy. Indeed, showing compassion to people is one of the greatest means of receiving Allah's mercy.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Mercy is required for all creatures. He singled out people due to His particular care for them.
Allah is the Most Merciful and He shows mercy to His merciful servants, for recompense is of the same type as one's deeds.
Being merciful to people includes bringing what is good to them, averting evil from them, and treating them kindly.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

604 / PROPHETIC REPORT

Any person who says to his brother: O disbeliever, it will,...

Narrated by Ibn ‘Umar

SOURCE HadeethEnc 66271 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ٱبنِ عُمَرَ رضَي اللّٰه عنُهما قَالَ: قَالَ رَسُولُ اللهِ صّلى اللّٰهُ عَلَيهِ وَسّلم: «أَيما ٱمرِئ قَالَ لِأَخِيه: يَا كَافِر، فَقَدْ بَاءَ بِهَا أَحُدُهَما، إِنْ كَانَ كَمَا قَالَ، وَإِلاَ رَجَعْتَ عَلَيه».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Any person who says to his brother: O disbeliever, it will, indeed, fall upon one of them; if he is as he said, or else it will return to him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned against a Muslim saying to his Muslim brother: O disbeliever. By saying that word of disbelief, one of them deserves it; if he is as he said, then it applies to the person being addressed, or else the charge of disbelief returns to the sayer.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 49:10 - Believers are brothers; make peace

Qur’an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Deterring a Muslim from attributing to his Muslim brother any of the qualities of defiance or disbelief that he does not possess.
Warning against such bad speech, as the one who utters it is in great danger if he says it to his brother. Therefore, one should guard his tongue and only speak with insight.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

605 / PROPHETIC REPORT

On the Day of Resurrection, Allah will deliver to every Muslim...

Narrated by the named companion in the report

SOURCE HadeethEnc 6462 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي موسى الأشعري رضي الله عنه مرفوعًا: «إذا كان يوُم القيامة دفع اللُّه إلى كل مسلم يهوديا أو نصرانيا، فيقول: هذا ِفَكاُكك من النار». وفي رواية: «يجيء يوَم القيامة نُاس من المسلمين بذنوب أمثِال الجبال يغفرها الله لهم».

ENGLISH RENDERING

Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "On the Day of Resurrection, Allah will deliver to every Muslim a Jew or a Christian and say: 'This is your ransom from Hellfire.'"
Another narration reads: "On the Day of Resurrection, there will come people from the Muslims with sins as huge as mountains, and Allah will forgive them."

EASY EXPLANATION

The meaning of this Hadīth is explained in the report of Abu Hurayrah (may Allah be pleased with him) which reads: "Each person has an abode in Paradise and an abode in Hell. If the believer enters Paradise, the disbeliever in Hell will take his place in it, because he deserves that due to his disbelief."
"This is your ransom from the Hellfire" means that you were exposed to the risk of entering Hell, but this is your ransom. This is because Allah, the Almighty, decreed a number of inmates to enter Hell and fill it. When the disbelievers enter it because of their disbelief and sins, they will become like ransom for the Muslims. Allah knows best.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

606 / PROPHETIC REPORT

When Allah created Adam (peace be upon him), He said to him: Go...

Narrated by the named companion in the report

SOURCE HadeethEnc 3556 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: «لما خلق الله آدم صلى الله عليه وسلم قال: اذهبَ فَسَلِّم على أولئك النَّفَرِ من الملائكة جلوس- فاستمع ما يُحَيُّونَكَ؛ فإنها تَحِيَّتُكَ وتحيةُ ذُرِّيتَك. فقال: السلام عليكم، فقالوا: السلام عليك ورحمة الله، فَزادُوه: ورحمة الله».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When Allah created Adam (peace be upon him), He said to him: 'Go and greet those - a group of angels who were sitting - and listen to what they are going to say in response to your greeting as that will be your greeting and the greeting of your offspring.' He (Adam) said: 'As-Salāmu ʻalaykum (peace be upon you).' They replied: 'As-Salāmu ʻalayk wa rahmatullāh (Peace and mercy of Allah be upon you),' thus adding 'wa-rahmatullāh (and mercy of Allah)' in their response to his greeting."

EASY EXPLANATION

When Allah created Adam, He ordered him to go to a group of angels and greet them with peace and then listen to their response to his greeting because that would be the prescribed greeting for him and his offspring after him who follow the religion of the messengers. So he said: As-Salāmu ʻalaykum (peace be upon you), and they replied: As-Salāmu ʻalayk wa rahmatullāh (peace and mercy of Allah be upon you), adding 'rahmatullāh' (mercy of Allah). This has, thus, become the prescribed wording when greeting and returning the greeting. Other Hadīths had the addition: "wa rahmatullāh wa barakātuh (...and mercy of Allah and His blessings be upon you!)"

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

607 / PROPHETIC REPORT

The one who is riding should greet the one walking, the one who...

Narrated by the named companion in the report

SOURCE HadeethEnc 4243 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ». وَلِلْبُخَارِي: «يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The one who is riding should greet the one walking, the one who is walking should greet the one sitting, and the small group of people should greet the large one." A version of Al-Bukhāri reads: "The young should greet the old, the passerby should greet the one who is sitting, and the small group of people should greet the larger one."

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

It is recommended to extend the greetings the way mentioned in the Hadīth. However, if the one who is walking greeted the one riding, or anything else of what is mentioned, it is permissible but it is contrary to what is perfect and best.
Spreading the greeting of peace in the manner mentioned in the Hadīth leads to love and harmony.
If they are equal and equivalent regarding what is mentioned in the Hadīth, the best among them is the one who initiates the greeting of peace.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

608 / PROPHETIC REPORT

Do not belittle any good deed, even if it be meeting your...

Narrated by Abu Dharr

SOURCE HadeethEnc 5348 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي ذر رضي الله عنه قال: قال لي النبي صلى الله عليه وسلم: «لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلْقٍ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said to me: "Do not belittle any good deed, even if it be meeting your brother with a cheerful face."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) urges us to do good and not belittle any act of goodness, even if it is simple. An example is meeting one another with a cheerful face. A Muslim should be keen on doing this, for it brings a sense of friendliness and joy to his Muslim brother.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

The Hadīth highlights the merit of mutual love among the believers and that they meet one another with cheerful and smiling faces.
It points to the perfection and comprehensiveness of this Shariah and that its teachings unite Muslims and set their affairs aright.
It urges us to do good deeds, even if little.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

609 / PROPHETIC REPORT

He who is deprived of gentleness is deprived of goodness

Narrated by Jarīr

SOURCE HadeethEnc 4939 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ جَرِيرٍ رضي الله عنه عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "He who is deprived of gentleness is deprived of goodness."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that whoever is deprived of gentleness and is not guided to it concerning religious and worldly matters, and in what he does for himself and what he does with others, has been deprived of all goodness.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

The Hadīth points out the merit of gentleness, urges us to possess it, and dispraises harshness.
Gentleness is conducive to good and comfort in the worldly life and the Hereafter, whereas harshness leads to the opposite.
Gentleness results from good manners and wellness; harshness stems from anger and rudeness. Therefore, he (may Allah's peace and blessings be upon him) exaggeratedly praised gentleness.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

610 / PROPHETIC REPORT

Indeed, Allah has enjoined Ihsān (kindness/excellence) in all...

Narrated by the named companion in the report

SOURCE HadeethEnc 66521 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ، وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَهُ».

ENGLISH RENDERING

Abu Ya'la Shaddād ibn Aws (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him) said: "Indeed, Allah has enjoined Ihsān (kindness/excellence) in all things. So, when you kill, kill with kindness; and when you slaughter, slaughter with kindness. Let one of you sharpen his blade and spare the animal he slaughters suffering."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that Allah Almighty prescribed ihsān (kindness/excellence) upon us in everything. Ihsān: It is constantly being heedful of Allah in worshipping Him, doing good, and abstaining from harming other created beings. An aspect of this is ihsān in killing and slaughtering.

Ihsān in killing, for legal retribution, is to choose the easiest method which causes the least suffering to the one being killed and the quickest in taking his life.

Ihsān in slaughtering animals is to show kindness toward the animal by sharpening the blade and not sharpening it while the animal is looking on, and not slaughtering an animal while another animal is looking.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

The Hadīth shows Allah's mercy and kindness toward His creation.
Ihsān in killing and slaughtering is to do it in the manner prescribed by the Shariah.
The Shariah is perfect and comprises all forms of goodness, one of which is mercy and kindness toward animals.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

611 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5470 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّهُ، وَجِلَّهُ، وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) used to say in his prostration: "Allāhumma ighfir li dhambi kullahu, diqqahu wa jillahu, wa awwalahu wa ākhirahu, wa ʻalāniyatahu wa sirrahu (O Allah, forgive me all my sins, the small and the great, the first and the last, the public and the private)."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) used to supplicate in his prostration saying: (O Allah, forgive me all my sins) by concealing them, and protect me from their consequences by pardoning, overlooking, and forgiving (all my sins), I mean: (the small), little, and slight, (and the great), big, and abundant; (the first) sin (and the last) and what is between them; (the public and the private) that is not known to anyone but You, may You be Exalted.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Ibn al-Qayyim said: The request for forgiveness of minor and major sins, the small and the great, the first and the last, the hidden and the public; this general and comprehensive nature of the supplication is to make the repentance encompassing both the sins the slave is aware of and those he is not aware of.
It was said: The (small sins) were mentioned before (the great sins) because the supplicant ascends in his request, meaning he progresses upwards. Additionally, major sins often arise from persistence in minor sins and being indifferent to them, as if they are pathways to major sins. Therefore, it is appropriate that the means be mentioned first to affirm and remove them.
Imploring Allah Almighty and seeking forgiveness for all sins, minor and major.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

612 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him) came...

Narrated by ‘Abdur-Rahmān ibn Abi Layla

SOURCE HadeethEnc 5377 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ، فَقَالَ: أَلَا أُهْدِي لَكَ هَدِيَّةً؟ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَيْنَا، فَقُلْنَا: يَا رَسُولَ اللَّهِ، قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

ENGLISH RENDERING

I came across Ka‘b ibn ‘Ujrah who said: Shall I offer you a present? The Prophet (may Allah's peace and blessings be upon him) came out to us, and we said: O Messenger of Allah, we have learned how to greet you, but how should we invoke the blessings of Allah upon you? He said: "Say: Allāhumma salli ‘ala Muhammad wa ‘ala āli Muhammad kama sallayta ‘ala āli Ibrāhīm innaka hamīdun majīd. Allāhumma bārik' ala Muhammad wa' ala āli Muhammad kama bārakta' ala āli Ibrāhīm innaka hamīdun majīd (O Allah, bestow Your grace upon Muhammad and the family of Muhammad just as You bestowed Your grace upon the family of Abraham. Verily, You are Praiseworthy, All-Glorious. O Allah, bless Muhammad and the family of Muhammad just as You blessed the family of Abraham. Verily, You are Praiseworthy, All-Glorious)."

EASY EXPLANATION

The Companions asked the Prophet (may Allah's peace and blessings be upon him) how to invoke Allah's blessings upon him after learning how to greet him in At-Tahiyyāt: "As-salāmu ‘alayka ayyuha an-nabiyy wa rahmatullāhi wa barakātuh (O Prophet, may the peace, mercy, and blessings of Allah be upon you)..." The Prophet (may Allah's peace and blessings be upon him) informed them of the manner of invoking Allah's blessings upon him and its meaning: "O Allah, bestow Your grace upon Muhammad and the family of Muhammad," i.e., mention him, as well as those who follow his religion and the believers from among his relatives, with good praise among the highest assembly of angels. "Just as You bestowed Your grace upon the family of Abraham." As You bestowed Your favor upon the family of Abraham (peace be upon him), namely Abraham, Ismā’īl (Ishmael), Is-hāq (Isaac), and their offspring and their followers from the believers, so bestow Your favor upon Muhammad (may Allah's peace and blessings be upon him). "Verily, You are Praiseworthy, All-Glorious," i.e., You are the Praiseworthy in Your essence, attributes, and acts; the All-Encompassing in Your greatness, sovereignty, and bounty. "O Allah, bless Muhammad and the family of Muhammad just as You blessed the family of Abraham," i.e., grant him the greatest of goodness and honor and increase it and establish it.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0612 The Prophet (may Allah's peace and blessings be upon him) came... / continued

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

The righteous predecessors used to gift each other with knowledge-related matters.
It is obligatory to invoke Allah's blessings upon the Prophet (may Allah's peace and blessings be upon him) during the last Tashahhud in prayer.
The Prophet (may Allah's peace and blessings be upon him) taught his Companions how to greet him and invoke Allah's blessings upon him.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

613 / PROPHETIC REPORT

By Allah! I ask Allah for forgiveness and repent to Him more...

Narrated by the named companion in the report

SOURCE HadeethEnc 4808 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: «وَاللهِ إني لَأَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيه في اليومَ أَكثَر منَ سَبْعِينَ مَرَّةً».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say: "By Allah! I ask Allah for forgiveness and repent to Him more than seventy times a day."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him), whose past and future sins had been forgiven by Allah, swore that he would seek Allah's forgiveness and repent to Him over seventy times every day. The Prophet's pursuit of forgiveness was not necessarily for sins that he had committed, but it was part of his complete servitude to Allah, deep attachment to His remembrance, and the feeling of the tremendous duty towards Him and the shortcoming of His servants no matter how much they show gratitude. His act does also serve the purpose of prescribing the religious deeds for the Ummah.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

614 / PROPHETIC REPORT

O Abu Batn, we only go to the market to greet with peace...

Narrated by the named companion in the report

SOURCE HadeethEnc 3585 | Authentic hadith | Maalik

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن الطُّفَيل بن أُبَيِّ بْنِ كَعْبٍ: أنه كان يأتي عبد الله بن عمر، فَيَغْدو معه إلى السوق، قال: فإذا غَدَوْنا إلى السوق، لم يُمَرّ عبد الله على سَقَّاطٍ ولا صاحب بَيْعَةٍ ، ولا مسكين، ولا أحد إلا سَلَّم عليه، قال الطفيل: فجئت عبد الله بن عمر يوما، فاسْتَتْبَعَني إلى السوق، فقلت له: ما تصنع بالسوق، وأنت لا تَقِف على البيع، ولا تسأل عن السِّلَع، ولا تُسوُم بها، ولا تجلس في مجالس السوق؟ وأقول: اجلس بنا هاهنا نَتَحَدَّث، فقال: يا أبا بَطْنٍ -وكان الطفيل ذا بَطْنٍ- إنما نَغْدو من أجل السلام، نُسَلِّم على من لَقِيناه.

ENGLISH RENDERING

At-Tufayl ibn Ubay ibn Ka‘b reported that he used to visit Abdullāh ibn ‘Umar (may Allah be pleased with him) in the morning and accompany him to the market. Abdullāh would offer greetings of peace to every one he met on the way, be they sellers of petty goods, store owners, or poor people. At-Tufayl said: "One day when I went to Abdullāh ibn ‘Umar, he asked me to accompany him to the market. I said to him: "What do you do in the market if you do not sell, nor ask about merchandise, nor offer a price for them, nor you sit in the market gatherings? and said to him: Let us sit here and talk." He replied: "O Abu Batn, we only go to the market to greet with peace everyone we meet."

EASY EXPLANATION

Hadīth explanation: At-Tufayl ibn Ubay ibn Ka‘b used to visit ‘Abdullāh ibn ‘Umar (may Allah be pleased with him) and then go to the market with him. At-Tufayl recounts that when they entered the market, Ibn ‘Umar would greet everyone he passed, whether they were sellers of insignificant or precious goods, the poor, or anyone else. In other words, he would greet everyone he met, young or old, rich or poor, etc.

At-Tufayl says that one day he went to see ‘Abdullāh ibn ‘Umar and Ibn ‘Umar asked him to accompany him to the market. At-Tufayl asked him why he goes to the market even though he does not sell, buy, ask about merchandise, or barter with the sellers; i.e. he does not do any of the things that people usually do at the market. What is the use of going to the market if he does not have anything to do there? So Ibn ‘Umar explained to him that his purpose was not to buy something or to sit in the marketplace, but rather to receive reward and blessings from greeting the people with the Salām. This is a great indication of Ibn ‘Umar's keenness to implement the Sunnah of spreading the greeting of peace among people, because he knew that this was an easy way to attain rewards. The greetings of Salām are a few words that cost nothing to say, yet yield an immense reward.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0614 O Abu Batn, we only go to the market to greet with peace… / continued

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Maalik. HadeethEnc English export v1.25.0.

615 / PROPHETIC REPORT

There is no man who commits a sin, then gets up and performs...

Narrated by ‘Ali

SOURCE HadeethEnc 65063 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasā’i in Al-Kubra and by Ibn Mājah and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عَلِيٍّ قال: إِني كُنت رَجُلا إِذا سمِعْت مِن رَسول اللهِ صلى الله عَلَيه وَسلّمَ حَدِيثا نَفَعَني الله مِنْه بِما شاءَ أَن يَنْفَعَني بِه، وَإِذا حَدّثَني رَجُل مِن أَصحابِه اسْتَحْلَفْتُه، فَإِذا حَلَف لي صَدّقْتُه، وَإِنه حَدّثَني أَبو بَكْر، وَصَدَق أَبو بَكْر، قال: سمِعْت رَسول اللهِ صلى الله عَلَيه وَسلّمَ يَقول: «ما مِن رَجُل يُذْنِب ذَنْبا، ثُمّ يَقوم فَيَتَطَهّر، ثُمّ يُصَلي، ثُمّ يَسْتَغْفِر الله، إِلا غَفَر الله له»، ثُمّ قَرَأَ هذِه الآية: {وَالّذِين إِذا فَعَلوا فاحِشَة أَو ظَلَموا أَنْفُسَهُم ذَكَروا الله فاسْتَغْفَروا لِذُنوبِهِم} [آل عمران: 135].

ENGLISH RENDERING

Indeed I am a man who, when hearing a Hadīth from the Messenger of Allah (may Allah's peace and blessings be upon him), Allah benefitted me thereby as much as He willed for me to benefit thereby. When a man from his Companions narrates some Hadīth to me, I ask him to swear upon it, when he swears, I believe him. And Abu Bakr narrated to me - and Abu Bakr told the truth; he said: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "There is no man who commits a sin, then gets up and performs Tahārah (ritual purification), then performs prayer, then seeks forgiveness from Allah, except that Allah forgives him." Then, he recited this verse: {And those who, when they commit a shameful act or wrong themselves, remember Allah and seek forgiveness for their sins.} [Surat Āl ‘Imrān: 135]

EASY EXPLANATION

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

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 49:10 - Believers are brothers; make peace

Qur’an 3:159 - Gentleness and consultation

0615 There is no man who commits a sin, then gets up and performs... / continued

PUT IT INTO PRACTICE

Urging Muslims to pray and then seek Allah's forgiveness after committing a sin.
The extensive forgiveness of Allah Almighty and His acceptance of repentance and seeking forgiveness.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasā’i in Al-Kubra and by Ibn Mājah and Ahmad. HadeethEnc English export v1.25.0.

616 / PROPHETIC REPORT

O Allah, treat harshly those who rule over my nation with...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 4938 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنهاَ قالت:َ سِمْعُتَ رُسوَل الِله َصّلى الُلهَ عَلْيِه وَسّلم- يُقوُل في بيتيَ هَذا: «اللهم منَ وَلي من أمر أمتي شيًئاَ قَشّق عليهم،َ فاْشُقْق عليه، ومن َوَلي من أمر أمتي شيًئاَ قَرَفَق بهم،َ فاْرُفْق به».

ENGLISH RENDERING

I heard the Messenger (may Allah's peace and blessings be upon him) saying in my house: "O Allah, treat harshly those who rule over my nation with harshness and treat gently those who rule over my nation with gentleness."

EASY EXPLANATION

This Hadīth stresses the immense importance of sovereignty. The Prophet (may Allah's peace and blessings be upon him) supplicated to Allah to treat harshly those who acquire a status of sovereignty over Muslims and treat them harshly. In contrast, he supplicated to Allah to treat gently those who treat their Muslim subjects justly, gently, and mercifully. In short, actions have consequences.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

617 / PROPHETIC REPORT

O Allah, forgive my past and future sins, and my secret and...

Narrated by the named companion in the report

SOURCE HadeethEnc 5471 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن علي بن أبي طالب رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا قام إلى الصلاة يكون من آخر ما يقول بين التشهد والتسليم: «اللهم اغفر لي ما قَدّمتُ وما أَخْرَتُ، وما أسررتُ وما أعلنتُ، وما أَسرَفتُ، وما أنت أعلم به مني، أنت المُقَدِّم، وأنت المؤخر، لا إله إلا أنت».

ENGLISH RENDERING

‘Ali ibn Abi Tālib (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) used to say at the end of prayer, between the Tashahhud and Taslīm: "O Allah, forgive my past and future sins, my secret and open sins, my transgression, and that of which You have better knowledge than I. Indeed, You are the One Who puts forward, and You are the One Who puts back. There is no god but You."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) used to say at the end of prayer, between the Tashahhud and Taslīm: "O Allah, Forgive my past and future sins, my secret and open sins, my transgression." He went to great lengths in asking his Lord for forgiveness by mentioning various types of sins. "And that of which You have better knowledge than I", meaning: my sins whose number and gravity are unknown to me. "Indeed, You are the One Who puts forward", meaning: you bring some slaves close to You by enabling them to obey and worship You. "And You are the One Who puts back", meaning: You make some of them lag behind through failure to act in a way pleasing to You. Or You put whomever You will at the ranks of perfection and keep whomever You will away from high ranks and deep into the lowest ones. "There is no god but You." There is no one worthy of being worshiped except You.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 49:10 - Believers are brothers; make peace

Qur’an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

618 / PROPHETIC REPORT

O Commander of the Believers! Allah said to His Prophet: {Show...

Narrated by ‘Abdullāh ibn ‘Abbās

SOURCE HadeethEnc 3155 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عباس رضي الله عنهما قال:َ قِدمُ عُيَينة بنِ حصِنٍ،َ فنَزل على اِبن َأخيه الُحِّر بنَ قيِس، وكان من الّنَفر الذينُ يدِنِيهم عمر رضي الله عنه ، وكان الُقّراء أصحابَ مجِلسُ عمر رضي الله عنه وُمشاَوَرتهُ ُكُهولا كانوا أوُ شّبًانا، فقال عيينة لابن َأخيه:َ يا ابن أخي، لكَ َوْجه عند هذا الأميرَ فاْسَتأِذنِ لي عليه،َ فاْسَتأذنَ فَأِذنَ لهُ عمر، َفّلماَ دَخل قال: هي يا ابن الخّطاب،َ فوالله َماُ تعِطيَنا الَجْزَل ولاَ تحُكْمِ فيَنا ِبالعدِل، فغضب عمر رضي الله عنهَ حّتىَ هّمَ َأنُ يوقِع ِبه، فقال له الُحُّر: يا أمير المؤمنين، إّن الله تعالى قال ِلَنِبّيه صلى الله عليه وسلم : {خذ العفو وأمر بالعرف وأعرض عن الجاهلين}، وإّن هذاِ من الَجاِهلين، والله َماَ جاَوَزهاُ عمرِ حينَ تلاَها، وكانَ وّقافا عند ِكتاب الله تعالى .

ENGLISH RENDERING

‘Uyaynah ibn Hisn came to Madīnah and stayed with his nephew Al-Hurr ibn Qays who was among the people close to ‘Umar (may Allah be pleased with him). The Qur’anic reciters, old or young, had the privilege of joining ‘Umar's council and he used to consult them. ‘Uyaynah said to Al-Hurr: "My nephew, you are privileged in the sight of the Commander of the Believers. So, seek permission for me to sit with him?" Al-Hurr asked ‘Umar and he granted permission. When ‘Uyaynah came into the presence of ‘Umar, he addressed him thus: "O son of Al-Khattāb, By Allah, you neither bestow much on us nor deal with us justly." ‘Umar (may Allah be pleased with him) got so angry that he was about to beat him. Thereupon, Al-Hurr said: ''O Commander of the Believers! Allah said to His Prophet: {Show forgiveness, enjoin what is good, and turn away from the ignorants} [Al-A‘rāf: 199]. Indeed, this one is from the ignorants." By Allah! ‘Umar stood committed to the verse when Al-Hurr recited it, as he always adhered strictly to the Book of Allah.

EASY EXPLANATION

The noble Companion ‘Abdullāh ibn ‘Abbās (may Allah be pleased with him) informs us what happened to the Commander of the Believers ‘Umar ibn al-Khattāb (may Allah be pleased with him) when ‘Uyaynah ibn Hisn, of high status among his people, came to see him in Madīnah. ‘Uyaynah began his speech in a disrespectful manner and then criticized and rebuked ‘Umar, saying: “You neither bestow much on us nor deal with us justly.” As a result, ‘Umar became so furious that he was about to beat him; however, some of the Qur’anic reciters, including ‘Uyaynah’s nephew, Al-Hurr ibn Qays, stood up and addressed the rightly guided caliph ‘Umar, saying: “O Commander of the Believers! Allah said to His Prophet: {Show forgiveness, enjoin what is good, and turn away from the ignorants} [Al-A‘rāf: 199]. This one is from the ignorants.” ‘Umar stood committed to that verse and suppressed his anger, as he always adhered strictly to the Book of Allah. So, he refrained from beating this man in compliance with the verse that was recited to him. This is

0618 O Commander of the Believers! Allah said to His Prophet: {Show... / continued

how the Companions (may Allah be pleased with them) used to show politeness and respect towards the Book of Allah. They would not violate its commands and teachings. Whenever it was said to them, “this is the word of Allah,” they would submit to it, no matter what.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 49:10 - Believers are brothers; make peace

Qur’an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

619 / PROPHETIC REPORT

Do you know what backbiting is?" They said: "Allah and His...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5326 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «أَتَدْرُونَ مَا الْغِيبَةُ؟»، قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»، قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: «إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَتَّهُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Do you know what backbiting is?" They said: "Allah and His Messenger know best." He said: "It is to say of your brother what he dislikes." It was said: "What do you think if what I say of my brother is true?" He said: "If what you say of him is true, you have backbitten him; and if not, you have slandered him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified the prohibited backbiting, which is to speak about an absent Muslim in a way he dislikes, whether you mention traits related to his manners or appearance, like saying the one-eyed man, the cheater, the liar, and or any other reprehensible trait, even if it truly exists in him.

However, if the trait does not exist in him, this is worse than backbiting. This is slander, which is to fabricate bad things about someone.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

The Hadīth shows the Prophet's excellent way of teaching, as he used to bring up issues by means of questions.
It demonstrates the Companions' politeness towards the Prophet (may Allah's peace and blessings be upon him) when they said: Allah and His Messenger know best.
A person questioned about something he does not know should say: Allah knows best.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

620 / PROPHETIC REPORT

When a man loves his brother, he should tell him that he loves...

Narrated by the named companion in the report

SOURCE HadeethEnc 3017 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasā’i in Al-Kubra and by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن اِلمقدام بن معدي كرب رضي الله عنه عن النبي صلى الله عليه وسلم قال: «إِذا أَحَبَّ الرَّجُلُ أَخَاهُ فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّه».

ENGLISH RENDERING

Al-Miqdām ibn Ma‘di Karib (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When a man loves his brother, he should tell him that he loves him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) demonstrates one of the means that strengthens the bond between the believers and spreads love among them: If a person loves his fellow Muslim, he should tell him that he loves him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 49:10 - Believers are brothers; make peace

Qur’an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

It points out the merit of love being purely for Allah's sake, not for worldly interests.
It is recommended to tell the one you love for Allah's sake that you love him. This will increase your love and friendliness.
Spreading love among the believers boosts their fraternity in faith, and protects society from disintegration and disunity.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasā’i in Al-Kubra and by Ahmad. HadeethEnc English export v1.25.0.

621 / PROPHETIC REPORT

No people sit in a gathering in which they do not remember...

Narrated by the named companion in the report

SOURCE HadeethEnc 5511 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasā'i in Al-Kubra

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةً، فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "No people sit in a gathering in which they do not remember Allah and do not invoke blessings upon their Prophet, except that it will be a source of regret for them. If He wills, He will punish them, and if He wills, He will forgive them."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned against neglecting the remembrance of Allah, stating that no group of people sit in a gathering where they do not remember Allah Almighty and do not invoke blessings upon His Messenger (may Allah's peace and blessings be upon him), except that such a gathering will be a source of regret, remorse, loss, and deficiency for them on the Day of Judgment. If Allah wills, He will punish them for their past sins and future shortcomings, and if He wills, He will forgive them out of His grace and mercy.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Encouraging Dhikr (remembrance of Allah) and highlighting its merit.
The merit of gatherings in which Allah Almighty is remembered and His Messenger (may Allah's peace and blessings be upon him) is mentioned, and that gatherings without these are ominous for their people on the Day of Judgment.
The warning mentioned against heedlessness of remembering Allah is not restricted to gatherings; rather, it includes other things as well. An-Nawawi said: It is disliked for one who sits in a place to leave it without remembering Allah Almighty therein.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasā'i in Al-Kubra. HadeethEnc English export v1.25.0.

622 / PROPHETIC REPORT

Do not envy one another, do not raise prices by overbidding...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 4706 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ، وَلَا يَحْقِرُهُ التَّقْوَى هَاهُنَا» وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ «بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ، وَمَالُهُ، وَعِرْضُهُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Do not envy one another, do not raise prices by overbidding against one another, do not hate one another, do not turn your backs on one another, and do not undercut one another in trade; and be, O slaves of Allah, our brothers. A Muslim is the brother of a Muslim; he does not wrong him, he does not fail him, and he does not despise him. Piety lies here," and he pointed to his chest three times. "It is enough evil for a person to look down upon his Muslim brother. All of a Muslim is inviolable to another Muslim: his blood, his property, and his honor."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) advised the Muslim to be kind to his fellow Muslims and outlined some of the duties and etiquettes he is required to observe toward them, including the following: First advice: Do not envy one another by wishing others may lose the blessings they have. Second: Do not raise prices by overbidding against one another. By doing so, a person does not really want to buy the commodity, except to benefit the seller or harm the buyer. Third: Do not hate one another. It is the intention to cause harm, as opposed to love, unless hatred is for the sake of Allah Almighty, which is obligatory. Fourth: Do not turn your backs on each other, forsaking and abandoning one another. Fifth: Do not undercut one another in trade. It is when a person says to someone who bought a commodity: I have the like of it at a lower price or a higher-quality commodity at the same price. Then, the Prophet (may Allah's peace and blessings be upon him) gave comprehensive advice, saying: Be like brothers, by abandoning the aforementioned prohibitions and showing cordiality, kindness, compassion, gentleness, and cooperation in goodness, while having pure hearts and sincerity in all conditions. The following are among the requirements of this brotherliness: Not to wrong his Muslim brother or transgress against him. Not to leave his Muslim brother to be wronged, failing to support him in a situation where he can help him and remove the injustice practiced against him. Not to belittle him or look down upon him with contempt and disdain; this stems from arrogance in the heart. Then the Prophet (may Allah's peace and blessings be upon him) pointed out three times that piety lies in the heart, and whoever has piety in his heart, which entails good morals and fear and heedfulness of Allah, will not belittle a Muslim. Indeed, it is enough for him, as an evil trait and reprehensible manner, to belittle his fellow Muslim, for this results from arrogance in his heart.

0622 Do not envy one another, do not raise prices by overbidding... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

The Hadīth commands all that is entailed by faith-oriented brotherliness and prohibits all words and deeds that contradict it.
The essence of piety is the knowledge of Allah and the fear and heedfulness of Him that lie in the heart. This piety leads to the performance of righteous deeds.
Outward deviation indicates weakness of piety in the heart.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

623 / PROPHETIC REPORT

A man asked permission to see the Prophet (may Allah's peace...

Narrated by the named companion in the report

SOURCE HadeethEnc 3688 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها أن رجًلا استأذن على النبي صلى الله عليه وسلم فقال: «ائذُنوا له، بئس أخو العِشيَرة؟».

ENGLISH RENDERING

A man asked permission to see the Prophet (may Allah's peace and blessings be upon him). Thereupon, he said: "Let him in. What an evil brother of his people he is!"

EASY EXPLANATION

A man asked permission to see the Prophet (may Allah's peace and blessings be upon him). So he said: "Let him in. What an evil brother -or son- of his people he is!" When the man sat with him, the Prophet (may Allah's peace and blessings be upon him) was cheerful and at ease with him. When the man left, ‘Ā’ishah said to him: "O Messenger of Allah, when you saw the man you said such and such about him, but then you met him with a cheerful face and you were at ease with him!" The Messenger of Allah (may Allah's peace and blessings be upon him) said: "O ‘Ā’ishah, when have you known me to be rude? The worst person in the sight of Allah on the Day of Resurrection is the one whom people avoid for their evil." That man was evil, and that was the reason why the Prophet (may Allah's peace and blessings be upon him) said about him in his absence what he deserves in order to warn people of his evil so that they would not be deceived by him. So if you see a person who is wicked and corrupt but has enchanted people with his eloquence, it is your duty to expose his corrupt character to people so that they would not be deceived by him. How many a man with an eloquent tongue and impressive style whom when you see you admire his figure and when he speaks you listen to his speech, but there is no good in him, so it is a duty to make this known to people. As to being nice to the man, the Prophet (may Allah's peace and blessings be upon him) did so in order to appease him. Scholars stated that appeasement is required in dealing with others, unlike adulation and compromise. Compromise that leads to forfeiting a religious obligation or committing a prohibition or overlooking it is absolutely impermissible; Allah, the Almighty, said: {They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you} [Sūrat al-Qalam: 9]. As to appeasement and treating people in a way that realizes benefit and does not lead to the slightest harm, it is legitimate.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 49:10 - Believers are brothers; make peace

Qur’an 3:159 - Gentleness and consultation

0623 A man asked permission to see the Prophet (may Allah's peace... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

624 / PROPHETIC REPORT

If anyone says "I ask forgiveness from Allah, there is no deity...

Narrated by the named companion in the report

SOURCE HadeethEnc 10576 | Authentic hadith | Narrated by At-Termedhy - Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن زيد مولى رسول الله صلى الله عليه وسلم قال: قال رسول الله صلى الله عليه وسلم : «من قال:َأَسْتَغفِرُ الله الذي لا إله إلا هو الحّي القّيوَم وأتوب إليه،ُغفرت ذنوبه، وإن كان قدَ ّفر من الّزْحف».

ENGLISH RENDERING

Zayd, the Prophet's servant, reported that the Prophet (may Allah's peace and blessings be upon him) said: ''If anyone says 'I ask forgiveness from Allah, there is no deity except Him, the Ever-Living, the Sustainer of existence, and I turn to Him in repentance,' his sins will be forgiven even if he has fled from the battlefield."

EASY EXPLANATION

Anyone who says "I ask forgiveness from Allah, there is no deity except Him, the Ever-Living, the Sustainer of existence, and I turn to Him in repentance," his sins will be forgiven even if he fled from fighting the infidels on the battlefield. It is known from a Hadīth that desertion is one of the seven major sins. The correct meaning of the present Hadīth is that one should repent from all sins, including desertion. Otherwise, seeking forgiveness while continuing to commit a certain sin is useless, unless one repents from it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

625 / PROPHETIC REPORT

Whenever the Prophet (may Allah's peace and blessings be upon...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 3463 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه أَنَّ النَّبِيَّ -صلى الله عليه وسلم- كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلاَثًا حَتَّى تُفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلاَثًا.

ENGLISH RENDERING

Whenever the Prophet (may Allah's peace and blessings be upon him) spoke a word, he would repeat it thrice until it is understood from him. Whenever he greeted a group of people, he would greet them thrice.

EASY EXPLANATION

According to the Hadīth reported by Anas ibn Mālik (may Allah be pleased with him), whenever the Prophet (may Allah's peace and blessings be upon him) spoke a word, he would repeat it three times to be understood. "Until it is understood from him" indicates that if the speech is understood without repetition, then he would not repeat it. However, if a person cannot understand what is said: like when there is someone who does not know the meaning properly, or one who has deficient hearing, or there is much noise, then it is recommended for the speaker to repeat his words until he is understood properly. Moreover, whenever he greeted a group of people "he would greet them thrice," i.e. he did not repeat it more than thrice. He would extend the greeting once, and if it was not returned he would repeat it. If it was not returned, he would extend it for a third and last time. Likewise, when seeking permission to enter, he would seek it thrice, i.e. when he came to visit someone he would knock at the door thrice. If no one answered, he would leave. This the Sunnah of the Prophet (may Allah's peace and blessings be upon him) to repeat things thrice then stop.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 49:10 - Believers are brothers; make peace

Qur'an 3:159 - Gentleness and consultation

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

17

Parents and Family Ties

Honour the relationships placed closest to you.

REPORTS 0626-0655

626 / PROPHETIC REPORT

The one who severs the ties of kinship will not enter Paradise

Narrated by Jubayr ibn Mut'im

SOURCE HadeethEnc 5367 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جُبير بن مُطْعِم رضي الله عنه أنه سمع النبي صلى الله عليه وسلم يقول: «لَا يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ».

ENGLISH RENDERING

I heard the Prophet (may Allah's peace and blessings be upon him) say: "The one who severs the ties of kinship will not enter Paradise."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that he who withholds from his relatives the rights due to them or harms them and does wrong to them is worthy of not entering Paradise.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 17:23 - Excellence toward parents

Qur'an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Severing the ties of kinship is a major sin.
Maintaining kinship ties is regarded as such in accordance with what is customary, differing with the different places, times, and people.
Kinship ties are maintained by visits, charity, benevolence, visiting the sick, enjoining good and forbidding evil, and so on.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

627 / PROPHETIC REPORT

The one who maintains ties of kinship is not the one who...

Narrated by ‘Abdullāh ibn ‘Amr

SOURCE HadeethEnc 3854 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمرو رضي الله عنهما عن النبي صلى الله عليه وسلم قال: «لَيْس ٱلْوَاصِلُ بِٱلْمُكَافِئِ، وَلَكِن ٱلْوَاصِلُ ٱلَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا».

ENGLISH RENDERING

The Prophet (may Allah’s peace and blessings be upon him) said: "The one who maintains ties of kinship is not the one who recompenses the good done to him by his relatives; rather, he is the one who keeps good relations with those relatives who severs the bond of kinship with him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) mentions that the one who perfectly maintains the ties of kinship and shows kindness to his relatives is not that person who repays kindness with kindness, but the one who truly and perfectly upholds kinship ties is the one with whom if the ties of kinship are severed, he maintains them; and if they do wrong to him, he responds to them with goodness.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 17:23 - Excellence toward parents

Qur’an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Maintaining kinship ties in the Shariah is when you maintain the ties with those who sever them, forgive those who do wrong to you, and give to those who refuse to give to you; it is not about reciprocating goodness with goodness.

Ties with one's relatives are maintained by showing as much good to them as possible, in the form of money, supplication, commanding the right and forbidding the wrong, and so on, and by averting evil from them to the best of one's ability.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

628 / PROPHETIC REPORT

Whoever loves to have his sustenance expanded and his term of...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 5372 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "Whoever loves to have his sustenance expanded and his term of life prolonged should maintain his kinship ties."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) urges the upholding of kinship ties by visiting, physically and financially honoring, and the like. It points out that it is a cause for expanding sustenance and prolonging lifespan.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 17:23 - Excellence toward parents

Qur’an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Kinship refers to our relatives on the mother's and father's side. The closer the relative, the worthier he is in having his kinship ties maintained.
Recompense is of the same type as the action. So, whoever maintains his kinship ties by kindness and benevolence, Allah maintains him in terms of his lifespan and sustenance.
Upholding kinship ties is a cause for the increase and expansion of sustenance and the prolongation of lifespan. Although people's lifespan and sustenance are fixed, this may indicate the existence of blessings in their lifespan and sustenance. So, a person utilizes his lifespan more and better than others. It is also said to mean a real increase in one's sustenance and lifespan - And Allah knows best.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

629 / PROPHETIC REPORT

O people, spread the greeting of peace, feed others, maintain...

Narrated by ʻAbdullāh ibn Salām

SOURCE HadeethEnc 5520 | Authentic | Narrated by At-Tirmidhi, Ibn Mājah, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللهِ بْنِ سَلاَمٍ رضي الله عنه قَالَ: لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ المَدِينَةَ انْجَفَلَ النَّاسُ قَبَلَهُ، وَقِيلَ: قَدِمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَدِمَ رَسُولُ اللهِ، قَدِمَ رَسُولُ اللهِ، ثَلاَثًا، فِجْئْتُ فِي النَّاسِ لأَنْظُرَ، فَلَمَّا تَبَيَّنْتُ وَجْهَهُ، عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ، فَكَانَ أَوَّلُ شَيْءٍ سَمِعْتُهُ تَكَلَّمَ بِهِ أَنْ قَالَ: «يَا أَيُّهَا النَّاسُ، أَفْشُوا السَّلاَمَ، وَأَطْعِمُوا الطَّعَامَ، وَصِلُوا الأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الجَنَّةَ بِسَلاَمٍ».

ENGLISH RENDERING

When the Prophet (may Allah's peace and blessings be upon him) came to Madīnah, the people rushed to meet him, and it was said: The Messenger of Allah (may Allah's peace and blessings be upon him) has come! The Messenger of Allah (may Allah's peace and blessings be upon him) has come! The Messenger of Allah (may Allah's peace and blessings be upon him) has come! Three times. I came with the people to see him, and when I saw his face clearly, I knew that his face was not the face of a liar. The first thing I heard him say was: "O people, spread the greeting of peace, feed others, maintain kinship ties, and pray at night when people are asleep, and you will enter Paradise in peace."

EASY EXPLANATION

When the Prophet (may Allah's peace and blessings be upon him) came to Madīnah and the people saw him, they rushed toward him. Among them was ʻAbdullāh ibn Salām (may Allah be pleased with him), who was a Jew. As he saw him, he knew that his face was not one of a liar, given the light, beauty, and true awe that appeared on it. The first thing he heard from the Prophet (may Allah's peace and blessings be upon him) was that he urged the people to perform deeds that lead them to enter Paradise, such as the following:

First: Spreading and proclaiming the greeting of peace and frequently doing it, greeting those you know and those you do not know.

Second: Feeding people through charity, gift, and hospitality.

Third: Upholding kinship ties from the father's or mother's side.

Fourth: Offering the supererogatory prayer of Qiyām al-Layl while people are asleep.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0629 O people, spread the greeting of peace, feed others, maintain... / continued

QUR'ANIC CONNECTION

Qur'an 17:23 - Excellence toward parents

Qur'an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

It is recommended to spread the greeting of peace among the Muslims. As for a non-Muslim, we should not initiate the greeting of peace with him. If he gives the greeting, saying: Assalāmu ʻalaykum (peace be upon you), the response should be: Waʻalaykum (and upon you).

TEXT NOTE

Authentic; Narrated by At-Tirmidhi, Ibn Mājah, and Ahmad. HadeethEnc English export v1.25.0.

630 / PROPHETIC REPORT

O Messenger of Allah, who is the most entitled among people to...

Narrated by the named companion in the report

SOURCE HadeethEnc 4182 | Authentic hadith | Narrated by Muslim - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: جاء رجل إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله، مَنْ أحَقّ الناسِ بُحسنَ صَحابَتي؟ قال: «أمك» قال: ثمَ مَنْ ؟ قال: «أمك»، قال: ثمَ مَنْ؟ قال: «أمك»، قال: ثمَ مَنْ؟ قال: «أبوك». متفق عليه.
وفي رواية: يا رسول الله، مَنْ أحَقّ بُحْسِنِ ٱلصْحَبَة؟ قال: «أمك، ثم أمك، ثم أمك، ثم أباك، ثم أدناك أدناك».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that a man came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, who is the most entitled among people to my good companionship?" He said: "Your mother." The man said: "Who next?" He said: "Your mother." The man asked again: "Who next?" He replied: "Your mother." The man further said: "Who next?" He said: "Your father."
In another narration, the man asked: "O Messenger of Allah, who is the most entitled among people to my good companionship?" He said: "Your mother, then your mother, then your mother, then your father, and then those who are the closest to you."

EASY EXPLANATION

This Hadīth indicates that both parents have a right to good companionship and utmost care of their affairs. Allah says: {Accompany them in [this] world with appropriate kindness} [Sūrat Luqmān: 31]. However, the right of the mother precedes the right of the father by far. The father's right was not mentioned except after the Prophet (may Allah's peace and blessings be upon him) had emphasized the right of the mother by mentioning her three times. The mother's status is greater than the father's status, even though they both raise and bring up their children - the father with his wealth and care, and the mother with her services such as preparing their food, drinks, clothes, beds, etc. In fact, the mother suffers in raising her children greater than the father. She carries the child in her womb for nine months adding more to her pain and weakness; she gives birth to the child with hardship and severe pain as if she is almost dying; and she breast-feeds the child for two years during which she remains awake in order for him to relax and spares no effort of his betterment regardless of her pains. The Qur'an described these experiences saying: {And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months} [Sūrat al-Ahqāf: 15]. In this verse, Allah enjoined man to be dutiful to his parents and justified this injunction by listing only the suffering the mother endures as a sort of highlighting her great right on the children. Good companionship with the parents includes providing their food, drink, accommodation, clothing, and the other needs of living, particularly when they are needy. Moreover, if your parents' standard of living is low or adequate and you lead a luxurious and comfortable life, then you should raise them to your living standard or even higher. Doing this is part of your good companionship to the parents. Remember what Prophet Yūsuf did with his parents; when he was granted sovereignty, he raised his parents upon the throne after bringing

0630 O Messenger of Allah, who is the most entitled among people to... / continued

them from the desert.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 17:23 - Excellence toward parents

Qur'an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Muslim - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

631 / PROPHETIC REPORT

If you are as you say, then it is as if you are feeding them...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3863 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ، إِنَّ لِي قَرَابَةً أَصِلُهُمْ وَيَقْطَعُونِي، وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ، فَقَالَ: «لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسِفُّهُمُ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ».

ENGLISH RENDERING

A man said: O Messenger of Allah, I have relatives with whom I maintain kinship ties, but they sever them with me; I treat them kindly, but they mistreat me; I tolerate them, but they are intolerant with me. He said: "If you are as you say, then it is as if you are feeding them hot ashes, and you will continue to have a supporter against them from Allah as long as you continue to do this."

EASY EXPLANATION

A man complained to the Prophet (may Allah's peace and blessings be upon him) about his relatives and kins and how he treats them kindly, but they treat him in the opposite manner. He maintains kinship ties with them and visits them, but they sever ties with him. He shows them kindness and loyalty, but they treat him unfairly and roughly. He tolerates and pardons them, but they are intolerant towards him, and this shows in their bad words and actions. Should he continue maintaining kinship ties with them despite what is mentioned?

The Prophet (may Allah's peace and blessings be upon him) said to him: If the case is the way you mentioned, then you disgrace and degrade them before their own selves as if you are feeding them hot ashes, given your abundant kindness and their hideous way of acting. You will continue to have a supporter against them from Allah that wards off their harm as long as you continue to be kind to them as mentioned and as long as they keep treating you badly.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 17:23 - Excellence toward parents

Qur'an 47:22 - Do not sever family ties

0631 If you are as you say, then it is as if you are feeding them... / continued

PUT IT INTO PRACTICE

Reciprocating offense with kindness is most likely expected to make the offender return to the truth, as Allah Almighty says: {Repel evil with what is good; the one whom you have enmity with will become as if he were a close friend.}
Obeying Allah's command, even if one is subject to harm, is a cause for the believer to receive support from Allah.
Severing kinship ties entails pain and torment in this world as well as guilt and recompense in the Hereafter.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

632 / PROPHETIC REPORT

It is one of the major sins when a man abuses his parents. It...

Narrated by ‘Abdullāh ibn ‘Amr ibn al-‘Ās

SOURCE HadeethEnc 5373 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمرو بن العاص رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: «من الكبائرَ شْتُم الرجل والديه» قيل: وهل يسّب الرجل والديه؟ قال: «نعم، يسّب أبا الرجل فيسّب أباه، ويسّب ٌأمه، فيسّب ٌأمه».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "It is one of the major sins when a man abuses his parents." It was asked: "Would a man ever abuse his parents?" He replied: "Yes. He abuses the father of another man, who in return abuses his father, and he abuses his mother, and so the latter abuses the former’s mother."

EASY EXPLANATION

This Hadīth points out the great rights and status enjoyed by one’s parents, and it informs that it is a major sin to cause them to be offended or abused by others. If this is the case, then it is far more reprehensible for a person to directly abuse his own parents by himself. When the Prophet (may Allah's peace and blessings be upon him) stated that cursing one’s parents is a major sin, the attendees were quite surprised to hear that, presuming that a man would never do so. Thereupon, the Prophet (may Allah's peace and blessings be upon him) explained to them that this could happen indirectly by causing others to revile one’s parents; when a person curses the father and mother of someone else, and the latter responds in kind.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 17:23 - Excellence toward parents

Qur’an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

633 / PROPHETIC REPORT

No Muslim invokes Allah with a supplication that does not...

Narrated by the named companion in the report

SOURCE HadeethEnc 5100 | Authentic | Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ رضي الله عنه أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ، وَلَا قَطِيعَةُ رَحِمٍ، إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثٍ: إِمَّا أَنْ تُعَجِّلَ لَهُ دَعْوَتَهُ، وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْآخِرَةِ، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا» قَالُوا: إِذًا نُكْثِرَ، قَالَ: «اللَّهُ أَكْثَرُ».

ENGLISH RENDERING

Abu Saʿīd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "No Muslim invokes Allah with a supplication that does not involve sin or severing ties of kinship, except that Allah will grant him one of three: either His supplication will be answered soon, or He will save it for him in the Hereafter, or He will avert from him an equivalent amount of evil." They said: Then we should do more. He said: "Allah is even more."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that when a Muslim supplicates Allah and asks for something that is not sinful, like asking for the facilitation of sin or injustice, nor does he ask for severing ties of kinship, like supplicating against his children or relatives, then Allah will grant him, through his supplication, one of three things: He will either hasten the fulfillment of his supplication and grant him what he asked for. Or Allah Almighty will delay it as a reward for him on the Day of Judgment by being elevated in rank or receiving mercy and forgiveness of misdeeds. Or He will prevent harm, in proportion to his supplication, from befalling him in his worldly life. Thereupon, the Companions said to the Prophet (may Allah's peace and blessings be upon him): Then we should supplicate more to attain one of these advantages. He (may Allah's peace and blessings be upon him) said: What Allah possesses is way more and greater than anything you could ask for, for His bounty is infinite and endless.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 17:23 - Excellence toward parents

Qur'an 47:22 - Do not sever family ties

0633 No Muslim invokes Allah with a supplication that does not... / continued

PUT IT INTO PRACTICE

The Muslim's supplication is answered and not rejected, provided that its conditions and etiquettes are fulfilled. Hence, one should engage diligently in supplication without being in a hurry for the answer.
Answering the supplication is not restricted to the fulfillment of the request; rather, it may result in the expiation of sins through his supplication or it could be stored for him in the Hereafter.
Ibn Bāz said: Persistence in supplication, having good expectations of Allah, and not losing hope are among the greatest causes for answering supplications. One should supplicate Allah persistently, have good expectations of Him, and realize that He is All-Wise and All-Knowing. Allah may hasten the response for a wise purpose, delay it for a wise purpose, or give the seeker something better than what he requested.

TEXT NOTE

Authentic; Narrated by Ahmad. HadeethEnc English export v1.25.0.

634 / PROPHETIC REPORT

The hand which gives is the higher hand. Start with those for...

Narrated by Tāriq al-Muhāribi

SOURCE HadeethEnc 58181 | Authentic hadith | An-Nasaa’i

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن طارق ٱلْمَحارِبِّي، قال:َقِدْمَنا المدينة فإذا رسول الله صلى الله عليه وسلمَ قِائُم على اِلمْنَبِرَيْخُطُب ٱلنّاس وهو يقول: "ٱُيد ٱلُمْعِطي ٱلُعْلْيا،َ وٱُبْدْأِبَمْنَ تُعوُل:ٱُّأمَك وَأباك، وٱُأخَتَك وَأخاَك،ٱُّثمَ ٱَّأدَناكَ ٱَّأدَناك".

ENGLISH RENDERING

We came to Madīnah when the Messenger of Allah (may Allah's peace and blessings be upon him) was standing on the pulpit addressing people and saying: "The hand which gives is the higher hand. Start with those for whom you are responsible: your mother, your father, your sister, your brother, and then the closest in kin and the closest in kin."

EASY EXPLANATION

This Hadīth indicates that one's hand should be higher; meaning that he should spend munificently as much as he can afford and refrain from asking others to give him money. Spending makes one's hand higher. Also, one should spend first on his relatives and help them with his money to the best of his abilities. In this respect, one should start with the most important, such as one's mother, who is to be given priority over one's father, and one's sister is to be given priority over one's brother. The closest in kin are to be considered as well, if they do not have enough resources.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 17:23 - Excellence toward parents

Qur’an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; An-Nasaa’i. HadeethEnc English export v1.25.0.

635 / PROPHETIC REPORT

This is your father, and this your mother, so take whichever of...

Narrated by Abu Maymūnah Salma, who was a truthful man and a freed slave from among the people of Madīnah,

SOURCE HadeethEnc 58190 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي ميمونة سلمى مولى من أهل المدينة رجُلِ صدق، قال: بينما أنا جالس مع أبي هريرة، جاءته امرأة فارِسّية معها ابْن لها فادّعَياه، وقد طّلقها زوُجها، فقالت: يا أبا هريرة، وَرَطنت له بالفارسية، زوجي يريد أن يذهب بابني، فقال أبو هريرة: اُسَتِهما عليه وَرَطن لها بذلك، فجاء زوجها، فقال: َمن ُيحاقني في ولدي، فقال أبو هريرة: اللهم إني لا أقول هذا إلا أني سمعت امرأة جاءت إلى رسول الله صلى الله عليه وسلم ، وأنا قاعد عنده، فقالت: يا رسول الله، إن زوجي يريد أن يذهب بابني، وقد سقاني منِ بئر أبيِ عَنَبة، وقد نفعني، فقال رسول الله صلى الله عليه وسلم اُسَتِهما عليه، فقال زوجها: من ُيحاقِني في ولدي؟ فقال النبي صلى الله عليه وسلم : «هذا أبوك، وهذه أمك فُخْذ بِيد ٍّأيهماِ شئت»، فأخذ بيد ِّأمه، فانطلقت به.

ENGLISH RENDERING

While I was sitting with Abu Hurayrah, a Persian woman came to him along with a son of hers. She had been divorced by her husband, and they both (the father and mother) claimed him. She said: "O Abu Hurayrah," speaking to him in Persian, "my husband wants to take my son away." So Abu Hurayrah said: "Draw lots on this," saying it to her in Persian. Then her husband came and said: "Who is disputing with me regarding my son?" Abu Hurayrah said: "O Allah, I do not say this, except that I heard a woman who came to the Messenger of Allah (may Allah's peace and blessings be upon him) while I was sitting with him, and she said: 'My husband wants to take away my son, Messenger of Allah, and my son draws water for me from the well of Abu 'Inabah, and he has been helpful to me.' The Messenger of Allah (may Allah's peace and blessings be upon him) said: 'Cast lots for him.' Her husband said: 'Who is disputing my son with me?' The Prophet (may Allah's peace and blessings be upon him) said: 'This is your father, and this your mother, so take whichever of them you wish by the hand.' So he took his mother's hand, and she went away with him.'"

EASY EXPLANATION

This Hadīth indicates the obligation of realizing the child's interest. A woman was separated from her husband and kept the child with her. It was as if something occurred that prevented the woman from keeping the child in her custody, despite of her need for him and of his need for her care and protection, something that the father could not provide. In response to this case, Abu Hurayrah narrated what he had heard from the Prophet (may Allah's peace and blessings be upon him). Custody is a kind of guardianship that is meant to raise the child and fulfill his interests. Before the age of discernment, the child remains with his mother unless she gets married. If the child attains the age of discernment and is capable of managing some of his affairs independently and does not need external help in many things, then the

0635 This is your father, and this your mother, so take whichever of... / continued

mother and the father have equal rights to the child's custody. The child is then given the choice of joining either of them.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 17:23 - Excellence toward parents

Qur'an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

636 / PROPHETIC REPORT

Go back to them and seek their permission. If they give you...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 64599 | Authentic for being narrated by another companion | Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري أن رجًلا هاجر إلى رسول الله صلى الله عليه وسلم من اليمن فقال: «هل لك أحٌد باليمن؟»، قال: أبَواي، قال: «أذِنا لك؟» قال: «لا»، قال: «ارجْع إليهما فاستأذْنهما، فإن أذِنا لك فجاهْد، وإلا فبِرّهما».

ENGLISH RENDERING

A man emigrated from Yemen to the Messenger of Allah (may Allah's peace and blessings be upon him) who said (to the man): "Do you have anyone in Yemen?" He replied: "My parents." He asked: "Have they given you permission?" He replied: 'No!' So the Prophet (may Allah's peace and blessings be upon him) said: "Go back to them and seek their permission. If they give you permission, you can engage in Jihad, otherwise, be dutiful to them."

EASY EXPLANATION

The Hadīth relates that a man from Yemen came to the Prophet (may Allah's peace and blessings be upon him) seeking his permission to participate in Jihad. The Prophet (may Allah's peace and blessings be upon him) asked about his parents and whether he had their permission to go for Jihad. It appears that he had not asked for their permission. So the Prophet (may Allah's peace and blessings be upon him) told him to return to his parents and show them kindness and obedience. This Hadīth indicates that it is important for a person to get his parents' permission before going for Jihad.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 17:23 - Excellence toward parents

Qur'an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic for being narrated by another companion; Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

637 / PROPHETIC REPORT

May his nose be rubbed in dust, then may his nose be rubbed in...

Narrated by the named companion in the report

SOURCE HadeethEnc 3718 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «رَغِمَ أَنْفُ، ثُمَّ رَغِمَ أَنْفُ، ثُمَّ رَغِمَ أَنْفُ»، قِيلَ: مَنْ؟ يَا رَسُولَ اللهِ قَالَ: «مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ، أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "May his nose be rubbed in dust, then may his nose be rubbed in dust, and may his nose be rubbed in dust." It was said: "O Messenger of Allah, who? He said: "The one whose parents, one of them or both, reach old age in his life yet he does not enter Paradise."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) invoked humiliation and disgrace to the extent that it was as if he had put his nose in the dust - repeating this thrice. He was, thus, asked: O Messenger of Allah, who is this one against whom you supplicated?

He (may Allah's peace and blessings be upon him) said: The one whose parents - one of them or both - reached old age in his life, and they were not a means of admitting him to Paradise given his unkindness and undutifulness towards them.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 17:23 - Excellence toward parents

Qur'an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Dutifulness to parents, especially in their old age and weakness, is obligatory and one of the means of entering Paradise.
Undutifulness to parents is one of the major sins.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

638 / PROPHETIC REPORT

The finest form of dutifulness is maintaining relations with...

Narrated by the named companion in the report

SOURCE HadeethEnc 3493 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما أَنَّ رَجُلًا مِنَ الأعْرَابِ لَقِيَهُ بِطَرِيقِ مَكَّةَ، فَسَلَّمَ عَلَيْهِ عبد الله بْنُ عمر، وَحَمَلَهُ على حمار كان يَرْكَبُهُ، وَأَعْطَاهُ عِمَامَةً كانت على رأسه، قال ابن دينار: فَقُلنا له: أَصْلَحَكَ الله، إِنَّهم الأعراب وَهُمْ يَرْضَوْنَ بِالْيَسِيرِ، فقال عَبْدُ الله بْنُ عمر: إِنَّ أَبَا هَذَا كَانَ وُدًّا لِعُمَرَ بْنِ الخَطَّاب رضي الله عنه وَإِنِّي سَمِعت رسول الله صلى الله عليه وسلم يقول: «إِنَّ أَبَرَّ الْبِرِّ صِلَةُ الرَّجُلِ أَهْلَ وُدِّ أَبِيهِ». وفي رواية عن ابن دينار، عن ابن عمر: أَنه كان إِذَا خَرَجَ إلى مكة كان له حِمَارٌ يَتَرَوَّحُ عليه إذا مَلَّ رُكُوبَ الرَّاحِلَةِ، وَعِمَامَةٌ يَشُدُّ بها رأسه، فَبَيْنَا هو يَوْمًا على ذلك الحِمَارِ إِذْ مَرَّ بِهِ أَعْرَابِي، فقال: أَلَسْتَ فُلَانَ بْنَ فُلَانٍ؟ قال: بَلَى. فَأَعْطَاهُ الحِمَارَ، فقال: ارْكَبْ هَذَا، وَأَعْطَاهُ الْعِمَامَةَ وَقَالَ: اشْدُدْ بِهَا رَأْسَكَ، فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: غفر الله لك أَعْطَيْتَ هذا الأعرابي حمارا كنت تَرَوَّحُ عليه، وعِمَامَةً كُنْتَ تشُدُّ بها رأسك؟ فقال: إِنِّي سَمِعت رسول الله صلى الله عليه وسلم يقول: «إِنَّ مِنْ أَبَرِّ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ أَهْلَ وُدِّ أَبِيهِ بَعْدَ أَنْ يُوَلِّيَ» وَإِنَّ أَبَاهُ كَانَ صَدِيقًا لِعُمَرَ رضي الله عنه .

ENGLISH RENDERING

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that a man from the Bedouins met him on his way to Makkah. ‘Abdullāh ibn ‘Umar greeted him, made him ride on a donkey that he was riding, and gave him a turban that was wrapped around his head. Ibn Dinār said: "We said to him: 'May Allah grant you righteousness! These people are Bedouins and they are pleased with much less.'" ‘Abdullāh ibn ‘Umar said: "This man’s father was a dear friend of ‘Umar ibn al-Khattāb (may Allah be pleased with him) and I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: 'The finest form of dutifulness is maintaining relations with those whom one’s father loved.'"

In another narration by Ibn Dinār, he reported that when Ibn ‘Umar set out to Makkah, he kept a donkey with him that he would ride when he became tired of riding his camel, and had a turban that he would tie around his head. One day, while he was riding this donkey, a Bedouin passed by him. Ibn ‘Umar asked him: "Aren’t you so and so the son of so and so?" He said: 'Yes.' So he gave him his donkey and said: "Ride this," and he gave him his turban and said: "Tie this around your head." Some of his companions said to him: "May Allah forgive you! You gave this Bedouin a donkey that you would rest on, and a turban that you would tie your head with?" He said: "I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: "The finest form of dutifulness is maintaining relations with those whom one’s father loved after his death”, and his father was a friend of ‘Umar (may Allah be pleased with him).

0638 The finest form of dutifulness is maintaining relations with... / continued

EASY EXPLANATION

When Ibn ‘Umar (may Allah be pleased with him) would leave to Makkah to perform Hajj, he would bring along with him a donkey to rest on when he became tired of riding the camel. Once, he met a Bedouin and asked him: "Are you so and so the son of so and so?" He said: 'Yes.' So, Ibn ‘Umar dismounted from his donkey and said: "Take this and ride it," and he gave him a turban that was tied on his head and said to him: "Tie your head with this." It was said to ‘Abdullāh ibn ‘Umar: "May Allah guide you!" or "May Allah forgive you!" These people are Bedouins, and Bedouins are satisfied with much less - meaning why would you leave your donkey and walk on your feet and give him your turban that you wrap your head with, while he is a Bedouin who would be satisfied with much less? Ibn ‘Umar replied: "The finest form of dutifulness is maintaining relations with those whom one’s father loved." This means that it is from dutifulness that if someone’s father, mother, or relative passes away, that he shows kindness to those whom they loved, and this is not only restricted to their friends, but even their friends' relatives. He then said: "and this man's father was a friend of ‘Umar", meaning ‘Umar ibn al-Khattāb, his father. Because he was a friend of his father, he was kind and generous to him out of dutifulness to his own father ‘Umar (may Allah be pleased with him).

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 17:23 - Excellence toward parents

Qur’an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

639 / PROPHETIC REPORT

No son can repay the kindness of his father unless he finds him...

Narrated by the named companion in the report

SOURCE HadeethEnc 3775 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «لاَ يَجْزِي وَلَدٌ وَالِدًا إلا أن يجده مملوكًا، فَيَشْتَرِيَهُ فَيُعْتِقَهُ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "No son can repay the kindness of his father unless he finds him a slave and buys him and emancipates him."

EASY EXPLANATION

The son can never repay his father for all the good he has done or fulfill all the rights his father has over him, except if the father was a slave and the son emancipated him by buying him (from his master) and setting him free.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 17:23 - Excellence toward parents

Qur'an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

640 / PROPHETIC REPORT

Then return to your parents and accompany them in a best way

Narrated by ‘Abdullāh ibn ‘Amr ibn al-‘Ās

SOURCE HadeethEnc 3260 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمرو رضي الله عنهما قال: أقبَل رجل إلى نبي الله صلى الله عليه وسلم فقال: أُبايِعُكَ على الهجرة والجهادِ أبتغي الأجر من الله تعالى قال: «فَهل لَكَ منَ وِالِديك أحد حٌّي؟» قال: نعم، بل كلاهما، قال: «فتبتغي الأجر من الله تعالى؟» قال: نعم، قال: «فَارجع إلىَ وِالِديكَ، فَأَحِسنُ صُحبَتُهَما». وفي رواية لهما: جاء رجل إلى النبي صلى الله عليه وسلم فاستأذنه في الجهاد، فقال: «أَحٌّي والداك؟»، قال: نعم، قال: «فَفِيهِمَا فجاهد».

ENGLISH RENDERING

A man came to the Prophet (may Allah's peace and blessings be upon him) and said: "I pledge allegiance to you to immigrate and fight for Allah's cause seeking Allah's reward." He said: "Is either of your parents alive?" He replied: "Yes, both of them." The Prophet (may Allah's peace and blessings be upon him) asked him: "Do you seek reward from Allah?" He replied: 'Yes.' The Prophet (may Allah's peace and blessings be upon him) said: "Then return to your parents and accompany them in a best way" [Al-Bukhāri and Muslim]. This is the wording in Sahīh Muslim. In another narration: "A man came to the Prophet seeking his permission to fight in Allah's cause, so the Prophet asked him: 'Are your parents alive?' He said: 'Yes.' The Prophet (may Allah's peace and blessings be upon him) said: 'Then strive in serving them.'"

EASY EXPLANATION

A man came to the Prophet (may Allah's peace and blessings be upon him) and informed him about his interest and love for fighting and immigration in the cause of Allah. The man had left behind his parents. In another narration by Abu Dawūd: "He left behind his parents crying", out of their fear of him being killed. The man was waiting for the Prophet to approve his proposal. So the Prophet asked him: "Are either of your parents alive?" He said: "Yes, both of them are alive." The Prophet (may Allah's peace and blessings be upon him) said: "Do you seek reward from Allah?" He replied: 'Yes.' The Prophet (may Allah's peace and blessings be upon him) said: "Then return to your parents and be the best and kindest companion for them." In the narration by Abu Dawūd: "Go back to them and make them laugh just as you made them cry." The Prophet (may Allah's peace and blessings be upon him) guided the man to what is worthier and more obligatory on him, which is returning to his parents and giving them his best companionship. Serving the parents, obeying them, and seeking to please them is part of striving in the cause of Allah. In a narration by Al-Bukhāri and Muslim: "... then strive in their service ." The Prophet (may Allah's peace and blessings be upon him) explicitly stated in another Hadīth that dutifulness to parents, obeying them, and kindness to them is better than fighting in the cause of Allah, as in the narration reported by Ibn ‘Umar (may Allah be pleased with him) where he said: "A man came to the Messenger of Allah (may Allah's peace and blessings be upon him) and asked him about the best deeds. He said: 'Prayer.' The man asked: 'Then what?' He said: 'Jihad.' The man said: 'I have parents (meaning, my parents are still alive).' The Prophet (may Allah's peace

0640 Then return to your parents and accompany them in a best way / continued

and blessings be upon him) said: 'Your kindness to your parents is better'" [Ibn Hibbān]. This Hadīth indicates that dutifulness to the parents is better than Jihad, except at times when Jihad becomes an individual obligation. In this case, it takes precedence over obedience to the parents.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 17:23 - Excellence toward parents

Qur'an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

641 / PROPHETIC REPORT

O ‘Umar, do you not know that a man’s uncle is like his father?

Narrated by Abu Hurayrah

SOURCE HadeethEnc 4450 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: «بعث رسول الله صلى الله عليه وسلم عمر رضي الله عنه على الصدقة. فقيل: منع ابن جميل وخالد بن الوليد، والعباس عم رسول الله صلى الله عليه وسلم . فقال رسول الله صلى الله عليه وسلم ما ينقم ابن جميل إلا أن كان فقيرا: فأغناه الله؟ وأما خالد: فإنكم تظلمون خالدا؛ فقد احتبس أدراعه وأعتاده في سبيل الله. وأما العباس: فهي علّي ومثلها. ثم قال: يا عمر، أما شعرت أن عمّ الرجل صنو أبيه؟».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) sent ‘Umar (may Allah be pleased with him) to collect the charity. It was said that Ibn Jamīl, Khālid ibn al-Walīd, and Al-‘Abbās, the Prophet's uncle withheld it. Thereupon, the Messenger of Allah (may Allah’s peace and blessings be upon him) said: "How come that Ibn Jameīl withheld it; was he not poor then made rich by Allah?" As for Khālid, you are doing him injustice for he devoted his armor and war gear to the cause of Allah. As for Al-‘Abbās, the charity due on him and the like of it are upon me." Then he said: "O ‘Umar, do you not know that a man’s uncle is like his father?"

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) sent ‘Umar ibn al-Khattāb (may Allah be pleased with him) to collect Zakah. When ‘Umar asked Al-‘Abbās ibn ‘Abd al-Muttalib to pay the share due on him, he refused, and so did Khālid ibn al-Walīd and Ibn Jamīl. So ‘Umar went to the Prophet (may Allah's peace and blessings be upon him) to complain to him about the three men. The Prophet (may Allah's peace and blessings be upon him) said that Ibn Jamīl had no excuse for withholding Zakah except that he was poor and Allah made him wealthy, the thing that necessitated his immediate payment of Zakah. As for Khālid, it was unjust to say that he refused to pay Zakah, for he had devoted his armors and war gears to exclusive use in the cause of Allah. By this, he wanted to get closer to Allah by spending something not mandatory on him. So it was impossible that he would withhold a mandatory charity. As for Al-‘Abbās, the Prophet (may Allah's peace and blessings be upon him) said that he would pay Zakah on his behalf, probably because of his being held in high esteem as indicated by: “Do you not know that a man’s uncle is like his father?"

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0641 O ‘Umar, do you not know that a man’s uncle is like his father? / continued

QUR’ANIC CONNECTION

Qur’an 17:23 - Excellence toward parents

Qur’an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

642 / PROPHETIC REPORT

We received a letter from ‘Umar ibn al-Khattāb one year before...

Narrated by Bajālah

SOURCE HadeethEnc 64630 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن بجالة قال: كنت كاتبا لجزء بن معاوية، عم الأحنف، فأتانا كتاب عمر بن الخطاب قبل موته بسنة، فرقوا بين كل ذي محرم من المجوس، ولم يكن عمر أخذ الجزية من المجوس، حتى شهد عبد الرحمن بن عوف أن رسول الله صلى الله عليه وسلم أخذها من مجوس هجر.

ENGLISH RENDERING

I was the clerk of Jaz’ ibn Mu‘āwiyah, Al-Ahnaf’s paternal uncle. We received a letter from ‘Umar ibn al-Khattāb one year before his death. He said: "Cancel every marriage between unmarriageable relatives from among the Magians (Zoroastrians)." ‘Umar did not use to take the Jizyah from the Magians till ‘Abdur-Rahmān ibn ‘Awf testified that the Messenger of Allah (may Allah’s peace and blessings be upon him) had taken Jizyah from the Magians of Hajar.

EASY EXPLANATION

Bajālah explains that he was a scribe for Jaz’ ibn Mu‘āwiyah, who was appointed by ‘Umar ibn al-Khattāb (may Allah be pleased with him) as the governor of Al-Ahwāz. Jaz’ ibn Mu‘āwiyah was also a paternal uncle of Al-Ahnaf ibn Qays. Bajālah adds that a letter came from ‘Umar ibn al-Khattāb one year before his death ordering every marriage between unmarriageable relatives among the Magians to be cancelled. It means that male Magian subjects who live under Muslims’ rule must be prevented from marrying their unmarriageable female relatives like sisters, mothers, and daughters. That is because this contradicts Islam and they should never be allowed to do it, even if it was permissible in their religion. ‘Umar did not take the Jizyah from the Magians till ‘Abdur-Rahmān ibn ‘Awf testified that the Messenger of Allah (may Allah’s peace and blessings be upon him) had taken Jizyah from the Magians of Hajar, a town in Bahrain.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 17:23 - Excellence toward parents

Qur’an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

643 / PROPHETIC REPORT

Hadīth of Rāfiʻ ibn Sinān about giving a child the option to...

Narrated by Rāfiʻ ibn Sinān

SOURCE HadeethEnc 58191 | Authentic hadith | An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن رافع بن سنان أنه أسَلَم وَأَبْت امرأته أنْ تُسلِم، فأتت النبي صلى الله عليه وسلم ، فقالت: ابنتي وهيَ فِطيْم أوَ شَبُهُه، وقال رافع: ابنتي، قال له النبي صلى الله عليه وسلم : «اقعد ناحية»، وقال لها: «اقعدي ناحية»، قال: «وأقعد الصَبِيَة بينهما»، ثم قال «ادعواها»، فَمالت الصبية إلى أمها، فقال النبي صلى الله عليه وسلم : «اللهم اهدها»، فمالت الصبية إلىَ أبيها، فأخذها.

ENGLISH RENDERING

I embraced Islam, but my wife refused to do so. She went to the Prophet (may Allah's peace and blessings be upon him) and said: "My daughter is weaned or about to be weaned." Rāfiʻ said: "My daughter." The Prophet (may Allah's peace and blessings be upon him) said to the man: "Sit down on this side." And he said to the woman: "Sit down on that side." He then seated the girl between them, and said to them: "Call her." The girl went to her mother and the Prophet (may Allah's peace and blessings be upon him) said: ''O Allah, guide her," and the daughter then went to her father, who took her.

EASY EXPLANATION

This Hadīth talks about a mother and father who were disputing about the custody of their daughter in the presence of the Prophet (may Allah's peace and blessings be upon him). The father was a Muslim, but the mother was not. They were arguing about their daughter, so the Prophet (may Allah's peace and blessings be upon him) got the girl to choose between them. She initially chose her mother. However, as the mother was a disbeliever, the Prophet (may Allah's peace and blessings be upon him) prayed that Allah would guide the girl to make the right choice. Allah, the Almighty, answered the Prophet's invocation, and the girl then chose her father.

The benefit of the story is that it is not in accordance with divine guidance for a child to be under the care of a disbelieving parent. Having custody means raising a child and protecting him from damage, and the best upbringing is to keep the child's religion intact and the best means of protection is to keep lack of belief away from him. If a child was raised by a disbelieving parent, he would be tempted by them to give up Islam and they would make him leave by teaching him the principles of disbelief and raising him on them. This is the worst harm that can be done to a child, as having custody is meant to protect a child; it is not allowed to be carried out in a manner that involves the destruction of a child or their religion.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0643 Hadīth of Rāfi‘ ibn Sinān about giving a child the option to… / continued

QUR’ANIC CONNECTION

Qur’an 17:23 - Excellence toward parents

Qur’an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

644 / PROPHETIC REPORT

Even if she was not my stepdaughter whom I raised, she would...

Narrated by the named companion in the report

SOURCE HadeethEnc 6077 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أم حبيبة بنت أبي سفيان رضي الله عنهما قالت: قلت يا رسول الله، انكح أختي ابنة أبي سفيان. قال: أو تحبين ذلك؟ فقلت: نعم؛ لست لك بُمْخِلَية، وأَحُبّ من شاركني في خير أختي. فقال رسول الله صلى الله عليه وسلم : إن ذلك لا يحل لي. قالت: إنا نُحَدَّث أنك تريد أن تنكح بنت أبي سلمة. قال: بنت أم سلمة؟! قالت: قلت: نعم، قال: إنها لو لم تكن ربيبتي فيَ حْجِري، ما حلت لي؛ إنها لابنة أخي من الرضاعة، أرضعتني وأبا سلمة ثويبُة؛ فلا تعرضن علي بناتكن ولا أخواتكن. قال عروة: وثويبة مولاة لأبي لهب أعتقها، فأرضعت النبي صلى الله عليه وسلم ، فلما مات أبو لهب رآه بعض أهله بشَرِّ حيبة، فقال له: ماذا لقيت؟ قال أبو لهب: لم ألق بعدكم خيًرا، غير أني سقيت في هذه بعتاقتي ثويبة.

ENGLISH RENDERING

Umm Habībah bint Abu Sufyān (may Allah be pleased with her) reported that she said: "O Messenger of Allah, marry my sister, the daughter of Abu Sufyān." He said: "Would you like that?" I said: "Yes, for I cannot have you for myself alone, and I like my sister to be the one who shares with me that goodness." The Messenger of Allah (may Allah's peace and blessings be upon him) said: "That is not lawful for me." She said: "We heard that you want to marry the daughter of Abu Salamah." He said: "The daughter of Umm Salamah?" She said: 'Yes.' He said: "Even if she was not my stepdaughter whom I raised, she would still be unlawful for me because she is my niece through suckling. Thuwaybah breastfed me and Abu Salamah (her father). So, do not offer me your daughters or sisters (in marriage)." ‘Urwah said that Thuwaybah was an emancipated slave girl of Abu Lahab, and she breastfed the Prophet (may Allah's peace and blessings be upon him). When Abu Lahab died, one of his family members saw him in a vision in an awful state. He said to him: "What did you find?" Abu Lahab said: "I found no good after you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my emancipation of Thuwaybah."

EASY EXPLANATION

Umm Habībah, the daughter of Abu Sufyān, is one of the Mothers of the Believers (may Allah be pleased with them all), and she was ecstatic about her marriage to the Messenger of Allah (may Allah's peace and blessings be upon him). So she asked the Prophet (may Allah's peace and blessings be upon him) to marry her sister. The Prophet (may Allah's peace and blessings be upon him) expressed wonder at her request, due to women’s extreme jealousy regarding the matter, as she would allow herself to have a co-wife. Hence, he asked her in astonishment: Would you like that? And she replied in the affirmative. Then, she explained to him the reason why she wanted him to marry her sister. It was inevitable that she would have to share him with other women and that she would not be his only wife, so she wanted her sister to be the one who

0644 Even if she was not my stepdaughter whom I raised, she would... / continued

would share this great goodness with her . It was as if she was not aware of the prohibition of being married to two sisters at the same time. That is why the Prophet (may Allah's peace and blessings be upon him) informed her that her sister was not lawful for him. Then, she told him that she heard that he would marry the daughter of Abu Salamah. So to be sure, he asked her: Do you mean the daughter of Umm Salamah? She said: Yes. Then, in order to clarify the falsehood of this rumor, he told her that the daughter of Umm Salamah was not lawful for him for two reasons: First: she is his stepdaughter whom he has brought up, because she is his wife’s daughter. Second: she is his niece through suckling, because Thuwaybah, the ex-slave girl of Abu Lahab, had breastfed him and her father Abu Salamah. So, he is her paternal uncle as well. So, he instructed them not offer him their daughters or sisters in marriage, for he knows better how to manage his affairs in this regard.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 17:23 - Excellence toward parents

Qur’an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

645 / PROPHETIC REPORT

While three persons were walking, rain began to fall and they...

Narrated by the named companion in the report

SOURCE HadeethEnc 10417 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر رضي الله عنهما ، عن النبي صلى الله عليه وسلم ، قال: «خرج ثلاثة نَفَر يمشون فأصابهم المَطر، فَدَخلوا في غارٍ في جَبل، فانْحطّت عليهم صَخْرةٌ، قال: فقال بعضهم لبعض: ادعوا الله بأفضلِ عَمِلتموه، فقال أحدهم: اللهّم إني كان لي أبَوانِ شَيْخانِ كبيران، فكنُت أخرجُ فأرعى، ثم أجيء فأحلِب فأجيء بالحلاب، فآتي به أبوّي فيشربان، ثم أسقي الصّبية وأهلي وامرأتي، فاحتَبسُت ليلة، فجئت فإذا هما نائمان، قال: فكرهُت أن أوقظهما، والصبية يتضاغون عند رِجلي، فلم يزل ذلك دأبي ودأبهما، حتى طلع الفجر، اللهم إن كنت تعلم أني فعلت ذلك ابتغاء وجهك، فافرُج عنا فرجة نرى منها السماء، قال: ففرج عنهم، وقال الآخر: اللهم إن كنت تعلم أني كنت أحبّ امرأة من بنات عمي كأشدّ ما يحبّ الرجُل النساء، فقالت: لا تنال ذلك منها حتى تعطيها مائة دينار، فسعيْت فيها حتى جمعتُها، فلما قعدت بين رجليها قالت: اتق الله ولا تفضّ الخاتم إلا بحقّه، فقمت وتركتها، فإن كنت تعلم أني فعلت ذلك ابتغاء وجهك، فافرُج عنا فُرجة، قال: ففرج عنهم الثّلثين، وقال الآخر: اللهم إن كنت تعلم أني استأجرت أجيرا بفرق من ذرة فأعطيته، وأبى ذاك أن يأخذ، فعمدت إلى ذلك الفرق فزرعته، حتى اشتريت منه بقرا وراعيها، ثم جاء فقال: يا عبد الله أعطني حقّي، فقلت: انطلق إلى تلك البقر وراعيها فإنها لك، فقال: أتستهزئ بي؟ قال: فقلت: ما أستهزئ بك ولكنها لك، اللهم إن كنت تعلم أني فعلت ذلك ابتغاء وجهك، فافرُج عنا فكشف عنهم».

ENGLISH RENDERING

Ibn ‘Umar (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A (big) rock rolled over (and blocked the mouth of the cave). They said to one another: 'Invoke Allah with the best deed you have performed.' One of them said: 'O Allah, my parents were old, and I used to go out for grazing (my camels), and on my return, I would milk (the camels) and take the milk to my parents to drink. After that, I would give it to my children, family, and wife. One day, I got delayed, and as I returned home, I found my parents asleep, and I disliked to awaken them. The children were crying near my feet (out of hunger), and they continued like that till dawn. O Allah, if You know that I did this for Your sake, remove this rock a bit so that we may see the sky.' So the rock was moved a bit. The second man said: 'O Allah, You know that I loved a cousin of mine with the deepest

0645 While three persons were walking, rain began to fall and they... / continued

love that a man might have for a woman, and she told me that I would not get my desire fulfilled unless I paid her one hundred dinars. I struggled until I could gather the required amount, and when I sat in between her legs, she said: 'Fear Allah, and do not deflower me except lawfully.' Thereupon, I got up and left her. O Allah, If You know that I did this for Your sake, remove this rock a bit.' So two thirds of the rock was moved. Then the third man said: 'O Allah, You know that I once hired a worker for one Faraq (a measure equal to 16 pounds) of maize, and when I wanted to pay him, he refused to take his wages; so I cultivated it and bought cows and a shepherd from its yield; and after a period of time, that man came and said: 'O slave of Allah, give me my right.' I said to him: ‘Go to those cows and the shepherd and take them, for they yours.’ He said: ‘Are you mocking me?’ I said to him: ‘I am not mocking you; but they belong to you.’ O Allah, If You know that I did this for Your sake, remove the rock.' So the rock was removed."

0645 While three persons were walking, rain began to fall and they... / continued

EASY EXPLANATION

While three men were walking, it rained and they took refuge in a cave. Then a rock fell and blocked the mouth of the cave. They said to each other: Invoke Allah with the best deed that you have performed so that perhaps He will remove your distress and move this rock away. One of them said: "O Allah, I had an old father and mother. And I used to go out for grazing my camels, and when I returned home, I would milk the camels and bring the milk to my parents to drink therefrom. After them, I would let my young children, wife, and the rest of my family, such as brothers and sisters, drink from it. One night, some emergency delayed me, and when I turned back, I found my parents asleep. I milked the camels as usual and stood near my parents, disliking to awaken them or to let my children and family drink before them. The children were crying out of extreme hunger. Nevertheless, we remained in this condition till dawn, after which they woke up and I gave them the milk to drink before I gave my children any. O Allah, if You know that I did this to win Your pleasure, remove this rock a little bit so that we can see the sky." So Allah caused the rock to move a little, enabling them to see the sky. The second man said: "O Allah, I loved a cousin of mine intensely. I tried to seduce her, but she stipulated that I should pay her one hundred dinars to fulfill my desire. I collected the required amount and gave it to her; and when I sat in between her legs, she said to me: 'Fear Allah and do not commit the illegal act, and do not deflower me except lawfully.' Thereupon, I got up and left her. O Allah, if You know that I did this in pursuit of Your pleasure, remove this rock a little." So Allah, the Almighty, caused two thirds of the rock to move. The third man said: "O Allah, I employed a worker to do some work for me in return for 16 pounds of maize. When he finished the job, I wanted to pay him, but he refused to take his wage, so I took the maize and cultivated it, and I kept cultivating and selling it until I bought cows and a shepherd with its price.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 17:23 - Excellence toward parents

Qur'an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

646 / PROPHETIC REPORT

Two women from the Hudhayl tribe fought each other. One of them...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 2940 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هُرَيْرة رضي الله عنه قال: «اقْتَتَلَتْ امْرَأَتَانِ مِنْ هُذَيْل، فرَمت إحداهما الأخرى بحجر، فَقَتَلَتْهَا وَمَا فِي بَطْنِهَا فَاخْتَصَمُوا إِلَى النَّبِي صلى الله عليه وسلم فَقَضَى رسول الله: أَنَّ دِيَةَ جَنِينِهَا غُرَّة- عَبْد، أَوْ وَلِيدَة- وَقَضَى بِدِيَة المرأة على عَاقِلَتِهَا، وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ، فَقَامَ حَمَل بْن النَّابِغَة الْهَذَلِي، فَقَالَ: يا رسول الله، كيف أغرم من لا شَرِبَ ولا أكل، ولا نَطَقَ ولا اسْتَهَلَّ، فَمِثْلُ ذَلِكَ يُطَلَّ؟ فقال رسول الله صلى الله عليه وسلم : «إنما هذا من إخوان الْكُهَّان» من أَجْلِ سَجْعِهِ الَّذِي سَجَع.

ENGLISH RENDERING

Two women from the Hudhayl tribe fought each other. One of them threw a stone at the other, killing her along with what was in her womb. They brought their case to the Messenger of Allah (may Allah's peace and blessings be upon him), who gave judgment that a male or female slave of the best quality should be given as blood money for her unborn child. He decided that the blood money of the killed woman should be paid by the other woman's male relatives on the father's side. He made her children and those who were with them among her heirs. Hamal ibn Mālik ibn An-Nābighah al-Hudhali said: "O Messenger of Allah, how should I be fined for one who has not drunk, eaten, spoken, or raised his voice with crying upon childbirth? Such an offense should be overlooked." Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Definitely, this man belongs to the diviners," given his use of rhymed phrases.

EASY EXPLANATION

Two women, co-wives from the Hudhayl tribe fought each other. One of them threw a little stone that does not normally cause death at the other, but it killed her along with the fetus that she had in her womb. The Prophet (may Allah's peace and blessings be upon him) judged that the blood money of the fetus is a male or female slave, whether the fetus was male or female, to be paid by the killer. Moreover, he judged that blood money was due for the killed woman, as the killing was semi-intentional, and that it should be paid by the killer’s male relatives on the father's side, since their relationship is based upon mutual support and equity, and because the murder was unintentional. Since the blood money was an inheritance related to the killed woman, it was given to her children and other rightful inheritors. However, her male relatives on the father’s side were entitled to nothing thereof. Upon that, Hamal ibn An-Nābighah, the killer’s father, said: "O Messenger of Allah, how could we be obliged to pay blood money for one who died before birth, and he did not eat, drink, or make any utterance so that it could be known THAT he was alive!" He made this statement in an oratory rhymed style. The Prophet (may Allah's peace and blessings be upon him) apparently disliked this man's statement, which implied his rejection of the Shar‘i rulings and involved use of rhymed phrases resembling those employed by diviners as a means whereby they devour people’s wealth unlawfully.

0646 Two women from the Hudhayl tribe fought each other. One of them... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 17:23 - Excellence toward parents

Qur'an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

647 / PROPHETIC REPORT

Whenever reinforcements from the people of Yemen came to ‘Umar…

Narrated by Usayr ibn ‘Amr (another said Ibn Jābir)

SOURCE HadeethEnc 3436 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أُسير بن عمرو، ويقال: ابن جابر قال: كان عمر بن الخطاب رضي الله عنه إذا أتى عليه أمداد أهل اليمن سألهم: أفيكم أويس بن عامر؟ حتى أتى على أويس رضي الله عنه فقال له: أنت أويس بن عامر؟ قال: نعم، قال: من مراد ثم من قرن؟ قال: نعم، قال: فكان بك برص، فبرأت منه إلا موضع درهم؟ قال: نعم، قال: لك والدة؟ قال: نعم، قال: سمعت رسول الله صلى الله عليه وسلم يقول: «يأتي عليكم أويس بن عامر مع أمداد أهل اليمن من مراد، ثم من قرن كان به برص، فبرأ منه إلا موضع درهم، له والدة هو بها بر، لو أقسم على الله لأبره، فإن استطعت أن يستغفر لك فافعل» فاستغفر لي فاستغفر له، فقال له عمر: أين تريد؟ قال: الكوفة، قال: ألا أكتب لك إلى عاملها؟ قال: أكون في غبراء الناس أحب إلي، فلما كان من العام المقبل حج رجل من أشرافهم، فوافق عمر، فسأله عن أويس، فقال: تركته رث البيت قليل المتاع، قال: سمعت رسول الله صلى الله عليه وسلم يقول: «يأتي عليكم أويس بن عامر مع أمداد من أهل اليمن من مراد، ثم من قرن، كان به برص فبرأ منه إلا موضع درهم، له والدة هو بها بر لو أقسم على الله لأبره، فإن استطعت أن يستغفر لك، فافعل» فأتى أويسا، فقال: استغفر لي، قال: أنت أحدث عهدا بسفر صالح، فاستغفر لي، قال: لقيت عمر؟ قال: نعم، فاستغفر له، ففطن له الناس، فانطلق على وجهه. وفي رواية أيضا عن أُسير بن جابر: أن أهل الكوفة وفدوا على عمر رضي الله عنه وفيهم رجل ممّن كان يسخر بأويس، فقال عمر: هل ها هنا أحد من القرنيين؟ فجاء ذلك الرجل، فقال عمر: إن رسول الله صلى الله عليه وسلم قد قال: «إن رجلاً يأتيكم من اليمن يقال له: أويس، لا يدع باليمن غير أم له، قد كان به بياض فدعا الله تعالى ، فأذهبه إلا موضع الدينار أو الدرهم، فمن لقيه منكم، فليستغفر لكم». وفي رواية له: عن عمر رضي الله عنه قال: إني سمعت رسول الله صلى الله عليه وسلم يقول: «إن خير التابعين رجل يقال له: أويس، وله والدة وكان به بياض، فمروه، فليستغفر لكم».

0647 Whenever reinforcements from the people of Yemen came to ‘Umar… / continued

ENGLISH RENDERING

Whenever reinforcements from the people of Yemen came to ‘Umar ibn al-Khattāb (may Allah be pleased with him) he would ask them: "Is Uways ibn ‘Āmir amongst you?" This continued till he met Uways (may Allah be pleased with him) and said to him: "Are you Uways ibn ‘Āmir?" He said: ‘Yes.’ ‘Umar asked: "Are you from the Qarn branch of the tribe of Murād?" He said: ‘Yes.’ He further asked: "Did you suffer from leprosy and then you were cured but for the spot of a dirham?" He said: ‘Yes.’ Then, he asked: "Is your mother still alive?" He said: ‘Yes.’ ‘Umar said: "I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: 'There would come to you Uways ibn ‘Āmir with reinforcements from the people of Yemen. He would be from Qarn, of Murād. He had been suffering from leprosy from which he was cured but for the spot of a dirham. He has a mother to whom he is dutiful. If he were to take an oath in the name of Allah, Allah would fulfill his oath. If it is possible for you, ask him to ask forgiveness for you.' So, ask forgiveness for me." He asked forgiveness for him. ‘Umar asked: "Where do you intend to go?" He said: "To Kufah." He said: "Shall I write a letter for you to its governor." Uways said: "It is dearer to me to live amongst the poor people." The following year, a person from among the elite (of Kufah) performed Hajj and met ‘Umar, who asked him about Uways. The man replied: "I left him in an old house and with little means of sustenance." Thereupon, ‘Umar said: "I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: 'There would come to you Uways ibn ‘Āmir with reinforcements from the people of Yemen. He would be from Qarn, of Murād. He had been suffering from leprosy from which he was cured but for the spot of a dirham. He has a mother to whom he is dutiful. If he were to take an oath in the name of Allah, Allah would fulfill his oath. If it is possible for you, ask him to ask forgiveness for you.'" So, the man went to Uways and asked him to ask forgiveness for him. Uways said to him: "You have just returned from a blessed journey; so, it is you who should ask forgiveness for me." Then, he asked: "Did you meet ‘Umar?" The man said: ‘Yes.’ Uways asked forgiveness for him. Hence, the people recognized the status of Uways, and so he quickly went away from that place. In another narration also reported by Usayr ibn Jābir: "A delegation from Kufah came to ‘Umar (may Allah be pleased with him). Among them was a man who used to mock Uways. ‘Umar asked: 'Is there anyone among you who is from Qarn?' This man stepped forward. Then, ‘Umar said: "The Messenger of Allah (may Allah’s peace and blessings be upon him) said: 'A man will come to you from Yemen named Uways. He will be leaving in Yemen none but his mother. He was suffering from leucoderma and supplicated Allah, the Exalted, Who cured him from it except for a space the size of a dinar or dirham. Whoever of you meets him should ask him to ask forgiveness for you.'" Another narration reported by him reads: "‘Umar (may Allah be pleased with him) said: 'I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: 'The best one among the Tābi‘is is a man called Uways. He has a mother and was suffering from leucoderma. So, ask him to ask forgiveness for you.'"

0647 Whenever reinforcements from the people of Yemen came to ‘Umar… / continued

EASY EXPLANATION

Whenever the groups of fighters from the people of Yemen came to ‘Umar ibn al-Khattāb as reinforcements to the Muslim armies in their battles, he would ask them: “Is there amongst you Uways ibn ‘Āmir.” He continued to do so till Uways (may Allah have mercy upon him) came to him. ‘Umar asked him: “Are you Uways ibn ‘Āmir?” He replied in the affirmative. ‘Umar further asked: “Are you from Qarn, of the Murād tribe?” Uways said: 'Yes.' ‘Umar asked: “Did you suffer from leprosy and were cured from it except for the spot of a dirham?” He replied in the affirmative. ‘Umar asked: “Is your mother still alive?” Uways replied: 'Yes.' Thereupon, ‘Umar said: “I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: ‘There would come to you Uways ibn ‘Āmir along with the groups of fighters from the people of Yemen, from the Qarn branch of the Murād tribe. He was suffering from leprosy and Allah cured him except for the size of a dirham. He has a mother to whom he is dutiful. If he were to take an oath in the name of Allah that something should happen, Allah would fulfill his oath and make this thing happen. If it is possible for you, O ‘Umar, to make him ask forgiveness for you, do so.’” This should not, however, be understood to denote the superiority of Uways over ‘Umar, or that ‘Umar’s sins were not forgiven. Rather, there is a consensus that ‘Umar was superior to Uways, for the former is a Companion and the latter is a Tābi‘i. However, the Hadīth informs that Uways was a person whose supplication was readily answered by Allah, the Exalted, and that ‘Umar was instructed to seek more good and benefit from the supplication of those to whom it is hoped Allah will respond. This is similar to the Prophet’s command to us to supplicate for him, invoke the blessings of Allah upon him, and ask Allah to grant him the rank of Al-Wasīlah, even though the Prophet is the best among all the children of Adam. Then, ‘Umar asked him to seek forgiveness for him, which Uways did.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 17:23 - Excellence toward parents

Qur’an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

648 / PROPHETIC REPORT

Anyone falsely claims to be the son of other than his father,...

Narrated by the named companion in the report

SOURCE HadeethEnc 6376 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن سعد بن أبي وقاص رضي الله عنه مرفوعًا: «من ادعى إلى غير أبيه -وهو يعلم أنه غير أبيه-، فالجنة عليه حرام».

ENGLISH RENDERING

Sa‘d ibn Abi Waqqās (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Anyone falsely claims to be the son of other than his father, knowing that he is not his father, will be forbidden to enter Paradise."

EASY EXPLANATION

This Hadīth warns against one of the practices done by people in the pre-Islamic era. It was attributing oneself to other than one's real father. Man has to be attributed to one's real family, i.e. the father, the grandfather, up to all levels. It is not permissible for the Muslim to attribute oneself to other than his father, knowing that such a man is not one's real father. For example, if one's father belongs to a certain tribe that has some inferiority, and he thus claims to belong to a superior tribe, this person is forbidden to enter Paradise.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 17:23 - Excellence toward parents

Qur’an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

649 / PROPHETIC REPORT

The family of Muhammad (peace and blessings be upon him) never ate their fill of wheat bread...

Narrated by ʻĀʼishah, the Mother of the Believers,

SOURCE HadeethEnc 65816 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْذُ قَدِمَ الْمَدِينَةَ مِنْ طَعَامِ الْبُرِّ ثَلَاثَ لَيَالٍ تِبَاعًا، حَتَّى قُبِضَ.

ENGLISH RENDERING

The family of Muhammad (peace and blessings be upon him) never ate their fill of wheat bread for three consecutive nights from the time he arrived in Madīnah until he passed away.

EASY EXPLANATION

The Mother of the Believers, ʻĀʼishah (may Allah be pleased with her), reported that the members of the Prophet's household (peace and blessings be upon him) never ate their fill of wheat bread for three consecutive days from the time they arrived in Madīnah until he (peace and blessings be upon him) passed away.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 17:23 - Excellence toward parents

Qur'an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

It illustrates the modest livelihood of the Prophet (peace and blessings be upon him) and his family, for the true life is the life of the Hereafter.

Ibn Hajar said: What appears to be the case is that the reason they were often not full was mostly due to the scarcity of food available to them, although they might sometimes have had food but preferred to give it to others over themselves.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

650 / PROPHETIC REPORT

One may not combine in marriage a woman and her paternal aunt,...

Narrated by the named companion in the report

SOURCE HadeethEnc 6090 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «لا يُجَمُع بين المرأة وعمتها، ولا بين المرأة وخالتها».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "One may not combine in marriage a woman and her paternal aunt, or a woman and her maternal aunt."

EASY EXPLANATION

The pure Shariah of Islam came with everything that is good and upright, and is against everything that involves harm and evil. It encourages affinity, love, and affection, and prohibits aloofness, severance of relations, and hatred. When Allah permitted polygamy due to the benefit it may entail, and given the fact that the wives' living together with the man usually causes enmity and hatred among them because of jealousy, for this reason Allah has prohibited marrying a woman and certain close relatives of hers, for fear of severing the relations between relatives. Allah has made it impermissible for a man to marry two sisters at the same time, to marry a paternal or maternal aunt and her niece as well, or any pair of women who, if it is supposed that one of them is a male and the other is a female, they would be prohibited from marrying each other due to blood relationship. This Hadīth restricts the general indication of Allah's statement (which means): {And lawful to you are [all others] beyond these.}

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 17:23 - Excellence toward parents

Qur'an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

651 / PROPHETIC REPORT

Do not disown your fathers. Whoever disowns his father has...

Narrated by the named companion in the report

SOURCE HadeethEnc 6377 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: «لاَ تَرْغَبُوا عن آبائكم، فمن رغب عن أبيه، فهو كفر».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported directly from the Prophet (may Allah's peace and blessings be upon him) that he said: “Do not disown your fathers. Whoever disowns his father has disbelieved.”

EASY EXPLANATION

Disowning one's father willingly is forbidden. This practice is similar to an act of disbelief. Actually, it is not the kind of disbelief that takes one to Hell forever. Rather, it is minor disbelief.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 17:23 - Excellence toward parents

Qur’an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

652 / PROPHETIC REPORT

The family of Muhammad (peace and blessings be upon him) never ate two meals in a day except...

Narrated by ʻĀʼishah, the Mother of the Believers,

SOURCE HadeethEnc 65815 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا أَكَلَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْلَتَيْنِ فِي يَوْمٍ إِلَّا إِحْدَاهُمَا تَمْرٌ.

ENGLISH RENDERING

The family of Muhammad (peace and blessings be upon him) never ate two meals in a day except that one of them was dates.

EASY EXPLANATION

The Mother of the Believers, ʻĀʼishah (may Allah be pleased with her), reported that the members of the Prophet's (peace and blessings be upon him) household never ate two full meals in a single day unless one of those two meals was dates.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 17:23 - Excellence toward parents

Qur'an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

The humility of the Prophet (peace and blessings be upon him) and his household, for sometimes they would not find more than one meal in a day.
Dates were more readily available to them than other foods.
The virtue of asceticism and contentment with little sustenance, and that it is among the morals of the prophets and the way of the Master of the Messengers.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

653 / PROPHETIC REPORT

With the start of the ten, the Messenger of Allah (may Allah's...

Narrated by ʻĀʼishah, Mother of the Believers,

SOURCE HadeethEnc 4944 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْعَشْرُ أَحْيَا اللَّيْلَ، وَأَيْقَظَ أَهْلَهُ، وَجَدَّ وَشَدَّ الْمِئْزَرَ.

ENGLISH RENDERING

With the start of the ten, the Messenger of Allah (may Allah's peace and blessings be upon him) would revive the night, wake up his family, exert himself, and tighten up the lower garment.

EASY EXPLANATION

Upon the start of the last ten days of Ramadan, the Prophet (may Allah's peace and blessings be upon him) would revive the whole night with various acts of obedience. He would wake up his family to pray. He would exert himself in worship more than he usually did, and he would devote himself entirely to worship and avoid having intimate relations with his wives.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 17:23 - Excellence toward parents

Qur'an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Encouraging the act of taking advantage of honorable times by performing righteous deeds.
An-Nawawi said: As clear from this Hadīth: it is recommended to increase the acts of worship in the last ten days of Ramadan, and it is recommended to revive its nights with acts of worship.
One should be keen on his family's interest by ordering them to engage in worship and be patient with them.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

654 / PROPHETIC REPORT

Do not confuse the Sunnah of our Prophet. The ‘Iddah of a...

Narrated by the named companion in the report

SOURCE HadeethEnc 58166 | Authentic hadith | Narrated by Ibn Majah - Narrated by Abu Daoud - Narrated by Ahmad - Maalik

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمرو بن العاص قال: "لا تَلبِسوا علينا سُنَّة نبِينا عِدَّة أُمِّ الوَلَد، إذا تُوُفِّي عنها سَيِّدَها أربعة أشهر وعشر".

ENGLISH RENDERING

‘Amr ibn al-‘Ās (may Allah be pleased with him) said: "Do not confuse the Sunnah of our Prophet. The ‘Iddah of a mother-slave girl whose master dies is four months and ten (days)."

EASY EXPLANATION

In this report, the honorable Companion ‘Amr ibn al-‘Ās (may Allah be pleased with him) criticized those who argued without a proof about the issue of the ‘Iddah of a mother slave-girl (a slave girl who gave birth to a child from her master) whose master died. He clarified that her prescribed period is four months and ten days, exactly like the prescribed period of a free woman. Although this report expressly spells out this meaning, many of the scholars maintained that the waiting period of a mother slave-girl whose master died is the same as that of other slave-girls, which is the passing of a single menstrual period. This is the opinion of the majority of the scholars, and it is based on other proofs.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 17:23 - Excellence toward parents

Qur’an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by Abu Daoud - Narrated by Ahmad - Maalik. HadeethEnc English export v1.25.0.

655 / PROPHETIC REPORT

Then do not make me a witness, for I do not bear witness to...

Narrated by An-Nuʿmān ibn Bashīr

SOURCE HadeethEnc 6035 | Authentic | Al-Bukhari and Muslim with multiple wordings

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رضي الله عنهما: أَنَّ أُمَّهُ بِنْتَ رَوَاحَةَ سَأَلَتْ أَبَاهُ بَعْضَ الْمَوْهِبَةِ مِنْ مَالِهِ لِابْنِهَا، فَالْتَوَى بِهَا سَنَةً ثُمَّ بَدَا لَهُ، فَقَالَتْ: لَا أَرْضَى حَتَّى تُشْهِدَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى مَا وَهَبْتَ لِابْنِي، فَأَخَذَ بِيَدِي وَأَنَا يَوْمَئِذٍ غُلَامٌ، فَأَتَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللهِ، إِنَّ أُمَّ هَذَا بِنْتَ رَوَاحَةَ أَعْجَبَهَا أَنْ أُشْهِدَكَ عَلَى الَّذِي وَهَبْتُ لِابْنِهَا، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا بَشِيرُ، أَلَكَ وَلَدٌ سِوَى هَذَا؟» قَالَ: نَعَمْ، فَقَالَ: «أَكُلَّهُمْ وَهَبْتَ لَهُ مِثْلَ هَذَا؟» قَالَ: لَا، قَالَ: «فَلَا تُشْهِدْنِي إِذَنْ، فَإِنِّي لَا أَشْهَدُ عَلَى جَوْرٍ»، وَلِمُسْلِمٍ: «فَأَشْهِدْ عَلَى هَذَا غَيْرِي».

ENGLISH RENDERING

His mother, Bint Rawāhah, asked his father for some of his wealth as a gift for her son. He hesitated for a year, but then he decided. She said: I will not be satisfied until you make the Messenger of Allah (may Allah's peace and blessings be upon him) witness what you have given to my son. So, my father took my hand, and I was a young boy at that time, and he went to the Messenger of Allah (may Allah's peace and blessings be upon him). He said: O Messenger of Allah, the mother of this, Bint Rawāhah, wishes for you to witness what I have given as a gift to her son. The Messenger of Allah (may Allah's peace and blessings be upon him) said: "O Bashīr, do you have children other than this one?" He said: Yes. He then said: "Have you given them all the same gift as this?" He said: No. he said: "Then do not make me a witness, for I do not bear witness to injustice." And in the version of Muslim: "Then have someone else witness it, not me."

EASY EXPLANATION

An-Nuʿmān ibn Bashīr (may Allah be pleased with him and his father) reported that his mother, ʻAmrah bint Rawāhah (may Allah be pleased with her), asked his father for a portion of his wealth as a gift for her son. He hesitated and delayed it for a year, but then he decided to respond to her request and give the gift to his son, an-Nuʿmān. She said: I will not be satisfied until you have the Messenger of Allah (may Allah's peace and blessings be upon him) witness what you have given as a gift to my son. So, my father took my hand, and I was a young boy at that time, and he went to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: O Messenger of Allah, the mother of this, Bint Rawāhah, wishes for you to witness what I have given as a gift to her son. He (may Allah's peace and blessings be upon him) said: O Bashīr, do you have children other than this one? He said: Yes. He then said: Have you given them all the same gift as this? He said: No. He said: Then do not make me a witness, for I do not bear witness to injustice and oppression. And in the version of Muslim, he said to him reproachfully: Then have someone else witness it, not me.

0655 Then do not make me a witness, for I do not bear witness to... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 17:23 - Excellence toward parents

Qur'an 47:22 - Do not sever family ties

PUT IT INTO PRACTICE

Justice is obligatory between sons and daughters in gifts and offerings. However, for financial maintenance, it is determined based on individual needs, each according to his requirements.
Favoring some children over others is injustice and oppression, and it is not permissible to bear witness to it, either in taking the testimony or in delivering it.
An-Nawawi said: One should treat his children equally in giving gifts, granting each one the same as the others without favoritism, and should treat men and females equally. Some of our fellow scholars said: A male should receive twice the share of a female, but the correct and famous view is that they should be treated equally, as indicated by the apparent meaning of the Hadīth.

TEXT NOTE

Authentic; Al-Bukhari and Muslim with multiple wordings. HadeethEnc English export v1.25.0.

18

Marriage and Spouses

Build the household through rights and mercy.

REPORTS 0656-0700

656 / PROPHETIC REPORT

O Messenger of Allah, I married a woman. He asked: How much did...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 6032 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه أن رسول الله صلى الله عليه وسلم رأى عبد الرحمن بن عوف، وعليه رَدْعُ زعَفَران. فقال النبي صلى الله عليه وسلم : «مَهْيَم؟ فقال: يا رسول الله تزوجت امرأة، فقال: ما أصدقتها؟ قال: وَزُن نواة من ذهب قال: بارك الله لك، أَوْلِم ولو بشاة».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) saw the trace of saffron on ‘Abdur-Rahmān ibn ‘Awf so he said: "What is this?" He replied: "O Messenger of Allah, I married a woman." He asked: "How much did you give her as dowry?" He replied: "A date seed weight of gold." He then said: "May Allah grant you blessing. Hold a wedding feast, even if only with a sheep."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) saw some traces of saffron on ‘Abdur-Rahmān ibn ‘Awf, and normally it is preferable for men to apply such types of perfume whose scent is evident, but their traces are unseen. So the Prophet (may Allah's peace and blessings be upon him) asked him about this disapprovingly. ‘Abdur-Rahmān told him that he was recently married and some of his wife's perfume left traces on him, so the Prophet (may Allah's peace and blessings be upon him) excused him for that. Since the Prophet (may Allah's peace and blessings be upon him) was constantly gracious and kind with them and always used to ask about their affairs to approve their good deeds, and prohibit them from the bad ones, therefore he asked ‘Abdur-Rahmān about the dowry he paid and he replied that it was equal to a date seed's weight worth of gold. Then the Prophet (may Allah's peace and blessings be upon him) supplicated for him and ordered him to hold a wedding feast because of his marriage, even if it was with one sheep only.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

657 / PROPHETIC REPORT

A man divorced his wife three times, then another man married...

Narrated by ʻĀʼishah

SOURCE HadeethEnc 58078 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها ، قالت: طّلق رجل امرَأته ثلاثا،َفتزّوجها رجل، ثم طّلقها َقْبل أن َيْدُخل بها،َفأراد زوجها الأول أن يتزّوجها، فُسِئل رسول الله صلى الله عليه وسلم عن ذلك، فقال: «لا، حتى َيُذَوق الآخُرِ مْنُ عَسْيَلِتها ماَ ذاَق الأّول».

ENGLISH RENDERING

A man divorced his wife three times, then another man married her and divorced her before consummating the marriage with her. Her first husband wanted to remarry her, and the Prophet (may Allah's peace and blessings be upon him) was asked about that. He said: "No, not until the second husband tastes of her sweetness what the first one tasted."

EASY EXPLANATION

The wife of Rifāʻah al-Qurazi came to the Prophet (may Allah's peace and blessings be upon him) and told him that she was married to Rifāʻah but that he then divorced her thrice, making the divorce irrevocable. She added that she then got married to ʻAbdur-Rahmān ibn Az-Zabīr, who also divorced her after his failure to have sexual intercourse with her. Her first husband wanted to remarry her, and she asked the Prophet (may Allah's peace and blessings be upon him) about that. The Messenger of Allah (may Allahʼs peace and blessings be upon him) forbade this remarriage and told her that the permissibility of her remarriage to Rifāʻah is conditional on having had sexual intercourse with her last husband.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QURʼANIC CONNECTION

Qurʼan 30:21 - Affection and mercy between spouses

Qurʼan 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

658 / PROPHETIC REPORT

If a period of four months has passed, the husband should be...

Narrated by the named companion in the report

SOURCE HadeethEnc 58151 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر قال: "إذا مَضْت أربعة أشهر: يُوقَف حتى يُطَلِّق، ولا يَقَع عليه الطلاق حتى يُطَلِّق".

ENGLISH RENDERING

Ibn ‘Umar (may Allah be pleased with him) said: "When the period of four months has passed, the husband should be put in prison so that he divorces his wife, but the divorce does not occur unless the husband himself declares it."

EASY EXPLANATION

In this Hadīth Ibn ‘Umar (may Allah be pleased with him) shows that the maximum lawful period for taking an oath not to have sexual intercourse with the wife is four months. Exceeding this time limit is impermissible, and the husband must either break his oath and return to normal or divorce his wife. Yet, the elapsing of the four months does not by itself constitute a divorce or annulment of marriage. Instead, divorce occurs only when the husband himself issues it, even if he was forced by the judge, because in such a case he is forced to divorce his wife based on a rightful cause.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

659 / PROPHETIC REPORT

The easiest marriage is the best marriage

Narrated by the named companion in the report

SOURCE HadeethEnc 58110 | Authentic hadith | Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عقبة بن عامر قال: قال رسول الله صلى الله عليه وسلم : «خير النكاح أيسُره»، وقال النبي صلى الله عليه وسلم لرجل: أترضى أنْ أزّوَجَكَ فلانة «قال: نعم، قال لها: أترَضين أنْ أزّوَجِك فلانا» قالت: نعم، فزوجها رسول الله صلى الله عليه وسلم ، ولم يفرض صداقا، فدخل بها، فلمْ يعطها شيًئا، فلما حضرْتُه الوفاة قال: إن رسول الله صلى الله عليه وسلم زوجني فلانة، ولمْ أعطها شيًئا، وقد أعطيتها سهمي منَ خيبر، فكان له سهم بخيبر فأخذْتُه فباعْتُه فبلغ مائة ألف.

ENGLISH RENDERING

‘Uqbah ibn ‘Āmir reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The easiest marriage is the best marriage." The Prophet (may Allah's peace and blessings be upon him) said to a man: "Would you like me to marry you off to so-and-so?" He said: 'Yes.' He also asked the woman: "Would you like me to marry you off to so-and-so?" She said: 'Yes.' He then married them off without prescribing a dowry. The man consummated marriage with the wife without giving her anything. When he was about to die, he said: "The Messenger of Allah (may Allah's peace and blessings be upon him) married me off to so-and-so, and I did not give her anything; and (now) I grant her my share from (the booties of the battle of) Khaybar." So she took his share and sold it for one hundred thousand (dirhams).

EASY EXPLANATION

‘Uqbah ibn ‘Āmir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) urged people to make marriage easy and affordable. The Prophet explained that marriage would be better with a low dowry. Hence, a low dowry is recommended, while an expensive dowry is inadvisable, despite being permissible. When the dowry is low and affordable, marriage will be easier and the marriage rates will increase, as the poor will be able to afford it. This will lead to having offspring, which is one of the most important objectives of marriage. ‘Uqbah (may Allah be pleased with him) mentioned that the Prophet (may Allah's peace and blessings be upon him) offered a man to marry him off to a specific woman, and he offered the same to the woman. After both parties consented, he married them off. However, the husband had not specified any dowry to the wife and consummated the marriage without giving her anything. When his death became imminent, he granted her a piece of land that he was given from the booties of Khaybar. His wife took it and sold it for hundred thousand dirhams.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0659 The easiest marriage is the best marriage / continued

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

660 / PROPHETIC REPORT

It is a Sunnah for a man who marries a virgin when he already...

Narrated by the named companion in the report

SOURCE HadeethEnc 58126 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه قال: «من السّنة إذا تزّوج الرجل الِبْكر على الثّيِب أقام عندها سْبعا وَقَسم، وإذا تزّوج الثّيِب على الِبْكر أقام عندها ثلاثا ثمَ قَسم» قال أبو قلابة: ولو شئُت لقلُت: إّن أَنساَ رَفَعه إلى النبي صلى الله عليه وسلم .

ENGLISH RENDERING

Anas (may Allah be pleased with him) was reported to have said: "It is a Sunnah for a man who marries a virgin when he already has a wife (who is no longer a virgin) that he stay seven nights with the new wife and then divide his overnight stay between both. If he marries a previously-married woman when he already has a wife (either a virgin or not), the Sunnah is for him to stay with her (the new wife) three nights and then divide his overnight stay between both." Abu Qilābah said: "If I wanted to do so, I could say that Anas attributed (this Hadīth) to the Prophet (may Allah's peace and blessings be upon him)."

EASY EXPLANATION

This Hadīth highlights an established act of the Sunnah regarding a man who marries a new wife when he already has one or more wives: If the new wife is a virgin, he should stay seven nights with her and then divide his time among his wives, including the new one. If the new wife is a non-virgin, the husband should stay three nights with her and then divide his time among all. The discrimination between the virgin and the non-virgin is because the virgin needs more time to feel less alienated and shy, unlike a previously-married woman, who needs this less than a virgin. Also, a man usually has a stronger desire for a virgin, that is why the Islamic law gives him the chance to satisfy his desire and enjoy the pleasure of marriage by staying with his virgin wife for this period of time.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

661 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him)...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 58117 | Authentic hadith | Al-Bukhari and Muslim. This is the wording of Al-Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه قال: أقام النبي صلى الله عليه وسلم بين خيبر والمدينة ثلاث ليال يُبْنَى عليه بصفية، فدعوُت المسلمين إلى وليمته، وما كان فيها من خبز ولا لحم، وما كان فيها إلا أن أمر بلالا بالأنطاع فبُسِطت، فألقى عليها التمر والأقط والسّمن، فقال المسلمون: إحدى أمهات المؤمنين، أو ما ملكت يمينه؟ قالوا: إن حَجَبَها فهي إحدى أمهات المؤمنين، وإن لم يحجبها فهي مما ملكت يمينه، فلما ارتحل وَطّأ لها خْلفُه، وَمّد الحِجَاب.

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) stayed for three nights between Khaybar and Madīnah when he married Safiyyah. I invited the Muslims to his wedding dinner and there was neither meat nor bread served in that dinner. Instead, the Prophet ordered Bilāl to spread out the leather mats and place dates, dried yogurt and butter on them. The Muslims asked: "Will she (i.e. Safiyyah) be one of the Mothers of the Believers (i.e. a wife of the Prophet), or just what his right-hand possesses (i.e. a concubine)?" Some of them said: "If the Prophet veils her, she will be one of the Mothers of the Believers, but if he doesn't, she will be his concubine." So when he departed, he prepared a place for her behind him and extended a screen around her.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) traveled and stayed at a place between Khaybar and Madīnah for three days and three nights with the Mother of the Believers, Safiyyah (may Allah be pleased with her), when he married her. He arranged a wedding dinner and told Anas (may Allah be pleased with him) to invite people to eat. There was no meat or bread served at the dinner, due to the Prophet’s poor financial situation. So, mats were spread out and dates, dried yogurt, and the like were served. The people ate and wondered if Safiyyah had been taken as a wife or a concubine by the Prophet. Then they said: If the Prophet (may Allah's peace and blessings be upon him) screened Safiyyah, she would be one of the Mothers of the Believers, because veiling was obligatory upon them, but if he didn't, she would be a concubine. They were assured that she was a wife of the Prophet when he screened her and assigned a wide space for her behind him on his camel.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0661 The Prophet (may Allah's peace and blessings be upon him)... / continued

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bukhari and Muslim. This is the wording of Al-Bukhari. HadeethEnc English export v1.25.0.

662 / PROPHETIC REPORT

I asked ʻĀ'ishah: How much was the dowry paid by the Messenger...

Narrated by Abu Salamah ibn ʻAbdur-Rahmān

SOURCE HadeethEnc 58103 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سلمة بن عبد الرحمن، أنه قال: سألت عائشة زوج النبي صلى الله عليه وسلم : كم كانَ صداقُ رسول الله صلى الله عليه وسلم ؟ قالت: «كانَ صَداقُه لأزواجهِ ثِنْتَي عشرةَ أُوقِيَّة وَنَشًا»، قالت: «أتدري ما النَّش؟» قال: قلت: لا، قالت: «نصفُ أُوقِيَّةٍ، فتلك خمسمائة درهم، فهذا صَداقُ رسول الله صلى الله عليه وسلم لأزواجه».

ENGLISH RENDERING

I asked ʻĀ'ishah: "How much was the dowry paid by the Messenger of Allah (may Allah's peace and blessings be upon him)?" She said: "His dowry for his wives was twelve Uqiyyahs and one Nashsh. Do you know what is the Nashsh?" I said: 'No.' She said: "It is a half Uqiyyah, so this equals five hundred dirhams, and it was the dowry that the Messenger of Allah (may Allah's peace and blessings be upon him) paid to his wives."

EASY EXPLANATION

The main point of this Hadīth is that it is recommended to pay a simple dowry, for the best dowry is the least in amount, and the best women are those who cost less charges. This Hadīth also indicates that the Prophet's dowry to his wives was twelve Uqiyyahs and a half. The Prophet (may Allah's peace and blessings be upon him) was the perfect example in terms of traditions and acts of worship. One Uqiyyah comprises forty dirhams. So the whole amount that he paid to his wives were 500 dirhams. This is contrary to what people do today, exaggerating about dowries. They also boast about what they pay to the woman and her guardians, whether or not the husband is rich, the thing that has lead to delaying marriages.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

663 / PROPHETIC REPORT

It is from the Sunnah that if someone marries a virgin, he...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 6145 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه قال: «من السنة إذا تزوج البكر على الثيب: أقام عندها سبعا ثم قسم. وإذا تزوج الثيب: أقام عندها ثلاثا ثم قسم». قال أبو قلابة:" ولو شئت لقلت: إن أنسا رفعه إلى النبي صلى الله عليه وسلم ».

ENGLISH RENDERING

It is from the Sunnah that if someone marries a virgin, he should stay with her (the virgin) for seven days and then divide the nights between them. But if he marries a previously married woman, he should stay with her for three days, then divide the nights (between his wives).
Abu Qilābah said: "If I wanted, I would say that Anas attributed this Hadīth directly to the Prophet (may Allah's peace and blessings be upon him)."

EASY EXPLANATION

It is a directive from the Sunnah that when someone marries a virgin, he should stay with her for seven days to keep her company, and to remove her loneliness and also her shyness about the fact that she is recently married. He should then divide his time equally between his wives. If he marries a woman who was previously married, he should stay with her for three days, as her need is less than that of the virgin’s.
This wise ruling is implied in this Hadīth reported directly from the Prophet (may Allah's peace and blessings be upon him) because when narrators say: "It is from the Sunnah," they can only mean the Prophet's Sunnah.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

664 / PROPHETIC REPORT

The wife of Thābit ibn Qays was separated from her husband by a...

Narrated by Ibn ‘Abbās

SOURCE HadeethEnc 58134 | Authentic hadith | Narrated by At-Termedhy - Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما «أن امرأة ثابت بن قيس اخْتَلَعت من زوجها على عهد النبي صلى الله عليه وسلم فأمرها النبي صلى الله عليه وسلم أنْ تَعْتَدّ بَحْيَضة».

ENGLISH RENDERING

The wife of Thābit ibn Qays was separated from her husband by a Khul‘ during the time of the Prophet (may Allah's peace and blessings be upon him). So the Prophet (may Allah's peace and blessings be upon him) ordered her to observe a waiting period of one menstrual cycle.

EASY EXPLANATION

This Hadīth relates to the story of the separation through a Khul‘ that occurred between Thābit ibn Qays (may Allah be pleased with him) and his wife. This narration indicates that after Thābit had divorced his wife, the Prophet (may Allah's peace and blessings be upon him) ordered the woman to observe a waiting period of one, rather than three, menstrual cycles. The rationale of this judgment is that a divorced woman is given a longer waiting time (three menstrual cycles); perhaps the husband might regret the divorce and restore his wife. So there is a chance for him to get his wife back during this long duration. On the contrary, in the case of a Khul‘, the separation is by mutual consent, and it is irrevocable. So one menstrual cycle is enough to make sure that the woman is not pregnant. This Hadīth, for many scholars, indicates that the Khul‘ represents a dissolution of marriage rather than a divorce, for the divorce entails a waiting period of three menstrual cycles.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

665 / PROPHETIC REPORT

‘Ali (may Allah be pleased with him) reported: I married...

Narrated by the named companion in the report

SOURCE HadeethEnc 58104 | Authentic hadith | An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما أن عليًّا قال: تزوجُت فاطمَة رضي الله عنها ، فقلُت: يا رسول الله، ٱئذَن لي، قال: «أَعطِها شيئًا» قلت: ما عندي من شيء، قال: «فأين دِرْعَك الحَطِمّية؟» قلت: هي عندي، قال: «فأعطها إياه».

ENGLISH RENDERING

Ibn ‘Abbās (may Allah be pleased with him) reported that ‘Ali (may Allah be pleased with him) said: "I married Fātimah (may Allah be pleased with her) so I said: ‘O Messenger of Allah, let me consummate the marriage.’ He said: ‘Give her something.’ I said: ‘I have nothing.’ He said: ‘So where is your Hutami armor?’ I said: 'I have it.' He said: 'So give it to her.’"

EASY EXPLANATION

This Hadīth shows that ‘Ali ibn Abi Tālib (may Allah be pleased with him) the Prophet's cousin, got married to the Prophet's daughter Fātimah (may Allah be pleased with her). The Prophet (may Allah's peace and blessings be upon him) commanded him to give his wife a dowry so as to gladden her, and show his appreciation and desire for her. But ‘Ali could not find anything. So the Prophet (may Allah's peace and blessings be upon him) asked him to give her his armor as dowry, despite its being insufficient.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

666 / PROPHETIC REPORT

If I were to order anyone to prostrate himself before another,...

Narrated by the named companion in the report

SOURCE HadeethEnc 5826 | Authentic hadith | Narrated by At-Termedhy

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «لو كنت آمِرًا أحَدًا أن يسجد لأحد لأمرت المرأة أن تسجد لزوجها».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "If I were to order anyone to prostrate himself before another, I would have ordered the wife to prostrate herself before her husband."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) said that if he were going to order a human being to prostrate himself to another human being, then he would have ordered the wife to prostrate herself to her husband due to the great right that her husband has over her. However, prostrating oneself before other than Allah, the Almighty, is absolutely prohibited.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy. HadeethEnc English export v1.25.0.

667 / PROPHETIC REPORT

Whenever a woman harms her husband in this world, his wife from...

Narrated by the named companion in the report

SOURCE HadeethEnc 5822 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن معاذ بن جبل رضي الله عنه مرفوعًا: «لا تؤذي امرأة زوَجها في الدنيا إلا قالت زوجته من الحور العِين لا تُؤذيه قاتلك الله! فإنما هو عندكَ دَخيلٌ يوشُك أن يفارَقِك إلينا».

ENGLISH RENDERING

Mu'ādh ibn Jabal (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whenever a woman harms her husband in this world, his wife from the Houris of Paradise says: 'Do not harm him! May Allah destroy you! He is but a passing guest with you, and he will soon leave you to join us.'"

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade the wife from harming her husband, because the husband is but a guest in this world and he will soon depart to the Hereafter where he will enter Paradise and join his Houri wives therein.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Ahmad. HadeethEnc English export v1.25.0.

668 / PROPHETIC REPORT

Indeed, you are not inferior in the sight of your family. If...

Narrated by the named companion in the report

SOURCE HadeethEnc 58127 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أُمِّ سَلَمة رضي الله عنها أن رسول الله صلى الله عليه وسلم لَّما تزّوجها أقام عندها ثلاثا، وقال: «إنه ليسَ بِكِ علىَ أَهْلِكِ هَوَانٌ، إن شِئْتِ سَبّعْتُ لِكِ، وإِنْ سَبّعْتُ لِكِ، سَبّعْتُ لِنسائي».

ENGLISH RENDERING

Umm Salamah (may Allah be pleased with her) reported that when the Messenger of Allah (may Allah's peace and blessings be upon him) married her, he stayed three nights with her and said: "Indeed, you are not inferior in the sight of your family. If you wish, I can stay seven (nights) with you, but if I stay seven with you, I will also stay seven with my (other) wives."

EASY EXPLANATION

Umm Salamah (may Allah be pleased with her) mentioned that when the Prophet (may Allah's peace and blessings be upon him) married her, he gave her two options to choose from. He would either stay seven nights with her and then stay the same number of nights with each of his other wives, or he would stay only three nights with her and then give each of his wives their normal nightly turns. Before giving her the choice, the Prophet preambled his excuse for the three-night option by informing Umm Salamah that she was dear to him, and that in no way was she inferior in his sight; so the three-night option was not because she had any deficiency, but because it was the right thing to do.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

669 / PROPHETIC REPORT

I give her to you in marriage for what you have of the Qur'an

Narrated by the named companion in the report

SOURCE HadeethEnc 6045 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن سهل بن سعد الساعدي رضي الله عنهما أن رسول الله صلى الله عليه وسلم جاءته امرأة فقالت: إني َوَهَبْت نفسي لك: فقامت طويلا، فقال رجل: يا رسول الله، َزّوْجِنيَها، إن لم يكن لك بها حاجة. فقال: هل عندك من شيء ُتْصِدُقَها؟ فقال: ما عندي إلا ِإزاِري هذا. فقال رسول الله صلى الله عليه وسلم :ِإزاُرَك إن َأْعَطْيَتَها جلست ولا ِإزاَر لك، فالْتِمْس شيئا قال: ما أجد. قال: الْتِمْس ولو َخاَتما من َحِديد. فالْتَمَس فلم يجد شيئا. فقال رسول الله صلى الله عليه وسلم هل معك شيء من القرآن؟ قال: نعم. فقال رسول الله صلى الله عليه وسلم :َزّوْجُتَكها بما معك من القرآن».

ENGLISH RENDERING

Sahl ibn Sa‘d As-Sā‘idi (may Allah be pleased with him) reported that a woman came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: "I give myself in marriage to you." The woman stood for a long time. Then a man said: "O Messenger of Allah, marry her to me if you do not want her." He said: "Do you have anything to give her for dowry?" He said: "I have nothing but my lower garment." So the Messenger of Allah (may Allah's peace and blessings be upon him) said: "If you gave her your lower garment, then you would have nothing to wear. Find something else to give her." He said: "I could not find anything." Then he said: "Find anything even if it is an iron ring." So he looked and did not find anything. The Messenger of Allah (may Allah's peace and blessings be upon him) thus, said: "Do you memorize anything of the Qur'an?" He said: 'Yes.' So the Messenger of Allah (may Allah's peace and blessings be upon him) said: "I give her to you in marriage for what you have (memorized) of the Qur'an."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) was addressed with certain rulings that are unique for him and do not apply to others. Examples of these rulings include marrying the woman who gives herself to him in marriage without a dowry. One day, a woman came to the Prophet (may Allah's peace and blessings be upon him) and give herself in marriage to him, hoping to be one of his wives. When he looked at the woman and did not feel any desire for her, he did not decline her request to avoid embarrassing her. He just turned away from her. When she sat down, a man said: "O Messenger of Allah, marry her to me if you do not want her." Since the dowry is obligatory in marriage, he said to the man: "Do you have anything to give her as a dowry?" He replied: "I have nothing but my lower garment/" If the man gave her his lower garment, he would have nothing to wear. For this reason, the Prophet (may Allah's peace and blessings be upon him) said to him: "Look for something else even if it is an iron ring." So when he could not find anything, the Prophet asked: "Do you memorize anything of the Qur'an?" The man replied in the affirmative. So the Prophet (may Allah's peace and blessings be upon him) said: "I give her to you in marriage for what you have (memorized) of the Qur'an," i.e. teach her what you memorize and it will be her dowry.

0669 I give her to you in marriage for what you have of the Qur'an / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

670 / PROPHETIC REPORT

Let no man stay the night in the place of a previously married...

Narrated by the named companion in the report

SOURCE HadeethEnc 58172 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «لاَ يبيتّن رجل عند امرأة ثيِّب، إلا أن يكون نِاگحا أو ذاَ مْحَرم».

ENGLISH RENDERING

Jābir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Let no man stay the night in the place of a previously married woman unless he is her husband or her Mahram."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbids staying the night at the place of a woman whom one is not married to, especially that of a woman who has been previously married, for she is often accessible. Virgins, however, avoid men. If men are forbidden access to non-virgins, who are usually accessible, then they are even more so forbidden access to virgins. The exception here applies to one's wife and one's blood relatives, such as his mother; daughter; sister; relatives through fostering, such the suckling mother; and relatives through marriage, such as one's mother-in-law. "Staying the night" does not mean that a man is allowed to stay in seclusion with a non-Mahram woman during the daytime. According to Sahīh Al-Bukhāri, the interdiction is general and not restricted to the night time. If a Mahram, however, is not trustworthy, a non-Mahram woman must be accompanied by other women.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

671 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him) held...

Narrated by Safiyyah bint Shaybah

SOURCE HadeethEnc 58116 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن صفية بنت شيبة رضي الله عنها قالت: «أَوْلَم النبي صلى الله عليه وسلم على بعض نسائهِ بُمُدَّيْن من شعير».

ENGLISH RENDERING

'The Prophet (may Allah's peace and blessings be upon him) held a wedding dinner for his marriage to one of his wives with two Mudds of barley.

EASY EXPLANATION

This Hadīth informs us that the Prophet (may Allah's peace and blessings be upon him) married one of the Mothers of the Believers and held a wedding dinner, for which just two Mudds of barley were cooked; nothing else was available, and this signifies the Prophet's limited resources. Nevertheless, he did not neglect this Sunnah, despite his difficult situation. And this proves that a wedding dinner can be held with less than a sheep, and also that it is valid to hold a wedding dinner with the food that is available, as one is required to offer what is within one’s ability.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

672 / PROPHETIC REPORT

Whenever the Prophet (may Allah's peace and blessings be upon...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 58132 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها قالت: «كان النبي صلى الله عليه وسلم إذا أراد أن يخرج أقرع بين نسائه، فأيتهن يخرج سهمها خرج بها النبي صلى الله عليه وسلم ، فأقرع بيننا في غزوة غزاها، فخرج فيها سهمي، فخرجت مع النبي صلى الله عليه وسلم بعد ما أنزل الحجاب».

ENGLISH RENDERING

Whenever the Prophet (may Allah's peace and blessings be upon him) intended to go on a journey, he would cast lots among his wives and would take the one on whom the lot fell. Once, before setting out for a battle, he drew lots among us and the lot fell to me; so I went with the Prophet, may Allah's peace and blessings be upon him; and that happened after the revelation of (the verse on) Hijāb.

EASY EXPLANATION

ʻĀ'ishah (may Allah be pleased with her) reported in this Hadīth that the Prophet (may Allah's peace and blessings be upon him) would cast lots to pick one of his wives to accompany him whenever he wanted to go on a journey. This was to ensure perfect justice and grant assurance and comfort to his wives' hearts. In one of his battles, the Banu al-Mustaliq Battle, the Prophet drew lots and ʻĀ'ishah's name came out so she traveled with him. She mentioned that this took place after Allah, the Almighty, had prescribed Hijāb. It is obvious that the Prophet (may Allah's peace and blessings be upon him) would cast lots the next time he would go on a journey among the remaining wives, as the one who accompanied him in the previous journey had already taken her share. When only one remained, he would take her without casting lots.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

673 / PROPHETIC REPORT

Ibn ‘Umar reported that ‘Umar ibn al-Khattāb wrote to the army...

Narrated by Ibn ‘Umar

SOURCE HadeethEnc 58187 | Authentic hadith | Al-Bayhaqi - Ash-Shaafi‘i

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر، أن عمر بن الخطاب -رضي الله عنه وعن ابنه-، كتب إلى ُأمراء الأجنِاد في ِرجِال غ ٌابوا عن نسائهم فأمَرهم أن يأخذوهم بأن ُينفقوا أو ُيطلقوا، فإن َطلقوا َبعثوا بنفقة ما َحَبُسوا.

ENGLISH RENDERING

‘Umar ibn al-Khattāb wrote to the army commanders about the men who had stayed away from their wives (for a long time). He ordered the [commanders] to enjoin them to either spend (on their wives) or divorce. If they divorced, they should send the financial support they had withheld.

EASY EXPLANATION

This report shows that a husband is not allowed to stay away from his wife and leave her without any financial support. If he stays away without leaving any money for his wife, when he clearly does not have any resources, he is under an obligation to either send money to his wife or divorce her. If he divorces her, he should send maintenance to cover the period he had stayed away. Financial support of a wife is an obligation on a husband, which cannot be dropped due to the passage of time. If a wife agrees to give up her right to maintenance for the previous period, that is her choice.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bayhaqi - Ash-Shaafi‘i. HadeethEnc English export v1.25.0.

674 / PROPHETIC REPORT

Accept (to take back) the garden, and divorce her once

Narrated by Ibn ʻAbbās

SOURCE HadeethEnc 58133 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس أن امرأة ثابت بن قيس أتت النبي صلى الله عليه وسلم فقالت: يا رسول الله، ثابت بن قيس، ما أعتب عليه في خُلق ولا دِين، ولكني أكره الكفر في الإسلام، فقال رسول الله صلى الله عليه وسلم : «أتردين عليه حديقته؟» قالت: نعم، قال رسول الله صلى الله عليه وسلم : «اقبل الحديقة وطلقها تطليقة».

ENGLISH RENDERING

The wife of Thābit ibn Qays came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, I do not blame Thābit for any defect in his character or his religion, but as a Muslim, I dislike to act ungratefully." On that the Messenger of Allah (may Allah's peace and blessings be upon him) said (to her): "Will you give him his garden back?" She said: 'Yes.' Then the Messenger of Allah (may Allah's peace and blessings be upon him) said to Thābit: "Accept (to take back) the garden, and divorce her once."

EASY EXPLANATION

This Hadīth shows that the wife of Thābit ibn Qays (may Allah be pleased with him) (who was one of the best Companions) came to the Prophet (may Allah's peace and blessings be upon him) and told him that she did not disapprove of Thābit's religiosity and morality, for he was one of the best observant and ethical Companions. However, she feared that if she continued to live with him, she would act ungratefully and neglect his duties, a practice that represents a violation of Shariah. She disliked him because he looked ugly. Therefore, the Prophet (may Allah's peace and blessings be upon him) suggested to Thābit that his wife should return to him the garden that he had given her as a dowry and he should give her an irrevocable divorce. Thābit (may Allah be pleased with him) complied. Muslim jurists consider this Hadīth the basic textual reference on Khul‘ (wife-initiated divorce).

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

675 / PROPHETIC REPORT

A slave has two counts of divorce to discharge toward his free...

Narrated by the named companion in the report

SOURCE HadeethEnc 58168 | Authentic hadith | Al-Bayhaqi - Narrated by Ad-Daraqutny - ‘Abdur-Razzaaq

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر أنه كان يقول: «طَلَاق العبد الْحُرَة تطليقتان وعِدَّتها ثلاثة قروء، وطلاق الحر الأَمَة تطليقتان وعِدَّتها حَيْضَتَان».

ENGLISH RENDERING

Ibn ‘Umar (may Allah be pleased with him) said: "A slave has two counts of divorce to discharge toward his free wife, who shall observe a waiting period of three menstrual cycles. A free man has two counts of divorce to discharge toward his slave wife, who shall observe a waiting period of two menstrual cycles."

EASY EXPLANATION

In this tradition, Ibn ‘Umar (may Allah be pleased with him) mentions that a slave man who is owned by a master can divorce his free wife or his slave wife twice only. His free wife should then observe a waiting period of three menstrual cycles. Likewise, a free man can divorce his slave wife twice only, who then should observe a waiting period of two menstrual cycles.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bayhaqi - Narrated by Ad-Daraqutny - ‘Abdur-Razzaaq. HadeethEnc English export v1.25.0.

676 / PROPHETIC REPORT

May Allah curse the Muhallil (a man who marries an irrevocably...

Narrated by the named companion in the report

SOURCE HadeethEnc 58076 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن علي رضي الله عنه أن النبي صلى الله عليه وسلم قال: «لَعَن اللَّه الْمَحِّلل، والْمَحَّلل له».

ENGLISH RENDERING

‘Ali (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "May Allah curse the Muhallil and the Muhallal lahu."

EASY EXPLANATION

When a wife is divorced for the third time, she is no longer lawful for her husband until she is married to another man, who should consummate marriage with her. Therefore, some people resort to circumventing legal rulings. An ex-husband would arrange with another man to marry his irrevocably divorced woman through a sham marriage and then divorce her, not intending the Shariah-approved marriage thereby, but with the sole purpose of rendering the irrevocably divorced wife lawful to her ex-husband. Due to such circumvention of Islamic rulings, and for the meanness and the lack of a sense of honor involved in this behavior, the Prophet (may Allah's peace and blessings be upon him) forbade this kind of marriage and invoked curse and expulsion of Allah's mercy on the Muhallil and the Muhallah lahu.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

677 / PROPHETIC REPORT

Some of you would whip your wives as if they were slaves and...

Narrated by the named companion in the report

SOURCE HadeethEnc 3070 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن زمعة رضي الله عنه أنه سمع النبي صلى الله عليه وسلم يخطب، وذكر الناقة والذي عقرها، فقال رسول الله صلى الله عليه وسلم : «إذ انْبَعَث أشقاها: انْبَعَثَ لها رجل عِزيزٌ عَارِم منيع فيَ رهطه»، ثم ذكر النساء، فوعظ فيهّن، فقال: «يعِمد أحدكم فيجلد امرأته جلد العبد، فلعّله يُضاجُعَها من آخر يومه» ثّم وعظهم في ضِحِكهم من الّضرَطة، وقال: «لم يضحك أحدكم مّما يفعل؟!».

ENGLISH RENDERING

‘Abdullāh ibn Zam‘ah (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) deliver a sermon when he mentioned the she-camel and the man who had slain it. Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "When the most wretched of them was sent forth, a man who was unique (in the bad sense), wicked and strong among his people, rushed to kill it." Then, he mentioned women and advised regarding them and said: "Some of you would whip your wives as if they were slaves and then have intercourse with them at the end of the day." Then, he warned them against laughing at the act of passing wind, saying: "Why should any of you laugh at another doing what he does himself?"

EASY EXPLANATION

‘Abdullāh ibn Zam‘ah (may Allah be pleased with him) mentions that he heard the Prophet (may Allah's peace and blessings be upon him) deliver a sermon from above his camel. This is because it was from the Prophet's guidance not to overburden himself. He would thus not request something that was not available, nor would he reject something that was available, as long as this would not entail negligence or exaggeration in the Shariah. The Prophet (may Allah’s peace and blessings be upon him) was giving the sermon, and ‘Abdullāh ibn Zam‘ah heard him. He heard him mention the she-camel, which was the miracle of Prophet Sālih (Methusaleh) (peace be upon him). He also mentioned the one who had slain it, whose name was Qudhār, and he was the most wretched among his people. He made mention of some of his descriptions saying that he was unique (in the bad sense of the word) and extremely corrupt and that he enjoyed a high status among his people. Then, the Prophet (may Allah's peace and blessings be upon him) said during his sermon: "Some of you would whip their wives as if they were slaves." This indicates harsh disciplining. The context of the Hadīth indicates the improbability of these two being done by a rational person, i.e. that he would beat his wife severely and then have sexual intercourse with her the same day or night. This is because sexual intercourse normally requires a desire for companionship, love, and affection, whereas the one who is whipped normally shuns the one who whipped him. So, the dispraise of this type of action was pointed out here. If beating is necessary, it should be a gentle beating that does not cause complete repulsion, so one should not exceed the proper limits in both beating and disciplining. Then, he warned them against laughing at the act of passing wind because it is against good manners and because it entails exposing other people. Out of criticism for such an attitude, he said: "Why should any of you laugh at another doing what he does himself?" This is because laughing is normally caused by something strange or

0677 Some of you would whip your wives as if they were slaves and... / continued

astonishing that lead to smiling.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

678 / PROPHETIC REPORT

A man came to the Prophet (may Allah's peace and blessings be...

Narrated by Ibn ‘Abbās

SOURCE HadeethEnc 58158 | Authentic hadith | An-Nasaa’i - Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس، قال: جاء رجل إلى النبي صلى الله عليه وسلم فقال: إّن امرأتي لا تمنع يدَ لاِمِس قال: «َعِّرْبَها» قال: أخاف أن َتْتبعها نفسي، قال: «فاسَتْمَتِع بها».

ENGLISH RENDERING

A man came to the Prophet (may Allah's peace and blessings be upon him) and said: "My wife does not object if anyone touches her." He said: "Divorce her." The man said: "I am afraid that I will miss her." The Prophet (may Allah's peace and blessings be upon him) said: "Then enjoy her."

EASY EXPLANATION

The Hadīth indicates that a Companion came to the Prophet (may Allah's peace and blessings be upon him) seeking advice concerning his wife. The man told the Prophet (may Allah's peace and blessings be upon him) that his wife did not object if anyone touched her. The scholars had a great difference of opinion over the meaning of this statement. The preponderant opinion is that the woman did not avoid men and did not object to a person who touched her seeking thereby to enjoy her, or that she did not keep away from men and was not reserved in speech to them and did not screen herself from them such that they would touch her body, or they would shake hands with her and she would not avoid that. This does not mean that she would consent to adultery, because the Prophet (may Allah's peace and blessings be upon him) would not approve the man’s marriage to an adulteress. Therefore, the Prophet (may Allah's peace and blessings be upon him) firstly advised the man to part with her, out of sympathy for him to stay with such a woman. However, the man informed the Prophet (may Allah's peace and blessings be upon him) about his deep love for his wife and his fear that he would miss her if he were to leave her. Then the Prophet (may Allah's peace and blessings be upon him) felt that it was beneficial in this situation for the man to remain with his wife, for fear of the harm that would be caused by separation. Therefore, averting greater harm by engaging in an issue with lesser harm is a necessity. Moreover, the woman could probably reform in the future. Allah, the Exalted, knows best.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0678 A man came to the Prophet (may Allah's peace and blessings be... / continued

TEXT NOTE

Authentic hadith; An-Nasaa’i - Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

679 / PROPHETIC REPORT

Indeed, many women have come to the family of Muhammad...

Narrated by Iyās ibn ‘Abdullah ibn Abi Dhubāb

SOURCE HadeethEnc 5821 | Authentic | Narrated by Abu Dāwūd and Ibn Mājah

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ إِيَاسِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ذُبَابٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عَلَيْهِ وَسَلَّم: «لاَ تَضْرِبُوا إِمَاءَ اللَّهِ» فَجَاءَ عُمَرُ إِلَى رَسُولِ اللَّهِ صلى الله عَلَيْهِ وَسَلَّم فَقَالَ: ذَئِرَ النِّسَاءُ عَلَى أَزْوَاجِهِنَّ، فَرَخَّصَ فِي ضَرْبِهِنَّ، فَأَطَافَ بِآلِ رَسُولِ اللَّهِ صلى الله عَلَيْهِ وَسَلَّم نِسَاءٌ كَثِيرٌ يَشْكُونَ أَزْوَاجَهُنَّ، فَقَالَ النَّبِيُّ صلى الله عَلَيْهِ وَسَلَّم: «لَقَدْ طَافَ بِآلِ مُحَمَّدٍ نِسَاءٌ كَثِيرٌ يَشْكُونَ أَزْوَاجَهُنَّ، لَيْسَ أُولَئِكَ بِخِيَارِكُمْ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Do not strike the female servants of Allah." Then ‘Umar came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: Women have become bold toward their husbands. So the Prophet (may Allah's peace and blessings be upon him) permitted striking them. Then many women came to the family of the Messenger of Allah (may Allah's peace and blessings be upon him) complaining about their husbands. So the Prophet (may Allah's peace and blessings be upon him) said: "Indeed, many women have come to the family of Muhammad complaining about their husbands. Those (men) are not the best among you."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade the beating of wives. Then the Commander of the Believers, ‘Umar ibn al-Khattāb (may Allah be pleased with him), came and said: O Messenger of Allah, women have become bold toward their husbands, and their manners have worsened. The Prophet (may Allah's peace and blessings be upon him), thus, permitted beating them in a manner that is not severe if there is a valid reason for it, such as refusing to fulfill the husband's rights or disobedience and the like. Then, after that, women came to the wives of the Prophet (may Allah's peace and blessings be upon him) complaining that their husbands were beating them severely and misusing this concession. So the Prophet (may Allah's peace and blessings be upon him) said: Those men who beat their wives severely are not the best among you.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

0679 Indeed, many women have come to the family of Muhammad... / continued

PUT IT INTO PRACTICE

A clarification of the virtue of treating women kindly, and that being patient with them and overlooking their faults is better than beating them. Allah Almighty made beating the last step in addressing a wife's disobedience, as He said: {As for those women on whose part you fear rebellion, [first] admonish them, [next] forsake them in bed, and [last] hit them. Then if they obey you, do not take further action against them. Indeed, Allah is Most High, All-Great.} [Surat an-Nisā': 34] These three steps are to be followed in order, not to be applied all at once. One must begin with advice, admonition, and reminders. If that proves effective, then praise be to Allah. If it does not help, then comes separation in bed. And if that still does not result in change, only then may one resort to beating, as a form of discipline, not out of revenge.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd and Ibn Mājah. HadeethEnc English export v1.25.0.

