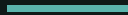




IMAM AN-NAWAWI

Riyad as-Salihin

رياض الصالحين



The Gardens of the Righteous: a treasury of hadith
on character, worship, and the life of the heart,
gathered by Imam an-Nawawi

Before you begin

Riyad as-Salihin, the Gardens of the Righteous, is among the most beloved collections in Islam. Imam an-Nawawi gathered authentic hadith and arranged them by theme, so that a believer could read, a chapter at a time, the manners and the worship of a life turned toward Allah.

The Arabic and English here are taken from the text as served on Buruja, with each hadith's grade and reference shown beneath it. Read slowly, and let one chapter be enough for a sitting.

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BOOK 0

The Book of Miscellany

كتاب المقدمات

This opening section gathers the foundations of a sincere life with Allah, beginning with intention, repentance, patience, truthfulness, and reliance, then moving outward into how a believer treats others. Its chapters cover enjoining good and forbidding evil, fulfilling trusts, kindness to parents, neighbors, the weak, and the poor, love for Allah's sake, and the balance of fear and hope. It closes with simplicity, contentment, humility, good character, and the duties of those given authority. Read together, these themes set the tone for everything that follows: that the heart's state and one's daily conduct cannot be separated.

CHAPTER 1

Sincerity and Significance of Intentions and all Actions, Apparent and Hidden

باب الإخلاص واحضار النية

Imam an-Nawawi opens his whole collection here, and the placement is deliberate. Before a single rule of worship or character, he sets down the hinge on which everything turns: niyyah, intention. The same outward act can be worship or waste depending on what the heart was reaching for when it acted, and Allah weighs the reaching, not just the doing.

Read across these hadith and you will see one idea turned over from many sides. Migration counts by its motive, an army is judged by what each soldier carried in his chest, a coin given by mistake still earns its giver, and even a mouthful fed to your spouse becomes charity. The lesson is freeing: you do not need grand deeds, you need an honest heart, because Allah looks past your figure and your clothes straight to what you intended.

HADITH 1

'Umar bin Al-Khattab (May Allah be pleased with him), reported:

وعن أمير المؤمنين أبي حفص عمر بن الخطاب بن نفيل بن عبد العزى بن رياح بن قرط بن رزاح بن عدى بن لؤى ابن غالب القرشى العدوى. رضي الله عنه، قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إنما الأعمال بالنيات، وإنما لكل امرئ ما نوى فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله، ومن كانت هجرته لدنيا يصيبها، أو امرأة ينكحها فهجرته إلى ما هاجر إليه" ((متفق على صحته.

رواه إماما المحدثين: أبو عبدالله محمد بن إسماعيل بن إبراهيم بن المغيرة بن
برْدَزَبَه الجعفي البخاري، أبو الحسين مسلم بن الحجاج بن مسلم القشيري
النيسابوري رضي الله عنهما في صحيحهما اللذين هما أصح الكتب
المصنفة)).

The Messenger of Allah (ﷺ) said, "The deeds are considered by the intentions, and a person will get the reward according to his intention. So whoever emigrated for Allah and His Messenger, his emigration will be for Allah and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Your deeds are weighed by what you intended, not just the outward act. The same effort done for Allah or for personal gain leads to entirely different outcomes, so check your heart's reason before you act.

REFERENCE : RIYAD AS-SALIHIN 1 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 1

HADITH 2

Narrated 'A'ishah (May Allah be pleased with her) reported:

وعن أم المؤمنين أم عبد الله عائشة رضي الله عنها قالت: قال رسول
الله صلى الله عليه وسلم: "يغزو جيش الكعبة فإذا كانوا ببيداء من
الأرض يخسف بأولهم وآخرهم". قالت: قلت: يا رسول الله، كيف
يخسف بأولهم وآخرهم وفيهم أسواقهم ومن ليس منهم؟! قال: "يخسف

بأولهم وآخرهم، ثم يبعثون على نياتهم" ((متفق عليه. هذا لفظ البخاري)).

Messenger of Allah (ﷺ) said, "An army will raid the Ka'bah and when it reaches a desert land, all of them will be swallowed up by the earth." She asked; "O Messenger of Allah! Why all of them?" He answered, "All of them will be swallowed by the earth but they will be raised for Judgement according to their intentions." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Even people swept up in the same event are judged individually by what each one intended. Belonging to a group does not erase your personal responsibility before Allah.

REFERENCE : RIYAD AS-SALIHIN 2 IN-BOOK REFERENCE : INTRODUCTION, HADITH 2

HADITH 3

وعن عائشة رضي الله عنها قالت قال النبي صلى الله عليه وسلم: " لا هجرة بعد الفتح، ولكن جهاد ونية، وإذا استنفرتم فانفروا " ((متفق عليه)).

A'ishah (May Allah be pleased with her) narrated that the Prophet (ﷺ) said, "There is no emigration after the conquest (of Makkah) but only Jihad [(striving and fighting in the cause of Allah) will continue] and good intention.* So if you are summoned to fight, go forth." [Al-Bukhari and Muslim]..

IN PLAIN WORDS

A sincere intention keeps its full worth even when the original circumstance has passed. What matters is staying ready to answer when you are called to do good.

REFERENCE : RIYAD AS-SALIHIN 3 IN-BOOK REFERENCE : INTRODUCTION, HADITH 3

HADITH 4

Jabir bin Abdullah Al-Ansari (May Allah be pleased with them) reported:

وعن أبي عبد الله جابر بن عبد الله الأنصاري رضي الله عنهما قال: كنا مع النبي صلى الله عليه وسلم في غزاةٍ فقال: "إن بالمدينة لرجالاً ما سرتهم مسيراً، ولا قطعتم وادياً إلا كانوا معكم حبسهم المرض" وفي رواية: "إلا شاركوكم في الأجر" ((رواه مسلم)). ((ورواه البخاري)) عن أنس رضي الله عنه قال: رجعنا من غزوة تبوك مع النبي صلى الله عليه وسلم فقال: "إن أقواماً خلفنا بالمدينة ما سلكنا شعباً ولا وادياً إلا وهم معنا، حبسهم العذر".

We accompanied the Prophet (ﷺ) in an expedition when he said, "There are some men in Al-Madinah who are with you wherever you march and whichever valley you cross. They have not joined you in person because of their illness." In another version he said: "They share the reward with you." [Muslim]. It is narrated by Bukhari from Anas bin Malik (May Allah be pleased with him): We were coming back from the battle of Tabuk with the Prophet (ﷺ) when he remarked, "There are people whom we left behind in Al- Madinah who accompanied us in spirit in every pass and valley we crossed. They remained behind for a valid excuse."

Those kept home by a genuine excuse can share in the reward of those who went, because their hearts were with the effort. Sincere will can earn what the body was unable to carry out.

REFERENCE : RIYAD AS-SALIHIN 4 IN-BOOK REFERENCE : INTRODUCTION, HADITH 4

HADITH 5

Ma'n bin Yazid bin Akhnas (May Allah be pleased with them) (he, his father and his grandfather, all were Companions) reported:

وعن أبي يزيد معن بن يزيد بن الأحنس رضي الله عنهم، وهو وأبوه وجده صحابيون، قال: كان أبي يزيد أخرج دنائير يتصدق بها فوضعها عند رجل في المسجد فجئت فأخذتها فأتيته بها، فقال: والله ما إياك أردت، فخاصمته إلى رسول الله صلى الله عليه وسلم فقال: " لك ما نويت يا يزيد، ولك ما أخذت يا معن " ((رواه البخاري)).

My father set aside some dinars for charity and gave them to a man in the mosque. I went to that man and took back those dinars. He said: "I had not intended you to be given." So we went to Messenger of Allah (ﷺ), and put forth the matter before him. He said to my father, "Yazid, you have been rewarded for what you intended." And he said to me, "Ma'n, you are entitled to what you have taken." [Al- Bukhari].

IN PLAIN WORDS

A gift given with the wrong recipient still rewards the giver for his good intention, while the one who received it keeps what came to him. Allah honours the sincerity behind charity even when it does not land as planned.

REFERENCE : RIYAD AS-SALIHIN 5 IN-BOOK REFERENCE : INTRODUCTION, HADITH 5

Abu Ishaq Sa'd bin Abu Waqqas (May Allah be pleased with him) (one of the ten who had been given the glad tidings of entry into Jannah) narrated:

وعن أبي إسحاق سعد بن أبي وقاص مالك بن أهيب بن عبد مناف بن زهرة بن كلاب بن مرة بن كعب بن لؤي القرش الزهري رضي الله عنه، أحد العشرة المشهود لهم بالجنة، رضي الله عنهم، قال: " جاءني رسول الله صلى الله عليه وسلم يعودني عام حجة الوداع من وجع اشتد بي فقلت: يا رسول الله إني قد بلغ بي من الوجع ما ترى، وأنا ذو مال ولا يرثني إلا ابنة لي، أفأتصدق بثلاثي ما لي؟ قال: لا، قلت: فالشطر يا رسول الله؟ فقال: لا، قلت: فالثلث يا رسول الله؟ قال الثلث والثلث كثير- أو كبير- إنك أن تذر ورثتك أغنياء خير من أن تذرهم عالة يتكففون الناس، وإنك لن تنفق نفقة تبتغي بها وجه الله إلا أجرت عليها حتى ما تجعل في في امرأتك قال: فقلت: يا رسول الله أخلف بعد أصحابي؟ قال: إنك لن تخلف فتعمل عملا تبتغي بهوجه الله إلا ازددت به درجة ورفعةً، ولعلك أن تخلف حتى ينتفع بك أقوام ويضرّ بك آخرون. اللهم امض لأصحابي هجرتهم، ولا تردهم على أعقابهم، لكن البائس سعد بن خولة" يرثي له رسول الله صلى الله عليه وسلم أن مات بمكة. ((متفق عليه)).

Messenger of Allah (ﷺ) visited me in my illness which became severe in the year of Hajjat-ul-Wada' (Farewell Pilgrimage). I said, "O Messenger of Allah, you can see the pain which I am suffering and I am a man of means and there is none to inherit from me

except one daughter. Should I give two-thirds of my property in charity?" He (ﷺ) said, "No". I asked him, "Then half?" He said, "No". Then I asked, "Can I give away one-third". He said, "Give away one-third, and that is still too much. It is better to leave your heirs well-off than to leave them poor, begging people. You will not expend a thing in charity for the sake of Allah, but you will be rewarded for it; even the morsel of food which you feed your wife". I said, "O Messenger of Allah, would I survive my companions?" He said, "If you survive others and accomplish a thing for the sake of Allah, you would gain higher ranking and standing. You will survive them... your survival will be beneficial to people (the Muslim) and harmful to others (the enemies of Islam). You will survive others till the people will derive benefit from you, and others would be harmed by you." Messenger of Allah (ﷺ) further said, "O Allah, complete for my Companions their emigration and do not cause them to retract." Sa'd bin Khaulah was unfortunate. Messenger of Allah (ﷺ) lamented his death as he died in Makkah. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Any good you spend seeking Allah's pleasure is rewarded, down to feeding your own spouse. Caring for your family and leaving them provided for is itself an act that pleases Allah.

REFERENCE : RIYAD AS-SALIHIN 6 IN-BOOK REFERENCE : INTRODUCTION, HADITH 6

HADITH 7

Abu Hurairah (May Allah be pleased with him) narrated:

وعن أبي هريرة عبد الرحمن بن صخر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: "إن الله لا ينظر إلى أجسامكم ، ولا إلى صوركم، ولكن ينظر إلى قلوبكم وأعمالكم" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Allah does not look at your figures, nor at your attire but He looks at your hearts and accomplishments". [Muslim].

IN PLAIN WORDS

Allah pays no attention to your looks or clothing; He looks at your heart and what you actually do. Worth in His sight is measured by sincerity and deeds, not appearance.

REFERENCE : RIYAD AS-SALIHIN 7 IN-BOOK REFERENCE : INTRODUCTION, HADITH 7

HADITH 8

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported that Messenger of Allah (ﷺ) was asked about who fights in the battlefield out of valour, or out of zeal, or out of hypocrisy, which of this is considered as fighting in the cause of Allah? He said:

وعن أبي موسى عبد الله بن قيس الأشعري رضي الله عنه قال: سئل رسول الله صلى الله عليه وسلم عن الرجل يقاتل شجاعة، ويقاقل حميةً، ويقاقل رياءً، أى ذلك في سبيل الله؟ فقال رسول الله صلى الله عليه وسلم: "من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله" ((متفق عليه)).

"He who fights in order that the Word of Allah remains the supreme, is considered as fighting in the cause of Allah". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Fighting only counts as being in Allah's cause when the aim is that His word stays supreme, not pride, anger, or show. The motive, not the bravery on display, decides its value.

HADITH 9

Abu Bakrah Ath-Thaqafi (May Allah be pleased with him) reported:

وعن أبي بكرة نفيح بن الحارث الثقفي رضي الله عنه أن النبي صلى الله عليه وسلم قال: "إذ التقى المسلمان بسيفيهما فالقاتل والمقتول في النار" قلت يارسول الله، هذا القاتل فما بال المقتول؟ قال: "إنه كان حريصاً على قتل صاحبه" ((متفق عليه)).

The Prophet (ﷺ) said: "When two Muslims are engaged in a combat against each other with their sword's and one is killed, both are doomed to Hell". I said, "O Messenger of Allah! As to the one who kills, it is understandable, but why the slain one?" He (ﷺ) replied: "He was eager to kill his opponent". [Al-Bukhari and Muslim].

IN PLAIN WORDS

When two believers fight each other meaning to kill, both bear the blame, because even the one who was killed had the same intent in his heart. A sinful intention carries weight even when it does not succeed.

REFERENCE : RIYAD AS-SALIHIN 9 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 9

HADITH 10

Abu Hurairah (May Allah be pleased with him) reported that:

وعن أبي هريرة رضي الله عنه قال رسول الله صلى الله عليه وسلم :
"صلاة الرجل في جماعة تزيد على صلاته في سوقه وبيته بضعاً وعشرين

درجه وذلك أن أحدهم إذا توضأ فأحسن الوضوء ثم أتى المسجد لا يريد إلا الصلاة، لا ينهزه إلا الصلاة، لم يخط خطوة إلا رفع له بها درجة، وحط عنه بها خطيئة حتى يدخل المسجد، فإذا دخل المسجد كان في الصلاة ما كانت الصلاة هي تحبسه، والملائكة يصلون على أحدكم ما دام في مجلسه الذي صلى فيه، ما لم يحدث فيه" ((متفق عليه، وهذا لفظ مسلم)). وقوله صلى الله عليه وسلم: 'ينهزه هو بفتح الياء والهاء وبالزاي: أى يخرج به وينهزه'

The Messenger of Allah (ﷺ) said: "The reward for Salat performed by a person in congregation is more than 20 times greater than that of the Salat performed in one's house or shop. When one performs Wudu' perfectly and then proceeds to the mosque with the sole intention of performing Salat, then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is eliminated until he enters the mosque, and when he enters the mosque, he is considered as performing Salat as long as it is the Salat which prevents him (from leaving the mosque); and the angels keep on supplicating Allah for him as long as he remains in his place of prayer. They say: 'O Allah! have mercy on him; O Allah! forgive his sins; O Allah! accept his repentance'. This will carry on as long as he does not pass wind". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Setting out for the mosque with the pure intention of prayer brings reward with every step, sins falling away and angels asking forgiveness for you. Sincere worship is generously rewarded far beyond the act itself.

'Abdullah bin 'Abbas (May Allah be pleased with them) reported:

وعن أبي العباس عبد الله بن عباس بن عبد المطلب رضي الله عنهما،
عن رسول الله، صلى الله عليه وسلم، فيما يروى عن ربه، تبارك وتعالى
قال: " إن الله كتب الحسنات والسيئات ثم بين ذلك: فمن همّ بحسنة
فلم يعملها كتبها الله تبارك وتعالى عنده حسنة كاملة، وإن هم بها
فعملها كتبها الله عشر حسنات إلى سبعمائة ضعف إلى أضعاف
كثيرة، وإن هم بسيئة فلم يعملها كتبها الله عنده حسنة كاملة، وإن هم
بها فعلمها كتبها الله سيئة واحدة " ((متفق عليه)).

Messenger of Allah (ﷺ) said that Allah, the Glorious, said: "Verily, Allah (SWT) has ordered that the good and the bad deeds be written down. Then He explained it clearly how (to write): He who intends to do a good deed but he does not do it, then Allah records it for him as a full good deed, but if he carries out his intention, then Allah the Exalted, writes it down for him as from ten to seven hundred folds, and even more. But if he intends to do an evil act and has not done it, then Allah writes it down with Him as a full good deed, but if he intends it and has done it, Allah writes it down as one bad deed". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Allah's generosity tips heavily toward mercy: intending good earns reward even if undone, doing it multiplies it greatly, while a bad intention left unacted is recorded as a good deed. His grace far outweighs His reckoning of sin.

REFERENCE : RIYAD AS-SALIHIN 11 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 11

وعن أبي عبد الرحمن عبد الله بن عمر بن الخطاب، رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: " انطلق ثلاثة نفر ممن كان قبلكم حتى آواهم المبيت إلى غار فدخلوه، فانحدرت صخرة من الجبل فسدت عليهم الغار، فقالوا: إنه لا ينجيكم من هذه الصخرة إلا أن تدعوا الله بصالح أعمالكم. قال رجل منهم: اللهم كان لي أبوان شيخان كبيران، وكنت لا أغبق قبلهما أهلاً ولا مالاً. فنأى بي طلب الشجر يوماً فلم أرح عليهما حتى ناما فخلبت لهما غبوقهما فوجدتهما نائمين فكرهت أن أوقظهما وأن أغبق قبلهما أهلاً أو مالاً، فلبثت - والقدح على يدي - أنتظر استيقاظهما حتى برق الفجر والصبية يتضاغون عند قدمي - فاستيقظا فشربا غبوقهما. اللهم إن كنت فعلت ذلك ابتغاء وجهك ففرج عنا ما نحن فيه من هذه الصخرة، فانفرجت شيئاً لا يستطيعون الخروج منه. قال الآخر: اللهم إنه كانت لي ابنة عم كانت أحب الناس إليّ " وفي رواية: " كنت أحبها كأشد ما يحب الرجال النساء، فأردتها على نفسها فامتنعت مني حتى أملت بها سنة من السنين فجاءتني فأعطيتها عشرين ومائة دينار على أن تخلي بيني وبين نفسها ففعلت، حتى إذا قدرت عليها " وفي رواية: " فلما قعدت بين رجلها، قالت: اتق الله ولا تفض الخاتم إلا بحقه، فانصرفت عنها وهي أحب الناس إلى وتركت الذهب الذي أعطيتها، اللهم إن كنت فعلت ذلك

ابتغاء وجهك فافرج عنا ما نحن فيه، فانفرجت الصخرة غير أنهم لا يستطيعون الخروج منها. وقال الثالث: اللهم استأجرت أجراء وأعطيتهم أجرهم غير رجل واحد ترك الذي له وذهب، فثمرت أجره حتى كثرت منه الأموال، فجاءني بعد حين فقال: يا عبد الله أدّ إلى أجرى، فقلت: كل ما ترى من أجرك: من الإبل والبقر والغنم والرقيق. فقال: يا عبد الله لا تستهزئ بي! فقلت: لا أستهزئ بك، فأخذه كله فاستاقه فلم يترك منه شيئاً، اللهم إن كنتُ فعلت ذلك ابتغاء وجهك فافرج عنا ما نحن فيه، فانفرجت الصخرة فخرجوا يمشون" ((متفق عليه)).

He heard Messenger of Allah (ﷺ) as saying: "Three men, amongst those who came before you, set out until night came and they reached a cave, so they entered it. A rock fell down from the mountain and blocked the entrance of the cave. They said: 'Nothing will save you from this unless you supplicate to Allah by virtue of a righteous deed you have done.' Thereupon, one of them said: 'O Allah! I had parents who were old, and I used to offer them milk before any of my children or slaves. One day, I went far away in search of grazing and could not come back until they had slept. When I milked as usual and brought the drink I found them both asleep. I hated to disturb them and also disliked to give milk to my children before them. My children were crying out of hunger at my feet but I awaited with the bowl in my hand for them to wake up. When they awoke at dawn, they drank milk. O Allah! If I did so to seek Your Pleasure, then deliver us from the distress caused by the rock'. The rock moved slightly but they were unable to escape. The next said: 'O Allah! I had a cousin whom I loved more than any one else (in another version he said: as a man can love a woman). I wanted to have sexual intercourse with her but she refused. Hard

pressed in a year of famine, she approached me. I gave her one hundred and twenty dinars on condition that she would yield herself to me. She agreed and when we got together (for sexual intercourse), she said: Fear Allah and do not break the seal unlawfully. I moved away from her in spite of the fact that I loved her most passionately; and I let her keep the money I had given her. O Allah! If I did that to seek Your Pleasure, then, remove the distress in which we are.' The rock moved aside a bit further but they were still unable to get out. The third one said: 'O Allah! I hired some labourers and paid them their wages except one of them departed without taking his due. I invested his money in business and the business prospered greatly. After a long time, he came to me and said: O slave of Allah! Pay me my dues. I said: All that you see is yours - camels, cattle, goats and slaves. He said: O slave of Allah! Do not mock at me. I assured him that I was not joking. So he took all the things and went away. He spared nothing. O Allah! If I did so seeking Your Pleasure, then relieve us of our distress.' The rock slipped aside and they got out walking freely". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Three men trapped by a rock were each saved when they appealed to Allah through a deed done sincerely for Him: honouring parents, leaving a sin out of fear of Him, and dealing honestly with another's wages. Sincere deeds can rescue us in our hardest moments.

REFERENCE : RIYAD AS-SALIHIN 12 IN-BOOK REFERENCE : INTRODUCTION, HADITH 12

CHAPTER 2

Repentance

باب التوبة

Tawbah, repentance, is the heart's turning back to Allah, and this chapter shows it is not a last resort for the wretched but the daily breath of the righteous. If the Messenger himself sought forgiveness seventy or a hundred times a day, then turning to Allah is not the mark of how far you have fallen but of how alive your heart still is.

The hadith here open the door wide and describe how generously Allah meets the one who enters it. He is more delighted by a returning servant than a man who recovers his lost camel in the desert, He stretches out His hand by night and by day to receive the repentant, and He accepts even the gravest sinner so long as the soul has not reached the throat and the sun has not risen from the west. Notice the recurring promise: no past is too heavy when the turning is sincere.

HADITH 13

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "والله إني لأستغفر الله وأتوب إليه في اليوم أكثر من سبعين مرة" ((رواه البخاري)).

I heard Messenger of Allah (ﷺ) saying: "By Allah, I seek Allah's forgiveness and repent to Him more than seventy times a day." [Al-Bukhari].

IN PLAIN WORDS

Even the Messenger of Allah turned to Allah in forgiveness many times each day. Seeking forgiveness is a constant habit of a living

faith, not a sign of being especially sinful.

REFERENCE : RIYAD AS-SALIHIN 13 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 13

HADITH 14

Al-Agharr bin Yasar Al-Muzani (May Allah be pleased with him) narrated that:

وعن الأغر بن يسار المزني رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "يا أيها الناس توبوا إلى الله واستغفروه فإنني أتوب في اليوم مائة مرة" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said: "Turn you people in repentance to Allah and beg pardon of Him. I turn to Him in repentance a hundred times a day". [Muslim].

IN PLAIN WORDS

We are urged to keep returning to Allah and asking His pardon, following the Prophet's own daily practice. Repentance is meant to be frequent and ongoing.

REFERENCE : RIYAD AS-SALIHIN 14 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 14

HADITH 15

Anas bin Malik Al-Ansari (May Allah be pleased with him) the servant of the Messenger of Allah narrated:

وعن أبي حمزة أنس بن مالك الأنصاري خادم رسول الله صلى الله عليه وسلم، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لله أفرح بتوبة عبده من أحدكم سقط على بعيره وقد أضله في أرض فلاة" ((متفق عليه)). وفي رواية لمسلم: لله أشد فرحا بتوبة عبده حين

يتوب إليه من أحدم كان على راحلته بأرض فلاة، فانفلت منه وعليها طعامه وشرابه فأيس منها، فأتى شجرة فاضطجع في ظلها، وقد أيس من راحلته، فبينما هو كذلك إذا هو بها، قائمة عنده ، فأخذ بخطامها ثم قال من شدة الفرح: اللهم أنت عبدي وأنا ربك، أخطأ من شدة الفرح".

Messenger of Allah (ﷺ) said, "Verily, Allah is more delighted with the repentance of His slave than a person who lost his camel in a desert land and then finds it (unexpectedly)". [Al-Bukhari and Muslim]. In another version of Muslim, he said: "Verily, Allah is more pleased with the repentance of His slave than a person who has his camel in a waterless desert carrying his provision of food and drink and it is lost. He, having lost all hopes (to get that back), lies down in shade and is disappointed about his camel; when all of a sudden he finds that 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 Rubb'.He commits this mistake out of extreme joy".

IN PLAIN WORDS

Allah's joy at a servant who repents is greater than the relief of someone who recovers what they had lost in a desert. Turning back to Allah is met with delight, not reproach.

REFERENCE : RIYAD AS-SALIHIN 15 IN-BOOK REFERENCE : INTRODUCTION, HADITH 15

HADITH 16

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى عبد الله بن قيس الأشعري رضي الله عنه عن النبي صلى الله عليه وسلم قال: " إن الله تعالى يبسط يده بالليل ليتوب مسيء

النهار، وييسط يده بالنهار ليتوب مسيء الليل حتى تطلع الشمس من
مغربها" ((رواه مسلم)).

The Prophet (ﷺ) said: "Allah, the Exalted, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west". [Muslim].

IN PLAIN WORDS

Allah keeps offering forgiveness day and night, ready to accept whoever turns to Him, right up until the final signs arrive. The door of repentance stays open as long as life and time remain.

REFERENCE : RIYAD AS-SALIHIN 16 IN-BOOK REFERENCE : INTRODUCTION, HADITH 16

HADITH 17

Abu Hurairah (May Allah be pleased with him) narrated:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
: " من تاب قبل أن تطلع الشمس من مغربها تاب الله عليه " ((رواه
مسلم)).

Messenger of Allah (ﷺ) said, "He who repents before the sun rises from the west, Allah will forgive him". [Muslim].

IN PLAIN WORDS

Whoever repents before the final, irreversible sign appears will be forgiven. There is still time, so do not delay turning back to Allah.

REFERENCE : RIYAD AS-SALIHIN 17 IN-BOOK REFERENCE : INTRODUCTION, HADITH 17

HADITH 18

'Abdullah bin 'Umar bin Al-Khattab (May Allah be pleased with them) reported that:

وعن أبي عبد الرحمن عبد الله بن عمر بن الخطاب رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "إن الله عز وجل يقبل توبة العبد ما لم يغرغر" ((رواه الترمذي وقال: حديث حسن)).

The Prophet (ﷺ) said, "Allah accepts a slave's repentance as long as the latter is not on his death bed (that is, before the soul of the dying person reaches the throat)". [At-Tirmidhi, who categorised it as Hadith Hasan].

IN PLAIN WORDS

Allah accepts repentance as long as a person is not yet at the very point of death. Every moment of life is a chance to return to Him, so do not put it off.

REFERENCE : RIYAD AS-SALIHIN 18 IN-BOOK REFERENCE : INTRODUCTION, HADITH 18

HADITH 19

Zirr bin Hubaish reported:

وعن زر بن حبيش قال: أتيت صفوان بن عسال رضي الله عنه أسأله عن المسح على الخفين فقال: ما جاء بك يا زر؟ فقلت: ابتغاء العلم، فقال: إن الملائكة تضع أجنحتها لطالب العلم رضي بما يطلب، فقلت: من أصحاب النبي صلى الله عليه وسلم ، فجئت أسألك: هل سمعته يذكر في ذلك شيئاً؟ قال: نعم، كان يأمرنا إذا كنا سفراً- أو مسافرين- أن لا ننزع خفافاً ثلاثة أيام ولياليهن إلا من جنابة، ولكن من غائط وبول ونوم. فقلت: سفر، فبينما نحن عنده إذ ناداه أعرابي بصوت له

جهورى: يا محمد، فأجابه رسول الله صلى الله عليه وسلم نحواً من صوته:
 "هاؤم" فقلت له: ويحك اغضض من صوتك فإنك عند النبي صلى الله
 عليه وسلم ، وقد نهيت عن هذا! فقال: والله لا أغضض. قال
 الأعرابي: المرء يحب القوم ولما يلحق بهم؟ قال النبي صلى الله عليه
 وسلم: " المرء مع من أحب يوم القيامة" فما زال يحدثننا حتى ذكر باباً من
 المغرب مسيرة عرضه أو يسير الراكب في عرضه أربعين أو سبعين
 عاماً. قال سفيان أحد الرواة قبل الشام خلقه الله تعالى يوم خلق
 السماوات والأرض مفتوحاً للتوبة لا يغلق حتى تطلع الشمس منه"
 (رواه الترمذي وغيره وقال: حديث حسن صحيح).

I went to Safwan bin 'Assal (May Allah be pleased with him) to
 inquire about wiping with wet hands over light boots while
 performing Wudu'. He asked me, "What brings you here, Zirr?" I
 answered: "Search for knowledge". He said, "Angels spread their
 wings for the seeker of knowledge out of joy for what he seeks". I
 told him, "I have some doubts in my mind regarding wiping of wet
 hands over light boots in the course of performing Wudu' after
 defecation or urinating. Now since you are one of the Companions
 of the Prophet (ﷺ), I have come to ask you whether you heard any
 saying of the Prophet (ﷺ) concerning it?". He replied in the
 affirmative and said, "He (ﷺ) instructed us that during a journey we
 need not take off our light boots for washing the feet up to three
 days and nights, except in case of major impurity (after sexual
 intercourse). In other cases such as sleeping, relieving oneself or
 urinating, the wiping of wet hands over light boots will suffice." I,
 then, questioned him, "Did you hear him say anything about love
 and affection?" He replied, "We accompanied the Messenger of
 Allah (ﷺ) in a journey when a bedouin called out in a loud voice, 'O

Muhammad.' The Messenger of Allah (ﷺ) replied him in the same tone, 'Here I am.' I said to him (the bedouin), 'Woe to you, lower your voice in his presence, because you are not allowed to do so.' He said, 'By Allah! I will not lower my voice,' and then addressing the Prophet (ﷺ) he said, 'What about a person who loves people but has not found himself in their company.' Messenger of Allah (ﷺ) replied, 'On the Day of Resurrection, a person will be in the company of those whom he loves.' The Messenger of Allah then kept on talking to us and in the course of his talk, he mentioned a gateway in the heaven, the width of which could be crossed by a rider in forty or seventy years". Sufyan, one of the narrators of this tradition, said: "This gateway is in the direction of Syria. Allah created it on the day He created the heavens and the earth. It is open for repentance and will not be shut until the sun rises from that direction (i.e., the West) (on Doomsday)". [At-Tirmidhi, who categorised it as Hadith Hasan Sahih]

IN PLAIN WORDS

Seeking knowledge is so beloved that angels welcome the one who pursues it, and a person will be raised with those they love. Heaven also keeps a gate open for repentance until the end of time. Love what is good and keep turning to Allah.

REFERENCE : RIYAD AS-SALIHIN 19 IN-BOOK REFERENCE : INTRODUCTION, HADITH 19

HADITH 20

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد سعد بن مالك بن سنان الخدري رضي الله عنه أن نبي الله صلى الله عليه وسلم قال: " كان فيمن كان قبلكم رجل قتل تسعة وتسعين نفساً، فسأل عن أعلم أهل الأرض، فدل على راهب، فأتاه فقال: إنه قتل تسعة وتسعين نفساً، فهل له من توبة؟ فقال: لا، فقتله

فكفل به مائةً، ثم سأل عن أعلم أهل الأرض، فدل على رجل عالم فقال: إنه قتل مائة نفس فهل له من توبة؟ فقال: نعم، ومن يحول بينه وبين التوبة؟ انطلق إلى أرض كذا وكذا، فإن بها أناساً يعبدون الله تعالى فاعبد الله معهم، ولا ترجع إلى أرضك فإنها أرض سوء، فانطلق حتى إذا نصف الطريق أتاه الموت، فاختصمت فيه ملائكة الرحمة وملائكة العذاب. فقالت ملائكة الرحمة: جاء تائباً مقبلاً بقلبه إلى الله تعالى، وقالت ملائكة العذاب: إنه لم يعمل خيراً قط، فأتاهم ملك في صورة آدمي فجعلوه بينهم- أي حكماً- فقال: قيسوا ما بين الأرضين فأبى أيتها كان أدنى فهو له، فقاوسا فوجدوه أدنى إلى الأرض التي أراد، فقبضته ملائكة الرحمة" ((متفق عليه)).

Prophet of Allah (ﷺ) said: "There was a man from among a nation before you who killed ninety-nine people and then made an inquiry about the most learned person on the earth. He was directed to a monk. He came to him and told him that he had killed ninety-nine people and asked him if there was any chance for his repentance to be accepted. He replied in the negative and the man killed him also completing one hundred. He then asked about the most learned man in the earth. He was directed to a scholar. He told him that he had killed one hundred people and asked him if there was any chance for his repentance to be accepted. He replied in the affirmative and asked, 'Who stands between you and repentance? Go to such and such land; there (you will find) people devoted to prayer and worship of Allah, join them in worship, and do not come back to your land because it is an evil place.' So he went away and hardly had he covered half the distance when death overtook him; and there was a dispute between the angels of mercy and the

angels of torment. The angels of mercy pleaded, 'This man has come with a repenting heart to Allah,' and the angels of punishment argued, 'He never did a virtuous deed in his life.' Then there appeared another angel in the form of a human being and the contending angels agreed to make him arbiter between them. He said, 'Measure the distance between the two lands. He will be considered belonging to the land to which he is nearer.' They measured and found him closer to the land (land of piety) where he intended to go, and so the angels of mercy collected his soul". [Al-Bukhari and Muslim].

IN PLAIN WORDS

A man who had killed many people still found his repentance accepted because he sincerely set out toward a better life, and Allah counted him among the saved. No past is too heavy when the turning to Allah is genuine.

REFERENCE : RIYAD AS-SALIHIN 20 IN-BOOK REFERENCE : INTRODUCTION, HADITH 20

HADITH 21

Abdullah bin Ka'b, who served as the guide of Ka'b bin Malik (May Allah be pleased with him) when he became blind, narrated:

وعن عبد الله بن كعب بن مالك، وكان قائد كعب رضي الله عنه من بنيه حين عمي قال: سمعت كعب بن مالك رضي الله عنه يحدث بحديثه حين تخلف عن رسول الله صلى الله عليه وسلم في غزوة تبوك. قال كعب: لم اتخلف عن رسول الله، صلى الله عليه وسلم، في غزوة غزاها قط إلا في غزوة تبوك، غير أنني قد تخلفت في غزوة بدر، ولم يعاتب أحد تخلف عنه، إنما خرج رسول الله صلى الله عليه وسلم والمسلمون يريدون غير قریش حتى جمع الله تعالى بينهم وبين عدوهم

على غير ميعاد. ولقد شهدت مع رسول الله صلى الله عليه وسلم ليلة العقبة حين تواثقنا على الإسلام، وما أحب أن لي بها مشهد بدرٍ، وإن كانت بدر أذكر في الناس منها. وكان من خبري حين تخلف عن رسول الله، صلى الله عليه وسلم، في غزوة تبوك أني لم أكن قط أقوى ولا أيسر مني حين تخلفت عنه في تلك الغزوة، والله ما جمعت قبلها راحلتين قط حتى جمعتهما في تلك الغزوة، ولم يكن رسول الله صلى الله عليه وسلم يريد غزوة إلا ورى بغيرها حتى كانت تلك الغزوة، فغزاها رسول الله صلى الله عليه وسلم في حر شديد، واستقبل سفراً بعيداً ومفازاً، واستقبل عدداً كثيراً، فجلى للمسلمين أمرهم ليتأهبوا أهبة غزوهم فأخبرهم بوجههم الذي يريد، والمسلمون مع رسول الله كثير ولا يجمعهم كتاب حافظ "يريد بذلك الديوان" قال كعب: فقل رجل يريد أن يتغيب إلا ظن أن ذلك سيخفى به ما لم ينزل فيه وحى من الله، وغزا رسول الله صلى الله عليه وسلم تلك الغزوة حين طابت الثمار والظلال فأنا إليها أصعر فتجهز رسول الله صلى الله عليه وسلم والمسلمون معه، وطفقت أغدو لكي أتجهز معه، فأرجع ولم أقض شيئاً، وأقول في نفسي: أنا قادر على ذلك إذا أردت، فلم يزل يتمادى بي حتى استمر بالناس الجد، فأصبح رسول الله صلى الله عليه وسلم غادياً والمسلمون معه، ولم أقض من جهازي شيئاً، ثم غدوت فرجعت ولم أقض شيئاً، فلم يزل يتمادى بي حتى أسرعوا وتفارط الغزو، فهممت أن أرتحل

فأدرکہم، فیالیتی فعلت، ثم لم یقدر ذلک لی، فطفقت إذا خرجت فی الناس بعد خروج رسول اللہ صلی اللہ علیہ وسلم یحزنی أنى أرى لی أسوة، إلا رجلاً مغموصاً علیہ فی النفاق، أو رجلاً ممن عذر اللہ تعالیٰ من أسوة، إلا رجلاً مغموصاً علیہ فی النفاق، أو رجلاً ممن عذر اللہ تعالیٰ من الضعفاء، ولم یدکرنی رسول اللہ صلی اللہ علیہ وسلم حتی بلغ تبوک، فقال وهو جالس فی القوم بتبوک: ما فعل کعب بن مالک؟ قالَ رَجُلٌ مِنْ بَنِي سَلِمةَ يَا رَسُولَ اللَّهِ حَبَسَهُ بُردَاهُ وَالنَّظْرُ فِي عِطْفِيهِ. فقال له معاذ بن جبل رضي اللہ عنه بئس ما قلت! واللہ یارسول اللہ ما علمنا علیہ إلا خيراً، فسکت رسول اللہ صلی اللہ علیہ وسلم فبینا هو علی ذلک رأى رجلاً مبيضاً یزول به السراب فقال رسول اللہ صلی اللہ علیہ وسلم: کن أبا خيثة، فإذا أبو خيثة الأنصاري وهو الذي تصدق بصاع التمر حين لمزه المنافقون، قال کعب: فلما بلغني أن رسول اللہ صلی اللہ علیہ وسلم قد توجه قافلاً من تبوک حضرني بثي، فطفقت أتذكر الکذب وأقول: بم أخرج من سخطه غداً وأستعين علی ذلک بكل ذي رأى من أهلي، فلما قيل: إن رسول اللہ صلی اللہ علیہ وسلم قد أظل قادماً زاح عني الباطل حتی عرفت أنى لم أنج منه بشيء أبداً، فأجمعت صدقه، وأصبح رسول اللہ صلی اللہ علیہ وسلم قادماً، وكان إذا قدم من سفر بدأ بالمسجد فركع فيه ركعتين ثم جلس للناس، فلما فعل فعل ذلک جاءه المخلفون يعتذرون إلیه ويحلفون له، وكانوا بضعا

وثمانين رجلاً فقبل منهم علانيتهم وبإيعهم واستغفر لهم ووكل سرائرهم إلى الله تعالى حتى جئت. فلما سلمت تبسم تبسم المغضب ثم قال:

تعال، فجئت أمشي حتى جلست بين يديه، فقال لي: ما خلفك؟ ألم تكن قد ابتعت ظهرك! قال قلت: يا رسول الله إني والله لو جلست عند غيرك من أهل الدنيا لرأيت أني سأخرج من سخطه بعذر، لقد أعطيت جدلاً، ولكنني والله لقد علمت لئن حدثتك اليوم حديث كذب ترضي به ليوشكن الله يسخطك علي، وإن حدثتك حديث صدق تجد علي فيه إني لأرجو فيه عقي الله عز وجل، والله ما كان لي من عذر، والله ما كنت قط أقوى ولا أيسر مني حين تخلفت عنك. قال: فقال رسول الله صلى الله عليه وسلم "أما هذا فقد صدق، فقم حتى يقضي الله فيك" وسار رجال من بني سلمة فاتبعوني، فقالوا لي: والله ما علمناك أذنبت ذنباً قبل هذا، لقد عجزت في أن لا يكون اعتذرت إلى رسول الله صلى الله عليه وسلم بما اعتذر إليه المخلفون فقد كان كافيك ذنبك استغفار رسول الله صلى الله عليه وسلم لك. قال: فوالله ما زالوا يؤنبوني حتى أردت أن أرجع إلى رسول الله صلى الله عليه وسلم فأكذب نفسي، ثم قلت لهم: هل لقي هذا معي من أحد؟ قالوا: نعم لقيه معك رجلان قالوا مثل ما قلت، وقيل لهما مثل ما قيل لك، قال قلت: من هما؟ قالوا: مرارة بن الربيع العمري، وهلال بن أمية الواقفي؟ قال:

فذكروا لي رجلين صالحين قد شهدا بدرأً فيهما أسوة. قال: فضيت حين

ذكروهما لي. ونهى رسول الله صلى الله عليه وسلم عن كلامنا أيها الثلاثة
من بين من تخلف عنه، قال: فاجتنبنا الناس- أو قال: تغيروا لنا- حتى
تنكرت لي في نفس الأرض، فما هي بالأرض التي أعرف، فلبثنا على
ذلك خمسين ليلة. فأما صاحبائي فاستكانا وقعدا في بيوتهما يبكيان، وأما
أنا فكنت أشب القوم وأجلدهم، فكنت أخرج فأشهد الصلاة مع
المسلمين، وأطوف في الأسواق ولا يكلمني أحد، وآتي رسول الله صلى
الله عليه وسلم فأسلم عليه، وهو في مجلسه بعد الصلاة، فأقول في نفسي :
هل حرك شفتيه برد السلام أم ؟ ثم أصلي قريباً منه وأسارقه النظر،
فإذا أقبلت على صلاتي نظر إلي، وإذا التفت نحوه أعرض عني، حتى
إذا طال ذلك علي من جفوة المسلمين مشيت حتى تسورت جدار
حائط أبي قتادة وهو ابن عمي وأحب الناس إلي، فسلمت عليه فوالله ما
ردّ علي السلام، فقلت له: يا أبا قتادة أنشدك بالله هل تعلمني أحب الله
ورسوله صلى الله عليه وسلم ؟ فسكت، فعدت فناشدته فسكت،
فعدت فناشدته فقال: الله ورسوله أعلم. ففاضت عيناى، وتوليت حتى
تسورت الجدار، فبينما أنا أمشي في سوق المدينة إذا نبطى من نبط
أهل الشام ممن قدم بالطعام يبيعه بالمدينة يقول: من يدل على كعب بن
مالك؟ فطفق الناس يشيرون له إلي حتى جاءنى فدفع إلي كتاب من
ملك غسان، وكنت كاتباً. فقرأته فإذا فيه: أما بعد فإنه قد بلغنا أن
صاحبك قد جفاك، ولم يجعلك الله بدار هوان ولا مضیعة، فالحق بنا

نواسك، فقلت حين قرأتها، وهذه أيضاً من البلاء فتيمنت بها التنور
فسجرتها، حتى إذا مضت أربعون من الخمسين واستلبث الوحى إذا
رسول رسول الله صلى الله عليه وسلم يأتيني، فقال: إن رسول الله صلى
الله عليه وسلم يأمرك أن تعتزل امرأتك، فقلت: أطلقها، أم ماذا أفعل؟
قال: لا، بل اعتزلها فلا تقربنها، وأرسل إلى صاحبي بمثل ذلك. فقلت
لامرأتي: ألحقي بأهلك فكوني عندهم حتى يقضي الله في هذا الأمر،
فجاءت امرأة هلال بن أمية رسول الله صلى الله عليه وسلم فقالت له :
يا رسول الله إن هلال بن أمية شيخ ضائع ليس له خادم، فهل تكره
أن أخدمه؟ قال : لا، ولكن لا يقربنك. فقالت: إنه والله ما به من
حركة إلى شيء، ووالله ما زال يبكي منذ كان من أمره ما كان إلى
يومه هذا. فقال لي بعض أهلي: لو استأذنت رسول الله صلى الله عليه
وسلم في امرأتك، فقد أذن لامرأة هلال بن أمية أن تخدمه؟ فقلت: لا
أستأذن فيها رسول الله صلى الله عليه وسلم، وما يدريني ماذا يقول
رسول الله صلى الله عليه وسلم، إذا استأذنته فيها وأنا رجل شاب!
فلبثت بذلك عشر ليالٍ، فكلل لنا خمسون ليلة من حين نهى عن
كلامنا. ثم صليت صلاة الفجر صباح خمسين ليلة على ظهر بيت من
بيوتنا، فبينما أنا جالس على الحال التي ذكر الله تعالى منا، قد ضافت
علي نفسي وضائق علي الأرض بما رحبت، سمعت صوت صارخ أوفى
على سلع يقول بأعلى صوته: يا كعب بن مالك أبشر فخررت ساجداً،

وعرفت أنه قد جاء فرج. فأذن رسول الله صلى الله عليه وسلم الناس
بتوبة الله عز وجل علينا حين صلى صلاة الفجر فذهب الناس
يبشروننا، فذهب قبل صاحبي مبشرون، وركض رجل إلي فرساً
وسعى ساع من أسلم قبلي وأوفى على الجبل، فكان الصوت أسرع من
الفرس، فلما جاءني الذي سمعت صوته يبشرني نزلت له ثوبي
فكسوتهما إياه ببشراه، والله ما أملك غيرهما يومئذ، واستعرت ثوبين
فلبستهما وانطلقت أتأمم رسول الله صلى الله عليه وسلم يتلقاني الناس
فوجاً فوجاً يهنئوني بالتوبة ويقولون لي: لتهنك توبة الله عليك، حتى
دخلت المسجد فإذا رسول الله صلى الله عليه وسلم جالس حوله
الناس، فقام طلحة بن عبيد الله رضي الله عنه يهرول حتى صاحفني
وهنأني، والله ما قام رجل من المهاجرين غيره، فكان كعب لا ينساها
لطلحة. قال كعب: فلما سلمت على رسول الله صلى الله عليه وسلم قال:
وهو يبرق وجهه من السرور: أبشر بخير يوم مرّ عليك منذ ولدتك
أمك، فقلت: أؤمن عندك يا رسول الله أم من عند الله؟ قال: لا، بل
من عند الله عز وجل، وكان رسول الله صلى الله عليه وسلم إذا سر
استنار وجهه حتى كأن وجهه قطعة قمر، وكنا نعرف ذلك منه، فلما
جلست بين يديه قلت: يا رسول الله إن من توبتي أن أنخلع من مالي
صدقة إلى الله وإلى رسوله. فقال رسول الله صلى الله عليه وسلم:
أمسك عليك بعض مالك فهو خير لك، فقلت: إني أمسك سهمي الذي

بخير. وقلت: يا رسول الله إن الله تعالى إنما أنجاني بالصدق، وإن من
توبتي أن لا أحدث إلا صدقاً ما بقيت، فوالله ما علمت أحداً من
المسلمين أبلاه الله في صدق الحديث منذ ذكرت ذلك لرسول الله صلى
الله عليه وسلم أحسن مما أبلاني الله تعالى، والله ما تعمدت كذبة منذ
قلت ذلك لرسول الله صلى الله عليه وسلم إلى يومي هذا، وإني لأرجو
أن يحفظني الله تعالى فيما بقي، قال: فأنزل الله تعالى: {لقد تاب الله
على النبي والمهاجرين والأنصار الذين اتبعوه في ساعة العسرة} حتى بلغ:
{إنه بهم رؤوف رحيم}. وعلى الثلاثة الذين خلفوا حتى إذا ضاقت
عليهم الأرض بما رحبت {حتى بلغ: {اتقوا الله وكونوا مع الصادقين}
(التوبة: 117، 119)) قال كعب: والله ما أنعم الله علي من نعمة
قط بعد إذ هداني الله للإسلام أعظم في نفسي من صدقي رسول الله
صلى الله عليه وسلم أن لا أكون كذبتة، فأهلك كما هلك الذين كذبوا،
إن الله تعالى قال للذين كذبوا حين أنزل الوحي شر ما قال لأحد،
فقال الله تعالى: {سيحلفون بالله لكم إذا انقلبتم إليهم لتعرضوا عنهم
فأعرضوا عنهم إنهم رجس ومأواهم جهنم جزاء بما كانوا يكسبون
يحلفون لكم لترضوا عنهم فإن ترضوا عنهم فإن الله لا يرضى عن القوم
الفساقين} ((التوبة: 96، 95)). قال كعب: كما خلفنا أيها الثلاثة
عن أمر أولئك الذين قبل منهم رسول الله صلى الله عليه وسلم حين
حلفوا له، فبايعهم واستغفر لهم، وأرجأ رسول الله صلى الله عليه وسلم

أمرنا حتى قضى الله تعالى فيه بذلك، قال الله تعالى : {وعلى الثلاثة الذين خلفوا} وليس الذي ذكر مما خلفنا تخلفنا عن الغزو، وإنما هو تخليفه إيانا وإرجاؤه أمرنا عمن حلف له واعتذر إليه فقبل منه. متفق عليه. وفي رواية "أن النبي صلى الله عليه وسلم خرج في غزوة تبوك يوم الخميس، وكان يحب أن يخرج يوم الخميس" وفي رواية: "وكان لا يقدم من سفر إلا نهراً في الضحى، فإذا قدم بدأ بالمسجد فصلى فيه ركعتين ثم جلس فيه".