680 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 6022 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه أن رسول الله صلى الله عليه وسلم أعتق صفية، وجعلَ عِتْقَهاَ صَداقَها.

ENGLISH RENDERING

Anas ibn Mālik (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) emancipated Safiyyah and made her emancipation her dowry.

EASY EXPLANATION

Safiyyah, the daughter of Huyai, one of the leaders of Banu An-Nadīr (a Jewish tribe of Hejaz) was the wife of Kinānah ibn Abu Al-Huqayq who was killed on the Day of khaybar. The Prophet (may Allah's peace and blessings be upon him) conquered Khaybar without hostilities and the women and children residents of that city became slaves to the Muslims once they were captivated. Safiyyah was initially part of the share allocated to Dihyah ibn Khalīfah al-Kalbi. However, the Prophet (may Allah's peace and blessings be upon him) compensated him with another female slave in exchange for Safiyyah, and took her for himself. He did this to appease her and soothe her grief for her lost status and glory (may Allah's peace and blessings be upon him). The Prophet's noble character is manifested through the fact that he did not settle for enjoying her while she was a humiliated as a slave but freed her from slavery, raised her status, and made her one of the most respected of women (on earth as a) Mother of the Believers. He freed her, then married her, and he made her emancipation her dowry.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

681 / PROPHETIC REPORT

I advise you to treat women kindly, for the woman was created...

Narrated by the named companion in the report

SOURCE HadeethEnc 3049 | Authentic hadith | Narrated by Muslim - Al-Bukhari and Muslim with its two versions

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «ٱسْتَوْصوا بٱلنساءِ خَيْرا؛ فإن المرأةُ خُلِقَتْ من ضِلَعٍ، وإن أعْوَجَ ما في الضِّلَعِ أعلاه، فإن ذَهَبَتْ تُقيمُه كسَرْتَه، وإن تركته، لم يزل أعوج، فاستوصوا بالنساء». وفي رواية: «المرأة كالضِّلَعِ إن أقْمَتَها كسَرْتَها، وإن ٱستَمْتَعْتَ بها، استمتعت وفيها عَوْج». وفي رواية: «إن المرأة خُلِقَتْ من ضَلَع، لن تَسْتَقِيمَ لك على طريقة، فإن استمتعت بها استمتعت بها وفيها عوج، وإن ذَهَبْتَ تُقيمُها كسَرْتَها، وكَسْرُها طلاقها».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "I advise you to treat women kindly, for the woman was created from a rib, and the most crooked part of the rib is its uppermost part. If you try to straighten it, you will break it; and if you leave it, it will remain crooked. So, treat women kindly."

Another narration reads: "A woman is like a rib: if you straighten her, you will break her, and if you enjoy her, you will enjoy her as she has some crookedness."

Another narration reads: "The woman was created from a rib and will not remain straight for you in any way. So, if you enjoy her, you enjoy her as she has some crookedness. And if you try to straighten her, you will break her, and breaking her is divorcing her."

EASY EXPLANATION

Abu Hurayrah (may Allah be pleased with him) conveys a message regarding how women should be treated. He reported that the Prophet (may Allah's peace and blessings be upon him) asked them to accept his advice that they should treat women in a kind and good manner. This is because women are characterized by some deficiency in their reason, religion, thinking, and all of their affairs, since they were created from a rib. To clarify, Allah created Adam (peace be upon him) from dust without father and mother. When Allah, the Exalted, willed to bring humanity out of Adam, He created his wife (Eve) from his bent rib. If a man wants to benefit from his bent rib, he has to benefit from it with its bending there. If he tried to straighten it, he would break it.

Likewise, if a person wants to enjoy a woman, he has to enjoy her while crookedness remains in her and accept the benefits available. However, if he tries to straighten her, she will not be straightened and he will not be able to, because if she becomes straight in her religious matters, she will not be straight in the matters related to her nature. A woman will never behave exactly as her husband wishes. Rather, there must be cases of disagreement and negligence in addition to a sort of deficiency that already exists in her. Therefore, if you try to straighten her, you will break her, and breaking her is divorcing her. In other words, if you try to straighten her in the way you like, you will not be able to, and as a result you will get fed up with her and divorce her.

0681 I advise you to treat women kindly, for the woman was created... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim - Al-Bukhari and Muslim with its two versions. HadeethEnc English export v1.25.0.

682 / PROPHETIC REPORT

Whoever has two wives and is inclined to one of them will come...

Narrated by the named companion in the report

SOURCE HadeethEnc 58125 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, An-Nasā’i, Ibn Mājah, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَى إِحْدَاهُمَا، جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ مَائِلٌ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever has two wives and is inclined to one of them will come on the Day of Judgment with his side inclined."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that whoever has more than one wife and does not maintain justice between them as much as possible, by providing equal treatment in terms of financial support, housing, clothing, and overnight stay, half of his body will be hanging down as a punishment for him on the Day of Judgment. Such inclination is a punishment for his injustice, reflecting his unfair treatment.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

A man must divide his time between his wives, whether they are two or more. It is prohibited for him to be more inclined to one of them than the other in terms of what is within his ability of the financial maintenance, overnight stay, courtesy, etc.

Equality is required when it comes to the division of time and other things that a person can control. However, love and emotional inclination, which are beyond one's control, are not included in the Hadīth. This is what is meant by Allah's statement: {You will never be able to maintain absolute justice between your wives, no matter how keen you are.} [Surat an-Nisā’: 129]

The recompense always suits the deed; hence, when a man shows inclination in this world to one wife more than the other, he will come on the Day of Judgment with one of his sides hanging down.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, An-Nasā’i, Ibn Mājah, and Ahmad. HadeethEnc English export v1.25.0.

683 / PROPHETIC REPORT

Once the Messenger of Allah (may Allah's peace and blessings be...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 6027 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة- رضي الله عنها- قالت: «دخل علي رسول الله صلى الله عليه وسلم وعندي رجل، فقال: يا عائشة، من هذا؟ قلت: أخي من الرضاعة، فقال: يا عائشة: انظرن من إخوانكن؟ فإنما الرضاعة من المجاعة».

ENGLISH RENDERING

Once the Messenger of Allah (may Allah's peace and blessings be upon him) entered upon me while a man was in my house. He said: "O ʻĀ'ishah, who is this (man)?" I replied: "He is my brother from breastfeeding." He said: "O ʻĀ'ishah, be careful who you (women) count as your brothers from breastfeeding, for the breastfeeding (that makes marriage prohibited) is only that which satisfies hunger (takes place in the suckling period, the first two years of one's life)."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) entered upon ʻĀ'ishah and found her brother from breastfeeding, whom he did not know, with her. So, his facial expression changed, in dislike of that situation, and out of jealously for his female relatives. ʻĀ'ishah knew the reason why his facial expression had changed, so she told him that the man was her brother from breastfeeding. Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: O ʻĀ'ishah, make sure of those whom you consider your brothers from breastfeeding, because there are some types of breastfeeding that do not make marriage prohibited. It is necessary that the breastfeeding nourishes the child and grows it muscles and strengthens its bones. This only occurs during the first two years of the child's life, when the he is in need of breast milk and feeds on nothing else. At this time, the child becomes part of the breastfeeding mother, and is considered as one of her own children. Thus, the prohibition of marriage is established, i.e. he becomes a Mahram for her and her family. This means that she must not put on her Hijab in his presence, he can sit alone with her, and he can be her Mahram on traveling. This includes the breastfeeding mother, her husband, their children, their siblings, and their mothers and fathers.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0683 Once the Messenger of Allah (may Allah's peace and blessings be... / continued

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

684 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him)...

Narrated by Ibn ʻAbbās

SOURCE HadeethEnc 58084 | Authentic hadith | Ibn Khuzaymah in At-Tawheed - Narrated by Ibn Majah - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس قال: «رَدّ النبي صلى الله عليه وسلم ابنته زينب على أبي العاص بن الربيع بعد ستِ سنين بالنكاح الأول، ولم يُحدِث نكاحا».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) returned his daughter Zaynab to Abu al-ʻĀs ibn Ar-Rabīʻ in marriage after six years without renewing the contract.

EASY EXPLANATION

Zaynab (may Allah be pleased with her) was the oldest daughter of the Prophet (may Allah's peace and blessings be upon him). She was married to Abu al-ʻĀs ibn Ar-Rabīʻ. She had converted to Islam and emigrated before her husband embraced Islam and emigrated. When her husband entered Islam and emigrated, the Messenger of Allah (may Allah's peace and blessings be upon him) returned Zaynab to him after six years (according to this narration), without concluding a new marriage contract for her. Some scholars deduced from this Hadīth that if a disbelieving husband does not become a Muslim during his wife's waiting period, which then expires, then the marriage is not dissolved. Still, the woman has the choice of going back to him or marrying another man. The majority of Muslim jurists, however, believe that this form of marriage is dissolved. They used other Hadīths to support their opinion. They remarked that when Zaynab embraced Islam and her husband remained a disbeliever, the Prophet (may Allah's peace and blessings be upon him) did not separate between them, for it was not yet revealed that a Muslim woman is forbidden to marry a disbeliever. When this was revealed {They are not lawful [wives] for them, nor are they lawful [husbands] for them} [Sūrat al-Mumtahanah: 10], the Prophet (may Allah's peace and blessings be upon him) commanded Zaynab to observe her waiting period. Abu al-ʻĀs arrived as a Muslim before the waiting period expired, and thus the Prophet (may Allah's peace and blessings be upon him) kept the spouses in their marriage. By this understanding, the Hadīth is no longer confusing. The fatwa of the Permanent Committee follows the majority of scholars stating: If a non-Muslim couple enter Islam together, they keep their marriage. The disbelievers used to convert to Islam along with their spouses, during the lifetime of the Prophet (may Allah's peace and blessings be upon him) and he would keep them married. But, if one spouse only becomes a Muslim, the couple should be separated. If the other spouse converts during the waiting period, the couple would keep their marriage.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0684 The Prophet (may Allah's peace and blessings be upon him)... / continued

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Ibn Khuzaymah in At-Tawheed - Narrated by Ibn Majah - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

685 / PROPHETIC REPORT

If a man calls his wife to fulfill his desire, she should come...

Narrated by the named companion in the report

SOURCE HadeethEnc 5788 | Authentic hadith | Narrated by At-Termedhy

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي علي طلق بن علي رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «إذا دعا الرجل زوجته لحاجتهَ فْلتأتِه وإن كانت على التُّنور».

ENGLISH RENDERING

Abu ‘Ali Talq ibn ‘Ali (may Allah be pleased with him) narrated that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "If a man calls his wife to fulfill his desire, she should come to him even if she is busy with the oven."

EASY EXPLANATION

When a man calls his wife to fulfill his sexual desire, she should immediately respond to him, even if she is busy doing something that none but her can do, such as baking or cooking.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy. HadeethEnc English export v1.25.0.

686 / PROPHETIC REPORT

You divorced (in a manner that is) against the Sunnah and took...

Narrated by the named companion in the report

SOURCE HadeethEnc 58149 | Authentic hadith | Narrated by Ibn Majah - Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمران بن حصين رضي الله عنهما أنهُ سِئل عن الرجلُ يطِّلق امرأته، ثمَ يَقُع بها، ولمْ يُشهِدْ على طلاقها، ولا علىَ رْجَعِتَها، فقال: "طّلْقَتِ لغْيرُ سّنِة،َ وَرَاجْعَتِ لغْيرُ سّنِة، أَشهِدْ على طلاقها، وعلىَ رْجَعِتَها، ولاَ تُعْد".

ENGLISH RENDERING

‘Imrān ibn Husayn (may Allah be pleased with him) reported that he was asked about a person who divorced his wife and then had intercourse with her without calling any witnesses to the divorce or the reunion. He said: "You divorced (in a manner that is) against the Sunnah and took back (in a manner that is) against the Sunnah. Call someone to bear witness to her divorce and to her reunion, and do not do that again."

EASY EXPLANATION

In this Hadīth, ‘Imrān ibn Husayn (may Allah be pleased with him) was asked about a man who divorced his wife and then had intercourse with her after he took her back in marriage, but without calling anybody to witness either divorce or reunion. ‘Imrān (may Allah be pleased with him) answered that such a husband has violated the Sunnah in both cases as he has not brought witnesses to the divorce or to the reunion. He ordered him to bring witnesses for the divorce and the reunion and to avoid doing so again.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

687 / PROPHETIC REPORT

Do you want to go back to Rifā‘ah? Not until you taste his...

Narrated by ‘Ā'ishah

SOURCE HadeethEnc 6089 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة- رضي الله عنها- مرفوعًا: «جاءت امرأة رفاعة القرظي إلى النبي صلى الله عليه وسلم فقالت: كنت عند رفاعة القرظي فطلقني َفبّت طلاقي، فتزوجت بعده عبد الرحمن بن ّالزبير، وإنما معه مثل ُهْدَبة ّالثوب، فتبسم رسول الله صلى الله عليه وسلم وقال: أتريدين أن ترجعي إلى رفاعة؟ لا، حتى َتُذوقي ُعَسْيَلَتُه، ويذوق ُعَسْيَلَتِك، قالت: وأبو بكر عنده، وخالد بن سعيد بالباب ينتظر أن يؤذن له، فنادى: يا أبا بكر، ألا تسمع إلى هذه: ما َتْجَهُر به عند رسول الله صلى الله عليه وسلم ».

ENGLISH RENDERING

The wife of Rifā‘ah al-Qurazhi came to the Prophet (may Allah's peace and blessings be upon him) and said: "I was with Rifā‘ah al-Qurazhi, and he divorced me and it was an irrevocable divorce. Then I married ‘Abdur-Rahmān ibn Az-Zubayr, and he only has the like of a garment's fringe." The Messenger of Allah (may Allah's peace and blessings be upon him) smiled and said: "Do you want to go back to Rifā‘ah? Not until you taste his sweetness and he tastes your sweetness (have sexual intercourse)." She (‘Ā'ishah) said: "Abu Bakr was with him, and Khālid ibn Sa‘īd was at the door waiting to be allowed in. Khālid called out: 'O Abu Bakr, do you not hear what this [woman] is saying? What is she saying openly in the presence of the Messenger of Allah (may Allah’s peace and blessings be upon him)!'"

EASY EXPLANATION

The wife of Rifā‘ah al-Qurazhi came to complain about her situation to the Prophet (may Allah’s peace and blessings be upon him). She told him that she was married to Rifā‘ah, who gave her a third irrevocable divorce. Then she married ‘Abdur-Rahmān ibn Az-Zubayr who, nevertheless, could not have sexual intercourse with her, because of his inability to have a penile erection. The Prophet (may Allah's peace and blessings be upon him) smiled at her explicit words, which women would usually feel too shy to say. He understood that she wanted his judgment to go back to her ex-husband, Rifā‘ah. The lady believed that she was now lawful for Rifā‘ah on the grounds of her marriage contract with ‘Abdur-Rahmān. However, the Prophet (may Allah's peace and blessings be upon him) refused to grant her that judgment. To become lawful for her ex-husband, the Prophet (may Allah's peace and blessings be upon him) said: She must have sexual intercourse with her new husband. Abu Bakr was with the Prophet (may Allah's peace and blessings be upon him) and Khālid ibn Sa‘īd was standing at the door, waiting to be allowed in. So Khālid called out to Abu Bakr in resentment at what the lady said to the Prophet. Indeed, the Companions (may Allah be pleased with them) had great reverence and esteem for the Prophet (may Allah's peace and blessings be upon him). We ask Allah to grant us respect for and compliance with the Prophet (may Allah's peace and blessings be upon him).

0687 Do you want to go back to Rifā'ah? Not until you taste his... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

688 / PROPHETIC REPORT

A previously married woman should not be married until her...

Narrated by the named companion in the report

SOURCE HadeethEnc 6088 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «لا تُنْكحُ الأيم حتى تُستأمر، ولا تنكح البكر حتى تُستَأذن، قالوا: يا رسول الله، فكيف إذنها قال: أن تسكت».

ENGLISH RENDERING

Abu Hurayrah(may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "A previously married woman should not be married until her verbal consent has been sought, and a virgin should not be married until her permission has been sought." They said: "O Messenger of Allah, what is her permission?" He said: "When she remains silent."'

EASY EXPLANATION

Marriage is a serious contract whereby husband gains lawful access to what women guard most: private parts. By virtue of this contract, a woman becomes like a captive with her husband. Thus, the All-Wise, the Merciful, the Fair Legislator (Allah) gave her the right to choose her life partner, since she is the one who would live with him, and she is more aware of her inclinations and desires. Therefore, the Prophet (may Allah's peace and blessings be upon him) forbade marrying a previously married woman (divorced or widow) until her command is sought and she gives it. He also forbade marrying off a virgin until her permission is sought and she gives it. Since a virgin is most likely shy regarding such matters, it is sufficient to get her permission which is lighter than her command. It is also sufficient that she remains silent to indicate her consent.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

689 / PROPHETIC REPORT

A virgin girl came to the Prophet (may Allah's peace and...

Narrated by the named companion in the report

SOURCE HadeethEnc 58070 | Authentic hadith | Narrated by Ibn Majah - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس، أنَ جارِيَةِ بْكرًا أَتِت النبي صلى الله عليه وسلم فذكرت «أَن أباها زَّوَجها وهي كارهة، فَخَّيَرَها النبي صلى الله عليه وسلم ».

ENGLISH RENDERING

Ibn ‘Abbās (may Allah's peace and blessings be upon him) reported that a virgin girl came to the Prophet (may Allah's peace and blessings be upon him) and said that her father had married her off although she hated [that marriage]. Therefore, the Prophet (may Allah's peace and blessings be upon him) gave her the choice.

EASY EXPLANATION

This Hadīth shows that a young virgin woman who had not married before came to the Prophet (may Allah's peace and blessings be upon him) and told him that her father wanted to marry her off to a man without her consent and permission. Therefore, the Prophet (may Allah's peace and blessings be upon him) gave her the choice to stay in marriage with that man, in order to affirm her father's decision, or dissolve the marriage contract. That is what the Prophet (may Allah's peace and blessings be upon him) decided, for women's permission is essential in marriage according to Islamic law. So the guardian of a woman may not marry her off except with her permission and consent. If she is virgin, sane, and of age, she can choose to stay in marriage or refuse. Honoring the opinion of adult virgin women and the impermissibility of forcing them is the view adopted by the Permanent Committee for Islamic Research and Iftaa', Saudi Arabia.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

690 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him)...

Narrated by Ibn ‘Abbās

SOURCE HadeethEnc 58073 | Its chain of narrators is Sahih/Authentic | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس، قال: "تَزَوّج النبّي صلى الله عليه وسلمَ مَيْمُوَنة وهوُ مُحْرِمٌ، وَبَنى بها وهوَ حلاٌل، وماتْت بَسِرف".

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) married Maymūnah when he was in the state of Ihrām and consummated marriage with her when he ended his Ihrām. She died in Sarif.

EASY EXPLANATION

This Hadīth, which is reported by Ibn ‘Abbās (may Allah be pleased with him), shows that the Prophet (may Allah's peace and blessings be upon him) concluded his marriage contract with the Mother of the Believers Maymūnah during the state of Ihrām and consummated marriage with her after he terminated his Ihrām. Maymūnah (may Allah be pleased with her) died in a place between Makkah and Madīnah called Sarif, which is the place where the Prophet (may Allah's peace and blessings be upon him) consummated marriage with her.

The scholars mentioned that Ibn ‘Abbās (may Allah be pleased with him) was inaccurate in saying that the Prophet (may Allah's peace and blessings be upon him) married Maymūnah during the state of Ihrām, being the only narrator of this incident. Most of the Companions disagreed with him, including Maymūnah and Abu Rāfi‘ who knew the story better than Ibn ‘Abbās. Abu Rāfi‘ (may Allah be pleased with him) said: "I was a messenger between the Prophet (may Allah's peace and blessings be upon him) and Maymūnah. He married her when he was outside the state of Ihrām and consummated marriage with her when he was outside state of Ihrām." Also, Mother of the Believers Maymūnah (may Allah be pleased with her) used to say: "He married me when he was outside the state of Ihrām: "So it is possible that Ibn ‘Abbās (may Allah be pleased with him) did not learn of the Prophet's marriage with Maymūnah except after the Prophet had entered the state of Ihrām. So he thought that the Prophet (may Allah's peace and blessings be upon him) married her during Ihrām. Commenting on this Hadīth of Ibn ‘Abbās, some scholars said that the Prophet (may Allah's peace and blessings be upon him) married Maymūnah in the Precincts of Makkah while he was not in the state of Ihrām.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

0690 The Prophet (may Allah's peace and blessings be upon him)... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Its chain of narrators is Sahih/Authentic; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

691 / PROPHETIC REPORT

The people of the pre-Islamic era of ignorance would practice...

Narrated by Ibn ‘Abbās

SOURCE HadeethEnc 58153 | No judgment by Shaykh Al-Albaani is available | Al-Bayhaqi - At-Tabaraani - Sa‘eed ibn Mansoor

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما أنه قال: «كان إيلاء أهل الجاهلية السنة والسنتين، ثم وَقّت الله الإيلاء فمن كان إيلاؤه دون أربعة أشهر فليس بإيلاء».

ENGLISH RENDERING

The people of the pre-Islamic era of ignorance would practice Īlā' (take an oath not to have sexual intercourse with their wives) for a duration of one or two years. Then Allah timed the effective duration of this oath. So, for those who swear not to approach their wives for less than four months, the oath is not effective.

EASY EXPLANATION

This tradition of Ibn ‘Abbās (may Allah be pleased with him) indicates that people during the pre-Islamic era of ignorance would swear not to have sexual intercourse with their wives for one or two years. They would also divorce their wives more than three times. So, whenever the waiting period was about to expire, they would restore their wives and then divorce them again. This way, the oath not to have intimacy with the wife, which is known as Īlā', was extremely harmful to women. Therefore, Allah set a duration for an effective oath: four months. Exceeding the four months without intimacy with the wife entails one of two things: divorcing her or resuming intimacy with her. What is less than four months is not considered Īlā'; rather, it is considered a disciplinary measure that a husband uses against the wife. It does not count as an oath of Īlā'.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

No judgment by Shaykh Al-Albaani is available; Al-Bayhaqi - At-Tabaraani - Sa‘eed ibn Mansoor. HadeethEnc English export v1.25.0.

692 / PROPHETIC REPORT

Her prescribed waiting period after divorce is over. Propose to...

Narrated by the named companion in the report

SOURCE HadeethEnc 8286 | Authentic hadith | Narrated by Ibn Majah

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن الزبير بن العوام رضي الله عنه أنه كانت عنده أم كلثوم بنت عقبة، فقالت له وهي حامل: طلقني بتطليقة، فطلقها تطليقة، ثم خرج إلى الصلاة، فرجع وقد وضعت، فقال: ما لها؟ خدعتني، خدعها الله، ثم أتى النبي صلى الله عليه وسلم ، فقال: «سبق الكتاب أجله، اخطبها إلى نفسها».

ENGLISH RENDERING

Az-Zubayr ibn al-‘Awwām (may Allah be pleased with him) reported that he was married to Umm Kulthūm bint ‘Uqbah when she said to him, while being pregnant: "Make me happy by proclaiming divorce one time.” So he divorced her once, then went out to the prayer. He returned after she had given birth to a child, then he said: “What is the matter with her? She deceived me! May Allah deceive her!” Then he came to the Prophet (may Allah's peace and blessings be upon him) who then said: “Her prescribed waiting period after divorce is over. Propose to her anew.”

EASY EXPLANATION

Az-Zubayr ibn al-‘Awwām was married to Umm Kulthūm bint ‘Uqbah, who asked him while she was pregnant to bring her some happiness by making one proclamation of divorce. Apparently she did not love him and wanted to part from him irrevocably. So, she asked him to divorce her with one proclamation when she realized that her delivery is immanent, knowing that the prescribed waiting period after divorce for the pregnant woman ends by giving birth to her baby. So, he divorced her once, then went out to the prayer. He returned after she had delivered her baby. Whereupon he said: “What is the matter with her? She deceived me! May Allah deceive her!” Deception is one of the attributes of Divine Acts; however, Allah, the Almighty, is not described by such an attribute independently in the absolute sense. Rather, He could be described by this attribute only in a reciprocal context, such as saying "Allah deceives whoever attempts to deceive Him, as He does with the hypocrites, those who devise evil plots for the believers, and the like. It is not permissible to interpret this attribute by saying Az-Zubayr wanted to say that Allah would penalize her for her deception. Rather, this attribute must be affirmed exactly as the other Attributes of Allah, the Almighty, without distorting or denying the meaning and without likening it or descriibng how it is. Then, Az-Zubayr came to the Prophet (may Allah's peace and blessings be upon him) and informed him of what had happened between him and his wife. He told him that her prescribed waiting period after divorce was over earlier than he expected, and that divorce had been already granted. Then the Prophet (may Allah's peace and blessings be upon him) instructed him to propose marriage to her anew, because he no longer had any authority over her after the passage of her prescribed waiting period.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0692 Her prescribed waiting period after divorce is over. Propose to… / continued

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah. HadeethEnc English export v1.25.0.

693 / PROPHETIC REPORT

No woman should perform the marriage of another woman, and no...

Narrated by the named companion in the report

SOURCE HadeethEnc 58069 | Authentic hadith | Narrated by Ibn Majah

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «لاُ تزّوُج المرأة المرأة، ولاُ تزوج المرأة نفَسها، فإّن اّلزانية هي التيُ تزوُج نفَسها».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: “No woman should perform the marriage of another woman, and no woman should perform her own marriage. It is an adulteress who performs her own marriage.”

EASY EXPLANATION

This Hadīth proves that a woman does not have the authority to perform her own marriage, let alone someone else's marriage. Any marriage performed by a woman is void. As for the sentence: "It is an adulteress who performs her own marriage", these are Abu Hurayrah’s words. By this he meant that only adulteresses perform their own marriages, so a chaste woman must not marry without a guardian.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah. HadeethEnc English export v1.25.0.

694 / PROPHETIC REPORT

Ibn ‘Abbās (may Allah be pleased with him) said: If [a man]...

Narrated by the named companion in the report

SOURCE HadeethEnc 58145 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما أنه كان يقول: «إذا حَرَّم امرأته ليس بشيء» وقال: {لقد كان لكم في رسول اللهِ أُسْوَةٌ حَسَنَة} [الأحزاب: 21]

ENGLISH RENDERING

Ibn ‘Abbās (may Allah be pleased with him) said: "If [a man] forbids his wife, this is nothing." He further quoted: {There is in the Messenger of Allah a good example to you.} [Sūrat al-Ahzāb: 21]

EASY EXPLANATION

This report means that if a man says to his wife: "You are unlawful for me," or: "You are forbidden," or something similar, this saying does not constitute divorce. It will be treated like a normal oath for which an expiation is required. In this respect, Allah, the Almighty, says: {O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful. Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise} [Sūrat At-Tahrīm: 1-2]. The last verse means that Allah ordained for the Muslims the dissolution of their oath by making the expiation that is stipulated in Sūrat al-Mā’idah.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

695 / PROPHETIC REPORT

If your wife asks your permission to go to the mosque, do not...

Narrated by the named companion in the report

SOURCE HadeethEnc 3325 | Authentic hadith | Al-Bukhari and Muslim with its two versions

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما عِنِ النَّبِي - صلى الله عليه وسلم - قَال: «إذا اسْتَأذَنت أَحَدُكم امَرَأته إلى المسجِد فلا يمَنعَها، قال: فقال بلال بن عبد الله: والله لنمَنُعُهّن، قال: فَأقبَل عليه عبد الله، فَسَبَّه سَبًا سَيِّئا، ما سِمعُته سَبَّه مِثْله قَطّ، وقال: أُخبِرك عن رسول الله صلى الله عليه وسلم وتقول: والله لنمَنُعُهّن؟». وفي لفظ: «لا تمَنُعوا إماء الله مَساجد الله...».

ENGLISH RENDERING

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: "If your wife asks your permission to go to the mosque, do not prevent her." Bilāl ibn ‘Abdullāh said: "By Allah! We will prevent them." Ibn ‘Umar turned to him and angrily insulted him in an unprecedented manner, saying: "I am telling you that the Messenger of Allah (may Allah’s peace and blessings be upon him) said so, and you say: 'By Allah! We will prevent them'!" Another version reads: "Do not prevent the female servants of Allah from (going to) the mosques of Allah."

EASY EXPLANATION

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: "If your wife asks your permission to go to the mosque, do not prevent her." This is in order not to deprive her of the merit of performing the congregational prayer in the mosque. The Hadīth highlights the ruling on a woman going out to the mosque for prayer, which is permissible. Bilāl, a son of ‘Abdullāh ibn ‘Umar, was present when his father was reporting this Hadīth and said: "By Allah! We will prevent them." Bilāl said so without any intention to object to the legislator, as his objection was just out of his jealousy and desire to protect the women, whose behavior differed from what was common during the Prophet's lifetime, especially regarding the wide use of adornments and the like. However, his father believed that his objection was out of rejection of the Prophet's Sunnah. Therefore, he angrily insulted him in an unprecedented manner out of his anger and zeal for Allah, the Almighty, and His Messenger (may Allah’s peace and blessings be upon him), saying: "I am telling you that the Messenger of Allah (may Allah’s peace and blessings be upon him) said so, and you say: 'By Allah! We will prevent them'!"

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0695 If your wife asks your permission to go to the mosque, do not... / continued

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bukhari and Muslim with its two versions. HadeethEnc English export v1.25.0.

696 / PROPHETIC REPORT

Ghaylān ibn Salamah Ath-Thaqafi embraced Islam and he had ten...

Narrated by Ibn ‘Umar

SOURCE HadeethEnc 58083 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر، أن َغْيَلان بن َسَلَمَة الثقفي َأسَلم وله عشر ِنْسَوة في الجاهلية، َفَأسَلْمَن معه، « َفَأمَرُه النبي صلى الله عليه وسلم أن َيَتَخّيَر أربعا ِمْنُهّن».

ENGLISH RENDERING

Ghaylān ibn Salamah Ath-Thaqafi embraced Islam and he had ten wives from the pre-Islamic period of ignorance, and they all embraced Islam with him. The Prophet (may Allah's peace and blessings be upon him) commanded him to choose four of them.

EASY EXPLANATION

This Hadīth shows one of the different forms of marriage that existed before Islam. Men would combine a big number of women in marriage without restriction. Ghaylān, a Companion, embraced Islam while he had ten wives, who also embraced Islam with him. The Prophet (may Allah's peace and blessings be upon him) commanded him to choose four of them and part with the rest. In Islam, a man may have four wives, and there is a consensus among Muslims on that.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Ahmad. HadeethEnc English export v1.25.0.

697 / PROPHETIC REPORT

If a man invites his wife to his bed and she refuses, and so he...

Narrated by the named companion in the report

SOURCE HadeethEnc 58098 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم : «إذا دعا الرجل امرأته إلى فراشه فَأَبَتْ فَبَاتَ غَضْبَانَ عليها لَعَنَتْها الملائكة حتى تصبح».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "If a man invites his wife to his bed and she refuses, and so he spends the night angry with her, the angels will curse her until the morning."

EASY EXPLANATION

This Hadīth indicates that a woman should answer her husband's request of having sexual intercourse with her, or else she exposes herself to the angels' curse. This is restricted, however, by the husband's anger, as in Al-Bukhāri's narration. If he does not object to her refusal, there is no problem. This also applies if the wife has a legitimate excuse, such as being too sick to have sex or having another excuse that prevents her from coming to the husband's bed. Other than that, she has to respond to him. On the other side, the husband has to fulfill the sexual needs of his wife, if he notices that she wants to have sexual intercourse or asks him to do so. Allah says: {And live with them in kindness.} [Sūrat An-Nisā': 19]

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 30:21 - Affection and mercy between spouses

Qur'an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

698 / PROPHETIC REPORT

‘Uwaymir al-‘Ajlāni went to ‘Āsim ibn ‘Adyy al-Ansāri and...

Narrated by the named companion in the report

SOURCE HadeethEnc 58157 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن شهاب، أن سهل بن سعد الساعدي أخبره: أنَّ عُوَيْمرًا العجلاني جاء إلى عاصم بن عدي الأنصاري، فقال له: يا عاصم، أرأيت رجلاً وجد مع امرأته رجلاً، أيقتله فتقتلونه، أم كيف يفعل؟ سل لي يا عاصم عن ذلك رسول الله صلى الله عليه وسلم ، فسأل عاصم رسول الله صلى الله عليه وسلم عن ذلك، فكره رسول الله صلى الله عليه وسلم المسائل وعابها، حتى كبر على عاصم ما سمع من رسول الله صلى الله عليه وسلم ، فلما رجع عاصم إلى أهله جاءه عويمر، فقال: يا عاصم، ماذا قال لك رسول الله صلى الله عليه وسلم ؟ فقال عاصم لعويمر: لم تأتني بخير، قد كره رسول الله صلى الله عليه وسلم المسألة التي سألته عنها، فقال عويمر: والله لا أنتهي حتى أسأله عنها، فأقبل عويمر حتى جاء رسول الله صلى الله عليه وسلم وسط الناس، فقال: يا رسول الله، أرأيت رجلاً وجد مع امرأته رجًلا، أيقتله فتقتلونه، أم كيف يفعل؟ فقال رسول الله صلى الله عليه وسلم : «قدْ أُنزل فيك وفي صاحبتك، فاذهب فَأْتِ بها» قال سهل: فَتلاعنا وأنا مع الناس عند رسول الله صلى الله عليه وسلم ، فلما فَرَغا مِن تَلاعُنِهما، قال عويمر: كذبت عليها يا رسول الله إنْ أمْسَكْتها، فطلقها ثلاثا، قبل أن يأمره رسول الله صلى الله عليه وسلم ، قال ابن شهاب: فكانت سُنّة المُتلاعِنَيْن.

ENGLISH RENDERING

Ibn Shihāb reported that Sahl ibn Sa‘d As-Sā‘idi (may Allah be pleased with him) said to him: "‘Uwaymir al-‘Ajlāni went to ‘Āsim ibn ‘Adiyy al-Ansāri and asked: ‘O ‘Āsim, tell me, if a man sees his wife (sleeping) with another man, should he kill him, whereupon you will kill him (in retribution), or what should he do? O ‘Āsim, ask the Messenger of Allah (may Allah’s peace and blessings be upon him) about that.' ‘Āsim asked the Messenger of Allah (may Allah’s peace and blessings be upon him) about that, but the Prophet disliked the question and considered it disgraceful, which upset ‘Āsim. When he returned to his family, ‘Uwaymir went to him and said: ‘O ‘Āsim, what did the Messenger of Allah (may Allah’s peace and blessings be upon him) say to you?’ ‘Āsim replied: ‘You did not bring me any good. The Messenger of Allah (may Allah’s peace and blessings be upon him) disliked the question which I asked him.’ Thereupon, ‘Uwaymir said: ‘By Allah! I will not stop until I ask him about that.’ So, he went to the Messenger of Allah (may Allah’s peace and blessings be upon him) while he was amongst people, and said: ‘O Messenger of Allah, if a man finds another man (sleeping) with his wife, should he kill him, whereupon you will kill him (in retribution), or what should he do?’ The Messenger of Allah (may Allah’s

0698 ‘Uwaymir al-‘Ajlāni went to ‘Āsim ibn ‘Adyy al-Ansāri and… / continued

peace and blessings be upon him) said: ‘Something has been revealed concerning you and your wife. So, go and bring her.’” Sahl said: "They both engaged in Li‘ān and I witnessed it along with the people in the Prophet’s presence. When they were done, ‘Uwaymir said: ‘O Messenger of Allah, If I kept her as a wife, It would mean that I fabricated a lie against her then.’ So, he pronounced divorce against her three times before the Messenger of Allah (may Allah’s peace and blessings be upon him) ordered him to do so.'” Ibn Shihāb added: “So it became a tradition to dissolve the marriage of those spouses who are involved in a case of Li‘ān.”

0698 ‘Uwaymir al-‘Ajlāni went to ‘Āsim ibn ‘Adyy al-Ansāri and... / continued

EASY EXPLANATION

This Hadīth informs us that ‘Uwaymir al-‘Ajlāni (may Allah be pleased with him) asked about the ruling regarding the man who sees another man sleeping with his wife, and what he should do. The Prophet (may Allah's peace and blessings be upon him) disliked to tackle such an issue, given the unpleasant aspects involved therein. ‘Uwaymir, however, insisted on posing this question, which was concerning a matter that had actually happened to him. So, he went to the Prophet (may Allah's peace and blessings be upon him) and asked about the ruling regarding his case. In response, the Prophet (may Allah's peace and blessings be upon him) informed ‘Uwaymir that Allah, the Almighty, revealed Qur’an containing the judgment on their case. Thereupon, he and his wife engaged in Li‘ān. ‘Uwaymir (may Allah be pleased with him) did not know that Li‘ān would automatically make his wife forbidden for him, so he pronounced divorce three times against her. This was the first case of Li‘ān in Islam.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

699 / PROPHETIC REPORT

No financial maintenance is due to you upon him

Narrated by the named companion in the report

SOURCE HadeethEnc 6020 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن فاطمة بنت قيس- رضي الله عنها- «أن أبا عمرو بن حفص طلقها الْبَتَة، وهو غائب (وفي رواية: "طلقها ثلاثا")، فأرسل إليها وكيله بشعير، فسخطته. فقال: والله ما لك علينا من شيء. فجاءت رسول الله صلى الله عليه وسلم فذكرت ذلك له، فقال: ليس لك عليه نفقة (وفي لفظ: "ولا سكنى") فأمرها أنْ تَعتّد في بيت أم شريك؛ ثم قال: تلك امرأة يَغشاها أصحابي؛ اعتدي عند ابن أم مكتوم. فإنه رجل أعمى تضعين ثيابك، فإذا حَلَلت فآذِنيني. قالت: فلما حللت ذكرت له: أن معاوية بن أبي سفيان وأبا جهم خطباني. فقال رسول الله صلى الله عليه وسلم : أما أبو جهم: فلا يَضُع عصاه عن عاتقه. وأما معاوية: فصعلوك لا مال له. انكحي أسامة بن زيد. فكرهته ثم قال: انكحي أسامة بن زيد. فنكحته، فجعل الله فيه خيرا، واغتبطت به».

ENGLISH RENDERING

Fātimah bint Qays (may Allah be pleased with her) reported that Abu ‘Amr ibn Hafs divorced her irrevocably, while he was not present (and in another narration: “divorced her thrice”). He sent some barley to her with his representative and she was displeased with it. So he said: “By Allah, you are not entitled to receive anything from me.” She came to the Messenger of Allah (may Allah's peace and blessings be upon him) and mentioned that to him. He said: “No financial maintenance is due to you upon him. (In another narration: 'or accommodation’)” Then the Prophet (may Allah's peace and blessings be upon him) ordered her to observe her ‘Iddah (post-divorce waiting period) in the house of Umm Sharīk; then he said: “This is a woman whom my Companions frequently visit, so observe your ‘Iddah at the house of Ibn Umm Maktūm. He is a blind man and you can disrobe in his house. Then when you complete your ‘Iddah, inform me.” She said: “When I completed my ‘Iddah, I mentioned to him that both Mu‘āwiyah ibn Abu Sufyān and Abu Jahm proposed to me. Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said: ‘As for Abu Jahm, he never takes his stick off his shoulder, and as for Mu‘āwiyah, he is destitute and penniless. Marry Usāmah ibn Zayd,’” whom she disliked. Then he said: “Marry Usāmah ibn Zayd.” Fātimah said: “So I married him and Allah placed a lot of good in him, and I was pleased with him.”

EASY EXPLANATION

Abu ‘Amr ibn Hafs divorced his wife Fātimah bint Qays irrevocably, and it was the third and last time to divorce her. The woman who is irrevocably divorced has no right to receive financial maintenance from her husband, yet he sent her some barley. She thought that as long as she was in her post-divorce waiting period ‘Iddah, her maintenance was due to her upon him, so she thought the barley was too little and hated it. He, thus, swore that nothing was due to her upon him. She complained about this to the Messenger of Allah (may Allah's peace and blessings be upon him) and he informed her that he was not obliged to provide

0699 No financial maintenance is due to you upon him / continued

for her or provide her with accommodation. Then he ordered her to spend her ‘Iddah in the house of Umm Sharīk. When he remembered that the Companions frequently visit the house of Umm Sharīk, he ordered Fātimah to spend her ‘Iddah at the house of Ibn Umm Maktūm, because he was a blind man and would not see her when she would take off her clothes. He ordered her to inform him when her ‘Iddah would be over. When she completed her ‘Iddah, both Mu‘āwiyah and Abu Jahm proposed to her, so she consulted the Prophet (may Allah's peace and blessings be upon him). As sincere advice is mandatory - especially for the one who seeks counsel - the, Prophet (may Allah's peace and blessings be upon him) did not advise her to marry any of them, since Abu Jahm was harsh with women and Mu‘āwiyah was poor and penniless. Instead, he ordered her to marry Usāmah, but she disliked that because he was a freed slave. However, she obeyed the command of the Prophet (may Allah's peace and blessings be upon him) and accepted Usāmah. She was pleased with him, and Allah placed a great deal of good in him.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

700 / PROPHETIC REPORT

The narration about Barīrah and her husband

Narrated by the named companion in the report

SOURCE HadeethEnc 3741 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما في قصة بريرة وزوجها، قال: قال لها النبي صلى الله عليه وسلم : «لوَ رَاجْعِتِه؟» قالت: يا رسول الله تأمرني؟ قال: «إنما أَشَفع» قالت: لا حاجة لي فيه.

ENGLISH RENDERING

Ibn ‘Abbās (may Allah be pleased with him) reported regarding the story of Barīrah and her husband: The Prophet (may Allah's peace and blessings be upon him) said to her: "If you would take him back?" She said: "O Messenger of Allah, are you ordering me to do so?" He replied: "I am just interceding." So she said: "I have no need for him."

EASY EXPLANATION

Barīrah's husband was a slave named Mugīth, and Barīrah used to serve ‘Ā’ishah (may Allah be pleased with her) before she purchased her, then after ‘Ā’ishah freed her from slavery, she was given the choice whether to stay married to Mugīth or to separate from him (because she had become a free woman while he was still a slave). Barīrah chose to leave him. After this separation, Mugīth used to chase her through the roads of Madīnah crying with his tears flowing down his beard, perchance she would reconsider and go back to him. This was because of his extreme love for her.

The Prophet (may Allah's peace and blessings be upon him) said to Barīrah: "If you would go back to him, you will receive reward (from Allah) for it."

She said: "O Messenger of Allah, are you ordering me to go back to him?"

He said: "I am only interceding on his behalf."

So she said: "I have no desire or need to go back to him."

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 30:21 - Affection and mercy between spouses

Qur’an 4:19 - Live together honourably

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

19

Children and the Home

Raise, protect and welcome the young.

REPORTS 0701-0730

701 / PROPHETIC REPORT

Every one of you is a guardian and responsible for his subjects

Narrated by the named companion in the report

SOURCE HadeethEnc 5819 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كُلُّكُمْ رَاعٍ فَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، أَلاَ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ».

ENGLISH RENDERING

‘Abdullah ibn ‘Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Every one of you is a guardian and responsible for his subjects. The leader in charge of the people is a guardian and is responsible for them; the man is a guardian over his household and is responsible for them; the woman is a guardian over her husband's house and his children and is responsible for them; the slave is a guardian over his master's property and is responsible for it. Verily, each of you is a guardian, and each of you is responsible for his subjects."

EASY EXPLANATION

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

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 66:6 - Protect yourselves and your families

Qur’an 25:74 - Families who bring comfort to the eyes

0701 Every one of you is a guardian and responsible for his subjects / continued

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

702 / PROPHETIC REPORT

A child is held in pledge for his ‘Aqīqah which should be...

Narrated by the named companion in the report

SOURCE HadeethEnc 64668 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن سمرة قال: قال رسول الله صلى الله عليه وسلم : «الغلامُ مُرْتَهَنٌ بَعِقيَقِتِهِ يُذْبَحُ عنه يوم السابع، وُيَسّمى، وُيْحَلق رأسه».

ENGLISH RENDERING

Samurah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "A child is held in pledge for his ‘Aqīqah which should be slaughtered on his behalf on the seventh day after his birth, and he should be given a name, and his head should be shaved."

EASY EXPLANATION

In this Hadīth, the Prophet (may Allah's peace and blessings be upon him) says that a newborn is in pledge for his ‘Aqīqah that is to be slaughtered on his behalf on the seventh day after his birth. It is recommended to name him on the same day and to shave his head. Shaving is for males only.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 66:6 - Protect yourselves and your families

Qur’an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi. HadeethEnc English export v1.25.0.

703 / PROPHETIC REPORT

The Messenger of Allah (may Allah’s peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 64667 | Authentic hadith | Narrated by At-Termedhy - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة «أن رسول الله صلى الله عليه وسلم أمرهم أن يُعَقّ عن الْغُلاَمِ شَاتَانِ مُكَافِئَتَانِ، وعن الْجَارِيَةِ شَاةٌ».

ENGLISH RENDERING

‘Ā'ishah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) commanded them to slaughter two similar sheep for a boy and one sheep for a girl (at their birth).

EASY EXPLANATION

In this Hadīth, ‘Ā'ishah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) commanded them to slaughter for the ‘Aqīqah of a baby boy two sheep that are similar in age, size, and quality, and to slaughter for the ‘Aqīqah of a baby girl one sheep. ‘Aqīqah is the sacrificial animal slaughtered at the occasion of a baby's birth. It also refers to the banquet where this animal is served.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 66:6 - Protect yourselves and your families

Qur’an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - Narrated by Ahmad. HadeethEnc English export v1.25.0.

704 / PROPHETIC REPORT

Watch her, if she gives birth to a white-complexioned child...

Narrated by the named companion in the report

SOURCE HadeethEnc 58156 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

إن ِهلال بن ُأمية قذف امرأته بشريك ابن َسْحماء، وكان أخا البراء بن مالك لأمه، وكان أول رجل َلاعَن في الإسلام، قال: َفَلاعَنها، فقال رسول الله صلى الله عليه وسلم : «أبصروها، فإن جاءت به أبيض َسبِطا، َقِضيَء ْالعَيْنِين؛ فهو لهلال بن أمية، وإن جاءت به َأكحَل َجْعَدا َحْمَش ّالساقْين؛ فهو لشريك بن سحماء»، قال: فُأنْبئت أنها جاءت به َأكحَل َجْعَدا َحْمَش ّالساقْين.

ENGLISH RENDERING

Hilāl ibn Umayyah accused his wife of committing adultery with Sharīk ibn Sahmā', the brother of Al-Barā ibn Mālik from the side of his mother. He was the first man who practiced Li‘ān in Islam. He swore oaths of Li‘ān against his wife, so the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Watch her, if she gives birth to a white-complexioned child having straight hair and sore eyes, he is the son of Hilāl ibn Umayyah, but if she gives birth to a child with eyes that appear to have antimony in them, curly hair, and thin shanks, then he is the son of Sharīk ibn Sahmā'." He (the narrator) said: "I was informed that she gave birth to a child having eyes that appear to have antimony in them, curly hair, and thin shanks."

EASY EXPLANATION

This Hadīth indicates that the Companion Hilāl ibn Umayyah (may Allah be pleased with him) accused his wife of committing adultery with Sharīk ibn Sahmā', and she was pregnant. Hilāl wanted to deny his fatherhood of the child through Li‘ān. In this process, the husband and wife make testimonies, which they confirm with an oath and curse invoked on the one of them who is not saying the truth. Then the Prophet (may Allah's peace and blessings be upon him) mentioned signs whereby the child would be identified to belong to the husband or the adulterer. He said that if the child was in a perfect form and with straight hair, then he would belong to the husband, owing to the genetic similarity between them. And if the child had very dark eye lashes and curly hair, then he was the son of the adulterer, Sharīk ibn Sahmā'. The point of this Hadīth is that it is permissible to make Li‘ān against a pregnant wife.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 66:6 - Protect yourselves and your families

Qur’an 25:74 - Families who bring comfort to the eyes

0704 Watch her, if she gives birth to a white-complexioned child... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

705 / PROPHETIC REPORT

O boy, mention Allah's name, eat with your right hand, and eat...

Narrated by ‘Umar ibn Abi Salamah

SOURCE HadeethEnc 58120 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عُمر بن أبي سلمة رضي الله عنه قال: كُنتُ غُلَامًا فِي حَجرِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم: «يَا غُلَامُ، سَمِّ اللهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ» فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ.

ENGLISH RENDERING

I was a young boy under the care of the Messenger of Allah (may Allah's peace and blessings be upon him), and my hand used to wander all over the platter (of food). The Messenger of Allah (may Allah's peace and blessings be upon him) said, "O boy, mention Allah's name, eat with your right hand, and eat from what is nearer to you." Since then, I have been eating that way.

EASY EXPLANATION

Umar bin Abi Salamah, may God be pleased with them both, the son of the wife of the Prophet, may God bless him and grant him peace, Umm Salamah, wife Umm Salamah (may Allah be pleased with her) - and he was under his upbringing and care - narrates that while eating, he used to move his hand all over the platter to pick up food, so the Prophet, (may Allah's peace and blessings be upon him), taught him three etiquettes of Eating etiquette:

First: Saying 'bismillāh' (in the name of Allah) when beginning to eat.

Second: Eating with the right hand.

Third: Eating from the side next to one.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 66:6 - Protect yourselves and your families

Qur’an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

One of the etiquettes of eating and drinking is to begin with mentioning the name of Allah.
Teaching children the proper etiquettes, especially those under one’s care.
It shows the Prophet's leniency and patience in teaching and educating children.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

706 / PROPHETIC REPORT

The child is for the owner of the bed, and the stone is for the...

Narrated by ʻĀʼishah

SOURCE HadeethEnc 6160 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها قالت: «اخْتَصَم سعد بن أبي وقاص، وعبد بنَ زَمْعَة في غلام: فقال سعد: يا رسول الله، هذا ابن أخي عتبة بن أبي وقاص، عهد إلي أنه ابنه، انظر إلى شبهه، وقال عبد بن زمعة: هذا أخي يا رسول الله، وُلِد على فِرَاشِ أبي من وَلِيدَتِه، فنظر رسول الله صلى الله عليه وسلم إلى شَبَهِه، فرأى شَبَهًا بيِّنًا بعتبة، فقال: هو لك يا عبد بن زمعة، الوَلَدُ لِلفِرَاشِ وَلِلعَاهِرِ الحَجَرُ. واحْتَجِبي منه يا سَوْدَةُ. فلم يَرَ سَوْدَةَ قطّ».

ENGLISH RENDERING

Sa‘d ibn Abi Waqqās and ‘Abd ibn Zam‘ah disputed over (the lineage of) a boy. Sa‘d said: "O Messenger of Allah, this is the son of my brother ‘Utbah ibn Abi Waqqās. He entrusted him to me saying that he was his own son. Just look at him and see how he resembles him." ‘Abd ibn Zam‘ah said: "O Messenger of Allah, he is my brother, as he was born on the bed of my father from his slave girl." The Messenger of Allah (may Allah's peace and blessings be upon him) looked at the boy and saw that he clearly resembled ‘Utbah. Thereupon, he said: "He is yours, O ‘Abd ibn Zam‘ah. The child belongs to the owner of the bed, and the stone is for the one who commits illegal sexual intercourse. O Sawdah, cover yourself from him." So, that boy never saw Sawdah uncovered.

EASY EXPLANATION

In the pre-Islamic era of ignorance, they used to impose taxes upon the slave girls, which they earned from practicing immorality, then they would attribute the child to the man who committed adultery with the slave girl if he claimed him. So ‘Utbah ibn Abi Waqqās had unlawful sexual intercourse with a slave girl belonging to Zam‘ah ibn al-Aswad, and he entrusted his brother Sa‘d to attribute the child to his lineage (‘Utbah's lineage). After the Conquest of Makkah, Sa‘d saw the boy and recognized him by his resemblance to his brother. So, he wanted to attribute him to his brother's lineage. On that, Sa‘d and ‘Abd ibn Zam‘ah disputed over the boy. Sa‘d supported his claim by the fact that his brother admitted that the boy was his child, and that there was a resemblance between them. Whereas ‘Abd ibn Zam‘ah said that he was his brother, born from the slave girl of his father, for his father was the master of the slave girl who gave birth to the boy, therefore he is the legitimate owner of the bed. Thereupon, the Prophet (may Allah's peace and blessings be upon him) looked at the boy and saw in him a clear resemblance to ‘Utbah. Yet, he ruled that the child belonged to Zam‘ah; saying that the child belongs to the owner of the bed in which he was born, and that the one who commits unlawful sexual intercourse gets nothing but failure and loss, for he has no link with the child. That is because, in principle, the child is to be attributed to the slave girl's owner who is entitled to have sexual intercourse with rightfully. However, when he saw the boys resemblance to ‘Utbah, he was cautious to let the boy look freely at his sister Sawdah bint Zam‘ah, on the basis that they were siblings. So, he ordered her to cover hereself from him as a precautionary measure. Hence, resemblance and supplementary proofs are not considered valid in the presence of owner of the bed.

0706 The child is for the owner of the bed, and the stone is for the... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 66:6 - Protect yourselves and your families

Qur'an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

707 / PROPHETIC REPORT

"My wife has given birth to a black boy." The Prophet asked...

Narrated by the named companion in the report

SOURCE HadeethEnc 5855 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم جاءه أعرابي فقال: يا رسول الله، إن امرأتي ولدت غلاما أسود، فقال: «هل لك من إبل» قال: نعم، قال: «ما ألوانها» قال: حمر، قال: «هل فيها من أَوْرَق» قال: نعم، قال: «فأنى كان ذلك» قال: أراه عرق نزعه، قال: «فلعل ابنك هذا نَزَعَهُ عِرْق»

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that a Bedouin man came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: "My wife has given birth to a black boy." The Prophet asked him: "Do you have camels?" He replied: 'Yes.' The Prophet asked: "What color are they?" He replied: 'Red.' The Prophet asked: "Is any of them gray?" He replied: 'Yes.' The Prophet asked: "From where did that grayness come?" He said: "It might have inherited it from its ancestors." The Prophet (may Allah's peace and blessings be upon him) said: "Perhaps this son of yours (also) inherited it (this color) from his ancestors."

EASY EXPLANATION

A boy was born to a man from the tribe of Fazārah, and the color of the baby's skin was different from that of his father and mother. The father thus had doubts that the boy was not his child, so he went to the Prophet (may Allah's peace and blessings be upon him) to inform him that his wife gave birth to a black child, thus implying an accusation of adultery. The Prophet understood what he meant and wanted to convince the man and remove his doubt, so he made an analogy which is familiar and known to the man. He asked him if he had camels and what their color was. He replied in the affirmative and that they were red. He then asked him if there were any grey camels among them, and he said: 'Yes.' The Prophet then asked him where that different color came from. The man replied that perhaps it came by heredity from the lineage of the animal; one of its parentages. The Prophet (may Allah's peace and blessings be upon him) said that the case of his son was similar to this and that there might have been a black person in the man's ancestors, so therefore the boy inherited the color. The man was convinced with this sound analogy, and the doubts in his mind were removed.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 66:6 - Protect yourselves and your families

Qur'an 25:74 - Families who bring comfort to the eyes

0707 "My wife has given birth to a black boy." The Prophet asked... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

708 / PROPHETIC REPORT

Verily, Ibrahīm is my son and he died as a suckling infant,...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 11188 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه قال: «ما رأيت أحدا كان أرحم بالعيال من رسول الله صلى الله عليه وسلم »، قال: «كان إبراهيم مُسْتَرضَعا له في عَوالي المدينة، فكان ينطلق ونحن معه، فيدخل البيت وإنه لَيُدّخن، وكان ظِئرهَ قَيْنا، فيأخذه فُيقبِّله، ثم يرجع». قال عمرو: فلما توفي إبراهيم قال رسول الله صلى الله عليه وسلم : «إن إبراهيم ابني، وإنه مات في الثّدي، وإن له لِظِئرين تُكِملان رضاعه في الجنة».

ENGLISH RENDERING

I have never seen anyone more merciful to children than the Messenger of Allah (may Allah's peace and blessings be upon him). (His son) Ibrahīm was sent to a wet nurse on the outskirts of Madīnah. So he used to go there, and we would accompany him, and he would enter the house, which was filled with smoke for Ibrahīm's foster father was a blacksmith, and he would take Ibrahīm and kiss him then return." ‘Amr said: "When Ibrahīm died, the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'Ibrahīm is my son, and he died as a suckling infant, and, verily, he has two wet nurses in Paradise completing his suckling period.'"

EASY EXPLANATION

Anas ibn Mālik (may Allah be pleased with him) reported that he had never seen anyone more merciful to children than the Messenger of Allah (may Allah's peace and blessings be upon him). His son, Ibrahīm, was suckled by a wet nurse living in the suburb of Madīnah. Hence, he used to go there with some of his Companions to visit his son. He used to enter the house that would be filled with smoke because the wet nurse's husband was a blacksmith. He would take Ibrahīm, kiss him and then return home. On Ibrahīm's death, the Messenger of Allah (may Allah's peace and blessings be upon him) said: Ibrahīm is my son, and he died as a suckling infant, and he has two wet nurses in Paradise to complete his suckling period until he reaches the age of two. Ibrahīm died when he was sixteen or seventeen months old. So, he was to be suckled until completing the suckling period, which is two years according to what is stated in the Qur'an. This was done to honor the Prophet (may Allah's peace and blessings be upon him) and his son.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 66:6 - Protect yourselves and your families

Qur’an 25:74 - Families who bring comfort to the eyes

0708 Verily, Ibrahīm is my son and he died as a suckling infant,... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

709 / PROPHETIC REPORT

They used to beat us over testimony and promises when we were...

Narrated by the named companion in the report

SOURCE HadeethEnc 6007 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

قال إبراهيم: "كانوا يضربوننا على الشهادة والعهد ونحن صغار".

ENGLISH RENDERING

Ibrahīm said: ''They used to beat us over testimony and promises when we were still children.''

EASY EXPLANATION

This report shows that some of the righteous predecessors would prevent their children from the habit of promising others to do things lest they fail to fulfill their promises and thus bear a sin for that. Likewise, they would prevent them from giving testimony lest it becomes a matter that they take lightly.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 66:6 - Protect yourselves and your families

Qur'an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

710 / PROPHETIC REPORT

I was about to forbid sexual intercourse during the...

Narrated by Judhāmah bint Wahb, sister of ‘Ukkāshah,

SOURCE HadeethEnc 58100 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عنْ جُذَامَة بنت وهب، أخت عكاشة، قالت: حَضَرْت رسول الله صلى الله عليه وسلم ، في أناس وهو يقول: «لقدَ هَمَمْت أن أنهى عن الْغِيلَة، فَنَظَرْت في الروم وفارس، فإذا هم يُغِيلُونَ أولادهم، فلا يضر أولادهم ذلك شيئا»، ثم سألوه عن الْعَزل؟ فقال رسول الله صلى الله عليه وسلم : «ذلك الْوَأْد الخفي»، زاد عبيد الله في حديثه: عن المقرئ، وهي: {وَإِذا الْمَوْءُودَةُ سُئِلَت}.

ENGLISH RENDERING

I was there when the Messenger of Allah (may Allah's peace and blessings be upon him) said to some people: "I was about to forbid sexual intercourse during the breastfeeding period until I considered that the Romans and the Persians do it without any harm done to their children thereby." Then they asked him about coitus interruptus, so the Messenger of Allah (may Allah's peace and blessings be upon him) said: "That is the hidden Wa’d (burying children alive)." ‘Ubaydullāh added to his Hadīth, which he reported from Al-Muqri: "This refers to {And when the girl [who was] buried alive is asked.} [Sūrat At-Takwīr: 8]"

EASY EXPLANATION

This Hadīth shows that the Prophet (may Allah's peace and blessings be upon him) wanted to forbid having intimate relations with one's wife during the suckling period, for it was common among the Arabs that doing so would cause harm to the baby. However, he did not forbid it once he came to know for sure that some peoples, like the Persians and the Romans, reported that no harm was caused to their children on account of doing this. The Prophet (may Allah's peace and blessings be upon him) was asked about ejaculating outside the vagina. He likened this to a pre-Islamic practice, when the Arabs used to bury their girls alive. The difference between both practices is that the infanticide was done openly, yet coitus interruptus is done privately.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 66:6 - Protect yourselves and your families

Qur’an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0710 I was about to forbid sexual intercourse during the… / continued

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

711 / PROPHETIC REPORT

What made you come, Abu Hidhyam?

Narrated by the named companion in the report

SOURCE HadeethEnc 10957 | Authentic hadith | Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن حنظلة بن حذيم، أن جده حنيفة قال لحذيم: اجمع لي بني، فإني أريد أن أوصي، فجمعهم، فقال: إن أول ما أوصي أن يتيمي هذا الذي في حجري مائة من الإبل، التي كنا نسميها في الجاهلية: المطيبة، فقال حذيم: يا أبت، إني سمعت بنيك يقولون: إنما نقر بهذا عند أبينا، فإذا مات رجعنا فيه، قال: فبيني وبينكم رسول الله صلى الله عليه وسلم ، فقال حذيم: رضينا، فارتفع حذيم، وحنيفة، وحنظلة معهم غلام، وهو رديف لحذيم، فلما أتوا النبي صلى الله عليه وسلم ، سلموا عليه، فقال النبي صلى الله عليه وسلم : «ما رقعك يا أبا حذيم؟» قال: هذا، وضرب بيده على فخذ حذيم، فقال: إني خشيت أن يفجأني الكبر، أو الموت، فأردت أن أوصي، وإني قلت: إن أول ما أوصي أن ليتيمي هذا الذي في حجري مائة من الإبل، كنا نسميها في الجاهلية: المطيبة، فغضب رسول الله صلى الله عليه وسلم ، حتى رأينا الغضب في وجهه، وكان قاعدا فجثا على ركبتيه، وقال: «لا، لا، لا الصدقة خمس، وإلا فعشر، وإلا فخمس عشرة، وإلا فعشرون، وإلا فخمس وعشرون، وإلا فثلاثون، وإلا فخمس وثلاثون، فإن كثرت فأربعون» ، قال: فودعوه ومع اليتيم عصا، وهو يضرب جملا، فقال النبي صلى الله عليه وسلم : «عظمت هذه هراوة يتيم» ، قال حنظلة: فدنا بي إلى النبي صلى الله عليه وسلم ، فقال: إن لي بنين ذوي لحى، ودون ذلك، وإن ذا أصغرهم، فادع الله له، فمسح رأسه، وقال: «بارك الله فيك» ، أو «بورك فيه» ، قال دؤال: فلقد رأيت حنظلة، يؤتى بالإنسان الوارم وجهه، أو بالبهيمة الوارمة الضرع، فيتفل على يديه، ويقول: بسم الله، ويضع يده على رأسه، ويقول على موضع كف رسول الله صلى الله عليه وسلم ، فيمسحه عليه، وقال ذيال: فيذهب الورم.

ENGLISH RENDERING

Hanzhalah ibn Hidhyam reported that his grandfather Haneefah said to Hidhyam: "Gather my children for me, because I want to leave a testament." When they were gathered, he said: "The first thing I bequeath is that this orphan of mine who is in my custody is entitled to one hundred camels, which were called Al-Mutayyabah (the good favored ones) in pre-Islamic times.'' Hidhyam said: "O my father, I heard your children say: 'We will approve of this during our father's life, but when he dies, we will recant it.'" He said: "So let the Messenger of Allah (may Allah's peace and blessings be upon him) judge between me and you." Hidhyam said: "We accept that." So Hidhyam, Haneefah, and Hanzhalah along with a young boy who escorted Hidhyam set forth. When they came to the Prophet (may Allah's peace and blessings be upon him) they greeted him. The Prophet (may Allah's peace and blessings be upon

0711 What made you come, Abu Hidhyam? / continued

him): "What made you come, Abu Hidhyam?" He replied, having struck Hidhyam on the thigh: "I fear that old age or death will overtake me, so I wanted to make a bequest. I therefore said: 'The first thing I bequeath is that this orphan of mine who is in my custody is entitled to one hundred camels, which were called Al-Mutayyibah in pre-Islamic times.'" The Messenger of Allah (may Allah's peace and blessings be upon him) became so angry that we saw anger in his face. He was sitting, but he knelt down and said: "No, no, no! A charity should consist of five camels, or else ten, or else fifteen, or else twenty, or else twenty-five, or else thirty, or else thirty-five, or of a maximum of forty." They fared him well, and the orphan had a stick with him with which he was beating a camel. So the Prophet (may Allah's peace and blessings be upon him) noted: "That is a too big a stick for an orphan." Hanzhalah said: "My father drew me closer to the Prophet, may Allah's peace and blessings be upon him and said: 'I have sons with beards, and others younger than them, and this one is the youngest. So pray for him.'" Therefore, he wiped his head and said: "May Allah bless you," or: "May he be blessed." Dhayyāl said: "I have seen Hanzhalah, and a man with a swollen face or a beast with a swollen udder would be brought to him. He would spit on his hands and say "Bismillāh" (in the name of Allah); put his hand on his head, where the Messenger of Allah (may Allah's peace and blessings be upon him) had placed his hand; and then wipe [the affected part] with it." Dhayyāl said: "The tumor would disappear."

0711 What made you come, Abu Hidhyam? / continued

EASY EXPLANATION

Hanzhalah ibn Hidhyam ibn Hanīfah narrates that his grandfather Hanīfah ordered his son Hidhyam to gather his children for him because he wanted to leave a testament before his death. The children gathered, and he told them that the orphan who was in his custody should be given one hundred camels. Before Islam, these camels were called the Mutayyabah, meaning: good camels that people liked for being from among the best camels. Hidhyam told his father that he heard his siblings say that they would approve of their father's will but that they would recant it on his death and would not give the orphan anything. So Hanīfah said that the Messenger of Allah (may Allah's peace and blessings be upon him) would judge between them. Hidhyam said that they were fine with the prospective judgment of the Prophet, may Allah's peace and blessings upon him. So Hidhyam; Hanīfah; and Hanzhalah, the son of Hidhyam - escorting his father - went to the Prophet (may Allah's peace and blessings be upon him) and greeted him. He asked Hanīfah (the father of Hidhyam) what had made him come over to him. Hanīfah pointed to Hidhyam, remarking that he feared that he would die before leaving a testament. He added that the first point of the bequest was that the orphan who was in his custody should be given one hundred camels, which were called, before Islam, the good and favorable ones. On that account, the Messenger of Allah (may Allah's peace and blessings be upon him) became so angry that they discerned that in his face. He changed his sitting position and knelt down. He said that a charity should consist of five camels, or else ten, or else fifteen, or else twenty, or else twenty-five, or else thirty, or else thirty-five, or a maximum of forty. He meant that charity is allowed if it does not exceed the third of one's wealth. They left him, and the orphan had a stick with him wherewith he drove a camel. So the Prophet (may Allah's peace and blessings be upon him) remarked that such a stick was too big for an orphan. By this, he meant that the orphan was a man of a big stature, and it was an exaggeration to call him an orphan, for he was not that young.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 66:6 - Protect yourselves and your families

Qur’an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Ahmad. HadeethEnc English export v1.25.0.

712 / PROPHETIC REPORT

The urine of a girl should be washed, but the urine of a boy...

Narrated by Abu As-Samh

SOURCE HadeethEnc 8371 | Authentic hadith | Narrated by Ibn Majah - An-Nasaa'i - Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي السّمْح قال: كنت أخُدم النبي صلى الله عليه وسلم ، فكان إذا أراد أن يغتسل قال: «وَلّني قفاك». فأوّليه قفاي فأستره به، فأتي بحسن أو حسين رضي الله عنهما فقبال على صدره فجئت أغسله فقال: «يُغسَل من بول الجارية، ويُرَشّ من بول الغلام».

ENGLISH RENDERING

I used to serve the Prophet (may Allah's peace and blessings be upon him) and whenever he wanted to take a bath, he would say: "Turn the other way." So I would turn my back and screen him with it. Al-Hasan or Al-Husayn was brought to him once, and (the infant) urinated on his chest. When I wanted to wash it, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The urine of a girl should be washed, but the urine of a boy should be splashed with water."

EASY EXPLANATION

Abu As-Samh (may Allah be pleased with him) mentioned that he used to serve the Prophet (may Allah's peace and blessings be upon him) and that whenever he wanted to take a bath, he would ask Abu As-Samh to turn his back. So he would turn his back towards the Prophet (may Allah's peace and blessings be upon him) screening him with his body so that neither him nor others could see the Messenger of Allah (may Allah's peace and blessings be upon him).

Then he mentioned an incident that took place while he was with the Prophet (may Allah's peace and blessings be upon him). Abu As-Samh brought Al-Hasan or Al-Husayn to the Prophet (may Allah's peace and blessings be upon him) and the boy (who was still infant) urinated on his chest. When Abu As-Samh wanted to wash it, the Messenger of Allah (may Allah's peace and blessings be upon him) explained to him that splashing water over the urine of the baby boy (male infant) who is not yet eating food is sufficient to purify it, but the urine of a girl must be washed even if she is still infant.

The scholars have mentioned some reasons for this difference between the urine of the boy and that of the girl, including the following:

1. Usually, the male baby is carried a lot by both men and women, so washing his urine would be too difficult, so this concession was made.
2. Unlike the urine of the girl, the urine of a boy spatters over here and there, so it is extremely difficult to thoroughly wash it.
3. The urine of the female is more putrid than the urine of the nursing boy. The reason for that is that the temperature of the urine from the male is hotter, with less stench. High temperature makes the smell of urine mild and removes what might happen with humidity.

0712 The urine of a girl should be washed, but the urine of a boy... / continued

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 66:6 - Protect yourselves and your families

Qur'an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - An-Nasaa'i - Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

713 / PROPHETIC REPORT

A man bought a piece of land from another man, and the one who...

Narrated by the named companion in the report

SOURCE HadeethEnc 3119 | Authentic hadith | Al-Bukhari and Muslim with multiple versions

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: اشترى رجل من رجلٍ عَقارًا، فوجد الذي اشترى العَقارَ في عَقارِهِ جَرَّة فيها ذهب، فقال له الذي اشترى العقار: خذ ذهبك، إنما اشتريت منك الأرض ولم أشتَرِ الذهب، وقال الذي له الأرض: إنما بِعْتُك الأرض وما فيها، فتحاكما إلى رجل، فقال الذي تحاكما إليه: ألكما ولد؟ قال أحدهما: لي غلام، وقال الآخر: لي جارية قال: أنكحا الغلام الجارية، وأنفقا على أنفسهما منه وَتَصّدَقا.

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: "A man bought a piece of land from another man, and the one who bought the land found in his land a jar containing gold. The one who bought the land said to the other: 'Take your gold. I only bought the land; I did not buy the gold.' The one who owned the land said: 'I sold you the land along with everything in it.' So they turned to a man seeking his judgment. The person they sought his judgment said to both of them: 'Do you have any children?' One of them said: 'I have a son.' The other said: 'I have a daughter.' He said: 'Marry the boy to the girl, spend it on their living expenses and give charity.’"

EASY EXPLANATION

The Prophet (may Allah’s peace and blessings be upon him) tells us that a man bought a piece of land from another man and the buyer found gold in it. Out of his strong religious prudence, he returned the gold to the seller because he bought the land, but not the gold. The seller also refused to take it out of his caution and religious prudence, and because he sold the land with everything in it. So, they sought legal settlement and they told the one who judged between them to send someone to take the gold and place it wherever he saw fit. The man refused but asked them if they had children. One of them said that he had a son and the other said he had a daughter. So, he suggested to them to marry the young man to the girl and to use some of the gold for their living expenses and to give some of it in charity.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 66:6 - Protect yourselves and your families

Qur’an 25:74 - Families who bring comfort to the eyes

0713 A man bought a piece of land from another man, and the one who... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bukhari and Muslim with multiple versions. HadeethEnc English export v1.25.0.

714 / PROPHETIC REPORT

Any woman who marries without the permission of her guardians,...

Narrated by ʻĀʼishah, Mother of the Believers,

SOURCE HadeethEnc 58067 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, Ibn Mājah, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّمَا امْرَأَةٍ نَكَحَتْ بِغَيْرِ إِذْنِ مَوَالِيهَا، فَنِكَاحُهَا بَاطِلٌ ثَلَاثَ مَرَّاتٍ- فَإِنْ دَخَلَ بِهَا فَالْمَهْرُ لَهَا بِمَا أَصَابَ مِنْهَا، فَإِنْ تَشَاجَرُوا فَالسُّلْطَانُ وَلِيُّ مَنْ لَا وَلِيَّ لَهُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Any woman who marries without the permission of her guardians, her marriage is void - three times - and if he consummated the marriage with her, she would be entitled to the dowry in return for his copulation with her. If a dispute arises between them, the ruler shall be the guardian of whoever has no guardian."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned that a woman should not give herself in marriage without her guardians' permission and that her marriage would be void, repeating this three times, as if it did not exist.

If the one who married her without her guardian's permission consummated the marriage with her, then the whole dowry would be hers on account of having sexual intercourse with her.

If the guardians dispute over the guardianship of the marriage contract - and their ranks are equal in this regard - the contract goes to whoever among them initiates it first, provided it is done with her best interest in mind. If the guardian refuses to marry her off, it is as if she has no guardian; in this case, the ruler or his delegate, such as the judge and the like, becomes her guardian. Otherwise, the ruler has no guardianship if a legitimate guardian is present.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 66:6 - Protect yourselves and your families

Qur'an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

The legal guardian is a condition for the validity of marriage, and it was reported from Ibn al-Mundhir that none among the Companions is known to have a different opinion.
In case of an invalid marriage, a woman is entitled to the dowry in return for having sexual intercourse with her.
The ruler is the legal matrimonial guardian of any woman who does not have a guardian, whether because he does not exist in the first place or he is preventing her from marriage.

0714 Any woman who marries without the permission of her guardians,... / continued

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, Ibn Mājah, and Ahmad. HadeethEnc English export v1.25.0.

715 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 6162 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

قال رسول الله صلى الله عليه وسلم في بنت حمزة: «لَا تَحِلُّ لِي يَحْرُمُ من الرَّضَاعِ مَا يَحْرُمُ من النَّسَبِ وهي ابنة أَخِي من الرضاعة».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said concerning the daughter of Hamzah: ''She is not lawful for me (to marry). That which is unlawful due to lineage (blood relation) is unlawful due to breastfeeding. She is the daughter of my foster-brother.''

EASY EXPLANATION

'Ali ibn Abi Tālib (may Allah be pleased with him) wished that the Prophet (may Allah's peace and blessings be upon him) marry the daughter of their uncle, Hamzah. However, the Prophet (may Allah's peace and blessings be upon him) said that she was not permissible for him, because she was the daughter of his foster-brother. Indeed, the Prophet and his uncle Hamzah were breastfed by Thuwaybah, a slave of Abu Lahab. So Hamzah became the Prophet's foster-brother, and the Prophet became uncle of Hamzah's daughter. The rule is that things that are forbidden because of birth (blood relation) are likewise forbidden because of breastfeeding.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 66:6 - Protect yourselves and your families

Qur'an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

716 / PROPHETIC REPORT

O Messenger of Allah, would I be rewarded for Abu Salāmah's...

Narrated by Umm Salāmah

SOURCE HadeethEnc 4959 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أم سلمة رضي الله عنها ، قالت: قلت: يا رسول الله، هل لي أجْر في بني أبي سلمة أن ُأنفَق عليهم، ولسُت بتاركتهم هكذا وهكذا إنما هم َبنِّي؟ فقال: «نعم، لك أجُر ما أنفقِت عليهم».

ENGLISH RENDERING

I said: "O Messenger of Allah, would I be rewarded for Abu Salāmah's children that I spend on them so as not to leave them like this and like that, while they are my children?" He said: "Yes, you will be rewarded for what you spend on them."

EASY EXPLANATION

Umm Salāmah (may Allah be pleased with her) asked the Prophet (may Allah's peace and blessings be upon him) if she would get a reward in the Hereafter for providing for her children from Abu Salāmah, thus not letting them spread in pursuit of sustenance, or she would not be rewarded because she does that out of compassion for her children. The Prophet (may Allah's peace and blessings be upon him) told her that she would be rewarded.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 66:6 - Protect yourselves and your families

Qur'an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

717 / PROPHETIC REPORT

A previously-married woman is more entitled to give a decision...

Narrated by the named companion in the report

SOURCE HadeethEnc 58068 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما أن النبي صلى الله عليه وسلم قال: «الثَّيِّب أحَقُّ بنفسها مِن وَلِّيها، والبِكر تُسْتَأمر، وإِذْنها سُكوتها».

ENGLISH RENDERING

Ibn ‘Abbās (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: ''A previously-married woman is more entitled to give a decision about her marriage than her guardian, whereas a virgin's permission is to be sought. Her permission is her silence.''

EASY EXPLANATION

This Hadīth indicates that a previously-married woman is worthier than her guardian of giving herself in marriage. This means that her guardian should not marry her off until she permits him by expressing her will, because she is worthier than him of approving the contract. If she does not agree, her guardian will have no say. However, a virgin who is of age should be approached for her permission. Her silence suffices as her permission. Yet, she must not be forced to get married.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 66:6 - Protect yourselves and your families

Qur’an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

718 / PROPHETIC REPORT

No woman among you loses three of her children to death except...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 8871 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الْخُدْرِي رضي الله عنه قال: جاءت امرأة إلى رسول الله صلى الله عليه وسلم فقالت: يا رسول الله، ذهب الرجال بِحَدِيثِك، فاْجَعل لنا من نَفْسِك يوًما نأتيَك فيه تُعَلِّمُنا مما عَلَّمَك الله، قال: «اْجَتِمْعَن يوم كذا وكذا» فاْجَتَمْعَن، فأتاُهّن النبي صلى الله عليه وسلم فَعَلَّمُهّن مما عَلَّمُه الله، ثم قال: «ما مْنُكّن من امرأة تُقِّدُم ثلاثة من الولد إلا كانوا حَجَابا من الّنار» فقالت امرأة: واثنين؟ فقال رسول الله صلى الله عليه وسلم : «واثنين».

ENGLISH RENDERING

A woman came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, men have taken the biggest share of your company. So, kindly allocate a day to us to come to you so you would teach us from what Allah has taught you." He said: "Assemble on such-and-such day." They assembled and the Prophet (may Allah's peace and blessings be upon him) came to them and taught them from what Allah had taught him and he then said: "No woman among you loses three of her children to death except that they will screen her from Hellfire." A woman said: "What about two?" Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "And two."

EASY EXPLANATION

A woman said to the Prophet (may Allah's peace and blessings be upon him): Men have taken up all of your time, leaving us no time to ask you about our religious affairs, as they accompany you all day long. So, make a special day for us as women, wherein we can meet with you and you teach us our religion. The Prophet (may Allah's peace and blessings be upon him) thus, made a special day for them to gather, and the women gathered on that day. Then he came to them and taught them the knowledge they were in need of from what Allah had taught him. After that he gave them the glad tidings that any woman who has three children - male or female - that pass away, preceding her to the Hereafter, and she is patient and anticipates the reward from Allah, her calamity concerning them will be a protection for her from Hellfire, even if she deserves it due to her sins. A woman then said: Even if only two died, will she still have the reward of the one whose three children died? The Messenger of Allah (may Allah's peace and blessings be upon him) said: Yes, even if only two of her children died, her reward will be the same.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0718 No woman among you loses three of her children to death except... / continued

QUR'ANIC CONNECTION

Qur'an 66:6 - Protect yourselves and your families

Qur'an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

719 / PROPHETIC REPORT

There is no marriage except with a guardian

Narrated by Abu Mūsa al-Ash‘ari

SOURCE HadeethEnc 58066 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, Ibn Mājah, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي موسى رضي الله عنه أن النبي صلى الله عليه وسلم قال: «لاَ نِكَاحَ إِلاَّ بِوَلِيٍّ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "There is no marriage except with a guardian."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) points out that a woman's marriage is not valid without a guardian who concludes the marriage contract.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 66:6 - Protect yourselves and your families

Qur’an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

The guardian is a prerequisite for the validity of marriage. If the marriage occurs without a guardian or a woman marries herself off, the marriage is not valid.
The guardian is the closest man to a woman. No distant guardian can marry her off while a closer guardian is available.
A guardian must be: accountable, male, wise, aware of the interests related to marriage, and have the same religion as the one under his guardianship. Whoever does not fulfill these requirements is not qualified to be a guardian in a marriage contract.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, Ibn Mājah, and Ahmad. HadeethEnc English export v1.25.0.

720 / PROPHETIC REPORT

There were two women, each had her son with her. A wolf came...

Narrated by the named companion in the report

SOURCE HadeethEnc 3120 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه : أنه سمع رسول الله صلى الله عليه وسلم يقول: كانت امرأتان معهما ابناهما، جاء الذئب فذهب بابن إحداهما، فقالت لصاحبتها: إنما ذهب بابنك، وقالت الأخرى: إنما ذهب بابنك، فتحاكما إلى داود صلى الله عليه وسلم فقضى به للكبرى، فخرجتا على سليمان بن داود صلى الله عليه وسلم فأخبرتاه، فقال: ائتوني بالسكين أشقُّه بينهما، فقالت الصغرى: لا تفعل! رحمك الله، هو ابنها، فقضى به للصغرى.

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "There were two women, each had her son with her. A wolf came and took away the son of one of them. One of them said to the other: 'The wolf took your son.' The other said: 'No, it took your son.' Both of them referred the dispute to Dawūd (David) (peace be upon him), who judged that the boy belonged to the older of them. Then they went to Sulaymān (Solomon), son of Dawūd (peace be upon both of them), and told him the story. Sulaymān (peace be upon him) said: 'Give me a knife so I may cut the child into two halves and give a half to each of them.' Thereupon, the younger woman said: 'Do not do it! May Allah have mercy upon you! The child is hers.' On that, he settled the dispute in favor of the younger woman."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) relates to us in this Hadīth the story of two women who went out, each with her son. The wolf snatched away one of their two sons. Each of them claimed that the remaining child was hers. They brought their case to Dawūd (peace be upon him), who ruled that the child belonged to the older woman, based on his personal judgment, as the older one might be unable to have children, whereas the younger woman could have another baby in the future. As they departed, they went to Sulaymān (peace be upon him) and related the matter to him. Thereupon, he called for a knife and said: "I will rip him in two halves and give each of you one half." The older woman agreed. But the younger one refused, instead letting the baby be taken by the older one. Upon that, he decided that the baby belonged to the younger woman, based on evidence, as she mercifully preferred that he be taken by the other woman than him being ripped in two halves.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0720 There were two women, each had her son with her. A wolf came... / continued

QUR'ANIC CONNECTION

Qur'an 66:6 - Protect yourselves and your families

Qur'an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

721 / PROPHETIC REPORT

The Ash‘aris, if they ran short of provisions while on a...

Narrated by the named companion in the report

SOURCE HadeethEnc 5543 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي موسى الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إن الأشعريين إذا أرملوا في الغزو، أو قل طعام عيالهم بالمدينة، جمعوا ما كان عندهم في ثوب واحد، ثم اقتسموه بينهم في إناء واحد بالسوية، فهم مني وأنا منهم".

ENGLISH RENDERING

Abu Mūsa al-Ash‘ari (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The Ash‘aris, if they ran short of provisions while on a military expedition, or if their children were short of food in Madīnah, they would gather everything they had in one piece of cloth then they would divide them evenly among themselves. Thus they are from me and I am from them."

EASY EXPLANATION

The Ash‘aris, who are the people of Abu Mūsa al-Ash‘ari (may Allah be pleased with him) if they ran short of food or they were fighting for the sake of Allah, they would gather their food and divide it evenly among themselves. For this reason, they were most deserving to be ascribed to the Messenger of Allah, (may Allah's peace and blessings be upon him); meaning that they belonged to him in terms of honor and love. He also belonged to them in terms of his adherence to these same great morals of altruism and obedience (to Allah).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 66:6 - Protect yourselves and your families

Qur’an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

722 / PROPHETIC REPORT

The Jews used to say: If one has sexual intercourse with his...

Narrated by Jābir

SOURCE HadeethEnc 58097 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر رضي الله عنه قال: "كانت اليهود تقول: إذا جامَعها من وَرائها جاء الولد أحوَل، فنزلت: {نساؤكم حرث لكم فأتوا حرثكم أنى شئتم}، [البقرة: 223]".

ENGLISH RENDERING

The Jews used to say: "If one has sexual intercourse with his wife from her back, then she will deliver a squint-eyed child." So this verse was revealed: {Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish.} [Sūrat al-Baqarah: 223]

EASY EXPLANATION

The Jews used to be strict regarding the positions of sexual intercourse without any knowledge to support that. The Aws and Khazraj tribes used to follow their sayings and actions because they were People of the Book. An example of their false beliefs is their claim that if a man had sexual intercourse with his wife in her vagina from her back, any child destined to be born out of this intercourse would be squint-eyed. Hence, Allah, the Exalted, revealed the following verse: {Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish} [Sūrat al-Baqarah: 223]. This verse refutes their claim and shows that Allah permits this position as long as it is done in the vaginal passage.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 66:6 - Protect yourselves and your families

Qur'an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

723 / PROPHETIC REPORT

During the Prophet's lifetime, a man accused his wife of...

Narrated by ‘Abdullāh ibn ‘Umar

SOURCE HadeethEnc 6024 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنها : أن رجلا اتهم امرأته بالزنا، ونفى كون ولدها منه في زمن رسول الله صلى الله عليه وسلم فأمرهما رسول الله صلى الله عليه وسلم فتلاعنا، كما قال الله تعالى، ثم قضى بالولد للمرأة، وفرق بين المتلاعنين

ENGLISH RENDERING

During the lifetime of the Messenger of Allah (may Allah's peace and blessings be up on him), a man accused his wife of adultery and disclaimed her child. So the Messenger of Allah (may Allah's peace and blessings be upon him) ordered them both to swear the oath of condemnation against each other, as Allah, the Almighty, instructed, and they did. Then he decided that the child should be with the woman and separated them (the man and woman).

EASY EXPLANATION

In this Hadīth, ‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reports that a man accused his wife of adultery and denied his paternity of her child. She denied his claim and rejected his accusation.
So, they swore the oath of condemnation against each other in this way: the husband swore by Allah four times that he is truthful in his accusation, and on the fifth time he invoked the curse of Allah upon himself (if he is a liar).
Then the wife swore by Allah four times that he is a liar, and on the fifth time she invoked the anger of Allah upon herself (if he is truthful).
After they had condemned one another, the Prophet (may Allah's peace and blessings be upon him) separated them permanently and let the child join the woman and be attributed to her. The child was cut off from the man and no longer attributed to him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 66:6 - Protect yourselves and your families

Qur’an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

724 / PROPHETIC REPORT

Verily, the devil can eat from any food upon which the Name of...

Narrated by Hudhayfah

SOURCE HadeethEnc 3507 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ حُذَيْفَةَ رضي الله عنه قال: كُنا إِذا حَضَرْنا مَع النَّبِيِّ صَلى اللهُ عَلَيهِ وَسَلَمَ طَعامًا لَم نَضَعْ أَيدِينا حَتى يَبدَأَ رَسُول اللهِ صَلى اللهُ عَلَيهِ وَسَلَمَ فَيَضَعَ يَدَه، وَإِنا حَضَرْنا مَعَه مَرَّةً طَعامًا، فَجاءَتْ جارِيَة كَأَنها تُدفَع، فَذَهَبَتْ لِتَضَعَ يَدَها في الطَعامِ، فَأَخَذَ رَسُول اللهِ صَلى اللهُ عَلَيهِ وَسَلَمَ بِيَدِها، ثُم جاءَ أَعرابِي كَأَنما يُدفَعُ فَأَخَذَ بِيَدِه، فَقالَ رَسُول اللهِ صَلى اللهُ عَلَيهِ وَسَلَمَ: «إِن الشَيطانَ يَستَحِل الطَعامَ أَن لا يُذكَر اسمُ اللهِ عَلَيه، وَإِنه جاءَ بِهذِه الجارِيَةِ لِيَستَحِل بِها فَأَخَذتُ بِيَدِها، فَجاءَ بِهَذا الأَعرابِي لِيَستَحِل بِه فَأَخَذتُ بِيَدِه، وَالذي نَفسي بِيَدِه، إِن يَدَه في يَدي مَعَ يَدِها».

ENGLISH RENDERING

When we attended a meal with the Messenger of Allah (may Allah's peace and blessings be upon him), we would not extend our hands until the Messenger of Allah (may Allah's peace and blessings be upon him) would start and extend his hand. Once we attended a meal with him, and a little girl came in rushing as if she was being pushed forward. She was about to put her hand into the food when the Messenger of Allah (may Allah's peace and blessings be upon him) caught her hand. Then a Bedouin came in rushing as if he was being pushed forward. He (may Allah's peace and blessings be upon him) caught his hand too. Then the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Verily, the devil can eat from any food upon which the Name of Allah is not mentioned. He (the devil) brought this little girl to be able to eat, but I caught her hand. Then he brought this Bedouin to be able to eat, but I caught his hand too. By the One in Whose Hand my soul is, his hand is in my grasp along with her hand."

EASY EXPLANATION

Hudhayfah (may Allah be pleased with him) reported that whenever they were present with the Prophet (may Allah's peace and blessings be upon him) at a meal, they would not stretch their hands to the food until the Messenger of Allah (may Allah's peace and blessings be upon him) began and placed his hand first. He said: On one occasion, we were with him at a meal when a young girl came rushing as though she were being pushed, and she went to place her hand in the food. The Messenger of Allah (may Allah's peace and blessings be upon him) took hold of her hand. Then a Bedouin came as if he too were being pushed, and he (may Allah's peace and blessings be upon him) took hold of his hand before it touched the food. Then the Messenger of Allah (may Allah's peace and blessings be upon him) said: Indeed, the devil can eat food when a person begins eating without mentioning Allah's name. He brought this girl to make the food permissible (for himself) through her, so I caught her hand. Then he brought this Bedouin to make it permissible through him, so I caught his hand. By the One in Whose Hand my soul is, the devil's hand is in my hand together with hers. Then he mentioned Allah's name and ate.

0724 Verily, the devil can eat from any food upon which the Name of... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 66:6 - Protect yourselves and your families

Qur'an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

The Companions' respect for the Messenger of Allah (may Allah's peace and blessings be upon him) and their politeness with him.
Among the etiquettes of eating is that the younger should wait until the elder or more virtuous person begins to eat.
The devil incites the heedless to acts he approves of, thereby achieving his aim, as seen in this Hadīth.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

725 / PROPHETIC REPORT

None of you truly believes until I become dearer to him than...

Narrated by Anas

SOURCE HadeethEnc 5953 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه قال: قال النبي صلى الله عليه وسلم: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ».

ENGLISH RENDERING

The Prophet (may Allah’s peace and blessings be upon him) said: "None of you truly believes until I become dearer to him than his father, his children, and all people."

EASY EXPLANATION

The Messenger of Allah (may Allah's peace and blessings be upon him) informs us that a Muslim cannot attain complete faith until he gives precedence to the love of the Messenger of Allah (may Allah's peace and blessings be upon him) over the love of his mother, father, son, daughter, and all people. This love entails obeying and supporting him and refraining from disobedience to him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 66:6 - Protect yourselves and your families

Qur’an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

It is obligatory to love the Messenger of Allah (may Allah's peace and blessings be upon him) and give precedence to his love over the love for all other created beings.
A sign of complete love is to support the Prophet's Sunnah and sacrifice one's life and wealth for this purpose.
Love for the Messenger (may Allah's peace and blessings be upon him) entails obeying his commands, believing what he said, avoiding what he prohibited and forbade, and following him and abandoning religious innovations.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

726 / PROPHETIC REPORT

I went to the Prophet (may Allah's peace and blessings be upon...

Narrated by Abu Rimthah

SOURCE HadeethEnc 58217 | Authentic hadith | An-Nasaa'i

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي رِمْثَة رضي الله عنه قال: انطلقت مع أبي نحو النبي صلى الله عليه وسلم ثم إن رسول الله صلى الله عليه وسلم ، قال لأبي: «ابنك هذا؟» قال: إِي وَرّب الكعبة، قال: «حقا؟» قال: أشهد به، قال: فتبسم رسول الله صلى الله عليه وسلم ضاحكا من شَبَهي في أبي، ومِنْ حَلِفِ أبي عَلَّي، ثم قال: «أما إنه لا يجني عليك، ولا تجني عليه»، وقرأ رسول الله صلى الله عليه وسلم : {ولا تَزِرُ وازِرَةٌ وِزْر أخرى} [الأنعام: 164].

ENGLISH RENDERING

I went to the Prophet (may Allah's peace and blessings be upon him) with my father. The Messenger of Allah (may Allah's peace and blessings be upon him) then asked my father: "Is this your son?" He replied: "Yes, by the Lord of the Ka'bah." He again said: "Is it true?" He said: "I bear witness to it." The Messenger of Allah (may Allah's peace and blessings be upon him) then smiled due to my resemblance with my father and because my father took an oath that I was his son. He then said: "Indeed, He will not bear your faults (sins), and you will not bear his." The Messenger of Allah (may Allah's peace and blessings be upon him) recited the verse: {And no bearer of burdens will bear the burden of another.} [Sūrat al-An'ām: 164]

EASY EXPLANATION

Abu Rimthah (may Allah be pleased with him) reports that he went with his father to the Prophet (may Allah's peace and blessings be upon him). So the Messenger of Allah (may Allah's peace and blessings be upon him) asked the father if Abu Rimthah was his son. The father affirmed that it was so and swore on it. Therefore, the Messenger of Allah (may Allah's peace and blessings be upon him) smiled at the father's response. He told him that none, neither the relative, nor the distant one, is to be held accountable for someone else's crime, even fathers and children. The criminal is to be held accountable for his own crime only. In this respect, Allah, the Almighty says: {And no bearer of burdens will bear the burden of another} [Sūrat al-An'ām: 164]. It was common in pre-Islamic times, though, that one would be held accountable for the crime of his relative. However, in Islam such a practice was revoked. A possible objection here is that Islamic law enjoins upon the male paternal relatives of a Muslim to pay the blood money in case their relative kills someone unintentionally or wounds him! The answer is that this case belongs to mutual support among the Muslims rather than being held accountable for the crimes of others. Also, the relatives inherit the perpetrator when he dies, so they should pay for the blood money on his behalf if he makes a fault.

0726 I went to the Prophet (may Allah's peace and blessings be upon... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 66:6 - Protect yourselves and your families

Qur'an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; An-Nasaa'i. HadeethEnc English export v1.25.0.

727 / PROPHETIC REPORT

A father is not to be killed for killing his child

Narrated by Mujāhid

SOURCE HadeethEnc 58196 | Sahih/Authentic by virtue of its parallel channels of transmission and supportive narrations | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن مجاهد، قال:حَذَف رجُل ابًنا له بسيف فقتله،َفُرفِع إلى عمر بن الخطاب رضي الله عنه فقال: لولا أني سمعت رسول الله صلى الله عليه وسلم يقول: "لاُيقاد الوالد من ولده" لقتلتك قبل أنَتْبَرَح.

ENGLISH RENDERING

A man threw a sword at his son, which killed him. He was brought to ‘Umar (may Allah be pleased with him) for judgment. ‘Umar said: "Had I not heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: ‘A father is not to be killed (in retribution) for killing his child,’ I would have ordered you to be killed before you leave."

EASY EXPLANATION

According to the Hadīth, a man threw a sword at his son, causing him to bleed to death. When he was brought to the Commander of the Believers, ‘Umar (may Allah be pleased with him) he said that had he not heard the Messenger of Allah (may Allah’s peace and blessings be upon him) stating that a father is not to be killed for killing his son or daughter, he would have ordered the father to be killed before even leaving his place. This proves that the general texts stating the legal retribution in cases of deliberate and unrightful murder are not applicable to the case in which a father kills his son or daughter. According to the majority of the scholars, the father is the reason for the existence of the child, who is also part of his father, so the child should not be a reason for his father’s execution. However, the father must, in such a case, pay the blood money, as proven by another narration classified as Hasan by Al-Albāni, according to which ‘Umar (may Allah be pleased with him) took the blood money from the father.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 66:6 - Protect yourselves and your families

Qur’an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Sahih/Authentic by virtue of its parallel channels of transmission and supportive narrations; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Ahmad. HadeethEnc English export v1.25.0.

728 / PROPHETIC REPORT

A girl was found with her head crushed between two stones

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 2943 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أَنس بْن مالك رضي الله عنه قال: «أَنَّ جَارِيَةً وُجِدَ رَأْسُهَا مَرْضُوضًا بَيْنَ حَجَرَيْنِ، فَقِيلَ من فَعَلَ هَذَا بِكِ: فُلَانٌ، فُلَانٌ؟ حَتَّى ذُكِرَ يَهُودِيٌّ، فَأَوْمَأَتْ بِرَأْسِهَا، فَأُخِذَ الْيَهُودِيُّ فَاعْتَرَفَ، فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم أَنْ يُرَضَّ رَأْسُهُ بَيْنَ حَجَرَيْنِ». وَلِمُسْلِمٍ وَالنَّسَائِيِّ «أَنَّ يَهُودِيًّا قَتَلَ جَارِيَةً عَلَى أَوْضَاحٍ، فَأَقَادَهُ رَسُولُ الله».

ENGLISH RENDERING

A girl was found with her head crushed between two stones. They asked her: "Who did that to you? Is it so-and-so, or so-and-so?" They kept mentioning names until they mentioned the name of a Jew, whereupon she nodded her head. The Jew was captured, and he confessed. Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) ordered that his head be crushed between two stones. In another narration by Muslim and An-Nasā'i: "A Jew killed a girl for her jewelry, so the Messenger of Allah (may Allah's peace and blessings be upon him) killed him in retaliation for her."

EASY EXPLANATION

During the time of the Prophet (may Allah's peace and blessings be upon him), a girl whose head was crushed between two stones was found while she was still alive. They asked her about the perpetrator by mentioning some names of those who could have done that to her. When the name of a Jewish man was mentioned, she nodded her head, meaning that he was the perpetrator. He was thus accused of killing her. They captured him, and he confessed that he had killed her in order to steal silver jewelry which she was wearing. The Prophet (may Allah's peace and blessings be upon him) ordered that he should be killed in exactly the same manner in which he killed that girl in retaliation for her. Thus, his head was crushed between two stones.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 66:6 - Protect yourselves and your families

Qur'an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

729 / PROPHETIC REPORT

The son of Adam cannot make a vow concerning what is not his;...

Narrated by the named companion in the report

SOURCE HadeethEnc 58147 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمرو بن شعيب، عن أبيه، عن جده قال: قال رسول الله صلى الله عليه وسلم : «لاَ نْذَر لابن آدم فيما لا يملك، ولاِ عْتَق له فيما لا يملك، ولا طلاق له فيما لا يْمِلك».

ENGLISH RENDERING

‘Amr ibn Shu‘ayb reported from his father that his grandfather said that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “The son of Adam cannot make a vow concerning what is not his; he cannot free a slave who is not his; and he cannot divorce a woman who is not his (wife).”

EASY EXPLANATION

In this Hadīth, the Prophet (may Allah's peace and blessings be upon him) explains that one can handle only things that he owns, and that disposing of things that one does not own is void. This rule applies to the acts mentioned in the Hadīth as follows:
1. The vow: Making a vow concerning a thing that one does not own at the time of making the vow is void. Even if one comes to own that thing later, he neither has to fulfill his vow nor offer expiation.
2. Emancipation of a slave: One cannot free a salve who is not his, because emancipation in this case in objectless.
3. Divorce: It is void if made by a man concerning a woman who is not his wife, because the right of divorce belongs exclusively to the husband who has the right to intimacy, and also because the Prophet (may Allah's peace and blessings be upon him) said: “One cannot divorce a woman who is not his (wife)”.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 66:6 - Protect yourselves and your families

Qur’an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

730 / PROPHETIC REPORT

I saw the Prophet (may Allah's peace and blessings be upon him)...

Narrated by Abu Qatādah al-Ansāri

SOURCE HadeethEnc 10656 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي قتادة الأنصاري رضي الله عنه ، قال: «رأَيت النبّي صلى الله عليه وسلم يَؤُمّ الناس وأُمامة بِنت أَبي العاص وهي ابنُة زينب بِنت النبي صلى الله عليه وسلم على عاتِقه، فإذا رَكع وَضعها، وإذا رَفع من السُجود أَعادها».

ENGLISH RENDERING

I saw the Prophet (may Allah's peace and blessings be upon him) leading people in prayer and carrying Umāmah bint Abu al-‘Ās, the daughter of the Prophet's daughter Zaynab, on his shoulder. He put her down when he wanted to bow, and he picked her up again when he got up after prostration.

EASY EXPLANATION

The noble Hadīth shows that the Prophet (may Allah's peace and blessings be upon him) was leading the people in prayer while carrying Umāmah bint al-‘Ās, the daughter of his daughter Zaynab, (may Allah be pleased with her). On bowing and prostrating, he put her down, and when he stood up he carried her and so on. This indicates that there is nothing wrong with carrying children when praying.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 66:6 - Protect yourselves and your families

Qur’an 25:74 - Families who bring comfort to the eyes

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

20

Neighbours, Guests and Responsible Speech

Make nearby people safe in action and words.

REPORTS 0731-0765

731 / PROPHETIC REPORT

At the end of time, there will come a people, young in age and...

Narrated by ‘Ali

SOURCE HadeethEnc 65868 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْه: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّ الْحَرْبَ خَدْعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ حُدَثَاءُ الأَسْنَانِ سُفَهَاءُ الأَحْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِّيَّةِ، يَمْرُقُونَ مِنَ الإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لاَ يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ».

ENGLISH RENDERING

If I narrate to you anything from the Messenger of Allah (may Allah's peace and blessings be upon him), it is dearer to me to fall from the sky than to lie about him. But if I speak to you concerning matters between me and you, then war is deception. I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "At the end of time, there will come a people, young in age and foolish in mind. They will speak about the best words of creation, but they will pass through Islam as an arrow passes through its target. Their faith will not go beyond their throats. Wherever you encounter them, kill them, for killing them is a reward for the one who kills them on the Day of Judgment."

EASY EXPLANATION

The Commander of the Believers, ‘Ali ibn Abi Tālib (may Allah be pleased with him), informed that if you heard me narrating from the Prophet (may Allah's peace and blessings be upon him), I neither use figurative language, nor allusions, nor ambiguous statements; rather, I speak clearly. If I fall from the sky, it would be easier and lighter than to narrate from the Messenger of Allah (may Allah's peace and blessings be upon him) while attributing lies to him. However, if I spoke about matters between myself and the people, then war is deception, and I may use figurative language, allusions, or double-meaning statements. Indeed, I heard the Prophet (may Allah's peace and blessings be upon him) say: At the end of time, there will come youth, young in age and weak in intellect. They will quote words from the Qur’an and recite them frequently, but they will leave Islam and transgress its bounds just as an arrow passes through its target. Their faith will not go beyond their throats. Wherever you encounter them, kill them, for killing them will bring a reward for those who kill them on the Day of Judgment.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0731 At the end of time, there will come a people, young in age and... / continued

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Highlighting part of the traits of the Khawārij.

The Hadīth contains a sign of the Prophet's prophethood, as he foretold events that would occur in his Ummah after him, and they happened just as he had informed.

The permissibility of using indirect speech and allusions in war. Deception in war is through misleading statements, ambushes, or the like, provided they do not involve breaking treaties or violating guarantees of safety, as there is an explicit prohibition against such actions.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

732 / PROPHETIC REPORT

We used to speak during prayer; a man would talk with his...

Narrated by Zayd ibn Arqam

SOURCE HadeethEnc 5204 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن زَيْد بن أَرْقَم رضي الله عنه قال: «كُنا نتكلم في الصلاة، يُكَلِّم الرجل صاحبه، وهو إلى جنبه في الصلاة، حتى نزلت ((وقوموا لله قانتين))؛ فَأُمِرْنا بالسكوت ونُهِينا عن الكلام».

ENGLISH RENDERING

We used to speak during the prayer; a man would talk with his companion at his side in the prayer until [this verse] was revealed: {...And stand before Allah in devout obedience} [Sūrat al-Baqarah: 238]. So we were commanded to keep silent, such that we were forbidden to talk [to each other during prayer].

EASY EXPLANATION

The ritual prayer is a communication between the servant and Allah. So in prayer, one should not allow anything to distract him from this private communication with Allah. Zayd ibn Arqam (may Allah be well pleased with him) says that the Muslims, at the beginning of Islam used to talk to each other during ritual prayers as much as they needed. So one would talk to his companion beside him during the prayer. The Prophet knew of that, but he did not disapprove of it. Since one converses privately with Allah during prayer, no contact should be made with humans. Hence, Allah, the Exalted, commanded the Muslims to observe their prayer with silence, saying: {Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient} [Sūrat al-Baqarah: 238]. So the Companions came to know from this verse that talking during the prayer is forbidden, and they refrained from talking from that moment on.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

733 / PROPHETIC REPORT

It does not befit the truthful one to frequently curse others

Narrated by the named companion in the report

SOURCE HadeethEnc 6984 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «لا ينبغي لِصِّديق أن يكون لَعّانا».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "It does not befit the truthful person to frequently curse others."

EASY EXPLANATION

Frequent cursing contradicts the perfection of truthfulness, which is a rank next to the rank of prophet-hood. It is one of the highest ranks that the believer may attain with Allah, the Exalted. Among the means to attain the rank of truthfulness is to avoid cursing.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

734 / PROPHETIC REPORT

A Muslim is the one from whose tongue and hand Muslims are...

Narrated by the named companion in the report

SOURCE HadeethEnc 10101 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ».

ENGLISH RENDERING

‘Abdullah ibn ‘Amr (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said: "A Muslim is the one from whose tongue and hand Muslims are safe, and a Muhājir (emigrant) is the one who abandons what Allah has forbidden."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that a true and perfect Muslim is the one from whose tongue Muslims are safe, so he does not insult, curse, or backbite them and does not hurt them with his tongue in any way. They are also safe from his hand, as he does not assault them or take their properties wrongfully, or the like. As for the emigrant, he is the one who abandons what Allah Almighty has prohibited.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:36 - Goodness to neighbours

Qur’an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

One's Islam is perfect only when he does not harm others physically or morally.
The tongue and the hand were mentioned in particular given their frequent mistakes and harms, as they are the source of most of the evil.
Encouraging the abandonment of sins and adherence to the commands of Allah Almighty.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

735 / PROPHETIC REPORT

If a man - or he said someone - peeped at you without your...

Narrated by the named companion in the report

SOURCE HadeethEnc 2989 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة -رضي الله عنه- مرفوعًا: «لو أن رجلا -أو قال: امرأ- اطلع عليك بغير إذنك؛ فحذفته بحصاة، ففقأت عينه: ما كان عليك جناح».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "If a man - or someone - peeped at you without your permission and you threw a pebble at him that gouged out his eye, you would not be at fault."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) says that if someone looks at another from behind a door, from above a wall or something, without his permission, and then one gouges out his eye with a pebble or a skewer, this physical damage will not incur a sin or retribution on its doer. This is because the peeper is the aggressor and guilty for violating the other person's privacy.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

736 / PROPHETIC REPORT

If anyone of you is invited, let him answer the invitation. If...

Narrated by the named companion in the report

SOURCE HadeethEnc 58114 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «إذا دُعِيَ أحدكم فلْيجب، فإن كان صائما فلْيُصَلِّ، وإن كان مُفطرا فلْيَطْعَمْ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said: "If anyone of you is invited, let him answer the invitation. If he is fasting, let him supplicate (for the inviter); if he is not fasting, let him eat."

EASY EXPLANATION

This Hadīth shows that if a Muslim invites his brother to a marriage banquet, he should answer the invitation so as to please his brother and attend such a happy event. However, if one is observing an obligatory fast, in which he makes up for missed days, or fasts a day that he vowed to fast, then he should attend the party without eating. Still, he should invoke Allah's goodness and blessings upon his inviter. If he is observing a supererogatory fast, he may either break his fast and eat with the inviter or continue his fast. However, he should tell the inviter whether or not he is fasting so as to avoid putting him in an awkward situation. In any case, answering the invitation is confirmed regardless of whether one is fasting or not.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

737 / PROPHETIC REPORT

A person may utter a word pleasing to Allah, the Almighty,...

Narrated by the named companion in the report

SOURCE HadeethEnc 3608 | Sahih/Authentic with its two versions | Narrated by Ibn Majah - Narrated by Bukhari - Narrated by At-Termedhy - Narrated by Ahmad - Maalik

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة، عن النبي صلى الله عليه وسلم قال: «إن العبدَ لَيَتَكَلَّمُ بالكلمة من رِضَوانِ الله تعالى ما يُلْقِي لها بَالاً يَرْفَعُه الله بها درجاتٍ، وإن العبدَ لَيَتَكَلَّمُ بالكلمة من سَخَطِ الله تعالى لا يُلْقِي لها بَالاً يَهوي بها في جهنم». وعن أبي عبد الرحمن بلال بن الحارث المزني رضي الله عنه : أن رسول الله صلى الله عليه وسلم قال: «إن الرجلَ لَيَتَكَلَّمُ بالكلمة من رِضَوانِ الله تعالى ما كان يظن أن تبلغ ما بَلَغَتْ يكتب الله له بها رِضْوَانَه إلى يومِ يَلْقاه، وإن الرجلَ لَيَتَكَلَّمُ بالكلمة من سَخَطِ الله ما كان يظن أن تبلغ ما بَلَغَتْ يكتب الله له بها سَخَطَه إلى يومِ يَلْقاه».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "A person may utter a word pleasing to Allah, the Almighty, without considering it of any significance, and because of it Allah raises his ranks; and a person may utter a word displeasing to Allah, the Almighty, without considering it of any significance, and because of it he sinks down into Hellfire." Abu ‘Abdur-Rahmān Bilāl ibn al-Hārith al-Muzani (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "A person may utter a word pleasing to Allah, the Almighty, and he does not think it will yield such a result, and because of it Allah writes for him His pleasure until the Day he will meet Him; and a person may utter a word displeasing to Allah, the Almighty, and he does not think it will yield such a result, and because of it Allah writes for him His displeasure until the Day he will meet Him."

EASY EXPLANATION

A person may speak a word which Allah, the Almighty, loves and is pleased with, like advising, directing, or teaching others, and he does not realize the level it reaches in terms of the pleasure of Allah, the Almighty, and because of that word Allah raises him to lofty ranks. Likewise, a person may speak a word that displeases Allah, such as backbiting, gossip, and slander, and it causes him to fall into Hellfire on the Day of Resurrection.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0737 A person may utter a word pleasing to Allah, the Almighty,... / continued

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Sahih/Authentic with its two versions; Narrated by Ibn Majah - Narrated by Bukhari - Narrated by At-Termedhy - Narrated by Ahmad - Maalik. HadeethEnc English export v1.25.0.

738 / PROPHETIC REPORT

One may utter a word thoughtlessly and, as a result of this, he...

Narrated by the named companion in the report

SOURCE HadeethEnc 3479 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أَنَّهُ سَمِعَ النَّبِيَّ -صَلَّى اللهُ عليه وَسَلَّم يقول-: «إن العبد ليتكلم بالكلمة ما يتبين فيها يزِلُّ بها إلى النار أبعَد مما بين المشرق والمغرب».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "One may utter a word thoughtlessly and, as a result of this, he will fall down into Hellfire for a distance greater than the distance between the east and the west."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs us that there are people who do not think before they speak whether what they are about to say is good or evil. The result of this thoughtlessness is that this person, if he said something that displeases Allah, would expose himself to the punishment of Allah in the fire of Hell. He may speak a word that is so evil that it would cause him to fall into Hellfire farther than the distance between the east and the west.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

739 / PROPHETIC REPORT

Do not curse him, for by Allah, I know that he loves Allah and...

Narrated by ‘Umar ibn al-Khattāb

SOURCE HadeethEnc 66214 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ اسْمُهُ عَبْدَ اللَّهِ، وَكَانَ يُلَقَّبُ حِمَارًا، وَكَانَ يُضْحِكُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ جَلَدَهُ فِي الشَّرَابِ، فَأُتِيَ بِهِ يَوْمًا فَأَمَرَ بِهِ فَجُلِدَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: اللَّهُمَّ الْعَنْهُ، مَا أَكْثَرَ مَا يُؤْتَى بِهِ؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَلْعَنُوهُ، فَوَاللَّهِ مَا عَلِمْتُ أَنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ».

ENGLISH RENDERING

A man at the time of the Prophet (peace and blessings be upon him), whose name was ‘Abdullah and who was nicknamed Himār, used to make the Messenger of Allah (peace and blessings be upon him) laugh. The Prophet (peace and blessings be upon him) had flogged him for drinking (intoxicants). One day, he was brought again, and the Prophet (peace and blessings be upon him) ordered that he be flogged. Then a man from among the people said: O Allah, curse him! How often is he brought? The Prophet (peace and blessings be upon him) said: "Do not curse him, for by Allah, I know that he loves Allah and His Messenger."

EASY EXPLANATION

During the time of the Prophet (peace and blessings be upon him), there was a man named ‘Abdullah, nicknamed Himār. He used to make the Prophet (peace and blessings be upon him) laugh with some of his words. The Prophet (peace and blessings be upon him) had flogged him for drinking wine, and one day he was brought again for drinking wine; the Prophet (peace and blessings be upon him) ordered that he be flogged. One of those present insulted him and said: May Allah curse him! How often is he brought for drinking wine?! The Prophet (peace and blessings be upon him) said: Do not supplicate for his expulsion from Allah's mercy. By Allah, I know nothing of him except that he loves Allah and His Messenger.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:36 - Goodness to neighbours

Qur’an 50:18 - Every word is recorded

0739 Do not curse him, for by Allah, I know that he loves Allah and... / continued

PUT IT INTO PRACTICE

There is no contradiction between committing a prohibited act and having love for Allah and His Messenger in one's heart, for the Prophet (peace and blessings be upon him) stated that the man mentioned loved Allah and His Messenger despite what he had done.

One who commits a major sin and dies persisting in it is subject to Allah's will: if He wills, He will forgive him, and if He wills, He will punish him. Yet no one from the people of Islam will remain eternally in the Hellfire.

It is disliked to curse a specific person who drinks wine, because there may be a reason preventing the curse from applying to him; moreover, cursing or supplicating against a specific individual may cause him to persist in sin or despair of accepting his repentance.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

740 / PROPHETIC REPORT

I said: O Messenger of Allah, what is salvation? He said:...

Narrated by ʻUqbah ibn ʻĀmir

SOURCE HadeethEnc 3602 | Authentic | Narrated by At-Tirmidhi and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه قَالَ: قُلْتُ: يَا رَسُولَ اللهِ مَا النَّجَاةُ؟ قَالَ: «امْلِكْ عَلَيْكَ لِسَانَكَ، وَلْيَسَعْكَ بَيْتُكَ، وَابْكِ عَلَى خَطِيئَتِكَ».

ENGLISH RENDERING

I said: O Messenger of Allah, what is salvation? He said: "Control your tongue, abide in your house, and weep over your sin."

EASY EXPLANATION

ʻUqbah ibn ʻĀmir (may Allah be pleased with him) asked the Prophet (may Allah's peace and blessings be upon him) about the means of the believer's salvation in this world and the Hereafter.

The Prophet (may Allah's peace and blessings be upon him) said: Adhere to three things:

First: Hold back your tongue from whatever is devoid of goodness and from saying anything evil, and utter only what is good.

Second: Abide in your house to worship Allah in seclusion, engage in obeying Allah Almighty, and retire in your house away from temptations.

Third: Weep and regret the sins you have committed.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

The Companions' keenness to know the means of salvation.
Clarifying the means of salvation in this world and the Hereafter.
Encouraging the act of being preoccupied with oneself when one is incapable of benefitting others or fears that he or his religion might be subject to harm if he mingles with people.

TEXT NOTE

Authentic; Narrated by At-Tirmidhi and Ahmad. HadeethEnc English export v1.25.0.

741 / PROPHETIC REPORT

Let the she-camel upon which curse has been invoked not...

Narrated by Abu Barzah Nadlah ibn ‘Ubayd al-Aslami

SOURCE HadeethEnc 6988 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي بَرْزَةَ نَضْلَة بن عبيد الأسلمي رضي الله عنه قال: بينما جاريٌة على ناقة عليها بعض مَتاعِ القوم، إذ بُصَرْت بالنبي صلى الله عليه وسلم وَتَضايَق بهم الجبل فقالت: حَلْ، اللهم ٱلْعَنها، فقال النبي صلى الله عليه وسلم : «لا تُصاحِبْنا ناقٌة عليها لَعْنة».

ENGLISH RENDERING

While a little girl was riding a she-camel that was carrying some of the people's luggage, she suddenly saw the Prophet (may Allah's peace and blessings be upon him) and the way of the mountain was narrow. She urged the she-camel to hurry, but it did not do so, so she said: "O Allah, let it be damned." Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: "Let the she-camel upon which curse has been invoked not accompany us."

EASY EXPLANATION

There was a young girl on a she-camel that was carrying some luggage, then she saw the Prophet (may Allah's peace and blessings be upon him). The mountain path was narrow upon which the people and the Prophet (may Allah's peace and blessings be upon him) were passing, so she wanted the she-camel to move quickly. She said a word that is normally used to urge camels to hurry, and then she cursed it. So the Prophet (may Allah's peace and blessings be upon him) said: "A cursed camel should not come with us."

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:36 - Goodness to neighbours

Qur’an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

742 / PROPHETIC REPORT

When two people insult each other, the one who started will be...

Narrated by the named companion in the report

SOURCE HadeethEnc 8878 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه : أن رسول الله صلى الله عليه وسلم قال: «اَلْمُتَسَابَّانِ ما قالاَ فَعلى اَلبَادي منهما حتى يَعْتَدِي اَلْمَظْلُوم».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: "When two people insult each other, the one who started will be the sinner until the oppressed exceeds the limits (in retorting)."

EASY EXPLANATION

If two people engaged in insulting each other, then the sin for that is borne by the one who initiated the insults, because he is the one who initially transgressed, and the other is not sinful because he has the right to answer back and ward off the transgression against him. However, if the wronged transgresses against the wrongdoer, by exceeding the permissible limit in answering back, then his sin will be more than the sin of the one who started.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:36 - Goodness to neighbours

Qur’an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

743 / PROPHETIC REPORT

When a person curses something, the curse ascends to heaven and...

Narrated by the named companion in the report

SOURCE HadeethEnc 6986 | Authentic hadith | Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي الدرداء رضي الله عنه مرفوعًا: «إن العبد إذا لعن شيئًا، صَعَدِت اللعنُة إلى السماء، فُتْغَلُق أبوابُ السماء دونها، ثم تْهبُط إلى الأرض، فُتْغَلُق أبوابُها دونها، ثم تأخذ يمينًا وشمالاً، فإذا لم تجدَ مَسًاغا رجعت إلى الذي لُعِن، فإن كان أهلا لذلك، وإلا رجعت إلى قائِلها»

ENGLISH RENDERING

Abu Ad-Dardā' (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When a person curses something, the curse ascends to heaven and the gates of heaven are closed against it. Then it descends to earth and its gates are closed against it. Then it turns right and left and when it finds no exit it returns to what was cursed if it deserves to be cursed; otherwise, it rebounds to the one who uttered it."

EASY EXPLANATION

If the slave of Allah curses something with his tongue, his curse ascends to the heavens, however the gates of the heavens are closed against it. Then it returns back to earth, and the gates of earth are also closed and it is not admitted therein. Then it turns right and left, and if it does not find a way or a place to settle in, it returns to the thing that was cursed if it deserves to be cursed; otherwise, it returns to and afflicts the one who uttered it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

744 / PROPHETIC REPORT

O Allah, Lord of Jibrīl, Mikha'īl, and Israfil, Originator of...

Narrated by Abu Salamah ibn ‘Abdur-Rahmān ibn ‘Awf

SOURCE HadeethEnc 8311 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبيَ سَلمة بن عبد الرحمن بنَ عْوف، قال: سألت عائشَة أمّ المؤمنين رضي الله عنها ، بِأَي شيء كان نبّي الله صلى الله عليه وسلم يفَتِتح صلاته إذا قام من الليل؟ قالت: كان إذا قام من الليل افتتح صلاته: «اللهّم رّبِ جبرائيل، وميكائيل، وإسرافيل، فاطَر السماوات والأرض، عالم الغيب والشهادة، أنت تحكم بين عبادك فيما كانوا فيه يختلفون، اهدني لما اخُتِلف فيه من الحق بإذنك، إّنك تهديَ من تشاء إلى صرِاط مستقيِم».

ENGLISH RENDERING

I asked ‘Ā'ishah, the Mother of the Believers, (may Allah be pleased with her) about the words with which the Messenger of Allah (may Allah's peace and blessings be upon him) used to commence his voluntary night prayer. She said that when he got up at night, he would commence his prayer with these words: "O Allah, Lord of Jibrīl, Mikha'īl, and Israfil, Originator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your slaves concerning that in which they used to differ. Guide me, by Your permission, to the truth about which people differ. Verily, You guide whom You will to the straight path!"

EASY EXPLANATION

Abu Salamah ibn ‘Abdur-Rahmān ibn ‘Awf asked ‘Ā'ishah, the Mother of the Believers, about the supplication that the Prophet (may Allah's peace and blessings be upon him) used to make when he would commence his night prayer. She said that the Prophet (may Allah's peace and blessings be upon him) used to make the following supplication at the start of his night prayer: "O Allah, Lord of Jibrīl, Mikha'īl, and Israfil"; he ascribed these three angels in particular to Allah, although He is the Lord of everything, as an indication of their superiority over all other angels. He mentioned Jibrīl first because he is trusted with revelation from the heavens, so all religious affairs come down through him. Israfil was mentioned last because he is the one who will blow the horn to signal the coming of the Hour. Mikha'īl was mentioned in the middle because he is the angel in charge of the rain and plants and similar affairs related to people's sustenance in this worldly life. "Originator of the heavens and the earth"; the Creator and Inventor of the heavens and earth. "Knower of the unseen and the seen"; You are all-knowing of what the slaves see and what they do not see. "You judge between Your slaves concerning that in which they used to differ"; You decide between them in the religious affairs about which they used to differ in this worldly life. "Guide me, by Your permission, to the truth about which people differ"; guide me to the truth in the affairs that people differ in, religious affairs as well as worldly affairs, by granting me success and facilitating this for me. "Verily, You guide whom You will to the straight path"; You guide whomever You will to the path of truth and righteousness!

0744 O Allah, Lord of Jibrīl, Mikha'īl, and Israfil, Originator of... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

745 / PROPHETIC REPORT

Unload it and set it free, for it is cursed

Narrated by ‘Imrān ibn al-Husayn

SOURCE HadeethEnc 6987 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمران بن الحصين رضي الله عنهما ، قال: بينما رسُول الله صلى الله عليه وسلم في بعضِ أَسْفَارِه، وامرأة من الأنصار على ناقة، فَضِجَرْت فَلَعَنْتَها، فسمع ذلك رسول الله صلى الله عليه وسلم فقال: «خُذوا ما عليها وَدُعوَها؛ فإنها مَلْعونَة»، قال عمران: فَكأَنِّي أراها الآن تمشي في الناس ما يَعْرِض لها أحد".

ENGLISH RENDERING

We were with the Messenger of Allah (may Allah’s peace and blessings be upon him) on one of his journeys, and there was a woman from the Ansār riding a she-camel. It annoyed her and so she invoked curse upon it. Hearing that, the Messenger of Allah (may Allah’s peace and blessings be upon him) said: "Unload it and set it free, for it is cursed." It is as if I could still see it walking amongst people and no one trying to hold it.

EASY EXPLANATION

‘Imrān ibn Husayn (may Allah be pleased with him) reported that a woman from the Ansār was riding her she-camel. She became displeased with it and started to curse it. Hearing her curse of the she-camel, the Prophet (may Allah's peace and blessings be upon him) ordered that it should be unloaded of her luggage and set free, for it was cursed. ‘Imrān (may Allah be pleased with him) added: I saw that she-camel walking amongst the people and no one showing any concern for it. This is because the Prophet (may Allah's peace and blessings be upon him) ordered that it should be released.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:36 - Goodness to neighbours

Qur’an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

746 / PROPHETIC REPORT

“There are four (traits); whoever has them is a sheer...

Narrated by ‘Abdullāh ibn ‘Amr

SOURCE HadeethEnc 65124 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنهما قال: قالَ رسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: “There are four (traits); whoever has them is a sheer hypocrite, and whoever has one trait of them has one of the traits of hypocrisy until he gives it up: whenever he speaks, he tells a lie; whenever he makes a covenant, he proves treacherous; whenever he makes a promise, he breaks it; and whenever he is in a dispute, he behaves in a shameless immoral manner."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned of four traits; if they are combined in a Muslim, he becomes quite similar to the hypocrites due to them. This applies to a person in whom these traits are dominant, not someone who rarely exhibits any of them. They are:

First: When he speaks, he intentionally lies and avoids truthfulness.

Second: When he makes a covenant, he does not fulfill it and proves treacherous to the other party.

Third: When he makes a promise, he does not keep it; rather, he breaks it.

Fourth: When he quarrels and falls into dispute with someone, he acts severely, departs from the truth, turns to deception in his response and argument, and tells falsehood and lies.

Hypocrisy is to reveal something different from what is kept hidden. This exists in a person who possesses these traits. His hypocrisy is exercised toward those to whom he speaks or makes a promise or those who entrust him, quarrel with him, or engage in a covenant with him. It is not that he is a hypocrite in terms of Islam, revealing it and concealing Kufr. Whoever possesses one of these traits possesses a trait of hypocrisy until he gives it up.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:36 - Goodness to neighbours

Qur’an 50:18 - Every word is recorded

0746 “There are four (traits); whoever has them is a sheer… / continued

PUT IT INTO PRACTICE

The Hadīth demonstrates some signs of hypocrites to intimidate and warn us about falling into them. The bottom line in this Hadīth is that these traits are traits of hypocrisy, and he who possesses them is similar to the hypocrites in these traits and assumes their morals; it does not mean that he is a hypocrite who reveals Islam and conceals Kufr. It was said that this applies to the one in whom these traits are dominant and he takes them lightly and carelessly. Indeed, a person who likes that, mostly has a corrupt creed. Al-Ghazāli said: The core of religion is limited to three things: speech, action, and intention.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

747 / PROPHETIC REPORT

Do not curse the rooster, for indeed it awakens (people) for...

Narrated by the named companion in the report

SOURCE HadeethEnc 8960 | Authentic hadith | An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن زيد بن خالد الْجهني رضي الله عنه مرفوعًا: «لاَ تُسَبُّوا الدِّيكَ فإنه يُوقظ للصلاة».

ENGLISH RENDERING

Zayd ibn Khālid al-Juhani (may Allah be pleased with him) reported the Prophet, may Allah's peace and blessings be upon him said: "Do not curse the rooster, for indeed it awakens (people) for prayer."

EASY EXPLANATION

Zayd ibn Khālid al-Juhany (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) forbade cursing the rooster because it awakens the sleeping person for prayer with its loud crow. Another narration by Imām Ahmad and An-Nasā’i reads: “It calls to prayer.” This is why the Prophet (may Allah's peace and blessings be upon him) forbade cursing the rooster, because there is a manifest benefit when it awakes people. It helps them carry out an act of obedience, and anyone supports others to carry out an act of obedience deserves praise, not blame. One of the most amazing things about the rooster is that it knows the nocturnal timings and crows in them. The rooster's crowing continues before dawn and after it. Glory be to the One who guided it to do that.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:36 - Goodness to neighbours

Qur’an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

748 / PROPHETIC REPORT

No one should prevent his neighbor from inserting a wooden peg...

Narrated by the named companion in the report

SOURCE HadeethEnc 6094 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسوَل الله صلى الله عليه وسلم قال: «لا يَمنَعّن جارٌ جاره: أن يغرِزَ خَشَبُه في جداره، ثم يقول أبو هريرة: ما لي أراكم عنها مُعْرِضين؟ والله لأرمَيّنَ بها بين أكتافكم».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: “No one should prevent his neighbor from inserting a wooden peg into his wall.” Abu Hurayrah then said: “Why do I see you averse to that? By Allah, I will spread it [forcefully] among you.”

EASY EXPLANATION

Neighbors have rights that must be fulfilled. The Prophet (may Allah's peace and blessings be upon him) encouraged Muslims to maintain good relations with their neighbors. In this respect, he said that Jibrīl kept reminding him of the neighbor's right until he thought that the neighbor would be assigned a share of the inheritance, due to the significance of the neighbor's right and his entitlement to kind treatment. Hence, there should be a good and healthy relationship between neighbors where the rights of neighborhood are observed and harmful words and acts are avoided. A sign of being kind to one's neighbor and of observing his rights is to be willing to benefit him in a way that does not inflict much harm on oneself. For example, when a neighbor wishes, for his own convenience, to fix a wooden bar into the wall of his neighbor, the latter should allow him to do so on two conditions: there is a need for that; and there is no negative impact on him. The ruler may even force one to allow his neighbor's insertion of wood into his wall. If the owner of the wall is harmed or there is no need for the insertion of wood, then a negative impact should not be eliminated by something similar. The principle is that no harm is to be inflicted on a Muslim. Since Abu Hurayrah (may Allah be pleased with him) recognized the wise purpose of that confirmed act of Sunnah, he condemned people for not acting on it. He even threatened to force them to act upon it in fulfillment of the rights of neighbors which Allah, the Almighty, has enjoined. Finally, Muslim scholars have unanimously agreed on forbidding the insertion of wood into the neighbor’s wall, if this would harm the neighbor, except with his permission. Indeed, the Prophet (may Allah's peace and blessings be upon him) said: “There should be neither harm nor malice.”

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0748 No one should prevent his neighbor from inserting a wooden peg… / continued

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

749 / PROPHETIC REPORT

There is none among you except that Allah will speak to him,...

Narrated by ‘Adyy ibn Hātim

SOURCE HadeethEnc 6615 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَدِيِّ بْنِ حَاتِمٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ اللهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تِلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "There is none among you except that Allah will speak to him, with no interpreter between Him and him. He will look to his right and see nothing except what he has sent forth, and he will look to his left and see nothing except what he has sent forth. And he will look ahead of him and see nothing except Hellfire in front of him. So, protect yourselves from Hellfire even with half a date."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that every believer will stand alone before Allah on the Day of Resurrection and that Allah Almighty will speak to him without an intermediary or interpreter between them to translate the words. He will look to the right and left out of extreme fear, hoping that he will find a way in which he can go and attain salvation from the Hellfire that lies in front of him. If he looks to the right side, he will see nothing but the good deeds he has sent forth. If he looks to his left, he will see nothing but the bad deeds he has sent forth. And if he looks ahead of him, he will see nothing but Hellfire and cannot turn away from it, as he must pass over the Sirāt (a bridge over Hellfire). Then, the Prophet (may Allah's peace and blessings be upon him) said: Put a shield between yourselves and the Hellfire by charity and pious acts, even if it is something little, like half a date.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:36 - Goodness to neighbours

Qur’an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

The Hadīth urges giving out charity, adopting praisworthy traits, treating people gently, and speaking tenderly.

It indicates Allah's closeness to His servant on the Day of Judgment since there is neither a barrier, an intermediary, nor a translator between them. So, a believer should beware of violating the command of his Lord.

0749 There is none among you except that Allah will speak to him,... / continued

A believer should not underestimate anything he gives out in charity, even if it is little, for it grants protection against Hellfire.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

750 / PROPHETIC REPORT

The worst food is the food of a wedding banquet to which the...

Narrated by the named companion in the report

SOURCE HadeethEnc 58113 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أنه كان يقول: «شر الطعِام طعامُ الوليمة،ُيدعى لها الأغنياء وُيترك الفقراء، ومنَ ترك الدعوة فقد عصى الله ورسوله صلى الله عليه وسلم ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) used to say: "The worst food is the food of a wedding banquet to which the rich are invited while the poor are left out. Anyone who does not answer the invitation has disobeyed Allah and His Messenger (may Allah's peace and blessings be upon him)."

EASY EXPLANATION

This reported citation from Abu Hurayrah (may Allah be pleased with him), which could be treated as a Marfū‘ report, corresponds with a Hadīth in which the Prophet (may Allah's peace and blessings be upon him) said that the worst food is the food of a wedding banquet to which only rich people are invited, whereas the poor are left out and despised. Since the rich are invited by way of ostentation and for seeking fame and good repute, the food, therefore, becomes the worst food. If the poor are invited along with the rich, this description is inapplicable. In any case, it is recommended to hold a banquet in appreciation of the divine blessing of marriage. Finally, anyone who does not answer an invitation to a wedding banquet without an excuse disobeys Allah and His Messenger (may Allah's peace and blessings be upon him). The Prophet's instruction should be complied with, due to the interests involved.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:36 - Goodness to neighbours

Qur’an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

751 / PROPHETIC REPORT

Do not take two at a time, for indeed the Messenger of Allah...

Narrated by Jabalah ibn Suhaym

SOURCE HadeethEnc 4219 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جَبَلة بن سُحَيْم، قال: أصابنا عام سَنِة مع ابن الزبير؛ فرزقنا تمرا، وكان عبد الله بن عمر رضي الله عنهما يمر بنا ونحن نأكل، فيقول: لا تقارنوا، فإن النبي صلى الله عليه وسلم نهى عن القران، ثم يقول: إلا أن يستأذن الرجل أخاه.

ENGLISH RENDERING

We were afflicted with a year of drought at the time of ‘Abdullāh ibn Az-Zubayr. We were provided with dates. ‘Abdullāh ibn ‘Umar (may Allah be pleased with him) used to pass by us while we were eating and he would say: "Do not take two at a time, for indeed the Messenger of Allah (may Allah's peace and blessings be upon him) forbade taking two at a time." Then he said: "Unless one asks for his brother's permission."

EASY EXPLANATION

Jabalah ibn Suhaym reported: We were afflicted with a year of drought with Ibn Az-Zubayr (may Allah be pleased with him) so he gave us dates. Ibn ‘Umar (may Allah be pleased with him) would pass by us while we were eating and inform us that the Prophet (may Allah's peace and blessings be upon him) forbade eating two dates at a time and any other food that is usually eaten one by one, when one is eating with a group, except with the permission of one's companions. Therefore, when you are with a group, do not eat two of the food that is normally eaten one by one - such as dates - at the same time because this harms your companions. So do not eat more than them unless you ask for their permission saying: Would you allow me to eat two dates at a time? If they agree, then there will be no harm in that. Note: A narration in Sahīh Al-Bukhāri reads: "He provided us with dates," meaning Ibn Az-Zubayr gave us the dates. In the narration of Al-Bayhaqi: "We were provided with dates," probably intending to say that the provider is Allah, the Exalted.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:36 - Goodness to neighbours

Qur’an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

752 / PROPHETIC REPORT

Order him to speak, seek the shade, sit down, and complete his...

Narrated by Ibn ʻAbbās

SOURCE HadeethEnc 5835 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما ، قال: بينما النبي صلى الله عليه وسلم يخطب إذا هو برجل قائم فسأل عنه، فقالوا: أبو إسرائيل نذر أن يقوم في الشمس ولا يقعد، ولا يستظل؛ ولا يتكلم، ويصوم، فقال النبي صلى الله عليه وسلم : «مروه، فليتكلم، وليستظل، وليقعد، وليتم صومه».

ENGLISH RENDERING

While the Prophet (may Allah's peace and blessings be upon him) was delivering a sermon, he saw a man who was standing. He asked about him and was told: "This is Abu Isrāʼīl. He made a vow to stand in the sun and not sit down, to avoid the shade, to keep silent, and to fast." The Prophet (may Allah's peace and blessings be upon him) said: "Order him to speak, seek the shade, sit down, and complete his fast."

EASY EXPLANATION

This Companion made a vow not to talk, eat, or drink while he would stand in the sun without seeking shade. This is torture of the self and is quite hard on it. It is an unlawful vow; therefore, the Prophet (may Allah's peace and blessings be upon him) forbade him from doing so. Nevertheless, he ordered him to complete his fast because fasting is a permissible act of worship and thus he was obliged to fulfill his vow of fasting. Consequently, whoever makes a vow to do a permissible act of worship must fulfill it, whereas one is not obliged to fulfill their vow in case it involves an impermissible act of worship.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

753 / PROPHETIC REPORT

By Allah, he does not believe. By Allah, he does not believe....

Narrated by the named companion in the report

SOURCE HadeethEnc 66268 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي شُرَيْحٍ رضي الله عنه أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «وَاللَّهِ لاَ يُؤْمِنُ، وَاللَّهِ لاَ يُؤْمِنُ، وَاللَّهِ لاَ يُؤْمِنُ»، قِيلَ: وَمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي لاَ يَأْمَنُ جَارُهُ بَوَايِقَهُ».

ENGLISH RENDERING

Abu Shurayh (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "By Allah, he does not believe. By Allah, he does not believe. By Allah, he does not believe." It was said: Who, O Messenger of Allah? He said: "The one whose neighbor is not safe from his evils."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) swore and confirmed his oath three times, saying: By Allah, he does not believe. By Allah, he does not believe. By Allah, he does not believe. The Companions asked him: Who does not believe, O Messenger of Allah? He replied: The one whose neighbor fears his treachery, oppression, and evil.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Negating faith from the one whose neighbor does not feel safe from his oppression and evil indicates that it is a major sin and that the person committing it has a deficient faith.
Strongly urging kind treatment of one's neighbor and refraining from harming him with words or actions.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

754 / PROPHETIC REPORT

Whoever alights somewhere and then says: ''A‘ūdhu bi...

Narrated by Khawlah bint Hakīm

SOURCE HadeethEnc 5932 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن َخْوَلة ِبْنت َحكِيم ٱلسَلِمّيَة َقالْت: َسِمْعُت َرُسوَل الِله َصّلى الّله َعَلْيه َوَسّلم َيُقوُل: «َمْن َنَزَل َمْنِزًلا ُثّم َقال: َأُعوُذ ِبَكِلَمات الِله ٱلّتاّمات ِمْن َشّر َما َخَلق، َلْم َيُضّرُه َشْيٌء َحّتى َيْرَتِحَل ِمْن َمْنِزِله َذِلك».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "Whoever alights somewhere and then says: ''A‘ūdhu bi kalimātillāh at-tāmmāti min sharri ma khalaq (I seek refuge in the perfect words of Allah from the evil of what He has created)', nothing will harm him until he leaves that place."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) teaches his Ummah how to seek refuge with Allah Almighty in an effective way that wards off anything fearful when a person stops anywhere during a journey, a picnic, or otherwise. In such a situation, one should seek refuge in the words of Allah - which contain perfect excellence, blessing, and benefit and are free from any defect or deficiency - from the evil of any created being. Thus, he will be safe from anything harmful for as long as he stays in that place.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:36 - Goodness to neighbours

Qur’an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Isti‘ādhah (seeking refuge with Allah) is a form of worship, and the proper isti‘ādhah is to seek refuge with Allah Almighty or His names and attributes.
It is permissible to seek refuge with the speech of Allah, for it is one of His attributes, as opposed to seeking refuge with any created being, which is an act of polytheism.
The Hadīth points out the merit and blessing of this supplication.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

755 / PROPHETIC REPORT

You have said a word that, if it were mixed with the water of...

Narrated by ʻĀʼishah, Mother of the Believers,

SOURCE HadeethEnc 3705 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَسْبُكَ مِنْ صَفِيَّةَ كَذَا وَكَذَا، - قَالَ أَحَدُ الرُّوَاةِ: تَعْنِي قَصِيرَةً - فَقَالَ: «لَقَدْ قُلْتِ كَلِمَةً لَوْ مُزِجَتْ بِمَاءِ الْبَحْرِ لَمَزَجَتْهُ» قَالَتْ: وَحَكَيْتُ لَهُ إِنْسَانًا، فَقَالَ: «مَا أُحِبُّ أَنِّي حَكَيْتُ إِنْسَانًا وَأَنَّ لِي كَذَا وَكَذَا».

ENGLISH RENDERING

I said to the Prophet (may Allah's peace and blessings be upon him): Sufficient for you that Safiyyah is such-and-such, - one of the narrators said: She meant "short" - so he said: "You have said a word that, if it were mixed with the water of the sea, it would taint it." She said: And I mimicked a person for him, and he said: "I would not like to mimic a person, even if I were given such-and-such."

EASY EXPLANATION

ʻĀʼishah, Mother of the Believers, (may Allah be pleased with her) said to the Prophet (may Allah's peace and blessings be upon him): Sufficient for you that Safiyyah - meaning the Mother of the Believers (may Allah be pleased with her) - one of her physical defects was that she was short. So he replied: You have said a word that, if it were mixed with the water of the sea, would overwhelm, alter, and spoil it. She added: And I mimicked someone disparagingly. The Prophet (may Allah's peace and blessings be upon him) then said: I would not be pleased to speak of anyone's fault, nor to mimic his actions or words disparagingly, even if I were given a great deal of worldly wealth for it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Warning and deterring against backbiting.
Imitating others' appearances or actions in a way that belittles or demeans them is considered forbidden backbiting.
Describing others' physical flaws is a form of backbiting.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, and Ahmad. HadeethEnc English export v1.25.0.

756 / PROPHETIC REPORT

Beware of false thought, for false thought is the most untruth...

Narrated by the named companion in the report

SOURCE HadeethEnc 5332 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِيَّاكُمْ وَالظَّنَّ؛ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَلَا تَبَاغَضُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Beware of false thought, for false thought is the most untruth speech. Do not search for the faults of one another, do not spy on one another, do not envy one another, do not turn your backs on one another, do not harbor hatred for one another, and be, O slaves of Allah, brothers."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) prohibits and warns against some of what could lead to dissension and enmity among Muslims. This includes the following:

"Zhann" (false thought): It is a baseless suspicion arising in the heart, and the Prophet (may Allah's peace and blessings be upon him) clarified that it is the falsest of speech.

"Tahassus" (searching for faults): It is to look for others' flaws through the eye or the ear.

"Tajassus" (spying): It is searching for hidden affairs, and it is mostly used in a negative context.

"Hasad" (envy): It is hating to see others enjoying a blessing.

"Tadābur" (turning one's back on others): It is turning away from one another and refraining from greeting or visiting one's Muslim brother.

"Tabāghud" (harboring hatred): It is malice and aversion such as harming others, frowning, and meeting people in a bad manner.

Then, the Prophet (may Allah's peace and blessings be upon him) said a comprehensive statement that guarantees maintaining good relations between Muslims, saying: "And be, O slaves of Allah, brothers". Brotherhood is a bond that unites people and enhances love and familiarity among them.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

0756 Beware of false thought, for false thought is the most untruth... / continued

PUT IT INTO PRACTICE

There is nothing wrong with having false thoughts about those who show signs of it, and the believer must be wise and smart and should not be deceived by evil and wicked people.

The warning is about such suspicion that settles in the heart and persists in it. As for suspicions that pass through one’s mind but do not settle therein, then a person is not blamed for it.

Prohibiting the causes that lead to discord and estrangement among members of the Muslim community such as spying, envy, and the like.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

757 / PROPHETIC REPORT

Whoever fights so that the word of Allah be supreme is indeed...

Narrated by Abu Mūsa

SOURCE HadeethEnc 2969 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي مُوسَى رضي الله عنه قَالَ: سُئِلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ رِيَاءً، أَيُّ ذَلِكَ فِي سَبِيلِ اللهِ؟ فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللهِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) was asked about a man who fights out of valor, fights out of chauvinism, and fights out of ostentation. Which one of them is in the cause of Allah? The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever fights so that the word of Allah be supreme is indeed in the cause of Allah."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) was asked about the fighters' different motives, like the one who fights out of valor, chauvinism, or to impress people or for any other purpose. Which of these is in the cause of Allah? The Prophet (may Allah's peace and blessings be upon him) stated that the fighter in the cause of Allah is the one who fights to make the word of Allah supreme.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Intention and sincerity toward Allah are the criteria for the validity or invalidity of deeds.
If the intention behind Jihad is to make the word of Allah supreme and it is coupled with another valid intention, like taking war spoils, this does not affect one's original intention.
Repelling enemies from homelands and sanctities is a form of fighting for the cause of Allah.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

758 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Sa‘d ibn Abi Waqqās

SOURCE HadeethEnc 6044 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن سعد بن أبي وقاص رضي الله عنه قال: رد رسول الله صلى الله عليه وسلم على عثمان بن مظعون التَّبَتُّل، ولو أذن له لاخْتَصَيْنا.

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) forbade ‘Uthmān ibn Mazh‘ūn to be celibate. If he had given him permission we would have castrated ourselves.

EASY EXPLANATION

Sa‘d ibn Abi Waqqās (may Allah be pleased with him) reported that ‘Uthmān ibn Mazh‘ūn had an extreme desire to commit himself to worship and abandon the pleasures of this life. He asked the Prophet (may Allah's peace and blessings be upon him) for permission to be celibate, i.e. refrain from marriage and dedicate himself to worshiping Allah. The Prophet (may Allah's peace and blessings be upon him) did not give him permission because abandoning the pleasures of this life and withdrawing from it to focus on worship alone is a form of extremism in religion and monasticism which are dispraised and objectionable in Islam. The correct religion is to perform the acts of worship that Allah has ordered us to perform while giving the bodily self its portion of the good things and pleasures of this life (in the proper and legal manner). Had the Prophet (may Allah's peace and blessings be upon him) given ‘Uthmān permission to be celibate many of diligent sincere worshipers would have followed him in adopting celibacy (to the extreme point of castration).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:36 - Goodness to neighbours

Qur’an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

759 / PROPHETIC REPORT

Verily, I know a word; if he said it, his rage would go away....