I heard Ka'b bin Malik (May Allah be pleased with him) narrating the story of his remaining behind instead of joining Messenger of Allah (ﷺ) when he left for the battle of Tabuk. Ka'b said: "I accompanied Messenger of Allah (ﷺ) in every expedition which he undertook excepting the battle of Tabuk and the battle of Badr. As for the battle of Badr, nobody was blamed for remaining behind as Messenger of Allah (ﷺ) and the Muslims, when they set out, had in mind only to intercept the caravan of the Quraish. Allah made them confront their enemies unexpectedly. I had the honour of being with Messenger of Allah (ﷺ) on the night of 'Aqabah when we pledged our allegiance to Islam and it was dearer to me than participating in the battle of Badr, although Badr was more well-known among the people than that. And this is the account of my staying behind from the battle of Tabuk. I never had better means and more favourable circumstances than at the time of this expedition. And by Allah, I had never before possessed two riding-camels as I did during the time of this expedition. Whenever Messenger of Allah (ﷺ) decided to go on a campaign, he would not disclose his real destination till the last moment (of departure). But on this expedition, he set out in extremely hot weather; the journey was long and the terrain was waterless desert; and he had to face a strong army, so he informed

the Muslims about the actual position so that they should make full preparation for the campaign. And the Muslims who accompanied Messenger of Allah (ﷺ) at that time were in large number but no proper record of them was maintained." Ka'b (further) said: "Few were the persons who chose to remain absent believing that they could easily hide themselves (and thus remain undetected) unless Revelation from Allah, the Exalted, and Glorious (revealed relating to them). And Messenger of Allah (ﷺ) set out on this expedition when the fruit were ripe and their shade was sought. I had a weakness for them and it was during this season that Messenger of Allah (ﷺ) and the Muslims made preparations. I also would set out in the morning to make preparations along with them but would come back having done nothing and said to myself: 'I have means enough (to make preparations) as soon as I like'. And I went on doing this (postponing my preparations) till the time of departure came and it was in the morning that Messenger of Allah (ﷺ) set out along with the Muslims, but I had made no preparations. I would go early in the morning and come back, but with no decision. I went on doing so until they (the Muslims) hastened and covered a good deal of distance. Then I wished to march on and join them. Would that I had done that! But perhaps it was not destined for me. After the departure of Messenger of Allah (ﷺ) whenever I went out, I was grieved to find no good example to follow but confirmed hypocrites or weak people whom Allah had exempted (from marching forth for Jihad). Messenger of Allah (ﷺ) made no mention of me until he reached Tabuk. While he was sitting with the people in Tabuk, he said, 'What happened to Ka'b bin Malik?' A person from Banu Salimah said: "O Messenger of Allah, the (beauty) of his cloak and an appreciation of his finery have detained him.' Upon this Mu'adh bin Jabal (May Allah be pleased with him) admonished him and said to Messenger of Allah (ﷺ): "By Allah, we know nothing about him but good.' Messenger of Allah (ﷺ), however, kept quiet. At that time he (the Prophet (ﷺ)) saw a person dressed in white and said, 'Be Abu Khaithamah.' And was Abu Khaithamah Al- Ansari was the

person who had contributed a Sa' of dates and was ridiculed by the hypocrites." Ka'b bin Malik further said: "When the news reached me that Messenger of Allah (ﷺ) was on his way back from Tabuk, I was greatly distressed. I thought of fabricating an excuse and asked myself how I would save myself from his anger the next day. In this connection, I sought the counsels of every prudent member of my family. When I was told that Messenger of Allah (ﷺ) was about to arrive, all the wicked ideas vanished (from my mind) and I came to the conclusion that nothing but the truth could save me. So I decided to tell him the truth. It was in the morning that Messenger of Allah (ﷺ) arrived in Al-Madinah. It was his habit that whenever he came back from a journey, he would first go to the mosque and perform two Rak'ah (of optional prayer) and would then sit with the people. When he sat, those who had remained behind him began to put forward their excuses and take an oath before him. They were more than eighty in number. Messenger of Allah (ﷺ) accepted their excuses on the very face of them and accepted their allegiance and sought forgiveness for them and left their insights to Allah, until I appeared before him. I greeted him and he smiled and there was a tinge of anger in that. He then said to me, 'Come forward'. I went forward and I sat in front of him. He said to me, 'What kept you back? Could you not afford to go in for a ride?' I said, 'O Messenger of Allah, by Allah, if I were to sit before anybody else, a man of the world, I would have definitely saved myself from his anger on one pretext or the other and I have a gifted skill in argumentation, but, by Allah, I am fully aware that if I were to put forward before you a lame excuse to please you, Allah would definitely provoke your wrath upon me. In case, I speak the truth, you may be angry with me, but I hope that Allah would be pleased with me (and accept my repentance). By Allah, there is no valid excuse for me. By Allah, I never possessed so good means, and I never had such favourable conditions for me as I had when I stayed behind.' Thereupon, Messenger of Allah (ﷺ) said, 'This man spoke the truth, so get up (and wait) until Allah gives a decision about you.' I left and some

people of Banu Salimah followed me. They said to me, 'By Allah, we do not know that you committed a sin before. You, however, showed inability to put forward an excuse before Messenger of Allah (ﷺ) like those who stayed behind him. It would have been enough for the forgiveness of your sin that Messenger of Allah (ﷺ) would have sought forgiveness for you.' By Allah, they kept on reproaching me until I thought of going back to Messenger of Allah (ﷺ) and retract my confession. Then I said to them, 'Has anyone else met the same fate?' They said, 'Yes, two persons have met the same fate. They made the same statement as you did and the same verdict was delivered in their case.' I asked, 'Who are they?' They said, 'Murarah bin Ar-Rabi' Al-'Amri and Hilal bin Umaiyah Al-Waqifi.' They mentioned these two pious men who had taken part in the battle of Badr and there was an example for me in them. I was confirmed in my original resolve. Messenger of Allah (ﷺ) prohibited the Muslims to talk to the three of us from amongst those who had stayed behind. The people began to avoid us and their attitude towards us changed and it seemed as if the whole atmosphere had turned against us, and it was in fact the same atmosphere of which I was fully aware and in which I had lived (for a fairly long time). We spent fifty nights in this very state and my two friends confined themselves within their houses and spent (most of their) time weeping. As I was the youngest and the strongest, I would leave my house, attend the congregational Salat, move about in the bazaars, but none would speak to me. I would come to Messenger of Allah (ﷺ) as he sat amongst (people) after the Salat, greet him and would ask myself whether or not his lips moved in response to my greetings. Then I would perform Salat near him and look at him stealthily. When I finish my Salat, he would look at me and when I would cast a glance at him he would turn away his eyes from me. When the harsh treatment of the Muslims to me continued for a (considerable) length of time, I walked and I climbed upon the wall of the garden of Abu Qatadah, who was my cousin, and I had a great love for him. I greeted him but, by Allah, he did not answer to

my greeting. I said to him, 'O Abu Qatadah, I adjure you in the Name of Allah, are you not aware that I love Allah and His Messenger (ﷺ)?' I asked him the same question again but he remained silent. I again adjured him, whereupon he said, 'Allah and His Messenger (ﷺ) know better.' My eyes were filled with tears, and I came back climbing down the wall. As I was walking in the bazaars of Al-Madinah, a man from the Syrian peasants, who had come to sell food grains in Al-Madinah, asked people to direct him to Ka'b bin Malik. People pointed towards me. He came to me and delivered a letter from the King of Ghassan, and as I was a scribe, I read that letter whose purport was: 'It has been conveyed to us that your friend (the Prophet (ﷺ)) was treating you harshly. Allah has not created you for a place where you are to be degraded and where you cannot find your right place; so come to us and we shall receive you graciously.' As I read that letter I said: 'This is too a trial,' so I put it to fire in an oven. When forty days had elapsed and Messenger of Allah (ﷺ) received no Revelation, there came to me a messenger of the Messenger of Allah and said, 'Verily, Messenger of Allah (ﷺ) has commanded you to keep away from your wife.' I said, 'Should I divorce her or what else should I do?' He said, 'No, but only keep away from her and don't have sexual contact with her.' The same message was sent to my companions. So, I said to my wife: 'You better go to your parents and stay there with them until Allah gives the decision in my case.' The wife of Hilal bin Umaiyah came to Messenger of Allah (ﷺ) and said: 'O Messenger of Allah, Hilal bin Umaiyah is a senile person and has no servant. Do you disapprove if I serve him?' He said, 'No, but don't let him have any sexual contact with you.' She said, 'By Allah, he has no such desire left in him. By Allah, he has been in tears since (this calamity) struck him.' Members of my family said to me, 'You should have sought permission from Messenger of Allah (ﷺ) in regard to your wife. He has allowed the wife of Hilal bin Umaiyah to serve him.' I said, 'I would not seek permission from Messenger of Allah (ﷺ) for I do not know what Messenger of Allah might say in

response to that, as I am a young man'. It was in this state that I spent ten more nights and thus fifty days had passed since people boycotted us and gave up talking to us. After I had offered my Fajr prayer on the early morning of the fiftieth day of this boycott on the roof of one of our houses, and had sat in the very state which Allah described as: 'The earth seemed constrained for me despite its vastness', I heard the voice of a proclaimer from the peak of the hill Sal' shouting at the top of his voice: 'O Ka'b bin Malik, rejoice.' I fell down in prostration and came to know that there was (a message of) relief for me. Messenger of Allah (ﷺ) had informed the people about the acceptance of our repentance by Allah after he had offered the Fajr prayer. So the people went on to give us glad tidings and some of them went to my companions in order to give them the glad tidings. A man spurred his horse towards me (to give the good news), and another one from the tribe of Aslam came running for the same purpose and, as he approached the mount, I received the good news which reached me before the rider did. When the one whose voice I had heard came to me to congratulate me, I took off my garments and gave them to him for the good news he brought to me. By Allah, I possessed nothing else (in the form of clothes) except these garments, at that time. Then I borrowed two garments, dressed myself and came to Messenger of Allah (ﷺ). On my way, I met groups of people who greeted me for (the acceptance of) repentance and they said: 'Congratulations for acceptance of your repentance.' I reached the mosque where Messenger of Allah (ﷺ) was sitting amidst people. Talhah bin 'Ubaidullah got up and rushed towards me, shook hands with me and greeted me. By Allah, no person stood up (to greet me) from amongst the Muhajirun besides him." Ka'b said that he never forgot (this good gesture of) Talhah. Ka'b further said: "I greeted Messenger of Allah (ﷺ) with 'As-salamu 'alaikum' and his face was beaming with pleasure. He (ﷺ) said, 'Rejoice with the best day you have ever seen since your mother gave you birth. 'I said: 'O Messenger of Allah! Is this (good news) from you or from Allah?' He

said, 'No, it is from Allah.' And it was common with Messenger of Allah (ﷺ) that when ever he was happy, his face would glow as if it were a part of the moon and it was from this that we recognized it (his delight). As I sat before him, I said, I have placed a condition upon myself that if Allah accepts my Taubah, I would give up all of my property in charity for the sake of Allah and His Messenger (ﷺ)!' Thereupon Messenger of Allah (ﷺ) said, 'Keep some property with you, as it is better for you.' I said, 'I shall keep with me that portion which is in Khaibar'. I added: 'O Messenger of Allah! Verily, Allah has granted me salvation because of my truthfulness, and therefore, repentance obliges me to speak nothing but the truth as long as I am alive." Ka'b added: "By Allah, I do not know anyone among the Muslims who has been granted truthfulness better than me since I said this to the Prophet (ﷺ). By Allah! Since the time I made a pledge of this to Messenger of Allah (ﷺ), I have never intended to tell a lie, and I hope that Allah would protect me (against telling lies) for the rest of my life. Allah, the Exalted, the Glorious, revealed these Verses: 'Allah has forgiven the Prophet (ﷺ), the Muhajirun (Muslim Emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al- Madinah) who followed him (Muhammad (ﷺ)) in the time of distress (Tabuk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And (He did forgive also) the three who did not join [the Tabuk expedition and whose case was deferred (by the Prophet (ﷺ)) for Allah's Decision] till for them the earth, vast as it is, was straitened and their ownelves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon [repent (unto Him)]. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Be afraid of Allah, and be with those who are true (in word and deeds).': (117,118). Ka'b said: "By Allah, since Allah guided me to Islam, there has been no

blessing more significant for me than this truth of mine which I spoke to Messenger of Allah (ﷺ), and if I were to tell a lie I would have been ruined as were ruined those who had told lies, for Allah described those who told lies with the worst description He ever attributed to anybody else, as He sent down the Revelation: They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun [i.e., Najasun (impure) because of their evil deeds], and Hell is their dwelling place - a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al- Fa'siqun (rebellious, disobedient to Allah)". (.;) Ka'b further added: "The matter of the three of us remained pending for decision apart from the case of those who had made excuses on oath before Messenger of Allah (ﷺ) and he accepted those, took fresh oaths of allegiance from them and supplicated for their forgiveness. The Prophet (ﷺ) kept our matter pending till Allah decided it. The three whose matter was deferred have been shown mercy. The reference here is not to our staying back from the expedition but to his delaying our matter and keeping it pending beyond the matter of those who made their excuses on oath which he accepted". [Al-Bukhari and Muslim] Another version adds: "Messenger of Allah (ﷺ) set out for Tabuk on Thursday. He used to prefer to set out on journey on Thursday." Another version says: "Messenger of Allah (ﷺ) used to come back from a journey in the early forenoon and went straight to the mosque where he would perform two Rak'ah prayer. Afterwards he would seat himself there".

IN PLAIN WORDS

Ka'b honestly admitted staying behind from the expedition instead of inventing an excuse, endured a long, painful boycott, and was finally forgiven by Allah. Truthful repentance, even when costly, brings relief and lasting blessing.

HADITH 22

Imran bin Al-Husain Al-Khuza'i (May Allah be pleased with him) reported:

وعن أبي نجيّد- ضمّ النون وفتح الجيم - عمران بن الحصين الخزاعي رضي الله عنهما أن امرأة من جهينة أتت رسول الله صلى الله عليه وسلم وهي حبلى من الزنى، فقالت: يا رسول الله أصبت حدًّا فأقّقه عليّ، فدعا نبي الله صلى الله عليه وسلم وليها فقال: أحسن إليها، فإذا وضعت فأتيني، ففعل فأمر بها نبي الله صلى الله عليه وسلم، فشدت عليها ثيابها، ثم أمر بها فرجمت، ثم صلى الله عليه وآله وسلم عليها. فقال له عمر: تصلى عليها يا رسول الله وقد زنت، قال: لقد تابت توبة لو قسمت بين سبعين من أهل المدينة لوستعتهم، وهل وجدت أفضل من أن جادت بنفسها لله عز وجل؟! " رواه مسلم.

A woman from the tribe Juhainah came to Messenger of Allah (ﷺ) while she was pregnant from (Zina) adultery and said to him: "O Messenger of Allah! I have committed an offense liable to Hadd (prescribed punishment), so exact the execution of the sentence." Messenger of Allah (ﷺ) called her guardian and said to him, "Treat her kindly. Bring her to me after the delivery of the child." That man complied with the orders. At last the Prophet (ﷺ) commanded to carry out the sentence. Her clothes were secured around her and she was stoned to death. The Prophet (ﷺ) led her funeral prayers. 'Umar submitted: "O Messenger of Allah! She committed Zina and you have performed funeral prayer for her?" He replied, "Verily, she made repentance which would suffice for seventy of the people of

Al-Madinah if it is divided among them. Can there be any higher degree of repentance than that she sacrificed her life voluntarily to win the Pleasure of Allah, the Exalted?". [Muslim].

IN PLAIN WORDS

A woman's voluntary confession and acceptance of the consequence was such sincere repentance that the Prophet honoured her with funeral prayer. Genuine turning back to Allah can outweigh even grave sin.

REFERENCE : RIYAD AS-SALIHIN 22 IN-BOOK REFERENCE : INTRODUCTION, HADITH 22

HADITH 23

Ibn 'Abbas and Anas bin Malik (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: " لو أن لابن آدم وادياً من ذهب أحب أن يكون له واديان، ولن يملأ فاه إلا التراب، ويتوب الله على من تاب " ((متفق عليه)).

Messenger of Allah (ﷺ) said, "If a son of Adam were to own a valley full of gold, he would desire to have two. Nothing can fill his mouth except the earth (of the grave). Allah turns with mercy to him who turns to Him in repentance". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Human craving for more never truly fills; only the grave ends it. Yet Allah still turns in mercy to anyone who turns to Him, so seek contentment in Him rather than in endless wanting.

REFERENCE : RIYAD AS-SALIHIN 23 IN-BOOK REFERENCE : INTRODUCTION, HADITH 23

HADITH 24

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"يضحك الله سبحانه وتعالى إلى رجلين يقتل أحدهما الآخر يدخلان
الجنة، يقاتل هذا في سبيل الله فيقتل، ثم يتوب الله على القاتل فيسلم
فيستشهد" ((متفق عليه)) .

Messenger of Allah (ﷺ) said, "Allah, the Exalted, smiles at two men, one of them killed the other and both will enter Jannah. The first is killed by the other while he is fighting in the Cause of Allah, and thereafter Allah will turn in mercy to the second and guide him to accept Islam and then he dies as a Shaheed (martyr) fighting in the Cause of Allah." [Al-Bukhari and Muslim]

IN PLAIN WORDS

Allah is pleased by two men who once fought on opposite sides yet both end up in Paradise, because the second was later guided to faith. His mercy can transform a former enemy into one of the saved.

REFERENCE : RIYAD AS-SALIHIN 24 IN-BOOK REFERENCE : INTRODUCTION, HADITH 24

CHAPTER 3

Patience and Perseverance

باب الصبر

Sabr, patience, in this chapter is far wider than gritting one's teeth through pain. It is steadfast endurance of hardship, restraint of the self from sin, and holding firm to obedience, all carried with trust that Allah's decree is wise. The Prophet calls patience a light, a thing no one is given better or more abundant, and a believer's whole life is shown to thrive on it.

Watch how the examples range from the smallest to the largest trial: a pricked thorn that erases sin, a parent burying a child, illness and plague, the loss of one's eyesight, persecution that saws the faithful in two, and even the patience of restraining anger and bearing the foolish. Through all of it runs one promise, that for the believer hardship is never wasted, it purifies, it raises rank, and what looks like loss is quietly turned into gain.

HADITH 25

Abu Malik Al-Harith bin Asim Al-Ash'ari (May Allah be pleased with him) reported that:

وعن أبي مالك الحارث بن عاصم الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "الطهور شرط الإيمان، والحمد لله تملأ الميزان، وسبحان الله والحمد لله تملآن -أو تملأ- ما بين السماوات والأرض، والصلاة نور، والصدقة برهان، والصبر ضياء، والقرآن حجة لك أو عليك. كل الناس يغدو، فبائع نفسه فمعتقها، أو موبقها" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said: "Purity is half of faith, and the praise of Allah fills the scale. Glorification and praise fill up what is between the heavens and the earth. Prayer is a light, charity is proof, and patience is illumination. The Quran is a proof for you or against you. All people go out early in the morning and sell themselves, either setting themselves free or ruining themselves." [Muslim].

IN PLAIN WORDS

Purity, praise, prayer, charity, and patience are each named as treasures of faith, and the Quran will either count for you or against you. Every day a person either frees their soul through good or harms it; choose wisely.

REFERENCE : RIYAD AS-SALIHIN 25 IN-BOOK REFERENCE : INTRODUCTION, HADITH 25

HADITH 26

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported that:

وعن أبي سعيد سعد بن مالك بن سنان الخدري رضي الله عنهما: "أن ناساً من الأنصار سألوا رسول الله صلى الله عليه وسلم فأعطاهم، ثم سألوه فأعطاهم، حتى نفذ ما عنده، فقال لهم حين أنفق كل شيء بيده: "ما يكن عندي من خير فلن أدخره عنكم، ومن يستعفف يعفه الله، ومن يستغن يغنه الله، ومن يتصبر يصبره الله. وما أعطي أحد عطاءً خيراً وأوسع من الصبر" ((متفق عليه)).

Certain people of the Ansar asked the Messenger of Allah (ﷺ) and he gave them; then they again asked him and he gave them until all what he possessed was exhausted. Then the Prophet (ﷺ) said, "Whatever wealth I have, I will not withhold from you. Whosoever would be chaste and modest; Allah will keep him chaste and modest

and whosoever would seek self-sufficiency, Allah will make him self-sufficient; and whosoever would be patient, Allah will give him patience, and no one is granted a gift better and more comprehensive than patience". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Whoever seeks chastity, contentment, and patience will be given them by Allah, and no gift is better or more far-reaching than patience. These qualities are cultivated by turning to Allah and striving for them.

REFERENCE : RIYAD AS-SALIHIN 26 IN-BOOK REFERENCE : INTRODUCTION, HADITH 26

HADITH 27

Abu Yahya Suhaib bin Sinan (May Allah be pleased with him) reported that:

وعن أبي يحيى صهيب بن سنان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "عجبا لأمر المؤمن إن أمره كله له خير، وليس ذلك لأحد إلا للمؤمن : إن أصابته سراء شكر فكان خيراً له، وإن أصابته ضراء صبر فكان خيراً له" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him". [Muslim].

IN PLAIN WORDS

A believer wins either way: thankful in good times and patient in hard times, and both attitudes turn out well for them. Faith reframes every circumstance into something beneficial.

HADITH 28

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: لما ثقل النبي صلى الله عليه وسلم جعل يتغشاه الكرب فقالت فاطمة رضي الله عنها: واكرب أبتاه. فقال :
"ليس على أهلك كرب بعد اليوم" فلما مات قالت : يا أبتاه أجاب رباً
دعاه، يا أبتاه جنة الفردوس مأواه، يا أبتاه إلى جبريل ننعاه، فلما دفن
قالت : فاطمة رضي الله عنها: أطابت أنفسكم أن تحثوا على رسول الله
صلى الله عليه وسلم التراب؟ ((رواه البخاري)).

When the last illness of Messenger of Allah (ﷺ) made him unconscious, Fatimah (May Allah be pleased with her) exclaimed: "Ah, the distress of my dear father." He (ﷺ) said, "There will be no distress for your father after today". When he died she said: "My father, Allah has called you back and you have responded to His Call. O father! Garden of Firdaus is your abode. O father! We announce to Jibril your death." When he was buried, she said: "Are you satisfied now that you put earth over (the grave of) Messenger of Allah (ﷺ)?" [Al- Bukhari]

IN PLAIN WORDS

Even at the loss of the Prophet, his daughter expressed her grief while still surrendering to Allah's decree. Deep sorrow and trust in Allah can live together in a believing heart.

وعن أبي زيد أسامة بن زيد بن حارثة مولى رسول الله صلى الله عليه وسلم ووجهه وابن حبه، رضي الله عنهما، قال: أرسلت بنت النبي صلى الله عليه وسلم: "إن الله ما أخذ، وله ما أعطى، وكل شيء عنده بأجل مسمى، فلتصبر ولتحتسب" فأرسلت إليه تقسم عليه ليأتينها. فقام ومعه سعد بن عبادة، ومعاذ بن جبل، وأبي بن كعب، وزيد بن ثابت، ورجال رضي الله عنهم، فرفع إلى رسول الله صلى الله عليه وسلم الصبي فأقعدته في حجره ونفسه تتعقعق، ففاضت عيناه، فقال سعد: يا رسول الله ما هذا؟ فقال: "هذه رحمة جعلها الله تعالى في قلوب عباده" وفي رواية: "في قلوب من شاء من عباده وإنما يرحم الله من عباده الرحماء" ((متفق عليه)).

The daughter of the Prophet (ﷺ) sent for him as her child was dying, but the Prophet (ﷺ) returned the messenger and sent her good wishes saying, "Whatever Allah takes away or gives, belongs to Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and anticipate Allah's reward." She again sent for him adjuring him for the sake of Allah to come. The Messenger of Allah, accompanied with Sa'd bin 'Ubadah, Mu'adh bin Jabal, Ubayy bin Ka'b, Zaid bin Thabit and some other men went to see her. The child was lifted up to the Messenger of Allah while his breath was disturbed in his chest. On seeing that, the eyes of the Prophet (ﷺ) streamed with tears. Sa'd said, "O Messenger of Allah! What is this?" He replied, "It is compassion which Allah has placed in the hearts of His slaves, Allah is

Compassionate only to those among His slaves who are compassionate (to others)". Another version says: Messenger of Allah (ﷺ) said, "Allah shows compassion only to those among His slaves who are compassionate". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Faced with a dying grandchild, the Prophet urged patience and reward, yet his own eyes filled with tears, which he called mercy from Allah. Tender feeling is not weakness; Allah shows mercy to the merciful.

REFERENCE : RIYAD AS-SALIHIN 29 IN-BOOK REFERENCE : INTRODUCTION, HADITH 29

HADITH 30

Suhaib (May Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said, "There lived a king before you and he had a court magician. As he (the magician) grew old, he said to the king:

وعن صهيب رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " كان ملك فيمن كان قبلكم، وكان له ساحر، فلما كبر قال للملك: إني قد كبرت فابعث إلى غلاماً أعلمه السحر؛ فبعث إليه غلاماً يعلمه، وكان في طريقه إذا سلك راهباً، فقعد إليه وسمع كلامه فأعجبه، وكان إذا أتى الساحر مر بالراهب وقعد إليه، فإذا أتى الساحر ضربه، فشكا ذلك إلى الراهب فقال: إذا خشيت الساحر فقال: حبسني أهلي، وإذا خشيت أهلك فقل: حبسني الساحر. فبينما هو على ذلك إذ أتى على دابة عظيمة قد حبست الناس فقال: اليوم أعلم الساحر أفضل أم الراهب أفضل؟ فأخذ حجراً فقال: اللهم إن كان أمر الراهب أحب إليك من أمر الساحر فاقتل هذه الدابة حتى يمضي الناس، فرماها

فقتلها ومضى الناس، فأتى الراهب فأخبره. فقال له الراهب: أي بني أنت اليوم أفضل مني، قد بلغ أمرك ما أرى، وإنك ستبتلى، فإن ابتليت فلا تدل علي، وكان الغلام يبرئ الأكمه والأبرص، ويداوي الناس من سائر الأدواء. فسمع جليس للملك كان قد عمي، فأتاه بهدايا كثيرة فقال: ما هاهنا لك أجمع إن أنت شفيتني، فقال: إني لا أشفي أحداً إنما يشفي الله تعالى، فإن آمنت بالله دعوت الله فشفاك، فآمن بالله تعالى فشفاه الله تعالى، فأتى الملك فجلس إليه كما كان يجلس فقال له الملك: من ردّ عليك بصرك؟ فقال: ربي قال: ولك رب غيري؟ (قال: ربي وربك الله، فأخذه فلم يزل يعذبه حتى دل على الغلام، فجئ بالغلام فقال له الملك: أي بني قد بلغ من سحرك ما تبرئ الأكمه والأبرص وتفعل وتفعل فقال: إني لا أشفي أحداً، إنما يشفي الله تعالى، فأخذه فلم يزل يعذبه حتى دل على الراهب؛ فجئ بالراهب فقليل له: ارجع عن دينك، فأبى، فدعا بالمنشار فوضع المنشار في مفرق رأسه، فشقه حتى وقع شقاه، ثم جيء بجليس الملك فقليل له: ارجع عن دينك فأبى، فوضع المنشار في مفرق رأسه، فشقه به حتى وقع شقاه، ثم جيء بالغلام فقليل له ارجع عن دينك فأبى، فدفعه إلى نفر من أصحابه فقال: اذهبوا به إلى جبل كذا وكذا فاصعدوا به الجبل فقال: اللهم اكفنيهم بما شئت، فرجف بهم الجبل فسقطوا، وجاء يمشي إلى الملك، فقال له الملك: ما فعل أصحابك؟ فقال: كفانيهم الله

تعالى، فدفعه إلى نفر من أصحابه فقال : اذهبوا به فاحملوه في قرقور
وتوسطوا به البحر، فإن رجع عن دينه وإلا فاقدفوه، فذهبوا به فقال:
اللهم اكفنيهم بما شئت، فانكفأت بهم السفينة فغرقوا، وجاء يمشي إلى
الملك. فقال له الملك : ما فعل أصحابك؟ فقال: كفانيهم الله تعالى.
فقال الملك إنك لست بقاتلي حتى تفعل ما أمرك به. قال : ما هو؟ قال
: تجمع الناس في صعيد واحد، وتصلبني على جذع ، ثم خذ سهماً من
كنايتي، ثم ضع السهم في كبد القوس ثم قل: بسم الله رب الغلام ثم
ارمني، فإنك إن فعلت ذلك قتلتني . فجمع الناس في صعيد واحد،
وصلبه على جذع، ثم أخذ سهماً من كنايته، ثم وضع السهم في كبد
القوس، ثم قال: بسم الله رب الغلام، ثم رماه فوق السهم في صدغه،
فوضع يده في صدغه فمات. فقال الناس آمنا برب الغلام، فأتى الملك
فقيل له: أرايت ما كنت تحذر قد والله نزل بك حذرک. قد آمن
الناس. فأمر بالأخدود بأفواه السكك نخدت وأضرم فيها النيران وقال:
من لم يرجع عن دينه فأحرقوه فيها أو قيل له : اقتحم ، ففعلوا حتى
جاءت امرأة ومعها صبي لها، فتقاعست ان تقع فيها، فقال لها الغلام:
يا أماه اصبري فإنك على الحق " ((رواه مسلم)).

'I have grown old, so send me a young boy in order to teach him magic.' The king sent him a young boy to serve the purpose. And on his way (to the magician) the young boy met a monk to whom he listened to and liked it. It became his habit that on his way to the magician, he would meet the monk and sit there and would come to

the magician (late). The magician used to beat him because of this delay. He complained about this to the monk who said to him: 'When you feel afraid of the magician, say: Members of my family detained me. And when you fear your family, say: The magician detained me.' It so happened that there came a huge beast and it blocked the way of the people, and the young boy said: 'I will know today whether the magician or the monk is better.' He picked up a stone and said: 'O Allah, if the way of the monk is dearer to You than the way of the magician, bring about death to the animal so that the people be able to move about freely.' He threw that stone at it and killed it and the people began to move about freely. He then came to the monk and told him the story. The monk said: 'Son, today you are superior to me. You have come to a stage where I feel that you would be soon put to a trial, and in case you are put to a trial, do not reveal me.' That young boy began to heal those born blind and the lepers and he, in fact, began to cure people from all kinds of illnesses. When a courtier of the king who had gone blind heard about him, he came to him with numerous gifts and said, 'If you cure me, all these things will be yours.' He said, 'I myself do not cure anyone. It is Allah, the Exalted, Alone Who cures; and if you affirm faith in Allah, I shall also supplicate to Allah to cure you.' This courtier affirmed his faith in Allah and Allah cured him. He came to the king and sat by his side as he used to sit before. The king said to him, 'Who restored your eyesight?' He said, 'My Rubb.' Thereupon he said, 'Do you have another lord besides me?' He said, 'My Rubb and your Rubb is Allah.' So the king kept torturing him until he revealed the young boy. The young boy was thus summoned and the king said to him, 'O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and the lepers and you do such and such.' Thereupon he said, 'I do not cure anyone; it is Allah Alone Who cures,' and the king took hold of him and began to torture him until he revealed of the monk. The monk was summoned and it was said to him: 'You should turn back from your religion.' But he refused. The king sent

for a saw, placed it in the middle of his head and cut him into two parts that fell down. Then the courtier of the king was brought forward and it was said to him: 'Turn back from your religion.' He, too, refused, and the saw was placed in the midst of his head and he was torn into two parts. Then the boy was sent for and it was said to him: 'Turn back from your religion.' He refused. The king then handed him over to a group of his courtiers, and said to them: 'Take him to such and such mountain; make him climb up that mountain and when you reach its peak ask him to renounce his Faith. If he refuses to do so, push him to his death.' So they took him and made him climb up the mountain and he said: 'O Allah, save me from them in any way you like,' and the mountain began to shake and they all fell down (dead) and that young boy came walking to the king. The king said to him, 'What happened to your companions?' He said, 'Allah has saved me from them.' He again handed him to some of his courtiers and said: 'Take him and carry him in a boat and when you reach the middle of the sea, ask him to renounce his religion. If he does not renounce his religion throw him (into the water).' So they took him and he said: 'O Allah, save me from them.' The boat turned upside down and they all drowned except the young boy who came walking to the king. The king said to him, 'What happened to your companions?' He said, 'Allah has saved me from them,' and he said to the king: 'You cannot kill me until you do what I command you to do.' The king asked, 'What is that?' He said, 'Gather all people in one place and tie me up to the trunk of a tree, then take an arrow from my quiver and say: With the Name of Allah, the Rubb of the boy; then shoot me. If you do that you will be able to kill me.' The king called the people in an open field and tied the young boy to the trunk of a tree. He took out an arrow from his quiver, fixed in the bow and said, 'With the Name of Allah, the Rubb of the young boy,' he then shot the arrow and it hit the boy's temple. The young boy placed his hand upon the temple where the arrow had hit him and died. The people then said: 'We believe in the Rubb of this young boy.' The king was told: 'Do you

see what you were afraid of, by Allah it has taken place; all people have believed.' The king then commanded that trenches be dug and fire lit in them, and said: 'He who would not turn back from his (the young boy's) religion, throw him in the fire' or 'he would be ordered to jump into it.' They did so till a woman came with her child. She felt hesitant in jumping into the fire. The child said to her: 'O mother! Endure (this ordeal) for you are on the Right Path'. [Muslim].

IN PLAIN WORDS

A young believer's steadfast faith, despite torture and threats, eventually led a whole people to believe in his Lord. Even a child told her mother to hold firm on the right path. Patience for the sake of Allah can outlast every cruelty and bear lasting fruit.

REFERENCE : RIYAD AS-SALIHIN 30 IN-BOOK REFERENCE : INTRODUCTION, HADITH 30

HADITH 31

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: مر النبي صلى الله عليه وسلم بامرأة تبكي عند قبر فقال: "اتقي الله واصبري" فقالت: إليك عني، فإنك لم تصب بمصيبي (ولم تعرفه، فقيل لها: إنه النبي صلى الله عليه وسلم، فأنت باب النبي صلى الله عليه وسلم، فلم تجد عنده بوايين، فقالت: لم أعرفك، فقال: "إنما الصبر عند الصدمة الأولى" ((متفق عليه)).

The Prophet (ﷺ) passed by a woman who was crying over a grave and said, "Fear Allah and be patient." She said, "Away from me! My calamity has not befallen you and you are not aware of it." The woman was later told that it was the Prophet (ﷺ) (who had advised her). She came to his door where she found no doorkeeper. She said, "(I am sorry) I did not know you." Messenger of Allah (ﷺ)

said, "Patience is (becoming) only at the first (stroke) of grief". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet taught that the patience that truly counts is the self-control shown at the very first shock of grief. Meeting hardship with composure from the outset is where real patience lies.

REFERENCE : RIYAD AS-SALIHIN 31 IN-BOOK REFERENCE : INTRODUCTION, HADITH 31

HADITH 32

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال :
" يقول الله تعالى : ما لعبدي المؤمن عندي جزاء إذا قبضت صفيه من
أهل الدنيا ثم احتسبه إلا الجنة " ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "Allah, the Exalted, says: 'I have no reward other than Jannah for a believing slave of Mine who remains patient for My sake when I take away his beloved one from among the inhabitants of the world'. [Al- Bukhari].

IN PLAIN WORDS

Allah promises Paradise as the reward for a believer who patiently bears the loss of someone dearly loved for His sake. Even our heaviest griefs are not wasted when carried with faith.

REFERENCE : RIYAD AS-SALIHIN 32 IN-BOOK REFERENCE : INTRODUCTION, HADITH 32

HADITH 33

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها أنها سألت رسول الله صلى الله عليه وسلم
عن الطاعون، فأخبرها أنه كان عذاباً يبعثه الله تعالى على من يشاء،
فجعله الله تعالى رحمة للمؤمنين، فليس من عبد يقع في الطاعون
فيمكث في بلده صابراً محتسباً يعلم أنه لا يصيبه إلا ما كتب الله له إلا
كان له مثل أجر الشهيد" ((رواه البخاري)).

I asked the Messenger of Allah (ﷺ) about pestilence and he said,
"It is a punishment which Allah sends upon whomsoever He wills,
but Allah has made it as a mercy to the believers. Anyone who
remains in a town which is plagued with pestilence maintaining
patience expecting the reward from Allah, and knowing that nothing
will befall him other than what Allah has foreordained for him, he
would receive a reward of Shaheed". [Al-Bukhari].

IN PLAIN WORDS

Whoever stays in a plague-stricken place with patience, expecting
Allah's reward and trusting His decree, is given a reward like that of a
martyr. Enduring hardship with faith and trust raises a person greatly
in Allah's sight.

REFERENCE : RIYAD AS-SALIHIN 33 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 33

HADITH 34

Anas (May Allah be pleased with him) said:

وعن أنس رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم
يقول: "إن الله عز وجل قال: إذا ابتليت عبدي بحبيبتيه فصبر عوضته
منهما الجنة" ((رواه البخاري)).

I heard the Messenger of Allah (ﷺ) saying, "Allah, the Glorious and Exalted said: 'When I afflict my slave in his two dear things (i.e., his eyes), and he endures patiently, I shall compensate him for them with Jannah.'" [Al-Bukhari].

IN PLAIN WORDS

Allah promises Paradise to the one who loses their eyesight yet bears it patiently. The greater the trial endured for His sake, the greater the reward He prepares.

REFERENCE : RIYAD AS-SALIHIN 34 IN-BOOK REFERENCE : INTRODUCTION, HADITH 34

HADITH 35

'Ata' bin Abu Rabah reported:

وعن عطاء بن أبي رباح قال: قال لي ابن عباس رضي الله عنهما: ألا أريك امرأة من أهل الجنة " فقلت: بلى، قال: هذه المرأة السوداء أتت النبي صلى الله عليه وسلم فقالت: إني أصرع، وإني أتكشف، فادع الله تعالى لي قال: "إن شئت صبرت ولك الجنة، وإن شئت دعوت الله تعالى أن يعافيك" فقالت: أصبر، فقالت: إني أتكشف، فادع الله أن لا أتكشف، فدعا لها. ((متفق عليه)).

Ibn 'Abbas (May Allah be pleased with them) asked him whether he would like that he should show him a woman who is from the people Jannah. When he replied that he certainly would, he said, "This black woman, who came to the Prophet (ﷺ) and said, 'I suffer from epilepsy and during fits my body is exposed, so make supplication to Allah for me.' He (ﷺ) replied: 'If you wish you endure it patiently and you be rewarded with Jannah, or if you wish, I shall make supplication to Allah to cure you?' She said, 'I shall endure it.' Then she added: 'But my body is exposed, so pray to Allah that it may not

happen.' He (Prophet (ﷺ)) then supplicated for her". [Al-Bukhari and Muslim].