Narrated by Sulaymān ibn Surad

SOURCE HadeethEnc 3578 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ سُلَيْمَانَ بْنِ صُرَدٍ رضي الله عنه قَالَ: كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَرَجُلَانِ يَسْتَبَّانِ، فَأَحَدُهُمَا احْمَرَّ وَجْهُهُ، وَانْتَفَخَتْ أَوْدَاجُهُ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا ذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ، ذَهَبَ عَنْهُ مَا يَجِدُ» فَقَالُوا لَهُ: إِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تَعَوَّذْ بِاللهِ مِنَ الشَّيْطَانِ»، فَقَالَ: وَهَلْ بِي جُنُونٌ؟

ENGLISH RENDERING

I was sitting with the Prophet (may Allah's peace and blessings be upon him) when two men started to insult each other, and the face of one of them turned red and his jugular veins got swollen. The Prophet (may Allah's peace and blessings be upon him) said: "Verily, I know a word; if he said it, his rage would go away. If he said: I seek refuge with Allah from the devil, his rage would go away." They said to him: The Prophet (may Allah's peace and blessings be upon him) said: "Seek refuge with Allah from the devil." Thereupon he said: Am I mad?

EASY EXPLANATION

Two men cursed and insulted each other in the presence of the Prophet (may Allah's peace and blessings be upon him), and the face of one of them turned red and the veins surrounding his neck became swollen.

The Prophet (may Allah's peace and blessings be upon him) said: Verily, I know a word; if this angry man said it, his anger would go away. If he said: I seek refuge with Allah from the accursed devil.

They said to him: The Prophet (may Allah's peace and blessings be upon him) said: Seek refuge with Allah from the devil.

Thereupon he said: Am I mad? thinking that only the mad seek refuge with Allah from the devil.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

0759 Verily, I know a word; if he said it, his rage would go away.... / continued

PUT IT INTO PRACTICE

Keenness of the Prophet (may Allah's peace and blessings be upon him) on providing guidance and instruction when there is a reason for it.
Anger is from the devil.
The command to seek refuge with Allah from the devil when angry, as Allah Almighty says: {If you are tempted by Satan, seek refuge with Allah...}

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

760 / PROPHETIC REPORT

You have no right over her. The man said: O Messenger of Allah,...

Narrated by ‘Abdullāh ibn ‘Umar

SOURCE HadeethEnc 6025 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما مرفوعًا: «أن فلان بن فلان قال: يا رسول الله، أرأيت أن لو وجد أحدنا امرأته على فاحشة، كيف يصنع؟ إن تكلم تكلم بأمر عظيم، وإنَ سَكتَ سَكَت على مثل ذلك. قال: فسكت النبي صلى الله عليه وسلم فلمُ يجبه. فلما كان بعد ذلك أتاه فقال: إن الذي سألتك عنه قد ابتليت به. فأنزل الله عز وجل هؤلاء الآيات في سورة النور ?والذين يرمون أزواجهم...? فتلاهن عليه ووعظه وذكره. وأخبره أن عذاب الدنيا أهون من عذاب الآخرة. فقال: لا، والذي بعثك بالحق، ما كذبُت عليها. ثم دعاها، فوعظها، وأخبرها: أن عذاب الدنيا أهون من عذاب الآخرة. فقالت: لا، والذي بعثك بالحق، إنه لكاذب. فبدأ بالرجل؛ فشهد أربع شهادات بالله: إنه لمن الصادقين، والخامسة: أن لعنة الله عليه إن كان من الكاذبين. ثمَ ثّنى بالمرأة. فشهدت أربع شهادات بالله: إنه لمن الكاذبين، والخامسة: أن غضب الله عليها إن كان من الصادقين. ثم فرق بينهما. ثم قال: إن الله يعلم أن أحدكما كاذب فهل منكما تائب؟ -ثلاثا-»، وفي لفظ «لا سبيل لك عليها. قال: يا رسول الله، مالي؟ قال: لا مال لك: إن كنت صدقت عليها فهو بما استحللت من فرجها، وإن كنت كذبت فهو أبعد لك منها».

ENGLISH RENDERING

So-and-so came and asked: "O Messenger of Allah, if one of us finds his wife committing adultery: what should he do? If he were to speak, his statement would be a horrible matter, and if he were to remain silent, his silence about the matter would be horrible too." The Messenger of Allah (may Allah's peace and blessings be upon him) remained silent. After some time, the man came back to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: "I have become afflicted by the very thing I asked you about." Then Allah, the Exalted, revealed these verses of Sūrat An-Nūr (which begins with): {And those who accuse their wives} [Sūrat- An-Nūr: 6]. The Prophet (may Allah's peace and blessings be upon him) recited them to him. Then he admonished him, exhorted him, and informed him that the torment of this world is less painful than the torment of the Hereafter. The man said: "No, by the One Who sent you with the Truth, I did not tell a lie against her." The Prophet (may Allah's peace and blessings be upon him) then called the wife and admonished her, exhorted her, and informed her that the torment of this world is less painful than the torment of the Hereafter. She said: "No, by the One Who sent you with the Truth, he is a liar." The Prophet (may Allah's peace and blessings be upon him) started with the man, who testified in the name of Allah four times that he was truthful, and the fifth

0760 You have no right over her. The man said: O Messenger of Allah,... / continued

time, he said: "Let Allah's curse fall upon me if I am a liar." Then the woman was summoned, and she testified four times by the name of Allah that her husband was among the liars, and the fifth time, she said: "Let the anger of Allah fall upon me if he is truthful." Then the Prophet (may Allah's peace and blessings be upon him) separated them and said: "Indeed, Allah knows that one of you is a liar, so would any of you repent?" He said this statement thrice.
According to another wording of the Hadīth, the Prophet (may Allah's peace and blessings be upon him) said: "You have no right over her." The man said: "O Messenger of Allah, what about my money?" The Prophet (may Allah's peace and blessings be upon him) said: "You have no right to get back your money. If you have told the truth about her, then your money was in return for the sexual intercourse which you lawfully had with her, and if you have told a lie about her, then you are less rightful to get your money back."

0760 You have no right over her. The man said: O Messenger of Allah,... / continued

EASY EXPLANATION

Islam legislated the law of 'Li‘ān' (invoking the curse of Allah upon the liar among the two spouses for falsehood in the matter of witnessing adultery) as a solution to the problem of a husband witnessing another man committing adultery with his wife without four other witnesses (or visa versa). The husband cannot just be in suspicion about the matter: he must clearly witness the actual act of penetration of the adultery. The punishment for any false accusation and lying in this matter is extremely grievous (torment in Hellfire). The man in this story was feeling doubtful about the conduct of his wife and was worried that she might commit adultery. He was confused about what to do, for if he accused her (without the four witnesses) then he would undergo the relevant legal punishment (of whipping, etc), and if he remained silent about it then he would be considered a cuckold and suffer disgrace. He went to the Prophet (may Allah's peace and blessings be upon him) and mentioned these things to him. The Prophet (may Allah's peace and blessings be upon him) remained silent as he did not like to answer questions about issues which had not yet occurred, because this leads to evil and could possibly open the doors for evil to occur. In addition to that no verses were yet revealed to the Prophet (may Allah's peace and blessings be upon him) regarding this issue. After some time the same man who questioned the Prophet (may Allah's peace and blessings be upon him) saw the monstrosity (adultery) he had asked about previously and about which he had worries. Thereupon Allah revealed some rulings regarding this issue in Sūrat An-Nūr, as He says (what means) {Those who accuse their wives} [Qur'an 24:6]. The Prophet (may Allah's peace and blessings be upon him) recited these verses to the man, admonished him and reminded him that if he was lying in accusing his wife, then the worldly punishment of false accusations is less severe than the punishment of the Hereafter. The man swore the sacred oath by Allah that he was not lying about witnessing and accusing his wife of adultery.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:36 - Goodness to neighbours

Qur’an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

761 / PROPHETIC REPORT

The most beloved speech to Allah are four: subhān Allah (glory...

Narrated by Samurah ibn Jundub

SOURCE HadeethEnc 5475 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن َسُمَرة بن جندٍب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «أَحَبُّ ٱلكلامِ إلى اللهِ َأَرْبَع: ُسُبْحَان اللهِ، َوٱلْحَمْدُ لِلهِ، َوَلا إِلَهَ إِلّا اللهُ، َواللهُ َأَكْبَر، َلا َيُضُرَكَ بِأَيِّهِنّ َبَدَأْت».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The most beloved speech to Allah are four: subhān Allah (glory be Allah), al-hamdulillāh (praise be to Allah), la ilāha illa Allah (there is no god but Allah), and Allāhu akbar (Allah is the Most Great), and it does not matter which one of them you start with."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that the most beloved speech to Allah Almighty are four:

Subhān Allah: It is exalting Allah Almighty far above any imperfection.

Al-hamdulillāh: It is ascribing complete perfection to Allah, along with loving and extolling Him.

La ilāha illa Allah: It means none is worthy of being worshiped except Allah.

Allāhu akbar: It means He is more Sublime, Greater, and more Powerful than everything.

For obtaining the merit and reward of these words, it is not required to utter them in order.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

The Hadīth shows the ease of the Shariah, as one may start with any of these words.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

762 / PROPHETIC REPORT

May the curse of Allah be upon the Jews and Christians; they...

Narrated by ʻĀʼishah, Mother of the Believers,

SOURCE HadeethEnc 5379 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ: «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ» قَالَتْ: وَلَوْلَا ذَاكَ أُبْرِزَ قَبْرُهُ، غَيْرَ أَنَّهُ خُشِيَ أَنْ يُتَّخَذَ مَسْجِدًا.

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said during his illness from which he did not recover: "May the curse of Allah be upon the Jews and Christians; they took the graves of their prophets as mosques." She said: If it were not for that, his grave would be made prominent; yet, it was feared that it might be taken as a mosque.

EASY EXPLANATION

ʻĀʼishah, Mother of the Believers, (may Allah be pleased with her) informed that the Prophet (may Allah's peace and blessings be upon him) said during his illness that became severe and led to his death: May Allah curse the Jews and Christians and expel them from His mercy, for they took the graves of their prophets as places of worship by building over graves, praying at them, or facing them in worship. Then she (may Allah be pleased with her) said: If it were not for that prohibition and warning from the Prophet (may Allah's peace and blessings be upon him), and the Companions' fear that his grave might be treated the way the Jews and Christians treated the graves of their prophets, his grave would have been made apparent and prominent.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:36 - Goodness to neighbours

Qur'an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

This is one of his final advices, which indicates its significance and the need to give it careful attention.
The emphatic prohibition and strict forbiddance of taking graves as places of worship or intentionally praying at them, except for the funeral prayer, as this leads to venerating the deceased, circumambulating his grave, touching its corners, or calling upon his name - all of which are acts and means of Shirk (polytheism).
The Messenger of Allah (may Allah's peace and blessings be upon him) was so attentive and careful about Tawhīd (monotheism) and fearful about venerating the graves, for this leads to Shirk.

0762 May the curse of Allah be upon the Jews and Christians; they… / continued

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

763 / PROPHETIC REPORT

I said: O Messenger of Allah, teach me a supplication. He said:...

Narrated by Shakl ibn Humayd

SOURCE HadeethEnc 6163 | Authentic hadith | Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن شكل بن حميد رضي الله عنه قال: قلت: يا رسول الله، عَلِّمني دعاء، قال: (قل: اللهم إني أعوذ بك من شر سمعي، ومن شر بصري، ومن شر لساني، ومن شر قلبي، ومن شر مِنِّيي).

ENGLISH RENDERING

I said: "O Messenger of Allah, teach me a supplication." He said: "Say: O Allah, I seek refuge in You from the evil of my hearing, from the evil of my sight, from the evil of my tongue, from the evil of my heart, and from the evil of my semen (i.e. my lust)."

EASY EXPLANATION

In this Hadīth, Shakl ibn Humayd (may Allah be pleased with him) went to the Prophet (may Allah's peace and blessings be upon him) searching for the good of this world and the Hereafter. He did not ask the Prophet (may Allah's peace and blessings be upon him) for a perishable worldly pleasure, a handful of money, or a measure of food. Rather, he went seeking supplication. He asked the Prophet (may Allah's peace and blessings be upon him) to teach him a supplication that would benefit him in his religion and his worldly affairs. That was the attitude of the Companions; seeking bounty from Allah and His good pleasure. So the Prophet (may Allah's peace and blessings be upon him) directed him to this splendid sublime supplication, saying to him: Say 'O Allah', invoking Allah using His Name that comprises all of His Most Beautiful Names. "I seek refuge in You from the evil of my hearing", meaning I seek Allah's protection from the evil of hearing, which includes the forbidden things that a person might hear, such as false testimony, heresy, slander, disparaging the religion, and all other forbidden things that reach a person's hearing. "From the evil of my sight", meaning the sin of using it to look at forbidden things, such as indecent movies and shameless scenes. "From the evil of my tongue", meaning from every forbidden speech that can be uttered, such as false testimony, insults, cursing, disparaging Islam and Muslims, speaking about others' affairs or abandoning speaking about what should concern one. "From the evil of my heart", meaning filling the heart with anything other than the remembrance of Allah, the Almighty, or devoting heart-related acts of worship to others than Allah, the Almighty, like hope, fear, awe, and exaltation, or refraining from devoting the heart-related acts of worship to the Lord, Glorified and Exalted. "From the evil of my semen", meaning from the evil of my private parts by using them to commit what Allah has forbidden, or that they lead me to the preludes of adultery, like the (forbidden) look, touch, walk to the place of sin, determination to commit sin, and things of that nature.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0763 I said: O Messenger of Allah, teach me a supplication. He said:… / continued

QUR’ANIC CONNECTION

Qur’an 4:36 - Goodness to neighbours

Qur’an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by At-Termedhy - An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

764 / PROPHETIC REPORT

There is no orphanhood after reaching puberty, and there is no...

Narrated by the named companion in the report

SOURCE HadeethEnc 6374 | Authentic hadith | Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن علي بن أبي طالب رضي الله عنه مرفوعًا: «لاَ يُتْمَ بَعْدَ احْتِلاَمٍ، وَلاَ صَمَاتَ يوم إلى الليل».

ENGLISH RENDERING

‘Ali ibn Abi Tālib (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "There is no orphanhood after reaching puberty, and there is no silence for the whole day till the night."

EASY EXPLANATION

Firstly as person is not legally considered an orphan after reaching puberty. Secondly, in the pre-Islamic period people used to commit themselves to silence for an entire day and night as an act of worship. A person would stay silent without speaking all day at all until sunset. Muslims were prohibited from this because this necessitates leaving many worships of Allah like not glorifying Allah by making Tasbīh (saying "Subhān Allah"), or declaring Allah’s Oneness by making Tahlīl (saying "there is no god but Allah"), or praising Him by making Tahmīd (saying "praise be to Allah"), or by enjoining good and forbidding evil, reading the Qur'an, and so forth. This is from the practices of the period of pre-Islamic ignorance and this is another reason why Islam prohibited this practice.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:36 - Goodness to neighbours

Qur’an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

765 / PROPHETIC REPORT

I came to the Prophet (may Allah's peace and blessings be upon...

Narrated by Abu Mūsa al-Ash‘ari

SOURCE HadeethEnc 3456 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي موسى الأشعري رضي الله عنه قال: ((أَتيُت النبي صلى الله عليه وسلم وهو يَسْتَاكُ بِسِوَاكٍ رَطْب، قال: وَطَرَفُ السِّوَاكِ على لسانه، وهو يقول: أُعْ، أُعْ، والسِّوَاكُ في فيه، كأنه يَتَهَوَّع)).

ENGLISH RENDERING

I came to the Prophet (may Allah's peace and blessings be upon him) while he was cleansing his mouth with a ripe tooth-stick. The edge of the tooth-stick was on his tongue and he was making a sound like: “ugh, ugh” as if he was heaving, and the tooth-stick was in his mouth.”

EASY EXPLANATION

Abu Mūsa al-Ash‘ari (may Allah be pleased with him) relates in this Hadīth that he came to the Prophet (may Allah's peace and blessings be upon him) while he was cleaning his mouth with a ripe tooth-stick - a ripe tooth-stick cleans better and does not crumble inside one's mouth and hurt. He was placing the tooth-stick on his tongue and was cleaning his mouth thoroughly, as if he was going to vomit.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:36 - Goodness to neighbours

Qur’an 50:18 - Every word is recorded

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

21

Modesty, Clothing and Appearance

Protect dignity without pride or excess.

REPORTS 0766-0800

766 / PROPHETIC REPORT

Do not wear silk or brocade, and do not drink from gold or...

Narrated by the named companion in the report

SOURCE HadeethEnc 2985 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى أَنَّهُمْ كَانُوا عِنْدَ حُذَيْفَةَ، فَاسْتَسْقَى فَسَقَاهُ مَجُوسِيٌّ، فَلَمَّا وَضَعَ الْقَدَحَ فِي يَدِهِ رَمَاهُ بِهِ، وَقَالَ: لَوْلَا أَنِّي نَهَيْتُهُ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ كَأَنَّهُ يَقُولُ: لَمْ أَفْعَلْ هَذَا، وَلَكِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّيبَاجَ، وَلَا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الْآخِرَةِ».

ENGLISH RENDERING

‘Abdur-Rahmān ibn Abi Layla reported that they were in the company of Hudhayfah, who asked for water, and a Magian brought him water. On placing the cup in his hand, he threw it at him and said, Had I not forbidden him more than once or twice - as if he were saying, I would not have done this - however, I heard the Prophet (may Allah's peace and blessings be upon him) say: "Do not wear silk or brocade, and do not drink from gold or silver vessels, and do not eat in platters made therefrom, for they are for them in this world and for us in the Hereafter."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade men from wearing all kinds of silk. He forbade men and women from eating or drinking in vessels and containers made of gold and silver. He stated that they would be exclusive for the believers on the Day of Judgment because they avoided using them in this world out of obedience to Allah. As for the disbelievers, they will not enjoy it in the Hereafter because they hastened to enjoy their share of pleasures in this world and disobeyed Allah's command.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Prohibition of wearing silk and brocade for males and a strict warning for whoever wears them.
Women are permitted to wear silk and brocade.
Both males and females are forbidden from eating and drinking in vessels and platters made of gold and silver.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

767 / PROPHETIC REPORT

When a woman’s husband died, she would go into a small hut,...

Narrated by Umm Salamah

SOURCE HadeethEnc 6030 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أم سلمة رضي الله عنها مرفوعًا: «جاءت امرأة إلى رسول الله صلى الله عليه وسلم فقالت: يا رسول الله، إن ابنتي توفي عنها زوجها، وقد اشتكت عينها أَفَنَكْحُلها؟ فقال رسول الله صلى الله عليه وسلم : لا -مرتين، أو ثلاثا-، ثم قال: إنما هي أربعة أشهر وعشر، وقد كانت إحداكن في الجاهلية ترمي بالْبَعَرة على رأس الحول».
فقالت زينب: كانت المرأة إذا توفي عنها زوجها: دخلت حفشا، ولبست شر ثيابها، ولم تَمَسّ طيبا ولا شيئا حتى تمر بها سنة، ثم تؤتى بدابة -حمار أو طير أو شاة- فَتْفَتُّض به! فقلما تفتض بشيء إلا مات! ثم تخرج فُتعطى بعرة؛ فترمي بها، ثم تراجع بعد ما شاءت من طيب أو غيره».

ENGLISH RENDERING

A woman came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, my daughter’s husband died, and she complains about her eye. Can we apply Kohl thereto?" The Messenger of Allah (may Allah's peace and blessings be upon him) said 'No' twice or thrice. Then he said: "It is only four months and ten days. In the pre-Islamic era, you women would throw away the dung after a year had passed."
Zaynab said: “When a woman’s husband died, she would go into a small hut, wear her worst clothes and would not touch any kind of perfume until a whole year would pass. Then an animal - a donkey, bird, or sheep - would be brought to her and she would rub her skin with it. It was seldom that she would rub her skin with any animal except that it died! Then she would come out and be given a piece of dung, which she would throw away. Then, she would return to using perfume or anything else she liked.”

EASY EXPLANATION

Islam came and relieved people of the hardship of the pre-Islamic era, especially the woman, who was mistreated and wronged but Islam preserved her rights.
In this Hadīth, a woman came seeking a legal ruling from the Prophet (may Allah's peace and blessings be upon him) as she told him that her daughter’s husband had died and that her daughter was in her mourning period, during which she had to abstain from adornment. However, she complained about some pain in her eyes. The woman asked whether there was a concession allowing her daughter to use Kohl.
The Prophet (may Allah's peace and blessings be upon him) said: "No", repeating it in confirmation of his disapproval.
Then he made a remark about the considerable shortness of the duration of a widow’s period of mourning as a veneration of the husband, which is four months and ten days. Then he wondered why women would not endure this short period that involved ease and comfort?
In the pre-Islamic era, a widow would observe the mourning period in a small house, like a den in the wilderness, and for a full year she would abstain from adornment, perfume, water, and mixing with people,

0767 When a woman’s husband died, she would go into a small hut,... / continued

such that the filth and dirt would accumulate on her body, while being secluded from people.
When her mourning period ended, she would be given a piece of dung, which she would then throw away, as an indication that what she went through of confinement, hardship and difficulty is as insignificant as that piece of dung when compared to her husband's huge right upon her.
When Islam came, it replaced such a distress with favor, and such a difficulty with ease. However, women were too impatient to refrain from applying Kohl to their eyes. That is why no concession was granted to such a woman in this case, in order not to be a means leading to allowing adornment for a woman in her mourning period.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

768 / PROPHETIC REPORT

Whoever wears silk in the life of this world will not wear it...

Narrated by ‘Umar

SOURCE HadeethEnc 2986 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عُمَرَ رضي الله عنه قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "Whoever wears silk in the life of this world will not wear it in the Hereafter."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) pointed out that whoever among men wears silk in this world will not wear it in the Hereafter as a punishment for him unless he repents from it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Silk here refers to natural pure silk. As for artificial silk, it does not fall under the Hadīth.
Men are prohibited from wearing silk.
The prohibition of wearing silk includes using it as clothes and bedding or covering.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

769 / PROPHETIC REPORT

Indeed, silk is worn by him who has no share (in the Hereafter)

Narrated by the named companion in the report

SOURCE HadeethEnc 4237 | Authentic hadith | Al-Bukhari and Muslim with its two versions

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمر بن الخطاب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :"لا تلبسوا الحرير فإن من لبسه في الدنيا لم يلبسه في الآخرة". وفي رواية: «إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لاَ خَلاَقَ له». وفي رواية للبخاري: «مَنْ لاَ خَلاَقَ له في الآخرة».

ENGLISH RENDERING

‘Umar ibn al-Khattāb (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Indeed, silk is worn by him who has no share." According to the version of Al-Bukhāri: "... who has no share in the Hereafter."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) said that men who wear silk are those who will have no share (of good) in the Hereafter. This statement is a severe threat, because wearing silk is allowed for women only, and it is also the clothing of the people of Paradise. Only the people of arrogance, pride, and vanity wear silk in the worldly life. For this reason, the Prophet (may Allah's peace and blessings be upon him) prohibited men from wearing it. Although this prohibition is specific to natural silk, men should avoid wearing synthetic silk as well given its softness. But it is not prohibited to wear it according to a Fatwa by the Standing Committee (KSA).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bukhari and Muslim with its two versions. HadeethEnc English export v1.25.0.

770 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 8905 | Authentic | Narrated by An-Nasā’i in Al-Kubra and Ibn Mājah with a similar meaning and by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: لعن رسول الله صلى الله عليه وسلم الرجل يلبس لُبَسَة المرأة، والمرأة تلبس لُبَسَة الرجل.

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) cursed the man who wears women's clothes and the woman who wears men's clothes.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) supplicated with expulsion and dismissal from Allah's mercy for any man who imitates women in their peculiar clothing, whether in appearance, color, style, manner of dressing, adornment, or anything else. Or for a woman to imitate men in their peculiar clothing as well, and this is considered a major sin.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Ash-Shawkāni said: The prohibition of women imitating men and men imitating women because there is no curse except for prohibited acts.
Ibn ‘Uthaymīn said: What is common between them, like certain shirts worn by both men and women, is permissible, i.e., it is fine for both men and women to wear it, as it is common.

TEXT NOTE

Authentic; Narrated by An-Nasā’i in Al-Kubra and Ibn Mājah with a similar meaning and by Ahmad. HadeethEnc English export v1.25.0.

771 / PROPHETIC REPORT

If the strap of the sandal of one of you breaks, let him not...

Narrated by the named companion in the report

SOURCE HadeethEnc 8907 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: «إذا انقطع شِسْعُ نَعل أحدكم، فلا يَمشِ في الأخرى حتى يُصلِحها».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: "If the strap of the sandal of one of you breaks, let him not walk in the other sandal until he fixes it."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade the Muslim from walking with only one shoe on if the strap of his other shoe were to break. Instead, he should fix the broken strap, or take both shoes off and walk barefoot.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

772 / PROPHETIC REPORT

What is below the ankles of the lower garment is in Hellfire

Narrated by the named companion in the report

SOURCE HadeethEnc 66386 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الإِزَارِ فَفِي النَّارِ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "What is below the ankles of the lower garment is in Hellfire."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned men against letting their garments, which cover the lower part of their body, whether a robe, trousers, or anything else, hang below their ankles. Whatever is below the ankles of the one whose garment is trailing will be in the Fire as a punishment for him for this action.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 24:30 - Lower the gaze and guard chastity

Qur'an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

The prohibition of lengthening the garment to extend below the ankles for men, and that is one of the major sins.

Ibn Hajar said: An exception for letting the Izār (lower garment) trail applies to anyone who does so out of necessity, such as someone with a wound in his ankles, for example, that would be harmed by flies if not covered by his lower garment, especially when he has no other option.

This ruling is specific to men, as women have been commanded to let their garments hang below the ankles, extending to the length of a forearm.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

773 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 4523 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري رضي الله عنه قال: «نهى رسول الله صلى الله عليه وسلم عن صوم يومين: الفطر والنحر، وعن ٱشۡتِمَالِ ٱلصَّمَاءِ، وأنۡ يَحۡتَبِي الرجل في الثوب الواحد، وعن الصلاة بعد الصبح والعصر».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) forbade fasting the two days: Eid al-Fitr and Eid al-Ad'ha; wearing a garment that is void of openings for hands; sitting on one's buttocks while holding his both legs pulled back with his arms in case he wore only one garment; and praying after the Fajr and 'Asr prayers.

EASY EXPLANATION

In this Hadīth the Prophet (may Allah's peace and blessings be upon him) forbade fasting the two days, two types of garments, and two prayers. The two days on which fasting is forbidden are Eid al-Fitr and Eid al-Ad'ha, and the wisdom behind the prohibition of fasting these days is that it is not proper to fast on days of feast and delight. The two types of garments are wearing a garment that is void of openings for the hands, and sitting on one's buttocks while holding his both legs pulled back with his arms in case he wore only one garment, it has been restricted in the narration of Al-Bukhāri: "If there is nothing covering his private parts." The two prayers are any prayer after the Fajr prayer and after the 'Asr prayer; this is to eliminate any means leading to imitating the disbelievers who prostrate to the sun at the time of its rising and setting. However, it is permissible during this time to perform the obligatory prayer as well as prayers for specific reasons (i.e. entering the mosque and so on).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 24:30 - Lower the gaze and guard chastity

Qur'an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

774 / PROPHETIC REPORT

While a man was walking, dressed in fine clothes and admiring...

Narrated by the named companion in the report

SOURCE HadeethEnc 5905 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «بينما رجل يمشي في حُلَّةٍ تُعجِبُه نَفْسُه، مُرَجِّل رأسه، يَخْتَال في مِشْيَتِه، إذ خَسَف اللهُ به، فهو يَتَجَلْجَل في الأرض إلى يوم القيامة".

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "While a man was walking, dressed in fine clothes and admiring himself, with his hair well-combed and he was walking haughtily, suddenly Allah caused the earth to swallow him, and he continues to sink therein until the Day of Judgment.”

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) recounts that a man was walking arrogantly, wearing fine clothes and his hair well-combed, and all of a sudden Allah caused the earth to swallow him, and so he fell and disappeared deep inside it, and he keeps sinking therein until the Day of Judgment. Because of his arrogance, self-conceit, and self-admiration, the earth swallowed him. "He continues to sink therein” probably means that he is still alive in the real sense and will continue to be punished that way inside the earth. In other words, he gets tortured as living people do. Another possible meaning is that once he sunk into the earth, he died and yet he keeps sinking into it while being dead. Thus, this occurs to him in the Barzakh life, the interval between worldly life and the Hereafter, in a manner unknown to us. What matters is that this is his punishment .

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

775 / PROPHETIC REPORT

Wear white clothes, for they are among the best of your...

Narrated by Ibn ʻAbbās

SOURCE HadeethEnc 65553 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, and Ibn Mājah

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ اللَّه عنهما قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم: «الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Wear white clothes, for they are among the best of your clothes; and shroud your deceased in them."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) instructs men to wear white clothes and to shroud the deceased in it, as it is among the best of garments.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 24:30 - Lower the gaze and guard chastity

Qur'an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

It is recommended to wear a white garment, though other colors are permissible.
It is recommended to shroud the deceased in white.
Ash-Shawkāni said: The Hadīth indicates the permissibility of wearing white and shrouding the deceased in it, as it is purer than other colors and more pleasant. As for it being more pleasant, this is obvious, and as for it being purer, it is because any impurity that falls on it is more apparent, making it preferable.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, and Ibn Mājah. HadeethEnc English export v1.25.0.

776 / PROPHETIC REPORT

Do not pluck out grey hair, for it is the light of the Muslim...

Narrated by the named companion in the report

SOURCE HadeethEnc 8911 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمرو بن شعيب، عن أبيه، عن جده رضي الله عنه عن النبي صلى الله عليه وسلم قال: «لاَ تَنْتِفُوا الشَّيْبَ؛ فإنه نُور المسلم يوم القيامة».

ENGLISH RENDERING

'Amr ibn Shu'ayb (may Allah be pleased with him) reported from his father and grandfather that the Prophet (may Allah's peace and blessings be upon him) said: "Do not pluck out grey hair, for it is the light of the Muslim on the Day of Judgment."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade plucking grey hairs, whether they are on one's head or beard or any other place on the body, as this grey hair will be light for the person on the Day of Judgment.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 24:30 - Lower the gaze and guard chastity

Qur'an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

777 / PROPHETIC REPORT

None of you should walk wearing one shoe; either wear both of...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5369 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: «لا يمش أحدكم في نعل واحدة، لِيُنعلهما جميًعا، أو لِيَخْلَعُهَما جميًعا».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "None of you should walk wearing just one shoe; either wear both of them or take them both off."

EASY EXPLANATION

In this Hadīth, the Prophet (may Allah's peace and blessings be upon him) prohibits us from walking with one shoe and tells that we should either wear both shoes or take them both off and walk barefooted. This manner shows the precision of the Islamic Shariah and the fact that it encompasses all aspects of life.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 24:30 - Lower the gaze and guard chastity

Qur'an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

778 / PROPHETIC REPORT

‘Abdur-Rahmān ibn ‘Awf and Az-Zubayr ibn al-‘Awwām (may Allah...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 2970 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، وَالزُّبَيْرَ بْنَ الْعَوَّامِ رضي الله عنهم، شَكَوا إِلَى رَسُولِ الله صلى الله عليه وسلم فِي غَزَاةٍ لَهُمَا فَرَخَّصَ لَهُمَا فِي قَمِيصِ الْحَرِيرِ وَرَأَيْتُهُ عَلَيْهِمَا.

ENGLISH RENDERING

‘Abdur-Rahmān ibn ‘Awf and Az-Zubayr ibn al-‘Awwām (may Allah be pleased with both of them) complained of lice to the Messenger of Allah (may Allah's peace and blessings be upon him) during one of the battles, and so he granted them a concession to wear a silk shirt, and I saw them wearing that.

EASY EXPLANATION

A religion of ease, Islam gives concession in certain cases of need, i.e. allowing what is unlawful for a valid reason. The Prophet (may Allah's peace and blessings be upon him) allowed Az-Zubayr and ‘Abdur-Rahmān to wear a silk shirt since it wards off lice by what Allah has naturally created in it; likewise, it is a cure for itching. This concession is for these cases and the like.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

779 / PROPHETIC REPORT

Two gardens, the utensils and the contents of which are of...

Narrated by the named companion in the report

SOURCE HadeethEnc 8316 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي موسى الأشعري رضي الله عنه مرفوعًا: «جَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهما، وما فيهما، وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهما، وما فيهما، وما بين القوم وبين أن ينظروا إلى ربهم إلا رداء الكِبْرِيَاءِ على وجهه في جَنَّةِ عَدْنٍ».

ENGLISH RENDERING

Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Two gardens, the utensils and the contents of which are of silver; two other gardens, the utensils and the contents of which are of gold. Nothing will prevent people from looking at their Lord except the veil of pride over His Face in the Garden of Eden."

EASY EXPLANATION

This Hadīth indicates the different degrees and levels in Paradise; some of which are higher than others literally and metaphorically. While some parts are built in gold, others will be in silver. Granted, gold is the most valuable metal for those addressed with the Qur'an when it was revealed. It is possible that Paradise has things more precious than gold, because Allah, the Almighty, said that Paradise contains things that have never been seen, heard of, or imagined. At the beginning of some narrations of this Hadīth, it is mentioned: "The gardens of Firdaus are four: two of gold..." The rest of the Hadīth indicates that nothing will prevent people from looking at their Lord except the veil of pride over His Face in the Garden of Eden. This is a clear indication that people will see Allah. If Allah wants to bless them with more honor, He will lift the veil of divine pride from His face to let them see Him. Followers of the Sunnah affirm that Allah has a veil of pride, and that the believers will see their Lord in Paradise, without explaining how, drawing similarities, and without distorting the texts or excluding their indications. Likewise, they affirm that Allah has a face that fits His majesty. It is not permissible to interpret any of these concepts, or deviate them from their apparent indications. This is the belief of the righteous predecessors.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 24:30 - Lower the gaze and guard chastity

Qur'an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0779 Two gardens, the utensils and the contents of which are of... / continued

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

780 / PROPHETIC REPORT

Among the matters in respect of which we gave the Messenger of...

Narrated by the named companion in the report

SOURCE HadeethEnc 8929 | Authentic hadith | Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أسيد بن أبي أسيد التابعي، عن امرأة من المبايعات، قالت: كان فيما أخذ علينا رسُول الله صلى الله عليه وسلم في المعروف الذي أخذ علينا أن لا نعصيه فيه: أن لا نَخْمِشَ وجهًا، ولا نَدْعُوَ وَيْلًا، ولا نَشُقَّ جَيْبًا، وأن لا نَنْشُرَ شَعْرًا.

ENGLISH RENDERING

Usayd ibn Abu Usayd At-Tābi'i reported that one of the women who gave the pledge to the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Among the matters in respect of which we gave the Messenger of Allah (may Allah's peace and blessings be upon him) the pledge not to disobey him in any goodness was that we should not scratch our faces, bewail, tear our clothes up, or dishevel our hair (in grief)."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) used to take a vow from the female companions when giving him the pledge of allegiance, that they should not disobey him. He forbade them, for instance, from scratching their faces or slapping their cheeks; from wailing which is prohibited; from tearing their clothes; and from disheveling and tearing up their hair. All these acts are forbidden to be done when calamities occur.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 24:30 - Lower the gaze and guard chastity

Qur'an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

781 / PROPHETIC REPORT

Jibrīl brought ‘Ā’ishah’s image in a piece of green silk to the...

Narrated by the named companion in the report

SOURCE HadeethEnc 11177 | Authentic hadith | Narrated by At-Termedhy

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها ، أن جبريل جاء بصورتها في خِرْقَةِ حرير خضراء إلى النبي صلى الله عليه وسلم ، فقال: «هذه زوجُتك في الدنيا والآخرة».

ENGLISH RENDERING

‘Ā’ishah reported that Jibrīl brought her image in a piece of green silk to the Prophet (may Allah's peace and blessings be upon him) and said: "This is your wife in the world and the Hereafter."

EASY EXPLANATION

Jibrīl brought ‘Ā’ishah (may Allah be pleased with her) wrapped in green silk to the Prophet (may Allah's peace and blessings be upon him) while he was sleeping. The meaning is that he was dreaming, and this did not take place in reality. And he said to the Prophet (may Allah's peace and blessings be upon him): "This is the woman who is to be your wife in this world and the Hereafter."

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy. HadeethEnc English export v1.25.0.

782 / PROPHETIC REPORT

A woman should not mourn for any dead person more than three...

Narrated by the named companion in the report

SOURCE HadeethEnc 6086 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أُمِّ عَطِيَّةَ رضي الله عنها أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تُحِدُّ امْرَأَةٌ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلَا تَلْبَسُ ثَوْبًا مَصْبُوغًا إِلَّا ثَوْبَ عَصْبٍ، وَلَا تَكْتَحِلُ، وَلَا تَمَسُّ طِيبًا إِلَّا إِذَا طَهُرَتْ نُبْذَةً مِنْ قُسْطٍ أَوْ أَظْفَارٍ».

ENGLISH RENDERING

’Umm ‘Atiyyah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "A woman should not mourn for any dead person more than three days except her husband, for whom she should mourn four months and ten days. She should not wear dyed clothes (while in mourning) except ‘Asb (an unattractive Yemeni garment), nor should she apply kohl or touch perfume, except when she becomes purified (from her menses), as she may then apply a little Qust or Azhfār (types of incense)."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade women from mourning - by abandoning adornment such as perfume, kohl, jewelry, and beautiful clothing - over a deceased person, whether a father, brother, son, or anyone else, for more than three days, except in the case of mourning for a husband, which is for four months and ten days. During this mourning period for her husband, she is not to wear any dyed garments made for adornment, except for ‘Asb garment - a Yemeni cloth dyed before being woven. She should also not apply kohl for beautification or use perfumes or aromatic substances, except when she performs Ghusl (ritual bath) from her menstrual cycle - she may then use a tiny piece of Qust or Azhfār, two well-known types of incense, not as perfume, but to remove any unpleasant odor. She may pass it gently over the vaginal area affected by menstrual blood, not for the purpose of being perfumed.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Ihdād (mourning) means: abstaining from adornment and all that may invite a marriage proposal. Thus, a woman observing Ihdād must avoid all jewelry, all types of perfume, kohl, and garments worn for adornment.

It is prohibited for a woman to mourn for a deceased person for more than three days, except for her husband.

Higlighting the husband's status, as no one else is mourned for more than three nights.

0782 A woman should not mourn for any dead person more than three… / continued

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

783 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him)...

Narrated by ‘Abdullah ibn ‘Umar

SOURCE HadeethEnc 58099 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما قال: لعن النبي صلى الله عليه وسلم الْوَاصِلَة وَالْمُسْتَوْصَلَة، والْوَاشِمَة وَالْمُسْتَوشَمَة.

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) cursed the woman who adds hair extensions and the one who asks for it to be added, and the woman who tattoos and the one who asks to be tattooed.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) invoked the curse, expulsion, and removal from the mercy of Allah Almighty upon four categories: First: A woman who adds hair extensions for herself or for another. Second: A woman who asks for hair extensions to be added to her hair. Third: The one who tattoos, which involves piercing the skin with a needle in a part of the body, such as the face, hand, or chest, and inserting kohl or similar substances into it until it leaves a bluish or greenish mark, seeking adornment and beauty. Fourth: The one who asks to be tattooed. Such acts are from the major sins.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Ibn Hajar said: What is prohibited in this regard is attaching hair to hair. However, if she attaches her hair with something other than hair, such as a piece of cloth or similar material, it does not fall under the prohibition.
Cooperation in sin is prohibited.
The prohibition of altering the creation of Allah, as it constitutes falsification and deceit.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

784 / PROPHETIC REPORT

You are a person who has remnants of the ignorant pre-Islamic...

Narrated by Al-Ma'rūr ibn Suwayd

SOURCE HadeethEnc 6407 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن المعرور بن سويد، قال: رأيت أبا ذر رضي الله عنه وعليه حلة وعلى غلامه مثلها، فسألته عن ذلك، فذكر أنه قد سابّ رجلاً على عهد رسول الله صلى الله عليه وسلم فَعَيّره بأمه، فقال النبي صلى الله عليه وسلم : «إنك امْرُؤ فيك جاهلية هم إِخَوانُكُم وَخَوَلُكُم جعلهم الله تحت أيديكم، فمن كان أخوه تحت يده، فلْيطعمه مما يأكل، ولْيلْبسُه مما يلبس، ولا تُكَلِّفوهُمْ ما يَغْلِبُهم، فإِنْ كَلَّفْتُموهُمْ فَأَعِينُوهُم ».

ENGLISH RENDERING

I saw Abu Tharr (may Allah be pleased with him) wearing a nice clothes, and his slave was wearing a similarly nice clothes also. I asked him about this and he said that he had exchanged harsh words with a person during the lifetime of the Messenger of Allah (may Allah's peace and blessings be upon him) and insulted him by making an offensive reference to his mother. That person came to the Messenger of Allah (may Allah's peace and blessings be upon him) and made mention of that (abuse) to him. Then the Messenger of Allah (may Allah's peace and blessings be upon him) said: "You are a person who has remnants of the ignorant pre-Islamic manners. Your slaves are your brothers and servants whom Allah has placed under your authority. He who has his brother under his authority should feed him from whatever he eats, dress him with whatever he wears, and not assign burdensome and difficult tasks to them that are beyond their capacity. If you do this then help them."

EASY EXPLANATION

This Hadīth indicates an encouragement to deal with servants and slaves in a good manner especially in terms of their clothing and food. It also advises Muslims to not overburden them with difficult tasks that go beyond their capacity unless you were to help them accomplish these tasks. The Hadīth also indicates a severe threat for those who demean, humiliate and insult servants and slaves in any way because they are our brothers in Islam.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 24:30 - Lower the gaze and guard chastity

Qur'an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0784 You are a person who has remnants of the ignorant pre-Islamic... / continued

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

785 / PROPHETIC REPORT

He should not wear a shirt, a turban, trousers, a hooded cloak,...

Narrated by the named companion in the report

SOURCE HadeethEnc 4544 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما «أن رجًلا قال يا رسول الله، ماَ يْلَبُس الُمْحِرُم ِمَن الثياب؟ قال رسول الله صلى الله عليه وسلم : لا يلُبس القميص، ولا اَلعَمائِم ،َ ولا اَلسَراِويلَات، ولا اَلبَرائِس، ولا اِلخَفاَف، إلا أحُد لا ِيجُدَ نْعَلُيِن،َ فْلَيْلَبْس ُخّفُيِن،َ وْلَيْقَطْعُهَما أسفَل من الكعبين،َ ولاَ يْلَبْس من الثياب شيئاَ مّسُه َزْعَفران أُوَ وْرُس»، وللبخاري: «ولاَ تْنَتِقُب المرأة،َ ولا تلبس ُالُقّفاَزْين».

ENGLISH RENDERING

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that a man asked: "O Messenger of Allah, what kind of clothes should a Muhrim wear?" The Messenger of Allah (may Allah's peace and blessings be upon him) replied: "He should not wear a shirt, a turban, trousers, a hooded cloak, or leather socks except if he cannot find sandals; he may wear leather socks after cutting them to make them lower than the ankles. And he should not wear clothes scented with saffron or Wars (kinds of scents)."
The narration of Al-Bukhāri adds: "and a woman should not wear a face cover or gloves."

EASY EXPLANATION

The Companions (may Allah be pleased with him) knew that there is a special appearance for the person in the state of Ihrām. For this reason a man asked the Prophet (may Allah's peace and blessings be upon him) about the permissible things that a Muhrim may wear.
Since it would be more appropriate to ask about the things that a Muhrim should avoid to wear, because they are limited, and since the Prophet (may Allah's peace and blessings be upon him) always used the fewest most precise words to relay the most comprehensive information, he replied by clarifying what to avoid wearing, thus implying that all the rest is permissible to wear and imparting much knowledge (in a few words).
The Prophet (may Allah's peace and blessings be upon him) started listing what the Muhrim man is forbidden from wearing, with each item implying that what resembles it is also forbidden. He said: He should not wear a shirt and everything that is tailored and sewn with stitches to be form-fitting. He should not wear a turban or anything that covers the head by being attached to it. He should not wear pants. He should not wear anything that covers a part (or parts) of the body, whether sewn or unsewn, like gloves or leather socks or the like. He should not wear on his legs what covers the ankles, like cotton or wool or leather socks. Whoever does not find sandals/slippers to wear during his Ihrām may wear leather socks but he should cut them so that they would be below his ankles and resemble sandals.
Then the Prophet (may Allah's peace and blessings be upon him) added additional benefits that were not part of the man’s question but were called for by the situation. He clarified what is impermissible for both the male and female Muhrim to wear, saying that they should not wear any clothes, whether sewn or unsewn, that are perfumed with Saffron or Wars (kinds of scents), indicating by this that all kinds of perfume are to be avoided.
Then he explained what is necessary for a woman specifically to avoid in her state of Ihrām; namely

0785 He should not wear a shirt, a turban, trousers, a hooded cloak,... / continued

covering her face and inserting her hands into what covers them; he said: "and a woman should not wear a face cover or gloves."

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 24:30 - Lower the gaze and guard chastity

Qur'an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

786 / PROPHETIC REPORT

Change this and avoid black

Narrated by Jābir

SOURCE HadeethEnc 8909 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر رضي الله عنه قال:ُأِتَي بأبيُ ُقَحَافة والد أبي بكر الصديق رضي الله عنهما ، يوم فتح مكة ورأسه ولحيته َكالّثَغَامِة بيًاضا. فقال رسول الله صلى الله عليه وسلم : «َغِّيُروا هذا واْجَتِنبوا اّلسواد».

ENGLISH RENDERING

Abu Quhāfah, father of Abu Bakr As-Siddīq (may Allah be pleased with him), was brought on the day of the Conquest of Makkah with his head and beard as white as Thaghāmah (a white plant). Therefore, the Messenger of Allah (may Allah’s peace and blessings be upon him) said: "Change this and avoid black."

EASY EXPLANATION

On the day of the Conquest of Makkah, Abu Quhāfah, father of Abu Bakr As-Siddīq, was brought to the Prophet (may Allah's peace and blessings be upon him) and his head and beard were as white as an intensely white plant called Thaghāmah. When the Prophet (may Allah's peace and blessings be upon him) saw him, he said: “Change this and avoid black.” He ordered that his white hair be dyed with anything other than black, because black makes an old person look younger, and this is a challenge to the natural constitution that Allah gives to man. Red, yellow, and henna mixed with katam-dye are fine to use, so long as black is excluded. If the synthesized dye is something between red and black, it is fine. In a Hadīth by Anas (may Allah be pleased with him), Abu Bakr and ‘Umar (may Allah be pleased with him) dyed their hair with henna and katam-dye.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

787 / PROPHETIC REPORT

Theseits women

Narrated by ‘Ali ibn Abi Tālib

SOURCE HadeethEnc 4292 | Authentic | Narrated by Abu Dāwūd, An-Nasā’i, and Ibn Mājah

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه قَالَ: أَخَذَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَرِيرًا بِشِمَالِهِ، وَذَهَبًا بِيَمِينِهِ، ثُمَّ رَفَعَ بِهِمَا يَدَيْهِ، فَقَالَ: «إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي، حِلٌّ لِإِنَاثِهِمْ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) took silk in his right hand and gold in his left hand and then lifted them with his hands and said: "Theseits women."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) took a silk garment or a piece of it in his left hand and took gold, jewelry or something similar, in his right hand. Then, he said: Silk and gold are forbidden for men to wear. As for women, they are permissible for them.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

As-Sindi said: 'Forbidden' refers to its use as a garment. Otherwise, it is permissible for everyone to use it in terms of disposal, spending, and selling. Moreover, it is forbidden for everyone to make utensils of gold and use them.
The Islamic Shariah provides broad space for women due to their need for adornment and the like.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, An-Nasā’i, and Ibn Mājah. HadeethEnc English export v1.25.0.

788 / PROPHETIC REPORT

None of you should pray in a single garment with nothing on his...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 10639 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الوَاحِدِ لَيْسَ عَلَى عَاتِقَيْهِ شَيْءٌ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "None of you should pray in a single garment with nothing on his shoulders."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) prohibited the one praying in a single garment from leaving his shoulders, i.e., what is between the shoulder and the neck, uncovered without putting anything on them to cover them. This is because although the shoulders are not ‘Awrah (must-cover body parts), yet covering them guarantees better concealment of the ‘Awrah, besides being closer to showing reverence and glorification to Allah Almighty while standing before Him in prayer.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

It is permissible to pray in a single garment if it covers what must be covered.
It is permissible to pray in two garments, one covering the upper part of the body and the other covering the lower part.
It is recommended for the person praying to be in a good and presentable state.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

789 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Al-Barā’ ibn ‘Āzib

SOURCE HadeethEnc 2944 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنه قَالَ: أَمَرَنَا رَسُولُ اللهِ صلى الله عليه وسلم بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِبْرَارِ الْقَسَمِ، أَوِ الْمُقْسِمِ، وَنَصْرِ الْمَظْلُومِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلَامِ، وَنَهَانَا عَنْ خَوَاتِيمَ -أَوْ عَنْ تَخَتُّمٍ- بِالذَّهَبِ، وَعَنْ شُرْبٍ بِالْفِضَّةِ، وَعَنِ الْمَيَاثِرِ، وَعَنِ الْقَسِّيِّ، وَعَنْ لُبْسِ الْحَرِيرِ وَالْإِسْتَبْرَقِ وَالدِّيبَاجِ.

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) commanded us with seven and forbade us from seven: He commanded us to visit the sick, to follow the funeral, to say Tashmīt to the sneezer, to fulfill the oath, or the one making an oath, to support the oppressed, to respond to the inviter, and to spread the greeting of peace. He forbade us from rings - or from wearing rings - of gold, from drinking in silver, from Mayāthir, from Qassiy, and from wearing silk, Istabraq, and Dībāj.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) commanded the Muslims with seven qualities and forbade them from seven. The ones he commanded them with are: First: visiting the sick. Second: following funerals, participating in the prayer over the deceased, burying them, and supplicating for them. Third: supplicating for the one who sneezes and praises Allah by saying to him: May Allah have mercy upon you. Fourth: fulfilling the oath of the one who swears and believing him, meaning that if someone takes an oath about something and you are able to make it true, you should do so, so that he does not need to expiate his oath. Fifth: supporting the oppressed person by assisting him and preventing any harm inflicted upon him by the oppressor, to the best of your ability. Sixth: responding to the invitation for a meal, such as a wedding feast, ‘Aqīqah (animal sacrificed after the birth of a new baby), or other similar occasions. Seventh: spreading the greeting of peace, offering it, and responding to it. The ones he forbade them from are: First: wearing gold rings and taking it as an adornment. Second: drinking in silver vessels. Third: sitting on Mayāthir, which are rugs made of silk placed on the saddle of a horse or a camel's saddle. Fourth: wearing a garment made of linen mixed with silk, which is called "Qassiy". Fifth: wearing silk. Sixth: wearing Istabraq, which is thick silk. Seventh: wearing Dībāj, which is the best and most precious type of silk.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0789 The Messenger of Allah (may Allah's peace and blessings be upon... / continued

QUR'ANIC CONNECTION

Qur'an 24:30 - Lower the gaze and guard chastity

Qur'an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Clarifying some of the rights of a Muslim over his fellow Muslim.
The basic rule is that everything in the Shariah, whether commandments or prohibitions, applies to both men and women unless it is specified as being a characteristic of men or a characteristic of women.
Other Hadīths indicate that women are prohibited from following funerals.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

790 / PROPHETIC REPORT

Take this garment of mine to Abu Jahm and bring me his plain...

Narrated by the named companion in the report

SOURCE HadeethEnc 10882 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم صّلى فيَ خِمَيصِة لها أْعَلام، َفَنظر إلىَ أْعلاِمَهاَ نْظرًة، فلّما اْنصرف قال: «اذهبواِ َبخِمَيصِتي هذه إلى أبيَ جْهم َوْأتوني ِبَأْنِبَجاِنّية أبيَ جْهم؛ فإنهاَ ْلهْتِني آِنفا عنَ صلاتي» وفي رواية: «كنت أنظر إلى َعَلِمها، وأنا في الصلاة؛ فأخاف أنَ ْتفِتَنِني».

ENGLISH RENDERING

‘Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) prayed wearing a striped garment and glanced at the stripes. When he had finished, he said: "Take this garment of mine to Abu Jahm and bring me his plain garment, because this one has distracted me from my prayer."
In another narration: "I was looking at the stripes while I was praying, so I fear that it will distract me."

EASY EXPLANATION

Abu Jahm had gifted the Prophet (may Allah's peace and blessings be upon him) an embellished colored garment. It was the Prophet's good manners to accept gifts in appreciation of the giver's thought. So he accepted the garment from Abu Jahm and prayed in it. As the garment was colored and embellished, it caught the Prophet's eye and distracted him from concentrating fully on his prayer. He therefore asked someone to return it to Abu Jahm and asked in return a plain garment with no color or embellishment, in order to reassure and not upset him through the return of his gift.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

791 / PROPHETIC REPORT

Allah does not look at the one who drags his garment out of...

Narrated by the named companion in the report

SOURCE HadeethEnc 5370 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لاَ يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَّ ثَوْبَهُ خُيَلاَءَ».

ENGLISH RENDERING

Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Allah does not look at the one who drags his garment out of conceit."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned against lengthening the garment or the lower garment below the ankles by way of conceit and arrogance, pointing out that whoever does so will deserve the severe punishment that Allah will not look at him mercifully on the Day of Judgment.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

The garment includes whatever covers the lower part of the body, such as trousers, a garment, a lower garment, etc.

The prohibition of Isbāl (letting one's garment trail) is peculiar to men. An-Nawawi said: Scholars have unanimously agreed on the permissibility of Isbāl for women. It was authentically reported from the Prophet (may Allah's peace and blessings be upon him) that he permitted women to extend their hems a forearm's length.

Ibn Bāz said: Isbāl is forbidden and prohibited given the general indication of the Hadīth. As for the punishment, it varies and does not necessarily have to be the same; the one who intends conceit is not like the one who does not intend it.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

792 / PROPHETIC REPORT

Taking a bath on Friday is obligatory for every pubescent male...

Narrated by ‘Amr ibn Sulaym al-Ansāri

SOURCE HadeethEnc 10036 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَمْرِو بْنُ سَلْمٍ الأَنْصارِيِّ قَالَ: أَشْهَدُ عَلَى أَبِي سَعِيدٍ قَالَ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ، وَأَنْ يَسْتَنَّ، وَأَنْ يَمَسَّ طِيبًا إِنْ وَجَدَ».

ENGLISH RENDERING

I bear witness that Abu Sa‘īd said: I bear witness that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Taking a bath on Friday is obligatory for every pubescent male Muslim, and cleaning the teeth with the tooth-stick and applying perfume if available."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified that taking a bath on Friday is confirmed as an obligation upon every pubescent male Muslim who is required to offer the Friday prayer. In addition, he should clean his teeth with Siwāk (tooth-cleaning stick) and the like, and apply any kind of perfume.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

It is confirmed that taking a bath on Friday is recommended for every adult Muslim man.
A Muslim is required by Shariah to be clean and to remove unpleasant odors.
The merit of Friday and getting ready for it.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

793 / PROPHETIC REPORT

Modesty is part of faith

Narrated by ‘Abdullāh ibn ‘Umar

SOURCE HadeethEnc 5478 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما قال:َ سِمَع ٱلنَّبِيَّ صَلّى اللُّهَ عَلَيهِ وَسَلّمَ رَجُلًا يَعِظُ أَخَاهُ في ٱلحَيَاءِ، فَقَالَ: «ٱلحَيَاءُ مِنَ ٱلإِيمَانِ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) heard a man preaching to his brother about modesty; he said: "Modesty is part of faith."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) heard a man advising his brother to refrain from excessive modesty, and he clarified to him that modesty is part of faith and brings nothing but good.

Modesty is a noble manner that prompts one to do what is good and refrain from detestable things.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

What prevents one from doing good is not called modesty; rather, it is shyness, helplessness, weakness, and cowardice.
Modesty towards Allah Almighty is to carry out His commands and shun His prohibitions.
Modesty towards people means respecting and treating them in the way they deserve and avoiding things usually regarded as reprehensible.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

794 / PROPHETIC REPORT

That she brought her small son, who had not yet eaten solid...

Narrated by ’Umm Qays bint Mihsan

SOURCE HadeethEnc 3529 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ رضي الله عنها: أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، فَأَجْلَسَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي حَجْرِهِ، فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ، فَنَضَحَهُ وَلَمْ يَغْسِلْهُ.

ENGLISH RENDERING

That she brought her small son, who had not yet eaten solid food, to the Messenger of Allah (peace and blessings be upon him). The Messenger of Allah (peace and blessings be upon him) seated him on his lap, and he (the child) urinated on his garment. So the Prophet (peace and blessings be upon him) called for some water, sprinkled it over the affected area, and did not wash it.

EASY EXPLANATION

’Umm Qays bint Mihsan (may Allah be pleased with her) brought her son, who had not yet eaten solid food for being too young, to the Prophet (peace and blessings be upon him). He (peace and blessings be upon him) seated the boy on his lap, and the boy urinated on the Prophet's garment. Thereupon, the Prophet (peace and blessings be upon him) asked for some water, sprinkled it over his garment, and did not wash it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

The noble character and great humility of the Prophet (peace and blessings be upon him).
Encouragement to show good companionship, humility, and gentleness with children, and to comfort the hearts of adults by honoring their children, seating them on one's lap, and similar acts of kindness.
The urine of a male infant is impure, even if he has not yet eaten solid food out of desire for it.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

795 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him)...

Narrated by the named companion in the report

SOURCE HadeethEnc 6373 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه قال: نهى النبي صلى الله عليه وسلم أن يَتَزَعْفَر الرجُل.

ENGLISH RENDERING

Anas ibn Mālik (may Allah be pleased with him) reported directly that the Prophet (may Allah's peace and blessings be upon him) forbade the use of saffron by men.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade men to dye their bodies or clothes with saffron, because saffron was a perfume of the women, So, men were forbidden to use it; to prevent resemblance between both genders.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 24:30 - Lower the gaze and guard chastity

Qur'an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

796 / PROPHETIC REPORT

Five are acts of Fitrah (natural disposition): circumcision,...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3144 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه: سمعت النبي صلى الله عليه وسلم يقول: «الفطرة خمس: الختان والاستحداد وقص الشارب وتقليم الأظفار ونتف الآباط».

ENGLISH RENDERING

I heard the Prophet (may Allah's peace and blessings be upon him) say: "Five are acts of Fitrah (natural disposition): circumcision, shaving the pubic hair, trimming the mustache, clipping the nails, and plucking the armpit hair."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) mentioned five acts that belong to the religion of Islam and the practices of the messengers.

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

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

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

Fourth: Clipping the nails.

Fifth: Plucking the armpit hair.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 24:30 - Lower the gaze and guard chastity

Qur'an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

797 / PROPHETIC REPORT

Allāhumma inni as’aluka al-huda wa at-tuqa wa al-‘afāf wa al-...

Narrated by the named companion in the report

SOURCE HadeethEnc 3596 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى، وَالْعَفَافَ وَالْغِنَى».

ENGLISH RENDERING

‘Abdullah ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) used to say: "Allāhumma inni as’aluka al-huda wa at-tuqa wa al-‘afāf wa al-ghina (O Allah, I ask You for guidance, piety, chastity, and self-sufficiency)."

EASY EXPLANATION

Among the supplications of the Prophet (may Allah's peace and blessings be upon him) was: "O Allah, I ask You for guidance", i.e., the straight path of knowing the truth and acting upon it,
"piety", i.e., adhering to commands and avoiding prohibitions,
"chastity", i.e., refraining from what is unlawful or unsuitable of words or deeds, "and self-sufficiency", i.e., being free from want of others, and needing none but one's Lord, the Almighty.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

The nobility of these qualities of: guidance, piety, chastity, and self-sufficiency, and the encouragement to adopt them.
The Prophet (may Allah's peace and blessings be upon him) cannot benefit or harm himself, as all this is within the power of Allah Almighty.
The One who possesses the power to bring benefit, harm, and guidance to the creation is Allah alone - neither a close angel, a sent prophet, nor anyone else.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

798 / PROPHETIC REPORT

The least tortured among the dwellers of Hellfire is a person...

Narrated by An-Nu‘mān ibn Bashīr

SOURCE HadeethEnc 4220 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍ، يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِ الْمِرْجَلُ، مَا يَرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا، وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The least tortured among the dwellers of Hellfire is a person who has two shoes and two shoelaces made of fire that will cause his brain to boil as a boiling cauldron. He thinks that none is more severely tortured than him, although he is the least tortured among them."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that the least tortured person among the dwellers of Hellfire on the Day of Judgment is the one who has two shoes and two shoelaces that cause his brain to boil, as a copper pot boils, because of their heat. He believes that none is more severely tortured than him, although he is the least tortured among them, and this makes him psychologically tortured besides being physically tortured.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 24:30 - Lower the gaze and guard chastity

Qur’an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

A warning to the sinners and disbelievers against the enormity of such a punishment in Hellfire to keep away from whatever leads to it.
The dwellers of Hellfire vary in their levels based on their evil deeds.
The severity of the punishment of Hellfire, may Allah Almighty save us from it.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

799 / PROPHETIC REPORT

I used to wash the traces of semen from the garment of the...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 3388 | Authentic hadith | Narrated by Muslim - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها قالت: ((كُنتَ أَغسِلُ الجَنابَةِ مِن ثَوبِ رَسولِ اللهِ صلى الله عليه وسلمَ فَيَخرُجُ إلى الصلاةِ، وإنَّ بُقَعَ المَاءِ في ثَوبِه)). وفي رواية: ((لَقَدْ كُنتُ أَفرُكُهُ مِن ثَوبِ رَسولِ اللهِ صلى الله عليه وسلمَ فَرْكًا، فَيُصَلِّي فِيهِ)).

ENGLISH RENDERING

I used to wash the traces of semen from the garment of the Messenger of Allah (may Allah's peace and blessings be upon him) and he would go out to the prayer with water spots on his garment (i.e. before his garment is totally dry).
Another narration reads: "I used to rub it well off the garment of the Messenger of Allah (may Allah's peace and blessings be upon him) and then he would pray wearing it."

EASY EXPLANATION

ʻĀ'ishah (may Allah be pleased with her) mentions that when the garment of the Messenger of Allah (may Allah's peace and blessings be upon him) would become stained with semen, if it were wet, she would wash it with water and he would go out to pray wearing it while the water had not dried. If the semen were dry, she would rub it well off his garment and he would pray while wearing it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 24:30 - Lower the gaze and guard chastity

Qur'an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

800 / PROPHETIC REPORT

When any one of you goes to his bed, let him dust off his bed...

Narrated by the named companion in the report

SOURCE HadeethEnc 6034 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «إذا أوى أحدكم إلى فراشه فلْيَنْفُضْ فِرَاشَه بِدَاخِلَةِ إِزَارِه فإنّه لا يدري ما خلفه عليه، ثم يقول: باسمك ربي وضعت جنبي، وبك أرفعه، إن أمسكت نفسي فارحمها، وإن أرسلتها، فاحفظها بما تحفظ به عبادك الصالحين».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When any one of you goes to his bed, let him dust off his bed with the end of his lower garment, for indeed he does not know what came unto it after he had left it. Then one should say: 'In Your Name, O my Lord, I place my side (on the bed), and by You I will lift it. If You take my soul, then have mercy on it, and if You send it, then protect it as You protect Your righteous slaves.'"

EASY EXPLANATION

This Hadīth talks about the Dhikrs at the time of sleep. It is the moment when one submits his soul to his Lord, a moment in which he possesses neither might nor power. So he leaves it in the hand of its Creator to protect it and return it, as he entrusts his affairs completely to Allah, the Exalted. Scholars stated that the wisdom behind the Dhikr and supplication at the time of sleeping and waking up is to make both the conclusion and commencement of one's deeds an act of obedience. In this blessed Hadīth, the Prophet (may Allah's peace and blessings be upon him) explains to us the actions and statements which the slave should perform as an act of the Sunnah at the time of sleeping. The Prophet (may Allah's peace and blessings be upon him) instructed us on the action to be done in that situation when he said: “When any one of you goes to his bed, let him dust off,” and this is because the Arabs used to leave their beds as they were, and it was possible that some harmful insects would enter the bed after one had left it, or it became polluted with dust or the like. So, the Prophet (may Allah's peace and blessings be upon him) ordered that the bed should be dusted off before sleeping. Then he referred to the dusting and cleaning tool saying: “Then let him dust off his bed with the end of his lower garment”, i.e. the end of the under clothes, because it is easier in dusting, and to prevent the external part of the clothes from getting dirty, in addition to the fact that this is a better way for concealing one's private parts. Then the Prophet (may Allah's peace and blessings be upon him) explains the reason for this dusting and cleaning: “for indeed he does not know what came unto it after he had left it”, and this indicates the keenness of the Shariah on ensuring the wellness of the body, because the body is the element on which religion is established. This way the explanation of the practical Sunnah, along with its reason, are concluded. Second: The verbal Sunnah:
Then the Prophet (may Allah's peace and blessings be upon him) said: "Then one should say: 'In Your Name, O my Lord’”, i.e.

0800 When any one of you goes to his bed, let him dust off his bed... / continued

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 24:30 - Lower the gaze and guard chastity

Qur'an 7:26 - Clothing, adornment and mindfulness

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

22

Food, Drink and Daily Etiquette

Receive ordinary blessings with discipline.

REPORTS 0801-0840

801 / PROPHETIC REPORT

If anyone of you eats, let him eat with his right hand, and if...

Narrated by Ibn ‘Umar

SOURCE HadeethEnc 58122 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: «إذا أكل أحدكم فليأكل بيمينه، وإذا شرب فليشرب بيمينه، فإن الشيطان يأكل بشماله، ويشرب بشماله».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "If anyone of you eats, let him eat with his right hand, and if he drinks, let him drink with his right hand, for indeed the devil eats with his left hand and drinks with his left hand."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) enjoins that Muslims should eat and drink with their right hand and forbade eating and drinking with their left hand. This is because the devil eats and drinks with the left hand.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 7:31 - Eat and drink without excess

Qur’an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

It is prohibited to imitate the devil in eating or drinking with the left hand.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

802 / PROPHETIC REPORT

A man ate with his left hand in the presence of the Messenger...

Narrated by Salamah ibn al-Akwa‘

SOURCE HadeethEnc 3372 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رضي الله عنه: أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِشِمَالِهِ، فَقَالَ: «كُلْ بِيَمِينِكَ»، قَالَ: لَا أَسْتَطِيعُ، قَالَ: «لَا اسْتَطَعْتَ»، مَا مَنَعَهُ إِلَّا الْكِبْرُ، قَالَ: فَمَا رَفَعَهَا إِلَى فِيهِ.

ENGLISH RENDERING

A man ate with his left hand in the presence of the Messenger of Allah (may Allah's peace and blessings be upon him), whereupon he said: "Eat with your right hand." The man said: I cannot do that. Thereupon, he said: "May you not be able to do that." It was only arrogance that prevented him. He said: He could not raise it up to his mouth afterward.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) saw a man eating with his left hand, so, he ordered him to eat with his right hand. The man lied and said, out of arrogance, that he could not do this. So, the Prophet (may Allah's peace and blessings be upon him) supplicated against him to be deprived of the ability to eat with his right hand. Allah fulfilled His Prophet's supplication and the man's right hand was paralyzed and he could not raise it to his mouth after that with any food or drink.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 7:31 - Eat and drink without excess

Qur’an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

It is obligatory to eat with the right hand and it is prohibited to eat with the left hand.
Disdaining to apply the Shariah rulings makes one worthy of punishment.
Allah Almighty honored His Prophet Muhammad (may Allah's peace and blessings be upon him) by answering his supplication.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

803 / PROPHETIC REPORT

The son of Adam does not fill any vessel worse than his...

Narrated by Al-Miqdām ibn Ma‘di Karib

SOURCE HadeethEnc 4723 | Authentic | Narrated by Imam Ahmad, At-Tirmidhi, An-Nasā’i, and Ibn Mājah

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ الْمِقْدَامِ بْنِ مَعْدِي كَرِبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مَلَأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابْنِ آدَمَ أُكُلَاتٌ يُقِمْنَ صُلْبَهُ، فَإِنْ كَانَ لَا مَحَالَةَ، فَثُلُثٌ لِطَعَامِهِ، وَثُلُثٌ لِشَرَابِهِ، وَثُلُثٌ لِنَفَسِهِ».

ENGLISH RENDERING

I heard the Messenger of Allah (peace and blessings be upon him) say: "The son of Adam does not fill any vessel worse than his stomach. It is enough for the son of Adam to eat a few mouthfuls to straighten his back, but if he must (fill his stomach), then one-third for his food, one-third for his drink, and one-third for his breath."

EASY EXPLANATION

The noble Prophet (peace and blessings be upon him) directs us to one of the principles of medicine, namely, to protect our health by eating little. Rather, a person should only eat the amount that maintains his survival and enables him to do the necessary activities. The worst vessel to be filled is the stomach, given the numberless ruinous diseases that result from fullness, sooner or later, and outwardly or inwardly. Then, the Messenger (peace and blessings be upon him) said: If a person must fill his stomach, let him eat as much as one-third, another one-third for drinking, and another one-third for breathing, so that he does not suffer difficulty and harm and laziness in performing the duties Allah has imposed on him concerning his religion and worldly life.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 7:31 - Eat and drink without excess

Qur’an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

We should not eat and drink much. This is a principle that combines all principles of medicine, given the numerous illnesses and maladies that result from satiety.

The purpose behind eating is to maintain one's health and strength, which are necessary for the soundness of life.

Filling the stomach with food results in physical and religious harmful effects. ‘Umar (may Allah be pleased with him) said: "Beware of gluttony, for it harms the body and causes laziness toward the prayer."

TEXT NOTE

Authentic; Narrated by Imam Ahmad, At-Tirmidhi, An-Nasā’i, and Ibn Mājah. HadeethEnc English export v1.25.0.

804 / PROPHETIC REPORT

Are you not (living) in ease, with food and drink as much as...

Narrated by An-Nuʿmān ibn Bashīr

SOURCE HadeethEnc 4244 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ؟ لَقَدْ رَأَيْتُ نَبِيَّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلَأُ بِهِ بَطْنَهُ.

ENGLISH RENDERING

Are you not (living) in ease, with food and drink as much as you desire? I have seen your Prophet (may Allah's peace and blessings be upon him), and he could not even find low-quality dates to fill his stomach.

EASY EXPLANATION

An-Nuʿmān ibn Bashīr (may Allah be pleased with him and his father) reminded the people of the blessings they were enjoying for having continuous access to food and drink in whatever quantity they desired. Then he informed them of the condition of the Prophet (may Allah's peace and blessings be upon him), saying that he could not even find enough of the poor-quality dates to fill his stomach out of hunger.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Clarifying the Prophet's state of asceticism.
Urging people to practice asceticism regarding worldly life, to live with a minimum amount of it, and to follow the example of the Prophet (may Allah's peace and blessings be upon him).
Reminding people of the blessings they enjoy and urging them to show gratitude to Allah for them.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

805 / PROPHETIC REPORT

When anyone of you eats food, let him not wipe his hand until...

Narrated by the named companion in the report

SOURCE HadeethEnc 2935 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ ٱبِنَ عَبَّاسٍ رضي الله عنهما أَنَّ ٱلنَّبِيِّ صلى الله عليه وسلم قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلَا يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا، أَوْ يُلْعِقَهَا».

ENGLISH RENDERING

Ibn ‘Abbās (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When anyone of you eats food, let him not wipe his hand until he licks it or has it licked."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) ordered whoever eats not to wipe his hand or wash it until he licks it or has it licked. The reason for this, as some narrations state, is that one does not know where the blessing lies in the food. Therefore, the Prophet (may Allah's peace and blessings be upon him) ordered licking one's fingers, because the blessing may be in the traces of food on fingers.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 7:31 - Eat and drink without excess

Qur’an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

806 / PROPHETIC REPORT

A woman was tormented because of a cat which she had kept...

Narrated by the named companion in the report

SOURCE HadeethEnc 58193 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: «عُذِّبت امرأة في هِرّة سَجَنْتها حتى ماتت، فدخلت فيها النار، لا هي أطعمتها ولا سقتها، إذ حبستها، ولا هي تركتها تأكل من خَشاش الأرض».

ENGLISH RENDERING

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: "A woman was tormented because of a cat which she had kept locked up until it died, and she was thrown into Hell for that. She neither gave it food or drink when she locked it up nor freed it so that it would eat from the vermin of the earth."

EASY EXPLANATION

In this Hadīth, the Prophet (may Allah's peace and blessings be upon him) told about a woman who was thrown into Hell - we seek refuge with Allah from it - because of a cat which she kept locked up until it died. She neither provided it with food and water while keeping it locked up, nor let it eat from the insects of the earth.

If this is the punishment for doing this to animals, so how severe would it be in relation to the human being whose life is inviolable under Shariah, and whom Allah placed under one's care, like the wife, children, servants, etc.?!

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 7:31 - Eat and drink without excess

Qur’an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

807 / PROPHETIC REPORT

During the Prophet's lifetime, we would eat while walking and...

Narrated by Ibn ‘Umar

SOURCE HadeethEnc 4948 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن اِبنُ عَمَر رضي الله عنهما ، قال:ُكّنا علىَ عْهد رسول اللِه صلى الله عليه وسلم نَأْكُل ونحُنَ نْمِشي، وَنْشَرُب ونحُنِ قَيامُ.

ENGLISH RENDERING

During the Prophet's lifetime, we would eat while walking and would drink while standing.

EASY EXPLANATION

The practice of the Companions (may Allah be pleased with him) proves that drinking while standing is permissible, because the Prophet (may Allah's peace and blessings be upon him) approved it. It is better, however, that man eats and drinks while s/he is seated, because this was the practice of the Prophet (may Allah's peace and blessings be upon him). He neither ate nor drank while standing. It was authentically reported that the Prophet (may Allah's peace and blessings be upon him) forbade drinking in a standing position.

The Hadīth in question, however, indicates that drinking in a standing position is not absolutely prohibited; rather, doing so is not the proper attitude. In other words, it is better and more perfect that one drinks and eats in a seated position; however, it is permissible to do so while standing.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 7:31 - Eat and drink without excess

Qur’an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Ahmad. HadeethEnc English export v1.25.0.

808 / PROPHETIC REPORT

None of you should drink while standing, and whoever forgets,...

Narrated by the named companion in the report

SOURCE HadeethEnc 5450 | Authentic hadith | Muslim with its two versions

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه عن النبّي صلى الله عليه وسلم :أنّه نهى أن يشرَب الرجُل قائِما. قال قتادة: فقلنا لأنس: فالأكل؟ قال: ذلك أشرّ - أو أخبث. وفي رواية:أن النبّي صلى الله عليه وسلم زجَر عن الشرب قائما. عن أبي هريرة رضي الله عنه مرفوعًا: «لا يشرَبن أحدٌ منكم قائِما، فمن نسِي فلْيستَقِئ».

ENGLISH RENDERING

Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) forbade drinking while standing. Qatādah said: "We asked Anas: What about eating? He said: That is even worse - or more detestable." Another narration reads: "The Prophet (may Allah's peace and blessings be upon him) forbade drinking while standing." Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "None of you should drink while standing, and whoever forgets, then let him induce vomit."

EASY EXPLANATION

Anas (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) forbade drinking while standing. Then Qatādah ibn Di'āmah As-Sadūsi (may Allah have mercy upon him) said: "We asked Anas (may Allah be pleased with him) about the ruling on eating while standing? Is it forbidden like drinking? Anas replied: 'That is even worse - or more detestable (than drinking while standing).'"

The Prophet (may Allah's peace and blessings be upon him) forbade that anyone drinks while he is standing, and if someone forgot and drank while standing, he should empty his stomach. This is only recommended (not obligatory), so he will not bear sin if he does not vomit what he drank, because drinking while standing is disliked, not prohibited.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Muslim with its two versions. HadeethEnc English export v1.25.0.

809 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 5651 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن سهل بن سعد رضي الله عنه : أن رسوَل اللِه صلى الله عليه وسلمُ أِتَي بشراِب، َفشِرَب منُه وعن يمِينه ُغلاٌم، وعن يساِره الأشياُخ، فقاَل للُغلاِم: "أتأَذُن ِلي أن ُأعِطَي هؤلاء؟"، فقاَل الغلاُم: لا واللِه يا رسوَل اللِه، لا ُأوثُر َبنصيبي منك أحدًا. َفتّلُه رسوُل اللِه صلى الله عليه وسلم في ِيده.

ENGLISH RENDERING

Sahl ibn Sa‘d (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) was given something to drink, so he drank from it. There was a boy on his right and old men on his left. He said to the boy: "Do you allow me to give it to these?" The boy said: "No, by Allah, O Messenger of Allah. I will not prefer anyone over myself with my share from you." So the Messenger of Allah (may Allah’s peace and blessings be upon him) put it in his hand.

EASY EXPLANATION

In this Hadīth, the Prophet (may Allah's peace and blessings be upon him) sought the young boy’s permission to give the drink to the old men first. He did that to comfort the hearts of the old men, and to let them know that they are loved and cared for, and as a token of respect for them, so long as the Sunnah does not prevent doing so. The Sunnah in this situation is that the person sitting on the right is worthier (of giving first), and that no one should be given before him except with his permission. Also, there is nothing wrong in seeking permission from the person on the right, while he is not obliged to give permission, and that he should not give permission if it entails missing a religious virtue and a worldly benefit. The boy in the Hadīth was Ibn ‘Abbās.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 7:31 - Eat and drink without excess

Qur’an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

810 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 4966 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: ما عاب رسول الله صلى الله عليه وسلم طعاما قط، إن اشتهاه أكله، وإن كرهه تركه.

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) never found fault with any food. If he liked it, he would eat; and if he disliked it, he would leave it.

EASY EXPLANATION

The Prophet never spoke badly of any food served to him. Rather, if he liked it, he would eat it, if not, he would leave it, not belittling it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

811 / PROPHETIC REPORT

One who serves people to drink should be the last to drink

Narrated by the named companion in the report

SOURCE HadeethEnc 4299 | Sahih/Authentic with its two versions | Narrated by Abu Daoud - Narrated by Ahmad - Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي قتادة الأنصاري وابن أبي أوفى رضي الله عنهما مرفوعًا: «سَاقِي الْقَوْمِ آخِرُهُمْ شُرْبًا».

ENGLISH RENDERING

Abu Qatādah al-Ansāri and Ibn Abi Awfa (may Allah be pleased with both of them) reported that the Prophet (may Allah's peace and blessings be upon him) said: "One who serves people to drink should be the last to drink."

EASY EXPLANATION

Whoever serves people water, milk, coffee, tea or the like should be the last one to drink.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Sahih/Authentic with its two versions; Narrated by Abu Daoud - Narrated by Ahmad - Narrated by Muslim. HadeethEnc English export v1.25.0.

812 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 5452 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الْخُدِرّي رضي الله عنه قال: نهى رسوُل اللِه صلى الله عليه وسلم عن اْختِنَاث الأسِقَية.

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) forbade turning the waterskins upside down and drinking from their mouths.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade turning the waterskins upside down and then drinking from their mouths, because they may contain harmful things that could enter one's stomach and harm him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

813 / PROPHETIC REPORT

I do not eat while reclining on my side

Narrated by Abu Juhayfah

SOURCE HadeethEnc 58119 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي جُحَيْفة رضي الله عنه قال: كُنت عند النبي صلى الله عليه وسلم فقال لرجل عنده: «لا آكُل وأنا مُتّكئ».

ENGLISH RENDERING

I was with the Prophet (may Allah's peace and blessings be upon him) when he said to a man there: "I do not eat while reclining on my side."

EASY EXPLANATION

Abu Juhayfah Wahb ibn ‘Abdullāh As-Sawā’i (may Allah be pleased with him) reports in this Hadīth that it was not of the practice of the Prophet (may Allah's peace and blessings be upon him) that he ate leaning on a pillow or something, putting his hand on the ground and reclining on it. The Prophet (may Allah's peace and blessings be upon him) would not sit this way because when doing so, one eats a lot. Eating a lot makes one lazy, and this results in physical problems. Leaning while eating entails that the food runs down the stomach in a way that is not straight, which is abnormal and could be harmful. Also, leaning while eating is position that indicates arrogance, which is not decorous.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 7:31 - Eat and drink without excess

Qur’an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

814 / PROPHETIC REPORT

Raisins used to be soaked for the Messenger of Allah (may...

Narrated by Ibn ‘Abbās

SOURCE HadeethEnc 58261 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس، قال: «كان رسول الله صلى الله عليه وسلم يُنبَذ له الزبيب في السقاء، فيشربه يومه والغد وبعد الغد، فإذا كان مساء الثالثة شربه وسقاه، فإن فضل شيء أهراقه».

ENGLISH RENDERING

Raisins used to be soaked for the Messenger of Allah (may Allah’s peace and blessings be upon him) in a water skin, and he would drink it that day, the next day, and the following day. In the evening of the third day, he would drink it and give some to others. If anything was left, he would spill it.

EASY EXPLANATION

In this Hadīth, Ibn ‘Abbās (may Allah be pleased with him) reports that Nabīdh would be prepared for the Prophet (may Allah's peace and blessings be upon him) by leaving raisins or dates in water in a container so that it may become sweet and have a taste. The Prophet (may Allah’s peace and blessing be upon him) would drink the Nabīdh for three days. On the third night, if the taste of Nabīdh had not changed, the Prophet (may Allah's peace and blessings be upon him) would drink it himself, and he would serve it to others so that it would be used up and nothing from it would remain for the fourth day. If something remained from the liquid, he would spill it because it could ferment on the fourth day and the Nabīdh could turn into alcohol.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 7:31 - Eat and drink without excess

Qur’an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

815 / PROPHETIC REPORT

I saw the Messenger of Allah (may Allah's peace and blessings...

Narrated by Ka'b ibn Mālik

SOURCE HadeethEnc 4298 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن كعب بن مالك رضي الله عنه قال: رأيت رسول الله صلى الله عليه وسلم يأكل بثلاث أصابع، فإذا فرغ لعقها.

ENGLISH RENDERING

I saw the Messenger of Allah (may Allah's peace and blessings be upon him) eating with three fingers, and when he finished eating, he would lick them.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) used to eat with three fingers, and he wouldn't use his other fingers, except when necessary. And, when he had finished eating, he would lick his fingers.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

816 / PROPHETIC REPORT

Abu Bakr As-Siddīq (may Allah be pleased with him) had a slave...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 6187 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشَة رضي الله عنها ، قالت: كَان لأبي بكٍر الصديق رضي الله عنه ُغلاٌم ُيخِرُج له اَلخَرَاج، وكَان أبو بكٍر يأكُل من خراِجه، فجَاء يومًا بشيٍء، فأكل منه أبو بكٍر، فقَال له الغلاٌم: َتدِري ما هذا؟ فقَال أبو بكٍر: وماُ هو؟ قَال: ُكنُت َتَكّهْنُت لإنساٍن في الجاهلِية وما أحِسُن الكهاَنة، إلا أني خدعُتُه، فَلِقَيني، فأعَطاِني لذلك، هذا الذي َأكْلت منه، فأدخَل أبو بكٍر َيدُه فقَاء كّل شيٍء في بطِنه.

ENGLISH RENDERING

Abu Bakr As-Siddīq (may Allah be pleased with him) had a slave who used to give him a portion of his daily income as the master's share. Abu Bakr used to eat the food bought with that share. Once he brought him some food and Abu Bakr ate from it. The slave then said: "Do you know what this is?" Abu Bakr said: "What is it?" The slave said: "I did some soothsaying for a man before I embraced Islam, and I was not good at soothsaying but I deceived him. He met me and rewarded me for my work. That is what you have eaten from." Upon hearing this, Abu Bakr inserted his hand (in his mouth) and vomited all that was in his stomach.

EASY EXPLANATION

This slave of Abu Bakr had an agreement with him to pay him a fixed levy everyday. One day, he offered him some food, and Abu Bakr ate from it. The slave then said to him, "Do you know what this is?" Abu Bakr said: "What is it?" He answered that it was a reward for soothsaying that he had done for a man before embracing Islam, and that he was not good at soothsaying but he deceived the man, who later met him and gave him a reward. The reward for soothsaying is unlawful, whether the soothsayer is good or bad at soothsaying. The Prophet (may Allah's peace and blessings be upon him) forbade the fee of soothsaying in a Hadīth reported by Abu Masʻūd al-Ansāri (may Allah be pleased with him). So when the slave said that, Abu Bakr inserted his hand in his mouth and vomited everything he had eaten, so that he would not nourish himself with unlawful food. That money was unlawful because it was paid in return for an unlawful act, as the fee for a prohibited act is also prohibited.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

0816 Abu Bakr As-Siddīq (may Allah be pleased with him) had a slave... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

817 / PROPHETIC REPORT

No one of you should drink while standing

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5349 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «لا يشرَبّن أحُد منكم قائما».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "No one of you should drink while standing."

EASY EXPLANATION

The Hadīth includes the forbiddance to drink while standing. This forbiddance applies when there is no need to drink while standing, and it indicates dislike of doing that.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

818 / PROPHETIC REPORT

Every drink that intoxicates is unlawful

Narrated by the named companion in the report

SOURCE HadeethEnc 2952 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها: «أن رسول الله صلى الله عليه وسلم سُئل عن ٱلْبِتع؟ فقال: كل شَرَابٍ أَسكر فهو حَرَام».

ENGLISH RENDERING

‘Ā’ishah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) was asked about mead, and he said: "Every drink that intoxicates is unlawful."

EASY EXPLANATION

The Messenger of Allah (may Allah’s peace and blessings be upon him) was asked about mead, an alcoholic drink made of honey, and his answer was complete and comprehensive, to the effect that the difference of names does not matter as long as the meaning and essence is the same.
Every drink that causes intoxication is forbidden wine, regardless of its kind or name.
This Hadīth constitutes one of the concise and profound statements made by the Prophet (may Allah’s peace and blessings be upon him) as he demonstrated the rulings laid down by his Lord. The period of his prophet-hood contained such knowledge that would render all humanity blissful in the worldly life and in the Hereafter.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 7:31 - Eat and drink without excess

Qur’an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

819 / PROPHETIC REPORT

The prohibition of wine was revealed, which is made of five...

Narrated by the named companion in the report

SOURCE HadeethEnc 2954 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عنَ عْبُد الله بن عمر رضي الله عنهما أن عمر قال -على منبر رسول الله- صلى الله عليه وسلم : "أما بعد، أيها الناس، إنه نزل تحريم الخمر وهي من خمسة:ِمَن العنب، والتمر، والعسل، والحنطة، والشعير. والخمر:َ ماَ خاَمَر الْعَقَل.َ ثلاٌثَ وَدْدُت َّأنَ َرُسوَل الله صلى الله عليه وسلمَ كاَنَ عِهَد إِلَيناِ فيَهاَ عْهدًاَ نْتَهي إِلْيه: الْجٌّد، والْكلاَلُة، وَأْبوٌاب ِمَن الِّرَبا".

ENGLISH RENDERING

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that ‘Umar, while standing on the Prophet's pulpit, said: "O people, the prohibition of wine was revealed, which is made of five things: grapes, dates, honey, wheat, and barley. Wine is anything that clouds the mind (i.e. intoxicates). There are three things that I wish the Messenger of Allah (may Allah's peace and blessings be upon him) had left us something decisive to which we would refer: the grandfather (his share of inheritance), the Kalālah (one who leaves neither ascendants nor descendants), and some questions related to usury."

EASY EXPLANATION

‘Umar ibn al-Khattāb (may Allah be pleased with him), standing on the Prophet's pulpit in his mosque, delivered a sermon in which he stated that wine is everything that intoxicates, not just wine that is made of grapes, rather, all intoxicating beverages made of dates, honey or wheat; are all considered wine. ‘Umar also mentioned in his sermon three problematic issues which he wished the Prophet had left a decisive ruling regarding them before his death. They are: the grandfather's share of inheritance, division of the estate of one who leaves neither ascendants nor descendants, and some questions related to usury. Praise be to Allah, the rulings on these three issues are known. This Hadīth does not mean that the Prophet (may Allah's peace and blessings be upon him) did not mention these issues at all, for he had indeed delivered the message and fulfilled the trust and conveyed from Allah matters that are less known and less significant than these three. However, ‘Umar only wished that the Prophet (may Allah's peace and blessings be upon him) had left an explicit statement regarding them that would not be subject to Ijtihād (independent reasoning).

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 7:31 - Eat and drink without excess

Qur’an 2:172 - Eat from the good things provided

0819 The prohibition of wine was revealed, which is made of five… / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

820 / PROPHETIC REPORT

Allah sent down the verse wherein He prohibited alcohol at a...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 58258 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه قال: «لقدَ أُنزَل الله الآية التيَ حَرَّم الله فيها الخمر، وما بالمدينةَ شَرابٌ يُشرَب إلا منَ تَمرٍ».

ENGLISH RENDERING

Allah sent down the verse wherein He prohibited alcohol at a time when there was no other (intoxicant) drink in Madīnah except that prepared from dates.

EASY EXPLANATION

In this Hadīth, Anas (may Allah be pleased with him) says that when Allah, the Almighty, revealed the verse that made alcohol unlawful to drink, there was no drink in Madīnah from which alcohol was produced except dates. This indicates that alcohol is prohibited because it causes intoxication, not because of the substance it is made from.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

821 / PROPHETIC REPORT

Those who act justly will be with Allah on pulpits of light at...

Narrated by ‘Abdullāh ibn ‘Amr

SOURCE HadeethEnc 4935 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمرو رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: «إِنَّ الْمُقْسِطِينَ عِنْدَ اللهِ عَلَى مَنَابِرَ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ، وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "Those who act justly will be with Allah on pulpits of light at the right Hand of the Most Compassionate, Exalted be He, and both His Hands are right. They are those who are just in their judgment and towards their people and what is under their charge."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that those who judge justly among their people and those under their authority will sit on the Day of Judgment on lofty and elevated pulpits created from light in honor of them. These pulpits are at the right Hand of the Most Compassionate, and both His Hands are right, Exalted be He.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 7:31 - Eat and drink without excess

Qur’an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

The Hadīth highlights the merit of justice and urges us to adhere to it.
Justice is general and applies to all forms of guardianship, authority, and judgment among people. It even includes justice among one's wives, children, etc.
It shows the status of just people on the Day of Judgment.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

822 / PROPHETIC REPORT

Food for two persons suffices for three, and food for three...

Narrated by the named companion in the report

SOURCE HadeethEnc 6057 | Authentic hadith | Narrated by Muslim - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "طعام الاثنين كافي الثلاثة، وطعام الثلاثة كافي الأربعة". وفي رواية لمسلم عن جابر رضي الله عنه عن النبي صلى الله عليه وسلم قال: "طعام الواحد يكفي الاثنين، وطعام الاثنين يكفي الأربعة، وطعام الأربعة يكفي الثمانية".

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Food for two persons suffices for three, and food for three persons suffices for four."

In Muslim's narration, Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Food for one person suffices for two, and food for two persons suffices for four, and food for four persons suffices for eight."

EASY EXPLANATION

The Hadīth urges Muslims to share food. Even if it is a small amount, the desired sufficiency will still be attained, and blessing will fall upon it and thus showers all those sharing in it. It is also an encouragement from the Prophet, may peace and blessings be upon him, towards altruism. That is to say, if you have some food that, in your estimation, shall be enough for you only, and another person comes, do not be stingy and say this food is mine alone. Rather, give him some of it as it will suffice for two persons.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

823 / PROPHETIC REPORT

Whenever the Messenger of Allah (may Allah's peace and...

Narrated by the named companion in the report

SOURCE HadeethEnc 5653 | Sahih/Authentic with its two versions | Muslim with its two versions

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه عن رسول الله صلى الله عليه وسلم أنه كان إذا أكل طعاما، لعق أصابعه الثلاث. قال: وقال: «إذا سقطت ُلقمة أحدكم فلُيمْط عنها الأذى، وليأكلها ولا َيدْعَها للشيطان» وأمر أن ُتْسَلت ا َلقْصَعُة، قال: «فإنكم لا تدرون في ِأي طعامكم البركة» وعن جابر بن عبد الله رضي الله عنه أن رسوَل الِله صلى الله عليه وسلم قَال: "إّن الشيطاَن َيحُضُر أحَدُكم عنَد كِل شيء من َشأنه، حتى َيحُضَرُه عنَد طعاِمه، فإذا َسقطْت لقمُة أحِدُكم فلَيأْخْذها َفْلُيمْط ما كاِن بها من أذى، ثم َليأْكُلها ولا َيدْعها للشيطاِن، فإذا َفَرغ فلَيْلَعْق أصابَعُه، فإنه لا َيدري في ِأي َطعامه البركة"

ENGLISH RENDERING

Anas ibn Mālik and Jābir ibn ʻAbdullāh (may Allah be pleased with both of them) reported that whenever the Messenger of Allah (may Allah's peace and blessings be upon him) ate food, he would lick his three fingers and he said: “If any of you drops a morsel of food, he should remove the dirt from it and eat it and not leave it to the devil." He ordered that the bowl should be scraped off, saying: "You do not know which part of your food contains the blessing.” The Messenger of Allah (may Allah's peace and blessings be upon him) said: “Indeed, the devil is present with you in all of your affairs; he is even present with you when you are eating. So if any of you drops a morsel of food, he should remove the dirt from it and eat it and not leave it to the devil. When he finishes, he should lick his fingers, for he does not know which part of the food contains the blessing.”

EASY EXPLANATION

In the Hadīth there is a warning against the devil, and an alerting note about his permanent accompaniment of man in all of his affairs. Hence, one must guard himself against the devil, and not be fooled by that which he beautifies for him. There is a blessing in the food that man prepares, and he knows not whether this blessing is in the food he has already eaten, or in that left on his fingers, or in what is left in his dish, or in the morsel that fell. So one must preserve all of that in order to attain the blessing. "Blessing" originally refers to increase, continuity of goodness and benefiting therefrom. What is meant by “blessing” in this context is the achievement of nourishment, safety from harm, and strength in obeying Allah, the Exalted. A point of benefit that doctors mentioned in this regard is that while eating, the fingers tips release what aids in the digestion of food.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0823 Whenever the Messenger of Allah (may Allah's peace and... / continued

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Sahih/Authentic with its two versions; Muslim with its two versions. HadeethEnc English export v1.25.0.

824 / PROPHETIC REPORT

Were this world worth a wing of a mosquito in the sight of...

Narrated by the named companion in the report

SOURCE HadeethEnc 3695 | Authentic hadith | Narrated by At-Termedhy

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن سهل بن سعد الساعدي ـرضي الله عنه- َقال َرُسول اّلله َصّلى اللُه َعَلْيه وَسّلم-:
«لو كانت الدنيا َتعدل عند الله َجناح َبعوضة، ما َسَقى كافرًا منها َشْرَبة ماء».

ENGLISH RENDERING

Sahl ibn Sa‘d As-Sā‘idi (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Were this world worth a wing of a mosquito in the sight of Allah, He would not have given the disbeliever a drink of water thereof."

EASY EXPLANATION

This Hadīth indicates the insignificance of this worldly life in the sight of Allah, and that it has no value. If it did have any value in Allah's sight, then He wouldn't have allowed a disbeliever to have a sip of water, let alone give him provisions and joyful pleasures. This worldly life is worthless in the sight of Allah, contrary to the Hereafter which is the eternal abode of bliss, prepared for the believers alone, apart from the disbelievers. For this reason, the believers should realize the reality of this worldly life and not attach themselves to it, for it is a passage way and not the permanent residence. They should only take from this worldly life what would benefit them in the Hereafter; Allah says in the Qur'an: {And whatever you have been given is an enjoyment of the life of this world and its adornment, and that which is with Allah is better and everlasting. Do you not comprehend? Is he whom We have promised an excellent promise (Paradise) which he will find true like him whom We have made to enjoy the luxuries of the life of this world, then on the Day of Resurrection, he will be among those brought to be punished in the Hellfire?} [Sūrat al-Qasas: 60-61]

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 7:31 - Eat and drink without excess

Qur’an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy. HadeethEnc English export v1.25.0.

825 / PROPHETIC REPORT

that the Prophet (may Allah's peace and blessings be upon him)...

Narrated by the named companion in the report

SOURCE HadeethEnc 5453 | Authentic hadith | Narrated by At-Termedhy - Narrated by Ahmad - Maalik - Ad-Daarimi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري رضي الله عنه أن النبي صلى الله عليه وسلم نهى عِن ٱلنَّفخ في ٱلشراب، فقال رجل: ٱلقَذاة أَرَاها في الإناء؟ فقال: «أَهْرِقْها». قال: إِني لا أَروى من نَفس واحد؟ قال: «فَأَبِن القدح إِذا عن فيك».

ENGLISH RENDERING

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) prohibited blowing in one's drink. A man said: "Sometimes, I see a speck in the vessel. What should I do then?" He replied: "Spill it." Then the man said: "My thirst is not quenched with one draught." He said: "Then remove the cup from your mouth (in between three gulps, and take a breath)."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) prohibited blowing in one's drink. A man asked him: "O Messenger of Allah, there might be a speck in it, so one blows in it to remove it." The Prophet (may Allah's peace and blessings be upon him) said: "Spill the water that has the speck in it, and do not blow in it." Then the man asked him: "My thirst is not quenched with one breath." So the Prophet (may Allah's peace and blessings be upon him) ordered him to remove the cup from his mouth, take a breath, and then drink again.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - Narrated by Ahmad - Maalik - Ad-Daarimi. HadeethEnc English export v1.25.0.

826 / PROPHETIC REPORT

When any of you yawns, let him put his hand over his mouth, for...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 5280 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيُمْسِكْ بِيَدِهِ عَلَى فِيهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "When any of you yawns, let him put his hand over his mouth, for indeed, the devil enters."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) instructed anyone who yawns, opening his mouth due to laziness, fullness, or similar reasons, to place his hand over his mouth to close it. This is because the devil enters if the mouth is left open, and placing the hand prevents him from entering.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

If a person feels the urge to yawn, he should suppress it as much as possible by keeping his mouth closed. If he is unable to keep his mouth closed, he should put his hand over his mouth to cover it with his hand. Adherence to the etiquettes of Islam in all situations because they are the epitome of perfection and morals. Caution against all the devil's access points to man.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

827 / PROPHETIC REPORT

Bilāl calls the Adhān at night; so, eat and drink until you...

Narrated by the named companion in the report

SOURCE HadeethEnc 3015 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنه مرفوعًا: «إِنَّ بِلالاً يُؤَذِّنُ بِلَيلٍ، فَكُلوا واشرَبوا حَتّى تَسمَعوا أَذانَ ابنِ أُمِّ مَكتوم».

ENGLISH RENDERING

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Bilāl calls the Adhān at night; so, eat and drink until you hear the Adhān called by Ibn Umm Maktūm."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) had two Muezzins: Bilāl ibn Rabāh and ‘Abdullāh ibn Umm Maktūm, who was blind. Bilāl (may Allah be pleased with him) used to make the Adhān for the Fajr prayer before the break of dawn, because this prayer occurs at the time of sleep and people need to get ready for it before its time. Hence, the Prophet (may Allah's peace and blessings be upon him) notified his Companions that Bilāl (may Allah be pleased with him) would call the Adhān during the night, and ordered them to eat and drink until the break of dawn, when the second Muezzin, ‘Abdullāh ibn Umm Maktūm (may Allah be pleased with him), would call the second Adhān. This was addressed to whoever intended to fast. So, at that point a person should stop eating and drinking, since the time for prayer would start. This is specific to the Fajr prayer, as it is not permissible in any other prayer to call the Adhān before its due time starts. There is a difference in scholarly opinion concerning the first Adhān for the Fajr prayer: Is it sufficient, or is the second Adhān, which indicates the beginning of the prayer time, necessary? The majority of scholars are of the opinion that the first Adhān is permissible, but not sufficient.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 7:31 - Eat and drink without excess

Qur’an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

828 / PROPHETIC REPORT

Whenever the Messenger of Allah (may Allah's peace and...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3317 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: كان رسُول الله صلى الله عليه وسلم إذا عَطس وَضَعَ يَده -أو ثوَبُه- على فيه، وَخَفَض -أو غّض- بها صوَتُه.

ENGLISH RENDERING

Whenever the Messenger of Allah (may Allah's peace and blessings be upon him) sneezed, he would put his hand - or his garment - over his mouth and lower - or drop - his voice therewith.

EASY EXPLANATION

Whenever the Prophet (may Allah's peace and blessings be upon him) sneezed:

First: He would put his hand or garment over his mouth so that nothing would come out of his mouth or nose and hurt those around him.

Second: He would lower his voice and not raise it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Demonstrating the Prophet's guidance concerning sneezing and following his example in that.
It is recommended to put a garment, tissue paper, or the like over one's mouth and nose when sneezing lest something should come out and hurt those around him.
Lowering the voice while sneezing is required and is a sign of perfect manners and noble morals.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, and Ahmad. HadeethEnc English export v1.25.0.

829 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Ibn ‘Umar

SOURCE HadeethEnc 64648 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر رضي الله عنهما ، قال: "نهى رسول الله صلى الله عليه وسلم عن الْجَلَّالة في الإبل: أَنْ يُرَكب عليها، أَوْ يُشْرَبِ مِنْ أَلْبانِها".

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) forbade riding the camel which feeds on dung as well as drinking its milk.

EASY EXPLANATION

This Hadīth illustrates forbiddance of riding a camel or any other animal that feeds on dung, dirt, and filth or drinking its milk. The reason is that the flesh and milk of such animals is nurtured with filth, so they are not pure. However, if they are given fodder for three or more days, their meat and milk become lawful for consumption.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 7:31 - Eat and drink without excess

Qur’an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

830 / PROPHETIC REPORT

A man asked the Prophet (may Allah's peace and blessings be...

Narrated by Jābir ibn ʻAbdullāh

SOURCE HadeethEnc 3194 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر بن عبد الله رضي الله عنهما قال رجل للنبي صلى الله عليه وسلم يوَمَ ُأُحِد: َأَرَأَيت إنِ ُقِتْلُت َفَأَين َأنا؟ قال: «في الَجِّنة» فَأَلقى َتمراِت ُكّن في َيِده، ثم قاتل حتى ُقِتَل.

ENGLISH RENDERING

A man asked the Prophet (may Allah's peace and blessings be upon him) during the Battle of Uhud: "If I am killed, where do you think I would be?" He replied: "In Paradise." So the man threw some dates that were in his hand and fought until he was killed.

EASY EXPLANATION

Jābir ibn ʻAbdullāh (may Allah be pleased with him) reported that a man called ʻUmayr ibn al-Humām asked the Prophet (may Allah's peace and blessings be upon him) during the Battle of Uhud: O Messenger of Allah, tell me: If I fought until I was killed (meaning, if I fought the polytheists and got killed during this battle), what would my final destination be? The Prophet (may Allah's peace and blessings be upon him) replied that he would be in Paradise. Upon hearing that, the man threw down some dates that were in his hand and said: "It will be such a long life if I wait until I eat these dates." Then he went forward and fought until he was killed (may Allah be pleased with him).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

831 / PROPHETIC REPORT

When the Messenger of Allah (may Allah's peace and blessings be...

Narrated by ʻAbdullāh ibn Az-Zubayr

SOURCE HadeethEnc 10941 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن الزبير رضي الله عنهما قال: «كان رسول الله صلى الله عليه وسلم إذا قعد يدعو، وضع يده اليمنى على فخذه اليمنى، ويده اليسرى على فخذه اليسرى، وأشار بإصبعه السبابة، ووضع إبهامه على إصبعه الوسطى، ويلقم كفه اليسرى ركبته».

ENGLISH RENDERING

When the Messenger of Allah (may Allah's peace and blessings be upon him) sat for supplication, he would put his right hand on his right thigh and his left hand on his left thigh, point with his index finger, place his thumb on his middle finger, and cover his knee with the palm of his left hand.

EASY EXPLANATION

This Hadīth describes what the Prophet used to do in his Tashahhud, which he calls a ''supplication.'' When he took that position, Ibn ʻUmar says: “The Prophet would put his left hand on his left knee” [Muslim]. The Tashahhud is to say: "Greetings, prayers, and good words be to Allah. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and the righteous slaves of Allah..." It is called a ''supplication'', due to these two invocations: "peace be upon you" and "peace be upon us.'' When the Prophet sat for Tashahhud, he would put his right hand on his right thigh and his left hand on his left thigh. In doing so, he would prevent himself from making unnecessary movements with his hand. Putting the hand on the thigh means that the fingertips will reach the knee. In the narration from Wā'il ibn Hujr: ''The Prophet put his left palm on his left thigh and knee, and put the edge of his right elbow on his right thigh" [An-Nasā'i]. So by putting the edge of the elbow on the thigh, the tips of one's fingers will definitely reach the knee. An-Nawawi said: "Scholars are agreed that it is recommended to put the hand on the knee. Some say that the fingers should be bent over the knee to cover it.'' This position applies in both the first and the second Tashahhud. The Prophet would point with his index finger to indicate the Oneness of Allah. This is an act of the Sunnah to observe from the start to the end of the Tashahhud. ʻAbdullāh ibn ʻUmar said: "When the Messenger of Allah (may Allah's peace and blessings be upon him) sat for the Tashahhud, he would put his left hand on his left knee and his right hand on his right knee, form a zero shape, and point with his index finger." [Muslim] Also, Wā'il ibn Hujr said: "Then the Prophet sat and put his left leg under him, put his left hand on his left thigh and the edge of his right elbow on his right thigh. Then he held two of his fingers and made a circle, and I saw him make a circle with his thumb and middle finger, and point with his index finger" [Abu Dawūd]. One points with the index finger to indicate the Oneness of Allah, Most High, thereby demonstrating the belief and words with an action.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0831 When the Messenger of Allah (may Allah's peace and blessings be... / continued

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

832 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Ibn ʻAbbās

SOURCE HadeethEnc 58123 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما قال: «نهى رسول الله صلى الله عليه وسلم أن يُتَنَفَّس في الإناء، أو يُنفَخ فيه».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) forbade breathing into the pot or blowing into it.

EASY EXPLANATION

This Hadīth relates one of the manners of eating and drinking, which is the prohibition to breathe or blow into the pot when eating or drinking. Breathing is forbidden because of its demerits, such as blemishing the cleanness of the pot and contaminating the drink, besides the fact that doing this entails that the person breathes and drinks at the same time, which may cause suffocating. As the Sunnah indicates, one should drink three times, breathing outside the pot, which makes drinking more enjoyable and pleasing. The Hadīth in hand forbids blowing into the food and drink for any reason, such as hotness or for removing something. This way, one keeps the food clean from saliva or bad smell.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi. HadeethEnc English export v1.25.0.

833 / PROPHETIC REPORT

Some people said: O Messenger of Allah, meat was brought to us...

Narrated by ʻĀʼishah

SOURCE HadeethEnc 64653 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها : أن قومًا قالوا: يا رسول الله إن قومًا يأتوننا باللحم لا ندري أذكروا اسم الله عليه أم لا، فقال رسول الله صلى الله عليه وسلم : «سموا الله عليه وكلوه».

ENGLISH RENDERING

Some people said: "O Messenger of Allah, meat was brought to us by some people, and we are not sure whether the name of Allah has been mentioned on it or not (at the time of slaughtering the animals)." The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Mention the name of Allah upon it and eat it."

EASY EXPLANATION

In this Hadīth, ʻĀʼishah (may Allah be pleased with her) says that some people came to the Prophet (may Allah's peace and blessings be upon him) and asked him about meat that they had received from Muslims who were new converts and were not yet familiar with the rulings of Islam. It was not known whether or not they had mentioned the name of Allah when they slaughtered the animals. The Prophet (may Allah's peace and blessings be upon him) told those people to mention the name of Allah before eating the meat. He said in another narration: "You mention the name of Allah and eat." It is thus evident that he wanted to say to them, in a reproaching tone: you should not care for what others do if the thing is apparently lawful. Rather, you should care for what you yourselves do, so mention the name of Allah and then eat. Accordingly, if a Jew or a Christian offers meat of an animal that he has slaughtered to a Muslim, the Muslim should not ask if the animal was slaughtered in the Islamic manner. This question is irrelevant, for it goes too far. This does not mean that the slaughtered animals regarding which one is sure that the name of Allah was not mentioned over them are lawful.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

834 / PROPHETIC REPORT

Cover the vessels, fasten the waterskins, close the doors, and...

Narrated by the named companion in the report

SOURCE HadeethEnc 8925 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر رضي الله عنه مرفوعًا: «غَطُّوا الإناء، وَأَوكُئوا السِّقَاء، وَأَغلِقوا الأبوَاب، وَأَطفِئوا السِّرَاج؛ فإن الشيطان لا يُحِلُّ سِقَاء، ولا يَفتَحُ بَابا، ولا يَكشِفُ إنَاء، فإن لم يجد أحدكم إلا أن يَعرُضَ على إنَائِهِ عودًا، ويذكر اسم الله، فَلْيَفعَلْ؛ فإن الفُوَيسِقَةَ تُضرِمُ على أهل البيت بَيتَهم».

ENGLISH RENDERING

Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Cover the vessels, fasten the waterskins, close the doors, and extinguish the lamps, for, indeed, the devil does not loosen waterskins, nor open doors, nor uncover vessels. If one can find nothing to cover his vessel with other than a stick while mentioning the name of Allah, let him do so, because a mouse may set a house on fire with its inhabitants inside."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) ordered that vessels should be covered to safeguard them against insects and other harmful creatures, and against diseases that may dwell therein. Also, he ordered Muslims to fasten waterskins and close doors, given the worldly and religious interests that such an action involves, as well as protecting lives and properties from evil and corrupt people. He also guided Muslims to extinguish lamps to protect houses and its occupants from the harms of fire. The Hadīth is concerned with the time of sleep at night, and it tells that the devil does not open closed waterskins, doors, or vessels. So, if one is unable to cover a vessel with something that can completely cover it in such a way that nothing of its contents appears, he should not leave it uncovered. Rather, he should place a stalk over it in a horizontal position, and mention the name of Allah, the Exalted, while covering the vessel, fastening the waterskins, or closing the doors. The Hadīth also mentions that, in most cases, mice may tamper with lamps and other inflammable objects if they are left without extinguishing them before sleep, and this could be a cause for setting the inhabitants of the house on fire while they are sleeping.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0834 Cover the vessels, fasten the waterskins, close the doors, and... / continued

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

835 / PROPHETIC REPORT

When one mentions Allah's name upon entering his house and upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 3037 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لَا مَبِيتَ لَكُمْ، وَلَا عَشَاءَ، وَإِذَا دَخَلَ، فَلَمْ يَذْكُرِ اللهَ عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَدْرَكْتُمُ الْمَبِيتَ، وَإِذَا لَمْ يَذْكُرِ اللهَ عِنْدَ طَعَامِهِ، قَالَ: أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ».

ENGLISH RENDERING

Jābir ibn ʻAbdullah (may Allah be pleased with him and his father) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say: "When one mentions Allah's name upon entering his house and upon eating, the devil says (to his companions): 'There is no night shelter nor supper here for you.' However, when one does not mention Allah's name upon entering his house, the devil says: 'You have found yourselves a night shelter.' If one does not mention Allah's name when starting to eat, the devil says: 'You have found yourselves both a night shelter and supper.'"

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) commands us to mention Allah upon entering the house and before eating. When one mentions Allah saying: "Bismillāh" (in the Name of Allah) upon entering his house and before eating, the devil says to his companions: You shall not have a night shelter or supper in this house whose owner has sought protection against you by mentioning Allah Almighty. However, if one enters his house without mentioning Allah upon entering and before eating, the devil informs his companions that they will have a night shelter and supper in this house.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

It is recommended to mention Allah upon entering the house and before eating as the devil spends the night in the houses and eats from its dwellers' food if they do not mention the name of Allah Almighty.
The devil is closely observing the son of Adam in his deeds, acts, and all his affairs. So, when one is heedless of Dhikr (remembrance of Allah), the devil achieves what he wants from him.
Dhikr repels the devil.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

836 / PROPHETIC REPORT

A man came to the Prophet (may Allah's peace and blessings be...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5911 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: جاء رجُل إلى النّبي صلى الله عليه وسلم فقال: إني مجهوٌد، فأرسل إلى بعِض نسائِه، فقالت: والذي بعثك بالحِّق ما عندي إلا ماٌء، ثم أرسل إلى أخرى، فقالت مثَل ذلك، حتىُ قُلْن كلهن مثَل ذلك: لا والذي بعثك بالحِّق ما عندي إلا ماٌء. فقال النبّي صلى الله عليه وسلم : "منُ يضيُف هذا الليلَة؟"، فقال رجُل من الأنصار: أنا يا رسوَل اللِه، فانطلَق به إلى رحِله، فقال لامرأته: أكِرمي ضيف رسول الله صلى الله عليه وسلم . وفي رواية قال لامرأته: هل عندك شيٌء؟، فقالت: لا، إلا قوَت ِصبَياني، قال: فَعِّلليهم بشيء، وإذا أرادوا العشَاء فنّوميهم، وإذا دخَل ضيُفنا فأطِفئي اِلّسراَج، وأرِيه ّأناَ نأكُل، فقعدوا وأكل الضيُف، وباتا طاويين، فلّما أصبَح غدا على النّبي صلى الله عليه وسلم فقال: "لقدَ عِجَب الُله منَ صِنيعكما بَضيفكما الليلَة".

ENGLISH RENDERING

A man came to the Prophet (may Allah's peace and blessings be upon him) and said: "I am weary." So he sent to one of his wives, but she said: "By the One Who has sent you with the truth, I have nothing (to serve him) but water." He then sent to another one of his wives, and she gave the same reply, until all of them gave the same reply: "By the One who has sent you with the truth, I have nothing but water." Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: "Who will receive that (man) as a guest tonight?" A man from the Ansār said: "O Messenger of Allah, I will." He took him to his house and said to his wife: "Be generous to the guest of the Messenger of Allah (may Allah's peace and blessings be upon him)."

In another narration, he said to his wife: "Do you have anything (to serve the guest)?" She said: "No, nothing but food for my boys." He said: "Distract their attention with something, and when they ask for dinner, put them to bed. When our guest enters, extinguish the lamp and give him the impression that we are eating." So they sat down. The guest had his meal, whereas they went to sleep feeling hungry. When it was morning, he went to the Prophet (may Allah's peace and blessings be upon him) who said: "Allah was well pleased with what you both did for your guest last night."

EASY EXPLANATION

A man came to the Prophet (may Allah's peace and blessings be upon him) and said: "I am in hardship owing to need and hunger." So the Prophet (may Allah's peace and blessings be upon him) sent to one of his wives who said: "By Allah, I do not have anything except water." He sent to another one, and she said the same. He did that with all of his wives, and the reply was the same from all of them. So the Prophet (may Allah's peace and blessings be upon him) said: "Who will host that man tonight?" A man from the Ansār said: "I will, O Messenger of Allah." He took him home and said to his wife: "Do you have something we can serve the guest?" She said: "No, only food for the boys." So he said: "Keep them busy with something, and

0836 A man came to the Prophet (may Allah's peace and blessings be... / continued

when they want to eat, make them go to sleep." He ordered her to turn off the lamp, and the guest thought that they were eating with him. He ate his fill, while they went to sleep without eating out of honor for the guest of the Messenger of Allah (may Allah's peace and blessings be upon him). When he woke up the next morning and went to the Prophet (may Allah's peace and blessings be upon him) he informed him that Allah was amazed at what they had done the previous night, and such amazement was a sign of admiration, not disapproval, as Allah, the Almighty, admired what they had done that night.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

837 / PROPHETIC REPORT

This man followed us. If you wish, allow him to come in, and if...

Narrated by the named companion in the report

SOURCE HadeethEnc 4294 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي مسعود البدري رضي الله عنه قال:َدَعاَرُجُل النبّي صلى الله عليه وسلم ِلَطَعامٍَصَنَعُه لهَخاِمَسَخْمَسِة،َفَتِبَعُهْم رجُل، فَلّماَبَلغ البَاب، قال النبٌي صلى الله عليه وسلم : «ٍإّن هذاَتِبَعَنا،َفِإْن ِشْئتَأْنَتْأَذن له، وإْن ِشْئتَرَجَع» قال:َبْل آَذْن له يا رسوَل الِله.

ENGLISH RENDERING

Abu Mas‘ūd Al-Badri (may Allah be pleased with him) reported that a man invited the Prophet (may Allah's peace and blessings be upon him) to a meal that he prepared for him and four others. A man followed them, and when he arrived at the door, the Prophet (may Allah's peace and blessings be upon him) said (to the host): "This man followed us. If you wish, allow him to come in, and if you wish, he will go back." He (the host) said: "O Messenger of Allah, I admit him."

EASY EXPLANATION

A man invited the Prophet (may Allah's peace and blessings be upon him) with four others to a meal. A man followed them, and thus they became six altogether. When the Prophet (may Allah's peace and blessings be upon him) arrived at the house of the host, he asked permission for the sixth man, saying: "This man followed us. If you wish, allow him to come in, and if you wish, he will go back." So the host allowed the man to join them in honor of the Messenger of Allah (may Allah's peace and blessings be upon him).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 7:31 - Eat and drink without excess

Qur’an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

838 / PROPHETIC REPORT

I gave the Prophet (may Allah's peace and blessings be upon...

Narrated by Ibn ‘Abbās

SOURCE HadeethEnc 4300 | Good hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما قال:َسَقَيْت النبّي صلى الله عليه وسلمِ مْنَ زْمَزَم، َفَشِرَب وهوَ قِائُم. عن النّزالِ بنَ سْبَرَة رضي الله عنه قال:َأتىَ عِلّي رضي الله عنه َبَاب الرّحَبِة،َفَشِرَبَ قِائَما، وقال:ِإّني رأيت رسوَل الِله صلى الله عليه وسلمَ فَعَلَ كما َرَأيُتموني َفَعْلُت. عن عمرو بنُ شّعْيٍب، عن أبيه، عنَ جّدِه رضي الله عنه قال: رأيت رسوَل الِله صلى الله عليه وسلمَ يْشَرُبَ قِائَما وَقِاعًدا.

ENGLISH RENDERING

I gave the Prophet (may Allah's peace and blessings be upon him) Zamzam water to drink and he drank while standing."

An-Nazzāl ibn Sabrah (may Allah be pleased with him) reported: ‘Ali(may Allah be pleased with him) came to Bāb Ar-Rahabah and drank while he was standing then said: "I saw the Messenger of Allah (may Allah's peace and blessings be upon him) doing as what you saw me doing."

‘Amr ibn Shu‘ayb reported from his father, who reported from his grandfather (may Allah be pleased with him) that he said: "I saw the Messenger of Allah (may Allah's peace and blessings be upon him) drink while standing and while sitting."

EASY EXPLANATION

Ibn ‘Abbās (may Allah be pleased with him) informs us that he gave the Prophet (may Allah's peace and blessings be upon him) water to drink from Zamzam, and he drank it while standing. Also, ‘Ali ibn Abi Tālib (may Allah be pleased with him) drank while standing, and said that the Prophet (may Allah's peace and blessings be upon him) did the same. Likewise, ‘Abdullāh ibn ‘Amr (may Allah be pleased with him) reported that he saw the Prophet (may Allah's peace and blessings be upon him) drinking while standing and while sitting.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 7:31 - Eat and drink without excess

Qur’an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0838 I gave the Prophet (may Allah's peace and blessings be upon... / continued

TEXT NOTE

Good hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

839 / PROPHETIC REPORT

O people, indeed, Allah is good and does not accept except what...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 66518 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ تَعَالَى: {يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا}، وَقَالَ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ} ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ! يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Indeed, Allah is Good and accepts only what is good, and indeed Allah has ordered the believers with what He ordered the messengers; He Almighty says: {O messengers, eat from the lawful things and act righteously.} He Almighty also says: {O you who believe, eat of the good things We have provided for you.} Then, he mentioned a man who travels far away, with disheveled hair, covered with dust, and stretches his hands toward the sky (saying): 'O Lord, O Lord,' while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he has been nourished by the unlawful. So, how could that be answered?"

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that Allah is Good, Holy, Exalted far above deficiencies and shortcomings, and possesses the attributes of perfection. He accepts only the deeds, statements, and beliefs that are good, i.e., those that are sincerely devoted to Allah and that comply with the Prophet's guidance. No attempt should be made to get closer to Allah except through this. One of the greatest means to make the believer's deeds good is to eat good and lawfully earned food, and this, consequently, purifies his deeds. For this reason, Allah has commanded the believers with what He commanded the messengers about consuming what is lawful and offering righteous deeds, as He says: {O messengers, eat from the lawful things and act righteously, for I am All-Knowing of what you do.} [Surat al-Mu’minūn: 51] And He says: {O you who believe, eat of the good things We have provided for you.} [Surat al-Baqarah: 172]

Then the Prophet (may Allah's peace and blessings be upon him) warned against consuming what is unlawful, which invalidates deeds and makes them unacceptable despite utilizing the apparent means of acceptance, such as:

First: Traveling for a long period to perform acts of obedience like Hajj, Jihad, maintaining kinship ties, etc.

Second: Having disheveled hair because of not combing it, with the changed color of his skin and clothes because of dust, so, he is helpless.

Third: Raising his hands to the sky in supplication.

0839 O people, indeed, Allah is good and does not accept except what... / continued

Fourth: Imploring Allah with His names persistently: O Lord, O Lord!

Despite the existence of all these means of answering the supplication, he receives no response because his food, drink, and clothes are unlawful, and he is nourished by the unlawful. It is very unlikely for someone with such a description to have his supplication answered, and how could it be answered?!

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Allah Almighty is perfect in His essence, attributes, actions, and rulings.
We are commanded to sincerely devote our deeds to Allah Almighty and to follow the Prophet (may Allah's peace and blessings be upon him).
Using encouraging methods, as the Prophet (may Allah's peace and blessings be upon him) said: "Indeed, Allah has commanded the believers with what he commanded the messengers." So, when the believer realizes that the messengers were commanded to do such things, he becomes motivated and encouraged to comply.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

840 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Abu Hurayrah and Ibn ʻAbbās

SOURCE HadeethEnc 5451 | Authentic hadith | Narrated by Bukhari - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة وعبد الله بن عباس رضي الله عنهم قالا:َنَهى رسوُل اللِه صلى الله عليه وسلمَأْن ُيْشَرَب ِمْن ِفي اِّلسقِاء أو اِلقْرَبِة.

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) prohibited drinking directly from the mouth of a waterskin.

EASY EXPLANATION

The Messenger of Allah (may Allah's peace and blessings be upon him) prohibited drinking directly from the mouth of a waterskin because of the fear of harm. There could be something in it that the one drinking can not see, and it might get into his stomach.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 7:31 - Eat and drink without excess

Qur'an 2:172 - Eat from the good things provided

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

23

Health, Illness and Care

Seek wellbeing and care for the vulnerable.

REPORTS 0841-0870

841 / PROPHETIC REPORT

Adh-hib al-ba’sa rabb an-nās washfi anta ash-shāfi la shifā’...

Narrated by ‘Ā’ishah, Mother of the Believers,,

SOURCE HadeethEnc 5542 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَى الْمَرِيضَ يَدْعُو لَهُ قَالَ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا».

ENGLISH RENDERING

When the Messenger of Allah (may Allah's peace and blessings be upon him) would visit a sick person, he would supplicate for him saying: "Adh-hib al-ba’sa rabb an-nās washfi anta ash-shāfi la shifā’ illa shifā’uk shifā’an la yughādiru saqama (Remove the harm, Lord of the people, and heal, for You are the Healer. There is no healing except Your healing, a healing that leaves behind no illness)."

EASY EXPLANATION

Whenever the Prophet (may Allah's peace and blessings be upon him) visited a sick person, he would supplicate for him saying: O Allah, (remove) and eliminate (the harm) and severe sickness, (Lord of the people), their Creator, and their Sustainer, (and heal) this sick person, (for You), may You be exalted, (are the Healer). I implore You by Your name, the Healer. (There is no healing) that can occur to the sick (except Your healing) and Your well-being, (a healing) that completely (leaves behind) and retains (no illness) or any other sickness.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

The Healer is Allah Almighty while the doctor and medicine are merely means that neither benefit nor harm except by Allah's permission.
Visiting the sick is one of the rights among Muslims, and it is even more deserving when it comes to family members.
Encouraging those who visit a sick person to supplicate for him with this blessed and transmitted supplication.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

842 / PROPHETIC REPORT

O Allah, Lord of mankind, Remover of harm. Cure, You are the...

Narrated by the named companion in the report

SOURCE HadeethEnc 5541 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه أنه قال لثابت رحمه الله: ألا أرقيك برقية رسول الله صلى الله عليه وسلم ؟ قال: بلى، قال: «اللهم رب الناس، مذهب البأس، اشف أنت الشافي، لا شافي إلا أنت، شفاء لا يغادر سقمًا».

ENGLISH RENDERING

Anas reported that he said to Thābit: "Shall I not perform for you the Ruqyah of the Messenger of Allah (may Allah’s peace and blessings be upon him)?" He said: 'Yes.' He (Anas) said: "Oh Allah, Lord of mankind, Remover of harm. Cure, You are the Curer. There is no curer but You. A cure that leaves behind no illness.”

EASY EXPLANATION

Anas ibn Mālik (may Allah be pleased with him) called Thābit al-Bunāni and said to him: “Shall I not perform for you the Ruqyah of the Messenger of Allah (may Allah’s peace and blessings be upon him)?” He used to supplicate his Lord on behalf of the sick person to remove the illness, its severity and pain, and to grant him a cure after which no trace of illness remains. Scholars unanimously agree on the permissibility of using Ruqyah when three conditions are met: 1- It is made by reciting the words of Allah, or mentioning His Names or Attributes. 2- It is in Arabic or any other language whose meanings can be clearly identified. It is preferable to use expressions reported in Hadīths. 3- It must be believed that the Ruqyah in itself cannot be effective, rather it may be so only by the decree of Allah, the Exalted.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

843 / PROPHETIC REPORT

Put your hand on the part of your body where you feel the pain...

Narrated by the named companion in the report

SOURCE HadeethEnc 6018 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ رضي الله عنه أَنَّهُ شَكَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعًا يَجِدُهُ فِي جَسَدِهِ مُنْذُ أَسْلَمَ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ضَعْ يَدَكَ عَلَى الَّذِي تَأَلَّمُ مِنْ جَسَدِكَ، وَقُلْ بِاسْمِ اللَّهِ ثَلَاثًا، وَقُلْ سَبْعَ مَرَّاتٍ أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ».

ENGLISH RENDERING

‘Uthmān ibn Abi al-‘Ās ath-Thaqafi (may Allah be pleased with him) reported that he complained to the Messenger of Allah (may Allah's peace and blessings be upon him) about some pain that he had been feeling in his body since embracing Islam. Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said to him: "Put your hand on the part of your body where you feel the pain and say: 'Bismillāh (In the name of Allah)' three times; then say seven times: 'A‘ūdhu billāhi wa qudratihi min sharri mā ajidu wa uhādhir (I seek refuge with Allah and His power from the evil that I find and fear).'"

EASY EXPLANATION

‘Uthmām ibn Abi al-‘Ās (may Allah be pleased with him) suffered from pain that was on the verge of ruining him. The Prophet (may Allah's peace and blessings be upon him), thus, went to visit him and taught him a supplication through which Allah would cure him of the illness that had affected him. He taught him to place his hand on the part where he felt the pain and say: (In the name of Allah) three times, then to repeat seven times: (I seek refuge), shelter, protection, and security (with Allah and His power from the evil that I find), i.e., the current pain, (and fear) of its occurrence in the future, referring to sorrow and apprehension, or the continuity of this illness and the spread of pain in the body.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

It is recommended for one to make Ruqyah (healing method with the Qur’an and supplication) for himself as mentioned in the Hadīth.

Complaining - without expressing discontent or objection - does not contradict patience and reliance upon Allah.

Supplication is part of the utilization of the available means; hence, we should adhere to its wording and

0843 Put your hand on the part of your body where you feel the pain... / continued

specified number of times.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

844 / PROPHETIC REPORT

Whoever visits a sick person whose time of death has not yet...

Narrated by the named companion in the report

SOURCE HadeethEnc 6270 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ ٱبنِ عَبَّاسٍ رضي الله عنهما عَنِ ٱلنَّبِيِّ صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ عَادَ مَرِيضًا، لَمْ يَحْضُرْ أَجَلُهُ فَقَالَ عِنْدَهُ سَبْعَ مَرَّاتٍ: أَسْأَلُ ٱللَّهَ ٱلْعَظِيمَ رَبَّ ٱلْعَرْشِ ٱلْعَظِيمِ أَنْ يَشْفِيَكَ، إِلَّا عَافَاهُ ٱللَّهُ مِنْ ذَلِكَ ٱلْمَرَضِ».

ENGLISH RENDERING

Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever visits a sick person whose time of death has not yet come, and says seven times in his presence: 'As’alullāh al-‘azhīm Rabb al-‘arshi al-‘azhīm an yashfiyak (I ask Allah the Great, Lord of the great Throne, to cure you),' except that Allah will cure him of that sickness."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that no Muslim visits a sick Muslim whose time of death has not yet come, then the visitor supplicates for the sick person, saying: (I ask Allah the Great) in His essence, attributes, and actions, (Lord of the great Throne, to cure you), and repeats it for him seven times except that Allah will cure him of that sickness.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

It is recommended to supplicate for a sick person by repeating this supplication seven times.
Healing is granted, by the permission of Allah Almighty, to the one for whom this supplication is said, provided that it is made with sincerity and righteousness.
This supplication can be said secretly or aloud, as both are permissible. However, if the sick person can hear it, that is preferable and better, as it brings him joy.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, and Ahmad. HadeethEnc English export v1.25.0.

845 / PROPHETIC REPORT

If you wish, be patient and you will enter Paradise; or, if you...

Narrated by the named companion in the report

SOURCE HadeethEnc 3160 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ ٱبنِ عَبَّاسٍ رضي الله عنهما: أَنَّهُ قَالَ لِعَطَاءِ بْنِ أَبِي رَبَاحٍ: أَلاَ أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قُلْتُ: بَلَى، قَالَ: هَذِهِ الْمَرْأَةُ السَّوْدَاءُ، أَتَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ: إِنِّي أُصْرَعُ وَإِنِّي أَتَكَشَّفُ، فَادْعُ اللهَ لِي، قَالَ: «إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ، وَإِنْ شِئْتِ دَعَوْتُ اللهَ أَنْ يُعَافِيَكِ» قَالَتْ: أَصْبِرُ، قَالَتْ: فَإِنِّي أَتَكَشَّفُ فَادْعُ اللهَ أَنْ لاَ أَتَكَشَّفَ، فَدَعَا لَهَا.

ENGLISH RENDERING

Ibn ‘Abbās (may Allah be pleased with him and his father) reported that he said to ‘Atā’ ibn Abi Rabāh: Shall I show you a woman of the people of Paradise? ‘Atā’ said: Yes. He said: This black woman came to the Prophet (may Allah's peace and blessings be upon him) and said: I suffer from epilepsy and, as a result, my body becomes uncovered. So supplicate Allah for me. He said: "If you wish, be patient and you will enter Paradise; or, if you wish, I will supplicate Allah to cure you." She said: I will remain patient. She then said: But I become uncovered, so invoke Allah that I do not become uncovered. So he supplicated for her.

EASY EXPLANATION

Ibn ‘Abbās (may Allah be pleased with him and his father) said to ‘Atā’ ibn Abi Rabāh: Shall I show you a woman of the people of Paradise? ‘Atā’ said: Yes. He said: This black Abyssinian woman came to the Prophet (may Allah's peace and blessings be upon him) and said: I suffer from an illness that causes me to have seizures, and I become uncovered, revealing parts of my body without my awareness. So supplicate Allah to heal me. He (the Prophet) said: If you wish, be patient and you will enter Paradise, or, if you wish, I will supplicate Allah to cure you. She said: I will remain patient, then she said: Supplicate Allah that I do not become uncovered if I have a seizure, and he supplicated Allah for her.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

0845 If you wish, be patient and you will enter Paradise; or, if you... / continued

PUT IT INTO PRACTICE

Patience in enduring worldly trials leads to Paradise.
An-Nawawi said: It contains evidence that one who is afflicted with epilepsy receives the most complete reward.
The chastity and modesty of the female Companions (may Allah be pleased with them) and their keenness on covering themselves, as this woman's greatest fear was that any part of her body might be exposed.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

846 / PROPHETIC REPORT

Bismillāhi arqīk, min kulli shay’in yu’dhīk, min sharri kulli...

Narrated by Abu Sa’īd

SOURCE HadeethEnc 5650 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ رضي الله عنه: أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا مُحَمَّدُ اشْتَكَيْتَ؟ فَقَالَ: «نَعَمْ» قَالَ: «بِاسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ، اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ».

ENGLISH RENDERING

Gabriel came to the Prophet (may Allah's peace and blessings be upon him) and said: O Muhammad, have you fallen ill? He said: "Yes." So Gabriel said: " Bismillāhi arqīk, min kulli shay’in yu’dhīk, min sharri kulli nafsin aw ‘aynin hāsidin, Allāhu yashfīk, bismillāhi arqīk (In the Name of Allah, I recite a prayer (Ruqyah) over you, from everything that harms you, from the evil of every soul or the eye of an envier. May Allah cure you. In the Name of Allah, I recite a prayer (Ruqyah) over you)."

EASY EXPLANATION

Angel Gabriel (peace be upon him) came to the Prophet (may Allah's peace and blessings be upon him) and asked him: O Muhammad, are you suffering from illness? He said: Yes. So Gabriel recited Ruqyah on the Prophet (may Allah's peace and blessings be upon him), saying: "In the Name of Allah" seeking His aid, "I recite Ruqyah over you" and seek refuge for you "from everything that harms you", whether small or big, "from the evil of every soul" that is malicious "or the eye of an envier" to afflict you, "may Allah cure you", guard you, and protect you from all diseases. "In the Name of Allah, I recite Ruqyah over you" is repeated for emphasis, and it begins and ends with it to signify that none can bring benefit or harm except Allah Almighty.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

It is permissible to inform others about one's illness as a way of stating the reality of one's condition, not out of complaint or resentment.

Ruqyah (faith healing) is permissible with the following conditions: 1. It must be done using the Qur’an, or the remembrance of Allah Almighty, and prescribed supplications. 2. It must be in Arabic or in another language whose meaning is known and understood. 3. One must believe that Ruqyah does not have any effect on its own, but that it is merely a means, and that its effectiveness is only by the permission of Allah Almighty. 4. It must be free from any form of Shirk (polytheism), prohibited practices, innovations, or anything that leads to them.

0846 Bismillāhi arqīk, min kulli shay’in yu’dhīk, min sharri kulli... / continued

Affirmation of the harm caused by the evil eye, and that it is real, thus one should seek Ruqyah (spiritual protection) against it.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

847 / PROPHETIC REPORT

The believers, in their mutual love, compassion, and sympathy,...

Narrated by the named companion in the report

SOURCE HadeethEnc 4969 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى».

ENGLISH RENDERING

An-Nuʻmān ibn Bashīr (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The believers, in their mutual love, compassion, and sympathy, are like a single body; if one of its organs suffers, the whole body will respond with sleeplessness and fever."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified how Muslims should act together. They should love goodness for each other, show mercy, offer help, and support each other. Moreover, they should feel hurt by whatever harm afflicts them. In other words, they should act like a single body; whenever one of its organs gets sick, the whole body responds with sleeplessness and fever.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 26:80 - Allah heals me when I am ill

Qur'an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

848 / PROPHETIC REPORT

No one, or nothing, is more patient about the offensive...

Narrated by the named companion in the report

SOURCE HadeethEnc 8299 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي موسى الأشعري رضي الله عنه مرفوعًا: «ليس أحد، أو: ليس شيء أصبر على أذى سمَعه ِمن الله، إّنهم َيْدُعون له ولًدا، وإّنه ُليعِافيهم ويرُزُقهم».

ENGLISH RENDERING

Abu Mūsa al-Ash‘ari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "None, or nothing, is more patient about the offensive statements he hears than Allah. Verily, they ascribe a son to Him, yet He still grants them good health and sustenance.”

EASY EXPLANATION

"None, or nothing, is more patient", i.e. Allah, the Almighty, is the most patient and one of His beautiful names is "As-Sabūr", which means the one who does not hasten to punish the disobedient. It is close to the meaning of "Al-Halīm", i.e. the Forbearing, but "Al-Halīm" is more indicative of granting safety from punishment.

"About the offensive statements he hears", i.e. the word offense or "adha" in Arabic language is something that is slightly harmful and has a weak negative effect. Allah informs us that the slaves cannot harm Him as He mentioned in the Qur'an: {And do not be grieved [O Muhammad] by those who hasten into disbelief. Indeed, they will never harm Allah at all}. Allah also says in a Qudsi Hadīth: "O my slaves, you will never have the ability to harm Me so that you would harm Me, nor will you have the ability to benefit Me, so that you would benefit Me." Allah clarified that the creation can never harm Him, but may act in an offensive manner towards Him.

"Verily, they ascribe a son to Him", i.e. the son of Adam abuses Allah and insults Him by ascribing to Him something that He is far exalted above, such as ascribing children to Him, and associating rivals and partners with Him in worship, which must be sincerely devoted to Him alone.

"Yet He still grants them good health and sustenance", i.e. Allah repays their offense with goodness and benevolence. They ascribe to Allah deficiencies and offense, and attributes that He is far Exalted above, as well as belie His messengers, disobey His orders, and do the things that He has prohibited them from. Nevertheless, Allah treats them with kindness as He gives them good health, cures them of their illnesses, protects them night and day from things that could harm them, and provides for them by subjugating everything in the heavens and earth to them. This is the utmost limit of patience, forbearance and benevolence and Allah knows best.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0848 No one, or nothing, is more patient about the offensive… / continued

QUR'ANIC CONNECTION

Qur'an 26:80 - Allah heals me when I am ill

Qur'an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

849 / PROPHETIC REPORT

If a fly falls into the drink of any one of you, he should dip...

Narrated by the named companion in the report

SOURCE HadeethEnc 8363 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «إذا وقع الذباب في شراب أحدكم فليغمسه، ثم لينزعه؛ فإن في أحد جناحيه داء، وفي الآخر شفاء». وفي رواية: «وإنه يتقي بجناحه الذي فيه الداء».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “If a fly falls into the drink of anyone of you, he should dip it (in the drink) and then remove it, for in one of its wings there is a disease and in the other there is cure.” Another narration adds: “It (the fly) protects itself with the wing that has the disease.”

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs us that if a fly falls into a drink, it does not affect it; rather, the person drinking should immerse the whole fly in the drink. The reason is that one of the fly’s wings carries a disease, and this is the wing that falls in the liquid. The other wing, however, carries the cure from that disease. Modern medicine has proven the validity of this piece of information, which Muslims have known for centuries; so, praise be to Allah for the blessing of Islam.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

850 / PROPHETIC REPORT

The Muslim's right over his fellow Muslim is six." It was said:...

Narrated by the named companion in the report

SOURCE HadeethEnc 5343 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَة رضي الله عنه أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ» قِيلَ: مَا هُنَّ يَا رَسُولَ اللهِ؟ قَالَ: «إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللهَ فَسَمِّتْهُ، وَإِذَا مَرِضَ فَعُدْهُ وَإِذَا مَاتَ فَاتَّبِعْهُ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The Muslim's right over his fellow Muslim is six." It was said: What are they, O Messenger of Allah? He said: "When you meet him, greet him with peace; when he invites you, accept his invitation; when he seeks your advice, advise him; when he sneezes and praises Allah, say Tasmīt to him; when he falls sick, visit him; and when he dies, follow him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified that a Muslim owes his fellow Muslim six things: First: To greet him with peace upon meeting him by saying: Peace be upon you, and he should return the greeting by saying: And may peace be upon you. Second: To accept his invitation when he invites you to a banquet or any other occasion. Third: To give him advice when he asks for it without flattering or cheating him. Fourth: When he sneezes and says: Alhamdu lillah (praise be to Allah), say Tashmīt to him by saying: Yarhamuka Allah (may Allah have mercy upon you); and he should reply by saying: Yahdīkum Allah was yuslih bālakum (may Allah guide you and set your affairs right). Fifth: To visit him and check on him when he is sick. Sixth: To pray over him when he dies and follow his funeral until he is buried.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 26:80 - Allah heals me when I am ill

Qur'an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Ash-Shawkāni said: What is meant by (The Muslim's right) is that it should not be neglected, and fulfilling it is either obligatory or firmly recommended in such a way that makes it similar to the obligation that must not be neglected.

Responding to a greeting of peace is an individual obligation if the greeting is directed at a single person, and if directed at a group, it suffices if one of them responds. As for initiating the greeting of peace, it is basically an act of Sunnah.

0850 The Muslim's right over his fellow Muslim is six." It was said:... / continued

One of the Muslim’s rights over his fellow Muslims is to visit him when he is sick, as it brings joy and comfort to his heart and is considered a communal obligation.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

851 / PROPHETIC REPORT

The martyrs are five: the one who dies from plague, who dies...

Narrated by the named companion in the report

SOURCE HadeethEnc 4971 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله -صلى الله عليه وسلم-: «الشهداء خمسة: المطعون والمبطون، والغريق، وصاحب الهدم، والشهيد في سبيل الله». وفي رواية «ما تعدون الشهداء فيكم؟» قالوا: يا رسول الله، من قتل في سبيل الله فهو شهيد. قال: «إن شهداء أمتي إذا لقليل» قالوا: فمن هم يا رسول الله؟ قال: «من قتل في سبيل الله فهو شهيد، ومن مات في سبيل الله فهو شهيد، ومن مات في الطاعون فهو شهيد، ومن مات في البطن فهو شهيد، والغريق شهيد».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The martyrs are five: the one who dies from a plague, the one who dies from an abdominal disease, the one who drowns, the one who dies because debris fell on him, and the one who dies fighting in the cause of Allah."

In another narration, the Prophet (may Allah's peace and blessings be upon him) asked the Companions: "Who do you consider to be martyrs amongst you?" They replied: "The one who is killed fighting in the cause of Allah is a martyr." He said: "If so, then the martyrs among my Ummah would be few." The Companions asked: "O Messenger of Allah, then who are the martyrs?" He replied: "The one who is killed fighting in the cause of Allah is a martyr, the one who dies naturally in the cause of Allah is a martyr, the one who dies of a plague is a martyr, the one who dies of an abdominal ailment is a martyr, and the one who drowns is also a martyr."

EASY EXPLANATION

The martyrs, in general, are five: one who is afflicted with a plague (a deadly epidemic) and dies of it, one who dies from an ailment in his abdomen, one who dies from drowning provided that he went to the sea for a lawful purpose, one who dies from debris, such as a wall falling on him, one who is killed while fighting for the sake of Allah, which is the highest level of martyrdom, and also one who dies in the way of Allah but not in the physical fight. The first four martyrs mentioned are considered martyrs in the Hereafter, meaning that they are not subject to the rulings pertaining to martyrs in this worldly life, so their bodies are washed and funeral prayer is offered over them. The number of martyrs mentioned in the Hadīth is not all inclusive.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0851 The martyrs are five: the one who dies from plague, who dies... / continued

QUR'ANIC CONNECTION

Qur'an 26:80 - Allah heals me when I am ill

Qur'an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

852 / PROPHETIC REPORT

When someone complained of an ailment

Narrated by ʻĀishah

SOURCE HadeethEnc 6113 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها : أَنّ النّبّي صلى الله عليه وسلم كَانَ إِذا اشْتَكى الإِنسَانُ الشْيَءَ مْنُه، أَوَ كَانْت بِهَ قْرَحْةَ أَوُ جْرح، قَال النّبِّي صلى الله عليه وسلم بُأصبِعِه هكذا - ووضع سفيان بن عيينة الراوي سبابته بالأرض ثم رفعها- وقَال: «بِسِم اللِه، تُرَبُة أَرضَنا، بِرِيقِةَ بْعِضَنا، يُشَفى بِهَ سِقيُمَنا، بِإِذِنَ رَّبنا».

ENGLISH RENDERING

When someone complained of an ailment or had a sore or a wound, the Prophet (may Allah's peace and blessings be upon him) did this with his index finger - the narrator, Sufyān ibn ʻUyaynah, touched the ground with his index finger and then raised it - and said: "In the name of Allah, the dust of our earth along with the saliva of some of us will cure our ailing people, with the permission of our Lord."

EASY EXPLANATION

When someone was sick ,or suffering from a wound or a sore, the Prophet (may Allah's peace and blessings be upon him) would moisten (the tip of) his index finger with his saliva then touch the ground with it, so some dust would stick to it. He would then wipe it over the wound or ailing part of the body, saying: “In the name of Allah, the dust of our earth along with the saliva of some of us will cure our ailing people, with the permission of our Lord."

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

853 / PROPHETIC REPORT

Feed the hungry, visit the sick, and arrange for the release of...

Narrated by the named companion in the report

SOURCE HadeethEnc 6103 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَطْعِمُوا الْجَائِعَ، وَعُودُوا الْمَرِيضَ، وَفُكُّوا الْعَانِيَ».

ENGLISH RENDERING

Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon him) said: "Feed the hungry, visit the sick, and arrange for the release of captives."

EASY EXPLANATION

The Prophet (peace and blessings be upon him) clarified that among the rights a Muslim has over his fellow Muslim are: feeding the hungry, visiting the sick, and freeing the captive.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 26:80 - Allah heals me when I am ill

Qur'an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Encouragement of cooperation and mutual support among Muslims.
Encouragement to feed the hungry who need food, as this is a commanded act.
The legitimacy of visiting the sick - to comfort their hearts, pray for them, and attain reward, among other benefits.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

854 / PROPHETIC REPORT

A Muslim owes another Muslim five rights: returning the...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3706 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: «حَقٌّ ٱلْمُسْلِمَ عَلى ٱلْمُسْلِمَ خَمْس: رَدٌّ ٱلسَلاِم، وعَيادَُة ٱلمرِيض، وٱتّبِاَع ٱلجَنِائِز، وإِجاَبُة ٱلدْعَوة، وَتْشِميُت ٱلعِاطِس».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: "A Muslim owes another Muslim five rights: returning the greeting of peace, visiting the sick, following the funeral processions, accepting invitations, and saying tashmīt (yarhamuk Allah) (may Allah show mercy to you) to the person who sneezes."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) mentions some of the rights Muslims have toward one another. The first among these rights is to return the greeting of peace to the one who greets you.

The second right is to visit the sick.

The third right is to follow the funeral procession from the deceased person's home to the praying place and the cemetery until he is buried.

The fourth right is to accept the invitation of someone who invites you to a wedding banquet and the like.

The fifth right is to say tashmīt to a person who sneezes and praises Allah. Tashmīt is to say: yarhamuk Allah (may Allah show mercy to you). In response, the sneezing person should say: yahdīkum Allah wa yuslih bālakum (may Allah guide you and amend your condition).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

It shows the greatness of Allah, as it stresses the rights to be observed among Muslims and strengthens the brotherliness and love between them.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

855 / PROPHETIC REPORT

O Allah, cure Sa‘d, O Allah, cure Sa‘d

Narrated by Sa‘d ibn Abi Waqqās

SOURCE HadeethEnc 5469 | Authentic hadith | Al-Bukhari and Muslim. This is the wording of Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن سعد بن أبي وقاص رضي الله عنه َقال: َعادِني رسول الله صلى الله عليه وسلم فقال: «اللّٰهُمّ اشفِ َسْعدًا، اللّٰهُمّ اشفِ َسْعدًا، اللّٰهُمّ اشفِ َسْعدًا».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) visited me when I was ill and said: "O Allah, cure Sa‘d; O Allah, cure Sa‘d; O Allah, cure Sa‘d!"

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) visited Sa‘d ibn Abi Waqqās, when he was sick and said three times: "O Allah, cure Sa‘d." This Hadīth indicates that it is from the Sunnah to visit a sick Muslim. It also indicates the Prophet's exemplary character, and his good manners with his companions, as he used to visit the sick and make supplication for them. This Hadīth serves as proof that it is desirable to make supplication saying: "O Allah, cure so and so," and one should name the person and repeat this supplication three times. This could be a reason for the person's recovery.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bukhari and Muslim. This is the wording of Muslim. HadeethEnc English export v1.25.0.

856 / PROPHETIC REPORT

Fever is from the searing heat of Hell, so cool it off with...

Narrated by the named companion in the report

SOURCE HadeethEnc 8408 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم قال: «اَلْحُمّى منَ فَيْحِ جهنم فأبردوها بالماء».

ENGLISH RENDERING

ʻĀ'ishah (may Allah be pleased with her) reported the Prophet (may Allah's peace and blessings be upon him) said: "Fever is from the searing heat of Hell, so cool it off with water."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed us that fever is from the intense heat of Hellfire. So, the heat that the sick person experiences is from it. Therefore, he urged us to overcome such heat by water.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 26:80 - Allah heals me when I am ill

Qur'an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

857 / PROPHETIC REPORT

I was with Sa‘īd ibn Jubayr when he said: Who among you saw a...

Narrated by Husayn ibn ‘Abdur-Rahmān

SOURCE HadeethEnc 3396 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عنْ ُحصين بن عبد الرحمن قال: كُنت عند سعيد بنْ ُجبير فقال: أيكم رأى الكوكب الذي انَقّض البارحة؟ فقلُت: أنا، ثم قلُت: أما إني لم أكن في صلاة، ولكنيْ ُلدْغُت، قال: فما صنعَت؟ قلت: ارتقيُت، قال: فماَ حَملك على ذلك؟ قلت: حديث حّدَثناه الشعبي، قال: وما حّدَثكم؟ قلُت حدثنا عن بريدة بن الُحصيب أنه قال: "لاُرْقية إلاِ من َعْين أوُ حَمة"، قال: قد أحَسنَ من انتهى إلى ما سمع، ولكن حدثنا ابن عباس عن النبي صلى الله عليه وسلم أنه قال: "ُعرضت علّي الأمم، فرأيُت النبي ومعه الّرهط والنبي ومعه الرجل والرجلان، والنبي وليس معه أحد، إذُ رفع لي سواد عظيم فظننُت أنهم ّأمتي، فقيل لي: هذا موسى وقومه، فنظرُت فإذا سواد عظيم، فقيل لي: هذه ّأمتك، ومعهم سبعون ألفا يدخلون الجنة بغير حساب ولا عذاب، ثم نهض فدخل مْنزله، فخاض الناس في أولئك؛ فقال بعضهم: فلعلهم الذين صِحبوا رسول الله صلى الله عليه وسلم وقال بعضهم: فلعلهم الذينُ ولُدوا في الإسلام فلم يشركوا بالله شيئا، وذكروا أشياء، فخرج عليهم رسول الله صلى الله عليه وسلم فأخبروه، فقال: هم الذين لاَ يْسَترقون، ولاَ يْكتُوون، ولاَ يَتَطّيرون، وعلى ربهم يتوكلون، فقامُ عكاشة بن ِمحَصن فقال: ادع الله أن يجعلني منهم، قال: أنت منهم، ثم قام جل آخر فقال: ادع الله أن يجعلني منهم، فقال:َ سَبَقك بها عكاشة".

ENGLISH RENDERING

I was with Sa‘īd ibn Jubayr when he said: "Who among you saw a shooting star last night?" I said: "It was I." Then I said: "In fact, I was not (busy) in prayer, but I was stung by a scorpion (and that is the reason why I was awake and had a glimpse of the shooting star)." He said: "Then what did you do?" I said: "I performed Ruqyah (healing through Qur’an recitation and supplication)." He said: "What urged you to do this?" I said: "I did it in compliance with a Hadīth which Ash-Sha‘bi narrated to us." Sa‘īd said: "What did Ash-Sha‘bi narrate to you?" I said: "He narrated that Buraydah ibn al-Husayb al-Aslami said: ‘Ruqyah is of no avail except in case of the (evil influence) of an eye or the sting of a scorpion.'" He said: "The one who acted according to what he heard (from the Prophet) acted rightly, but Ibn ‘Abbās narrated to us from the Messenger of Allah (may Allah's peace and blessings be upon him) that he said: 'The nations were presented before me, and I saw a prophet and a small group (of his followers) along with him, another (prophet) and one or two persons (along with him), and (yet another) prophet having no one with him. When a very large group was brought to me, I thought it to be my Ummah (nation). Then it was said to me: 'It is Moses and his nation. You should look at the horizon,' and I saw a very

0857 I was with Sa‘īd ibn Jubayr when he said: Who among you saw a... / continued

huge group. It was again said to me: 'See the other side of the horizon,' and there was (also) a very huge group. It was said to me: 'This is your Ummah,' and among them, there were seventy thousand people who will enter Paradise without being called to account and without (suffering) any torment.’ He then stood up and went to his house. Then the people began to talk about the people who would be admitted to Paradise without Judgment and without (suffering) any torment. Some of them said: ‘They may be those who (have had the good fortune of living) in the company of the Messenger of Allah (may Allah's peace and blessings be upon him).’ And some of them said: ‘Perhaps they are those who were born in Islam and did not associate anything with Allah.’ Some people mentioned other things. Thereupon the Messenger of Allah (may Allah's peace and blessings be upon him) came out before them and said: ‘What was that which you were talking about?’ They informed him of it. He said: ‘They are those persons who neither ask others to do Ruqyah for them, nor do they cauterize, and they rely upon their Lord.’ Upon this, ‘Ukkāshah ibn Mihsan stood up and said: ‘Supplicate Allah for me that He should make me one among them.’ Upon this, he said: ‘You are one among them.’ Then another man stood up and said: ‘Supplicate Allah that He should make me one among them.’ Upon this, the Prophet (may Allah's peace and blessings be upon him) said: 'Ukkāshah has preceded you.'"

0857 I was with Saʿīd ibn Jubayr when he said: Who among you saw a... / continued

EASY EXPLANATION

Husayn ibn ʻAbdur-Rahmān (may Allah have mercy on him) informs us about his conversation with Saʿīd ibn Jubayr (may Allah have mercy on him) regarding Ruqyah. Husayn had been stung by a scorpion and performed the Shariah-approved Ruqyah. After Saʿīd asked him about his proof for such practice, so he related the Hadīth that he heard from Ash-Shaʿbi which indicates the permissibility of Ruqyah [to resist] the evil influence of the evil eye and poison. Saʿīd, in return, praised him for it, yet, he narrated to him a Hadīth that recommends leaving it. It is the Hadīth narrated by Ibn ʻAbbās which includes the four characteristics of those who will enter Paradise without account or torment. They do not ask others to perform Ruqyah for them, do not cauterize, refrain from believing in bad omens, and rely sincerely upon Allah, the Exalted. ʻUkkāshah immediately asked the Prophet (may Allah's peace and blessings be upon him) to supplicate Allah to include him among them. Another man stood up, asking the same thing, but the Prophet (may Allah's peace and blessings be upon him) gently told him that it was not possible in order to stop further requests.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

858 / PROPHETIC REPORT

If a Muslim visits his sick fellow Muslim, he will remain in...

Narrated by the named companion in the report

SOURCE HadeethEnc 5647 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ثوبان رضي الله عنه عن النبي صلى الله عليه وسلم َقال: "إن المسِلم إذا عاد أخاه المسِلم، لم َيزْل في ُخْرَفِة الجّنِة حتى يرجَع"، قيل: يا رسوَل اللِه ما ُخْرَفُة الجّنِة؟، قال: "جَناها".

ENGLISH RENDERING

Thawbān (may Allah be pleased with him) reported that the Messenger (may Allah's peace and blessings be upon him) said: "If a Muslim visits his sick fellow Muslim, he will remain in the Khurfah of Paradise tills he leaves returns." It was asked: "O Messenger of Allah, what the Khurfah of Paradise." He said: "Its fruit garden."

EASY EXPLANATION

In this Hadīth, Thawbān (may Allah be pleased with him) reports that the Messenger (may Allah's peace and blessings be upon him) said: "If a Muslim visits his sick fellow Muslim, he will remain in the Khurfah of Paradise tills he leaves returns." It was asked: "O Messenger of Allah, what the Khurfah of Paradise." He said: "Its fruit garden." In other words, he picks up from the fruits of Paradise for as long as he remains sitting with the sick person. He likens the reward obtained by a person who visits a sick one to someone reaping fruits. It was said that the intended meaning here is the path; that is he who visits a sick one and returns will be walking in a path leading him to Paradise. The first interpretation is more plausible, however.

Sitting with a sick person differs from person to person and from one situation to another. Sometimes it is recommended to do so, and at other times it is not. If the sick person apparently enjoys the companionship of a certain visitor and would like him to stay longer, he is recommended to do so, and vice versa.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 26:80 - Allah heals me when I am ill

Qur'an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

859 / PROPHETIC REPORT

Jibrīl kept enjoining me regarding the good treatment of the...

Narrated by Ibn ‘Umar

SOURCE HadeethEnc 4965 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: «مَا زَالَ يُوصِينِي جِبْرِيلُ بِالْجَارِ، حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "Jibrīl kept enjoining me regarding the good treatment of the neighbor to the extent that I thought he would inherit him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that Jibrīl continued to instruct him that the neighbor, who lives next to one's house, be he a Muslim or a disbeliever, should be taken care of, not hurt, and treated kindly, his rights should be observed, and harm from them should be endured, to the extent that the Prophet (may Allah's peace and blessings be upon him) thought, due to the great attention given to the neighbor's rights and Jibrīl's repeated instruction about this, that there will come down revelation that gives his neighbor part of his inheritance after his death.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

The Hadīth points out the significance of the neighbor's rights and the duty to observe them.
The repeated instruction regarding the neighbor's rights entails that we should honor him, treat him in a kind and benevolent manner, avert harm from him, visit him if he gets sick, congratulate him upon the occurrence of something pleasant, and give him solace upon affliction.
The closer the neighbor's door is, the greater the emphasis upon his right.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

860 / PROPHETIC REPORT

Allah is the Physician. You are only a kind man. The one who...

Narrated by the named companion in the report

SOURCE HadeethEnc 8303 | Authentic hadith | Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي رِمْثة رضي الله عنه أنه قال للنبي صلى الله عليه وسلم: أَرِني هذا الذي بظهرك، فإني رجُل طبيٌب، قال: «اللّه الطبيُب، بل أنت رجُل رفيٌق، طبيُبها الذي خلقها».

ENGLISH RENDERING

Abu Ramthah (may Allah be pleased with him) reported that he said to the Prophet (may Allah’s peace and blessings be upon him): "Show me this thing on your back (to treat it), for I am a physician." The Prophet (may Allah's peace and blessings be upon him) replied: "Allah is the Physician. You are only a kind man. The one who heals it is the One who created it.”

EASY EXPLANATION

Abu Ramthah was a physician. When he saw the mark of prophet-hood protruding between the shoulder blades of the Prophet (may Allah's peace and blessings be upon him), he thought that it was a lump formed by waste substances. So, he asked the Prophet (may Allah's peace and blessings be upon him) to let him treat it because he was a physician. The Prophet (may Allah's peace and blessings be upon him) replied that Allah is the Physician, i.e. he is the true healer who treats the disease with the medicine that cures it. His words: “You are only a kind man” mean that you are only kind and gentle to the patient. That is because a physician is the one who is knowledgeable of the true nature of the disease and medicine, and he is the one who is able to grant health and recovery. No one could do this but Allah.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

861 / PROPHETIC REPORT

No Muslim visits a (sick) Muslim early in the morning but...

Narrated by the named companion in the report

SOURCE HadeethEnc 6256 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن علي رضي الله عنه قال: سمعُت رسوَل اللِه صلى الله عليه وسلم يقول: «َما ِمْنُ مْسِلم َيُعوُدُ مْسِلمًا ُغْدوةِ إلاّ َصّلى َعَلْيِه َسْبُعوَن ألفَ َمَلِكَ َحّتى ُيْمِسي، َوإْن َعاَدُه َعِشّيَةِ إلاّ َصّلى َعَلْيِه َسْبُعوَن ألفَ َمَلِكَ َحّتى ُيْصبَح، َوَكاَن َلُه َخِرُيف في ألجّنِة».

ENGLISH RENDERING

‘Ali (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying: "No Muslim visits a (sick) Muslim early in the morning but seventy thousand angels send blessings upon him until evening comes, and if he visits him in the evening, seventy thousand angels will send blessings upon him until morning comes, and he will have a share of reaped fruits in Paradise.”

EASY EXPLANATION

This Hadīth proves that when a person visits his sick Muslim brother, it is as if he is in the fruitful gardens of Paradise, and Allah's blessings are numerous. It is proof that visiting the sick is a virtuous deed. If it takes place in the morning, then his reward will be that seventy thousand angels send blessings upon him until evening comes, and if it takes place in the evening, his reward will be that seventy thousand angels send blessings upon him until morning comes.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

862 / PROPHETIC REPORT

There is no transitive disease and no evil omen, and I like a...

Narrated by the named companion in the report

SOURCE HadeethEnc 3422 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِسْ بْنِ مَالِكٍ رضي الله عنه عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا عَدْوَى، وَلَا طِيَرَةَ، وَيُعْجِبُنِي الْفَأْلُ» قَالَ قِيلَ: وَمَا الْفَأْلُ؟ قَالَ: «الْكَلِمَةُ الطَّيِّبَةُ».

ENGLISH RENDERING

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "There is no transitive disease and no evil omen, and I like a good omen." It was said: What is a good omen? He said: "A good word."

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 26:80 - Allah heals me when I am ill

Qur'an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Reliance on Allah Almighty and realizing that none brings goodness except Allah and none wards off harm except Allah.
Tiyarah, which is believing in bad omens and refraining from doing things based on that, is prohibited.
A good omen is not part of the forbidden Tiyarah; rather, it signifies having good expectations of Allah Almighty.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

863 / PROPHETIC REPORT

Do not curse the fever, for it removes the sins of the children...

Narrated by Jābir

SOURCE HadeethEnc 8961 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر رضي الله عنه : أن رسول الله صلى الله عليه وسلم دخل على أُمِّ السائب، أوْ أُمِّ المُسَيَّب رضي الله عنها فقال: «ما لك يا أُمَّ السائب -أو يا أُمَّ المُسَيَّب- تُزَفْزِفِين؟» قالت: الحُمّى لا بارك الله فيها! فقال: «لا تَسُبِّي الحُمّى فإنها تذهب خَطايا بَني آدم كما يذهب الكِيرُ خَبَث الحديد».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) visited Umm As-Sā'ib (or Umm al-Musayyab) and asked her: "What ails you, O Umm As-Sā'ib (or Umm al-Mūsayyab)? You are shivering!" She replied: "It is the fever, may Allah not bless it!" He said to her: "Do not curse the fever, for it removes the sins of the children of Adam the same way the bellows remove the impurities of iron."

EASY EXPLANATION

Jābir (may Allah be pleased with him) informs us in this Hadīth that the Prophet (may Allah's peace and blessings be upon him) entered the house of Umm As-Sā'ib and found her shivering. So he asked her why she was shivering and she said that it was the fever. The fever, or "humma" is a rise in the body temperature. It is an illness of many types.

"May Allah not bless it": Umm As-Sā'ib supplicated against the fever that afflicted her, so the Prophet (may Allah's peace and blessings be upon him) said: "Do not curse the fever." He forbade her from cursing the fever because it is from Allah's actions. Everything that is from Allah's actions, it is not permissible to curse it, since cursing the action implies cursing its Creator, the Most High. It is for this reason that the Prophet (may Allah's peace and blessings be upon him) said in another Hadīth: "Do not curse the time, for, indeed, Allah is the time."

It is the duty of the person who is afflicted with fever or the like of it to be patient and seek reward from Allah.

"For it removes the sins of the children of Adam the same way the bellows remove the impurities of iron", i.e. fever is a reason for the expiation of sins and the raising of status. Just as melting iron over fire removes its impurities and alloys, fever removes one's minor sins and purifies him of them.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 26:80 - Allah heals me when I am ill

Qur'an 2:195 - Do not throw yourselves into destruction

0863 Do not curse the fever, for it removes the sins of the children... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

864 / PROPHETIC REPORT

If you get news of the outbreak of a plague in a land, do not...

Narrated by the named companion in the report

SOURCE HadeethEnc 5737 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أسامة بن زيد رضي الله عنهما مرفوعًا: «إذا سمعتم الطاعوَن بأرض فلا تدخلوها وإذا وقع بأرض وأنتم فيها فلا تخرجوا منها».

ENGLISH RENDERING

Usāmah ibn Zayd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "If you get news of the outbreak of a plague in a land, do not enter it, and if it breaks out in a land in which you are, do not leave it."

EASY EXPLANATION

If a plague or epidemic breaks out in a part of the world that the person is not in, then it is not permissible for him to enter that plagued land so as to protect his health and the health of others. If the plague breaks out in a land that he is already in, then it is not permissible for him to leave that land, and he should be patient and accept whatever Allah decrees for him to receive the due reward for that.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 26:80 - Allah heals me when I am ill

Qur'an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

865 / PROPHETIC REPORT

No fatigue, disease, sorrow, sadness, harm, or distress befalls...

Narrated by the named companion in the report

SOURCE HadeethEnc 3701 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنهما عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلاَ وَصَبٍ وَلاَ هَمٍّ وَلاَ حُزْنٍ وَلاَ أَذًى وَلاَ غَمٍّ حَتَّى الشَّوْكَةُ يُشَاكُهَا إِلاَّ كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ».

ENGLISH RENDERING

Abu Sa'īd al-Khudri and Abu Hurayah (may Allah be pleased with both of them) reported that the Prophet (may Allah's peace and blessings be upon him) said: "No fatigue, disease, sorrow, sadness, harm, or distress befalls a Muslim, even if it were a prick of a thorn, but Allah will expiate some of his sins thereby."

EASY EXPLANATION

The Messenger of Allah (may Allah's peace and blessings be upon him) clarifies that whatever afflicts the Muslim of diseases, sorrows, sadness, adversities, calamities, hardships, fear, and hunger, even the prick of a thorn that hurts him, expiates his sins and erases his misdeeds.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 26:80 - Allah heals me when I am ill

Qur'an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Manifesting Allah's grace and mercy that He shows to His believing slaves by forgiving their sins by the least degree of harm that afflicts them.
The Muslim must seek Allah's reward in whatever afflicts him and must show patience in every minor or major affliction to have his degree elevated and his misdeeds expiated.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

866 / PROPHETIC REPORT

Incantations, amulets, and love-potions are Shirk (polytheism)

Narrated by ‘Abdullāh ibn Mas‘ūd

SOURCE HadeethEnc 5273 | Authentic | Narrated by Abu Dāwūd, Ibn Mājah, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن مسعود رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: «إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "Incantations, amulets, and love-potions are Shirk (polytheism)."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) pointed out that doing certain things constitutes polytheism, including:

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

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

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

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

The Hadīth urges the preservation of monotheism and creed from anything that may tarnish it.
It is prohibited to use polytheistic incantations, amulets, and love potions.
A person's belief that these three things are causes is minor polytheism, for he considers something to be a cause whereas it is not. As for the belief that these things bring about benefit and cause harm of their own accord, this is major polytheism.

0866 Incantations, amulets, and love-potions are Shirk (polytheism) / continued

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, Ibn Mājah, and Ahmad. HadeethEnc English export v1.25.0.

867 / PROPHETIC REPORT

There are two blessings in which many people incur loss: health...

Narrated by Ibn ‘Abbās

SOURCE HadeethEnc 5449 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللَّهُ عَنْهُمَا قَالَ: قَالَ ٱلنَّبِيُّ صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ: «نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ ٱلنَّاسِ: ٱلصِّحَّةُ وَٱلفَرَاغُ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "There are two blessings in which many people incur loss: health and free time."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed about two great blessings that Allah bestows upon man, in which many people suffer loss because they use them inappropriately. When a person is blessed with both health and free time but is overcome by laziness in worship, he is among the losers, and this is the case with most people. However, if a person uses his free time and health in obeying Allah, he is the winner, for this world is the cultivation ground for the Hereafter, and in it lies the trade whose profit will be realized in the Hereafter. Free time is followed by preoccupation, and health is followed by sickness; and if nothing else except old age, it would suffice as a reminder.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

The person who is held accountable for religious duties is likened to a merchant, and health and free time are compared to capital; whoever makes good use of his capital will attain success and profit, while whoever wastes it will incur loss and regret.

Ibn al-Khāzin said: A blessing is something a person enjoys and finds pleasure in, and 'ghabn' (deception) refers to buying something for much more than its worth or selling it for less than its actual value. So, whoever has a healthy body and is free from burdensome tasks but does not strive for the betterment of his Hereafter is like someone deceived in a sale.

Keenness on benefitting from health and free time to draw closer to Allah Almighty and perform good deeds before they are lost.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

868 / PROPHETIC REPORT

In Madīnah, there are people who are with you whenever you...

Narrated by Abu ‘Abdullāh Jābir ibn ‘Abdullāh al-Ansāri

SOURCE HadeethEnc 4557 | Authentic hadith | Narrated by Bukhari - Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي عبد الله جابر بن عبد الله الأنصاري رضي الله عنهما ، قال: كنا مع النبي صلى الله عليه وسلم في َغَزاِة، فقال: «إن بالمدينة َلِرَجاًلا ما ِسْرُتم َمِسيًرا، ولا َقَطْعُتم َوِاديًا، إلا كانوا َمَعُكم َحَبسهم المرُض». وفي رواية: «إلا َشَرُكوُكم في الأْجِر».

وعن أنس - رضي الله عنه - قال: رجعنا من غزوة تبوك مع النبي صلى الله عليه وسلم فقال: «إن أقواما خلفنا بالمدينة ما سلكنا ِشْعَبا، ولا واديا، إلا وهم معنا؛ حبسهم العذر».

ENGLISH RENDERING

We were with the Prophet (may Allah's peace and blessings be upon him) on an expedition, and he said: "In Madīnah, there are people who are with you whenever you cover a distance or cross a valley. They have been detained by illness.''

Another narration reads: ''They have shared the reward with you."

Anas (may Allah be pleased with him) said: ''When we returned from the battle of Tabūk with the Prophet (may Allah's peace and blessings be upon him) he said: 'There are people whom we left behind in Madīnah who accompany us in spirit in every pass and valley we cross. They have been detained by a valid excuse.'''

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) talks about some men who could not participate in Jihad because they were sick or had other valid excuses. He stresses that whenever the Muslim fighters travel a distance or cross a valley or a defile, those who are detained get reward for such actions as well.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari - Narrated by Muslim. HadeethEnc English export v1.25.0.

869 / PROPHETIC REPORT

There are angels at the entrances of Madīnah, so neither the...

Narrated by the named companion in the report

SOURCE HadeethEnc 10560 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «على أَنقَابِ المدينة ملائكة لا يدخُلها الطاعوُن، ولا الدّجّال».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "There are angels at the entrances of Madīnah, so neither the plague nor the Antichrist shall enter it."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) says that among the virtues of Madīnah is the presence of angels at its entrances and roads in order to guard it so that the plague and the Antichrist do not enter it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 26:80 - Allah heals me when I am ill

Qur'an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

870 / PROPHETIC REPORT

It is not a medicine, but an ailment

Narrated by Wā'il al-Hadrami

SOURCE HadeethEnc 58263 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن وائل الحضرمي أن طارق بن سويد الجعفي سأل النبي صلى الله عليه وسلم عن الخمر، فَنَهاه -أو كره- أن يَصنَعَها، فقال: إنما أَصنَعُها لِلدَواء، فقال: «إنه ليس بَدَواء، ولكنه دَاء».

ENGLISH RENDERING

Tāriq ibn Suwayd al-Ju‘fi asked the Prophet (may Allah's peace and blessings be upon him) about alcohol. he forbade him from preparing it. He (Tāriq) said: “I only prepare it for medicinal reasons.” Whereupon the Prophet (may Allah's peace and blessings be upon him) said: “It is not medicine, but an ailment.”

EASY EXPLANATION

In this Hadīth, Tāriq ibn Suwayd (may Allah be pleased with him) asked the Prophet (may Allah's peace and blessings be upon him) about alcohol, which he made for medicinal not drinking purposes. The Prophet (may Allah's peace and blessings be upon him) told him that alcohol causes ailments and is not curative. This provides evidence that alcohol is forbidden, as it causes diseases and ailments, and is not useful at all. So it must be destroyed and poured away.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 26:80 - Allah heals me when I am ill

Qur’an 2:195 - Do not throw yourselves into destruction

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

24

Death, Funerals and Grief

Remember the end and honour the deceased.

REPORTS 0871-0905

871 / PROPHETIC REPORT

It is not lawful for a woman who believes in Allah and the Last...

Narrated by the named companion in the report

SOURCE HadeethEnc 6091 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن زينب بنت أبي سلمة قالت: تُوُفِّيَ حَمِيمٌ لأم حبيبة، فدعت بُصْفَرِةٍ، فَمسَحَتْ بذراعيها، فقالت: إنما أصنع هذا؛ لأني سمعت رسول الله صلى الله عليه وسلم يقول: «لا يحل لامرأة تؤمن بالله واليوم الآخر أن تُحِدَّ على ميت فوق ثلاث، إلا على زوج: أربعة أشهر وعشرًا».

ENGLISH RENDERING

A relative of Umm Habībah died, so she asked for a yellow perfume and wiped it over her arms and said: "I do this only because I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: It is not lawful for a woman who believes in Allah and the Last Day to mourn for a deceased more than three [days], but for her husband, four months and ten days.'"

EASY EXPLANATION

Umm Habībah’s father passed away, and she had heard of the prohibition to mourn beyond three days except for one's husband. She wanted to comply practically, so she asked for perfume mixed with a yellow substance with which she wiped her arms. She explained why she was applying perfume. That is because she had heard the Prophet (may Allah's peace and blessings be upon him) say: "It is not lawful for a woman who believes in Allah and the Last Day to mourn for a deceased more than three [days], but for her husband, four months and ten days."

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:185 - Every soul will taste death

Qur’an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

872 / PROPHETIC REPORT

This Ummah will be tested in their graves. Were it not that you...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 11208 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد رضي الله عنه قال: ولم أشهده من النبي صلى الله عليه وسلم ، ولكن حدّثنيه زيد بن ثابت، قال: بينما النبي صلى الله عليه وسلم في حائط لبني النّجار، على بَغلة له ونحن معه، إذ حادت به فكادت تُلقيه، وإذا أقْبر ستة أو خمسة أو أربعة -قال: كذا كان يقول الجريري- فقال: «مَن يعرف أصحاب هذه الأقْبر؟» فقال رجل: أنا، قال: فمتى مات هؤلاء؟ قال: ماتوا في الإشراك، فقال: «إن هذه الأمة تُبتلى في قبورها، فلولا أن لا تدافنوا لدعوت الله أن يُسمِعكم من عذاب القبر الذي أسمع منه» ثم أقبل علينا بوجهه، فقال: «تعّوذوا بالله من عذاب النار» قالوا: نعوذ بالله من عذاب النار، فقال: «تعّوذوا بالله من عذاب القبر» قالوا: نعوذ بالله من عذاب القبر، قال: «تعّوذوا بالله من الفتن، ما ظهر منها وما بَطن» قالوا: نعوذ بالله من الفتن ما ظهر منها وما بَطن، قال: «تعّوذوا بالله من فتنة الدّجال» قالوا: نعوذ بالله من فتنة الدّجال.

ENGLISH RENDERING

I did not hear it from the Prophet (may Allah's peace and blessings be upon him) but Zayd ibn Thābit reported it to me, as he said: "We were with the Prophet (may Allah's peace and blessings be upon him) in a garden belonging to Banu An-Najjār and he was riding his mule, when suddenly it swerved and almost dropped him off its back. Then he saw some graves; six, five, or four (This is what Al-Jarīri used to say) and asked: 'Who knows the buried people of these graves?' A man said: 'I do.' He said: 'When did these people die?' The man said: 'They died in the era of polytheism.' He said: 'This Ummah will be tested in their graves. Were it not that you would not bury one another, I would supplicate Allah to make you hear what I hear of the torment of the grave.' Then he turned to us and said: 'Seek refuge with Allah from the punishment of the Fire.' They said: 'We see refuge with Allah from the punishment of the Fire.' Then he said: 'Seek refuge with Allah from the punishment of the grave.' They said: 'We seek refuge with Allah from the punishment of the grave.' Then he said: 'Seek refuge with Allah from trials, the apparent and the hidden thereof.' They said: 'We seek refuge with Allah from trials, the apparent and the hidden thereof.' He said: 'Seek refuge with Allah from the trial of the Anti-Christ.' They said: 'We seek refuge with Allah from the trial of the Anti-Christ.'"

EASY EXPLANATION

Zayd ibn Thābit relates that while they were with the Messenger of Allah (may Allah's peace and blessings be upon him) in a garden belonging to an Ansāri tribe called Banu An-Najjār, and the Messenger of Allah (may Allah's peace and blessings be upon him) was riding his mule when it suddenly swerved from the path, startled and almost dropped him off its back. In that place there were four, five, or six graves, so the Messenger of Allah (may Allah's peace and blessings be upon him) asked: Who knows the buried people in

0872 This Ummah will be tested in their graves. Were it not that you... / continued

these graves? A man replied: I know them. So he said: If you know them then when did they die? The man answered: They died in the days of polytheism. Then he said: This nation will be tested in their graves, then they will receive either bliss or torment; and if it was not for the fear that you would not bury your dead, I would invoke Allah to let hear some of the punishment of the grave that I hear, for if you hear it, you will cease burying your dead, due to the fear that the screams of the dead would pluck out your hearts, or the fear of exposing your relatives, that their affairs be known. Then he turned to his Companions and said: Ask Allah to protect you from the punishment of the Fire. They said: We seek Allah's protection from the punishment of the Fire. Then he said: Ask Allah to protect you from the punishment of the grave. They said: We seek protection and refuge of Allah from being afflicted with the punishment of the grave. Then he said: Ask Allah to protect you from trials, the apparent and the hidden thereof. They said: We seek protection of Allah from the apparent and hidden trials. Then he said: Ask Allah to protect you from the trial of the Anti-Christ, as he is the greatest trial that will lead to disbelief resulting in eternal punishment in the Fire. They said: We seek protection of Allah from the trial of the Anti-Christ.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

873 / PROPHETIC REPORT

This is the one at whose death the Throne shook; the gates of...

Narrated by the named companion in the report

SOURCE HadeethEnc 10559 | Authentic hadith | An-Nasaa’i

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر رضي الله عنهما ، عن رسول الله صلى الله عليه وسلم قال: «هذا الذي تحرّك له العرُش، وُفِتَحْت له أبوٌاب السماِء، وَشِهَده سبعون أَلفا من الملائكة، لقدُ ضّم َضّمًة، ثم ُفِّرَج عنه».

ENGLISH RENDERING

Ibn ‘Umar (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "This is the one at whose death the Throne shook; the gates of heaven were opened for him; and seventy thousand angles attended his funeral. He was squeezed once then was released."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) praised in this Hadīth the venerated Companion Sa‘d ibn Mu‘ādh (may Allah be pleased with him). The Throne of the Most Merciful was shaken out of pleasure for Sa‘d's advent to heaven. The gates of heaven were opened for him in order for Allah's mercy to descend and the angels to go down. They were opened to adorn themselves in reception of his soul, because the destination of the believers' souls is Paradise above the seventh heaven. Another virtue of this Companion is that his funeral was attended by seventy thousand angels as a way of showing great veneration to him. Yet, the Prophet (may Allah's peace and blessings be upon him) mentioned that in spite of those great virtues and prestigious status of Sa‘d ibn Mu‘ādh, the grave squeezed him, but then Allah released him. Thus, no one will ever escape the squeeze of the grave. If anyone were to escape it, Mu‘ādh would have been that one, as mentioned by the Prophet (may Allah's peace and blessings be upon him).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:185 - Every soul will taste death

Qur’an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; An-Nasaa’i. HadeethEnc English export v1.25.0.

874 / PROPHETIC REPORT

When Adam died, the angels washed his body with water an odd...

Narrated by the named companion in the report

SOURCE HadeethEnc 10550 | Authentic hadith | Al-Haakim - At-Tabaraani

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي بن كعب، عن النبي صلى الله عليه وسلم قال: «لماُتُوّفَي آدُمَ َغّسَلْته الملائكُة بالماءِ وْتًرا، وَأْلحُدوا له، وقالوا: هذهُ سّنُة آدَم فيَ وَلِده».

ENGLISH RENDERING

Ubayy ibn Kaʿb (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When Adam died, the angels washed his body with water an odd number of times, dug him a grave, and said: 'This is the tradition for Adam's children.'"

EASY EXPLANATION

When Adam (peace be upon him) died, the angels washed his body with water an odd number of times, which could be one, three, or five times, and dug a hole in the side of the grave and buried him therein. Then they said: "This is the tradition for Adam's children." In other words, the children of Adam should go through the same procedure of washing and burial that their father went through. Indeed, only the guided among Adam's children will abide by this tradition.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Haakim - At-Tabaraani. HadeethEnc English export v1.25.0.

875 / PROPHETIC REPORT

‘Ali ibn Abi Tālib (may Allah be pleased with him) reported: I...

Narrated by ‘Ali ibn Abi Tālib

SOURCE HadeethEnc 58265 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن علي بن أبي طالب رضي الله عنه قال: «ما كُنت لأقيَمَ حّدًا على أحد فيموت، فأجَد فيَ نفِسي، إلا صاحب الخمر، فإنه لو ماتَ وَدَيْتُه، وذلك أن رسول الله صلى الله عليه وسلم لمَ يُسّنُه».

ENGLISH RENDERING

I would not blame myself for the death of any person when inflicting a prescribed corporal punishment on him, with the exception of the one who drinks alcohols, for if he were to die (when being punished), I would pay blood money to his family, because no punishment has been fixed by the Messenger of Allah (may Allah’s peace and blessings be upon him) for him.

EASY EXPLANATION

In this Hadīth, ‘Ali (may Allah be pleased with him) stated that he would not feel sorry for a person who dies because of receiving a prescribed corporal punishment applied against him, except the one who drinks alcohols. If such a person died when being punished, ‘Ali (may Allah be pleased with him) would pay blood money to his family from the Muslim Treasury, since his penalty exceeded the deserved corporal punishment for drinking alcohols, which is the least prescribed punishment as to size and severity.

Based on the Hadīth, no fixed punishment has been set by the Messenger of Allah (may Allah’s peace and blessings be upon him) for drinking alcohols. That being the case, it is considered a discretionary punishment and there is no liability if it led to the death of the penalized person. What was stated here by ‘Ali,(may Allah be pleased with him) is a precautionary procedure, regarding which other Companions disagreed with him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:185 - Every soul will taste death

Qur’an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

876 / PROPHETIC REPORT

Remind those of you who are dying of: La ilāha illallāh (There...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 65546 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «لقنوا موتاكم لا إله إلا الله».

ENGLISH RENDERING

The Messenger of Allah (peace and blessings be upon him) said: "Remind those of you who are dying of: La ilāha illallāh (There is no god but Allah)."

EASY EXPLANATION

The Prophet (peace and blessings be upon him) encouraged that we prompt and remind those experiencing the throes of death to say the word of monotheism - "La ilāha illallāh" (There is no god but Allah) so that they may utter it, and it will be the last words they speak before dying.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

It is recommended to prompt the dying person to say the testimony of faith.
It is disliked to excessively prompt or insist on it once the dying person has said the testimony of faith or understood it, so as not to distress him and cause him to utter something inappropriate.
An-Nawawi said: If the dying person says the testimony of faith once, it should not be repeated for him, except if he speaks something else afterward; then it may be gently prompted again so that the testimony of faith becomes his last words.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

877 / PROPHETIC REPORT

When a Muslim is questioned in the grave, he testifies that no...

Narrated by the named companion in the report

SOURCE HadeethEnc 4206 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ: يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ»، فَذَلِكَ قَوْلُهُ: {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ} [إبراهيم: 27].

ENGLISH RENDERING

Al-Barā’ ibn ‘Āzib (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "When a Muslim is questioned in the grave, he testifies that no deity is worthy of worship except Allah and that Muhammad is the Messenger of Allah," this is His saying: {Allah keeps those who believe steadfast with the firm Word [of faith] in the life of this world and in the Hereafter.} [Surat Ibrāhīm: 27]

EASY EXPLANATION

The believer is questioned in the grave by the two angels assigned with this task, namely Munkar and Nakīr, whose names are mentioned in several Hadīths. The believer testifies that none is worthy of worship except Allah and that Muhammad is the Messenger of Allah. The Prophet (may Allah's peace and blessings be upon him) said that this is the firm word about which Allah Almighty says: {Allah keeps those who believe steadfast with the firm Word [of faith] in the life of this world and in the Hereafter.} [Surat Ibrāhīm: 27]

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:185 - Every soul will taste death

Qur’an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

The questioning in the grave is true.
Allah bestows His favor upon His believing slaves in this worldly life and in the Hereafter by keeping them steadfast with the firm word.
The merit of the testimony of Tawhīd (monotheism) and of dying upon it.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

878 / PROPHETIC REPORT

O Allah, forgive those of us who are living and those of us who...

Narrated by the named companion in the report

SOURCE HadeethEnc 5021 | Authentic hadith | Narrated by Ibn Majah - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عنَ أبي هريرة وأبي قتادةَ وأبي إبراهيم الأشهلي عن أبيه -وأبوهَ صَحابِّي- رضي الله عنهم عن النَّبِي صلى الله عليه وسلم أنه صلى علىِ جَنَازِة، فقال: «اللهم اغفرِ لَحِّيَنا وَمِّيتَنا، وصغيرنا وكبيرنا، وَذكرنا وُأنثانا، وَشاهِدَنا وَغائِبَنا، اللهمَ مْنَ أَحْيَيْتَهِ مّناَ فَأَحِيه على الإسلِام، وَمْنَ تَوّفْيَتُهِ مّناَ فَتَوّفِه على الإيمانِ، اللهم لاَ تْحِرْمَنا أَجَرُه، ولاَ تْفِتّنا بَعْدُه».

ENGLISH RENDERING

Abu Hurayrah, Abu Qatādah, and Abu Ibrahīm al-Ash'hali - from his father (who was a Companion) - reported that the Prophet (may Allah's peace and blessings be upon him) once offered the funeral prayer over a deceased person and said the following: "O Allah, forgive those of us who are living and those of us who are dead, those of us who are young and those who are old, those of us who are males and those who are females, and those of us who are present and those who are absent. O Allah, whoever of us You give life, let him live upon Islam, and whoever of us You take in death, let him die in a state of faith. O Allah, deprive us not of his reward, and subject us not to temptation after his death."

EASY EXPLANATION

Whenever the Messenger of Allah (may Allah's peace and blessings be upon him) offered the funeral prayer over a deceased person, he would say what means: "O Allah, forgive all of the Muslims, the living and the dead, the young and the old, the males and the females, the present and the absent. O Allah, whoever of us You give life, let him live while holding firmly to the teachings of Islam, and whoever of us You take his soul in death, let him die in a state of faith. O Allah, do not deprive us of the reward of bearing the calamity of his death, and do not let us go astray after his death."

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by Ahmad. HadeethEnc English export v1.25.0.

879 / PROPHETIC REPORT

When the funeral is placed and men carry it on their shoulders,...

Narrated by the named companion in the report

SOURCE HadeethEnc 3554 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا وُضِعَتِ الجَنَازَةُ وَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدِّمُونِي، وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ: يَا وَيْلَهَا أَيْنَ يَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الإِنْسَانَ، وَلَوْ سَمِعَهُ صَعِقَ».

ENGLISH RENDERING

Abu Saʿīd al-Khudri (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "When the funeral is placed and men carry it on their shoulders, if it was righteous, it says: Take me forward, but if it was not righteous, it says: Woe to it! Where are they taking it? Everything hears its voice except man, and if he could hear it, he would fall unconscious."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that when the deceased is placed on the bier and carried by men on their shoulders, if the deceased was righteous, it would say: Take me forward, because of the bliss it sees ahead. But if the deceased was not righteous, it would cry out in a terrible voice: Woe to it! Where are they taking it?! Due to the torment it sees ahead. Everything hears its voice except man, and if he could hear it, he would be unconscious from the intensity of what he hears.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

The righteous deceased sees the good tidings before being buried, while the disbeliever is distressed and sees the opposite.
Some sounds are heard by creatures other than humans, but humans cannot hear them.
The Sunnah is to carry the funeral bier on the shoulders of men, not women, due to the Prophet's prohibition of women following the funeral procession.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

880 / PROPHETIC REPORT

Hasten with the funeral, for if it is righteous, you will be...

Narrated by the named companion in the report

SOURCE HadeethEnc 3109 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا، وَإِنْ يَكُ سِوَى ذَلِكَ، فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Hasten with the funeral, for if it is righteous, you will be taking it forward to what is good; and if it is otherwise, you will be laying evil off your necks."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) commanded hastening in preparing the funeral, performing the prayer over it, and burying it. If the deceased is righteous, it is good that you are sending him to the bliss of the grave. If otherwise, it is evil that you are removing from your shoulders.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Ibn Hajar said: It is recommended to hasten, but in a manner that does not lead to excessive speed that might cause harm to the deceased or difficulty for those carrying or accompanying the funeral.

Hastening is conditional upon the death not being sudden, where there is a fear it might be a case of fainting; in such situations, burial should be delayed until death is confirmed. Additionally, a slight delay is permissible for a valid reason, such as allowing more people to attend the prayer or for the arrival of relatives, provided there is no concern about the body deterioration.

The encouragement to hasten the funeral is for the benefit of the deceased if he is blissful or for the benefit of those who follow it if he is wretched.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

881 / PROPHETIC REPORT

Wash her three times, or five times, or more if you find that...

Narrated by ’Umm ‘Atiyyah

SOURCE HadeethEnc 1751 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أُمِّ عَطِيَّةَ رضي الله عنها قَالَت: تُوُفِّيَت إِحْدَى بَنَاتِ النَّبِيِّ صلى الله عليه وسلم، فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ: «اغْسِلْنَهَا ثَلَاثًا، أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ، إِنْ رَأَيْتُنَّ بِمَاءٍ وسِدْرٍ، وَاجْعَلْنَ فِي الآخِرَةِ كَافُورًا -أَوْ شَيْئًا مِنْ كَافُورٍ-، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي»، قَالَت: فَلَمَّا فَرَغْنَا آذَنَّاه، فَأَلْقَى إِلَيْنَا حِقْوَه، فَقَالَ: «أَشْعِرْنَهَا إِيَّاه»، وَقَالَت: وَجَعَلْنَا رَأْسَهَا ثَلَاثَةَ قُرُونٍ.

ENGLISH RENDERING

One of the daughters of the Prophet (peace and blessings be upon him) passed away, so the Prophet (peace and blessings be upon him) went out and said: "Wash her three times, or five times, or more if you find that necessary. Wash her with water and Sidr (ground lote leaves), add camphor - or a pinch of camphor - to water in the last time, and let me know when you finish." She said: When we finished, we told him, so he gave us his lower garment and said: "Let it be the first thing you shroud her in." She said: We plaited her hair into three braids.

EASY EXPLANATION

Zaynab, the daughter of the Prophet (peace and blessings be upon him), passed away. The Prophet (peace and blessings be upon him) entered upon the women who were to wash her and said to them: Wash her with water and lote leaves an odd number of times - three, or five, or more if needed - and in the final wash, add some camphor. When you finish, inform me. When they finished washing her, they informed him. He then gave his lower garment to the women who washed her and said: Wrap her in it, and make it the garment closest to her body. Then her hair was braided into three plaits.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:185 - Every soul will taste death

Qur’an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

The washing of a deceased Muslim is obligatory, and it is a communal duty.
A woman is only to be washed by women, and a man only by men - except in the cases of a wife with her husband and a female slave with her master, for each of them may wash the other.
The washing should be done three times; if that is not sufficient, then five times; and if still not sufficient, more may be added as needed, according to what is beneficial and necessary. Afterward, if any impurities come out of the body, the place from which the filth exits should be sealed.

0881 Wash her three times, or five times, or more if you find that... / continued

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

882 / PROPHETIC REPORT

“We were forbidden to follow funeral processions, but the...

Narrated by ’Umm ‘Atiyyah

SOURCE HadeethEnc 3228 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: نُهِينَا عَنِ اتِّبَاعِ الجَنَائِزِ، وَلَمْ يُعْزَمْ عَلَيْنَا.

ENGLISH RENDERING

“We were forbidden to follow funeral processions, but the prohibition was not mandatory for us.”

EASY EXPLANATION

’Umm ‘Atiyyah al-Ansāriyyah (may Allah be pleased with her) reports that the Prophet (may Allah's peace and blessings be upon him) prohibited women from walking with funeral processions. This was due to concerns about potential temptation for them and through them and their limited patience. However, she (may Allah be pleased with her) also mentioned that the Prophet (may Allah's peace and blessings be upon him) did not emphasize this prohibition as strongly as he did with other forbidden matters.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:185 - Every soul will taste death

Qur’an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Women are prohibited from following funeral processions - this is a general ruling that applies to following the deceased to where the body is prepared and prayed over, and the cemetery where burial occurs.
The reason for the prohibition is that women often cannot endure such sorrowful scenes and emotionally intense situations, as they might exhibit distress and anxiety contrary to the required patience.
The default ruling of prohibition is that it signifies strict forbiddance. However, ’Umm ‘Atiyyah (may Allah be pleased with her) understood from contextual evidence that the Prophet's prohibition against women following funeral processions was not absolute or emphatic. Nonetheless, there are other Hadīths that indicate stronger restrictions on attending funerals than what this particular Hadīth suggests.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

883 / PROPHETIC REPORT

I went to ʻĀʼishah and asked her to describe to me the...

Narrated by ʻUbaydullāh ibn ʻAbdullāh ibn ʻUtbah

SOURCE HadeethEnc 11294 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبيد الله بن عبد الله بن عتبة، قال: دخلت على عائشة فقلت: ألا تحدثيني عن مرض رسول الله صلى الله عليه وسلم ؟ قالت: بلى،ـَثُقَل النبي صلى الله عليه وسلم فقال: «أصلى الناس؟» قلنا: لا، هم ينتظرونك، قال: «ضعوا لي ماء في ٱلِمْخَضِب ». قالت: ففعلنا، فاغتسل، فذهبـِلَيُنوَء فأغمي عليه، ثم أفاق، فقال صلى الله عليه وسلم : «أصلى الناس؟» قلنا: لا، هم ينتظرونك يا رسول الله، قال: «ضعوا لي ماء في ٱلِمْخَضِب » قالت: فقعد فاغتسل، ثم ذهب لينوء فأغمي عليه، ثم أفاق، فقال: «أصلى الناس؟» قلنا: لا، هم ينتظرونك يا رسول الله، فقال: «ضعوا لي ماء في ٱلِمْخَضِب »، فقعد، فاغتسل، ثم ذهبـِلَيُنوَء فأغمي عليه، ثم أفاق فقال: «أصلى الناس؟» فقلنا: لا، هم ينتظرونك يا رسول الله، والناسُ عُكوٌف في المسجد، ينتظرون النبي عليه السلام لصلاة العشاء الآخرة، فأرسل النبي صلى الله عليه وسلم إلى أبي بكر بأن يصلي بالناس، فأتاه الرسول فقال: إن رسول الله صلى الله عليه وسلم يأمرك أن تصلي بالناس، فقال أبو بكر - وكان رجلا رقيقا -: يا عمر صل بالناس، فقال له عمر: أنت أحق بذلك، فصلى أبو بكر تلك الأيام، ثم إن النبي صلى الله عليه وسلم وجد من نفسهِخِّفَة ، فخرج بين رجلين أحدهما العباس لصلاة الظهر وأبو بكر يصلي بالناس، فلما رآه أبو بكر ذهب ليتأخر،ـَفَأْوَمَأ إليه النبي صلى الله عليه وسلم بأن لا يتأخر، قال: أجلساني إلى جنبه، فأجلساه إلى جنب أبي بكر، قال: فجعل أبو بكر يصلي وهو يأتم بصلاة النبي صلى الله عليه وسلم ، والناس بصلاة أبي بكر، والنبي صلى الله عليه وسلم قاعد، قال عبيد الله: فدخلت على عبد الله بن عباس فقلت له: ألا أعرض عليك ما حدثتني عائشة عن مرض النبي صلى الله عليه وسلم ، قال: هات، فعرضت عليه حديثها، فما أنكر منه شيئا غير أنه قال: أسمت لك الرجل الذي كان مع العباس قلت: لا، قال: هو علي بن أبي طالب رضي الله عنه .

0883 I went to ʻĀʼishah and asked her to describe to me the... / continued

ENGLISH RENDERING

I went to ʻĀʼishah and asked her to describe to me the Messenger's illness. ʻĀʼishah said: "Yes. The Prophet became seriously ill and asked whether the people had prayed. We replied: 'No, O Messenger of Allah! They are waiting for you.' He added: 'Put water for me in a trough.'" ʻĀʼishah added: "We did so. He took a bath and tried to get up but fainted. When he recovered, he again asked whether the people had prayed. We said: 'No, they are waiting for you, O Messenger of Allah!' He again said: 'Put water in a trough for me.' He sat down and took a bath and tried to get up but fainted again. Then he recovered and said: 'Have the people prayed?' We replied: 'No, they are waiting for you, O Messenger of Allah!' He said: 'Put water for me in the trough.' Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked: 'Have the people prayed?' We said: 'No, they are waiting for you, O Messenger of Allah! The people were in the mosque waiting for the Prophet (may Allah's peace and blessings be upon him) for the ʻIshā' prayer. The Prophet sent for Abu Bakr to lead the people in the prayer. The Prophet's messenger went to Abu Bakr and said: 'The Messenger orders you to lead the people in the prayer.' Abu Bakr was a softhearted man, so he asked ʻUmar to lead the prayer but ʻUmar replied: 'You are more rightful.' So Abu Bakr led the prayer in those days. When the Prophet felt a bit better, he came out for the Zhuhr prayer with the help of two persons one of whom was Al-ʻAbbās, while Abu Bakr was leading the people in the prayer. When Abu Bakr saw him, he wanted to retreat but the Prophet beckoned him not to do so and asked them to make him sit beside Abu Bakr and they did so. Abu Bakr was following the Prophet (in the prayer) and the people were following Abu Bakr. The Prophet (prayed) sitting." ʻUbaydullāh added: "I went to ʻAbdullāh ibn ʻAbbās and said: 'Shall I tell you what ʻĀʼishah has told me about the fatal illness of the Prophet?' Ibn ʻAbbās said: 'Go ahead.' I told him her narration and he did not deny anything of it but asked whether ʻĀʼishah told me the name of the second person (who helped the Prophet along with Al-ʻAbbās. I said. 'No.' He said: 'He was ʻAli (ibn Abi Tālib).'"

0883 I went to ʻĀʼishah and asked her to describe to me the... / continued

EASY EXPLANATION

This noble Hadīth illustrates some of what happened during the Prophet's last illness. It specifically relates that when the Prophet became so ill, he asked those around him as to whether the people had prayed, and the reply came in the negative, and so he asked for a vessel, made ablution, yet fainted. When he regained his consciousness, he asked again and made ablution, yet fainted once more. This occurred for three times, after which he ordered that Abu Bakr lead the people in prayer. When he received the Prophet's messenger with this order, Abu Bakr asked ʻUmar to lead the people in prayer, but he refused and made Abu Bakr come forward, for he was more worthy of that. Then, the Prophet (may Allah's peace and blessings be upon him) felt better, and so he came out being supported by Al-ʻAbbās and ʻAli. In the meantime, Abu Bakr was leading the people in Zhuhr prayer. When he saw the Prophet, he wanted to step back, but the Prophet pointed to him to remain in his place and he sat next to him. Thus, Abu Bakr was following the Prophet in the prayer, and the people were following Abu Bakr.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

884 / PROPHETIC REPORT

I do not covet someone to have an easy death, after seeing the...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 10979 | Authentic hadith | Narrated by At-Termedhy

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها قالت: «ما أَغبِط أحَدا بَهْوِن موتٍ بَعْد الذي رَأَيت مِن شدّة مَوْت رسول الله صلى الله عليه وسلم».

ENGLISH RENDERING

I do not covet someone to have an easy death, after seeing the difficult death of the Messenger of Allah (may Allah's peace and blessings be upon him).

EASY EXPLANATION

ʻĀ'ishah says that she would not be happy for anyone, even herself, to have an easy death, as she had seen the difficult death of the Prophet (may Allah's peace and blessings be upon him). The point here is that a difficult death is not evidence of a bad ending and an easy death is not a sign of a noble end, otherwise, the Prophet (may Allah's peace and blessings be upon him) would be the most deserving of that. So a hard death should not be disliked nor an easy death be rejoiced.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy. HadeethEnc English export v1.25.0.

885 / PROPHETIC REPORT

If Allah decreed that someone should die in a certain land, He...

Narrated by Matar ibn ‘Ukāmis

SOURCE HadeethEnc 65040 | Authentic | Narrated by At-Tirmidhi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ مَطِرْ بْنُ عُكَامِس رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا قَضَى اللَّهُ لِعَبْدٍ أَنْ يَمُوتَ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "If Allah decreed that someone should die in a certain land, He makes for him a reason to go there."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) relates that if Allah decrees and predestines that someone should die in a certain land where he does not exist, He makes a reason for him to go there, and so he goes and dies there.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:185 - Every soul will taste death

Qur’an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

The Hadīth confirms the verse that reads: {nor does any soul know in which land it will die.}

TEXT NOTE

Authentic; Narrated by At-Tirmidhi. HadeethEnc English export v1.25.0.

886 / PROPHETIC REPORT

When the Prophet (may Allah's peace and blessings be upon him)...

Narrated by ʻĀʼishah

SOURCE HadeethEnc 10980 | Authentic hadith | Ibn Saʻd - Narrated by At-Termedhy

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها ، قالت: لما مات النَّبي صلى الله عليه وسلم قالوا: أين يُدفُن؟ فقال أبو بكر: في المكان الذي مات فيه.

ENGLISH RENDERING

When the Prophet (may Allah's peace and blessings be upon him) died, the people said: "Where is he to be buried?" Abu Bakr said: "In the place where he died."

EASY EXPLANATION

When the Prophet (may Allah's peace and blessings be upon him) died, his Companions differed on where they should bury him. Abu Bakr As-Siddīq said that he should be buried where he died. In some versions, Abu Bakr heard the Prophet (may Allah's peace and blessings be upon him) say that no Prophet had ever died except in the place where he liked to be buried.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Ibn Saʻd - Narrated by At-Termedhy. HadeethEnc English export v1.25.0.

887 / PROPHETIC REPORT

Whoever attends a funeral until he offers the funeral prayer...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5397 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: «مَنْ شهَد الْجَنَازَة حتى يصّلى عليها فله قِيرَاطٌ، ومن شهدها حتى تُدفن فله قِيرَاطان، قيل: وما القِيرَاطِان؟ قال: مثل الجبلين العظيمين». ولمسلم: «أصغرهما مثل أُحُدٍ».

ENGLISH RENDERING

“The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever attends a funeral until he offers the funeral prayer will get a reward equal to one Qirāt; and whoever attends it until the dead person is buried will get a reward equal to two Qirāts." It was asked: "What are the two Qirāts?" He replied: "Like two huge mountains."
In a narration by Muslim: “The smallest of them is like Mount Uhud.”

EASY EXPLANATION

Allah, the Almighty, is kind towards His slaves and He wills to facilitate for them the means of forgiveness. Hence, the Prophet (may Allah's peace and blessings be upon him) urged us to join the funeral procession and prayer, for this is a type of intercession that leads to mercy.
Allah, the Almighty, has made the reward of whoever attends the funeral prayer equal to one Qirāt, and whoever attends the funeral till burial another Qirāt of reward. Such is a great reward whose specific amount is known to our Lord.
Since the Companions (may Allah be pleased with him) had no knowledge about how much this reward was, the Prophet (may Allah's peace and blessings be upon him) tried to bring it closer to their understanding, stating that each Qirāt is like a huge mountain.
Such an act entails a great reward because it involves the fulfillment of the rights of one's fellow Muslims, supplication for them, a reminder of death and the Hereafter, giving solace and comfort to the relatives of the deceased, as well as other benefits.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:185 - Every soul will taste death

Qur’an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

0887 Whoever attends a funeral until he offers the funeral prayer... / continued

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

888 / PROPHETIC REPORT

Among those who were before you, there was a man who had an...

Narrated by Al-Hasan

SOURCE HadeethEnc 2981 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن الحَسِن قال: حدثنا جُنْدُب بْن عَبْد اللّٰه رضي الله عنه، في هَذا المَسْجِد، وَما نِسينَا مُنْذ حَدَّثنا، وَما نَخْشى أَن يَكوَن جُنْدُب كَذَب عَلى رَسول اللّٰه صلّى اللّٰه عَلَيه وَسلّم، قال: قال رَسُول اللّٰه صلّى الله عليه وسلم: «كَان فيمَن كَان قَبْلَكُم رَجُل به جُرْح، فَجزَع، فَأَخَذ سِكّينًا فَحزّ بها يَده، فَما رَقَأ الدّم حتى مات، قال اللّٰه تعالى: بَادَرني عَبْدي بنَفْسِه، حَرّمْت عَلَيه الجَنّة».

ENGLISH RENDERING

Jundab ibn ‘Abdullah (may Allah be pleased with him) narrated to us in this mosque, and we have not forgotten since he narrated to us, nor do we fear that Jundub would have lied about the Messenger of Allah (may Allah's peace and blessings be upon him). He said: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Among those who were before you, there was a man who had an injury. He was impatient, so he took a knife and made a cut in his hand and bled to death. Allah Almighty said: My slave hastened to bring about his demise; I have forbidden Paradise for him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that there was a man among those who came before us who suffered a wound and, because of his discontent and impatience with the pain, he took a knife and cut his hand, hastening his death. The bleeding did not stop until he died. Allah Almighty said: My slave hastened to bring about his demise; I have forbidden Paradise for him.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:185 - Every soul will taste death

Qur’an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

The merit of patience in the face of affliction and refraining from complaining about pains, so as not to lead to something worse.
Narrating stories of the past nations that contain goodness and lessons.
Ibn Hajar said: It underscores abidance by Allah's rights and His mercy toward His creation, as He has forbidden them from taking their own lives, for souls belong to Allah.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

889 / PROPHETIC REPORT

Three hours the Messenger of Allah (may Allah's peace and...

Narrated by ʻUqbah ibn ʻĀmir al-Juhani

SOURCE HadeethEnc 10604 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِّي رضي الله عنه قَالَ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ، أَوْ أَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ الشَّمْسُ، وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ.

ENGLISH RENDERING

Three hours the Messenger of Allah (may Allah's peace and blessings be upon him) used to forbid us from praying or burying our deceased ones in them: when the sun begins to rise until it has fully risen; when the sun is at its zenith until it begins to decline; and when the sun starts setting until it has fully set.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade offering a voluntary prayer or burying the deceased at three times during the day: The first time: When the sun begins to rise, from the moment it appears until it ascends to the height of a spear, which is estimated to be approximately a quarter of an hour. The second time: When the sun is in the middle of the sky and there is no shadow either to the east or the west, until it begins to decline from the middle of the sky and a shadow appears on the eastern side, marking the start of the time for Zhuhr prayer. This is a brief period, approximately five minutes. The third time: When the sun inclines and starts setting until it completely sets.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

The times when prayer is prohibited, as indicated by this and other Hadīths, are as follows: 1. After the Fajr prayer until the sun rises. 2. When the sun is rising until it ascends to the height of a spear by the sight of the eye, approximately 15 minutes. 3. When the sun is at its zenith, directly overhead, until it starts to decline. This is when there is no shadow to the east or the west, estimated by some to last about five minutes. 4. After the ʻAsr prayer until the sun sets. 5. When the sun turns yellow until it sets.

The prohibition of praying during these five specified times excludes obligatory prayers and those performed for specific reasons.

The prohibition of intentionally delaying burial until these three restricted times mentioned in the Hadīth, while permitting burial at any other time during the day or night.

0889 Three hours the Messenger of Allah (may Allah's peace and… / continued

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

890 / PROPHETIC REPORT

Let none of you die except while having good expectations of...

Narrated by Jābir

SOURCE HadeethEnc 3779 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ جَابِرٍ رضي الله عنه قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَبْلَ وَفَاتِهِ بِثَلَاثٍ يَقُولُ: «لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ بِاللهِ الظَّنَّ».

ENGLISH RENDERING

I heard the Prophet (may Allah's peace and blessings be upon him) three days before his death saying: "Let none of you die except while having good expectations of Allah."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) is urging Muslims not to die except while having good expectations of Allah by making their hope for Allah's mercy and pardon outweigh when being in a state of moribundity. Because fear is required to improve deeds; however, this is not a state for offering deeds. Hence, the prevalence of hope is required here.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Keenness of the Prophet (may Allah's peace and blessings be upon him) on guiding his Ummah and his deep compassion for them in all of his states; even in his final illness, he was advising his Ummah and guiding them to the means of salvation.

At-Tībi said: Perform good deeds now so that you have good expectations of Allah at the time of death, as those whose deeds are evil have ill expectations of Allah at the time of death.

The slave's most perfect state is having a moderate level of hope and fear along with the prevalence of love, as love is the mount, whereas hope is the conductor, fear is the driver, and Allah is the One Who helps one reach his destination through His favor and generosity.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

891 / PROPHETIC REPORT

You praised this, so Paradise has been affirmed for him, and...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 8876 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه قال:َ مُّروا بَجَنَازةٍ، فَأْثْنوا عليها خيرًا، فقال النبي صلى الله عليه وسلم : «وَجَبْت» ثمَ مُّروا بأخرى، فَأْثْنوا عليها شرًا، فقال النبي صلى الله عليه وسلم : «وَجَبْت»، فقال عمر بن الخطاب رضي الله عنه : ماَ وَجَبْت؟ فقال: «هذا أَثْنَيْتُم عليه خيرًا، فَوَجَبْت له الجنة، وهذاَ أَثْنَيتُم عليه شرًا، فَوَجَبْت له النار، أنتمُ شَهَداءُ الله في الأرض».

ENGLISH RENDERING

They (the Companions) passed by a funeral procession and praised the deceased. The Prophet (may Allah's peace and blessings be upon him) said: "It has been affirmed." Then they passed by another funeral procession but dispraised the deceased, so the Prophet (may Allah's peace and blessings be upon him) said: "It has been affirmed." ‘Umar ibn al-Khattāb (may Allah be pleased with him) asked: "What has been affirmed?" He replied: "You praised this, so Paradise has been affirmed for him, and you dispraised this, so Hell has been affirmed for him. You are Allah's witnesses on earth."

EASY EXPLANATION

Some of the Companions passed by a funeral procession and testified to the good nature and righteousness of the deceased and his upright following of the Shariah of Allah. Having heard their praise of him, the Prophet (may Allah's peace and blessings be upon him) commented that it was affirmed. Then they passed by another funeral procession and testified to the evil of the deceased. Thereupon, the Prophet (may Allah's peace and blessings be upon him) commented that it was affirmed. ‘Umar ibn al-Khattāb (may Allah be pleased with him) asked about the meaning of "it has been affirmed", as mentioned in both comments. The Prophet (may Allah's peace and blessings be upon him) explained that Paradise has been affirmed for the one regarding whom you attested to his good nature, righteousness, and uprightness and that Hell is affirmed for the one regarding whom you attested to his evil. It could be that this man was known to be a hypocrite or something like that. Then, the Prophet (may Allah's peace and blessings be upon him) informed that if people of truthfulness, virtue, and righteousness testify that someone deserves Paradise or deserves Hell, then this will be the case in reality.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:185 - Every soul will taste death

Qur’an 2:156 - We belong to Allah and return to Him

0891 You praised this, so Paradise has been affirmed for him, and... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

892 / PROPHETIC REPORT

Allah admits to Paradise any Muslim whose goodness is testified...

Narrated by Abu al-Aswad

SOURCE HadeethEnc 8870 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي الأسود، قال:َ قِدْمُت المدينة،َ فَجَلْسُت إلى عمر بن الخطاب رضي الله عنه َفَمّرْت بهمَ جنازة،َ فُأْثِنَي على صاِحِبها خيرًا، فقال عمر: وَجَبْت، ثمَ مّرَ بُأْخَرىَ فُأْثِنَي على صاِحِبها خيرًا، فقال عمر: وَجَبْت، ثمَ مّر بالثالثة،َ فُأْثِنَي على صاِحِبهاَ شّرا، فقال عمر: وَجَبْت، قال أبو الأسود: فقلت: وما وَجَبْت يا أمير المؤمنين؟ قال: قلت كما قال النبي صلى الله عليه وسلم : «أيماُ مسلمَ شِهد له أربعة بخير، أدخله الله الجنة» فقلنا: وثلاثة؟ قال: «وثلاثة» فقلنا: واثنان؟ قال: «واثنان» ثم لمَ نْسَأْله عن الواحد.

ENGLISH RENDERING

I came to Madīnah and sat with ‘Umar ibn al-Khattāb (may Allah be pleased with him). A funeral passed by and the deceased was lauded. ‘Umar said: 'Guaranteed.' Then another funeral passed by and the deceased was lauded, whereupon ‘Umar again said: 'Guaranteed.' Then a third funeral passed by and the deceased was dispraised, whereupon ‘Umar said: 'Guaranteed.' I asked: "O Leader of the Believers, what is guaranteed?" He said: "I said what the Prophet (may Allah's peace and blessings be upon him) said: 'Allah admits to Paradise any Muslim whose goodness is testified to by four people.' We said: 'What about three people?' He replied in the affirmative. We said: 'What about two?' He replied in the affirmative. Then we did not ask him about one person.

EASY EXPLANATION

A funeral procession passed by ‘Umar ibn al-Khattāb (may Allah be pleased with him) while some people were sitting with him. The people testified to the goodness and righteousness of the deceased, whereupon ‘Umar (may Allah be pleased with him) said: That is confirmed for him. Another funeral passed by and the people testified to the goodness and righteousness of the deceased - just as they did in the first funeral - whereupon ‘Umar (may Allah be pleased with him) said: That is confirmed for him. Then a third funeral passed by and the people testified to the evil condition of the deceased, whereupon ‘Umar (may Allah be pleased with him) said: That is confirmed for him. The statement of ‘Umar (may Allah be pleased with him) confused Abu al-Aswad, so he sought a clarification of its meaning. He,(may Allah be pleased with him) replied that he had said as the Prophet (may Allah's peace and blessings be upon him) said: Paradise is guaranteed for any Muslim whose goodness and righteousness is testified to by four people from among the good and righteous. When the Companions heard that from the Prophet (may Allah's peace and blessings be upon him) they inquired if a person will be among the inhabitants of Paradise if three people testify to his goodness and righteousness, to which he replied in the affirmative. Then they inquired if that will be the case if only two people testify to his goodness and righteousness, to which he also replied in the affirmative. However, they did not ask him if a person will be among the inhabitants of Paradise if only one person testifies to his goodness and righteousness.

0892 Allah admits to Paradise any Muslim whose goodness is testified... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

893 / PROPHETIC REPORT

Beware of entering upon women." A man from the Ansār said: O...

Narrated by the named companion in the report

SOURCE HadeethEnc 5888 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ» فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: يَا رَسُولَ اللَّهِ، أَفَرَأَيْتَ الحَمْوَ؟ قَالَ: «الحَمْوُ المَوْتُ».

ENGLISH RENDERING

‘Uqbah ibn ‘Āmir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Beware of entering upon women." A man from the Ansār said: O Messenger of Allah, what about the Hamw (brother-in-law)? He said: "The Hamw is death."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned against mixing with foreign women and said: Guard yourselves against entering upon women and against women entering upon you.

A man from the Ansār said: What about the husband's relatives, like the husband's brother, his brother's son, his uncle, his cousin, his sister's son, and others whom she could get married to if she were not married?

Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: Beware of him as you beware of death. This is because meeting the husband's male relatives in seclusion leads to temptation and destruction in one's religion. In fact, the husband's relatives, other than his fathers and sons, are worthier of the prohibition than the foreign man since being in seclusion with the husband's relative is more recurrent than with others, and evil is more expected from him than from others, and temptation is more likely to occur given his ability to reach the woman and stay in seclusion with her without being blamed for that, and given that his presence is inevitable and it is not possible to keep him away from her as this is commonly taken lightly, so a man can easily meet his brother's wife in seclusion. This is similar to death in terms of hideousness and the evil consequences, unlike the foreign man who is usually avoided.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:185 - Every soul will taste death

Qur’an 2:156 - We belong to Allah and return to Him

0893 Beware of entering upon women." A man from the Ansār said: O... / continued

PUT IT INTO PRACTICE

It is prohibited to enter upon foreign women and stay in seclusion with them to block the means to immorality.

This generally refers to foreign men, including the husband's brother and his relatives, who are not from the woman's Mahrams (unmarriageable male relatives); however, such prohibited entry is that which leads to seclusion.

Avoiding suspicious situations for fear of falling into evil.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

894 / PROPHETIC REPORT

"I am not weeping because I do not know that what Allah holds...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 3035 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه قال: قال أبو بكر لعمر رضي الله عنهما بعد وفاة رسول الله صلى الله عليه وسلم : انطلق بنا إلى أم أيمن رضي الله عنها نزورها كما كان رسول الله صلى الله عليه وسلم يزورها، فلما انتهيا إليها، بكت، فقالا لها: ما يبكيك؟ أما تعلمين أن ما عند الله خير لرسول الله صلى الله عليه وسلم ؟ فقالت: ما أبكي أن لا أكون أعلم أن ما عند الله تعالى خير لرسول الله صلى الله عليه وسلم ، ولكن أبكي أن الوحي قد انقطع من السماء؛ فهيجتهما على البكاء؛ فجعلا يبكيان معها.

ENGLISH RENDERING

After the Prophet's death, Abu Bakr said to ‘Umar (may Allah be pleased with both of them): "Let us visit Umm Ayman, just as the Messenger of Allah (may Allah's peace and blessings be upon him) used to visit her." When they came to her, she wept. They said to her: "What makes you weep? Do you not know that what is with Allah is better for the Messenger of Allah?" She said: "I am not weeping because of not knowing that what is with Allah is better for the Messenger of Allah, but I weep because the revelation from the sky has stopped." Her words moved them to tears and they began to weep along with her.

EASY EXPLANATION

The Companions (may Allah be pleased with them) were the most eager of people to follow the Messenger of Allah (may Allah’s peace and blessings be upon him) in every aspect. They would even walk in the same path that he used to walk in, sit in the same places he used to sit in and do everything they knew he used to do. This Hadīth is a proof of that, as Abu Bakr and ‘Umar visited a woman whom the Messenger of Allah (may Allah’s peace and blessings be upon him) used to visit. They visited her only because of this. When they arrived at her home, she began to weep. They said to her why are you weeping? Do you not know that what Allah, Glorified and Exalted be He, has prepared for His Messenger is better than this world? She replied: I do not weep because of that, but rather because the revelation has ceased. This is because when the Prophet (may Allah’s peace and blessings be upon him) passed away, the revelation stopped, as there is no revelation after him. That is why Allah perfected the Shariah before he passed away. Allah, the Almighty, says: {This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion} [Al-Mā‘idah: 3]. Upon hearing her words, Abu Bakr and ‘Umar started weeping as well because she reminded them of what they had forgotten.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0894 "I am not weeping because I do not know that what Allah holds... / continued

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

895 / PROPHETIC REPORT

A caller will call out: You will be healthy and never fall ill;...

Narrated by the named companion in the report

SOURCE HadeethEnc 8341 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رضي الله عنهما عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يُنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَحْيَوْا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعُمُوا فَلَا تَبْأَسُوا أَبَدًا» فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: {وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ} [الأعراف: 43].

ENGLISH RENDERING

Abu Sa'īd al-Khudri and Abu Hurayrah (may Allah be pleased with both of them) reported that the Prophet (may Allah's peace and blessings be upon him) said: "A caller will call out: You will be healthy and never fall ill; you will live and never die; you will be young and never grow old; you will live in comfort and never suffer." This is His saying: {They will be called, "This is Paradise that you are made to inherit for what you used to do."} [Surat al-A'rāf: 43]

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) mentioned that a caller would call the dwellers of Paradise while they are in it, leading a life of ease and comfort: You will be healthy and will never get sick in Paradise, not even a minor sickness; you will live and never die therein, even if it is sleep that is minor death; you will be young and never grow old therein; and you will enjoy a life of comfort and never be sad or miserable therein. This is the meaning of the verse in which Allah Almighty says: {They will be called, "This is Paradise that you are made to inherit for what you used to do."} [Surat al-A'rāf: 43]

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Four things could seriously spoil one's worldly bliss, regardless of how luxurious his life is. These are: illness, death, old age, misery and sadness resulting from fear of the enemy, poverty, war, etc. The dwellers of Paradise are safe from such things; hence, they live in perfect bliss.

The bliss of Paradise is different from that of the worldly life because there is no fear in the bliss of Paradise, whereas the bliss of the worldly life never lasts and is interrupted by pains and diseases.

Encouraging righteous deeds that serve as a means of reaching the bliss of Paradise.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

896 / PROPHETIC REPORT

To Allah belongs what He takes, and to Him belongs what He...

Narrated by Usāmah ibn Zayd ibn Hārithah

SOURCE HadeethEnc 3290 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أسامة بن زيد بن حارثة رضي الله عنهما قال: أرسلت بنت النبي صلى الله عليه وسلم إن ابني قد احْتِضر فاشْهدَنا، فأرَسلَ يُقرِئُ السلام، ويقول: «إنّ لله ما أخذ وَلَه ما أعَطى، وكُلَ شيءٍ عنده بأجلُ مسمّىَ فلتصبِر ولتحتَسب». فأرسلت إليه تُقسم عليه لَيأتيّنها، فقام ومعه سعد بن عبادة، ومعاذ بن جبل، وأبي بن كعب، وزيد بن ثابت، ورجال رضي الله عنهمَ فرفع إلى رسول الله صلى الله عليه وسلم الصّبي، فَأقعَده في حِجره وَنفسه تَقعَقع، فَفاضت عيَناه فقال سعد: يا رسول الله، ما هذا؟ فقال: «هذه رَحمة جعَلها الله تعالى في قُلوبِ عباده» وفي رواية: «في قلوب من شاء من عباده، وإنما يرَحم الله من عَباده الرُحماء».

ENGLISH RENDERING

The Prophet's daughter sent for him to come over because her son was dying. The Prophet (may Allah's peace and blessings be upon him) sent her the greeting of peace and this message: "To Allah belongs what He takes, and to Him belongs what He gives, and for everything He sets a specific term. So she should have patience and seek the reward from Allah." She sent back urging him to come to her. So he, along with Sa‘d ibn ‘Ubādah, Mu‘ādh ibn Jabal, Ubayy ibn Ka‘b, Zayd ibn Thābit and other men (may Allah be pleased with them) went. The boy was given to the Messenger of Allah (may Allah's peace and blessings be upon him) and his breath was disturbed in his chest, which made the eyes of the Messenger of Allah overflow with tears. Thereupon, Sa‘d said: "O Messenger of Allah, what is that?" He said: "That is mercy which Allah, the Exalted, puts in the hearts of His slaves." In another version: "In the hearts of those He wills of His slaves. Indeed, Allah is merciful only to those of His slaves who are merciful."

EASY EXPLANATION

Usāmah ibn Zayd (may Allah be pleased with him) recounts that one of the daughters of the Prophet (may Allah's peace and blessings be upon him) sent him a message that her son was dying and asked that he comes over. The Prophet (may Allah's peace and blessings be upon him) told the messenger to tell her to have patience and to hope for the reward from Allah; meaning that she should be patient with this calamity while expecting the reward for her patience from Allah. Some people are patient but they do not hope for the reward. If they are patient and intend with their patience that Allah give them reward for it, then this is the meaning of Ihtisāb (expecting the reward from Allah). The Prophet's words "to Allah belongs what He takes and to Him belongs what He gives" is a great statement indeed. If everything belongs to Allah, then if He takes something from you, it is His, and if He gives you something, it is also His. So, how could you be angry and discontent if He takes from you what is originally His? That is why it is an act of Sunnah that when a person is afflicted with calamity he should say: "To Allah we belong, and to Him we shall return!" This expression clearly means that we are the property of Allah, Who thus can do what He wills with His

0896 To Allah belongs what He takes, and to Him belongs what He... / continued

property. Likewise are the things we love; if Allah takes them from us, they are ultimately His. So, He is the ultimate owner of what He takes and what He gives. Yo do not own what Allah gives you and, therefore, you cannot dispose of what He has given you except in the way He permitted. Our ownership of what Allah gives us is limited, and we do not have absolute freedom in disposing of it. If this is the case, then how can we be impatient and intolerant when Allah, the absolute Owner, takes back what belongs to Him? This contradicts reason and text (the Quran and Sunnah). The Prophet (may Allah's peace and blessings be upon him) added that everything has an appointed term with Allah; meaning that He has a fixed time limit for everything.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

897 / PROPHETIC REPORT

Your father will suffer no more agony after this day

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 3306 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه قال: لَمَّا ثُقل النبي صلى الله عليه وسلم جَعل يَتَغَشّاه الكرب، فقالت فاطمة رضي الله عنها : واكَرْبَ أَبتاه، فقال: «لَيسَ عَلى أَبيك كَرب بعد اليوم». فلما مات، قالت: يا أَبَتاه، أجاب رَبًّا دَعاه! يا أَبَتاه، جَنّة الفِرْدوس مَأْواه! يا أبتاه، إلى جبريل نَنْعاه! فلَمّا دُفِن قالت فاطمة رضي الله عنها : أَطابت أَنْفُسُكم أَن تَحْثُوا عَلى رَسول الله صلى الله عليه وسلم التراب؟!

ENGLISH RENDERING

When the Messenger of Allah (may Allah’s peace and blessings be upon him) suffered the agony of death, Fātimah (may Allah be pleased with her) said: "O father, what a severe agony!" The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "Your father will suffer no more agony after this day." When he passed away, she said: "Father, Allah has called you back and you have responded to His call. Father, the Garden of Firdaus (the highest level of Paradise) is your abode. Father, we announce your death to Jibrīl." When he was buried, she said: "Did you feel comfortable to put dust over the Messenger of Allah!"

EASY EXPLANATION

This Hadīth highlights the patience that the Messenger of Allah (may Allah’s peace and blessings be upon him) exhibited during his last moments alive. When his illness became severe, he would sometimes pass out due to the severity of the pain he was suffering. The pain was so severe that he was elevated in the levels of Paradise due to his patience. When his pain became intense, Fātimah (may Allah be pleased with her) called out: “O father, what a severe agony.” This is because she was a woman and women cannot exercise patience. The Messenger (may Allah's peace and blessings be upon him) said: “Your father will suffer no more agony after this day.” This is because he was moving from this world to his Higher Companion. The Messenger (may Allah's peace and blessings be upon him) used to say in his last moments: “Oh Allah, the Highest Companion! Oh Allah, the Highest Companion!” And he would look at the ceiling of the house. When the Messenger of Allah (may Allah’s peace and blessings be upon him) passed away, Fātimah began to mourn him and her mourning was allowed as it did not contain any sign of being displeased with the decree of Allah. When she said: “He answered the call of his Lord”, she meant that he responded to the call of Allah, Who has dominion over everything and in whose hands is the destiny of every human being. He died like any other believer dies and his soul ascended all the way, until it rests between Allah's Hands, above the seventh heaven. When she said: “and the Garden of Firdaus is his abode,” she meant that her father would be in the highest level of Paradise, because he was the best of the believers. The Prophet (may Allah's peace and blessings be upon him) used to say: "Beseech Allah to grant me Al-Wasīlah, which is a high rank in Paradise, fitting for only one of Allah's slaves. And I hope that I will be that man." There is no doubt that the Prophet (may Allah's peace and blessings be upon him) will reside in the highest part of Paradise, Firdaus, and above its roof is the throne of Allah, the Exalted.

0897 Your father will suffer no more agony after this day / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

898 / PROPHETIC REPORT

‘Abdullāh ibn Mas‘ūd was asked about a man who had married a...

Narrated by ‘Alqamah and Al-Aswad

SOURCE HadeethEnc 58106 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن علقمة، والأسود، قالا:ُأِتي عبد الله في رجلَ تزوَج امرأة ولمَ يفرض لها، قُتوفي قبل أنَ يدخل بها، فقال عبد اللهَ: سُلوا هل تجدون فيها أثرا؟ قالوا: يا أبا عبد الرحمن، ما نجد فيها - يعني أثرا - قال: أقول برأيي فإن كان صوابا فمن الله، «لها كمْهر نسائها، لاَ وْكس ولاَ شَطَط، ولها الميراث، وعليها اِلعِّدة»، فقام رجل، من أشجع، فقال: في مثل هذا قضى رسول الله صلى الله عليه وسلم فينا، في امرأة يقال لها ِبْرَوع بنتَ وِاشِق تزوجت رجلا، فمات قبل أنَ يدخل بها، «فقضى لها رسول الله صلى الله عليه وسلم ِمثلَ صداق نسائها، ولها الميراث، وعليها اِلعِّدة» فرفع عبد اللهَ يدْيه وكّبر.

ENGLISH RENDERING

‘Abdullāh ibn Mas‘ūd was asked about a man who had married a woman without specifying a dowry for her and then died before consummating the marriage with her. ‘Abdullāh said: "Ask if they can find any report (from the Prophet) regarding that." They said: "O Abu ‘Abdur-Rahmān, we cannot find (any report about that)." He said: "Then I will state my personal opinion, and if it is correct then that is from Allah. She should have a dowry similar to that of her peers, neither less nor more; she is entitled to inheritance (from the deceased husband); and she has to observe the ‘Iddah." A man from Ashja‘ stood up and said: "The Messenger of Allah passed a similar judgment among us concerning a woman called Birwa‘ bint Wāshiq. She married a man who died before consummating the marriage with her, and the Messenger of Allah ruled that she should be given a dowry similar to that of her peers, that she should inherit, and that she had to observe the ‘Iddah." ‘Abdullāh raised his hands and said: "Allah is the Greatest!"

EASY EXPLANATION

This Hadīth indicates that if a woman’s husband dies after marriage has been contracted but before the dowry has been received, then she deserves her dowry in full, even if marriage has not been consummated, and even if they had not been in seclusion with each other. If the husband had not specified a dowry, the woman's due dowry should be estimated at a value similar to that which is given to her peers from her relatives. The Hadīth also indicates that the woman has to observe the waiting period because the marriage had already been contracted. Therefore, if a woman’s husband dies, she must observe the waiting and mourning period even if seclusion or consummation has not occurred. Moreover, she has the right to inherit from her deceased husband because she is a wife who is legally tied to her husband.

0898 ʻAbdullāh ibn Masʻūd was asked about a man who had married a... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

899 / PROPHETIC REPORT

We find within ourselves thoughts that one of us would find too...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 65011 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قال: جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلُوهُ: إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاظَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ، قَالَ: «وَقَدْ وَجَدْتُمُوهُ؟» قَالُوا: نَعَمْ، قَالَ: «ذَاكَ صَرِيحُ الإِيمَانِ».

ENGLISH RENDERING

Some of the Prophet's Companions came to him and said: "We find within ourselves thoughts that one of us would find too grave to talk about." He said: "Have you experienced that?" They said: 'Yes'. He said: "That is the clear faith."

EASY EXPLANATION

A group of the Prophet's Companions came and asked him about thoughts that came to their minds, and they found it too grave to utter them due to their ugliness and repulsiveness. Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: This which you experienced is the clear faith and certitude that prompts you to stave off what Satan throws into your hearts and to refrain from uttering it because you consider it to be too serious. As such, Satan could not dominate your hearts, unlike others whose hearts have been overcome by Satan, and he faces no pushback and resistance from them.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

The Hadīth highlights the weakness of Satan towards the believers, as he is unable to do anything except a whisper.

We should not believe or accept the bad thoughts coming to our minds, for these are whisperings from Satan.

Satan's whisperings do not harm the believer; however, he should seek refuge with Allah from his whisperings and desist from going too far with them.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

900 / PROPHETIC REPORT

Shall I not send you with the same instructions as the...

Narrated by Abu al-Hayyāj al-Asadi

SOURCE HadeethEnc 5934 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي الهّياج الأسدي قال: قال لي علّي بن أبي طالِب: ألا أبعُثك على ما بعَثني عَلَيه رَسُول اللِه صّلى اللُه عَلَيه وَسّلم؟ أن لا تدَع تْمثَالا إّلا طَمْسَتُه، وَلا قْبرا مْشرِفا إّلا سّوْيتُه.

ENGLISH RENDERING

'Ali (may Allah be pleased with him) said to me: "Shall I not send you with the same instructions as the Messenger of Allah (may Allah's peace and blessings be upon him) sent me with? Do not leave any statue without blotting it out or any raised grave without leveling it."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) would send his Companions and instruct them not to leave any statue - three-dimensional or flat image - without removing it or blotting it out,

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

901 / PROPHETIC REPORT

Learn from me, learn from me. Allah has ordained another way...

Narrated by the named companion in the report

SOURCE HadeethEnc 58229 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبادة بن الصامت، قال: قال رسول الله صلى الله عليه وسلم : «خُذوا عني، خُذوا عني، قدَ جَعَل اللهُ لهُنّ سبيلا، البِكْر بالبِكْرِ جلْدِ مائة وَنفْيَ سَنَة، والثّيِّب بالثيب جلد مائة والرجم».

ENGLISH RENDERING

‘Ubādah ibn As-Sāmit (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Learn from me, learn from me. Allah has ordained another way for them (women who commit illegal sexual intercourse). (If) a virgin (commits adultery) with a virgin, (the punishment will be) one hundred lashes and exile for a year. (If) a non-virgin (commits adultery) with a non-virgin, (the punishment will be) one hundred lashes and stoning (to death).”

EASY EXPLANATION

This Hadīth shows that Allah, the Almighty, revealed a final prescribed punishment for those who commit fornication or adultery, whether or not they got married before. A virgin who fornicates is to be lashed one hundred times and exiled from his/her country. Also, a previously married man or woman who commits adultery is to be lashed and stoned to death. This ruling abrogated the verse of Sūrat An-Nisā', or explained what is meant by the "another way" mentioned in the verse. Allah, the Exalted, says: {Those who commit unlawful sexual intercourse of your women - bring against them four [witnesses] from among you. And if they testify, confine the guilty women to houses until death takes them or Allah ordains for them [another] way.} [Sūrat An-Nisā': 15]

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 3:185 - Every soul will taste death

Qur’an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

902 / PROPHETIC REPORT

None of you should wish for death. Either he is a doer of good,...

Narrated by the named companion in the report

SOURCE HadeethEnc 5652 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه : أن رسوَل اللِه صلى الله عليه وسلم قاَل: "لاَ يَتَمّن أَحُدَكم الموَت، إماُ محِسنًا فلعّله َيْزَدادُ، وإماُ مِسيئًا فلعّله َيْسَتْعِتُب". وفي رواية قال رسول الله صلى الله عليه وسلم : "لاَ يَتَمّن أَحُدُكم الموَت، ولاَ يْدُع به من قبِل أَن َيأتيه؛ إنه إذا ماَت انقطَع عمُلُه، وإنه لاَ يزيُد المؤمَنُ عُمُرُه إلا خيرًا".

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "None of you should wish for death. Either he is a doer of good, so he may do more good; or he is an evildoer, so he may give up evil deeds."
In a narration, Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "None of you should wish for death, nor ask for it before it comes to him; for when any of you dies, his deeds stop, and the believer's life span only adds good to him."

EASY EXPLANATION

In the Prophet's statement "None of you should wish for death", the prohibition here indicates unlawfulness, because in wishing for death there is a kind of displeasure with the decree of Allah, and the believer must be patient when a calamity befalls him. When he is patient during hardships, he will achieve two important things: 1. Expiation of sins- because no worry, grief or annoyance befalls a person except that Allah expiates his sins for it - even the prick of a thorn expiates his sins; 2. If he succeeds in anticipating reward from Allah, and is patient for the sake of Allah, then he will be rewarded. Regarding his wish for death, this is an indication of lack of patience and content with what Allah, Exalted and Glorified, has decreed. The Messenger of Allah (may Allah's peace and blessings be upon him) explained that if he is of the doers of good, he will increase in good deeds while still alive, since the believer may still increase in good deeds as long as he is living, even if he is afflicted with a calamity. On the other hand, if he is an evildoer who committed sins, he may give up his evil ways, i.e. seek the pleasure and pardon of Allah, so then he will die after having repented of his sins. So do not wish for death, because the matter in its entirety is decreed. So one should be patient and anticipate reward from Allah, because nothing lasts forever. In the Hadīth, there is also an indication that the meaning behind the prohibition of wishing for death is that death is the end of deeds. Life is the time of performing deeds, and deeds achieve an increase in reward, and even if there was nothing except continuous monotheism, then indeed it is the most virtuous of deeds. This is not refuted by claiming that apostasy is possible after having faith, because that is rare, and after the heart mixes with the purity of true faith, no one can reject it - taking into consideration that this may happen, but it is rare. Whoever is predestined to have a bad end, it must happen, whether his lifespan is long or short. So it does a person no good in hastening it by wishing for death.

0902 None of you should wish for death. Either he is a doer of good,... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

903 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him)...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5396 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: «نَعى النبَّي صلى الله عليه وسلم النَّجاشِّي في اليوم الذي مات فيه، خرج بهم إلى المصّلى، فصّف بهم، وَكَبَّرَ أَرَبعًا».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) announced the death of the Negus on the day he had died. He took the people to the prayer place, lined them up, and made four Takbīrs.

EASY EXPLANATION

The Negus, king of Abyssinia, did the Muslim emigrants a generous favor. When Quraysh in Makkah oppressed Muslims, they sought refuge in Abyssinia before there was a Muslim community in Madīnah. There in Abyssinia, the Negus received them well and treated them with hospitality. His sincere intention and lack of arrogance led him to accept the truth and convert to Islam. He died in his country without seeing the Prophet (may Allah's peace and blessings be upon him). Because of his favors to Muslims, his high esteem, and dying in a land where no Muslim prayers were said over him, the Prophet (may Allah's peace and blessings be upon him) informed his Companions of his death and took them out to the prayer place to say prayers on him. By this, the Prophet (may Allah's peace and blessings be upon him) declared that the Negus had converted to Islam and also paid him tribute for his position and generosity. The Prophet's prayer with the Muslim congregation would be an intercession with Allah, the Almighty, in favor of the Negus.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

904 / PROPHETIC REPORT

Beware of (smearing yourselves with) urine, because it is the...

Narrated by the named companion in the report

SOURCE HadeethEnc 10044 | Authentic hadith | Narrated by Ad-Daraqutny

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «ٱسْتَنْزِهوا من البول؛ فإن عامّة عذاب القبر منه».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Beware of (smearing yourselves with) urine, because it is the main cause of punishment in the grave."

EASY EXPLANATION

In this Hadīth, the Prophet (may Allah's peace and blessings be upon him) draws our attention to one of the most common causes of punishment in the grave. It is the habit of not keeping away or purifying oneself from urine.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

We should beware of urine and distance ourselves from it, lest it may touch our bodies or clothes.
It is better to wash off urine and purify ourselves of it if it touches us, so as to avoid impurity. But it is obligatory to remove it prior to prayer.
Urine is impure. So, if it touches a part of the body, clothing, or a spot, it makes it impure, rendering prayer invalid in this state. One of the requirements of the prayer is the removal of impurity.

TEXT NOTE

Authentic hadith; Narrated by Ad-Daraqutny. HadeethEnc English export v1.25.0.

905 / PROPHETIC REPORT

They are being tormented, but they are not tormented for a...

Narrated by Ibn ʻAbbās

SOURCE HadeethEnc 3010 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنِ، فَقَالَ: «إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ» ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً، فَشَقَّهَا نِصْفَيْنِ، فَغَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً، قَالُوا: يَا رَسُولَ اللَّهِ، لِمَ فَعَلْتَ هَذَا؟ قَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَيْبَسَا».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) passed by two graves and said: "They are being tormented, but they are not tormented for a major sin. One of them would not save himself from being soiled with his urine, while the other used to walk about spreading malicious gossip." He then took a green leaf of a date palm, split it into two, and planted one on each grave. They said: O Messenger of Allah, why did you do that? He replied: "Their torment might be alleviated until they become dry."

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 3:185 - Every soul will taste death

Qur'an 2:156 - We belong to Allah and return to Him

PUT IT INTO PRACTICE

Talebearing and heedlessness in shielding oneself from urine are major sins and a cause for punishment in the grave.

Allah Almighty revealed part of the unseen, such as the torment of the grave, as a sign of his prophethood.

The act of splitting the two date palm leaves and putting them on the grave is unique to the Prophet (may Allah's peace and blessings be upon him) because Allah informed him of the condition of the two buried in that grave. Therefore, none should be compared to him (may Allah's peace and blessings be upon him) because none is aware of the conditions of the dead.

0905 They are being tormented, but they are not tormented for a... / continued

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

25

Resurrection, Paradise and the Fire

Let the final meeting reshape present choices.

REPORTS 0906-0960

906 / PROPHETIC REPORT

In Paradise, there are one hundred degrees that Allah prepared...

Narrated by the named companion in the report

SOURCE HadeethEnc 3624 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «إّن في الجّنة مائةَ دَرَجة أَعّدَها الله لُلمجاِهدين فيَ سِبيل الله ماَ بْيَن الّدَرَجَتْيِن كما بين السماء والأرض».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “In Paradise, there are one hundred degrees that Allah prepared for those who make jihad in the cause of Allah. The distance between each two degrees is like the distance between the heaven and earth.”

EASY EXPLANATION

In this Hadīth, the Prophet (may Allah's peace and blessings be upon him) tells us about the virtue of those who practice jihad in Allah's cause. Allah, the Almighty, has prepared for them one hundred degrees in Paradise, the distance between each two degrees is like the distance between the heaven and earth.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 99:6 - People emerge to see their deeds

Qur’an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

907 / PROPHETIC REPORT

No owner of gold or silver who does not pay what is due on it...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 6611 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أبي هُرَيْرَة رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم: «مَا مِنْ صَاحِبِ ذَهَبٍ وَلَا فِضَّةٍ، لَا يُؤَدِّي مِنْهَا حَقَّهَا، إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ، صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ، فَأُحْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَيُكْوَى بِهَا جَنْبُهُ وَجَبِينُهُ وَظَهْرُهُ، كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيَرَى سَبِيلَهُ، إِمَّا إِلَى الْجَنَّةِ، وَإِمَّا إِلَى النَّارِ» قِيلَ: يَا رَسُولَ اللهِ، فَالْإِبِلُ؟ قَالَ: «وَلَا صَاحِبُ إِبِلٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا، وَمِنْ حَقِّهَا حَلْبُهَا يَوْمَ وِرْدِهَا، إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ، بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ، أَوْفَرَ مَا كَانَتْ، لَا يَفْقِدُ مِنْهَا فَصِيلًا وَاحِدًا، تَطَؤُهُ بِأَخْفَافِهَا وَتَعَضُّهُ بِأَفْوَاهِهَا، كُلَّمَا مَرَّ عَلَيْهِ أُولَاهَا رُدَّ عَلَيْهِ أُخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ، وَإِمَّا إِلَى النَّارِ» قِيلَ: يَا رَسُولَ اللهِ، فَالْبَقَرُ وَالْغَنَمُ؟ قَالَ: «وَلَا صَاحِبُ بَقَرٍ، وَلَا غَنَمٍ، لَا يُؤَدِّي مِنْهَا حَقَّهَا، إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ، لَا يَفْقِدُ مِنْهَا شَيْئًا، لَيْسَ فِيهَا عَقْصَاءُ، وَلَا جَلْحَاءُ، وَلَا عَضْبَاءُ تَنْطَحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَظْلَافِهَا، كُلَّمَا مَرَّ عَلَيْهِ أُولَاهَا رُدَّ عَلَيْهِ أُخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ، وَإِمَّا إِلَى النَّارِ» قِيلَ: يَا رَسُولَ اللهِ، فَالْخَيْلُ؟ قَالَ: «الْخَيْلُ ثَلَاثَةٌ: هِيَ لِرَجُلٍ وِزْرٌ، وَهِيَ لِرَجُلٍ سِتْرٌ، وَهِيَ لِرَجُلٍ أَجْرٌ، فَأَمَّا الَّتِي هِيَ لَهُ وِزْرٌ، فَرَجُلٌ رَبَطَهَا رِيَاءً وَفَخْرًا وَنِوَاءً عَلَى أَهْلِ الْإِسْلَامِ، فَهِيَ لَهُ وِزْرٌ، وَأَمَّا الَّتِي هِيَ لَهُ سِتْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ، ثُمَّ لَمْ يَنْسَ حَقَّ اللهِ فِي ظُهُورِهَا وَلَا رِقَابِهَا، فَهِيَ لَهُ سِتْرٌ، وَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ لِأَهْلِ الْإِسْلَامِ، فِي مَرْجٍ وَرَوْضَةٍ، فَمَا أَكَلَتْ مِنْ ذَلِكَ الْمَرْجِ، أَوِ الرَّوْضَةِ مِنْ شَيْءٍ، إِلَّا كُتِبَ لَهُ، عَدَدَ مَا أَكَلَتْ حَسَنَاتٌ، وَكُتِبَ لَهُ، عَدَدَ أَرْوَاثِهَا وَأَبْوَالِهَا، حَسَنَاتٌ، وَلَا تَقْطَعُ طِوَلَهَا فَاسْتَنَّتْ شَرَفًا، أَوْ شَرَفَيْنِ، إِلَّا كَتَبَ اللهُ لَهُ عَدَدَ آثَارِهَا وَأَرْوَاثِهَا حَسَنَاتٍ، وَلَا مَرَّ بِهَا صَاحِبُهَا عَلَى نَهْرٍ، فَشَرِبَتْ مِنْهُ وَلَا يُرِيدُ أَنْ يَسْقِيَهَا، إِلَّا كَتَبَ اللهُ لَهُ، عَدَدَ مَا شَرِبَتْ، حَسَنَاتٍ» قِيلَ: يَا رَسُولَ اللهِ، فَالْحُمُرُ؟ قَالَ: «مَا أُنْزِلَ عَلَيَّ فِي الْحُمُرِ شَيْءٌ، إِلَّا هَذِهِ الْآيَةُ الْفَاذَّةُ الْجَامِعَةُ»: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ، وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ [الزلزلة: 8].

0907 No owner of gold or silver who does not pay what is due on it... / continued

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "No owner of gold or silver who does not pay what is due on it except that on the Day of Judgment they will be made for him sheets of fire and will be heated in the fire of Hell. His side, forehead, and back will be seared therewith. Whenever they cool down, they will be heated for him again on a day, the length of which is fifty thousand years, until judgment is pronounced among the slaves and he sees his path, either to Paradise or Hellfire." It was said: O Messenger of Allah, what about camels? He said: "And no owner of camels who does not pay what is due on them, and this includes milking them on their watering day, except that on the Day of Judgment he will be thrown down in a vast, smooth plain, and they will come, more numerous than they have ever been without even a single young one missing thereof. They will trample him with their hooves and bite him with their mouths. Whenever the first of them passes over him, the last of them will be made to return and pass over him on a day, the length of which is fifty thousand years, until judgment is pronounced among the slaves and he sees his path, either to Paradise or Hellfire." It was said: O Messenger of Allah, what about cows and sheep? He said: "And no owner of cows and sheep who does not pay what is due on them except that on the Day of Judgment he will be thrown down in a vast, smooth plain and they will come without any of them missing. There will be none among them with twisted horns, without horns, or with a broken horn. They will gore him with their horns and trample him with their hooves. Whenever the first of them passes over him, the last of them will be made to return and pass over him on a day, the length of which is fifty thousand years, until judgment is pronounced among the slaves and he sees his path, either to Paradise or Hellfire." It was said: O Messenger of Allah, what about horses? He said: "Horses are three: they are a burden for a man, a shield for another man, and a reward for a third man. As for the one for whom they are a burden, he is a man who kept them by way of showing off, boasting, and expressing hostility towards Muslims; so they are a burden for him. As for the one for whom they are a shield, he is a man who kept them for the sake of Allah and did not forget the right of Allah concerning their backs and their necks, and so they are a shield for him. As for the one for whom they are a reward, he is a man who kept them in a meadow or pasture for the sake of Allah to be used for the interest of Muslims. Whatever they eat from that meadow and pasture will be recorded for him as good deeds, and even their dung and urine will be recorded for him as good deeds. They will not break their halter and prance a course or two without their hoof marks and their dung written for him as good deeds. And their owner does not take them past a river from which they drink, though he did not intend thereby to quench their thirst, except that Allah will record for him the amount they drink as good deeds."

0907 No owner of gold or silver who does not pay what is due on it... / continued

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified some types of properties and mentioned the recompense of those who do not pay their Zakah on the Day of Judgment. Such properties include:

First: Gold and silver and what is similar to them, including money and commercial goods, which are subject to Zakah but were not paid. In this case, they are melted down and poured in the form of plates and heated in the fire of Hell and used to torment their owner, searing therewith his side, forehead, and back. Whenever they cool down, they are reheated, and he continues being tormented in such a way throughout the Day of Judgment, the length of which is fifty thousand years, until Allah judges between the creation and he becomes either from the dwellers of Paradise or Hellfire. Second: The owner of camels who does not pay their Zakah and the right due on them, including milking them for the needy who are present. In this case, such camels are brought, and they are huge, fat, and more in number than they were. Their owner will be laid down, thrown, and stretched for them on the Day of Judgment on a wide, level land where they can trample him with their hooves and bite him with their teeth. Whenever the last of them passes over him, the first of them will be made to return to pass over him, and he continues being tormented in such a way throughout the Day of Judgment, the length of which is fifty thousand years, until Allah judges between the creation and he becomes either from the dwellers of Paradise or Hellfire. Third: The owner of cows and sheep - sheep and goats - who does not pay the Zakah due on them. In this case, they are brought in great numbers, more than they were, and nothing will be missing thereof. He will be laid down, thrown, and stretched for them on the Day of Judgment on a wide level land. None of them will have a twisted horn, no horn, or a broken horn; rather, they will be in perfect shape. They will gore him with their horns and trample him with their hooves. Whenever the last of them passes over him, the first of them will be made to return to pass over him.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Paying Zakah is obligatory and withholding it entails a stern warning.
One who withholds Zakah out of indolence is not a disbeliever but he is in great danger.
Man gets rewarded for the details that occur while performing an act of obedience, even if he did not have such details in mind, as long as he has intended the act of obedience itself.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic; Agreed upon. HadeethEnc English export v1.25.0.

908 / PROPHETIC REPORT

Paradise and Hell argued with one another. Hell said: I have...

Narrated by the named companion in the report

SOURCE HadeethEnc 8313 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «تَحاجّتِ الجنُة والنارُ، فقالت النارُ: أوثرُت بالْمَتَكِّبرين، والْمَتَجِّبرين، وقالت الجنُة: فما لي لا يدخلني إلا ضعفاء الناس وَسَقَطهم وعِّرُتهم؟ قال الله للجنة: إنما أنت رحمتي أرحُم بكَ من أشاء من عبادي، وقال للنار: إنما أنت عذابيُ أعِّذب بكَ من أشاء من عبادي، ولكل واحدٍة منكماِ مْلؤها، فأما النارُ فلا تمتلئ حتى يضَع الله تبارك وتعالىِ رْجَله، تقول: َقطَ قطَ قط، فهنالك تمتلئ، وَيْزوى بعُضها إلى بعض، ولا يظلم اللّه من خلقه أحدا، وأما الجنُة فإّن اللّهُ ينشئ لها َخْلقا».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “Paradise and Hell argued with one another. Hell said: ‘I have been assigned the arrogant and the tyrants.’ Paradise said: ‘Why is it that only the weak, the insignificant, and the simple enter me?’ Allah said to Paradise: ‘You are My Mercy by means of which I have mercy upon whomever I wish of My slaves.’ And He said to Hell: ‘You are My torment by means of which I torment whomever I wish of My slaves. Each of you will have its fill.’ As for Hell, it will not be filled until Allah, Blessed and Exalted, puts His Foot. It will say: ‘Enough, enough, enough!’ It will thus be filled, and its parts will come closer to each other. Indeed, Allah does not do injustice to any of His creatures. As for Paradise, Allah will create for it new creation (to fill it).”

EASY EXPLANATION

This Hadīth reports a conversation between Hell and Paradise. Hell boasts of being the destination of Allah's vengeance on the tyrants, the arrogant, and criminals, who disobeyed Allah and discredited His messengers. Paradise, however, complains that mostly the weak, the poor, and the humble are admitted to it. The dwellers of Paradise are, indeed, humble and submissive to Allah. Paradise and Hell have, in fact, had such a conversation, since Allah has endowed them with consciousness, discernment, reason, and speech. Nothing is beyond Allah's power. Allah settled the dispute between Paradise and Hell by saying to the former that it is His mercy by means of which He has mercy upon any of His slaves, and by saying to the latter that it is His torment by means of which He tortures any of His slaves. In other words, Allah created Paradise to have mercy by means of which upon whom He wills of His slaves, namely those who are blessed by Allah and made eligible to be admitted to Paradise. Likewise, Allah created Hell for those who disobeyed Him, namely those who disbelieved in Him and His messengers. Both destinations belong to the dominion of Allah, which He manages as He wills. He is not asked about what He does, whereas people are asked. It should be noted, however, that no one enters Hell except those who deserve it because of their deeds. Furthermore, Allah promised to fill Paradise and Hell with dwellers. Hell clearly asked to be filled; Allah says: {On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there some more?"}

0908 Paradise and Hell argued with one another. Hell said: I have... / continued

[Sūrat Qāf: 30] In response, Allah pledged to fill Hell with both jinn and humans. Paradise and Hell are the abodes of the jinn and humans after reckoning on Doomsday. Those who believed in Allah, worshiped Him alone, and followed His messengers, will end up residing in Paradise. On the other hand, those who disobeyed Allah and disbelieved in Him with arrogance, they will end up residing in Hell. However, Hell will be filled only when Allah puts His Foot. It will then get together and tighten upon those inside it. Indeed, Allah does not do injustice to anyone.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

909 / PROPHETIC REPORT

I know the last of the inhabitants of Hell to come out of it,...

Narrated by the named companion in the report

SOURCE HadeethEnc 10405 | Authentic hadith | Narrated by Muslim - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن المغيرة بن شعبة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «سأل موسى صلى الله عليه وسلم ربّه: ما أدنى أهل الجنّة منزلة؟ قال: هو رجل يجيء بعد ما أدخل أهل الجنّة الجنّة، فيقال له: ادخل الجنّة. فيقول: أي رب، كيف وقد نزل الناس منازلهم، وأخذوا أخذاتهم؟ فيقال له: أترضى أن يكون لك مثل ملك ملك من ملوك الدنيا؟ فيقول: رضيت رب، فيقول: لك ذلك ومثله ومثله ومثله ومثله، فيقول في الخامسة. رضيت رب، فيقول: هذا لك وعشرة أمثاله، ولك ما اشتهت نفسك، ولذت عينك. فيقول: رضيت رب. قال: رب فأعلاهم منزلة؟ قال: أولئك الذين أردت غرست كرامتهم بيدي، وختمت عليها، فلم ترعين، ولم تسمع أذن، ولم يخطر على قلب بشر». وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «إني لأعلم آخر أهل النار خروجا منها، وآخر أهل الجنّة دخولا الجنّة. رجل يخرج من النار حبوا، فيقول الله عز وجل له: اذهب فادخل الجنّة، فيأتيها، فيخيّل إليه أنها ملأى، فيرجع، فيقول: يا رب وجدتها ملأى! فيقول الله عز وجل له: اذهب فادخل الجنّة، فيأتيها، فيخيّل إليه أنها ملأى، فيرجع فيقول: يا رب وجدتها ملأى، فيقول الله عز وجل له: اذهب فادخل الجنّة، فإن لك مثل الدنيا وعشرة أمثالها؛ أو إن لك مثل عشرة أمثال الدنيا، فيقول: أتسخر بي، أو تضحك بي وأنت الملك!». قال: فلقد رأيت رسول الله صلى الله عليه وسلم ضحك حتى بدت نواجذه فكان يقول: «ذلك أدنى أهل الجنّة منزلة».

ENGLISH RENDERING

Al-Mughīrah ibn Shuʿbah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: "Mūsa (peace be upon him) asked his Lord: 'Who amongst the inhabitants of Paradise will be the lowest in rank?' He (Allah) said: 'The one who will come after the people of Paradise have already been admitted to it. It will be said to him: 'Enter Paradise.' He will then respond: 'O Lord, how (may I enter) while the people have settled in their homes and taken their shares?' It will be said to him: 'Will you be pleased if you have a kingdom like that of a king of the world?' He will say: 'I will be pleased (with this) my Lord.' He (Allah) will say: 'You will be given fivefold like it.' He will say at the fifth (repetition): 'I am pleased, My Lord.' He (Allah) will say: 'It is yours, and ten times that, and you will receive whatever you desire and whatever your eyes yearn for.' He will say: 'I am pleased, my Lord.' Mūsa said: 'Who then amongst the inhabitants of Paradise will be the highest in

0909 I know the last of the inhabitants of Hell to come out of it,... / continued

rank?' He (Allah) said: 'They are those whom I chose. I have sowed their honor with My Own Hand, and then set a seal over it. They will receive that which no eye has ever seen, no ear has ever heard, and no human mind has ever perceived.'"

Ibn Mas‘ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: "I know the last of the inhabitants of Hell to come out of it, and the last of the inhabitants of Paradise to enter it. He is a man who will emerge from Hellfire crawling, and Allah, the Almighty, will say to him: ‘Go and enter Paradise.’ When he arrives, it will appear to him that it is full. He will say: ‘O Lord, I have found it full.’ Allah, the Almighty, will say: ‘Go and enter Paradise, for you will have the like of the world and ten times more - or you will have ten times the like of the world.’ He will say: ‘Are You mocking me - or are You laughing at me - while You are the King?’” Ibn Mas‘ūd said: "I saw the Messenger of Allah (may Allah’s peace and blessings be upon him) smiling so broadly that his molar teeth could be seen. He then said: "That is the lowest in rank among the people of Paradise!”

0909 I know the last of the inhabitants of Hell to come out of it,... / continued

EASY EXPLANATION

This Hadīth demonstrates the bounty and extensive mercy of Allah, the Exalted. It also informs us of the great status of the people of Paradise, as the lowest in rank therein will enjoy multiple times more what any king of this world possesses.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

910 / PROPHETIC REPORT

The Sirāt will be placed over the center of Hell, covered with...

Narrated by the named companion in the report

SOURCE HadeethEnc 8287 | Authentic hadith | Narrated by Ibn Majah - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري رضي الله عنه مرفوعًا: «يُوضَع الصراط بينَ ظَهَري جهنم، عليهَ حَسَكٌ كحَسك السّعدان، ثم يستجيز الناس، فناجٍ مَسّلم، وَمَجدوح به ثم ناجٍ، ومحتَبس به فمنكوٌس فيها، فإذا فرغ الله عز وجل من القضاء بين العباد، يفقد المؤمنون رجالًا كانوا معهم في الدنيا يصّلون بصلاتهم، وُيَزّكون بزكاتهم، ويصومون صيامهم، ويحّجون حّجهم ويغزون غزَوهم فيقولون: أي ربنا عبٌاد من عبادك كانوا معنا في الدنيا يصّلون صلاتنا، وُيَزّكون زكاتنا، ويصومون صيامنا، ويحّجون حّجنا، ويغزون غزَونا لا نراهم، فيقول: اذهبوا إلى النار فمن وجدتم فيها منهم فأخرجوه، قال: فيجدونهم قد أخذتهم النٌار علىَ قْدر أعمالهم، فمنهمَ من أخذته إلى قدميه، ومنهمَ من أخذته إلى نصف ساقيه، ومنهمَ من أخذته إلى ركبتيه، ومنهم من أخذته إلىَ ثْدَيْيه، ومنهم من أزرته، ومنهم من أخذته إلى عنقه، ولمَ تْغَش الوجوَه، فيستخرجونهم منها قُيطرحون في ماء الحياة»، قيل: يا رسول الله وما الحياة؟ قال: «غسل أهل الجنة فينبتون نبَات الزرعة» وقال مرة: «فيه كما تنبت الزرعة في غثاء الّسيل، ثم يشفع الأنبياء في كِّل من كان يشهد أن لا إله إلا الله مخِلًصا فيخرجونهم منها» قال: «ثم يتحّنُن الله برحمته على من فيها، فما يترك فيها عبًدا في قلبه مثقٌال حّبة من إيمان إلا أخرجه منها».

ENGLISH RENDERING

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported the Prophet (may Allah's peace and blessings be upon him) said: "The Sirāt will be placed over the center of Hell, covered with thorns similar to the thorns of the Sa'dān. Then, people will pass over it; some will be safe without any harm, some will be safe after receiving some scratches, and some will fall down into Hell. When Allah, Glorified and Exalted, has finished judging between the slaves, the believers will look for men who were with them on earth praying as they prayed, paying Zakah as they paid it, fasting as they fasted, performing pilgrimage as they performed it, and fighting (in the cause of Allah) as they fought. The believers will then ask: 'O our Lord, there were slaves from among Your slaves who were with us on earth and used to pray as we prayed, pay Zakah as we paid it, fast as we fasted, perform pilgrimage as we performed it, and fight (in Your cause) as we fought, yet we do not see them.' Allah will say: 'Depart to Hell and whomever of these you find therein take him out.' So they will find them, engulfed by the fire according to their deeds. Some of them will be engulfed by the fire to their feet, some to the middle of their legs, some to their knees, some to their breasts, some to their waist and some to their necks,

0910 The Sirāt will be placed over the center of Hell, covered with... / continued

but not their faces. They will be removed from the fire and cast into the water of life." It was said: "O Messenger of Allah, what is (the water of) life?" He replied: "The washing of the dwellers of Paradise; and they will sprout as a plant sprouts. (In another narration, he said: And they will sprout in it as the plant sprouts in the silt left by a flood.) Then, the prophets will intercede on behalf of anyone who faithfully witnessed that there is no god but Allah and they will be taken out of Hell. Then, Allah will show compassion by His mercy to those in it (Hell) so that there will not be left in it a slave who has an atom’s weight of faith in his heart."

0910 The Sirāt will be placed over the center of Hell, covered with... / continued

EASY EXPLANATION

On the Day of Judgment, Allah, the Almighty, will place the Sirāt over the center of Hell, with solid thorns covering it. Then, the people will be commanded to pass over it. Some of them will pass safely without being touched by the fire; others will be scratched then will be saved; others will fall into the Hellfire.

When Allah, the Almighty, finishes judging between His slaves, and the dwellers of Paradise enter it and those of Hell enter it, the believers in Paradise will notice that they do not see some people who were with them on earth and who used to pray, give Zakah, fast, perform pilgrimage, and fight in the cause of Allah along with them. So, they will say to Allah, the Almighty,: We do not see those people with us in Paradise although they used to pray, give Zakah, fast, perform pilgrimage, and fight in the cause of Allah with us on earth. Allah will say to them: Go to Hellfire, and if you find any of them therein, take him out of it.

They will find them engulfed by fire each according to his deeds. Some of them will be engulfed by fire up to their feet, others up to the middle of their legs, others to their knees, others to their waists, others to their breasts, and others to their necks; but the fire does not reach their faces. They will intercede on their behalf, so they will be taken out of the fire and thrown into the water of life, which brings to life anyone who is immersed in it. Hence, their bodies will grow again just as plants grow in a flood channel.

Then, the prophets will be granted intercession on behalf of every person who sincerely bore witness that none is worthy of worship but Allah, and thus taking them out of the fire. Allah will then compassionately bestow His mercy on those in the fire, leaving no one therein in whose heart there exists an atom’s weight of faith.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 99:6 - People emerge to see their deeds

Qur’an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by Ahmad. HadeethEnc English export v1.25.0.

911 / PROPHETIC REPORT

the people who will receive the severest punishment on the Day...

Narrated by ‘Ā’ishah, Mother of the Believers,

SOURCE HadeethEnc 5931 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ أُمِّ الْمؤمنيَن رضي الله عنها قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ سَتَرْتُ سَهْوَةً لِي بِقِرَامٍ فِيهِ تَمَاثِيلُ، فَلَمَّا رَآهُ هَتَكَهُ وَتَلَوَّنَ وَجْهُهُ وَقَالَ: «يَا عَائِشَةُ، أَشَدُّ النَّاسِ عَذَابًا عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ اللهِ» قَالَتْ عَائِشَةُ: «فَقَطَعْنَاهُ فَجَعَلْنَا مِنْهُ وِسَادَةً أَوْ وِسَادَتَيْنِ».

ENGLISH RENDERING

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

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) entered the place of 'Ā’ishah (may Allah be pleased with her) in his house and found that she had covered a small cabinet, wherein things are kept with a piece of fabric that had images of living beings on it. The color of his face changed by way of anger for the sake of Allah, and he took it away and said: People who will receive the severest punishment on the Day of Judgment will be those who try to emulate Allah's creation with their images. ‘Ā’ishah said: So, we made one or two cushions out of it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 99:6 - People emerge to see their deeds

Qur’an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Forbidding evil on seeing it without any slackness unless it involves a greater evil.
Punishment on the Day of Judgment varies according to the gravity of the sin.
Making images of living beings counts as one of the major sins.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

912 / PROPHETIC REPORT

Whoever says upon hearing the call: O Allah, Lord of this...

Narrated by the named companion in the report

SOURCE HadeethEnc 10635 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ».

ENGLISH RENDERING

Jābir ibn ʻAbdullah (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever says upon hearing the call: O Allah, Lord of this perfect call and the prayer that is to be established, grant Muhammad Al-Wasīlah and Al-Fadīlah and resurrect him to the Praiseworthy Station that You have promised him, he will be granted my intercession on the Day of Judgment."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarifies that whoever says the following upon hearing the muezzin completing the Adhān (call to prayer):

(O Allah, Lord of this perfect call), these are the words of the Adhān that are used to call people to worship Allah and to perform the prayer; (perfect) complete, i.e., the call of Tawhīd (monotheism) and the divine message. (And the prayer that is to be established) constantly and that is about to be offered. (Grant) and give (Muhammad Al-Wasīlah) and the highest position in Paradise that is not to be granted to anyone other than him (may Allah's peace and blessings be upon him), (and Al-Fadīlah), i.e., the degree of superiority over others' degrees, (and resurrect him to) and give him (the Praiseworthy Station) that brings praise to the one standing therein, which is a reference to the Grand Intercession on the Day of Judgment (that You have promised him) by saying: {So your Lord may raise you to a praised status} to be yours.

Whoever says this supplication becomes worthy of the Prophet's intercession that will be definitely granted to him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

0912 Whoever says upon hearing the call: O Allah, Lord of this... / continued

PUT IT INTO PRACTICE

It is a Shariah directive to say this supplication after repeating the words of the Adhān after the muezzin, but whoever does not hear the call does not say it.
The merit of the Prophet (may Allah's peace and blessings be upon him) as he was granted the highest position in Paradise, the degree of superiority, the praiseworthy station, and the Grand Intercession in judging between people.
Establishing the intercession for the Messenger of Allah (may Allah's peace and blessings be upon him), as indicated by his saying: "He will be granted my intercession on the Day of Judgment."

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

913 / PROPHETIC REPORT

certainly admit him into Paradise, regardless of the deeds...

Narrated by the named companion in the report

SOURCE HadeethEnc 3417 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عُبَادَةَ رضي الله عنه عِنِ النَّبِيِّ صلى الله عليه وسلم قال: «مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَالْجَنَّةَ حَقٌّ، وَالنَّارَ حَقٌّ، أَدْخَلَهُ اللهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ».

ENGLISH RENDERING

‘Ubādah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever bears witness that there is no god but Allah alone with no partner and that Muhammad is His slave and Messenger; that ‘Isa (Jesus) is the slave and Messenger of Allah, and His word which He communicated to Maryam (Mary), and a spirit from Him; and that Paradise is true and Hellfire is true, Allah will certainly admit him into Paradise, regardless of the deeds which he has done."

EASY EXPLANATION

The Messenger of Allah (may Allah's peace and blessings be upon him) informs us that whoever utters the word of Tawhīd (monotheism), knows its meaning and acts accordingly, and bears witness that Muhammad (may Allah's peace and blessings be upon him) is the slave and Messenger of Allah, acknowledges the fact that Jesus is a slave of Allah and a messenger from Him, whom Allah created by saying: "Be" and he was, and that he was one of the souls created by Allah, and declares his mother (Mary) innocent of the Jews' accusations, and believes that Paradise is true and Hellfire is true while believing in their existence and in their being bliss and punishment from Allah, and dies in this state, he will be admitted to Paradise even if he has been negligent in performing acts of obedience and has committed sins.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 99:6 - People emerge to see their deeds

Qur’an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Allah Almighty created Jesus, son of Mary, by the word (Be) without a father.
Combining the two facts that Jesus and Muhammad (may Allah's peace and blessings be upon them both) are both slaves of Allah as well as His messengers. So they are Allah's messengers, thus, they must not be rejected; and they are Allah's slaves, thus, they must not be worshipped.
The merit of Tawhīd and how it expiates sins, and the fact that the monotheist will be eventually admitted to Paradise, even if he commits some sins.

0913 certainly admit him into Paradise, regardless of the deeds… / continued

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

914 / PROPHETIC REPORT

Your fire is a one-seventieth part of Hellfire

Narrated by Abu Hurayrah

SOURCE HadeethEnc 65036 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»، قِيلَ: يَا رَسُولَ اللَّهِ، إِنْ كَانَتْ لَكَافِيَةً. قَالَ: «فُضِّلَتْ عَلَيْهِنَّ بِتِسْعَةٍ وَسِتِّينَ جُزْءًا كُلُّهُنَّ مِثْلُ حَرِّهَا».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Your fire is a one-seventieth part of Hellfire." It was said: "O Messenger of Allah, it would have been enough." Thereupon, he said: "It is sixty-nine parts in excess of (the heat of) fire in this world, each of them being equivalent to its heat."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) reports that the fire of this world is a one-seventieth part of the fire of Hell. The heat of the fire of the hereafter is greater than the heat of the fire of this world by sixty-nine parts, each of which is equivalent to the heat of the worldly fire. It was said: O Messenger of Allah, the fire of this world would have been enough for punishing those who enter it. In response, he (may Allah's peace and blessings be upon him) said: The fire of Hell is more intense than the fire of this world by sixty-nine parts, with each part being equivalent to its heat.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

915 / PROPHETIC REPORT

The first group to enter Paradise will be like the full moon on...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 65183 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ، وَلَا يَتْفُلُونَ وَلَا يَمْتَخِطُونَ، أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الْأُلُوَّةُ الْأَنْجُوجُ، وَعُودُ الطِّيبِ وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ، عَلَى خَلْقِ رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعًا فِي السَّمَاءِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The first group to enter Paradise will be like the full moon on its brightest night, and those who will follow them will be like the brightest shining star in the sky. They will not urinate, defecate, spit, or blow their noses. Their combs will be of gold, and their sweat will smell like musk. Their censers will be the aloes-wood and their wives will be the houris. All of them will look alike and will resemble their father Adam, sixty cubits tall."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that the first group of believers to enter Paradise will have faces that shine like the full moon on its brightest night, followed by those who are as radiant as the most luminous stars in the sky. They will have attributes of perfection, as they will not urinate, defecate, spit, or blow their noses. Their combs will be made of gold, their sweat will smell like musk, and their incense burners will emit the finest fragrances. Their spouses will be the houris, and they will be created with a unified appearance, resembling their father Adam in form and height - sixty cubits tall in stature.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

0915 The first group to enter Paradise will be like the full moon on... / continued

PUT IT INTO PRACTICE

Highlighting the description of the people of Paradise and how they vary therein according to their ranks and deeds.
Drawing comparisons to bring the meanings close and make them clear.
Al-Qurtubi said: It may be asked, what need do they have for combs when they are perpetually youthful and their hair never gets dirty? And what need do they have for incense when their smell is finer than musk? He said: The response is that the pleasures of the people of Paradise - such as eating, drinking, clothing, and fragrances - are not driven by the pain of hunger, thirst, nakedness, or foul odors. Rather, these are successive pleasures and continuous blessings. The wisdom behind it is that they will enjoy things similar to what they used to enjoy in this world.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

916 / PROPHETIC REPORT

Allah Almighty will say to the dwellers of Paradise: 'O people...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 8343 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ؟ فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ؟ فَيَقُولُ: أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ، قَالُوا: يَا رَبِّ، وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي، فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Allah Almighty will say to the dwellers of Paradise: 'O people of Paradise!' They will reply: 'O our Lord, we present ourselves and are at Your pleasure.' He will say: 'Are you contented?' They will say: 'How could we not be contented, O Lord, when You have given us what You have not given to any of Your creation?' He will say: 'I shall give you something better than that?' They will say: 'O Lord, what could be better than that?' He will say: 'I shall bestow My pleasure upon you and I shall not be displeased with you ever after that.'"

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that Allah Almighty will say to the people of Paradise while they are in it: O people of Paradise! They will reply: O our Lord, we present ourselves and are at Your pleasure. He will say to them: Are you contented? They will say: Yes, we are contented. How could we not be contented when You have given us what You have not given to any of Your creation! He Almighty will say: Shall I give you something better than that? They will say: O Lord, what could be better than that?! He will say: I shall bestow My eternal pleasure upon you and I shall not be displeased with you ever after that.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

0916 Allah Almighty will say to the dwellers of Paradise: 'O people... / continued

PUT IT INTO PRACTICE

Allah Almighty will speak to the people of Paradise.
The Hadīth includes good news from Allah to the people of Paradise that He is pleased with them and will bestow His pleasure upon them, and never will He be displeased with them.
All the dwellers of Paradise will be content with their conditions, despite their different ranks and varied degrees, as everyone will reply with the same words: "You have given us what You have not given to any of Your creation."

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

917 / PROPHETIC REPORT

The happiest of people to receive my intercession on the Day of...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3414 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَة رضي الله عنه أَنَّهُ قَالَ: قِيلَ: يَا رَسُولَ اللهِ، مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ؟ قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لا يَسْأَلَنِي عَنْ هَذا الْحَدِيثِ أَحَدٌ أَوَّلُ مِنْكَ؛ لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ، مَنْ قَالَ لا إِلَهَ إِلا اللَّهُ خَالِصًا مِنْ قَلْبِهِ أَوْ نَفْسِهِ».

ENGLISH RENDERING

It was said: "O Messenger of Allah, who will be the happiest of people to receive your intercession on the Day of Judgment?" The Messenger of Allah (may Allah's peace and blessings be upon him) said: "I thought no one would ask me about this Hadīth before you, O Abu Hurayrah, given the keenness I have seen from you regarding the Hadīths. The happiest of people to receive my intercession on the Day of Judgment is the one who says, 'there is no god but Allah' sincerely from his heart or his soul."

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

It establishes the intercession of the Prophet (may Allah's peace and blessings be upon him) in the Hereafter, and that it would only be granted to monotheist believers.
The Prophet's intercession is his earnest supplication to Allah Almighty regarding the monotheistic believers who deserve to enter Hellfire not to enter it and those of them who entered it to be taken out of it. It points out the merit and profound effect of the testimony of faith being sincerely uttered for Allah Almighty.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

918 / PROPHETIC REPORT

Whoever meets Allah without associating partners with Him will...

Narrated by Jābir ibn ʻAbdullāh

SOURCE HadeethEnc 3418 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر بن عبد الله رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: «مَنْ لَقِيَ اللهَ لا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَهُ يُشْرِكُ بِهِ دَخَلَ النَّارَ».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: "Whoever meets Allah without associating partners with Him will enter Paradise, and whoever meets Him while associating partners with Him will enter Hellfire."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) says that whoever dies while not associating anything as a partner with Allah will end up in Paradise, even if he is punished for some of his sins; and that whoever dies while associating anything as a partner with Allah will abide in Hellfire forever.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 99:6 - People emerge to see their deeds

Qur’an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

This points out the merit of monotheist belief and that it is the means of salvation from an eternal stay in Hellfire.
Paradise and Hellfire are close to people, and only death separates them.
It warns against polytheism, little or much, for salvation from Hellfire is attained by avoiding it.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

919 / PROPHETIC REPORT

My Lord has promised me that seventy thousand of my Ummah will...

Narrated by the named companion in the report

SOURCE HadeethEnc 8282 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي أمامة رضي الله عنه مرفوعًا: «وَعَدني رَبِّي أَنْ يُدْخِلَ الجنَة من أُمتي سبعين ألفا بغير حسابٍ ولا عذابٍ، مع كُلِّ ألفٍ سبعون ألفا، وثلاثَ حَثَياتٍ من حَثَياتِ رَبِّي».

ENGLISH RENDERING

Abu Umāmah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "My Lord has promised me that seventy thousand of my Ummah will enter Paradise without being brought to account or punished. With every thousand there will be (another) seventy thousand, and three handfuls of my Lord.”

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs us that Allah has promised him that seventy thousand people from this Ummah will be admitted to Paradise without undergoing reckoning or punishment, and that with every thousand, another seventy thousand will enter. Then, Allah will grasp with His Honorable Hand three handfuls of people and admit them to Paradise.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 99:6 - People emerge to see their deeds

Qur’an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Ahmad. HadeethEnc English export v1.25.0.

920 / PROPHETIC REPORT

Among them are those whom the fire will reach up to their...

Narrated by the named companion in the report

SOURCE HadeethEnc 5445 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن سمرة بن جندب رضي الله عنه : أن نبي الله صلى الله عليه وسلم قال: «منهم مَنْ تَأْخُذُه النّارُ إلى كَعْبَيه، ومنهم مَنْ تَأْخُذُه إلى رُكْبَتَيه، ومنهم مَنْ تَأْخُذُه إلى حُجْزَته، ومنهم مَنْ تَأْخُذُه إلى تَرْقُوَته».

ENGLISH RENDERING

Samurah ibn Jundub (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Among them are those whom the fire will reach up to their ankles, others up to their knees, others up to their waists, and others up to their collarbones."

EASY EXPLANATION

This Hadīth highlights fear of the Day of Judgment and of the torment of Hellfire. The Prophet (may Allah's peace and blessings be upon him) clarified that there are people on the Day of Judgment who will be taken by fire up to their ankles, others up to their knees, others up to their waists, and others up to their necks. People will vary in terms of punishment according to their deeds in the worldly life.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

921 / PROPHETIC REPORT

Oxus, Jaxartes, Euphrates, and the Nile are all from the rivers...

Narrated by the named companion in the report

SOURCE HadeethEnc 8268 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «سَيْحَانَ وَجَيْحَانَ والْفَرَاتُ والنِّيل كُل من أنهار الجنة».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Oxus, Jaxartes, Euphrates, and the Nile are all from the rivers of Paradise."

EASY EXPLANATION

The Oxus, the Jaxartes, the Euphrates, and the Nile are four rivers in this world, which the Prophet (may Allah's peace and blessings be upon him) described as being from the rivers of Paradise. Some scholars said that they are literally from the rivers of Paradise. However, when these rivers were put in this world, they earned the character of worldly rivers and became from the rivers of this world.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

922 / PROPHETIC REPORT

The Hadīth on Intercession

Narrated by the named companion in the report

SOURCE HadeethEnc 5865 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن حذيفة بن اليمان وأبي هريرة رضي الله عنهما مرفوعًا: «يجمع الله -تبارك وتعالى- الناس فيقوم المؤمنون حتى تُزْلَف لهم الجنة، فيأتون آدم صلوات الله عليه، فيقولون: يا أبانا استفتح لنا الجنة، فيقول: وهل أخرجكم من الجنة إلا خطيئة أبيكم! لست بصاحب ذلك، اذهبوا إلى ابني إبراهيم خليل الله، قال: فيأتون إبراهيم فيقول إبراهيم: لسُت بصاحب ذلك إنما كنت خليلا من وراء وراء، اعمدوا إلى موسى الذي كلمه الله تكليما، فيأتون موسى، فيقول: لسُت بصاحب ذلك، اذهبوا إلى عيسى كلمة الله وروحه، فيقول عيسى: لست بصاحب ذلك، فيأتون محمدا صلى الله عليه وسلم فيقوم فيؤذن له، وتُرسَل الأمانة والرحم فيقومان جَنَبَتي الصِّرَاط يمينا وشمالا فَيُمُرّ أَوَّلُكم كالْبرق» قلْت: بأبي وأمي، أي شيء كَمَرّ الْبرق؟ قال: «ألم تروا كيف يمر ويرجع في طَرْفَة عَيْن، ثم كَمَرّ الرِّيح، ثم كَمَرّ الطَّيْر، وَشَدّ الرِّجال تجري بهم أعمالهم، ونبيكم قائم على الصراط، يقول: رب سَلِّم سَلِّم، حتى تعجز أعمال العباد، حتى يجيء الرجل لا يستطيع السير إلا زَحْفا، وفي حافتي الصراط كَلالِيبُ مُعَلَّقَةٌ مأمورة بأخذ من أُمِرَتْ به، فَمَخْدُوشٌ نَاجٍ، وَمَكْرَدَسٌ في النار». والذي نفس أبي هريرة بيده، إن قَعْرَ جهنم لسبعون خريفا.

ENGLISH RENDERING

Hudhayfah ibn al-Yamān and Abu Hurayrah (may Allah be pleased with both of them) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Allah, Blessed and Exalted, will gather mankind (on the Day of Resurrection). The believers will stand until Paradise is brought near to them. So, they will go to Adam (peace be upon him) and say: 'O our Father, request that Paradise be opened for us.' He will say: 'Was it anything other than your father's sin that got you out of Paradise? I am not fit for that. Go to my son Ibrahīm, the intimate friend of Allah.' They will go to Ibrahīm who will say: 'I am not fit for that. Indeed, I was only an intimate friend of a low order. Go to Mūsa whom Allah spoke directly to.' They will go to Mūsa, but he will say: 'I am not fit for that. Go to ʻĪsa, the Word and Spirit of Allah.' ʻĪsa will say: 'I am not fit for that.' So they will go to Muhammad who will stand and will be given permission. Trust and kinship will be sent to stand on the right and left of the Sirāt. The first of you will pass over it like lightning." I (the narrator) said: "May my father and mother be sacrificed for you! What is the passing of lightening like?" He said: "Have you not seen how it comes and goes in the blink of an eye? Then it will be like the passing of wind. Then it will be like the passing of birds. Then it will be like the running of men; their deeds will make them run. Your Prophet will be standing at the Sirāt saying: 'O Lord, give salvation, give salvation!' until the deeds of slaves will not avail them; until a man would not be able to move except by crawling. On the two edges of the Sirāt, there will be suspended hooks,

0922 The Hadīth on Intercession / continued

commanded to snatch whom they are ordered to snatch. Some people will sustain injuries but will be saved; others will be dumped in the Fire." By the One in Whose hand is the soul of Abu Hurayrah, the depth of Hell is seventy years.

0922 The Hadīth on Intercession / continued

EASY EXPLANATION

Allah will gather mankind on the Day of Resurrection for questioning and recompense. The believers will stand until Paradise is brought near to them, but it will not be opened to them due to the long period of standing on the Day of Resurrection. So they will go to Adam (peace be upon him) and ask him to ask Allah to open the gates of Paradise for them. He will decline, saying that he does not deserve that privilege because of his sin which caused the fall of humanity from Paradise. Adam will send them to Ibrahīm (peace be upon him) because he is the close friend of Allah, and close friendship is the highest station of love. So they will go to Ibrahīm who will say to them that he is not of such a lofty degree. He will tell them to go to Mūsa, since Allah the Exalted talked to Mūsa directly without an intermediary. So they will go to Mūsa (peace be upon him) who will say to them that he does not deserve that privilege. He will tell them to go to ʻĪsa, since Allah created him by a word from Him. So they will go to ʻĪsa (peace be upon him) who will say to them that he does not deserve this privilege. So they will go to our Prophet Muhammad (may Allah's peace and blessings be upon him) and they will ask him to ask Allah to judge between them and open Paradise to them. He will respond to their request, will seek permission, and will be granted it. Trust and kinship will stand on the two sides of the Sirāt, which is a bridge that extends over Hell. People will pass on it according to their deeds. Those who, in the life of this world, hastened to do good deeds will pass swiftly on the Bridge, and vice versa. Some will be saved and some will fall into Hell. It takes seventy years to reach the bottom of Hell - May Allah save us from it!

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

923 / PROPHETIC REPORT

Death will be brought forward in the shape of a black and white...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 65035 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُؤْتَى بِالْمَوْتِ كَهَيْئَةِ كَبْشٍ أَمْلَحَ، فَيُنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ، فَيَشْرَئِبُّونَ وَيَنْظُرُونَ، فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَآهُ، ثُمَّ يُنَادِي: يَا أَهْلَ النَّارِ، فَيَشْرَئِبُّونَ وَيَنْظُرُونَ، فَيَقُولُ: وَهَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَآهُ، فَيُذْبَحُ ثُمَّ يَقُولُ: يَا أَهْلَ الْجَنَّةِ خُلُودَ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودَ فَلَا مَوْتَ، ثُمَّ قَرَأَ: {وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ} [مريم: 39]، وَهَؤُلَاءِ فِي غَفْلَةٍ أَهْلُ الدُّنْيَا {وَهُمْ لَا يُؤْمِنُونَ} [مريم: 39]».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Death will be brought forward in the shape of a black and white ram. Then, a caller will call out: 'O people of Paradise!' Thereupon, they will stretch their necks and look. The caller will say: 'Do you know this?' They will say: 'Yes, this is death.' By then, all of them will have seen it. Then, it will be announced again: 'O people of Hellfire!' They will stretch their necks and look. The caller will say: 'Do you know this?' They will say: 'Yes, this is death.' And by then, all of them will have seen it. Then, it will be slaughtered, and the caller will say: 'O people of Paradise, eternity and no death; O people of Hellfire, eternity and no death.'" Then, the Prophet (may Allah's peace and blessings be upon him) recited: {Warn them of the Day of Remorse when all matters will be decided, but they are heedless} [Surat Mariyam: 39]. And the people of this worldly life are heedless {and they do not believe.} [Surat Mariyam: 39]

EASY EXPLANATION

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

0923 Death will be brought forward in the shape of a black and white... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

924 / PROPHETIC REPORT

There is none among you except that his seat in Paradise or in...

Narrated by ‘Ali

SOURCE HadeethEnc 8869 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن علي رضي الله عنه قال:ُكّنا فيَ جَنازة فيَ ِبقِيع الْغَرْقِد،َ فأَتَانا رسول الله صلى الله عليه وسلمَ فَقَعَد،َ وَقَعْدَناَ حْوَله ومعه ِمْخَصَرُةَ فَنّكس وجعلَ ْيُنْكُت ِبمْخَصَرِته، ثم قال: «ما ِمْنُكْم من أَحٍد إلا وقدُ ِكتَبَ ْمقَعُده من الّنار وَمْقَعُده من الجّنة» فقالوا: يا رسول الله، أفلا ّنتِكُل على ِكتاِبنا؟ فقال: «اعملوا؛َ فكٌل ُمَيّسٌر لماُ ِخلَق له...» وذكر تمام الحديث.

ENGLISH RENDERING

"We were attending a funeral at Baqī‘ aI-Gharqad (Muslim cemetery in Madīnah). The Messenger of Allah (may Allah's peace and blessings be upon him) came to us and sat down, and we sat down around him. He had a small stick in his hand. He lowered his head and started scraping the ground with the stick, then said: "There is none among you, except that his seat in Paradise or in Hell is decreed." They said: "O Messenger of Allah, should we depend on what has been decreed for us?" The Prophet (may Allah's peace and blessings be upon him) said: "Exert the effort, for everyone will find it easy to do such deeds that will lead him to what he was created for..." Then he mentioned the rest of the Hadīth.

EASY EXPLANATION

The Companions (may Allah be pleased with him) were attending the funeral of one of them in the cemetery of the people of Madīnah. The Prophet (may Allah's peace and blessings be upon him) sat among them with a stick in his hand. He lowered his head towards the ground, as if he was thinking deeply and greatly concerned about something. He started to scratch the ground with the stick, then said that Allah, the Almighty, has decreed the fates of people and determined their seats in Paradise and Hell. When the Companions heard that, they said: If the fate of those who will be wretched and those who will be prosperous, those who will be in Paradise and those who will be in Hell, has already been predetermined and decreed, why should we not give up doing good deeds; for exerting effort is useless, given the fact that everything is decreed and predestined? The Prophet (may Allah's peace and blessings be upon him) answered that they should work hard and not rely upon the good and evil which Allah has predestined. Instead, they have to do what they are commanded to do, and refrain from what they are forbidden from doing. Indeed, Paradise and Hell are attained by people's deeds; those who do the deeds of the people of Paradise shall enter Paradise, and those who do the deeds of the people of Hell shall enter Hell. Everyone will find it easy to do such deeds that lead him to what he was created for, be it good or evil. Therefore, whoever is decreed to be among the prosperous, Allah will lead him to do the deeds of the prosperous, and whoever is decreed to be among the wretched, Allah will lead him to do the deeds of the wretched.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0924 There is none among you except that his seat in Paradise or in... / continued

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

925 / PROPHETIC REPORT

Do you find any difficulty in seeing the sun at noon when there...

Narrated by the named companion in the report

SOURCE HadeethEnc 10413 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قالوا: يا رسول الله هلَ نرى ربّنا يوم القيامة؟ قال: «هلْ تضارّون في رؤية الشمس في الظّهيرة، ليست في سحابة؟» قالوا: لا، قال: «فهلْ تضارّون في رؤية القمر ليلة البدر، ليس في سحابة؟» قالوا: لا، قال: " فوالذي نفسي بيده لا تضارّون في رؤية ربكم، إلا كما تضارّون في رؤية أحدهما، قال: فَيلْقى العبد، فيقول: أيْ فلَ ألمْ أكرِمك، وأسوِّدك، وأزوِّجك، وأسخِّر لك الخيل والإبل، وأذرَكْ تَرَأس، وتَرَبع؟ فيقول: بلى، قال: فيقول: أفظننَت أنكْ ملاقيّ؟ فيقول: لا، فيقول: فإني أنساك كماَ نسيَتني، ثم يلقى الثاني فيقول: أيْ فلَ ألمْ أكرِمك، وأسوِّدك، وأزّوجك، وأسخّر لك الخيل والإبل، وأذْرَكْ تَرَأس، وتَرَبع؟ فيقول: بلى، أي رّب فيقول: أفظننَت أنكْ ملاقيّ؟ فيقول: لا، فيقول: فإني أنساك كماَ نسيَتني، ثم يلقى الثالث، فيقول له مثل ذلك، فيقول: يا رّب آمنُت بك، وبكتابك، وبرسلك، وصلُيت، وصمُت، وتصّدقُت، ويُثني بخير ما استطاع، فيقول: هاهنا إذا، قال: ثم يقال له: الآن نبعث شاهَدنا عليك، ويتفّكر في نفسه:َ من ذا الذيَ يشهد علّي؟ فُيخَتم على فيه، ويقال لفخذه ولحمه وعظامه: انطقي، فِتْنطق فِخذه ولحمه وعظامه بعمله، وذلك لُيْعِذَر من نفسه، وذلك المنافق وذلك الذي يسخط الله عليه.

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that they (the Companions) asked the Messenger of Allah: "Will we see our Lord on the Day of Judgment?" He said: "Do you find any difficulty in seeing the sun at noon when there are no clouds?" They said: 'No.' He again said: "Do you find any difficulty in seeing the moon during the fourteenth night when there are no clouds?" They said: 'No.' Thereupon, he said: "By the One in Whose Hand my life is! You will not face any difficulty in seeing your Lord, only as much as you find difficulty in seeing one of them (the sun and moon). Then Allah will meet a slave (on the Day of Judgment) and say: 'O so-and-so, did I not honor you and give you authority and provide you with a spouse and subdue for you horses and camels and afford you an opportunity to rule over your subjects?' He will say: 'Yes.' Allah will say to him: 'Did you not think that you would meet Me?' And he will say: 'No.' Thereupon, He (Allah) will say: 'Well, We forget you as you had forgotten Me.' Then the second person will be brought to meet Allah, and He will say: 'O so-and-so, did I not honor you and give you authority and provide you with a spouse and subdue for you horses and camels and afford you an opportunity to rule over your subjects?' He will say: 'Yes, my Lord.' And He will say: 'Did you not think that you would be meeting Me?' And he will say: 'No.' And then He will say: 'Well, I forget you

0925 Do you find any difficulty in seeing the sun at noon when there... / continued

today as you had forgotten Me.' Then the third one will be brought, and He will say to him as He said before. And he (the third person) will say: 'O my Lord, I believed in You, Your Book, and Your Messenger, and I observed the prayer and fasted and gave charity.' He will speak in good terms like this as he will be able to do so. And He will say: 'Then stay in your place.' It will be said to him: 'Now We will send forth our witnesses to you.' The man will think 'who will bear witness against me?' Then his mouth will be sealed, and his thighs, flesh, and bones will be told to speak. So they will give account of his deeds. This will be done so that he should not be able to make any excuse for himself. That is the hypocrite, who will incur Allah's displeasure."

0925 Do you find any difficulty in seeing the sun at noon when there... / continued

EASY EXPLANATION

Some of the Companions (may Allah be pleased with them) asked the Messenger of Allah (may Allah's peace and blessings be upon him): "Will we see our Lord on the Day of Judgment?" He said: "Do you find any difficulty in seeing the sun at noon when there are no clouds?" In other words: do you crowd with each other to the extent that you might harm one another in order to see the sun when it is high in the horizon and spreading its light all over the world, with no clouds screening it from you? They answered in the negative. The Prophet (may Allah's peace and blessings be upon him) again asked: "Do you have any difficulty in seeing the full moon when there are no clouds?" That is: do you crowd or struggle with one another in a way that might cause you harm in your attempt to see a full moon that is clearly seen in the sky without any cloud screening it? They said: 'No.' The Prophet (may Allah's peace and blessings be upon him) said: "By Allah, in Whose Hand my life is, You will not face any difficulty in seeing your Lord, only as much as you find difficulty in seeing one of them (the sun and moon)."
This means that they will see their Lord so clearly and evidently that it involves no argument or doubt; that none would disagree or belie the other, just as no one argues over seeing the sun or the moon. The similitude made here applies to the unquestionable clarity of sighting Allah, not to the manner in which it takes place or the nature of the One Whom is seen. Indeed, He, the Exalted, is far above being likened to creatures. Then the Prophet (may Allah's peace and blessings be upon him) informed about one of the events of the Day of Judgment.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Muslim.
HadeethEnc English export v1.25.0.

926 / PROPHETIC REPORT

People will be gathered on the Day of Judgment barefooted,...