IN PLAIN WORDS

A woman chose to patiently endure her illness in exchange for Paradise rather than ask to be cured. Bearing hardship for Allah's reward can be worth more than relief from it.

REFERENCE : RIYAD AS-SALIHIN 35 IN-BOOK REFERENCE : INTRODUCTION, HADITH 35

HADITH 36

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

وعن أبي عبد الرحمن عبد الله بن مسعود رضي الله عنه قال: كَأَنِّي
انظر إلى رسول الله صلى الله عليه وسلم يحكي نبياً من الأنبياء، صلوات
الله وسلامه عليهم، ضربه قومه فأدموه وهو يمسح الدم عن وجهه،
يقول: "اللهم اغفر لقومي فإنهم لا يعلمون" ((متفق عليه)).

I can still recall as if I am seeing the Messenger of Allah (ﷺ) resembling one of the Prophets whose people scourged him and shed his blood, while he wiped blood from his face, he said: "O Allah! Forgive my people, because they certainly do not know". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Even while being injured by his own people, the Prophet prayed for their forgiveness, excusing them as not knowing. Patience can rise to the point of answering harm with mercy.

REFERENCE : RIYAD AS-SALIHIN 36 IN-BOOK REFERENCE : INTRODUCTION, HADITH 36

HADITH 37

Abu Sa'id and Abu Hurairah (May Allah be pleased with him) reported that the Prophet (ﷺ) said:

وعن أبي سعيد وأبي هريرة رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "ما يصيب المسلم من نصب ولا وصب ولا هم ولا حزن ولا أذى ولا غم، حتى الشوكة يشاكها إلا كفر الله بها من خطاياها" ((متفق عليه)) . 'و الوصب ': المرض .

"Never a believer is stricken with a discomfort, an illness, an anxiety, a grief or mental worry or even the pricking of a thorn but Allah will expiate his sins on account of his patience". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Every discomfort a believer faces, even down to a thorn's prick, becomes a means of wiping away sins through patience. No pain borne in faith is ever wasted.

REFERENCE : RIYAD AS-SALIHIN 37 IN-BOOK REFERENCE : INTRODUCTION, HADITH 37

HADITH 38

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: دخلت على النبي صلى الله عليه وسلم وهو يوعك فقلت: يا رسول الله إنك توعك وعكاً شديداً قال: "أجل إني أوعك كما يوعك رجلان منكم" قلت: ذلك أن لك أجرين؟ قال: "أجل ذلك كذلك ما من مسلم يصيبه أذى؛ شوكة فما فوقها إلا كفر الله بها سيئاته ، وحطت عنه ذنوبه كما تحط الشجرة ورقها" ((متفق عليه)) .

I visited the Prophet (ﷺ) when he was suffering fever. I said, "You seem to be suffering greatly, O Messenger of Allah." The Prophet (ﷺ) replied, "Yes, I suffer as much as two persons." I said, "Is that because you have a double reward?" He replied that that was so and then said, "No Muslim is afflicted by a harm, be it the pricking of a thorn or something more (painful than that), but Allah thereby causes his sins to fall away just as a tree sheds its leaves". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet's intense suffering came with a double reward, and he taught that any harm, even a thorn, makes a Muslim's sins fall away like leaves from a tree. Hardship patiently borne quietly cleanses the believer.

REFERENCE : RIYAD AS-SALIHIN 38 IN-BOOK REFERENCE : INTRODUCTION, HADITH 38

HADITH 39

Abu Hurairah (May Allah be pleased with him) reported that:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
"من يرد الله به خيراً يصب منه" : ((رواه البخاري)).

The Messenger of Allah (ﷺ) said: "He whom Allah intends good, He makes him to suffer from some affliction". [Al- Bukhari].

IN PLAIN WORDS

When Allah wills good for someone, He may let them be tested with hardship. Trials can be a sign of His care, not His displeasure.

REFERENCE : RIYAD AS-SALIHIN 39 IN-BOOK REFERENCE : INTRODUCTION, HADITH 39

HADITH 40

Anas (May Allah be pleased with him) reported that:

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " لا يتمنين أحدكم الموت لضر أصابه، فإن كان لا بد فاعلاً فليقل: اللهم أحييني ما كانت الحياة خيراً لي وتوفني إذا كانت الوفاة خيراً لي" (متفق عليه) .

The Messenger of Allah (ﷺ) said, "Let not one of you wish for death because of a misfortune which befalls him. If he cannot help doing so, he should say: 'O Allah, keep me alive as long as You know that life is better for me, and make me die when death is better for me'. [Al- Bukhari and Muslim].

IN PLAIN WORDS

A believer should not wish for death because of a hardship; instead, ask Allah for whatever is truly better, life or death. We trust His knowledge over our own impatience in suffering.

REFERENCE : RIYAD AS-SALIHIN 40 IN-BOOK REFERENCE : INTRODUCTION, HADITH 40

HADITH 41

Khabbab bin Al-Aratt (May Allah be pleased with him) reported:

وعن أبي عبد الله خباب بن الأرت رضي الله عنه قال: شكونا إلى رسول الله صلى الله عليه وسلم وهو متوسد بردة له في ظل الكعبة، فقلنا: ألا تستنصر لنا ألا تدعو لنا؟ فقال: قد كان من قبلكم يؤخذ الرجل فيحفر له في الأرض فيجعل فيها ثم يؤتى بالمنشار فيوضع على رأسه فيجعل نصفين، ويمشط بأمشاط من الحديد ما دون لحمه وعظمه، ما يصده ذلك عن دينه، والله ليتمن الله هذا الأمر حتى يسير

الراكب من صنعاء إلى حضرموت لا يخاف إلا الله والذئب على غنمه، ولكنكم تستعجلون" ((رواه البخاري)).

We complained to the Messenger of Allah (ﷺ) regarding the persecution inflicted upon us by the disbelievers while he was lying in the shade of the Ka'bah, having made a pillow of his cloak. We submitted: "Why do you not supplicate for our prevalence (over the opponents)?" He (ﷺ) replied, "Among those people 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 torn away from his bones with an iron comb; but, in spite of this, he would not wean away from his Faith. By Allah, Allah will bring this matter to its consummation until a rider will travel from San'a' to Hadramout fearing none except Allah, and except the wolf for his sheep, but you are in too much of a hurry". [Al-Bukhari].

IN PLAIN WORDS

Believers before us endured horrific torture without abandoning their faith, and the Prophet promised that Allah will surely bring this religion to safety. The lesson is patience and trust rather than rushing the outcome.

REFERENCE : RIYAD AS-SALIHIN 41 IN-BOOK REFERENCE : INTRODUCTION, HADITH 41

HADITH 42

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال : لما كان يوم حنين أثر رسول الله صلى الله عليه وسلم ناساً في القسمة، فأعطى الأقرع بن حابس مائة من الإبل، وأعطى عيينة بن حصن مثل ذلك، وأعطى ناساً من أشراف العرب وآثرهم يومئذ في القسمة. فقال رجل: والله إن هذه قسمة ما

عدل فيها، وما أريد فيها وجه الله، فقلت : والله لأخبرن رسول الله صلى الله عليه وسلم ، فأتيته فأخبرته بما قال: فتغير وجهه حتى كان كالصرف . ثم قال " فمن يعدل إذا لم يعدل الله ورسوله؟ ثم قال: يرحم الله موسى قد أؤذي بأكثر من هذا فصبر" . فقلت: لا جرم لا أرفع إليه بعدها حديثاً. ((متفق عليه)) .

After the battle of Hunain, Messenger of Allah (ﷺ) favoured some people in the distribution of spoils (for consolation). He gave Al-Aqra' bin Habis and 'Uyainah bin Hisn a hundred camels each and showed favour also to some more honourable persons among the Arabs. Someone said: "This division is not based on justice and it was not intended to win the Pleasure of Allah." I said to myself: "By Allah! I will inform Messenger of Allah (ﷺ) of this." I went to him and informed him. His face became red and he said, "Who will do justice if Allah and His Messenger do not?" Then he said, "May Allah have mercy on (Prophet) Musa (Moses); he was caused more distress than this but he remained patient." Having heard this I said to myself: "I shall never convey anything of this kind to him in future". [Al-Bukhari and Muslim].

IN PLAIN WORDS

When the Prophet was wrongly accused of unfairness, he stayed patient and recalled how an earlier prophet bore even worse. Even leaders endure criticism with patience rather than anger.

REFERENCE : RIYAD AS-SALIHIN 42 IN-BOOK REFERENCE : INTRODUCTION, HADITH 42

HADITH 43

Anas (May Allah be pleased with him) reported that:

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا أراد الله بعبده خيراً عجل له العقوبة في الدنيا، وإذا أراد الله بعبده الشر أمسك عنه بذنبه حتى يوافي به يوم القيامة". وقال النبي صلى الله عليه وسلم: "إن عظم الجزاء مع عظم البلاء، وإن الله تعالى إذا أحب قوماً ابتلاهم، فمن رضي فله الرضى، ومن سخط فله السخط" ((رواه الترمذي وقال : حديث حسن)).

The Messenger of Allah (ﷺ) said, "When Allah intends good for His slave, He punishes him in this world, but when He intends an evil for His slave, He does not hasten to take him to task but calls him to account on the Day of Resurrection." [At-Tirmidhi, who categorised it as Hadith Hasan].

IN PLAIN WORDS

Allah may bring a believer's reckoning forward as hardship in this life out of good will toward them, while leaving the wrongdoer's account for the Day of Judgement. Present difficulty can be a mercy that settles things early.

REFERENCE : RIYAD AS-SALIHIN 43 IN-BOOK REFERENCE : INTRODUCTION, HADITH 43

HADITH 44

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: كان ابن لأبي طلحة رضي الله عنه يشتكي، فخرج أبو طلحة، فقبض الصبي، فلما رجع أبو طلحة قال: ما فعل ابني؟ قالت أم سليم وهي أم الصبي: هو أسكن ما كان، فقربت إليه العشاء فتعشى، ثم أصاب منها، فلما فرغ قالت: واروا الصبي، فلما

أصبح أبو طلحة أتى رسول الله صلى الله عليه وسلم فأخبره، فقال:
"أعرستم الليلة؟" قال: نعم ، قال: "اللهم بارك لهما، فولدت غلاماً،
فقال لي أبو طلحة: احمله حتى تأتى به النبي صلى الله عليه وسلم، وبعث
معه بتمرات، فقال: "أمنعه شيء؟" قال: نعم، تمرات فأخذها النبي صلى
الله عليه وسلم فمضغها ، ثم أخذها من فيه فجعلها في فيّ الصبي ، ثم
حنكه وسماه عبد الله. ((متفق عليه)). وفى رواية لمسلم: مات ابن
لأبي طلحة بن أم سليم ، فقالت لأهلها لا تحدثوا أبا طلحة بابنه حتى
أكون أنا أحدثه، فجاء فقربت إليه عشاءً فأكل وشرب، ثم تصنعت له
أحسن ما كانت تصنع قبل ذلك، فوقع بها، فلما أن رأت أنه قد شبع
وأصاب منها قالت: يا أبا طلحة، أرايت لو أن قوماً أعاروا عاريتهم أهل
بيت فطلبوا عاريتهم، ألهم أن يمنعوهم؟ قال: لا، فقالت : فاحتسب
ابنك. قال: فغضب، ثم قال: تركتني حتى إذا تلطخت أخبرتني بابني؟!
فانطلق حتى أتى رسول الله صلى الله عليه وسلم فأخبره بما كان ، فقال
رسول الله صلى الله عليه وسلم. "بارك الله في ليلتكما" قال: فحملت، قال
وكان رسول الله صلى الله عليه وسلم في سفر وهي معه، وكان رسول
الله صلى الله عليه وسلم إذا أتى المدينة من سفر لا يطرُقها طروقاً فدنوا
من المدينة، فضرَبها المخاض، فاحتبس عليها أبو طلحة، وانطلق رسول
الله صلى الله عليه وسلم قال: يقول أبو طلحة: إنك لتعلم يارب أنه
يعجبني أن أخرج مع رسول الله صلى الله عليه وسلم إذا خرج، وأدخل

معه إذا دخل، وقد احتبست بما ترى، تقول أم سليم: يا أبا طلحة ما
أجد الذى كنت أجد، انطلق، فانطلقنا، وضربها المخاض حين قدما
فولدت غلاماً. فقالت لي أمي: يا أنس لا يرضعه أحد حتى تغدو به
على رسول الله صلى الله عليه وسلم، فلما أصبح احتملته فانطلقت به إلى
رسول الله صلى الله عليه وسلم. وذكر تمام الحديث.

One of the sons of Abu Talhah (May Allah be pleased with him) was ailing. Abu Talhah went out and the boy died in his absence. When he came back, he inquired, "How is the boy?". Umm Sulaim, the mother of the boy, replied, "Better than before". Then she placed his evening meal before him and he ate it; and thereafter slept with her. At last, she said to him: "Arrange for the burial of the boy". In the morning, Abu Talhah went to Messenger of Allah (ﷺ) and informed him of the event. He enquired, "Did you sleep together last night?" Abu Talhah replied in the affirmative, on which the Prophet (ﷺ) supplicated, "O Allah bless them." Thereafter, she gave birth to a boy. Abu Talhah said to me: "Take up the boy and carry him to the Prophet (ﷺ)"; and he sent some dates with him. The Prophet (ﷺ) enquired, "Is there anything with him?" He said; "Yes, some dates". The Prophet (ﷺ) took a date, chewed it and put it in the mouth of the baby and rubbed the chewed date around the baby's gum and named him 'Abdullah. [Al-Bukhari and Muslim]. The narration in Bukhari adds: Ibn 'Uyainah relates that a man from the Ansar told him that he had seen nine sons of this 'Abdullah, every one of whom had committed the Noble Qur'an to memory. The narration of Muslim says: The son of Abu Talhah (May Allah be pleased with him) who was born of Umm Sulaim died. She (Umm Sulaim) said to the members of the family: "Do not tell Abu Talhah about his son until I mention it to him myself." Abu Talhah came (home) and she gave him supper. He ate and drank. She then beautified herself the best way she ever did and he slept with her. When she saw that he

was satisfied after sexual intercourse with her, she said, "O Abu Talhah! If some people borrow something from another family and then (the members of the family) ask for its return, would they refuse to give it back to them." He said, "No". She said, "Then hope reward for your son". Abu Talhah got angry, and said; "You left me uninformed until I stained myself (with sexual intercourse) and then you told me about my son. "He went to Messenger of Allah (ﷺ) and informed him about the matter. Thereupon Messenger of Allah (ﷺ) said, "May Allah bless the night you spent together!" He (the narrator) said: She conceived. (One day) Messenger of Allah (ﷺ) was in the course of a journey and she was along with him. When Messenger of Allah (ﷺ) used to come back to Al-Madinah from a journey, he would not enter it (during the night). When the people came near Al- Madinah, she felt labour pains. He (Abu Talhah) remained with her and Messenger of Allah (ﷺ) proceeded on. Abu Talhah said: "O Rubb, You know that I love to go along with Messenger of Allah (ﷺ) when he goes out and enter along with him when he enters, and I have been detained as You see." Umm Sulaim then said: "O Abu Talhah, I do not feel (so much pain) as I was feeling earlier, so we better proceed on. So we proceeded on and she felt the labour of delivery as they reached (Al-Madinah). She gave birth to a male child. My mother said to me: "O Anas, none should suckle him until you go to Messenger of Allah (ﷺ) tomorrow morning." The next morning I carried the baby with me to Messenger of Allah (ﷺ), and narrated the rest of the story. [Al-Bukhari and Muslim].

IN PLAIN WORDS

A grieving mother bore her child's death with remarkable patience and composure, and Allah blessed the couple with more good afterward. Steadfastness in loss opens the door to His blessings.

HADITH 45

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"ليس الشديد بالصرعة، إنما الشديد الذي يملك نفسه عند الغضب"
((متفق عليه)).

Messenger of Allah (ﷺ) said, "The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Real strength is not physical dominance but self-mastery: controlling yourself when anger flares. Restraint in the heat of rage is the true measure of a person.

REFERENCE : RIYAD AS-SALIHIN 45 IN-BOOK REFERENCE : INTRODUCTION, HADITH 45

HADITH 46

Sulaiman bin Surad (May Allah be pleased with him) reported:

وعن سليمان بن صرد رضي الله عنه قال: كنت جالساً مع النبي صلى الله عليه وسلم، ورجلان يستبان، وأحدهما قد احمر وجهه، وانتفخت أوداجه. فقال رسول الله صلى الله عليه وسلم: "إني لأعلم كلمة لو قالها لذهب عنه ما يجد، لو قال: أعوذ بالله من الشيطان الرجيم ذهب منه ما يجد". فقال له: إن النبي صلى الله عليه وسلم قال: "تعوذ بالله من الشيطان الرجيم" ((متفق عليه)).

I was sitting with the Prophet (ﷺ) when two men began to quarrel and curse each other and the face of one of them turned red and

the veins of his neck were swollen (from rage). Messenger of Allah (ﷺ) said, "I know of a word, if he were to utter that, his rage would vanish and that is: A'udhu billahi minash-Shaitan nir-rajim (I seek refuge with Allah from Satan, the accursed)." So they (Companions) said to him: "The Prophet (ﷺ) tells you to utter: 'I seek refuge with Allah from Satan, the accursed'. [Al-Bukhari and Muslim].

IN PLAIN WORDS

When anger rises, the Prophet taught that seeking refuge in Allah from Satan can calm it. Turning to Allah is a practical remedy for a heart boiling with rage.

REFERENCE : RIYAD AS-SALIHIN 46 IN-BOOK REFERENCE : INTRODUCTION, HADITH 46

HADITH 47

Mu'adh bin Anas (May Allah be pleased with him) reported:

وعن معاذ بن أنس رضي الله عنه أن النبي صلى الله عليه وسلم قال: " من كظم غيظاً ، وهو قادر على أن ينفذه، دعاه الله سبحانه وتعالى على رؤوس الخلائق يوم القيامة حتى يخيره من الحور العين ما شاء" ((رواه أبو داود، والترمذي وقال: حديث حسن)).

The Prophet (ﷺ) said, "The one who suppresses anger and has the power to give effect to it, will be called out by Allah, the Exalted, to the forefront of the creatures on the Day of Resurrection and he will be asked to choose any of the virgins (Hur) of his liking". [Abu Dawud and At-Tirmidhi, who categorised it as Hadith Hasan].

IN PLAIN WORDS

Whoever holds back anger when fully able to act on it will be singled out for honour and reward by Allah on the Day of Resurrection. Restraining wrath you could indulge is greatly prized.

HADITH 48

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه ، أن رجلاً قال للنبي صلى الله عليه وسلم: أوصني، قال: "لا تغضب" فردد مراراً، قال: "لا تغضب" رواه البخاري.

A man asked the Prophet (ﷺ) for an advice and he (ﷺ) said, "Do not get angry". The man repeated that several times and he replied, "Do not get angry". [Al-Bukhari].

IN PLAIN WORDS

Asked for advice, the Prophet simply repeated, do not get angry, again and again. Avoiding anger is so central that it stands as guidance on its own.

REFERENCE : RIYAD AS-SALIHIN 48 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 48

HADITH 49

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " ما يزال البلاء بالمؤمن والمؤمنة في نفسه وولده وماله حتى يلقي الله تعالى وما عليه خطيئة " ((رواه الترمذي وقال حديث حسن صحيح)).

Messenger of Allah (ﷺ) said, "A Muslim, male or female, continues to remain under trial in respect of his life, property and offspring

until he faces Allah, the Exalted, with no sin record". [At- Tirmidhi, who categorised it as Hadith Hasan Sahih].

IN PLAIN WORDS

A believer keeps being tested through their life, wealth, and children until they meet Allah cleansed of sin. Life's ongoing trials can quietly purify a person over time.

REFERENCE : RIYAD AS-SALIHIN 49 IN-BOOK REFERENCE : INTRODUCTION, HADITH 49

HADITH 50

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما قال: قدم عيينة بن حصن فنزل على ابن أخيه الحر بن قيس، وكان من النفر الذين يدينهم عمر رضي الله عنه، وكان القراء أصحاب مجلس عمر رضي الله عنه ومشاورته كهولاً كانوا أو شباناً، فقال عيينة لابن أخيه: يا ابن أخي لك وجه عند هذا الأمير فاستأذن لي عليه، فاستأذن فأذن عمر. فلما دخل قال: هي يا ابن الخطاب، فوالله ما تعطينا الجزل ولا تحكم فينا بالعدل، فغضب عمر رضي الله عنه حتى همّ أن يوقع به، فقال له الحر: يا أمير المؤمنين إن الله تعالى قال لنبيه صلى الله عليه وسلم: {خذ العفو وأمر بالعرف وأعرض عن الجاهلين} ((الأعراف: 199)). وإن هذا من الجاهلين، والله ما جاوزها عمر حين تلاها، وكان وقافاً عند كتاب الله تعالى. ((رواه البخاري)).

'Uyainah bin Hisn came to Al-Madinah and stayed with his nephew Hurr bin Qais who was among those whom Umar (May Allah be

pleased with him) showed favour to. The knowledgeable people (Qurra'), whether they were old or young, had the privilege of joining Umar's council and he used to consult them. 'Uyainah said to Hurr: "My nephew, the Leader of the Believers shows favour to you. Will you obtain permission for me to sit with him?" Hurr asked 'Umar and he accorded permission. When 'Uyainah came into the presence of 'Umar, he addressed him thus: "O son of Khattab, you neither bestow much on us nor deal with us justly." 'Umar (May Allah be pleased with him) got angry and was about to beat him up when Hurr said: "O Leader of the Believers, Allah said to His Prophet (ﷺ): ' Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them).' (:199) This one is from the ignorants. When Hurr recited this, 'Umar became quite motionless in his seat. He always adhered strictly to the Book of Allah. [Al-Bukhari].

IN PLAIN WORDS

When provoked, Umar was calmed by the reminder to forgive, do good, and turn away from the ignorant. Recalling Allah's guidance can restrain even justified anger.

REFERENCE : RIYAD AS-SALIHIN 50 IN-BOOK REFERENCE : INTRODUCTION, HADITH 50

HADITH 51

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"إنها ستكون بعدي أثرة وأمور تنكرونها! قالوا: يا رسول الله فما
تأمرنا؟ قال: تؤدون الحق الذي عليكم ، وتسألون الله الذي لكم"
(متفق عليه) .

Messenger of Allah (ﷺ) said, "You will see after me favouritism and things which you will disapprove of." They submitted: "What do you order us to do (under such circumstances)?" He replied, "Discharge your obligations and ask your rights from Allah". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet foretold unfair treatment to come and advised fulfilling your own duties while leaving your rights with Allah. Stay patient and faithful even when treated unjustly.

REFERENCE : RIYAD AS-SALIHIN 51 IN-BOOK REFERENCE : INTRODUCTION, HADITH 51

HADITH 52

Usaid bin Hudhair (May Allah be pleased with him) reported that:

وعن أبي يحيى أسيد بن حضير رضي الله عنه أن رجلاً من الأنصار قال: يا رسول الله ألا تستعلمني كما استعملت فلاناً فقال: "إنكم ستلقون بعدي أثرة، فاصبروا حتى تلقوني على الحوض" ((متفق عليه)).

A person from among the Ansar said, "O Messenger of Allah! You appointed such and such person and why do you not appoint me?" Messenger of Allah (ﷺ) said, "After me you will see others given preference to you, but you should remain patient till you meet me at the Haud (Al- Kauthar in Jannah)". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Told he would see others favoured over him, a man was advised to be patient until he meets the Prophet at the sacred fountain. Bearing being overlooked with patience leads to a far greater reward.

REFERENCE : RIYAD AS-SALIHIN 52 IN-BOOK REFERENCE : INTRODUCTION, HADITH 52

'Abdullah bin Abu Aufa (May Allah be pleased with him) reported:

وعن أبي إبراهيم عبد الله بن أبي أوفى رضي الله عنهما أن رسول الله صلى الله عليه وسلم في بعض أيامه التي لقي فيها العدو، انتظر حتى إذا مالت الشمس قام فيهم فقال: "يا أيها الناس لا تتمنوا لقاء العدو، واسألوا الله العافية، فإذا لقيتموهم فاصبروا، واعلموا أن الجنة تحت ظلال السيوف" ثم قال النبي صلى الله عليه وسلم: "اللهم منزل الكتاب ومجري السحاب، وهازم الأحزاب، اهزمهم وانصرنا عليهم" ((متفق عليه)) وبالله التوفيق.

The Messenger of Allah (ﷺ) at one time when he confronted the enemy, and was waiting for the sun to set, stood up and said, "O people! Do not long for encountering the enemy and supplicate to Allah to grant you security. But when you face the enemy, show patience and steadfastness; and keep it in mind that Jannah lies under the shade of the swords." Then he invoked Allah, saying, "O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and help us in over-powering them". [Al- Bukhari and Muslim].

IN PLAIN WORDS

The Prophet told his followers not to wish for battle but to seek safety, yet to stand firm with patience if they face the enemy, and he turned to Allah for help. Steadfastness and reliance on Allah belong together in hardship.

CHAPTER 4

Truthfulness

باب الصدق.

Sidq, truthfulness, is presented here as a single thread that, once pulled, draws the whole self toward goodness. Truth leads to righteousness and righteousness to Paradise, while lying drags a person down the opposite road, until one is recorded with Allah as either a lover of truth or a habitual liar. What begins as a habit of speech becomes, over time, the very shape of the soul.

These hadith widen truthfulness beyond honest words into honesty of state: giving up the doubtful for the clear, dealing truly in trade, and matching one's inner sincerity to one's outward claim, so that even the seeker of martyrdom who is truthful in his wish is granted its rank. The thread to follow is that Allah rewards the truthful heart, in worship and in the marketplace alike, and that sincerity is what He ultimately weighs.

HADITH 54

Abdullah bin Mas'ud (May Allah be pleased with him) reported:

فالأول عن ابن مسعود رضي الله عن النبي صلى الله عليه وسلم قال:
"إن الصدق يهدي إلى البر وإن البر يهدي إلى الجنة، وإن الرجل
ليصدق حتى يكتب عند الله صديقاً، وإن الكذب يهدي إلى الفجور،
وإن الفجور يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله
كذاباً" ((متفق عليه)).

The Prophet (ﷺ) said, "Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is enrolled with Allah as a truthful. Falsehood leads to vice and vice leads to the Fire

(Hell), and a person persists on telling lies until he is enrolled as a liar". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Truthfulness leads to goodness and on to Paradise, while lying leads to wickedness and the Fire, and a person eventually becomes known to Allah by the habit they keep. What you repeatedly choose to be, honest or false, shapes your destiny.

REFERENCE : RIYAD AS-SALIHIN 54 IN-BOOK REFERENCE : INTRODUCTION, HADITH 54

HADITH 55

Hasan bin 'Ali (May Allah be pleased with them) said:

الثاني: عن أبي محمد الحسن بن علي بن أبي طالب، رضي الله عنهما ،
قال : حفظت من رسول الله، صلى الله عليه وسلم : "دع ما يريبك إلى
ما لا يريبك؛ فإن الصدق طمأنينة، والكذب ريبة" ((رواه الترمذي
وقال حديث حسن صحيح)) .

I remember (these words) from Messenger of Allah (ﷺ): "Give up what is doubtful to you for that which is not doubtful; for truth is peace of mind and falsehood is doubt". [At- Tirmidhi, who categorised it as Hadith Hasan Sahih].

IN PLAIN WORDS

Leave what makes you uneasy for what sits right with you, because truth brings peace of mind while falsehood leaves you in doubt. A calm conscience is a sign you are on honest ground.

REFERENCE : RIYAD AS-SALIHIN 55 IN-BOOK REFERENCE : INTRODUCTION, HADITH 55

HADITH 56

Abu Sufyan (May Allah be pleased with him) reported, in course of his detailed narration about Heraclius when the latter questioned him about the teachings of the Prophet (ﷺ) He said that:

الثالث: عن أبي سفيان صخر بن حرب ، رضي الله عنه، في حديثه الطويل في قصة هرقل، قال هرقل: فماذا يأمركم -يعني النبي صلى الله عليه وسلم- قال أبو سفيان: قلت :يقول : " اعبدوا الله وحده لا تشركوا به شيئاً، واتركوا ما يقول آبائكم ، ويأمرنا بالصلاة، والصدق، والعفاف، والصلة" ((متفق عليه)) .

He (ﷺ) told (us): "Worship Allah Alone and do not associate a thing with Him; and give up all that your ancestors said. "He also commands us to perform Salat (prayers), to speak the truth, to observe modesty and to strengthen the ties of kinship. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Among the Prophet's core teachings were to worship Allah alone, pray, speak the truth, be modest, and uphold family ties. Truthfulness stands alongside the central duties of the faith.

REFERENCE : RIYAD AS-SALIHIN 56 IN-BOOK REFERENCE : INTRODUCTION, HADITH 56

HADITH 57

Abu Thabit from Sahl bin Hunaif (May Allah be pleased with him) said:

الرابع: عن أبي ثابت، وقيل أبي سعيد، وقيل أبي الوليد، سهل بن حنيف ، وهو بدري، رضي الله عنه، أن النبي ، صلى الله عليه وسلم، قال: "من سأل الله، تعالى، الشهادة بصدق بلغه الله منازل الشهداء، وإن مات على فراشه" ((رواه مسلم)) .

The Prophet (ﷺ) said: "He who asks Allah for martyrdom, Allah will raise him to the high status of the martyrs, even if he dies on his bed". [Muslim].

IN PLAIN WORDS

Whoever sincerely asks Allah for martyrdom is raised to the martyrs' rank even if they die quietly in bed. A truthful inner wish can earn the reward of the deed itself.

REFERENCE : RIYAD AS-SALIHIN 57 IN-BOOK REFERENCE : INTRODUCTION, HADITH 57

HADITH 58

Abu Hurairah (May Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

الخامس: عن أبي هريرة ، رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم : "غزا نبي من الأنبياء صلوات الله وسلامه عليهم فقال لقومه: لا يتبعني رجل ملك بضع امرأة. وهو يريد أن يبني بها ولما بين بها، ولا أحد بنى بيوتا لم يرفع سقوفها، ولا أحد اشترى غنما أو خلفات وهو ينتظر أولادها. فغزا فدنا من القرية صلاة العصر أو قريباً من ذلك، فقال للشمس: إنك مأمورة وأنا مأمور، اللهم احبسها علينا، فحبست حتى فتح الله عليه، فجمع الغنائم، فجاءت -يعني النار- لتأكلها فلم تطعمها، فقال : إن فيكم غلولاً، فليبايعني من كل قبيلة رجل، فلزقت يد رجل بيده فقال: فيكم الغلول، فلتبايعني قبيلتك، فلزقت يد رجلين أو ثلاثة بيده فقال: فيكم الغلول: فجاءوا برأس مثل رأس بقرة من الذهب، فوضعها فجاءت النار فأكلتها، فلم تحل الغنائم لأحد قبلنا،

ثم أحل الله لنا الغنائم لما رأى ضعفنا وعجزنا فأحلها لنا" ((متفق عليه)).

"One of the earlier Prophets who was out on an expedition proclaimed among his people that no man should follow him who had married a woman with whom he wished to cohabit but had not yet done so, or who had built houses on which he had not yet put the roofs, or who had bought sheep or pregnant she-camels and was expecting them to produce young. He, then, went on the expedition and approached the town at the time of the 'Asr prayer or little before it. He then told the sun that both it and he were under command and prayed Allah to hold it back for them, so it was held back till Allah gave him victory. He collected the spoils and it (meaning fire) came to devour these, but did not. He said that among the people there was a man who stole from the booty. He told them that a man from every tribe must swear allegiance to him, and when a man's hand stuck to his, he said: "There is thief among you and every individual of your tribe must swear allegiance to me". (In course of swearing of allegiance,) hands of two or three persons stuck to his hand. He said: "The thief is among you". They brought him a head of gold like a cow's head and when he laid it down, the fire came and devoured the spoils. Spoils were not allowed to anyone before us, then Allah allowed spoils to us as He saw our weakness and incapacity and allowed them to us". [Al-Bukhari and Muslim].

IN PLAIN WORDS

An earlier prophet's army held back its spoils until a single hidden theft was confessed and returned. Honesty and clean dealing matter even when wrongdoing could stay hidden.

REFERENCE : RIYAD AS-SALIHIN 58 IN-BOOK REFERENCE : INTRODUCTION, HADITH 58

Hakim bin Hizam (May Allah be pleased with him) reported that:

السادس: عن أبي خالد حكيم بن حزام. رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم : " البيعان بالخيار ما لم يتفرقا، فإن صدقاَ وبينا بورك لهما في بيعهما، وإن كتما وكذبا محقت بركة بيعهما" ((متفق عليه)).

Messenger of Allah (ﷺ) said: "Both parties in a business transaction have a right to annul it so long as they have not separated; and if they tell the truth and make everything clear to each other (i.e., the seller and the buyer speak the truth, the seller with regard to what is purchased, and the buyer with regard to the money) they will be blessed in their transaction, but if they conceal anything and lie, the blessing on their transaction will be eliminated." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Buyer and seller who are truthful and open about a transaction are blessed in it, while concealing faults and lying drains away that blessing. Honesty in trade brings Allah's blessing; deceit removes it.

REFERENCE : RIYAD AS-SALIHIN 59 IN-BOOK REFERENCE : INTRODUCTION, HADITH 59

CHAPTER 5

Watchfulness

باب المراقبة

This chapter is about al-muraqabah, the awareness that Allah sees you at every moment, in private as much as in public. The Arabic word carries the sense of a watchman who never looks away, and the central idea here is that faith is not only what we declare but how we live when no one else is watching.

Notice how the chapter opens with the famous Hadith of Jibril, which names the three levels of religion and places ihsan, worshipping Allah as if you see Him, at the summit. Everything after it returns to that summit: fearing Allah wherever you are, guarding His limits, remembering He is angered by sin and pleased by gratitude, and holding yourself to account before you are held to account.

HADITH 60

'Umar bin Al-Khattab (May Allah be pleased with them) said:

وأما الأحاديث ؛ فالأول: عن عمر بن الخطاب، رضي الله عنه ، قال
" بينما نحن جلوس عند رسول الله، صلى الله عليه وسلم ذات يوم إذ
طلع عينا رجل شديد بياض الثياب ، شديد سواد الشعر، لا يرى عليه
أثر السفر، ولا يعرفه منا أحد، حتى جلس إلى النبي ، صلى الله عليه
وسلم ، فأسند ركبتيه إلى ركبتيه، ووضع كفيه على نخذه وقال: يا محمد
أخبرني عن الإسلام، فقال: رسول الله صلى الله عليه وسلم: الإسلام
أن تشهد أن لا إله إلا الله ، وأن محمداً رسول الله وتقيم الصلاة، وتؤتي
الزكاة ، وتصوم رمضان ، وتحج البيت إن استطعت إليه سبيلاً. قال

صدقت. فعجبنا له يسأله ويصدقه! قال : فأخبرني عن الإيمان. قال أن تؤمن بالله، وملائكته، وكتبه ورسله، واليوم الآخر، وتؤمن بالقدر خيره وشره. قال صدقت. قال فأخبرني عن الإحسان . قال أن تعبد الله كأنك تراه؛ فإن لم تكن تراه فإنه يراك. قال: فأخبرني عن الساعة. قال: ما المسؤول عنها بأعلم من السائل. قال : فأخبرني عن أماراتها قال: أن تلد الأمة ربتها، وأن ترى الحفاة العراة العالة رعاء الشاء يتطالون في البنيان. ثم انطلق، فلبثت ملياً، ثم قال: يا عمر أتدري من السائل؟ قلت: الله ورسوله أعلم. قال: فإنه جبريل أتاكم يعلمكم أمر دينكم" ((رواه مسلم)) .

Once we were sitting in the company of Messenger of Allah (ﷺ) when there appeared a man dressed in very white clothes and having extraordinary black hair. No signs of fatigue of journey appeared on him and he was known to none of us. He sat down facing the Prophet (ﷺ) leaning his knees against the knees of the Prophet (ﷺ) and placing both of his palms over his two thighs and said, "O Muhammad (ﷺ)! Tell me about Islam". He (ﷺ) replied, "Islam is to testify that none has the right to be worshipped but Allah, and that Muhammad (ﷺ) is the Messenger of Allah; that you observe Salat (prayers), pay Zakat, observe Saum (fasting) of Ramadan and perform Hajj (pilgrimage) of the House, provided you have resources of making journey to it." He replied: "You have spoken the truth." We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: "Tell me about Iman." He (ﷺ) said: "It is to believe in Allah, His angels, His Books, His Messengers and the Last Day and that you believe in preordainment (destiny), its bad and good consequences." He said, "You have spoken the truth." He then

enquired: "Tell me about Ihsan." He (ﷺ) said, "It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you." He enquired: "Inform me about the Hour (i.e., the Day of Resurrection)." He (ﷺ) replied, "I have no more knowledge thereof than you". He said, "Inform me about some of its signs." He (ﷺ) said, "They are - that a bondswoman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing one another in the construction of higher buildings." Then he departed. The Messenger of Allah kept silent for a while then he said to me, "O 'Umar! Do you know who the questioner was?" I replied, "Allah and His Messenger know better." The Prophet (ﷺ) said, "He was Jibril (Gabriel); he came to you to teach you your religion." [Muslim]

IN PLAIN WORDS

Islam, faith, and excellence are laid out clearly, with excellence defined as worshipping Allah as if you see Him, knowing that He sees you. This awareness that Allah is always watching is the heart of the religion.

REFERENCE : RIYAD AS-SALIHIN 60 IN-BOOK REFERENCE : INTRODUCTION, HADITH 60

HADITH 61

Abu Dharr and Mu'adh bin Jabal (May Allah be pleased with them) reported that:

الثاني: عن أبي ذر جندب بن جنادة، وأبي عبد الرحمن معاذ بن جبل، رضي الله عنهما، عن رسول الله صلى الله عليه وسلم، قال: " اتق الله حيثما كنت واتبع السيئة الحسنة تمحها، وخالق الناس بخلق حسن" ((رواه الترمذي وقال حديث حسن)).

Messenger of Allah (ﷺ) said, "Fear Allah wherever you are, do good deeds after doing bad ones, the former will wipe out the latter,

and behave decently towards people". [At- Tirmidhi, who categorized it as Hadith Hasan].

IN PLAIN WORDS

Be mindful of Allah wherever you are, follow a bad deed with a good one to wipe it out, and treat people well. Private God-consciousness and good character go hand in hand.

REFERENCE : RIYAD AS-SALIHIN 61 IN-BOOK REFERENCE : INTRODUCTION, HADITH 61

HADITH 62

Ibn Abbas (May Allah be pleased with them) said:

الثالث: عن ابن عباس، رضي الله عنهما، قال: " كنت خلف النبي، صلى الله عليه وسلم، يوماً فقال: " يا غلام إني أعلمك كلمات: "احفظ الله يحفظك، احفظ الله تجده تجاهك، إذا سألت فاسأل الله ، وإذا استعنت فاستعن بالله، واعلم: أن الأمة لو اجتمعت على أن ينفعوك بشيء، لم ينفعوك إلا بشيء قد كتبه الله لك، وإن اجتمعوا على أن يضروك بشيء، لم يضروك إلا بشيء قد كتبه الله عليك؛ رفعت الأقلام، وجفت الصحف " ((رواه الترمذي وقال حديث حسن صحيح)) .

One day, I was riding behind the Prophet (ﷺ) when he said, "O boy! I will instruct you in some matters. Be watchful of Allah (Commandments of Allah), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allah Alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for

you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had predestined against you. The pens had been lifted and the ink had dried up". [At- Tirmidhi, who categorized it as Hadith Hasan Sahih].

IN PLAIN WORDS

Be mindful of Allah and He will protect you; ask only Him and rely only on Him, for nothing reaches you except what He has already decreed. Trust Allah completely and seek your needs from Him alone.

REFERENCE : RIYAD AS-SALIHIN 62 IN-BOOK REFERENCE : INTRODUCTION, HADITH 62

HADITH 63

Anas (May Allah be pleased with him) said:

الرابع: عن أنس رضي الله عنه قال: "إنكم لتعملون أعمالاً هي أدق في أعينكم من الشعر، كنا نعدها على عهد رسول الله صلى الله عليه وسلم من الموبقات" ((رواه البخاري)) 'وقال : الموبقات المهلكات '.

You indulge in (bad) actions which are more insignificant to you than a hair while we considered them at the time of Messenger of Allah (ﷺ) to be great destroying sins". [Al-Bukhari].

IN PLAIN WORDS

Earlier believers treated sins as grave dangers, while later people brush off the same faults as trivial. Take sin seriously rather than letting familiarity make it feel small.

REFERENCE : RIYAD AS-SALIHIN 63 IN-BOOK REFERENCE : INTRODUCTION, HADITH 63

HADITH 64

Abu Hurairah (May Allah be pleased with him) reported:

الخامس : عن أبي هريرة، رضي الله عنه ، عن النبي صلى الله عليه وسلم، قال: " إن الله تعالى يغار، وغيره الله ، تعالى، أن يأتي المرء ما حرم الله عليه " ((متفق عليه)) .

The Prophet (ﷺ) said, 'Verily, 'Allah, the Exalted, becomes angry, and His Anger is provoked when a person does what Allah has declared unlawful'. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Allah's anger is stirred when a person does what He has forbidden. Awareness that He is displeased by sin should make us cautious about crossing His limits.

REFERENCE : RIYAD AS-SALIHIN 64 IN-BOOK REFERENCE : INTRODUCTION, HADITH 64

HADITH 65

Abu Hurairah (May Allah be pleased with him) said that:

السادس : عن أبي هريرة رضي الله عنه أنه سمع النبي صلى الله عليه وسلم يقول: " إن ثلاثة من بنى إسرائيل : أبرص ، وأقرب ، وأعمى ، أراد الله أن يبتليهم فبعث إليهم ملكاً، فأتى الأبرص فقال: أي شيء أحب إليك؟ قال : لون حسن، وجلد حسن ، ويذهب عني الذي قد قدرني الناس؛ فمسحه فذهب عنه قدره وأعطى لونا حسناً. قال: فأبي المال أحب إليك؟ قال: الإبل-أو قال البقر-شك الرواي- فأعطى ناقة عشرةا، فقال: بارك الله لك فيها. فأتى الأقرع فقال: أي شيء أحب إليك؟ قال: شعر حسن، ويذهب عني هذا الذي قدرني الناس ،

ففسحه فذهب عنه وأعطي شعراً حسناً. قال: فأني المال أحب إليك؟
قال: البقر، فأعطي بقرة حاملاً، وقال بارك الله لك فيها. فأني الأعمى
فقال: أي شيء أحب إليك؟ قال: أن يرد الله إلي بصري فأبصر
الناس، ففسحه فرد الله إليه بصره. قال: فأني المال أحب إليك؟ قال:
الغنم، فأعطي شاة والدأ. فأنجب هذان وولد هذا، فكان لهذا واد من
الإبل، ولهذا واد من البقر، ولهذا واد من الغنم. ثم إنه أتى الأبرص في
صورته وهيئته، فقال له: رجل مسكين وابن سبيل قد انقطعت بي
الحبال في سفري، فلا بلاغ لي اليوم إلا بالله ثم بك، أسألك بالذي
أعطاك اللون الحسن، والجلد الحسن، والمال، بغيراً أتبلغ به في سفري،
فقال: الحقوق كثيرة. فقال: كأني أعرفك، ألم تكن أبرص يقدرك
الناس فقيراً، فأعطاك الله؟! فقال: إنما ورثت هذا المال كابراً عن
كابر، فقال: إن كنت كاذباً فصيرك الله إلى ما كنت. وأتى الأقرع،
فقال له مثل ما قال لهذا، ورد عليه مثل ما ردّ هذا، فقال إن كنت
كاذباً فصيرك الله إلى ما كنت. وأتى الأعمى في صورته وهيئته، فقال:
رجل مسكين وابن سبيل انقطعت بي الحبال في سفري، فلا بلاغ لي
اليوم إلا بالله ثم بك، أسألك بالذي رد عليك بصرك شاة أتبلغ بها في
سفري؟ فقال: قد كنت أعمى فرد الله بصري، فخذ ما شئت ودع ما
شئت، فوالله ما أجهدك اليوم بشيء أخذته لله عز وجل فقال: أمسك

عليك مالك فإنما ابتليتم، فقد رضي الله عنك، وسخط على صاحبك"
(متفق عليه) •

He heard the Prophet (ﷺ) said: "There were three men among the Banu Israel, one leper, one bald and one blind. Allah wanted to test them. He therefore, sent to them an angel who came to the leper and asked him what he would like best. He replied: "A good colour, a good skin and to be rid of what makes me loathsome to people". He (the angel) rubbed him and his loathsomeness vanished and he was given a good colour and a good skin. He then asked him what type of property he would like best. The leper replied that he would like camels - [or perhaps he said cattle, for Ishaq (one of the subnarrator of the Hadith) was uncertain, either said: 'Camels,' or: 'Cattle']. He was given a pregnant she-camel. The angel invoked for Allah's Blessing on it. The angel then went to the bald man and asked him what he would like best and he replied: "Good hair and to be rid of what makes me loathsome to people". The angel ran his hand over him and he was given good hair. He then asked him what property he would like best. He replied that he would like cattle, so he was given a pregnant cow. The angel invoked Allah's Blessing on it. The angel then went to the blind man and asked him what he would like best, and he replied: "I wish that Allah restore my sight to me so that I may see people." Thereupon the angel ran his hand over him and Allah restored his sight. The angel then asked what property he would like best. He replied that he would like sheep, so he was given a pregnant ewe. Flocks and herds were produced for the three men, the first having a valley full of camels, the second one, a valley full of cows and the third one full of sheep. Then the angel came in the form of a leper, to the one who had been a leper, and said: "I am a poor man and my resources have been exhausted in my journey, and my only means of reaching my destination are dependent on Allah and then on you, so I ask you by Him Who gave you the good colour, the good skin and the property, for a camel by

which I may get to my destination". He replied: "I have many dues to pay." The angel then said: "I think I recognize you. Were you not a leper whom people found loathsome and a poor man to whom Allah gave property?" He replied: "I inherited this property through generations". The angel said: "If you are telling a lie, may Allah return you to your former condition". The angel went in the form of a bald man to the one who had been bald, and said the same as he had said to the former and received a similar reply. So he said: "If you are telling a lie, may Allah return you to your former condition". The angel then went to the one who had been blind and said: "I am a poor traveller and my resources have been exhausted in my journey. My only means of reaching my destination are dependant on Allah and then on you, so I ask you by Him Who restored your eyesight for a sheep by which I may get to the end of my journey". He replied: "Yes, I was blind. Allah restored my eyesight, so take what you wish and leave what you wish. I swear by Allah that I shall not argue with you today to return anything you take, as I give it for Allah's sake". The angel said: "Keep your property. You have all simply been put to a test, and Allah is pleased with you and displeased with both of your companions". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Of three men granted health and wealth, two became ungrateful and lied about how they got it, while the once-blind man gave generously and was honest, earning Allah's pleasure. How we behave when blessed reveals our true character.

REFERENCE : RIYAD AS-SALIHIN 65 IN-BOOK REFERENCE : INTRODUCTION, HADITH 65

HADITH 66

Shaddad bin Aus (May Allah be pleased with him) reported:

السابع: عن أبي يعلى شداد بن أوس رضي الله عنه عن النبي صلى الله عليه وسلم قال: " الكيس من دان نفسه، وعمل لما بعد الموت ،

والعاجز من أتبع نفسه هواها، وتمنى على الله" ((رواه الترمذي وقال
حديث حسن)).

The Prophet (ﷺ) said, "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires". [At-Tirmidhi, who categorized it as Hadith Hasan].

IN PLAIN WORDS

The wise person holds themselves accountable and works for what comes after death, while the foolish one follows their cravings and just hopes for the best from Allah. Self-examination, not wishful thinking, marks real wisdom.

REFERENCE : RIYAD AS-SALIHIN 66 IN-BOOK REFERENCE : INTRODUCTION, HADITH 66

HADITH 67

Abu Hurairah (May Allah be pleased with him) reported:

الثامن: عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " من حسن إسلام المرء تركه ما لا يعنيه " ((حديث حسن رواه الترمذي وغيره))

Messenger of Allah (ﷺ) said, "It is from the excellence of (a believer's) Islam that he should shun that which is of no concern to him". [At-Tirmidhi].

IN PLAIN WORDS

Part of being a good Muslim is letting go of what does not concern you. Avoiding needless matters keeps the heart focused and clean.

HADITH 68

'Umar (May Allah be pleased with him) reported that:

التاسع: عن عمر رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا
يسأل الرجل فيم ضرب امرأته" ((رواه أبو داود وغيره)).

The Prophet (ﷺ) said, "No man shall be asked for the reason of beating his wife". [Abu Dawud].

IN PLAIN WORDS

This brief report concerns not being questioned over a man's striking of his wife. Take it only as its plain words state, without drawing further conclusions from it.

CHAPTER 6

Piety

باب التقوى

This chapter centers on taqwa, often translated as piety or God-consciousness: a protective watchfulness that shields the heart from what displeases Allah. It is the quiet quality that, more than lineage or wealth, raises a person in Allah's sight.

Read across these hadith, taqwa appears as the true measure of honour, as a defence against the world's temptations, as something we ask Allah to grant us, and as the standard by which we choose between options and keep our duties. Honour is not in ancestry but in nearness to Allah.

HADITH 69

Abu Hurairah (May Allah be pleased with him) reported:

وأما الأحاديث فالأول: عن أبي هريرة رضي الله عنه قال: قيل: يا رسول الله من أكرم الناس؟ قال: "أتقاهم". فقالوا: ليس عن هذا نسألك، قال: "فيوسف نبي الله بن نبي الله بن خليل الله" قالوا: ليس عن هذا نسألك، قال: "فعن معادن العرب تسألوني؟ خيارهم في الجاهلية خيارهم في الإسلام إذا فتمهوا: ((متفق عليه))."

It was asked, "O Messenger of Allah! Who is the most honourable amongst mankind?" He (ﷺ) said, "The most honourable of them is one who is the most pious of them." They said, "We are not asking about this". He said, "Then, the most honourable of men was Yusuf (Joseph), the Prophet of Allah, the son of Allah's Prophet, who was the son of the Prophet of Allah, who was the son of the Khalil of Allah (i.e., Ibrahim (ﷺ))" They said, "We are not asking you about

this." He enquired, "Are you then asking me about the classes of the Arabs? The best of them in the Pre- Islamic Period of Ignorance are the best of them in Islam, provided they comprehend the religious knowledge". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Asked who is most honourable, the Prophet pointed to the one most mindful of Allah, then to a line of prophets, then to those with good character who understand their religion. True honour rests on God-consciousness, not birth or status.

REFERENCE : RIYAD AS-SALIHIN 69 IN-BOOK REFERENCE : INTRODUCTION, HADITH 69

HADITH 70

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

الثاني: عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إن الدنيا حلوة خضرة، وإن الله مستخلفكم فيها فينظر كيف تعملون، فاتقوا الدنيا واتقوا النساء؛ فإن أول فتنة بني إسرائيل كانت في النساء" ((رواه مسلم)).

The Prophet (ﷺ) said, "The life of the world is sweet and green. Allah makes you generations succeeding one another so that He may try you in respect of your actions. So beware of the beguilements of the world and those of women. The first trial of Banu Israel was through women". [Muslim].

IN PLAIN WORDS

The world is alluring, and Allah watches how we handle its temptations across the generations. Stay alert to its seductions rather than being swept away by them.

HADITH 71

'Abdullah bin Mas'ud (May Allah be pleased with him) reported that the Prophet (ﷺ) used to say:

الثالث: عن ابن مسعود رضي الله عنه أن النبي صلى الله عليه وسلم كان يقول: "اللهم إني أسألك الهدى والتقى والعفاف والغنى" ((رواه مسلم)).

"Allahumma inni as'aluka'l-huda wat- tuqa wal-'afafa wal-ghina (O Allah! I ask You for guidance, piety, chastity and self- sufficiency)". [Muslim].

IN PLAIN WORDS

The Prophet regularly asked Allah for guidance, piety, chastity, and self-sufficiency. These are worth seeking from Allah in our own prayers as the foundations of an upright life.

REFERENCE : RIYAD AS-SALIHIN 71 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 71

HADITH 72

'Adi bin Hatim At-Ta'i (May Allah be pleased with him) said:

الرابع: عن أبي ظريف عدي بن حاتم الطائي رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من حلف على يمين ثم رأى أتقى لله منها فليأت التقوى" ((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) say: "He who has taken an oath (to do something) but found something else better than that (which

brings him closer to Allah), then he should do that which is better in piety (and he should expiate for the breaking of oath)". [Muslim].

IN PLAIN WORDS

If you have sworn to do something but find a more God-pleasing alternative, choose the better path and make up for breaking the oath. Nearness to Allah should guide our choices.

REFERENCE : RIYAD AS-SALIHIN 72 IN-BOOK REFERENCE : INTRODUCTION, HADITH 72

HADITH 73

Abu Umamah (May Allah be pleased with him) said:

الخامس: عن أبي أمامة صدي بن عجلان الباهلي رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يخطب في حجة الوداع فقال: اتقوا الله، وصلوا خمسكم، وصوموا شهركم، وأدوا زكاة أموالكم، وأطيعوا أمراءكم، تدخلوا جنة ربكم" ((رواه الترمذي، في آخر كتاب الصلاة وقال: حديث حسن صحيح)).

I heard Messenger of Allah (ﷺ) during the sermon of the Farewell Pilgrimage saying, "Be mindful of your duty to Allah; perform your five daily Salat, observe Saum during the month (of Ramadan), pay the Zakat on your properties and obey your leaders; (if you do so) you will enter the Jannah of your Rubb". [At-Tirmidhi, who categorized it as Hadith Hasan Sahih].

IN PLAIN WORDS

In his farewell sermon the Prophet urged mindfulness of Allah, the five prayers, fasting Ramadan, giving zakat, and obeying leaders, linking these to entering Paradise. Faithful, consistent practice is the road to His reward.

CHAPTER 7

Firm Belief and Perfect Reliance on Allah

باب اليقين والتوكل

This chapter pairs two inseparable qualities: al-yaqin, firm certainty in Allah, and at-tawakkul, wholehearted reliance upon Him. Certainty is the conviction of the heart; reliance is that conviction in action, leaning on Allah while still doing one's part.

Notice the rhythm here: hadith that promise Paradise to those who truly trust their Lord, supplications that hand the heart over to Allah at every threshold (sleeping, leaving the house, facing danger), and stories of the Prophet (peace be upon him) and his Companions calm in the face of swords and armies because they knew Allah was sufficient. The bird that goes out hungry and returns full becomes the image of trust rewarded.

HADITH 74

Ibn 'Abbas (May Allah be pleased with them) reported:

فالأول عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: عرضت علي الأمم، فرأيت النبي ومعه الرهيط، والنبي ومعه الرجل والرجلان، والنبي وليس معه أحد إذ رفع لي سواد عظيم فظننت أنهم أمتي، فقليل لي: هذا موسى وقومه، ولكن انظر إلى الأفق، فنظرت فإذا سواد عظيم، فقليل لي، انظر إلى الأفق الآخر، فإذا سواد عظيم، فقليل لي: هذه أمتك، ومعهم سبعون ألفاً يدخلون الجنة بغير حساب ولا عذاب" ثم نهض فدخل منزله، فخاض الناس في أولئك الذين يدخلون الجنة بغير حساب ولا عذاب، فقال بعضهم:

فلعلهم الذين صحبوا رسول الله صلى الله عليه وسلم ، وقال بعضهم:
 فلعلهم الذين ولدوا في الإسلام، فلم يشركوا بالله شيئاً- وذكروا أشياء-
 فخرج عليهم رسول الله صلى الله عليه وسلم فقال: "ما الذي تخوضون
 فيه؟" فأخبروه فقال: "هم الذين لا يرقون ، ولا يسترقون ولا يتطيرون،
 وعلى ربهم يتوكلون" فقام عكاشة بن محصن فقال: ادع الله أن يجعلني
 منهم، فقال: "أنت منهم" ثم قام رجل آخر فقال: ادع الله أن يجعلني
 منهم فقال: "سبقك بها عكاشة" . ((متفق عليه)) .

Messenger of Allah (ﷺ) said, "I was shown the past nations. I saw a Prophet who had a very small group (less than ten in total) with him, another Prophet who was accompanied by only one or two men and some did not have even one. Suddenly I was shown a huge crowd and I thought that they were my Ummah, but I was told: 'This is Musa (Moses) and his people, but look towards the other side.' I looked and beheld a great assemblage. I was told: 'These are your people and amongst them there are seventy thousand who shall enter Jannah without being taken to account or torment'. Then the Prophet (ﷺ) stood up and went into his apartment, and the Companions began to guess who may be those people who would enter Jannah without any accounting or torment. Some said: "Probably, they are the ones who kept company with Messenger of Allah (ﷺ)". Others said: "Probably, they are the ones who have been born as Muslims and have never associated anyone with Allah in worship". Then Messenger of Allah (ﷺ) came out and asked, "What are you discussing?" So they told him. He then said, "They are those who do not make Ruqyah (blowing over themselves after reciting the Qur'an or some prayers and supplications the Prophet (ﷺ) used to say) nor seek it, nor perceive omens (i.e., they are not pessimistic) but keep trust in their Rubb (Allah)." On this 'Ukashah

bin Mihsan stood up and asked: "Pray to Allah to make me one of them." The Prophet (ﷺ) said, "You are one of them." Then another man stood up and asked the same thing. The Prophet (ﷺ) answered, "'Ukashah has surpassed you". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet was shown that a great number of his people would enter Paradise without reckoning: those who do not rely on charms or omens but place their trust wholly in their Lord. Pure reliance on Allah carries a person far.

REFERENCE : RIYAD AS-SALIHIN 74 IN-BOOK REFERENCE : INTRODUCTION, HADITH 74

HADITH 75

Ibn 'Abbas (May Allah be pleased with them) reported that the Messenger of Allah (ﷺ) used to supplicate:

الثاني: عن ابن عباس رضي الله عنهما أيضاً أن رسول الله صلى الله عليه وسلم كان يقول: "اللهم لك أسلمت وبك آمنت، وعليك توكلت، وإليك أنبت، وبك خاصمت. اللهم أعوذ بعزتك، لا إله إلا أنت أن تضلني، أنت الحي الذي لا تموت، والجن والإنس يموتون" ((متفق عليه)). ((وهذا لفظ مسلم، واختصره البخاري)).

"O Allah! To You I have submitted, and in You do I believe, and in You I put my trust, to You do I turn, and for You I argued. O Allah, I seek refuge with You through Your Power; there is none worthy of worship except You Alone; that You safeguard me against going astray. You are the Ever Living, the One Who sustains and protects all that exists; the One Who never dies, whereas human beings and jinn will all die". [Al- Bukhari and Muslim].

IN PLAIN WORDS

The Prophet handed everything over to Allah: belief, trust, and turning to Him, while seeking refuge in His everlasting power from going astray. We lean on the One who never dies.

REFERENCE : RIYAD AS-SALIHIN 75 IN-BOOK REFERENCE : INTRODUCTION, HADITH 75

HADITH 76

Ibn 'Abbas (May Allah be pleased with them) said:

الثالث: عن ابن عباس رضي الله عنهما أيضاً قال: "حسبنا الله ونعم الوكيل، قالها إبراهيم صلى الله عليه وسلم حين أُلقي في النار، وقالها محمد صلى الله عليه وسلم حين قالوا: إن الناس قد جمعوا لكم فاخشوهم فزادهم إيماناً وقالوا: حسبنا الله ونعم الوكيل: ((رواه البخاري))."

When (Prophet) Ibrahim (Abraham) was thrown into the fire, he said: "Allah (Alone) is sufficient for us, and, He is the Best Disposer of affairs." So did Messenger of Allah Muhammad (ﷺ) when he was told: "A great army of the pagans had gathered against him, so fear them". But this (warning) only increased him and the Muslims in Faith and they said: "Allah (Alone) is sufficient for us, and He is the Best Disposer of affairs (for us)". [Al-Bukhari].

IN PLAIN WORDS

Facing fire and facing a massed army, both Ibrahim and the Prophet answered fear by declaring that Allah alone is enough and the best to rely on, which only deepened their faith. True trust turns threat into strength.

REFERENCE : RIYAD AS-SALIHIN 76 IN-BOOK REFERENCE : INTRODUCTION, HADITH 76

HADITH 77

Abu Hurairah (May Allah be pleased with him) reported:

الرابع: عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال:
"يدخل الجنة أقوام أفئدتهم مثل أفئدة الطير" ((رواه مسلم)).

The Prophet (ﷺ) said, "A group of people (both men and women) whose hearts will be like the hearts of birds, will enter Jannah". [Muslim]. It has been interpreted that such people are those who put their trust in Allah; another interpretation is that these people are tender- hearted.

IN PLAIN WORDS

A group whose hearts are soft and trusting like birds will enter Paradise. Tender, reliant hearts that lean on Allah are beloved to Him.

REFERENCE : RIYAD AS-SALIHIN 77 IN-BOOK REFERENCE : INTRODUCTION, HADITH 77

HADITH 78

Jabir (May Allah be pleased with him) reported:

الخامس: عن جابر رضي الله عنه أنه غزا مع النبي صلى الله عليه وسلم قبل نجد، فلما قفل رسول الله صلى الله عليه وسلم قفل معهم، فأدركتهم القائلة في واد كثير العضاة، فنزل رسول الله صلى الله عليه وسلم، وتفرق الناس يستظلون بالشجر، ونزل رسول الله صلى الله عليه وسلم تحت سمرة، فعلق بها سيفه، وثمنا نومة، فإذا رسول الله صلى الله عليه وسلم يدعوننا، وإذا عنده أعرابي فقال: "إن هذا اختراط علي سيفي وأنا نائم، فاسيقظت 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 تركها لرسول الله صلى الله عليه وسلم، فجاء رجل من
المشركين، وسيف رسول الله صلى الله عليه وسلم معلق بالشجرة،
فاخترطه فقال: تخافني؟ قال: لا قال: 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 آخذ، فقال تشهد أن
لا إله إلا الله ، وأني رسول الله؟ قال: لا، ولكني أعاهدك أن لا
أقاتلك ولا أكون مع قوم يقاتلونك، فغلب سبيله، فأتى أصحابه فقال:
جئتم من عند خير الناس.

I went in an expedition along with the Prophet (ﷺ) in the direction of Najd. When Messenger of Allah (ﷺ) returned, I also returned with him. Then the mid-day sleep overtook us in a valley full of prickly shrubs. Messenger of Allah (ﷺ) got down and the people scattered around seeking shade under the trees. Messenger of Allah (ﷺ) hang up his sword on the branch of a tree. We were enjoying a sleep when Messenger of Allah (ﷺ) called us, and lo! There was a desert Arab bedouin near him. He (ﷺ) said, "This man brandished my sword over me while I was asleep. I woke up and saw it in his hand unsheathed. He asked: 'Who will protect you from me?' I replied: 'Allah' - thrice". He did not punish him and sat down. [Al-Bukhari and Muslim]. In another narration, Jabir (May Allah be pleased with him) said: We accompanied Messenger of Allah (ﷺ) in the campaign of Dhat-ur-Riqā'. We left Messenger of Allah (ﷺ) to take rest under a shady tree. One of the polytheists came to him. The sword of Messenger of Allah (ﷺ) was hanging on a tree. He drew it and said: "Are you afraid of me?" Messenger of Allah (ﷺ) said, "No". Then he said: "Who will then protect you from me?"

Messenger of Allah (ﷺ) replied, "Allah". And in a narration of Abu Bakr Al-Isma'ili, the polytheist asked: "Who will protect you from me?" Messenger of Allah (ﷺ) replied, "Allah." As soon as he said this, the sword fell down from his hand and Messenger of Allah (ﷺ) catching the sword, asked him, "Who will protect you from me." He said, "Please forgive me." Messenger of Allah (ﷺ) said, "On condition you testify that there is none worthy of worship but Allah and that I am His Messenger." He said, "No, but I promise you that I shall not fight against you, nor shall I be with those who fight with you". The Prophet (ﷺ) let him go. He then went back to his companions and said: "I have come to you from one of the best of mankind".

IN PLAIN WORDS

When an enemy seized his sword and asked who could now protect him, the Prophet calmly answered, Allah, and was kept safe. Genuine trust in Allah brings a steadiness that fear cannot shake.

REFERENCE : RIYAD AS-SALIHIN 78 IN-BOOK REFERENCE : INTRODUCTION, HADITH 78

HADITH 79

'Umar (May Allah be pleased with him) said:

السادس: عن عمر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "لو أنكم تتوكلون على الله حق توكله لرزقكم كما يرزق الطير ، تغدو خماصاً وتروح بطاناً" ((رواه الترمذي ، وقال حديث حسن .(((

I heard Messenger of Allah (ﷺ) saying: "If you all depend on Allah with due reliance, He would certainly give you provision as He gives it to birds who go forth hungry in the morning and return with full belly at dusk". [At-Tirmidhi, who categorized it as Hadith Hasan].

IN PLAIN WORDS

If we truly relied on Allah, He would provide for us as He feeds the birds that leave hungry each morning and return full. Real trust still goes out and strives, while depending on Allah for the result.

REFERENCE : RIYAD AS-SALIHIN 79 IN-BOOK REFERENCE : INTRODUCTION, HADITH 79

HADITH 80

Al-Bara' bin 'Azib (May Allah be pleased with them) said:

السابع: عن أبي عمارة البراء بن عازب رضي الله عنهما قال : قال رسول الله صلى الله عليه وسلم : " يا فلان إذا أويت إلى فراشك فقل: اللهم أسلمت نفسي إليك، ووجهت وجهي إليك: وفوضت أمري إليك ، وألجأت ظهري إليك، رغبة ورهبة إليك، لا ملجأ ولا منجى منك إلا إليك ، آمنت بكتابك الذي أنزلت، ونبيك الذي أرسلت؛ فإنك إن مت من ليلتك مت على الفطرة، وإن أصبحت أصبحت خيراً" ((متفق عليه)).

Messenger of Allah (ﷺ) asked me to recite whenever I go to bed: "Allahumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaika, wa fawwadtu amri ilaika, wal-ja'tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja wa la manja minka illa ilaika. Amantu bikitabikal-ladhi anzalta, wa nabiiyikal-ladhi arsalta (O Allah! I have submitted myself to You, I have turned my face to You, entrusted my affairs to You; and committed my back to You out of desire for You and fear of You; expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believe in the Book You have revealed and in the Prophet You have sent." Messenger of Allah (ﷺ) said that if anyone recited these words and

died that night, he would die in the true religion. In case he remains alive till morning, he will obtain good. [Al-Bukhari and Muslim]. In another narration: He reported Messenger of Allah (ﷺ) as saying: "If you go to bed, perform the Salat Wudu', lie down on your right side and say [the above Du'a (supplication)] and let these words be your last".

IN PLAIN WORDS

The Prophet taught a bedtime prayer of complete surrender to Allah, hope in His reward, and fear of His punishment, promising good to whoever makes it their last words. Ending the day handing your soul to Allah is a safeguard.

REFERENCE : RIYAD AS-SALIHIN 80 IN-BOOK REFERENCE : INTRODUCTION, HADITH 80

HADITH 81

Abu Bakr As-Siddiq (May Allah bepleased with him) said:

الثامن: عن أبي بكر الصديق رضي الله عنه عن عبد الله بن عثمان بن عامر بن عمر بن كعب بن سعد بن تيم بن مرة بن كعب بن لؤي بن غالب القرشي التيمي رضي الله عنه - وهو وأبوه وأمه صحابة، رضي الله عنهم - قال: نظرت إلى أقدام المشركين ونحن في الغار وهم على رؤوسنا فقلت يا رسول الله لو أن أحدهم نظر تحت قدمية لأبصرنا. فقال: " ما ظنك يا أبا بكر باثنين الله ثالثهما" ((متفق عليه)) .

When Messenger of Allah (ﷺ) and I were in the cave of Thaur and I saw the feet of the polytheists who were above us at the mouth of the cave (on the eve of the Emigration), I submitted: "O Messenger of Allah! If one of them were to look down below his feet, he would see us". He (ﷺ) said, "O Abu Bakr! What do you think of two whose third is Allah". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Hidden in a cave with enemies just overhead, the Prophet reassured his companion that Allah was their third. Certainty that Allah is with us calms even the gravest danger.

REFERENCE : RIYAD AS-SALIHIN 81 IN-BOOK REFERENCE : INTRODUCTION, HADITH 81

HADITH 82

Umm Salamah (May Allah be pleased with her) reported:

التاسع: عن أم المؤمنين أم سلمة، واسمها هند بنت أبي أمية حذيفة المخزومية، رضي الله عنها أن النبي صلى الله عليه وسلم كان إذا خرج من بيته قال: "بسم الله، توكلت على الله، اللهم إني أعوذ بك أن أضل أو أضل، أو أذل أو أذل، أو أظلم أو أظلم، أو أجهل أو يجهل علي" ((حديث صحيح رواه أبو داود، والترمذي وغيرهما بأسانيد صحيحة)). ((قال الترمذي: حديث حسن صحيح، وهذا لفظ أبي داود)).

Whenever the Prophet (ﷺ) stepped out of his house, he would say, "Bismillah, tawakkaltu 'alallah. Allahumma inni a'udhu bika an adilla aw udalla, aw azilla aw uzalla, aw azlima aw uzlama, aw ajhala aw yujhala 'alayya". " [I go forth. (I begin with the Name of Allah, I trust in Allah; O Allah! I seek refuge in You from leaving or being led astray, or against slipping or being caused to slip; or doing injustice or being done injustice; or doing wrong or having wrong done to me)] ". [Abu Dawud and At-Tirmidhi reported it. According to At-Tirmidhi, this Hadith is classified as Hasan Sahih. Its wording is from Abu Dawud].

IN PLAIN WORDS

Whenever he left home, the Prophet began in Allah's name, trusting Him and seeking refuge from going astray or wronging anyone.

REFERENCE : RIYAD AS-SALIHIN 82 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 82

HADITH 83

Anas (May Allah be pleased with him) reported:

العاشر: عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "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". رواه أبو داود والترمذي، والنسائي وغيرهم. وقال الترمذي: حديث حسن، زاد أبو داود: "فيقول -:يعني الشيطان-لشيطان آخر: كيف لك برجل قد هدي وكفي ووقي؟"

Messenger of Allah (ﷺ) said, "Whoever says (upon leaving his house): 'Bismillah, tawakkaltu 'alallah, wa la hawla wa la quwwata illa billah [I begin with the Name of Allah; I trust in Allah; there is no altering of conditions but by the Power of Allah],' it will be said to him: 'You are guided, defended and protected.' The devil will go far away from him". [Abu Dawud, At-Tirmidhi and An-Nasa'i. At-Tirmidhi classified it as Hadith Hasan]. Abu Dawud reported it with this addition: "One devil will say to another: 'How can you deal with a man who has been guided, defended and protected?'".

IN PLAIN WORDS

Whoever leaves home declaring trust in Allah and that all power is His is guided, defended, and protected, and Satan is kept away. A few sincere words of reliance shield the believer.

REFERENCE : RIYAD AS-SALIHIN 83 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 83

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: كان أخوان على عهد النبي صلى الله عليه وسلم، وكان أحدهما يأتي النبي صلى الله عليه وسلم، والآخر يحترف، فشكا المحترف أخاه للنبي صلى الله عليه وسلم فقال: "لعلك ترزق به" ((رواه الترمذي بإسناد صحيح على شرط مسلم)).

There were two brothers in the days of the Prophet (ﷺ). One of them used to attend the Prophet's circle (to acquire knowledge) and the other used to earn their living). Once the latter complained to the Prophet (ﷺ) against the former (for not earning his living). He (ﷺ) replied, "Perhaps you are being provided because of him". [At-Tirmidhi, who said it has a sound chain].

IN PLAIN WORDS

One brother studied with the Prophet while the other worked, and the Prophet suggested the worker was being provided for because of his devoted brother. Supporting those devoted to good can draw blessing onto us all.

REFERENCE : RIYAD AS-SALIHIN 84 IN-BOOK REFERENCE : INTRODUCTION, HADITH 84

CHAPTER 8

Uprightness and Steadfastness

باب الاستقامة

This short chapter is about al-istiqamah, standing straight on the path of faith: declaring belief in Allah and then holding firm to it through everything that follows. It is the steady walk of a believer who does not swerve once the direction is set.

The two hadith here balance each other: one tells us the whole of religion can be summed up as believe and then be steadfast, while the other reminds us that even our most upright striving does not earn Paradise by itself; it is Allah's mercy that admits us. Effort and humility walk together.

HADITH 85

Sufyan bin 'Abdullah (May Allah be pleased with him) reported:

وعن أبي عمرو، وقيل: أبي عمرة سفیان بن عبد الله رضي الله عنه قال:
قلت: يا رسول الله قل لي في الإسلام قولاً لا أسأل عنه أحداً غيرك.
قال: "قل آمنت بالله: ثم استقم" ((رواه مسلم)).

I said, "O Messenger of Allah, tell me something of Islam which I will not ask anyone else about it." He (ﷺ) said, "Say, 'I believe in Allah' and then be steadfast". [Muslim].

IN PLAIN WORDS

Asked for one defining teaching, the Prophet said: declare belief in Allah, then hold firmly to it. Faith followed by steadfastness sums up the whole religion.

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه : قال: قال رسول الله صلى الله عليه وسلم قاربوا وسددوا، واعلموا أنه لن ينجو أحد منكم بعمله" قالوا: ولا أنت يا رسول الله ؟ قال: "ولا أنا إلا أن يتغمدني الله برحمته منه وفضل" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Follow the Right Path of Faith strictly, and be steadfast; and keep in mind that none of you can achieve salvation through his (good) actions." Someone asked, "Not even you, O Messenger of Allah?" He (ﷺ) said, "Not even me, unless Allah grants me His Mercy and Grace". [Muslim].

IN PLAIN WORDS

Strive to stay on the straight path, yet remember that no one, not even the Prophet, enters Paradise by deeds alone without Allah's mercy. Effort and humble reliance on His grace go together.

REFERENCE : RIYAD AS-SALIHIN 86 IN-BOOK REFERENCE : INTRODUCTION, HADITH 86

CHAPTER 10

Hastening to do Good Deeds

باب المبادرة إلى الخيرات وحث من توجه لخير على الإقبال عليه بالجد من غير تردد

This chapter is about wasting no time when good is within reach. The Arabic title speaks of al-mubadarah, racing ahead to the good and seizing the moment with seriousness rather than hesitation. The Prophet (peace be upon him) warns that hearts can change overnight and that age, illness, wealth, and upheaval can all quietly close the door on the deeds we keep meaning to do.

Notice how the lesson is shown, not just stated. The Prophet hurries from his own prayer to release a forgotten piece of charity, a Companion drops his dates to run toward martyrdom, and another grasps a sword the moment its true cost is named. The thread across these hadith is simple: when the heart is warm and the chance is here, move now, because no one is promised the next morning.

HADITH 87

Abu Hurairah (May Allah be pleased with him) reported:

فالأول: عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "بادروا بالأعمال فتناً كقطع الليل المظلم يصبح الرجل مؤمناً ويمسي كافراً ويمسي مؤمناً ويصبح كافراً، يبيع دينه بعرض من الدنيا" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening

and turn disbeliever in the morning, and would sell his Faith for worldly goods." [Muslim].

IN PLAIN WORDS

Hurry to do good before troubled times come when faith itself can shift overnight and be traded away for worldly gain. Seize the chance for good while your heart is still firm.

REFERENCE : RIYAD AS-SALIHIN 87 IN-BOOK REFERENCE : INTRODUCTION, HADITH 87

HADITH 88

'Uqbah bin Al-Harith (May Allah be pleased with him) said:

الثاني عن أبي سروعة -بكسر السين المهملة وفتحها- عقبة ابن الحارث رضي الله عنه قال: صليت وراء النبي صلى الله عليه وسلم بالمدينة العصر، فسلم ثم قام مسرعاً فتخطى رقاب الناس إلى بعض حجر نساءه، ففزع الناس من سرعته، فخرج عليهم، فرأى أنهم قد عجبوا من سرعته، قال "ذكرت شيئاً من تبر عندنا فكرهت أن يحبسني، فأمرت بقسمته" ((رواه البخاري)). وفي رواية للبخاري : كنت خلفت في البيت تبراً من الصدقة، فكرهت أن أبيتة . ((التبر)) قطع ذهب أو فضة

Once I performed the 'Asr prayer in Al-Madinah behind the Prophet (ﷺ). He (ﷺ) got up quickly after finishing the prayer with Taslim, and stepping over the people, went to one of the rooms of his wives. The people were startled at his haste, and when he came out and saw their astonishment at his urgency he said, "I recalled that there was left with me some gold which was meant for charity; I did not like to keep it any longer, so I gave orders that it should be distributed". [Al-Bukhari]. In another narration, Messenger of Allah

said, "I had left some gold for Sadaqah in the house, and did not wish to keep it overnight".

IN PLAIN WORDS

The Prophet rushed straight from prayer to release some charity he had kept, unwilling to delay a good deed even briefly. When good is within reach, do not put it off.

REFERENCE : RIYAD AS-SALIHIN 88 IN-BOOK REFERENCE : INTRODUCTION, HADITH 88

HADITH 89

Jabir (May Allah be pleased with him) reported:

الثالث: عن جابر رضي الله عنه قال: قال رجل للنبي صلى الله عليه وسلم يوم أحد: : رَأَيْتَ إِنْ قُتِلْتُ فَأَيْنَ أَنَا ؟ قَالَ : « فِي الْجَنَّةِ » فَأَلْقَى تَمَرَاتٍ كُنَّ فِي يَدِهِ ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ . مُتَّفَقٌ عَلَيْهِ .

A man, said to the Prophet (ﷺ) during the battle of Uhud: "Tell me where I shall be if I am killed". When he (ﷺ) replied that he would be in Jannah, the man threw away some dates which he had in his hand and fought until he was killed. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Told he would enter Paradise if killed, a man dropped his dates and fought until he died. When the worth of a good deed becomes clear, a sincere heart acts without hesitation.

REFERENCE : RIYAD AS-SALIHIN 89 IN-BOOK REFERENCE : INTRODUCTION, HADITH 89

HADITH 90

Abu Hurairah (May Allah be pleased with him) said:

عن أبي هريرة ، قَالَ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ فَقَالَ : يَا رَسُولَ اللَّهِ ، أَيُّ الصَّدَقَةِ أَكْبَرُ أَجْراً ؟ قَالَ : « أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَيْخٌ ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى ، وَلَا تُتَمَهَّلُ حَتَّى إِذَا بَلَغْتَ الْحُلُومَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا ، وَقَدْ كَانَ لِفُلَانٍ » . مُتَّفَقٌ عَلَيْهِ .

There came a man to the Prophet (ﷺ) and said, "O Messenger of Allah, which charity is the most rewardable?" He (ﷺ) said, "That you should give charity (in a state when you are) healthy and stingy and fear poverty, hoping to become rich (charity in such a state of health and mind is the best). And you must not defer (charity to such a length) that you are about to die and would be saying: 'This is for so-and-so, and this for so-and-so.' Lo! It has already come into (the possession of) so-and- so". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The best charity is given while you are healthy, tight with money, and fearing poverty, not put off until death when it is leaving your hands anyway. Giving when it is hard is what truly counts.

REFERENCE : RIYAD AS-SALIHIN 90 IN-BOOK REFERENCE : INTRODUCTION, HADITH 90

HADITH 91

Anas (May Allah be pleased with him) said:

الخامس: عن أنس رضي الله عنه، أن رسول الله صلى الله عليه وسلم أخذ سيفاً يوم أحد فقال: "من يأخذ مني هذا؟ فبسطوا أيديهم، كل إنسان منهم يقول: أنا أنا. قال: "فمن يأخذه بحقه؟" فأججم القوم، فقال

أبو دجانة رضي الله عنه: أنا آخذه بحقه، فأخذه ففلق به هام
المشركين. ((رواه مسلم)).

Messenger of Allah (ﷺ) took up a sword on the day of the battle of Uhud and said, "Who will take this sword from me?" Everyone stretched forth his hand saying: "I will take it; I will take it". He (the Prophet (ﷺ)) said, "Who will take it with its full responsibility (i.e., to use it to fight Allah's enemies with it)?" The Companions hesitated. Abu Dujanah (May Allah be pleased with him) said: "I shall take it;" and with it he cracked the skulls of the pagans. [Muslim].

IN PLAIN WORDS

Many reached for the sword, but only one took it knowing its full responsibility and used it as it was meant. True readiness means accepting the duty, not just the honour.

REFERENCE : RIYAD AS-SALIHIN 91 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 91

HADITH 92

Az-Zubair bin 'Adi said:

السادس: عن الزبير بن عدي قال: أتينا أنس بن مالك رضي الله عنه
فشكونا إليه ما نلقى من الحجاج. فقال: "اصبروا فإنه لا يأتي زمان إلا
والذي بعده شر منه حتى تلقوا ربكم" سمعته من نبيكم صلى الله عليه
وسلم. ((رواه البخاري)).

We went to Anas bin Malik (May Allah be pleased with him) and complained to him of suffering at the hands of Al-Hajjaj. He replied: "Show endurance, for no time will come but will be followed by one worse (than the present one) till you meet your Rubb. I heard this from your Prophet (ﷺ)". [Al- Bukhari].

IN PLAIN WORDS

Anas urged patience under hardship, noting that times will keep getting harder until you meet your Lord. Endure the present rather than pinning hopes on easier days ahead.

REFERENCE : RIYAD AS-SALIHIN 92 IN-BOOK REFERENCE : INTRODUCTION, HADITH 92

HADITH 93

Abu Hurairah (May Allah be pleased with him) reported:

السابع: عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "بادروا بالأعمال سبعاً. هل تنتظرون إلا فقراً منسياً، أو غنى مطغيّاً، أو مرضاً مفسداً، أو هرمًا مفنداً، أو موتاً مجهزاً أو الدجال فشر غائب ينتظر، أو الساعة فالساعة أدهى وأمر!" ((رواه الترمذي وقال: حديث حسن)).

Messenger of Allah (ﷺ) said, "Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for such poverty which will make you unmindful of devotion; or prosperity which will make you corrupt, or disease as will disable you, or such senility as will make you mentally unstable, or sudden death, or Ad-Dajjal who is the worst expected absent, or the Hour, and the Hour will be most grievous and most bitter". [At-Tirmidhi, who categorized it as Hadith Hasan].

IN PLAIN WORDS

Hasten to do good before troubles overtake you: poverty, corrupting wealth, disabling illness, old age, sudden death, or the great upheavals to come. None of us is promised tomorrow, so act now.

HADITH 94

Abu Hurairah (May Allah be pleased with him) reported:

الثامن: عنه أن رسول الله صلى الله عليه وسلم قال يوم خيبر: "لأعطين هذه الراية رجلاً يحب الله ورسوله، يفتح الله على يديه" قال عمر رضي الله عنه: ما أحبيت الإمارة إلا يؤمئذ، فتساورت لها رجاء أن أدعى لها، فدعا رسول الله صلى الله عليه وسلم عليّ بن أبي طالب رضي الله عنه فأعطاه إياها وقال: "أمش ولا تلتفت حتى يفتح الله عليك" فسار علي شيئاً، ثم وقف ولم يلتفت، فصرخ: يا رسول الله، على ماذا أقاتل الناس؟ قال: "قاتلهم حتى يشهدوا أن لا إله إلا الله، وأن محمداً رسول الله، فإذا فعلوا ذلك فقد منعوا منك دماءهم وأموالهم إلا بحقها، وحسابهم على الله" ((رواه مسلم)): (14)

On the day of the battle of Khaibar, Messenger of Allah (ﷺ) said, "I shall hand over this banner to one who loves Allah and His Messenger, and Allah will give us victory through him." 'Umar (May Allah be pleased with him) said: "I had never longed for leadership but that day I expected that I might be called for. However, Messenger of Allah (ﷺ) called 'Ali bin Abu Talib (May Allah be pleased with him) and handed the banner to him and said, "Go forth and do not turn around till Allah bestows victory upon you". (On hearing this) 'Ali proceeded a little and then halted and without turning around inquired in a loud voice: "O Messenger of Allah, for what shall I fight them?" He (ﷺ) replied, "Go on fighting till they affirm that none has the right to be worshiped but Allah and that

Muhammad is the Messenger of Allah. If they admit that, their lives and their properties will be secured, subject to their obligations according to Islam, and they will be answerable to Allah". [Muslim].

IN PLAIN WORDS

The Prophet gave the banner to one who loves Allah and His Messenger, sending him to call people to faith, with their lives and property safe once they believe. Sincere love of Allah is what earns true honour and trust.

REFERENCE : RIYAD AS-SALIHIN 94 IN-BOOK REFERENCE : INTRODUCTION, HADITH 94

CHAPTER 11

The Struggle (in the Cause of Allah)

باب المجاهدة

This chapter is about striving: the steady inner effort to draw closer to Allah through worship and obedience. It opens with the precious bond Allah promises to those who keep doing what He has asked and then add extra acts of devotion on top, and it returns again and again to prayer, prostration, and the patient labor of the soul.

Read across these hadith and a clear thread appears: closeness to Allah is something we move toward, and He meets that effort with even greater nearness. They remind us that health and free time are easily wasted, that ease tempts while goodness asks for struggle, and that every step taken toward Him, however small, is seen and answered.

HADITH 95

Abu Hurairah (May Allah be pleased with him) reported:

فالأول: عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله تعالى قال: من عادى لي ولياً فقد آذنته بالحرب. وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني أعطيته، ولئن استعاذني لأعيذنه" ((رواه البخاري)).

Messenger of Allah (ﷺ) said, "Allah the Exalted has said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him". [Al- Bukhari].

IN PLAIN WORDS

Allah defends those devoted to Him. The surest way to draw near is by keeping up the duties He has set, then adding extra worship, until His love guides a person's very senses and actions, and He answers their prayers.

REFERENCE : RIYAD AS-SALIHIN 95 IN-BOOK REFERENCE : INTRODUCTION, HADITH 95

HADITH 96

Anas (May Allah be pleased with him) reported:

الثاني: عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم فيما يرويه عن ربه عز وجل قال: "إذا تقرب العبد إلي شبراً تقربت إليه ذراعاً، وإذا تقرب إلي ذراعاً تقربت منه باعاً، وإذا أتاني يمشي أتيته هرولة" ((رواه البخاري)).

The Prophet (ﷺ) said, "Allah says: ' When a slave of Mine draws near to Me a span, I draw near to him a cubit; and if he draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him running."'. [Al-Bukhari].

IN PLAIN WORDS

However small a step you take toward Allah, He comes toward you far more. When you move to Him with effort, He meets you with even greater generosity and speed.

REFERENCE : RIYAD AS-SALIHIN 96 IN-BOOK REFERENCE : INTRODUCTION, HADITH 96

HADITH 97

Ibn Abbas (May Allah be pleased with him) reported:

الثالث: عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: " نعمتان مغبون فيهما كثير من الناس: الصحة، والفراغ" ((رواه البخاري)).

Messenger of Allah (ﷺ) said, "There are two blessings in which many people incur loss. (They are) health and free time (for doing good)". [Al-Bukhari]

IN PLAIN WORDS

Health and free time are gifts most people fail to use well. The lesson is to make good use of both while you still have them, before they slip away.