Narrated by ʻĀʼishah, the Mother of the Believers

SOURCE HadeethEnc 5460 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلًا» قُلْتُ: يَا رَسُولَ اللَّهِ النِّسَاءُ وَالرِّجَالُ جَمِيعًا يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ؟ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا عَائِشَةُ، الْأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "People will be gathered on the Day of Judgment barefooted, naked, and uncircumcised." I said: O Messenger of Allah, men and women together, looking at each other?! He replied: "O ʻĀʼishah, the situation will be too grave for them to be looking at each other."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) described some of what will occur on the Day of Judgment - that people will be gathered after being resurrected from their graves for the reckoning. They will be barefoot, without shoes; naked, without clothing or covering; and uncircumcised, just as they were on the day their mothers gave birth to them. When the Mother of the Believers, ʻĀʼishah (may Allah be pleased with her), heard this, she said in astonishment: O Messenger of Allah, men and women together, looking at each other?! The Prophet (may Allah's peace and blessings be upon him) explained to her that the situation of the standing (before Allah) and the gathering after resurrection will be filled with such terrifying events that people will be far too preoccupied to even notice the nakedness of others.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

A depiction of the terrors of the Day of Judgment, and that nothing will distract a person from his own reckoning and deeds on that Day. Emphasizing the fact that a person only falls into sin when he is in a state of heedlessness; for if he were to remember the greatness of the One he disobeys, or His punishment, he would not neglect His remembrance, gratitude, or proper worship - even for the blink of an eye. That is why, on the Day of Resurrection, people will be entirely preoccupied with themselves, such that they will not even look at one another. The intense modesty of women during the time of the Messenger of Allah (may Allah's peace and blessings be upon him).

0926 People will be gathered on the Day of Judgment barefooted,... / continued

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

927 / PROPHETIC REPORT

Indeed, Allah will distinguish a man from my Ummah before all...

Narrated by ‘Abdullāh ibn ‘Amr ibn al-‘Ās

SOURCE HadeethEnc 65033 | Authentic | Narrated by At-Tirmidhi and Ibn Mājah

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم: «إِنَّ اللهَ سَيُخَلِّصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ، فَيُنْشَرُ عَلَيْهِ تِسْعَةَ وَتِسْعِينَ سِجِلًّا، كُلُّ سِجِلٍّ مِثْلَ مَدِّ الْبَصَرِ، ثُمَّ يُقَالُ: أَتُنْكِرُ مِنْ هَذَا شَيْئًا؟ أَظَلَمَكَ كَتَبَتِي الْحَافِظُونَ؟ فَيَقُولُ: لَا يَا رَبِّ، فَيُقَالُ: أَفَلَكَ عُذْرٌ؟ فَيَقُولُ: لَا يَا رَبِّ، فَيُقَالُ: بَلَى إِنَّ لَكَ عِنْدَنَا حَسَنَةً، فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ، فَتُخْرَجُ بِطَاقَةٌ فِيهَا: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَيُقَالُ: احْضُرْ وَزْنَكَ، فَيَقُولُ: يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجِلَّاتِ؟ فَقَالَ: إِنَّكَ لَا تُظْلَمُ، قَالَ: فَتُوضَعُ السِّجِلَّاتُ فِي كِفَّةٍ، وَالْبِطَاقَةُ فِي كِفَّةٍ، فَطَاشَتِ السِّجِلَّاتُ، وَثَقُلَتِ الْبِطَاقَةُ، فَلَا يَثْقُلُ مَعَ اسْمِ اللهِ شَيْءٌ».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "Indeed, Allah will distinguish a man from my Ummah before all of creation on the Day of Judgment. Ninety-nine scrolls will be laid out for him; each scroll will be as far as the eye can see. Then, He will say: 'Do you deny any of this? Have those who recorded this wronged you?' He will say: 'No, O Lord!' He will say: 'Do you have an excuse?' He will say: 'No, O Lord!' So, He will say: 'Rather you have a good deed with us; so, you will not be wronged today.' Then, He will bring out a card, in which it is written: 'I testify that there is no god but Allah and I testify that Muhammad is His servant and Messenger.' He will say: 'Bring your scale.' He will say: 'O Lord, what good is this card next to these scrolls?' He will say: 'You will not be wronged.' The scrolls will be put on a pan (of the scale), and the card on (the other) pan. The scrolls will be light, and the card will be heavy, for nothing is heavier than the name of Allah."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) reported that Allah will select a man from his Ummah before all the creation on the Day of Judgment. He will be summoned for reckoning. Ninety-nine scrolls, the records of his bad deeds which he did in worldly life will be presented to him, with each scroll being as long as the eye can see. Then, Allah Almighty will say to this person: Do you deny any of what is written in these scrolls? Have My scribe angels wronged you? The person will say: No, O Lord. Then, Allah Almighty will say: Do you have an excuse that may be accepted regarding the deeds you did in worldly life, like doing them out of forgetfulness or ignorance or by mistake? The man will say: No, Lord, I have no excuse. Allah Almighty will say: Rather, you have a good deed with us, and you will not be wronged today. He said: He will bring out a card, in which it is written, I testify that there is no god but Allah and I testify that Muhammad is His servant and Messenger. Then, Allah Almighty will say to this man: Bring your scale. The man will say in wonder: O Lord, what weight can this card have next to these scrolls?! Allah Almighty will say: You will not be subject to injustice. He said: The scrolls will be put on one pan, and the card on the other pan. The pan of the scrolls will be light, and the pan of the card will be heavier, so Allah will forgive

0927 Indeed, Allah will distinguish a man from my Ummah before all... / continued

him.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

It shows the immense value of the testimony of faith "there is no god but Allah" and how it is heavy on the Scale.
It is not sufficient to merely say "There is no god but Allah" by the tongue; rather, one should know its meaning and act according to it.
Sincerity and strong monotheistic belief are a means for expiating sins.

TEXT NOTE

Authentic; Narrated by At-Tirmidhi and Ibn Mājah. HadeethEnc English export v1.25.0.

928 / PROPHETIC REPORT

We are the last of the nations, and the first to be brought to...

Narrated by the named companion in the report

SOURCE HadeethEnc 65172 | Authentic | Narrated by Ibn Maajah

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «نَحْنُ آخِرُ الأُمَمِ، وَأَوَّلُ مَنْ يُحَاسَبُ، يُقَالُ: أَيْنَ الأُمَّةُ الأُمِّيَّةُ وَنَبِيُّهَا؟ فَنَحْنُ الآخِرُونَ الأَوَّلُونَ».

ENGLISH RENDERING

Ibn ‘Abbās (may Allah be pleased with him and his father) reported that the Prophet (peace and blessings be upon him) said: "We are the last of the nations, and the first to be brought to account. It will be said: Where is the unlettered nation and its Prophet? Thus, we are the last (in time) but the first (on the Day of Judgment)."

EASY EXPLANATION

The Prophet (peace and blessings be upon him) informed that his nation is the last of all nations in existence and time, yet it will be the first to be called to account on the Day of Judgment. On that day, it will be said: Where is the unlettered nation and its Prophet? - in attribution to the Prophet's unlettered nature, as he neither read nor wrote. They will be called first to account - thus, we are the last in time and existence, yet the first to be brought to account on the Day of Judgment and the first to enter Paradise.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 99:6 - People emerge to see their deeds

Qur’an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

The superiority of this nation over the previous nations.

TEXT NOTE

Authentic; Narrated by Ibn Maajah. HadeethEnc English export v1.25.0.

929 / PROPHETIC REPORT

Whoever says 'lā ilāha illa Allah (there is no god but Allah)'...

Narrated by Tāriq ibn Ashīm al-Ashja'i

SOURCE HadeethEnc 6765 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن طارق بن أشيم الأشجعي رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: «مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللهِ حَرُمَ مَالُهُ وَدَمُهُ، وَحِسَابُهُ عَلَى اللهِ».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "Whoever says 'lā ilāha illa Allah (there is no god but Allah)' and disbelieves in everything worshiped besides Allah, his property and blood becomes inviolable, and his reckoning will be with Allah."

EASY EXPLANATION

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

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Uttering "there is no god but Allah" and disbelieving in all that is worshiped other than Allah is a prerequisite for entering Islam.
The meaning of "there is no god but Allah" is to disbelieve in all that is worshiped besides Allah, such as idols, graves, and other things, and to devote worship to Allah Almighty alone.
Whoever holds the belief of Tawhīd (monotheism) and outwardly adheres to its ordinances should be spared any harm until he shows something contrary to that.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

930 / PROPHETIC REPORT

For you is what you wished, and the like of it along with it

Narrated by the named companion in the report

SOURCE HadeethEnc 8342 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: «إن أدنى مقعد أحدكم من الجنة أن يقول له: تمن فيتمنى، ويتمنى، فيقول له: هل تمنيت؟ فيقول: نعم، فيقول له: فإن لك ما تمنيت ومثله معه».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Indeed, the lowest position of one of you in Paradise is that He will say to him: Wish, and he will wish and wish. Then He will say to him: Did you wish? And he will say: Yes. Then He will say to him: For you is what you wished, and the like of it along with it."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that the lowest and least rank and level for anyone who enters Paradise is that He will say to him: Wish, and he will wish, and wish, until no wish remains not mentioned. Then He will say to him: Did you wish? He will reply: Yes. And He will say to him: For you is what you wished, and the like of it along with it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

It shows that the people of Paradise are of various ranks.
Highlighting the greatness of Allah's generosity.
The bliss of Paradise is not restricted to anything specific; rather, the believer will find in it everything he wishes for and desires as a favor, bounty, and generosity from Allah Almighty.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

931 / PROPHETIC REPORT

Is He Who is able to make them walk on their feet not able...

Narrated by the named companion in the report

SOURCE HadeethEnc 65068 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ قَتَادَةَ رحمه الله قال: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا نَبِيَّ اللهِ كَيْفَ يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ؟ قَالَ: «أَلَيْسَ الَّذِي أَمْشَاهُ عَلَى الرِّجْلَيْنِ فِي الدُّنْيَا قَادِرًا عَلَى أَنْ يُمْشِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟» قَالَ قَتَادَةُ: بَلَى وَعِزَّةِ رَبِّنَا.

ENGLISH RENDERING

Qatādah (may Allah have mercy upon him) related: Anas ibn Mālik (may Allah be pleased with him) reported to us: A man said: "O Prophet of Allah, how will the disbelievers be gathered on the Day of Resurrection upon their faces?" He said: "Is He Who is able to make them walk on their feet not able enough to make them walk upon their faces on the Day of Resurrection?" Qatādah said: "Yes, by the honor of our Lord!"

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) was asked about how the disbelievers will be gathered upon their faces on the Day of Judgment. In response, he (may Allah's peace and blessings be upon him) said: Is the One Who made them walk on their feet in this world not able to make them walk upon their faces on the Day of Resurrection?! Indeed, Allah is Able to do all things.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

The disbelievers will be in humiliation on the Day of Judgment and will walk upon their faces.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

932 / PROPHETIC REPORT

A believer is brought close to his Almighty Lord on the Day of...

Narrated by Safwān ibn Muhriz

SOURCE HadeethEnc 4242 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ صَفْوَانَ بْنِ مُحْرِزٍ قَالَ: قَالَ رَجُلٌ لِابْنِ عُمَرَ رضي الله عنهما كَيْفَ سَمِعْتَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: فِي النَّجْوَى؟ قَالَ: سَمِعْتُهُ يَقُولُ: «يُدْنَى الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ عَزَّ وَجَلَّ، حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ، فَيُقَرِّرُهُ بِذُنُوبِهِ، فَيَقُولُ: هَلْ تَعْرِفُ؟ فَيَقُولُ: أَيْ رَبِّ أَعْرِفُ، قَالَ: فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ، فَيُعْطَى صَحِيفَةَ حَسَنَاتِهِ، وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ، فَيُنَادَى بِهِمْ عَلَى رُؤُوسِ الْخَلَائِقِ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى اللهِ».

ENGLISH RENDERING

A man said to Ibn ‘Umar (may Allah be pleased with him and his father): What did you hear the Messenger of Allah (may Allah's peace and blessings be upon him) say about the Najwa (secret talk)? He said: I heard him say: "A believer is brought close to his Almighty Lord on the Day of Judgment, and He bestows His Kanaf (concealment) on him and makes him confess his sins saying: Do you know? And he says: O Lord, yes, I know. He says: I have concealed them for you in the worldly life, and I forgive them for you today, and he is, then, given the record of his good deeds. As for the disbelievers and the hypocrites, they will be called out before all of the creation: These are the ones who lied against Allah."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed about the secret talk between Allah and His believing slave on the Day of Judgment saying:

A believer is brought close to his Lord on the Day of Judgment and He conceals him from the gathered creation so no one would know his secret other than him. He says to him:

Do you know such-and-such sin, making him confess the sins between him and his Lord.

He will say: O Lord, yes.

When the believer, consequently, feels scared and afraid, Allah Almighty says to him: I have concealed them for you in the worldly life, and I forgive them for you today, and he will be handed the record of his good deeds.

As for the disbeliever and the hypocrite, they are called out before all the witnesses: These are the ones who lied against their Lord. Indeed, Allah’s curse is upon the wrongdoers.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0932 A believer is brought close to his Almighty Lord on the Day of... / continued

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

The favor and mercy that Allah bestows upon the believers by concealing them both in this world and the Hereafter.
Encouraging the act of concealing the believer's faults whenever possible.
All of the slaves' deeds are recorded by the Almighty Lord. So, whoever finds good should praise Allah, and whoever finds other than that should blame none but himself, and he is subject to Allah's will.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

933 / PROPHETIC REPORT

Allah, Glorified and Exalted, will say on the Day of Judgment:...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5544 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إن الله عز وجل يقول يوم القيامة: يا ابن آدم، مرضت فلم تعدني! قال: يا رب، كيف أعودك وأنت رب العالمين؟!، قال: أما علمت أن عبدي فلانا مرض فلم تعده! أما علمت أنك لو عدته لوجدتني عنده! يا ابن آدم، استطعمتك فلم تطعمني! قال: يا رب، كيف أطعمك وأنت رب العالمين؟! قال: أما علمت أنه استطعمك عبدي فلان فلم تطعمه! أما علمت أنك لو أطعمته لوجدت ذلك عندي! يا ابن آدم، استسقيتك فلم تسقني! قال: يا رب، كيف أسقيك وأنت رب العالمين؟! قال: استسقاك عبدي فلان فلم تسقه! أما علمت أنك لو سقيته لوجدت ذلك عندي".

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Allah, Glorified and Exalted, will say on the Day of Judgment: 'O son of Adam, I was ill, but you did not visit Me.' He will respond: 'O Lord, how could I visit You and You are the Lord of the worlds?' Allah will say: 'Did you not know that My Servant, so-and-so, was ill but you did not visit him? Do you not know that if you had visited him, you would have found Me with him? O son of Adam, I asked you for food, but you did not feed Me.' He will respond: 'O Lord, how could I feed You and You are the Lord of the worlds?' He will say: 'Did you not know that My Servant, so-and-so, asked you for food, but you did not feed him? Do you not know that if you had fed him, you would have found (its reward) with Me? O son of Adam, I asked you for water, but you did not give Me any.' He will respond: 'O Lord, how could I give You (water) to drink and You are the Lord of the worlds?' And Allah will say: 'My Servant, so-and-so, asked you for a drink, but you did not give him one. Do you not know that if you had given him a drink, you would have found (its reward) with Me?'"

EASY EXPLANATION

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “Allah, Glorified and Exalted, will say on the Day of Judgment: 'O son of Adam, I was ill, but you did not visit Me.' He will respond: 'O Lord, how could I visit You and You are the Lord of the worlds?'" meaning: You are independent and not in need of my visit. Allah will say: “Did you not know that My Servant, so-and-so, was ill but you did not visit him? Do you not know that if you had visited him, you would have found Me with him?” There is nothing difficult to understand in this Hadīth in the part where Allah, the Almighty, says: "I was ill, but you did not visit Me", because it is impossible for Allah, the Almighty, to become ill, as illness is an attribute of deficiency and Allah, Glorified and Exalted, is free from deficiency. What is meant by "ill" here is that one of the righteous slaves of Allah was sick and the allies of Allah, Glorified and Exalted, were close to Him. For this reason, Allah said: "...if you had visited him, you would have found Me with him", and did not say: "you would have found (its reward) with Me", as He said in

0933 Allah, Glorified and Exalted, will say on the Day of Judgment:... / continued

regard to the food and drink. This indicates how close the sick person is to Allah, the Almighty. Hence, the scholars said: "The sick person is worthy of having his supplication answered, whether he supplicates for someone or against someone." “O son of Adam, I asked you for food, but you did not feed Me.” It is known that Allah, the Almighty, does not seek food for Himself, as He says: {He who feeds and is not fed} [Sūrat al-Anʿām: 14]. Allah is independent and does not need anyone or anything or food or drink, but if one of Allah’s servants feels hungry and someone knows about it but does not feed him, Allah, the Almighty, says: “Do you not know that if you had fed him, you would have found (its reward) with Me?” This means that you would have found the reward of giving him food saved for you as a good deed, and a good deed can be multiplied ten times and up to seven-hundred times, or as many times as Allah wills.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 99:6 - People emerge to see their deeds

Qur’an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

934 / PROPHETIC REPORT

Allah does not wrong a believer in a good deed; he will be...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 65015 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِسْ بِنَ مالِك رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلّى اللهُ عَلَيْهِ وَسَلّم: «إِنّ اللهَ لا يَظْلِمُ مُؤْمِناً حَسَنَةً، يُعْطى بِهَا فِي الدُّنْيا وَيُجْزى بِهَا فِي الآخِرَة، وَأَما الكافِرُ فَيُطْعَمُ بِحَسَناتِ مَا عَمِلَ بِهَا لِلّهِ فِي الدُّنْيا، حَتّى إِذا أَفْضى إِلى الآخِرَة، لَمْ تَكُنْ لَهُ حَسَنَةٌ يُجْزى بِهَا».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Allah does not wrong a believer in a good deed; he will be given on account of it in this world and will be rewarded for it in the Hereafter. As for the disbeliever, he will be given the reward for the good deeds he has not performed for the sake of Allah in this world, and when he comes to the Hereafter, there will be no good deed for which he can be rewarded."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) demonstrates the great favor of Allah towards the believers and His justice towards the disbelievers. As for the believer, He does not diminish the reward of any good deed he performs. Rather, He gives him a reward for it in this world in return for his obedience, in addition to the reward He keeps in store for him in the Hereafter. He may also keep the whole reward for him in the Hereafter. As for the disbeliever, Allah gives him the reward for his virtuous deeds in the form of good things in this life. But when he goes to the Hereafter, he will have no reward. This is because the good deed that brings benefit in this world and in the Hereafter must be performed by a believer.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

935 / PROPHETIC REPORT

Shall I tell you something about the Anti-Christ that no...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3110 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «أَلَا أُحَدِّثُكُمْ حَدِيثًا عَنِ الدَّجَّالِ، مَا حَدَّثَ بِهِ نَبِيٌّ قَوْمَهُ؟ إِنَّهُ أَعْوَرُ، وَإِنَّهُ يَجِيءُ مَعَهُ بِمِثَالِ الْجَنَّةِ وَالنَّارِ، فَالَّتِي يَقُولُ إِنَّهَا الْجَنَّةُ هِيَ النَّارُ، وَإِنِّي أُنْذِرُكُمْ كَمَا أَنْذَرَ بِهِ نُوحٌ قَوْمَهُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Shall I tell you something about the Anti-Christ that no prophet has ever told his people? Verily, he is one-eyed and will bring with him something like Paradise and Hellfire. What he says is Paradise will actually be Hellfire. Indeed, I warn you as Nūh (Noah) warned his people against him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs his Companions about the Anti-Christ and his descriptions and signs that no other prophet before him had spoken of. This includes:

The fact that he is one-eyed.

Allah Almighty gave him something like Paradise and Hellfire that the eyes would perceive as such.

His Paradise will, in fact, be Hellfire, and his Hellfire will be Paradise. He admits those who obey him to this Paradise, which looks to be as such to people but is actually a scorching fire; and those who disobey him, he will admit him to Hellfire, which appears to be as such to people but is actually a beautiful Paradise. The Prophet (may Allah's peace and blessings be upon him) then warned us against his trial just as Noah had warned his people against him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

The enormity of the trial of the Anti-Christ.
Surviving the trial of the Anti-Christ is ensured through true faith, resorting to Allah Almighty, seeking refuge with Him from his trial in the last Tashahhud, and memorizing the first ten verses of Surat al-Kahf.
The Prophet (may Allah's peace and blessings be upon him) showed great care for his Ummah as he clarified to Muslims some of the traits of the Anti-Christ that any other prophet had not clarified before him.

0935 Shall I tell you something about the Anti-Christ that no... / continued

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

936 / PROPHETIC REPORT

The first cases to be settled among people on the Day of...

Narrated by the named companion in the report

SOURCE HadeethEnc 2962 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ».

ENGLISH RENDERING

‘Abdullah ibn Mas‘ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The first cases to be settled among people on the Day of Judgement will be the cases of blood (homicide)."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) mentioned that the first cases to be settled on the Day of Judgment, regarding the injustices committed among people, would be the cases of blood like homicide and the infliction of wounds.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 99:6 - People emerge to see their deeds

Qur’an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

The significance of the cases of blood, for what is most important always comes first.
The gravity of sins depends on the amount of harm they cause, and killing an innocent soul is one of the gravest kinds of harm and nothing is graver than this except disbelief in Allah Almighty and associating partners with Him.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

937 / PROPHETIC REPORT

Shall I inform you about the people of Paradise? Every weak...

Narrated by Hārithah ibn Wahb al-Khuzā'i

SOURCE HadeethEnc 3573 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ حَارِثَةَ بْنِ وَهْبٍ الْخُزَاعِيِّ رضي الله عنه قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ، لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبَرَّهُ، أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ: كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ».

ENGLISH RENDERING

I heard the Prophet (may Allah's peace and blessings be upon him) say: "Shall I inform you about the people of Paradise? Every weak person who is looked down upon, if he were to make an oath in the name of Allah, He would fulfill it. Shall I inform you about the people of Hellfire? Every cruel, greedy, and arrogant person."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed about some of the qualities of the dwellers of Paradise and those of Hellfire.

The majority among the dwellers of Paradise are: "Every weak person who is looked down upon," i.e., modest and submissive to Allah Almighty, who humbles himself to Him to the extent that some people may overpower and despise him. If this person, who humbles himself to Allah Almighty, makes an oath by Allah hoping for the generosity of Allah Almighty, He will fulfill it for him and make him realize his oath and will answer his request and supplication.

The majority among the dwellers of Hellfire are: every 'Utul (cruel), i.e., harsh, rude, vehement disputer, or the indecent person who does no good; Jawāzh (greedy), i.e., the arrogant, gluttonous person who has an enormous body and who walks with a conceited gait and adopts bad morals; and Mustakbir (arrogant) for rejecting the truth and looking down upon others.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Encouraging the act of adopting the qualities of the people of Paradise and warning against the qualities of the people of Hellfire.
Modesty with Allah is by humbling oneself to Him and to His commands and prohibitions and by obeying them, and modesty with people is by not treating them arrogantly.
Ibn Hajar said: It means that these are the majority of the dwellers of Paradise and the others are the

0937 Shall I inform you about the people of Paradise? Every weak... / continued

majority of the dwellers of Hellfire, and it does not mean that they constitute all of the dwellers of both sides.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

938 / PROPHETIC REPORT

When Allah wants to punish a people, the punishment befalls...

Narrated by the named companion in the report

SOURCE HadeethEnc 6329 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: «إذا أراد اللّٰه بقوم عذابا، أصاب العذاب من كان فيهم، ثم بُعثوا على أعمالهم».

ENGLISH RENDERING

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: “When Allah wants to punish a people, the punishment befalls whoever is among them, then they will be resurrected according to their deeds.”

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) tells that when Allah wants to inflict punishment upon people as a penalty for their bad deeds, the punishment befalls whoever is among them even those among them who are not like them (do not commit the same sins). It means that Allah, the Almighty, destroys all people when evil becomes rampant and sins are committed openly. On the day of Judgment, each of them will be resurrected according to his own deeds. If the deeds are righteous, then the outcome shall be good; otherwise, it shall be bad. Such punishment serves as a means of purification for the righteous people and a means of revenge against the evil ones. Resurrecting the righteous according to their deeds is an act of justice, because they will be rewarded for these good deeds in the Hereafter. In this life, however, whatever befalls them of affliction is expiation for any bad deed they have done. Thus, the punishment sent upon the sinners in the worldly life encompasses those who were with them but did not disapprove of their sins, as a consequence of the adulation they showed to the sinners. Then, on the Day of Judgment, each of them will be recompensed according to his deeds.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 99:6 - People emerge to see their deeds

Qur’an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

939 / PROPHETIC REPORT

Read the Qur’an, as it will come as an intercessor for its...

Narrated by Abu Umāmah

SOURCE HadeethEnc 5383 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي أمامة رضي الله عنه قال: سمعُت رسوَل اللِه صلى الله عليه وسلم يقوُل: «اقرَؤوا القْرآن؛َ فإّنه َيأتي َيْوَم اِلقَيامِة َشِفيًعا لأْصَحاِبه».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: "Read the Qur’an, as it will come as an intercessor for its companions on the Day of Resurrection."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) encouraged his Ummah to read the Qur’an, and said that if they do so, on the Day of Resurrection Allah, the Almighty, will make the reward of their Qur'an recitation come in the form of an independent entity who will intercede for those who had read the Qur'an, those who were preoccupied with it, and those who abided by its commands and prohibitions.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 99:6 - People emerge to see their deeds

Qur’an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

940 / PROPHETIC REPORT

No slave covers another slave in this world except that Allah...

Narrated by the named companion in the report

SOURCE HadeethEnc 3777 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لاَ يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا إِلاَّ سَتَرَهُ اللَّهُ يَوْمَ القِيَامَةِ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "No slave covers another slave in this world except that Allah would cover him on the Day of Judgment."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarifies that no Muslim covers his fellow Muslim in any matter except that Allah Almighty would cover him on the Day of Judgment, as every deed has a recompense that suits it. Allah's covering for him would be by covering his faults and sins without disclosing them to the people gathered on Judgement Day, or it could be by not holding him accountable for them and not mentioning them to him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

It is legitimate to cover a Muslim if he sins, along with expressing disapproval, offering him advice, and threatening him with Allah. However, if he is from the evildoers and from the corrupt who commit sins and acts of defiant disobedience openly, then he should not be covered, for this would encourage him to commit more sins. Therefore, his case should be referred to the ruler, even if he is to be mentioned, because he is known for his defiant disobedience and sinning.

Urging the act of covering others' faults.

The benefits of covering include: giving the sinner the chance to reconsider his actions and repent to Allah because publicizing defects and faults is from spreading immorality and it spoils the social atmosphere besides tempting people to commit them.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

941 / PROPHETIC REPORT

The muezzins will have the longest necks among the people on...

Narrated by Mu‘āwiyah

SOURCE HadeethEnc 10115 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ مُعَاوِيَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "The muezzins will have the longest necks among the people on the Day of Judgment."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that the muezzins, who call to prayer, will have the longest necks on the Day of Judgment due to the honor of their work, their abundant goodness, and the greatness of their reward.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 99:6 - People emerge to see their deeds

Qur’an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

The merit of the Adhān (call to prayer) and encouraging its performance.
Highlighting the honor of the muezzins and their high status on the Day of Judgment.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

942 / PROPHETIC REPORT

Go and say to him: You are not from the people of Hellfire but...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 65073 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ افْتَقَدَ ثَابِتَ بْنَ قَيْسٍ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ، أَنَا أَعْلَمُ لَكَ عِلْمَهُ، فَأَتَاهُ فَوَجَدَهُ جَالِسًا فِي بَيْتِهِ، مُنَكِّسًا رَأْسَهُ، فَقَالَ: مَا شَأْنُكَ؟ فَقَالَ شَرٌّ، كَانَ يَرْفَعُ صَوْتَهُ فَوْقَ صَوْتِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَدْ حَبِطَ عَمَلُهُ، وَهُوَ مِنْ أَهْلِ النَّارِ، فَأَتَى الرَّجُلُ فَأَخْبَرَهُ أَنَّهُ قَالَ كَذَا وَكَذَا، فَرَجَعَ المَرَّةَ الآخِرَةَ بِبِشَارَةٍ عِظِيمَةٍ، فَقَالَ: «اذْهَبْ إِلَيْهِ فَقُلْ لَهُ: إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ، وَلَكِنْ مِنْ أَهْلِ الجَنَّةِ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) noticed the absence of Thābit ibn Qays. A man said: "O Messenger of Allah, I will bring you his news." So, he went to him and saw him sitting in his house, his head drooping (sadly). He said: "What is wrong with you?" Thābit said: "An evil situation; he used to raise his voice over the Prophet's voice, and so all his good deeds have been annulled, and he is from the people of Hellfire." The man returned and told the Prophet (may Allah's peace and blessings be upon him) that he had said such and such. The man went to Thābit again with glad tidings. He said: "Go and say to him: You are not from the people of Hellfire but from the people of Paradise."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) noticed the absence of Thābit ibn Qays (may Allah be pleased with him) and asked about him. So, a man said: I will bring you his news and the reason behind his absence. He went to him and found him drooping his head sadly in his house. He asked him: What is wrong with you? Thābit told him about the evil circumstances he was experiencing, for he used to raise his voice over the Prophet's voice, and Allah threatened those who did so with the annulment of their deeds and that they would be among the people of Hellfire.

The man returned to the Prophet (may Allah's peace and blessings be upon him) and told him about that. Thereupon, the Prophet (may Allah's peace and blessings be upon him) ordered him to go back to Thābit and give him glad tidings that he was not one of the people of Hellfire but one of the people of Paradise. This is because his voice was naturally loud and because he was the speaker of the Messenger of Allah (may Allah's peace and blessings be upon him) and the speaker of the Ansār.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0942 Go and say to him: You are not from the people of Hellfire but... / continued

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

The Hadīth shows the merit of Thābit ibn Qays (may Allah be pleased with him) and tells that he will be one of the people of Paradise.
The Prophet (may Allah's peace and blessings be upon him) cared about the Companions and used to ask about them.
It demonstrates the Companions' heedfulness and their fear that their good deeds might be rendered worthless.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

943 / PROPHETIC REPORT

O mother of Hārithah, there are many ranks in the gardens of...

Narrated by the named companion in the report

SOURCE HadeethEnc 3576 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه أن أم الربيع بنت البراء وهي أم حارثة بن سراقة، أتت النبي صلى الله عليه وسلم فقالت: يا رسول الله، ألا تحدثني عن حارثة -وكان قتل يوم بدر- فإن كان في الجنة صبرت، وإن كان غير ذلك اجتهدت عليه في البكاء، فقال: «يا أم حارثة، إنها جنان في الجنة، وإن ابنك أصاب الفردوس الأعلى».

ENGLISH RENDERING

Anas (may Allah be pleased with him) reported that Umm Ar-Rubay‘ bint al-Barā', who was the mother of Hārithah ibn Surāqah, came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, will you not tell me about Hārithah (he was killed in the battle of Badr)? If he is in Paradise, I shall show endurance, but if he has met another fate, I will bitterly weep for him." He replied, "O mother of Hārithah, there are many ranks in the gardens of Paradise, and your son has attained Al-Firdaus."

EASY EXPLANATION

Meaning of the Hadīth: Hārithah ibn Surāqah (may Allah be pleased with him) was martyred during the battle of Badr by an arrow that no one knew where it came from. So, his mother went to the Prophet (may Allah's peace and blessings be upon him) and asked him about her son's fate. She was worried that he would not be considered a martyr, because he was killed by a random shot and did not participate in the battle. Another Hadīth reads: "He was killed during the battle of Badr and was hit by an unknown arrow." No one knows the shooter or where it comes from. Anas (may Allah be pleased with him) reported in another Hadīth narrated by Ahmad and An-Nasā'i that when Hārithah went to a high place to patrol and be on the lookout for enemies to inform others about their position, he was shot dead by an arrow. For this reason, his mother (may Allah be pleased with her) said that if her son is in Paradise, she will be forbearing and patient about missing him and seek reward from Allah. Moreover, she will be happy that he was killed in the cause of Allah and has won martyrdom. If he has met another fate, she will bitterly weep for losing him and the loss of his life in vain. The Prophet (may Allah's peace and blessings be upon him) told her that there are many gardens of Paradise. In Al-Bukhāri's narration, the Prophet (may Allah's peace and blessings be upon him) said: "Do you think that it is only one garden? Verily, there are so many gardens, and he is in the highest Firdaus." This is a unique place, which is the best and highest rank, in Paradise. This is why the Prophet (may Allah's peace and blessings be upon him) said: "If you ask Allah for something, ask for the Firdaus; it is the best and highest place in Paradise, and above it is the Throne of the Beneficent, and from it originate the rivers of Paradise." Being the best place implies that it is the most spacious as well.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0943 O mother of Hārithah, there are many ranks in the gardens of... / continued

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

944 / PROPHETIC REPORT

Man's feet will not move from their place on the Day of...

Narrated by the named companion in the report

SOURCE HadeethEnc 4950 | Authentic | Narrated by At-Tirmidhi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ، وَعَنْ عِلْمِهِ فِيمَ فَعَلَ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ، وَعَنْ جِسْمِهِ فِيمَ أَبْلَاهُ».

ENGLISH RENDERING

Abu Barzah al-Aslami (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Man's feet will not move from their place on the Day of Judgment until he is asked about his life, in what he let it perish; about his knowledge, what he did with it; about his money, from where he earned it and on what he spent it on; and about his body, and how he wore it out."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) said that none among people will pass the place of reckoning, either to Paradise or Hellfire, on the Day of Judgment until he is asked about four things, which are:

First: His life; how did he let it perish and how did he spend it?

Second: His knowledge; did he seek it for the sake of Allah? Did he act upon it? Did he convey it to those entitled to it?

Third: His money; from where did he earn it? Was it lawfully or unlawfully earned? What did he spend it on? Did he spend it on what pleases Allah or on what displeases Him?

Fourth: His body, strength, wellness, and youth; how did he use them and wear them out?

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

It encourages the act of taking advantage of life in what pleases Allah Almighty.
The blessings that Allah bestows on His slaves are abundant, and He will ask everyone about the blessings he was granted; thus, one must use such blessings in what pleases Allah.

TEXT NOTE

Authentic; Narrated by At-Tirmidhi. HadeethEnc English export v1.25.0.

945 / PROPHETIC REPORT

Those who make these images will be tortured on the Day of...

Narrated by the named companion in the report

SOURCE HadeethEnc 8947 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر رضي الله عنهما : أن رسول الله صلى الله عليه وسلم قال: «إن الذين يَصنَعون هذه الصور يُعَذَّبوَن يوم القيامة، يُقال لهم: أَحيوا ما خَلَقتم».

ENGLISH RENDERING

Ibn ‘Umar (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “Verily, those who make these images will be tortured on the Day of Resurrection. It will be said to them: 'Bring to life what you have created.'"

EASY EXPLANATION

Those who make images in the form of sculptures, paintings, or photographs, for human beings or animals will be tortured on the Day of Resurrection for their action. This applies to the images which are treated with respect or disrespect because image-making implies emulating the creation of Allah, the Almighty.

The makers of images will be asked to create souls into the images as they created their structures, based on the fact that since they emulated Allah’s creation in form, then they should give them life. They shall be asked to do so as a sort of mocking and censuring their action.

Ibn ‘Abbās (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “Anyone makes an image in this world will be ordered to breathe life into it on the Day of Resurrection, and he will not be able to breathe it.” [Al-Bukhāri and Muslim]

Another reporion reads: “Anyone makes an image, Allah will torture him until he breathes life into it.” [Al-Bukhāri]

Al-Nawawi (may Allah have mercy upon him) said: “Scholars stated that making images of animate beings is extremely prohibited and is a major sin, because it is subject to the severe threat mentioned in these Hadīths. Whether or not the images are made in a way to be treated with disrespect, image making is prohibited in all cases, because it involves imitating the creation of Allah, the Almighty.”

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 99:6 - People emerge to see their deeds

Qur’an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

946 / PROPHETIC REPORT

Raise your head, say and you will be heard, ask and you will be...

Narrated by the named companion in the report

SOURCE HadeethEnc 3393 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه مرفوعًا: أخبر النبي صلى الله عليه وسلم : "أنه يأتي فيسجد لربه ويحمده [لا يبدأ بالشفاعة أولا]، ثم يقال له: "ارفع رأسك وقل يُسمع، وَسْلْ تعط، واشفعْ تشّفع".

ENGLISH RENDERING

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said that "he will come (to his Lord), prostrate before Him, and praise Him [he will not start with intercession first]. It will then be said to him: "Raise your head, say and you will be heard, ask and you will be given, intercede and your intercession will be fulfilled."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) will come on the Day of Resurrection and prostrate to Allah and supplicate to Him. Then Allah will allow him to make the major intercession. His Lord will say to him: "Ask and you will be given, intercede and your intercession will be fulfilled." i.e. your request is accepted and your intercession is accepted.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

947 / PROPHETIC REPORT

‘Ali ibn Abi Tālib (may Allah be pleased with him) reported: I...

Narrated by ‘Ali ibn Abi Tālib

SOURCE HadeethEnc 64607 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن علي بن أبي طالب رضي الله عنه أنه قال: «أنا أَوَّلُ من يَجْثُو بين يَدِي الرحمن لِلْخُصومة يوم القيامة» وقال قيس بن عباد: وفيهم أُنْزِلَتْ : {هذان خصمان اخْتَصَمُوا في ربهم} [الحج: 19] قال: "هم الذين تَبَارَزوا يوم بَدْرٍ: حمزة، وعلي، وَعُبَيْدَة، أو أبو عبيدة بن الحارث، وَشَيْبَة بن رَبِيعَة، وعتبة بن رَبِيعَة، والوليد بن عُتْبَة".

ENGLISH RENDERING

I will be the first to kneel before the Most-Merciful on the Day of Resurrection for the dispute.

Qays ibn ‘Abbād said that this verse: {These two opponents (believers and disbelievers) dispute with each other about their Lord} [Sūrat al-Hajj: 19] was revealed in connection with those who dueled on the day of Badr, meaning: Hamzah, ‘Ali, ‘Ubaydah or Abu ‘Ubaydah ibn al-Hārith, Shaybah ibn Rabī‘ah, ‘Utbah ibn Rabī‘ah, and Al-Walīd ibn ‘Utbah.

EASY EXPLANATION

This tradition is reported by ‘Ali (may Allah be pleased with him) who says about himself that he will be the first person to kneel before the Lord of the worlds on the Day of Resurrection for the dispute and that Verse 19 of Sūrat al-Hajj was revealed concerning himself, Hamzah, and Abu ‘Ubaydah (may Allah be pleased with them) when they dueled with the heads of disbelief during the battle of Badr: Shaybah ibn Rabī‘ah, ‘Utbah ibn Rabī‘ah, and Al-Walīd ibn ‘Utbah. This indicates that it is permissible to duel with the swords before the battle starts.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 99:6 - People emerge to see their deeds

Qur’an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

948 / PROPHETIC REPORT

for he did not ever say: My Lord, forgive my sins on the Day of...

Narrated by ʻĀʼishah

SOURCE HadeethEnc 65009 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ، ابْنُ جُدْعَانَ كَانَ فِي الْجَاهِلِيَّةِ يَصِلُ الرَّحِمَ، وَيُطْعِمُ الْمِسْكِينَ، فَهَلْ ذَاكَ نَافِعُهُ؟ قَالَ: «لَا يَنْفَعُهُ، إِنَّهُ لَمْ يَقُلْ يَوْمًا: رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ».

ENGLISH RENDERING

I said: "O Messenger of Allah, Ibn Judʻān used to uphold kinship ties and feed the poor during the Jāhiliyyah (pre-Islamic era of ignorance). Will this benefit him?" He said: "It will not benefit him, for he did not ever say: My Lord, forgive my sins on the Day of Judgment."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) reported about ʻAbdullah ibn Judʻān, one of the chiefs of Quraysh before Islam. His good deeds include that he used to uphold kinship ties, feed the poor, and do other noble acts commended by Islam. The Prophet (may Allah's peace and blessings be upon him) pointed out that these deeds will not benefit him in the Hereafter because of his disbelief in Allah and the fact that he did not ever say: My Lord, forgive my sins on the Day of Judgment.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

The Hadīth points out the merit of belief and that it is a requirement for accepting people's good deeds.
It shows the evil impact of disbelief and that it renders virtuous deeds worthless.
The good deeds of the disbelievers will not avail them in the Hereafter due to their lack of belief in Allah and the Last Day.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

949 / PROPHETIC REPORT

Whoever dies while not associating anything with Allah will...

Narrated by Jābir

SOURCE HadeethEnc 65008 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ جَابِرٍ رضي الله عنه قَالَ: أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ، مَا الْمُوجِبَتَانِ؟ فَقَالَ: «مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ النَّارَ»

ENGLISH RENDERING

A man came to the Prophet (may Allah’s peace and blessings be upon him) and said: "O Messenger of Allah, what are the two imperatives?" He said: "Whoever dies while not associating anything with Allah will enter Paradise, and whoever dies while associating anything with Allah will enter Hellfire."

EASY EXPLANATION

A man asked the Prophet (may Allah's peace and blessings be upon him) about the two traits: one that makes entering Paradise due, and one that makes entering Hellfire due. In response, the Prophet (may Allah's peace and blessings be upon him) said that the trait that makes entering Paradise due is that a person should die while worshiping Allah alone and associating nothing with Him; and the trait that makes entering Hellfire due is that a person should die while associating anything with Allah, by ascribing to Him a partner or equal in His divinity or lordship or His names and attributes.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 99:6 - People emerge to see their deeds

Qur’an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

950 / PROPHETIC REPORT

On the Day of Judgment, the sun will be brought close to the...

Narrated by Al-Miqdād ibn al-Aswad

SOURCE HadeethEnc 4289 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «تُدْنَى الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ، حَتَّى تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيلٍ»، قَالَ سُلَيْمُ بْنُ عَامِرٍ: فَوَاللَّهِ مَا أَدْرِي مَا يَعْنِي بِالْمِيلِ؟ أَمَسَافَةَ الْأَرْضِ، أَمِ الْمِيلَ الَّذِي تُكْتَحَلُ بِهِ الْعَيْنُ قَالَ: «فَيَكُونُ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِمْ فِي الْعَرَقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ إِلْجَامًا» قَالَ: وَأَشَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى فِيهِ.

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "On the Day of Judgment, the sun will be brought close to the people until it is only a Mīl away from them." Sulaym ibn ʻĀmir said: By Allah, I do not know what he meant by "mīl". Is it the distance of the earth, or the "mīl" used as kohl for the eyes? He said: "People will be in sweat according to their deeds. Some will be up to their ankles, some up to their knees, some up to their waist, while others will be bridled by sweat." He said: And the Messenger of Allah (may Allah's peace and blessings be upon him) pointed with his hand to his mouth.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that on the Day of Judgment, the sun will be brought close to the people and will approach them until it is only a mile's distance from their heads. Sulaym ibn ʻĀmir, the Tābiʻi, said: By Allah, I do not know which of the two meanings he was referring to, that of the distance on earth or the one used as kohl for the eye? He said: They will be in sweat according to their deeds. Some of them will have sweat up to their ankles, some up to their knees, some up to their waist and the waistband of their lower garments, and some will have sweat reaching their mouths, preventing them from speaking. He said: He (may Allah's peace and blessings be upon him) pointed with his hand to his mouth.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

0950 On the Day of Judgment, the sun will be brought close to the… / continued

PUT IT INTO PRACTICE

Clarifying the horrors of the Day of Judgment and warning against them.
On the Day of Judgment, people will be in difficulty at the standing place according to their deeds.
Encouraging the performance of good deeds and warning against evil deeds.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

951 / PROPHETIC REPORT

Allah selected Kinānah from the children of Isma‘īl, Quraysh...

Narrated by Wāthilah ibn al-Asqa‘

SOURCE HadeethEnc 10859 | Authentic hadith | Narrated by Ibn Hebban

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن واثلة بن الأسقع رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم : «إِن اللّه ٱصَطفى ِكنَانة منَ وَلد إسماعيل، وٱصَطفى ُقرَيًشا منِ كنانة، وٱصَطفى َبني هاشمِ مْن ُقَريش، وٱصَطفانيِ مْن بني هاشم، فأنا َسِّيُدَ وَلد آدم ولا َفْخر، وأَّوُل َمن َتَنشَّق عنه الأرض، وأَّوُل شافع، وأَّول ُمَشّفع».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Allah selected Kinānah from the children of Isma‘īl, Quraysh from Kinānah, the children of Hāshim from Quraysh, and me from the children of Hāshim. So I am the master of the children of Adam, without pride. And I am the first for which the earth will be split open, and I am the first intercessor, and the first to be granted intercession."

EASY EXPLANATION

This Hadīth says that Allah, the Exalted, selected Kinānah and gave him eminence over the children of Isma‘īl from among the Arabs. Then Allah chose Quraysh and gave them precedence over the tribe of Kinānah. Then Allah chose the children of Hāshim and gave them merit over the rest of the tribe of Quraysh. Then Allah selected Muhammad (may Allah's peace and blessings be upon him) and gave him eminence over the children of Hāshim. So the Prophet is the master of the children of Adam, the best of them in virtue and in this capacity of him, and he is not arrogantly proud. He is just conveying the divine revelation in this respect. Also, the Prophet (may Allah's peace and blessings be upon him) will be the first one to be resurrected on the Day of Resurrection, the first one to intercede, and the first one whose intercession will be accepted.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 99:6 - People emerge to see their deeds

Qur’an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Hebban. HadeethEnc English export v1.25.0.

952 / PROPHETIC REPORT

Whoever gives respite to an insolvent person or remits part of...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 4186 | Authentic | Narrated by At-Tirmidhi and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «مَنْ أَنظَرَ مُعْسِرًا، أَوْ وَضَعَ لَه، أَظَلَّه اللَّهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لا ظِلَّ إِلا ظِلُّه».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever gives respite to an insolvent person or remits part of his debt, Allah will shade him on the Day of Judgment in the shade of His Throne, on a day when there will be no shade but His shade."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that if a person gives respite to someone in debt or forgives part of that debt, his reward will be that Allah will shade him under His Throne on the Day of Judgment, as the sun will draw near the heads of people and its heat will be intense for them. No one will find shade except those shaded by Allah.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

It points out the merit of making things easy for people and that it is one of the causes of salvation from the horrors of the Day of Judgment.
Recompense is of the same type of one's deeds.

TEXT NOTE

Authentic; Narrated by At-Tirmidhi and Ahmad. HadeethEnc English export v1.25.0.

953 / PROPHETIC REPORT

Between the two blows (of the Trumpet), there will be (an...

Narrated by the named companion in the report

SOURCE HadeethEnc 4929 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «بين النفختين أربعون» قالوا: يا أبا هريرة أربعون يوًما؟ قال:َأَبْيُت. قالوا: أربعون سنة؟ قال:َأَبْيُت. قالوا: أربعون شهرا؟ قال:َأَبْيُت. «وَيْبَلى كل شيء من الإنسان إلاَ عْجُب ٱلذَنب، فيهُ يَرّكّب الخلق، ثمُ يْنِزُل الله من السماء ماءَ فَيْنُبُتوَن كماَ يْنُبُت ٱلْبْقُل».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Between the two Blows (of the Trumpet), there will be (an interval of) forty." The people said: "O Abu Hurayrah, do you mean forty days?" He said: "I cannot say anything." They said: "Do you mean forty years?" He said: "I cannot say anything." They said: "Do you mean forty months?" He said: "I cannot say anything." (The Prophet added) "Everything of the human body will perish except the end of the coccyx (tailbone), and from that part, Allah will reconstruct the whole body. Then Allah will send down water from the sky, and the people will grow like green vegetables."

EASY EXPLANATION

The great Companion Abu Hurayrah (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say that the period between the first blow of the Trumpet, which will cause the people to die, and the second blow, after which they will be resurrected, will be forty. Abu Hurayrah was asked: Forty what: days, months, or years? He refused to reply, as he had not heard a specification for this number from the Messenger of Allah (may Allah's peace and blessings be upon him). Then he mentioned that Allah, the Exalted, will send down rain as thick as men's semen, and from this rain, the people will grow in their graves as seeds grow after a flood. Then the people will be resurrected to their Lord on the Day of Reckoning.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

954 / PROPHETIC REPORT

When Ibrahīm died, the Messenger of Allah (may Allah's peace...

Narrated by Al-Barā'

SOURCE HadeethEnc 11189 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن البراء رضي الله عنه قال: لماُتوّفي إبراهيم -عليه السلام-، قال رسول الله صلى الله عليه وسلم : «إّن لهُ مْرضًعا في الجنة».

ENGLISH RENDERING

When Ibrahīm died, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "There is a wet nurse for him in Paradise."

EASY EXPLANATION

Ibrahīm, the son of the Messenger of Allah (may Allah's peace and blessings be upon him) from Māriyah the Copt, died when he was eighteen months old. So the Prophet (may Allah's peace and blessings be upon him) informed us that Allah, the Almighty, had prepared someone in Paradise to breastfeed him until his suckling period would be completed.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

955 / PROPHETIC REPORT

A huge fat man will come on the Day of Judgment weighing less...

Narrated by the named companion in the report

SOURCE HadeethEnc 3776 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: «إنه ليأتي الرجُل السمين العظيم يوم القيامة لا يزُن عند الله جناح بُعوضة».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "A huge fat man will come on the Day of Judgment weighing less than a mosquito wing in the sight of Allah."

EASY EXPLANATION

On the Day of Judgment, the huge bulky man who is proud in this world and behaves arrogantly and tyrannically in his words and actions will not be worth the weight of a mosquito wing in the sight of Allah, nor will he have any value or credit.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

956 / PROPHETIC REPORT

Verily, Allah has ninety-nine names, one-hundred minus one....

Narrated by the named companion in the report

SOURCE HadeethEnc 64673 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «إن لله تِسْعَةً وتِسْعِينَ، اسمًا، مائة إلا واحدًا من أحصاها دخل الجنة».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Verily, Allah has ninety-nine names, one-hundred minus one. Whoever memorizes them all will enter Paradise."

EASY EXPLANATION

This Hadīth states that Allah, the Almighty, has ninety-nine names, and that whoever memorizes them all, believes in their meanings, and acts according to their implications, in matters other than those reserved exclusively for Allah, the Almighty, will enter Paradise. Making an oath by any of these names is permissible and binding. Consequently, one must offer expiation if he broke an oath sworn by one of the names of Allah, the Most Merciful and the Ever Merciful, or by one of His attributes such as His Face, Greatness, Grandeur, and Might.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

957 / PROPHETIC REPORT

All rights will be restored on the Day of Judgment, until even...

Narrated by the named companion in the report

SOURCE HadeethEnc 5824 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «لَتُؤَدُّنَّ الحقوق إلى أهلها يوم القيامة، حتى يُقَادَ للشاة الْجَلْحَاءِ من الشاة الْقَرْنَاءِ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "All rights will be restored on the Day of Judgment, until even the hornless sheep will settle its score with the horned one."

EASY EXPLANATION

The oppressed one will retaliate against his oppressor on the Day of Judgment; even the hornless sheep will settle its score with the one that has horns, {and your Lord is not unjust to anyone.} [Sūrat al-Kahf: 49]

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

958 / PROPHETIC REPORT

Take these two sandals of mine and go. Whoever you meet beyond...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 10094 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هُرَيْرَة رضي الله عنه قال: كُنا قُعودا حَوْلَ رَسول الله صلّى الله عَلَيْهِ وَسلّم، مَعَنا أبو بَكْر، وَعُمَر في نَفر، فَقام رَسُول الله صلّى الله عَلَيْهِ وَسلّم من بَيْن أظْهرنا، فَأبْطأ عَلَيْنا، وَخشينا أن يُقْتَطع دوننا، وَفزعنا، فَقُمْنا، فَكُنت أول من فزع، فَخَرَجْت أبتغي رَسُول الله صلّى الله عَلَيْهِ وَسلّم حَتى أتيت حائط للأنصار لبني النجار، فَدُرْت بِهِ هَل أجد لَهُ بَابا؟ فَلم أجد، فَإِذا ربيع يدْخل في جَوف حائط من بِئْر خَارِجَة - والربيع الْجدْوَل - فاحتفزت، فَدَخَلت على رَسُول الله صلّى الله عَلَيْهِ وَسلّم، فَقَال: «أبو هُرَيْرَة» فَقُلْت: نَعَم يا رَسُول الله، قَال: «مَا شأنك؟» قُلْت: كُنت بَين أظْهرنا، فَقُمْت فَأبْطَأت علينا، فَخشينا أن تُقْتَطع دوننا، فَفزعنا، فَكُنت أول من فزع، فَأتيت هَذا الحائط، فاحتفزت كما يحتفز الثعلب، وَهؤلاء النَّاس وَرائي، فَقَال: «يا أبا هُرَيْرَة» وَأعطاني نَعْلَيه، قَال: «اذْهب بنَعْلي هاتين، فَمن لقيت من وَرَاء هَذا الحائط يشْهد أن لا إِلَه إِلا الله مُسْتَيْقنا بهَا قلبه، فَبشره بالْجنَّة»، فَكَانَ أول من لقيت عمر، فَقَال: مَا هاتان النَّعلان يا أبا هُرَيْرَة؟ فَقُلْت: هاتان نَعلا رَسُول الله صلّى الله عَلَيْهِ وَسلّم، بَعثني بِهِمَا من لقيت يشْهد أن لا إِلَه إِلا الله مُسْتَيْقنا بهَا قلبه، بشرته بالْجنَّة، فَضَرَب عمر بَين ثديي فَخَرَرْت لاستي، فَقَال: ارْجع يا أبا هُرَيْرَة، فَرَجَعْت إِلَى رَسُول الله صلّى الله عَلَيْهِ وَسلّم، فَأجهشت بكاء، وَركبني عمر، فَإِذا هُوَ على أثري، فَقَال رَسُول الله صلّى الله عَلَيْهِ وَسلّم: «مَا لَك يا أبا هُرَيْرَة؟» قُلْت: لقيت عمر، فَأخْبرته بِالَّذِي بعثتني بِهِ، فَضَرَب بَين ثديي ضربَة خررت لاستي، قَال: ارْجع، فَقَال رَسُول الله صلّى الله عَلَيْهِ وَسلّم: «يا عمر، مَا حملك على مَا فعلت؟» قَال: يا رَسُول الله، بِأبي أَنت، وَأمي، أبعثت أبا هُرَيْرَة بنعليك، من لقي يشْهد أن لا إِلَه إِلا الله مُسْتَيْقنا بهَا قلبه بشره بِالْجنَّة؟ قَال: «نَعَم»، قَال: فَلا تفعل، فَإِني أخشى أن يتكل النَّاس عَلَيْهَا، فَخَلِّهِم يعملُونَ، قَال رَسُول الله صلّى الله عَلَيْهِ وَسلّم: «فَخَلِّهِم».

0958 Take these two sandals of mine and go. Whoever you meet beyond… / continued

ENGLISH RENDERING

We were sitting around the Messenger of Allah (may Allah's peace and blessings be upon him), and among us were Abu Bakr and ‘Umar, along with a group of people. The Messenger of Allah (may Allah's peace and blessings be upon him) stood up and left. When he delayed returning, we feared that he would be taken away from us. We felt terrified and got up, and I was the first to feel terrified. I went out searching for the Messenger of Allah (may Allah's peace and blessings be upon him) until I came upon an orchard belonging to the Ansār, from Banu An-Najjār. I looked around for an entrance but could not find one. Then I noticed a streamlet entering the orchard through a well outside the orchard. I crouched down and entered upon the Messenger of Allah (may Allah's peace and blessings be upon him). He said: "Abu Hurayrah." I said: Yes, O Messenger of Allah. He said: "What is the matter with you?" I said: You were among us, then you left and delayed in returning. We feared that you would be taken away from us, and we felt terrified. I was the first to feel terrified, so I came to this orchard. I crouched down as a fox would crouch down, and those people are behind me. So he said: "O Abu Hurayrah," and gave me his two sandals, saying: "Take these two sandals of mine and go. Whoever you meet beyond this orchard who bears witness that there is no god but Allah, with full certainty in his heart, give him the glad tidings of Paradise." The first one I met was ‘Umar. He said: What are these sandals, O Abu Hurayrah? I said: These are the sandals of the Messenger of Allah (may Allah's peace and blessings be upon him). He sent me with them to give glad tidings of Paradise to anyone I meet who bears witness that there is no god but Allah, with full certainty in his heart. ‘Umar struck me on my chest with his hand, causing me to fall on my backside. He said: Go back, O Abu Hurayrah. I returned to the Messenger of Allah (may Allah's peace and blessings be upon him), and I was about to weep, and ‘Umar was following close behind me. The Messenger of Allah (may Allah's peace and blessings be upon him) said: "What is the matter, O Abu Hurayrah?" I said: I met ‘Umar and told him about what you sent me with. He struck me on my chest with such a strike that it caused me to fall on my back, and he told me to go back.The Messenger of Allah (may Allah's peace and blessings be upon him) said: "O ‘Umar, what caused you to do that?" ‘Umar said: O Messenger of Allah, may my father and mother be sacrificed for you! Did you send Abu Hurayrah with your sandals to give glad tidings of Paradise to anyone who bears witness that there is no god but Allah, with full certainty in his heart? He said: "Yes." ‘Umar said: Then do not do that, for I fear that people may rely on this. Let them continue to work. The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Then let them."

0958 Take these two sandals of mine and go. Whoever you meet beyond… / continued

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) was sitting with a group of his Companions, including Abu Bakr and ‘Umar. Then he (may Allah's peace and blessings be upon him) stood up and delayed returning. They feared that he might have encountered harm from an enemy, either by capturing or some other misfortune. The Companions (may Allah be pleased with them) stood up terrified, and the first to act was Abu Hurayrah (may Allah be pleased with him). He went to a garden belonging to Banu An-Najjār and started looking around, hoping to find an open gate, but he found none. However, he found a small opening in the wall through which water flowed. He squeezed his body through the opening and entered, where he found the Prophet (may Allah's peace and blessings be upon him), who said to him: Are you Abu Hurayrah? He said: Yes. He said: What is the matter with you? Abu Hurayrah said: You were among us, then you left and delayed returning, so we feared that you would be taken away from us. We became terrified, and I was the first to act. I came to this orchard and crouched down just as a fox crouches, and those people are behind me. The Prophet (may Allah's peace and blessings be upon him) gave him his sandals as a sign and proof of his truthfulness and said to him: Take these two sandals of mine and go. Whoever you meet beyond this orchard who bears witness that there is no god but Allah and that no deity is truly worthy of worship except Allah, with full certainty in his heart - whoever has these qualities is among the people of Paradise. The first person he met was ‘Umar, who asked him: What are these two sandals, O Abu Hurayrah? He replied: These are the sandals of the Messenger of Allah (may Allah's peace and blessings be upon him). He sent me with them to give the glad tidings of Paradise to anyone I meet who bears witness that there is no god but Allah, with full certainty in his heart. ‘Umar struck Abu Hurayrah on his chest, causing him to fall on his back, and he said: Go back, O Abu Hurayrah. So, I returned to the Prophet (may Allah's peace and blessings be upon him), alarmed, with my face changed and on the verge of weeping.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 99:6 - People emerge to see their deeds

Qur’an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

The genuine love the Companions (may Allah be pleased with them) had for the Messenger of Allah (may Allah's peace and blessings be upon him) and their keenness to protect him against any harm.
The permissibility of giving glad tidings with good news.
Faith consists of words, deeds, and beliefs.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

959 / PROPHETIC REPORT

Allah, the Almighty, will say on the Day of Judgment: Where are...

Narrated by the named companion in the report

SOURCE HadeethEnc 3369 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «إِنّ اللهَ تَعالى يُقولُ يَوْمَ القِيامة: أَيْنَ المُتَحابُّونَ بَجلالِي؟ اليومَ أُظِلُّهم في ظِلِّي يَوْمَ لا ظِلَّ إلّا ظِلِّي».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Allah, the Almighty, will say on the Day of Judgment: 'Where are those who loved each other for My glory? Today, I will shelter them under My shade the day when there is no shade but My shade.'"

EASY EXPLANATION

Allah, the Almighty, will call out to the people at the place of the standing on the Day of Judgment, saying: "Where are those who loved each other for My glory?" He will ask about them despite the fact that He knows where they are and everything else about them. He will declare their virtue at that time and place, to show His greatness. It means, where are those who loved each other for My glory and grandeur and not for any worldly purpose. Then, Allah, the Almighty, will say: "Today, I will shelter them under My shade." The relation of "shade" to Allah is that of honor. What is meant is the shade of the Throne. According to a version other than that in Sahīh Muslim: "besides the shade of My Throne." "On the Day wherein there is no shade but My shade." i.e. on that day, there will be no shade but that of the Throne of the Most Merciful.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

960 / PROPHETIC REPORT

Allah, Glorified and Exalted, laughs at two men, one of them...

Narrated by the named companion in the report

SOURCE HadeethEnc 5461 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «يضحُك اللَّه سبحانه وتعالى إلى رجلين يقتُل أحُدهما الآخَر يدخلِان الجنَة، يقاتُل هذا في سبيل الله فُيْقَتُل، ثم يتوُب اللَّه على القاتِل فُيْسِلُمَ فُيْسَتْشَهُد».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) narrated directly from the Prophet (may Allah's peace and blessings be upon him) that he said: "Allah, Glorified and Exalted, laughs at two men, one of them kills the other, yet both enter Paradise. This one fights in the cause of Allah, so he gets killed. Then Allah forgives the killer, and becomes a Muslim and dies as a martyr."

EASY EXPLANATION

This Hadīth indicates that Allah laughs at two men. Although one of them kills the other, both will enter Paradise. A Muslim fights in the cause of Allah to elevate the word of Allah, yet he gets killed by a disbeliever, so he enters Paradise. Later Allah accepts the repentance of the killer, so he accepts Islam. Then he fights in the cause of Allah and dies as a martyr.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 99:6 - People emerge to see their deeds

Qur'an 21:47 - Just scales on the Day of Resurrection

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

26

Wealth, Trade, Debt and Work

Use resources lawfully, clearly and well.

REPORTS 0961-1010

961 / PROPHETIC REPORT

Silver for gold is Riba (usury) unless exchanged on the spot;...

Narrated by Mālik ibn Aws ibn al-Hadathān

SOURCE HadeethEnc 5889 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ أَنَّهُ قَالَ: أَقْبَلْتُ أَقُولُ مَنْ يَصْطَرِفُ الدَّرَاهِمَ؟ فَقَالَ طَلْحَةُ بْنُ عُبَيْدِ اللهِ وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنهما: أَرِنَا ذَهَبَكَ، ثُمَّ ائْتِنَا، إِذَا جَاءَ خَادِمُنَا، نُعْطِكَ وَرِقَكَ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: كَلَّا، وَاللهِ لَتُعْطِيَنَّهُ وَرِقَهُ، أَوْ لَتَرُدَّنَّ إِلَيْهِ ذَهَبَهُ، فَإِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْوَرِقُ بِالذَّهَبِ رِبًا، إِلَّا هَاءَ وَهَاءَ، وَالْبُرُّ بِالْبُرِّ رِبًا، إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبًا، إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبًا، إِلَّا هَاءَ وَهَاءَ».

ENGLISH RENDERING

I came saying: Who will exchange the dirhams? Talhah ibn ‘Ubaydullāh, who was in the company of ‘Umar ibn al-Khattāb (may Allah be pleased with both of them), said: Show us your gold, then come to us when our servant comes to give you your silver. Thereupon, ‘Umar ibn al-Khattāb said: No, by Allah, you must either give him his silver or give him back his gold, as the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Silver for gold is Riba (usury) unless exchanged on the spot; wheat for wheat is Riba unless exchanged on the spot; barley for barley is Riba unless exchanged on the spot; and dates for dates is Riba unless exchanged on the spot."

EASY EXPLANATION

Mālik ibn Aws, the Tābi‘i, informs that he had gold dinars that he wanted to exchange with silver dirhams. Talhah ibn ‘Ubaydullāh (may Allah be pleased with him) said to him: Give us your dinars to see them. Then, after deciding to buy them, he said to him: Come later when our servant comes to give you the silver dirhams. This situation took place in the presence of ‘Umar ibn al-Khattāb (may Allah be pleased with him), who expressed his disapproval of such a transaction and swore that Talhah should either pay the silver now or give him back his gold that he took from him. He justified this by saying that the Messenger of Allah (may Allah's peace and blessings be upon him) mentioned that when selling silver for gold or vice versa, the exchange should be made immediately; otherwise, this will be a prohibited Riba-based transaction and an invalid sale. Thus, gold should not be sold for silver, and silver should not be sold for gold except hand to hand and with the exchange made on the spot. Moreover, wheat should not be sold for wheat, barley should not be sold for barley, and dates should not be sold for dates except like for like, weight for weight, measure for measure, hand to hand, and nothing thereof should be sold immediately for deferred payment, and it is impermissible for the two parties to depart before the exchange is made.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0961 Silver for gold is Riba (usury) unless exchanged on the spot;... / continued

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

The types mentioned in this Hadīth are five: gold, silver, wheat, barley, and dates. If the sale involves items of the same type, then two conditions must be fulfilled to make it valid: the exchange should be made during the contract session, and they should be of the same weight, like gold for gold, or else it is Riba al-Fadl (usury of surplus). On the other hand, if the sale involves items of different types, like silver for wheat, then one condition must be fulfilled to make the contract valid, namely receiving the price during the contract session; otherwise, it is Riba an-Nasī'ah (usury of deferred payment). The contract session refers to the place where the sale is conducted, whether the two parties are sitting, walking, or riding, and departing refers to what is customarily known among people as a way of ending a meeting.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

962 / PROPHETIC REPORT

If someone sells pollinated date palms, their fruits will be...

Narrated by the named companion in the report

SOURCE HadeethEnc 5842 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنه مرفوعًا: «من باع نخلًا قد أُبِّرَتْ فَثَمَرُها للبائع، إلا أن يشترط الْمُبْتَاعُ». وفي رواية: «ومن ابْتَاع عبدا فمالُه للذي باعه إلا أن يشترط الْمُبْتَاعُ».

ENGLISH RENDERING

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "If someone sells pollinated date palms, their fruits will be for the seller, unless the buyer stipulates the contrary."
In another narration: "And if someone buys a slave, his property is for the seller, unless the buyer stipulates the contrary."

EASY EXPLANATION

He determined that pollination and its fruits belong to the seller, for he is the one who did the work that was required for this. However, if the buyer stipulates that the fruits shall be for him, though the palm trees have been pollinated, and the seller agrees, then they should abide by this condition. The same applies to a slave who is granted some property by his master. If his master sells him, the property shall go back to the seller, for it is not covered by the sales contract. However, if the buyer stipulates that he shall take all or part of the slave's property, this shall be part of the contract.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

963 / PROPHETIC REPORT

Beware! Beware! This is definitely usury! This is definitely...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 6033 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري- رضي الله عنه-: جاء بلال إلى رسول الله صلى الله عليه وسلم بتمرٍ بُرِنِّي، فقال له النبي صلى الله عليه وسلم : «من أين لك هذا؟» قال بلال: كان عندنا تمر رديء، فبعُت منه صاعين بصاع ليطعم النبي صلى الله عليه وسلم . فقال النبي صلى الله عليه وسلم عند ذلك: «أَوْه، أَوْه، عَيْن الربا، عين الربا، لا تفعل، ولكن إذا أردت أن تشتري فِعِ التمَر ببيع آخر، ثم اشتر به».

ENGLISH RENDERING

Once Bilāl brought some Barni dates to the Prophet (may Allah's peace and blessings be upon him) who asked him, "Where did you get these dates?" Bilāl replied: "I had some inferior type of dates, and I exchanged two Sā's of it for one Sā' of Barni dates in order to give it to the Prophet (may Allah's peace and blessings be upon him) to eat." Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: "Beware! Beware! This is definitely usury! This is definitely usury! Do not do so, but if you want to buy (a superior kind of dates) sell the inferior dates for money and then buy the superior kind of dates with that money."

EASY EXPLANATION

Bilāl came to the Prophet (may Allah's peace and blessings be upon him) with some good Burni dates. The Prophet (may Allah's peace and blessings be upon him) was surprised at their good quality and asked him: "From where did you get these dates?" Bilāl responded: "I had some other dates of less quality so I sold two Sā's of them for one Sā' of these Barni dates (in an exchange) to let the Prophet (may Allah's peace and blessings be upon him) eat from them. The Prophet was greatly disturbed by this deal and he expressed his annoyance because any form of disobedience in his sight was the greatest calamity. So he explained himself and said: "What you did Bilāl is the prohibited usury in essence. So, never do it. If you want to exchange something of bad quality, sell it first and then buy with its money something of better quality. This is the permissible way to do this kind of transaction in order to stay away from impermissible ways.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

0963 Beware! Beware! This is definitely usury! This is definitely… / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

964 / PROPHETIC REPORT

Whoever emancipates a share in a slave should completely...

Narrated by the named companion in the report

SOURCE HadeethEnc 2993 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: «من أعتق شِقْصًا مِنْ مملوك، فعليه خلاصُه كله في ماله، فإن لم يكن له مال؛ قُوِّمَ المملوك قِيمَةَ عَدْلٍ، ثم اسْتُسْعِيَ العبد، غيرَ مَشْقُوق عليه».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever emancipates a share in a slave should completely emancipate him from his money, if he can afford it. Otherwise, a fair price should be set for the slave, who will be required to work and pay for his freedom without being overburdened."

EASY EXPLANATION

If one of the joint owners of a slave decides to emancipate his share of that slave, he should pay to completely emancipate him, if he can afford that, by paying to his partners the value of their shares of that slave in order for him to be free. However, if he cannot do so, whether because he does not have money, or he has money but it is not enough, or this would harm him, then, in such case, the slave should be given two options to choose from: 1. to remain partly slave and partly free. 2. to work in order to pay for his freedom after a fair price is set for him. This procedure is known as Istis'ā'.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

965 / PROPHETIC REPORT

Do not go out to meet the riders (in a trade caravan), do not...

Narrated by the named companion in the report

SOURCE HadeethEnc 5918 | Authentic hadith | Narrated by Muslim - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم : «لاَ تَلَقُّوا الرُّكبان، ولا يبع بعضكم على بيع بعض، ولاَ تَنَاجُشوا ولا يبعْ حَاضِرٌ لِبَادٍ، ولاَ تُصَرُّوا الإبِل والغنم، ومن ابتاعها فهو بخير النَّظَرين بعد أن يحلبها: إنْ رَضِيَها أمسكها، وإنْ سَخِطَهَا رَدَّهَا وَصاعا من تمر».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Do not go out to meet the riders (in a trade caravan), do not urge buyers to cancel a sale transaction to make a new one with you, do not bid against each other (to fool another bidder), a townsman must not buy on behalf of a Bedouin, and do not tie up the udders of camels and sheep (so that they appear to have a lot of milk). However, if someone buys them while in this condition and has already milked them, then he has two options: If he is pleased with them, he may keep them, and if he is displeased with them, he may return them along with a Sā‘ of dates.”

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbids five types of sale transactions, due to the harm involved in them that would befall the buyer or the seller or other parties. 1. He forbade people from going out to meet the trade caravans coming to sell their merchandise including foodstuff and animals, aiming thereby to meet them before they arrive at the local market and to buy from them taking advantage of their ignorance of the prices. They may, thus, be easily cheated and deprived of their full profit. 2. He also prohibited urging the buyer or seller to cancel the transaction that has already been made so as to take the deal for oneself. This occurs when someone tells the buyer, while still in the contracting session, when the option to cancel the transaction is still in effect, that he is ready to offer him something of better quality, or a better price. Or if someone is selling an item, he would tell him that he will buy it for a higher price. He does this only to cancel the current transaction and take it for himself. It is also prohibited to do this after there is no longer an opportunity to cancel the transaction by virtue of “Khiyār al-Majlis” (an option whereby the parties have right to withdraw from a contract so long as the parties do not leave the place of contract) and “Khiyār Ash-Shart” (an option to cancel a previous agreed upon sale within a specific number of days), due to the disputation, animosity and hatred that this provocation may lead to, and the damage it causes to people’s livelihood. 3. The Messenger of Allah (may Allah’s peace and blessings be upon him) also prohibited Najsh, which is bidding on a commodity without the intention of buying it, but rather to aid the seller by increasing the bidding price, or to cause damage to the buyer by making the merchandise more expensive for him to buy. The Prophet (may Allah's peace and blessings be upon him) forbade this action owing to the lying and deceiving of the buyers, and because of raising the commodity’s price by way of deception and fraud. 4.

0965 Do not go out to meet the riders (in a trade caravan), do not... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Muslim - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

966 / PROPHETIC REPORT

May Allah have mercy on a man who is lenient when he sells,...

Narrated by Jābir

SOURCE HadeethEnc 3716 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «رَحِمَ اللَّهُ رَجُلًا سَمْحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "May Allah have mercy on a man who is lenient when he sells, when he buys, and when he asks for repayment of the debt."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) supplicates for Allah's mercy upon everyone who is lenient and generous in his sale transactions. He does not overprice the product and treats the buyer in a good manner. And he is lenient and generous when he buys something, and he does not undervalue the product. And he is lenient and generous when he asks for repayment of the debts owed to him. He does not make things hard for the poor and needy; rather, he asks them for repayment in a kind and gentle manner and gives respite to those unable to pay.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

One of the objectives of the Shariah is to maintain the means of good relations among people.
We are encouraged to adopt noble manners when we engage in buying, selling, and other dealings with one another.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

967 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by ‘Abdullāh ibn ‘Umar

SOURCE HadeethEnc 5852 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر- رضي الله عنهما- مرفوعًا: «أن رسول الله صلى الله عليه وسلم نهى عن بيع الثمرة حتى يبدو صلاحها، نهى البائع و الْمُبْتَاع».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) prohibited the selling of a fruit until it is evidently ripe. He forbade both the buyer and the seller (from engaging in such a transaction).

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) prohibited the selling of fruits until their ripeness appears clearly. He prohibited both the buyer and the seller from conducting this transaction.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

968 / PROPHETIC REPORT

Whoever frees his share of a common slave and he has sufficient...

Narrated by the named companion in the report

SOURCE HadeethEnc 2992 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عنَ عْبُد الله بن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: «مَن أَعْتَقَ شِرْكًا له فيَ عْبِد، فكان له مَالٌ يَبْلُغُ ثَمَن الْعَبِد: قُوِّمَ عليه قِيَمَةَ عَدْلٍ ، فأعطى شُرَكَاءَه حَصَصَهُمْ، وَعَتَق عليه الْعَبْد ، وإلا فقدَ عَتَق منه ما عَتَق».

ENGLISH RENDERING

‘Abdullah ibn ‘Umar (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever frees his share of a common slave and he has sufficient money to free him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e. if he has not sufficient money) he manumits the slave partially."

EASY EXPLANATION

If a person has a share, albeit small, to the ownership of a slave, male or female, and he manumits part of it, the slave will be manumitted as much as this part. If the manumitter is well-to-do enough to afford to pay the share of his partner, he ought to manumit the slave wholly, assessing his partner's market value and giving it to him. If he is not that rich, however, he can manumit the slave partially, as much as his share in his ownership, with the rest remaining in bondage.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

969 / PROPHETIC REPORT

Procrastination in payment of a debt by a rich man is...

Narrated by the named companion in the report

SOURCE HadeethEnc 6141 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «مَطْل الغني ظلم، وإذا أُتبِع أحدكم على مليء فليتبع».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Procrastination in payment of a debt by a rich man is injustice, but when one of you is referred for payment to a wealthy man, let him be referred."

EASY EXPLANATION

This Hadīth guides to one of the manners of kind treatment.
In this Hadīth, the Prophet (may Allah's peace and blessings be upon him) orders the debtor to pay the debt kindly and advises the creditor to request what is his kindly as well.
The Prophet (may Allah's peace and blessings be upon him) clarified that if the creditor demanded his money, or his demand was understood from a sign or a hint, then delaying his right on the part of the wealthy debtor - who can afford to pay his debt - would be considered injustice because the debtor, in this case, would be holding back the creditor's right without an excuse.
Such injustice would be alleviated in case the debtor transfers his creditor to another debtor who can pay him the debt easily. At that point, the creditor is advised to accept that transfer. The acceptance would be an expression of polite demand of the debt as well as an easier means to take his money; not to mention that injustice, which would have continued had the debt remained in the procrastinator's liability, would be alleviated.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

970 / PROPHETIC REPORT

Wretched is the slave of the dinar! Wretched is the slave of...

Narrated by the named companion in the report

SOURCE HadeethEnc 5949 | Authentic hadith | Al-Bukhari with a similar wording

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "تِعَس عَبْد الدينار، تَعِسَ عَبْد الدرهم، تَعِسَ عَبْد الخَمِيصة، تعسَ عَبْد الخَمِيلة، إن أُعْطِي رَضِي، وإن لم يُعْطَ سَخِط، تَعِس وانْتَكس، وإذا شِيك فلا انْتَقَش، طُوبَى لعبد آخذ عِنَانِ فرسه في سبيل الله، أشعث رأسه، مُغْبَرَّة قدماه، إن كان في الحَرَاسة كان في الحَرَاسة، وإن كان في السَّاقة كان في السَّاقة، إن استأذن لم يُؤْذَن له، وإن شَفَع لم يُشَفَّع".

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Wretched is the slave of the dinar! Wretched is the slave of the dirham! Wretched is the slave of Khamīsah (a kind of fine garments)! Wretched is the slave of velvet! If given, he is pleased, but if not, he is displeased. May he be wretched and may he relapse, and if he is pierced with a thorn, may he not find anyone to take it out for him. Tūba (a tree in Paradise) is for a slave who holds the reins of his horse to strive in Allah's cause, with his hair unkempt and feet covered with dust: if he is appointed as a guard, he accepts his post with satisfaction, and if he is appointed in the vanguard, he accepts his post with satisfaction; (he is so simple and humble that) if he asks for permission, he is not permitted, and if he intercedes, his intercession is not accepted."

EASY EXPLANATION

In this Hadīth, the Messenger of Allah (may Allah's peace and blessings be upon him) says that there are people who are fully overwhelmed by the worldly life, for which they pay their utmost attention. Such people will be led to destruction and loss. They are characterized by their deep greed for the worldly life; if one of them is given of its pleasures, he is pleased, and if not, he is displeased. There are other people, however, who aim to please Allah and seek the Hereafter. They have no desire for prestige or fame. They only seek to obey Allah and His Messenger. Such people do not care about how they look, they are satisfied with the place they are placed in, they are insignificant in the eyes of people, and they are distant from the people of authority. If one of them seeks permission to enter upon a person of power, he is not granted permission, and if he intercedes, he is not given such a privilege. However, he is destined to Paradise, which is definitely the most excellent reward.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0970 Wretched is the slave of the dinar! Wretched is the slave of… / continued

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bukhari with a similar wording. HadeethEnc English export v1.25.0.

971 / PROPHETIC REPORT

the Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Abu Mas‘ūd

SOURCE HadeethEnc 6036 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي مسعود رضي الله عنه «أن رسول الله صلى الله عليه وسلم نهى عن ثمن الكلب، وَمَهْر البغي، وُحْلْوانِ الكاهِن».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) prohibited the price of a dog, the earning of a prostitute, and the money paid to a soothsayer.

EASY EXPLANATION

There are many noble and good ways to seek sustenance and provision which Allah has blessed us with instead of the evil, corrupt and illegal ways. The good ways suffices the person so he is in no need of the evil ones. The huge harm resulting from the evil ways outweighs whatever benefit they may presumably involve. Islamic law prohibits all the evil ways of earning provision, including the three types mentioned in this Hadīth: 1. The price of selling a dog, as it is malevolent and impure (except for the trained dogs for three purposes: herding, hunting, and guarding, as mentioned in other verses of the Qur’an and Hadīth, etc). 2. The money a prostitute receives in return for practicing immorality, which destroys one's religion as well as the life of this world. 3. The money paid to people of misguidance and fraud, like soothsayers, diviners, and tricksters, who claim that they have knowledge of the unseen and have control over the created beings. They deceive people by their falsehood in order to take their wealth and devour it unlawfully. All of these ways are evil and prohibited in Islam and are impermissible to be used. One should not give anything in exchange for them, since Allah has provided noble, good and permissible ways to earn provisions that can substitute for these (and any) evil, corrupt and illegal ways.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

972 / PROPHETIC REPORT

A man from among those who were before you was called to...

Narrated by the named companion in the report

SOURCE HadeethEnc 3707 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي مسعود البدري رضي الله عنهَ قالَ:َ قالَ رَسُولُ اللّه ـَصّلى اللُه ـَعَلْيه وَسّلم-: «ُحوسب رُجل ممن كانَ قْبَلُكْم، فلمُ يوجد له من الخْير شيء، إلا أنه كانُ يَخالط الناس وكانُ موسرًا، وكان يأْمرِ غْلمانه أنَ يَتَجاوُزوا عن الُمْعِسر، قال الله عز وجل : نحن أحٌّق بذلك منه؛ َتَجاوُزوا عنه».

ENGLISH RENDERING

Abu Mas‘ūd al-Badri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "A man from among those who were before you was called to account (by Allah on the Day of Judgment). No good deeds were found in his record except that he, being a rich man, used to enter into transactions with people and used to command his servants to show leniency towards those who were insolvent. Allah, the Exalted, said: 'We are more entitled to this (leniency) than him. Pardon him.'"

EASY EXPLANATION

"A man from among those who were before you was called to account", i.e. a man from the previous nations was held accountable by Allah for the actions he had done. "No good deeds were found in his record", i.e. he had done no righteous deeds that bring one closer to Allah, the Almighty. "Except that he, being a rich man, used to enter into transactions with people", i.e. he used to conduct business transactions with them and give them loans. "And used to command his servants to show leniency towards those who were insolvent", i.e. he ordered his servants to be tolerant with those who cannot pay back their debts by giving them respite or by reducing their debt. "Allah, the Exalted, said: We are more entitled to this (leniency) than him. Pardon him", i.e. Allah forgave him as a reward for his kind treatment of people and his gentleness and leniency with them.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

973 / PROPHETIC REPORT

I would not be pleased to have the like of Uhud in gold and...

Narrated by Abu Dharr

SOURCE HadeethEnc 3916 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي ذر رضي الله عنه قال: كنت أمشي مع النبي صلى الله عليه وسلم فيَ حَرّة بالمدينة، فاستقبلنا أُحُد، فقال: «يا أبا ذر» قلت: لبيك يا رسول الله. فقال: «ما يَسُرني أن عندي مثل أُحدٍ هذا ذهَبا تمضي علي ثلاثة أيام وعندي منه دينار، إلا شيء أرصده لِدَيْن، إلا أن أقوَل به في عباد الله هكذا وهكذا وهكذا» عن يمينه وعن شماله ومن خلفه، ثم سار، فقال: «إن الأكثرين هم الأقَلُّونَ يوم القيامة إلا من قال بالمال هكذا وهكذا وهكذا» عن يمينه وعن شماله ومنَ خلفه «وقليل ماهم». ثم قال لي: «مكانك لا تَبرح حتى آتيك» ثم انطلق في سوادِ الليل حتىَ توارى، فسمعت صوًتا، قد ارتفع، فَتَخَوّفْت أن يكون أحُدَ عرض للنبي صلى الله عليه وسلم فأردت أن آتيه فذكرت قوله: «لا تَبرَحْ حتى آتيك» فلم أبرَحْ حتى أتاني، فقلت: لقد سمعت صوًتا تَخَوّفْت منه، فذكرت له، فقال: «وهل سمعته؟» قلت: نعم، قال: «ذاك جبريل أتاني فقال: من مات من أُمتك لا يُشرك بالله شيًئا دخل الجنة»، قلت: وإن زنى وإن سرق؟ قال: «وإن زنى وإن سرق».

ENGLISH RENDERING

While I was walking with the Prophet (may Allah's peace and blessings be upon him) in the Harrah of Madīnah, the Mount of Uhud came in sight. The Prophet (may Allah's peace and blessings be upon him) said: "O Abu Dharr!" I said: "I am at your service, O Messenger of Allah." He said: "I would not be pleased to have the like of Uhud in gold and three days pass while even one dinar thereof remains with me, except what I keep for debts. Otherwise, I would distribute it among Allah's slaves like this, and like this, and like this", pointing to his right, his left, and his back. He walked and said: "The rich ones will be the ones with the least good deeds on the Day of Judgment except those who spend their wealth like this, and like this, and like this", pointing to his right, left, and back, "but these are only few." Then he said to me: "Stay in your place. Do not leave it until I come back to you." Then he proceeded in the darkness of night until he went out of sight. I then heard a loud voice and I was afraid that someone might have attacked the Prophet (may Allah’s peace and blessings be upon him). So I wanted to go to him, but I remembered what he had said: "Do not leave until I come back to you." Therefore, I stayed at my place until he came back to me. I said: "I heard a voice and I was afraid of it" and I mentioned that to him. He said: "Did you hear it?" I replied: 'Yes.' He said: "That was Jibrīl who came to me and said: 'Whoever died of your Ummah without associating anything with Allah will enter Paradise.'" I said: "Even if he committed fornication and theft?" He said: "Even if he committed fornication and theft."

0973 I would not be pleased to have the like of Uhud in gold and... / continued

EASY EXPLANATION

Abu Dharr (may Allah be pleased with him) reports that he was walking with the Prophet (may Allah's peace and blessings be upon him) in an area strewn with dark stones in Madīnah, and they came upon the well-known Mount of Uhud. The Messenger of Allah (may Allah’s peace and blessings be upon him) said that if he had the like of Uhud in gold, he would not be pleased to keep it for more than three days, except an amount of it that he would use to settle a debt. In other words, if he had an amount of gold equal in size to the Mount of Uhud, he would spend it all in the cause of Allah, and would only keep of it what he needs to settle debts and fulfill rights due to others. This indicates that the Prophet (may Allah's peace and blessings be upon him) was among the most ascetic people in this world, because he did not wish to collect wealth except only to settle his debts. When he died, his armor was pawned with a Jew for some barley that he borrowed from him to feed his family. Had the worldly life been dear to Allah, the Almighty,, He would not have deprived His Prophet of it. Indeed, the world is cursed, and everything in it is cursed, except for the remembrance of Allah and what pleases Him, as well as a scholar and a seeker of knowledge. The Prophet (may Allah's peace and blessings be upon him) further said that those who have much wealth in the world will be destitute of good deeds on the Day of Judgment, because wealthy people are mostly arrogant, feel that they are not in need of Allah, and refrain from obeying His commands. They are distracted by the pleasures of the world as they indulge themselves in life, and thus find themselves with poor stock in the Hereafter. The minority, however, are those who spend generously in the cause of Allah. The Prophet (may Allah's peace and blessings be upon him) further said that anyone who dies without associating partners with Allah will enter Paradise, even if he robbed and fornicated. This does not mean that fornication and theft are not major sins. They are.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

974 / PROPHETIC REPORT

One of you bites his brother like a male camel does! There is...

Narrated by ‘Imrān ibn Husayn

SOURCE HadeethEnc 2950 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمران بن حصين رضي الله عنهما «أن رجلاً عَضَّ يَدَ رجل؛ فَنَزَعَ يَدَه من فِيه؛ فوقعت ثَنِيَّتُه؛ فاختصما إلى النبي صلى الله عليه وسلم فقال: يَعَضُّ أحَدكم أخاه كما يَعَضُّ الفَحْل؛ لا دِيَة لك».

ENGLISH RENDERING

A man bit another man's hand, so the latter pulled his hand out of his mouth by force, causing two of the former's incisors to fall out. They referred their dispute to the Prophet (may Allah's peace and blessings be upon him), who said: "One of you bites his brother like a male camel does! There is no blood money for you."

EASY EXPLANATION

A man attacked another man and bit his hand. The one who was bitten pulled his hand by force from the other man's mouth, causing his two incisors to fall out. They submitted their case to the Prophet (may Allah's peace and blessings be upon him).

The one who bit the man's hand was claiming blood money for his two teeth that fell out, whereas the other man defended himself saying that he only wanted to save his hand from the other man's teeth.

The Prophet (may Allah's peace and blessings be upon him) refuted the claim of the former and expressed his discontent at what he had done, likening that to the attitude of fierce animals. He said: "One of you bites his brother like a male camel does! There is no blood money for you." Because the one who starts is the aggressor.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

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TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

975 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 5851 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه مرفوعًا: «أن رسول الله صلى الله عليه وسلم نهى عن بيع الثمار حتى تُزهي. قيل: وما تُزهي؟ قال: حتى تحَمّر. قال: أرأيت إن مَنَع الله الثمرة، بِمَ يستحِلّ أحُدُكم مال أخيه؟».

ENGLISH RENDERING

Anas ibn Mālik (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) forbade the sale of fruits until they are ripe. They said: "What is meant by ripe?" He said: "When they become red." He added: "What if Allah prevents the fruits, how could one of you consider his brother's money lawful for himself?"

EASY EXPLANATION

Fruits are prone to many plant diseases before they become ripe, and selling them in this stage brings about no benefit for the buyer. Therefore, the Prophet (may Allah's peace and blessings be upon him) prohibited the seller and the buyer from concluding the sale of fruits before they become ripe. Dates become ripe when they turn red or yellow.

Then, the Prophet (may Allah's peace and blessings be upon him) explained the reason behind prohibiting the sale of unripe fruits by mentioning that if all the fruits or some of them suffered blight, then how could the seller consider his brother's money lawful for himself without giving anything in exchange?

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

976 / PROPHETIC REPORT

Weigh, and add some more

Narrated by Abu Safwān Suwayd ibn Qays

SOURCE HadeethEnc 3737 | Authentic hadith | Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Ad-Daarimi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي صَفْوانُ سَوْيد بن قيس رضي الله عنه قال: جَلَبْت أنا وَمَخْرَمَة العِبْدِيّ بَزّا من هَجر، فجاءنا النبي صلى الله عليه وسلم فَساوَمَنا بسَراوِيل، وعندي وزّانٌ يزِن بالأجر، فقال النبي صلى الله عليه وسلم للوزّان: «زِنْ وأرجح».

ENGLISH RENDERING

Makhramah al-'Abdi and I brought some linen garments from Hajar. The Prophet (may Allah's peace and blessings be upon him) came to us and bargained with us for some pants. There was a man present who would weigh merchandise (in scales) for a wage. The Prophet (may Allah's peace and blessings be upon him) said to him: "Weigh, and add some more."

EASY EXPLANATION

Suwayd ibn Qays and Makhramah al-'Abdi (may Allah be pleased with him) brought some garments from a town called Hajar to sell them in Madīnah. The Prophet (may Allah's peace and blessings be upon them) went to buy lower garments from them. He bargained with them over the price (An-Nasā'i's narration says: "and he bought lower garments from us", without mentioning the bargaining).

In the market, there was a man who had scales to weigh goods in return for a fee. As he was weighing the goods, the Prophet (may Allah's peace and blessings be upon him) said to him: "Weigh, and add some more." He ordered the man to add some more to the side of the scales that held the merchandise so that it would be heavier than the other. This does not mean that the difference in weight would be great and might harm the seller. There should be a slight difference so that the buyer can be certain (and clearly see) that he has taken his full right without any deficiency.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Ad-Daarimi. HadeethEnc English export v1.25.0.

977 / PROPHETIC REPORT

the Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 5848 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما قال: «نهى رسول الله صلى الله عليه وسلم عن الْمَزَابَنة: أن يبيع َثَمَرَ حائِطِه إن كان َنْخَلا: بَتْمِرَ ٍكْيلا، وإن كان َكْرَما: أن يبيعه بزبيب َكْيلا، أو كان َزْرَعا: أن يبيعه بَكْيل طعام، نهى عن ذلك كله».

ENGLISH RENDERING

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) forbade the Muzābanah sale: that is to sell fruits in one's garden, if it is palm trees, for dates by dry measure; and if it is a vineyard, to sell for raisins by dry measure; and if it is any crop to sell for a dry measure of its food. He forbade all such transactions.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade the Muzābanah sale, which is to sell something definite for an indefinite amount of its kinds because of the harms this transaction involves, and also because of the uncertainty of the correspondence of the two commodities, which leads to usury. Examples were given to clarify and explain it: to sell fruits in one's garden, if it is a palm garden, for dates by dry measure; and if it is a vineyard, to sell for raisins by dry measure; and if it is any crop to sell for a dry measure of the food of its kind. He forbade all such transactions because of the harm and detriment it involves.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

978 / PROPHETIC REPORT

Whoever is killed in ambiguous circumstances, or when people...

Narrated by the named companion in the report

SOURCE HadeethEnc 58202 | Authentic hadith | Narrated by Ibn Majah - An-Nasaa’i - Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس، قال: قال رسول الله صلى الله عليه وسلم : «منْ ُقِتَل فيِ عِّمّيا، أو ِرّمَيًا يكون بينهم بَحَجٍر، أوِ بَسْوِط،َ فَعْقُلُه َعْقُل خطإ، ومنَ قَتَلَ َعْمَدًا َفَقَوُد َيَدْيِه، فمن َحاَل بينه وبينه فعليه لعنة الله، والملائكة والناس أجمعين».

ENGLISH RENDERING

‘Abdullāh ibn Abbās (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: ''Whoever is killed in ambiguous circumstances, or when people are throwing stones, or by a whip, his blood money is the blood money of unpremeditated killing. Whoever is killed intentionally, retaliation becomes due. If anyone tries to prevent it, upon him is the curse of Allah, the angels, and all people.”

EASY EXPLANATION

This Hadīth shows that anyone who is killed among people who were throwing objects at each other, or killed in ambiguous circumstances due to crowd or the like, and the killer is unknown, then the blood money will be like that of accidental murder, to be reimbursed by the Muslim treasury. However, in case of intentional killing, legal retribution is due. Anyone who prevents the guardians of the killed person from taking retribution, after having demanded it, has exposed himself to divine curse. Allah will not accept his repentance, religious duties, or voluntary good deeds, due to the gravity of his crime.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - An-Nasaa’i - Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

979 / PROPHETIC REPORT

The Messenger of Allah granted concession for the sale of...

Narrated by the named companion in the report

SOURCE HadeethEnc 6042 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه : «أن رسول الله صلى الله عليه وسلم رخص في بيع العرايا، في خمسة أَوْسُقٍ أو دون خمسة أوسق».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) granted concession for the sale of Al-‘Arāyā (unpicked ripe dates for dry dates) when they are equal to or less than five Wasqs (a standard measure).

EASY EXPLANATION

Al-‘Arāyā (sing. ‘Ariyyah) refers to the case in which a man wants to eat ripe dates but does not afford it due to his poverty. However, he has dry dates that he can give in exchange for the dry dates on the tree provided the weight of the dry dates does not exceed five Wasqs. The case of Al-‘Arāyā has been made permissible as an exception to the rule of prohibition because of people's need. Therefore, the concession is given only to the amount that is usually needed, which is five Wasqs or less than that. This is because such weight is sufficient for satisfying one’s need for eating ripe dates. The basic rule of prohibition is usury of excess referred to in the Hadīth in which the Prophet (may Allah's peace and blessings be upon him) said when asked about selling fresh dates for dry ones: "Will fresh dates decrease (in weight) when it becomes dry?" They said: 'Yes.' He said: "So, do not do it."

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

980 / PROPHETIC REPORT

If anyone undertakes to take a false oath to appropriate the...

Narrated by the named companion in the report

SOURCE HadeethEnc 2996 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن مسعودٍ رضي الله عنه مرفوعًا: (من حلف علىَ يَمِينَ صْبِرَ يْقَتِطُع بها مال امرئ مسلم، هو فيها فاجر، لقي الله وهو عليه غضبان)، ونزلت: (إن الذين يشترون بعهد الله وأيمانهم ثمنا قليلا) إلى آخر الآية".

ENGLISH RENDERING

‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "If anyone undertakes to take a false oath to appropriate the wealth of a Muslim, he will meet Allah while He is angry with him.'' It was revealed: {Indeed, those who exchange the covenant of Allah and their [own] oaths for a small price.} [Āl-‘Imrān: 77]

EASY EXPLANATION

This Hadīth issues a terrible threat to the one who takes someone else's wealth unlawfully by a false oath. Allah shall be angry with such a person when he meets Him. Divine wrath sends one to his doom. To confirm this threat, the Prophet (may Allah's peace and blessings be upon him) recited a related verse from the Qur’an.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

981 / PROPHETIC REPORT

Whoever pays in advance for anything, let him pay for a...

Narrated by the named companion in the report

SOURCE HadeethEnc 6079 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عباس رضي الله عنهما قال: قدم رسول الله صلى الله عليه وسلم المدينة، وهم ُيسلفون في الثمار: السنة والسنتين والثلاث، فقال: «من أسَلَف في شيء فلُيسلف في كيل معلوم، ووزن معلوم، إلى أجل معلوم».

ENGLISH RENDERING

‘Abdullāh ibn ‘Abbās (may Allah be pleased with him) reported that when the Messenger of Allah (may Allah's peace and blessings be upon him) came to Madīnah, they used to pay one, two or three years in advance for fruits, so he said: "Whoever pays in advance for anything, let him pay for a specified measure and a specified weight, to be delivered on a specified period of time."

EASY EXPLANATION

When the Prophet (may Allah's peace and blessings be upon him) migrated to Madīnah, he found its residents, who were farmers, paying in advance the price of the fruits to be delivered within one, two, or three years. These terms are examples for the delivery periods, and they could be more or less. The Prophet (may Allah's peace and blessings be upon him) approved this transaction and did not consider it a sort of sale in which the seller sells what he does not own, which normally involves uncertainty. This is because paying for something in advance is mainly connected to the debts, not the merchandise. Nevertheless, the Prophet (may Allah's peace and blessings be upon him) ordained for them the rulings that govern such a transaction and keep them away from conflict and dispute that may arise from the long period of time after which delivery should be made. He said that whoever pays in advance for something, let him specify the measure and weight of that thing, and set a specific term for delivery. As long as the measure and term of delivery are known, there will be no chance for conflict or disagreement to take place, and each the parties involved can receive their rights peacefully.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

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TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

982 / PROPHETIC REPORT

The bankrupt in my Ummah is the one who will come on the Day of...

Narrated by the named companion in the report

SOURCE HadeethEnc 3165 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «أتدرون من المفلس؟» قالوا: الْمُفِلس فينا من لا دِرَهَم له ولا مَتاع، فقال: «إن المفلس من أمتي من يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي وقد شَتَم هذا، وقذف هذا، وأكل مال هذا، وَسَفَك دم هذا، وضرب هذا، فيعطى هذا من حسناته، وهذا من حسناته، فإن فنيت حسناته قبل أن يُقْضى ما عليه، أخذ من خطاياهم فُطِرحْت عليه، ثم طُرِح في النار».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “‘Do you know who is the bankrupt?" They said: "The bankrupt among us is the one who has neither money nor property." He said: "The bankrupt in my Ummah is the one who will come on the Day of Judgment with prayer, fasting and Zakat, but since he hurled abuse at others, accused others of committing adultery without evidence, unlawfully consumed the wealth of others, and shed the blood of others and beat others, his good deeds will be credited to the accounts of others (who suffered at his hands), and if his good deeds fall short to clear his account, others' sins will be cast on him and he will then be thrown in the Fire."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) asked the Companions (may Allah be pleased with them): Do you know who is the bankrupt? They gave him the expected answer, which is that the bankrupt is the poor person who has no wealth or property. He then told them that the bankrupt in this nation (of Muslims) is the one who comes on the Day of Judgment with abundant good deeds, such as praying, fasting, and giving charity; but with an account of bad deeds like insulting others, beating others, consuming others’ wealth without right, accusing others of committing immoral acts, and killing others. All of them will seek retribution, for whatever rights they do not receive in the life of this world they will receive in the Hereafter. So, retribution will be exacted against him and each of them will take some of his good deeds. If his good deeds are not enough to settle the score, then some of their own evil deeds will be cast on him then he will be thrown in the fire of Hell.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

0982 The bankrupt in my Ummah is the one who will come on the Day of... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

983 / PROPHETIC REPORT

A man from the Children of Israel asked another to lend him one...

Narrated by the named companion in the report

SOURCE HadeethEnc 8318 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم : أنه ذكر رجلًا من بني إسرائيل، سأل بعض بني إسرائيل أن يسلفه ألف دينار، فقال: ائتني بالشهداء أشهدهم، فقال: كفى بالله شهيدا، قال: فأتني بالكفيل، قال: كفى بالله كفيلا، قال: صدقت، فدفعها إليه إلى أجل مسمى، فخرج في البحر فقضى حاجته، ثم التمس مركبا يركبها يقدم عليه للأجل الذي أجله، فلم يجد مركبا، فأخذ خشبة فنقرها، فأدخل فيها ألف دينار وصحيفة منه إلى صاحبه، ثم زجج موضعها، ثم أتى بها إلى البحر، فقال: اللهم إنك تعلم أني كنت تسلفت فلانا ألف دينار، فسألني كفيلا، فقلت: كفى بالله كفيلا، فرضي بك، وسألني شهيدا، فقلت: كفى بالله شهيدا، فرضي بك، وإني جهدت أن أجد مركبا أبعث إليه الذي له فلم أقدر، وإني أستودعكها. فرمى بها في البحر حتى ولجت فيه، ثم انصرف وهو في ذلك يلتمس مركبا يخرج إلى بلده، فخرج الرجل الذي كان أسلفه، ينظر لعل مركبا قد جاء بماله، فإذا بالخشبة التي فيها المال، فأخذها لأهله حطبا، فلما نشرها وجد المال والصحيفة، ثم قدم الذي كان أسلفه، فأتى بالألف دينار، فقال: والله ما زلت جاهدا في طلب مركب لآتيك بمالك، فما وجدت مركبا قبل الذي أتيت فيه، قال: هل كنت بعثت إلي بشيء؟ قال: أخبرك أني لم أجد مركبا قبل الذي جئت فيه، قال: فإن الله قد أدى عنك الذي بعثت في الخشبة، فانصرف بالألف الدينار راشدا».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) mentioned that a man from the Children of Israel asked another to lend him one thousand dinars. The man asked him to bring witnesses. The former replied: "Allah is sufficient as witness." The second said: "Bring me a surety." The former replied: "Allah is sufficient as surety." The man said: "You are right," and lent him the money for a certain period. The first man went across the sea. When he finished his job, he searched for a conveyance so that he might reach the other in time for the repayment of the debt, but he could not find any. So he took a piece of wood and made a hole in it, inserted one thousand dinars and a letter to the lender in it, and then firmly closed (i.e. sealed) the hole. He took the piece of wood to the sea and said: "O Allah, You know well that I took a loan of one thousand dinars from so-and-so. He demanded a surety from me, but I told him that Allah's guarantee was sufficient, and he accepted Your guarantee. He then asked for a witness, and I told him that Allah

0983 A man from the Children of Israel asked another to lend him one... / continued

was sufficient as witness, and he accepted You as Witness. No doubt, I tried hard to find a conveyance so that I could give him his money, but I could not find any, so I hand over this money to You." Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile, he started searching for a conveyance in order to reach the creditor's country. One day, the lender came out to see whether a ship had arrived bringing his money, when all of a sudden, he saw the piece of wood in which his money had been deposited. He took it home to use it for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came, bringing one thousand dinars to him, and he said: "By Allah, I had been trying hard to find a boat so that I could send you your money, but I failed to find one before the one I have come by." The lender asked: "Have you sent something to me?" The debtor replied: "I told you I could not find a boat other than the one I have come by." The lender said: "Allah has delivered the money which you sent in the piece of wood on your behalf. So you may keep your one thousand dinars and depart while being guided on the straight path."

0983 A man from the Children of Israel asked another to lend him one... / continued

EASY EXPLANATION

The Messenger of Allah (may Allah's peace and blessings be upon him) mentioned that a man from the Children of Israel requested a loan of one thousand dinars from another man. The man said to him: "Bring someone to bear witness that you have taken one thousand dinars." The man who needed the loan said: "Allah is sufficient as witness", meaning: it is sufficient for both of us that Allah is a witness over us. Then the man said to him: "Bring me a surety." So he said: "Allah is sufficient as surety", meaning: Allah is sufficient for you as a guarantee. So he replied: "You are right." So he gave him one thousand dinar for a specific period of time. So the man who requested the loan went on a ship in the ocean with the money with him in order to do business. When the appointed time to repay the loan came, he searched for a boat so that he could repay the man he took the loan from, but he did not find any. He took a piece of wood and made a hole in it and put the one thousand dinars inside the wood along with a letter from him to the debtor, saying: "From so-and-so, to so-and-so: I paid your money to an agent who will pay you on behalf of me." Then he covered the hole in the wood and sealed it. Then he took the piece of wood to the ocean and said: "O Allah you know that I have borrowed one thousand dinars from this person, and he asked me for a guarantor, and I said: 'Allah is sufficient as guarantor,' and he was pleased with you as guarantor. And he asked me for a witness and I said to him: 'Allah is sufficient as witness,' and he was pleased as you as witness. I exerted my effort in trying to find a boat to send the money that I owed, but I was not able to find any boat. And I leave it with you as a trust and deposit." Then he threw the piece of wood into the ocean until it disappeared inside the water. He left and continued to search for a boat that was going to the country of the man whom he borrowed one thousand dinar from, thinking that what he initially did was insufficient.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

984 / PROPHETIC REPORT

Give me your pledge that you will not associate anything with...

Narrated by ‘Ubādah ibn as-Sāmit, who witnessed Badr and was one of the chiefs chosen to represent his tribe on the night of ‘Aqabah,

SOURCE HadeethEnc 66210 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ، وَكَانَ شَهِدَ بَدْرًا، وَهُوَ أَحَدُ النُّقَبَاءِ لَيْلَةَ الْعَقَبَةِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ، وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ: «بَايِعُونِي عَلَى أَلَّا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ عَاقَبَهُ» فَبَايَعْنَاهُ عَلَى ذَلِكَ.

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said, and around him was a group of his Companions: "Give me your pledge that you will not associate anything with Allah, that you will not steal, that you will not commit adultery, that you will not kill your children, that you will not bring forth slander you have invented between your hands and legs, and that you will not disobey in righteousness. Whoever among you fulfills these, his reward is with Allah. And whoever commits any of these and is punished in this world, it will be an expiation for him. And whoever commits any of these and Allah covers him, then it is up to Allah; if He wills, He will pardon him, and if He wills, He will punish him." So we gave him our pledge on that.

EASY EXPLANATION

‘Ubādah ibn as-Sāmit (may Allah be pleased with him), who was among those who witnessed the great Battle of Badr and was the leader of his people who stepped forward to pledge allegiance to support the Messenger of Allah (may Allah's peace and blessings be upon him) on the night of ‘Aqabah at Mina - when the Messenger of Allah was in Makkah before he migrated to Madīnah - informed that the Prophet (may Allah's peace and blessings be upon him) was sitting among his Companions and asked them to pledge allegiance to him on certain matters: First: Not to associate anything with Allah in worship, no matter how small it is. Second: Not to steal. Third: Not to commit adultery. Fourth: Not to kill their children - neither their sons out of fear of poverty nor their daughters out of fear of shame. Fifth: Not to bring forth lies that they fabricate between their hands and feet, as most actions are carried out through them, even if other body parts are involved. Sixth: Not to disobey the Prophet (may Allah's peace and blessings be upon him) when it comes to what is right. Whoever remains steadfast on this covenant and adheres to it, his reward is with Allah. As for those who commit any of what is mentioned - except Shirk (polytheism) - and is punished for it in this world through the prescribed legal punishment, that serves as an expiation for him, and his sin is absolved. However, anyone who commits any of these actions and Allah covers him, his matter is left to Allah; He may either pardon him or punish him. All those who were present pledged their allegiance to him on that.

0984 Give me your pledge that you will not associate anything with... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Highlighting what was included in the First Pledge of ʻAqabah in Makkah before Jihad was made obligatory upon them. As-Sindi said: His statement (in righteousness): It is evident that all of the Prophet's commands are righteous, and it is inconceivable for him to command otherwise. The mention of (in righteousness) serves as a reminder of the reason for the obligation to obey and that there is no obedience to a created being in matters that go against what is right. Moreover, it highlights that the conditions of obedience in pledges should always specify adherence to what is right, rather than being absolute. Muhammad ibn Ismāʻīl at-Taymi and others said: The prohibition of killing was specifically mentioned concerning children because it involves both murder and severing ties of kinship, making the prohibition even more emphatic.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

985 / PROPHETIC REPORT

Take from his money in a reasonable manner what suffices you...

Narrated by ʻĀʼishah, Mother of the Believers,

SOURCE HadeethEnc 2965 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَتْ هِنْدُ بِنْتُ عُتْبَةَ امْرَأَةُ أَبِي سُفْيَانَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، لَا يُعْطِينِي مِنَ النَّفَقَةِ مَا يَكْفِينِي وَيَكْفِي بَنِيَّ إِلَّا مَا أَخَذْتُ مِنْ مَالِهِ بِغَيْرِ عِلْمِهِ، فَهَلْ عَلَيَّ فِي ذَلِكَ مِنْ جُنَاحٍ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ مَا يَكْفِيكِ وَيَكْفِي بَنِيكِ».

ENGLISH RENDERING

Hind bint ʻUtbah, the wife of Abu Sufyān, entered upon the Messenger of Allah (may Allah's peace and blessings be upon him) and said: O Messenger of Allah, Abu Sufyān is a stingy man. He does not give me provision that is sufficient for me and my children except that which I take from his money without his knowledge. Is there any blame upon me for doing so? The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Take from his money in a reasonable manner what suffices you and suffices your children."

EASY EXPLANATION

Hind bint ʻUtbah (may Allah be pleased with her) sought the Prophet's advice regarding her husband, Abu Sufyān (may Allah be pleased with him), who was miserly and very protective of his wealth. He did not provide for her what was enough for herself and her children, except that she secretly took from his money without his knowledge. She asked if there was any sin upon her for doing so. He (may Allah's peace and blessings be upon him) said: Take from his wealth for yourself and your children the amount that is commonly known to be sufficient, even without his knowledge.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

It is obligatory to provide for one's wife and children.

Ibn Hajar said: The meaning of his statement: "Take from his money what is sufficient for you in a reasonable manner," is that he referred her to the customary practice in matters where there is no legal specification.

Ibn Hajar said: This Hadīth is used as evidence for the permissibility of mentioning something about a person that he would not like if it is done for the purpose of seeking legal opinion, complaining, or similar

0985 Take from his money in a reasonable manner what suffices you... / continued

reasons. This is one of the situations in which backbiting is allowed.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

986 / PROPHETIC REPORT

Allah Almighty said: There are three I will be hostile to them...

Narrated by the named companion in the report

SOURCE HadeethEnc 66163 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عِنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَالَ اللَّهُ تَعَالَى: ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon him) said: "Allah Almighty said: There are three I will be hostile to them on the Day of Judgment: a man who gave a promise in My Name and then broke it; a man who sold a free person as a slave and devoured his price; and a man who hired a worker and took the full work from him, but did not pay him his wages."

EASY EXPLANATION

The Prophet (peace and blessings be upon him) informed that Allah Almighty said: There are three types of people I will be hostile to them on the Day of Judgment - and whomever I was hostile to, I will overpower and defeat him: First: one who gives his oath, swears by Allah, and makes a covenant, then breaks it and betrays. Second: one who sells a free man as if he were a slave, consumes his price, and disposes of his value. Third: one who hires a worker for a task, takes full work from him, but does not pay him his due wages.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

This Hadīth is part of what the Prophet (peace and blessings be upon him) narrated from his Lord, and it is called a Qudsi or divine Hadīth. Its wording and meaning are from Allah; however, it does not possess the unique characteristics of the Qur'an, which include reciting it as a form of worship, requiring ritual purity, presenting it as a challenge, its miraculousness, and others.

As-Sindi said: It has been said that mentioning these three is not for restriction, for Allah Almighty is the opponent of all wrongdoers - rather, it is to emphasize the severity of these three cases.

Ibn al-Jawzi said: The free man is a servant of Allah; so whoever wrongs him, his adversary is his Master - Allah Himself.

0986 Allah Almighty said: There are three I will be hostile to them... / continued

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

987 / PROPHETIC REPORT

If the son of Adam were to possess two valleys full of wealth,...

Narrated by Anas

SOURCE HadeethEnc 4963 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِسٍ رَضِيَ اللهُ عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغَى وَادِيًا ثَالِثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "If the son of Adam were to possess two valleys full of wealth, he would seek the third. Nothing can fill his belly except dust, and Allah accepts the repentance of whoever repents."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that if the son of Adam had a valley filled with gold, he would love to have two other valleys of gold out of his greed, which is part of his nature. He will continue to be greedy for worldly possessions until he dies and his belly is filled with the dust of his grave.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

The intense eagerness of a human being to accumulate wealth and other worldly possessions.
An-Nawawi said: It contains a condemnation of greed for the worldly life, of competing over its accumulation, and of excessive desire for it.
Allah Almighty accepts the repentance of whoever repents of blameworthy traits.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

988 / PROPHETIC REPORT

O Hakīm, this money is like a sweet, fresh fruit

Narrated by Hakīm ibn Hizām

SOURCE HadeethEnc 3703 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ حَكِيمِ بْنِ حَزَامٍ رضي الله عنه قَالَ: سَأَلْتُ رَسُولَ اللهِ صلى الله عليه وسلم فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ لِي: «يَا حَكِيمُ، إِنَّ هَذَا الْمَالَ خَضِرٌ حُلْوٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ، بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى»، قَالَ حَكِيمٌ: فَقُلْتُ: يَا رَسُولَ اللهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا، فَكَانَ أَبُو بَكْرٍ يَدْعُو حَكِيمًا لِيُعْطِيَهُ الْعَطَاءَ، فَيَأْبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا، ثُمَّ إِنَّ عُمَرَ دَعَاهُ لِيُعْطِيَهُ، فَيَأْبَى أَنْ يَقْبَلَهُ، فَقَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ، إِنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ الَّذِي قَسَمَ اللهُ لَهُ مِنْ هَذَا الْفَيْءِ، فَيَأْبَى أَنْ يَأْخُذَهُ. فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ النَّبِيِّ صلى الله عليه وسلم حَتَّى تُوُفِّيَ رَحِمَهُ اللهُ.

ENGLISH RENDERING

I asked the Messenger of Allah (may Allah's peace and blessings be upon him) for some money, and he gave it to me. Then I asked him again, and he gave it to me. Then I asked him again, and he gave it to me, and then he said: "O Hakīm, this money is like a sweet, fresh fruit; whoever takes it without greediness, he is blessed with it, and whoever takes it with greediness, he is not blessed with it, and he is like a person who eats but is never satiated; and the upper hand is better than the lower hand." Hakīm added: I said: O Messenger of Allah, by the One Who sent you with the truth, I shall never accept anything from anyone after you until I depart this world. Then Abu Bakr would call Hakīm in order to give him, and he would refuse to take anything. Then ‘Umar called him to give it to him, but he would refuse to accept it. Upon that, ‘Umar said: O Muslims, I offer Hakīm his share from this booty that Allah entitled him to, and he refuses to take it. So, Hakīm never took anything from anybody after the Prophet (may Allah's peace and blessings be upon him) till he died (may Allah have mercy upon him).

EASY EXPLANATION

Hakīm ibn Hizām (may Allah be pleased with him) asked the Prophet (may Allah's peace and blessings be upon him) for some of the worldly goods, and he gave them to him. Then he asked again, and the Prophet (may Allah's peace and blessings be upon him) gave him. Then the Prophet (may Allah's peace and blessings be upon him) said to him: O Hakīm, this wealth is sweet and tempting. Whoever receives it without asking and takes it without greed or insistence, it will be blessed for him. But whoever takes it out of craving and desire, it will not be blessed for him - he will be like the one who eats but is never satisfied. And the upper hand that gives is better in the sight of Allah than the lower hand that asks. Hakīm said: I said: O Messenger of Allah, by the One Who sent you with the truth, I will never again ask anyone for anything after you until I depart this world. The successor of the Messenger of Allah (may Allah's peace and blessings be upon him), Abu Bakr (may Allah be pleased with him), would call Hakīm to give him his share (from the

0988 O Hakīm, this money is like a sweet, fresh fruit / continued

treasury), but he would refuse to accept anything. Then the Commander of the Believers, ‘Umar (may Allah be pleased with him), also called him to give him something, but he likewise refused to accept it. So ‘Umar said: O Muslims, I offer him his rightful share - that which Allah has allotted to him from the spoils of war obtained without fighting - yet he refuses to take it. Hakīm never took anyone's wealth by asking after the Prophet (may Allah's peace and blessings be upon him) until he passed away (may Allah be pleased with him).

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Earning and collecting wealth through lawful means does not contradict renunciation of the world, because true asceticism is generosity of the soul and detachment of the heart from wealth.
This illustrates the great generosity of the Prophet (may Allah's peace and blessings be upon him), and he gave like one who never feared poverty.
Offering sincere advice and striving to benefit one's brothers when providing help, for the soul is then more receptive of kind and beneficial words.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

989 / PROPHETIC REPORT

The hand is to be cut off for a quarter of a dinar or more

Narrated by ʻĀʼishah, Mother of the Believers,

SOURCE HadeethEnc 2964 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تُقْطَعُ الْيَدُ فِي رُبُعِ دِينَارٍ فَصَاعِدًا».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "The hand is to be cut off for a quarter of a dinar or more."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified that the hand of a thief should be cut off for stealing a quarter of a dinar of gold, or any amount greater than that, which is equivalent to the value of 1.06 grams of gold.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Theft is of the major sins.
Allah Almighty has determined the thief's punishment, which is cutting off his hand, as He says: {As for the thief, male or female, amputate their hands.} [Surat al-Mā'idah: 38] The Sunnah has clarified the conditions of such amputation.
The word "hand" in the Hadīth refers to cutting off the palm from the joint between it and the forearm.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

990 / PROPHETIC REPORT

A man's prayer in congregation is twenty-something degrees...

Narrated by the named companion in the report

SOURCE HadeethEnc 4566 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَة رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَصَلَاتِهِ فِي سُوقِهِ بِضْعًا وَعِشْرِينَ دَرَجَةً، وَذَلِكَ أَنَّ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لَا يَنْهَزُهُ إِلَّا الصَّلَاةُ، لَا يُرِيدُ إِلَّا الصَّلَاةَ، فَلَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي الصَّلَاةِ مَا كَانَتِ الصَّلَاةُ هِيَ تَحْبِسُهُ، وَالْمَلَائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ، يَقُولُونَ: اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ تُبْ عَلَيْهِ، مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحْدِثْ فِيهِ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "A man's prayer in congregation is twenty-something degrees higher than his prayer in his house and market. When one performs ablution and perfects it, then goes out to the mosque, nothing motivates him except prayer and seeking nothing but prayer. For every step he takes, he is raised one degree and one sin is erased for him until he enters the mosque. When he enters the mosque, he remains in prayer as long as prayer is what keeps him therein. The angels will keep invoking the blessings of Allah on you as long as you are in the place where you performed prayer, saying: 'O Allah, have mercy on him! O Allah, forgive him! O Allah, accept his repentance!' as long as you do not harm anyone therein and do not break your ablution."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) says that when a Muslim prays in a congregation, his prayer is twenty-something times better than his prayer in his house or his market. Then, he mentioned the reason, saying that when a man makes ablution and perfects it and then goes out to the mosque seeking nothing but prayer, with every step he takes, he is raised one degree and rank, and one sin is erased for him. When he enters the mosque and sits waiting for the prayer, he takes the reward and recompense of prayer as long as he is waiting for the prayer, and the angels supplicate for him provided that he remains in his place where he performed the prayer, saying: "O Allah forgive him! O Allah, have mercy on him! O Allah, accept his repentance!" as long as he does not break his ablution or does not do something that may harm the people or the angels.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0990 A man's prayer in congregation is twenty-something degrees... / continued

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

The prayer of the one who prays alone in his house or workplace is valid; however, he is held sinful for abandoning the congregation without a valid excuse.
The prayer in congregation at the mosque is twenty-five, twenty-six, or twenty-seven times better than one's prayer alone.
Supplicating in favor of the believers is from the duties of the angels.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

991 / PROPHETIC REPORT

His wealth is whatever he spends during his life, while the...

Narrated by the named companion in the report

SOURCE HadeethEnc 3653 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «أيكم مال وارثه أحب إليه من ماله؟» قالوا: يا رسول الله، ما منا أحد إلا ماله أحب إليه. قال: «فإن ماله ما قدم، ومال وارثه ما أخر».

ENGLISH RENDERING

‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Who among you considers the wealth of his heirs more beloved to him than his own wealth?" They replied: "O Messenger of Allah, there is no one among us except that he loves his own wealth more." He said: "His wealth is whatever he spends during his life (in good ways), while the wealth of his heir is whatever he leaves after his death."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) asked his Companions which of them loved the wealth of their heirs, which they would inherit from them after their death, more than the wealth they own in their lifetime. The Companions replied that there was none among them who did not love his own wealth, which was in his possession and over which he had absolute control, more, because with the wealth that he possessed can fulfill his desires and aspirations. The Prophet then told them that a person's own wealth is that which he spends during his lifetime on righteous deeds, such as Hajj; an endowment fund; building a school, a mosque, or a hospital; or spending on himself and his family. This indeed is his real wealth, which he will find benefiting him on the Day of Resurrection. As for what he saves during his lifetime and withholds from spending for the sake of Allah, this wealth belongs to his heirs and he has no share in it. There is another Hadīth with a similar meaning that Imām Muslim narrated on the authority of ‘Abdullāh ibn Ash-Shikhkhīr (may Allah be pleased with him). He said: “I went to the Prophet (may Allah's peace and blessings be upon him) and he was reciting: {Competition in increase of [world benefits] diverted you} [Sūrat At-Takāthur: 1]. Then he said: "The son of Adam says: 'My wealth, my wealth.' Do you, son of Adam, own anything of your wealth except what you eat and consume, or what you wear and wear out, or what you give in charity...?"

This Hadīth does not mean that one should spend all his money for the sake of Allah and leave his family poor, to beg from other people. What is meant is that a person, in as much as he strives to save money for his heirs after him, should also strive to earn rewards that would benefit him in the Hereafter, by spending from the surplus he has after providing for his wife, children, and parents. Spending on them is obligatory on him, if he did not do so, he would be sinful.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

0991 His wealth is whatever he spends during his life, while the… / continued

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

992 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him)...

Narrated by the named companion in the report

SOURCE HadeethEnc 4231 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر رضي الله عنه أن النبي صلى الله عليه وسلم ٱشۡتَرى منهَ بَعِيرًا، فَوَزَن له فَأَرۡجَح.

ENGLISH RENDERING

Jābir (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) bought a camel from him, and he weighed out (the price) and paid him more than his due.

EASY EXPLANATION

There is a story behind this Hadīth, and it is mentioned here in brief. The Prophet (may Allah's peace and blessings be upon him) bought a camel from Jābir (may Allah be pleased with him). "And he weighed out for him," meaning: the Prophet (may Allah's peace and blessings be upon him) weighed the price of the camel. This is said figuratively, since the one who did the weighing in the Hadīth was Bilāl (may Allah be pleased with him) upon orders from the Prophet (may Allah's peace and blessings be upon him) as stated in the original Hadīth: "So he ordered Bilāl to weigh for me an Uqiyyah (unit of weight) and he weighed it for me, giving me more than its price." That means he paid Jābir (may Allah be pleased with him) more than his due. They used to deal with money by weight not by units, although sometimes they used it by units, but mostly by weight.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

993 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 5850 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري رضي الله عنه مرفوعًا: «أن رسول الله صلى الله عليه وسلم نهى عن ٱلْمَنَابَذِة-وهي طرح الرجل ثوبه بالبيع إلى الرجل قبل أن يقلبه، أو ينظر إليه-، ونهى عن ٱلْمَلَامَسِة -والملامسة: لمس الرجل الثوب ولا ينظر إليه-».

ENGLISH RENDERING

Abu Saʿīd al-Khudri (may Allah be pleased with him) reported; The Messenger of Allah (may Allah's peace and blessings be upon him) forbade Munābadhah, which is when a man throws a garment to another thus selling it to him before the buyer unfolds it or examines it. He also forbade Mulāmasah, which is when a man touches a garment, thus buying it without examining it.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade any sale that involves Gharar (uncertainty, risk), because of the harm it may incur to one of the contracting parties through a possible injustice in its sale. This can occur when the condition of the item is unknown to the seller, the buyer, or both of them. It can occur in Munābadhah, where the seller throws a garment, for example, to the buyer thereby concluding the sale before the garment has been examined closely or turned over. Likewise in Mulāmasah, which is making a sale effective upon touching a garment, for example, before examining it closely or turning it over. These two contracts lead to uncertainty and deceit regarding the commodity being sold and bought. Either the seller or the buyer is at risk of gaining or losing, thereby engaging in “gambling”, which is prohibited.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

994 / PROPHETIC REPORT

O Messenger of Allah, what if a man comes to me wanting to take...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3557 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللهِ، أَرَأَيْتَ إِنْ جَاءَ رَجُلٌ يُرِيدُ أَخْذَ مَالِي؟ قَالَ: «فَلَا تُعْطِهِ مَالَكَ» قَالَ: أَرَأَيْتَ إِنْ قَاتَلَنِي؟ قَالَ: «قَاتِلْهُ» قَالَ: أَرَأَيْتَ إِنْ قَتَلَنِي؟ قَالَ: «فَأَنْتَ شَهِيدٌ»، قَالَ: أَرَأَيْتَ إِنْ قَتَلْتُهُ؟ قَالَ: «هُوَ فِي النَّارِ».

ENGLISH RENDERING

A man came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: O Messenger of Allah, what if a man comes to me wanting to take my money? He said: "Then do not give him your money." The man said: What if he fights with me? He said: "Then fight with him." The man said: What if he kills me? He said: "Then, you would be a martyr." The man said: What if I kill him? He said: "He would be in Hellfire."

EASY EXPLANATION

A man came to the Prophet (may Allah's peace and blessings be upon him) and said: O Messenger of Allah, what if a man comes to me wanting to take my money? He said: You are not required to submit to him and give him your money. He said: What if he fights with me? He said: You are permitted to fight him. He said: What if he kills me? He said: Then you would be a martyr. He said: What if I kill him? He said: He deserves to be punished in Hellfire on the Day of Judgment.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

An-Nawawi said: Defending one's womenfolk is obligatory without disagreement. As for defending oneself to the point of killing, there is a difference of opinion in our school and others; whereas, defending one's wealth is permissible but not obligatory.

The Hadīth is evidence that knowledge precedes action, as this Companion asked the Messenger of Allah (may Allah's peace and blessings be upon him) about what was required of him before acting.

One should follow a gradual approach in repelling an aggressor - by advising him or calling for help - before resorting to fighting him. But if it starts fighting, the aim should be to repel him, not to kill him.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

995 / PROPHETIC REPORT

There was a man who used to give loans to people. He would say...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3753 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «كان رجُل يُدايِن النّاس، فكان يقول لفتاه: إذا أتَيتَ مُعسِرًا فتجاوز عنه، لعل اللّه يتجاوَز عنا، فلقي اللّه فتجاوز عنه».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "There was a man who used to give loans to people. He would say to his servant: ‘When you come to an insolvent person, overlook his debt; perhaps Allah would overlook our sins.’ So, the man met Allah (after death), and He overlooked his sins."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) talks about a man who used to give loans to people or sell to them with deferred payment. He used to say to his servant who would collect debts from the people: When you go to a debtor and find him unable to repay the debt, "overlook his debt", either by giving him respite or not pressing him to pay, or by accepting the little he offers, though it falls below the due amount. He did that in the hope that Allah would pardon and forgive him. When he died, Allah forgave him and overlooked his sins.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Dealing with people in a benevolent and forgiving manner and overlooking the debts of those who are insolvent is one of the greatest means of salvation on the Day of Judgment.
Benevolence towards people, sincerity toward Allah, and hoping for His mercy are the means for the forgiveness of sins.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

996 / PROPHETIC REPORT

Verily, in Paradise there is a market to which they will come...

Narrated by the named companion in the report

SOURCE HadeethEnc 8353 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِسْ بْنِ مَالِكٍ رضي الله عنه أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ فِي الْجَنَّةِ لَسُوقًا، يَأْتُونَهَا كُلَّ جُمُعَةٍ، فَتُهُبُّ رِيحُ الشَّمَالِ فَتَحْثُو فِي وُجُوهِهِمْ وَثِيَابِهِمْ، فَيَزْدَادُونَ حُسْنًا وَجَمَالًا، فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ وَقَدِ ازْدَادُوا حُسْنًا وَجَمَالًا، فَيَقُولُ لَهُمْ أَهْلُوهُمْ: وَاللهِ لَقَدِ ازْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا، فَيَقُولُونَ: وَأَنْتُمْ وَاللهِ لَقَدِ ازْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا».

ENGLISH RENDERING

Anas ibn Mālik (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Verily, in Paradise there is a market to which they will come every Friday. The north wind will blow, scattering its breeze on their faces and clothes, increasing them in charm and beauty. Then they return to their families, having increased in charm and beauty; their families will say to them: By Allah, you have increased in charm and beauty after us. They will then say: And you, by Allah, have increased in charm and beauty after us."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that in Paradise, there is a place where they gather, and it is not for buying or selling. They take from it whatever they wish. They go there once every seven days, and the northern wind blows, refreshing their faces and clothes, making them more beautiful and charming. When they return to their families, they have become even more charming and beautiful. Their families will say to them: By Allah, you have become even more beautiful and charming since we last saw you. They will reply: And you, by Allah, have become even more beautiful and charming since we last saw you.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Demonstrating that the people of Paradise will increase in beauty and charm.
The Hadīths oblige a person to have an interest in righteous deeds that will lead him to attain this abode.
He mentioned the north wind specifically because it was considered the best wind by the Arabs, as it used to bring goodness and rain.

0996 Verily, in Paradise there is a market to which they will come... / continued

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

997 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him)...

Narrated by the named companion in the report

SOURCE HadeethEnc 5917 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر بن عبد الله رضي الله عنهما مرفوعًا: نهى النبي صلى الله عليه وسلم عن ٱلْمَخَابَرة وٱلْمَحَاقَلِة، وعن ٱلْمَزابنة، وعن بيع ٱلثَّمَرة حتىَ يَبْدوَ صلاُحها، وأن لا تُباع إلا بالدينار والدرهم، إلا ٱلعَرَايا.

ENGLISH RENDERING

Jābir ibn ‘Abdullāh (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) forbade the sales called Mukhābarah, Muhāqalah, Muzābanah and the selling of fruits until they are fit for eating. He also forbade the selling of fruits but for money, except in the case of ‘Araya.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade some of the sales of crops because of the harm they incur on one or both sides of the transaction (buyer and seller). These sales include Mukhābarah, which is to lease out land in return for the produce of a specified part of the land; Muhāqalah, which is to sell wheat in the ear in return for husked wheat (wheat separated from the chaff); Muzābanah, which is to sell dates on palm trees in return for dates. He also forbade selling fruit until its condition becomes clear that it is free from blight and good for eating, but he made an exception for ‘Araya (date-palms), i.e. ripe dates after their value is estimated, in return for the same value of fruit.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

998 / PROPHETIC REPORT

The best dinar a man spends is a dinar that he spends on his...

Narrated by Thawbān

SOURCE HadeethEnc 3267 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ ثَوبَان رضي الله عنه قَال: قَال رَسُول اللهِ صّلى اللّه عَلَيهِ وَسّلم: «أَفضَل دِينَارٍ يُنفِقُه الّرُجُل، دِينَارٌ يُنفِقُه عَلى عَيالِه، ودِينَارٌ يُنفِقُه الّرُجُل عَلى دّابّتِه في سَبِيل اللهِ، ودِينَارٌ يُنفِقُه عَلى أَصحَابِه في سَبِيل اللهِ» قَال أَبو قِلَابَة: وَبَدَأ بِالعَيال، ثُمّ قَال أَبو قِلَابَة: وَأَيّ رَجُل أَعظَم أَجرًا مْن رَجُل يُنفِق عَلى عَيالٍ صِغَارٍ، يُعِفّهُم أَو يَنفَعُهُم اللّه بِه وَيُغنِيهِم.

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The best dinar a man spends is a dinar that he spends on his dependents, and a dinar that a man spends on his mount in the cause of Allah, and a dinar that he spends on his companions in the cause of Allah." Abu Qilābah said: He began with the dependents. Then Abu Qilābah said: No man is greater in reward than a man who spends on young dependents, by virtue of whom Allah makes them chaste, or brings them benefit and enriches them.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified some forms of spending and put them in order according to the most obligatory ones in case numerous channels of spending crowd together, starting with the most important and then the next in importance. He stated that the money that brings one the highest reward for spending is the money that a Muslim spends on his dependents, like his wife and children, followed by spending on the mount that is prepared for war in the cause of Allah, then spending on one's friends and companions if they are fighters in the cause of Allah.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Arranging the channels of spending in order according to their merit in the way mentioned, and this order should be observed in case of numerous options.

Demonstrating that providing for one's dependents takes priority in terms of merit over other forms of spending.

Spending on Jihad in the cause of Allah, like preparing equipment and men for Jihad, is from the greatest channels of spending.

0998 The best dinar a man spends is a dinar that he spends on his… / continued

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

999 / PROPHETIC REPORT

Richness is not the abundance of wealth. Rather, true richness...

Narrated by the named companion in the report

SOURCE HadeethEnc 3852 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: «ليس الغِنى عن كَثْرة العَرض، ولكن الغِنى غنى النفس».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Richness is not the abundance of wealth. Rather, true richness is self-sufficiency."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) highlights that true richness is not in the abundance of wealth. Rather, it is self-sufficiency. So a person becomes the richest of people when he sufficiently relies on what he already possesses and is contented with it, without being keen to gain more or insisting on demanding more.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1000 / PROPHETIC REPORT

When the Messenger of Allah (may Allah's peace and blessings be...

Narrated by ʻAbdullāh ibn Sarjis

SOURCE HadeethEnc 5937 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بنَ سَرْجس رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يَتَعَوَّذ مِنْ وَعْثاء السَّفر، وكآبة المُنْقَلَب، والحَوْر بعد الكَوْن، ودعوة المظلوم، وسوء المَنْظَر في الأهل والمال.

ENGLISH RENDERING

When the Messenger of Allah (may Allah's peace and blessings be upon him) traveled, he would seek refuge [in Allah] from the hardships of the journey, from having a change of heart, adverse conditions replacing good ones, the prayer of an oppressed person, and from seeing a misfortune occurring to his family and wealth.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) used to seek refuge in Allah from the hardships of travel or that he would return from a journey sad due to a calamity that had befallen his family or wealth. He would likewise seek refuge in Allah from adverse conditions and would pray that Allah would save him from the supplications of the oppressed.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1001 / PROPHETIC REPORT

Is anyone of you unable to earn a thousand good deeds every day?

Narrated by Sa'd ibn Abi Waqqās

SOURCE HadeethEnc 3762 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ سَعْدِ بِن أبي وَقّاصٍ رضي الله عنه قال: كُنّا عِنْدَ رَسول اللهِ صلّى اللهُ عَلَيْه وَسلّم، فَقال: «أيَعْجِزُ أحَدُكُمْ أنْ يَكْسِبَ، كُلّ يَوْمٍ أَلْفَ حَسَنَةٍ؟» فَسَأَلَه سائِلٌ مِنْ جُلَسائِه: كَيْفَ يَكْسِبُ أحَدُنا أَلْفَ حَسَنَةٍ؟ قال: «يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ، فَيُكْتَبُ لَه أَلْفُ حَسَنَةٍ، أو يُحَطُّ عَنْه أَلْفُ خَطِيئَةٍ».

ENGLISH RENDERING

As we were with the Messenger of Allah (may Allah's peace and blessings be upon him), he asked: "Is anyone of you unable to earn a thousand good deeds every day?" One of those present asked: How can one earn a thousand good deeds? He replied: "He glorifies Allah a hundred times, a thousand good deeds will be recorded for him, or a thousand sins will be erased from his record."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) asked his Companions: Is it not possible for one of you to gain a thousand rewards each day?! One of those present said: How can a person earn a thousand good deeds in a single day so easily? He said: He says: "Subhānallāh" (glory be to Allah) a hundred times, and a thousand good deeds will be recorded for him because each good deed is multiplied tenfold, or a thousand sins will be erased from his record.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Encouragement toward virtues, for they are the ladder to acts of obedience.
The virtue of glorifying Allah and remembering Him, and that this simple act, which costs a person nothing, brings a great and immense reward.
The Companions' eagerness to hasten toward good deeds without delay.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

1002 / PROPHETIC REPORT

There should be no envy except in two (cases): A man whom Allah...

Narrated by the named companion in the report

SOURCE HadeethEnc 3772 | Authentic hadith | Al-Bukhari and Muslim with its two versions

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «لاَ حَسَد إلا في اثنتين: رجل آتاه الله مالا، فَسَلّطه علىَ هَلَكِتِه في الحِّق، ورجل آتاه الله حْكمة، فهو يقضي بها وُيَعِّلمها». وعن ابن عمر رضي الله عنهما ، عن النبي صلى الله عليه وسلم قال: «لا حسد إلا في اثنتين: رجل آتاه الله القرآن، فهو يقوم به آناء الليل وآناء النهار، ورجل آتاه الله مالا، فهو ينفقه آناء الليل وآناء النهار».

ENGLISH RENDERING

Ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "There should be no envy except in two (cases): A man whom Allah has given wealth and he spends it in the right way, and a man whom Allah has given wisdom and he judges according to it and teaches it to others."

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "There should be no envy except in two (cases): a man whom Allah has given (knowledge of) the Qur'an, and he recites it during the night and day, and a man whom Allah has given wealth, and he spends it during the night and day (in a rightful way).”

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) pointed out in this Hadīth that envy is of different types. There is a type that is blameworthy and unlawful under Shariah; that is when a person wishes for the removal of some blessing from his brother. The permissible type of envy is when one sees someone enjoying a worldly blessing and he hopes to have the same for himself. There is also a praiseworthy type of envy which is recommended under Shariah. It is when one sees someone enjoying a religious blessing and wishes to have the same thing for oneself. This is what the Prophet (may Allah's peace and blessings be upon him) intended by his statement: "There should be no envy except in two (cases)". This means that envy has different types, and its ruling differs according to its type. It is not praiseworthy and recommended by Shariah except in two cases: 1. When there is a wealthy righteous man whom Allah has given lawful wealth, which he spends in the cause of Allah, the Almighty. So one hopes to be like him, and envies him, the kind of envy that is free from malice, for that blessing. 2. When there is a knowledgeable man whom Allah has given beneficial knowledge which he acts upon, teaches to others, and judges between the people according to. So, he wishes to be like him.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

1002 There should be no envy except in two (cases): A man whom Allah... / continued

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bukhari and Muslim with its two versions. HadeethEnc English export v1.25.0.

1003 / PROPHETIC REPORT

The reward of a man's prayer in congregation is twenty five...

Narrated by the named companion in the report

SOURCE HadeethEnc 3435 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «صلاة الرجل في جماعة تضعف على صلاته في بيته وفي سوقه خمسا وعشرين ضعفا، وذلك: أنه إذا توضأ فأحسن الوضوء، ثم خرج إلى المسجد لا يخرجه إلا الصلاة؛ لم يخط خطوة إلا رفعت له بها درجة، وحط عنه بها خطيئة، فإذا صلى لم تزل الملائكة تصلي عليه، ما دام في مصلاه: اللهم صل عليه، اللهم اغفر له، اللهم ارحمه، ولا يزال في صلاة ما انتظر الصلاة».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The reward of a man's prayer in congregation is twenty five times greater than that of the prayer he offers in his house or market. That is because if he performs ablution thoroughly, then sets out for the mosque with the sole intention of praying, he will not take a step except he is raised one degree in reward, and one sin is removed from his account thereby. Then when he offers his prayer, the angels keep on supplicating Allah for him as long as he is in his place of prayer (saying): 'O Allah, Bestow Your blessings upon him; O Allah, forgive him; O Allah, have mercy upon him.' He is considered to be in prayer as long as he is waiting for prayer."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that the reward of the prayer that a man offers in congregation exceeds the reward of the prayer he offers in his home or market, i.e. the prayer which he offers alone, as inferred by comparing it to the congregational prayer, and because the prayers offered at home or in the market are performed individually in most cases. Congregational prayer exceeds the prayer one offers alone by the amount of twenty five times. His statement: "That is because," if "that" here refers to the virtue of prayer in congregation over praying alone, then this necessitates that this virtue is restricted to offering the prayer in congregation in the mosque. His statement: "Because if he," i.e. the person, if he performs ablution thoroughly, i.e. properly by doing the Sunnah acts and observes its etiquettes, then sets out in the direction of the mosque, with nothing causing him to go out but the prayer (if something else causes him to go out, or he goes out because of something else along with the prayer, then he will miss the following merits: He will not take a step except that he is raised one degree by it, and one sin is removed from his account, i.e. the minor sins involving rights of Allah, the Exalted. When he finishes his prayer, the angels continue to supplicate Allah for him, seeking mercy and forgiveness for him, as long as he is in his place of prayer, i.e. sitting therein. It is also probable that it means: as long as he remains in it (the place) even lying down, and does not invalidate his ablution. The praying person remains in prayer as long as he is waiting for the prayer," i.e. the period of time during which he is waiting for it.

1003 The reward of a man's prayer in congregation is twenty five... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1004 / PROPHETIC REPORT

Gold for gold, silver for silver, wheat for wheat, barley for...

Narrated by ʻUbādah ibn as-Sāmit

SOURCE HadeethEnc 66385 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الذَّهَبُ بِالذَّهَبِ، وَالْفِضَّةُ بِالْفِضَّةِ، وَالْبُرُّ بِالْبُرِّ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالتَّمْرُ بِالتَّمْرِ، وَالْمِلْحُ بِالْمِلْحِ، مِثْلًا بِمِثْلٍ، سَوَاءً بِسَوَاءٍ، يَدًا بِيَدٍ، فَإِذَا اخْتَلَفَتْ هَذِهِ الْأَصْنَافُ، فَبِيعُوا كَيْفَ شِئْتُمْ، إِذَا كَانَ يَدًا بِيَدٍ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, and salt for salt, like for like, equal for equal, hand to hand. If these classes differ, sell as you wish if it is hand to hand."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified the correct method of sale involving any of the six Riba-based classes, which are: gold, silver, wheat, barley, dates, and salt. If they are of the same type, such as selling gold for gold and silver for silver, two conditions must be fulfilled: First: Equality in weight if it is weighed, such as gold and silver, or equality in measure if it is measured, such as wheat, barley, dates, and salt. Second: The seller must receive the payment, and the buyer must take possession of the item in the same session in which the sale contract is made. If these classes differ, such as selling gold for silver or dates for wheat, then the sale is permissible with one condition: the seller must receive the payment, and the buyer must take possession of the item in the same session in which the contract is made. Otherwise, the sale is invalid, and both the buyer and the seller have fallen into forbidden Riba (usury).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Clarifying the Riba-based properties and how their sale should be conducted.
Prohibition of the Riba-based sale.
Banknotes take the same ruling as gold and silver regarding the legal cause of Riba.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

1005 / PROPHETIC REPORT

The price of a dog is evil, the earning of a prostitute is evil...

Narrated by the named companion in the report

SOURCE HadeethEnc 6037 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن رافع بن خديج رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: «ثمن الكلب خبيث، ومهر البغي خبيث، وكسب الحجام خبيث».

ENGLISH RENDERING

Rāfiʿ ibn Khadīj (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The price of a dog is evil, the earning of a prostitute is evil and the earning of a cupper is evil."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarifies for us the evil types of earnings, so that we would avoid them and resort to lawful ways of earnings instead. The money earned from selling dogs, the money earned by a prostitute and the money earned by the cupper are examples of such evil earnings. Note that the word translated as evil here is 'Khabīth' and has many meanings including evil, malicious, disgusting, offensive, etc.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1006 / PROPHETIC REPORT

Whoever kills a mu‘āhad (a non-Muslim who is granted the pledge...

Narrated by ‘Abdullāh ibn ‘Amr

SOURCE HadeethEnc 64637 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمرو رضي الله عنهما عن النبي صلى الله عليه وسلم قال: «مَنْ قَتَلَ مُعَاهَدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا».

ENGLISH RENDERING

The Prophet (may Allah’s peace and blessings be upon him) said: "Whoever kills a mu‘āhad (a non-Muslim who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise, though its fragrance can be smelt at a distance of forty years."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) demonstrates the stern warning to anyone who kills a mu‘āhad - a non-Muslim who comes from the land of disbelievers to the abode of Islam and receives the pledge of protection and security - that he will not smell the fragrance of Paradise, though its fragrance can be smelt at a distance of forty years journey.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

It is prohibited to kill a mu‘āhad, a dhimmi, or a musta’man. This is a major sin.
Mu‘āhad: He is a disbeliever with whom a covenant was made while he lives in his land and does not fight the Muslims, nor do they fight him. Dhimmi: He is a non-Muslim who comes to live in the Muslim land and pays tribute. Musta’man: He is a non-Muslim who enters the land of the Muslims under a covenant and pledge of protection for a certain period of time.
It warns against the betrayal of covenants with non-Muslims.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

1007 / PROPHETIC REPORT

Whoever takes a false oath to deprive a Muslim person of his...

Narrated by ʻAbdullah ibn Masʻūd

SOURCE HadeethEnc 2980 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ حَلَفَ عَلَى يَمِينٍ وَهُوَ فِيهَا فَاجِرٌ لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ». قَالَ: فَقَالَ الْأَشْعَثُ: فِيَّ وَاللَّهِ كَانَ ذَلِكَ؛ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ، فَجَحَدَنِي، فَقَدَّمْتُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَكَ بَيِّنَةٌ؟» قُلْتُ: لَا. قَالَ: فَقَالَ لِلْيَهُودِيِّ: «احْلِفْ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِذًا يَحْلِفَ وَيَذْهَبَ بِمَالِي. فَأَنْزَلَ اللَّهُ تَعَالَى: {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا}. إِلَى آخِرِ الْآيَةِ.

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever takes a false oath to deprive a Muslim person of his property unlawfully, will meet Allah while He is angry with him." He said: Al-Ashʻath said: By Allah, this was about me. I shared some land with a Jewish man. When he denied me my right, I complained against him to the Prophet (may Allah's peace and blessings be upon him). The Messenger of Allah (may Allah's peace and blessings be upon him) said to me: "Do you have any proof?" I said: No. So he said to the Jew: "Swear an oath." I said: O Messenger of Allah, he will swear an oath and seize my property. So, Allah Almighty revealed: {Those who trade the covenant of Allah and their oaths for a small price...} to the end of the verse.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned against swearing an oath by Allah while knowing that one is lying in his oath in order to unjustly acquire someone else's property. Such a person will meet Allah while He is angry with him. Al-Ashʻath ibn Qays (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said this when there was a dispute between him and a Jewish man over the ownership of a piece of land. They both brought their case to the Prophet (may Allah's peace and blessings be upon him), who then said to Al-Ashʻath: You must provide evidence to support your claim. If you are unable to do so, then you only have the oath of your opponent, the one being accused. Al-Ashʻath said: O Messenger of Allah, then the Jewish man will take an oath without hesitation and take my money. So Allah Almighty revealed confirmation of this in the Qurʼan, saying: {Those who trade} and exchange {the covenant of Allah} and His commandment for the believers to fulfill the trust and {their oaths} taken in His name while lying {for a small price} of the worldly gains {they will have no share in the Hereafter} and no portion, and {Allah will neither speak to them} with words that would bring them joy and benefit; rather, He will be angry with them {nor look at them on the Day of Resurrection} with a look of mercy and compassion {nor will He purify them} with beautiful praise, nor will He purify them with forgiveness for their sins and impurities {and for them there will be a painful punishment} and agonizing due to what they have committed.