REFERENCE : RIYAD AS-SALIHIN 97 IN-BOOK REFERENCE : INTRODUCTION, HADITH 97

HADITH 98

'Aishah (May Allah be pleased with her) said:

الرابع: عن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم كان يقوم من الليل حتى تنفطر قدماه، فقلت له: لم تصنع هذا يا رسول الله، وقد غفر الله لك ما تقدم من ذنبك وما تأخر؟! قال: " أفلا أحب أن

أكون عبداً شكوراً؟" ((متفق عليه. هذا لفظ البخاري، ونحوه في الصحيحين من رواية المغيرة بن شعبة)).

The Prophet (ﷺ) would stand (in prayer) so long that the skin of his feet would crack. I asked him, "Why do you do this while your past and future sins have been forgiven?" He said, "Should I not be a grateful slave of Allah?" [Al-Bukhari and Muslim].

IN PLAIN WORDS

Even with his sins forgiven, the Prophet worshipped until his feet cracked, simply out of gratitude. True thankfulness shows itself in worship, not in coasting on past mercy.

REFERENCE : RIYAD AS-SALIHIN 98 IN-BOOK REFERENCE : INTRODUCTION, HADITH 98

HADITH 99

'Aishah (May Allah be pleased with her) said:

الخامس: عن عائشة رضي الله عنها أنها قالت: " كان رسول الله صلى الله عليه وسلم إذا دخل العشر أحيا الليل، وأيقظ أهله، وجد وشد المنزر " ((متفق عليه)).

With the start of the last ten days of Ramadan, Messenger of Allah (ﷺ) would pray all the night, and would keep his family awake for the prayers. He tied his lower garment (i.e., avoided sleeping with his wives) and devoted himself entirely to prayer and supplication. [Al-Bukhari and Muslim].

IN PLAIN WORDS

In the final ten nights of Ramadan the Prophet intensified his worship and roused his family to join him. It shows the value of pouring extra effort into these nights of prayer and supplication.

HADITH 100

Abu Hurairah (May Allah be pleased with him) reported:

السادس: عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف وفي كل خير. احرص على ما ينفعك، واستعن بالله ولا تعجز. وإن أصابك شيء فلا تقل: لو أني فعلت كان كذا وكذا، ولكن قل: قدر الله، وما شاء فعل؛ فإن لو تفتح عمل الشيطان" ((رواه مسلم)) .

Messenger of Allah (ﷺ) said, "A strong believer is better and dearer to Allah than a weak one, and both are good. Adhere to that which is beneficial for you. Keep asking Allah for help and do not refrain from it. If you are afflicted in any way, do not say: 'If I had taken this or that step, it would have resulted into such and such,' but say only: 'Allah so determined and did as He willed.' The word 'if' opens the gates of satanic thoughts". [Muslim].

IN PLAIN WORDS

Allah loves strength used for good, though every believer has worth. Pursue what benefits you, keep asking Allah's help, and when hardship strikes accept His decree rather than tormenting yourself with 'if only,' which only opens the door to harmful thoughts.

REFERENCE : RIYAD AS-SALIHIN 100 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 100

HADITH 101

Abu Hurairah (May Allah be pleased with him) reported:

السابع: عنه أن رسول الله صلى الله عليه وسلم قال: " حجت النار بالشهوات، وحجت الجنة بالمكاره " ((متفق عليه)).

Messenger of Allah (ﷺ) said. "The (Hell) Fire is surrounded with all kinds of desires and passions, while Jannah is surrounded with adversities." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The path to the Fire is lined with tempting desires, while the path to Paradise is lined with hardships. Reaching Paradise means pushing through difficulty rather than chasing every craving.

REFERENCE : RIYAD AS-SALIHIN 101 IN-BOOK REFERENCE : INTRODUCTION, HADITH 101

HADITH 102

Hudhaifah (May Allah be pleased with him) reported:

الثامن: عن أبي عبد الله حذيفة بن اليمان، رضي الله عنهما، قال: صليت مع النبي صلى الله عليه وسلم ذات ليلة، فافتتح البقرة، فقلت يركع عند المائة، ثم مضى؛ فقلت يصلي بها في ركعة، فمضى؛ فقلت يركع بها، ثم افتتح النساء؛ فقرأها، ثم افتتح آل عمران فقرأها، يقرأ مترسلاً إذا مر بآية فيها تسبيح سبح، وإذا مر بسؤال سأل، وإذا مر بتعوذ تعوذ، ثم ركع فجعل يقول: " سبحان ربي العظيم " فكان ركوعه نحواً من قيامه ثم قال: " سمع الله لمن حمده، ربنا لك الحمد " ثم قام قياماً طويلاً قريباً مما ركع، ثم سجد فقال: " سبحان ربي الأعلى " فكان سجوده قريباً من قيامه " ((رواه مسلم)).

I offered Salat (Tahajjud - optional night prayer) with the Prophet (ﷺ) one night, and he started reciting (Surat) Al-Baqarah. I thought that he would bow at the end of one hundred Verses, but he continued reciting; I, then, thought that he would perhaps recite the whole (Surah) in a Rak'ah, but he proceeded on, and I thought he would perhaps bow on completing (this Surah); he then started (reciting Surat) An-Nisa'; he then started (Surat) Al-'Imran and his recitation was unhurried. And when he recited the Verses which referred to the Glory of Allah, he glorified Him (by saying Subhan Allah - My Rubb, the Supreme is far removed from every imperfection), the Great, and when he recited the Verses that mention supplication, he supplicated, and when he recited the Verses that mention seeking Refuge of the Rubb, he sought (His) Refuge. Then he bowed and said: "My Rubb, the Supreme is far removed from every imperfection (Subhana Rabbiyal-Azim);" his bowing lasted about the same length of time as his standing (and then on returning to the standing posture after Ruku') he said: "Allah listened to him who praised Him (Sami' Allahu liman hamidah, Rabbana wa lakal hamd)." Then he stood about the same length of time as he had spent in bowing. He then prostrated himself and said: "My Rubb, the Supreme is far removed from every imperfection (Subhana Rabbiyal-A'la)," and his prostration lasted nearly the same length of time as his standing. [Muslim].

IN PLAIN WORDS

The Prophet's night prayer was long, unhurried, and deeply attentive: he paused to glorify, to ask, and to seek refuge as the verses called for. It models prayer that is calm, balanced, and fully present rather than rushed.

REFERENCE : RIYAD AS-SALIHIN 102 IN-BOOK REFERENCE : INTRODUCTION, HADITH 102

HADITH 103

Ibn Mas'ud (May Allah be pleased with him) said:

التاسع: عن ابن مسعود رضي الله عنه قال: صليت مع النبي صلى الله عليه وسلم ليلة، فأطال القيام حتى هممت بأمر سوء! قيل: وما هممت به؟ قال: هممت أن أجلس وأدعه. ((متفق عليه)).

One night I joined the Prophet (ﷺ) in his (optional) Salat. He prolonged the standing so much that I thought of doing something evil. He was asked: "What did you intend to do?" He replied: "To sit down and leave him". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet's standing in prayer was so long that even a devoted Companion was tempted to sit down. It shows both the depth of the Prophet's devotion and how demanding sincere worship can be.

REFERENCE : RIYAD AS-SALIHIN 103 IN-BOOK REFERENCE : INTRODUCTION, HADITH 103

HADITH 104

Anas (May Allah be pleased with him) reported:

العاشر عن أنس رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: " يتبع الميت ثلاثة: أهله وماله وعمله؛ فيرجع اثنان ويبقى واحد: يرجع أهله وماله، ويبقى عمله " ((متفق عليه)).

Messenger of Allah (ﷺ) said, "Three follow a dead body: members of his family, his possessions and his deeds. Two of them return and one remains with him. His family and his possessions return; his deeds remain with him". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Family and wealth follow a person to the grave but then turn back; only one's deeds remain. The lesson is to invest in what truly lasts, your actions, rather than in what cannot accompany you.

HADITH 105

Ibn Mas'ud (May Allah be pleased with him) reported:

الحادي عشر: عن ابن مسعود رضي الله عنه قال: قال النبي صلى الله عليه وسلم: " الجنة أقرب إلى أحدكم من شراك نعله، والنار مثل ذلك " ((رواه البخاري)).

The Prophet (ﷺ) said, "Jannah is nearer to anyone of you than your shoe-lace, and so is the (Hell) Fire". [Al- Bukhari].

IN PLAIN WORDS

Paradise and the Fire are nearer than the lace of your shoe. Each is closer than we imagine, so every choice matters because the destination is never far off.

REFERENCE : RIYAD AS-SALIHIN 105 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 105

HADITH 106

Rabi'ah bin Ka'b Al-Aslami (May Allah be pleased with him (a servant of the Messenger of Allah and also one of the people of As-Suffah) said:

الثاني عشر: عن أبي فراس ربيعة بن كعب الأسلمي خادم رسول الله صلى الله عليه وسلم، ومن أهل الصفة رضي الله عنه قال: " كنت أبيت مع رسول الله صلى الله عليه وسلم، فأتيه بوضوئه، وحاجته فقال: "سلني" فقلت: أسألك مرافقتك في الجنة. فقال: { أوغير ذلك؟" قلت: هو ذاك قال: " فأعني على نفسك بكثرة السجود " ((رواه مسلم)).

I used to spend my night in the company of Messenger of Allah (ﷺ) and used to put up water for his ablutions. One day he said to me, "Ask something of me." I said: "I request for your companionship in Jannah". He inquired, "Is there anything else?" I said, "That is all." He said, "Then help me in your request by multiplying your prostrations". [Muslim].

IN PLAIN WORDS

Asked what he wanted, this Companion chose the Prophet's company in Paradise. The Prophet told him to earn it by praying much, teaching that lofty hopes must be backed by steady worship.

REFERENCE : RIYAD AS-SALIHIN 106 IN-BOOK REFERENCE : INTRODUCTION, HADITH 106

HADITH 107

Thauban (May Allah be pleased with him) said:

الثالث عشر: عن أبي عبد الله - ويقال: أبو عبد الرحمن - ثوبان مولى رسول الله صلى الله عليه وسلم قال: سمعت رسول الله صلى الله عليه وسلم يقول: " عليك بكثرة السجود، فإنك لن تسجد لله سجدة إلا رفعك الله بها درجة، وحط عنك بها خطيئة". ((رواه مسلم)).

I heard Messenger of Allah (ﷺ) saying, "Perform Salah more often. For every prostration that you perform before Allah will raise your position one degree and will remit one of your sins". [Muslim].

IN PLAIN WORDS

Prostrate to Allah often. Each prostration lifts a person a degree higher and wipes away a sin, so frequent prayer brings both elevation and forgiveness.

REFERENCE : RIYAD AS-SALIHIN 107 IN-BOOK REFERENCE : INTRODUCTION, HADITH 107

'Abdullah bin Busr Al-Aslami (May Allah be pleased with him) said:

الرابع عشر: عن أبي صفوان عبد الله بن بسر الأسلمي، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: "خير الناس من طال عمره وحسن عمله" ((رواه الترمذي، وقال: حديث حسن. "بسر": بضم الياء وبالسين المهملة)).

Messenger of Allah (ﷺ) said, "The best of people is one whose life is long and his conduct is good". [At- Tirmidhi, who categorized it as Hadith Hasan].

IN PLAIN WORDS

The best person is one given a long life who fills it with good conduct. A long life is a blessing when it is used to keep doing good.

REFERENCE : RIYAD AS-SALIHIN 108 IN-BOOK REFERENCE : INTRODUCTION, HADITH 108

HADITH 109

Anas (May Allah be pleased with him) said:

الخامس عشر: عن أنس رضي الله عنه، قال: غاب عمي أنس ابن النضر رضي الله عنه، عن قتال بدر، فقال: يارسول الله غبت عن أول قتال قاتلت المشركين، لئن الله أشهدني قتال المشركين ليرين الله ما أصنع. فلما كان يوم أحد انكشف المسلمون، فقال اللهم أعذر إليك مما صنع هؤلاء - يعني أصحابه- وأبرأ إليك مما صنع هؤلاء- يعني المشركين- ثم تقدم فاستقبله سعد بن معاذ، فقال: ياسعد بن معاذ الجنة ورب الكعبة، إني أجد ريحها من دون أحد. قال سعد: فما استطعت يا

رسول الله ما صنع! قال أنس: فوجدنا به بضعاً وثمانين ضربة بالسيف،
أو طعنة برمح، أو رمية بسهم، ووجدناه قد قتل ومثل به المشركون فما
عرفه أحد إلا أخته بيناته. قال أنس: كما نرى أو نظن أن هذه الآية
نزلت فيه وفي أشباهه: {من المؤمنين رجال صدقوا ما عاهدوا الله عليه}
((الأحزاب: 23)) إلى آخرها. ((متفق عليه)).

My uncle Anas bin An-Nadr (May Allah be pleased with him) was absent from the battle of Badr and he said: "O Messenger of Allah! I was absent from the first battle you fought against the pagans, and if Allah let me participate in a battle against the pagans, Allah will see what I do." So he encountered the day of Uhud Battle. The Muslims left the positions (the Prophet (ﷺ) told them to keep) and were defeated, he said: "O Allah! excuse these people (i.e., the Muslims) for what they have done, and I am clear from what the pagans have done". Then he went forward with his sword and met Sa'd bin Mu'adh (fleeing) and said to him: "By the Rubb of the Ka'bah! I can smell the fragrance of Jannah from a place closer than Uhud Mount". Sa'd said: "O Messenger of Allah, what he did was beyond my power". Anas said: "We saw over eighty wounds on his body caused by stabbing, striking and shooting of arrows and spears. We found that he was killed, and mutilated by the polytheists. Nobody was able to recognize him except his sister who recognized him by the tips of his fingers." Anas (May Allah be pleased with him) said: "We believe that the Ayah 'Among the believers are men who have been true to their covenant with Allah [i.e., they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers]...' (:), refers to him and his like". [Al-Bukhari and Muslim].

Anas bin An-Nadr longed to prove his faith, and when battle came he advanced fearlessly, sensing Paradise ahead, and was found with over eighty wounds. His story shows sincere, wholehearted commitment to one's promise to Allah.

REFERENCE : RIYAD AS-SALIHIN 109 IN-BOOK REFERENCE : INTRODUCTION, HADITH 109

HADITH 110

Abu Mas'ud 'Uqbah bin 'Amr Al-Ansari (May Allah be pleased with him) said:

السادس عشر: عن أبي مسعود عقبة بن عمرو الأنصاري البصري رضي الله عنه قال: لما نزلت آية الصدقة كنا نحامل على ظهورنا. فجاء رجل فتصدق بشيء كثير فقالوا: مرأى، وجاء رجل آخر فتصدق بصاع فقالوا: إن الله لغني عن صاع هذا! فنزلت {الذين يلزمون المطوعين من المؤمنين في الصدقات والذين لا يجدون إلا جهدهم} الآية ((التوبة: 79)). ((متفق عليه)).

When the Ayah enjoining Sadaqah (charity) was revealed, we used to carry loads on our backs to earn something that we could give away in charity. One person presented a considerable amount for charity and the hypocrites said: "He has done it to show off." Another one gave away a few Sa' of dates and they said: "Allah does not stand in need of this person's dates". Thereupon, it was revealed: "Those who defame such of the believers who give charity (in Allah's Cause) voluntarily, and such who could not find to give charity (in Allah's Cause) except what is available to them..." (:) [Al- Bukhari and Muslim]. This is the version of Al-Bukhari.

IN PLAIN WORDS

Some sincere givers were mocked, whether they gave much or little, and Allah defended them by revealing words against those who

REFERENCE : RIYAD AS-SALIHIN 110 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 110

HADITH 111

Abu Dharr (May Allah be pleased with him) said:

السابع عشر: عن سعيد بن عبد العزيز، عن ربيعة بن يزيد، عن أبي إدريس الخولاني، عن أبي ذر جندب بن جنادة، رضي الله عنه، عن النبي صلى الله عليه وسلم فيما يروى عن الله تبارك وتعالى أنه قال: " يا عبادي إني حرمت الظلم على نفسي وجعلته بينكم محرماً فلا تظالموا، يا عبادي كلّم ضال إلا من هديته؛ فاستهدوني أهدكم، يا عبادي كلّم جائع إلا من أطعمته؛ فاستطعموني أطعمكم، يا عبادي كلّم عارٍ إلا من كسوته، فاستكسوني أكسكم، يا عبادي إنكم تخطئون بالليل والنهار وأنا أغفر الذنوب جميعاً، فاستغفروني أغفر لكم، يا عبادي إنكم لن تبلغوا ضري فتضروني، ولن تبلغوا نفعي فتنفعوني، يا عبادي ، لو أنّ أولكم وآخركم وإنسكم وجنّكم كانوا على أتقى قلب رجلٍ واحدٍ منكم ما زاد ذلك في ملكي شيئاً . يا عبادي ، لو أنّ أولكم وآخركم وإنسكم وجنّكم كانوا على أفجر قلب رجلٍ واحدٍ ما نقص ذلك من ملكي شيئاً، يا عبادي لو أنّ أولكم وآخركم، وإنسكم وجنّكم قاموا في صعيد واحد، فسألوني فأعطيت كل إنسان مسألته، ما نقص ذلك مما عندي إلا كما ينقص الخيط إذا أدخل البحر، يا عبادي إنما هي أعمالكم

أَحْصِيهَا لَكُمْ، ثُمَّ أَوْفِيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ
غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ". قَالَ سَعِيدٌ: كَانَ أَبُو إِدْرِيسَ إِذَا حَدَّثَ
بِهَذَا الْحَدِيثِ جَثَا عَلَى رِكْبَتَيْهِ. رَوَاهُ مُسْلِمٌ. (20) .

The Prophet (ﷺ) said, "Allah, the Exalted, and Glorious, said; 'O My slaves, I have prohibited Myself injustice; and have made oppression unlawful for you, so do not oppress one another. O My slaves, all of you are liable to err except the one whom I guide on the Right Path, so seek guidance from Me so that I will guide you to the Right Path. O My slaves, all of you are hungry except the one whom I feed, so ask food from Me, I will feed you. O My slaves, all of you are naked except those whom I clothe, so ask clothing of Me and I shall clothe you. O My slaves, you commit sins night and day and I forgive all sins, so seek My forgiveness and I shall forgive you. O My slaves, you can neither do Me any harm nor can you do Me any good. O My slaves, were the first of you and the last of you, the human of you and jinn of you to be as pious as the most pious heart of any man of you, that would not increase My domain a thing. O My slaves, were the first of you, and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any man of you, that would not decrease My domain in a thing. O My slaves, were the first of you and the last of you, the human of you and the jinn of you to stand in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decrease the sea if put into it. O My slaves, it is but your deeds that I reckon for you and then recompense you for, so let him who finds good (i.e., in the Hereafter) praise Allah and let him who finds other than that blame no one but himself.'" [Muslim].

IN PLAIN WORDS

In these words Allah tells us He has forbidden injustice to Himself and among us, that we depend on Him for guidance, food, clothing,

and forgiveness, and that nothing we do adds to or subtracts from His greatness. In the end we are repaid only for our own deeds, so the good we find we owe to Him, and any loss we owe to ourselves.

REFERENCE : RIYAD AS-SALIHIN 111 IN-BOOK REFERENCE : INTRODUCTION, HADITH 111

CHAPTER 12

Urging towards increasing Good Actions in later part of Life

باب الحث على الازدياد من الخير في أواخر العمر

This short chapter urges us to deepen our good works as life draws toward its close, especially once age and the signs of an ending appear. It opens with the warning that a person who reaches sixty has been left without excuse, and centres on Surat An-Nasr, the chapter that quietly announced to the Prophet that his mission was complete and his return to Allah was near.

Notice what the approach of the end calls for here: not despair, but more glorification, more seeking of forgiveness, and more turning back to Allah. The Prophet, whose past was already forgiven, increased these very acts as the sign drew near, teaching that the final stretch of life is a time to intensify devotion, not to coast on the past.

HADITH 112

Abu Hurairah (May Allah be pleased with him) reported:

وأما الأحاديث فالأول: عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: " أعذر الله إلى امرئ أخر أجله حتى بلغ ستين سنة" ((رواه البخاري)).

The Prophet (ﷺ) said, "Allah excuses and grants forgiveness to a person until he attains the age of sixty years". [Al- Bukhari].

IN PLAIN WORDS

Allah gives a person ample time and excuse to turn back to Him, here described as up to the age of sixty. It is a reminder not to keep delaying repentance, since the chances given will not last forever.

REFERENCE : RIYAD AS-SALIHIN 112 IN-BOOK REFERENCE : INTRODUCTION, HADITH 112

HADITH 113

Ibn 'Abbas (May Allah be pleased with them) said:

الثاني: عن ابن عباس، رضي الله عنهما، قال: كان عمر رضي الله عنه يدخلني مع أشياخ بدر، فكأن بعضهم وجد في نفسه فقال: لم يدخل هذا معنا ولنا أبناء مثله؟! فقال عمر: إنه من حيث علمتم! فدعاني ذات يوم فأدخلني معهم، فما رأيت أنه دعاني يومئذ إلا ليريهم قال: ما تقولون في قول الله تعالى: {إذا جاء نصر الله والفتح؟} ((النصر:1)) فقال بعضهم: أمرنا نحمد الله ونستغفره إذا نصرنا وفتح علينا. وسكت بعضهم فلم يقل شيئاً. فقال لي: أأذلك تقول يا ابن عباس؟ فقلت: لا. قال فما تقول؟ قلت: هو أجل رسول الله صلى الله عليه وسلم، أعلمه له قال: {إذا جاء نصر الله والفتح} وذلك علامة أجلك {فسبح بحمد ربك واستغفره إنه كان تواباً} ((الفتح: 3)) فقال عمر رضي الله عنه: ما أعلم منها إلا ما تقول. ((رواه البخاري)).

'Umar (May Allah be pleased with him) used to make me sit with the noble elderly men who had participated in the battle of Badr. Some of them disliked it and said to 'Umar: "Why do you bring in this boy to sit with us when we have sons like him?" 'Umar replied: "Because of the status he has, which you already know about (i.e., belongs to the source of knowledge and the house of the Prophet ﷺ)." One

day, 'Umar called me and seated me in the gathering of those people; and I think that he called me just to show them (of my religious knowledge). 'Umar then questioned them (in my presence). "How do you interpret the ayah of Allah: 'When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah).'" Someone said that when Allah's Help and the Conquest (of Makkah) came to us, we were called upon to celebrate the Praise of Allah and ask for His forgiveness. Some others remained silent and did not utter a word. Thereupon 'Umar asked me: "Ibn 'Abbas! Do you say the same." I replied: "No". He said: "What do you say then?" I replied: "That is the sign of the Prophet's death about which he had been informed. Allah, the Exalted, says: 'When there comes the help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)'. So declare the remoteness of your Rubb from every imperfection, and ask for His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives". On that 'Umar (May Allah be pleased with him) said: "I do not know anything about it other than what you have said". [Al- Bukhari]

IN PLAIN WORDS

Young Ibn Abbas read the chapter about Allah's help and victory as a quiet sign that the Prophet's mission was complete and his passing near, while elders missed it. It shows that the approach of an ending calls for praising Allah and seeking His forgiveness.

REFERENCE : RIYAD AS-SALIHIN 113 IN-BOOK REFERENCE : INTRODUCTION, HADITH 113

HADITH 114

' Aishah (May Allah be pleased with her) said:

الثالث: عن عائشة رضي الله عنها قالت: ما صلى رسول الله صلى الله عليه وسلم صلاة بعد أن نزلت عليه { إذا جاء نصر الله والفتح } إلا

يقول فيها: "سبحانك ربنا وبحمدك، اللهم اغفر لي" ((متفق عليه)).

وفي رواية في الصحيحين" عنها: كان رسول الله صلى الله عليه وسلم
يكثُر أن يقول في ركوعه وسجوده: "سبحانك اللهم ربنا وبحمدك، اللهم
اغفر لي" يتأول القرآن. وفي رواية لمسلم: كان رسول الله صلى الله عليه
وسلم يكثُر أن يقول قبل أن يموت: "سبحانك اللهم وبحمدك، أستغفرك
وأتوب إليك". قالت عائشة: قلت: يا رسول الله ما هذه الكلمات التي
أراك أحدثها تقولها؟ قال: "جعلت لي علامة في أمي إذا رأيتهَا قلتها
{إذا جاء نصر الله والفتح} إلى آخر السورة". وفي رواية له: كان رسول
الله صلى الله عليه وسلم يكثُر من قول: "سبحان الله وبحمده، أستغفر الله
وأتوب إليه". قالت: قلت: يا رسول الله! أراك تكثُر من قول: سبحان
الله وبحمده، أستغفر الله وأتوب إليه؟ فقال: "أخبرني ربي أني سأرى
علامة في أمي فإذا رأيتهَا أكثرت من قول: سبحان الله وبحمده،
أستغفر الله وأتوب إليه، فقد رأيتهَا: {إذا جاء نصر الله والفتح} فتح
مكة، {ورأيت الناس يدخلون في دين الله أفواجا، فسبح بحمد ربك
واستغفره إنه كان توابا}.

After the revelation of (the Surah) "When the Help of Allah comes (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" (110:), Messenger of Allah (ﷺ) used to recite in every prayer: "Subhanaka Rabbana wa bihamdika, Allahum-maghfir li (Far removed You are from every imperfection, our Rubb, and all praise is for You, forgive me, O Allah)". [Al-Bukhari and Muslim]. Another narration is: Messenger of Allah (ﷺ) recited frequently in bowing

and prostration: "Subhanaka Rabbana wa bihamdika, Allahum-maghfir li. (Far removed You are from every imperfection, our Rubb, and all praise is for You, forgive me, O Allah)". He elucidated that it has been commanded in the Noble Qur'an to recite: "So glorify the Praises of your Rubb, and ask for His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives". (V.110:) And he (the Messenger of Allah) acted upon it. According to the narration in Muslim, Messenger of Allah (ﷺ) frequently recited these words just before he passed away: "Subhanaka Rabbana wa bihamdika. Astaghfiruka wa atubu ilaika." I ('Aishah (May Allah be pleased with her) asked him: "O Messenger of Allah! What are these new words which I hear from you repeatedly." He replied, "A sign has been appointed for me relating to my people that I should repeat these words at the sight of that sign". Then he recited Surat An-Nasr. Another narration in Muslim related from 'Aishah (May Allah be pleased with her) is: Messenger of Allah (ﷺ) often recited, "Glory be to Allah and praise be to Him; I seek forgiveness of Allah and turn to Him in repentance." I said to him: "O Messenger of Allah, I hear you recite frequently: 'O Allah, You are free from every imperfection our Rubb and all praise is for You; I seek forgiveness of Allah and turn to Him in repentance.'" He replied, "My Rubb has informed me that I would soon see a sign regarding my people, whenever I see it, I repeat this statement more often (of His Glorification and Praise and beg pardon of Him and turn to Him). Now I have witnessed the sign. The revelation of Surat An-Nasr and the victory is the conquest of Makkah." "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah). And you see that the people enter Allah's religion (Islam) in crowds. So glorify the Praises of your Rubb, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives." (110:-)

IN PLAIN WORDS

After the verse about Allah's help and the conquest came, the Prophet constantly glorified Allah and begged His forgiveness,

recognizing the sign of his coming death. It teaches that as life nears its close, one should increase praise and repentance.

REFERENCE : RIYAD AS-SALIHIN 114 IN-BOOK REFERENCE : INTRODUCTION, HADITH 114

HADITH 115

Anas (May Allah be pleased with him) said:

الرابع: عن أنس رضي الله عنه قال: إن الله عز وجل تابع الوحي على رسول الله صلى الله عليه وسلم قبل وفاته، حتى توفي أكثر ما كان الوحي". ((متفق عليه)).

Allah the Rubb of honour and glory sent Revelation to His Messenger (ﷺ) more frequently before his death than at any other time. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Revelation came to the Prophet most frequently near the end of his life. The nearness of an ending was matched by a deepening of guidance and connection with Allah.

REFERENCE : RIYAD AS-SALIHIN 115 IN-BOOK REFERENCE : INTRODUCTION, HADITH 115

HADITH 116

Jabir (May Allah be pleased with him) said:

الخامس: عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "يبعث كل عبد على ما مات عليه". ((رواه مسلم)).

The Prophet (ﷺ) said, "Every one will be raised in the condition in which he dies". [Muslim].

IN PLAIN WORDS

A person will be raised on the Day of Resurrection in the state they died in. This urges us to keep ourselves in good condition, since we may meet death at any moment.

REFERENCE : RIYAD AS-SALIHIN 116 IN-BOOK REFERENCE : INTRODUCTION, HADITH 116

CHAPTER 13

Numerous ways of doing Good

باب بيان كثرة طرق الخير.

This rich chapter shows just how wide the road of good actually is. Its theme is that charity, sadaqah, is not limited to money: a kind word, a smile, removing harm from a path, helping someone with their load, even restraining yourself from wrong all count. The Prophet keeps widening the door so that no one, rich or poor, strong or weak, is ever shut out of doing good.

Watch how often small acts carry enormous weight here. Every joint of the body owes daily charity that simple words of remembrance can fulfil, a single date can shield a person from the Fire, and quenching a thirsty animal or clearing a thorn from the road can earn forgiveness and Paradise. Prayer, wudu, and steady steps to the mosque thread through the chapter as well, all pointing to one truth: opportunities for good are everywhere, so none should be belittled.

HADITH 117

Abu Dharr (May Allah be pleased with him) reported:

الأول: عن أبي ذر جندب بن جنادة رضي الله عنها قال: قلت يا رسول الله، أي الأعمال أفضل؟ قال: "الإيمان بالله، والجهاد في سبيله". قلت: أي الرقاب أفضل؟ قال: "أنفسها عند أهلها، وأكثرها ثمناً" قلت: فإن لم أفعل؟ قال: "تعين صانعاً أو تصنع لأخرق" قلت: يا رسول الله أرأيت إن ضعفت عن بعض العمل؟ قال: تكف شرك عن الناس فإنها صدقة منك على نفسك". ((متفق عليه)).

I asked: "O Messenger of Allah! Which action is the best?" He (ﷺ) said, "Faith in Allah and Jihad in the way of Allah." I asked: "Which neck (slave) is best (for emancipation)?" He said, "That which is dearest of them in price and most valuable of them to its masters". I asked: "If I cannot afford (it)?" He said, "Then help a labourer or work for one who is disabled". I asked: "If I cannot do (it)?" He said, "You should restrain yourself from doing wrong to people, because it (serves as) charity which you bestow upon yourself". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Asked for the best deeds, the Prophet named faith and striving, then freeing a valued slave, then helping a worker or the disabled, and finally simply holding back from harming others. Whatever your means, there is always some good open to you, even restraining yourself.

REFERENCE : RIYAD AS-SALIHIN 117 IN-BOOK REFERENCE : INTRODUCTION, HADITH 117

HADITH 118

Abu Dharr (May Allah be pleased with him) reported:

الثاني: عن أبي ذر أيضاً رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "يصبح على كل سلامى من أحدكم صدقة، فكل تسبيحة صدقة، وكل تحميدة صدقة، وكل تهليلة صدقة، وكل تكبيرة صدقة، وأمر بالمعروف صدقة، ونهى عن المنكر صدقة، ويجزيء من ذلك ركعتان يركعهما من الضحى" ((رواه مسلم)) السلامى بضم السين المهملة وتخفيف اللام وفتح الميم: المفصل.

Messenger of Allah (ﷺ) said, "When you get up in the morning, charity is due from every one of your joints. There is charity in

every ascription of glory to Allah; there is charity in every declaration of His Greatness; there is charity in every utterance of praise of Him; there is charity in every declaration that He is the only true God (worthy of worship); there is charity in enjoining good; there is charity in forbidding evil. Two Rak'ah of Duha (Forenoon prayer) is equal to all this (in reward)". [Muslim].

IN PLAIN WORDS

Every joint of the body owes daily thanks, which can be paid through simple words of praising and glorifying Allah, encouraging good, and discouraging wrong, with the morning prayer matching all of it. Even small words of remembrance count as charity.

REFERENCE : RIYAD AS-SALIHIN 118 IN-BOOK REFERENCE : INTRODUCTION, HADITH 118

HADITH 119

Abu Dharr (May Allah be pleased with him) reported:

الثالث عنه قال: قال النبي صلى الله عليه وسلم : " عرضت علي أعمال
أمي حسنها وسيئها، فوجدت في محاسن أعمالها الأذى يماط عن
الطريق، ووجدت في مساوئ أعمالها النخاعة تكون في المسجد لا
تدفن " ((رواه مسلم)).

The Prophet (ﷺ) said, "The deeds of my people, good and bad, were presented before me, and I found the removal of harmful objects from the road among their good deeds, and phlegm which might be in a mosque left unburied among their evil deeds". [Muslim].

IN PLAIN WORDS

Among the deeds shown to the Prophet, clearing harmful things from the road counted as good, and leaving filth in a mosque counted as bad. It teaches care for shared and sacred spaces.

HADITH 120

Abu Dharr (May Allah be pleased with him) reported:

الرابع عنه: أن ناساً قالوا: يارسول الله، ذهب أهل الدثور بالأجور، يصلون كما نصلي، ويصومون كما نصوم، ويتصدقون بفضول أموالهم قال: "أو ليس قد جعل الله لكم ما تصدقون به: إن بكل تسبيحة صدقة، وكل تكبيرة صدقة، وكل تحميدة صدقة، وكل تهليل صدقة، وأمر بالمعروف صدقة، ونهي عن المنكر صدقة وفي بضع أحدكم صدقة قالوا: يارسول الله أيأتي أحدنا شهوته، ويكون له فيها أجر؟! قال: "أرأيتم لو وضعها في حرام أكان عليه وزر؟ فكذلك إذا وضعها في الحلال كان له أجر" ((رواه مسلم)).

Some people said to Messenger of Allah (ﷺ): "O Messenger of Allah, the rich have taken away (all the) reward. They observe Salat (prayers) as we do; and give Sadaqah (charity) out of their surplus wealth." Upon this he (the Prophet (ﷺ)) said, "Has Allah not prescribed for you (a course) following which you can (also) give Sadaqah? In every declaration of the glorification of Allah (i.e., saying Subhan Allah) there is a Sadaqah, and in every Takbir (i.e., saying Allahu Akbar) is a Sadaqah, and in every celebration of praise (saying Al-hamdu lillah) is a Sadaqah, and in every declaration that He is One (La ilaha illallah) is a Sadaqah, and in enjoining of good is a Sadaqah, and in forbidding evil is a Sadaqah, and in man's sexual intercourse (with his wife) there is a Sadaqah." They (the Companions) said: "O Messenger of Allah, is there reward for him who satisfies his sexual need among us?" He said, "You see,

if he were to satisfy it with something forbidden, would it not be a sin on his part? Similarly, if he were to satisfy it legally, he should be rewarded". [Muslim].

IN PLAIN WORDS

When the poor felt the rich could give more in charity, the Prophet showed that charity is far wider than money: words of remembrance, urging good, restraining evil, even lawful intimacy with one's spouse all carry reward. No one is shut out of giving.

REFERENCE : RIYAD AS-SALIHIN 120 IN-BOOK REFERENCE : INTRODUCTION, HADITH 120

HADITH 121

Abu Dharr (May Allah be pleased with him) reported:

-الخامس: عنه قال لي النبي صلى الله عليه وسلم: " لا تحقرن من المعروف شيئاً ولو أن تلقى أخاك بوجه طليق " ((رواه مسلم)).

The Prophet (ﷺ) said, "Do not belittle any good deed, even meeting your brother (Muslim) with a cheerful face". [Muslim].

IN PLAIN WORDS

Never look down on any good deed, even meeting a fellow Muslim with a cheerful face. Small acts of kindness carry real weight.

REFERENCE : RIYAD AS-SALIHIN 121 IN-BOOK REFERENCE : INTRODUCTION, HADITH 121

HADITH 122

Abu Hurairah (May Allah be pleased with him) reported:

السادس : عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " كل سلامى من الناس عليه صدقة كل يوم تطلع فيه الشمس: تعدل بين الاثنين صدقة، وتعين الرجل في دابته، فتحمله

عليها، أو ترفع له عليها متاعه صدقة، والكلمة الطيبة صدقة، وبكل خطوة تمشيها إلى الصلاة صدقة، وتميط الأذى عن الطريق صدقة" ((متفق عليه)). ورواه مسلم أيضاً من رواية عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: "إنه خلق كل إنسان من بني آدم على ستين وثلاثمائة مفصل، فمن كبر الله، وحمد الله، وهلل الله، وسبح الله واستغفر الله، وعزل حجراً عن طريق الناس أو شوكة أو عظماً عن طريق الناس، أو أمر بمعروف أو نهى عن المنكر، عدد الستين والثلاثمائة، فإنه يمسي يومئذ وقد زحزح نفسه عن النار".

Messenger of Allah (ﷺ) said, "Every day the sun rises charity (Sadaqah) is due on every joint of a person: you administer justice between two men is a charity; and assisting a man to mount his beast, or helping him load his luggage on it is a charity; and a good word is a charity; and every step that you take (towards the mosque) for Salat (prayer) is a charity and removing harmful things from the road is a charity". [Al-Bukhari and Muslim]. In Muslim, it is reported on the authority of 'Aishah (May Allah be pleased with her) that Messenger of Allah (ﷺ) said, "Everyone of the children of Adam has been created with three hundred and sixty joints; so he who declares the Glory of Allah (i.e., saying Allahu Akbar), praises Allah (i.e., Al-hamdu lillah), declares Allah to be One (i.e., La ilaha illallah), glorifies Allah, and seeks forgiveness from Allah (i.e., Astaghfirullah), and removes stone, or thorn, or bone from people's path, and enjoins good and forbids evil, to the number of those three hundred and sixty, will walk that day having rescued himself from Hell".

Each day every joint owes charity, which can be paid by acts like settling disputes fairly, helping someone with their load, a kind word, steps toward prayer, or clearing harm from the road. The chance to do good is constant and within everyone's reach.

REFERENCE : RIYAD AS-SALIHIN 122 IN-BOOK REFERENCE : INTRODUCTION, HADITH 122

HADITH 123

Abu Hurairah (May Allah be pleased with him) reported:

السابع: عنه عن النبي صلى الله عليه وسلم قال: " من غدا إلى المسجد أو راح، أعد الله له في الجنة نزلا كلما غدا أو راح " ((متفق عليه)).

The Prophet (ﷺ) said, "He who goes to the mosque at dawn or dusk (for Salat), Allah prepares a hospitable abode for him in Jannah, every time when he walks to it or comes back from it". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Going to the mosque morning or evening earns a person a prepared home in Paradise for each trip. Regular steps toward prayer are richly rewarded.

REFERENCE : RIYAD AS-SALIHIN 132 IN-BOOK REFERENCE : INTRODUCTION, HADITH 123

HADITH 124

Abu Hurairah (May Allah be pleased with him) reported:

الثامن: عنه قال رسول الله صلى الله عليه وسلم: " يا نساء المسلمين لا تحقرن جارة لجارتها ولو فرسن شاة " ((متفق عليه)).

O Muslim women, never belittle any gift you give your neighbour even if it is a hoof of a sheep". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Do not look down on giving a gift to your neighbor, even something as small as a sheep's hoof. What matters is the goodwill behind the gift, not its size.

REFERENCE : RIYAD AS-SALIHIN 124 IN-BOOK REFERENCE : INTRODUCTION, HADITH 124

HADITH 125

Abu Hurairah (May Allah be pleased with him):

التاسع: عنه عن النبي صلى الله عليه وسلم قال: "الإيمان بضع وسبعون، أو بضع وستون شعبة: فأفضلها قول لا إله إلا الله، وأدناها إمطة الأذى عن الطريق، والحياء شعبة من الإيمان" ((متفق عليه)).

The Prophet (ﷺ) said, "Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Faith has many branches, from declaring that God alone deserves worship down to removing harm from the road, and even modesty is part of it. Faith is lived out in deeds large and small.

REFERENCE : RIYAD AS-SALIHIN 125 IN-BOOK REFERENCE : INTRODUCTION, HADITH 125

HADITH 126

Abu Hurairah (May Allah be pleased with him) reported:

العاشر: عنه أن رسول الله صلى الله عليه وسلم قال: " بينما رجل يمشى بطريق اشتد عليه العطش، فوجد بئراً فنزل فيها فشرب، ثم خرج فإذا كلب يلهث يأكل الثرى من العطش، فقال الرجل: لقد بلغ هذا الكلب من العطش مثل الذي كان قد بلغ منى، فنزل البئر فلاًء خفه ماء ثم أمسكه بفيه، حتى رقي فسقى الكلب، فشكر الله له فغفر له " قالوا : يارسول الله إن لنا في البهائم أجراً؟ فقال: في كل كبدٍ رطبة أجر" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "While a man was walking on his way he became extremely thirsty. He found a well, he went down into it to drink water. Upon leaving it, he saw a dog which was panting out of thirst. His tongue was lolling out and he was eating moist earth from extreme thirst. The man thought to himself: 'This dog is extremely thirsty as I was.' So he descended into the well, filled up his leather sock with water, and holding it in his teeth, climbed up and quenched the thirst of the dog. Allah appreciated his action and forgave his sins". The Companions asked: "Shall we be rewarded for showing kindness to the animals also?" He (ﷺ) said, "A reward is given in connection with every living creature". [Al-Bukhari and Muslim]. In the narration of Al-Bukhari, the Prophet (ﷺ) is reported to have said: "Allah forgave him in appreciation of this act and admitted him to Jannah". Another narration says: "Once a dog was going round the well and was about to die out of thirst. A prostitute of Banu Israel happened to see it. So she took off her leather sock and lowered it into the well. She drew out some water and gave the dog to drink. She was forgiven on account of her action".

IN PLAIN WORDS

A man gave water to a dog dying of thirst, and Allah forgave him; in another telling, so was a woman who did the same. Sincere kindness

REFERENCE : RIYAD AS-SALIHIN 126 IN-BOOK REFERENCE : INTRODUCTION, HADITH 126

HADITH 127

Abu Hurairah (May Allah be pleased with him) reported:

الحادي عشر: عنه عن النبي صلى الله عليه وسلم قال: " لقد رأيت رجلا يتقلب في الجنة في شجرة قطعها من ظهر الطريق كانت تؤذي المسلمين ". ((رواه مسلم)). وفي رواية: مر رجل بغصن شجرة على ظهر طريق فقال: والله لأنحن هذا عن المسلمين لا يؤذيهم، فأدخل الجنة . وفي رواية لهما: بينما رجل يمشى بطريق وجد غصن شوك على الطريق، فأخره فشكره الله له، فغفر له .

The Prophet (ﷺ) said, "I saw a man going about in Jannah (and enjoying himself) as a reward for cutting from the middle of the road, a tree which was causing inconvenience to the Muslims". [Muslim]. Another narration says: "A man who passed by a branch of a tree leaning over a road and decided to remove it, saying to himself, 'By Allah! I will remove from the way of Muslims so that it would not harm them.' On account of this he was admitted to Jannah". According to the narration in Al-Bukhari and Muslim: Messenger of Allah (ﷺ) said, "While a man was walking, he saw a thorny branch on the road, so he removed it and Allah appreciated his action and forgave him".

IN PLAIN WORDS

A man removed a harmful tree branch from the road so it would not hurt others, and for this he was admitted to Paradise. Removing harm from people's path is dearly valued.

HADITH 128

Abu Hurairah (May Allah be pleased with him) reported:

الثاني عشر: عنه قال: قال رسول الله صلى الله عليه وسلم: " من توضأ فأحسن الوضوء، ثم أتى الجمعة، فاستمع وأنصت، غفر له ما بينه وبين الجمعة وزيادة ثلاثة أيام، ومن مس الحصا فقد لغا " ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "He who performs his Wudu' perfectly and comes to Jumu'ah prayer and listens (to the Khutbah) silently, the sins which he has committed since the previous Friday plus three more days (i.e., 10 days) will be forgiven for him. One who distracts himself with pebbles during the Khutbah will not get the (Jumu'ah) reward". [Muslim].

IN PLAIN WORDS

Whoever makes wudu well, attends the Friday prayer, and listens quietly has the sins of the past days forgiven, while fidgeting during the sermon loses that reward. It teaches attentive, respectful presence at the Friday prayer.