1007 Whoever takes a false oath to deprive a Muslim person of his... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

The prohibition of taking people's wealth wrongfully and deeming that lawful.
The strict prohibition of Muslims' rights, whether in small or large matters.
The proof is on the claimant, and the oath is on the defendant if he denies it.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1008 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him) made...

Narrated by the named companion in the report

SOURCE HadeethEnc 6023 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبدالله بن عمر رضي الله عنهما أن النبي صلى الله عليه وسلم عامل أهل خيبر بِشَطْرِ ما يخرج منها من ثَمرٍ أو زرع.

ENGLISH RENDERING

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) made an agreement with the people of Khaybar to work and cultivate in return for half of the fruits or crops produced.

EASY EXPLANATION

Khaybar is a farming town inhabited by a group of the Jews. After the conquest of Khaybar on the seventh year of Hijrah, the Prophet (may Allah's peace and blessings be upon him) divided and distributed its lands and farms among the victorious Muslims. Muslims were busy with fighting in the cause of Allah and calling people to Islam and had no time for cultivation. The Jews of Khaybar, however, were more knowledgeable about cultivation because of their long years of experience in farming. For this reason, the Prophet (may Allah's peace and blessings be upon him) made an agreement with the Jews to cultivate the land and irrigate the trees. They would receive half of the produce of its fruits and crops as a payment for their labor, while the Muslims would receive the other half for being the land owners.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 2:275 - Trade permitted and usury forbidden

Qur’an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1009 / PROPHETIC REPORT

If I had gold equal to the mountain of Uhud, it would please me...

Narrated by the named companion in the report

SOURCE HadeethEnc 3850 | Authentic hadith | Al-Bukhari and Muslim. This is the wording of Al-Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: «لو كان لي مِثْل أحِدٍ ذهَبا، لسرني أن لا تمر عليّ ثلاث ليالٍ وعندي منه شيْء إلا شيء أرْصُدُه لِدَيْنٍ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "If I had gold equal to the mountain of Uhud, it would please me that I should have nothing left of it with me after the passage of three nights, except what I might retain to repay a debt."

EASY EXPLANATION

If I had a wealth of pure gold that is equal to the mountain of Uhud, I would spend all of it in the cause of Allah and would not keep anything thereof, expect what I need for fulfilling rights and repaying my debts.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bukhari and Muslim. This is the wording of Al-Bukhari. HadeethEnc English export v1.25.0.

1010 / PROPHETIC REPORT

Beware of excessive swearing (by Allah) in sale transactions,...

Narrated by the named companion in the report

SOURCE HadeethEnc 8958 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي قتادة رضي الله عنه : أنه سمع رسول الله صلى الله عليه وسلم يقول: «إِيَّاكُم وَكُثْرَة الْحِلِف في البيع، فإنه يُنَفِّق ثم يَمْحُق».

ENGLISH RENDERING

Abu Qatādah (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "Beware of excessive swearing (by Allah) in sale transactions, for it sells (the goods) then erases (the blessing)."

EASY EXPLANATION

Beware of swearing too much when buying and selling, even if you are truthful, because excessive swearing most likely leads to lying. For example, a person should not say: "By Allah, I bought it for one-hundred," even if he is saying the truth. If he said: "By Allah, I bought it for one hundred," while he bought it for eighty, then this is even worse, because he is lying and, at the same time, swearing in a sale, which was forbidden by the Prophet (may Allah's peace and blessings be upon him). He informed us that though swearing oaths in buying and selling is a means for selling goods, Allah, the Almighty, then removes the blessing from the sale transaction because it is based on disobedience to the Messenger of Allah, and disobedience to him amounts to disobedience to Allah, the Almighty.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 2:275 - Trade permitted and usury forbidden

Qur'an 2:282 - Record debts clearly

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

27

Leadership, Justice and Rights

Treat authority as a trust and every person fairly.

REPORTS 1011-1055

1011 / PROPHETIC REPORT

Anyone pledges allegiance to a ruler, giving him the grasp of...

Narrated by Abdullāh ibn ʻAmr

SOURCE HadeethEnc 5345 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمرو رضي الله عنهما قال: كنا مع رسول الله - صلى الله عليه وسلم- في سفر، فَنَزلْنا مَنْزِلا، فمِنّا مَنْ يُصلِح خِبَاءه، ومِنّا من يَنتضل، ومِنّا من هو في جَشرِه، إذ نادى مُنادي رسول الله صلى الله عليه وسلم : الصلاةَ جامِعةٌ. فاجْتَمعنا إلى رسول الله - صلى الله عليه وسلم - فقال: «إنه لم يكن نبي قبلي إلا كان حقًا عليه أن يدلّ أمته على خير ما يعلمُه لهم، وينذرُهم شرّ ما يعلمه لهم، وإن أمتكم هذه جعل عافيتَها في أولها، وسيصيب آخرَها بلاء وأمورٌ تنكرونَها، وتجيءُ فتنةٌ يرقُق بعضُها بعضًا، وتجيءُ الفتنة فيقول المؤمن: هذه مهلكتي، ثم تنكشف، وتجيء الفتنة فيقول المؤمن: هذه هذه. فمَنْ أحبّ أن يُزحزَح عن النار، ويدخل الجنة، فلْتأتِه منيتُه وهو يؤمن بالله واليوم الآخر، وليأتِ إلى الناس الذي يحبّ أن يؤتى إليه، ومَنْ بايع إمامًا فأعطاه صفقةَ يدِه، وثمرةَ قلبِه، فليطعْه إن استطاع، فإن جاء آخرُ ينازِعه فاضربوا عُنقَ الآخرِ».

ENGLISH RENDERING

We were on a journey with the Messenger of Allah (may Allah's peace and blessings be upon him) and we halted at some place to rest. Some of us began to mend their tents; others began to compete with one another in shooting; and others began to graze their beasts. An announcer of the Messenger of Allah (may Allah's peace and blessings be upon him) announced that we should gather for prayer. So we gathered around the Messenger of Allah (may Allah's peace and blessings be upon him). He said: "It was the duty of every prophet before me to guide his people to what he knew was good for them and warn them against what he knew was bad for them. The safety of this Ummah of yours lies in its early generations, whereas its late generations will be afflicted with trials and with things that you would reject. There will be tremendous trials, one after the other, each making the previous one dwindle into significance. When they are afflicted with a trial, the believer will say: 'This is going to bring about my destruction.' When it is over, they will be afflicted with another trial and the believer will say: 'This surely is going to be my end.' Anyone wishes to be saved from the Hellfire and be admitted to Paradise should die while having belief in Allah and the Last Day, and should treat people as he wishes to be treated by them. Anyone pledges allegiance to a ruler, giving him the grasp of his hand and sincerity of his heart, he should obey him to the best of his capacity. If another man comes forward disputing his authority, then you should behead the latter."

1011 Anyone pledges allegiance to a ruler, giving him the grasp of... / continued

EASY EXPLANATION

This Hadīth states that it is the duty of scholars, just as it was the duty of the prophets, to clarify all forms of good, encourage people to perform it, and guide them to its path. It is also their duty to clarify all forms of evil and warn people against it. The Hadīth shows that the early generations of this Ummah were granted safety from trials, whereas its late generations will be afflicted with evil and trials that will make the coming trials trivialize the previous trials. Safety (from these trials) lies in monotheism, adherence to the Sunnah, kind treatment of people, abidance by the pledge given to the ruler and refraining from rebelling against him, and killing whoever wishes to create dissension among the Muslims.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1012 / PROPHETIC REPORT

It is obligatory upon you to listen and obey (the ruler) in...

Narrated by the named companion in the report

SOURCE HadeethEnc 6368 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «عليك السمع والطاعة في عُسْرِكَ ويُسرك، ومَنْشطِكَ ومَكْرهَكَ، وأثَرةٍ عليك».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "It is obligatory upon you to listen and obey (the ruler) in times of your ease and of your difficulty, whether you feel energetically stimulated or you feel compelled, and even when someone else is given undue preference over you."

EASY EXPLANATION

This Hadīth instructs the Muslim to listen to his rulers and those in authority and obey them in all situations, as long as he is not ordered to disobey Allah or is burdened with what is beyond his capacity. Listening and obeying is obligatory even if one finds this is difficult at times or if some of his rights were not given to him. Priority is given to the public interest over his own personal interest.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1013 / PROPHETIC REPORT

Listen and obey, even if an Abyssinian slave, whose head is...

Narrated by the named companion in the report

SOURCE HadeethEnc 6382 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه قال رسول الله صلى الله عليه وسلم : «اسمعوا وأطيعوا، وإن استعمل عليكم عبد حبشي، كأن رأسه زبيبة».

ENGLISH RENDERING

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Listen and obey, even if an Abyssinian slave, whose head is like a raisin, was appointed a ruler over you.”

EASY EXPLANATION

Listen to your rulers and be obedient to them even if an Abyssinian slave whose head is like a raisin is appointed to be your leader. The comparison of his head to a raisin denotes physical description, because the hair of Abyssinians is not like the hair of the Arabs. Abyssinian hair is curly, with their curls resembling raisins. This is an emphasis on the fact that the mentioned ruler is of pure Abyssinian descent. "Was appointed a ruler over you" indicates that the order to listen and obey includes the deputy of the supreme leader as well as the leader himself. If it happens that a leader overcame the people and took control of them and he is not an Arab, rather, he is an Abyssinian slave, then it is our duty to listen and obey him. This Hadīth is proof that it is obligatory to be obedient to the rulers, except if they order us to disobey Allah, because obedience to them ensures stability and security, and prevents chaos and the pursuit of personal inclinations and desires. If someone disobeys the rulers in a matter where it is obligatory to obey them, then this leads to chaos and the bias of each individual to his own opinion. Consequently, security is compromised, state matters fall into disorder, and trials and tribulations become widespread.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:58 - Entrust authority and judge justly

Qur’an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1014 / PROPHETIC REPORT

O Abu Dharr, you are weak and it is a trust. It will be a cause...

Narrated by Abu Dharr

SOURCE HadeethEnc 3467 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي ذر رضي الله عنه قال: قُلت: يا رُسوَل الله، ألا تستعمِلني؟ فَضَرَب بِيدِه عَلى مَنكِبي، ثُم قَال: «يا أبا ذِر، إنك ضعِيف، وإنها أمانة، وإنها يوم القِيامة خزي وَندامة، إلا مَن أخَذَها بِحَقها، وأدى الذي عَلِيه فِيها».

ENGLISH RENDERING

I said: "O Messenger of Allah, will you not appoint me to (an official position)?" He patted me on my shoulder with his hand and said: "O Abu Dharr, you are weak and it is a trust. It will be a cause of disgrace and remorse on the Day of Resurrection, except for the one who takes it up with a full sense of responsibility and fulfills what is entrusted to him."

EASY EXPLANATION

Abu Dharr (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) gave him a specific piece of advice concerning leadership and assuming it, after he had asked the Prophet (may Allah's peace and blessings be upon him) to appoint him to a position of authority. The Prophet (may Allah's peace and blessings be upon him) said to him: "You are weak." This statement is a bit strong; however, integrity entails being frank with a person about their character. If a person is strong, he should be told that he is strong, and if a person is weak, he should be told that he is weak. This Hadīth provides evidence that leadership is conditional on the person assuming it being strong and trustworthy, because the Messenger of Allah (may Allah's peace and blessings be upon him) said: "...and it is a trust." So if a person is strong and trustworthy, then these characteristics make him qualified for leadership and authority. If someone is strong but not trustworthy, trustworthy but not strong, or neither strong nor trustworthy; these three types of people are not suited for leadership. Based on this, leadership should be entrusted to a strong person, as this is more beneficial to the people who are in need of authority and strength. If there is no strength, especially if there is weakness in the religion; people's rights will be lost. So this Hadīth gives strong evidence to avoid assuming leadership, especially by those who have a weakness in discharging the duties of authority. The disgrace and remorse mentioned in the Hadīth in this statement "It will be a cause of disgrace and remorse on the Day of Resurrection" apply to those who are not qualified to assume a post of authority or are qualified, but do not discharge their responsibility justly. In these cases, Allah, the Exalted, will disgrace and humiliate him on the Day of Resurrection and he will regret what he neglected. This threat does not apply to someone who is qualified for leadership and acts justly.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

1014 O Abu Dharr, you are weak and it is a trust. It will be a cause... / continued

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1015 / PROPHETIC REPORT

Listen and obey, for they are only responsible for their duty,...

Narrated by Wā’il al-Hadrami

SOURCE HadeethEnc 5037 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ وَائِلٍ الْحَضْرَمِيِّ قَالَ: سَأَلَ سَلَمَةُ بْنُ يَزِيدَ الْجُعْفِيُّ رضي الله عنه رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا نَبِيَّ اللهِ، أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَرَاءُ يَسْأَلُونَا حَقَّهُمْ وَيَمْنَعُونَا حَقَّنَا، فَمَا تَأْمُرُنَا؟ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ، فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ، فَجَذَبَهُ الْأَشْعَثُ بْنُ قَيْسٍ، وَقَالَ: «اسْمَعُوا وَأَطِيعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا، وَعَلَيْكُمْ مَا حُمِّلْتُمْ».

ENGLISH RENDERING

Salamah ibn Yazīd al-Ju‘fi (may Allah be pleased with him) asked the Messenger of Allah (may Allah's peace and blessings be upon him), saying: O Prophet of Allah, what if we are governed by rulers who seek their rights from us and deny us our rights, what do you command us to do? He turned away from him. Then he asked him, and he turned away from him. Then he asked him for the second or third time, so Al-Ash‘ath ibn Qays pulled him, and he said: "Listen and obey, for they are only responsible for their duty, and you are responsible for your duty."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) was asked about the rulers who demand their right from people, i.e., to listen and obey and withhold the right that is due to them, namely fulfilling justice, giving the spoils of war, redressing and settling grievances. What do you command us to do with them?

The Prophet (may Allah's peace and blessings be upon him) turned away from him as if he disliked these kinds of questions. However, the questioner repeated his question for the second and third time; thereupon, Al-Ash‘ath ibn Qays (may Allah be pleased with him) pulled the questioner to silence him.

The Prophet (may Allah's peace and blessings be upon him) answered by saying: Listen to what they say and obey their command, as they are only responsible for their duty and for what is entrusted to them of fulfilling justice and giving the subjects their rights, and you are responsible for your duty of obedience, fulfilling rights, and enduring misfortunes patiently.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:58 - Entrust authority and judge justly

Qur’an 4:135 - Stand firmly for justice

1015 Listen and obey, for they are only responsible for their duty,... / continued

PUT IT INTO PRACTICE

The command to listen to and obey the rulers in all cases when it comes to what pleases Allah Almighty, even if they do not fulfill the subjects' rights.

The rulers' negligence in carrying out their duty does not justify the people's negligence in fulfilling their duties in return, as everyone is responsible for his deeds and will be held accountable for his negligence.

Religion is not built on bartering; rather, it is built on the commitment to obligations, even if others in return prove negligent in meeting their duties, as mentioned in this Hadīth.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

1016 / PROPHETIC REPORT

There will be selfishness and other matters that you will...

Narrated by the named companion in the report

SOURCE HadeethEnc 3156 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «سَتَكُونُ أَثَرَةٌ وَأُمُورٌ تُنْكِرُونَهَا» قَالُوا: يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنَا؟ قَالَ: «تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ».

ENGLISH RENDERING

Ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "There will be selfishness and other matters that you will disapprove of after me." They asked: What do you order us to do (in such circumstances), O Messenger of Allah? He said: '"Fulfill your duty (towards the ruler), and ask Allah for your rights."

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:58 - Entrust authority and judge justly

Qur’an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1017 / PROPHETIC REPORT

There will be rulers who tell lies and oppress; whoever...

Narrated by the named companion in the report

SOURCE HadeethEnc 66197 | Authentic | Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ حُذَيْفَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِنَّهَا سَتَكُونُ أُمَرَاءُ يَكْذِبُونَ وَيَظْلِمُونَ، فَمَنْ صَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي، وَلَسْتُ مِنْهُ، وَلَا يَرِدُ عَلَيَّ الْحَوْضَ، وَمَنْ لَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ فَهُوَ مِنِّي، وَأَنَا مِنْهُ، وَسَيَرِدُ عَلَيَّ الْحَوْضَ».

ENGLISH RENDERING

Hudhayfah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "There will be rulers who tell lies and oppress; whoever believes their lies and assists them in their oppression does not belong to me, and I do not belong to him, and he will not come to the Hawd (Basin). But whoever does not believe their lies and does not assist them in their oppression belongs to me, and I belong to him, and he will come to the Hawd."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that after his death, there will be rulers who tell lies in their speech, saying what they do not do, and they will oppress in their ruling. Whoever joins them, believes their lies, or helps them by acting wrongfully or by speech, such as giving them fatwas to please them or seeking what they offer, I dissociate myself from him; he does not belong to me, and I do not belong to him, and he will not come to Hawd Al-Kawthar on the Day of Judgment. However, anyone who does not join them, does not believe their lies, and does not help them in their oppression belongs to me, and I belong to him, and he will come to the Hawd on the Day of Judgment.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

If one enters upon rulers with guidance, counsel, and reducing evil, then this is what is required. However, if one enters to assist them in their oppression and believes their lies, this is blameworthy.
Clarifying the warning for those who assist a ruler in his oppression.
This warning in the Hadīth indicates the prohibition of this action and that it is one of the major sins.

TEXT NOTE

Authentic; Narrated by Ahmad. HadeethEnc English export v1.25.0.

1018 / PROPHETIC REPORT

Allah never sent any prophet nor did He invest anyone with...

Narrated by the named companion in the report

SOURCE HadeethEnc 3012 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري وأبي هريرة رضي الله عنهما مرفوعًا: "ما بعث الله من نبي ولا اسْتَخْلَف من خليفة إلا كانت له بطانتان: بطانة تأمره بالمعروف وَتُحَّضُه عليه، وبطانة تأمره بالشر وَتُحَّضُه عليه، والمعصوم من عصم الله".

ENGLISH RENDERING

Abu Saʿīd al-Khudri and Abu Hurayrah (may Allah be pleased with both of them) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Allah never sent any prophet nor did He invest anyone with authority except that he has two entourages: one entourage enjoins him to do good and encourages him to carry it out; another entourage enjoins him to do evil and incites him to carry it out. Saved is the one whom Allah protects.''

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that Allah did not send any prophet, nor gave anyone authority, except the prophet or sovereign has two entourages. One commands him with good and the other commands him with evil. The one who is saved from the negative influences of an evil entourage is the one whom Allah protects.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1019 / PROPHETIC REPORT

By the One in Whose Hand my soul is, the son of Mary will soon...

Narrated by the named companion in the report

SOURCE HadeethEnc 65025 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "By the One in Whose Hand my soul is, the son of Mary will soon descend among you as a just judge. He will break the cross, kill the pig, and abolish Jizyah (protection tax imposed on non-Muslims living under Muslim rule), and the wealth will be abundant to such an extent that no one will accept it."

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Establishing the descent of Jesus (peace be upon him) at the end of time, which is one of the signs of the Hour.
The Prophet's Shariah is not to be abrogated by any other.
The descent of blessings on wealth at the end of time and people's abstention from it.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1020 / PROPHETIC REPORT

Whoever obeys me has obeyed Allah, and whoever disobeys me has...

Narrated by the named companion in the report

SOURCE HadeethEnc 6383 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «من أطاعني فقد أطاع الله، ومن عصاني فقد عصى الله، ومن يطع الأمير فقد أطاعني، ومن يعص الأمير فقد عصاني».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever obeys me has obeyed Allah, and whoever disobeys me has disobeyed Allah; and whoever obeys the leader has obeyed me, and whoever disobeys the leader has disobeyed me."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified that obedience to him is obedience to Allah. The Prophet does not order his followers with anything except the legislation that Allah legislated for him and his followers. When he commands us to do something, then indeed it is from Allah's legislation. So whoever obeyed the Prophet indeed obeyed Allah, and whoever disobeys the Prophet disobyed Allah. If someone obeys the leader, then he has indeed obeyed the Prophet, and likewise, if he disobeys the leader, then he has disobeyed the Prophet; that is because the Prophet ordered obedience to the leader in many Hadīths, except if the leader's order involves disobedience (to Allah and His Messenger).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1021 / PROPHETIC REPORT

A Muslim person must listen and obey concerning what he likes...

Narrated by the named companion in the report

SOURCE HadeethEnc 6370 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر رضي الله عنهما مرفوعًا: «على المرء المسلم السمع والطاعة فيما أحب وَكِرَه، إلا أن ُيؤمر بمعصية، فإذا ُأِمَر بمعصية فلا سمع ولا طاعة».

ENGLISH RENDERING

Ibn ‘Umar (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “A Muslim person must listen and obey concerning what he likes and hates, unless he is ordered to commit a sin. If he is ordered to commit a sin, then he should neither listen nor obey.”

EASY EXPLANATION

According to this Hadīth, it is mandatory to listen to and obey the ruler, whether or not one likes his commands. Only if one is ordered to commit a sin, he is not under obligation to listen and obey concerning this specific order.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:58 - Entrust authority and judge justly

Qur’an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1022 / PROPHETIC REPORT

If Allah wills to do good to a ruler, He appoints for him a...

Narrated by the named companion in the report

SOURCE HadeethEnc 3011 | Authentic hadith | Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها مرفوعًا: «إِذَا أَرَادَ اللَّهُ بِالأَمِيرِ خَيْرًا، جَعَلَ لَهُ وَزِيرَ صِدْقٍ، إِنْ نَسِيَ ذَكَّرَهُ، وَإِنْ ذَكَرَ أَعَانَهُ، وَإِذَا أَرَادَ بِهِ غَيْرَ ذَلِكَ جَعَلَ لَهُ وَزِيرَ سُوءٍ، إِنْ نَسِيَ لَمْ يُذَكِّرْهُ، وَإِنْ ذَكَرَ لَمْ يُعِنْهُ».

ENGLISH RENDERING

‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said: "If Allah wills to do good to a ruler, He appoints for him a truthful adviser, who will remind him if he forgets and help him if he remembers. And if Allah wills otherwise for him, He appoints for him a bad adviser who will not remind him if he forgets, nor will he help him if he remembers."

EASY EXPLANATION

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "If Allah wills to do good to a ruler." This goodness of granting an honest adviser was interpreted as the good of both abodes; this life and the Hereafter. It was also interpreted to be Paradise. His statement: "He appoints for him a truthful adviser" means truthful in his words and deeds, both inwardly and outwardly. He described him as being truthful because that is the basis of good companionship. So, if this ruler forgets something that he needs - given that forgetfulness is part of human nature - or if he is misled in a religious matter or a verdict against an oppressed person or in something related to the welfare of his subjects, then this truthful adviser will remind him and guide him to a sound judgment. Also, if this ruler knows the sound judgment, his truthful adviser will support him with his words and deeds. His statement: "If Allah wills otherwise for him" means other than good. His statement: "He appoints for him a bad adviser who will not remind him if he forgets, nor will he help him if he remembers" means that He will grant him an evil adviser who will be evil in his words and deeds, the opposite of the first case. If the ruler forgets or is misled, he will not assist him or guide him to what is right because he lacks the light in the heart which would allow him to help the ruler. If the ruler knows what to do, he will not assist him; rather, he will discourage him from doing the right thing due to his evil nature and bad intentions.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:58 - Entrust authority and judge justly

Qur’an 4:135 - Stand firmly for justice

1022 If Allah wills to do good to a ruler, He appoints for him a... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

1023 / PROPHETIC REPORT

By the One in Whose hand my soul is! I will judge between you...

Narrated by Abu Hurayrah and Zayd ibn Khālid al-Juhani

SOURCE HadeethEnc 6760 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة، وزيد بن خالد الجهني رضي الله عنهما ، أنهما قالا: «إن رجلا من الأعراب أتى رسول صلى الله عليه وسلم فقال: يا رسول الله، أنشدك الله إلا قضيت بيننا بكتاب الله. فقال الخصم الآخر -وهو أفقه منه-: نعم، فاقض بيننا بكتاب الله، وأذن لي. فقال النبي صلى الله عليه وسلم : قل. فقال: إن ابني كان عسيفا على هذا فزنى بامرأته، وإني أخبرت أن على ابني الرجم، فافتديت منه بمائة شاة ووليدة، فسألت أهل العلم فأخبروني أنما على ابني جلد مائة وتغريب عام، وأن على امرأة هذا الرجم. فقال رسول الله صلى الله عليه وسلم : والذي نفسي بيده لأقضين بينكما بكتاب الله، الوليدة والغنم رد عليك، وعلى ابنك جلد مائة وتغريب عام. واغد يا أنيس -لرجل من أسلم- على امرأة هذا، فإن اعترفت فارجمها، فغدا عليها فاعترفت، فأمر بها رسول الله صلى الله عليه وسلم فرجمت».

ENGLISH RENDERING

Two men from among the Bedouins came to the Messenger of Allah (may Allah’s peace and blessings be upon him) and said: "O Messenger of Allah, I adjure you by Allah to judge me according to the Book of Allah." The other disputant - who was smarter - said: "Yes, judge between us according to the Book of Allah, and give me permission to speak first." The Messenger of Allah (may Allah’s peace and blessings be upon him) said: ‘Speak.’ He said: "My son was employed by this man, and he committed adultery with his wife. I was told that the punishment for my son would be stoning but that he could be ransomed for one hundred sheep and their offspring. I asked the people of knowledge, and they told me that the punishment for my son would be one hundred lashes and exile for one year and that this woman would be stoned." The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "By the One in Whose hand my soul is! I will judge between you according to the Book of Allah. The offspring and sheep will be returned, and your son is to be given one hundred lashes and exiled for one year. O Unays, go to that man's wife tomorrow, and if she admits, then stone her." So he went to her the next day, and she admitted it, and the Prophet (may Allah's peace and blessings be upon him) gave the order that she be stoned.

EASY EXPLANATION

In this Hadīth, an unmarried man committed adultery with the wife of his employer. The father of the fornicator heard that anyone who commits adultery must be stoned. So he ransomed his son by offering one hundred sheep and their offspring to the husband of that woman. Later, he asked the people of knowledge, and they told him that the punishment for his son would be one hundred lashes and exile for one year rather than stoning, and that this married woman would be stoned. Therefore, the husband of the adulteress and

1023 By the One in Whose hand my soul is! I will judge between you... / continued

father of the fornicator went to the Prophet (may Allah's peace and blessings be upon him) together, asking him to judge between them according to the Book of Allah. The Messenger of Allah (may Allah’s peace and blessings be upon him) judged that the one hundred sheep and their offspring must be returned to the father of the fornicator. He also told the father that his son was to be given one hundred lashes and be exiled for one year, because he was unmarried. Regarding the adulteress, the Prophet (may Allah's peace and blessings be upon him) ordered one of his Companions to go to her to verify whether she would admit the crime. The woman admitted it, so he ordered her to be stoned as she was married.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:58 - Entrust authority and judge justly

Qur’an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1024 / PROPHETIC REPORT

Do not punish (anybody) with Allah's punishment

Narrated by ‘Ikrimah

SOURCE HadeethEnc 58227 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عِكْرِمَةَ: أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ حَرَّقَ قَوْمًا، فَبَلَغَ ابْنَ عَبَّاسٍ فَقَالَ: لَوْ كُنْتُ أَنَا لَمْ أُحَرِّقْهُمْ لأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لاَ تُعَذِّبُوا بِعَذَابِ اللَّهِ»، وَلَقَتَلْتُهُمْ كَمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

ENGLISH RENDERING

‘Ali (may Allah be pleased with him) burned some people, and this news reached Ibn ‘Abbās, who said: Had I been in his place, I would not have burned them, as the Prophet (peace and blessings be upon him) said: "Do not punish (anybody) with Allah's punishment." No doubt, I would have killed them, for the Prophet (peace and blessings be upon him) said: "Whoever changes his religion, kill him."

EASY EXPLANATION

‘Ali ibn Abi Tālib (may Allah be pleased with him) exercised his judgment and burned with fire a group of heretics who had apostatized from Islam. When this reached ‘Abdullah ibn ‘Abbās (may Allah be pleased with him and his father), he agreed with him on killing them but disapproved of burning them with fire. And he said: If I were in his place, I would not have burned them with fire, for the Prophet (peace and blessings be upon him) made clear that no one punishes with fire except Allah, the Lord of the fire. It is sufficient to kill them, for the Prophet (peace and blessings be upon him) said: Whoever apostatizes from Islam and changes his religion to another, kill him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:58 - Entrust authority and judge justly

Qur’an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

The killing of one who apostatizes from Islam is obligatory according to the consensus of scholars - subject to its conditions - and it is to be carried out only by the ruler or the judicial authority.
His words: "Whoever changes his religion, kill him", i.e., whoever apostatizes from Islam - a general ruling that applies to both men and women.
An apostate is not allowed to remain in his apostasy; rather, he is invited to return to Islam, and if he does not accept, he has to be killed.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

1025 / PROPHETIC REPORT

Hilāl ibn Umayyah went to the Prophet (may Allah's peace and...

Narrated by the named companion in the report

SOURCE HadeethEnc 58242 | Authentic hadith | Al-Bukhari and Muslim. This is the wording of Al-Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما أنِ هَلال بنُ أُمَيَّة، قذف امرأته عند النبي صلى الله عليه وسلمِ بَشِريك بنَ سَحْمَاء، فقال النبي صلى الله عليه وسلم : «الْبَيِّنَة أوَ حَدٌّ في ظَهْرَكَ»، فقال: يا رسول الله، إذا رأى أحدنا على امرأته رجًلا ينطلقَ يَلْتمُس الْبَيِّنَة، فجعل النبي صلى الله عليه وسلم يقول: «الْبَيِّنَة وإلا حد في ظهرك» فقال هلال: والذي بعثك بالحق إني لصادق، فَلْيُنزِلّن الله ماُيَبِّرُئ ظهري من الحد، فنزل جبريل وأنزل عليه: {والذين يرمون أزواجهم} [النور: 6] فقرأ حتى بلغ: {إن كان من الصادقين} [النور: 9] فانصرف النبي صلى الله عليه وسلم فأرسل إليها، فجاءِ هلال فشهد، والنبي صلى الله عليه وسلم يقول: «إن الله يعلم أن أَحَدُكما كاذب، فهل منكما تائب» ثم قامت فشهدت، فلما كانت عند الخامسةَ وّقُفوَها، وقالوا: إنهاُ موجَبة، قال ابن عباس:َ فَتَلّكأتَ وَنَكصْت، حتى ظننا أنها ترجع، ثم قالت: لا أفضح قومي سائر اليوم،َ فَمَضَتْ، فقال النبي صلى الله عليه وسلم : «أبصروها، فإن جاءت بهَ أكحَل العينين،َ سابِغ اٌلأَلْيَتِين،َ خَدّلج الساقين، فهوِ لشَرِيكْ ِبنَ سَحْمَاء»، فجاءت به كذلك، فقال النبي صلى الله عليه وسلم : «لولا ما مضى من كتاب الله لكان لي ولها شأن».

ENGLISH RENDERING

Ibn ‘Abbās (may Allah be pleased with him) reported that Hilāl ibn Umayyah went to the Prophet (may Allah's peace and blessings be upon him) and accused his wife of committing illegal sexual intercourse with Sharīk ibn Sahmā'. The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Either you provide proof, or you will receive the legal punishment on your back." Hilāl said: "O Messenger of Allah, if one of us saw a man on top of his wife, should he go and look for witnesses?" The Prophet (may Allah's peace and blessings be upon him) kept saying: "Either you provide proof, or you will receive the legal punishment on your back." Hilāl then said: "By the One Who sent you with the Truth, I am truthful, and Allah will reveal to you what will save my back from the legal punishment." Then (the following) was revealed: {And for those who accuse their wives...} [Sūrat An-Nūr: 24:6] He kept reciting until he reached: {...if he was of the truthful.} [Sūrat An-Nūr: 24:9]. Then the Prophet (may Allah's peace and blessings be upon him) left and had her summoned. So Hilāl came and took an oath. So the Prophet (may Allah's peace and blessings be upon him) was saying: "Allah knows that one of you is a liar, so, will either of you repent?" Then the woman got up and took the oaths, and when she was about to take the fifth one, the people stopped her and said to her: "It will definitely bring about Allah's curse upon you (if you are guilty)." So she hesitated and recoiled so much that we thought that she would withdraw her denial. But she said: "I will not dishonor my family for the rest of their days."

1025 Hilāl ibn Umayyah went to the Prophet (may Allah's peace and... / continued

The Prophet (may Allah's peace and blessings be upon him) then said: "Watch her, if she delivers a child with eyes that appear to have kohl on them, big bottoms, and fat shins, then it is Sharīk ibn Sahmā's child." (Later) she gave birth to a child fitting that description. So the Prophet (may Allah's peace and blessings be upon him) said: "If it had not been settled in the Book of Allah, there would have been a matter between me and her."

1025 Hilāl ibn Umayyah went to the Prophet (may Allah's peace and... / continued

EASY EXPLANATION

This Hadīth indicates that Hilāl ibn Umayyah (may Allah be pleased with him) accused his wife of committing adultery with Sharīk ibn Sahmā'. Therefore, the Prophet (may Allah's peace and blessings be upon him) asked Hilāl to bring proof, and otherwise he would receive the prescribed punishment for false accusations, which consists of flogging one's back. Hilāl wondered if a man should see his wife committing adultery with a man and go find witnesses! However, the Prophet (may Allah's peace and blessings be upon him) insisted on providing the proof, and otherwise the relevant punishment would be applied against the accuser. Abu Ya'la reprorts in his Musnad on the authority of Anas ibn Mālik that the Prophet (may Allah's peace and blessings be upon him) asked Hilāl to bring four witnesses or else he would apply the prescribed punishment against him. On that, Hilāl swore by Allah, Who sent the Prophet with the truth, that he was saying the truth about his wife's adultery with Sharīk, and prayed that Allah would reveal something that would exonerate him from the punishment. So Jibrīl came down with revelation: {And for those who accuse their wives...} [Sūrat An-Nūr: 6] He recited it until he reached: {...if he was of the truthful} [Sūrat An-Nūr: 9]. Hilāl came forward and gave his testimony. The Prophet (may Allah's peace and blessings be upon him) said that Allah knew that one of the spouses was lying and wondered if either of them would repent. It seems that the Prophet (may Allah's peace and blessings be upon him) said that after they finished taking their oaths of repudiation. Based on this, the one who lies has to repent. Alternatively, he said that before they took the oaths so as to warn them. The woman also testified. When she was ready to take the fifth oath, the people prevented her from proceeding. They told her that this fifth oath was consequential, for it would remove her from Allah's mercy and incur the torment in the Hereafter upon her if she was not saying the truth. So, as Ibn 'Abbās said: she slowed down, stopped, and drew back, meaning that she kept silent after the fourth oath.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Al-Bukhari and Muslim. This is the wording of Al-Bukhari. HadeethEnc English export v1.25.0.

1026 / PROPHETIC REPORT

A people who make a woman their leader will never succeed

Narrated by the named companion in the report

SOURCE HadeethEnc 64687 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً».

ENGLISH RENDERING

Abu Bakrah (may Allah be pleased with him) reported that he heard the Messenger of Allah (peace and blessings be upon him) say: "A people who make a woman their leader will never succeed."

EASY EXPLANATION

The Prophet (peace and blessings be upon him) clarified that a people will never succeed in achieving what they seek if they appoint a woman to be in charge of their affairs - such as in matters of judiciary, public authority, or ministry.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Women should not be appointed to positions of leadership or judicial authority over people, or to similar public offices. However, in private matters - such as overseeing a Waqf (endowment), managing the affairs of orphans, or administering a school - there is no harm in that.

Highlighting the limited capacity and natural weakness of women, and that they are not to share with men in public positions of authority, as appointing them to such roles is a cause of lack of success.

Allah created woman with a nature different from that of man. Some matters are not suitable for a woman to undertake due to her particular nature, just as there are matters that are not suitable for a man to undertake due to his own distinct nature.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

1027 / PROPHETIC REPORT

There is no one whom Allah puts in a position of authority, and...

Narrated by Ma'qil ibn Yasār

SOURCE HadeethEnc 5335 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عنَ معِقِل بنَ يسار ٱلمَزنّي رضي الله عنه قال: إني سمعت رسول الله صلى الله عليه وسلم يقول: «مَا مِنَ عَبْدٍ يَسْتَرْعِيه اللهُ رَعِيَّة، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌ لِرَعِيَّتِه، إِلاَّ حَرَّمَ اللهُ عَلَيْه ٱلجَنَّة».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "There is no one whom Allah puts in a position of authority, and he dies on the day he dies while cheating those under his authority except that Allah will forbid Paradise for him."

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

This warning applies to the ruler and his deputies and to anyone whom Allah puts in charge of responsibility.

Anyone who assumes some authority over Muslims should be sincere to them, make his best effort to discharge the responsibility assigned to him and beware of treachery.

The Hadīth reveals the seriousness of the responsibility of anyone who assumes authority, public or private, and great or small.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1028 / PROPHETIC REPORT

The people of Kufa complained to ‘Umar ibn al-Khattāb about...

Narrated by Jābir ibn Samurah

SOURCE HadeethEnc 5219 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر بن سمرة رضي الله عنهما قال: شكا أهل الكوفة سعدًا يعني: ابن أبي وقاص رضي الله عنه إلى عمر بن الخطاب رضي الله عنه فعزله، واستعمل عليهم عمارا، فَشَكوا حتى ذكروا أنه لا يُحسن يصلي، فأرسل إليه، فقال: يا أبا إسحاق، إن هؤلاء يزعمون أنك لا تُحسن تصلي، فقال: أما أنا والله فإني كنت أصلي بهم صلاة رسول الله صلى الله عليه وسلم لا أَخرِم عنها، أصلي صلاتي العشاء فَأَرْكُد في الأُوَلَيين، وأُخِفُّ في الأُخَرَيين. قال: ذلك الظن بك يا أبا إسحاق، وأرسل معه رجلا -أو رجالا- إلى الكوفة يسأل عنه أهل الكوفة، فلم يَدَعْ مسجدًا إلا سأل عنه، ويُثنُونَ معروفا، حتى دخل مسجدًا لبني عَبْسٍ، فقام رجل منهم، يقال له أسامة بن قتادة، يكنى أبا سَعْدَة، فقال: أما إذ نشدتنا فإن سعدًا كان لا يسير بالسرية ولا يَقسِم بالسوية، ولا يَعدِل في القضية. قال سعد: أما والله لأدعون بثلاث: اللهم إن كان عبدك هذا كاذبا، قام رياء، وسمعة، فأطل عمره، وأطل فقره، وعرضه للفتن. وكان بعد ذلك إذا سئل يقول: شيخ كبير مفتون، أصابتني دعوة سعد. قال عبد الملك بن عمير الراوي عن جابر بن سمرة: فأنا رأيته بعد قد سقط حاجباه على عينيه من الكبر، وإنه ليتعرض للجواري في الطرق فَيَغمِزُهّن.

ENGLISH RENDERING

The people of Kufa complained to ‘Umar ibn al-Khattāb (may Allah be pleased with him) about their governor Sa‘d (ibn Abi Waqqās) (may Allah be pleased with him). He dismissed him and appointed ‘Ammār as their governor. They lodged many complaints against Sa‘d and even alleged that Sa‘d does not know how to perform the prayers properly. ‘Umar sent for him and said: "O Abu Is'hāq, those people claim that you do not pray properly." He replied: "By Allah, I used to lead them in prayer exactly as I learnt from the Messenger of Allah (may Allah’s peace and blessings be upon him). I prolong the first two Rak‘ahs of the ‘Ishā' prayer and shorten the last two." ‘Umar then said: "That is what I thought of you, O Abu Is'hāq." Then he sent a man (or more) with him to Kufa to ask the people about him. This man went there and did not leave any mosque without asking about Sa‘d. All the people praised him till he came to the mosque of the tribe of Banu ‘Abs; where a man called Usāmah ibn Qatādah, with a surname of Abu Sa‘d, stood up and said: "Since you asked, I am bound to tell you that Sa‘d never marched with the armies, nor did he ever divide the spoils of war fairly, nor was he ever fair in delivering justice regarding legal verdicts." This complaint reached Sa‘d and he said: "By Allah, I shall make three supplications: O Allah, if this slave of Yours is a liar and got up for showing off and speaking

1028 The people of Kufa complained to ‘Umar ibn al-Khattāb about... / continued

boastfully, then prolong his life, make him poor for the rest of his life, and afflict him with trials." This person suffered, following the invocation of Sa‘d and would tell people he was an old man subjected to trials because of Sa‘d’s invocation.
‘Abd al-Malik ibn ‘Umayr, who narrated from Jābir ibn Samurah, said: "I saw this man afterwards in such a state that his eyebrows were shaggy and had fallen over his eyelids, because of old age; and he used to wink at young girls as they pass by in the roads.”

1028 The people of Kufa complained to ‘Umar ibn al-Khattāb about... / continued

EASY EXPLANATION

The Commander of the Believers ‘Umar ibn al-Khattāb (may Allah be pleased with him) appointed Sa‘d ibn Abi Waqqās (may Allah be pleased with him) as the governor of Kufa, but its people complained to ‘Umar about Sa‘d. They lodged many complaints against Sa‘d and even alleged that Sa‘d did not know how to perform the prayers properly, despite the fact that he was a revered Companion of the Prophet (may Allah's peace and blessings be upon him) and one of the ten who were promised Paradise. Accordingly, ‘Umar sent for Sa‘d and told him that the people of Kufa filed many complaints against him and that they even claimed that he did not pray properly. Sa‘d (may Allah be pleased with him) replied that he used to perform the prayer with them exactly as he learnt it from the Prophet (may Allah's peace and blessings be upon him) i.e. prolonging the first two Rak‘ahs of the ‘Ishā' prayer and shortening the last two. He mentioned the ‘Ishā' prayer, most likely because it was specifically mentioned by the complainers. ‘Umar (may Allah be pleased with him) commended Sa‘d and praised him saying: "That is what I thought of you, O Abu Is'hāq.” In other words ‘Umar (may Allah be pleased with him) confirmed that Sa‘d was trustworthy, and that he was sure that he used to lead the people in prayer and perform it exactly as the Prophet (may Allah’s peace and blessings be upon him). Nevertheless, ‘Umar (may Allah be pleased with him) investigated the issue by sending men to the people of Kufa in order to inquire about Sa‘d and how he used to carry out his duties, because he knew well that he was responsible as a ruler of all Muslims. Those men went there and did not leave any mosque without asking about Sa’d (may Allah be pleased with him). All the people praised him till they came to the mosque of the tribe of Banu ‘Abs.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:58 - Entrust authority and judge justly

Qur’an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1029 / PROPHETIC REPORT

Beware of oppression, for oppression will be layers of darkness...

Narrated by the named companion in the report

SOURCE HadeethEnc 5787 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ».

ENGLISH RENDERING

Jābir ibn ʻAbdullah (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Beware of oppression, for oppression will be layers of darkness on the Day of Judgment; beware of stinginess, as stinginess ruined those before you. It incited them to shed their blood and regard the unlawful as lawful."

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

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

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

1030 / PROPHETIC REPORT

Do not enter the dwellings of those who have wronged...

Narrated by ‘Abdullah ibn ‘Umar

SOURCE HadeethEnc 66294 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما قَالَ: مَرَرْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى الْحِجْرِ، فَقَالَ لَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ، إِلَّا أَنْ تَكُونُوا بَاكِينَ؛ حَذَرًا أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ» ثُمَّ زَجَرَ فَأَسْرَعَ حَتَّى خَلَّفَهَا.

ENGLISH RENDERING

We passed with the Messenger of Allah (may Allah's peace and blessings be upon him) by Al-Hijr, and the Messenger of Allah (may Allah's peace and blessings be upon him) said to us: "Do not enter the dwellings of those who have wronged themselves, unless you are weeping, lest what befell them should befall you." Then he urged and hastened, leaving it behind.

EASY EXPLANATION

When passing by the dwellings of Thamūd, the Prophet (may Allah's peace and blessings be upon him) forbade entering the dwellings of those punished people, who wronged themselves, or visiting them, unless the one entering is weeping and reflecting upon their fate, out of fear that the same punishment that befell them might befall him. Then, he commanded his mount to hasten and passed quickly, leaving the area behind.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:58 - Entrust authority and judge justly

Qur’an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflection on the conditions of those whom Allah Almighty destroyed, being cautious of what they fell into, and being wary of heedlessness in contemplating the verses.
The dwellings of these punished people should not be inhabited after them, nor should they be taken as a place of residence, because a permanent inhabitant cannot remain constantly weeping, and it was forbidden to enter these places except in this state.
An-Nawawi said: It encourages vigilance when passing by the dwellings of the wrongdoers and places of punishment, similar to hastening through the valley of Muhassir, where the companions of the elephant perished. Therefore, one should be vigilant, fearful, weeping, and reflecting on their fate, seeking refuge with Allah from such an end.

1030 Do not enter the dwellings of those who have wronged… / continued

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1031 / PROPHETIC REPORT

O Allah, I seek refuge with Your pleasure from Your wrath, and...

Narrated by ʻĀʼishah

SOURCE HadeethEnc 3566 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: فَقَدْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً مِنَ الْفِرَاشِ فَالْتَمَسْتُهُ فَوَقَعَتْ يَدِي عَلَى بَطْنِ قَدَمَيْهِ وَهُوَ فِي الْمَسْجِدِ وَهُمَا مَنْصُوبَتَانِ، وَهُوَ يَقُولُ: «اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

ENGLISH RENDERING

One night I did not find the Messenger of Allah (may Allah's peace and blessings be upon him) in bed, and as I groped for him, my hand fell over the sole of his feet, while he was in the mosque, and they were held erect. He was saying: "O Allah, I seek refuge with Your pleasure from Your wrath, and with Your pardon from Your punishment, and I seek refuge with You from You. I cannot enumerate praise of you; You are as You have praised Yourself."

EASY EXPLANATION

ʻĀʼishah (may Allah be pleased with her) said: I was sleeping beside the Prophet (may Allah's peace and blessings be upon him), and I could not find him at night. I touched the place where he used to pray in the room with my hand and found him prostrating with his feet erect, and he was saying:

(I seek refuge with) and appeal to (Your pleasure from Your wrath) over me or over my Ummah, (and) I seek refuge (with Your pardon) and Your abundant forgiveness (from Your punishment), (And I seek refuge with You from You) and with the attributes of Your beauty from the attributes of Your majesty, as none can grant protection from You except You, and there is no shelter and no refuge from Allah except in Allah. (I cannot enumerate praise of You), and I am incapable and cannot list or count it because of my inability to enumerate Your favor and benevolence in a way that befits You no matter how hard I try. (You are as You have praised Yourself) as it is You Who have praised Yourself in a way that befits You, so who could praise You duly?!

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

1031 O Allah, I seek refuge with Your pleasure from Your wrath, and... / continued

PUT IT INTO PRACTICE

It is recommended to recite these supplications during the prostration.
Mirak said: One of the versions by An-Nasā’i reads: He used to say this supplication after finishing his prayer and going to bed.
It is recommended to praise Allah by His Attributes and supplicate Him by His Names which are established in the Qur’an and the Sunnah.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

1032 / PROPHETIC REPORT

You will eagerly seek out a position of authority, but it will...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 64681 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: «إنكمَ سَتْحِرُصوَن على الإمَارة، وستكونَ نَدَامَة يوم القيامة، فِنْعَم الْمُرضَعُةَ وبْئسِت الفِاطَمُة».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "You will eagerly seek out a position of authority, but it will be a source of regret on the Day of Judgment. How excellent is the wet nurse, and how evil is the weaning one."

EASY EXPLANATION

This Hadīth highlights the significance of the positions of authority, including the judiciary, and their numerous responsibilities and consequences in the Hereafter. We are warned against pursuing leadership and being eager for it, and this applies to those who seek to assume a position of authority, even though they are not qualified enough. By contrast, if a position of authority is assigned to a qualified person without him seeking it and he undertakes it in a proper and just manner, he will be helped in doing his job, as indicated in other Hadīths. Leadership is likened to a wet nurse, given the financial benefits, good standing, and influence it brings about. It is also likened to a weaning one because of its resultant liabilities and sorrows on the Day of Judgment.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1033 / PROPHETIC REPORT

Had they entered it, they would never have come out of it until...

Narrated by ʻAli

SOURCE HadeethEnc 66184 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَلِيٍّ رضي الله عنه قَالَ: بَعَثَ النَّبِيُّ صلى الله عليه وسلم سَرِيَّةً فَاسْتَعْمَلَ رَجُلًا مِنَ الأَنْصَارِ، وَأَمَرَهُمْ أَنْ يُطِيعُوهُ، فَغَضِبَ، فَقَالَ: أَلَيْسَ أَمَرَكُمُ النَّبِيُّ صلى الله عليه وسلم أَنْ تُطِيعُونِي؟ قَالُوا: بَلَى، قَالَ: فَاجْمَعُوا لِي حَطَبًا، فَجَمَعُوا، فَقَالَ: أَوْقِدُوا نَارًا، فَأَوْقَدُوهَا، فَقَالَ: ادْخُلُوهَا، فَهَمُّوا، وَجَعَلَ بَعْضُهُمْ يُمْسِكُ بَعْضًا، وَيَقُولُونَ: فَرَرْنَا إِلَى النَّبِيِّ صلى الله عليه وسلم مِنَ النَّارِ، فَمَا زَالُوا حَتَّى خَمَدَتِ النَّارُ، فَسَكَنَ غَضَبُهُ، فَبَلَغ النَّبِيَّ صلى الله عليه وسلم، فَقَالَ: «لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا إِلَى يَوْمِ القِيَامَةِ؛ الطَّاعَةُ فِي المَعْرُوفِ».

ENGLISH RENDERING

The Prophet (peace and blessings be upon him) sent out a detachment and appointed a man from the Ansār as their leader, instructing them to obey him. He became angry and said: Did not the Prophet (peace and blessings be upon him) command you to obey me? They replied: Yes. He said: Then gather some firewood for me. So they gathered it. He then said: Light a fire, and they did. Then he said: Enter it. They were about to do so, but some held back the others, saying: We fled to the Prophet (peace and blessings be upon him) to escape from the Fire. They remained like that until the fire went out and his anger subsided. When the Prophet (peace and blessings be upon him) was informed of this, he said: "Had they entered it, they would never have come out of it until the Day of Judgment. Obedience is only in what is right."

EASY EXPLANATION

The Prophet (peace and blessings be upon him) sent out an army and appointed a man from the Ansār as their leader, instructing them to obey him. The leader became angry with them and said: Did not the Prophet (peace and blessings be upon him) command you to obey me? They said: Yes. He said: Then I command you to gather firewood, light a fire, and enter it. So they gathered the firewood and lit the fire, but when they were about to enter it, they began looking at one another. And they said: We only followed the Prophet (peace and blessings be upon him) to escape from the Fire - so should we enter it? While they were in this state, the flames of the fire went out, and the leader's anger subsided. When the Prophet (peace and blessings be upon him) was informed of this, he said: Had they obeyed him and entered the fire they had kindled, they would have been tormented therein and would not have come out of it until the existence of this world. There is no obedience to a created being in disobedience to the Creator; obedience is only required in what is right, not in sin.

1033 Had they entered it, they would never have come out of it until... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

This shows that obedience is only in what is right and not in sin, even if the one giving the command is someone whose obedience is obligatory.
The sinning monotheist is threatened with Hellfire, yet Allah may forgive him.
The legitimacy of appointing a leader during military expeditions, as well as during travel.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1034 / PROPHETIC REPORT

Shall I not inform you who the best witness is? He is the one...

Narrated by the named companion in the report

SOURCE HadeethEnc 64691 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن زيد بن خالد الجهني أن النبي صلى الله عليه وسلم قال: «ألاُ أخِبُرُكم بخير ٱلشَهَداء الذيَ يأتيِ َبشهاَدِته قبل أنُ ْيسَألها».

ENGLISH RENDERING

Zayd ibn Khālid al-Juhani reported that the Prophet (may Allah's peace and blessings be upon him) said: "Shall I not inform you who the best witness is? He is the one who gives his testimony before he is asked for it."

EASY EXPLANATION

This Hadīth illustrates the merit of the one who gives a testimony before he is even asked to do so. This indicates his good nature and keenness to give his testimony in order to preserve people's rights. The Hadīth is interpreted to apply to the case when the person who has a right does not know of this testimony or forgot about it. The witness is thus recommended to take the initiative and testify. That is how this Hadīth is better understood in light of other reports that dispraise the person who gives testimony before he is asked for it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1035 / PROPHETIC REPORT

When people see an oppressor but do not stop him, Allah will...

Narrated by Abu Bakr as-Siddīq

SOURCE HadeethEnc 3470 | Authentic | Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasā'i in Al-Kubra and by Ibn Mājah and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي بَكْرٍ الصِّدِيق رضي الله عنه أَنَّه قال: أَيُّها النَّاس، إِنَّكُم تَقْرَؤُونَ هذِه الآيَة: {يَا أَيُّها الَّذِين آمَنوا عَلَيْكُم أَنْفُسَكُم لا يَضُرُّكُم مَنْ ضَلَّ إِذا اهْتَدَيْتُم}، وَإِنِّي سَمِعْتُ رَسُول اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم يَقُول: «إِنَّ النَّاس إِذا رَأَوا الظَّالِم فَلَم يَأْخُذوا عَلى يَدَيْه أَوشَكَ أَن يَعُمَّهُم اللَّهُ بِعِقَابٍ مِنْه».

ENGLISH RENDERING

O people, you recite this verse: {O you who believe, take care of your own selves. Those who have gone astray will not harm you as long as you are guided.} Indeed, I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "When people see an oppressor but do not stop him, Allah will soon overwhelm them with a punishment from Him."

EASY EXPLANATION

Abu Bakr as-Siddīq (may Allah be pleased with him) informs that people recite the following verse:

{O you who believe, take care of your own selves. Those who have gone astray will not harm you as long as you are guided.} [Surat al-Mā'idah: 105]

and the meaning they grasp therefrom is that one should work on reforming himself alone, bearing in mind that the misguidance of others can never harm him after that and that they are not required to enjoin good or forbid evil.

However, he informed them that this was not the true meaning of the verse and that he heard the Prophet (may Allah's peace and blessings be upon him) say: When people see the oppressor and do not stop him from practicing his oppression, despite having the ability to do so, Allah will soon overwhelm all of them, the evildoer and the one remaining silent regarding this, with a punishment from Him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Exchanging advice, enjoining good, and forbidding evil are among the Muslims' duties.
Allah's universal punishment includes the oppressor for his oppression and the one who remains silent without forbidding such oppression if he has the ability to forbid it.
Teaching common people and helping them understand the Qur'anic texts in the right manner.

1035 When people see an oppressor but do not stop him, Allah will... / continued

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, At-Tirmidhi, and An-Nasā’i in Al-Kubra and by Ibn Mājah and Ahmad. HadeethEnc English export v1.25.0.

1036 / PROPHETIC REPORT

They lead you in prayers. If they do well, then you will be...

Narrated by the named companion in the report

SOURCE HadeethEnc 4931 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "يَصُّلوَن لكم، فإن أصابوا فلكم، وإن أخطأوا فلكم وعليهم".

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "They lead you in prayers. If they do well, then you will be rewarded; but if they make mistakes, then you will receive reward and the mistake will be theirs."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) said that when leaders and rulers lead the prayer correctly, both the leaders and those who follow them in prayer will be rewarded; but if they pray incorrectly, only the followers will be rewarded while the leaders will bear the sin of incorrect prayer. Even though the Hadīth is talking about state leaders, mosque leaders (Imāms) are included as well. They will be rewarded or punished as per the way they pray. In addition, the Hadīth indicates the obligation of observing patience with those in authority, even if they pray incorrectly or delay prayer. In such cases, one must not break with them, and one should delay the congregational prayer as they do. For this particular reason, the delay is justified so that one can join the congregational prayer. For the followers, it would be as if they prayed at the beginning of the designated time for prayer. However, the delay is allowable only if the allocated time for prayer does not expire. It is noteworthy to mention that breaking with the community of Muslims; and refusing to obey the instructions of those in authority, parting with them, instigating people against them, or spreading their shortcomings are all at odds with the religion of Islam.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1037 / PROPHETIC REPORT

Whenever we gave the Messenger of Allah (may Allah's peace and...

Narrated by Ibn ‘Umar

SOURCE HadeethEnc 6369 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر رضي الله عنهما قال: كنا إذا بايعنا رسول الله صلى الله عليه وسلم على السمع والطاعة، يقول لنا: «فيما استطعتم».

ENGLISH RENDERING

Whenever we gave the Messenger of Allah (may Allah's peace and blessings be upon him) pledge of allegiance to listen and obey, he would say to us: "To the best of your ability."

EASY EXPLANATION

Ibn ‘Umar informs us that whenever they gave pledge allegiance to the Prophet (may Allah's peace and blessings be upon him) he would order them to listen and obey. He restricted such obedience to what falls within their ability. In other words, if a ruler orders a Muslim to do something that he is not able to do, he does not have to obey him. Allah, the Almighty,, said: {Allah does not charge a soul except [with that within] its capacity.} [Sūrat al-Baqarah: 286]

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:58 - Entrust authority and judge justly

Qur’an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1038 / PROPHETIC REPORT

There are three to whom Allah will not speak on the Day of...

Narrated by Salmān al-Fārisi

SOURCE HadeethEnc 5952 | Authentic | Narrated by At-Tabaraani

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ سَلْمَانَ الْفَارِسِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ، وَعَائِلٌ مُسْتَكْبِرٌ، وَرَجُلٌ جَعَلَ اللَّهَ بِضَاعَةً، فَلَا يَبِيعُ إِلَّا بِيَمِينِهِ وَلَا يَشْتَرِي إِلَّا بِيَمِينِهِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "There are three to whom Allah will not speak on the Day of Judgment, nor will He purify them, and they will incur a painful punishment: an aged person who commits adultery, a poor person who is arrogant, and a man whom Allah has given a commodity, yet he does not sell except by swearing an oath, nor buy except by swearing an oath."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed us about three types of people who will deserve the punishment of Allah on the Day of Judgment with three punishments, unless they repent or are forgiven: The first: Allah will not speak to them on the Day of Judgment due to His intense anger; rather, He will turn away from them, or He may speak to them in a way that does not please them, indicating His wrath upon them. The second: He will not purify, praise, or cleanse them from sins. The third: They will receive a severe and painful punishment in the Hereafter. These types of people are: The first: An old man who commits the immoral act of adultery. The second: A poor man who has no wealth, yet despite that, he treats people with arrogance. The third: One who frequently swears by Allah when buying and selling, thereby dishonoring the name of Allah and using it as a means to gain wealth.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Al-Qādi 'Iyād said regarding the reason for this severe punishment: Each of these individuals committed the mentioned sin despite being far removed from it, having no real necessity or strong urge leading to it. Though no one is excused for committing sin, their indulgence in these acts, despite the lack of pressing need or common habit, makes their behavior resemble defiance, disregard for Allah's rights, and deliberate disobedience without any compelling reason.
Adultery, lying, and arrogance are among the major sins.
Arrogance: rejection of the truth and despising people.

1038 There are three to whom Allah will not speak on the Day of... / continued

TEXT NOTE

Authentic; Narrated by At-Tabaraani. HadeethEnc English export v1.25.0.

1039 / PROPHETIC REPORT

We pledged allegiance to the Messenger of Allah (may Allah's...

Narrated by ʻUbādah ibn as-Sāmit

SOURCE HadeethEnc 3061 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عُبَادَة بن الصامِت رضي الله عنه قال: بَايَعنا رسوَل اللِه صلى الله عليه وسلم على السّمعِ والطاعِةِ في العُسرِ واليُسرِ، والمنشطِ والمكره، وعلى أثرة علينا، وعلى ألا ننازِع الأمر أهله، وعلى أن نقوَل بالحِق أينما كُنا، لا نخاف في الله لومَة لائِم.

ENGLISH RENDERING

We pledged allegiance to the Messenger of Allah (may Allah's peace and blessings be upon him) to listen and obey at times of hardship and ease, energy and reluctance, and to endure if prejudice is held against us, and not to fight those in authority for power, and to say the truth wherever we are, without fearing anyone's reproach for the sake of Allah.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) took the pledge of allegiance from the Companions over obedience to the rulers in what is easy and what is hard and in the state of richness and poverty, and whether they like or dislike their commands; even if the rulers prefer themselves over the subjects concerning the public funds, positions, and the like, they should listen and obey them in what is good and not revolt against them. This is because the strife and corruption that would result from fighting them are worse than the corruption caused by their oppression. Among the things they pledged allegiance to is to speak the truth wherever they may be, being sincere to Allah and not fearing those who reproach them.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

The benefit resulting from listening and obeying the rulers is the unity of Muslims and renouncing dissension among them.

It is obligatory to listen and obey the rulers unless disobedience to Allah is involved, in what is easy and what is hard, and at times of energy and reluctance, and if they favor themselves regarding certain things.

It is obligatory to speak the truth wherever we may be without fearing the blame of anyone for the sake of Allah.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1040 / PROPHETIC REPORT

Paradise and Hellfire argued with each other (each claiming to...

Narrated by the named companion in the report

SOURCE HadeethEnc 6334 | Authentic hadith | Al-Bukhari and Muslim narrated a Hadith with that meaning

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «احتّجت الجنُة والنّار، فقالت الجنُة: يدخلني الضعفاءُ والمساكيُن، وقالت النار: يدخلني الجّبارون والمتكِّبرون، فقال للنار: أِنت عذابي أنتقم بك مّمن شئُت، وقال للجنة: أِنت رحمتي أرحُم بكَ من شئُت».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “Paradise and Hellfire argued with each other (each claiming to be better than the other). Paradise said: ‘The weak and poor will enter me.’ Hellfire said: ‘The tyrants and arrogant will enter me.’ He said to Hellfire: ‘You are My punishment with which I will exact revenge upon whomever I wish.’ Then He said to Paradise: ‘You are My mercy with which I will show mercy to whomever I wish.’”

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs us that Paradise and Hellfire argued before their Lord, meaning that each of them presented the proofs of its superiority, each claiming to be better than the other. This is one of the matters of the unseen which we must believe in even if our minds deem it unlikely. Paradise argued with Hellfire, saying that the weak and poor from mankind will be in it, for most of them are those who incline towards the truth and submit to it. Then Hellfire argued that the tyrants - who are stern and harsh - will be in it, as well as the arrogant - who are haughty, proud, despise others and deny the truth. The tyrant and arrogant are the inhabitants of Hellfire - Allah’s refuge is sought - because most of the time they do not submit to the truth. Then Allah, the Almighty, judged between them, saying to Hellfire: You are My punishment with which I will punish whomever I wish, and will exact revenge upon whomever I wish. Then He said to Paradise: You are My mercy with which I will show mercy to whomever I wish, meaning that it is the abode that was created out of the mercy of Allah. It is not His mercy that is one of His permanent attributes, rather, the mercy mentioned here is a creature. ‘You are My mercy’ means ‘I created you from My mercy, and with you I will show mercy to whomever I wish.’ The inhabitants of Paradise are the people of Allah’s mercy, whereas the inhabitants of Hellfire are the people of Allah’s punishment.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

1040 Paradise and Hellfire argued with each other (each claiming to... / continued

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bukhari and Muslim narrated a Hadith with that meaning. HadeethEnc English export v1.25.0.

1041 / PROPHETIC REPORT

A man came to the Prophet (may Allah's peace and blessings be...

Narrated by Anas

SOURCE HadeethEnc 3658 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه مرفوعًا: جاء رجل إلى النبي صلى الله عليه وسلم فقال: يا رسول الله، أَصْبُت حدًّا، فَأَقِمْه عليّ، وحضرت الصلاة، فصلى مع رسول الله صلى الله عليه وسلم فلّما قضى الصلاة، قال: يا رسول الله، إني أَصْبُتَ حدًّا فأقم فّي كتاب الله. قال: «هلَ حَضْرَتَ مَعَنا الصلاة»؟ قال: نعم. قال: «قدُ غِفر لك».

ENGLISH RENDERING

A man came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, I committed a sin liable to a legal punishment, so inflict it upon me." As the time of the prayer came, he offered the prayer along with the Messenger of Allah (may Allah’s peace and blessings be upon him. When the prayer was over, he said: "O Messenger of Allah, I committed a sin liable to a legal punishment, so apply the Book of Allah to me." He asked: "Have you offered the prayer with us?’ He said: 'Yes.’ He said: "You have been forgiven."

EASY EXPLANATION

A man came and said: “O Messenger of Allah, I did something that entails the imposition of a legal punishment.” Anas (may Allah be pleased with him) said: “He did not ask about it”, meaning: the sin that entailed the legal punishment, because, as believed by some, he already came to know through divine revelation about the sin committed by this man as well as that he was forgiven. “As the time of the prayer came, he offered the prayer along with the Messenger of Allah (may Allah’s peace and blessings be upon him). The prayer here refers to one of the obligatory prayers or the ‘Asr prayer in particular. After finishing the prayer, the man got up and said: “O Messenger of Allah, I committed a sin liable to a legal punishment, so apply the Book of Allah to me”, meaning: the relevant divine ruling based on the Qur’an and the Sunnah. In other words, apply to me whatever is applicable in my case, be it a legal punishment or something else. Thereupon, the Prophet, may Allah's peace and blessings be upon, asked: “Have you not offered the prayer with us?” As the man replied in the affirmative, the Prophet (may Allah's peace and blessings be upon him) said: “Indeed, Allah has forgiven your sin - or pardoned your legal punishment.” The sub-narrator was doubtful about it. The legal punishment, here, may involve a discretionary penalty or something else, but it does not refer to such prescribed punishments as applicable in the cases of adultery and drinking alcohol, for example. The Prophet (may Allah's peace and blessings be upon him) did not ask the man about the specific sin he had committed, for he had learned about some excuse for him, and so he wanted to spare him the due punishment; and if he had asked him about it, he would necessarily have imposed the punishment on him, even if he had repented. Indeed, repentance does not cancel out the prescribed punishments, except in the case of highway robbery, based on the relevant verse, and the commission of adultery by a non-Muslim living in the Muslim land, should he embrace Islam. Anyway, the Hadīth does not explicitly mention that prayer expiated a major sin.

1041 A man came to the Prophet (may Allah's peace and blessings be... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1042 / PROPHETIC REPORT

When we enter upon our rulers, we say to them things contrary...

Narrated by the named companion in the report

SOURCE HadeethEnc 6980 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن محمد بن زيد: أنَ نَاسا قالوا لجده عبد الله بن عمر رضي الله عنهما : إنا ندخل علىَ سلاِطيِنَنا فنقول لهم بخلاف ما نتكلم إذا خرجنا من عندهم، قال: كناَ نُعَّد هذا نفاقا على عهد رسول الله صلى الله عليه وسلم .

ENGLISH RENDERING

Muhammad ibn Zayd reported that some people said to his grandfather ‘Abdullāh Ibn ‘Umar (may Allah be pleased with both of them): When we enter upon our rulers, we say to them things contrary to what we say when we leave them. He said: "We used to consider this hypocrisy during the lifetime of the Messenger of Allah (may Allah's peace and blessings be upon him)."

EASY EXPLANATION

It was reported that some people came to ‘Abdullāh ibn ‘Umar (may Allah be pleased with him) and said: When we enter upon our rulers, we tell them things, but when we leave them, we say something else. Thereupon, Ibn ‘Umar said: We used to consider this hypocrisy during the lifetime of the Prophet (may Allah's peace and blessings be upon him). That is because they failed to speak the truth and betrayed their duty to offer sincere advice. Indeed, anyone who meets the people in authority, be they rulers, ministers, presidents, or kings, is required to speak the truth as it is.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:58 - Entrust authority and judge justly

Qur’an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1043 / PROPHETIC REPORT

O ‘Abdur-Rahmān ibn Samurah, do not ask for a position of...

Narrated by the named companion in the report

SOURCE HadeethEnc 3004 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن َعْبد الّرْحَمِن ْبن َسُمَرَة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال له: «يا عبد الرحمن بن َسُمَرة، لا َتْسَأِل الإمارَة؛ فإنك إن ُأْعِطَيتها عن َمْسَأِلة ُوكِلت إليها، وإن ُأْعِطَيتَها عن غير َمْسَأِلة ُأِعْنَت عليها، وإذا َحَلْفَت على يمٍين فرأَيت غيرها خيًرا منها، َفَكِّفْر عن يمينك، َوْأت الذي هو خير».

ENGLISH RENDERING

‘Abdur-Rahmān ibn Samurah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said to him: "O ‘Abdur-Rahmān ibn Samurah, do not ask for a position of authority, for if you were granted such authority upon your request, you would be left (to manage it) unaided. However, if you were granted such authority without requesting it, you would be provided with aid (to manage it). If you ever make an oath but then found a better alternative, expiate your oath and go for the better alternative."

EASY EXPLANATION

The Messenger of Allah (may Allah's peace and blessings be upon him) forbade Muslims from seeking authority because whoever is granted authority based on his request will be let down and left to his desire for this world, which he prefers to the Hereafter. On the other hand, whoever is granted authority without seeking or asking for it, Allah shall grant him support to fulfill his duties. Moreover, making an oath should not prevent goodness. So, if the one who made an oath realized that goodness lies in something different from his oath, he should discard that oath through expiation and go for the better alternative.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:58 - Entrust authority and judge justly

Qur’an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1044 / PROPHETIC REPORT

Allāhumma qini ‘adhābaka yawma tajma‘u or tab‘athu ‘ibādak (O...

Narrated by Hudhayfah ibn al-Yamān

SOURCE HadeethEnc 6167 | Authentic | Narrated by At-Tirmidhi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عنه: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَضَعَ يَدَهُ تَحْتَ رَأْسِهِ، ثُمَّ قَالَ: «اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ أَوْ تَبْعَثُ عِبَادَكَ».

ENGLISH RENDERING

When the Prophet (may Allah's peace and blessings be upon him) intended to sleep, he would place his hand under his head, then say: "Allāhumma qini ‘adhābaka yawma tajma‘u or tab‘athu ‘ibādak (O Allah, protect me from Your punishment on the Day You gather or resurrect Your servants)."

EASY EXPLANATION

When the Prophet (may Allah's peace and blessings be upon him) lay down to sleep, he would rest his head on his right hand and place his right cheek upon it, and he would say: "O Allah" my Lord, "protect me" and guard me against "Your punishment" and torment "on the Day You gather or resurrect Your servants" for reckoning, i.e., the Day of Judgment.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:58 - Entrust authority and judge justly

Qur’an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

The merit of this blessed supplication and the recommendation of reciting it frequently, following the example of the Prophet (may Allah's peace and blessings be upon him).
Lying down on the right side is recommended.
As-Sindi said: His statement (O Allah, protect me from Your punishment) implies that a wise person should treat sleep as a reminder of death and the resurrection that follows it.

TEXT NOTE

Authentic; Narrated by At-Tirmidhi. HadeethEnc English export v1.25.0.

1045 / PROPHETIC REPORT

Whoever reports a Hadīth on my authority that is thought to be...

Narrated by Samurah ibn Jundab and Al-Mughīrah ibn Shu'bah

SOURCE HadeethEnc 6982 | Authentic | Narrated by Muslim in his introduction

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ وَالْمُغِيرَةِ بْنِ شُعْبَةَ رضي الله عنهما قَالَا: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يُرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبَيْنِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever reports a Hadīth on my authority that is thought to be false is one of the two liars."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that if a person reports a Hadīth from him which he knows, thinks, or deems it highly likely to be false, he has lied about him (may Allah's peace and blessings be upon him). Sharing in the lying is the one who initially related it to him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

It encourages due verification and authentication of the Hadīths reported from the Prophet (may Allah's peace and blessings be upon him) before narrating them.
Lying applies to anyone who invents a lie as well as those who transmit and spread it among the people.
It is forbidden to narrate a fabricated Hadīth if one knows it is fabricated or deems it is likely to be fabricated, except if the purpose is to warn against it.

TEXT NOTE

Authentic; Narrated by Muslim in his introduction. HadeethEnc English export v1.25.0.

1046 / PROPHETIC REPORT

Religion is sincerity

Narrated by Tamīm ad-Dāri

SOURCE HadeethEnc 4309 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن تميم الداري رضي الله عنه أن النبي صلى الله عليه وسلم قال: «الدِّينُ النَّصِيحَةُ» قُلْنا: لِمَنْ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "Religion is sincerity." We said: "To whom?" He said: "To Allah, to His Book, to His Messenger, to the Muslim leaders and their common folk."

EASY EXPLANATION

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

It was said to the Prophet (may Allah's peace and blessings be upon him): To whom should sincerity be? He said:

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

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

Third: Sincerity should be to His Messenger Muhammad (may Allah's peace and blessings be upon him): by believing that he is the last Messenger, believing him in all that he came with, observing his commands and prohibitions, worshiping Allah only according to what he came with, venerating and revering him, spreading his call, disseminating his Shariah, and negating the accusations leveled against him.

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

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

1046 Religion is sincerity / continued

PUT IT INTO PRACTICE

The Hadīth commands us to be sincere to everyone.
Sincerity occupies great status in the religion.
The religion comprises beliefs, words, and deeds.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

1047 / PROPHETIC REPORT

If any of you is assigned by us to a position but conceals a...

Narrated by the named companion in the report

SOURCE HadeethEnc 5412 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عدي بن عميرة الكندي رضي الله عنه مرفوعًا: «من ٱسْتَعْمَلْنَاه منكم على عمل، فَكَتَمَنا ِمْخَيَّطا فما فوقه، كان ُغُلولا يأتي به يوم القيامة». فقام إليه رجُل أسوُد من الأنصار، كأني أنظر إليه، فقال: يا رسول الله، اقبل عني َعَمَلَك، قال: «وما لك؟» قال: سمعتك تقول كذا وكذا، قال: «وأنا أقوله الآن: من ٱسْتَعْمَلْنَاه على عمل فْلَيِجْيء بقليله وكثيره، فما ُأوتَي منه َأَخَذ، وما نهي عنه ٱنْتَهى».

ENGLISH RENDERING

‘Uday ibn ‘Umayrah (may Allah be pleased with him) reported that the Messenger (may Allah's peace and blessings be upon him) said: "If any of you is assigned by us to a position but conceals a needle or more from us, it will amount to misappropriation and he will be called upon to restore it on the Day of Judgment." A black man from the Ansār stood up - I can still see him - and said: "O Messenger of Allah, take back your assignment from me." The Prophet (may Allah's peace and blessings be upon him) said: "What has happened to you?" The man replied: "I heard you say such-and-such." The Prophet replied: "I say that even now: Whosoever from you is appointed by us to a position, he should render an account of everything, big or small, and whatever he is given therefrom, he should take, and he should desist from taking what is unlawful."

EASY EXPLANATION

If someone is appointed by us to a position of collecting the income of Zakah or the booty of war and he conceals from us a needle or less, then this amounts to misappropriation, and he will (have to) produce it on the Day of Judgment. Then a black man from the Ansār stood up and asked the Messenger (may Allah's peace and blessings be upon him) to release him of his assignment. He said: "What has happened to you?" The man said: "I heard you say such-and-such (the previous Hadīth)." He said: "And I say that (even) now: Whosoever from you is appointed by us to a position of authority, he should bring everything, big or small. He is to take what is assigned to him; otherwise, he should restrain from appropriating what is not his."

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:58 - Entrust authority and judge justly

Qur’an 4:135 - Stand firmly for justice

1047 If any of you is assigned by us to a position but conceals a... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1048 / PROPHETIC REPORT

The testimony of a Bedouin against a city dweller is not...

Narrated by the named companion in the report

SOURCE HadeethEnc 64693 | Authentic hadith | Narrated by Ibn Majah - Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: «لا تُجوزُ شَهادَةُ بَدِوِّي على صاحِبِ قَرْيَة».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "The testimony of a Bedouin against a city dweller is not permissible.''

EASY EXPLANATION

This Hadīth illustrates one of the impediments to the acceptance of testimony; a desert dweller may not testify concerning a city or town dweller. The reason is that the testimony is doubtful; for why should a person who lives away and does not usually know the situation in town testify to something that happens there? Also, the reason could be that the desert people are usually rough and ignorant, and they might not take the testimony seriously, for they do not know the standards of preserving people's rights. This was the view of Imām Mālik and Imām Ahmad. However, the majority of scholars held that the testimony of desert people is accepted due to the general indications of evidence. They interpreted this Hadīth to be referring to the desert people whose trustworthiness and reliability is not verified.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

1049 / PROPHETIC REPORT

Then the Messenger of Allah (may Allah's peace and blessings be...

Narrated by the named companion in the report

SOURCE HadeethEnc 58200 | Authentic hadith | Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عمرو بن شعيب، عن أبيه، عن جده، قال: قضى رسول الله صلى الله عليه وسلم في رجل طعن رجًلا بقرن في رجله، فقال: يا رسول الله، أقدني، فقال له رسول الله صلى الله عليه وسلم : "لا تعجل حتى يبرأ جرحك"، قال: فأبى الرجل إلا أن يستقيد، فأقاده رسول الله صلى الله عليه وسلم منه، قال: فعرج المستقيد، وبرأ المستقاد منه، فأتى المستقيد إلى رسول الله صلى الله عليه وسلم ، فقال له: يا رسول الله، عرجت، وبرأ صاحبي؟ فقال له رسول الله صلى الله عليه وسلم : "ألم آمرك ألا تستقيد، حتى يبرأ جرحك؟ فعصيتني فأبعدك الله، وبطل جرحك" ثم أمر رسول الله -صلى الله عليه وسلم، بعد الرجل الذي عرج- من كان به جرح أن لا يستقيد حتى تبرأ جراحته، فإذا برئت جراحته استقاد.

ENGLISH RENDERING

‘Amr ibn Shu‘ayb reported from his father from his grandfather: The Messenger of Allah (may Allah's peace and blessings be upon him) judged a man who stabbed another man with a horn in his leg. The stabbed one said: "O Messenger of Allah, allow me retaliation." The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Do not be hasty (but wait) until your wound heals." The man insisted that he wanted retaliation. Therefore, the Messenger of Allah (may Allah's peace and blessings be upon him) allowed him. Later, the one who insisted on retaliation became lame and the one against whom retaliation was brought recovered. The one who was allowed retaliation came to the Messenger of Allah and said: "I became lame and my companion recovered!" So, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Did I not order you not to seek retaliation until your wound heals? However, you disobeyed me. May Allah keep you away (from recovery) and may your wound deserve no (blood money in) compensation." Then the Messenger of Allah (may Allah's peace and blessings be upon him) commanded anyone who is wounded not to seek retaliation until his wound heals. When his wound heals, he can seek retaliation. That was after the incident of that man who became lame.

EASY EXPLANATION

This Hadīth tells the story of a man who hit another man with a horn from the skull of an animal. The victim asked the Prophet (may Allah's peace and blessings be upon him) to bring retaliation against the attacker. However, the Prophet (may Allah's peace and blessings be upon him) asked him to wait until his wound would heal, for it was unknown whether the wound would heal or the entire body would get affected, leading to death. However, the man insisted on retaliation. So the Prophet (may Allah's peace and blessings be upon him) allowed retaliation against the attacker, who later on recovered, whereas the victim became lame. The victim complained about that to the Prophet (may Allah's peace and blessings be upon him) who,

1049 Then the Messenger of Allah (may Allah's peace and blessings be... / continued

therefore, told him that he was hasty and did not agree to delay the procedure, and so lost his right to the blood money. He prayed against him to discipline him for his hastiness and non-compliance with his order. Then, the Prophet (may Allah's peace and blessings be upon him) commanded that retaliation should be delayed until wounds heal.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ahmad. HadeethEnc English export v1.25.0.

1050 / PROPHETIC REPORT

The wind is from the blessings of Allah. It brings mercy, and...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 8957 | Authentic hadith | An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: « اَلرِّيحُ منَ رَوْحِ الله، تأتي بالرّحمة، وتأتي بالعَذاب، فإذا رَأَيْتُموهَا فلا تَسُبّوهَا، وَسُلوا اللهَ خيرها، واسْتَعِيذوا بالله من شَرِّها».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: "The wind is from the blessings of Allah. It brings mercy, and it brings punishment. When you see it, do not swear at it, but ask Allah for its goodness and seek Allah's refuge from its evil."

EASY EXPLANATION

The wind is from Allah's mercy for His slaves. It brings mercy, and it brings punishment. Allah sends the wind as a mercy for His slaves, and it results in much goodness and blessings for the people. Allah says in the Qur'an: {And We have sent the fertilizing winds} [Sūrat al-Hijr: 22]. {It is Allah who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them} [Sūrat Ar-Rūm: 48]. {And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein, and bring forth thereby [some] of all the fruits} [Sūrat al-A‘rāf: 57]. It also brings punishment as explained by the following verses in the Qur'an: {So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life} [Sūrat Fussilat: 16]. {Indeed, We sent upon them a screaming wind on a day of continuous misfortune. Extracting the people as if they were trunks of palm trees uprooted} [Sūrat al-Qamar: 19-20]. {And when they saw it as a cloud approaching their valleys, they said: "This is a cloud bringing us rain!" Rather, it is that for which you were impatient: a wind, within it a painful punishment} [Sūrat al-Ahqāf: 24]. The Prophet (may Allah's peace and blessings be upon him) said: "When you see it, do not swear at it," i.e. it is not permitted for a Muslim to curse the wind, because it is a creation of Allah and it is ordered by Him to do what it does, and it has no real effect in itself. It neither harms nor benefits except with the orders it takes from Allah. Therefore, swearing at the wind is equivalent to swearing at the One who creates and controls it, namely, Allah, the Almighty. "Ask Allah for its goodness and seek Allah's refuge from its evil", i.e. after the Prophet (may Allah's peace and blessings be upon him) forbade swearing at the wind, he directed his nation to ask Allah for its good and seek refuge from its evil when it blows.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

1050 The wind is from the blessings of Allah. It brings mercy, and... / continued

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

1051 / PROPHETIC REPORT

If Allah willed to do good to His slave, He expedites his...

Narrated by the named companion in the report

SOURCE HadeethEnc 3332 | Authentic hadith | Narrated by At-Termedhy

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس -رضي الله عنه - أن رسول الله صلى الله عليه وسلم قال: "إذا أراد الله بعبده الخير عجل له العقوبة في الدنيا، وإذا أراد بعبده الشر أمسك عنه بذنبه حتى يُوافَي به يوَم القيامة".

ENGLISH RENDERING

Anas (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: ''If Allah willed to do good to His slave, He expedites his punishment in the life of this world, and if He willed to do ill to His slave, He withholds the punishment for his sins until He comes with all his sins on the Day of Resurrection."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) says that the sign that Allah wants good for His slave is to expedite the punishment for his sins in this world, so that the slave leaves the world without a sin to be punished for on the Day of Resurrection. Those who are reckoned for their deeds in the life of this world will go through a light questioning in the Hereafter. Also, the sign that Allah wants bad for a slave is that He does not punish him immediately in the life of this world until he comes with a full load of sins for which he receives due punishment on the Day of Resurrection.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy. HadeethEnc English export v1.25.0.

1052 / PROPHETIC REPORT

There are seven whom Allah Almighty will shade in His Shade on...

Narrated by the named companion in the report

SOURCE HadeethEnc 66234 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عِنِ النَّبِيِّ صلى الله عليه وسلم قال: «سَبْعَةٌ يُظِلُّهُم اللَّهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَدْلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا، فَفَاضَتْ عَيْنَاهُ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "There are seven whom Allah Almighty will shade in His Shade on a Day when there will be no shade but His Shade: a just ruler; a young man who grew up in the worship of Allah; a man whose heart is attached to mosques; two men who love each other for the sake of Allah so they meet and depart from each other for His sake; a man whom a woman of status and beauty invites, but he says: Indeed, I fear Allah; a man who gives charity and conceals it, so his left does not know what his right gave; and a man who remembers Allah in solitude, so his eyes overflow with tears."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) gave glad tidings to seven categories of the believers whom Allah Almighty will shade in the shade of His Throne on a Day when there will be no shade but His: First: A leader who is upright in himself and not a defiant sinner, and fair among his subjects and not oppressive. This includes the one holding the highest authority and extends to anyone in authority with any of the Muslims' affairs and acts justly in it. Second: A young person who grew up in the worship of Allah, dedicating his youth and energy to this cause until he passes away in that state. Third: A man whose heart is attached to the mosque. Even when he leaves, his great love for it brings him back. His frequent attendance at the mosque keeps his heart spiritually connected to it, even if he happens to be physically outside it for some reason. Fourth: Two men who sincerely loved each other for the sake of Allah, maintaining their religious affection without letting any worldly matter sever their relationship, whether they physically met or not, until death separated them. Fifth: A man who was invited by a woman of noble lineage, status, wealth, and beauty to commit immorality with her, but he refused and said to her: Indeed, I fear Allah. Sixth: A man who gave charity, whether small or large, sincerely without seeking to show off; rather, he hid it to the extent that his left hand did not know what his right hand gave. Seventh: A man who remembered Allah in his heart through reflection or with his tongue through Dhikr (remembrance of Allah) while in solitude, and his eyes shed tears out of fear and reverence for Allah Almighty.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

1052 There are seven whom Allah Almighty will shade in His Shade on... / continued

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

The merit of the seven mentioned categories and encouraging to follow their example.

Ibn Hajar said about his statement "in His Shade": It is said that it means: the shade of His Throne as indicated by the Hadīth of Salmān that was narrated by Sa'īd ibn Mansūr with a good Isnād: "There are seven whom Allah will shade in the shade of His Throne".

Ibn Hajar said: The best explanation of the just person is that he is the one who follows the command of Allah by placing everything in its proper place, without excess or negligence. He is mentioned first due to the general benefit that comes from him.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1053 / PROPHETIC REPORT

Do not be importunate in asking (for something), for by Allah,...

Narrated by Abu ʻAbdur-Rahmān Muʻāwiyah ibn Abi Sufyān

SOURCE HadeethEnc 3580 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن معاوية بن أبي سفيان رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم : «لاَ تُلِحُفوا في المسَألة، فوالله لاَ يسألني أحُد منكم شيًئا، فَتُخرِجَ له مسألته مِّني شيًئا وأنا له كارِه، فُيبَارك له فيما أعطيُته».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Do not be importunate in asking (for something), for by Allah, if one of you asked me for something and I gave it to him while I am reluctant, there will be no blessing in what I gave him."

EASY EXPLANATION

Muʻāwiyah (may Allah be pleased with him) relates that the Prophet (may Allah's peace and blessings be upon him) forbade people from being persistent in asking for something, noting that such persistence removes the blessing from the given thing. Then, the Prophet swore that if someone asked him for something in a persistent manner and he gave it to him reluctantly, that thing would be bereft of blessing due to the persistent asking.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 4:58 - Entrust authority and judge justly

Qur'an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1054 / PROPHETIC REPORT

The best of your leaders are those whom you love and who love...

Narrated by the named companion in the report

SOURCE HadeethEnc 6384 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عوف بن مالك رضي الله عنه مرفوعًا: «خِيَارُ أئمتكم الذين تحبونهم ويحبونكم، وَتُصَلُّون عليهم ويصلون عليكم. وشِرَارُ أئمتكم الذين تُبغضونهم ويبغضونكم، وتلعنونهم ويلعنونكم!»، قال: قلنا: يا رسول الله، أفلا نُنَابِذُهم؟ قال: «لا، ما أقاموا فيكم الصلاة. لا، ما أقاموا فيكم الصلاة».

ENGLISH RENDERING

‘Awf ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The best of your leaders are those whom you love and who love you, and who invoke Allah's blessings upon you and you invoke His blessings upon them. And the worst of your leaders are those whom you hate and they hate you, and whom you curse and they curse you." He was asked: "O Messenger of Allah, shouldn't we overthrow them?" He said: "No, as long as they establish prayer amongst you. No, as long as they establish prayer amongst you."

EASY EXPLANATION

This Hadīth indicates that Muslim leaders may be righteous and may be unrighteous and disobedient to Allah. However, it is not permissible to rebel against them as long as they uphold the rituals of Islam, the most important of which is the prayer. In other words, as long as they do not prevent (congregational) prayer.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 4:58 - Entrust authority and judge justly

Qur’an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1055 / PROPHETIC REPORT

I stood in prayer one night with the Messenger of Allah (may...

Narrated by ‘Awf ibn Mālik al-Ashja‘i

SOURCE HadeethEnc 8281 | Authentic hadith | An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عوف بن مالك الأشجعي رضي الله عنه قال: قمُت مع رسول الله صلى الله عليه وسلم ليلَة، فقام فقرأ سورَة البقرة، لاَ يُمرُّ بآية رحمةٍ إلا وقَف فسأل، ولاَ يُمرُّ بآية عذابٍ إلا وقف فتعّوذ، قال: ثم ركع بَقْدر قيامه، يقول في ركوعه: «سبحَان ذي الجَبروت والمَلكوت والكِبرياء والعَظمة»، ثم سجد بَقْدر قيامه، ثم قال في سجوده مثَل ذلك، ثم قام فقرأ بآل عمران، ثم قرأ سورًة سورًة.

ENGLISH RENDERING

I stood in prayer one night with the Messenger of Allah (may Allah’s peace and blessings be upon him). He stood up and recited Sūrat al-Baqarah. Whenever he came across a verse mentioning mercy, he stopped and asked (Allah for mercy); and whenever he came across a verse mentioning punishment, he stopped and sought refuge (with Allah from it). Then he bowed and paused as long as he stood, and said while bowing: "Glory be to the Possessor of greatness, dominion, grandeur, and majesty." Then he prostrated himself and paused as long as he stood and said while prostrating the same thing he said while bowing. He then stood up and recited Sūrat Āl-‘Imrān, and then recited other Sūrahs, one after another.

EASY EXPLANATION

‘Awf ibn Mālik al-Ashja‘i (may Allah be pleased with him) reported that he joined the Messenger of Allah (may Allah’s peace and blessings be upon him) one night in voluntary night prayer. The Messenger of Allah (may Allah's peace and blessings be upon him) stood up and recited Sūrat al-Baqarah. Whenever he passed by a verse that mentions mercy and Paradise, he stopped and asked Allah for His mercy and Paradise, and whenever he passed by a verse that mentions punishment, he stopped and sought refuge with Allah from His punishment. Then he bowed for a long time, as long as the time he stood, and he said while bowing: Glory be to the Possessor of Greatness, Dominion, Grandeur, and Majesty; i.e. I exalt Allah, the Almighty, and All-Powerful, the Possessor of Dominion explicitly and implicitly, the Possessor of Grandeur and Majesty. Then he prostrated himself for a long time, as long as the time he stood, and he said while prostrating the same thing he said while bowing. Then he stood up and recited Sūrat Āl-‘Imrān then other Sūrahs, one after the other.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

1055 I stood in prayer one night with the Messenger of Allah (may... / continued

QUR’ANIC CONNECTION

Qur’an 4:58 - Entrust authority and judge justly

Qur’an 4:135 - Stand firmly for justice

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; An-Nasaa’i - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

28

Travel, Animals and Creation

Carry worship and mercy across the earth.

REPORTS 1056-1095

1056 / PROPHETIC REPORT

Verily, in Paradise, there is a tree that the rider of a lean,...

Narrated by the named companion in the report

SOURCE HadeethEnc 8350 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادَ الْمُضَمَّرَ السَّرِيعَ مِائَةَ عَامٍ مَا يَقْطَعُهَا».

ENGLISH RENDERING

Abu Saʿīd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Verily, in Paradise, there is a tree that the rider of a lean, swift horse would travel for a hundred years without reaching its end."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that in Paradise, there is a tree under which a rider on a horse, prepared for fast racing, would travel for a hundred years without reaching the end of its branches.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Demonstrating the vastness of Paradise and the greatness of its trees.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1057 / PROPHETIC REPORT

When you travel through green lush land, give the camels their...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 5961 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «إذا سافرتم في الخِصب، فَأْعُطوا الإبل حّظها من الأرض، وإذا سافرتم في الجْدب، فَأْسِرعوا عليها السّْير، وبادروا بها نْقَيها، وإذا عّرْسُتم، فاجتنبوا الطريق؛ فإنها طُرق الدّوّاب، وَمْأوى الهَوّام بالليل»

ENGLISH RENDERING

When you travel through green lush land, give the camels their share from the ground, and when you travel through dry barren land, make them walk quickly before their strength falters. When you encamp at night, keep away from the roads, because they are the paths of animals and the resorts of insects at nighttime.

EASY EXPLANATION

The instructions in this Hadīth serve the interests of both people and animals, as the Prophet (may Allah's peace and blessings be upon him) directed travelers to the following etiquettes:

He ordered a person who is traveling on a camel, donkey, mule, or horse to look after its best interest in respect to grazing, because he is responsible for it. If he travels during a time of fertility, when the land has abundant pasture and fodder, he should proceed slowly to give the animal its share of grazing. If he travels during an arid time, when the land is barren, he should proceed quickly so as not to exhaust the animal.

He also ordered the traveler who dismounts at night to rest and sleep to avoid encamping on the roads in order not to block them for other travelers and their mounts. Also, the roads are where beasts of prey, insects, and venomous reptiles wander at night, because they are paved and they can pick up edible things that have fallen there

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1058 / PROPHETIC REPORT

The Prophet of Allah (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 3152 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه «أن نبي الله صلى الله عليه وسلم رأى رجلاً يُسوُق بَدَنَة، فقال: اركبها، قال: إنها بَدَنَة، قال اركبها، فرأيته رَاكِبَها، يُسايِر النبي صلى الله عليه وسلم ». وفي لفظ: قال في الثانية، أو الثالثة: «اركبها وَيْلَك أوَ وَيْحَك».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet of Allah (may Allah's peace and blessings be upon him) saw a man carrying a sacrificial camel, so he said: "Ride it." The man said: "It is a sacrificial camel!" He said: "Ride it." Then, I saw him riding it alongside the Prophet (may Allah's peace and blessings be upon him). According to another version: "He said on the second or third time: 'Ride it, woe to you!'"

EASY EXPLANATION

When the Prophet (may Allah's peace and blessings be upon him) saw a man carrying his sacrificial camel, which he needed to ride, he asked him to ride it. Since sacrificial animals were revered and not bothered in any way, the Companion inquired about its status as a sacrificial animal offered at the Sacred House. The Prophet (may Allah's peace and blessings be upon him) asked him to ride it even if it was offered as a sacrifice at the Sacred House. He asked him three times and the third time he ordered him in a stern manner to clarify that it is permissible to ride it even if it was a sacrificial animal, then the man rode it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1059 / PROPHETIC REPORT

These animals have instincts like those of the wild beasts, so...

Narrated by Rāfi‘ ibn Khadīj

SOURCE HadeethEnc 2984 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ رَافِعْ بِنْ خَدِيجْ رضي الله عنه قال: كُنَّا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ بِذِي الْحُلَيْفَةِ، فَأَصَابَ النَّاسُ جُوعٌ، فَأَصَابُوا إِبِلًا وَغَنَمًا، قَالَ: وَكَانَ النَّبِيُّ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ فِي أُخْرَيَاتِ الْقَومِ، فَعَجِلُوا، وَذَبَحُوا، وَنَصَبُوا الْقُدُورَ، فَأَمَرَ النَّبِيُّ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ بِالْقُدُورِ، فَأُكْفِئَتْ، ثُمَّ قَسَمَ، فَعَدَلَ عَشَرَةً مِنَ الْغَنَمِ بِبَعِيرٍ فَنَدَّ مِنْهَا بَعِيرٌ، فَطَلَبُوهُ، فَأَعْيَاهُمْ وَكَانَ فِي الْقَومِ خَيْلٌ يَسِيرَةٌ، فَأَهْوَى رَجُلٌ مِنْهُمْ بِسَهْمٍ، فَحَبَسَهُ اللهُ، ثُمَّ قَالَ: «إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا»، فَقَالَ أَي رافع: إِنَّا نَرْجُو -أَوْ نَخَافُ- الْعَدُوَّ غَدًا، وَلَيْسَتْ مَعَنَا مُدًى، أَفَنَذْبَحُ بِالْقَصَبِ؟ قَالَ: «مَا أَنْهَرَ الدَّمَ، وَذُكِرَ اسْمُ اللهِ عَلَيهِ فَكُلُوهُ، لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ».

ENGLISH RENDERING

We were with the Prophet (may Allah's peace and blessings be upon him) in Dhul-Hulayfah when the people were struck by hunger. They got camels and sheep as war booty. He said: The Prophet (may Allah's peace and blessings be upon him) was at the rear. They hurried and slaughtered the animals and set up the pots. So, the Prophet (may Allah's peace and blessings be upon him) ordered that the pots should be overturned. Then he distributed, deeming ten sheep equal to one camel. One of the camels fled, and the people ran after it till they were exhausted. There were only a few horses with them. A man, thus, threw an arrow at the camel, and Allah caused it to stop. Then he said: "These animals have instincts like those of the wild beasts, so if you lose control over one of them, treat it in this way." He, i.e., Rāfi‘, said: We hope - or we fear - to meet the enemy tomorrow, and we have no knives; can we slaughter with reeds? He said, "Whatever causes the blood to flow, and the name of Allah is mentioned over it, then eat it, except for teeth and claws. I will tell you about this: as for teeth, they are bones, and as for claws, they are the knives of the Abyssinians."

EASY EXPLANATION

Rāfi‘ ibn Khadīj (may Allah be pleased with him) informed that they were with the Prophet (may Allah's peace and blessings be upon him) at Dhul-Hulayfah when the people were struck by hunger. They had captured camels and sheep as spoils of war from the polytheists. Acting hastily before the booty was divided, they slaughtered some of the animals and set up the pots without seeking permission from the Prophet (may Allah's peace and blessings be upon him). The Prophet (may Allah's peace and blessings be upon him), who was walking at the rear of the group, learned about this and ordered that the pots be overturned, spilling out the stock therein. Then he divided the spoils among them, deeming ten sheep equal to one camel. During this, a camel escaped, and they were unable to catch it. With only a few horses available, one of the men shot it with an arrow, and Allah caused it to stop for them. The Prophet (may

1059 These animals have instincts like those of the wild beasts, so... / continued

Allah's peace and blessings be upon him) said: Indeed, these domestic animals have instincts like those of wild beasts. Whatever of them overcomes you and you are unable to catch them, deal with it in this manner. Rāfi‘ said: We hope to encounter the enemy tomorrow and fear that using our weapons for slaughtering might dull their edges, while we are in urgent need of slaughtering, yet we have no knives. Can we slaughter using hollow reeds? The Prophet (may Allah's peace and blessings be upon him) said: Whatever causes the blood to flow abundantly, and Allah's name is mentioned over it, then eat it - except for teeth and claws. I will tell you about this: as for teeth, they are bones, and as for claws, they are used by the polytheists of Abyssinia.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:20 - Journey through the land and reflect

Qur’an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Manifesting a glimpse of the Prophet’s humility through his walking at the rear of the army, his care for his Companions, his checking on their well-being, and his acceptance of their advice, may Allah be pleased with them.

The leader's disciplining his subjects and soldiers, as the Prophet (may Allah's peace and blessings be upon him) disciplined them for their haste and actions before seeking his permission. Their consequence was deprivation of what they had wanted.

The Companions' quick response to the commands of the Prophet (may Allah's peace and blessings be upon him).

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1060 / PROPHETIC REPORT

Travel during the night, for indeed, the land is folded up at...

Narrated by the named companion in the report

SOURCE HadeethEnc 5966 | Authentic hadith | Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه مرفوعًا: «عليكم بالدُّلْجة، فإن الأرض تُطْوى بالليل».

ENGLISH RENDERING

Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “Travel during the night, for indeed, the land is folded up at night.”

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) guided his Ummah to travel by night. He informed us that the land is folded up for travelers when they travel by night, so they are able to cover more distance by night than they could by day. This is so, because a mount is more able to travel at the night. If it has enough rest and gained its strength during the day time, its ability to proceed is multiplied at night time. Likewise, a person is more able to proceed during the night when it is cooler and the same applies to cars when the heat on them is reduced.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:20 - Journey through the land and reflect

Qur’an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

1061 / PROPHETIC REPORT

Whenever we stopped at a place for rest, we would not offer any...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 8844 | Authentic hadith | Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه قال: كنا إذا نَزْلنا مَنْزِلًا، لا نُسَبِّح حتى نُحَلّ الرِّحال.

ENGLISH RENDERING

Whenever we stopped at a place (during a journey) for rest, we would not offer any (voluntary) prayer until we unloaded the luggage from the riding animals.

EASY EXPLANATION

Anas (may Allah be pleased with him) reported that when the Companions (may Allah be pleased with him) traveled and then stopped for rest or reached their destination, they would not hasten to perform the supererogatory prayer, despite their keenness to pray, until they unloaded the riding animals that carried their luggage. Out of mercy towards animals, they would hurry to remove the luggage off their backs to relieve them of their loads.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

1062 / PROPHETIC REPORT

Whoever keeps a dog, except a dog for hunting or for guarding...

Narrated by the named companion in the report

SOURCE HadeethEnc 2994 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ ابنِ عُمَرَ رضي الله عنهما عَنْ رَسولِ اللهِ صلى الله عليه وسلم قال: «مَنِ اقْتَنَى كَلْبًا إِلَّا كَلْبَ ضَارٍ أَوْ مَاشِيَةٍ نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطَانِ»، قَالَ سَالِمٌ: وَكَانَ أَبُو هُرَيْرَةَ يَقُولُ: «أَوْ كَلْبَ حَرْثٍ»، وَكَانَ صَاحِبَ حَرْثٍ.

ENGLISH RENDERING

Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever keeps a dog, except a dog for hunting or for guarding livestock, his deeds will be reduced by two Qirāts every day." Sālim said: Abu Hurayrah, who had a farm, used to say: "Or a farm dog."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned against keeping dogs except for the purposes of hunting or guarding livestock and crops. Whoever keeps a dog for other reasons will have two Qirāts, which is a specific measure known to Allah Almighty, deducted from the reward of his deeds each day.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:20 - Journey through the land and reflect

Qur’an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

It is not permissible for a Muslim to keep a dog except in the cases that have been excluded.
Keeping dogs is prohibited due to the numerous harm and evil consequences associated with it. It is authentically reported from the Prophet (may Allah's peace and blessings be upon him) that angels do not enter a house that contains a dog. Additionally, dogs carry an intense impurity that can only be removed by repeated washing with water and dust.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1063 / PROPHETIC REPORT

I saw Ibn ‘Umar passing by a man who had made his camel kneel...

Narrated by Ziyād ibn Jubayr

SOURCE HadeethEnc 3464 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن زياد بن جبير قال: رَأَيْت ابْنُ عُمَرَ أَتَى عَلى رجل قد أَنَاخَ بَدَنَتَه، فَنَحَرَها، فَقَالَ: ابْعَثْهَا قِيامًا مُقَيَّدَةً، سُنَّةُ مُحَمَّدٍ -صلّى الله عليه وسلّم-.

ENGLISH RENDERING

I saw Ibn ‘Umar passing by a man who had made his camel kneel down so as to slaughter it. Ibn ‘Umar said: "Slaughter it while it is standing with one leg tied up, as this is the Sunnah of Muhammad (may Allah's peace and blessings be upon him)."

EASY EXPLANATION

The Sunnah regarding the slaughter of cows, sheep, and others is to cut their throats while they are lying on their left sides, facing the Qiblah. As for a camel, then the Sunnah in slaughtering it is to cut the jugular vein in its neck while it is standing with its left leg tied. That is because this position is comfortable for the camel by letting its soul depart the body quickly. For this reason, when ‘Abdullāh ibn ‘Umar (may Allah be pleased with him) passed by a man who wanted to slaughter his camel while kneeling down, he said: Slaughter it while it is standing with one leg tied up, as this is the Sunnah of the Prophet (may Allah's peace and blessings be upon him) who acted upon the instructions of the Qur'an on slaughter as Allah, the Almighty, says: {when they are down on their sides (after slaughter)} [Sūrat al-Hajj: 36]. i.e. fall down, and falling down occurs only when it is in a standing position.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:20 - Journey through the land and reflect

Qur’an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1064 / PROPHETIC REPORT

It is sustenance that Allah brought out for you. Do you have...

Narrated by Abu ‘Abdullāh Jābir ibn ‘Abdullāh

SOURCE HadeethEnc 5856 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي عبد الله جابر بن عبد الله رضي الله عنهما قال: بعثنا رسول الله صلى الله عليه وسلم وأُمر علينا أبا عبيدة رضي الله عنه نتلقى عِيرًا لقريش، وزودنا جِرَابًا من تمر لم يجد لنا غيره، فكان أبو عبيدة يعطينا تمرة تمرة، فقيل: كيف كنتم تصنعون بها؟ قال: نَمصها كما يمص الصبي ثم نشرب عليها من الماء، فتكفينا يومنا إلى الليل، وكنا نضرب بعصينا الخَبَط ثم نبله بالماء فنأكله. قال: وانطلقنا على ساحل البحر، فرفع لنا على ساحل البحر كهيئة الكثيب الضخم، فأتيناه فإذا هي دابة تدعى العَنْبَر، فقال أبو عبيدة: ميتة، ثم قال: لا، بل نحن رسل رسول الله صلى الله عليه وسلم وفي سبيل الله وقد اضطررتم فكلوا، فأقمنا عليه شهرًا، ونحن ثلاثمئة حتى سمِّنا، ولقد رأيتنا نغترف من وَقْب عينه بالقلال الدهن ونقطع منه الفِدَر كالثور أو كقدر الثور، ولقد أخذ منا أبو عبيدة ثلاثة عشر رجلاً فأقعدهم في وقب عينه وأخذ ضلعا من أضلاعه فأقامها ثم رحل أعظم بعير معنا فمر من تحتها وتزودنا من لحمه وشائق، فلما قدمنا المدينة أتينا رسول الله صلى الله عليه وسلم فذكرنا ذلك له، فقال: «هو رزق أخرجه الله لكم فهل معكم من لحمه شيء فتطعمونا؟» فأرسلنا إلى رسول الله صلى الله عليه وسلم منه فأكله.

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) dispatched us to intercept a caravan belonging to Quraysh, and he appointed Abu ‘Ubaydah (may Allah be pleased with him) as our commander. He gave us a sack of dates as provision, other than which he did not find anything for us. Abu ‘Ubaydah used to give us one date at a time. He was asked: “What did you use to do with it?” He said: “We used to suck it just as a baby suckles, then we would drink some water after it, which would suffice us for a day until the night. We also used to beat off tree leaves with our sticks, then soak them in water and eat them.” He continued: “We then headed towards the sea coast, where something like a huge mound appeared to us. When we came to it, we found that it was an animal called 'Al-‘Anbar' (sperm whale). Abu ‘Ubaydah said: "It is a dead animal." Then he said: "No, rather we are the messengers of the Messenger of Allah (may Allah’s peace and blessings be upon him) and we have gone out in the cause of Allah. Now you are forced by necessity, so you can eat." We kept on eating from it for a month until we fattened up, and we were three hundred men. And indeed, I saw how we scooped out fat from the cavity of its eye in pitchers, then we would cut pieces from it like a bull or the size of a bull. Abu ‘Ubaydah took thirteen men from us and seated them in the cavity of its eye. He took one of its

1064 It is sustenance that Allah brought out for you. Do you have... / continued

ribs and fixed it up, then saddled the largest camel of ours and it passed under it (the rib). We took large pieces of its meat as provision for our journey back home. When we arrived at Madīnah, we came to the Messenger of Allah (may Allah’s peace and blessings be upon him) and mentioned all of that to him. Thereupon, he said: "It is sustenance that Allah brought out for you. Do you have anything from its meat with you, so that you would feed us?" We sent some of its meat to the Messenger of Allah (may Allah’s peace and blessings be upon him) which he ate.

1064 It is sustenance that Allah brought out for you. Do you have... / continued

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) sent a detachment to overtake a caravan that was carrying wheat and food for Quraysh. He appointed Abu ‘Ubaydah as their commander. The Prophet (may Allah's peace and blessings be upon him) gave them a leather sack of dates, and their commander used to give each one of them one date, due to the scarcity of the provisions they had. They would suck the dates and drink water over them. They also used to pluck the leaves off the trees by their sticks, which are the camels' fodder, then soak them in water to soften them up. When they arrived at the sea shore, they saw something like a mound of sand. When they reached it, they found out that it was a large fish called 'Al-‘Anbar' (sperm whale). Their commander Abu ‘Ubaydah forbade them from eating from it because it was dead, and dead animals are unlawful according to the Qur’anic texts. Then, he changed his ruling and allowed them to eat from it, because it is permissible for the Muslim to eat dead animals when he is forced by necessity, particularly they were on a journey that was an act of obedience to Allah, the Exalted. They forgot that the dead animals of the sea are lawful. Based on necessity, they ate from it and carried some of its meat with them. When they arrived at Madīnah, they informed the Messenger of Allah (may Allah’s peace and blessings be upon him) of that incident, whereupon he approved their action and ate from it.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:20 - Journey through the land and reflect

Qur’an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1065 / PROPHETIC REPORT

Travel is a portion of torment

Narrated by the named companion in the report

SOURCE HadeethEnc 5404 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «السفر قطعة من العذاب، يمنع أحدكم طعامه وشرابه ونومه، فإذا قضى أحدكم نَهْمَتُه من سفره، فلْيُعَجِّلْ إلى أهله».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Travel is a portion of torment. It prevents you from eating, drinking and sleeping. When one of you has achieved his purpose from his journey, let him hasten back to his family."

EASY EXPLANATION

"Travel is a portion of torment”, i.e. part of it. 'Torment' here is the pain resulting from hardship involved in riding, walking and leaving behind one's habitual lifestyle. "It prevents you from sleeping, eating and drinking", i.e. travel hinders one from enjoying the pleasures of life perfectly due to the hardship, toil, suffering from heat and cold, fear, separation from family and friends, and rough living conditions. That is because a traveler is usually worried, does not eat or drink his normal food and drink as in ordinary times, and likewise is the sleep. So, if this is the case, then one should return to comfortable life, to his family and country, so that he could look after his family, discipline them and so on.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:20 - Journey through the land and reflect

Qur’an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1066 / PROPHETIC REPORT

While we were on a journey with the Prophet (may Allah's peace...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 5906 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري رضي الله عنه قال: بينما نحن في سفرٍ مع النّبي صلى الله عليه وسلم إذ جاء رجُل علىَ رَاحِلة له، فجعَلَ يصرِف بصَره يمينًا وشمالًا، فقال رسُول اللِه صلى الله عليه وسلم : "من كان معهَ فَضْلَ ظهرَ فلْيَعْد به على من لاَ ظهَر له، ومن كان له فضْل من زادٍ، فلْيَعْد به على من لا زَاد له"، فذكر من أصنافِ المالِ ما ذكر حتى رأينا أنه لا حّق لأحِد مّنا في فضِل.

ENGLISH RENDERING

While we were on a journey with the Messenger of Allah (may Allah's peace and blessings be upon him) a man came while riding a mount of his, and he began to look on the right and left. The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The one who has an extra mount should hand it over to one who has no mount, and the one who possesses surplus provision should give it to the one who has no provision." He named various kinds of properties until we began to think that none of us had any right to anything surplus.

EASY EXPLANATION

Abu Sa'īd al-Khudri (may Allah be pleased with him) related that they had been on a journey with the Prophet (may Allah's peace and blessings be upon him). Meanwhile, a man came while riding a she-camel, and he was looking left and right in search of anything by which he could meet his need. Thereupon, the Prophet (may Allah's peace and blessings be upon him) instructed that anyone who had an extra mount should donate it to those who had no mount and anyone who had surplus food should give it to those who had no food. Then the narrator added: "Till we thought that no one of us was entitled to anything beyond his needs."

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1067 / PROPHETIC REPORT

Competitions with prizes are allowed only in camel racing,...

Narrated by the named companion in the report

SOURCE HadeethEnc 64640 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم : «لاَ سَبَق إلا فيُ خٍّف أو فيَ حافِر أوَ نْصِل».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Competitions with prizes are allowed only in camel racing, horse racing, and shooting arrows."

EASY EXPLANATION

This Hadīth indicates that financial or other compensation is permissible only in horse racing, camel racing, and similar things, including archery. These things are used in fighting the enemies, so assigning reward for practicing them encourages people to engage in Jihad. Mules and donkeys are likewise included because they have hooves. They are also needed because they carry burdens and serve the military. Also included in this Hadīth is everything that falls under military equipment, etc.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - An-Nasaa'i - Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

1068 / PROPHETIC REPORT

Whatever is cut from an animal while it is alive, then it is...

Narrated by Abu Wāqid al-Laithi

SOURCE HadeethEnc 8364 | Authentic hadith | Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي واقد الليثي رضي الله عنه قال:َقِدم النبي صلى الله عليه وسلم المدينة وهم َيُجُّبونَأَسِنمة الإبل، وَيْقطعونَأَليات الغنم، فقال: «ماُقِطع من اَلِبهَيَمة وهي حّية فهي مْيَتة».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) came to Madīnah and they were in the habit of cutting the humps off the camels and cutting the buttocks from the sheep. He said: "Whatever is cut from an animal while it is alive, then it is dead flesh."

EASY EXPLANATION

This Hadīth relates that the Prophet (may Allah's peace and blessings be upon him) came to Madīnah and found its people in the habit of cutting off the camels' humps and sheep's buttocks, which they would eat and utilize. So, he forbade them from doing this and clarified the rule in this regard; that if anything is cut off a living animal, like a camel's hump or sheep's buttocks, by itself or someone, it will be treated like a dead animal of the same kind; if it is deemed pure, this piece will be regarded as such, and vice versa. The hand of a human being is pure, while the buttocks of sheep is impure. Excluded are the hair, wool, feather, and skin.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi. HadeethEnc English export v1.25.0.

1069 / PROPHETIC REPORT

Do you not fear Allah regarding this animal which Allah has...

Narrated by Abu Ja‘far ‘Abdullāh ibn Ja‘far

SOURCE HadeethEnc 8842 | Authentic hadith | Narrated by Abu Daoud - Narrated by Ahmad - Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي جعفر عبد الله بن جعفر رضي الله عنهما ، قال: أَرْدَفِني رسول الله صلى الله عليه وسلم ذات يوم خلفه، وَأسرّ إليّ حديثا لا أُحِّدث به أحَدا من الناس، وكان أَحّب ما اسْتَتَر به رسول الله صلى الله عليه وسلم لحاجته هَدْف أو حائش نْخل. يعني: حائط نخل. فدخل حائطا لرجل من الأنصار، فإذا فيه جَمل، فلما رأى رسول الله صلى الله عليه وسلم جْرَجر وَذَرَفْت عيناه، فأتاه النبي صلى الله عليه وسلم فمَسح سَراته -أي: سنامه- وذْفَراه فَسَكن، فقال: «من رٌّب هذا الجمل؟ لمن هذا الجمل؟». فجاء فَتى من الأنصار، فقال: هذا لي يا رسول الله. قال: «أفلا تتقي الله في هذه البهيمة التي مّلكك الله إياها؟ فإنه ْيشُكو إلي أنك ُتِجيعه وُتْدِئبه».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) made me ride behind him one day and confided something to me which I shall never disclose to anyone. What the Messenger of Allah (may Allah's peace and blessings be upon him) liked most to screen himself from others while answering the call of nature was an elevation or a date-palm orchard. Once he entered an orchard belonging to an Ansāri man and found a camel therein. When it saw him, it began to groan and its eyes shed tears. The Prophet (may Allah's peace and blessings be upon him) approached it and patted it on the hump and behind its ears until it calmed down. Then, he asked: "Who is the owner of this camel? To whom does it belong?" An Ansāri youth stepped forward and said: "It is mine, O Messenger of Allah," He said: "Do you not fear Allah regarding this animal which Allah has placed in your possession? It is complaining to me that you starve it and put it to toil."

EASY EXPLANATION

‘Abdullāh ibn Ja‘far (may Allah be pleased with him) reported that one day the Prophet (may Allah's peace and blessings be upon him) made him ride behind him on a camel. He confided in him something that he,(may Allah be pleased with him) desired not to disclose, because it was a secret of the Prophet (may Allah's peace and blessings be upon him). Then, he mentioned that whenever the Prophet (may Allah's peace and blessings be upon him) wanted to answer the call of nature, he would either hide behind something high, or in a date-palm orchard where nobody could see him. The orchard usually has tall trees, however, it is not fit for sitting in it. The Messenger of Allah (may Allah's peace and blessings be upon him) entered an orchard that belonged to a man from the Ansār. He found a camel there. Once the camel saw the Prophet (may Allah's peace and blessings be upon him) it started crying. The Prophet (may Allah's peace and blessings be upon him) patted on its hump and behind its ears. Then, he asked about its owner. An Ansāri young man came and told him the camel belonged to him. Thereupon, the Prophet (may Allah's peace and blessings be upon him) said to him: Do you not fear Allah who made you the owner of this camel? It is complaining to me that you keep it hungry and tired.

1069 Do you not fear Allah regarding this animal which Allah has... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud - Narrated by Ahmad - Narrated by Muslim. HadeethEnc English export v1.25.0.

1070 / PROPHETIC REPORT

I went to the Messenger of Allah (may Allah's peace and...

Narrated by Abu Tha'labah al-Khushani

SOURCE HadeethEnc 2956 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي ثعلبة الخشني رضي الله عنه قال: «أتيت رسول الله صلى الله عليه وسلم فقلت: يا رسول الله، إنا بأرض قوم أهل كتاب، أفنأكل في آنيتهم؟ وفي أرض صيد، أصيد بقوسي وبكلبي الذي ليس بمعلم، وبكلبي المعلم، فما يصلح لي؟ قال: أما ما ذكرت- يعني من آنية أهل الكتاب-: فإن وجدتم غيرها فلا تأكلوا فيها، وإن لم تجدوا فاغسلوها، وكلوا فيها، وما صدت بقوسك، فذكرت اسم الله عليه فكل، وما صدت بكلبك المعلم، فذكرت اسم الله عليه فكل، وما صدت بكلبك غير المعلم فأدركت ذكاته فكل».

ENGLISH RENDERING

I went to the Messenger of Allah (may Allah's peace and blessings be upon him) and asked: "We live in the land of the People of the Book; can we eat in their plates? It is also a land of game, and I hunt the game with my bow, with my untrained hound and with my trained hound. What is lawful for me to eat?" He said: "As for what you have mentioned about the plates of the People of the Book, if you can find other plates, do not use theirs, but if you cannot find (other than theirs), wash their plates and eat in them. If you hunt an animal with your bow after mentioning Allah's name, eat it. If you hunt something with your trained hound after mentioning Allah's name, eat it. If you hunt something with your untrained hound and manage to slaughter it (before it dies), eat it."

EASY EXPLANATION

Abu Tha'labah (may Allah be pleased with him) asked the Prophet (may Allah's peace and blessings be upon him) if they were allowed to eat in the plates of the People of the Book, although they may be impure? "The People of the Book" refers to the Jews and the Christians, who were Abu Tha'labah's neighbors. The Prophet (may Allah's peace and blessings be upon him) permitted him to use these plates for eating or otherwise on two conditions:

1. Failing to find other utensils.
2. Washing them.

He then said that they were living in a land full of game and he would hunt with his bow, his trained hound, and his untrained hound. He asked what would be lawful to eat if caught by any of them. The Prophet (may Allah's peace and blessings be upon him) told him that the game shot by his bow would be permissible to eat on condition that he must mention the name of Allah, the Exalted, when he releases the arrow from the bow. Likewise, it would be permissible to eat the game caught by the trained hound if the name of Allah was mentioned when releasing it. However, it would not be permissible to eat the game caught by the untrained hound, unless the game was found alive and slaughtered in an approved manner.

1070 I went to the Messenger of Allah (may Allah's peace and... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1071 / PROPHETIC REPORT

When the Messenger of Allah (may Allah's peace and blessings be...

Narrated by Anas

SOURCE HadeethEnc 10644 | Authentic hadith | Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه : أن رسول الله صلى الله عليه وسلم كان إذا سافرَ فأراد أن يَتطوّع اسْتْقَبلَ بَنَاقِته القِبْلَة، فكّبر، ثم صّلى حيث كان وّجَههِ رَكَابُه.

ENGLISH RENDERING

When the Messenger of Allah (may Allah's peace and blessings be upon him) was on a journey and wished to offer voluntary prayers, he made his she-camel face the Qiblah, said Takbīr, and then prayed towards whatever direction his mount would face.

EASY EXPLANATION

Whenever the Prophet (may Allah's peace and blessings be upon him) was on a journey and wanted to offer a voluntary prayer, he would face the Qiblah on his mount while reciting the Takbīr of Ihrām, and then he would pray in whatever direction he was heading to.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

1072 / PROPHETIC REPORT

It is not lawful for a Muslim woman to travel the distance of...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 4521 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أَبِي هُرَيْرَة رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم: «لاَ يَحِلُّ لِلْمَرْأَةِ الْمُسْلِمَةِ تُسَافِرُ مَسِيرَةَ لَيْلَةٍ إِلاَّ وَمَعَهَا رَجُلٌ ذُو حُرْمَةٍ مِنْهَا».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "It is not lawful for a Muslim woman to travel the distance of one night unless accompanied by a man who is a Mahram (non-marriageable male relative) to her."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified that it is unlawful for a Muslim woman to travel a distance of one night unless accompanied by a man from her Mahrams.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Ibn Hajar said: The impermissibility of a woman traveling without a Mahram, and this is a consensus except in the cases of Hajj and 'Umrah, and leaving the land of Shirk (polytheism). However, some scholars have made this a condition for performing Hajj.
The perfection of the Islamic Shariah and its deep concern for safeguarding and protecting women.
Belief in Allah and the Last Day requires submission to the legislation of Allah and abidance by His limits.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1073 / PROPHETIC REPORT

Indeed, Allah and His Messenger have forbidden selling alcohol,...

Narrated by Jābir ibn ʻAbdullāh

SOURCE HadeethEnc 4556 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ جَابِرْ بِنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ: «إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ، وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ»، فَقِيلَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ شُحُومَ الْمَيْتَةِ، فَإِنَّهَا يُطْلَى بِهَا السُّفُنُ، وَيُدْهَنُ بِهَا الْجُلُودُ، وَيَسْتَصْبِحُ بِهَا النَّاسُ؟ فَقَالَ: «لَا، هُوَ حَرَامٌ»، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ: «قَاتَلَ اللَّهُ الْيَهُودَ، إِنَّ اللَّهَ لَمَّا حَرَّمَ شُحُومَهَا جَمَلُوهُ، ثُمَّ بَاعُوهُ، فَأَكَلُوا ثَمَنَهُ».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him), in the year of the Conquest, when he was in Makkah, say: "Indeed, Allah and His Messenger have forbidden selling alcohol, dead animals, swine, and idols." It was said: "O Messenger of Allah, what about the fat of dead animals that is used for coating boats and daubing hides, and people use it for lighting purposes?" He said: "No, it is forbidden." Then, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "May Allah destroy the Jews. Indeed, Allah had forbidden fat to them, but they melted it and then sold it and consumed its price."

EASY EXPLANATION

Jābir ibn ʻAbdullāh (may Allah be pleased with him) heard the Prophet (may Allah's peace and blessings be upon him) say in the year of the Conquest, while he was in Makkah: Allah and His Messenger have forbidden the sale of wine, dead animals, pork, and idols. It was said: O Messenger of Allah, is it permissible to sell the fat of dead animals? It is used to coat ships and daub hides, and people light their lamps with it. He said: No, selling it is forbidden. Then, the Prophet (may Allah's peace and blessings be upon him) said: May Allah destroy the Jews and curse them. When Allah forbade them the fat of animals, they melted it and then sold its fat and consumed its price.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

1073 Indeed, Allah and His Messenger have forbidden selling alcohol,... / continued

PUT IT INTO PRACTICE

An-Nawawi said: Dead animals, alcohol, and swine: Muslims unanimously agreed over the prohibition of selling each of them.
Al-Qādi said: This Hadīth indicates that what is not lawful to eat and utilize is not permissible to sell or consume from its profits, as is the case with the fat mentioned in the Hadīth.
Ibn Hajar said: Its context gives a strong feeling, as interpreted by the majority of scholars, that "it is forbidden" refers to selling, not utilizing.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1074 / PROPHETIC REPORT

Whenever the Messenger of Allah (may Allah's peace and...

Narrated by ʻAbdullāh ibn ʻUmar

SOURCE HadeethEnc 6003 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم كان إذا اسْتَوى علىَ بَعِيره خارِجًا إلىَ سَفر، كَبّرَ ثلاثا، ثم قال: «سبحان الذي سخّر لنا هذا وما كُنّا لهُ مُقْرِنيَن وإنّا إلى رَبّنا لَمُنْقَلِبون، اللهم إنّا نَسْأَلك في سفرنا هذا البِرّ والتّقْوى، ومن العمل ما تَرْضى، اللهمّ هوّنْ علينا سفرنا هذا واطْوِ عنا بُعْدَه، اللهم أنت الصاحب في السفر، والخليفة في الأهل، اللهم إني أعوذ بكَ منْ وَعْثاء السفر، وكآبة المَنْظر، وسوء المُنْقَلب في المال والأهل والولد». وإذا رجع قالهن. وزاد فيهن «آيبون تائبون عابدونَ لربنا حامدون». وفي رواية: كان النبي صلى الله عليه وسلم إذا قفل من الحج أو العمرة، كلما أوفى علىَ ثَنِيّة أوَ فْدَفدٍ كبّرَ ثلاثا، ثم قال: «لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير، آيبون، تائبون، عابدون، ساجدون، لربنا حامدون، صَدق اللهَ وَعْدَه، ونَصرَ عَبْدَه، وهَزم الأحزاب وحده». وفي لفظ: إذا قفل من الجيوش أو السرايا أو الحج أو العمرة.

ENGLISH RENDERING

Whenever the Messenger of Allah (may Allah's peace and blessings be upon him) mounted his camel while setting out on a journey, he would say Takbīr three times and then say: "Glory be to the One who subdued this (ride) for us and we were not ourselves powerful enough to use it as a ride, and to our Lord we shall, indeed, return. O Allah, we ask You during this journey of ours for righteousness, piety, and such deeds that are pleasing to You. O Allah, make easy for us this journey of ours and make the distance short for us. O Allah, You are the Companion during the journey and the Guardian of the family and the property in our absence. O Allah, I seek refuge in You from the hardships of traveling, unhappiness connected with ghastly scenes, and the evil turns in property and family." On returning, he would recite this supplication, while adding these words: "We are those who return; those who repent; those who worship; and those who praise our Lord."

In another narration: “Whenever the Prophet (may Allah's peace and blessings be upon him) returned from Hajj or ʻUmrah and ascended a height or hill, he would say Takbīr three times and say: there is no god but Allah, who has no partner; to Him belongs the sovereignty and due to Him is all praise; and He is omnipotent over all things. We are those who return; those who repent; those who worship; those who prostrate; and those who praise our Lord. Allah has fulfilled His promise, granted His slave victory, and vanquished the confederates alone."

In a different wording: “Whenever he returned from battles, Hajj or ʻUmrah.”

1074 Whenever the Messenger of Allah (may Allah's peace and... / continued

EASY EXPLANATION

Ibn ‘Umar (may Allah be pleased with him) informs us in this Hadīth that whenever the Prophet (may Allah's peace and blessings be upon him) prepared to travel and mounted his ride, he would proclaim the greatness of Allah and say this supplication, which involves a number of sublime meanings, one of which is declaring Allah, the Almighty, far exalted above any need or deficiency. It also expresses a person's appreciation for the favors of Allah. Moreover, the Hadīth asserts one's complete lack of might and power, and his admission that he will return to Allah, the Almighty. Then, it comprises invocation to Allah to bestow His favors and grace and to endow the supplicant with piety and guide him to those deeds that please Him and that He accepts. Also in the Hadīth, the supplicant relies on Allah, the Almighty, and leaves all affairs to Him. Allah, the Almighty, is also implored to preserve the supplicant and his relatives and to ease the hardship of traveling and provide refuge from its evil and harm, like returning and seeing anything unpleasant in his family, property, or children. In the other narration, Ibn ‘Umar (may Allah be pleased with him) relates that whenever the Prophet (may Allah's peace and blessings be upon him) returned from a trip, he would say the above-mentioned supplication and make this addition: We are those who return; those who repent; those who worship; and those who praise our Lord - grateful to Him for our safe return. Whenever the Prophet (may Allah's peace and blessings be upon him) stood on a high place, he would proclaim the greatness of Allah - thus standing humble before His majesty and power - and say: “there is no god but Allah, Who has no partner”, acknowledging the uniqueness and Oneness of Allah in His divinity, lordship, and names and attributes, and that He supports His close servants and allies and makes them victorious.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:20 - Journey through the land and reflect

Qur’an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1075 / PROPHETIC REPORT

O Messenger of Allah, the properties (livestock) have perished...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 3174 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه: أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ جُمُعَةٍ مِنْ بَابٍ كَانَ نَحْوَ دَارِ الْقَضَاءِ، وَرَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَائِمًا، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، هَلَكَتِ الأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُغِيثُنَا، فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا» قَالَ أَنَسٌ: وَلاَ وَاللَّهِ، مَا نَرَى فِي السَّمَاءِ مِنْ سَحَابٍ وَلاَ قَزَعَةً، وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلاَ دَارٍ، قَالَ: فَطَلَعَتْ مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ التُّرْسِ، فَلَمَّا تَوَسَّطَتِ السَّمَاءَ انْتَشَرَتْ، ثُمَّ أَمْطَرَتْ، فَلاَ وَاللَّهِ، مَا رَأَيْنَا الشَّمْسَ سِتًّا، ثُمَّ دَخَلَ رَجُلٌ مِنْ ذَلِكَ البَابِ فِي الجُمُعَةِ، وَرَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَهُ قَائِمًا، فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَتِ الأَمْوَالُ، وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُمْسِكْهَا عَنَّا، قَالَ: فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا، اللَّهُمَّ عَلَى الآكَامِ وَالظِّرَابِ، وَبُطُونِ الأَوْدِيَةِ، وَمَنَابِتِ الشَّجَرِ» قَالَ: فَأَقْلَعَتْ، وَخَرَجْنَا نَمْشِي فِي الشَّمْسِ، قَالَ شَرِيكٌ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ: أَهُوَ الرَّجُلُ الأَوَّلُ؟ فَقَالَ: «مَا أَدْرِي».

ENGLISH RENDERING

A man entered the mosque on a Friday through the gate facing Dār al-Qadā’ while the Messenger of Allah (peace and blessings be upon him) was standing delivering the sermon. The man stood in front of the Messenger of Allah (peace and blessings be upon him) and said: O Messenger of Allah, the properties (livestock) have perished and the roads have been cut off. So supplicate Allah to send us rain. The Messenger of Allah (peace and blessings be upon him) raised his hands and then said: "O Allah, send us rain. O Allah, send us rain. O Allah, send us rain." Anas said: By Allah, we could see no cloud or even a small patch of cloud in the sky, and there was not a single house or dwelling between us and (Mount) Sal‘. He said: Then, all of a sudden, a big cloud like a shield appeared from behind it and when it arrived in the middle of the sky, it spread out and rained. By Allah, we did not see the sun for a week. On Friday, a man entered through the same gate while the Messenger of Allah (peace and blessings be upon him) was delivering the sermon. The man stood in front of him and said: O Messenger of Allah, the properties have perished and the roads have been cut off. So supplicate Allah to withhold the rain. He said: The Messenger of Allah (peace and blessings be upon him) raised his hands and said: "O Allah, around us and not upon us. O Allah, on the hills, the small mountains, the valleys, and the places where trees grow." He said: The rain stopped, and we came out walking in the sunshine. Sharīk said: I asked Anas ibn Mālik: Was it the same first man? He replied: "I do not know."

1075 O Messenger of Allah, the properties (livestock) have perished... / continued

EASY EXPLANATION

A Bedouin entered the Prophet's Mosque on a Friday through a gate on the west side of the mosque, facing the house of ‘Umar ibn al-Khattāb (may Allah be pleased with him), while the Prophet (peace and blessings be upon him) was standing and delivering the sermon. The man faced the Prophet (peace and blessings be upon him) and said: O Messenger of Allah, the livestock have perished, and the roads have been cut off because the animals that carry people have died or grown too weak from hunger. So pray to Allah to send us rain. So, he (peace and blessings be upon him) raised his hands and said: O Allah, send us rain. O Allah, send us rain. O Allah, send us rain. Anas ibn Mālik (may Allah be pleased with him) said: By Allah, we could not see even a small patch of cloud in the sky, and between us in the mosque and Mount Sal‘ - to the west of the mosque, from where clouds usually come - no house or building was obstructing our view. Anas (may Allah be pleased with him) said: Then a cloud rose from behind it, round like a shield - a small disc - and when it reached the middle of the sky over Madīnah, it spread out and then began to rain. By Allah, we did not see the sun because of the rain until the following Friday, when that man entered through the same gate while the Prophet (peace and blessings be upon him) was standing and delivering the sermon. The man faced him and said: O Messenger of Allah, the properties have perished, and the routes have been cut off, so pray to Allah to withhold the rain from us. He said: So the Prophet (peace and blessings be upon him) raised his hands and said: O Allah, let the rain fall around us and not upon us. O Allah, on the highlands, the small mountains, the valleys, and the places where trees grow. Anas said: The rain cloud dispersed, and we went out walking in the sunlight.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:20 - Journey through the land and reflect

Qur’an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Taking the means to seek provision - such as supplication and traveling through the land - does not contradict reliance on Allah Almighty.

It is recommended to say this Prophetic supplication when seeking rain.

It is permissible to pray for clear weather - asking for the rain to stop - when the rain causes harm. The Prophet (peace and blessings be upon him) specified that the rain remain on the hills, small mountains, and valleys because these areas are more suitable for farming and grazing.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1076 / PROPHETIC REPORT

I wove the collars for the sacrificial animals of the Messenger...

Narrated by ʻĀʼishah

SOURCE HadeethEnc 3132 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عائشة رضي الله عنها قالت: «فَتَلْتُ قَلَائِدَ هَدْيِ رسول الله صلى الله عليه وسلم ، ثم أَشْعَرْتُهَا وَقَلَّدَهَا -أَوْ قَلَّدْتُها-، ثم بعث بها إلى البيت، وأقام بالمدينة، فما حُرِّم عليه شيْءٌ كان لهُ حِلًا».

ENGLISH RENDERING

I wove the collars for the sacrificial animals of the Messenger of Allah (may Allah's peace and blessings be upon him) then I marked them and he - or I - put the collars on their necks, and he sent them to the Kaʻbah and stayed at Madīnah, and he was not forbidden from anything which was lawful for him (before sending them).

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) used to honor and sanctify the Kaʻbah. If he was unable to go there himself, he would send a sacrificial animal thereto, out of his reverence for the Kaʻbah, and as an expression of generosity toward its neighbors. Whenever he sent a sacrificial animal, he would mark it and put a collar around its neck so that people would know that it was a sacrificial animal for the House of Allah and they would respect it and not harm it. Here ʻĀʼishah (may Allah be pleased with her) confirmed this practice of the Prophet by mentioning that she used to weave the collars for those sacrificial animals with her own hands. She added that if he sent a sacrificial animal while staying in Madīnah, he would not avoid the things that one who is in the state of Ihrām normally avoids such as women, perfume, wearing form-fitting clothes, etc. Rather, everything remained lawful for him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1077 / PROPHETIC REPORT

forbade (eating the flesh of) all carnivorous animals that have...

Narrated by the named companion in the report

SOURCE HadeethEnc 64643 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم: نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ.

ENGLISH RENDERING

Ibn ‘Abbās (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) forbade (eating the flesh of) all carnivorous animals that have fangs and all birds that have talons.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade eating any predatory animal that hunts with its fangs and any bird that cuts and holds with its claws.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:20 - Journey through the land and reflect

Qur’an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Islam is keen on good things in everything, including food, drink, etc.
The basic principle regarding foods is that they are permissible, except for what is proven to be forbidden.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

1078 / PROPHETIC REPORT

When you let loose your trained dog (after a game) and you...

Narrated by ʻAdiyy ibn Hātim

SOURCE HadeethEnc 6636 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عدّي بن حاتم رضي الله عنه قال: قلُت: يا رسول الله، إنيُ أُرسُل الكلاب المعّلمة، فُيمِسكن علّي، وأذكُر اسم الله؟ فقال: "إذا أرسلت كلَبَك المعّلم، وذكرَت اسَم الله، فُكُل ما أمسَك عليك"، قلت: وإن قتلَن؟ قال: "وإنَ قتْلَن، ما لمَ يْشَرْكها كلُب ليس منها"، قلُت له: فإني أرمي بالِمْعراض الصيَد فُأصيُب؟ فقال: "إذا رميَت بالمعراِض فخَزَق فكُله، وإن أصابه بَعْرِض فلا تأكُله". وحديث الشعبي، عن عدي نحوه، وفيه: "إلا أن يأكل الكلب، فإن أكل فلا تأكل؛ فإني أخاف أن يكون إنما أمسك على نفسه، وإن خالطها كلاب من غيرها فلا تأكل؛ فإنما سميت على كلبك، ولم تسم على غيره". وفيه: "إذا أرسلت كلبك المكلب فاذكر اسم الله، فإن أمسك عليك فأدركته حيا فاذبحه، وإن أدركته قد قتل ولم يأكل منه فكله، فإّن أخَذ الكلِبَ ذَكاته". وفيه أيضا: "إذا رميت بسهمك فاذكر اسم الله". وفيه: "فإن غاب عنك يوما أو يومين -وفي رواية: اليومين والثلاثة- فلم تجد فيه إلا أثر سهمك، فكل إن شئت، فإن وجدته غريقا في الماء فلا تأكل؛ فإنك لا تدري الماء قتله، أو سهمك؟

ENGLISH RENDERING

I said: "O Messenger of Allah, I send my trained dogs, mention Allah's name, and they catch the game for me." So he said: "When you let loose your trained dog (after a game) and you mention the name of Allah, then eat what it catches for you." Then I said: "Even if they (the dogs) kill it (the game)?" He said: "Even if they kill it, so long as no other dog, which is not one of them, participates with them." I said: "What if I throw a blunt edged spear at the game and I hit it?" He said: "If you strike it and it pierces it, then eat from it; but if it strikes the game with the blunt end, then do not eat it."

The Hadīth narrated by Ash-Shaʻbi from ʻAdiyy is similar but it mentions: "...except if the dog eats from it, then do not eat it, for I am worried that the dog caught it for itself. If other dogs mix with yours, then do not eat from it; because you only mentioned Allah's name when sending your dog, not the other dogs."

It also mentions: "If you send your trained dog, then mention Allah's name. If he catches it (the game) alive, then slaughter it, but if it is killed and the dog does not eat from it, then eat from it; because when the dog catches it, it is similar to slaughtering."

It also mentions: "Mention the name of Allah when you shoot your arrow."

It also mentions: "If the game disappeared a day or two (two or three in another narration), and you found the trace of your arrow only, then eat from it as you like. But if you found it drowned in water, do not eat from it; because you do not know if it died from the water or your arrow."

1078 When you let loose your trained dog (after a game) and you... / continued

EASY EXPLANATION

‘Adiyy ibn Hātim asked the Messenger (may Allah's peace and blessings be upon him) about hunting with his trained dogs. The Messenger of Allah (may Allah's peace and blessings be upon him) told him to eat whatever the dogs catch as long as he mentions Allah's name on letting them loose after the game, and as long as no other dog hunts with them. If he finds another dog, then he should not eat from it because he only mentioned the name of Allah on sending his dog, not someone else's dog. Moreover, the Messenger of Allah (may Allah's peace and blessings be upon him) informed him that if he threw his spear and it pierced the animal and spilled its blood, then he could eat from it so long as he mentioned Allah's name. If the spear, however, stroke the animal with its blunt side, and it died, then he should not eat from it. In this case, the animal died from being hit, like an animal that dies from falling down or from being hit by horns. Also, if one sends his trained dog and the game is found alive, without being killed by the dogs, then it is necessary to slaughter it at that moment. Eating it is permissible even if other dogs are found with it. He also asked him about hunting with an arrow if he mentions Allah's name, and the Prophet (may Allah's peace and blessings be upon him) informed him that it is permissible for him to eat the game that he hits by his arrow. If he finds it a day or two later with nothing but the trace of his own arrow, then it will be permissible for him to eat from it. However, if he finds it drowned in water, then he should not eat from it because he does not know whether it died from drowning or from his arrow.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:20 - Journey through the land and reflect

Qur’an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1079 / PROPHETIC REPORT

Whoever performs our prayer, faces our Qiblah (direction of the...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 65426 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِسْ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «مَنْ صَلَّى صَلاَتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا وَأَكَلَ ذَبِيحَتَنَا فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللهِ وَذِمَّةُ رَسُولِهِ، فَلاَ تُخْفِرُوا اللهَ فِي ذِمَّتِهِ».

ENGLISH RENDERING

The Messenger of Allah (peace and blessings be upon him) said: "Whoever performs our prayer, faces our Qiblah (direction of the Ka'bah), and eats from our slaughtered animals - that is the Muslim who enjoys the protection (covenant) of Allah and His Messenger. So do not betray Allah by violating His protection."

EASY EXPLANATION

The Prophet (peace and blessings be upon him) informed that whoever adheres to the outward rituals of Islam - praying as we pray, facing the Ka'bah our Qiblah, and eating our slaughtered meat while believing in its being lawful - is indeed a Muslim who has the covenant and protection of Allah and His Messenger. Therefore, do not violate or betray the covenant and protection granted by Allah.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Ibn Rajab said: This Hadīth indicates that a person's blood is not protected merely by uttering the two testimonies of faith until he fulfills their obligations. The greatest of these obligations is prayer; hence, it was mentioned specifically. In another Hadīth, Zakah is added alongside prayer. People's affairs are judged according to what is outward, not what is hidden; so whoever outwardly manifests the symbols of Islam is treated as a Muslim, unless something contrary to that becomes evident. Ibn Rajab said: Mentioning the facing of the Qiblah indicates that one must perform the prayer prescribed for the Muslims in their Book revealed to their Prophet - the prayer directed toward the Ka'bah.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

1080 / PROPHETIC REPORT

We slaughtered a horse and ate it at the time of the Messenger...

Narrated by Asmā’ bint Abu Bakr

SOURCE HadeethEnc 3000 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أَسماءِ بْنتِ أَبي بَكْرٍ رضي الله عنهما قالت: «نَحَرْنا عَلى عَهْدِ رَسُول الله صلى الله عليه وسلم فَرَساً فَأَكَلْناه». وفي رِوَايةٍ «وَنَحْنُ بِالْمَدِينَة».

ENGLISH RENDERING

We slaughtered a horse and ate it at the time of the Messenger of Allah (may Allah's peace and blessings be upon him. Another narration has the following addition: "while we were in Madīnah."

EASY EXPLANATION

Asmā’ bint Abu Bakr (may Allah be pleased with her) reports that during the Prophet's lifetime, they slaughtered a horse and ate it. This proves the lawfulness of eating horse meat. Therefore, no one should mistakenly believe that horse meat is unlawful to eat just because horses are mentioned along with donkeys and mules in the verse where Allah, the Exalted, says: {And the horses, mules, and donkeys are for you to ride, and as adornment. And He creates what you do not know.} [An-Nahl: 8]

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:20 - Journey through the land and reflect

Qur’an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1081 / PROPHETIC REPORT

No one should punish with fire except the Lord of fire

Narrated by Ibn Mas‘ūd

SOURCE HadeethEnc 8892 | Authentic | Narrated by Abu Dāwūd

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عْن اِبن َمْسُعوِد َرضَي الله عنُه َقال:ُ ُكّنا َمع َرُسول اّلِله َصّلى الله َعلْيه َوَسّلم في َسَفر، َفاْنطَلَق لحاَجته، َفَرأْينا ُحّمَرًة َمَعها َفْرَخان، َفأْخَذنا َفْرَخْيها، َفجاءت اْلحَمَرُة َفَجَعلْت َتْفرُش، َفجاء اّلنبي َصّلى الله َعلْيه َوَسّلم َفقال: «َمْن َفَجَع َهذه ِبَوَلَدها؟ُ ُردوا َوَلَدها ِإلْيها»، َوَرأى َقْرَية َنْمل َقْد َحّرْقناها، َفقال: «َمْن َحّرَق َهذه؟» ُقْلنا: َنْحُن. َقال: «ِإّنه َلا َيْنَبغي َأْن ُيَعّذَب ِبالّنار ِإّلا َرّب الّنار».

ENGLISH RENDERING

We were on a journey with the Messenger of Allah (may Allah's peace and blessings be upon him) when he went to relieve himself. We then saw a Hummarah (a type of bird) with its two chicks. We took its chicks, and the bird came back and began to flap its wings. Upon seeing it, the Prophet (may Allah's peace and blessings be upon him) came and said: "Who has distressed it by taking its baby? Return its baby." He then saw an ant colony that we had burned, and he said: "Who burned this?" We said: We did. He said: "No one should punish with fire except the Lord of fire."

EASY EXPLANATION

‘Abdullah ibn Mas‘ūd (may Allah be pleased with him) mentioned that they were with the Prophet (may Allah's peace and blessings be upon him) on a journey. The Prophet (may Allah's peace and blessings be upon him) went away to relieve himself, and during that time, his Companions found a Hummarah bird with two chicks, so they took the chicks. The mother bird began flapping and spreading her wings in distress over the loss of her chicks. When the Prophet (may Allah's peace and blessings be upon him) returned, he said: Who has saddened her and frightened her by taking away her baby birds?! Then he commanded that they should be returned to her. After that, he saw an ant colony that was burnt with fire, and he (may Allah's peace and blessings be upon him) said: Who burned this? Some of his Companions said: We did. He said to them: It is not permissible for anyone to torture a living being with fire, except Allah, Who created it.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:20 - Journey through the land and reflect

Qur’an 6:38 - Creatures form communities

1081 No one should punish with fire except the Lord of fire / continued

PUT IT INTO PRACTICE

The permissibility and recommendation of seeking privacy when relieving oneself.
The prohibition of torturing animals by taking away their younglings.
The prohibition of burning ants and insects with fire.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd. HadeethEnc English export v1.25.0.

1082 / PROPHETIC REPORT

There is no compensation for one killed or wounded by an animal...

Narrated by the named companion in the report

SOURCE HadeethEnc 4533 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «ٱلْعَجْمَاءُ جَبَارٌ، والبئرُ جبارٌ، وَٱلْمَعْدِنُ جبارٌ، وفي ٱلرِّكَازِ ٱلْخُمُس».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "There is no compensation for one killed or wounded by an animal or by falling in a well or because of working in a mine, and one fifth is due on the buried treasure."

EASY EXPLANATION

Abu Hurayrah (may Allah be pleased with him) reports what the Prophet (may Allah's peace and blessings be upon him) said about the liability for damage caused by an animal or by going down a well or a mine. He clarified that the damage caused by an animal entails no compensation. The same applies to the damage caused by going down a well or a mine and dying therein. This is because the animal, well, and mine cannot be held liable for compensation, nor can their owner be held liable as long as he did not commit any transgression or negligence. Then he mentioned that whoever finds a buried treasure from pre-Islamic times, be it big or small, then he must give out one-fifth of it because he acquired it without any difficulty or burden, and he keeps the rest for himself.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1083 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 3128 | Authentic hadith | Narrated by Bukhari - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما «أن رسول الله صلى الله عليه وسلم كان يُسَبِّحُ على ظهرِ راحِلتِهِ حيثُ كانَ وجهُهُ، يومئ برأسِهِ، وكان ابنُ عمرَ يفعلُه». وفي رواية: «كانَ يوتِر على بعيرِه». ولمسلم: «غيرَ أنه لا يُصَلِّي عليها المكتوبة». وللبخاري: «إلا الفرائض».