REFERENCE : RIYAD AS-SALIHIN 128 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 128

HADITH 129

Abu Hurairah (May Allah be pleased with him) reported:

الثالث عشر: عنه أن رسول الله صلى الله عليه وسلم قال: " إذا توضأ العبد المسلم، أو المؤمن فغسل وجهه خرج من وجهه كل خطيئة نظر إليها بعينه مع الماء، أو آخر قطر الماء، فإذا غسل رجله خرجت كل

خطيئة مشتها رجلاه مع الماء أو مع آخر قطر الماء حتى يخرج نقياً من
الذنوب" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "When a Muslim or a believer washes his face (in the course of Wudu'), every sin he has committed with his eyes is washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought is erased from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet walked is washed away with water, or with the last drop of water, with the result that he comes out cleansed of all sins". [Muslim].

IN PLAIN WORDS

As a believer washes for prayer, the sins committed by each part being washed fall away with the water. Wudu is portrayed as both a physical and a spiritual cleansing.

REFERENCE : RIYAD AS-SALIHIN 129 IN-BOOK REFERENCE : INTRODUCTION, HADITH 129

HADITH 130

Abu Hurairah (May Allah be pleased with him) reported:

الرابع عشر: عنه عن رسول الله صلى الله عليه وسلم قال: " الصلوات
الخميس، والجمعة إلى الجمعة، ورمضان إلى رمضان مكفرات لما بينهن إذا
اجتنبت الكبائر" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "The five (daily) Salat (prayers), and from one Jumu'ah prayer to the (next) Jumu'ah prayer, and from Ramadan to Ramadan are expiations for the (sins) committed in between (their intervals); provided the major sins are not committed". [Muslim].

IN PLAIN WORDS

The daily prayers, each Friday prayer, and each Ramadan wipe away the smaller sins committed between them, as long as major sins are avoided. These regular acts of worship keep the heart continually renewed.

REFERENCE : RIYAD AS-SALIHIN 130 IN-BOOK REFERENCE : INTRODUCTION, HADITH 130

HADITH 131

Abu Hurairah (May Allah be pleased with him) reported:

الخامس عشر: عنه قال رسول الله صلى الله عليه وسلم: " ألا أدلكم على ما يحو الله به الخطايا، ويرفع به الدرجات؟" قالوا: بلى يا رسول الله، قال: " إسباغ الوضوء على المكاره، وكثرة الخطا إلى المساجد، وانتظار الصلاة بعد الصلاة، فذلكم الرباط " ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Should I not direct you to something by which Allah obliterates the sins and elevates (your) ranks." They said: "Yes, O Messenger of Allah". He said, "Performing Wudu' properly, even in difficulty, frequently going to the mosque, and waiting eagerly for the next Salat (prayer) after a Salat is over; indeed, that is Ar- Ribat". [Muslim].

IN PLAIN WORDS

The Prophet pointed to deeds that erase sins and raise one's rank: making wudu well even when it is hard, going often to the mosque, and waiting eagerly for the next prayer. Steady devotion to prayer is a kind of spiritual stationing.

REFERENCE : RIYAD AS-SALIHIN 131 IN-BOOK REFERENCE : INTRODUCTION, HADITH 131

HADITH 132

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

السادس عشر: عن أبي موسى الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " من صلى البردين دخل الجنة" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "He who observes the Fajr and 'Asr (prayers) will enter Jannah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Whoever keeps the dawn and afternoon prayers will enter Paradise. Guarding these prayers is singled out as a path to great reward.

REFERENCE : RIYAD AS-SALIHIN 123 IN-BOOK REFERENCE : INTRODUCTION, HADITH 132

HADITH 133

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

السابع عشر: عنه قال: قال رسول الله صلى الله عليه وسلم: " إذا مرض العبد أو سافر كتب له مثل ما كان يعمل مقيماً صحيحاً" ((رواه البخاري)).

Messenger of Allah (ﷺ) said, "When a slave of Allah suffers from illness or sets on a journey, he is credited with the equal of whatever good works he used to do when he was healthy or at home". [Al-Bukhari].

IN PLAIN WORDS

When illness or travel keeps a believer from their usual good deeds, Allah still records the full reward for them. His mercy does not let sincere habits go unrewarded when one is genuinely prevented.

HADITH 134

الثامن عشر: عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " كل معروف صدقة" ((رواه البخاري، ورواه مسلم من رواية حذيفة رضي الله عنه)).

Jabir (May Allah be pleased with him) reported that he heard Messenger of Allah (ﷺ) saying, "Every good deed is charity". [Al-Bukhari]. Muslim has reported the same on the authority of Hudhaifah (May Allah be pleased with him).

IN PLAIN WORDS

Every good deed counts as charity. Charity is not limited to money; any act of good is a form of it.

REFERENCE : RIYAD AS-SALIHIN 134 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 134

HADITH 135

Jabir (May Allah be pleased with him) reported:

التاسع عشر: عنه قال: قال رسول الله صلى الله عليه وسلم: " ما من مسلم يغرس غرساً إلا كان ما أكل منه له صدقة، وما سرق منه له صدقة، ولا يزرؤه أحد إلا كان له صدقة" ((رواه مسلم.)) وفي رواية له: " فلا يغرس المسلم غرساً، فيأكل منه إنسان ولا دابة ولا طير إلا كان له صدقة إلى يوم القيامة". وفي رواية له: " لا يغرس مسلم غرساً،

ولا يزرع زرعاً، فياً كل منه إنسان ولا دابة ولا شيء إلا كانت له صدقة" وروياه جميعاً من رواية أنس رضي الله عنه.

Messenger of Allah (ﷺ) said, "When a Muslim plants a tree, whatever is eaten from it is charity from him and whatever is stolen is charity and whatever is subtracted from it is charity". [Muslim]. Another narration says: "If a Muslim plants a tree, or sows a field and men and beasts and birds eat from it, all of it is charity from him".

IN PLAIN WORDS

When a Muslim plants a tree or sows a crop, whatever people, animals, or birds eat from it is counted as charity for the planter. Beneficial work that feeds others keeps earning reward.

REFERENCE : RIYAD AS-SALIHIN 135 IN-BOOK REFERENCE : INTRODUCTION, HADITH 135

HADITH 136

Jabir (May Allah be pleased with him) reported:

العشرون: عنه قال: أراد بنو سلمة أن ينقلوا قرب المسجد فبلغ ذلك رسول الله صلى الله عليه وسلم، فقال لهم: "إنه قد بلغني أنكم تريدون أن تنتقلوا قرب المسجد؟" فقالوا: نعم يا رسول الله قد أردنا ذلك، فقال: "بنو سلمة دياركم، تكتب آثاركم، دياركم، تكتب آثاركم" ((رواه مسلم)).

The tribe Banu Salimah wanted to move nearer to the mosque. On learning this Messenger of Allah (ﷺ) said to them, "I heard that you intend to move nearer to the mosque". They said, "That is so, O Messenger of Allah, we do want to do that". He said, "O Banu Salimah, keep to your homes, your steps (to the mosque) are

recorded". [Muslim]. Another narration says: "There is for every step (towards the mosque) a degree (of reward) for you". [Muslim].

IN PLAIN WORDS

When a tribe wished to move nearer the mosque, the Prophet urged them to stay, since their many steps to prayer were being recorded. Effort and distance on the way to worship are part of the reward.

REFERENCE : RIYAD AS-SALIHIN 136 IN-BOOK REFERENCE : INTRODUCTION, HADITH 136

HADITH 137

Ubayy bin Ka'b (May Allah be pleased with him) reported:

الحادي والعشرون: عن أبي المنذر أبي بن كعب رضي الله عنه قال: كان رجل لا أعلم رجلاً أبعد من المسجد منه، وكان لا تخطئه صلاة فليل له، أو فقلت له: لو اشتريت حماراً تركبه في الظلماء، وفي الرمضاء، فقال: ما يسرني أن منزلي إلى جنب المسجد، إني أريد أن يكتب لي ممشي إلى المسجد، ورجوعي إذا رجعت إلى أهلي، فقال رسول الله صلى الله عليه وسلم: "قد جمع الله لك ذلك كله" ((رواه مسلم)).

There was a man, and I do not know of any other man whose house was farther than his from the mosque, and he never missed Salat (in congregation). It was said to him (or I said to him): "If you buy a donkey you could ride it in the dark nights and in the burning sand." He said: "I do not like my house to be by the side of the mosque, for I (eagerly) desire that my steps towards the mosque and back from it should be recorded when I return to my family." Upon this Messenger of Allah (ﷺ) said, "Allah has granted you all the rewards

for you". [Muslim]. Another narration says: "You will get the reward for what you have anticipated".

IN PLAIN WORDS

A man who lived far from the mosque welcomed the long walk because his steps there and back were recorded, and the Prophet assured him he would receive that full reward. Allah rewards the intention and effort behind worship.

REFERENCE : RIYAD AS-SALIHIN 137 IN-BOOK REFERENCE : INTRODUCTION, HADITH 137

HADITH 138

Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

الثاني والعشرون: عن أبي محمد عبد الله بن عمرو بن العاص رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "أربعون خصلة أعلاها منيحة العنز، ما من عامل يعمل بخصلة منها رجاء ثوابها وتصديق موعودها إلا أدخله الله بها الجنة" ((رواه البخاري)).

Messenger of Allah (ﷺ) said, "There are forty kinds of virtue; the uppermost of them is to lend a (milch) she-goat (to someone in order to benefit from it and then return it). He who practices any of these virtues expecting its reward and relying on the truthfulness of the promise made for it, shall enter Jannah." [Al-Bukhari].

IN PLAIN WORDS

There are many kinds of good, such as lending a useful animal to benefit another, and whoever does any of them sincerely, trusting Allah's promise, will enter Paradise. Simple acts of generosity, done with faith, lead to great reward.

REFERENCE : RIYAD AS-SALIHIN 138 IN-BOOK REFERENCE : INTRODUCTION, HADITH 138

'Adi bin Hatim (May Allah be pleased with him) reported:

الثالث والعشرون: عن عدي بن حاتم رضي الله عنه قال: سمعت النبي صلى الله عليه وسلم يقول: " اتقوا النار ولو بشق تمرّة " ((متفق عليه)).
وفي رواية لهما عنه قال: قال رسول الله صلى الله عليه وسلم: " ما منكم من أحد إلا سيكلمه ربه ليس بينه وبينه ترجمان فينظر أيمن منه فلا يرى إلا ما قدم، وينظر أشأم منه فلا يرى إلا ما قدم، ينظر بين يديه فلا يرى إلا النار تلقاء وجهه، فاتقوا النار ولو بشق تمرّة، فمن لم يجد فبكلمة طيبة".

I heard the Prophet (ﷺ) saying, "Protect yourself from (Hell) Fire, by giving of half of a date (in charity)". [Al-Bukhari and Muslim]. In another narration 'Adi bin Hatim (May Allah be pleased with him) reported Messenger of Allah (ﷺ) as saying: "Allah will surely speak with everyone of you without an interpreter. He (the man) will look at his right side and will see nothing but (the deeds) which he had done before, and he will look to his left side and will see nothing but (the deeds) which he had done before. Then he will look in front of him and will find nothing but Hell-fire facing him. So protect (yourselves) from (Hell) Fire, by giving in charity even half a date; and if he does not finds it, then with a kind word".

IN PLAIN WORDS

Shield yourself from the Fire by giving in charity, even half a date, or if you have nothing, then with a kind word. No one is too poor to give something good.

HADITH 140

Anas (May Allah be pleased with him) reported:

الرابع والعشرون: عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله ليرضى عن العبد أن يأكل الأكلة فيحمده عليها، أو يشرب الشربة فيحمده عليها" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Allah will be pleased with His slave who praises Him (i.e., says Al-hamdu lillah) when he eats and praises Him when he drinks". [Muslim].

IN PLAIN WORDS

Allah is pleased with a servant who praises Him after eating and after drinking. Even simple thanks over everyday blessings is beloved to Allah.

REFERENCE : RIYAD AS-SALIHIN 140 IN-BOOK REFERENCE : INTRODUCTION, HADITH 140

HADITH 141

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

الخامس والعشرون: عن أبي موسى رضي الله عنه ، عن النبي صلى الله عليه وسلم قال: "على كل مسلم صدقة" قال : أرأيت إن لم يجد؟ قال: أرأيت إن لم يستطع؟ قال: "يعين ذا الحاجة الملهوف" قال: أرأيت إن لم يستطع؟ قال: "يأمر بالمعروف أو الخير" قال : أرأيت إن لم يفعل؟ قال: يمسك عن الشر فإنها صدقة" ((متفق عليه)).

The Prophet (ﷺ) said, "Giving in charity is an obligation upon every Muslim". It was said (to him): "What about one who does not find (the means) to do so?" He (ﷺ) said, "Let him work with his hands, thus doing benefit to himself and give in charity." It was said to him:

"What if he does not have (the means) to do so?" He (ﷺ) said, "Then let him assist the needy, the aggrieved." It was said: "What about if he cannot even do this?" He (ﷺ) said, "Then he should enjoin good." He was asked: "What if he cannot do that?" He (the Prophet (ﷺ)) said, "He should then abstain from evil, for verily, that is a charity from him". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Asked what one should give if he has nothing, the Prophet laid out a chain: work and give, or help the needy, or urge good, or at least hold back from harm, which itself counts as charity. Everyone can give something, even if only by avoiding wrong.

REFERENCE : RIYAD AS-SALIHIN 141 IN-BOOK REFERENCE : INTRODUCTION, HADITH 141

CHAPTER 14

Moderation in Worship

باب في الاقتصاد في العبادة

This chapter gathers the Prophet's teaching on al-iqtisad fil-ibadah, balance and moderation in worship. The recurring lesson is that Allah loves worship that a person can keep up, not heroic bursts that burn out. Devotion is a marathon, not a sprint, and overreaching often ends in exhaustion or abandoning the good entirely.

Notice how the Prophet redirects sincere but excessive zeal again and again, whether it is praying all night, fasting every day, or vowing never to marry. He insists that the body, the family, and the visitor all have a rightful claim on a person, and that fulfilling these claims is itself part of the religion. The steady, sustainable habit done with a fresh heart is shown to be dearer to Allah than the rare exertion done in fatigue.

HADITH 142

Aishah (May Allah be pleased with her) reported:

- وعن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم دخل عليها وعندها امرأة قال: من هذه؟ قالت: هذه فلانة تذكر من صلاتها قال: "مه عليكم بما تطيقون، فوالله لا يمل الله حتى تملوا" وكان أحب الدين إليه ما داوم صاحبه عليه. ((متفق عليه)).

The Prophet (ﷺ) came in when a woman was sitting beside me. He asked me, "Who is she?" I said: "She is the one whose performance of Salat (prayer) has become the talk of the town." Addressing her, he (ﷺ) said, "(What is this!) You are required to take upon yourselves only what you can carry out easily. By Allah, Allah does not withhold His Mercy and forgiveness of you until you neglect and

give up (good works). Allah likes the deeds best which a worshipper can carry out constantly". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Told of a woman famous for endless prayer, the Prophet urged taking on only what one can keep up, since Allah does not tire of rewarding until we give up. The deeds Allah loves best are those done steadily.

REFERENCE : RIYAD AS-SALIHIN 142 IN-BOOK REFERENCE : INTRODUCTION, HADITH 142

HADITH 143

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: جاء ثلاثة رهط إلى بيوت أزواج النبي صلى الله عليه وسلم، يسألون عن عبادة النبي صلى الله عليه وسلم، فلما أخبروا كأنهم تقالوها وقالوا: أين نحن من النبي صلى الله عليه وسلم قد غفر الله له تقدم من ذنبه وما تأخر. قال أحدهم: أما أنا فأصلي الليل أبداً وقال الآخر: وأنا أصوم الدهر أبداً ولا أفطر، وقال الآخر: وأنا أعتزل النساء فلا أتزوج أبداً، فجاء رسول الله صلى الله عليه وسلم إليهم فقال: "أنتم الذين قلتم كذا وكذا؟! أما والله إني لأخشاكم لله وأتقاكم له لكني أصوم وأفطر، وأصلي وأرقد، وأتزوج النساء، فمن رغب عن سنتي فليس مني" ((متفق عليه)).

Three men came to the houses of the wives of the Prophet (ﷺ) to inquire about the worship of the Prophet (ﷺ). When they were informed, they considered their worship insignificant and said: "Where are we in comparison with the Prophet (ﷺ) while Allah has forgiven his past sins and future sins". One of them said: "As for me,

I shall offer Salat all night long." Another said: "I shall observe Saum (fasting) continuously and shall not break it". Another said: "I shall abstain from women and shall never marry". The Prophet (ﷺ) came to them and said, "Are you the people who said such and such things? By Allah, I fear Allah more than you do, and I am most obedient and dutiful among you to Him, but still I observe fast and break it; perform Salat and sleep at night and take wives. So whoever turns away from my Sunnah does not belong to me". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Three men resolved to pray all night, fast without break, or never marry, thinking this brought them closer to Allah. The Prophet, the most devout of all, kept a balanced way and warned that turning from his example is not from him.

REFERENCE : RIYAD AS-SALIHIN 143 IN-BOOK REFERENCE : INTRODUCTION, HADITH 143

HADITH 144

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه أن النبي صلى الله عليه وسلم قال: "هلك المتنتعون" قالها ثلاثاً ((رواه مسلم))

The Prophet (ﷺ) said, "Ruined are those who insist on hardship in matters of the Faith." He repeated this three times. [Muslim]

IN PLAIN WORDS

Those who push worship into harsh extremes bring ruin on themselves. The Prophet repeated this to stress that overburdening oneself defeats the purpose of religion.

REFERENCE : RIYAD AS-SALIHIN 144 IN-BOOK REFERENCE : INTRODUCTION, HADITH 144

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: " إن الدين يسر، ولن يشاد الدين إلا غلبه، فسددوا وقاربوا وأبشروا، واستعينوا بالغدوة والروحة وشيء من الدلجة" ((رواه البخاري)).
وفي رواية له : سددوا وقاربوا واغدوا وروحوا، وشيء من الدلجة،
القصد القصد تبلغوا .

The Prophet (ﷺ) said, "The religion (of Islam) is easy, and whoever makes the religion a rigour, it will overpower him. So, follow a middle course (in worship); if you can't do this, do something near to it and give glad tidings and seek help (of Allah) at morn and at dusk and some part of night". [Al-Bukhari].

IN PLAIN WORDS

Islam is meant to be manageable, and whoever strains it to harshness will be worn down by it. Take a balanced middle path and seek Allah's help across the day.

REFERENCE : RIYAD AS-SALIHIN 145 IN-BOOK REFERENCE : INTRODUCTION, HADITH 145

HADITH 146

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: دخل النبي صلى الله عليه وسلم المسجد فإذا جبل ممدود بين السارين فقال: "ما هذا الجبل" قالوا : هذا جبل لزينب، فإذا فترت تعلقت به. فقال النبي صلى الله عليه وسلم " حلوه، ليصل أحدكم نشاطه فإذا فتر فليرقد" ((متفق عليه)).

The Prophet (ﷺ) came into the mosque and noticed a rope stretched between two poles. He enquired, "What is this rope for?" He was told: "This is Zainab's rope. When during her voluntary prayer, she begins to feel tired, she grasps it for support". The Prophet (ﷺ) said, "Untie it. You should perform prayers so long as you feel active. When you feel tired, you should go to sleep". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Seeing a rope someone used to prop herself up in tiring night prayer, the Prophet had it removed and said to pray while alert and rest when tired. Worship is best done with a fresh, willing heart, not in forced exhaustion.

REFERENCE : RIYAD AS-SALIHIN 146 IN-BOOK REFERENCE : INTRODUCTION, HADITH 146

HADITH 147

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم قال: " إذا نعس أحدكم وهو يصلي، فليرقد حتى يذهب عنه النوم، فإن أحدكم إذا صلى وهو ناعس لا يدري لعله يذهب ويستغفر فيسب نفسه" ((متفق عليه)) .

Messenger of Allah (ﷺ) 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, he does not know whether he seeks forgiveness or abuses himself". [Al-Bukhari and Muslim].

IN PLAIN WORDS

If drowsiness overtakes you in prayer, lie down until it passes, since a sleepy worshipper may not even know what he is saying. Worship

REFERENCE : RIYAD AS-SALIHIN 147 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 147

HADITH 148

Jabir bin Samurah (May Allah be pleased with him) reported:

وعن أبي عبد الله جابر بن سمرة رضي الله عنهما قال: "كنت أصلي مع النبي صلى الله عليه وسلم الصلوات، فكانت صلاته قصداً وخطبته قصداً" ((رواه مسلم)).

I used to perform prayer with the Prophet (ﷺ) and his Salat was of a moderate length and his Khutbah too was moderate in length. [Muslim].

IN PLAIN WORDS

The Prophet kept both his prayer and his sermon moderate in length. Balance, not excess, marked even his public worship.

REFERENCE : RIYAD AS-SALIHIN 148 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 148

HADITH 149

Abu Juhaifah (May Allah be pleased with him) reported:

وعن 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 الدرداء متبذلة فقال: ما شأنك قالت: أخوك أبو الدرداء ليس له حاجة في الدنيا، فجاء أبو الدرداء فصنع له طعاماً، فقال له: كل فإني صائم، قال: ما أنا بآكل حتى تأكل، فأكل، فلما كان الليل ذهب أبو

الدرداء يقوم فقال له: نعم، فنام، ثم ذهب يقوم فقال له: نعم، فلما كان من آخر الليل قال سلمان: قم الآن: فصلياً جميعاً، فقال له سلمان: إن لربك عليك حقاً، وإن لنفسك عليك حقاً، ولأهلك عليك حقاً، فأعط كل ذي حق حقه، فأتى النبي صلى الله عليه وسلم فذكر ذلك له، فقال النبي صلى الله عليه وسلم "صدق سلمان" ((رواه البخاري)).

The Prophet (ﷺ) made a bond of brotherhood between Salman and Abud-Darda'. Salman paid a visit to Abud-Darda' and found Umm Darda' (his wife) dressed in shabby clothes and asked her why she was in that state. She replied: "Your brother Abud-Darda' is not interested in (the luxuries of) this world. In the meantime Abud-Darda' came in and prepared a meal for Salman. Salman requested Abud-Darda' to eat (with him) but Abud-Darda' said: "I am fasting." Salman said: "I am not going to eat unless you eat." So, Abud-Darda' ate (with Salman). When it was night and (a part of the night passed), Abud-Darda' got up (to offer the night prayer) but Salman asked him to sleep and Abud-Darda' slept. After some time Abud-Darda' again got up but Salman asked him to sleep. When it was the last hours of the night, Salman asked him to get up and both of them offered (Tahajjud) prayer. Then Salman told Abud-Darda': "You owe a duty to your Rubb, you owe a duty to your body; you owe a duty to your family; so you should give to every one his due. Abud-Darda' came to the Prophet (ﷺ) and reported the whole story. Prophet (ﷺ) said, "Salman is right". [Al- Bukhari].

IN PLAIN WORDS

Visiting his brother in faith, Salman saw him neglecting his wife and overdoing worship, and reminded him that his Lord, body, and family each have a rightful claim. The Prophet confirmed Salman was right: give everyone their due.

HADITH 150

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

وعن أبي محمد عبد الله بن عمرو بن العاص رضي الله عنهما قال: أخبر النبي صلى الله عليه وسلم أنني أقول: والله لأصومن النهار، ولأقومن الليل ماعشت، فقال رسول الله صلى الله عليه وسلم: أنت الذي تقول ذلك؟ فقلت له: قد قلته بأبي أنت وأمي يا رسول الله. قال: "إِنَّكَ لَا تَسْتَطِيعُ ذَلِكَ؛ فَصُمْ وَأَفْطِرْ، وَنَمْ وَقُمْ، وَصُمْ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فَإِنَّ الْحَسَنَةَ بَعِشْرَ امْثَلِهَا، وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ" قلت: فَإِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ: فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ، قلت: فَإِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: "فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، فَذَلِكَ صِيَامُ دَاوُدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ أَعْدَلُ الصِّيَامِ". وَفِي رِوَايَةٍ: "وَهُوَ أَفْضَلُ الصِّيَامِ" فقلت: فَإِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ. فقال رسول الله صلى الله عليه وسلم: "لَا أَفْضَلَ مِنْ ذَلِكَ" وَلَأنَّ أَكُونَ قَبْلَ الثَّلَاثَةِ الْأَيَّامِ الَّتِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ إِلَيَّ مِنْ أَهْلِي وَمَالِي. وَفِي رِوَايَةٍ: "أَلَمْ أَخْبَرَ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ؟" قلت: بلى يا رسول الله قال: "فَلَا تَفْعَلْ: صُمْ وَأَفْطِرْ، وَنَمْ وَقُمْ فَإِنَّ لِحَسَدِكَ عَلَيْكَ حَقًّا، وَإِنْ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنْ لَزَوْجِكَ عَلَيْكَ حَقًّا، وَإِنْ لَزُورِكَ عَلَيْكَ حَقًّا، وَإِنْ بِحَسَبِكَ أَنْ تَصُومَ فِي كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ، فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ امْثَلِهَا، فَإِنَّ ذَلِكَ صِيَامُ

الدهر" فشددت فشدد علي، قلت: يا رسول الله إني أجد قوة، قال:
"صم صيام نبي الله داود ولا تزدد عليه" قلت: وما كان صيام داود؟
قال: "نصف الدهر" فكان عبد الله يقول بعدما كبر: يا ليتني قبلت
رخصة رسول الله صلى الله عليه وسلم. وفي رواية: " ألم أخبر أنك تصوم
الدهر، وتقرأ القرآن كل ليلة؟" فقلت: بلى يا رسول الله، ولم أرد بذلك
إلا الخير قال: "فصم صوم نبي الله داود، فإنه كان أعبد الناس، وأقرأ
القرآن كل شهر" قلت: يا نبي الله إني أطيق أفضل من ذلك؟ قال:
"فاقرأه في كل عشرين" قلت: يا نبي الله إني أطيق أفضل من ذلك؟
قال: "فاقرأه في كل عشر" قلت يا نبي الله إني أطيق أفضل من ذلك؟
قال: "فاقرأه في كل سبع ولا تزدد على ذلك". فشددت فشدد علي ،
وقال لي النبي صلى الله عليه وسلم: "إنك لا تدري لعلك يطول بك عمر"
قال: فصرت إلى الذي قال لي النبي صلى الله عليه وسلم، فلما كبرت
وددت أني كنت قبلت رخصة نبي الله صلى الله عليه وسلم. وفي
رواية: " وإن لولدك عليك حقاً" وفي رواية: " لا صام من صام الأبد"
ثلاثاً. وفي رواية: "أحب الصيام إلى الله تعالى صيام داود، وأحب
الصلاة إلى الله تعالى صلاة داود: كان ينام نصف الليل، ويقوم ثلثه،
وينام سدسه، وكان يصوم يوماً ويفطر يوماً، ولا يفري إذا لاقى". وفي
رواية: أنكحني أبي امرأة ذات حسب، وكان يتعاهد كنته-أي : امرأة
ولده- فيسألها عن بعلمها، فتقول له : نعم الرجل من رجل لم ييطأ لنا

فراشاً ولم يفتش لنا كنفاً منذ أتيناها. فلما طال ذلك عليه ذكر ذلك للنبي صلى الله عليه وسلم. فقال: "القنى به" فلقيته بعد ذلك فقال: "كيف تصوم؟" قلت كل يوم، قال: "وكيف تحتم؟" قلت: كل ليلة، وذكر نحون ما سبق، وكان يقرأ على بعض أهله السبع الذي يقرؤه، يعرضه من النهار ليكون أخف عليه بالليل، وإذا أراد أن يتقوى أفطر أياماً وأحصى وصام مثلهن كراهية أن يترك شيئاً فارق عليه النبي صلى الله عليه وسلم. كل هذه الروايات صحيحة معظمها في الصحيحين وقليل منها في أحدهما.

The Prophet (ﷺ) was informed that I said that I would perform prayers the whole night and observe fasting every day as long as I live. Messenger of Allah (ﷺ) said, "Is it you who said this?" I said to him, "O Messenger of Allah! I ransom you with my parents, it is I who said that." Messenger of Allah (ﷺ) said, "You will not be able to do that. Observe fast and break it; sleep and get up for prayer, and observe fast for three days during the month; for every good is multiplied ten times and that will be equal to fasting the whole year." I said, "O Messenger of Allah! I can do more than that." He said, "Observe fast one day and leave off the next two days." I said, "O Messenger of Allah! I have strength to do more than that." Messenger of Allah (ﷺ) said, "Observe fast every other day, and that is the fasting of Dawud (ﷺ) and that is the most moderate fasting". According to another narration: Messenger of Allah (ﷺ) said, "That is the best fasting." I said, "But I am capable of doing more than this". Thereupon, Messenger of Allah (ﷺ) said, "There is nothing better than this." 'Abdullah bin 'Amr (May Allah be pleased with them) said (when he grew old): "Had I accepted the three days (fasting during every month) as the Messenger of Allah had said, it

would have been dearer to me than my family and my property". In another narration 'Abdullah is reported to have said: Messenger of Allah (ﷺ) said to me, "O 'Abdullah! Have I not been informed that you observe fast during the day and offer prayer all the night." I replied, "Yes, O Messenger of Allah!" Messenger of Allah (ﷺ) said, "Don't do that. Observe fast for few days and then leave off for few days, perform prayers and also sleep at night, as your body has a right upon you, and your eyes have a right upon you; and your wife has a right upon you; your visitors have a right upon you. It is sufficient for you to observe fast three days in a month, as the reward of good deeds is multiplied ten times, so it will be like fasting the whole year." I insisted (on fasting) and so I was given a hard instruction. I said, "O Messenger of Allah! I have strength." Messenger of Allah (ﷺ) said, "Observe fast like the fasting of Prophet Dawud (ﷺ); and do not fast more than that." I said: "How was the fasting of Prophet Dawud?" He (ﷺ) said, "Half of the year (i.e., he used to fast on every alternate day)." Afterwards when 'Abdullah (May Allah be pleased with him) grew old, he used to say: "Would that I had availed myself of the concession granted to me by Messenger of Allah." In another narration 'Abdullah is reported to have said: Messenger of Allah (ﷺ) said, "I have been informed that you observe fast continuously and recite (the whole of the Qur'an) every night." I said, "Messenger of Allah! It is right, but I covet thereby nothing but good," whereupon he (ﷺ) said, "Then observe fasts like the fasting of Prophet Dawud (ﷺ) as he was the most ardent worshipper of Allah; recite the Qur'an once every month." I said, "O Prophet of Allah! I am capable of doing more than that." He said, "Then recite it (the complete Qur'an) in every twenty days." I said, "O Prophet of Allah I am capable of reciting more than that." He said, "Then recite it once in every ten days." I said, "O Prophet of Allah! I am capable of reciting more than that." He said, "Then recite it once in every seven days, but not recite more than that." The Prophet of Allah also said to me, "You do not know, you may have a longer life". When I grew old I wished I had availed myself of

the concession (granted to me by) the Prophet of Allah. In another narration 'Abdullah is reported to have said: Messenger of Allah (ﷺ) said, "The best fasting with Allah is that of (Prophet) Dawud, and the best prayer with Allah is that of Dawud (ﷺ) for he would sleep half of the night and stand for prayer for the third of it and (then) would sleep sixth part of it; he observed fast one day and leave off the other. He would not flee on meeting the enemy". In another narration 'Abdullah is reported to have said: My father helped me marry a noble woman and he used to inquire of his daughter-in-law regarding her husband. She would say: "He is, indeed, a fine man. Since I have come to him, he has neither stepped on my bed nor he has had sexual intercourse with me". When this state of affairs lasted for some time, my father mentioned the matter to Messenger of Allah (ﷺ) who directed my father saying, "Send him to me". I went to him accordingly. He asked me, "How often do you observe fast?" I replied; "Daily". He asked me, "How long do you take in reading the Noble Qur'an completely." I said, "Once every night". Then he narrated the whole story. He (in his old age) would recite one seventh of his nightly recitation to some members of his family during the day to lighten his task at night. Whenever he wished to have a relief from his fast on alternate days, he would give up fasting for a few days and make up deficiency later by observing the number of fasts he had missed. He would not give up the number of fasts altogether because he did not like to abandon what he had settled with Messenger of Allah (ﷺ).

IN PLAIN WORDS

A Companion vowed to fast daily and pray all night, but the Prophet steadily guided him to a sustainable middle, like fasting every other day, because his body, eyes, wife, and visitors all had rights over him. In old age the man wished he had taken the lighter path the Prophet offered.

Hanzalah Al-Usayyidi (May Allah be pleased with him) who was one of the scribes of Messenger of Allah (ﷺ), reported:

وعن أبي ربي حنظلة بن الربيع الأسدي الكاتب أحد كتّاب رسول الله صلى الله عليه وسلم قال: لقيني أبو بكر رضي الله عنه فقال: كيف أنت يا حنظلة؟ قلت: نافق حنظلة؟ قلت: نافق حنظلة (قال: سبحان الله ما تقول؟) قلت: نكون عند رسول الله صلى الله عليه وسلم يذكرنا بالجنة والنار كأنا رأي عين، فإذا خرجنا من عند رسول الله صلى الله عليه وسلم عافسنا الأزواج والأولاد والضيعات نسينا كثيراً. قال أبو بكر رضي الله عنه : فوالله إننا للنلقى مثل هذا، فانطلقت أنا وأبو بكر حتى دخلنا على رسول الله صلى الله عليه وسلم. فقلت: نافق حنظلة يا رسول الله (فقال رسول الله صلى الله عليه وسلم : "وما ذاك؟" قلت: يا رسول الله نكون عندك تذكرنا بالنار والجنة كأنا رأي العين، فإذا خرجنا من عندك عافسنا الأزواج والأولاد والضيعات نسينا كثيراً. فقال رسول الله 0: "والذي نفسي بيده لو تدومون على ما تكونون عندي وفي الذكر لصاغتكم الملائكة على فرشكم وفي طرقكم، ولكن يا حنظلة ساعة وساعة" ثلاث مرات، ((رواه مسلم)).

I met Abu Bakr (May Allah be pleased with him) he said: "How are you O Hanzalah?" I said, "Hanzalah has become a hypocrite". He said, "Far removed is Allah from every imperfection, what are you saying?" I said, "When we are in the company of Messenger of Allah (ﷺ) and he reminds us of Hell-fire and Jannah, we feel as if we are seeing them with our very eyes, and when we are away from

Messenger of Allah (ﷺ), we attend to our wives, our children, our business, most of these things (pertaining to life hereafter) slip out of our minds." Abu Bakr (May Allah be pleased with him) said, "By Allah, I also experience the same thing". So Abu Bakr (May Allah be pleased with him) and I went to Messenger of Allah (ﷺ) and I said to him, "O Messenger of Allah (ﷺ), Hanzalah has turned hypocrite." Thereupon Messenger of Allah (ﷺ) said, "What has happened to you?" I said, "O Messenger of Allah, when we are in your company, and are reminded of Hell-fire and Jannah, we feel as if we are seeing them with our own eyes, but when we go away from you and attend to our wives, children and business, much of these things go out of our minds." Thereupon Messenger of Allah (ﷺ) said, "By Him in Whose Hand is my life if your state of mind remains the same as it is in my presence and you are always busy in remembrance (of Allah), the angels will shake hands with you in your beds and in your roads; but Hanzalah, time should be devoted (to the worldly affairs) and time should be devoted (to prayer)". He (the Prophet (ﷺ)) said this thrice. [Muslim].

IN PLAIN WORDS

A Companion feared he was a hypocrite because his vivid awareness of the next life faded amid family and work. The Prophet reassured him that this is natural: there is a time for devotion and a time for worldly affairs.

REFERENCE : RIYAD AS-SALIHIN 151 IN-BOOK REFERENCE : INTRODUCTION, HADITH 151

HADITH 152

Ibn 'Abbas (May Allah be pleased with them) reported:

- وعن 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

اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَرَوْهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلْ وَلْيَقْعُدْ وَلْيَتِمَّ صَوْمَهُ" ((رواه البخاري)).

While the Prophet (ﷺ) was delivering Khutbah (religious talk), he noticed a man who was standing, so he asked about him and was told that he was Abu Israel who had taken a vow to remain standing and not sit, or go into the shade, or speak while observing fasting. Thereupon Messenger of Allah (ﷺ) said, "Tell him to speak, to go into the shade, to sit and to complete his fast". [Al- Bukhari].

IN PLAIN WORDS

Seeing a man vowing to stand in the sun, stay silent, and fast in hardship, the Prophet told him to sit, seek shade, and speak, but to finish his fast. Needless self-punishment is no part of true worship.

REFERENCE : RIYAD AS-SALIHIN 152 IN-BOOK REFERENCE : INTRODUCTION, HADITH 152

CHAPTER 15

Righteous Conduct on a Regular Basis

باب المحافظة على الأعمال

Following naturally from moderation, this short chapter is about al-muhafazah 'alal-a'mal, guarding and maintaining one's good deeds. The point is constancy: a small portion of worship kept up faithfully is more valued than a large effort taken up and then dropped.

Notice the mercy woven through these hadith. Allah makes room for human weakness, allowing a missed night portion to be made up by day, yet the Prophet warns against the person who once kept a good habit and then let it go. The lesson is to begin with what you can sustain and then protect it.

HADITH 153

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

وعن عمر بن الخطاب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من نام عن حزيه من الليل، أو عن شيء منه فقرأه ما بين صلاة الفجر وصلاة الظهر، كتب له كأنما قرأه من الليل" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Should anyone fall asleep at night and fail to recite his portion of the Qur'an, or a part of it, if he recites it between the Fajr prayer and the Zuhr prayer, it will be recorded for him as though he had recited it during the night". [Muslim].

IN PLAIN WORDS

If someone sleeps through their usual night recitation, reciting it between dawn and midday counts as if done at night. Allah's mercy makes room to make up a missed good habit.

HADITH 154

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: قال لي رسول الله صلى الله عليه وسلم: يا عبد الله لا تكن مثل فلان، كان يقوم الليل فترك قيام الليل ((متفق عليه)).

Messenger of Allah (ﷺ) said to me, "O Abdullah! Do not be like so-and-so. He used to get up at night for optional prayer but abandoned it later." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet warned a Companion not to be like a man who used to pray at night and then gave it up. Once you take up a good practice, the lesson is to hold on to it.

REFERENCE : RIYAD AS-SALIHIN 154 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 154

HADITH 155

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم إذا فاتته الصلاة من الليل من وجع أو غيره، صلى من النهار اثنتي عشرة ركعة ((رواه مسلم)).

When Messenger of Allah (ﷺ) missed the optional night Salat (Tahajjud) due to pain or any other reason, he would perform twelve Rak'ah during the day time. [Muslim].

IN PLAIN WORDS

When pain or another cause made the Prophet miss his night prayer, he made it up during the day. Even he was careful to preserve his regular worship rather than simply let it lapse.

REFERENCE : RIYAD AS-SALIHIN 155 IN-BOOK REFERENCE : INTRODUCTION, HADITH 155

CHAPTER 16

Observing the Sunnah and the manners of its obedience

باب الأمر بالمحافظة على السنة وآدابها

This chapter establishes why the Sunnah, the Prophet's guidance and example, is binding and how to follow it with the right manners. The central command is simple: do what he ordered as far as you are able, leave what he forbade, and avoid inventing new practices in the religion.

Notice the spread of examples, from major principles like avoiding excessive questioning and clinging to the Sunnah against bid'ah, down to the smallest etiquette of eating with the right hand and not wasting a fallen morsel. The chapter teaches that loving the Prophet means receiving both the weighty and the small parts of his guidance with the same trusting obedience.

HADITH 156

Abu Hurairah (May Allah be pleased with him) reported:

فالأول : عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "دعوني ما تركتكم: إنما أهلك من كان قبلكم كثرة سؤالهم ، واختلافهم على أنبيائهم، فإذا نهيتكم عن شيء فاجتنبوه، وإذا أمرتكم بأمر فأتوا منه ما استطعتم" ((متفق عليه)).

The Prophet (ﷺ) said, "Do not ask me unnecessarily about the details of the things which I do not mention to you. Verily, the people before you were doomed because they were used to putting many questions to their Prophets and had differences about their Prophets. Refrain from what I forbid you and do what I command

you to the best of your ability and capacity". [Al-Bukhari and Muslim]

IN PLAIN WORDS

The Prophet asked his followers not to burden him with needless questions, noting that earlier peoples were ruined by excessive questioning and disputing with their prophets. Avoid what he forbade and do what he commanded as far as you are able.

REFERENCE : RIYAD AS-SALIHIN 156 IN-BOOK REFERENCE : INTRODUCTION, HADITH 156

HADITH 157

'Irbad bin Sariyah (May Allah be pleased with him) reported:

الثاني: عن أبي نجيح العرباض بن سارية رضي الله عنه قال: "وعظنا رسول الله صلى الله عليه وسلم موعظة بليغة وجلت منها القلوب وذرفت منها العيون، فقلنا: يا رسول الله كأنها موعظة مودع فأوصنا. قال: "أوصيكم بتقوى الله، والسمع والطاعة وإن تأمر عليكم عبد حبشي، وإنه من يعش منكم فسيرى اختلافاً كثيراً. فعليكم بسنتي وسنة الخلفاء الراشدين المهديين، عضوا عليها بالنواجذ، وإياكم ومحدثات الأمور فإن كل بدعة ضلالة" ((رواه أبو داود، والترمذي وقال : حديث حسن صحيح)).

One day Messenger of Allah (ﷺ) delivered us a very eloquent Khutbah on account of which eyes shed tears and hearts were full of tears. A man said: "O Prophet of Allah, this is as if it were a parting advice. So advise us". He (ﷺ) said, "I admonish you to fear Allah, to listen and obey even if an Abyssinian slave is appointed as your leader. Because whosoever among you shall live after me, will

see much discord. So hold fast to my Sunnah and the examples of the Rightly- Guided Caliphs who will come after me. Adhere to them and hold to it fast. Beware of new things (in Deen) because every Bid'ah is a misguidance". [Abu Dawud and At- Tirmidhi, who categorized it as Hadith Hasan Sahih].

IN PLAIN WORDS

In a moving farewell-like sermon, the Prophet urged fearing Allah, obeying rightful leaders, and clinging firmly to his way and that of the rightly guided caliphs, while warning that newly invented practices in religion are misguidance. Hold fast to authentic guidance amid confusion.

REFERENCE : RIYAD AS-SALIHIN 157 IN-BOOK REFERENCE : INTRODUCTION, HADITH 157

HADITH 158

Abu Hurairah (May Allah be pleased with him) reported:

الثالث: عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "كل أمتي يدخلون الجنة إلا من أبي". قيل: ومن يأبى يا رسول الله قال: "من أطاعني دخل الجنة، ومن عصاني فقد أبى" ((رواه البخاري)).

Messenger of Allah (ﷺ) said, "Everyone of my Ummah will enter Jannah except those who refuse". He was asked: "Who will refuse?" He (ﷺ) said, "Whoever obeys me, shall enter Jannah, and whosoever disobeys me, refuses to (enter Jannah)". [Al- Bukhari].

IN PLAIN WORDS

Everyone in the Prophet's community will enter Paradise except those who refuse, and refusing means disobeying him. Following the Prophet is the path in, and turning from him is turning away from Paradise.

HADITH 159

Salamah bin Al-Akwa' (May Allah be pleased with him) reported:

الرابع: عن أبي مسلم، وقيل: أبي إياس سلمة بن عمرو بن الأكوع رضي الله عنه، أن رجلاً أكل عند رسول الله صلى الله عليه وسلم بشماله فقال: "كل بيمينك" قال: لا أستطيع. قال: "لا استطعت" ما منعه إلا الكبر، فما رفعها إلى فيه. ((رواه مسلم)).

My father said that a person ate in the presence of Messenger of Allah (ﷺ) with his left hand. He (ﷺ) said, "Eat with your right hand". He said, "I cannot do that." Thereupon he (the Prophet) said, "May you never do that." It was pride that prevented him from doing it. And he could not raise it (the right hand) up to his mouth afterwards. [Muslim].

IN PLAIN WORDS

When a man refused to eat with his right hand out of pride, the Prophet's words left him unable to raise that hand again. It warns against letting arrogance keep one from accepting good guidance.

REFERENCE : RIYAD AS-SALIHIN 159 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 159

HADITH 160

Nu'man bin Bashir (May Allah be pleased with them) reported:

الخامس: عن أبي عبد الله النعمان بن بشير رضي الله عنهما، قال: سمعت رسول الله صلى الله عليه وسلم يقول: "لتسون صفوفكم أو ليخالفن الله بين وجوهكم" ((متفق عليه)). وفي رواية لمسلم: كان رسول الله

صلى الله عليه وسلم يسوي صفوفنا حتى كأنما يسوي بها القداح ،حتى
إذا رأى أنا قد عقلنا عنه ثم خرج يوماً، فقام حتى كاد أن يكبر، فرأى
رجلاً بادياً صدره فقال: " عباد الله لتسون صفوفكم أو ليخالفن الله بين
وجوهكم".

Messenger of Allah (ﷺ) said, "Straighten your rows (during Salat) or Allah would create dissension amongst you". [Al-Bukhari and Muslim]. In another narration reported by Muslim, Nu'man bin Bashir (May Allah be pleased with them) narrated: Messenger of Allah (ﷺ) used to straighten our rows (in Salat), as if he was straightening an arrow with their help until he saw that we had learnt it from him. One day he came out, stood up (for Salat) and was about to say: Allahu Akbar (Allah is the Greatest), (marking the beginning of the prayer) when he saw a man, whose chest was bulging out from the row. He said, "Slaves of Allah, you must straighten your rows or Allah would create dissension amongst you."

IN PLAIN WORDS

The Prophet was earnest about straightening the prayer rows, warning that disorder in the ranks can breed discord among hearts. Order and unity in worship reflect and protect unity among believers.

REFERENCE : RIYAD AS-SALIHIN 160 IN-BOOK REFERENCE : INTRODUCTION, HADITH 160

HADITH 161

Abu Musa (May Allah be pleased with him) reported:

السادس: عن أبي موسى رضي الله عنه قال: احترق بيت بالمدينة على
أهله من الليل، فلما حدث رسول الله صلى الله عليه وسلم بشأنهم قال

"إن هذه النار عدو لكم، فإذا نتم فاطفئوها عنكم" ((متفق عليه)).

A house in Al- Madinah caught fire at night and the roof and walls fell down upon the occupants. When this was reported to Messenger of Allah (ﷺ) he said, "Fire is your enemy; so put it out before you go to bed". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Fire is a danger in the home, so put it out before sleeping. The Prophet gave plain, caring guidance to protect people from harm.

REFERENCE : RIYAD AS-SALIHIN 161 IN-BOOK REFERENCE : INTRODUCTION, HADITH 161

HADITH 162

Abu Musa (May Allah be pleased with him) reported:

السابع: عنه قال: قال رسول الله صلى الله عليه وسلم : "إن مثل ما بعثني الله به من الهدى والعلم كمثل غيث أصاب أرضاً فكانت منها طائفة طيبة، قبلت الماء فأنبتت الكلأ والعشب الكثير، وكان منها أجادب أمسكت الماء، فنفع الله بها الناس فشربوا وسقوا وزرعوا. وأصاب طائفة منها أخرى ، إنما هي قيعان لا تمسك ماء ولا تنبت كلأ. فذلك مثل من فقه في دين الله، ونفعه بما بعثني الله به، فعلم وعلم، ومثل من لم يرفع بذلك رأساً، ولم يقبل هدى الله الذي أرسلت به" ((متفق عليه)). فقه بضم القاف على المشهور، وقيل: بكسرهما، أي: صار فقيهاً.

Messenger of Allah (ﷺ) said, "The similitude of guidance and knowledge with which Allah has sent me is like a rain which has

fallen on some ground. A fertile part of earth has absorbed water and brought forth much grass and herbs. Another part, which is solid, held the water and Allah benefits men thereby, who drank and gave others to drink, and used it for irrigation. But some of it has fallen on a portion of sandy land which neither retains the water nor produces herbage. Such is the likeness of the man who understands the religion of Allah and who gets benefit of what Allah has sent me with; he learns and teaches others. It is also the likeness of the man who neither raises his head on that account (meaning he does not benefit from what the Prophet (ﷺ) was sent with) nor accepts Allah's Guidance with which I am sent". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet likened his guidance to rain falling on different soils: some absorb it and flourish, some hold it for others' benefit, and some neither soak it up nor grow anything. People differ in how they receive and pass on what he taught.

REFERENCE : RIYAD AS-SALIHIN 162 IN-BOOK REFERENCE : INTRODUCTION, HADITH 162

HADITH 163

Jabir (May Allah be pleased with him) reported:

الثامن: عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
"مثلي ومثلكم كمثل رجل أوقد ناراً فجعل الجنادب والفراش يقعن فيها
وهو يذهبن عنها وأنا آخذ بحجزكم عن النار، وأنتم تفلتون من يدي"
(رواه مسلم).

Messenger of Allah (ﷺ) said, "My parable and that of yours is like a man who kindled a fire. When it has illuminated all around him, the moths and grasshoppers began to fall therein. He tried to push them away, but they overcame him and jumped into it. I am catching

hold of your waists ties (to save you) from fire, but you slip away from my hands". [Muslim].

IN PLAIN WORDS

The Prophet compared himself to a man holding people back from a fire they keep rushing into like moths. He cares deeply for our safety and warns us from harm, yet many still pull away toward what destroys them.

REFERENCE : RIYAD AS-SALIHIN 163 IN-BOOK REFERENCE : INTRODUCTION, HADITH 163

HADITH 164

Jabir (May Allah be pleased with him) reported:

التاسع: عنه أن رسول الله صلى الله عليه وسلم، أمر بلعق الأصابع والصحفة وقال: "إنكم لا تدرون في أيها البركة" ((رواه مسلم)). وفي رواية له: "إذا وقعت لقمة أحدكم . فليأخذها فليمط ما كان بها من أذى، وليأكلها، ولا يدعها للشيطان، ولا يمسح يده بالمنديل حتى يلغى أصابعه، فإنه لا يدري في أي طعامه البركة". وفي رواية له: "إن الشيطان يحضر أحدكم عند كل شيء من شأنه حتى يحضره عند طعامه، فإذا سقطت من أحدكم اللقمة فليمط ما كان بها من أذى ، فليأكلها، ولا يدعها للشيطان".

Messenger of Allah (ﷺ) commanded the licking of fingers (after eating) and the cleaning of the dish, saying: "You do not know in what portion the Blessing (of Allah) lies". [Muslim]. In another narration, Jabir said: Messenger of Allah (ﷺ) said, "When a morsel of any of you falls down, you should pick it up and remove any dirt or dust on it and then eat it; and don't leave it for Satan; and do not

wipe your hand with the towel until you have licked your fingers, for you do not know in what portion of the food the Barakah (*of Allah*) *lies*". Barakah is the abundance of goodness and its continuity.

IN PLAIN WORDS

The Prophet taught licking the fingers and cleaning the plate after eating, and picking up a fallen morsel after removing any dirt, since blessing may lie in any part of the food. It teaches gratitude and not wasting provision.

REFERENCE : RIYAD AS-SALIHIN 164 IN-BOOK REFERENCE : INTRODUCTION, HADITH 164

HADITH 165

Ibn 'Abbas (May Allah be pleased with him) reported:

العاشر: عن ابن عباس، رضي الله عنهما، قال: قام فينا رسول الله صلى الله عليه وسلم بموعظة فقال: "يا أيها الناس إنكم محشورون إلى الله تعالى حفاة عراة غرلاً { كما بدأنا أول خلق نعيده وعداً علينا إنا كنا فاعلين } ((الأنبياء: 103)) ألا وإن أول الخلائق يكسى يوم القيامة إبراهيم، صلى الله عليه وسلم، ألا وإنه سيجاء برجال من أمتي، فيؤخذ بهم ذات الشمال؛ فأقول: يارب أصحابي؛ فيقال: إنك لا تدري ما أحدثوا بعدك، فأقول كما قال العبد الصالح: { وكنت عليهم شهيداً ما دمت فيهم } إلى قوله: { العزيز الحكيم } ((المائدة: 117، 118)) فيقال لي: إنهم لم يزلوا مرتدين على أعقابهم منذ فارقتهم" ((متفق عليه)).

(46)

Messenger of Allah (ﷺ) said, "On the Day of Resurrection you will be assembled barefooted, naked and uncircumcised". He then

recited: "As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it," and continued: "The first to be clothed on the Day of Resurrection will be (Prophet) Ibrahim. Then some of my Companions will be taken to the left, (i.e., towards Hell-fire) and when I will say, 'They belong to my Ummah, O my Rubb!' It would be said: 'You do not know what they invented after you had left them.' I shall then say as the righteous slave [i.e., 'Isa (Jesus (ﷺ))] said: 'And I was a witness over them while I was amongst them, when You took me up, You were the Watcher over them and You are a Witness to all things. If you punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All-Wise.' I shall be told: 'They continued to turn on their heels since you parted from them". [Al-Bukhari and Muslim].

IN PLAIN WORDS

People will be raised bare and as they were first created, and some who altered the religion after the Prophet will be turned away. It is a sober reminder to stay true to authentic faith.

REFERENCE : RIYAD AS-SALIHIN 165 IN-BOOK REFERENCE : INTRODUCTION, HADITH 165

HADITH 166

'Abdullah bin Mughaffal (May Allah be pleased with him) reported:

الحادي عشر: عن أبي سعيد عبد الله بن مغفل، رضي الله عنه ، قال:
نهى رسول الله، صلى الله عليه وسلم عن الخذف وقال: "إنه لا يقتل
الصيد، ولا ينكأ العدو، وإنه يفقأ العين، ويكسر السن" ((متفق
عليه)) .

Messenger of Allah (ﷺ) prohibited flicking pebbles by the index finger and the thumb; and he said, "It does not kill a game animal

nor does it inflict wound on the enemy, but breaks the tooth and gorges the eye". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet forbade flicking pebbles, since it catches no game and harms no enemy but can break a tooth or injure an eye. He steered people away from a pointless habit that risks harm.

REFERENCE : RIYAD AS-SALIHIN 166 IN-BOOK REFERENCE : INTRODUCTION, HADITH 166

HADITH 167

'Abis bin Rabi'ah (May Allah be pleased with him) reported:

وعن عابس بن ربيعة قال: رأيت عمر بن الخطاب ، رضي الله عنه ،
يقبل الحجر -يعنى الأسود- ويقول:إني أعلم أنك حجر ما تنفع ولا تضر،
ولولا أني رأيت رسول الله، صلى الله عليه وسلم، يقبلك ما قبلتك.
(متفق عليه) .

I saw 'Umar bin Al-Khattab (May Allah be pleased with him) kissing the Black Stone (Al-Hajar Al-Aswad) and saying: "I know that you are just a stone and that you can neither do any harm nor give benefit. Had I not seen Messenger of Allah (ﷺ) kissing you, I would not have kissed you". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Umar kissed the Black Stone while openly saying it is just a stone that brings neither harm nor benefit, doing so only because the Prophet did. It shows that acts of worship are followed because the Prophet did them, not from any power in the object itself.

CHAPTER 17

Obedience to the command of Allah is an obligatory duty

باب وجوب الانقياد لحكم الله تعالى

This chapter teaches al-inqiyad li-hukmillah, the obligation to submit wholeheartedly to Allah's command. Its single rich hadith contrasts two responses to revelation: the rejection of those who said we hear and disobey, and the surrender of the believers who said we hear and we obey.

Notice how submission is rewarded with relief. When the Companions accepted a heavy verse with we hear and we obey rather than complaint, Allah eased their burden and confirmed that He never charges a soul beyond its capacity. True obedience opens the door to Allah's mercy and lightening.

HADITH 168

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة، رضي الله عنه ، قال: لما نزلت على رسول الله، صلى الله عليه وسلم : { لله ما في السموات وما في الأرض وإن تبدوا ما في أنفسكم أو تخفوه يحاسبكم به الله } الآية ((البقرة:283)) أشد ذلك على أصحاب رسول الله، صلى الله عليه وسلم، فأتوا رسول الله ، صلى الله عليه وسلم، ثم بركوا على الركب فقالوا: أي رسول الله كلفنا من الأعمال مانطيق: الصلاة والجهاد والصيام والصدقة، وقد أنزلت عليك هذه الآية ولا نطيعها. قال رسول الله، صلى الله عليه وسلم: "أتريدون أن تقولوا كما قال: أهل الكافرين من قبلكم: سمعنا وعصينا؟ بل قولوا:

سمعنا وأطعنا غفرانك ربنا وإليك المصير" فلما اقترأها القوم، وذلت بها
 ألسنتهم؛ أنزل الله تعالى في إثرها: {آمن الرسول بما أنزل إليه من ربه
 والمؤمنون كل آمن بالله وملائكته وكتبه ورسله لا نفرق بين أحد من
 رسله وقالوا سمعنا وأطعنا غفرانك ربنا وإليك المصير} فلما فعلوا ذلك
 نسخها الله تعالى؛ فأُنزل الله عز وجل: {لا يكلف الله نفسا إلا وسعها
 لها ما كسبت وعليها ما اكتسبت ، ربنا لا تؤاخذنا إن نسينا أو
 أخطأنا} قال: نعم { ربنا ولا تحمل علينا إصراً كما حملته على الذين من
 قبلنا } قال: نعم { ربنا ولا تحملنا ما لا طاقة لنا به } قال : نعم
 {واعف عنا واغفر لنا وارحمنا أنت مولانا فانصرنا على القوم الكافرين }
 قال: نعم" ((رواه مسلم)).

When it was revealed to Messenger of Allah (ﷺ): "To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it," the Companions of Messenger of Allah (ﷺ) felt it hard and severe and they came to Messenger of Allah (ﷺ) and sat down on their knees and said: "O Messenger of Allah, we were assigned some duties which were within our power to perform, such as Salat (prayer), Saum (fasting), Jihad (striving in the Cause of Allah), Sadaqah (charity). Then this (the above mentioned) Verse was revealed to you and it is beyond our power to live up to it." Messenger of Allah (ﷺ) said, "Do you want to say what the people of two Books (Jews and Christians) said before you: 'We hear and disobey?' You should rather say: 'We hear and we obey, we seek forgiveness, our Rubb and unto You is the return.'" And they said: "We hear and we obey, (we seek) Your forgiveness, our Rubb! And unto You is the return." When the

people recited it and it smoothly flowed on their tongues, then Allah revealed immediately afterwards: "The Messenger (Muhammad (ﷺ)) believes in what has been sent down to him from his Rubb, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say), 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Rubb, and to You is the return (of all)'. When they did that, Allah abrogated this (Ayah) and Allah the Great revealed: "Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned." (The Prophet (ﷺ) said): "Yes. 'Our Rubb! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)". (The Prophet (ﷺ) said): "Yes. 'Our Rubb! Put not on us a burden greater than we have strength to bear". (The Prophet (ﷺ) said): "Yes. 'Pardon us and grant us forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector) and give us victory over the disbelieving people". He (the Prophet (ﷺ)) said: "Yes". [Muslim].

IN PLAIN WORDS

When a weighty verse alarmed the Companions, the Prophet taught them to respond with 'we hear and we obey' instead of complaint, and Allah then eased their burden and confirmed He never charges a soul beyond its capacity. Wholehearted submission opens the door to Allah's relief and mercy.

REFERENCE : RIYAD AS-SALIHIN 168 IN-BOOK REFERENCE : INTRODUCTION, HADITH 168

CHAPTER 18

Prohibition of heresies in religion

باب النهي عن البدع ومحدثات الأمور

This chapter draws a clear line around how we worship. The key term is bid'ah, an invented practice added to the religion as though it were part of it. Worship is not something we design for ourselves; it is something we receive. So the measure of any act of devotion is not how sincere or beautiful it feels, but whether it traces back to what the Prophet (peace be upon him) actually brought.

Notice the seriousness here. The first hadith gives the principle in a single sentence, and the second shows the Prophet (peace be upon him) delivering it with the urgency of a man warning of an approaching army. Together they teach that guarding the religion from additions is not coldness or rigidity; it is love for the faith exactly as it was given.

HADITH 169

'Aishah (May Allah be pleased with her) reported:

عن عائشة، رضي الله عنها، قالت: قال رسول الله صلى الله عليه وسلم:
"من أحدث في أمرنا هذا ما ليس منه فهو رد" ((متفق عليه)). وفي
رواية لمسلم: "من عمل عملاً ليس عليه أمرنا فهو رد".

Messenger of Allah (ﷺ) said, "If anyone introduces in our matter something which does not belong to it, will be rejected". [Al-Bukhari and Muslim]. The narration in Muslim says: "If anybody introduces a practice which is not authenticated by me, it is to be rejected".

IN PLAIN WORDS

Anything introduced into the religion that does not belong to it is rejected. Worship must trace back to what the Prophet brought, not

HADITH 170

Jabir (May Allah be pleased with him) reported:

وعن جابر، رضي الله عنه ، كان رسول الله، صلى الله عليه وسلم، إذا
خطب احمرت عيناه، وعلا صوته، واشتد غضبه، حتى كأنه منذر
جيش يقول: "صبحكم ومساكم" ويقول: "بعثت أنا والساعة كهاتين"
ويقرن بين أصبعيه؛ السبابة والوسطى، ويقول: "أما بعد؛ فإن خير
الحديث كتاب الله وخير الهدى هدى محمد، صلى الله عليه وسلم، وشر
الأمور محدثاتها، وكل بدعة ضلالة" ثم يقول: "أنا أولى بكل مؤمن من
نفسه. من ترك ما لا فلاهله، ومن ترك ديناً أو ضياعاً فإلي وعلى"
((رواه مسلم)). وعن العرباض بن سارية، رضي الله عنه ، حديثه
السابق في باب المحافظة على السنة.

Whenever the Messenger of Allah (ﷺ) delivered a Khutbah, his eyes would become red, his tone loud and he showed anger as if he were warning us against an army. He (ﷺ) would say, "The enemy is about to attack you in the morning and the enemy is advancing against you in the evening". He would further say, "I am sent with the final Hour like these two fingers of mine." Messenger of Allah (ﷺ) held up his index finger and the middle finger together to illustrate. He used to add: "To proceed, the best speech is the Book of Allah and the best guidance is the guidance of Muhammad (ﷺ), the worst practice is the introduction of new practices in Islam and every Bid'ah is a misguidance". He would also say, "I am, in respect

of rights, nearer to every believer than his own self. He who leaves an estate, it belongs to his heirs, and he who leaves a debt, it is my responsibility to pay it off." [Muslim]. Same Hadith as reported by 'Irbad bin Sariyah (May Allah be pleased with him) has already been recorded in the previous chapter regarding safeguarding the Sunnah of the Prophet (ﷺ). (See Hadith number 158)

IN PLAIN WORDS

The Prophet delivered his sermons with the urgency of warning against an attacking army, declaring the Book of Allah the best speech and his own guidance the best guidance, while every invented practice in religion is misguidance. He took guarding the faith from additions with the utmost seriousness.

REFERENCE : RIYAD AS-SALIHIN 170 IN-BOOK REFERENCE : INTRODUCTION, HADITH 170

CHAPTER 19

Heretics doing desirable or undesirable deeds

باب فيمن سن سنة حسنة أو سيئة.

Having just warned against inventing practices in worship, the collection now turns to a different kind of initiating: starting something good or something evil within the bounds of what Islam already allows. The chapter title speaks of one who sets in motion a sunnah hasanah, a good way, or a sunnah sayyi'ah, an evil way. This is not about adding to the religion, but about reviving a permitted good or opening the door to a harm that others then follow.

The central idea is that influence outlives the act. When you begin a good that others take up, their reward keeps returning to you; when you begin a harm, its weight keeps coming back too, without lessening what the followers themselves carry. Read these two hadith together and you see both the encouragement to be first in good and the sober warning about being first in wrong.

HADITH 171

Jarir bin 'Abdullah (May Allah be pleased with him) reported:

عن أبي عمرو، جرير بن عبد الله، رضي الله عنه ، قال: كنا في صدر النهار عند رسول الله، صلى الله عليه وسلم، فجاءه قوم عراة مجتابي النمار، أو العباء، متقلدي السيوف، عامتهم من مضر، بل كلهم من مضر؛ فتمعر وجه رسول الله، صلى الله عليه وسلم، لما رأى بهم من الفاقة؛ فدخل ثم خرج، فأمر بلالاً فأذن وأقام، فصلى ثم خطب؛ فقال: {يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة} إلى

آخر الآية: {إن الله كان عليكم رقيباً} ، والآية الأخرى التي في آخر الحشر: {يا أيها الذين آمنوا اتقوا الله ولتنظر نفس ما قدمت لغد} تصدق رجل من ديناره من درهمه من ثوبه من صاع بره من صاع تمره - حتى قال - ولو بشق تمره، فجاء رجل من الأنصار بصرة كادت كفه تعجز عنها، بل قد عجزت، ثم تتابع الناس حتى رأيت كومين من طعام وثياب، حتى رأيت وجه رسول الله، صلى الله عليه وسلم، يتהלل كأنه مذهبة، فقال رسول الله، صلى الله عليه وسلم، " من سن في الإسلام سنة حسنة فله أجرها، وأجر من عمل بها من بعده من غير أن ينقص من أجورهم شيء، ومن سن في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده من غير أن ينقص من أوزارهم شيء " ((رواه مسلم)).

We were with Messenger of Allah (ﷺ) shortly after dawn when there came to him some people clad in woollen rags, or covered with sleeveless blankets; and with swords hanging down from their necks. Most of them rather, all of them, belonged to the Mudar tribe. The face of the Prophet (ﷺ) changed when he saw them starving. Then he went into his house and came out; then he commanded Bilal (May Allah be pleased with him) to proclaim Adhan (call to prayers). So he proclaimed Adhan and recited Iqamah and the Prophet (ﷺ) led the Salat. Then he delivered a Khutbah saying, "O mankind! Be dutiful to your Rubb, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women; and fear Allah through Whom you demand your (natural) rights, and do not sever the relations of kinship. Surely, Allah is Ever an All-

Watcher over you." (:) He also recited the Ayah which is in the end of Surat Al-Hashr: "O you who believe! Fear Allah and keep your duty to Him. And let every one look what he has sent forth for the tomorrow". (:). Thereafter, every man gave in charity Dinar, Dirham, clothes, measure-fulls of wheat and measure-fulls of dates till he said: "(Give in charity) be it half a date". Then a man of the Ansar came with a bag which was difficult for him to hold in his hand. Thereafter, the people came successively (with charity) till I saw two heaps of food and clothes. I noticed that the face of Messenger of Allah (ﷺ) was glowing like that of the bright moon or glittering gold. Then he (ﷺ) said, "Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whosoever introduces an evil practice in Islam, will shoulder its sin and the sins of all those who will act upon it, without diminishing in any way their burden" [Muslim].

IN PLAIN WORDS

Moved by the poverty of some visitors, the Prophet urged charity until a great heap was gathered, then taught that whoever starts a good practice gains its reward and that of all who follow it, while starting an evil one carries its sin and that of all who follow. The good or harm we set in motion keeps returning to us.

REFERENCE : RIYAD AS-SALIHIN 171 IN-BOOK REFERENCE : INTRODUCTION, HADITH 171

HADITH 172

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه أن النبي صلى الله عليه وسلم قال:
"ليس من نفس تقتل ظلماً إلا كان على ابن آدم الأول كفل من دمها
لأنه كان أول من سن القتل" ((متفق عليه)) .

The Prophet (ﷺ) said, "The first son of Adam *takes a share of the guilt of every one who murders another wrongfully because he was the initiator of committing murder*". [Al-Bukhari and Muslim]. The son of Adam in the Hadith is said to be Qabil. Allah tells us about his story in Surat Al-Ma'idah (The Table spread with Food). Verses 27-.

IN PLAIN WORDS

Because the first murderer opened the way to killing, he bears a share of the guilt for every wrongful murder after him. Being the first to do a wrong leaves a lasting weight, as others follow the path one began.

REFERENCE : RIYAD AS-SALIHIN 172 IN-BOOK REFERENCE : INTRODUCTION, HADITH 172

CHAPTER 20

Calling to right guidance and forbidding depravity

باب الدلالة على خير والدعاء إلى هدى أو ضلالة

This chapter turns the believer outward. It is about being a cause of good for others: pointing someone toward what is right, teaching a deed, inviting to guidance. The Arabic idea behind it is dalalah 'ala al-khayr, guiding to the good, and the promise attached to it is generous, that the guide shares in the reward of everyone who acts on his direction.

Read across these hadith and a pattern appears. Guidance is weighed by its fruit, not its noise; a single soul brought to the truth is described as better than the most prized worldly wealth. The same hadith also carry the shadow side, that calling others toward error draws back a matching share of the sin, so the tongue and the example we set are a trust.

HADITH 173

Abu Mas'ud 'Uqbah bin 'Amr Al-Ansari Al-Badri (May Allah be pleased with him) reported:

وعن أبي مسعود عقبة بن عمرو الأنصاري البدي رضي الله عنه قال:
قال رسول الله صلى الله عليه وسلم: "من دل على خير فله مثل أجر
فاعله" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Whoever guides someone to virtue will be rewarded equivalent to him who practices that good action". [Muslim].

Whoever guides someone to a good deed receives a reward like that of the one who does it. Helping others toward good multiplies your own share in it.

REFERENCE : RIYAD AS-SALIHIN 173 IN-BOOK REFERENCE : INTRODUCTION, HADITH 173

HADITH 174

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"من دعا إلى هدى كان له من الأجر مثل أجور من تبعه لا ينقص
ذلك من أجورهم شيئاً، ومن دعا إلى ضلالة كان عليه من الإثم مثل
آثام من تبعه لا ينقص ذلك من آثامهم شيئاً" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin, will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect". [Muslim].

IN PLAIN WORDS

Calling others to right guidance earns a reward equal to all who follow, without lessening theirs, and calling to error carries a matching share of their sin. The influence we set in motion comes back to us, for good or ill.

REFERENCE : RIYAD AS-SALIHIN 174 IN-BOOK REFERENCE : INTRODUCTION, HADITH 174

HADITH 175

Sahl bin Sa'd (May Allah be pleased with him) reported:

وعن العباس سهل بن سعد الساعدي رضي الله عنه أن رسول الله صلى الله عليه وسلم قال يوم خيبر: "لأعطين الراية غداً رجلاً يفتح الله على يديه، يحب الله ورسوله، ويحبه الله ورسوله" فبات الناس يدوكون ليلتهم أيهم يعطاها. فلما أصبح الناس غدوا على رسول الله صلى الله عليه وسلم: كلهم يرجو أن يعطاها، فقال: "أين علي بن أبي طالب؟" فقيل: يا رسول الله هو يشتكي عينيه قال: "فأرسلوا إليه" فأتي به ، فبصق رسول الله صلى الله عليه وسلم في عينيه، ودعا له، فبرأ حتى كأن لم يكن به وجع، فأعطاه الراية. فقال علي رضي الله عنه : يا رسول الله أقاتلهم حتى يكونوا مثلنا؟ فقال: "انفذ على رسلك حتى تنزل بساحتهم، ثم ادعهم إلى الإسلام، وأخبرهم بما يجب عليهم من حق الله تعالى فيه، فوالله لأن يهدي الله بك رجلاً واحداً خير لك من حمر النعم" ((متفق عليه)).

Messenger of Allah (ﷺ) said on the day of the Khaibar Battle, "I will give this banner to a person at whose hands Allah will grant victory; a man who loves Allah and His Messenger (ﷺ), and Allah and His Messenger love him also." The people spent the night thinking as to whom it would be given. When it was morning, the people hastened to Messenger of Allah (ﷺ). Every one of them was hoping that the banner would be given to him. He (the Prophet (ﷺ)) asked, "Where is 'Ali bin Abu Talib?" They said: "O Messenger of Allah! His eyes are sore." He (ﷺ) then sent for him and when he came, Messenger of Allah (ﷺ) applied his saliva to his eyes and supplicated. 'Ali (May Allah be pleased with him) recovered as if he had no ailment at all. He (ﷺ) conferred upon him the banner. 'Ali (May Allah be pleased

with him) said: "O Messenger of Allah, shall I fight against them until they are like us?" Thereupon he (the Prophet (ﷺ)) said, "Advance cautiously until you reach their open places; thereafter, invite them to Islam and inform them what is obligatory for them from the Rights of Allah, for, by Allah, if Allah guides even one person through you that is better for you than possessing a whole lot of red camels". [Al- Bukhari and Muslim].

IN PLAIN WORDS

Before battle the Prophet healed Ali's sore eyes and sent him to invite people to Islam first, saying that Allah guiding even one person through you is better than the most prized wealth. Bringing a single soul to guidance is of immense worth.

REFERENCE : RIYAD AS-SALIHIN 175 IN-BOOK REFERENCE : INTRODUCTION, HADITH 175

HADITH 176

Anas bin Malik (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه أن فتى من أسلم قال: يا رسول الله إني أريد الغزو وليس معي ما أتجهز به؟ قال: "أنت فلانا فإنه قد كان تجهز فرض" فأتاه فقال: إن رسول الله صلى الله عليه وسلم يقرئك السلام ويقول: أعطني الذي تجهزت به، فقال: يا فلانة أعطيه الذي تجهزت به، ولا تحبسي منه شيئاً، فوالله لا تحبسين منه شيئاً فيبارك لك فيه. ((رواه مسلم)).

A young man from the tribe of Aslam said, "O Messenger of Allah (ﷺ), I wish to fight (in the Cause of Allah) but I do not have anything to equip myself with (for fighting)". He (the Prophet (ﷺ)) said, "Go to so- and-so, for he had equipped himself (for fighting) but he fell ill." So he (the young man) went to him and said, "Messenger of

Allah (ﷻ) sends you his greetings and says that you should give me the equipment that you have provided yourself with." The man said (to his wife or servant): "O so-and-so, give him the equipment I have collected for myself and do not withhold anything from him. By Allah, if you withhold anything from him, we will not be blessed therein". [Muslim].

IN PLAIN WORDS

A young man eager to strive but lacking equipment was directed to a sick man who gave his gear, with a warning that withholding it would cost the blessing. Enabling another's good deed is itself a shared good.

REFERENCE : RIYAD AS-SALIHIN 176 IN-BOOK REFERENCE : INTRODUCTION, HADITH 176

CHAPTER 21

Assistance towards righteousness and piety

باب التعاون على البر والتقوى

Here the focus narrows to partnership in doing good. The chapter rests on the Qur'anic command to cooperate in righteousness and piety, ta'awun 'ala al-birr wa al-taqwa, and shows how a deed can be shared so that two people earn one reward together. The doer and the one who makes the deed possible are joined in its worth.

Notice how wide the door is opened. Equipping someone, caring for the family they leave behind, sending another in your place, lifting a child for a moment of worship, or faithfully passing on a charity entrusted to you: each is counted as real participation. The message is that you do not have to be the one on the front line to have a full share in the good.

HADITH 177

Khalid Al-Juhani (May Allah be pleased with him) reported:

عن أبي عبد الرحمن زيد بن خالد الجهني رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من جهز غازياً في سبيل الله فقد غزا ومن خلف غازياً في أهله بخير فقد غزا" ((متفق عليه)).

The Prophet (ﷺ) said, "He who equips a warrior in the way of Allah (will get the reward of the one who has actually gone for Jihad); and he who looks after the family of a warrior in the way of Allah will get the reward of the one who has gone for Jihad". [Al- Bukhari and Muslim].

IN PLAIN WORDS

Whoever equips a fighter for Allah's cause, or cares for the family he leaves behind, earns a reward like the fighter's own. Supporting

someone's good work gives you a full share in it.

REFERENCE : RIYAD AS-SALIHIN 177 IN-BOOK REFERENCE : INTRODUCTION, HADITH 177

HADITH 178

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم، بعث بعثاً إلى بني لحيان من هذيل فقال: " لينبعث من كل رجلين أحدهما والأجر بينهما" ((رواه مسلم)).

Messenger of Allah (ﷺ) sent a detachment to Banu Lahyan tribe and remarked, "Let one of every two men get ready to advance, and both will earn the same reward". [Muslim].

IN PLAIN WORDS

When the Prophet sent out a group, he had one of every two stay back to support the other, and both earned the same reward. The one who makes a good deed possible shares fully in its worth.

REFERENCE : RIYAD AS-SALIHIN 178 IN-BOOK REFERENCE : INTRODUCTION, HADITH 178

HADITH 179

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم لقي ركباً بالروحاء فقال : "من القوم؟" قالوا: المسلمون، فقالوا: من أنت؟ قال: "رسول الله" فرفعت إليه امرأة صبياً فقالت : ألهذا حج؟ قال: "نعم ولك أجر" ((رواه مسلم)).

Messenger of Allah (ﷺ) came across a party of mounted men at Ar-Rauha and asked them, "Who are you?" They answered: "We are Muslims, and who are you?" He said, "I am the Messenger of Allah." A woman from among them lifted a boy up to him and asked: "Can this one go on Hajj?" He (ﷺ) said, "Yes, and you will have the reward." [Muslim].

IN PLAIN WORDS

When a woman lifted a child and asked if he could perform Hajj, the Prophet said yes and that she would have a reward too. Helping another toward an act of worship earns the helper reward as well.

REFERENCE : RIYAD AS-SALIHIN 179 IN-BOOK REFERENCE : INTRODUCTION, HADITH 179

HADITH 180

Abu Musa (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري رضي الله عنه ، عن النبي صلى الله عليه وسلم أنه قال: " الخازن المسلم الأمين الذي ينفذ ما أمر به، فيعطيه كاملاً موفراً، طيبة به نفسه فيدفعه إلى الذي أمر له به أحد المتصدقين" ((متفق عليه)) .

The Prophet (ﷺ) said, "The honest Muslim trustee who carries out duties assigned to him (in another narration he said, "Who gives"), and he gives that in full, with his heart overflowing with cheerfulness, to whom he is ordered, he is one of the two givers of charity". [Al- Bukhari and Muslim].

IN PLAIN WORDS

An honest trustee who delivers in full what he is told to give, with a cheerful heart, is counted as one of the two givers of charity. Faithfully passing on someone's charity makes you a sharer in its reward.

CHAPTER 22

Giving Counsel

باب النصيحة

This short chapter turns on one weighty word: nasihah, usually translated as sincerity or counsel, but really meaning to want pure good for someone and to act on that wish. The Prophet (peace be upon him) makes it the heart of the whole religion, then maps where that goodwill is owed: upward to Allah and His revelation, and outward to the community and those who lead it.

Notice how counsel here is never gossip or fault-finding. It is loyalty in action: keeping your covenant with Allah, wishing your fellow believers well, and measuring your love for them by the simple test of wanting for them exactly what you want for yourself.

HADITH 181

Tamim bin Aus Ad-Dari (May Allah be pleased with him) reported:

فالأول: عن أبي رقية تميم بن أوس الداري رضي الله عنه أن النبي صلى الله عليه وسلم قال: " الدين النصيحة " قلنا: لمن؟ قال: لله ولكتابه ولرسوله ولأئمة المسلمين وعامتهم ((رواه مسلم)).

The Prophet (ﷺ) said, "Ad-Deen is sincerity". We said: "For whom?" He replied, "For Allah, His Book, His Messenger and for the leaders of the Muslims and their masses". [Muslim].

IN PLAIN WORDS

The Prophet said the religion itself is sincere goodwill, owed to Allah, His Book, His Messenger, and to the leaders and the wider body of Muslims. Genuinely wanting good for all of these lies at the heart of faith.

HADITH 182

Jarir bin 'Abdullah (May Allah be pleased with him) reported:

الثاني: عن جرير بن عبد الله رضي الله عنه قال: بايعت رسول الله صلى الله عليه وسلم على إقام الصلاة، وإيتاء الزكاة، والنصح لكل مسلم. ((متفق عليه)).

I made my covenant with Messenger of Allah (ﷺ) on the observance of Salat, payment of Zakat, and giving counsel to Muslim." [Al-Bukhari and Muslim].

IN PLAIN WORDS

This Companion pledged himself to upholding prayer, giving zakat, and offering sincere counsel to fellow Muslims. Wishing and working for others' good is bound up with one's commitment to the faith.

REFERENCE : RIYAD AS-SALIHIN 182 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 182

HADITH 183

Anas (May Allah be pleased with him) reported:

الثالث: عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه" ((متفق عليه)).

The Prophet (ﷺ) said, "No one of you becomes a true believer until he likes for his brother what he likes for himself". [Al-Bukhari and Muslim].

IN PLAIN WORDS

No one truly believes until he loves for his brother what he loves for himself. Sincere faith shows itself in wanting the same good for

others that you want for yourself.

REFERENCE : RIYAD AS-SALIHIN 183 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 183

CHAPTER 23

Enjoining Good and forbidding Evil

باب الأمر بالمعروف والنهي عن المنكر

This is one of the longest and most demanding chapters in the book, built around a duty the Qur'an ties to the survival of a community: al-amr bil-ma'ruf wal-nahy 'an al-munkar, enjoining what is right and forbidding what is wrong. The Prophet (peace be upon him) gives it a famous ladder of response, by the hand, then the tongue, then at least the heart, and warns that abandoning it altogether invites collective ruin.

Read these hadith together and a balance emerges. There is courage here, speaking truth before a tyrant is called the best of striving, yet also restraint and order, since correction is to be done with wisdom and within the bounds Allah set, not with chaos. The chapter closes by recalling how earlier nations fell precisely when their good people watched evil spread and said nothing.

HADITH 184

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

فالأول: عن أبي سعيد الخدري رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من رأى منكم منكراً فليغيره بيده ، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه وذلك أضعف الإيمان" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith". [Muslim].

IN PLAIN WORDS

When you see wrong, stop it with your hand if you can, speak against it if you cannot, and at the least reject it in your heart. The Prophet calls that last response the weakest level of faith.

REFERENCE : RIYAD AS-SALIHIN 184 IN-BOOK REFERENCE : INTRODUCTION, HADITH 184

HADITH 185

Abdullah bin Mas'ud (May Allah be pleased with him) reported:

الثاني: عن ابن مسعود رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "ما من نبي بعثه الله في أمة قبلي إلا كان له من أمته حواريون وأصحاب يأخذون بسنته ويقتدون بأمره، ثم إنها تختلف من بعدهم خلوفا يقولون ما لا يفعلون ويفعلون ما لا يؤمرون، فمن جاهدكم بيده فهو مؤمن، ومن جاهدكم بقلبه فهو مؤمن، ومن جاهدكم بلسانه فهو مؤمن، وليس وراء ذلك الإيمان حبة خردل" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Never a Prophet had been sent before me by Allah to his people but he had, among his people, (his) disciples and companions, who followed his ways and obeyed his command. Then there came after them their successors who proclaimed what they did not practise, and practised what they were not commanded to do. And (he) who strove against them with his hand is a believer; he who strove against them with his heart is a believer; and he who strove against them with his tongue is a believer; and beyond that there is no grain of Faith". [Muslim].

IN PLAIN WORDS

Communities can drift after their founders into preaching one thing while doing another. Whoever resists that wrong, by hand, tongue, or

at least in the heart, still holds faith, and beyond that there is none left.

REFERENCE : RIYAD AS-SALIHIN 185 IN-BOOK REFERENCE : INTRODUCTION, HADITH 185

HADITH 186

'Ubadah bin As-Samit (May Allah be pleased with him) reported:

الثالث: عن أبي الوليد عبادة بن الصامت رضي الله عنه قال: "بايعنا رسول الله صلى الله عليه وسلم على السمع والطاعة في العسر واليسر والمنشط والمكره، وعلى أثرة علينا، وعلى أن لا ننازع الأمر أهله إلا أن تروا كفراً بواحاً عندكم من الله تعالى فيه برهان، وعلى أن نقول بالحق أينما كنا لا نخاف في الله لومة لائم" ((متفق عليه)). المنشط والمكره بفتح ميمهما: أي: في السهل والصعب. والأثرة: الاختصاص بالمشترك، وقد سبق بيانها. بواحاً بفتح الباء الموحدة بعدها واو ثم ألف ثم حاء مهملة: أي ظاهر لا يحتمل تأويلاً.

We swore allegiance to Messenger of Allah (ﷺ) to hear and obey; in time of difficulty and in prosperity, in hardship and in ease, to endure being discriminated against and not to dispute about rule with those in power, except in case of evident infidelity regarding which there is a proof from Allah. We swore allegiance to Messenger of Allah (ﷺ) to say what was right wherever we were, and not to fear from anyone's reproach. [Al-Bukhari and Muslim].

IN PLAIN WORDS

This pledge to the Prophet means listening and obeying through hardship and ease, not quarrelling over leadership unless clear

disbelief appears, and speaking the truth everywhere without fearing anyone's criticism.

REFERENCE : RIYAD AS-SALIHIN 186 IN-BOOK REFERENCE : INTRODUCTION, HADITH 186

HADITH 187

Nu'man bin Bashir (May Allah be pleased with him) reported:

الرابع: عن النعمان بن بشير رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "مثل القائم على حدود الله والواقع فيها كمثل قوم استهموا على سفينة، فصار بعضهم أعلاها وبعضهم أسفلها، وكان الذين في أسفلها إذا استقوا من الماء مروا على من فوقهم فقالوا: لو أنا خرقنا في نصيبنا خرقاً ولم نؤذ من فوقنا، فإن تركوهم وما أرادوا هلكوا وهلكوا جميعاً، وإن أخذوا على أيديهم نجوا ونجوا جميعاً" ((رواه البخاري)).

The Prophet (ﷺ) said, "The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them: 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe". [Al- Bukhari].

IN PLAIN WORDS

Picture passengers on a ship: if those below are allowed to bore a hole for their own water, everyone drowns. Stopping someone's harmful act protects the whole group, while ignoring it sinks all together.

HADITH 188

Umm Salamah (May Allah be pleased with her) reported:

الخامس: عن أم المؤمنين أم سلمة هند بنت أبي أمية حذيفة رضي الله عنها، عن النبي صلى الله عليه وسلم أنه قال: "إنه يستعمل عليكم أمراء فتعرفون وتنكرون فمن كره فقد برئ، ومن أنكر فقد سلم، ولكن من رضي وتابع" قالوا: يا رسول الله ألا نقاتلهم؟ قال: "لا، الإمام أقاموا فيكم الصلاة" ((رواه مسلم)).

The Prophet (ﷺ) said, "You will have rulers some of whom you approve and some of whom you will disapprove. He who dislikes them will be safe, and he who expresses disapproval will be safe, but he who is pleased and follows them (will be indeed sinful)". His audience asked: "Shall we not fight them?" He replied, "No, as long as they establish Salat amongst you". [Muslim].

IN PLAIN WORDS

Under leaders whose conduct you dislike, the one who rejects the wrong inwardly or openly stays clear of blame, but the one who is pleased and joins in shares the fault. The Prophet did not call for fighting them while prayer is upheld.

REFERENCE : RIYAD AS-SALIHIN 188 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 188

HADITH 189

Zainab (May Allah be pleased with her) reported:

السادس: عن أم المؤمنين أم الحكم زينب بنت جحش رضي الله عنها أن النبي صلى الله عليه وسلم دخل عليها فزعا يقول: "لا إله إلا الله، ويل للعرب من شر قد اقترب، فتح اليوم من ردم يأجوج ومأجوج مثل هذه" وحلق بأصبعيه الإبهام والتي تليها. فقلت: يا رسول الله أنهلك وفينا الصالحون؟ قال: "نعم إذا كثرا الخبث" ((متفق عليه)).

The Prophet (ﷺ) came to visit me one day frightened and he (ﷺ) said: "La ilaha illallah (There is no true God but Allah). Woe to the Arabs because of an evil which has drawn near! Today an opening of this size has been made in the barrier restraining Ya'juj and Ma'juj (Gog and Magog people)." And he (ﷺ) made a circle with his thumb and index finger. I said, "O Messenger of Allah! Shall we perish while still there will be righteous people among us?" He (ﷺ) replied, "Yes, when wickedness prevails". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet warned that great trouble can draw near, and that even with righteous people present, ruin can reach a community once wickedness becomes widespread. A sober call to take evil seriously.