ENGLISH RENDERING

Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) used to offer voluntary prayer on the back of his riding beast (camel), whatever direction it went. He would nod his head. Ibn ‘Umar would do so as well.
Another version reads: "He used to perform Witr on top of his camel."
A version by Muslim adds: "But he did not offer the obligatory prayer on top of it."
A version by Al-Bukhāri states: "...except for the obligatory prayers."

EASY EXPLANATION

The Messenger of Allah (may Allah's peace and blessings be upon him) used to perform the voluntary prayer only on the back of his riding beast, regardless of its direction. He would gesture with his head instead of bowing and prostration and did not bother to dismount to bow, prostrate himself, or face the Qiblah. This applies equally to the voluntary prayers, the regular Sunnah prayers, and other prayers fir specific reasons. The Prophet (may Allah's peace and blessings be upon him) however, did not do so when performing the obligatory prayers. In addition, he would offer the Witr prayer on the back of his camel.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:20 - Journey through the land and reflect

Qur’an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1084 / PROPHETIC REPORT

O Messenger of Allah, is it forbidden? He said: No. Yet it is...

Narrated by Ibn ‘Abbās

SOURCE HadeethEnc 2974 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ ٱبنِ عَبَّاسٍ رضي الله عنهما قَالَ: «دخلت أنا وخالد بن الوليد مع رسول الله صلى الله عليه وسلم بيت ميمونة، فَأُتِيَ بِضَبٍّ مَحْنُوذٍ فَأَهْوَى إِلَيْهِ رَسُولُ الله صلى الله عليه وسلم بِيَدِهِ، فقال بعض النِّسْوَة في بيت ميمونة: أخبروا رسول الله بما يريد أن يأكل، فرفع رسول الله صلى الله عليه وسلم يده، فقلت: أَحَرَامٌ هُوَ يَا رَسُولَ الله؟ قَالَ: لا، وَلَكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ، قال خالد: فَاجْتَرَرْتُهُ، فَأَكَلْتُهُ، وَالنَّبِيُّ صلى الله عليه وسلم يَنْظُرُ».

ENGLISH RENDERING

Khālid ibn al-Walīd and I went to the apartment of Maymūnah along with the Messenger (may Allah's peace and blessings be upon him), and there was presented to him a roasted lizard. As the Messenger stretched his hand towards It, some of the women who had been in the house of Maymūnah said: "Inform the Messenger of Allah about what he intends to eat." The Messenger lifted his hand. I said: "O Messenger of Allah, is it forbidden?" He said: "No. Yet it is not found in the land of my people, and I feel that I have no liking for it." Khālid said: "I then chewed and ate it, while the Messenger was looking."

EASY EXPLANATION

Huzaylah ibn al-Hārith went to visit her sister Maymūnah bringing with her some gifts, including a roasted lizard. Joining this lunch were Maymūnah's nephews, including Khālid ibn al-Walīd. When the lunch was served and the Prophet (may Allah's peace and blessings be upon him) stretched his hand to eat, they told him about the type of food he was going to eat. Thereupon, he lifted his hand. So, Khālid asked whether this food was prohibited, and the Prophet replied in the negative, explaining that it was merely not found in the land of his people; that is why he did not feel like it. Then, Khālid began to chew and eat it while the Prophet was looking.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:20 - Journey through the land and reflect

Qur’an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

1084 O Messenger of Allah, is it forbidden? He said: No. Yet it is... / continued

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1085 / PROPHETIC REPORT

When we ascended (a high land), we used to say Takbīr, and when...

Narrated by Jābir

SOURCE HadeethEnc 6206 | Sahih/Authentic with its two versions | Narrated by Bukhari - Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر رضي الله عنه قال: كنا إذا صعدنا كبرنا، وإذا نزلنا سبحنا. عن ابن عمر رضي الله عنهما قال: كان النبي صلى الله عليه وسلم وجيوشه إذا علوا الثنايا كبروا، وإذا هبطوا سبحوا.

ENGLISH RENDERING

When we ascended (a high land), we used to say Takbīr, and when we descended, we used to say Tasbīh.

Ibn ‘Umar (may Allah be pleased with him) reported: When the Prophet (may Allah's peace and blessings be upon him) and his armies, ascended hills, they would say Takbīr, and when they descended, they would say Tasbīh.

EASY EXPLANATION

The reason for making Takbīr when going up a high place is that people love to be superior and in a higher position due to the feeling of pride and greatness resulted. Therefore, one should belittle oneself by saying "Allah Akbar", meaning Allah is the Greatest. One upon ascending heights needs to remind oneself of Allah's Grandeur and that He is Greater than anything. By doing so, Allah, the Almighty, will appreciate his action and is thankful for his humility and gives him more out of His grace. The reason for making Tasbīh when going down is that low places make one feel constrained, and saying "Subhān Allāh" is a means of relief from constraint and distress. This is what happened in the story of the Prophet Yunus (peace be upon him) who was saved from distress when he made Tasbīh in darkness. Also, going down implies inferiority and humiliation, so the person exalts Allah, Glorified and Exalted, above inferiority and lowness by saying "Subhān Allāh". Indeed, Allah is Above everything. Similarly, one should say Takbīr when the plane takes off and say Tasbīh when it lands. In this case, there will be no difference if ascent and descent occur in the air or on the land. Allah is the Giver of Success!

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:20 - Journey through the land and reflect

Qur’an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

1085 When we ascended (a high land), we used to say Takbīr, and when... / continued

TEXT NOTE

Sahih/Authentic with its two versions; Narrated by Bukhari - Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

1086 / PROPHETIC REPORT

Do you think I bargained with you to take your camel? Take your...

Narrated by Jābir ibn ʻAbdullāh

SOURCE HadeethEnc 6038 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر بن عبد الله رضي الله عنهما : «أنه كان يسير على جمل فأعيا، فأراد أن يُسَيِّبُه. فلحقني النبي صلى الله عليه وسلم فدعا لي، وضربه، فسار سيرا لم يَسِرْ مثله. ثم قال: بِعْنِيه بأوقية. قلت: لا. ثم قال: بِعْنِيه. فبِعْتُه بأوقية، واستثنيت حُمْلانَه إلى أهلي. فلما بلغت: أتيته بالجمل. فنقدني ثمنه. ثم رجعت. فأرسل في إثري. فقال: أتَرانِي ماكسْتُك لآخذ جملك؟ خذ جملك ودراهمك، فهو لك».

ENGLISH RENDERING

I was traveling on a camel and it got exhausted, and I decided to release it. However, the Prophet (may Allah's peace and blessings be upon him) caught up with me, supplicated for me, and struck it. Thereupon, it started to walk like never before. Then, he said: "Sell it to me for an ounce." I said: ‘No.’ He again said: "Sell it to me." So, I sold it to him for an ounce, but made the stipulation that I should be allowed to ride it back to my family. Then, when I reached home, I took the camel to him and he paid me its price on the spot. As I went back, he sent someone after me and said: "Do you think I bargained with you to take your camel? Take your camel and your dirhams; these are yours."

EASY EXPLANATION

Jābir ibn ʻAbdullāh (may Allah be pleased with him) was with the Prophet (may Allah's peace and blessings be upon him) in one of his battles. He was riding a camel that became too fatigued to keep up with the rest of the army. Jābir decided to release it and let it run away, given its lack of usefulness. The Prophet (may Allah's peace and blessings be upon him) out of his mercy towards his Companions and followers, used to walk at the rear of the army, so as to care for those who are weak, helpless, or stranded. So, he reached Jābir while he was still on his exhausted camel. He supplicated for him and tapped his camel. Thereupon, his mild and merciful strike turned into power and support for the weak animal, and it started to walk faster and more vigorously than ever before. Then, seeking to make Jābir pleased and content and to engage him in a talk that would make the journey easier for him, the kind and gentle Prophet (may Allah's peace and blessings be upon him) said to him: “Sell it to me for an ounce.” Jābir (may Allah be pleased with him) desired more of the bounty of Allah, knowing that he would not be sinful if he refused to sell the camel to the Prophet (may Allah's peace and blessings be upon him) as this does not fall under the obligatory obedience to him. Nonetheless, the Prophet (may Allah's peace and blessings be upon him) repeated his request, and so Jābir sold it to him for an ounce on condition that he should ride it back to Madīnah. The Prophet (may Allah's peace and blessings be upon him) accepted his condition. When they arrived, Jābir took the camel to the Prophet (may Allah's peace and blessings be upon him) and gave it to him for the price they had agreed upon. When Jābir went away, the Prophet (may Allah's peace and blessings be upon him) sent someone to call him back. He returned to the Prophet (may Allah's peace and blessings be upon him) who said: “Do you think I bargained with you to take your camel? Take your camel and your dirhams; these are yours", meaning: both are for you. This act should not be regarded as strange, as it came from the generous, well-mannered, and gentle Prophet (may Allah’s peace and blessings be upon him).

1086 Do you think I bargained with you to take your camel? Take your... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1087 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 5971 | Authentic hadith | Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر بن عبد الله رضي الله عنهما كان رسول الله صلى الله عليه وسلم يَتَخَلَّف في الـمِسير، فُيْزجي الضعيف، وُيْردف ويدعو له.

ENGLISH RENDERING

Jābir ibn ʻAbdullāh (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) used to stick to the rear while traveling, urging the weak to walk quickly, letting some ride behind him, and making supplication for them.

EASY EXPLANATION

The Hadīth means that the Messenger of Allah (may Allah's peace and blessings be upon him) used to join the last group of travelers while being on a journey. He used to do so in order to check on people and those in need of help, such as the impotent and those needing a ride. Also, he used to encourage the weak person to move quickly, take up someone behind him, and supplicate for him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

1088 / PROPHETIC REPORT

If you insist on sitting there, then give the road its due...

Narrated by the named companion in the report

SOURCE HadeethEnc 5501 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سعيد الخدري رضي الله عنه مرفوعًا: "إياكم والجلوس على الطُّرُقَاتِ". قالوا: يا رسول الله، ما لنا بُدٌّ من مجالسنا، نتحدث فيها. قال: "فأما إذا أَبَيْتُم فأعطوا الطريقَ حَقَّه". قالوا: وما حَقُّه؟ قال: "غَضّ البصر، وَكَفّ الأذى، ورد السلام، والأمر بالمعروف، والنهي عن المنكر".

ENGLISH RENDERING

Abu Saʿīd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Beware! Avoid sitting on the roads." They said: "O Messenger of Allah, we cannot help sitting there, as these are our places where we talk to one another." He said: "If you insist on sitting there, then give the road its due rights." They said: "What are its rights?" He said: "Lowering the gaze, refraining from doing harm (to others), returning the greeting, enjoining what is good, and forbidding what is evil."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) warned his companions of sitting on the roads. They told him that this was indispensable. He said: if you refuse to comply and you must sit there, then you must give the road its due rights. When they asked him about the rights of the road, he instructed them that they should lower their gaze from looking at the women passing by them, refrain from hurting the passersby verbally or by actions, return the greeting to whomever greets them, enjoin what is good, and forbid the evil when they see it.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1089 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 10406 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن شريح بن هانئ، قال: أتيت عائشة أسألها عن المسح على الْخُفين، فقالت: عَلَيْكَ بِابْنِ أَبِي طالب، فَسَلْه فإنه كان يُسافِر مع رسول الله صلى الله عليه وسلم فسألناه فقال: «جَعَل رسول الله صلى الله عليه وسلم ثَلاثَةَ أَيامٍ وَلَيالِيَهُنّ للمسافر، ويوما وليلة لِلْمقيم».

ENGLISH RENDERING

Shurayh ibn Hāni' reported that he went to ʻĀ'ishah to ask her about wiping over the leather socks. She said: "You better go to ʻAli ibn Abi Tālib and ask him, because he used to travel with the Messenger of Allah (may Allah's peace and blessings be upon him)." So, we asked him and he said: "The Messenger of Allah (may Allah's peace and blessings be upon him) set a limit of three days with their nights for the traveler, and one day and night for the one who is not traveling."

EASY EXPLANATION

Shurayh ibn Hāni' is one of the companions of ʻAli (may Allah be pleased with him). He went to ʻAli seeking a ruling on the period of time wherein it is allowed to wipe over the leather socks. This inquiry came after our Mother ʻĀ'ishah (may Allah be pleased with her) had advised him to address his question to ʻAli, who was an expert in the Sunnah of wiping (over the leather socks). Shurayh said: "We asked him about wiping", i.e. about the duration of its validity. "Wiping" means passing a wet hand over the organ and the leather sock, which is a foot covering made from leather that covers the heels and the ankles. A sock is anything that covers the feet and the ankles. It can be made from hair or wool, and can be thick or thin, and is worn in the cold. 'Ali ibn Abi Tālib (may Allah be pleased with him) told them that the duration for wiping is three days with their nights for the traveler, and one day and night for the one who is not traveling. This evidence supports the opinion held by the majority of scholars that the duration in which wiping remains valid is three days for the traveler and one day and night for the non-traveler. The traveler is granted a longer duration because he is more entitled to the concession than the non-traveler due to the hardship involved in traveling.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

1089 The Messenger of Allah (may Allah's peace and blessings be upon... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1090 / PROPHETIC REPORT

O group of Muhājirūn and Ansār! There are among you such people...

Narrated by the named companion in the report

SOURCE HadeethEnc 6005 | Authentic hadith | Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر رضي الله عنه عن رسول الله صلى الله عليه وسلم : أنه أراد أن يغزو، فقال: «يا معشر المهاجرين والأنصار، إن من إخوانكم قوًما ليس لهم مال، ولا عشيرة، فْلَيُضّم أحدكم إليه اّلرُجَلِين أو الثلاثة، فما لأحدنا ِمن َظْهر َيْحِمُله إلاُ ُعْقَبة ُكْعْقَبة». يعني: أحدهم، قال: فَضَمْمُت إّلي اثنين أو ثلاثة ما لي إلاُ ُعْقَبة ُكْعْقَبة أحدهم من َجَملي.

ENGLISH RENDERING

Jābir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) decided to embark on an expedition, so he said: "O group of Muhājirūn and Ansār, there are among you such people who have no property and no kinsfolk. So let each one of you take along with him two or three men, for none of us has a spare animal and we ride by turns." So I took two or three men with me and I rode my camel by turns with them.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) ordered his Companions (may Allah be pleased with him) that every two or three men should alternate riding one camel so that all of them would be equal. In other words, they would take turns in riding instead of having some of them ride while the others walk due to the shortage of camels.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

1091 / PROPHETIC REPORT

Bring me stones so that I may cleanse (my private parts)...

Narrated by the named companion in the report

SOURCE HadeethEnc 10563 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه أنه كان يحمل مع النبي صلى الله عليه وسلم إداوة لوضوئه وحاجته، فبينما هو يتبعه بها، فقال: «من هذا؟» فقال: أنا أبو هريرة، فقال: «اِبغني أحجارا أستنفض بها، ولا تأتني بعظم ولا بروثة». فأتيته بأحجار أحملها في طرف ثوبي، حتى وضعتها إلى جنبه، ثم انصرفت حتى إذا فرغ مشيت، فقلت: ما بال العظم والروثة؟ قال: «هما من طعام الجن، وإنه أتاني وفد جن نصيبين، ونعم الجن، فسألوني الزاد، فدعوت الله لهم أن لا يمروا بعظم ولا بروثة إلا وجدوا عليها طعاما».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that he was in the company of the Prophet (may Allah's peace and blessings be upon him) once, carrying a pot of water for his ablution and cleansing purposes. While he was following him and carrying it, the Prophet (may Allah's peace and blessings be upon him) said: "Who is this?" He said: "I am Abu Hurayrah." The Prophet (may Allah's peace and blessings be upon him) said: "Bring me stones so that I may cleanse (my private parts) therewith, but do not bring any bones or animal dung." Abu Hurayrah went on narrating: "So I brought some stones, carrying them in the corner of my garment, until I put them by his side and went away." When he finished, I walked (with him) and asked: "What is wrong with bones and animal dung?" He said: "They are from the food of the Jinn. A delegation of Jinn from (the city of) Nasībayn came to me - and how good those Jinn were - and asked me for victuals. I invoked Allah for them that they would never pass by a bone or animal dung but that they would find food on them."

EASY EXPLANATION

Abu Hurayrah was walking behind the Prophet (may Allah's peace and blessings be upon him) while he was carrying a pot for the Prophet's ablution and cleansing purposes (from impurity). The Prophet (may Allah's peace and blessings be upon him) commanded him to bring him some stones which he could use to cleanse himself after answering the call of nature. He instructed him not to bring any bones or animal dung. So Abu Hurayrah brought him some stones in the corner of his garment, put them next to him, and then left. When the Prophet (may Allah's peace and blessings be upon him) had answered the call of nature, Abu Hurayrah asked him why he did not want to use bones and animal dung to cleanse himself with. The Prophet (may Allah's peace and blessings be upon him) told him that they were from the food of the Jinn. A delegation from the Jinn of Nasībayn - a famous city between Syria and Iraq - had once visited the Prophet, who lauded them, and asked him for food. So the Prophet (may Allah's peace and blessings be upon him) prayed that they would find food on any bones and animal dung that they would ever pass by. The meaning of this was further specified and clarified in Sahīh Muslim: "For you is each bone on which the name of Allah is mentioned. When it falls in your hand, it will have plenty of flesh; and each piece of dung is fodder for your beasts."

1091 Bring me stones so that I may cleanse (my private parts)... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1092 / PROPHETIC REPORT

Of the people who live the best kind of life is the man who...

Narrated by the named companion in the report

SOURCE HadeethEnc 6266 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن رسول اللِه صلى الله عليه وسلم أنه قال: "مِنَ خيرِ مَعاشِ النّاسِ لهمَ رُجُلٌ مُمسِكٌ عِنانَ فرسِه في سبيلِ اللِه، يَطيُر علىَ متِنِه كُلّماَ سِمَع هَيْعَةً أوَ فزَعَةً، طارَ عليهَ يَبتِغي القَتل، أو الموَتَ مظانّه، أوَ رجُل في غُنَيمِة في رأسِ شعَفِة من هذه الشّعِف، أو بطِن وادٍ من هذه الأودِية، يُقيُم الصلاة، وُيؤتي الزكاة، وَيعبُد رّبُه حتىَ يأتَيه اليقيُن، ليَس من النّاسِ إلا في خيرٍ".

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Of the people who live the best kind of life is the man who holds the reins of his horse (ever ready to march) in the way of Allah, flies on its back whenever he hears the war cry or the command to face the enemy; he flies to it seeking martyrdom or death at places where it is expected. Or a man who lives with some sheep at a hill-top or in a valley, performs prayer regularly, gives Zakah and worships his Lord until death comes to him. He does not mix with people except for a good cause."

EASY EXPLANATION

This Hadīth explains that one of the best ways of living is that of a man who is holding on to his horse's reins, i.e. ready to march in the cause of Allah. He gallops on its back whenever he hears the cry for war or the command to fight. He seeks thereby to be killed where death is expected out of his intense desire to become a martyr. The Hadīth also indicates that withdrawing and secluding oneself from the people is a good thing, and whoever is in a remote place, such as a valley or mountain pass, secluded from the people and worshiping Allah and mixing with people only when necessary for a good cause, then this is good for him.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

1092 Of the people who live the best kind of life is the man who... / continued

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1093 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 6048 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن زيد بن خالد الجهني رضي الله عنه : «سئل رسول الله صلى الله عليه وسلم عن لُقَطة الذهب، أو الورق؟ فقال: اعرف وكاءَها وعِفاصَها، ثم عَرِّفْها سَنَةً، فإن لم تُعرف فاستنفقها، ولتكن وديعة عندك فإن جاء طالبها يوما من الدهر؛ فأدها إليه. وسأله عن ضالة الإبل؟ فقال: ما لك ولها؟ دَعْها فإن معها حِذاءَها وسِقاءَها، تَرِدُ الماء وتأكل الشجر، حتى يجدها ربُّها. وسأله عن الشاة؟ فقال: خذها؛ فإنما هي لك، أو لأخيك، أو للذئب».

ENGLISH RENDERING

Zayd ibn Khālid al-Juhani (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) was asked about the lost and picked up item that is made of gold or silver, whereupon he said: "Remember the description of its container and the string with which it is tied. Make a public announcement of it for one year. If nobody comes and claims it, then utilize the money but keep it as a trust with you. If its owner comes back one day seeking it, then return it to him." Then, he asked him about the lost camel, whereupon the Prophet (may Allah's peace and blessings be upon him) said: "It is none of your concern. Leave it, for it has its feet and a water container (reservoir), and it will reach water and eat from the trees until its owner finds it."
He then asked him about the lost sheep, whereupon he said: "Take it, for it is either for you, or for your brother, or for the wolf."

EASY EXPLANATION

A man asked the Prophet (may Allah's peace and blessings be upon him) about the ruling on lost property, such as gold, silver, camels, and sheep. The Prophet (may Allah's peace and blessings be upon him) clarified to him the ruling on these things so that it could be an example of other similar lost properties that would, thus, take the same ruling. He said about gold and silver: Remember the description of its container and the string with which it is tied, so that you can distinguish it from your own property and you can tell if it belongs to those who claim it. If one comes claiming it, and his description of such an item matches the description that you know, then give it to that person; otherwise, it will be clear to you that his claim is false. Then, the Prophet (may Allah's peace and blessings be upon him) ordered him to announce it for one year after finding it. The announcement should be made in public places where people gather like the markets, at the doors of mosques, in public assembly places, and in the place where it was found. Then, the Prophet (may Allah's peace and blessings be upon him) allowed him - after announcing it in public for one year and not finding its owner - to spend it or use it. If the owner appears at any time, then the one who found it should give it to him. As for a lost camel and the like, the Prophet (may Allah's peace and blessings be upon him) prohibited him from taking it, because it does not need anyone to protect it. It is naturally an animal that can take care of itself and protect itself from small wild animals. A camel has hooves and legs that can travel long distances; its neck enables it to eat from the trees and drink water, and its stomach is

1093 The Messenger of Allah (may Allah's peace and blessings be upon... / continued

equipped to store water and food. So the camel can protect itself until it is found by its owner who will be looking for it in the place where it got lost. As for lost sheep and other small animals, the Prophet (may Allah's peace and blessings be upon him) ordered him to take it and protect it from destruction or being attacked by predatory animals.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1094 / PROPHETIC REPORT

While a man was walking on a path, he found a thorn branch on...

Narrated by the named companion in the report

SOURCE HadeethEnc 6469 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخَّرَهُ، فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "While a man was walking on a path, he found a thorn branch on the road, so he put it aside. Allah, thus, thanked him and forgave him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that while a man was walking, he came across a thorny tree branch on the road that was harming the Muslims. He put it aside and moved it away from the path. So Allah thanked him for that and forgave him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

The merit of removing harm from the way and that it is a means for Allah's forgiveness.
Refraining from belittling acts of goodness even if they are simple acts.
Islam is the religion of cleanness, protecting the environment, and public safety.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1095 / PROPHETIC REPORT

When a dog drinks from the vessel of any of you, let him wash...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3143 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: إِنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: «إِذا شَرِبَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا». ولمسلم: « أولاهُنّ بالتراب».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "When a dog drinks from the vessel of any of you, let him wash it seven times." In a version by Muslim: "the first of which is with dust."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) ordered that a vessel be washed seven times if a dog puts its tongue into it. The first of these times should be accompanied by dirt, followed by water, so that it is completely clean from its impurity and harm.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:20 - Journey through the land and reflect

Qur'an 6:38 - Creatures form communities

PUT IT INTO PRACTICE

The dog's saliva is extremely impure.
When a dog licks a vessel, this makes it and the water in it impure.
The command to cleanse a utensil with dust and repeat this seven times is only related to the dog's licking, apart from its urine and excrement and anything else it has made dirty.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

29

Dreams, Signs, Trials and Turmoil

Hold to truth when confusion spreads.

REPORTS 1096-1140

1096 / PROPHETIC REPORT

The good vision is from Allah, and the dream is from the devil....

Narrated by Abu Qatādah

SOURCE HadeethEnc 3586 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي قَتَادَةَ رضي الله عنه قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، وَالْحُلُمُ مِنَ الشَّيْطَانِ، فَإِذَا حَلَمَ أَحَدُكُمْ حُلُمًا يَخَافُهُ فَلْيَبْصُقْ عَنْ يَسَارِهِ، وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا، فَإِنَّهَا لَا تَضُرُّهُ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "The good vision is from Allah, and the dream is from the devil. So, if any of you has a dream of which he is afraid, let him spit on his left and seek refuge with Allah from its evil, for it will not harm him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that the good and delightful vision is from Allah, whereas the dream, which is seeing what one dislikes and what saddens him, is from the devil.

So, whoever sees what he dislikes should spit on his left and seek refuge with Allah from its evil, and it will not harm him as Allah has made what is mentioned a means of protection against the harm resulting from such a vision.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

The "vision" and the "dream" both refer to what the sleeper sees during his sleep. However, "vision" usually refers to what one sees of what is good and pleasant, whereas "dream" mostly refers to what one sees of what is evil and ugly, and both can be used interchangeably.
Types of visions: 1- Good vision: This is a true dream and glad tidings from Allah that one sees or that is seen for him. 2- Self-talk: This is something about which one talks to himself when awake. 3- Divilish vision: The devil's attempts to sadden, frighten, and horrify the son of Adam and cause him to experience grief.
Based on what is mentioned about the types of good vision, one should do three things: praise Allah for it, take it as a good omen, and talk about it to those whom he likes, not to those whom he dislikes.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1097 / PROPHETIC REPORT

Indeed, there will be trials. There will come a trial in which...

Narrated by ʻUthmān ash-Shahhām

SOURCE HadeethEnc 66383 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عُثْمَان الشِّحَامِ، قَال: انْطَلَقْتُ أَنَا وَفَرْقَد السَبَخِّي إِلَى مُسْلِمِ بْنِ أَبِي بَكْرَةَ وَهُوَ فِي أَرْضِه، فَدَخَلْنَا عَلَيْهِ فَقُلْنَا: هَلْ سَمِعْتَ أَبَاكَ يُحَدِّثُ فِي الْفِتَنِ حَدِيثًا؟ قَال: نَعَم، سَمِعْتُ أَبَا بَكْرَة رضي الله عنه يُحَدِّث، قَال: قَال رَسُول اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم: «إِنَّهَا سَتَكُونُ فِتَن، أَلا ثُمَّ تَكُونُ فِتْنَة الْقَاعِدُ فِيهَا خَيْرٌ مِن الْمَاشِي فِيهَا، وَالْمَاشِي فِيهَا خَيْرٌ مِن السَاعِي إِلَيْهَا، أَلا فَإِذَا نَزَلَت أَو وَقَعَت فَمَن كَانَ لَهُ إِبِل فَلْيَلْحَقْ بِإِبِلِه، وَمَن كَانَت لَهُ غَنَم فَلْيَلْحَقْ بِغَنَمِه، وَمَن كَانَت لَهُ أَرْض فَلْيَلْحَقْ بِأَرْضِه»، قَال فَقَال رَجُل: يَا رَسُول اللهِ أَرَأَيت مَن لَم يَكُن لَهُ إِبِل وَلا غَنَم وَلا أَرْض؟ قَال: «يَعْمِدُ إِلَى سَيْفِه فَيُدُقَّ عَلَى حَدِّهِ بِحَجَرٍ، ثُمَّ لِيَنْجُ إِن اسْتَطَاعَ النَجَاء، اللهُمَّ هَل بَلَّغْت؟ اللهُمَّ هَل بَلَّغْت؟ اللهُمَّ هَل بَلَّغْت؟»، قَال: فَقَال رَجُل: يَا رَسُول اللهِ أَرَأَيت إِن أُكْرِهْت حَتَى يُنْطَلَق بِي إِلَى أَحَد الصَّفَّيْن، أَو إِحَدى الْفِئَتَيْن، فَضَرَبَنِي رَجُل بِسَيْفِه، أَو يَجِيء سَهْم فَيَقْتُلُنِي؟ قَال: «يَبُوء بِإِثْمِه وَإِثْمَك، وَيَكُون مِن أَصْحَاب النَار».

ENGLISH RENDERING

I and Farqad as-Sabakhi went to Muslim ibn Abi Bakrah while he was in his land. We entered upon him and said: Did you hear your father narrating any Hadīth about the trials? He said: Yes, I heard Abu Bakrah (may Allah be pleased with him) narrating, saying: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Indeed, there will be trials. There will come a trial in which the one sitting in it will be better than the one walking towards it, and the one walking towards it will be better than the one rushing to it. If it happens or occurs, whoever has camels, let him catch up with his camels, whoever has sheep, let him catch up with his sheep, and whoever has land, let him go to his land." He said: A man said: O Messenger of Allah, what about the one who has neither camels, nor sheep, nor land? He said: "Let him take his sword and strike its edge with a stone, and then escape if he could escape. O Allah, have I conveyed? O Allah, have I conveyed? O Allah, have I conveyed?" He said: A man said: O Messenger of Allah, what if I am compelled and taken to one of the two sides, or one of the two groups, and a man strikes me with his sword, or an arrow comes and kills me? He said: "He will bear his sin and your sin, and he will be among the dwellers of Hellfire."

1097 Indeed, there will be trials. There will come a trial in which... / continued

EASY EXPLANATION

‘Uthmān ash-Shahhām and Farqad as-Sabakhi asked Muslim, the son of the noble Companion Abu Bakrah (may Allah be pleased with him): Had he heard a Hadīth from his father about the Prophet (may Allah's peace and blessings be upon him) regarding trials and fighting among Muslims? He replied: Yes. The Prophet (may Allah's peace and blessings be upon him) informed that there will be trials after his death. In these trials, the one who sits and remains uninvolved is better than the one who walks towards them without waiting for them or searching for them, and the one who walks is better than the one who hastens towards them, searching for them and participating in them. The Prophet (may Allah's peace and blessings be upon him) then advised anyone living in a time or place where a trial happens or occurs, that if he can find a refuge to withdraw to, he should do so. Whoever has camels grazing should retreat to his camels, whoever has sheep grazing should retreat to his sheep, and whoever has land or a farm should retreat to his land. A man said: O Messenger of Allah, what about the one who has no refuge, neither camels, nor sheep, nor land? He said: Let him take his weapon, break it, and render it useless. Then let him flee to save himself and his children, if he can escape. Then he (may Allah's peace and blessings be upon him) testified three times, saying: O Allah, have I conveyed (the message)? O Allah, have I conveyed (the message)? O Allah, have I conveyed (the message)? A man said: O Messenger of Allah, what if I am forced to join one of the two sides or groups, and a man strikes me with his sword, or an arrow comes and kills me? He said: He will bear his sin and the sin of the one he killed and, on the Day of Judgment, he will be from the dwellers of Hellfire.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Informing about the occurrence of trials is meant to warn against them, so that people may prepare themselves, avoid getting involved, and ask Allah for patience and safety from their evil.

An-Nawawi said: His statement (may Allah's peace and blessings be upon him): (The one sitting among them is better than the one standing) and so on, means to highlight the great danger of these trials, to encourage avoiding and fleeing from them, and that their harm and turmoil will be proportionate to one's involvement in them.

An-Nawawi said: The sin is lifted from the one who is coerced into being present there. However, killing is not permitted under coercion; rather, the one who is coerced to commit the act of killing bears the sin by the consensus of scholars.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

1098 / PROPHETIC REPORT

The first thing the Messenger of Allah (may Allah's peace and...

Narrated by ʻĀʼishah, Mother of the Believers,

SOURCE HadeethEnc 66303 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ، وَكَانَ يَخْلُو بِغَارِ حِرَاءٍ فَيَتَحَنَّثُ فِيهِ - وَهُوَ التَّعَبُّدُ - اللَّيَالِيَ ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ: اقْرَأْ، قَالَ: «مَا أَنَا بِقَارِئٍ» قَالَ: «فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي، فَقَالَ: اقْرَأْ، قُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي، فَقَالَ: اقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ ثُمَّ أَرْسَلَنِي، فَقَالَ: {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ}، [العلق:1-3] فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجُفُ فُؤَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا، فَقَالَ: «زَمِّلُونِي، زَمِّلُونِي» فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ لِخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ: «لَقَدْ خَشِيتُ عَلَى نَفْسِي» فَقَالَتْ خَدِيجَةُ: كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ، فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى، ابْنَ عَمِّ خَدِيجَةَ، وَكَانَ امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ، فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ، فَقَالَتْ لَهُ خَدِيجَةُ: يَا ابْنَ عَمِّ، اسْمَعْ مِنَ ابْنِ أَخِيكَ، فَقَالَ لَهُ وَرَقَةُ: يَا ابْنَ أَخِي، مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَا رَأَى، فَقَالَ لَهُ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسَى، يَا لَيْتَنِي فِيهَا جَذَعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوَ مُخْرِجِيَّ هُمْ؟»، قَالَ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ، وَفَتَرَ الْوَحْيُ.

1098 The first thing the Messenger of Allah (may Allah's peace and... / continued

ENGLISH RENDERING

The first thing the Messenger of Allah (may Allah's peace and blessings be upon him) started to experience from the revelation was the good vision in his sleep. He never saw a vision except that it came true like the break of dawn. Then seclusion was endeared to him, and he used to retreat to the Cave of Hirā', where he would engage in Tahannuth-which is worship - for several nights before returning to his family and taking provisions for this. He would then go back to Khadījah to take provisions again for a similar number of nights until the truth came to him while he was in the Cave of Hirā'. The Angel came to him and said: Read! He said: "I do not know how to read." He said: "He took hold of me and pressed me forcefully until I could no longer bear it and then released me, saying: Read! I said: I do not know how to read. He took hold of me and pressed me forcefully for the second time until I could no longer bear it and then released me, saying: Read! I said: I do not know how to read. He took hold of me and pressed me forcefully for the third time and then released me, saying: {Read in the name of your Lord Who created, created man from a clinging clot. Read, and your Lord is the Most Generous.}" [Surat al-'Alaq: 1-3] The Messenger of Allah (may Allah's peace and blessings be upon him) returned with these while his heart was trembling. He entered upon Khadījah bint Khuwaylid (may Allah be pleased with her) and said: "Cover me! Cover me!" They covered him until the shock of fear was gone from him. Then he informed Khadījah of what had happened and said to her: "Indeed, I feared for myself." Khadījah said: No, by Allah, Allah will never fail you. Verily, you maintain kinship ties, help those in need, support the destitute, provide the guests with food and shelter, and assist those affected by calamities. Khadījah took him to her cousin Waraqah ibn Nawfal ibn Asad ibn 'Abdul-'Uzza, who had embraced Christianity in the pre-Islamic period and used to write the Scripture in Hebrew. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadījah said to him: O my cousin, listen to what your nephew has to say. Waraqah said to him: O my nephew, what have you seen? The Messenger of Allah (may Allah's peace and blessings be upon him) informed him of what he had seen. Waraqah said to him: This is the same Nāmūs (i.e., the angel) whom Allah had sent to Moses. I wish I were young and could live until the time when your people would drive you out. The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Would they drive me out?" Waraqah said: Yes. No one has ever come with something like what you have brought without being treated with hostility. If I should live until that day, I would support you strongly. Soon after, Waraqah passed away, and the revelation paused.

1098 The first thing the Messenger of Allah (may Allah's peace and... / continued

EASY EXPLANATION

‘Ā’ishah, Mother of the Believers, (may Allah be pleased with her) informed that the first thing the Messenger of Allah (may Allah's peace and blessings be upon him) started to experience of the revelation was the true vision in sleep. He never saw in his sleep a vision except that it came true and clear like daylight. Then seclusion was endeared to him, and he used to retreat in the Cave of Hirā’, where he would engage in worship for several nights before returning to his family and taking provisions for it. He would then go back to Khadījah, Mother of the Believers (may Allah be pleased with her), to take provisions again for a similar number of nights until the truth came to him while he was in the Cave of Hirā’. Angel Gabriel (peace be upon him) came to him and said: Read! He (may Allah's peace and blessings be upon him) said: I do not know how to read. He said: So, he took hold of me, embraced me, and squeezed me until I could no longer bear it and then released me, saying: Read! I said: I do not know how to read. He took hold of me and pressed me forcefully for the second time until I could no longer bear it and then released me, saying: Read! I said: I do not know how to read. He took hold of me and pressed me forcefully for the third time and then released me, saying: {Read in the name of your Lord Who created, created man from a clinging clot. Read, and your Lord is the Most Generous.}" [Surat al-‘Alaq: 1-3] He (may Allah's peace and blessings be upon him) returned with these verses while his heart was trembling out of fear of death. He entered upon Khadījah bint Khuwaylid, Mother of the Believers, (may Allah be pleased with her) and said: Wrap me in clothes, wrap me in clothes. They wrapped him in clothes until his fear went away. Then he informed Khadījah of what had happened and said to her: Indeed, I feared death for myself. Khadījah said: No, by Allah, Allah will never fail you. You maintain kinship ties, help the weak who cannot manage on their own, and provide for the poor and destitute by giving them what they cannot find elsewhere. You honor the guest and assist in times of hardship.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Clarifying the beginning of the revelation to the Prophet (may Allah's peace and blessings be upon him).
The visions of the Prophet (may Allah's peace and blessings be upon him) are among the categories of the revelation.
The legitimacy of taking provisions, and that it does not contradict reliance on Allah, as the master of those who place their trust in Allah, the Prophet (may Allah's peace and blessings be upon him), also took provisions.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1099 / PROPHETIC REPORT

Count six signs that indicate the approach of the Hour

Narrated by ‘Awf ibn Mālik

SOURCE HadeethEnc 11214 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عوف بن مالك رضي الله عنه ، قال: أتيُت النبي صلى الله عليه وسلم في غزوة تبوك وهو في ُقّبة من َأدم، فقال: «اعُدد ستًّا بين يدي الساعة: موتي، ثم فتح بيت المقدس، ثم ُموتان يأخذ فيكم ُقَعاص الغنم، ثم استفاضة المال حتى ُيعطى الرجل مائة دينار فيظل ساخطا، ثم فتنة لا يبقى بيٌت من العرب إلا دخلته، ثم ُهْدنة تكون بينكم وبين بني الأصفر، فيغدرون فيأتونكم تحت ثمانين غاية، تحت كل غاية اثنا عشر ألفا».

ENGLISH RENDERING

I went to the Prophet (may Allah's peace and blessings be upon him) during the battle of Tabūk, while he was sitting in a leather tent. He said: "Count six signs that indicate the approach of the Hour: my death; the conquest of Jerusalem; a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep; the increase of money to such an extent that even if one is given one hundred dinars, he will not be satisfied; an affliction which no Arab house will escape; and a truce between you and Banu al-Asfar, who will betray you and march on you under eighty flags. Under each flag will be twelve thousand soldiers."

EASY EXPLANATION

‘Awf ibn Mālik went to the Prophet (may Allah's peace and blessings be upon him) during the battle of Tabūk, while he was sitting in a leather tent. So the Prophet (may Allah's peace and blessings be upon him) said: "Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem." Jerusalem was conquered during the reign of ‘Umar ibn al-Khattāb. Then the Prophet spoke of a sweeping plague and increase of money. It is said there was a surplus of money during the time of ‘Uthmān because of the conquests. The Prophet further spoke of a great trial that would enter each Arab house. This was probably the assassination of ‘Uthmān and the subsequent tribulations. Then he spoke of a truce between the Muslims and the Romans. However, the Romans will betray the truce and attack the Muslims under eighty flags. Under each flag will be twelve thousand soldiers, totaling 960,000.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

1099 Count six signs that indicate the approach of the Hour / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1100 / PROPHETIC REPORT

The sun and the moon are two of the signs of Allah; they do not...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 5215 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها قالت: «خَسَفِت الشمس على عهد رسول الله صلى الله عليه وسلم فَصلّى رسول الله صلى الله عليه وسلم بالناس. فأطال القيام، ثم ركع، فأطال الركوع، ثم قام، فأطال القيام -وهو دون القيام الأول- ثم ركع، فأطال الركوع -وهو دون الركوع الأول- ثم رفع فأطال القيام -وهو دون القيام الأول- ثم سجد، فأطال السجود، ثم فعل في الركعة الأخرى مثل ما فَعل في الركعة الأولى، ثم انصرف، وقد تَجلّت الشمس، فَخَطب الناس، فَحِمد الله وأثنى عليه، ثم قال: إن الشمس والقَمر آيتان من آيات الله، لا ينخِسَفِان لموت أحد ولا لحَياته، فإذا رَأيتم ذلك فادْعوا الله وَكبّروا ، وَصلّوا وَتَصدّقوا. ثم قال: يا أمة محمّد، والله ما من أحد أغيَر من الله أن يزنَي عبده أو تزنَي أمَتُه. يا أمة محمد، والله لو تعلمون ما أعلم لضحِكْتم قليلا وَلبَكيتم كثيرا». وفي لفظ: «فاستَكمل أربَع رَكعاتٍ وَأربَع سَجَداتٍ».

ENGLISH RENDERING

During the lifetime of the Messenger of Allah (may Allah's peace and blessings be upon him) the sun eclipsed, so he led the people in prayer. He stood for a long time and then bowed for a long time. He stood again for a long time, but this time the period of standing was shorter than the first time. He then bowed again for a long time, but it was shorter than the first time, and then he prostrated and prolonged the prostration. He did the same in the second Rak‘ah and then finished the prayer. By that time, the sun had appeared. He delivered a sermon to the people and, after praising and glorifying Allah, he said: "The sun and the moon are two of the signs of Allah; they do not eclipse on the death or life of anyone. So when you see that, supplicate to Allah, say Takbīr, pray, and give charity." Then he said: "O followers of Muhammad, by Allah! No one gets more jealously protective than Allah when His male or female servant commits adultery. O followers of Muhammad, by Allah! If you knew what I know, you would laugh a little and weep a lot."
The wording of another narration reads: "He completed bowing four times and four prostrations."

EASY EXPLANATION

The sun eclipsed during the lifetime of the Prophet (may Allah’s peace and blessings be upon him). As that was something unfamiliar to the people, he led them in a prayer that was also unfamiliar in its appearance and its manner. The Prophet (may Allah's peace and blessings be upon him) stood for a long time, bowed for a long time, and then he raised his back up and his recitation was long, but not as long as his first recitation. Then he bowed again, but this time it was shorter than the first time and then he prostrated and prolonged the prostration. He repeated the same thing in the second Rak‘ah, even though it was a little shorter. Every pillar of the prayer was shorter than what preceded it, until he completed bowing four times

1100 The sun and the moon are two of the signs of Allah; they do not... / continued

and performed four prostrations in two Rak‘ahs. Then he finished the prayer, and by that time the sun had appeared again. He delivered a sermon to the people, as he usually would on special occasions. He started by praising Allah and glorifying Him. It happened that the day on which the eclipse occurred was the same day as his son Ibrahīm died. So some of the people said: “The sun eclipsed because Ibrahīm died”, as in the pre-Islamic era they had thought that the sun only eclipsed due to the death or birth of a great person. The Prophet (may Allah's peace and blessings be upon him) intended to remove such superstitions from their minds and benefit the people through his advice and sincerity in conveying his message, as those beliefs were not based upon authentic textual proofs or sound logic. He wanted to clarify the wisdom behind the eclipse of the sun and the moon, so he said during his sermon: “The sun and the moon are two of the signs of Allah; they do not eclipse on the death or life of anyone”, rather Allah, the Almighty, makes these things occur by His omnipotence to scare His Servants and remind them of His blessings. So if you see an eclipse, turn to Allah, the Almighty, in repentance, supplicate to Him, say Takbīr, pray, and give charity, as such acts can repel anticipated affliction and descending punishment.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1101 / PROPHETIC REPORT

O Khālid, after me, events, trials, and divergence will occur....

Narrated by Khālid ibn ‘Urfutah

SOURCE HadeethEnc 58266 | Authentic hadith | Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن خالد بنُ عُرْفُطَة رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم : "يا خالد إنها ستكون بَعْدِيَ أَحْدَاث وفَتْن واختلاف، فإن اسْتَطَعْت أن تكون عبد الله المقتول لا القاتلَ فافْعَلْ".

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said to me: "O Khālid, after me, events, trials, and divergence will occur. So if you can be the servant of Allah who is killed, and not the one killing, then do so."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) told Khālid ibn ‘Urfutah that there will be differences, wars, and trials in the future. For example, the Muslim Ummah will not have a ruler at all, or there will be a leader for each territory. Therefore, dissensions and wars will arise among them. The Prophet (may Allah's peace and blessings be upon him) ordered Khālid to isolate himself from such temptations and not engage in them; to be killed unjustly would be better for him than to kill a Muslim. In this case, it is recommended to confine oneself to one's house or to completely move from the affected country. However, there is a proof that one may defend oneself, one's family, and one's property at times of tribulation. He is to be excused for killing or being killed, unless corruption and conflicts arise from that. If the Muslims are united around an Imām, regardless of whether he is just or despotic, and a group of people rebel against him, and they have some power and want to create dissension, then the Imām should communicate with them. If they refuse to obey him and scared the Muslims, then the Imām should fight them so as to restrain their evil. The people should side with the Imām in fighting those rebels until they come back in conciliation, return to Allah's commands, and obey the leadership. This applies to oppressors as well as those who rebel against the ruler and leave his obedience.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

1101 O Khālid, after me, events, trials, and divergence will occur.... / continued

TEXT NOTE

Authentic hadith; Narrated by Ahmad. HadeethEnc English export v1.25.0.

1102 / PROPHETIC REPORT

The sun and the moon are two of the signs of Allah, by which...

Narrated by the named companion in the report

SOURCE HadeethEnc 3101 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي مسعودُ عقبة بنَ عْمرو الأنصاري الْبدري رضي الله عنه مرفوعًا: «إن الشمس والقمر آيتان من آيات الله، يُخَوِّف الله بهما عباده، وإنهما لا يْنَخِسَفان لموت أحد من الناس، فإذا رأيتم منها شيئا فَصلُّوا، وادْعوا حتى ينكشف ما بكم»

ENGLISH RENDERING

Abu Mas‘ūd, ‘Uqbah ibn ‘Amr al-Ansāri al-Badri (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “The sun and the moon are two of the signs of Allah, by which Allah frightens His slaves. They do not eclipse on account of the death of anyone. So, when there is an eclipse, observe prayer and supplication till it (the eclipse) is over.”

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified that the sun and the moon are among the signs of Allah, the Almighty, that demonstrate His power and wisdom. He added that whenever their normal system experiences some change, this has nothing to do with the birth or death of great figures, as the people of the pre-Islamic period of ignorance used to believe. Earthly events have no effect upon them.
This only aims at frightening the slaves of Allah, the Almighty, and reminding them of their sins and the due punishment, so that they turn to their Lord in repentance and ask for His forgiveness.
For this reason, the Prophet (may Allah’s peace and blessings be upon him) instructed them to rush to prayer and supplication till such a situation ends and the sun or moon brightens. Indeed, the universe abounds with many divine secrets and hidden aspects of the wise planning.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1103 / PROPHETIC REPORT

The trials are presented to the hearts, like a reed mat, stick...

Narrated by Hudhayfah

SOURCE HadeethEnc 66382 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ حُذَيْفَة رضي الله عنه قَال: كُنا عِنْدَ عُمَر رضي الله عنه، فَقَال: أَيُّكُمْ سَمِعَ رَسُول اللهِ صَلّى اللهُ عَلَيْهِ وَسَلّم يَذْكُر الْفِتَن؟ فَقَال قَوْم: نَحْن سَمِعْنَاه، فَقَال: لَعَلَّكُمْ تَعْنُون فِتْنَة الرَّجُلِ فِي أَهْلِه وَجَارِه؟ قَالُوا: أَجَل، قَال: تِلْكَ تُكَفِّرُهَا الصَّلاَة وَالصِّيَام وَالصَّدَقَة، وَلَكِن أَيُّكُمْ سَمِعَ النَّبِيَّ صَلّى اللهُ عَلَيْهِ وَسَلّم يَذْكُر الَّتِي تَمُوجُ مَوْجَ الْبَحْرِ؟ قَال حُذَيْفَة: فَأَسْكَت الْقَوْم، فَقُلْت: أَنَا، قَال: أَنْتَ لِلّهِ أَبُوك، قَال حُذَيْفَة: سَمِعْتُ رَسُول اللهِ صَلّى اللهُ عَلَيْهِ وَسَلّم يَقُول: «تُعْرَض الْفِتَن عَلَى الْقُلُوب كَالْحَصِيرِ عُودًا عُودًا، فَأَيُّ قَلْب أُشْرِبَهَا نُكِتَ فِيه نُكْتَة سَوْدَاء، وَأَيُّ قَلْب أَنْكَرَهَا نُكِتَ فِيه نُكْتَة بَيْضَاء، حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ، عَلَى أَبْيَضَ مِثْل الصَّفَا فَلاَ تَضُرُّه فِتْنَة مَا دَامَت السَّمَاوَات وَالأَرْض، وَالآخَرُ أَسْوَد مُرْبَادًّا كَالْكُوزِ، مُجَخِّيًا لاَ يَعْرِف مَعْرُوفًا، وَلاَ يُنْكِرُ مُنْكَرًا، إِلاَّ مَا أُشْرِبَ مِنْ هَوَاه»، قَال حُذَيْفَة: وَحَدَّثْتُه، أَنَّ بَيْنَك وَبَيْنَهَا بَابًا مُغْلَقًا يُوشِك أَنْ يُكْسَر، قَال عُمَر: أَكْسًرا لاَ أَبَا لَك؟ فَلَوْ أَنَّه فُتِحَ لَعَلَّه كَان يُعَاد، قُلْت: لاَ بَل يُكْسَر، وَحَدَّثْتُه أَنَّ ذَلِك الْبَاب رَجُل يُقْتَل أَو يَمُوت حَدِيثًا لَيْس بِالأَغَالِيط. قَال أَبُو خَالِد: فَقُلْت لِسَعْدٍ: يَا أَبَا مَالِك، مَا أَسْوَدُ مُرْبَادٍّ؟ قَال: شِدَّة الْبَيَاض فِي سَوَاد، قَال: قُلْت: فَمَا الْكُوزُ مُجَخِّيًا؟ قَال: مَنْكُوسًا.

ENGLISH RENDERING

We were with ‘Umar (may Allah be pleased with him) and he said: Who among you heard the Messenger of Allah (may Allah's peace and blessings be upon him) mention the trials? Some people said: We heard him. He said: Perhaps you mean the trial of a man in his family and his neighbor? They said: Yes. He said: That is expiated by prayer, fasting, and charity. But who among you heard the Prophet (may Allah's peace and blessings be upon him) mention the trial that surges like the waves of the sea? Hudhayfah said: The people remained silent, and I said: I did. He said: May your father be sacrificed for you! Hudhayfah said: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "The trials are presented to the hearts, like a reed mat, stick by stick. Any heart that absorbs them, a black spot will be marked in it, and any heart that rejects them, a white spot will be marked in it, until the hearts become two: one white, like a smooth rock, untouched by any trial as long as the heavens and the earth remain, and the other black and discolored, like a jug, turned upside down, not acknowledging what is good nor rejecting what is evil, except for what it has absorbed of its desires." Hudhayfah said: I informed him that between you and them is a closed door, which is about to be broken. ‘Umar said: Will it be a break, may you have no father? If it were opened, perhaps it would have been restored. I said: No, it will be broken. I informed him that this door is a man who will either be killed or die, a speech that is not full of falsehoods. Abu Khālid said: I said to Sa‘d: O Abu Mālik, what

1103 The trials are presented to the hearts, like a reed mat, stick... / continued

is "black and discolored"? He said: It is extreme whiteness mixed with blackness. He said: I said: What is "a jug turned upside down"? He said: Turned over.

1103 The trials are presented to the hearts, like a reed mat, stick... / continued

EASY EXPLANATION

The Commander of the Believers, ‘Umar ibn al-Khattāb (may Allah be pleased with him), was in his assembly, and with him was a group of the Companions (may Allah be pleased with them), so he said to them: Who among you heard the Messenger of Allah (may Allah's peace and blessings be upon him) mention the trials? Some people said: We heard him mention the trials. ‘Umar (may Allah be pleased with him) said: Perhaps you mean the trial and test a man faces within his household: with his wife and children, due to his excessive love for them, his miserliness towards them, his being preoccupied with them to the detriment of much goodness, or his negligence in fulfilling their rights, disciplining them, and educating them. Likewise, the trial of a man with his neighbor and similar matters - perhaps this is what you mean? They said: Yes. He said: Those are trials that require accountability, and among them are sins that can be hoped to be expiated by good deeds, such as prayer, fasting, and charity. But who of you heard the Prophet (may Allah's peace and blessings be upon him) mention the public trials due to their great severity and extensive prevalence, shaking people like the waves of the sea in turmoil? The people kept silent, and Hudhayfah ibn al-Yamān (may Allah be pleased with him and his father) said: I heard him. ‘Umar (may Allah be pleased with him) rejoiced and said to him: May Allah bless your father for bringing someone like you; speak. Hudhayfah said: He (may Allah's peace and blessings be upon him) said: Trials appear and cling to the surface and sides of a person's heart, just as the straw mat clings to the side of one lying on it. The heart is deeply impacted by how tightly the trials adhere to it. These trials are repeated and recur, one after another. Any heart they enter, that embraces them and allows them to mix within it, as a drink permeates a body, becomes marked with a black spot.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

The danger of public trials lies in the bloodshed, the loss of wealth, and the disappearance of security therein.

If the personal trials are related to religion, the person will be blamed, as they are either religious innovations or sins. But if they are related to worldly matters, they are a test and trial for the person, and he must be patient.

The heart is affected by the trials that are presented to it, and the successful one is the one whom Allah guides to remain steadfast on guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

1104 / PROPHETIC REPORT

The Hour will not occur until the Euphrates recedes uncovering...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3115 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «لا تقوم الساعة حتى يحسر الفرات عن جبل من ذهب يُقْتَتَل عليه، فَيُقْتَل من كل مائة تسعة وتسعون، فيقول كل رجل منهم: لعلي أن أكون أنا أنجو». وفي رواية: «يوشك أن يحسر الفرات عن كنز من ذهب، فمن حضره فلا يأخذ منه شيئا».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The Hour will not occur until the Euphrates recedes, uncovering a mountain of gold over which people will fight. Ninety-nine out of every hundred will be killed. Every man among them will say: 'I might be the one who survives.'" Another narration states: “Soon the Euphrates will recede uncovering a treasure of gold. Whoever is present at this event should not take anything from it.”

EASY EXPLANATION

Our noble Prophet (may Allah’s peace and blessings be upon him) informs us that close to the establishment of the Hour, the River Euphrates will uncover a treasure of gold or a mountain of gold, meaning the gold will come out as a mountain; and people will fight over it because it is one of the trials. Then he forbids those who witness that incident from taking out of it, because no one will be saved from it. Perhaps some of those who witness that event interpret this Hadīth in a way that alters its true meaning, in order to justify for himself taking from it, we seek refuge with Allah from trials.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1105 / PROPHETIC REPORT

The Hour will not be established until a fire comes out of the...

Narrated by the named companion in the report

SOURCE HadeethEnc 11216 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «لا تقوم الساعة حتى تخرج نار من أرض الحجاز تضيء أعناق الإبل ببصرى».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The Hour will not be established until a fire comes out of the land of Hejaz and throws light on the necks of camels in Busra."

EASY EXPLANATION

The Hour will not be established until a fire comes out of Makkah, Madīnah, and the surrounding area. It will illuminate the necks of camels in the city of Busra in Sham. In the year 654 A.H., a fire came out in Madīnah, and it was a great fire that came out from the eastern side of Madīnah behind Al-Harrah. All the people of the Levant and all other lands learned about that fire. Contemporary scholars at that time, like An-Nawawi, Al-Qurtubi, and Abu Shāmah, mentioned it in their books.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1106 / PROPHETIC REPORT

The Hour will not appear until you fight the non-Arab Khudh and...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 11223 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «لا تقوم الساعة حتى تُقاتِلوا خُوزًا وكُرمان من الأعاجم، حُمْر الوجوه، فُطس الأنوف، صغار الأعين، وجوههم المَجَانّ المُطْرقة، نعالهم الشعر».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The Hour will not appear until you fight the non-Arab Khudh and Kirman. They are red faced, flat nosed, and small eyed. Their faces are like shields coated with leather and their shoes are made of hair."

EASY EXPLANATION

The Hour will not appear until the Muslims fight the people of Khudh and Kirman from the non-Arab lands. They are described as having white reddish faces, due to the effect of the cold on their bodies. Their noses are flat and their eyes are small. Their faces are like flat round shields “coated with leather,” to indicate their chubbiness and they walk in shoes made of hair.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1107 / PROPHETIC REPORT

The Hour will not be established until you fight the Turks, who...

Narrated by the named companion in the report

SOURCE HadeethEnc 11222 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: «لا تقوُم الساعُة حتى تُقاتلوا التُّرَك: صغار الأعين، حُمْر الوجوه، ذُلْف الأنوف، كأن وجوَههم المجانُّ المُطْرقة، ولا تقوُم الساعُة حتى تقاتلوا قومًا نعالُهم الشعر».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The Hour will not be established until you fight the Turks, who have small eyes, red faces, and flat noses. Their faces look like hammered shields. Again, the Hour will not be established until you fight people wearing shoes made of hair."

EASY EXPLANATION

Before the advent of the Hour, the Muslims will fight the Turks, who are distinguished by their small eyes; white reddish faces, because of the cold weather; and short, flat noses. Their faces resemble a shield for being broad and round and seem hammered for being plump and fleshy. And before the advent of the Hour, the Muslims will fight people who wear shoes made of hair. They are the same Turks who were previously mentioned, but they are mentioned with a different description here.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1108 / PROPHETIC REPORT

When the end of time draws near, the dream of a believer can...

Narrated by the named companion in the report

SOURCE HadeethEnc 3564 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «إذا اقترب الزمان لم تَكُد رؤيا المؤمن تكذب، ورؤيا المؤمن جزء من ستة وأربعين جزءا من النبوة». وفي رواية: «أصدقكم رؤيا، أصدقكم حديثا».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When the end of time draws near, the dream of a believer can hardly be false, and the dream of a believer is one part from forty-six parts of prophet-hood."
In another narration, the Prophet (may Allah's peace and blessings be upon him) said: "Those of you who have the most truthful dreams are those who are the most truthful in speech."

EASY EXPLANATION

The dreams of believer at the end of time are true. It may be a dream about something that is happening in real life, or something that is going to happen, and then it happens exactly as in the dream. So, such a dream is considered like prophetic revelation in the truthfulness of its content or indication.
"The dream of a believer is one part from forty-six parts of prophet-hood", i.e. from the parts of prophetic knowledge, considering that it includes information about the unseen. Prophet-hood is gone but its knowledge remains.
The number forty six was specified because the age of the Prophet (may Allah's peace and blessings be upon him) in the soundest narrations was sixty-three at the time of his death. His prophetic mission lasted for twenty-three years, as he was sent with the message of Islam at the age of forty. For six months before the start of his mission, he used to see good dreams (visions), which would come true as clear as daylight. Then he saw the angel (Jibrīl) while awake. So, the ratio of the period of revelation received in dreams (six months) to the duration of his prophet-hood (twenty-three years) is one half to twenty three, which is equal to one part to forty six parts.
His statement: "Those of you who have the most truthful dreams are those who are the most truthful in speech", means that if the person is truthful in his speech and close to Allah, then his dreams are mostly closest to being true. This is why he specifically mentioned the righteous in the narration of Al-Bukhāri: "A good dream comes from a righteous man."
As for the one who is not truthful in his speech and commits sins openly and secretly, then his dreams are mostly the result of the devil manipulating his mind.
Ibn al-Qayyim (may Allah have mercy upon him) said: "Whoever wishes to have truthful dreams, then he should be truthful and eat from lawful earnings while observing Allah's commands and prohibitions, and let him go to sleep in a state of purification and face the Qiblah and say Dhikr until he falls asleep. If he does so, his dreams will hardly ever be false."

1108 When the end of time draws near, the dream of a believer can... / continued

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1109 / PROPHETIC REPORT

A man will go to sleep and honesty will be taken out of his...

Narrated by Hudhayfah ibn al-Yamān

SOURCE HadeethEnc 3016 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن حذيفة بن اليمان رضي الله عنه قال:َحَدَثنا رسول الله صلى الله عليه وسلم حِدَيثين َقدَ َرأَيت َأَحَدُهما وأنا أنتظر الآخر: حدثنا ّأن الأمانة َنَزَلت فيَ َجذرُ ُقلوب اِلّرجال، ّثم نزل القرآنَ َفَعِلموا ِمن القرآن، وَعِلُموا ِمن اُلسّنة، ّثم حّدثنا عن رفع الأمانة، فقال: «َيَنام اّلرُجُل اّلنوَمةَ ُفْتَقبُض الأَمانُة ِمْنَ ْقلِبه،َ َفَيظّل َأَثُرَها ِمثل اَلْوَكِت، ُثّم َيَنام اّلنوَمةَ ُفتقَبض الأمانةِ منَ ْقلِبه،َ َفَيظّل َأَثُرها ِمثل َأثر اَلْمجِل،َ َكجْمِرَ ْدَحَرْجَتُه َعلى ِرْجلِكَ َفَنِفَط،َ َفَتَراُه ُمْنَتِبرًا َوَليس ِفيه َشيء»، ثم َأخذَ َحصاَةَ َفْدَحَرَجه على رجله «َفَيصَبح اّلناس َيَتبَايُعون،َ َفلا َيكادَ َأَحٌد ُيَؤّدي الأَمانَةَ َحّتى ُيَقال: ِإّن ِفي َبِني ُفلانَ َرُجلًا َأِمينًا،َ َحّتى ُيَقال للّرُجل:َ َما َأْجَلُدُه!َ َما َأْظَرَفه!َ َما َأْعَقَله!َ َوَما ِفي َقِلبه ِمْثَقاُل َحّبةِ َخْرَدلِ ِمْن إيمان»، وَلقد أتى َعَلّي َزَمان وما ُأبالي َأُّيكمَ بايعت: لِئن كانُ مسِلَما َلُيَرّدّنه َعَلّي دينه،َ وإن كان نصرانيا أو يهوديا َلُيرّدّنه َعَلّي َساِعيه، وَأّما اليومَ َفما ُكنت َأَبايُع ِمنُكم ِإلّا ُفلانا وُفلانًا».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) told us two Hadīths. I have seen one fulfilled, and I am waiting for the other. He told us: "A man will go to sleep and honesty will be taken out of his heart and only a trace of it will remain, like the trace of a dark spot. And a man will go to sleep again and the honesty will decrease further still, so its trace will resemble that of a blister, as when an ember is dropped on one's foot and makes it swell. One would see it swollen but there would be nothing inside it." He took a small stone and rolled it on his leg. He then continued: "People will be carrying out their trades, but there will hardly be a trustworthy person. It will be said: 'In such-and-such tribe there is an honest man.' And later it will be said about some man: 'What a wise, polite, and strong man he is,' even though he will not even have faith equal to a mustard seed in his heart." No doubt, there was a time when I did not mind dealing with any of you, because if he was a Muslim, his Islam would compel him to pay me what is due to me, and if he was a Christian, the Muslim official would compel him to pay me what is due to me, but today I will only deal with this person and that person from you.

1109 A man will go to sleep and honesty will be taken out of his... / continued

EASY EXPLANATION

The Hadīth states that honesty shall be gradually uprooted from people’s hearts. As the first part of honesty leaves, the heart loses its light leaving a faint trace of darkness, different in color from the color preceding it. Further loss of honesty leaves a substantial irremovable mark, except for after a period of time. This darkness is denser than the previous one. The Prophet (may Allah’s peace and blessings be upon him) likened the elimination of the deep-rooted light from the heart and its replacement with darkness to an ember rolling down a man’s leg and leaving a mark on it. The ember rolls away, but the blister remains. The Prophet (may Allah’s peace and blessings be upon him) picked up a small stone and rolled it over his leg to make his point clearer. After the sleep during which honesty is removed, people who are trading will rarely be willing to return the things that they were entrusted with, let alone actually return them in reality. Due to such rarity, very few people will be labeled as honest and trustworthy. You may even see a man who is hardworking and intelligent, but there will be no grain of faith in his heart, let alone honesty, which is a branch of faith. The narrator reflected on a past time in his life when he would carry out transactions with anyone, without caring who they were, because he was certain that honesty was flourishing and people would fulfill their promises. Fully trusting people’s honesty, he used to trade with anyone, without investigating their situation. Later, however, when honesty disappeared, except in rare cases, he would only conduct transactions with those he knows and trusts.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1110 / PROPHETIC REPORT

A solar eclipse occurred during the Prophet's lifetime and he...

Narrated by the named companion in the report

SOURCE HadeethEnc 5214 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها «أن الشمسَ خَسَفْت على عهد رسول الله صلى الله عليه وسلم فبعثُ مناديا ينادي: الصلاة جامعة، فاْجَتَمعوا، وتَقّدم، فَكّبر وصّلى أربَع ركعات في ركعتين، وأربَع سَجَدات».

ENGLISH RENDERING

‘Ā'ishah (may Allah be pleased with her) reported that A solar eclipse occurred during the Prophet's lifetime and he sent someone to summon people for a congregational prayer. They gathered and he came forward and began the prayer by making Takbīr. He bowed four times and prostrated four times in two Rak‘ahs.

EASY EXPLANATION

An eclipse of the sun occurred during the lifetime of the Messenger of Allah (may Allah's peace and blessings be upon him), so he sent a caller through the streets and markets to call people to pray and invoke Allah, Blessed and Exalted, to forgive them, have mercy on them, and maintain His apparent and hidden blessings upon them. They gathered in his mosque, and he stepped forward to his place where he leads them in prayer. He led them in a prayer that was different from that they were accustomed to due to the occurrence of an extraordinary universal sign. There was no Iqāmah. He began the prayer by saying Takbīr and performed two Rak‘ahs each containing two bows and two prostrations.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1111 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by the named companion in the report

SOURCE HadeethEnc 11215 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن سهل بن سعد رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: «بُعِثْت أنا والساعَة هكذا»، ويُشير بإصبعيه فَيُمِّد بهما.

ENGLISH RENDERING

Sahl ibn Sa‘d (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "My advent and the Hour are like these," pointing with his two fingers.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs us in this Hadīth about the approach of the Day of Judgment. The start of His mission and the Day of Judgment are as close as his two fingers are to each other, and he pointed with them, stretching them out, to make them distinct from his other fingers.
In some other Hadīths, it was mentioned that those two fingers were the index and middle fingers, which are very close when joined, with only the length of a nail or even half a nail between them. The index finger is called Sabbābah because if one wants to insult (Sabb) someone, he points at him with that finger. Moreover, it is also called Sabbāhah because one raises that finger when he glorifies Allah, Exalted and Glorified, pointing at the sky. The Hadīth highlights, in brief, the fact that the worldly life is short and will soon come to an end.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1112 / PROPHETIC REPORT

Worship at times of chaos is like emigration to me

Narrated by the named companion in the report

SOURCE HadeethEnc 5020 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ مَعْقِلِ بْنِ يَسَارٍ رضي الله عنه أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْعِبَادَةُ فِي الْهَرْجِ كَهِجْرَةٍ إِلَيَّ».

ENGLISH RENDERING

Maʻqil ibn Yasār (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Worship at times of chaos is like emigration to me."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) guided to worship and adherence to it during times of chaos, killing, and turmoil. He clarified that the reward for such worship is like that of emigration to the Prophet (may Allah's peace and blessings be upon him), as people are often heedless of worship and distracted from it, and only a few dedicate themselves to it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Encouraging worship and the act of turning towards Allah during times of trials as a means of protection from trials and preservation from corruption.
Highlighting the merit of worship at times of trials and heedlessness.
A Muslim must avoid places of trials and heedlessness.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

1113 / PROPHETIC REPORT

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

Narrated by ’Usāmah ibn Zayd

SOURCE HadeethEnc 5830 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أسامة بن زيد رضي الله عنهما عن النبي صلى الله عليه وسلم قال: «مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ».

ENGLISH RENDERING

The Prophet (may Allah’s peace and blessings be upon him) said: "I am not leaving behind a more harmful trial for men than women."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informs that he did not leave behind a more harmful trial and test for men than women. In the case of a man's wife, he may follow her in things contrary to the Shariah, and in the case of an unrelated woman, he may associate with her and meet her privately, which leads to evil consequences.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

A Muslim should beware of the trial of women and block every means leading to such temptation.
A believer should hold fast to Allah and turn to Him for safety from trials.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1114 / PROPHETIC REPORT

If any of you sees a vision he likes, it is from Allah. So, let...

Narrated by the named companion in the report

SOURCE HadeethEnc 3285 | Authentic | Narrated by Al-Bukhāri

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللَّهِ، فَلْيَحْمَدِ اللَّهَ عَلَيْهَا وَلْيُحَدِّثْ بِهَا، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ، فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا، وَلَا يَذْكُرْهَا لِأَحَدٍ، فَإِنَّهَا لَنْ تَضُرَّهُ».

ENGLISH RENDERING

Abu Saʿīd al-Khudri (may Allah be pleased with him) reported that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "If any of you sees a vision he likes, it is from Allah. So, let him praise Allah for it, and let him recount it. If he sees something else that he dislikes, it is from the devil. So, let him seek refuge from its evil and mention it to no one, for it will not harm him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that a good and delightful vision during sleep is from Allah. He advised us to praise Allah for it and tell about it. However, if one sees what he dislikes and what is saddening, then it is from the devil. In this case, he should seek refuge with Allah from its evil without mentioning it to anyone, and it will not harm him as Allah has made what is mentioned a means of protection against the harm resulting from such a vision.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Types of visions: 1- Good vision: This is a true dream and glad tidings from Allah that one sees or that is seen for him. 2- Self-talk: This is something about which one talks to himself when awake. 3- Divilish vision: The devil's attempts to sadden, frighten, and horrify the son of Adam and cause him to experience grief. Based on what is mentioned about the types of good vision, one should do three things: praise Allah for it, take it as a good omen, and talk about it to those he likes, not to those he dislikes.

TEXT NOTE

Authentic; Narrated by Al-Bukhāri. HadeethEnc English export v1.25.0.

1115 / PROPHETIC REPORT

O Allah, I ask You to help me do good deeds and abstain from...

Narrated by Mu‘ādh ibn Jabal

SOURCE HadeethEnc 6332 | Authentic hadith | Narrated by At-Termedhy - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن معاذ بن جبل رضي الله عنه قال: احَتبَس عَّنا رسوُل الله صلى الله عليه وسلم ذات غداة من صلاة اٌلصبح حتىِ كٌدنا نتراءى عيَن الشمس، فخرج سريًعا فثّوب بالصلاة، فصّلى رسول الله صلى الله عليه وسلم وتجّوز في صلاته، فلّما سّلم دعا بصوته فقال لنا: «علىَ مَصاٍفكم كما أنتم» ثم اٌنفَتل إلينا فقال: «أما إني سأحِّدثكم ما حبسني عنكم الغداة: إني قمُت من الليل فتوّضأت فصّليُت ماٌقِّدر لي فنَعسُت في صلاتي فاستثقلُت، فإذا أنا بربي تبارك وتعالى في أحسن صورة، فقال: يا محمد قلت: ّلبيك رّب، قال: فيَم يختصم الملأ الأعلى؟ قلُت: لا أدري رّب، قالها ثلاثا قال: «فرأيُته وضع كِّفه بين كتفّي حتى وجدُتَ برَد أنامله بين ثديّي، فتجّلى لي كٌل شيء وعرفُت، فقال: يا محمد، قلُت: ّلبيك رّب، قال: فيَم يختصم الملأ الأعلى؟ قلُت: في اٌلكّفارات، قال: ما هن؟ قلُت: مشُي الأقدام إلى الجماعات، والجلوُس في المساجد بعد الصلوات، وإسباٌغ الوضوء في المكروهات، قال: ثم فيَم؟ قلت: إطعاٌم الطعام، ولِيُن الكلام، والصلاٌة بالليل والناسِ نيام. قال:َ سْل. قلت: اللهم إني أسألكِ فْعَل الخيرات، وَتْرَك المنكرات، وحّب المساكين، وأن تغفر لي وترحمني، وإذا أردَت فتنًة في قوم فتوّفني غير مفتون، وأسأٌلك حّبك وحّبَ من يحٌبك، وحّبَ عَمِل ُيقِّرب إلى حِّبك»، قال رسول الله صلى الله عليه وسلم: «إنها حٌّق فادرسوها ثم تعّلموها».

ENGLISH RENDERING

One morning, the Messenger of Allah (may Allah's peace and blessings be upon him) stayed home and did not come out to offer the Fajr prayer until the sun almost rose. Then he came out in a hurry and led us in the prayer, which he performed quicker than at his usual pace. After the prayer was over, he asked us to remain in our places, and then he said to us: "I will tell you what caused me to be late. I got up at night to pray. I made ablution and then prayed as much as Allah willed me to pray. I dozed off while praying and fell into a deep sleep, whereupon I saw My Lord, Glorified and Exalted, in the best appearance. He said to me: 'O Muhammad.' I said: 'Here I am, my Lord.' He said: 'Do you know what the higher assembly (of angels) argue about?' I said: 'My Lord, I do not know.' He asked me three times, and then I saw Him put His Palm between my shoulders until I felt the coolness of His fingertips between my breasts. Consequently, everything became clear to me and I had knowledge. He asked me: 'O Muhammad.' I said: 'Here I am, my Lord.' He said: 'Do you know what the higher assembly (of angels) argue about?' I said: 'About acts of expiation (for sins).' He said: 'What are they?' I said: 'Walking to join congregational prayers, sitting in the mosques after prayers, and performing ablution

1115 O Allah, I ask You to help me do good deeds and abstain from... / continued

properly when it is difficult (to do so).' He asked me: 'Then about what else?' I said: 'Feeding people, lenient speech, and offering prayer at night while the people are asleep.' He said: 'Ask Me anything.' I said: 'O Allah, I ask You to help me do good deeds and abstain from evil ones, to grant me the love of the poor and needy, and to forgive me and have mercy on me. And if it is Your Will that You put some people to trial (regarding their faith), then make me die without being put to that trial. I ask You to grant me Your Love, the love of those who love You, and the love of deeds that bring me closer to Your Love." The Messenger of Allah (may Allah's peace and blessings be upon him) then said: "These words are true, so study them and then learn them."

1115 O Allah, I ask You to help me do good deeds and abstain from... / continued

EASY EXPLANATION

Muʿādh ibn Jabal (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) was late one morning in coming out to lead them in the Fajr prayer, until it was almost time for sunrise. Then he came out hurriedly, ordered them to make the Iqāmah, and led them in a relatively quick prayer. When he finished the prayer, he ordered them to remain in their places in the rows. Then he told them about the reason for his coming late to the Fajr prayer. He said that he got up at night, made ablution, prayed as much voluntary prayer as Allah willed him to pray, and then fell asleep during his prayer. In his sleep, he had a vision of His Lord, the Exalted, in the best appearance, and He asked him: “What do the close angels talk about?” He said: “I do not know.” This question and answer occurred three times. Then the Exalted Lord put His palm between the Prophet’s shoulders until the Prophet felt the coolness of Allah’s Fingers in his chest. The Prophet’s description of his Lord, the Almighty, is truthful. It is obligatory to believe in it just as Allah described Himself, without drawing any similarities between Him and His creation. Whoever has difficulty in understanding this, then let him say what those who are firmly grounded in knowledge have said: as Allah says about them in the Qur’an: {We believe in it, all of it is from our Lord}, and he should not burden himself with trying to interpret what he has no knowledge of, lest it leads him to ruin. Any time the believers hear speech which is similar to this, they should say: this is what Allah and His Messenger told us, and Allah and His Messenger have said the truth. This only increases their faith and submission to their Lord. When the Lord placed His hand between the Prophet’s shoulders, everything was revealed to him and he knew the answer to the question, so he said: “They are talking and discussing and arguing the traits that expiate sins.” Their arguing is that they compete in recording those deeds and taking them up to the heavens, or their discussing the virtue and nobility of those deeds.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by At-Termedhy - Narrated by Ahmad. HadeethEnc English export v1.25.0.

1116 / PROPHETIC REPORT

O people, there is nothing remaining of the glad tidings of...

Narrated by Ibn ʻAbbās

SOURCE HadeethEnc 10922 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس -رضي الله عنهما- قال:َكشف رسول الله صلى الله عليه وسلم ٱلسِّتارة والناسُ صفوفَ خلف أبيَ بكر، فقال: «أيها الناس، إنه لمَ يْبق منُ مَبِّشَرِات ٱلنُّبّوة إلا ٱلرؤيا ٱلصالحة،َ يراها ٱلمسلم، أوُ ترى له، ألا وإِنيُ نِهيت أن أَقرأ القرآن راِكعا أو ساِجدا، فأما ٱلركوع فعِّظموا فيه ٱلرب عز وجل ، وأما ٱلسجودَ فٱجَتِهُدوا في ٱلدعاء،َ قَقِمٌن أنُ يسَتجاب لكم».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) drew the curtain (of his chamber) aside to see the people standing in rows behind Abu Bakr in prayer. He then said: "O people, there is nothing remaining of the glad tidings of prophet-hood except a good vision that a Muslim sees or someone else sees it for him. Verily, I have been forbidden to recite the Qur'an while bowing or prostrating. So, while bowing, glorify the Lord, and while prostrating, engage in supplication diligently, for it is most likely that your supplications would be answered."

EASY EXPLANATION

The Messenger of Allah (may Allah's peace and blessings be upon him) lifted the curtain that covered the door of his house and saw the people standing in rows behind Abu Bakr (may Allah be pleased with him) and praying in congregation. Because of his illness, he could not lead them in prayer and ordered Abu Bakr to lead them instead. Then, he addressed them saying: "O People, there is nothing that remained from the glad tidings of prophet-hood except a good vision."

After the death of the Prophet (may Allah's peace and blessings be upon him) and the cessation of revelation, nothing remained but the good vision (dreams); i.e. the true vision that conforms to reality. The believers see such vision in their sleep, so they rejoice at it and increase in their steadfastness upon faith. A good vision is considered part of prophet-hood because the Prophet (may Allah's peace and blessings be upon him) used to see visions that came true as evident as daylight at the first stage of his prophet-hood. He described visions as "glad tidings" because most visions herald good news; however, some visions are a plain and true warning that Allah, the Almighty, sends to the believer out of mercy so that he prepares himself in advance for what will befall him. Therefore, a good vision is either glad tidings for the believer or a warning to alert him from a state of heedlessness. "that a Muslim sees for himself or others see it for him": the good vision may be seen by the person himself or by someone else who sees a vision about him. "I have been forbidden to recite the Qur’an while bowing or prostrating": he meant that Allah, the Almighty forbade him from reciting the Qur’an during bowing or prostrating on the ground. In principle, the whole Ummah is forbidden to do what the Prophet (may Allah's peace and blessings be upon him) was forbidden to do. They follow him in this respect unless there is evidence to denote that the ruling is specific to him. This forbiddance applies if the person intends the recitation of the Qur'an per se during his bowing and prostration. However, if he intends to supplicate Allah by reciting the Qur'an, then there is nothing wrong with that.

1116 O people, there is nothing remaining of the glad tidings of… / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1117 / PROPHETIC REPORT

The Hour will not be established until a man would pass by the...

Narrated by the named companion in the report

SOURCE HadeethEnc 65022 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ: يَا لَيْتَنِي مَكَانَهُ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The Hour will not be established until a man would pass by the grave of another man and say: 'I wish I were in his place.'"

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed us that the Hour will not be established until a man passes by the grave of another and wishes that he were in his place, dead, because of his fear of losing his religion, given the predominance of falsehood and its people, and the prevalence of trials, sins, and wrongdoings.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Referring to the prevalence of sins and trials at the end of time.
Urging Muslims to be on their guard and to get ready for death by means of faith and righteous deeds, and to keep away from the areas of trials and afflictions.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1118 / PROPHETIC REPORT

The Hour will not come until you fight the Jews: until the...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 65023 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا اليَهُودَ، حَتَّى يَقُولَ الحَجَرُ وَرَاءَهُ اليَهُودِيُّ: يَا مُسْلِمُ، هَذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The Hour will not come until you fight the Jews: until the stone behind which a Jew will be hiding will say: O Muslim, this is a Jew behind me; kill him."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) reported that the Hour will not occur until the Muslims and the Jews fight each other - until when a Jew flees to hide behind a stone from the Muslims, Allah will make the stone speak and it will call out to the Muslim that there is a Jew behind it, so that he will go and kill him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

The Prophet (may Allah's peace and blessings be upon him) reported about some future and unseen things, as revealed to him by Allah Almighty - and they will surely take place.
The Muslims and the Jews will fight each other at the end of time, and this is one of the portents of the Hour.
Islam will endure until the Day of Judgment and prevail over all other religions.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1119 / PROPHETIC REPORT

There is no contagion, nor is there any evil omen in birds, nor...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3407 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَة رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم: «لاَ عَدْوَى وَلاَ طِيَرَةَ، وَلاَ هَامَةَ وَلاَ صَفَرَ، وَفِرَّ مِنَ الْمَجْذُومِ كَمَا تَفِرُّ مِنَ الأَسَدِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "There is no contagion, nor is there any evil omen in birds, nor is there any evil omen in the owl, nor is there any evil omen in Safar, and run away from the leper as you would run away from the lion."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) clarified some of the practices of Jāhliyyah (the pre-Islamic era of ignorance) by way of warning and stressing the fact that all matters are in the Hand of Allah and nothing occurs except with His command and decree. These practices are:

First: The people of Jāhliyyah used to think that a disease was contagious by itself. However, the Prophet (may Allah's peace and blessings be upon him) forbade such a belief that a disease could be naturally transmitted from one sick person to another, as Allah is the Disposer of the universe and the One Who sends down the disease and lifts it, and this only occurs according to His will and decree.

Second: The people of Jāhliyyah used to make a bird fly when setting out on a journey or for trade. If the bird flew towards the right, they would take that as a good omen, but if it flew towards the left, they would consider this an evil omen and would return. The Prophet (may Allah's peace and blessings be upon him) forbade such an act of taking birds as a bad omen and made it clear that it is a false belief.

Third: The people of Jāhiliyyah used to say that if an owl fell on a house, its dwellers would be stricken by a disaster, but again the Prophet (may Allah's peace and blessings be upon him) forbade taking this as an evil omen.

Fourth: He forbade taking the month of Safar, which is the second month in the lunar calendar, as a bad omen. It is said that "Safar" is: a snake in the stomach that affects cattle and people, claiming that it is more contagious than scabies; however, he negated such a belief.

Fifth: He commanded that one should move far from the leper as he would move far from the lion as a precaution and to seek one's safety and utilize the available means as commanded by Allah. Leprosy: a disease that eats away a man's organs.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

1119 There is no contagion, nor is there any evil omen in birds, nor... / continued

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

It is obligatory to rely upon Allah, depend on Him, and utilize the permissible means.
It is obligatory to believe in Allah's decree and predestination and to believe that causes lie in the Hand of Allah and that He is the One Who makes them effective or ineffective.
Invalidating the practice of some people who take bad omens in certain colors like black and red, or certain numbers, names, persons, or disabled people.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1120 / PROPHETIC REPORT

Among the portents of the Hour is that knowledge will be taken...

Narrated by the named companion in the report

SOURCE HadeethEnc 65021 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَأُحَدِّثَنَّكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يُحَدِّثُكُمْ بِهِ أَحَدٌ غَيْرِي: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَكْثُرَ الْجَهْلُ، وَيَكْثُرَ الزِّنَا، وَيَكْثُرَ شُرْبُ الْخَمْرِ، وَيَقِلَّ الرِّجَالُ، وَيَكْثُرَ النِّسَاءُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً الْقَيِّمُ الْوَاحِدُ».

ENGLISH RENDERING

Anas (may Allah be pleased with him) said: I will narrate to you a Hadīth I heard from the Messenger of Allah (may Allah’s peace and blessings be upon him) and none will narrate it to you other than me. I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: "Among the portents of the Hour is that knowledge will be taken away, ignorance will prevail, adultery will spread, drinking alcohol will be common, and men will decrease in number while women will increase so much that for fifty women there will only be one man to look after them."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) pointed out that among the portents of the Hour approaching is that Shar‘i knowledge will be taken away through the death of scholars. As a result, ignorance will increase and spread, adultery and immorality will be common, drinking alcohol will prevail, and men will decrease in number while women will increase so much that for fifty women there will be one man to take care of their affairs and interests.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

The Hadīth demonstrates some portents of the Hour.
Knowledge of the time of the Hour is one of the unseen things Allah Almighty kept to Himself.
We are urged to learn Shar‘i knowledge before it is lost.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1121 / PROPHETIC REPORT

A man asked the Prophet (may Allah's peace and blessings be...

Narrated by Anas

SOURCE HadeethEnc 3087 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ السَّاعَةِ، فَقَالَ: مَتَى السَّاعَةُ؟ قَالَ: «وَمَاذَا أَعْدَدْتَ لَهَا». قَالَ: لَا شَيْءَ، إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ». قَالَ أَنَسٌ: فَمَا فَرِحْنَا بِشَيْءٍ، فَرِحْنَا بِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ» قَالَ أَنَسٌ: فَأَنَا أُحِبُّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ، وَعُمَرَ، وَأَرْجُو أَنْ أَكُونَ مَعَهُمْ بِحُبِّي إِيَّاهُمْ، وَإِنْ لَمْ أَعْمَلْ بِمِثْلِ أَعْمَالِهِمْ.

ENGLISH RENDERING

A man asked the Prophet (may Allah's peace and blessings be upon him): "When is the Hour?" He said: "What have you prepared for it?" He said: "Nothing, except that I love Allah and His Messenger (may Allah's peace and blessings be upon him)." He said: "You will be with whom you love." Anas said: We did not feel more joyful than we did due to the Prophet's statement: "You will be with whom you love." Anas said: I love the Prophet (may Allah's peace and blessings be upon him) and Abu Bakr and ‘Umar, and I hope I will be with them by virtue of my love for them, even if I did not perform deeds like their deeds.

EASY EXPLANATION

A Bedouin man, among the dwellers of the desert, asked the Prophet (may Allah's peace and blessings be upon him) about the time of the Hour.

The Prophet (may Allah's peace and blessings be upon him) said to him: What righteous deeds have you prepared for it?

The questioner said: I have not prepared much deeds for it, except that I love Allah and His Messenger. He did not mention any other act of worship, be it by the heart, body, or property, for these are all branches of love dependent on it, and because true love motivates a person to strive to do righteous deeds.

Thereupon, the Prophet (may Allah's peace and blessings be upon him) said to him: You will be with whom you love in Paradise.

The Prophet's Companions greatly rejoiced at this good news.

Then, Anas (may Allah be pleased with him) informed that he loved the Prophet (may Allah's peace and blessings be upon him) and Abu Bakr and ‘Umar and hoped he would be with them, even though his deeds were not like their deeds.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

1121 A man asked the Prophet (may Allah's peace and blessings be… / continued

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

The Hadīth demonstrates the Prophet's wisdom through his reply to the questioner. He guided him to what concerns him and helps him attain salvation, namely to get prepared for the Hereafter by beneficial and pious deeds.
Allah Almighty has kept knowledge of the Hour hidden from the people so that everyone will always be ready and prepared for meeting Allah.
It highlights the merit of loving Allah and His Messenger and the righteous believers and warns of loving the polytheists.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1122 / PROPHETIC REPORT

O Allah, I seek refuge with You from incapacity, laziness,...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 5914 | Authentic hadith | Narrated by Bukhari - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يقول: «اللهم إني أعوذ بك من الْعَجِز، والْكسِل،َ والْجُبْنِ، والْهَرم، والبخل، وأعوذ بك من عذاب القبر، وأعوذ بك من فتنة المحيا والممات». وفي رواية: «وَضَلِع الدَّيْنِ،َ وَغَلَبةِ الرِّجَالِ».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) used to say: "O Allah, I seek refuge with You from incapacity, laziness, cowardice, senility, and miserliness. And I seek refuge with You from the torment of the grave. And I seek refuge with You from the trials of life and death."

Another narration adds: "... and from the burden of heavy debt and the tyranny of men."

EASY EXPLANATION

This Hadīth is one of the comprehensively precise statements of the Prophet (may Allah's peace and blessings be upon him) as he sought refuge with Allah from a number of evils and obstacles that interrupt the servant's advance along the path to Allah. The Prophet (may Allah's peace and blessings be upon him) sought refuge from "incapacity and laziness" which are both hindrances to movement. Failing to perform an act may be caused by the person's lack of resolve or willingness to do the act; in other words, laziness. A lazy person is someone with the least resolve and desire to do something. However, in some cases the reason for not doing an act is that the person lacks the ability to do it, and this is what is meant by incapacity. "Cowardice and miserliness": these two characteristics prevent a person from performing his duties as well as doing righteous deeds. Cowardice weakens the heart, thus, the person does not enjoin what is good nor forbid what is evil because of the weakness of his heart and his attachment to people, apart from the Lord of the people. A coward person acts only according to people's desires and orders. He devotes his servitude to people rather than to Allah, the Almighty. Miserliness encourages people to withhold their wealth and refrain from spending it. So, a miserly person does not fulfill the right of Allah by paying the obligatory Zakah, nor does he give the people their rights that they have over him regarding his wealth. A miserly person is disliked by the people and by Allah. "Senility" means that a person reaches the most decrepit age, at which he starts to lose many of his senses and his body becomes weak. Therefore, he is unable to worship Allah the way he used to, and cannot bring benefit to his family. Then the Prophet (may Allah's peace and blessings be upon him) sought refuge from the punishment of the grave, which is true, and because it is true, he legislated for us seeking refuge from the punishment of the grave in every prayer (before Taslīm).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

1122 O Allah, I seek refuge with You from incapacity, laziness,... / continued

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1123 / PROPHETIC REPORT

Worship during times of turmoil is like emigration to me

Narrated by the named companion in the report

SOURCE HadeethEnc 3592 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن معقل بن يسار رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «اِلعَبَادة في الْهَرجَ كَهِجْرَة إِلَيّ».

ENGLISH RENDERING

Ma‘qil ibn Yasār (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Worship during times of turmoil is like emigration to me.”

EASY EXPLANATION

Meaning of the Hadīth: The virtue of the one who holds fast to worship during times of excessive tribulation, confusion, and mutual killing is like the virtue of the one who emigrated to the Prophet (may Allah's peace and blessings be upon him) before the Conquest of Makkah. His situation is analogous to that of the emigrant who fled with his religion from those who hindered him from adhering to it, aiming to hold fast to the Prophet (may Allah’s peace and blessings be upon him). Likewise, the one who secludes himself for the purpose of devoting himself to Allah's worship has fled with his religion from people, holding fast to the worship of his Lord. By so doing, he, in fact, has emigrated to his Lord and fled from all of His creation.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1124 / PROPHETIC REPORT

The Hour will not come until the sun rises from the west, and...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 65026 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ وَرَآهَا النَّاسُ آمَنُوا أَجْمَعُونَ، وَذَلِكَ حِينَ: {لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ، أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا} [الأنعام: 158] وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا فَلَا يَتَبَايَعَانِهِ، وَلَا يَطْوِيَانِهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهِ فَلَا يَطْعَمُهُ، وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يَلِيطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أَحَدُكُمْ أُكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعَمُهَا».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "The Hour will not come until the sun rises from the west, and when it rises and people see it, they will all believe. But that will be the time when {belief will be of no benefit to those who did not believe before, or those who did not do some good through their faith} [Surat al-An'ām: 158]. The Hour will surely come (so suddenly) that two people spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will surely come when a man is carrying the milk of his she-camel, but he will not be able to drink it. The Hour will surely come when someone will not be able to prepare the tank to water his livestock from it. And the Hour will come when one of you has raised his food to his mouth but cannot eat it."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) reports that among the major portents of the Hour is that the sun will rise from the west instead of the east, and when people see it, they will all believe. At that point, the belief of a disbeliever will not benefit him, nor will the righteous deeds or repentance be of any avail. Then, the Prophet (may Allah's peace and blessings be upon him) mentioned that the Hour will come so abruptly that people will be busy with their life affairs. So, the Hour will come when a buyer and a seller have spread out a garment between them, but they cannot finish their transaction or fold up the garment. And the Hour will come when a man has taken milk from his she-camel but will not be able to drink it. And the Hour will come when a man is repairing his tank, but he will not be able to water his livestock therefrom. And the Hour will come when a man has lifted a morsel to his mouth but will not be able to eat it.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

1124 The Hour will not come until the sun rises from the west, and... / continued

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Embracing Islam and repenting are accepted so long as the sun has not risen from the West.
We are urged to get prepared for the Hour by belief and righteous deeds, for the Hour will come abruptly.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1125 / PROPHETIC REPORT

It has been revealed to me that you will be tested in your...

Narrated by the named companion in the report

SOURCE HadeethEnc 11207 | Authentic hadith | Narrated by Bukhari - An-Nasaa’i

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أسماء بنت أبي بكر رضي الله عنها قالت: قام رسول الله صلى الله عليه وسلم فَذَكر الفتَنة التي يُفتن بها المرء في قبره، فلما ذكر ذلك ضّج المسلمون ضّجَّة حالت بيني وبين أن أفهم كلام رسول الله صلى الله عليه وسلم ، فلما سَكنت ضّجُتهم قلُت لرجل قريب مني: أي -بارك الله لك- ماذا قال رسول الله صلى الله عليه وسلم في آخر قوله؟ قال: «قد أوحَي إلّي أنكم تفَتنون في القبور قريًبا من فتنة الّدّجال».

ENGLISH RENDERING

Asmā' bint Abu Bakr (may Allah be pleased with her) reported that once the Messenger of Allah (may Allah’s peace and blessings be upon him) stood up and mentioned the trial with which a person will be tested in his grave. When he mentioned this, the people made a loud noise in a way that prevented me from understanding what the Messenger of Allah (may Allah’s peace and blessings be upon him) was saying. When they calmed down, I said to a man who was near me: "May Allah bless you, what did the Messenger say at the end?" He said: "It has been revealed to me that you will be tested in your graves with a trial close to that of the Anti-Christ."

EASY EXPLANATION

Asmā' bint Abu Bakr As-Siddīq informed that the Messenger of Allah (may Allah's peace and blessings be upon him) stood up one day to admonish people and remind them of the Hereafter. During his sermon, he started talking about the grave, its reality, and its trials in which two angels (Munkar and Nakīr) shall question man about his Lord, his Prophet, and his religion. This will be a great trial because one will be tested with regard to one's faith and certain belief. Anyone passes this test, s/he will be successful; and anyone fails,s/he will be doomed. Upon hearing this, Muslims shouted loudly out of fear from the trail of the grave, and their loud noise prevented Asmā' from hearing what the Prophet (may Allah's peace and blessings be upon him) was saying. When the noise calmed down, Asmā' asked a man who was near her, saying: "May Allah bless you, what did the Prophet say at the end of his speech?" The man told her that the Prophet (may Allah's peace and blessings be upon him) said: "Allah revealed to me that the people will be tried and tested in their graves with a trial close to that of the Anti-Christ," meaning that the trial of the Anti-Christ is as difficult and severe as the trail of the grave.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

1125 It has been revealed to me that you will be tested in your... / continued

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari - An-Nasaa'i. HadeethEnc English export v1.25.0.

1126 / PROPHETIC REPORT

Indeed, it is a true dream, Allah Willing! Go and teach these...

Narrated by ‘Abdullāh ibn Zayd

SOURCE HadeethEnc 10615 | Authentic hadith | Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن زيد رضي الله عنه قال:ـَّلماـَأمَر رسول الله صلى الله عليه وسلم ِبالنّاقوس ُيْعَمُل ِلْيضَرَب ِبه ِللناِس ِلَجْمِع الصلاة طاف بي وأنا نائم رجل يحمل ناقوسًا في يده، فقلت: يا عبد اللهـَأِتبيُع الناقوس؟ قال: وما تصنع به؟ فقلت: ندعو به إلى الصلاة، قال:ـَأفَلاـَأُدّلك َعَلىـَما ُهَوـَخْيٌر ِمْنـَذِلك؟ فقلت له: بلى، قال: فقال: تقول: الله أكبر، الله أكبر، الله أكبر، أشهد أن لا إله إلا الله، أشهد أن لا إله إلا الله، أشهد أن محمدا رسول الله، أشهد أن محمدا رسول الله، حّي على الصلاة، حّي على الصلاة، حّي على الفلاح، حّي على الفلاح، الله أكبر، الله أكبر، لا إله إلا الله، قال:ُثّم ْاسَتْأخَرـَعِّنيـَغْيَر بعيد، ثم قال: وتقول ِإذاـَأقْمَت ّالصَلاة: الله أكبر الله أكبر، أشهد أن لا إله إلا الله، أشهد أن محمًدا رسول الله، حّي على الصلاة، حّي على الفلاح،ـَقْد ـَقامِت ّالصَلاُة، قد قامِت الصلاة، الله أكبر الله أكبر، لا إله إلا الله، فلما أصبحت، أتُيت رسول الله صلى الله عليه وسلم ، فأخبرته، بما رأُيت فقال: «ِإّنهاـَلُرْؤَياـَحّق ِإْنـَشاء ّالله،ـَقُمْـَمَعـَبَلاِلـَفَأْلِقـَعَلْيهـَماـَرَأْيت،ـَفْلُيَؤّذْن ِبه، فإنهـَأْندى صوتا منك» فقمُت مع بلال،ـَفَجَعْلُتـُأْلِقيهـَعَلْيه،ـَوُيَؤّذُن ِبه،ـَقال:ـَفَسِمَعـَذِلكـُعَمُر ُبن ّالخَطاب، وهو في بيته فخرجـَيُجّر ِرَداءُه، ويقول:ـَوّالِذيـَبَعَثَك ِبالَحّقـَياـَرُسوَل ّالله، لقد رأُيت مثل ما رأى، فقال رسول الله صلى الله عليه وسلم : «ـَفِلّلِه الَحْمُد».

ENGLISH RENDERING

When the Messenger of Allah (may Allah's peace and blessings be upon him) ordered that a bell be rung to gather the people for prayer, I saw a dream where a man was going around carrying a bell. I said to him: "O slave of Allah, are you selling this bell?" He said: "What will you do with it?" I said: "We will call the people to prayer." He said: "Shall I direct you to what is better than it?" I replied: ‘Yes.’ He said: "Say: 'Allah is the Greatest (four times); I bear witness that there is no god but Allah (twice); I bear witness that Muhammad is the Messenger of Allah (twice); come to prayer (twice); come to success (twice); Allah is the Greatest (twice); there is no god but Allah.'" Then he stood close behind me and said: "Then, when the prayer is about to begin, say: 'Allah is the Greatest (twice); I bear witness that there is no god but Allah; I bear witness that Muhammad is the Messenger of Allah; come to prayer; come to success; the prayer is about to commence (twice) [In another narration: “And if it is the Fajr prayer, say: ‘prayer is better than sleep (twice).’”]; Allah is the Greatest (twice); there is no god but Allah.'" When I woke up, I went to the Messenger of Allah (may Allah's peace and blessings be upon him) and informed him of my dream. He said: ‘Indeed, it is a true dream, Allah Willing! Go and teach

1126 Indeed, it is a true dream, Allah Willing! Go and teach these... / continued

these words to Bilāl, and let him make the call to prayer with them, as his voice is more melodious than yours.’ So I took Bilāl and taught him those words, and he made the call to prayer therewith. ‘Umar ibn al-Khattāb heard it while at home, and so he came out dragging his garment and saying: "By the One Who sent you with the truth, O Messenger of Allah, I saw the same dream that he saw!" Thereupon, the Prophet (may Allah's peace and blessings be upon him) said: "All praise is due to Allah."

1126 Indeed, it is a true dream, Allah Willing! Go and teach these... / continued

EASY EXPLANATION

This noble Hadīth relates the story of the Adhān, which goes as follows: The Prophet (may Allah's peace and blessings be upon him) wished to use a bell - like the Christians - to gather the people for prayer with its sound. He refrained from doing this, however, because it is something that belongs to and distinguishes the Christians. Then, one of the Companions, ʻAbdullāh ibn Zayd (may Allah be pleased with him) saw in a dream that someone was selling a bell, and he wished to buy it and use it to gather the people for prayer. However, the man said to him: “Shall I direct you to what is better than it?” He then taught him the words of the Adhān. Thereafter, he went to the Prophet (may Allah's peace and blessings be upon him) in the morning and related the dream to him, and he stated that this was a true dream and asked ʻAbdullāh to recite those words to Bilāl, who had a more melodious voice, so that he could pronounce the Adhān therewith. When ʻUmar ibn al-Khattāb (may Allah be pleased with him) heard the Adhān, he went to the Prophet (may Allah's peace and blessings be upon him) and informed him that he had also seen the same dream.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud - Narrated by Ahmad - Ad-Daarimi. HadeethEnc English export v1.25.0.

1127 / PROPHETIC REPORT

Once, the Prophet (may Allah's peace and blessings be upon him)...

Narrated by Usāmah ibn Zayd

SOURCE HadeethEnc 11213 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أسامة بن زيد رضي الله عنهما قال: أشرَف النَّبي صلى الله عليه وسلم على أُطم من آطام المدينة، فقال: «هل ترون ما أرى؟» قالوا: لا، قال: «فإِني لأرى الفتَن تقع خلال بيوتكم كوْقع القْطر».

ENGLISH RENDERING

Once, the Prophet (may Allah's peace and blessings be upon him) stood at the top of one of Madīnah's forts looking down and said: "Do you see what I see? Verily, I see the trials that occur in the midst of your houses as plenty as the raindrops that fall (during heavy rain)."

EASY EXPLANATION

The Messenger (may Allah's peace and blessings be upon him) looked out from a high fort from the forts of Madīnah and said to his Companions: Do you see what I see? I see the trials and tribulations that occur in the midst of your houses as plenty and heavy as the raindrops. This is an indication to the wars and trials that were to occur in Madīnah after the Prophet’s death, such as the killing of ‘Uthmān, the battle of Al-Harrah, etc.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1128 / PROPHETIC REPORT

When the Messenger of Allah (may Allah's peace and blessings be...

Narrated by the named companion in the report

SOURCE HadeethEnc 3402 | Authentic hadith | Narrated by Abu Daoud - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم سئل عن النُّشرَة؟ فقال: هي من عمل الشيطان.

ENGLISH RENDERING

Jābir (may Allah be pleased with him) reported that when the Messenger of Allah (may Allah's peace and blessings be upon him) was asked about the 'Nushrah' (counteracting magic with magic), he said: "It is an act of the devil."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) was asked about the ruling on treating the bewitched person in the way that was commonly practiced in the pre-Islamic era, such as counteracting magic with magic. He replied by saying that it was an act of the devil or carried out by the devil. This is because such a way of treatment involves magic and satanic methods, and is thus prohibited and tantamount to disbelief. However, there is a permissible type of Nushrah, which involves neutralizing magic by using Ruqyah, finding the magic spell and breaking it by hand along with reciting the Qur'an, or by taking lawful medications.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

The legitimacy of asking the scholars about unambiguous rulings so as to avoid falling into what is prohibited.
It is prohibited to perform Nushrah (charm for one who is possessed) in the way it was done in Jāhiliyyah (the pre-Islamic period), for it is sorcery, which is a form of disbelief.
The works of Satan are all prohibited.

TEXT NOTE

Authentic hadith; Narrated by Abu Daoud - Narrated by Ahmad. HadeethEnc English export v1.25.0.

1129 / PROPHETIC REPORT

Whoever acquires a branch of the knowledge of astrology...

Narrated by Ibn ‘Abbās

SOURCE HadeethEnc 5989 | Authentic | Narrated by Abu Dāwūd, Ibn Mājah, and Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: «من اقتَبَس عْلَما ِمَن ٱلنُجوم ٱقتَبَس ُشعَبة ِمن ٱلِسحِر، زَاد ما زَاد».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "Whoever acquires a branch of the knowledge of astrology acquires a branch of magic, of which he acquires more as long as he continues to do so."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) points out that if a person acquires knowledge of the stars and planets and uses their movements and entry and exit as guidance for earthly events, like the birth of someone or his demise or illness, or any other future incident, he has thus learned part of magic, and the more he acquires of it, the more magic he learns.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

The Hadīth prohibits astrology, which is telling about the future based on the conditions of the stars, for this falls under the claim of knowing the unseen.
The prohibited astrology belongs to the types of sorcery that contradict monotheism. But it is permissible to look at the stars to determine the directions, the Qiblah, or the commencement of seasons and months.
The more a person learns about astrology, the more branches of magic he learns.

TEXT NOTE

Authentic; Narrated by Abu Dāwūd, Ibn Mājah, and Ahmad. HadeethEnc English export v1.25.0.

1130 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him)...

Narrated by ʻAbdullāh ibn ʻAbbās

SOURCE HadeethEnc 3537 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن َعْبد اللّهِ ْبن َعبّاس رضي الله عنهما قال: «أعْتَم النّبي -صلّى الله عليه وسلّم- بالعَشاء، َفخَرجُ َعمر فقال: الصلاة يا رسول الله، َرَقد النَسُاء والصّبيان. َفخَرَج وَرأسُه يقُطر يقول: َلولا أن َأشّق َعلى ُأمتي -أو على النّاس- َلأمرُتُهم بهذه الصلاة هذه السّاعة».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) delayed the ʻIshā' prayer until part of the night had passed and it was dark. ʻUmar came to him saying: "O Messenger of Allah, come to pray, the women and children have slept." He came out with his head dripping with water and said: "Had it not been hard for my Ummah, I would have commanded them to perform that prayer at this hour."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) delayed the ʻIshā' prayer until part of the night had passed and the women and children, who are likely unable to stay late at night, had gone to sleep. ʻUmar ibn al-Khattāb (may Allah be pleased with him) came to him and said: “Come to pray, for the women and children have slept.” The Prophet (may Allah's peace and blessings be upon him) came out of his home and went to the mosque while his head was dripping with water from the ritual bath and he said: "Had it not been hard for my Ummah, I would have commanded them to perform that prayer at this hour." This indicates that it would have been better to delay ʻIshā' prayer were it not for the hardship that would result from waiting for such a long time.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1131 / PROPHETIC REPORT

Whoever has seen me in a dream will see me when he is awake -...

Narrated by the named companion in the report

SOURCE HadeethEnc 4192 | Authentic hadith | Narrated by Muslim - Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «من رآني في المنام َفَسَيَرانِي في اليقظة -أو كأنما رآني في ٱلۡيَقَظِة- لا َيَتَمَثَّل الشيطان بي».

ENGLISH RENDERING

Abu Hurayrah reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever has seen me in a dream will see me when he is awake - or it is as if he has seen me while he is awake; the devil does not take my shape."

EASY EXPLANATION

Scholars held different opinions regarding the interpretation of this Hadīth; some of which are as follows: First: The Hadīth addresses the people contemporaneous with the Prophet (may Allah's peace and blessings be upon him). It means that whoever saw him in a dream and had not yet made Hijrah, Allah would guide him to make Hijrah and see the Prophet (may Allah's peace and blessings be upon him) with his own eyes in wakefulness. Second: That this dream will come true in the Hereafter, because all Muslims will see him in the Hereafter, both those who saw him in the life and those who did not. Third: That he will see him in the Hereafter in a special manner in terms of closeness to him and receiving his intercession and so on. His statement: “or it is as if he has seen me while awake” is part of the narration of Imām Muslim, and he was doubtful about it as to whether the Prophet (may Allah's peace and blessings be upon him) said “then he will see me while he is awake,” or “it is as if he has seen me while he is awake.” Meaning: Whoever sees the Prophet (may Allah's peace and blessings be upon him) in a dream in his true image, it is as if he has seen him while awake. It is similar to his statement: “Whoever sees me in a dream has indeed seen me.” And his statement: “Whoever sees me in a dream then what he has seen is true.” His statement: “the devil does not take my shape,” and in another wording; “Whoever has seen me in a dream has indeed seen me for the devil is not permitted to take my shape.” Meaning: the devil cannot assume the appearance of the Prophet (may Allah's peace and blessings be upon him) in his true shape. Nevertheless, the devil may come (and trick people) saying that he is the Messenger of Allah while assume an appearance that is not the true appearance of the Prophet (may Allah's peace and blessings be upon him). This would not be the Messenger of Allah. Therefore if a person sees someone (in a dream) and his soul tells him that this is really the Prophet (may Allah's peace and blessings be upon him) then he should verify whether the description of the person he saw matches the Prophet's. If they did indeed match then he has seen the Prophet.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

1131 Whoever has seen me in a dream will see me when he is awake -... / continued

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Muslim - Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1132 / PROPHETIC REPORT

O Messenger of Allah, verily, Allah does not feel shy of the...

Narrated by Umm Salamah

SOURCE HadeethEnc 3351 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أم سلمة رضي الله عنها قالت: «جاءت أُمُّ سَلِيم امرأةَ أبيَ طلحة إلى رسول الله صلى الله عليه وسلم فقالت: يا رسول الله، إنّ الله لا يَسْتَحِيي من الحَقِّ، فهل على المرأة من غُسْلٍ إذا هي احْتَلَمت؟ فقال رسول الله صلى الله عليه وسلم : نعم، إذا رَأَت الماء».

ENGLISH RENDERING

Umm Sulaym, the wife of Abu Talhah, came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, verily, Allah does not feel shy of the truth. If a woman had a wet dream, would it be obligatory on her to take a ritual bath?" He replied: "Yes, if she sees vaginal fluid."

EASY EXPLANATION

Umm Sulaym al-Ansāriyyah (may Allah be pleased with her) went to the Prophet (may Allah's peace and blessings be upon him) to ask him about something. But as her question pertained to the private parts, something people would usually feel shy to talk about, she said a few words as a prelude to the question, preparing the attendees for what was to come. She noted that Allah, the Almighty, does not refrain from speaking the true things which people may refrain from due to shyness, as long as mention of such things is useful. After this introduction, she got to the point and asked: Is a woman required to take a ritual bath if she sees in a dream that she engages in sexual intercourse. In reply, the Prophet (may Allah's peace and blessings be upon him) said: Yes, she is, if she sees vaginal fluid.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1133 / PROPHETIC REPORT

From the gravest of lies is someone who ascribes himself to...

Narrated by the named companion in the report

SOURCE HadeethEnc 3633 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن َوِاثَلة بن الأَسقَعِ ـ رضي الله عنه ـ مرفوعًا: «إن من أعظم الِفَرى أن ّيِدِعَي الرجُل إلى غير أبيه، أو ُيِري َعْيَنُه ما لم َتَر، أو يقول على رسول الله صلى الله عليه وسلم ما لم َيْقُل».

ENGLISH RENDERING

Wāthilah ibn al-Asqa‘ (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "From the gravest of lies is someone who ascribes himself to other than his biological father, or claims to have seen something in a dream which he actually never saw, or ascribes something to the Messenger of Allah (may Allah's peace and blessings be upon him) which he did not say."

EASY EXPLANATION

From the worst of lies in Allah's sight is that a man ascribes himself to someone who is not his biological father, or that someone else ascribes a man to other than his biological father and that man approves of such ascription. This is indeed a monstrous falsehood. Also from the worst types of lying in Allah's sight is that a person claims that he saw something in a dream which he never really saw. Another grave and severe type of lie in Allah's sight is to ascribe to the Prophet (may Allah's peace and blessings be upon him) something that he never said: did, or approved of.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1134 / PROPHETIC REPORT

Three will not enter Paradise: the habitual drinker of alcohol,...

Narrated by the named companion in the report

SOURCE HadeethEnc 5951 | Authentic by Another chain of narrators | Narrated by Ibn Hebban - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي موسى الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «ثلاثة لا يدخلون الجنة مُدْمِن خمر، وقاطع الرحم، وَمُصَدِّق بالسِّحر».

ENGLISH RENDERING

Abu Mūsa al-Ash‘ari (may Allah be pleased with him) reported that the Messenger of Allah, peace be upon him, said: "Three will not enter Paradise: the habitual drinker of alcohol, the one who severs the ties of kinship, and the one who believes in sorcery. "

EASY EXPLANATION

The Messenger of Allah (may Allah’s peace and blessings be upon him) informs us in this Hadīth that there are three categories of people who will not enter Paradise because of the major sins that they commit, all of which are harmful to themselves and the whole community: The first of them is the one involved in habitual drinking of alcohol, which obscures one's reason, magnanimity, and even humanity. The second is the one who breaks the ties of kinship, because in so doing, he causes enmity and disunity between the members of his family - the result of this may be that one would live by himself, outcast and ignored by the closest people to him. The third is the one who believes in sorcery, which also includes fortune-telling, because this encourages cheating, fraud, and deception for the purpose of stealing the money of the people. The threat here does not apply to the one who merely believes that sorcery has effect, because it undoubtedly has effect. Nevertheless, whoever believes that sorcery can transform the nature of things (transform wood into gold for example) is certainly meant by this threat because no one can do this except Allah, the Almighty.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic by Another chain of narrators; Narrated by Ibn Hebban - Narrated by Ahmad. HadeethEnc English export v1.25.0.

1135 / PROPHETIC REPORT

Observing Ribāt (guarding the Muslim frontiers in the cause of...

Narrated by the named companion in the report

SOURCE HadeethEnc 2752 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن سلمان الفارسي رضي الله عنه مرفوعًا: «رباط يوم وليلة خير من صيام شهر وقيامه، وإن مات جرى عليه عمله الذي كان يعمل، وَأُجِرَي عليه رزقه، وَأَمَن الفّتَان».

ENGLISH RENDERING

Salmān al-Fārisi (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “Observing Ribāt (guarding the Muslim frontiers) for a day and a night is better than fasting and standing for night prayer for a whole month. If a person dies (while performing Ribāt), he will receive the reward for his righteous deeds perpetually, will receive his provision, and will be saved from the trials of the grave."

EASY EXPLANATION

Guarding the borders of Muslim lands for a day and a night protecting Muslims (from their enemies) is better than fasting for a month and standing for night prayer for a month. If a Muslim dies while in Ribāt in the cause of Allah, the reward for his good deeds will continue to be added to his account and not stopped. He will receive provision from Paradise, because he is alive in the Paradise of his Lord and will also enjoy the special privilege of being spared the questioning in the grave by the two angels, because he died while being on guard in the cause of Allah. It is worth noting that Ribāt is a part of Jihad in the cause of Allah, because it means staying at the borders to protect the Muslims from the disbelievers.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1136 / PROPHETIC REPORT

A man from the Banu Zurayq, whose name was Labīd ibn al-A‘sam,...

Narrated by ‘Ā'ishah

SOURCE HadeethEnc 10570 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها قالت:َ سَحَر رسوَل الله صلى الله عليه وسلم رجُل من بني ُزَريق، يقال لهَ ِلبيد بن الأَعَصم، حتى كان رسول الله صلى الله عليه وسلم ُيَخّيل إليه أنه كانَ ْيفعل الشيء وماَ فَعله، حتى إذا كان ذَات يوم أو ذات ليلة وهو عندي، لكنهَ دعا وَدعا، ثم قال: «يا عائشة،َ أَشَعْرِت ّأن الله أفتاني فيما اسَتْفَتْيته فيه، أتاني رجلان، قَقَعد أحُدهما عند رأسي، والآخر عندِ رْجلي، فقال أحدهما لصاحبه: ماَ وَجُع الرجل؟ فقال:َ مْطبوب، قال:َ منَ طّبه؟ قال:َ لِبيد بن الأَعَصم، قال: في أي شيء؟ قال: فيِ مْشِط وُمَشاطة، وُجِّفَ طْلِع نخلِةَ ذَكِر. قال: وأين هو؟ قال: في بئرَ ذْروان» فأتاها رسول الله صلى الله عليه وسلم في ناس من أصحابه، فجاء فقال: «يا عائشة، كّأن ماءها ُنَقاَعة اِلحّناء، أو كّأن رءوس نخلها رءوس الشياطين» قلت: يا رسول الله: أفلا استخرجَته؟ قال: «قد عافاني الله، فكِرهُت أن ُأثّوَر على الناس فيه شّرا» فأمر بها فُدِفَنت.

ENGLISH RENDERING

A man from the Banu Zurayq, whose name was Labīd ibn al-A‘sam, performed magic on the Messenger of Allah (may Allah’s peace and blessings be upon him) and he began to imagine that he had done something that he had not. One day, while he was with me, he supplicated to Allah, the Almighty, and he supplicated for a prolonged period and then said: ‘O ‘Ā'ishah, do you know that Allah has told me regarding the matter I asked Him about? Two men came to me, one of them sat near my head and the other sat near my feet. One of them asked his companion: “What is wrong with this man?” The other replied: “'He is under a magic spell.” The first one asked: “Who performed magic on him?” The other replied: “Labīd ibn al-A‘sam.” The first one asked: “What did he do it with?” The other replied: “With a comb and the hair stuck in it, and the skin of a male date palm pollen.” The first one asked: “Where is it?” The other replied: “In the well of Dharwān.”’ The Messenger of Allah (may Allah’s peace and blessings be upon him) went with some of his Companions to the well. He returned to me and said: ‘O ‘Ā'ishah, by Allah, the water in that well was (red) like a Henna leaf infusion, and the date palms were like the heads of devils.’ I said: ‘O Messenger of Allah, should you take (those things) out (of the pollen skin)?’ He said: ‘No. Allah has healed me, and I was afraid that I would spread evil among the people.’ He then ordered the well be filled with earth, and it was filled with earth.”

1136 A man from the Banu Zurayq, whose name was Labīd ibn al-A‘sam,... / continued

EASY EXPLANATION

‘Ā'ishah (may Allah be pleased with her) said that Labīd ibn al-A‘sam, a Jew from the tribe of Banu Zurayq, cast a spell on the Prophet (may Allah's peace and blessings be upon him) and he imagined that he had done something that he had not. One day, the Messenger of Allah (may Allah’s peace and blessings be upon him) was in ‘Ā'ishah's house, but he was paying her no attention as he was totally engrossed in supplicating repeatedly to Allah, the Almighty, to reveal to him the reality behind this issue. Then, the Prophet (may Allah's peace and blessings be upon him) told her that Allah, the Almighty, had answered his supplication and sent two angels to him; one of them sat by his head and the other by his feet. One of them said to the other: “What is wrong with this man?” referring to the Prophet (may Allah’s peace and blessings be upon him). The other said: “He is under a magic spell.” He asked: “Who has bewitched him?” The other said: “Labīd ibn al-A’sam.” He asked: “With what?” meaning: what was used to create this magic spell? The other said: “With a comb and the hair stuck in it, and the skin of a male date palm pollen.” He asked: “Where is it?” The other said: “In the well of Dharwān.” This was a well-known well in Madīnah. The Messenger of Allah (may Allah’s peace and blessings be upon him) went there with some of his Companions and took it out. Then the Prophet (may Allah's peace and blessings be upon him) came back and told ‘Ā'ishah that the water of the well was red like a Henna leaf infusion (either because the water of that well itself was bad or due to what had been thrown into it), and the date palms were as hideous and ugly as the heads of devils. ‘Ā'ishah (may Allah be pleased with her) asked: "Should you take it out?" meaning: should you take those things out of the pollen skin and show them to the people so they know what had happened? The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "No.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1137 / PROPHETIC REPORT

I saw in my dream that I was using a tooth-stick when two men...

Narrated by the named companion in the report

SOURCE HadeethEnc 3131 | Authentic hadith | Al-Bukhari as Mu‘allaq/hanging, with a decisive form - Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما أن النبي صلى الله عليه وسلم قال: «أراني في المنام أتسوك بسواك، فجاءني رجلان، أحدهما أكبر من الآخر، فناولت السواك الأصغر، فقيل لي: كبر، فدفعته إلى الأكبر منهما».

ENGLISH RENDERING

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "I saw in my dream that I was using a tooth-stick when two men came to me, one of them older than the other. I gave the tooth-stick to the younger one, but I was told to give it to the older one first, so I did."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) saw in a dream that he was using a tooth-stick and two men came to him, one older than the other. He wanted to give it to the younger one, but it was said to him "give the older one first!". So he gave it to the older one.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bukhari as Mu‘allaq/hanging, with a decisive form - Narrated by Muslim. HadeethEnc English export v1.25.0.

1138 / PROPHETIC REPORT

The Hour will not be established until the time is shortened

Narrated by the named companion in the report

SOURCE HadeethEnc 65027 | Authentic | Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَة رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَتَقَارَبَ الزَّمَانُ، فَتَكُونَ السَّنَةُ كَالشَّهْرِ، وَيَكُونَ الشَّهْرُ كَالْجُمُعَةِ، وَتَكُونَ الْجُمُعَةُ كَالْيَوْمِ، وَيَكُونَ الْيَوْمُ كَالسَّاعَةِ، وَتَكُونَ السَّاعَةُ كَاحْتِرَاقِ السَّعَفَةِ الْخَوصَة».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The Hour will not be established until the time is shortened, so a year will be like a month, a month like a week, a week like a day, a day like an hour, and an hour will be like the burning of a palm leaf."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that one of the signs of the Hour is the shortening of time. So, a year passes like a month, a month passes like a week, a week passes like a day, a day passes like one hour, and an hour passes so quickly like the burning of Sa‘afah, which is a palm leaf.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Taking blessing away from time or its rapid passage is from the signs of the Hour.

TEXT NOTE

Authentic; Narrated by Ahmad. HadeethEnc English export v1.25.0.

1139 / PROPHETIC REPORT

Whoever is prevented from doing something because of his belief...

Narrated by the named companion in the report

SOURCE HadeethEnc 3416 | Authentic hadith | Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمرو بن العاص - رضي الله عنه- مرفوعًا: "من ردته الطِّيَرة عن حاجته فقد أشرك، قالوا: فما كفارة ذلك؟ قال: أن تقول: اللهم لا خير إلا خيرك، ولا طَيرَ إلاَ طَيرُك ولا إله غيرك".

ENGLISH RENDERING

‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “Whoever is prevented from doing something because of his belief in bad omens has thus committed polytheism. They said: What is the expiation of that? He said: It is to say: "O Allah, there is no good except Your good, nor omen except Your omen, and there is no god but You.’”

EASY EXPLANATION

The Messenger of Allah (may Allah’s peace and blessings be upon him) informs us that whoever refrains from doing anything that he had intended to do out of belief in bad omens, has in some sense committed polytheism. When the Companions asked him about the expiation of this major sin, he instructed them to say those noble words mentioned in the Hadīth. This homily indicates entrusting all affairs to Allah and negating omnipotence from anyone other than Him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 29:2 - Faith is tested

Qur’an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

It establishes the polytheism of a person who is deterred by an evil omen from pursuing his course of action.
The repentance of a polytheist is accepted.
It guides to what a person should say if he is influenced by evil omens.

TEXT NOTE

Authentic hadith; Narrated by Ahmad. HadeethEnc English export v1.25.0.

1140 / PROPHETIC REPORT

There is an hour at night that no Muslim happens to be asking...

Narrated by Jābir

SOURCE HadeethEnc 3625 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: «إن في الليل لساعة، لا يُوافِقُها رُجُلٌ مسلمٌ يسأل الله تعالى خيرًا من أمرِ الدنيا والآخرة، إلا أعطاهُ إياه، وذلكَ كُلّ ليلة».

ENGLISH RENDERING

I heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying: "There is an hour at night that no Muslim happens to be asking Allah, the Almighty, any good of this world or the Hereafter except that He will give it to him, and this occurs every night."

EASY EXPLANATION

Every night, there is a time when supplications are answered. No Muslim makes supplication during this time that does not involve something prohibited except that Allah answers it. It is the last third of the night as stated in other authentic texts.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 29:2 - Faith is tested

Qur'an 8:25 - Guard against trials that spread beyond wrongdoers

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

30

The Prophetic Mission and Sacred History

Learn through the Messenger, his household and earlier nations.

REPORTS 1141-1200

1141 / PROPHETIC REPORT

Zayd ibn Thābit al-Ansāri, one of the scribes of the Qur'an,...

Narrated by Zayd ibn Thābit al-Ansārione of the scribes of the Qur'an,

SOURCE HadeethEnc 10574 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن زيد بن ثابت الأنصاري -رضي الله عنه، وكان مّمن يكتب الوحَي- قال: أرسَل إلّي أبو بكرَ مقتَل أهِل اليَمامة وعنده عمر، فقال أبو بكر: إّن عمر أتاني، فقال: إن القتَل قد اسَتَحّر يوم اليَمامة بالناس، وإّني أخشى أنَ يْسَتِحّر القتُل بالقّراء في المواطن، فيذهب كثيٌر من القرآن إّلا أن ْتجمعوه، وإّني لأرى أنَ ْتجمع القرآن. قال أبو بكر: قلُت لعمر: «كيف أفعُل شيًئا لم يفعله رسوُل الله صلى الله عليه وسلم ؟» فقال عمر: هو واللِه خيٌر. فلم يَزْل عمرُ يراجعني فيه حتىَ شَرَح اللُه لذلكَ صدري، ورأيُت الذي رأى عمر، قال زيد بن ثابت: وعمُر عنده جالٌس لا يتكّلم، فقال أبو بكر: إنك رجٌل شاٌب عاقٌل، ولاَ نّتِهُمك، كنَت تكتُب الوحَي لرسول الله صلى الله عليه وسلم ، فَتَتّبِع القرآن فاْجمعه، فواللِه لو كّلفنيَ نْقَل جبل من الجبال ما كان أثقَل علّي مّما أمرني بهِ من َجْمِع القرآن، قلت: كيف تفعلان شيًئا لم يفعله النبي صلى الله عليه وسلم ؟ فقال أبو بكر: هو واللِه خيٌر، فلم أَزْل أراجعه حتى شرح اللُه صدري للذي شرَح اللُه له صدَر أبي بكر وعمر، فقمُت فتّتبعُت القرآن أجمُعه من الّرِقاع والأكتاف، والُعسب وصدور الرجال، حتى وجدُت من سورة التوبة آيْتين معُ خزيمة الأنصاري لم أجْدهما مع أحد غيره، {لقد جاءكم رسوٌل من أنفِسكم عزيٌز عليه ماَ عِنّتم حريٌص عليكم} [التوبة: 128] إلى آخرهما، وكانت الّصُحُف التيُ جِمَع فيها القرآن عند أبي بكر حتى توّفاه اللُه، ثم عند عمر حتى توّفاه الله، ثم عند حفصة بنت عمر.

ENGLISH RENDERING

Abu Bakr as-Siddīq sent for me when the people (of the battle) of Yamāmah were killed. I found ‘Umar ibn al-Khattāb sitting with him. Abu Bakr said: "‘Umar came to me and said: 'The death toll was heavy on the day of (the battle of) Yamāmah and I feared that many of the memorizers of the Qur'an would be killed on other battlefields, and a large part of the Qur'an might be lost unless you collect it. Can I suggest that you collect it?' I said to ‘Umar: 'How could I do something that the Messenger of Allah had not done?' ‘Umar said: 'By Allah, this is good.' ‘Umar kept on debating with me until Allah opened my heart to it and I accepted ‘Umar’s point of view." Then Abu Bakr said: "While ‘Umar was sitting with him silently: 'You are a wise young man and we do not have any suspicions about you. You used to write the revelation for the Messenger (may Allah's peace and blessings be upon him). So track down the Qur'an and collect it.' By Allah, had he ordered me to move one of the mountains, it would not have been harder on me than what he ordered me to do in collecting the Qur'an." I said to Abu Bakr: "How

1141 Zayd ibn Thābit al-Ansāri, one of the scribes of the Qur'an,... / continued

could you do something that the Messenger (may Allah's peace and blessings be upon him) had not done?" Abu Bakr replied: "By Allah, this is good." Abu Bakr kept on talking to me about it until Allah opened my heart to what He had opened the hearts of Abu Bakr and ‘Umar to. So I tracked down the Qur'an, collecting it (written) on parchment, shoulder blades, and palm stalks, and from the hearts of men, until I found these last two verses of Sūrat At-Tawbah from Khuzaymah al-Ansāri; I did not find them with anyone else: {There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer, [he is] concerned over you...} until the end of the two verses [Sūrat At-Tawbah: 128-129]. The sheets on which the Qur'an was collected remained with Abu Bakr until he died, then with ‘Umar until he died, and then with Hafsah, the daughter of ‘Umar.

1141 Zayd ibn Thābit al-Ansāri, one of the scribes of the Qur'an,... / continued

EASY EXPLANATION

Zayd ibn Thābit al-Ansāri (may Allah be pleased with him) reported that Abu Bakr As-Siddīq summoned him during his caliphate, after the Companions of the Prophet had fought against Musaylimah the Liar in the battle of Yamāmah in 11 AH. The battle was sparked due to Musaylimah's claim to be a prophet and also due to the apostasy of many of the Arabs. Many of the Prophet's Companions were killed in those battles. Zayd went to Abu Bakr and found ‘Umar sitting with him. Abu Bakr told Zayd that ‘Umar had come to him and told him that many of the Companions had been killed in their battles with Musaylimah and he feared that more of the Qur'an memorizers would be killed in subsequent battles with the disbelievers, and consequently parts of the Qur'an could be lost. So ‘Umar had proposed that the Qur'an should be collected. Abu Bakr wondered how he could do something that the Messenger of Allah had not done. ‘Umar replied that collecting the Qur'an would be better than leaving it scattered around. Abu Bakr said that ‘Umar had talked to him about collecting the Qur'an until he had felt comfortable with the idea and decided to collect it. Zayd ibn Thābit commented that ‘Umar was sitting there, silently. Then Abu Bakr said to Zayd that he was an intelligent young man whom they could not accuse of lying or forgetfulness. As Zayd had written the revelation for the Messenger of Allah, they suggested that he should track down the Qur'an and collect it. The whole Qur'an had been written down during the Prophet's life, but it had not been collected in one place nor were the Sūrahs arranged in their current order. Zayd commented that moving a mountain would have been easier for him than collecting the Qur'an. He wondered how Abu Bakr and ‘Umar could do something that the Prophet had not done. Abu Bakr said that this would be good, and he continued to talk to Zayd about the benefits of collecting the Qur'an until he felt comfortable with the proposal and decided to collect the Qur'an for the public interest.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1142 / PROPHETIC REPORT

Indeed, the devil is afraid of you, O ‘Umar! I was sitting...

Narrated by Buraydah

SOURCE HadeethEnc 10564 | Authentic hadith | Narrated by At-Termedhy - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن بريدة رضي الله عنه ، قال: خرج رسول الله صلى الله عليه وسلم في بعض مَغازيه، فلما انصرف جاءت جاريٌة سوداٌء، فقالت: يا رسوَل الله إّني كُنت نَذْرُت إن رّدك الُله سالًما أن أضرَب بين يدْيك بالّدِف وأتغّنى، فقال لها رسول الله صلى الله عليه وسلم : «إن كِنت نَذْرت فاضِربي، وإّلا فلا». فَجَعَلْت نْضِرب، فدخل أبو بكر وهي تضِرب، ثم دخل علٌي وهي تضِرب، ثم دخل عثمان وهي تضِرب، ثم دخل عمر فألقِت الّدف تحت اسِتها، ثم قَعدت عليه، فقال رسول الله صلى الله عليه وسلم : «إّن الشيطان ليخاٌف منك يا عمر، إّني كُنت جالًسا وهي تضِرب، فدخل أبو بكر وهي تضِرب، ثم دخل علٌي وهي تضرب، ثم دخل عثمان وهي تضِرب، فلّما دخلت أنت يا عمر ألقِت الّدف».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) went out for one of his expeditions, then when he came back, a black slave-girl came to him and said: "O Messenger of Allah, I made a vow that if Allah returned you safely, I would beat the tambourine before you and sing." So the Messenger of Allah (may Allah's peace and blessings be upon him) said to her: "If you have made a vow, then beat it, and if you have not, then do not." So she started to beat the tambourine, and Abu Bakr entered while she was beating it. Then ‘Ali entered while she was beating it, then ‘Uthmān entered while she was beating it. Then ‘Umar entered, so she put the tambourine under her buttocks, and sat upon it. So, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Indeed, the devil is afraid of you, O ‘Umar! I was sitting while she beat the tambourine, and then Abu Bakr entered while she was beating it, then ‘Ali entered while she was beating it, then ‘Uthmān entered while she was beating it, and then when you entered, O ‘Umar, she put away the tambourine."

EASY EXPLANATION

When the Messenger of Allah (may Allah's peace and blessings be upon him) returned victorious from one of his expeditions, a black slave-girl told him that she had made a vow that if he returned safe and victorious, she would beat the tambourine and sing in celebration of his arrival. The Messenger of Allah (may Allah's peace and blessings be upon him) told her that if she had vowed to do so, she should fulfill her vow and beat the tambourine. Otherwise, she should not. She beat the tambourine and kept doing as Abu Bakr, ‘Ali, and ‘Uthmān came in. It was only when ‘Umar entered that she stopped beating. She put the tambourine under her buttocks to cover it in awe of ‘Umar. On that, the Prophet, may Allah's peace and blessings be upon him said that the devil feared ‘Umar, for the girl beat the tambourine in the presence of the Prophet, may Allah's peace and blessings be upon him; Abu Bakr; ‘Uthmān; and ‘Ali and only stopped when ‘Umar came in. In fact, playing musical instruments is forbidden, as per the consensus of scholars and

1142 Indeed, the devil is afraid of you, O ‘Umar! I was sitting... / continued

the indications of multiple texts. The only exception is the tambourine that women may beat in weddings, festivals, and for the arrival of a dear one who was away for home.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - Narrated by Ahmad. HadeethEnc English export v1.25.0.

1143 / PROPHETIC REPORT

O Abu Bakr, what do you think of two persons, the third of whom...

Narrated by Abu Bakr as-Siddīq

SOURCE HadeethEnc 3447 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عنه قَالَ: نَظَرْتُ إِلَى أَقْدَامِ الْمُشْرِكِينَ عَلَى رُءُوسِنَا وَنَحْنُ فِي الْغَارِ، فَقُلْتُ: يَا رَسُولَ اللهِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ إِلَى قَدَمَيْهِ أَبْصَرَنَا تَحْتَ قَدَمَيْهِ، فَقَالَ: «يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا».

ENGLISH RENDERING

When we were in the cave, I saw the feet of the polytheists as I raised my head, and I said: O Messenger of Allah, if one of them looked below his feet, he would see us. He said: "O Abu Bakr, what do you think of two persons, the third of whom is Allah?"

EASY EXPLANATION

The Commander of the Believers, Abu Bakr as-Siddīq (may Allah be pleased with him), said during the time of migration: I looked at the feet of the polytheists standing above us at the entrance of Cave Thawr while we were inside, and I said: O Messenger of Allah, if one of them were to look at his feet, he would see us beneath him. He replied: O Abu Bakr, what do you think of the two when Allah is their third, granting them victory, aid, protection, and support?!

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

The virtue of Abu Bakr as-Siddīq (may Allah be pleased with him) in accompanying the Messenger of Allah (may Allah's peace and blessings be upon him) during his migration from Makkah to Madīnah, leaving behind his family and wealth.

The deep concern of Abu Bakr as-Siddīq (may Allah be pleased with him) and the extent of his love for the Messenger of Allah (may Allah's peace and blessings be upon him), fearing for him from the enemies.

The obligation to trust in Allah Almighty and to be reassured of His care and protection after exerting effort in taking precautions and being cautious.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1144 / PROPHETIC REPORT

Order Abu Bakr to lead the people in prayer

Narrated by Ibn ‘Umar

SOURCE HadeethEnc 4179 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر رضي الله عنهما قال: لما اشتد برسول الله صلى الله عليه وسلم وجعه، قيل له في الصلاة، فقال: «مروا أبا بكر فلْيُصَلِّ بالناس» فقالت عائشة رضي الله عنها : إن أبا بكر رجل رقيق، إذا قرأ القرآن غلبه البكاء، فقال: «مُروه فلْيُصَلِّ». وفي رواية عن عائشة رضي الله عنها ، قالت: قلت: إن أبا بكر إذا قام مقامك لم يُسمِع الناس من البكاء.

ENGLISH RENDERING

When the illness of the Messenger of Allah (may Allah's peace and blessings be upon him) intensified, he was asked about leading the prayer and he said: "Order Abu Bakr to lead the people in prayer." Upon that, ‘Ā'ishah (may Allah be pleased with her) said: "Abu Bakr is a soft-hearted man; he is overcome by weeping when he recites the Qur’an." So the Messenger of Allah repeated: "Order him to lead the prayer."
In another narration: ‘Ā'ishah (may Allah be pleased with her) said: "If Abu Bakr stands in your place, the people will not hear his recitation of the Qur’an on account of (his) weeping.”

EASY EXPLANATION

When the last illness of the Messenger of Allah (may Allah's peace and blessings be upon him) became more intense, he was not able to lead the people in prayer, so he ordered those who were with him to tell Abu Bakr (may Allah be pleased with him) to lead the prayer. Abu Bakr used to weep much whenever he recited the Qur’an, so ‘Ā'ishah (may Allah be pleased with her) made an excuse for him on account of his weeping. However, in the Hadīth mentioned here, her real intention was not that Abu Bakr should not lead the prayer because of his weeping while reciting the Qur'an; rather, she feared that people would regard her father, Abu Bakr, as a bad omen for taking the place of the Prophet in leading the prayer (i.e. heralding his imminent death). So she did not show what she was hiding in her heart. In a narration in Sahīh Muslim, ‘Ā'ishah said: "By Allah, there is nothing disturbing in it for me but the idea that people may see a bad omen in the first person to take the place of the Messenger of Allah (may Allah's peace and blessings be upon him)." She said: "I tried to dissuade him twice or thrice (from appointing my father as Imām in prayer), but he ordered Abu Bakr to lead the people in prayer and said: 'You women are like the women who surrounded Yūsuf.'" He intended by saying "the women who surrounded Yūsuf" that they are like those women in the story of Prophet Yūsuf in showing outwardly what was contrary to what is in their hearts. Although he used the plural form, he intended only one woman, which is ‘Ā'ishah, just as he intended by saying "those women who surrounded Yūsuf" only one woman, which is Zulaykha, wife of the ruler of Egypt at the time of Yūsuf. The aspect of similarity between the two women is that Zulaykha invited the women and outwardly showed them hospitality, but her inward intention behind inviting them was to make them look at the beauty of Yūsuf so that they would excuse her for loving him.

1144 Order Abu Bakr to lead the people in prayer / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1145 / PROPHETIC REPORT

I never felt jealous of any of the Prophet's wives except for...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 11175 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها قالت: ما ِغْرُت على نساء النبي صلى الله عليه وسلم إلا على خديجة، وإني لم ُأدركها، قالت: وكان رسول الله صلى الله عليه وسلم إذا ذبح الشاة، فيقول: «أرسلوا بها إلى أصدقاء خديجة»، قالت: فأغضبُته يوما، فقلُت: خديجة، فقال رسول الله صلى الله عليه وسلم : «إني قدُ رزْقُت ُحّبها».

ENGLISH RENDERING

I never felt jealous of any of the Prophet's wives except for Khadījah although I did not (have the privilege to) see her. She further added that whenever the Messenger of Allah (may Allah's peace and blessings be upon him) slaughters a sheep, he says: "Send some of it to the companions of Khadījah." She said: "But one day I annoyed him and said: (It is) Khadījah (only that you mention often)!" Thereupon the Messenger of Allah (may Allah's peace and blessings be upon her) said: "My love of her has been planted in my heart (by Allah)."

EASY EXPLANATION

ʻĀ'ishah (may Allah be pleased with her) informs that she did not feel jealous of any of the Prophet's wives except Khadījah, may Allah be pleased with her although Khadījah had died before the Prophet (may Allah's peace and blessings be upon him) married ʻĀ'ishah. Whenever the Messenger of Allah (may Allah's peace and blessings be upon him) slaughtered a sheep, he would send some of it to Khadījah's friends. ʻĀ'ishah angered the Prophet (may Allah's peace and blessings be upon him) one day by telling him that he mentions Khadījah very often, but he replied that Allah has made him to love her in this way.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1146 / PROPHETIC REPORT

The Messenger of Allah (may Allah’s peace and blessings be...

Narrated by Ibn ‘Abbās

SOURCE HadeethEnc 10975 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عباس رضي الله عنهما قال: «بُعِث رسولُ الله صلى الله عليه وسلم لأربعين سَنَة، فَمَكَث بمكة ثلاث عشرة سنة يوحى إليه، ثم أُمِر بالهِجْرة فهاجر عشر سِنين، ومات وهو ابنُ ثلاثٍ وستّين».

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) was sent as a Messenger of Allah at the age of forty. Then he stayed in Makkah for thirteen years receiving the divine revelation. Afterwards, he was commanded to emigrate (to Madīnah where he lived) for ten years, and he died at the age of sixty-three.

EASY EXPLANATION

According to this Hadīth, the Messenger of Allah (may Allah’s peace and blessings be upon him) started receiving divine revelation at the age of forty. He stayed in Makkah for thirteen years, receiving divine revelation. Afterwards, Allah, the Almighty, commanded him to emigrate from Makkah to Madīnah, where he lived for ten years and then died. Accordingly, the Prophet (may Allah's peace and blessings be upon him) was sixty-three years old when he died.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1147 / PROPHETIC REPORT

I stand acquitted before Allah that I should take anyone of you...

Narrated by Jundub

SOURCE HadeethEnc 3347 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جندب رضي الله عنه قال: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ وَهُوَ يَقُولُ «إِنِّي أَبْرَأُ إِلَى اللهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ فَإِنَّ اللَّهَ تَعَالَى قَدِ اتَّخَذَنِي خَلِيلًا كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا! أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ! إِنِّي أَنْهَاكُمْ عَنْ ذَلِكَ».

ENGLISH RENDERING

I heard the Prophet (may Allah's peace and blessings be upon him) five (nights) before he died, say: "I stand acquitted before Allah that I should take anyone of you as an intimate friend, for Allah has taken me as an intimate friend just as he took Abraham as an intimate friend. Had I taken anyone from my Ummah as an intimate friend, I would have taken Abu Bakr as an intimate friend. Beware! Those who were before you used to take the graves of their prophets as places for prayer. Beware! Do not take graves as places for prayer, for I forbid you to do so."

EASY EXPLANATION

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

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

1147 I stand acquitted before Allah that I should take anyone of you... / continued

PUT IT INTO PRACTICE

This points out the merit of Abu Bakr as-Siddīq (may Allah be pleased with him). He was the best among the Companions and the most entitled to succeed the Prophet (may Allah's peace and blessings be upon him) after his death.
Building places of worship over graves is one of the evil acts done by previous nations.
It is prohibited to take graves as places of worship, with prayer being offered therein or towards them, or to construct places of worship or domes over them, lest this should lead to polytheism.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

1148 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 4221 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه أن رسول الله صلى الله عليه وسلم أتي بلبن قد شيب بماء، وعن يمينه أعرابي، وعن يساره أبو بكر رضي الله عنه فشرب، ثم أعطى الأعرابي، وقال: «الأيمن فالأيمن».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) was brought milk mixed with water. A Bedouin was sitting on his right and Abu Bakr (may Allah be pleased with him) was sitting on his left. He drank then gave it to the Bedouin and said: "The one on the right (first) then again the one on the right."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) was brought milk mixed with water. On his right side there was a Bedouin and on his left side there was Abu Bakr. The Prophet (may Allah's peace and blessings be upon him) drank from the milk then gave it to the Bedouin, who took it and drank. Although Abu Bakr has more merit than the Bedouin, the Prophet (may Allah's peace and blessings be upon him) gave the Bedouin preference over him because he was on his right, then he said: "The one on the right then again the one on the right," meaning, start with the one on your right side then again the one on his right side and so on.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1149 / PROPHETIC REPORT

The last glance I had of the Messenger of Allah (may Allah’s...

Narrated by Anas

SOURCE HadeethEnc 10976 | Authentic hadith | An-Nasaa’i - Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه قال: «آخِرَ نَظْرَةٍ نَظَرْتُها إلى رسول الله صلى الله عليه وسلم كشف السِّتارة والنَّاسُ صفوفٌ خلف أبي بكر رضي الله عنه ، فأراد أبو بكر أن يَرْتَدَّ، فأشار إليهم أن امكُثوا وَأَلقى السِّجْفَ، وتُوفِّي من آخِرِ ذلك اليوم، وذلك يوم الإثنين».

ENGLISH RENDERING

The last glance I had of the Messenger of Allah (may Allah’s peace and blessings be upon him) was when he uncovered the curtain while the people were in rows behind Abu Bakr (may Allah be pleased with him). Abu Bakr wanted to step back, but he gestured to them to stay as they were and let the curtain drop. He died at the end of that day, and that was Monday.

EASY EXPLANATION

The last time Anas (may Allah be pleased with him) saw the Prophet (may Allah's peace and blessings be upon him) was when he uncovered the curtain separating his house from the mosque. The Prophet (may Allah's peace and blessings be upon him) saw the people praying in rows behind Abu Bakr (may Allah be pleased with him). Upon noticing this, Abu Bakr thought that the Prophet (may Allah's peace and blessings be upon him) wanted to come out to lead the people in prayer. Therefore, he was about to step back to join the rows and make room for the Prophet. However, the Prophet (may Allah's peace and blessings be upon him) gestured to the people, ordering them to stay as they were and to complete their prayer. Then he let the curtain fall and died at the end of that day, which was Monday.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; An-Nasaa’i - Narrated by Muslim. HadeethEnc English export v1.25.0.

1150 / PROPHETIC REPORT

Do not revile my Companions, for if anyone of you spends gold...

Narrated by Abu Sa'īd al-Khudri

SOURCE HadeethEnc 11000 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَسُبُّوا أَصْحَابِي، فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ، وَلَا نَصِيفَهُ».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "Do not revile my Companions, for if anyone of you spends gold equal to Mount 'Uhud (in Allah's cause), it will not be equal to a Mudd or even half a Mudd spent by one of them."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) forbade cursing the Companions, especially the earlier forerunners among the Muhājirīn and the Ansār. He informed that if anyone spent gold equal to Mount 'Uhud, his reward would not reach the reward of any of the Companions spending a Mudd of food or half of it - a Mudd is enough to fill the palms of an average man. This is due to their great sincerity and truthful intentions and because they spent and fought before the Conquest of Makkah when there was a great need for that.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Cursing the Companions (may Allah be pleased with them) is prohibited and one of the major sins.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1151 / PROPHETIC REPORT

I could not disclose the secret of the Messenger of Allah (may...

Narrated by the named companion in the report

SOURCE HadeethEnc 3448 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما أن عمَر رضي الله عنه حِين تأيمت بُنْتُه حفَصة، قال: لقِيت عثمان بن عفان رضي الله عنه فعَرضْت عليه حفَصة، فقُلت: إن شئت أنكحتك حفصَة بنت عُمر؟ قال: سأنظر في أمري، فلبثت ليالي ثم لقِيني، فقال: قد بدا لي أن لا أتزوّج يومي هذا، فلقِيت أبا بكر رضي الله عنه فقُلت: إن شئت أنكحتك حفصَة بنت عُمَر، فصَمَت أبو بكر رضي الله عنه فلم يرجِع إلي شيئا! فكُنت عليه أوجَد مِني على عُثمان، فلبثت ليالي ثم خطبَها النبي -صّلى الله عليه وسّلم- فأنكحتها إيّاه، فلقِيني أبو بكر، فقال: لعلّك وجدت عَلّي حين عَرْضت عَلّي حفصَة فلم أرجِع إليك شيئا؟ قُلت: نعم، قال: فإنّه لم يمنعني أن أرجِع إليك فيما عرضت عَلّي إلاّ أني كُنت عِلمْت أن النّبي -صّلى الله عليه وسّلم- ذكرَها، فلم أكن لأفشي سّر رُسوَل الله -صّلى الله عليه وسّلم- ولو تَرَكها النبّي -صّلى الله عليه وسلم- لقِبلْتَها.

ENGLISH RENDERING

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported that ‘Umar, when his daughter Hafsah became a widow, said: "I met ‘Uthmān ibn ‘Affān (may Allah be pleased with him) and offered Hafsah for marriage to him. I said: 'If you wish, I shall give you Hafsah bint ‘Umar in marriage.' ‘Uthmān said: 'I shall think over the matter.' I waited for a few days and then ‘Uthmān met me and said: 'It occurred to me that I should not marry at present.' Then I met Abu Bakr (may Allah be pleased with him) and said to him: 'If you wish, I shall marry Hafsah bint ‘Umar to you.' Abu Bakr remained silent and did not give me any reply! I was more upset with him than with ‘Uthmān. A few days later, the Prophet (may Allah's peace and blessings be upon him) asked for her hand in marriage and I married her to him. Thereafter, I met Abu Bakr who said: 'Perhaps you were angry with me when you offered Hafsah to me and I said nothing in reply?' I said: 'Yes, that is so.' He said: 'Nothing stopped me from responding to your offer except that I knew that the Prophet (may Allah's peace and blessings be upon him) had mentioned her, and I could not disclose the secret of the Messenger of Allah (may Allah's peace and blessings be upon him). Had the Prophet (may Allah's peace and blessings be upon him) not proposed to her, I would have accepted (to marry) her.'"

EASY EXPLANATION

In this Hadīth, ‘Abdullāh ibn ‘Umar (may Allah be pleased with him) quotes from his father, ‘Umar, his account of what he did when his daughter Hafsah became a widow after the death of her husband Khunays ibn Hudhāfah As-Sahmi. Khunays was the brother of ‘Abdullāh ibn Hudhāfah, and he was one of the Prophet's Companions. He died in Madīnah as a result of an injury that he sustained in the battle of Uhud. He was one of the first people to embrace Islam, and he made Hijrah to Abyssinia. ‘Umar said: "I met with

1151 I could not disclose the secret of the Messenger of Allah (may... / continued

‘Uthmān ibn ‘Affān (i.e. after the death of his wife Ruqayyah, daughter of the Messenger of Allah, may Allah’s peace and blessings be upon him), and I offered Hafsah to him in marriage." This indicates the permissibility of offering a person’s daughter in marriage to a righteous man of good character and religion, and that there is no shame in doing so. Al-Bukhāri (may Allah have mercy upon him) entitled a chapter in his Sahīh: Permissiblity of offering one's daughter or sister in marriage to a righteous man. ‘Umar said to ‘Uthmān: "If you wish, I shall give you Hafsah, daughter of ‘Umar, in marriage." He used a conditional clause because it gives the addressee freedom of choice, and this is a good manner of speech that encourages the addressee to accept. ‘Umar was also keen on attributing his daughter to himself as if adding: "and you know ‘Umar's status and his good companionship." ‘Uthmān's reply was that he would think about it; i.e. he would consider whether he should marry then or delay it. ‘Umar then said that he waited a few days and then saw ‘Uthmān, who told him that he had decided not to marry 'at present'. He said 'at present' so that his answer would not be misunderstood to mean that he had chosen to remain celibate and never get married, which is forbidden in Islam. ‘Umar then met Abu Bakr As-Siddīq (may Allah be pleased with him) and said to him: "If you wish, I shall marry Hafsah, daughter of ‘Umar, to you." Abu Bakr was silent, but it was for a very specific reason. His silence made ‘Umar angry, more so than when ‘Uthmān refused his daughter since at least ‘Uthmān gave him a reply while Abu Bakr did not say a word.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1152 / PROPHETIC REPORT

Have you ever experienced a day harder than the day of (the...

Narrated by ʻĀʼishah

SOURCE HadeethEnc 6406 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة - رضي الله عنها- أنها قالت للنبي - صلى الله عليه وسلم - : هل أتى عليك يوم كان أشد من يومُ أُحِد ؟ قال: «لقد لقيت من قومك، وكان أشد ما لقيت منهم يوم العقبة، إذ عرضت نفسي على ابن عبدَ يالِيَل ْبن َعْبِدُ كلالٍ، فلم يجبني إلى ما أردت، فانطلقت وأنا مهموم على وجهي، فلم أستفق إلا وأنا َبقْرن الّثَعالِب، فرفعت رأسي، وإذا أنا بسحابة قد أظلتني، فنظرت فإذا فيها جبريل - عليه السلام - فناداني، فقال: إن الله تعالى قد سمع قول قومك لك، وما ردوا عليك، وقد بعث إليك ملك الجبال لتأمره بما شئت فيهم. فناداني ملك الجبال، فسلم علي، ثم قال: يا محمد إن الله قد سمع قول قومك لك، وأنا ملك الجبال، وقد بعثني ربي إليك لتأمرني بأمرك، فما شئت، إن شئت أطبقت عليهم ُالأخَشَبْين».

ENGLISH RENDERING

I asked the Prophet (may Allah's peace and blessings be upon him): "Have you ever experienced a day harder than the day of (the battle of) Uhud?" He replied: "Indeed, I have suffered a lot at the hands of your people (i.e., the disbelievers from of the Quraysh Tribe), the harshest of which was what they did to me on the Day of Al-ʻAqabah when I went to Ibn ʻAbd Yalīl ibn ʻAbd Kulāl with the purpose of inviting him to Islam, but he made no response (to my call). So I departed with deep distress (to the point that I did not know where I was going). I did not recover until I arrived at Qarn Ath-Thaʻālib. There, I raised my head and saw a cloud shading me. I looked and, lo and behold, I saw in it Jibrīl (peace be upon him) who called me and said: Indeed, Allah, the Exalted, heard what your people said to you and the response they gave you. He has sent to you the angel in charge of mountains to order him to do whatever you wish concerning them. Then the angel of the mountains called me, greeted me and said: O Muhammad, Allah has listened to what your people had said to you. I am the angel of mountains, and my Lord has sent me to you so that you may give me your orders concerning them. If you wish I would bring together the Akhshabayn (two mountains that stand opposite to each other at the outskirts of Makkah) to crush them in between."

EASY EXPLANATION

When ʻĀʼishah asked the Prophet (may Allah's peace and blessings be upon him) if he had experienced a day more difficult than the Day of Uhud, he replied: 'Yes,' and he mentioned to her the story of his journey to Taif. When the Prophet (may Allah's peace and blessings be upon him) invited the people of Quraysh to Islam, and they did not respond to him, he headed towards Taif, to convey Allah's Message to them. But, when he invited the people of Taif to Islam, their attitude was worse than that of the people of Makkah. They started throwing stones at him until his heel bled. He presented himself to Ibn ʻAbd Yalīl ibn ʻAbd Kulāl, who was one of the dignitaries of the tribe of Thaqīf in Taif. He also rejected his call. So, the Prophet

1152 Have you ever experienced a day harder than the day of (the... / continued

(may Allah's peace and blessings be upon him) left Taif so sad and disappointed to the point of not knowing where he was going. He did not become aware of his surroundings until he reached a place called Qarn Ath-Thaʿālib. There, a cloud hovered over him and shaded him. As he lifted his head to the sky, he saw Jibrīl inside this cloud, who said to him: This is the Angel of Mountains with me. He greets you with peace. The angel greeted the Prophet (may Allah's peace and blessings be upon him) then said to him: My Lord has sent me to you, if you wish I can make the two huge mountains collapse over them and crush them. But, out of his forbearance and foresight, the Prophet (may Allah's peace and blessings be upon him) responded: "No, for I do hope that Allah will bring forth from their progeny those who would worship Allah alone and not associate partners with Him." This is exactly what happened, as Allah brought forth from the loins of those infidels who harmed him righteous servants who worship Allah alone and who do not associate partners with Him.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1153 / PROPHETIC REPORT

During the battle of Tabūk, the people suffered famine, so they...

Narrated by Abu Hurayrah or Abu Sa'īd al-Khudri (the narrator was unsure)

SOURCE HadeethEnc 4955 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة، أو أبي سعيد الخدري رضي الله عنهما -شك الراوي- قال: لما كان غزوة تبوك، أصاب الناس مجاعة، فقالوا: يا رسول الله، لوَ ِأْذَنت لنا فنحرنا نَواِضَحَنا فأكلنا َوّادَهّنا؟ فقال رسول الله صلى الله عليه وسلم : «افعلوا» فجاء عمر رضي الله عنه فقال: يا رسول الله، إن فعلتَ َقّل ّالظْهُر، ولكن ْادُعُهْم بفضل َأْزَوِادِهْم، ثَم ْادُع الله لهم عليها بالبركة، لعل الله أن يجعل في ذلك البركة. فقال رسول الله صلى الله عليه وسلم : «نعم» فدعا ِنَطِع فبسطه، ثم دعا بفضل َأْزَوِادِهْم، فجعل الرجل يجيء بكف ُذَرِة، ويجيء بكف تمر، ويجيء الآخر ِبَكْسَرِة، حتى اجتمع على ّالنَطِع من ذلك شيء يسير، فدعا رسول الله صلى الله عليه وسلم بالبركة، ثم قال: «خذوا في أوعيتكم» فأخذوا في أوعيتهم حتى ما تركوا في العسكر وعاء إلا َمَلْئوُه وأكلوا حتى شبعوا وفضل ْفضَلَة، فقال رسوُل الِله صلى الله عليه وسلم : «أشهد أن لا إله إلا الله وأني رسول الله، لا يلقى الله بهما عبد غير شاك َفُيْحَجَب عن الجنة».

ENGLISH RENDERING

During the battle of Tabūk, the people suffered famine, so they said: "O Messenger of Allah, grant us permission to slaughter our camels to eat and use their fat." The Messenger of Allah (may Allah's peace and blessings be upon him) said: "You may do that." Then ‘Umar (may Allah be pleased with him) came and said: "O Messenger of Allah, if you do that, there will be a shortage in riding animals. Instead of that, let them bring the leftovers of their provisions, then supplicate Allah for them to bless it perhaps Allah will put some blessing therein." The Messenger of Allah (may Allah's peace and blessings be upon him) agreed to that and asked for a leather mat and spread it out. Then he asked them to bring their leftovers. One man brought a handful of corn; another brought a handful of dates; and another brought a piece of bread until an insignificant amount was collected on the leather mat. So the Messenger of Allah (may Allah's peace and blessings be upon him) invoked the blessing of Allah then said: "Take and fill your containers." They filled their containers until no container in the army was left unfilled. They ate their fill and there was some food left over. So the Messenger of Allah (may Allah's peace and blessings be upon him) said: "I bear witness that there is no god but Allah and that I am the Messenger of Allah. No slave will meet Allah believing in these two (testimonies of faith) without having any doubt and be prevented from Paradise."

1153 During the battle of Tabūk, the people suffered famine, so they... / continued

EASY EXPLANATION

At the time of the battle of Tabūk, the people suffered famine, so they said: O Messenger of Allah, if you only permit us to slaughter our camels so we can eat their meat and use their fat. The Messenger of Allah (may Allah's peace and blessings be upon him) permitted them. Then ‘Umar (may Allah be pleased with him) came and said: O Messenger of Allah, if you do that, we will have a shortage in riding animals. Let them instead bring their leftover food, then invoke Allah's blessing on it, perhaps Allah will put some blessing in the small amount. The Messenger of Allah agreed and asked for a mat made of leather and spread it out. Then he asked them to bring their leftover food. One man brought a handful of corn; another brought a handful of dates; and another a piece of bread, until they collected an insignificant amount upon the mat. Then the Messenger of Allah invoked Allah's blessings and said: Take and fill your containers. So they filled their containers until all of the army members filled their containers. They ate to their fill and there was some food left over from it. The Messenger of Allah then said: I bear witness that there is no god but Allah, and that I am the Messenger of Allah. No slave will meet Allah believing in these two statements, free of doubt, and be prevented from Paradise, meaning that he must enter Paradise, either from the beginning with the survivors, or after being brought out of the Fire.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1154 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 58131 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم كانَ يَسْأل في مرضه الذي مات فيه، يقول: «أين أنا غدا، أين أنا غدا» يريد يوم عائشة، فَأذَن له أزواجه يكون حيث شاء، فكان في بيت عائشة حتى مات عندها، قالت عائشة: فمات في اليوم الذي كان يدور عليّ فيه، في بيتي، فَقَبَضه الله وإن رأسه لَبَيْنَ نحري وَسْحري، وَخالَط ريقه ريقي، ثم قالت: دَخل عبد الرحمن بن أبي بكر ومَعه سواك يَسْتَنّ به، فنظر إليه رسول الله صلى الله عليه وسلم ، فقلت له: أعطني هذا السواك يا عبد الرحمن، فَأعطانيه، فَقَضَمْته، ثم مَضَغْته، فأعطيته رسول الله صلى الله عليه وسلم فاستَنّ به، وهو مُسْتَنِد إلى صدري.

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) used to ask in his final illness: "Where will I be tomorrow? Where will I be tomorrow?" He was looking forward to ʻĀ'ishah's turn [to stay with her]. So, his wives allowed him to stay wherever he wished. He stayed at ʻĀ'ishah's house till he died there. ʻĀ'ishah added: "He died on the day of my turn in my house, and he was taken unto Allah while his head was between my chest and neck, and his saliva mixed with mine." ʻĀ'ishah then said: "ʻAbdur-Rahmān ibn Abu Bakr came in carrying a tooth-stick that he was cleaning his teeth with. The Messenger of Allah (may Allah's peace and blessings be upon him) looked at it, so I said to him: 'O ʻAbdur-Rahmān, give me this tooth-stick.' He gave it to me and I cut it, chewed it (its end) and gave it to the Messenger of Allah (may Allah's peace and blessings be upon him) who cleaned his teeth with it while he was resting against my chest."

EASY EXPLANATION

ʻĀ'ishah (may Allah be pleased with her) tells us about the last days in the life of the Messenger of Allah (may Allah's peace and blessings be upon him). During his last illness, he used to ask: "Where will I be tomorrow? Where will I be tomorrow?" This question was intended as a gentle, indirect request by the Prophet (may Allah's peace and blessings be upon him) to his wives to stay at ʻĀ'ishah's house. They understood this and granted him permission to stay with her. He stayed in her house until he died. ʻĀ'ishah (may Allah be pleased with her) mentioned that he died on the day of her turn. Allah, the Exalted, took his life when his head was between her chest and neck. She added that his saliva was mixed with hers because of the tooth-stick. The story goes that ʻĀ'ishah's brother, ʻAbdur-Rahmān ibn Abu Bakr (may Allah be pleased with him) entered holding a tooth-stick whilst the Prophet (may Allah's peace and blessings be upon him) was in the throes of death. When the Prophet (may Allah's peace and blessings be upon him) saw the tooth-stick, he looked at it as if he wanted it. ʻĀ'ishah understood the look, took it from her brother, chopped the top off, chewed it to make it palatable, and then handed it to the Prophet (may Allah's peace and blessings be upon him). He took it and used it. After his death, ʻĀ'ishah (may Allah be pleased with her)

1154 The Messenger of Allah (may Allah's peace and blessings be upon... / continued

would always be envied, because the Prophet (may Allah's peace and blessings upon him) died whilst his head was resting against her chest.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1155 / PROPHETIC REPORT

During the battle of Mu'tah, nine swords were broken in my...

Narrated by the named companion in the report

SOURCE HadeethEnc 8407 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي سليمان خالد بن الوليد رضي الله عنه قال: لقد انقطعت في يدي يومَ مُؤْتَة تسعة أسياف، فما بقي في يدي إلاَ صِفِيَحٌة يمانية.

ENGLISH RENDERING

Abu Sulaymān Khālid ibn al-Walīd (may Allah be pleased with him) said: "During the battle of Mu'tah, nine swords were broken in my hand, and all that remained with me was a Yemeni sword."

EASY EXPLANATION

Khālid ibn al-Walīd (may Allah be pleased with him) who was nicknamed "the sword of Allah", was a great Muslim warrior who boldly attended the battles and led the Muslim armies. He descends from one of the noble tribes of Quraysh in the pre-Islamic times. He accepted Islam before the conquest of Makkah. Khālid ibn al-Walīd participated in the battle of Uhud siding with the polytheists of Makkah, then he accepted Islam. This, in fact, shows how perfect the Power of Allah, Glorified and Exalted, is and that all matters are in the Hand of Allah who guides whom He wills and sends astray whom He wills. Khālid (may Allah be pleased with him) tells about the swords broken in his hand during the battle of Mu'tah, which reflects his courage and bravery.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1156 / PROPHETIC REPORT

One day, the Messenger of Allah (may Allah’s peace and...

Narrated by Yazīd ibn Hayyān

SOURCE HadeethEnc 3084 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن يزيد بن حيان قال: انطلقت أنا وُحصين بنَ سْبَرة وعمرو بن مسلم إلى زيد بن أرقم رضي الله عنه فلما جلسنا إليه قال له حصين: لقد لقيَت يا زيد خيًرا كثيًرا، رأيَت رسول الله صلى الله عليه وسلم وسمعَت حديثه، وغزوَت معه، وصليَت خلفه: لقد لقيت يا زيد خيًرا كثيًرا، حدثنا يا زيد ما سمعت من رسول الله صلى الله عليه وسلم قال: يا ابن أخي، والله لقدَ كِبَرْت سني، وَقُدَم عهدي، ونسيُت بعض الذي كنتَ أِعي من رسول الله صلى الله عليه وسلم فما حدثتكم فاقبلوا، وما لا فلاُ تَكِّلفونيه. ثم قال: قام رسول الله صلى الله عليه وسلم يوًما فينا خطيًبا بماءُ يدعى ُخّما بين مكة والمدينة، فحمد الله، وأثنى عليه، ووعظ وذّكر، ثم قال: «أما بعد، ألا أيها الناس، فإنما أنا بشرُ يوشُك أن يأتي رسول ربي فُأِجيَب، وأنا تارُك فيكمَ ثَقَلْيِن: أولهما كتاب الله، فيه الهدى والنور، فخذوا بكتاب الله، واستمسكوا به»، فَحّث على كتاب الله، ورّغَب فيه، ثم قال: «وأهل بيتيُ أُذِّكُرُكم الله في أهل بيتي،ُ أُذِّكُرُكم الله في أهل بيتي» فقال له حصين: ومن أهل بيته يا زيد، أليس نساؤه من أهل بيته؟ قال: نساؤه من أهل بيته، ولكن أهل بيته منُ حِرَم الصدقة بعده، قال: ومن هم؟ قال: هم آل علي، وآل عقيل، وآل جعفر، وآل عباس. قال: كل هؤلاءُ حِرَم الصدقة؟ قال: نعم. وفي رواية: «ألا وإني تارُك فيكمَ ثَقَلْيِن: أحدهما كتاب الله وهو حبل الله، من اتبعه كان على الهدى، ومن تركه كان على ضلالة».

ENGLISH RENDERING

I went along with Husayn ibn Sabrah and ‘Amr ibn Muslim to Zayd ibn Arqam (may Allah be pleased with him). As we sat by his side, Husayn said to him: "O Zayd, you have acquired a great virtue as you saw the Messenger of Allah (may Allah’s peace and blessings be upon him) listened to his words, fought by his side (in different battles), and offered prayer behind him. You have, in fact, earned a great virtue. Could you narrate to us what you heard from the Messenger of Allah (may Allah’s peace and blessings be upon him)?" He said: "I have grown old and it has been long. I have forgotten some of what I memorized from the Messenger of Allah (may Allah’s peace and blessings be upon him); so accept whatever I narrate to you, and do not compel me to narrate what I fail to narrate." He then said: "One day, the Messenger of Allah (may Allah’s peace and blessings be upon him) stood up to deliver a sermon at a watering place known as Khumm located between Makkah and Madīnah. He praised Allah, extolled Him, and gave us an admonition and reminder. He then said: 'O people! I am only a human being. I am

1156 One day, the Messenger of Allah (may Allah’s peace and… / continued

about to receive a messenger (the angel of death) from my Lord and I will respond to Allah's call, but I am leaving with you two weighty things; the first is the Book of Allah, in which there is right guidance and light. So hold fast to the Book of Allah and adhere to it.' He exhorted us to hold fast to the Book of Allah and then said: 'And members of my family. I remind you of Allah with regard to members of my family. I remind you of Allah with regard to members of my family.'" Husayn said to Zayd: "Who are the members of his family, O Zayd? Are his wives not members of his family?" Thereupon Zayd said: "His wives are members of his family. But here, the members of his family are those for whom Zakah is forbidden." He asked: "Who are they?" Zayd said: "The household of ‘Ali, ‘Aqīl, Ja‘far, and ‘Abbās." Husayn asked: "Is Zakah forbidden for all of them?" He said: 'Yes!'
In another narration, the Prophet (may Allah's peace and blessings be upon him) said: "But I am leaving with you two weighty things; the first is the Book of Allah, and it is the rope of Allah. Whoever holds fast to it shall be on the path of guidance, and whoever abandons it shall be on the path of error.”

1156 One day, the Messenger of Allah (may Allah’s peace and… / continued

EASY EXPLANATION

Yazīd ibn Hayyān reported: I went along with Husayn ibn Sabrah and ‘Amr ibn Muslim to Zayd ibn Arqam (may Allah be pleased with him). As we were sitting with him, Husayn said to him: O Zayd, you have acquired a great virtue by seeing the Messenger of Allah (may Allah's peace and blessings be upon him) listening to his words directly, fighting by his side, and praying behind him. You have, in fact, earned a great virtue. Could you narrate to us what you heard from the Messenger of Allah (may Allah’s peace and blessings be upon him)? He said: I have grown old, and it has been long. I have forgotten some of the narrations I memorized from Allah's Messenger (may Allah’s peace and blessings be upon him); so accept whatever I narrate to you, and what I do not narrate, do not compel me to narrate. He then said: One day, the Messenger (may Allah’s peace and blessings be upon him) stood up to deliver a sermon in a valley that had a water known as Khumm located between Makkah and Madīnah. He praised Allah, extolled Him, and reminded us of observing the right of servitude to Allah, which we were distracted from by our preoccupation with our families and dependents. He (may Allah's peace and blessings be upon him) then said: O people! I am only a human being, and I am about to die, but I am leaving with you two great and significant things: the first is the Qur'an, in which there is right guidance and light. So, follow it and force yourselves to adhere to it. He urged us to follow the Qur'an and adhere to its rope. Afterwards, he prompted us to be kind to his household, to obey Allah in them and observe their rights. He said that twice. Husayn asked Zayd about his household, and whether or not his wives were members of his family. Zayd said that his wives were members of his family as they lived with him and were under his responsibility. He commanded us to respect and honor them. However, generally speaking, his household are the ones for whom obligatory charity is forbidden, and those were the household of ‘Ali, ‘Aqīl, Ja‘far, and ‘Abbās. All of these are forbidden from taking any of the obligatory charity (i.e. Zakah, vows, and expiation).

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1157 / PROPHETIC REPORT

O Sa‘d ibn Mu‘ādh, the Paradise, by the Lord of the Ka‘bah, I...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 3855 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه قال: غاب عمي أنس بن ٱلنّضِر رضي الله عنه عن قتال بدر، فقال: يا رسول الله،ِ غُبْت عن أول قتال قاتلت المشركين، لئن الله أشهدني قتال المشركينَ ُلِيرَيّن الله ما أصنع. فلما كان يوم ُأُحِد ٱنكشَف المسلمون، فقال: ٱللهم ٱعَتِذُر إليك مما صنع هؤلاء - يعني: أصحابه - وأبرُأ إليك مما صنع هؤلاء - يعني: المشركين - ثم تقدم فاستقبله سعد بن معاذ، فقال: يا سعد بن معاذ، الجّنة ورّب الكعبة ّإني ِأجُد ريحها من دون ُأُحِد. قال سعد: فما استطعت يا رسول الله ما صنع! قال أنس: فوجدنا به ِبْضَعا وثمانين ضربة بالسيف، أو طعنة ِبُرْمح، أو َرْمَية بسهم، ووجدناه قدُ قتل وَمّثل به المشركون فما َعرفه أحُد إلا ُأُختهِ َبَنانِه. قال أنس: ّكنا نرى أو َنُظّن أن هذه الآية نزلت فيه وفي أشباهه: {من المؤمنين رجال صدقوا ما عاهدوا الله عليه} [الأحزاب: 23] إلى آخرها.

ENGLISH RENDERING

My uncle Anas ibn An-Nadr (may Allah be pleased with him) did not take part in the battle of Badr; so he said: "O Messenger of Allah, I was absent from the first battle you fought against the polytheists. If Allah give me a chance to fight them, no doubt, Allah will show how (bravely) I will fight." So, on the day of the battle of Uhud, when the Muslims left their posts and were defeated, he said: "O Allah, I apologize to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the polytheists) have done." Then he advanced with his sword and met Sa‘d ibn Mu‘ādh passing in front of him so he said to him: 'O Sa‘d ibn Mu‘ādh, the Paradise, by the Lord of the Ka‘bah, I smell the fragrance of Paradise near Mount Uhud." Sa‘d later said: "O Messenger of Allah, what he did was beyond my power." Anas said: "We found on his body over eighty wounds caused by swords, spears, and arrows. He was killed and mutilated by the polytheists to the extent that no one was able to recognize him except his sister, from his fingertips. We believe that the Qur'anic verse: {Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration} [Sūrat al-Ahzāb: 23] refers to him and the likes of him."

EASY EXPLANATION

Anas ibn Mālik recounts that his paternal uncle Anas ibn An-Nadr was not with the Messenger of Allah (may Allah's peace and blessings be upon him) in the battle of Badr, because the Prophet had not come out with the intention to fight, rather wanted to target the trade caravan of Quraysh. There were only three hundred-odd men with him, with seventy camels and horses that they took turn riding. Many of the companions remained behind because no one was summoned to battle, and a very small number of men

1157 O Sa‘d ibn Mu‘ādh, the Paradise, by the Lord of the Ka‘bah, I... / continued

went out with the Prophet. Anas ibn An-Nadr said to the Prophet that he did not witness the battle of Badr with him in his first fight against the polytheists, and that: "If Allah gives me a chance to fight them, no doubt, Allah will show how (bravely) I will fight." Then when the battle of Uhud took place, one year and one month after the battle of Badr, the Muslims marched out to fight with the Prophet (may Allah's peace and blessings be upon him). The Muslims were in the winning position in the beginning of the battle, however, later on, when the polytheists were retreating and showing defeat, some of the archers left their assigned posts which the Prophet (may Allah's peace and blessings be upon him) ordered them not to leave without receiving a command. As a result, the Muslim army was vulnerably exposed and the polytheists attacked them from behind. Some Muslims fled while others remained and fought. Anas ibn An-Nadr (may Allah be pleased with him) advanced towards the polytheists, saying: "O Allah, I apologize to You for what these have done," meaning his companions who had fled; "and I denounce what these have done", meaning the polytheists who fought the Prophet and his companions. As he advanced, he passed by Sa‘d ibn Mu‘ādh who asked him: "Where are you going?" Anas said: "O Sa‘d, I really smell the fragrance of Paradise near Mount Uhud." He literally smelt the fragrance of Paradise. He was not imagining it. This was part of Allah's favor on that man who smelled the fragrance of Paradise before he was martyred, which motivated him to go forward, not to retreat like others, until he was eventually killed.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1158 / PROPHETIC REPORT

Sa‘d was injured on the Day of the Trench by the arrow of man...

Narrated by ‘Ā’ishah

SOURCE HadeethEnc 10893 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها ، قالت:ُأِصيب سعد يوم الخندق، رماه رجل من قريش، يقال له حبان بن ٱلْعِرَقِة وهو حبان بن قيس، من بني معيص بن عامر بن لؤي رماه في الأَكْحِل ، فضرب النبي صلى الله عليه وسلمَ خيمة في المسجد ليعوده من قريب، فلما رجع رسول الله صلى الله عليه وسلم من الخندق وضع السلاح واغتسل، فأتاه جبريل -عليه السلام- وهو ينفض رأسه من ٱلْغبار، فقال: " قد وضعَت السلاح، والله ما وضعُته، اخرج إليهم، قال النبي صلى الله عليه وسلم : فأين فأشار إلى بنيُ قَريظة " فأتاهم رسول الله صلى الله عليه وسلم فنزلوا علىُ حكمه، فرّد ٱلْحكم إلى سعد، قال: فإني أحكم فيهم: أنُ تقتل المقاِتلة، وأنُ تسبى النساء وٱلذِّرية، وأنُ تقسم أموالهم قال هشام، فأخبرني أبي، عن عائشة: أن سعدا قال: اللهم إنك تعلم أنه ليس أحد أحب إلي أنُ أجاهدهم فيك، من قوم كّذبوا رسولك صلى الله عليه وسلم وأخرجوه، اللهم فإني أظن أنك قد وضعَت الحرب بيننا وبينهم، فإن كان بقي من حرب قريش شيء فَأْبِقني له، حتى أجاهدهم فيك، وإن كنَت وضعَت الحرب فٱفْجرها واجعل موتتي فيها، فانفجرت منَ لّبته فلمَ يْرَعهم، وفي المسجد خيمة من بنيِ عَفار، إلا الدم يسيل إليهم، فقالوا: يا أهل الخيمة، ما هذا الذي يأتينا من قبلكم؟ فإذا سعدَ يْغذو جرحه دما، فمات منها رضي الله عنه .

ENGLISH RENDERING

Sa‘d was injured on the Day of the Trench by the arrow of man from Quraysh called Hibbān ibn al-‘Arqah (Hibbān ibn Qays) from the tribe of Banu Mu‘ayyis ibn ‘Āmir ibn Lu'ai who shot him in the median vein of the arm. So the Prophet (may Allah's peace and blessings be upon him) set up a tent for him in the mosque in order to visit him from nearby. When the Messenger of Allah (may Allah's peace and blessings be upon him) returned from the trench he placed his weapon down and washed up. Jibrīl (may peace be upon him) came to him while he was shaking the dust from his head and said: "Have you laid down weapons? By Allah! I have not laid it down! Go out to them!" The Prophet (may Allah's peace and blessings be upon him) said: "Where?" So he pointed to Banu Qurayzhah. The Messenger of Allah (may Allah's peace and blessings be upon him) went to them and they surrendered. He turned the judgment over to Sa‘d, and Sa‘d said: "I rule that their warriors be killed, their women and offspring be taken as captives, and that their wealth be divided." Hishām said: "My father informed me that ‘Ā’ishah reported that Sa‘d said: 'O Allah, Indeed, You know that there is no one that I love to battle in Your cause than a people who belied and drove out Your Messenger (may Allah's peace and blessings be

1158 Sa‘d was injured on the Day of the Trench by the arrow of man... / continued

upon him). O Allah, I think that You have ended the war between us and them, so if there remains any war against the Quraysh, then keep me alive so that I may battle them in Your cause; and if You have indeed ended the war, then let the blood flow and make my death therein." So his wound erupted from his throat. There was a tent in the mosque belonging to Banu Ghifār, and they were scared at the sight of blood flowing towards them. They said: "O people of this tent, what is it that is coming to us from your side?" And Sa‘d's wound continued to bleed, and he died from it (may Allah be pleased with him). [Al-Bukhāri]

1158 Sa‘d was injured on the Day of the Trench by the arrow of man... / continued

EASY EXPLANATION

The noble Hadīth shows merits of Sa‘d ibn Mu‘ādh, a grand companion of the Prophet. A tent was set up for him in the mosque in order for the Prophet to visit him after he had sustained injuries in Jihad. Also, he passed a judgment on Banu Qurayzhah that came in accordance with the divine Judgment: to kill their men, take their women and offspring as captives, and to take their wealth. Indeed, Jews had betrayed Muslims, breached their covenant, and taken advantage of the circumstances of the battle of the Trench, when Quraysh mustered on the outskirts of Madīnah. Further to his merits, Sa‘d's prayer was accepted, resulting in his martyrdom. He prayed that Allah keep him alive, if Muslims still had to fight Quraysh or that Allah let him die from wounds, if the war was over.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1159 / PROPHETIC REPORT

Allah, the Exalted, sent down the Divine Revelation to the...

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 4217 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه مرفوعًا: إن الله عز وجل تابع الوحي على رسول الله صلى الله عليه وسلم قبل وفاته حتّى تُوُفّي أكثر ما كان الوحي.

ENGLISH RENDERING

Allah, Exalted and Glorified, sent down the Divine Revelation to the Messenger of Allah (may Allah's peace and blessings be upon him) abundantly during the period preceding his death until he died at a time when the revelation had never been more abundant.

EASY EXPLANATION

Allah, Exalted and Glorified, increased the revelation that was sent down to the Messenger of Allah (may Allah's peace and blessings be upon him) before his death to complete the Shariah, up until the Messenger (may Allah's peace and blessings be upon him) died at a time when the revelation was most abundant.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1160 / PROPHETIC REPORT

I witnessed the Day of Hunayn with the Messenger of Allah (may...

Narrated by Abu al-Fadl Al-‘Abbās ibn ‘Abd al-Muttalib

SOURCE HadeethEnc 8267 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي الفضل العباس بن عبد المطلب رضي الله عنه قال: شهدت مع رسول الله صلى الله عليه وسلم يومَ حُنَيْن، فَلَزِمْت أنا وأبو سفيان بن الحارث بن عبد المطلب رسول الله صلى الله عليه وسلم فلم نفارقه، ورسول الله صلى الله عليه وسلم على بَغْلَةٍ له بيضاء، فلما التقى المسلمون والمشركونَ وَلّى المسلمون مدبرين، فَطَفِقَ رسول الله صلى الله عليه وسلم يَرْكُضُ بَغْلَتَهُ قِبَلَ الكفار، وأنا آخُذُ بِلجامِ بَغْلَةِ رسول الله صلى الله عليه وسلم أُكُفُّها إرادَةَ أن لا تسرع، وأبو سفيان آخُذُ بِركاب رسول الله صلى الله عليه وسلم فقال رسول الله صلى الله عليه وسلم : «أي عباس، نادِ أصحاب السُّمَرة». قال العباس - وكان رجلاً صَيِّتا - فقلت بأعلى صوتي: أين أصحاب السُّمَرة، فوالله لكأنَ عَطْفَتُهم حين سمعوا صوتي عَطْفَةَ البقر على أولادها، فقالوا: يا لبيك يا لبيك، فاقتتلوا هم والكفار، والدعوُة في الأنصار يقولون: يا معشر الأنصار، يا معشر الأنصار، ثم قُصِرَت الدعوة على بني الحارث بن الخَزْرَج، فنظر رسول الله صلى الله عليه وسلم وهو على بغلته كالمتطاول عليها إلى قتالهم، فقال: «هذا حِينَ حَمِيَ الوطيس»، ثم أخذ رسول الله صلى الله عليه وسلم حَصَيات فرمى بهن وجوه الكفار، ثم قال: «انهَزَموا وَرَبِّ مُحَمّدٍ»، فذهبت أنظر فإذا القتال على هيئته فيما أرى، فوالله ما هو إلا أن رماهم بحصياته، فما زلت أرى حَدَّهم كَلِيلًا وأمرهم مُدبِرا.

ENGLISH RENDERING

I witnessed the Day of Hunayn with the Messenger of Allah (may Allah's peace and blessings be upon him). Abu Sufyān ibn al-Hārith ibn ‘Abd al-Muttalib and I stuck with the Messenger of Allah (may Allah's peace and blessings be upon him) and we did not leave him. The Messenger of Allah (may Allah's peace and blessings be upon him) was riding on his white mule. When the Muslims met the disbelievers on the battlefield, the Muslims retreated, but the Messenger of Allah (may Allah's peace and blessings be upon him) began to spur his mule on towards the disbelievers. I was holding onto the Messenger’s mule’s bridle (may Allah's peace and blessings be upon him) restraining it from going very fast. Abu Sufyān who was holding the Messenger’s mule’s stirrup (may Allah's peace and blessings be upon him) said: "O Al-‘Abbās, call out to the people of Samurah." Al-‘Abbās (who was a man with a loud voice) called out at the top of his voice: "Where are the people of Samurah?" Al-‘Abbās said: "And by Allah, when they heard my voice, they came back (to us) as cows come back to their calves, and they said: 'We are here, we are here!'" Al-‘Abbās said: “They began to fight the disbelievers. Then there was a call to the Ansār. Those (who called out to them) shouted: ‘O you people of the Ansār!' O people of the Ansār!‘ Banu al-Hārith

1160 I witnessed the Day of Hunayn with the Messenger of Allah (may... / continued

ibn al-Khazraj were the last to be called. The Messenger of Allah (may Allah's peace and blessings be upon him) who was riding on his mule watched at their fight, stretched his neck forward, and said: ‘This is the time when the fight is raging hot.' Then the Messenger of Allah (may Allah's peace and blessings be upon him) took (some) pebbles and threw them in the faces of the disbelievers and said: ‘By the Lord of Muhammad, they are defeated.'" Al-‘Abbās said: “I went round and saw that the battle was in the same condition that I had seen it. And, by Allah! It remained in that same condition until he threw the pebbles. I continued to watch until I saw that their force had faded and they began to retreat."

1160 I witnessed the Day of Hunayn with the Messenger of Allah (may... / continued

EASY EXPLANATION

Abu al-Fadl al-‘Abbās ibn ‘Abd al-Muttalib (may Allah be pleased with him) reported that he witnessed the battle of Hunayn with the Messenger of Allah (may Allah's peace and blessings be upon him). When the Muslims and the disbelievers met and fought vigorously, some of the Muslims fled. So, the Messenger of Allah (may Allah's peace and blessings be upon him) spurred his mule toward the disbelievers, but Al-‘Abbās was holding the bridle, restraining it from rushing toward the enemy, and Abu Sufyān was holding the Prophet's stirrup. The Prophet (may Allah's peace and blessings be upon him) asked Al-‘Abbās to call the People of the Samurah; the people who had given the Prophet, may Allah's peace and blessings be upon him the pledge of allegiance under a tree called Samurah on the Day of Hudaybiyah, in the sixth year after Hijrah. Al-‘Abbās, who was endowed with a loud voice, called to the people of Samurah, as if reminding them not to forget their pledge to the Prophet (may Allah's peace and blessings be upon him) under that tree. When they heard the call, they returned quickly, as if they were a herd of cattle coming back to their absent calves. They said in one voice that they were there, ready to fight. So, the Muslims and the disbelievers fought. The Ansār were called later and then Banu al-Hārith; a big tribe from the Khazraj, were the only tribe left to be called. The Prophet (may Allah's peace and blessings be upon him) watched the fight from on top of his mule and said that it was the time for the fighting to become fierce. He then took some pebbles and threw them in the faces of the disbelievers and said optimistically, or by way of an announcement, that the disbelievers were defeated, swearing by the Lord of Muhammad. Al-‘Abbās went to check this out and found the fighting still going on, but when the Prophet (may Allah's peace and blessings be upon him) threw the pebbles the disbelievers began to grow weak and disgraced.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1161 / PROPHETIC REPORT

O Allah, forgive me, bestow Your mercy on me, and join me with...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 5472 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها ، قالت: سمعت النبي صلى الله عليه وسلم َوُهَوُ ْمسَتِنُد إِلّي،َيُقوُل: «اللّهُمّ ْاغِفْرِ لي وْارَحْمِني، وَْألِحْقِني بالّرفِيق الأْعَلى».

ENGLISH RENDERING

I heard the Prophet (may Allah's peace and blessings be upon him) saying: while reclining on me: "O Allah, forgive me, bestow Your mercy on me, and join me with the exalted companions."

EASY EXPLANATION

As the time for the death of the Prophet (may Allah's peace and blessings be upon him) drew near, he reclined on the Mother of Believers ʻĀ'ishah (may Allah be pleased with her) asking his Lord to join him with the companions and they are the prophets, the virtuous people, the martyrs, and the righteous

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1162 / PROPHETIC REPORT

for by Allah, if Allah guides a single person through you, that...

Narrated by the named companion in the report

SOURCE HadeethEnc 3409 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ»، قَالَ: فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا، فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا، فَقَالَ: «أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ؟» فَقِيلَ: هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ، قَالَ: «فَأَرْسِلُوا إِلَيْهِ»، فَأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي عَيْنَيْهِ وَدَعَا لَهُ، فَبَرَأَ حَتَّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ، فَقَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ، أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ: «انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ، فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا، خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ».

ENGLISH RENDERING

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

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed the Companions that Muslims would win victory over the Jews of Khaybar the following day at the hands of a man to whom he would give the banner, which is the flag the army takes as its slogan. Among the traits of this man is that he loves Allah and His Messenger and Allah and His Messenger love him. So, the Companions spent their night conversing and talking about the one who would be given the banner, hoping to win that great honor. In the morning, they went to the Prophet (may Allah's peace and blessings be upon him), each wishing to be the one who would win that honor.

The Prophet (may Allah's peace and blessings be upon him) asked about ‘Ali ibn Abi Tālib.

1162 for by Allah, if Allah guides a single person through you, that... / continued

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

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

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

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Superiority of ‘Ali ibn Abi Tālib (may Allah be pleased with him) and the Prophet's testimony for him that he is loved by Allah and His Messenger and that he loves Allah and His Messenger.
The Companions' keenness to pursue goodness and their competing in doing good deeds.
It is a Shariah directive to adhere to good manners in fight, and give up rashness and needless disturbing voices.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1163 / PROPHETIC REPORT

Jibrīl came to the Prophet (may Allah's peace and blessings be...

Narrated by the named companion in the report

SOURCE HadeethEnc 4925 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن رفاعة بن رافع الزرقي رضي الله عنه قال: جاء جبريل إلى النبي صلى الله عليه وسلم قال: ما تُعُدّوَن أهل بدر فيكم؟ قال: «من أفضل المسلمين» أو كلمة نحوها. قال: وكذلك من شهد بدرا من الملائكة.

ENGLISH RENDERING

Rifā‘ah ibn Rāfi‘ Az-Zuraqi (may Allah be pleased with him) reported that Jibrīl came to the Prophet (may Allah's peace and blessings be upon him) and said: "How do you rate the people who participated in the battle of Badr among you?" He said: "They are from the best of Muslims." or said something similar to that. Jibrīl said: "So are the angels that witnessed the battle of Badr."

EASY EXPLANATION

The great Companion Rifā‘ah informs us that Jibrīl (peace be upon him) came to the Prophet (may Allah's peace and blessings be upon him) and said to him: What is the status of those who fought in the cause of Allah in the battle of Badr? In this battle, Allah granted His Prophet and the believers who joined him a complete victory. He said: They are the best of the Muslims among us. So Jibrīl (peace be upon him) said: The same can be said about the angels who joined the battle and fought in it.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1164 / PROPHETIC REPORT

Every nation has an extremely trustworthy man, and the most...

Narrated by the named companion in the report

SOURCE HadeethEnc 11190 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه مرفوعًا: «إِنّ لكل ُأمة أَمِيًنا، وإِن أَمِيننا -أُيتها الأمة- أبو ُعبيدة بن الجّراح».

ENGLISH RENDERING

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Every nation has an extremely trustworthy man, and the most trustworthy man of this Ummah is Abu ‘Ubaydah ibn al-Jarrāh."

EASY EXPLANATION

Every nation has an extremely trustworthy man known for his honesty more than others. The person who is most well-known for his honesty and trustworthiness in the Muslim nation is Abu ‘Ubaydah ibn al-Jarrāh (may Allah be pleased with him). Although honesty is a common characteristic of all the Companions (may Allah be pleased with him) yet the context of the Hadīth shows that Abu ‘Ubaydah has a higher level of trustworthiness than others.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1165 / PROPHETIC REPORT

Should I not feel shy of a man whom the angels feel shy of?

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 10548 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة قالت: كان رسُول الله صلى الله عليه وسلمُ مْضطِجًعا في بيتي، كاشًفا عنَ فِخَذْيه، أو سَاقْيه، فاْستأذن أبو بكر فأِذَن له، وهو على تلك الحال، فتحّدَث، ثم اْستأَذنُ عمر، فأِذن له، وهو كذلك، فتحّدث، ثم اْستأَذن عثمان، فجلس رسول الله صلى الله عليه وسلم ، وسّوى ثيابه -قال محمد: ولا أقول ذلك في يوم واحد- فَدَخل فتحّدث، فلّما خرج قالت عائشة: دخل أبو بكر فلمَ تْهَتّش له ولمُ تبِاله، ثم دخل عمر فلمَ تْهَتّش له ولمُ تبِاله، ثم دخل عثمان فجلسَت وسّويَت ثيابك فقال: «ألا أْستَحِي من رجلَ تْسَتِحي منه الملائكُة».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) was lying in my house with his thighs or shins uncovered. Abu Bakr sought permission to enter, and he allowed him in, still in that state. Abu Bakr talked (to him). Then ʻUmar sought permission to enter, and he allowed him in while in that very state. ʻUmar talked (to him). Then ʻUthmān sought permission to enter, so the Messenger of Allah (may Allah's peace and blessings be upon him) sat down and set right his clothes - Muhammad (one of the narrators) said: I do not say that it happened on the same day - and he (ʻUthmān) then entered and conversed with him. When he left, ʻĀ'ishah said: "Abu Bakr entered and you did not care and did not arrange your clothes, then ʻUmar entered and you did not care and did not arrange your clothes, then ʻUthmān entered and you got up and set your clothes right!" Thereupon, he said: "Should I not feel shy of a man whom the angels feel shy of?"

EASY EXPLANATION

ʻĀ'ishah (may Allah be pleased with her) narrates that the Messenger of Allah (may Allah's peace and blessings be upon him) was lying in her house, and his thighs or shins were uncovered. As Abu Bakr asked for permission to enter, he allowed him in, and his thighs or shins were still uncovered. Abu Bakr conversed with the Messenger of Allah (may Allah's peace and blessings be upon him). Then ʻUmar asked for permission to enter, so the Prophet (may Allah's peace and blessings be upon him) allowed him in, without changing his position. He talked to the Prophet (may Allah's peace and blessings be upon him). Then ʻUthmān asked for permission to enter, so the Prophet (may Allah's peace and blessings be upon him) sat down, arranged his clothes, and covered his thighs or shins. Then he allowed him in. When ʻUthmān left, ʻĀ'ishah remarked that when Abu Bakr entered, the Prophet (may Allah's peace and blessings be upon him) did not mind, and so did he when ʻUmar got in. However, when ʻUthmān entered, the Prophet (may Allah's peace and blessings be upon him) sat down, straightened his clothes, and covered his thighs or shins. The Messenger of Allah (may Allah's peace and blessings be upon him) said: ''Should I not feel shy of a man whom the angels feel shy of?''

Now, this Hadīth cannot be taken as a proof that the thighs are not ʻAwrah, for there is uncertainty in the

1165 Should I not feel shy of a man whom the angels feel shy of? / continued

Hadīth about the parts of the body that were uncovered: the thighs or shins. So, it cannot be said with certainty that it is permissible to uncover the thighs. Also, the Hadīths where the Prophet (may Allah's peace and blessings be upon him) was reported to have uncovered his thighs indicate a practice rather than a saying of the Prophet (may Allah's peace and blessings be upon him). These Hadīths were reported by young Companions. There are other Hadīths reported by senior Companions, however, in which the Prophet (may Allah's peace and blessings be upon him) stated that the thighs are ‘Awrah. So precaution entails that these Hadīths are to be complied with. The rule is that a statement outweighs a practice. Also, the practice is subject to possible interpretations.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1166 / PROPHETIC REPORT

Verily, I shall give this banner to a man who loves Allah and...

Narrated by the named companion in the report

SOURCE HadeethEnc 4958 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَبِي هُرَيْرَة رضي الله عنه أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ خَيْبَر: «لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ رَجُلًا يُحِبُّ اللهَ وَرَسُولَهُ، يَفْتَحُ اللهُ عَلَى يَدَيْهِ» قَالَ عُمَرُ بْنُ الْخَطَّابِ: مَا أَحْبَبْتُ الْإِمَارَةَ إِلَّا يَوْمَئِذٍ، قَالَ فَتَسَاوَرْتُ لَهَا رَجَاءَ أَنْ أُدْعَى لَهَا، قَالَ فَدَعَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلِيَّ بْنَ أَبِي طَالِبٍ، فَأَعْطَاهُ إِيَّاهَا، وَقَالَ: «امْشِ، وَلَا تَلْتَفِتْ، حَتَّى يَفْتَحَ اللهُ عَلَيْكَ» قَالَ فَسَارَ عَلِيٌّ شَيْئًا ثُمَّ وَقَفَ وَلَمْ يَلْتَفِتْ، فَصَرَخَ: يَا رَسُولَ اللهِ، عَلَى مَاذَا أُقَاتِلُ النَّاسَ؟ قَالَ: «قَاتِلْهُمْ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، فَإِذَا فَعَلُوا ذَلِكَ فَقَدْ مَنَعُوا مِنْكَ دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللهِ».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said on the Day of Khaybar: "Verily, I shall give this banner to a man who loves Allah and His Messenger, and Allah will grant victory at his hands." ‘Umar ibn al-Khattāb said: I never liked leadership except on that day. He said: I kept showing myself in the hope that I might be called for it. He said: The Messenger of Allah (may Allah's peace and blessings be upon him) called ‘Ali ibn Abi Tālib and gave it to him and said: "Proceed and do not look back until Allah grants you victory." He said: ‘Ali walked for a while and then stopped without looking back and shouted: O Messenger of Allah, on what should I fight the people? He said: "Fight them until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah. If they do so, their blood and properties become inviolable for you, except what is rightly justified, and their reckoning is with Allah."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed the Companions that Muslims would win victory over the Jews of Khaybar, a city near Madīnah, the following day at the hands of a man whom he would give the banner, i.e., the flag that the army takes as its slogan. Among the traits of this man is that he loves Allah and His Messenger, and Allah and His Messenger love him.

‘Umar ibn al-Khattāb (may Allah be pleased with him) mentioned that he never liked the idea of leadership or being one meant except that day in the hope that he might be the one to win the love of Allah and His Messenger that the Prophet (may Allah's peace and blessings be upon him) mentioned. ‘Umar (may Allah be pleased with him) stretched his body to be seen by the Prophet (may Allah's peace and blessings be upon him), hoping that he would be called for that mission and out of keenness to take this banner.

The Prophet (may Allah's peace and blessings be upon him) called ‘Ali ibn Abi Tālib (may Allah be pleased with him) and gave him the banner and ordered him to proceed with the army and not to quit the fight after encountering his enemy, for rest, a pause, or a truce until Allah grants him victory and dominance over

1166 Verily, I shall give this banner to a man who loves Allah and... / continued

these fortresses.

‘Ali (may Allah be pleased with him) proceeded, then he stopped but without looking back so as not to disobey the Prophet's command. He raised his voice and said: O Messenger of Allah, on what should I fight the people?

He (may Allah's peace and blessings be upon him) said: Fight them until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah. If they respond and embrace Islam, then their blood and properties become inviolable and unlawful for you except what is rightly justified, i.e., unless they commit a crime or felony for which they deserve to be killed in compliance with the rulings of Islam, and their reckoning is with Allah.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

The Companions used to dislike leadership because of the great responsibility it entails.
It is permissible to aspire and look forward to a matter that is confirmed to be good.
The ruler guides the army leader on how to act in the battlefield.

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

1167 / PROPHETIC REPORT

There was no person more beloved to them (the Companions) than...

Narrated by Anas

SOURCE HadeethEnc 10970 | Authentic hadith | Narrated by At-Termedhy

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه ، قال: «لم يكن شخْص أَحّب إليهم من رسول الله -صلى الله عليه وسلم، وكانوا إذا رأوه لم يقوموا لما يعلمون من كراهَيته لذلك».

ENGLISH RENDERING

There was no person more beloved to them (the Companions) than the Messenger of Allah (may Allah’s peace and blessings be upon him). Nevertheless, they would not stand up when they saw him, knowing his dislike for that.

EASY EXPLANATION

In this Hadīth, Anas (may Allah be pleased with him) explains that no one was dearer to the honorable Companions than the Messenger of Allah (may Allah’s peace and blessings be upon him). Nevertheless, they would not stand up when they saw him coming towards them because they knew that he hated to see anyone stand up for him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy. HadeethEnc English export v1.25.0.

1168 / PROPHETIC REPORT

On the day of the Conquest of Makkah, the Messenger of Allah...

Narrated by the named companion in the report

SOURCE HadeethEnc 4222 | Authentic hadith | Muslim with its two versions

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابِر رضي الله عنه :َّأن رسوَل الِله صلى الله عليه وسلمَ َدَخل يوَمَ َفْتِحَ َّمكة وعليهِ َعَمامٌةَ َسْوَداءَ. عن أبي سعيٍد عمرو ِبنُ َحَرْيٍث رضي الله عنه قال:َ َكأِّنيَ ُأنظُر إلى رسول الِله صلى الله عليه وسلم وعليهِ َعَمامٌةَ َسْوَداءَ،َ َقْدَ ُأرَخىَ َطَرَفْيَهاَ ْبَين َ َكِتَفْيِه. في رواية:َّأن رسوَل الِله صلى الله عليه وسلمَ َخَطَب اّلناس، وعليهِ َعَمامٌة َ َسْوَداءَ.

ENGLISH RENDERING

Jābir (may Allah be pleased with him) reported that on the day of the Conquest of Makkah, the Messenger of Allah (may Allah's peace and blessings be upon him) entered (Makkah) while wearing a black turban.

Abu Saʿīd ʻAmr ibn Hurayth (may Allah be pleased with him) reported: I saw the Messenger of Allah (may Allah's peace and blessings be upon him) wearing a black turban with its ends hanging loose between his shoulders.

In another narration: "The Messenger of Allah (may Allah's peace and blessings be upon him) gave a sermon while wearing a black turban."

EASY EXPLANATION

The Hadīth reported by Jābir (may Allah be pleased with him) states that the Prophet (may Allah's peace and blessings be upon him) entered Makkah on the day of its conquest wearing a black turban. This indicates that it is permissible to wear black clothing. The second narration reporting that the Prophet gave a sermon while wearing a black turban shows the permissibility of wearing black clothes when delivering a sermon. However, wearing white clothing is better as reported in a Sahīh Hadīth: "The best of your clothing is the white ones." Wearing black clothes by sermon givers is permissible, but white is better. That is the Prophet's wearing a black turban in this Hadīth just shows that it is permissible. As for the other Hadīth reported by ʻAmr ibn Hurayth, saying: "I saw the Messenger of Allah (may Allah's peace and blessings be upon him) wearing a black turban with its ends hanging loose between his shoulders," it indicates the permissibility of wearing a black turban and letting its ends hang down between the shoulders.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

1168 On the day of the Conquest of Makkah, the Messenger of Allah... / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Muslim with its two versions. HadeethEnc English export v1.25.0.

1169 / PROPHETIC REPORT

‘Umar ibn al-Khattāb (may Allah be pleased with him) allocated...

Narrated by the named companion in the report

SOURCE HadeethEnc 5654 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن نافع: أن عمَر بَن الخطاِب رضي الله عنه كان فرَض للمهاجريَن الأوليَن أربعَة الآف، وَفَرَض لابنه ثلاثة آلاٍف وخمسمئِة، فقيل له: هو من المهاجريَن َفِلَم َنَقْصَتُه؟ فقاَل: إنماَ هاَجَر به أبوه. يقوُل: ليَس هو كمنَ هاَجَر بنفِسِه.

ENGLISH RENDERING

Nafi‘ reported that ‘Umar ibn al-Khattāb (may Allah be pleased with him) allocated a sum of four thousand dirhams for each of the early Muhājirūn, but for his son, he allocated three thousand five hundred. He was asked: "He is also a Muhājir, so why did you allocate a lesser sum for him?" He said: "It was his father who took him along with him. He is not like one who emigrated by himself."

EASY EXPLANATION

‘Umar ibn al-Khattāb (may Allah be pleased with him) gave each of the Muhājirūn four thousand dirhams. His son was also from the Muhājirūn, but he gave him three thousand five hundred dirhams only, because it was his father, ‘Umar, who took him along with him when he emigrated and he had not yet reached puberty at the time. For this reason he did not treat him in the same way he treated the adult Muslims who emigrated by themselves. Indeed, the world have not known after the time of the Prophet (may Allah's peace and blessings be upon him) and Abu Bakr As-Siddīq a ruler who was as ascetic and pious regarding the wealth of the Muslims as ‘Umar. This is the duty of any person who is in charge of the affairs of the Muslims; he must not show favoritism to his relatives, nor to a rich person because of his wealth, or a poor because of his poverty. Rather, he should treat each person properly, as this is a form of piety and justice.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1170 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by ‘Abdullāh ibn ‘Abbās

SOURCE HadeethEnc 5860 | Authentic hadith | Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبدالله بن عباس رضي الله عنهما قال: كان رسول الله صلى الله عليه وسلم يبيت الليالي المتتابعةَ طِاوِيًا، وأهْلُه لا يِجُدونَ عَشاًء، وكان أكثر خبزهم خبز الشعير.

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) used to spend consecutive nights with an empty stomach, and his household would find no supper, and their bread was mostly made of of barley.

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) as well as his wives and dependents, used to go to sleep for several nights in a row without eating because they would not find any food for supper. Most of their bread was from barley, which was cheaper than wheat and other grains.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Ahmad. HadeethEnc English export v1.25.0.

1171 / PROPHETIC REPORT

The Messenger of Allah (may Allah's peace and blessings be upon...

Narrated by ‘Abdullāh ibn ‘Umar

SOURCE HadeethEnc 2963 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عبد الله بن عمر رضي الله عنهما قال: «بعث رسُول الله صلى الله عليه وسلم سَرِيَّة إِلى نَجْدٍ فخرَجتُ فِيهَا، فَأَصْبَنا إِبلاً وَغَنمًا، فبلغْتُ سُهْمانُنا اثْنَي عَشَرَ بَعِيرًا، وَنُفِّلْنا رَسُول الله صلى الله عليه وسلم بَعِيرًا بَعِيرًا».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) sent a detachment to Najd, and I went with the troops. We seized camels and sheep as spoils of war. Our shares amounted to twelve camels per fighter and the Messenger of Allah (may Allah's peace and blessings be upon him) gave an extra camel to each of us.

EASY EXPLANATION

‘Abdullāh ibn ‘Umar (may Allah be pleased with both of them) reports that the Prophet (may Allah's peace and blessings be upon him) sent them on a detachment to Najd and they seized many camels and sheep as spoils of war. Each of them received twelve camels and the Prophet (may Allah's peace and blessings be upon him) gave each of them an extra camel in addition to his share.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1172 / PROPHETIC REPORT

Indeed, Allah has put the truth upon the tongue and in the...

Narrated by the named companion in the report

SOURCE HadeethEnc 11164 | Authentic hadith | Narrated by At-Termedhy - Narrated by Ahmad

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: «إِنَّ اللَّه جَعل الحَّق علىِ لسان عمر وَقْلبه». وقال ابن عمر: ماَ نَزل بالناس أمُر قٌط فقالوا فيه، وقال فيه عمر، إلاَ نَزل فيه القرآن علىَ نْحِو ما قال عمر.

ENGLISH RENDERING

Ibn ‘Umar (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Indeed, Allah has put the truth upon the tongue and in the heart of ‘Umar." Ibn ‘Umar added: "Never did something occur among people, regarding which they judged and ‘Umar judged, except that the Qur’an was revealed about it in line with what ‘Umar had said."

EASY EXPLANATION

Ibn ‘Umar (may Allah be pleased with him) reports from the Messenger of Allah (may Allah's peace and blessings be upon him) that Allah made the truth appear upon the tongue and in the heart of ‘Umar. That was a fixed and instinctive quality of ‘Umar. His son Ibn ‘Umar further says that nothing ever happened during the Prophet's lifetime and that the Companions, including ‘Umar, had their own say about it except that the Qur’an was revealed in agreement with Umar's opinion.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by At-Termedhy - Narrated by Ahmad. HadeethEnc English export v1.25.0.

1173 / PROPHETIC REPORT

If I lived until I finished eating these dates of mine, it...

Narrated by Anas

SOURCE HadeethEnc 3915 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه قال: انطلق رسول الله صلى الله عليه وسلم وأصحابه حتى سبقوا المشركين إلى بدر، وجاء المشركون، فقال رسول الله صلى الله عليه وسلم : «لا يقدمن أحد منكم إلى شيء حتى أكون أنا دونه»، فدنا المشركون، فقال رسول الله صلى الله عليه وسلم : «قوموا إلى جنة عرضها السماوات والأرض» قال: يقول عمير بن الحمام الأنصاري رضي الله عنه : يا رسول الله، جنة عرضها السماوات والأرض؟ قال: «نعم» قال: بخ بخ ؟ فقال رسول الله صلى الله عليه وسلم : «ما يحملك على قولك بخ بخ؟» قال: لا والله يا رسول الله إلا رجاء أن أكون من أهلها، قال: «فإنك من أهلها» فأخرج تمرات من قرنه، فجعل يأكل منهن، ثم قال: لئن أنا حييت حتى آكل تمراتي هذه إنها لحياة طويلة، فرمى بما كان معه من التمر، ثم قاتلهم حتى قتل.

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) and his Companions set out and reached Badr before the polytheists did. When the polytheists arrived, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Let no one of you advance to anything unless I am ahead of him." The polytheists then came near, so the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Proceed toward a Paradise as wide as the heavens and earth." ‘Umayr ibn al-Humām al-Ansāri (may Allah be pleased with him) said: "O Messenger of Allah, a Paradise as wide as the heavens and earth?" He said: 'Yes.' He remarked: '"Bakhin! Bakhin!" (an Arabic expression of astonishment) The Messenger of Allah asked him what made him say so. He replied: "Nothing, by Allah, O Messenger of Allah, except the hope that I might be one of its dwellers." The Messenger of Allah said: "You are one of its dwellers." So he (‘Umayr) took some dates out of his quiver and started to eat them, then he said: "If I lived until I finished eating these dates of mine, it would be a long life indeed." So he threw away the dates he had then fought them until he was killed.

EASY EXPLANATION

Anas (may Allah be pleased with him) reports that the Prophet (may Allah's peace and blessings be upon him) set forth from Madīnah with his Companions to meet the caravan of Abu Sufyān that had come from Syria heading toward Makkah. The Muslims did not set out to fight; however, Allah made them encounter their enemies without prior planning on their part. Hence, some Companions did not take part in this battle and the Prophet did not reprimand any of them. Then the Prophet camped in Badr before the disbelievers of Quraysh reached the place. He took his position there and when the disbelievers of Quraysh arrived, he said to the Companions: ''Let no one of you advance to anything unless I am ahead of him'", meaning that he

1173 If I lived until I finished eating these dates of mine, it... / continued

forbade them from advancing toward anything until he was closer than them to that thing so that every possible advantage unknown to them could be utilized. Then the Prophet urged the Companions to hasten to a Paradise that was as wide as the heavens and earth, meaning that they should not delay in sacrificing their lives for the sake of Allah, for their promised reward was a Paradise as wide as the heavens and earth. With this he encouraged and motivated them to fight the disbelievers. ‘Umayr ibn al-Humām al-Ansāri was amazed to hear that and asked the Prophet about it again, saying: "O Messenger of Allah, a Paradise as wide as the heavens and earth?!" The Prophet (may Allah's peace and blessings be upon him) said: 'Yes.' Thereupon, ‘Umayr said: "Bakhin! Bakhin!" which is an Arabic expression reflecting astonishment. The Prophet (may Allah's peace and blessings be upon him) asked him why he said that; i.e. what motivated him to say it, was it fear? He replied: "No, by Allah, O Messenger of Allah, but I only hoped to be one of its people." Thereupon, the Prophet assured him that he was one of them. The Prophet (may Allah's peace and blessings be upon him) gave his Companions glad tidings to motivate them to exert themselves in doing the deeds that would make them deserve Paradise.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1174 / PROPHETIC REPORT

Abdur-Rahmān ibn Abi Bakr visited the Prophet (may Allah's...

Narrated by ʻĀ'ishah

SOURCE HadeethEnc 3484 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها قالت: ((دخل عبد الرحمن بن أبي بكر الصديق رضي الله عنهما على النبي صلى الله عليه وسلم وأنا مُسْنِدَته إلى صدري، ومع عبد الرحمن سواك رَطب يَسْتَنّ به، فَأَبّده رسول الله صلى الله عليه وسلم بَصره، فَأَخَذْت السِّوَاك فَقَضمْته، فَطَيّبْته، ثُمّ دَفعْته إلى النبي صلى الله عليه وسلم فاسْتَنّ به فما رأيت رسول الله صلى الله عليه وسلم اسْتَنّ اسْتِنَانًا أحْسَن منه، فما عَدا أن فَرَغ رسول الله صلى الله عليه وسلم: رَفع يَده -أو إصبعه-، ثم قال: في الرفيق الأعلى -ثلاثا- ثم قَضى، وكانت تقول: مات بَين حاقِنَتي وَذاقِنَتي)).

ENGLISH RENDERING

Abdur-Rahmān ibn Abi Bakr visited the Prophet (may Allah's peace and blessings be upon him) as I had the Prophet's head reclined on my chest. ʻAbdur-Rahmān (may Allah be pleased with him) had a fresh tooth-stick and was brushing his teeth with. The Messenger kept his eye on it, so I took the tooth-stick, gnawed it, freshened it, and then gave it to the Prophet (may Allah's peace and blessings be upon him). He brushed his teeth with it and I had never seen the Messenger brushing his teeth more beautifully. After finishing brushing his teeth, he lifted his hand, or his finger, and said three times: "To the Highest Companion." Then, he passed away." ʻĀ'ishah would say: "He died while his head was resting between my chest and chin."

EASY EXPLANATION

ʻĀ'ishah (may Allah be pleased with her) recalls a story that demonstrates how much the Prophet (may Allah's peace and blessings be upon him) loved the tooth-stick and how attached he was to it. That is to say that ʻĀ'ishah's brother ʻAbdur-Rahmān ibn Abi Bakr visited the Prophet (may Allah's peace and blessings be upon him) when he was near death. He had a fresh tooth-stick in his hand, which he was brushing his teeth with. When the Prophet (may Allah's peace and blessings be upon him) saw ʻAbdur-Rahmān with it, the sickness and pain he was experiencing did not distract him, because he liked it so much. He stared at the tooth-stick in ʻAbdur-Rahmān's hand as if he wanted it. ʻĀ'ishah realized that. So she took the tooth-stick from her brother, clipped off the top of the tooth-stick with her teeth, cleaned it and freshened it up and gave it to the Prophet (may Allah's peace and blessings be upon him) so he brushed his teeth with it. ʻĀ'ishah said that she had never seen anyone brush their teeth more beautifully than the way the Prophet did then. After he finished brushing his teeth, he raised his finger, affirming the oneness of Allah, and chose to go and meet his Lord, the Most High. Then, he passed away. ʻĀ'ishah (may Allah be pleased with her) was proud, and rightfully so, that the Prophet (may Allah's peace and blessings be upon him) passed away while his head was upon her chest.

1174 Abdur-Rahmān ibn Abi Bakr visited the Prophet (may Allah's... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1175 / PROPHETIC REPORT

If he had come near me, the angels would have torn him to pieces

Narrated by the named companion in the report

SOURCE HadeethEnc 10558 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه ، قال أبو جهل: هل يُعَفِّر محمّد وجَهه بين أظهركم؟ قال فقيل: نعم، فقال: واللات والعُزى لئن رأيته يفعل ذلك لأطأنّ على رقبَته، أو لأُعَفِّرنّ وجَهه في التراب، قال: فأتى رسوَل الله صلى الله عليه وسلم وهو يصّلي، زَعم ليَطأ على رقبته، قال: فما فِجَئهم منه إلا وهو ينكص على عِقَبْيه ويّتقي بيدْيه، قال: فقيل له: ما لك؟ فقال: إّن بْيني وبْينه لخْنَدًقا من نار وَهْوًلا وأجنحة، فقال رسول الله صلى الله عليه وسلم : «لو دنا مّني لاختطفْته الملائكةُ عْضًوا عْضًوا» قال: فأنزل الله -عّز وجّل- -لا ندري في حديث أبي هريرة، أو شيء بلغه -: {كّلا إّن الإنسان ليْطغى، أن رآه اسْتْغنى، إن إلى ربّك الرْجعى، أرأيت الّذي ينْهى، عْبدا إذا صّلى، أرأيت إن كان عَلى الْهدى، أو أمَر بالّتْقوى، أرأيت إن كّذب وَتوّلى} [العلق: 7]- يعني أبا جهل - {ألم يعْلم بأن الله يرى، كّلا لئن لم ينْتَه لنْسفًعا بالّناصية، ناصية كاذبة خاطئة، فلْيْدُع نادَيه، سنْدُع الّزبانية، كّلا لا تطْعُه} [العلق: 14]، زاد عبيد الله -أحد الرواة- في حديثه قال: وأمره بما أمره به. وزاد ابن عبد الأعلى -راٍو آخر-: {فْلْيْدُع نادَيه} [العلق: 17]، يعني قومه.

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that Abu Jahl asked (the people of Makkah): "Does Muhammad place his face on the ground in your presence?" It was said to him: 'Yes.' He said: "By Al-Lāt and Al-'Uzza! If I were to see him do that, I would trample his neck, or I would smear his face with dust." He went to the Messenger of Allah (may Allah's peace and blessings be upon him) as he was engaged in prayer and thought of trampling his neck (and the people say) that he came near him but turned upon his heels and tried to ward off something with his hands. It was said to him: "What is the matter with you?" He said: "There is a ditch of fire and horror and wings between me and him." Thereupon, Allah's Messenger (may Allah's peace and blessings be upon him) said: "If he had come near me, the angels would have torn him to pieces." Then Allah, the Exalted, revealed this verse. (The narrator) said: "We do not know whether it is the Hadīth transmitted by Abu Hurayrah or something conveyed to him from another source:" {No! [But] indeed, man transgresses, because he sees himself self-sufficient. Indeed, to your Lord is the return. Have you seen the one who forbids a servant when he prays? Have you seen if he is upon guidance or enjoins righteousness? Have you seen if he (Abu Jahl) denies and turns away? Does he not know that Allah sees? No! If he does not desist, We will surely drag him by the forelock - a lying, sinful forelock. Then let him call his associates; We will summon the guards of Hell. No! Do not obey him} [Sūrat al-'Alaq: 6-19]. 'Ubaydullāh (a sub-narrator) made this

1175 If he had come near me, the angels would have torn him to pieces / continued

addition: "And He ordered him (to do what is mentioned in the verse)." Ibn ʻAbd al-Aʻla also added that by "Nādiyah" (in the verse: associates), he meant his people.

1175 If he had come near me, the angels would have torn him to pieces / continued

EASY EXPLANATION

One day, Abu Jahl asked his companions whether Muhammad prayed and prostrated on dust while they saw him. They said: 'Yes.' So he swore by the two idols of Al-Lāt and Al-‘Uzza that if he saw Muhammad (may Allah's peace and blessings be upon him) prostrate, he would trample on his neck or throw dust on his face. Abu Jahl saw the Messenger of Allah (may Allah's peace and blessings be upon him) prostrate, so he came over to step on his neck. Suddenly, however, the people saw Abu Jahl retreat in terror, extending his hand as if he was pushing something away. His companions asked why he was doing so. He told them that when he tried to step on the Prophet's neck, he saw a ditch of fire, wings, and horrible things in between the both of them. The scene terrified him so much that he withdrew. The Prophet (may Allah's peace and blessings be upon him) remarked that had Abu Jahl drawn closer to him, the angels would have torn him apart. Hence, Allah revealed these verses: {No! [But] indeed, man transgresses, because he sees himself self-sufficient. Indeed, to your Lord is the return. Have you seen the one who forbids a servant when he prays? Have you seen if he is upon guidance or enjoins righteousness? Have you seen if he (Abu Jahl) denies and turns away? Does he not know that Allah sees? No! If he does not desist, We will surely drag him by the forelock - a lying, sinful forelock. Then let him call his associates; We will summon the guards of Hell. No! Do not obey him} [Sūrat al-‘Alaq: 6-19]. In these verses, ''man'' refers to Abu Jahl, who indulged himself in disbelief, sins, and injustice, for he considered himself rich enough. This disbeliever will return to your Lord, O Muhammad, so that Allah lets him taste a painful punishment. Abu Jahl indeed tried to prevent the Prophet (may Allah's peace and blessings be upon him) from praying at the Ka‘bah, puffed with arrogance and unbelief. That is quite amazing. The verses go on to draw this comparison between the Prophet (may Allah's peace and blessings be upon him) and Abu Jahl. The former was on the right way, commanding piety. The latter, however, was belying the truth with which Muhammad was sent.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1176 / PROPHETIC REPORT

The Prophet's wives were with him when Fātimah (may Allah be...

Narrated by ʻĀʼishah

SOURCE HadeethEnc 3139 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة رضي الله عنها قالت:ُكّن أزواُج النبي صلى الله عليه وسلم عنده، فأقبلت فاطمة رضي الله عنها تمشي، ماُتْخِطُئِمْشَيُتها منِمْشَيِة رسول الله صلى الله عليه وسلم شيًئا، فلما رآهاَرّحَب بها، وقال: «َمْرَحًبا بابنتي»، ثم أجلسها عن يمينه أو عن شماله، ثمَسّارَها فبكتُبكًاء شديًدا، فلما رأىَجَزَعَها،َسّارَها الثانية فضحكت، فقلُت لها:َخّصِك رسول الله صلى الله عليه وسلم من بين نسائه باِلّسَرار، ثم أنتَْتِيكَين! فلما قام رسول الله صلى الله عليه وسلم سألتها: ما قال لك رسول الله صلى الله عليه وسلم ؟ قالت: ما كنت لأُفِشَي على رسول الله صلى الله عليه وسلمِسّرُه، فلما توفي رسول الله صلى الله عليه وسلم قلُت:َعَزْمُت عليك بما لي عليك من الحق، لماَحّدْثِتني ما قال لك رسول الله صلى الله عليه وسلم ؟ فقالت: أما الآن فنعم، أما حينَسّارني في المرة الأولى فأخبرني أن جبريل كانُيعارضه القرآن في كل سنة مرة أو مرتين، وأنه عارضه الآن مرتين، وإني لا أرى الأَجَل إلا قد اقترب، فاتقي الله واصبري، فإنهِنْعَم اّلسَلُف أنا لك، فبكيت بكائي الذي رأِيت، فلما رأىَجَزعيَسّارني الثانية، فقال: «يا فاطمة، أماَتْرَضَين أن تكوني سيدة نساء المؤمنين، أو سيدة نساء هذه الأمة؟» فضحكُت ضحكي الذي رأِيت.

ENGLISH RENDERING

The the Prophet's wives were with him when Fātimah (may Allah be pleased with her) came walking. Her gait was exactly similar to the gait of the Messenger of Allah (may Allah's peace and blessings be upon him). When he saw her, he welcomed her saying: "Welcome, my daughter." He made her sit on his right side or on his left side. Then he said something secretly to her and she wept bitterly. When he found her in grief, he said to her something secretly for the second time and she laughed. I said to her: "The Messenger of Allah (may Allah's peace and blessings be upon him) has singled you out with talking to you secretly, excluding all his wives, and you weep!" When the Messenger of Allah (may Allah's peace and blessings be upon him) went away, I said to her: "What did the Messenger of Allah (may Allah's peace and blessings be upon him) say to you?" Thereupon she said: "I am not going to disclose the secret of the Messenger of Allah (may Allah's peace and blessings be upon him)." When the Messenger of Allah (may Allah's peace and blessings be upon him) died, I said to her: "I adjure you by the right that I have upon you that you should tell me what the Messenger of Allah (may Allah's peace and blessings be upon him) said to you." She said: "Yes, now I can do that. When he talked to me secretly for the first time he informed me that Jibrīl was in the habit of reciting the Qur'an along with

1176 The Prophet's wives were with him when Fātimah (may Allah be... / continued

him once or twice every year, but this year it had been twice and so he perceived that his death was quite near, so fear Allah and be patient, and he told me that he would be an excellent predecessor for me, and so I wept as you saw me. Then when he saw me in grief, he talked to me secretly for the second time and said: 'O Fātimah, would it please you to know that you will be the head of the believing women or the head of the women of this Ummah?' So I laughed and it was that laughter which you saw.'"

1176 The Prophet's wives were with him when Fātimah (may Allah be... / continued

EASY EXPLANATION

ʻĀʼishah (may Allah be pleased with her) reported that the Prophet's wives were sitting with him when Fātimah (may Allah be pleased with her) came to visit him in his final illness. Fātimah came in walking exactly like the Prophet (may Allah's peace and blessings be upon him). It was the Prophet's habit to stand up for his daughter, kiss her, and let her sit in his place. So he welcomed her and let her sit next to him. ʻĀʼishah (may Allah be pleased with her) then mentioned that the Prophet (may Allah's peace and blessings be upon him) talked secretly to Fātimah (may Allah be pleased with her), who therefore wept heavily. When the Prophet (may Allah's peace and blessings be upon him) saw that she was very sad, he talked once again secretly to her, so she laughed. ʻĀʼishah asked Fātimah why she wept although she had such a privilege of being told a secret by the Prophet (may Allah's peace and blessings be upon him) apart from his wives. Fātimah said that she would not divulge the Prophet's secret. However, when the Prophet (may Allah's peace and blessings be upon him) died, ʻĀʼishah adjured Fātimah to tell her what the Prophet (may Allah's peace and blessings be upon him) had told her. Fātimah agreed to tell her this time. She said that she cried the first time because the Prophet (may Allah's peace and blessings be upon him) told her that Jibrīl used to study the Qur'an with him once or twice every year, but that time it was twice. The Prophet (may Allah's peace and blessings be upon him) believed this was an indication that his life was coming to an end. He asked Fātimah to adhere to piety and have patience, and told her that the honor of being the Prophet's descendant would compensate the grief of separating from him by his death. So Fātimah cried and was very sad. Then, the Prophet (may Allah's peace and blessings be upon him) told her another secret; he assured her that she is the cream of Muslim women, so she laughed. As this Hadīth reports, Fātimah laughed because the Prophet (may Allah's peace and blessings be upon him) informed her that she would be the chief of the women of Paradise.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1177 / PROPHETIC REPORT

The Messenger of Allah (may Allah’s peace and blessings be upon...

Narrated by ʻĀʼishah

SOURCE HadeethEnc 58130 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة، قالت: كان رسول الله صلى الله عليه وسلم يحِّب الحْلواء والعسل، فكان إذا صّلى العصر دار على نسائه،َفَيْدُنو منهّن، فَدَخل على حفصة،َفاْحَتَبَس عندها أكثَر مّما كان يْحَتِبس، فسألُت عن ذلك، فقيل لي: اُهَدْت لها امرأة من قومها ُعّكة من عسل، فَسَقْت رسول الله صلى الله عليه وسلم منه شْربة، فقلُت: أما والله لَنْحتاّلن له، فذكرُت ذلك لَسْوَدة، وقلُت: إذا دخل عليك، فإنه َسَيْدُنو منِك، فقولي له: يا رسول الله،َأكلْت َمَغافِير؟ فإنه سيقول لك: «لا»، فقولي له: ما هذه الِّريح؟ وكان رسول الله صلى الله عليه وسلم يْشَتُّد عليه اُن يوجد منه الريح، فإنه سيقول لك: «سَقْتني حفصة شربة عسل»، فقولي له:َجَرَسْت َنْحُله اُلْعُرْفَط، وسأقول ذلك له، وقوليه أنِت يا صفية، فلما دَخل على سودة قالت: تقول سودة: والذي لا إله إلا هو لقد كدُت أن أبادئه بالذي قِلت لي، وإنه لعلى البِاب فرًقا منِك، فلماَ دنا رسول الله صلى الله عليه وسلم ، قالت: يا رسول الله،َأكلْت َمَغافِير؟ قال: «لا»، قالت: فما هذه الريح؟ قال: «سَقْتني حفصة شربة عسل»، قالت:َجَرَسْت َنْحُله اُلْعُرْفَط، فلما دخل علّي، قلُت له: مثل ذلك، ثم دخل على صفية، فقالت بمثل ذلك، فلما دخل على حفصة، قالت: يا رسول الله، ألا اُسِقيك منه؟ قال: «لا حاجَة لي به»، قالت: تقول سودة: سبحان الله، والله لقدَ حَرْمَنْاه، قالت: قلُت لها: اُسكِتي.

ENGLISH RENDERING

The Messenger of Allah (may Allah’s peace and blessings be upon him) liked sweets and honey, and whenever he finished the ‘Asr prayer, he would visit his wives and stay closely with them, one after another. He once visited Hafsah and remained with her for longer than usual. I inquired about it, and it was said to me: ‘A woman from her tribe gifted her a leather vessel containing honey, and she gave some of it to the Messenger of Allah (may Allah’s peace and blessings be upon him) to drink.’ I said: "By Allah, we will play a trick on him." So I mentioned the story to Sawdah and said to her: "When he visits you, he will come near you, whereupon you should say to him: 'O Messenger of Allah, have you eaten Maghafīr (bad-smelling gum)?' He will say: 'No.' Then say to him: 'What about this smell then?' It was very hard on the Messenger of Allah (may Allah’s peace and blessings be upon him) that a bad smell would emit from him. He will say: 'Hafsah has given me a drink of honey.' Then say to him: 'Its bees must have sucked from ‘Urfut (a foul-smelling plant).' I too will tell him the same. And you, O Safiyyah, also say the same.’ When the Prophet (may Allah's peace and blessings be upon him) visited Sawdah, the following happened, as related by Sawdah, who said: 'By the One other than Whom there is no god,

1177 The Messenger of Allah (may Allah’s peace and blessings be upon... / continued

I was about to tell him what you had told me while he was still at the door, out of fear from you.’ But when the Messenger (may Allah's peace and blessings be upon him) came near her, she said to him: ‘O Messenger of Allah, have you eaten Maghāfīr?’ He replied: ‘No.’ ‘I said: 'What about this smell then?' He said: 'Hafsah has given me a drink of honey.' I said: 'Its bees must have sucked ‘Urfut.'’ When he visited me, I told him the same, and when he visited Safiyyah, she too said the same. When he visited Hafsah again, she said to him: ‘O Messenger of Allah, shall I give you a drink of it (the honey)?’ He said: ‘I have no desire for it.’ Sawdah said: ‘Glory be to Allah! By Allah, we have deprived him of it.’ I said to her: ‘Keep quiet!’”

1177 The Messenger of Allah (may Allah’s peace and blessings be upon... / continued

EASY EXPLANATION

In this Hadīth, ‘Ā’ishah (may Allah be pleased with her) mentioned that the Messenger of Allah (may Allah’s peace and blessings be upon him) liked all sweet foods and honey, and that when he finished the ‘Asr prayer, he would visit his wives, one after another, and approach each of them, kissing and caressing her. She goes on to relate that the Prophet (may Allah's peace and blessings be upon him) once visited Hafsah (may Allah be pleased with her) and stayed with her for longer than usual. ‘Ā’ishah asked about the reason and learned that one of Hafsah’s female relatives had given her a small vessel of honey as a gift and that she gave the Prophet (may Allah's peace and blessings be upon him) a drink of it. ‘Ā’ishah (may Allah be pleased with her) felt jealous and planned, together with Sawdah and Safiyyah, that when the Prophet (may Allah's peace and blessings be upon him) visited any of them, she would ask him whether he had eaten Maghāfīr, which is a foul-smelling gum. The noble Prophet (may Allah's peace and blessings be upon him) hated that any unpleasant odor should ever emit from him. So when he visited Hafsah (may Allah be pleased with her) again and she offered honey to him, he declined it. In another version: “He swore that he would never drink it again.”

Different versions of this Hadīth differ over who gave the Prophet (may Allah's peace and blessings be upon him) the drink of honey. It has been mentioned that he had drunk it in the apartment of Zaynab or Sawdah. Some scholars deemed it more likely that Zaynab was the one who gave him the drink of honey and that Hasfah was ‘Ā’ishah’s partner in the plan. Some scholars proposed that the different versions might refer to more than one story.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1178 / PROPHETIC REPORT

Fear Allah and keep your wife

Narrated by Anas ibn Mālik

SOURCE HadeethEnc 8308 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس بن مالك رضي الله عنه قال: جاء زَيْد بُن حارثة يشكو، فجعل النَّبي صلى الله عليه وسلم يقول: «اتّقِ اللّه، وأمسِكْ عليك زوَجك»، قال أنس: لو كان رسوُل الله صلى الله عليه وسلم كاتِمًا شيًئا لكتم هذه، قال: فكانت زيْنب تَفخُر على أزواج النبي صلى الله عليه وسلم تقول: زّوَجكّن أهاليكّن، وزّوجني اللّه تعالى من فوق سبع سموات، وعن ثابت: {وتُخفي في نفِسك ما اللّهُ مُبْدِيه وتخشى النّاس} [الأحزاب: 37]، «نزلت في شأن زينَب وزيد بن حارثة».

ENGLISH RENDERING

Zayd ibn Hārithah came to the Prophet (may Allah's peace and blessings be upon him) complaining (about his wife). The Prophet (may Allah's peace and blessings be upon him) kept on saying to him: "Fear Allah and keep your wife." Anas said: "If the Messenger of Allah (may Allah's peace and blessings be upon him) were to conceal anything (of the Qur'an), he would have concealed this (verse)." Then Anas said: "Zaynab used to boast before the Prophet's wives and say: 'You were given in marriage by your families, while I was given in marriage by Allah, the Almighty, from above seven Heavens.'" Thābit narrated that the Qur'anic verse: {while you concealed within yourself that which Allah is to disclose, and you feared the people} [Sūrat al-Ahzāb: 37] was revealed in connection to the story of Zaynab bint Jahsh and Zayd ibn Hārithah (may Allah be pleased with both of them).

EASY EXPLANATION

Zayd ibn Hārithah (may Allah be pleased with him) came to the Messenger of Allah (may Allah's peace and blessings be upon him) complaining about his wife Zaynab bint Jahsh (may Allah be pleased with her) and consulting him about divorcing her. Allah, the Almighty, had revealed to His Messenger that he would eventually marry Zaynab. This was revealed to him before Zayd divorced her. When Zayd came complaining about her to the Prophet and consulting him about divorcing her, the Prophet (may Allah's peace and blessings be upon him) said to him: "Fear Allah, O Zayd, and keep your wife." Allah, the Almighty, reproached him for that in the Qur'anic verse: {And remember (O Muhammad) when you said to the one on whom Allah bestowed favor and you bestowed favor, "Keep your wife and fear Allah," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.} [Sūrat al-Ahzāb: 37]

What the Prophet (may Allah's peace and blessings be upon him) concealed within himself was dislike to marry her in fear of the people's expected disapproval of him marrying the ex-wife of his adopted son (adoption was legitimate among the Arabs before the advent of Islam). The statement of Anas: "If the Messenger of Allah (may Allah's peace and blessings be upon him) were to conceal anything (of the Qur'an), he would have concealed this (verse)", means that were he enabled to conceal anything from the revelation that he receives - which was definitely impermissible for him to do - then he would have concealed this verse; however, it was impossible for him to do so. This verse is among the greatest proofs of the

1178 Fear Allah and keep your wife / continued

truthfulness of the Prophet (may Allah's peace and blessings be upon him) as Allah, the Almighty, informed us about what the Prophet felt of fearing the people's reaction.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1179 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him)...

Narrated by the named companion in the report

SOURCE HadeethEnc 10837 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن عائشة وابن عباس رضي الله عنهم : «أَن النبّي صلى الله عليه وسلم لَبِث بمّكة عشَرِ سِنين، يُنزَل عليه القرآن، وبالمدينة عشًرا».

ENGLISH RENDERING

‘Ā’ishah and Ibn ‘Abbās (may Allah be pleased with both of them) reported that the Prophet (may Allah's peace and blessings be upon him) stayed in Makkah for ten years and then in Madīnah for ten years, and the Qur’an was descending upon him (in both).

EASY EXPLANATION

This Hadīth shows that the Prophet (may Allah's peace and blessings be upon him) stayed for ten years in Makkah, after having become a Prophet, and stayed for ten years in Madīnah as well, and that the Qur’an was sent down on him during that whole period. It is proved in other than this Hadīth that the Prophet (may Allah's peace and blessings be upon him) stayed in Makkah for thirteen years after he had been sent as a Prophet. Both traditions could be reconciled as follows: the Prophet (may Allah's peace and blessings be upon him) stayed for three years in Makkah without proclaiming his message. After that, the revelation was sent down successively. It is as if those who reported the ten-year-period did not count those three years, or they just rounded up the thirteen years to ten.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1180 / PROPHETIC REPORT

While I was walking, I heard a voice from the sky. I looked up,...

Narrated by the named companion in the report

SOURCE HadeethEnc 66304 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ، فَقَالَ فِي حَدِيثِهِ: «بَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي، فَإِذَا المَلَكُ الَّذِي جَاءَنِي بِحَرَاءَ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ، فَرُعِبْتُ مِنْهُ، فَرَجَعْتُ فَقُلْتُ: زَمِّلُونِي، فَأَنْزَلَ اللَّهُ تَعَالَى: {يَا أَيُّهَا المُدَّثِّرُ1 قُمْ فَأَنْذِرْ} [المدثر: 2] إِلَى قَوْلِهِ {وَالرُّجْزَ فَاهْجُرْ} [المدثر: 5]. فَحَمِيَ الْوَحْيُ وَتَتَابَعَ».

ENGLISH RENDERING

Abu Salamah ibn ‘Abdur-Rahmān reported that Jābir ibn ‘Abdullah al-Ansāri (may Allah be pleased with him and his father) said: While narrating about the halt in revelation, he said in his Hadīth: "While I was walking, I heard a voice from the sky. I looked up, and there was the angel who had come to me at Hirā’, sitting on a chair between the heaven and the earth. I was terrified of him, so I returned and said: Cover me! Then Allah Almighty revealed: {O you covered [in your cloak], arise and warn} [Surat al-Muddaththir: 1-2] until His saying: {and shun idol worshiping.} [Surat al-Muddaththir: 5] After that, the revelation became intense and continuous."

EASY EXPLANATION

The Prophet (peace and blessings be upon him), while recounting the halt in revelation at the beginning of his mission, said: As I was walking through the alleys of Makkah, I suddenly heard a voice from the sky. I looked up, and there was the angel Jibrīl (Gabriel) - the same one who had come to me in the cave of Hirā’ - sitting on a chair between the sky and the earth. I was filled with fear and dread of him, so I returned to my family and said: Wrap me in a cloak. So Allah Almighty revealed: {O you covered} in your cloak, {arise} to call people to the message, {and warn} those who have not yet believed in your message. {And your Lord} - your only true God - {proclaim His greatness} and praise and exalt Him. {And your garments} and clothes {purify them} and clean them from impurities. {And shun the filth}, i.e., the worship of idols and false gods, {and keep away from it} completely. After that, the revelation became strong and continuous.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

1180 While I was walking, I heard a voice from the sky. I looked up,... / continued

PUT IT INTO PRACTICE

The revelation to the Prophet (peace and blessings be upon him) ceased for a short period after the descent of Allah's word: {Read}.
It is permissible for a person to speak about the hardships he experienced after they have passed, as an expression of gratitude to Allah Almighty.
The first revelation after: {Read in the name of your Lord Who created} was Allah's saying: {O you covered [in your cloak]}.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1181 / PROPHETIC REPORT

O Messenger of Allah, I could not offer the ‘Asr prayer till...

Narrated by Jābir ibn ‘Abdullāh

SOURCE HadeethEnc 3450 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر بن عبد الله رضي الله عنهما «أن عمر بن الخَطاب رضي الله عنه جاءَ يومَ الخَنْدقِ بعدَ ما غَرَبت الشمسُ فجَعلَ يسُبُّ كفارَ قريش، وقال: يا رسول الله، ما كِدْتُ أُصلِّي العصرَ حتى كادت الشمسُ تغرُب، فقال النبيُّ صلى الله عليه وسلم : والله ما صلَّيتُها، قال: فقُمنا إلى بُطحان، فتوضّأ للصلاة، وتوضّأنا لها، فصلّى العصر بعدَ ما غَرَبت الشمسُ، ثم صلّى بعدَها المغرب».

ENGLISH RENDERING

‘Umar ibn al-Khattāb came cursing the disbelievers of Quraysh after the sun had set on the Day of the Trench, and he said: "O Messenger of Allah, I could not offer the ‘Asr prayer till the sun had set." The Prophet (may Allah's peace and blessings be upon him) said: "By Allah! I have not yet prayed it either." So we went to But-hān, and he performed ablution and so did we, and then he offered the ‘Asr prayer after the sun had set and then followed it with the Maghrib prayer.

EASY EXPLANATION

‘Umar ibn al-Khattāb (may Allah be pleased with him) came to the Prophet (may Allah's peace and blessings be upon him) on the Day of the battle of the Trench after the sun had set, and he was cursing the disbelievers of Quraysh, because they had distracted him from offering the ‘Asr prayer, and he could not pray it until after the sun had set. So the Prophet (may Allah's peace and blessings be upon him) swore by Allah, and he is the truthful, that he too had not yet prayed it, in order to calm ‘Umar (may Allah be pleased with him) because it was hard for him.

Then the Prophet (may Allah's peace and blessings be upon him) got up and performed ablution, and the Companions did so too, and then he offered the ‘Asr prayer after the sun had set, followed by the Maghrib prayer.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

1181 O Messenger of Allah, I could not offer the ‘Asr prayer till... / continued

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1182 / PROPHETIC REPORT

Allah did not send a prophet except that he tended sheep

Narrated by Abu Hurayrah

SOURCE HadeethEnc 6219 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه عن النّبِي صلى الله عليه وسلم قال: "ما بَعَث اللّه نبيًا إلا رَعى الغَنَم"، فقال أصحابُه: وأنت؟، قال: "نعم، كُنت أرعاها على قَرارِيط لأهل مكة".

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said: "Allah did not send a prophet except that he tended sheep." His Companions said: "And you?" He said: "Yes, I used to tend sheep for the people of Makkah in return for some Qirāts."

EASY EXPLANATION

All prophets tended sheep sometime during their life, and the apparent meaning of the Hadīth indicates that this was before their being prophets. Scholars said that the wisdom behind this (i.e. herding sheep) is for a person to be trained to look after people and direct them to what is good for them; because a shepherd sometimes directs the flock to the pasture, and sometimes keeps them standing still, and other times takes them back to the pasture. The Prophet (may Allah's peace and blessings be upon him) was being prepared for taking care of the Ummah and directing it to all what is good, based upon knowledge, guidance and insight; just as the shepherd who has knowledge of the best pastures, and sincerely directs the sheep to wherever there is good, nourishment and water for them. Sheep were chosen in particular because the one who tends sheep possesses the traits of tranquility, calmness and serenity, unlike the ones who tend camels, and who are mostly harsh and tough, because camels are harsh and tough too. That is why Allah, Glorified and Exalted, chose for His messengers to be shepherds to be trained and accustomed to taking care of people.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1183 / PROPHETIC REPORT

What is the matter with those people who said such-and-such?...

Narrated by Anas

SOURCE HadeethEnc 6078 | Authentic | Agreed upon

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ أَنِس رضي الله عنه: أَنَّ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَأَلُوا أَزْوَاجَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ عَمَلِهِ فِي السِّرِّ؟ فَقَالَ بَعْضُهُمْ: لَا أَتَزَوَّجُ النِّسَاءَ، وَقَالَ بَعْضُهُمْ: لَا آكُلُ اللَّحْمَ، وَقَالَ بَعْضُهُمْ: لَا أَنَامُ عَلَى فِرَاشٍ، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ، فَقَالَ: «مَا بَالُ أَقْوَامٍ قَالُوا كَذَا وَكَذَا؟ لَكِنِّي أُصَلِّي وَأَنَامُ، وَأَصُومُ وَأُفْطِرُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي».

ENGLISH RENDERING

A group from among the Prophet's Companions asked the wives of the Prophet (may Allah's peace and blessings be upon him) about his deeds in private. Some of them said: I will not marry women. Others said: I will not eat meat. Some others said: I will not sleep on a bed. So, he praised Allah and commended Him and said: "What is the matter with those people who said such-and-such? But indeed, I pray and sleep, I fast and break the fast, and I marry women. Whoever turns away from my Sunnah does not belong to me."

EASY EXPLANATION

A group of the Companions (may Allah be pleased with them) came to the houses of the wives of the Prophet (may Allah's peace and blessings be upon him) asking about his private acts of worship inside his home. When they were informed, it seemed as though they considered it little, so they said: Where are we in comparison to the Prophet (may Allah's peace and blessings be upon him)? His past and future sins have been forgiven, unlike those who do not know if they have attained forgiveness, so they need to exaggerate in worship in the hope of attaining it. Then some of them said: I will not marry women. Others said: I will not eat meat. Some others said: I will not sleep on a bed. When this reached the Prophet (may Allah's peace and blessings be upon him), he became angry and gave a sermon to the people. He praised Allah and commended Him and said: What is the matter with people who said such-and-such? By Allah, I am the most fearful of Allah among you and the most conscious of Him, but I sleep to strengthen myself for standing in prayer, I break my fast to strengthen myself for fasting, and I marry women. Whoever turns away from my way, sees perfection in something else, and follows a path other than that of mine does not belong to me.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

1183 What is the matter with those people who said such-and-such?... / continued

PUT IT INTO PRACTICE

The Companions' love for goodness and their desire to attain it and to follow the example of their Prophet (may Allah's peace and blessings be upon him).
The tolerance and ease of this Shariah based on its Prophet's practice and guidance.
Goodness and blessing lie in following the example of the Prophet (may Allah's peace and blessings be upon him) and adhering to his noble conditions.

TEXT NOTE

Authentic; Agreed upon. HadeethEnc English export v1.25.0.

1184 / PROPHETIC REPORT

Abu Jumu‘ah al-Ansāri once came to us and said: "We were with...

Narrated by Ibn Jubayr

SOURCE HadeethEnc 10573 | Authentic hadith | Al-Bukhari in Khalq Af‘aal al-‘ibaad - At-Tabaraani

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ابنُ جبير، قال:َ قِدم علينا أبوُ جمعة الأنصاري، قال: ّكنا مع رسول الله صلى الله عليه وسلم وَمَعنا معاذ بنَ جَبل عاشَر عشرِة فقلنا: يا رسول الله هلِ منَ أحَد ْأعَظُم ِمّنا أجًرا، آمّنا بك وّاتّبعناك؟ قال: «وماَ ْيمَنُعكم من ذلك ورسوُل الله ْبينَ ْأظُهركم، يأتيكم بالَوْحي من السماء؟ بل قوٌم يأتونِ مْنَ ْبعِدكم يأتيهم كتٌاب ْبينَ ْلوَحْين فيؤمنون به ويعملون بما فيه، أولئك أعظُم منكم أجًرا».

ENGLISH RENDERING

Abu Jumu‘ah al-Ansāri once came to us and said: "We were with the Messenger of Allah (may Allah’s peace and blessings be upon him) and we were ten, including Mu‘ādh ibn Jabal. We said: ‘O Messenger of Allah, is there anyone who will acquire greater rewards than ours? We believed in you and followed you.’ He said: ‘What prevents you from doing so, while the Messenger of Allah is among you, bringing you the revelation from heaven? There are people who will come after you and who will be given a book between two covers (the Qur’an), and they will believe in it and implement its commands. They have a greater reward than yours.'"

EASY EXPLANATION

In this Hadīth, Abu Jumu‘ah al-Ansāri (may Allah be pleased with him) narrated that ten people, including himself and Mu‘ādh ibn Jabal, were accompanying the Messenger of Allah (may Allah’s peace and blessings be upon him) and they asked him if there were other Muslims who would acquire greater rewards than theirs (meaning: the Prophet's Companions), arguing that they believed in the Prophet (may Allah's peace and blessings be upon him) decisively and followed him firmly. The Prophet (may Allah's peace and blessings be upon him) told them that believing and following him was easier for them because he lived among them and brought them the revelation from heaven. The Prophet (may Allah's peace and blessings be upon him) added that there would be people who would get a greater reward, as they would come after the Companions to find just a book between two covers (the Qur’an), yet they would believe in it and implement its commandments. The meaning is that such Muslims will acquire a reward that is greater than the reward of the Companions (may Allah be pleased with them) only in this regard, even if the Companions surpassed them in other aspects, such as hard work and dedication in serving Allah and struggling for His cause. Thus, this Hadīth cannot be taken as proof that a Muslim who exists after the time of the Companions is better than the honorable Companions, as earning greater reward for some acts does not ensure absolute superiority. Ahl As-Sunnah wa al-Jamā‘ah believe that Companionship of the Prophet (may Allah's peace and blessings be upon him) is an unparalleled status, and that every Companion is better than any Muslim who comes after the Companions.

1184 Abu Jumu‘ah al-Ansāri once came to us and said: "We were with... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Al-Bukhari in Khalq Af‘aal al-‘ibaad - At-Tabaraani. HadeethEnc English export v1.25.0.

1185 / PROPHETIC REPORT

I asked ‘Abdullāh ibn ‘Amr about the worst thing the...

Narrated by ‘Urwah ibn Az-Zubayr

SOURCE HadeethEnc 11159 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عنْ عروة بن الزبير، قال: سألت عبد الله بن عمرو عن أشد ما صنع المشركون برسول الله صلى الله عليه وسلم ، قال: رأيتُ عقبة بن أبيِ مُعَيْط جاء إلى النبي صلى الله عليه وسلم وهو يصلي، فوضع رداءه في عنقه فخنقه به خنقا شديدًا، فجاء أبو بكر حتى دفعه عنه، فقال: {أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ} [غافر: 28].

ENGLISH RENDERING

I asked ‘Abdullāh ibn ‘Amr about the worst thing the polytheists did to the Messenger of Allah (may Allah's peace and blessings be upon him). He said: "I saw ‘Uqbah ibn Abi Mu‘ayt coming to the Prophet (may Allah's peace and blessings be upon him) while he was praying. ‘Uqbah wrapped his garment around the Prophet's neck and strangled him therewith severely. Abu Bakr came and pulled ‘Uqbah away from the Prophet (may Allah's peace and blessings be upon him) and said: '{Do you kill a man [merely] because he says: 'My Lord is Allah' while he has brought you clear proofs from your Lord?} [Sūrat Ghāfir: 28]'"

EASY EXPLANATION

‘Urwah ibn Az-Zubayr ibn al-‘Awwām (may Allah have mercy upon him) asked ‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him) about the worst harm and persecution the polytheists had ever done to the Messenger of Allah (may Allah's peace and blessings be upon him). He told him that he saw ‘Uqbah ibn Abi Mu‘ayt approaching the Prophet (may Allah's peace and blessings be upon him) while he was praying in the Hijr of the Ka‘bah. He wrapped the Prophet's neck with his garment or that of the Prophet, and squeezed it severely. Abu Bakr (may Allah be pleased with him) came and pushed him away while crying and said: "{Do you kill a man [merely] because he says: 'My Lord is Allah' while he has brought you clear proofs from your Lord?} [Sūrat Ghāfir: 28]"

This was the worst thing ‘Abdullāh (may Allah be pleased with him) had ever seen. ‘Urwah found out that there was a severer persecution as in the report he narrated from ‘Ā'ishah (may Allah be pleased with her) the Prophet's wife where she said that she asked the Prophet (may Allah's peace and blessings be upon him): "Have you ever encountered a day harder than the day of the battle of Uhud?" The Prophet (may Allah's peace and blessings be upon him) replied: "Your people have troubled me a lot, and the worst trouble was what I experienced on the Day of ‘Aqabah when I presented myself to Ibn ‘Abd Yālīl ibn ‘Abd Kulāl and he did not respond to my call. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not recover till I found myself at Qarn Ath-Tha‘ālib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibrīl in it. He called me saying: 'Allah heard what your people had said to you, and what they had said in response to your call. He has sent the angel of the mountains to you, so that you may order him to do whatever you wish him to do to these people.' The angel of the mountains called and greeted me, and then said: 'O Muhammad! Order what you wish. If you like, I will let Al-Akhshabayn (i.e.

1185 I asked ‘Abdullāh ibn ‘Amr about the worst thing the... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1186 / PROPHETIC REPORT

Among those who came before you, a man would be seized and held...

Narrated by Abu ʻAbdullāh Khabbāb ibn al-Aratt

SOURCE HadeethEnc 4246 | Authentic hadith | Narrated by Bukhari

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي عبد الله خباب بن الأرت رضي الله عنه قال: شكونا إلى رسول الله صلى الله عليه وسلم وهوُ مَتَوّسِّدٌ بُرْدَةً له في ظِلِّ الكعبة، فقلنا ألا تَسْتَنْصِرُ لنا، ألا تدعو الله لنا؟ فقال: «قد كان من قبلكم يُؤخذ الرجل فُيحفر له في الأرض، فُيجعل فيها، ثّم يُؤتى بالمِنْشارِ فيوضع على رأسه فُيجعل نصفين، وُيمشط بأمشاط الحديد ما دون لحمه وعظمه، ما يَصُدُّه ذلك عن دينه، والله لَيُتِمّن الله هذا الأمر حتى يسير الراكب من صنعاء إلى حضرموت لا يخاف إلا الله والذئب على غَنِمه، ولكنكم تستعجلون».
وفي رواية: «هوُ مَتَوّسِّدٌ بُرْدَةً، وقد لقينا من المشركين شدة».

ENGLISH RENDERING

We complained to the Messenger of Allah (may Allah's peace and blessings be upon him) while he was lying in the shade of the Kaʻbah, placing his cloak under his head. We said: "Will you not supplicate for our victory (over our opponents)? Will you not invoke Allah for us?" He replied: "Among those who came before you, a man would be seized and held in a pit dug for him in the ground, and he would be sawed into two halves from his head, and his flesh would be torn away from his bones with iron combs, and none of this would turn him away from his religion. By Allah, Allah will bring this matter (Islam) to its completion until the traveler will walk from Sana'a to Hadramaut fearing none except Allah and the wolf for his sheep, but you are rushing things." In another narration: "Having made a pillow from his cloak, and we had faced much persecution from the polytheists."

EASY EXPLANATION

In this Hadīth, Khabbāb (may Allah be pleased with him) tells the story of the suffering that the Muslims faced from the disbelievers of the Quraysh in Makkah. They came complaining to the Prophet (may Allah's peace and blessings be upon him) while he was lying in the shade of the Kaʻbah placing his head on his cloak. The Prophet (may Allah's peace and blessings be upon him) explained that those who lived before us experienced severer trials regarding their religion. A pit would be dug for one of them and he would be thrown into it; then a saw would be brought to the top of his head and he would be sawed into two halves; and his flesh would be torn away from his bones with iron combs, which was extreme suffering. Then he swore that Allah, the Almighty, would complete this matter, meaning that He would complete the message of Islam that the Messenger (may Allah's peace and blessings be upon him) had brought. This would be done in such a way that the one traveling from Sana'a to Hadramaut would fear none except Allah and the wolf for his sheep. Then he guided his noble Companions to stop rushing things, saying: "But you are rushing things," meaning: have patience and await relief from Allah, for Allah will surely complete this matter, and things went just as the Prophet (may Allah's peace and blessings be upon him) swore they would go.

1186 Among those who came before you, a man would be seized and held... / continued

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari. HadeethEnc English export v1.25.0.

1187 / PROPHETIC REPORT

Many men attained perfection, but of women none attained...

Narrated by Abu Mūsa

SOURCE HadeethEnc 11179 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي موسى رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : «كَمُل من الرجال كثير، ولمَ يكْمل من النساء: إلا آسية امرأة فرعون، ومريم بنتِ عمران، وإّن فضَل عائشة على النساء كفضل الّثِريد على سائر الطعام».

ENGLISH RENDERING

The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Many men attained perfection, but of women none attained perfection except Āsiyah, the wife of Pharaoh, and Maryam, the daughter of ‘Imrān. Indeed, the superiority of ‘Ā'ishah to other women is like the superiority of Tharīd to other meals."

EASY EXPLANATION

The men who attained religious and moral perfection are many. Some reached the common level of perfection such as scholars, righteous men, and pious allies of Allah. Others reached the most sublime levels of perfection such as the prophets. However, there are very few women who attained perfection; on top of which were Āsiyah bint Muzāhim, the wife of Pharaoh. Allah presented her as an example of perfect faith in the Qur'an: {And Allah presents an example of those who believed: the wife of Pharaoh, when she said: "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people"} [Sūrat At-Tahrīm:11]. She believed in Mūsa (peace be upon him) when he overcame the magicians of Pharaoh. When Pharaoh found out about her conversion, he tortured her severely until she died adhering to her faith. The other perfect lady was Maryam, the daughter of ‘Imrān. Allah presented her as an example of chastity and perfect worship in the Qur'an. Finally, the Prophet (may Allah's peace and blessings be upon him) said that the merit of ‘Ā'ishah over women is like the merit of Tharīd over all other food. Tharīd is the most delicious food for Arabs. It is made of bread and meat. So, ‘Ā'ishah is the best of women, just as the Tharīd is the best of food.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

1187 Many men attained perfection, but of women none attained... / continued

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1188 / PROPHETIC REPORT

Among the Jews, whenever a woman had her menstruation, they...

Narrated by Anas

SOURCE HadeethEnc 10013 | Authentic hadith | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه : أن اليُهود كانوا إذا حَاضت المرأة فيهم لم يَؤاكلوها، ولم يُجامِعُوهن في البيوت فسأل أصحاب النبي صلى الله عليه وسلم النبي صلى الله عليه وسلم فأنزل الله تعالى: {ويسألونك عن المحيض قل هو أذى فاعتزلوا النساء في المحيض} [البقرة: 222] إلى آخر الآية، فقال رسول الله صلى الله عليه وسلم : «اصنَعوا كُل شيء إلا النكاح». فبلغ ذلك اليهود، فقالوا: ما يُريد هذا الرَّجل أن يدع من أمرنا شيئا إلا خالفَنا فيه، فجاء أُسَيْد بن حُضَيْر، وَعَبّاد بن بِشر فقالا يا رسول الله، إن اليهود تقول: كذا وكذا، فلا نجامِعُهن؟ فتغيّر وجه رسول الله صلى الله عليه وسلم حتى ظَنَنا أن قد وَجد عليهما، فخرجا فاستَقبَلَهما هدِيّة من لَبِن إلى النبي صلى الله عليه وسلم ، فَأرسَل في آثارهما فَسَقاهُما، فَعَرَفا أن لم يَجد عليهما.

ENGLISH RENDERING

Among the Jews, whenever a woman had her menstruation, they would neither eat with her nor associate with her in their houses. So the Companions of the Prophet (may Allah's peace and blessings be upon him) asked him (about this) and Allah, the Almighty, revealed: {And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation} [Sūrat al-Baqarah: 222]. So the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Do everything except sexual intercourse." When the Jews heard of that, they said: "This man does not want to leave anything we do without opposing us in it." Usayd ibn Hudayr and ‘Abbād ibn Bishr came and said: "O Messenger of Allah, the Jews say such-and-such, should we not have intercourse with them (our wives)?" The face of the Messenger of Allah (may Allah's peace and blessings be upon him) underwent such a change that we thought he was angry with them, so they went out. They were met by a gift of milk which was being brought to the Prophet (may Allah's peace and blessings be upon him) so he sent after them and made them drink thereof, whereby they knew that he was not angry with them.

EASY EXPLANATION

Anas (may Allah be pleased with him) reported: "Among the Jews, whenever a woman had her menstruation, they would not eat with her": the Jews used to refrain from eating with their menstruating wives and from drinking after them from the same cup. They would not eat from the food they cooked because they considered them and their sweat to be impure during menstruation. "Nor associate with her in their houses": they would not mix or live with a menstruating woman; rather, they would make her leave the house as mentioned in the report of Anas (may Allah be pleased with him) that was narrated by Abu Dawūd. Upon knowing that the Jews abandoned their wives during their menstruation, the Companions asked the Prophet (may Allah’s peace and blessing be upon him) about that. Thereupon, Allah, the Almighty, revealed the verse: {And they ask you about menstruation. Say, "It is harm, so keep away from wives during

1188 Among the Jews, whenever a woman had her menstruation, they... / continued

menstruation.} [Sūrat al-Baqarah: 222]
The Prophet (may Allah's peace and blessings be upon him) said: "Do everything except intercourse." Hence, it is permissible according to the Shariah to mix with the menstruating wife, eat with her, drink with her, touch her, and lie down with her and everything else apart from having vaginal intercourse with her. His statement "Do everything except intercourse" is a clarification of the generality in the verse, because 'keeping away' includes sexual relations, mixing, eating, drinking, and accompanying. However, the Prophet (may Allah's peace and blessings be upon him) clarified that the intended meaning here is to avoid sexual intercourse and nothing else. When the Jews heard of that, they said: "This man does not want to leave anything we do without opposing us in it," i.e. the Jews learned that the Prophet (may Allah's peace and blessings be upon him) allowed his Companions to do everything with their wives during their menses except sexual intercourse. So they said that if he saw them doing something, he would order his followers to do the opposite and guide them to do the contrary since he was very eager to contradict them in everything.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Muslim. HadeethEnc English export v1.25.0.

1189 / PROPHETIC REPORT

This Bedouin took out my sword while I was sleeping and when I...

Narrated by the named companion in the report

SOURCE HadeethEnc 6967 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر رضي الله عنه : أنه غزا مع النبي صلى الله عليه وسلم قِبلَ نَجد، فلما قفل رسول الله صلى الله عليه وسلم قفل معهم، فأدركتهم القائلة في وادٍ كثير العِضاه، فنزل رسول الله صلى الله عليه وسلم وتفرق الناس يستظلون بالشجر، ونزل رسول الله صلى الله عليه وسلم تحت سَمُرة فعلق بها سيفه ونمنا نومة، فإذا رسول الله صلى الله عليه وسلم يدعونا وإذا عنده أعرابي، فقال: «إن هذا اخترط علي سيفي وأنا نائم فاستيقظت وهو في يده صلتا، قال: من يمنعك مني؟ قلت: الله -ثلاثا-» ولم يعاقبه وجلس، متفق عليه. وفي رواية قال جابر: كنا مع رسول الله صلى الله عليه وسلم بذات الرقاع، فإذا أتينا على شجرة ظليلة تركناها لرسول الله صلى الله عليه وسلم فجاء رجل من المشركين وسيف رسول الله صلى الله عليه وسلم معلق بالشجرة فاخترطه، فقال: تخافني؟ قال: «لا»، فقال: فمن يمنعك مني ؟ قال: «الله». وفي رواية أبي بكر الإسماعيلي في «صحيحه»، قال: من يمنعك مني؟ قال: «الله»، قال: فسقط السيف من يده، فأخذ رسول الله - صلى الله عليه وسلم - السيف، فقال: « من يمنعك مني ؟»، فقال: كن خير آخِذ، فقال: «تشهد أن لا إله إلا الله وأني رسول الله؟» قال: لا، ولكني أعاهدك أن لا أقاتلك، ولا أكون مع قوم يقاتلونك، فخلى سبيله، فأتى أصحابه، فقال: جئتكم من عند خير الناس.

ENGLISH RENDERING

Jābir (may Allah be pleased with him) reported that he proceeded in the Prophet's company towards Najd to participate in a battle. When the Messenger (may Allah's peace and blessings be upon him) returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. The Prophet and the people dismounted and dispersed to rest in the shade of the trees. The Prophet (may Allah's peace and blessings be upon him) rested under a tree and hung his sword on it. We all took a nap and suddenly we heard the Prophet (may Allah's peace and blessings be upon him) calling us. (We woke up) to see a Bedouin with him. The Prophet (may Allah's peace and blessings be upon him) said: "This Bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying: 'Who will save you from me?' I said thrice: 'Allah.'" The Prophet (may Allah's peace and blessings be upon him) did not punish him but sat down.

In another narration: The sword fell from the disbeliever's hand, whereupon the Prophet took it and said: "And who can protect you if I want to kill you?" The man replied: "Return evil with good." The Prophet (may Allah's peace and blessings be upon him) said: "Would you bear witness that there is no

1189 This Bedouin took out my sword while I was sleeping and when I... / continued

god but Allah and I am the Messenger of Allah?" He replied in the negative, but pledged not to fight the Prophet again or join people who fight him. So, the Prophet released him, and he came back to his companions and said: "I have just been with the most excellent among people."

1189 This Bedouin took out my sword while I was sleeping and when I... / continued

EASY EXPLANATION

Jābir (may Allah be pleased with him) relates in this Hadīth that he joined the Prophet (may Allah's peace and blessings be upon him) in a battle, known among biographers as Dhāt Ar-Riqā'. On their way back, the Prophet (may Allah's peace and blessings be upon him) stopped at a place abounding with thorny trees, as the people dispersed, looking for shady places to protect them from the heat. The Prophet (may Allah's peace and blessings be upon him) stayed under a shady tree called Samrah. He hung his sword upon it and slept, and everybody did sleep as well. A Bedouin belonging the people the Prophet fought in this battle sneaked into their place, unnoticed. He took the Prophet's sword stealthily, causing him to wake up. Wielding the sword, the Bedouin felt strong against the Prophet and so he began to challenge him, saying: "Who can protect you if I want to kill you?" To this, the Prophet replied: 'Allah', saying it thrice. He said it with certitude and trust in Allah and firm belief in His promise. The sword fell from the disbeliever's hand, whereupon the Prophet took it and said: "And who can protect you if I want to kill you?" The man replied: "Return evil with good." The Prophet (may Allah's peace and blessings be upon him) said: "Would you bear witness that there is no god but Allah and I am the Messenger of Allah?" He replied in the negative, but pledged not to fight the Prophet again or join people who fight him. So, the Prophet released him, and he came back to his companions and said: "I have just been with the most excellent among people." What this disbeliever said is true. The Prophet (may Allah's peace and blessings be upon him) is the noblest in manners among all people, and sufficient as praise of him is the verse that reads: (And indeed, you are of a great moral character.) [Sūrat al-Qalam: 4)

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1190 / PROPHETIC REPORT

The spoils of war were not made lawful for any people before...

Narrated by the named companion in the report

SOURCE HadeethEnc 3288 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه مرفوعًا: «غَزَا نَبِيٌّ من الأَنبِياء -صلوات الله وسلامه عليهم- فقال لقومه: لا يَتبَعْني رَجلٌ مَلَكَ بُضْعَ امرَأَةٍ وَهُوَ يُرِيدُ أَنْ يَبنِيَ بِهَا وَلَمَّا يَبْنِ بِهَا، وَلا أَحَدٌ بَنَى بُيُوتًا لَمْ يَرْفَعْ سُقُوفَهَا، وَلا أَحَدٌ اشْتَرَى غَنَمًا أَوْ خَلِفَاتٍ وَهُوَ يَنتَظِرُ أَوْلادَهَا، فَغَزَا فَدَنَا مِنَ الْقَرْيَةِ صَلاةَ الْعَصْرِ أَوْ قَرِيبًا مِنْ ذَلِكَ، فَقَالَ لِلشَّمْسِ: إِنَّكِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْبِسْهَا عَلَيْنَا، فَحُبِسَتْ حَتَّى فَتَحَ اللهُ عَلَيْهِ، فَجَمَعَ الْغَنَائِمَ فَجَاءَتْ -يعني النار- لِتَأْكُلَهَا فَلَمْ تَطْعَمْهَا، فَقَالَ: إِنَّ فِيكُمْ غُلُولًا، فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهِ فَقَالَ: فِيكُمُ الْغُلُولُ فَلْتُبَايِعْنِي قَبِيلَتُكَ، فَلَزِقَتْ يَدُ رَجُلَيْنِ أَوْ ثَلاثَةٍ بِيَدِهِ، فَقَالَ: فِيكُمُ الْغُلُولُ، فَجَاؤُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ، فَوَضَعَهَا فَجَاءَتِ النَّارُ فَأَكَلَتْهَا، فَلَمْ تَحِلَّ الْغَنَائِمُ لأَحَدٍ قَبْلَنَا، ثُمَّ أَحَلَّ اللهُ لَنَا الْغَنَائِمَ لَمَّا رَأَى ضَعْفَنَا وَعَجْزَنَا فَأَحَلَّهَا لَنَا».

ENGLISH RENDERING

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "One of the prophets (peace be upon them) set out on a military expedition. He said to his people: 'Let not anyone accompany me who has married a woman and wishes to consummate his marriage with her but has not yet done so, or one who has built a house but has not yet erected its roof, or one who has bought sheep or pregnant she-camels and is waiting for their offspring.' Then he marched on and approached a village at the time of the afternoon prayer or close to that, so he said to the sun: 'You are commanded and so am I. O Allah, hold it back (from setting) for us,' and it was held back until Allah granted him victory. He gathered the spoils of war, and the fire came down to devour them but it did not devour them. He said: 'Some of you misappropriated the spoils of war, so one man from each tribe should give me his pledge of allegiance.' They all did so and the hand of one man stuck to his hand, so he said: 'Your tribe is guilty of misappropriation of the spoils of war. Let all the members of your tribe give their pledge of allegiance to me.' They did so and the hands of two or three men stuck to his hand. He said: 'You have taken something from the spoils of war illegally.' So they brought an amount of gold equal in size to the head of a cow. They placed it among the spoils so the fire approached and devoured them. The spoils of war were not made lawful for any people before us, then Allah made the spoils of war lawful for us when He saw our weakness and helplessness, so He made them lawful for us."

1190 The spoils of war were not made lawful for any people before... / continued

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) recounts the story of one of the prophets (peace be upon them) who set forth to fight a people against whom he was commanded to make Jihad. However, that prophet forbade from marching with him anyone who had married a woman but had not yet consummated his marriage with her or who had built a house but had not yet raised its roof or who had purchased sheep or pregnant she-camels and was waiting for them to give birth. That is because those people would be preoccupied with those concerns: the married man is preoccupied with his bride whom he has not yet consummated his marriage with and he longs for her. Likewise, the one who built a house and has not yet raised its roof is preoccupied with his house that he wishes to live in with his family. Also, the owner of pregnant she-camels and sheep is preoccupied with them and is waiting for them to give birth. Performing Jihad requires that the person be completely unoccupied, having no concern except fighting in the cause of Allah. Then, this prophet set out for battle, approaching his destination after midday with the night approaching. So, he feared that if darkness fell, he would not be able to achieve victory. He addressed the sun, saying: "You are subservient to Allah and so am I." But the sun's command is a universal command, while his command is a legislative one. He is commanded to fight in the cause of Allah, and the sun is commanded to move as Allah, the Exalted, has commanded it; Allah says: {And the sun runs on its fixed course for a term. That is the decree of the All-Mighty, the All-Knowing} [Sūrat Yāsīn: 38]. Ever since Allah created the sun, it has been moving as it was commanded, neither advancing nor delaying nor changing its altitude. The prophet said: "O Allah, hold it back (from setting) for us." So Allah held the sun back and it did not disappear at its normal time until that prophet conquered the village and gained many spoils of war. In previous nations, the spoils of war were not lawful for the army; rather, the lawfulness of spoils is one of the distinct characteristics of this (Muslim) nation, and all praise is due to Allah.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1191 / PROPHETIC REPORT

The angels continue to shade him with their wings

Narrated by Jābir ibn ʻAbdullāh

SOURCE HadeethEnc 6390 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر بن عبد الله رضي الله عنهما قال :ِجيَء بأبي إلى النبي صلى الله عليه وسلم قدُ ّمِّثل به، فُوضع بين يديه؛ فذهبت أكشف عن وجهه فنهاني قومي، فقال النبي صلى الله عليه وسلم : «ما زالت الملائكة تظله بأجنحتها».

ENGLISH RENDERING

My father's mutilated body was brought to the Prophet (may Allah's peace and blessings be upon him) and placed in front of him. I went to uncover his face but my people stopped me. The Prophet (may Allah's peace and blessings be upon him) said: "The angels continue to shade him with their wings."

EASY EXPLANATION

ʻAbdullāh ibn ʻAmr ibn Harām al-Ansāri, the father of Jābir (may Allah be pleased with him), was brought to the Prophet (may Allah's peace and blessings be upon him) on the day of the battle of Uhud. On that day, the disbelievers mutilated the bodies of the Muslims killed in that battle. When ʻAbdullāh's body was placed in front of the Prophet, Jābir wanted to uncover his face in agony for what the disbelievers had done with his body. However, his people stopped him from that and the Prophet (may Allah's peace and blessings be upon him) said: The angels are still shading him with their wings, as an honor and tribute to him.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1192 / PROPHETIC REPORT

Give it to him, for the best among you are those who settle...

Narrated by Abu Hurayrah

SOURCE HadeethEnc 3628 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه : أن رجًلا أتى النبي صلى الله عليه وسلم َيَتَقاضاُه َفأْغَلظ له،َ َهّمَ به أصحابه، فقال رسول الله صلى الله عليه وسلم : «َدُعوه، فإن ِلصاحب الحّقِ َمَقالا» ثم قال: «أْعُطوُه ِسّنا ِمْثل ِسّنِه» قالوا: يا رسول الله، لاَ ِنجُد إلا ُأمَثَل ِمْن ِسّنِه، قال: «أْعُطوه، فإنَ ْخَيركم ُأحَسُنكم َقضاء».

ENGLISH RENDERING

A man came to the Prophet (may Allah's peace and blessings be upon him) demanding repayment of a loan in such a rude manner that vexed the Companions and they were about to harm him, but the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Leave him, for he who has a right is entitled to demand it. Give him a camel of the same age as his." They said: "O Messenger of Allah, we found none but older than his." He said: "Give it to him, for the best among you are those who settle their debts in the best manner."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) had borrowed a young camel from a man, so the man came to him demanding the repayment of this debt. The man made his demand in a very rude manner that vexed the Companions of the Prophet to the extent that they wanted to hit him because of his rudeness and harshness with the Prophet (may Allah's peace and blessings be upon him). However, the Prophet (may Allah's peace and blessings be upon him) said: Let him say whatever he wants and do not harm him in any way, for the one who has a right is entitled to demand his debtor to repay his debt and the like, yet he has to do so within the limits of courtesy. As for cursing, slandering, and insulting, they are not among the manners of the Muslims. Then the Prophet (may Allah's peace and blessings be upon him) ordered some of the Companions to give the man a camel of the same age as his. They came back and said: We only found a camel that is older than his (and, thus, of more value). So he said: Give him a camel that is older than his camel, for indeed the best of you in dealing with people and the best in terms of reward are those who fulfill their obligations in the best of ways, whether it is the settlement of a debt or otherwise.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

1192 Give it to him, for the best among you are those who settle… / continued

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1193 / PROPHETIC REPORT

When the revenues of Bahrain arrive, I shall give you this much...

Narrated by Jābir

SOURCE HadeethEnc 3123 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن جابر رضي الله عنه َقال: قال ِلي النبي -صّلى الله عليه وسّلم-: «َلو ْقد َجاء َمال ْالبحرين ُأعطيُتك َهكذا وهكذا وهكذا»، َفلم ِيجئ َمال ْالبحَرين َحّتى ُقِبض ّالنبي -صّلى الله عليه وسّلم- فلّما َجاء َمال البحرِين أمر أبو بكر رضي الله عنه َفنادى: َمْن َكان َله ِعنَد رُسول الله -صّلى الله عليه وسّلم- ِعَدٌة َأو َدْين َفْليأتنا، َفأتيُته وُقلُت َله: ِإّن النبّي -صّلى الله عليه وسّلم- قال ِلي َكذا وكذا، َفَحثى ِلي َحِثّيًة َفعَددُتها، َفِإذا ِهَي َخمُسمِئَة، َفقال لي: ُخْذ ِمثَليَها.

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) said to me: "When the revenues of Bahrain arrive, I shall give you this much and this much and this much." He passed away before the revenues were received. When they arrived during the caliphate of Abu Bakr (may Allah be pleased with him), he called out: "Anyone whom the Messenger of Allah (may Allah's peace and blessings be upon him) promised or owed anything should come to me." I went to him and said: "The Prophet (may Allah's peace and blessings be upon him) had said to me such-and-such." He took a double handful out of the money and gave it to me. I counted it and found that it was five hundred. Then he said to me: "Take twice as much more of that amount."

EASY EXPLANATION

Jābir ibn ʻAbdullāh (may Allah be pleased with him) says in this Hadīth that the Prophet (may Allah's peace and blessings be upon him) promised to give him a plentiful amount of the money that would come from Bahrain. The money came during the caliphate of Abu Bakr, after the Prophet had passed away. Abu Bakr asked those whom the Prophet had promised to give gifts or to whom he owed things to come over. Indeed, the Prophet (may Allah's peace and blessings be upon him) might have purchased something from someone and owed him the price, or promised to give someone a certain grant. Jābir went to Abu Bakr and told him that the Prophet said that he would give him a certain amount when revenues came from Bahrain. Abu Bakr told him: 'Take.' So he scooped from the money with both hands and counted it, finding it to be five hundred. So Abu Bakr told him: "Take twice as much," because the Prophet (may Allah's peace and blessings be upon him) said: "This much and this much and this much", meaning three times. Thus Abu Bakr fulfilled the Prophet's promise to Jābir.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

1193 When the revenues of Bahrain arrive, I shall give you this much... / continued

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1194 / PROPHETIC REPORT

O Allah, I do love him. So love him and love whoever loves him

Narrated by Abu Hurayrah

SOURCE HadeethEnc 11171 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أبي هريرة رضي الله عنه قال: كُنت مع رسول الله صلى الله عليه وسلم في سوق من أسواق المدينة، فانصرف فانصرفُت، فقال: «أينَ ُلكُع -ثلاثا- ادُع الحسن بن علي». فقام الحسن بن علي يمشي وفي عنقه اِلّسَخاب، فقال النبي صلى الله عليه وسلم بيده هكذا، فقال الحسن بيده هكذا، فالتزمه فقال: «اللهم إني ُأحبه فَأحّبه، وَأحّب من يحبه». وقال أبو هريرة: فما كان أحد أحب إلّي من الحسن بن علي، بعد ما قال رسول الله صلى الله عليه وسلم ما قال.

ENGLISH RENDERING

I was accompanying the Messenger of Allah (may Allah's peace and blessings be upon him) in one of the markets of Madīnah. He left and so did I. He said: "Where is Luka'?" He repeated this three times and then said: "Call Al-Hasan ibn 'Ali." Al-Hasan got up and walked [towards him] and he had a necklace round his neck. The Prophet (may Allah's peace and blessings be upon him) had his hand like this and Al-Hasan's hand was the same and he hugged him and said: "O Allah, I do love him. So love him and love whoever loves him." Abu Hurayrah said: "There is none more beloved to me than Al-Hasan ibn 'Ali." He said that after he heard the Messenger of Allah (may Allah's peace and blessings be upon him) had said what he said about him.

EASY EXPLANATION

Abu Hurayrah (may Allah be pleased with him) was with the Messenger of Allah (may Allah's peace and blessings be upon him) in one of the markets of Madīnah. The Messenger of Allah (may Allah's peace and blessings be upon him) left the market and so did Abu Hurayrah. he went to the house of Fātimah, (may Allah be pleased with her) and asked about Al-Hasan,(may Allah be pleased with him) asking: "Where is Luka'?" He meant: where is the little child? He then said: "Call him for me." Al-Hasan got up and walked towards the Prophet wearing a necklace around his neck. The Prophet (may Allah's peace and blessings be upon him) stretched his hand out to hug Al-Hasan and he did the same thing. They hugged each other. The Prophet (may Allah's peace and blessings be upon him) said: "O Allah, I do love Al-Hasan. So love him and love whoever loves him." Abu Hurayrah commented: "There was none more beloved to me than Al-Hasan ibn 'Ali. He said that after he heard the Messenger of Allah (may Allah's peace and blessings be upon him) had said what he said about him.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

1194 O Allah, I do love him. So love him and love whoever loves him / continued

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1195 / PROPHETIC REPORT

He did a little but was greatly rewarded

Narrated by Al-Barā'

SOURCE HadeethEnc 3570 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن البراء رضي الله عنه قال: أتى النبي صلى الله عليه وسلم رَجُلٌ مُقَنَّع بالحديد، فقال: يا رسول الله، أُقاتِلُ أَوْ أُسْلِمُ؟ قال: «أَسْلِم، ثمَ قاتل»، فأَسْلَم ثم قاتلَ فُقتِل. فقال رسول الله صلى الله عليه وسلم : «عَمِل قليلاً وُأجر كثيرًا».

ENGLISH RENDERING

A man wearing an iron armor came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, shall I fight or embrace Islam?" He said: "Embrace Islam, then fight." He embraced Islam, then fought and was killed. The Messenger of Allah (may Allah’s peace and blessings be upon him) said: "He did a little but was greatly rewarded."

EASY EXPLANATION

A man came to the Prophet (may Allah's peace and blessings be upon him) wishing to fight in the cause of Allah with him. He was completely covered in an iron armor, but had not yet entered Islam. He said: "O Messenger of Allah, do I fight in the cause of Allah and then enter Islam, or enter Islam then fight in the cause of Allah?" he said to him: "Embrace Islam, then fight in the cause of Allah." So, the man embraced Islam, then fought in the cause of Allah until he was killed. Thereupon, the Messenger of Allah (may Allah’s peace and blessings be upon him) said: "He did a little but was greatly rewarded", i.e. he did a little and was rewarded a lot in relation to the period he lived as a Muslim, as the time between the man's embracing of Islam and his death was a short one, yet he was rewarded in abundance. That is because fighting in the cause of Allah, Exalted, in order to raise high His Word is one of the most virtuous deeds and most tremendous in reward.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1196 / PROPHETIC REPORT

When the Prophet (may Allah's peace and blessings be upon him)...

Narrated by As-Sāib ibn Yazīd

SOURCE HadeethEnc 3696 | Authentic hadith | Narrated by Bukhari - Narrated by Abu Daoud

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن ٱلسائب بن يزيد رضي الله عنه قال: لماَ قِدم النبي صلى الله عليه وسلم من َغْزوةَ تُبوكَ تَلّقاُه الناس، َفتَلّقيُته مع ٱلِصْبَيان علىَ ثّنِية ٱلَوَداع. ورواية البخاري قال: َذَهْبناَ نَتَلّقى رسول الله صلى الله عليه وسلم مع ٱلِصْبَيان إلىَ ثّنِية ٱلَوَداع.

ENGLISH RENDERING

When the Prophet (may Allah's peace and blessings be upon him) returned from the Battle of Tabūk, the people went out to receive him. I received him with the boys at Thaniyyat al-Wadā‘.” Al-Bukhāri narrated it with the following wording: “We went with the boys to Thaniyyat al-Wadā‘ to receive the Messenger of Allah (may Allah's peace and blessings be upon him).”

EASY EXPLANATION

Hadīth explanation: As-Sāib ibn Yazīd (may Allah be pleased with him) reported that when the Prophet (may Allah's peace and blessings be upon him) returned from the battle of Tabūk, the people - those who had been excused from going and stayed behind and the others - went to Thaniyyat al-Wadā‘ (a place on the outskirts of Madīnah) to greet him on his arrival. As-Sāib ibn Yazīd went out with the boys of Madīnah to receive the Prophet (may Allah's peace and blessings be upon him).

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari - Narrated by Abu Daoud. HadeethEnc English export v1.25.0.

1197 / PROPHETIC REPORT

I will do my best to lead you in prayer just as the Messenger...

Narrated by the named companion in the report

SOURCE HadeethEnc 3227 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس رضي الله عنه أنه قال: «إني لا آلو أن أُصَلِّي بكم كما كان رسول الله صلى الله عليه وسلم يُصَلِّي بنا، قال ثابت فكان أنس يصنع شيئا لا أراكم تصنعونه: كان إذا رفع رأسه من الركوع انتَصَب قائما، حتى يقول القائل: قد نَسِيَ، وإذا رفع رأسه من السَّجْدَةِ مكث، حتى يقول القائل: قد نَسِيَ».

ENGLISH RENDERING

Thābit reported from Anas that he said: "I will do my best to lead you in prayer just as the Messenger of Allah (may Allah's peace and blessings be upon him) used to lead us in prayer." Thābit said: "Anas used to do something which I don't see you doing: whenever he raised his head after bowing, he would stand for such a long time that one would think that he had forgotten; and whenever he raised his head after prostration, he would sit so long that one would think that he had forgotten."

EASY EXPLANATION

Anas (may Allah be pleased with him) once said: I will do my best to lead you in prayer just as the Messenger of Allah (may Allah's peace and blessings be upon him) used to lead us in prayer, so that you may follow his model and pray as he used to. Thābit al-Bunāni said: Anas used to beautify and perfect his prayer in a way that I have not seen any of you doing. That is he used to prolong the standing after bowing, as well as the sitting after prostration. A person seeing him in either position would think that he had forgotten to change posture.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1198 / PROPHETIC REPORT

No prophet had been sent before me by Allah except that he had...

Narrated by the named companion in the report

SOURCE HadeethEnc 3480 | Authentic | Narrated by Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنْ نَبِيٍّ بَعَثَهُ اللهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ، وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ، ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ يَقُولُونَ مَا لَا يَفْعَلُونَ، وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ، فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ، وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ».

ENGLISH RENDERING

‘Abdullah ibn Mas‘ūd (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "No prophet had been sent before me by Allah except that he had disciples and companions from his nation who adhered to his way and followed his command. They were, then, succeeded by successors who would say what they did not do and do what they were not commanded to do. Whoever strives against them with his hand is a believer; whoever strives against them with his tongue is a believer; whoever strives against them with his heart is a believer; and beyond that, there is no mustard seed's weight of faith."

EASY EXPLANATION

The Prophet (may Allah's peace and blessings be upon him) informed that no prophet had been sent by Allah to a nation before him except that he had close friends, supporters, and sincere fighters from among his nation who were qualified to succeed him, adopting his way and following his command. These righteous predecessors would, then, be succeeded by people who were void of goodness; claiming what they did not practice and practicing what they were not commanded to do. Whoever strives against them with his hand is a believer, whoever strives against them with his tongue is a believer, and whoever strives against them with his heart is a believer, but beyond that, there is no mustard seed's weight of faith.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Encouraging the struggle against those who violate the Shariah with their words and deeds.
The heart's failure to disapprove of evil indicates the weakness or loss of faith.
Allah Almighty facilitates for the prophets those who convey their message after them.

1198 No prophet had been sent before me by Allah except that he had… / continued

TEXT NOTE

Authentic; Narrated by Muslim. HadeethEnc English export v1.25.0.

1199 / PROPHETIC REPORT

O Abu ‘Ā’ishah, there are three things, whoever speaks of one...

Narrated by Masrūq

SOURCE HadeethEnc 10420 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن مسروق، قال: كُنتُ مُّتكئا عند عائشة، فقالت: يا أبا عائشة، ثلاثٌ من تكّلم بواحدٍة منهن فقدَ أعَظَم على اللِه اِلفْرِيَة، قلُت: ما هن؟ قالت:َ من زعم ّأن محمًدا صلى الله عليه وسلم رأى رّبه فقد أعظم على الله اِلفْرِيَة، قال: وكُنتُ مُّتكئا فجلسُت، فقلُت: يا ّأم المؤمنين،َ ْأنظريني، ولاَ ْتعَجليني،َ ألم يقل اللُه عز وجل : {ولقد رآه بالأفق اُلمبين} [التكوير: 23]، {ولقد رآهَ ْنزَلَة أخرى} [النجم: 13]؟ فقالت: أنا أوُل هذه الأمة سأل عن ذلك رسوَل الله صلى الله عليه وسلم ، فقال: «إنما هو جبرُيل، لمَ أره على ُصورته التيُ خلق عليها غير هاتين المّرتين، رأُيته ُمنهبًطا من السماء سّادلِ عَظُمَ خِلقه ما ْبين السماء إلى الأرض»، فقالت:َ أوَلم تسمع ّأن الله يقول: {لاُ ْتدِركه الأبصاُر وهو ُيْدِرُك الأبصاَر وهو اللطُيف الخبيُر} [الأنعام: 103]،َ أوَلم تسمع ّأن الله يقول: {وما كان لبشٍِر أنُ يكِّلمه اللُه إلا وحًيا أو من وراءِ حجاب أوُ يرسُل رسولا فيوحَي بإذنه ما يشاء ّإنهَ عِلٌيَ حِكيٌم} [الشورى: 51]، قالت: وَمن زعم ّأن رسول الله صلى الله عليه وسلمَ كتم شيئاِ من كتاب الله، فقد ّأعَظم على الله اِلفْرِيَة، واللُه يقول: {يا أيها الرسولَ ِبّلغ ماُ أنِزل إليك من ربك وإن لم تفعْل فما ّبلغَت رسالته} [المائدة: 67]، قالت: وَمن زعم أنه ُيخبر بما يكون في غٍد، فقد ّأعَظم على الله اِلفْرِيَة، والله يقول: {قل لا يعلُمَ ْمن في السماوات والأرَض الغيَب ّإلا الله} [النمل: 65].

ENGLISH RENDERING

I was reclining in the house of ‘Ā’ishah when she said: "O Abu ‘Ā’ishah, there are three things, whoever speaks of one of them has fabricated a tremendous lie against Allah; whoever claims that Muhammad (may Allah's peace and blessings be upon him) saw his Lord, then he has fabricated a tremendous lie against Allah." I was reclining, so I sat up an said: "O Mother of the Believers, give me enough time and do not be hasty! Did not Allah, Glorified and Exalted, say: {And truly he saw him on the clear horizon} [Sūrat At-Takwīr: 23] and: {He saw Him in another descent.} [Sūrat An-Najm: 13]?" She said: "I am the first of this Ummah who asked the Messenger of Allah (may Allah's peace and blessings be upon him) about it; and he said: ‘Verily it is Jibrīl. I have never seen him in his original form in which he was created except on those two occasions (to which these verses refer); I saw him descending from the heaven and filling (the space) from the sky to the earth with the greatness of his bodily structure.’ Have you not heard that Allah says: {Eyes comprehend Him not, but He comprehends (all) vision. and He is Subtle, and All-Aware} [Sūrat al-An‘ām: 103]? Have you not heard that Allah says: {And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He

1199 O Abu ʻĀʼishah, there are three things, whoever speaks of one… / continued

sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.} [Sūrat Ash-Shūra: 51]. The one who presumes that the Messenger of Allah (may Allah's peace be upon him) concealed anything from the Book of Allah has fabricated the greatest lie against Allah. Allah says: {O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message} [Sūrat al-Mā'idah: 67]. The one who presumes that he would foretell what will happen tomorrow has fabricated the greatest lie against Allah. Allah, the Almighty says: {Say: None in the heavens and earth knows the unseen except Allah.} [Sūrat An-Naml: 65]"

1199 O Abu ‘Ā’ishah, there are three things, whoever speaks of one... / continued

EASY EXPLANATION

The venerated Tābi‘i Masrūq was reclining in the house of the Mother of the Believers ‘Ā’ishah (may Allah be pleased with her). She told him: "There are three things, and the one who speaks of one of them has fabricated a tremendous lie against Allah." He asked her: "What are they?"
She answered:
1. Whoever claims that Muhammad (may Allah's peace and blessings be upon him) saw his Lord has fabricated a tremendous lie. Masrūq was reclining, but then he sat upright an wondered: "How can you say that while Allah, the Exalted, said: {And truly he saw him on the clear horizon} [Sūrat At-Takwīr: 23] and: {He saw Him in another descent...} [Sūrat An-Najm: 13]?"
She told him that she was the first ever to ask the Messenger of Allah (may Allah's peace and blessings be upon him) specifically about these two verses. he told her that it was Jibrīl (peace be upon him) whom he saw and that he has not seen him in his original form upon which Allah, the Exalted, created him except in those two instants; once on earth towards the direction of the sunrise, where everything appears in its most vivid form, and once in Paradise. He saw him descending from the heavens, filling the space between the heaven and the earth with his magnificent body. Then she cited two Qur’anic verses proving that the Prophet (may Allah's peace and blessings be upon him) has not seen his Lord. Allah says: {Eyes comprehend Him not, but He comprehends (all) vision, and He is Subtle and All-Aware.} [Sūrat al-An‘ām: 103]? And His saying: {And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.} [Sūrat Ash-Shūra: 51]
2. Whoever claims that the Messenger of Allah (may Allah's peace and blessings be upon him) concealed anything from the Book of Allah has fabricated a tremendous lie against Allah. Allah said: {O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message.} [Sūrat al-Mā’idah: 67]
3.

CONTEXT AND STORY

The report itself contains the event or dialogue connected to this teaching; that narrative has been retained in the English and Arabic text. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR’ANIC CONNECTION

Qur’an 33:21 - The Messenger is an excellent example

Qur’an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

The source explanation is abridged at complete-sentence boundaries for this reader. Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

1200 / PROPHETIC REPORT

The Prophet (may Allah's peace and blessings be upon him) would...

Narrated by Anas

SOURCE HadeethEnc 58102 | Authentic hadith | Narrated by Bukhari & Muslim

ARABIC TEXT / TRANSMISSION CHAIN OMITTED

عن أنس: «أن النبي صلى الله عليه وسلم كان يطوف على نسائه بِغُسْلٍ واحد».

ENGLISH RENDERING

The Prophet (may Allah's peace and blessings be upon him) would approach all of his wives and then take one ritual bath.

EASY EXPLANATION

This Hadīth tells about the Prophet's good treatment to his wives. He would have sexual intercourse with all of them during one night so as to please them all. Meanwhile, he would have only one ritual bath, because washing is not obligatory between two incidents of sexual intercourse, whether it takes place with the same wife or another one, as indicated by the Hadīth.

CONTEXT AND STORY

The source presents this as a concise Prophetic teaching without a separate occasion stated in this version. The explanation above is drawn from the linked supervised source. Detailed legal application should be checked with qualified scholarship.

QUR'ANIC CONNECTION

Qur'an 33:21 - The Messenger is an excellent example

Qur'an 12:111 - Lessons in the stories

PUT IT INTO PRACTICE

Reflect on this teaching and apply it within its stated limits. Where it affects legal duties or another person's rights, seek qualified guidance.

TEXT NOTE

Authentic hadith; Narrated by Bukhari & Muslim. HadeethEnc English export v1.25.0.

Read slowly. Put it into practice.

A hadith collection becomes a companion when it changes attention and action. Read a report, understand its meaning in context, confirm its source when needed and choose one proportionate response before moving on.

A SIMPLE READING RHYTHM

Read one report each day, beginning with the Arabic if you can. Then read the English, explanation and context. Treat the practical lesson as a prompt, not a substitute for qualified legal or pastoral guidance. Use the source link when a phrase raises a question.

SOURCE NOTE

Reports 001-125 cite Sahih al-Bukhari or Sahih Muslim. Reports 126-1200 cite the Encyclopedia of Translated Prophetic Hadiths (HadeethEnc), official English export v1.25.0. Source collection attribution and grading appear with each report. The numbering in this book is editorial; use the displayed collection citation or source link to locate the original record.

EDITORIAL STATUS

The complete reader contains 1,200 reports across 30 chapters. Automated checks cover numbering, duplicate source links, required text fields, page bounds, PDF destinations and link annotations. Independent scholarly review of translation nuance, chapter placement, explanation and detailed legal application remains recommended before formal publication.

A FINAL REMINDER

The purpose of this reader is not merely to finish pages. It is to meet Prophetic guidance with humility, careful understanding and consistent action - in worship, speech, family life, work, mercy and justice.