REFERENCE : RIYAD AS-SALIHIN 189 IN-BOOK REFERENCE : INTRODUCTION, HADITH 189

HADITH 190

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

السابع: عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إياكم والجلوس في الطرقات" فقالوا: يا رسول الله ما لنا من مجالسنا بد؛ نتحدث فيها! فقال رسول الله صلى الله عليه وسلم: "فإذا أبيتم

إلا المجلس فأعطوا الطريق حقه" قالوا: وما حق الطريق يا رسول الله؟
قال: "غض البصر وكف الأذى ورد السلام، والأمر بالمعروف ،
والنهي عن المنكر" ((متفق عليه)) .

The Prophet (ﷺ) said, "Beware of sitting on roads (ways)." The people said: "We have but them as sitting places." Messenger of Allah (ﷺ) said, "If you have to sit there, then observe the rights of the way". They asked, "What are the rights of the way?" He (ﷺ) said, "To lower your gaze (on seeing what is illegal to look at), and (removal of harmful objects), returning greetings, enjoining good and forbidding wrong". [Al-Bukhari and Muslim].

IN PLAIN WORDS

If you sit by the roadside, give the road its due: lower your gaze, remove what harms passersby, return greetings, and encourage good while discouraging wrong. Public space carries its own responsibilities.

REFERENCE : RIYAD AS-SALIHIN 190 IN-BOOK REFERENCE : INTRODUCTION, HADITH 190

HADITH 191

'Abdullah bin 'Abbas (May Allah be pleased with them) reported:

الثامن : عن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم رأى خاتماً من ذهب في يد رجل، فنزعه فطرحه وقال: "يعمد أحدكم إلى جمرة من نار فيجعلها في يده!" فقيل للرجل بعد ما ذهب رسول الله صلى الله عليه وسلم : خذ خاتمك؛ انتفع به. قال: لا والله لا أخذه أبداً وقد طرحه رسول الله صلى الله عليه وسلم. ((رواه مسلم)).

Messenger of Allah (ﷺ) saw a man wearing a gold ring. So he (the Prophet (ﷺ)) pulled it off and threw it away, saying, "One of you takes a live coal, and puts it on his hand." It was said to the man after Messenger of Allah (ﷺ) had left: "Take your ring (of gold) and utilize it," whereupon he said: "No, by Allah, I would never take it when Messenger of Allah (ﷺ) has thrown it away". [Muslim].

IN PLAIN WORDS

The Prophet's firm reaction to the gold ring shows that correcting a wrong can be plain and direct. The man's refusal to take it back afterward shows how deeply he honoured that guidance.

REFERENCE : RIYAD AS-SALIHIN 191 IN-BOOK REFERENCE : INTRODUCTION, HADITH 191

HADITH 192

Abu Sa'id Al-Hasan Basri reported:

التاسع: عن أبي سعيد الحسن البصري أن عائذ بن عمرو رضي الله عنه دخل على عبيد الله بن زياد فقال: أي بني، إني سمعت رسول الله صلى الله عليه وسلم يقول: "إن شر الرعاء الحطمة" فإياك أن تكون منهم. فقال له: اجلس فإنما أنت من نخالة أصحاب محمد صلى الله عليه وسلم، فقال: وهل كانت لهم نخالة، إنما كانت النخالة بعدهم وفي غيرهم! ((رواه مسلم)).

'Aidh bin 'Amr (the Companion) (May Allah be pleased with him) visited 'Ubaidullah bin Ziyad (the ruler) and said to him: "Son, I heard Messenger of Allah (ﷺ) saying, 'The worst shepherds (rulers) are those who deal harshly in respect of supervision. Beware, Don't be one of them!'" Ibn Ziyad said to him, "Sit down, you are but husk from among the Companions of the Prophet (ﷺ)." 'Aidh bin 'Amr (May Allah be pleased with him) retorted: "Was there

any husk among them? Surely, husk came after them and among others than them". [Muslim].

IN PLAIN WORDS

A Companion warned a ruler that the harshest leaders are the worst, urging him not to become one of them. Truth can be spoken even to those in power, and sincerity is not silenced by insult.

REFERENCE : RIYAD AS-SALIHIN 192 IN-BOOK REFERENCE : INTRODUCTION, HADITH 192

HADITH 193

Hudhaifah (May Allah bepleased with him) reported:

العاشر: عن حذيفة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "والذي نفسي بيده لتأمرن بالمعروف، ولتنهون عن المنكر، أو ليوشكن الله أن يبعث عليكم عقاباً منه، ثم تدعونه فلا يستجاب لكم" ((رواه الترمذي وقال: حديث حسن صحيح)).

The Prophet (ﷺ) said, "By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted". [At-Tirmidhi, who categorized it as Hadith Hasan].

IN PLAIN WORDS

The Prophet warns that if people abandon encouraging good and forbidding evil, punishment may follow and their later prayers may go unanswered. Speaking up is part of guarding the whole community.

REFERENCE : RIYAD AS-SALIHIN 193 IN-BOOK REFERENCE : INTRODUCTION, HADITH 193

HADITH 194

Abu Sa'id Al-Khudri (May Allah bepleased with him) reported:

الحادي عشر: عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: "أفضل الجهاد كلمة عدل عند سلطان جائر" ((رواه أبو داود، والترمذي وقال: حديث حسن)).

The Prophet (ﷺ) said, "The best type of Jihad (striving in the way of Allah) is speaking a true word in the presence of a tyrant ruler." [Abu Dawud and At-Tirmidhi, who categorized it as Hadith Hasan].

IN PLAIN WORDS

Among the highest forms of striving is to speak a word of truth before an unjust ruler. Courage in the face of power, for the sake of what is right, carries great weight.

REFERENCE : RIYAD AS-SALIHIN 194 IN-BOOK REFERENCE : INTRODUCTION, HADITH 194

HADITH 195

Abu 'Abdullah Tariq bin Shihab (May Allah bepleased with him) reported:

الثاني عشر: عن أبي عبد الله طارق بن شهاب البجلي الأحمسي رضي الله عنه أن رجلاً سأل النبي صلى الله عليه وسلم، وقد وضع رجله في الغرز: أي الجهاد أفضل؟ قال: "كلمة حق عند سلطان جائر" ((رواه النسائي بإسناد صحيح)).

A person asked the Prophet (ﷺ) (when he had just put his foot in the stirrup): "What is the highest form of Jihad?" He (ﷺ) said, "Speaking the truth in the presence of a tyrant ruler". [An-Nasa'i, with a sound chain].

IN PLAIN WORDS

Asked about the greatest striving, the Prophet again named speaking the truth before a tyrant. The bravest effort is often not on a

HADITH 196

'Abdullah bin Mas'ud (May Allah bepleased with him) reported:

الثالث عشر: عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن أول ما دخل النقص على بني إسرائيل أنه كان الرجل يلتقى الرجل فيقول: يا هذا اتق الله ودع ما تصنع فإنه لا يحل لك، ثم يلقاه من الغد وهو على حاله، فلا يمنعه ذلك أن يكون أكيله وشريبه وقعيده، فلما فعلوا ذلك ضرب الله قلوب بعضهم ببعض" ثم قال: {لعن الذين كفروا من بني إسرائيل على لسان داود وعيسى ابن مريم ذلك بما عصوا وكانوا يعتدون. كانوا لا يتناهون عن منكر فعلوه لبئس ما كانوا يفعلون. ترى كثيراً منهم يتولون الذين كفروا لبئس ما قدمت لهم أنفسهم } إلى قوله: {فاسقون} ((المائد: 78،81)) ثم قال: " كلا، والله لتأمرن بالمعروف ولتنهون عن المنكر، ولتأخذن على يد الظالم ولتأطرنه على الحق أطرا، ولتقصرنه على الحق قصرا، أو ليضربن الله بقلوب بعضكم على بعض، ثم ليلعنكم كما لعنهم" ((رواه أبو داود، والترمذي وقال: حديث حسن)). هذا لفظ أبي داود، ولفظ الترمذي: قال رسول الله صلى الله عليه وسلم: لما وقعت بنو إسرائيل في المعاصي نهتهم علماءهم فلم ينتهوا، فجالسوهم في مجالسهم وواكلوهم

وشاربوهم، فضرب الله قلوب بعضهم ببعض، ولعنهم على لسان داود
وعيسى ابن مريم ذلك بما عصوا وكانوا يعتدون فجلس رسول الله صلى
الله عليه وسلم، وكان متكئاً فقال: لا والذي نفسي بيده حتى تأطروهم
على الحق أطرا . قوله: تأطروهم أي تعطفوهم . ولتقصرنه أي
لتحبسنه .

Messenger of Allah (ﷺ) said, "The first defect (in religion) which affected the Children of Israel in the way that man would meet another and say to him: 'Fear Allah and abstain from what you are doing, for this is not lawful for you.' Then he would meet him the next day and find no change in him, but this would not prevent him from eating with him, drinking with him and sitting in his assemblies. When it came to this, Allah led their hearts into evil ways on account of their association with others." Then he (ﷺ) recited, "Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and 'Isa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. You see many of them taking the disbelievers as their Auliya' (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allah's wrath fell upon them and in torment will they abide. And had they believed in Allah and in the Prophet (Muhammad (ﷺ)) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliya' (protectors and helpers); but many of them are the Fasiqun (rebellious, disobedient to Allah)." (-) Then he (ﷺ) continued: "Nay, by Allah, you either enjoin good and forbid evil and catch hold of the hand of the oppressor and persuade him to act justly and stick to the truth, or, Allah will involve the hearts of some

of you with the hearts of others and will curse you as He had cursed them". [Abu Dawud and At-Tirmidhi, who categorized it as Hadith Hasan]. The wording in At-Tirmidhi is: Messenger of Allah (ﷺ) said, "When the Children of Israel became sinful, their learned men prohibited them but they would not turn back. Yet, the learned men associated with them and ate and drank with them. So, they were cursed at the tongues of Dawud and 'Isa (Jesus), son of Maryam (Mary), because they were disobedient and were given to transgression." At this stage Messenger of Allah (ﷺ) who was reclining on a pillow sat up and said, "No, By Him in Whose Hand my soul is, there is no escape for you but you persuade them to act justly."

IN PLAIN WORDS

An earlier people began to slide when they would correct one another's sins yet keep socialising as if nothing was wrong. The Prophet warns that tolerating evil without restraining it can harden hearts and bring on collective punishment.

REFERENCE : RIYAD AS-SALIHIN 196 IN-BOOK REFERENCE : INTRODUCTION, HADITH 196

HADITH 197

Abu Bakr As-Siddiq (May Allah bepleased with him) reported:

الرابع عشر: عن أبي بكر الصديق، رضي الله عنه ، قال: يا أيها الناس إنكم لتقرءون هذه الآية: {يا أيها الذين آمنوا عليكم أنفسكم لا يضركم من ضل إذا اهتديتم} ((المائدة : 105)) وإني سمعت رسول الله، صلى الله عليه وسلم، يقول: "إن الناس إذا رأوا الظالم فلم يأخذوا على يديه أوشك أن يعمهم الله بعقاب منه" ((رواه أبو داود، والترمذي، والنسائي بأسانيد صحيحة)).

"O you people! You recite this Verse: 'O you who believe! Take care of your own selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error.' (:105) But I have heard Messenger of Allah (ﷺ) saying: "When people see an oppressor but do not prevent him from (doing evil), it is likely that Allah will punish them all." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

Abu Bakr explains a verse people misread as license to ignore others: the Prophet said that when people watch an oppressor and do nothing to stop him, Allah may punish them all. Caring for oneself includes confronting wrong.

REFERENCE : RIYAD AS-SALIHIN 197 IN-BOOK REFERENCE : INTRODUCTION, HADITH 197

CHAPTER 24

Chastisement for one who enjoins good and forbids evil but acts otherwise

باب تغليظ عقوبة من أمر بمعروف أو نهى عن منكر وخالف قوله فعله

Having urged believers to enjoin good and forbid evil, the book now sounds a sharp warning to the one who preaches it but lives the opposite. A single, unforgettable hadith carries the whole chapter.

The point is not that calling to good is worthless, but that it places a claim on you first. Knowledge that the tongue announces and the limbs betray becomes a witness against its owner, not for him.

HADITH 198

Usamah bin Zaid (May Allah bepleased with them) reported:

وعن أبي زيد أسامة بن زيد بن حارثة، رضي الله عنهما، قال: سمعت رسول الله، صلى الله عليه وسلم، يقول: "يؤتى بالرجل يوم القيامة فيلقى في النار فتندلق أقتاب بطنه فيدور بها كما يدور الحمار في الرحى فيجتمع إليه أهل النار فيقولون: يا فلان ما لك؟ ألم تك تأمر بالمعروف ونهى عن المنكر؟ فيقول: بلى، كنت أمر بالمعروف ولا آتية، وأنهى عن المنكر وآتية" ((متفق عليه)). قوله: تندلق هو بالبدال المهملة، ومعناه تخرج. و"الأقتاب": الأمعاء، واحداها قتب.

Messenger of Allah (ﷺ) said, "A man will be brought on the Day of Resurrection and will be cast into Hell, and his intestines will pour forth and he will go round them as a donkey goes round a millstone. The inmates of Hell will gather round him and say: 'What has happened to you, O so-and-so? Were you not enjoining us to do

good and forbidding us to do evil?' He will reply: 'I was enjoining you to do good, but was not doing it myself; and I was forbidding you to do evil, but was doing it myself". [Al-Bukhari and Muslim].

IN PLAIN WORDS

A vivid warning against hypocrisy: one who urges others toward good and away from evil while doing the opposite faces severe consequence. What we preach lays a claim on us first.

REFERENCE : RIYAD AS-SALIHIN 198 IN-BOOK REFERENCE : INTRODUCTION, HADITH 198

CHAPTER 25

Discharging the Trusts

باب الأمر بأداء الأمانة

This chapter is about amanah, trust, the things placed in your keeping that you are bound to return or fulfill, from a borrowed item or a debt to a kept secret, a public office, or the obligations of faith itself. The Prophet (peace be upon him) frames betraying a trust as a mark of hypocrisy and ties the safekeeping of trust to the very health of a person's heart.

Watch how the theme widens across the hadith: from the everyday honesty of paying debts and keeping promises, to a sobering vision of trustworthiness draining out of people's hearts over time, to the Day of Judgement where trust itself stands at the Bridge. The closing story of az-Zubair's son settling his father's enormous debt shows what discharging a trust looks like when it costs everything.

HADITH 199

Abu Hurairah (May Allah bepleased with him) reported:

عن أبي هريرة ، رضي الله عنه ، أن رسول الله صلى الله عليه وسلم قال: "آية المنافق ثلاث: إذا حدث كذب، وإذا وعد أخلف، وإذا أؤتمن خان" ((متفق عليه)) .

Messenger of Allah (ﷺ) said, "There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust." [Al-Bukhari and Muslim]. Another narration adds the words: 'Even if he observes fasts, performs Salat and asserts that he is a Muslim'.

Three habits mark a hypocrite: lying when speaking, breaking promises, and betraying what is entrusted. Another wording warns these traits can persist even alongside fasting and prayer, so worship alone does not excuse dishonesty.

REFERENCE : RIYAD AS-SALIHIN 199 IN-BOOK REFERENCE : INTRODUCTION, HADITH 199

HADITH 200

Hudhaifah bin Al-Yaman (May Allah bepleased with him) reported:

وعن حذيفة بن اليمان. رضي الله عنه ، قال: حدثنا رسول الله، صلى الله عليه وسلم، حديثين قد رأيت أحدهما، وأنا أنتظر الآخر: حدثنا أن الأمانة نزلت في جذر قلوب الرجال، ثم نزل القرآن فعلوها من القرآن، وعلموا من السنة، ثم حدثنا عن رفع الأمانة فقال: "ينام الرجل النومة فتقبض الأمانة من قلبه، فيظل أثرها مثل الوكت، ثم ينام النومة فتقبض الأمانة من قلبه، فيظل أثرها مثل أثر الجمل، كجمر دحرجته على رجلك، فنفط فتراه منتبراً وليس فيه شيء " ثم أخذ حصاة فدحرجه على رجله "فيصبح الناس يتبايعون، فلا يكاد أحد يؤدي الأمانة حتى يقال: "إن في بني فلان رجلاً أميناً، حتى يقال للرجل، ما أجلده ما أظرفه، ما أعقله! وما في قلبه مثقال حبة من خردل من إيمان . ولقد أتى علي زمان وما أبالي أيكم بايعت؛ لئن كان مسلماً ليردنه علي دينه، ولئن كان نصرانياً أو يهودياً ليردنه علي ساعيه، وأما اليوم فما كنت أباع منكم إلا فلاناً و فلاناً" ((متفق عليه)) .

Messenger of Allah (ﷺ) foretold to us two Ahadith. I have seen one (being fulfilled), and I am waiting for the other. He (ﷺ) told us, "Amanah (the trust) descended in the innermost (root) of the hearts of men (that is, it was in their heart innately, by Fitrah, or pure human nature). Then the Qur'an was revealed and they learnt from the Quran and they learned from the Sunnah." Then the (Prophet (ﷺ)) told us about the removal of Amanah. He said, "The man would have some sleep, and Amanah would be taken away from his heart leaving the impression of a faint mark. He would again sleep, and Amanah would be taken away from his heart leaving an impression of a blister, as if you rolled down an ember on your foot and it was vesicled. He would see a swelling having nothing in it." He (the Prophet (ﷺ)) then took up a pebble and rolled it over his foot and said, "The people would enter into transactions with one another and hardly a person would be left who would return (things) entrusted to him (and there would look like an honest person) till it would be said: 'In such and such tribe there is a trustworthy man.' And they would also say about a person: 'How prudent he is! How handsome he is and how intelligent he is!' whereas in his heart there would be no grain of Faith." Hudhaifah bin Al-Yaman (May Allah bepleased with him) added: I had a time when I did not care with whom amongst you I did business, I entered into a transaction, for if he were a Muslim, his Faith would compel him to discharge his obligation to me; and if he were a Christian or a Jew, his guardian (surety) would compel him to discharge his obligation to me. But today I would not enter into a transaction except with so-and-so. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet describes trustworthiness slowly leaving people's hearts over time, until honesty grows rare and someone may look prudent and impressive while having no real faith inside. A call to guard our own integrity.

HADITH 201

Hudhaifah and Abu Hurairah (May Allah be pleased with them) reported that they heard Messenger of Allah (ﷺ) saying, "Allah will assemble mankind, and the believers will stand till Jannah will be brought near them. They will then go to Adam (ﷺ) and say, 'O our father, ask (Allah (SWT), that Jannah may be opened for us, but he will reply:

وعن حذيفة، وأبي هريرة، رضي الله عنهما ، قالاً: قال رسول الله، صلى الله عليه وسلم: "يجمع الله، تبارك وتعالى الناس، فيقوم المؤمنون حتى تزلف 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: لست بصاحب ذلك ، اذهبوا إلى موسى الذي كلمه الله تكليماً، فيأتون موسى، فيقول: لست بصاحب ذلك؛ اذهبوا إلى عيسى كلمة الله وروحه. فيقول عيسى: لست بصاحب ذلك. فيأتون محمداً صلى الله عليه وسلم، فيقوم فيؤذن له، وترسل الأمانة والرحم فتقومان جنبتي الصراط يميناً وشمالاً، فيمر أولكم بالبرق" قلت: بأبي وأمي، أي شيء كمر البرق؟ قال: "ألم تروا كيف يمر ويرجع في طرفة عين؟ ثم كمر الريح، ثم كمر الطير، وأشد الرجال تجري بهم أعمالهم، ونبيلكم قائم على الصراط يقول: "رب سلم سلم، حتى تعدز أعمال العباد، حتى يجيء الرجل لا يستطيع السير إلا زحفاً، وفي حافتي الصراط

كلايب معلقة مأمورة بأخذ من أمرت به، فمخدوش ناج، ومكدس
في النار" والذي نفس أبي هريرة بيده إن قعر جهنم لسبعون خريفاً.
(رواه مسلم).

`There was nothing that put you out of Jannah except your father's sin. I am not the one to do that, go to my son Ibrahim (Abraham), the beloved man of Allah.' Then Ibrahim (عليه السلام) when approached, will say: 'I am not the one to do that, for I was only a friend; and that is not a lofty status but ask Musa (Moses) to whom Allah spoke.' They will then go to Musa (عليه السلام) but he will say: 'I am not the one to do that; go to `Isa (Jesus), Allah's Word and spirit.' `Isa (عليه السلام) will say: 'I am not the one to do that.' So they will come to me; and I will stand and be given permission. Amanah and ties of relationship will be sent forth and will stand on the sides of the Sirat (that is, the Bridge set over Hell-fire) right and left, and the first of you will pass like lightning." I said (that is Abu Hurairah (May Allah be pleased with him)):"I ransom you with my father and mother, what is like the movement of lightning?" The Messenger of Allah replied, "Have you not seen how the lightning goes and returns in the twinkling of an eye? Next (group will pass) like the passing of the breeze, next like the passing of a bird, and the next with the speed of a running man, according to the quality of their deeds. (During all this time) your Prophet (ﷺ) will remain standing on the Bridge saying: 'O my Rubb, keep (them) safe, keep (them) safe,' till men's deeds are so weak that a man comes who will be able only to crawl. On both sides of the Bridge pronged flesh hooks, placed under command will be hung and will seize those about whom they receive command, some people being lacerated and escaping and others being thrown violently into Hell." Abu Hurairah added: By Him in Whose Hand Abu Hurairah's soul is, the pit of Jahannam (Hell) is seventy years in depth. [Muslim].

On the Day of Judgement people seek someone to open Paradise, and each prophet defers until the Prophet Muhammad stands. There, trust and family ties take their place at the Bridge, and people cross according to their deeds. Faithfulness matters greatly.

REFERENCE : RIYAD AS-SALIHIN 201 IN-BOOK REFERENCE : INTRODUCTION, HADITH 201

HADITH 202

Abu Khubaib 'Abdullah bin Az-Zubair (May Allah bepleased with them) reported:

وعن أبي خُبَيْب -بضم الخاء المعجمة- عبد الله بن الزبير، رضي الله عنهما، قال: لما وقف الزبير يوم الجمل دعاني فقممت إلى جنبه، فقال: يا بني إنه لا يقتل اليوم إلا ظالم أو مظلوم، وإني لا أراي إلا سأقتل اليوم مظلوما، وإن من أكبر همي لديني، أفترى ديننا يبقي من مالنا شيئا؟ ثم قال: يا بني بع مالنا واقض ديني، وأوصى بالثلث وثلثه لبنيه، يعني لبني عبد الله بن الزبير ثلث الثلث. قال فإن فضل من مالنا بعد قضاء الدين شيء فثلثه لبنيك، قال هشام: وكان بعض ولد عبد الله قد وازى بعض بني الزبير خبيب وعباد، وله يومئذ تسعة بنين وتسع بنات. قال عبد الله: فجعل يوصيني بدينه ويقول: يا بني إن عجزت عن شيء منه فاستعن عليه بمولاي. قال فوالله ما دريت ما أراد حتى قلت: يا أبت من مولاك؟ قال: الله. قال: فوالله ما وقعت في كربٍ من دينه إلا قلت: يا مولى الزبير اقض عنه دينه، فيقضيه. قال: فقتل الزبير ولم يدع دينارا ولا درهماً إلا أرضين، منهما الغابة وإحدى عشرة داراً

بالمدينة، ودارين بالبصرة، وداراً بالكوفة وداراً بمصر. قال: وإنما كان دينه الذي كان عليه أن الرجل كان يأتيه بالمال، فيستودعه إياه، فيقول الزبير: لا ولكن هو سلف إني أخشى عليه الضيعة. وما ولي إمارة قط ولا جباية ولا خراجاً ولا شيئاً إلا أن يكون في غزو مع رسول الله صلى الله عليه وسلم، أو مع أبي بكر وعمر وعثمان رضي الله عنهم، قال عبد الله: فحسبت ما كان عليه من الدين فوجدته ألفي ألف ومائتي ألف! فلقي حكيم بن حزام عبد الله بن الزبير فقال: يا ابن أخي كم على أخي من الدين؟ فكتمته وقلت: مائة ألف. فقال حكيم: والله ما أرى أموالكم تسع هذه! فقال عبد الله: أرايتك إن كانت ألف ألف؟ ومائتي ألف؟ قال: ما أراكم تطيقون هذا، فإن عجزتم عن شيء منه فاستعينوا بي. قال: وكان الزبير قد اشترى الغابة بسبعين ومائة ألف، فباعها عبد الله بألف ألف وستمائة ألف، ثم قام فقال: من كان له على الزبير شيء فليوافنا بالغابة، فأتاه عبد الله بن جعفر، وكان له على الزبير أربعمائة ألف، فقال لعبد الله: إن شئتم تركتها لكم؟ قال عبد الله: لا، قال: فإن شئتم جعلتموها فيما تؤخرون إن أخرتم، فقال عبد الله: لا قال: فاقطعوا لي قطعة، قال عبد الله: لك من ههنا إلى ههنا. فباع عبد الله منها، ففرض عنه دينه، وأوفاه وبقي منها أربعة أسهم ونصف، فقدم على معاوية وعنده عمرو بن عثمان، والمنذر بن الزبير، وابن زمعة فقال له معاوية: كم قومت الغابة؟ قال: كل سهم بمائة ألف قال: كم

بقي منها؟ قال: أربعة أسهم ونصف، فقال المنذر ابن الزبير: قد أخذت منها سهماً بمائة ألف، قال عمرو بن عثمان: قد أخذت منها سهماً بمائة ألف. وقال ابن زمعة: قد أخذت سهماً بمائة ألف، فقال معاوية: كم بقي منها؟ قال: سهم ونصف سهم، قال: قد أخذته بخمسين ومائة ألف. قال: وباع عبد الله بن جعفر نصيبه من معاوية بستمائة ألف. فلما فرغ ابن الزبير من قضاء دينه قال بنو الزبير: اقسم بيننا ميراثنا. قال: : والله لا أقسم بينكم حتى أنادي بالموسم أربع سنين : ألا من كان له على الزبير دين فليأتنا فلننقضه. فجعل كل سنة ينادي في الموسم، فلما مضى أربع سنين قسم بينهم ودفع الثلث. وكان للزبير أربع نسوة، فأصاب كل امرأة ألف ألف ومائتا ألف، فجميع ماله خمسون ألف ألف ومائتا ألف، رواه البخاري.

When Az-Zubair, got ready to fight in the battle of Al- Jamal, he called me and said: "My son, whoever is killed today will be either a wrongdoer or a wronged one. I expect that I shall be the the wronged one today. I am much worried about my debt. Do you think that anything will be left over from our property after the payment of my debt? My son, sell our property and pay off my debt." Az-Zubair then willed one-third of that portion to his sons; namely 'Abdullah's sons. He said, "One-third of the one-third. If any property is left after the payment of debts, one-third (of the one-third of what is left is to be given to your sons." (Hisham, a subnarrator added: "Some of the sons of 'Abdullah were equal in age to the sons of Az-Zubair, e.g., Khubaib and Abbad. 'Abdullah had nine sons and nine daughters at that time)". (The narrator 'Abdullah added:) He kept on instructing me about his debts and then said: "My son, should you

find yourself unable to pay any portion of my debt then beseech my Master for His help." By Allah, I did not understand what he meant and asked: "Father, who is your Master?" He said: "Allah." By Allah! Whenever I faced a difficulty in discharging any portion of his debt; I would pray: "O Master of Zubair, discharge his debt," and He discharged it. Zubair was martyred. He left no money, but he left certain lands, one of them in Al-Ghabah, eleven houses in Al-Madinah, two in Basrah, one in Kufah and one in Egypt. The cause of his indebtedness was that a person would come to him asking him to keep some money of his in trust for him. Zubair would refuse to accept it as a trust, fearing it might be lost, but would take it as a loan. He never accepted a governorship, or revenue office, or any public office. He fought along with Messenger of Allah (ﷺ) and Abu Bakr, 'Umar and 'Uthman (May Allah be pleased with them).

'Abdullah added: I prepared a statement of his debts and they amounted to two million and two hundred thousand! Hakim bin Hizam met me and asked me: "Nephew, how much is due from my brother as debt?" I kept it as secret and said: "A hundred thousand." Hakim said: "By Allah! I do not think your assets are sufficient for the payment of these debts." I said: "What would you think if the amount were two million and two hundred thousand?" He said: "I do not think that you would be able to clear off the debts. If you find it difficult let me know." Az-Zubair (May Allah be pleased with him) had purchased the land in Al-Ghabah for a hundred and seventy thousand. 'Abdullah sold it for a million and six hundred thousand, and declared that whosoever had a claim against Az-Zubair (May Allah be pleased with him) should see him in Al-Ghabah. 'Abdullah bin Ja'far (May Allah be pleased with him) came to him and said: "Az-Zubair (May Allah be pleased with him) owed me four hundred thousand, but I would remit the debt if you wish." 'Abdullah (May Allah be pleased with him) said: "No." Ibn Ja'far said: "If you would desire for postponement I would postpone the recovery of it." 'Abdullah said: "No." Ibn Ja'far then said: "In that case, measure out a plot for me." 'Abdullah marked out a plot. Thus he sold the land

and discharged his father's debt. There remained out of the land four and a half shares. He then visited Mu'awiyah who had with him at the time 'Amr bin 'Uthman, Al-Mundhir bin Az-Zubair and Ibn Zam'ah (May Allah bepleased with them). Mu'awiyah (May Allah bepleased with him) said: "What price did you put on the land in Al-Ghabah?" He said: "One hundred thousand for a each share. Mu'awiyah inquired: "How much of it is left?" 'Abdullah said: "Four and a half shares." Al-Mundhir bin Az-Zubair said: "I will buy one share for a hundred thousand". 'Amr bin 'Uthman said: "I will buy one share for a hundred thousand". Ibn Zam'ah said: "I will buy one share for a hundred thousand." Then Mu'awiyah asked: "How much of it is now left?" 'Abdullah said: "One and a half share. Mu'awiyah said: "I will take it for one hundred and fifty thousand." Later 'Abdullah bin Ja'far sold his share to Mu'awiyah for six hundred thousand. When 'Abdullah bin Az-Zubair (May Allah bepleased with him) finished the debts, the heirs of Az-Zubair (May Allah bepleased with him) asked him to distribute the inheritance among them. He said: "I will not do that until I announce during four successive Hajj seasons: 'Let he who has a claim against Az-Zubair come forward and we shall discharge it.'" He made this declaration on four Hajj seasons and then distributed the inheritance among the heirs of Az-Zubair (May Allah bepleased with him) according to his will. Az- Zubair (May Allah bepleased with him) had four wives. Each of them received a million and two hundred thousand. Thus Az-Zubair's total property was amounted to fifty million and two hundred thousand. [Al-Bukhari]

IN PLAIN WORDS

Az-Zubair's son spent everything to clear his father's enormous debts, even relying on Allah when the task seemed impossible. The account shows how seriously a trust, especially a debt, must be discharged, whatever it costs.

CHAPTER 26

Unlawfulness of Oppression and Restoring Others Rights

باب تحريم الظلم والأمر برد المظالم

This chapter is about zulm, injustice, the act of putting something where it does not belong: taking what is not yours, withholding what you owe, or harming someone who cannot defend himself. The Prophet (peace be upon him) calls oppression a darkness on the Day of Resurrection, and across these hadith you will see why. Wrongs done to people are not erased by ritual worship alone; they are settled, person by person, before Allah.

Notice the recurring image of a courtroom at the end of time where every claim is paid in full, even between animals, and where a man rich in prayer and fasting can arrive bankrupt because he wronged others. The remedy runs through the chapter too: restore what you took, seek pardon today while a sincere word still costs only your pride, and fear above all the supplication of the oppressed, for nothing stands between it and Allah.

HADITH 203

Jabir bin 'Abdullah (May Allah bepleased with him) reported:

وعن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "اتقوا الظلم، فإن الظلم ظلمات يوم القيامة، واتقوا الشح فإن الشح أهلك من كان قبلكم، حملهم على أن سفكوا دماءهم واستحلوا محارمهم" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Beware of injustice, for oppression will be darkness on the Day of Resurrection; and beware of

stinginess because it doomed those who were before you. It incited them to shed blood and treat the unlawful as lawful." [Muslim]

IN PLAIN WORDS

Beware injustice, for it will be darkness on the Day of Resurrection, and beware greed, which the Prophet says destroyed earlier peoples by driving them to bloodshed and treating the forbidden as allowed.

REFERENCE : RIYAD AS-SALIHIN 203 IN-BOOK REFERENCE : INTRODUCTION, HADITH 203

HADITH 204

Abu Hurairah (May Allah bepleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"لتؤدن الحقوق إلى أهلها يوم القيامة حتى يقاد للشاة الجلاء من الشاة
القرناء" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "On the Resurrection Day, the rights will be paid to those to whom they are due so much so that a hornless sheep will be retaliated for by punishing the horned sheep which broke its horns". [Muslim].

IN PLAIN WORDS

Every wrong will be settled on the Day of Resurrection, so completely that even animals will have scores between them put right. No injustice is overlooked before Allah.

REFERENCE : RIYAD AS-SALIHIN 204 IN-BOOK REFERENCE : INTRODUCTION, HADITH 204

HADITH 205

Ibn `Umar (May Allah bepleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: كنا نتحدث عن حجة الوداع، والنبي صلى الله عليه وسلم بين أظهرنا، ولا ندري ما حجة الوداع، حتى حمد الله رسول الله صلى الله عليه وسلم، وأثنى عليه، ثم ذكر المسيح الدجال فأطلب في ذكره، وقال: " ما بعث الله من نبي إلا أنذرته أمته: أنذرته نوح والنبيون من بعده، وإنه إن يخرج فيكم فما خفي عليكم من شأنه فليس يخفي عليكم، إن ربكم ليس بأعور، وإنه أعور عين اليمنى، كأن عينه عنب طافية. ألا إن الله حرم عليكم دماءكم وأموالكم ، حكمة يومكم هذا، في بلدكم هذا، في شهركم هذا، ألا هل بلغت؟" قالوا: نعم، قال: "اللهم اشهد -ثلاثاً- ويلكم، أو ويحكم، انظروا، لا ترجعوا بعدي كفاراً يضرب بعضكم رقاب بعض " ((رواه البخاري ، وروي مسلم بعضه)).

We were talking about the Farewell Pilgrimage without knowing what was it when Messenger of Allah (ﷺ) was also present. He (ﷺ) stood up and recited the Praise and Glorification of Allah. He then gave a detailed account of Ad-Dajjal and said, 'Every Prophet sent by Allah had warned his people against his mischief. Nuh (ﷺ) warned his nation and so did all the Prophets after him. If he (i.e., Ad-Dajjal) appears among you, his condition will not remain hidden from you. Your Rubb is not one-eyed, but Ad-Dajjal is. His right eye is protruding like a swollen grape. Listen, Allah has made your blood, and your properties as inviolable as of this day of yours (i.e., the Day of Sacrifice), in this city of yours (i.e., Makkah), in this month of yours (i.e., Dhul -Hijjah). Listen, have I conveyed Allah's Message to you?' The people replied in affirmative. There upon he said, "O Allah, bear witness." And he repeated it thrice. He (ﷺ)

concluded: "Do not revert after me as infidels killing one another". [Al-Bukhari].

IN PLAIN WORDS

In his great sermon the Prophet declared people's lives and property sacred and inviolable, and warned the believers not to fall back into killing one another. Human blood and wealth carry a weight that must not be violated.

REFERENCE : RIYAD AS-SALIHIN 205 IN-BOOK REFERENCE : INTRODUCTION, HADITH 205

HADITH 206

'Aishah (May Allah bepleased with her) reported:

وعن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم قال: "من ظلم قيد شبر من الأرض طوقه من سبع أرضين" ((متفق عليه)) .

Messenger of Allah (ﷺ) said, "Whoever usurps unlawfully even a hand span of land a collar measuring seven times (this) land will be placed around his neck on the Day of Resurrection". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Seizing even a hand's span of land unjustly is taken seriously: the Prophet warns that such land will be hung around the wrongdoer's neck on the Day of Resurrection. Taking what is not yours has real consequences.

REFERENCE : RIYAD AS-SALIHIN 206 IN-BOOK REFERENCE : INTRODUCTION, HADITH 206

HADITH 207

Abu Musa (May Allah bepleased with him) reported:

وعن أبي موسى رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
 "إن الله ليملي للظالم فإذا أخذه لم يفلته ثم قرأ: {وكذلك أخذ ربك إذا
 أخذ القرى وهي ظالمة إن أخذه أليم شديد} ((هود : 102))
 ((متفق عليه)).

Messenger of Allah (ﷺ) said, "Verily, Allah gives respite to the oppressor. But when He seizes him, He does not let him escape." Then he (ﷺ) recited, "Such is the Seizure of your Rubb when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe". (102). [Al-Bukhari and Muslim].

IN PLAIN WORDS

Allah may give an oppressor time, but His grip, when it comes, is not escaped. Delay is not the same as approval, and wrongdoers should not mistake respite for safety.

REFERENCE : RIYAD AS-SALIHIN 207 IN-BOOK REFERENCE : INTRODUCTION, HADITH 207

HADITH 208

Mu'adh (May Allah bepleased with him) reported that Messenger of Allah (ﷺ) sent me (as a governor of Yemen) and instructed me thus:

وعن معاذ رضي الله عنه قال : بعثني رسول الله صلى الله عليه وسلم فقال: "إنك تأتي قومًا من أهل الكتاب، فادعهم إلى شهادة أن لا إله إلا الله، وأني رسول الله ، فإن هم أطاعوا لذلك، فأعلمهم أن الله قد افترض عليهم خمس صلوات في كل يوم وليلة، فإن هم أطاعوا لذلك، فإياك وكرائم أموالهم. واتق دعوة المظلوم فإنه ليس بينها وبين الله حجاب" ((متفق عليه)).

"You will go to the people of the Book. First call them to testify that 'there is no true god except Allah, that I am (Muhammad (ﷺ)) the Messenger of Allah.' If they obey you, tell them that Allah has enjoined upon them five Salat (prayers) during the day and night; and if they obey you, inform them that Allah has made Zakat obligatory upon them; that it should be collected from their rich and distributed among their poor; and if they obey you refrain from picking up (as a share of Zakat) the best of their wealth. Beware of the supplication of the oppressed, for there is no barrier between it and Allah". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Instructing his envoy, the Prophet ends with a striking warning: fear the prayer of someone you have wronged, for nothing stands between that prayer and Allah. Treat people justly, especially the vulnerable.

REFERENCE : RIYAD AS-SALIHIN 208 IN-BOOK REFERENCE : INTRODUCTION, HADITH 208

HADITH 209

Abu Humaid bin Sa'd As-Sa'idi (May Allah bepleased with him) reported:

وعن أبي حميد عبد الرحمن بن سعد الساعدي رضي الله عنه قال:
استعمل النبي رجلاً من الأزد يقال له: ابن اللتبية على الصدقة، فلما
قدم قال: هذا لكم، وهذا أهدي إلي، فقام رسول الله صلى الله عليه
وسلم على المنبر، فحمد الله وأثنى عليه، ثم قال: "أما بعد فإني أستعمل
الرجل منكم على العمل مما ولاني الله، فيأتي فيقول: هذا لكم، وهذا
هدية أهديت إلي، أفلا جلس في بيت أبيه وأمه حتى تأتيه هديته إن
كان صادقاً، والله لا يأخذ أحد منكم شيئاً بغير حقه إلا لقي الله تعالى،

يَحْمِلُهُ يَوْمَ الْقِيَامَةِ، فَلَا أَعْرِفُ أَحَدًا مِنْكُمْ لَقِيَ اللَّهَ يَحْمِلُ بَعِيرًا لَهُ رِغَاءٌ، أَوْ بَقْرَةً لَهَا خَوَارٌ، أَوْ شَاةٌ تَعِيرُ" ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَى بَيَاضَ إِبْطَيْهِ فَقَالَ : "اللَّهُمَّ هَلْ بَلَغْتَ" ثَلَاثًا ((مُتَّفَقٌ عَلَيْهِ)) .

The Prophet (ﷺ) employed a man from the tribe of Al-Azd named Ibn Lutbiyyah as collector of Zakat. When the employee returned (with the collections) he said: "(O Prophet (ﷺ)!) This is for you and this is mine because it was presented to me as gift." Messenger of Allah (ﷺ) rose to the pulpit and praised Allah and extolled Him. Then he said, "I employ a man to do a job and he comes and says: 'This is for you and this has been presented to me as gift'? Why did he not remain in the house of his father or the house of his mother and see whether gifts will be given to him or not? By Allah in Whose Hand is the life of Muhammad, if any one of you took anything wrongfully, he will bring it on the Day of Resurrection, carrying it on (his back), I will not recognize anyone of you, on the Day of Resurrection with a grunting camel, or a bellowing cow, or a bleating ewe." Then he raised his hands till we could see the whiteness of his armpits. Then he said thrice, "O Allah ! have I conveyed (Your Commandments)". [Al-Bukhari and Muslim].

IN PLAIN WORDS

A man collecting funds claimed some as a personal gift. The Prophet rebuked this, noting such gifts only come because of the office, and warned that anyone who takes wrongly will carry that burden visibly on the Day of Resurrection.

REFERENCE : RIYAD AS-SALIHIN 209 IN-BOOK REFERENCE : INTRODUCTION, HADITH 209

HADITH 210

Abu Hurairah (May Allah bepleased with him) reported:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: " من كانت عنده مظلمة لأخيه، من عرضه أو من شيء، فليتحلله منه اليوم قبل أن لا يكون دينار ولا درهم، إن كان له عمل صالح أخذ منه بقدر مظلمته، وإن لم يكن له حسنات أخذ من سيئات صاحبه فحمل عليه" ((رواه البخاري)).

The Prophet (ﷺ) said, "He who has done a wrong affecting his brother's honour or anything else, let him ask his forgiveness today before the time (i.e., the Day of Resurrection) when he will have neither a dinar nor a dirham. If he has done some good deeds, a portion equal to his wrong doings will be subtracted from them; but if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion". [Al-Bukhari].

IN PLAIN WORDS

If you have wronged someone, in their honour or anything else, settle it now, while apology still costs only pride. On the Day of Resurrection, debts are paid from good deeds, or by carrying the other person's sins.

REFERENCE : RIYAD AS-SALIHIN 210 IN-BOOK REFERENCE : INTRODUCTION, HADITH 210

HADITH 211

'Abdullah bin 'Amr bin Al-'as (May Allah bepleased with them) reported:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "المسلم من سلم المسلمون من لسانه، ويده، والمهاجر من هجر ما نهى الله عنه" ((متفق عليه)).

The Prophet (ﷺ) said, "A Muslim is the one from whose tongue and hands the Muslims are safe; and a Muhajir (Emigrant) is the one who refrains from what Allah has forbidden". [Al-Bukhari and Muslim].

IN PLAIN WORDS

A true Muslim is someone from whose tongue and hands others are safe, and an emigrant is one who abandons what Allah has forbidden. Faith shows in keeping people safe from your harm.

REFERENCE : RIYAD AS-SALIHIN 211 IN-BOOK REFERENCE : INTRODUCTION, HADITH 211

HADITH 212

'Abdullah bin 'Amr bin Al-'as (May Allah bepleased with them) reported:

وعنه رضي الله عنه قال: كان على ثقل النبي صلى الله عليه وسلم رجل يقال له كركرة، فمات، فقال رسول الله صلى الله عليه وسلم: "هو في النار" فذهبوا ينظرون إليه فوجدوا عباءة قد غلبها" ((رواه البخاري)).

A man named Kirkirah, who was in charge of the personal effects of Messenger of Allah (ﷺ) passed away and the Prophet (ﷺ) said, "He is in the (Hell) Fire." Some people went to his house looking for its cause and found there a cloak that he had stolen. [Al-Bukhari]

IN PLAIN WORDS

A man entrusted with the Prophet's belongings was declared to be in the Fire, and a stolen cloak was found among his things. Even small acts of dishonesty carry grave weight.

REFERENCE : RIYAD AS-SALIHIN 212 IN-BOOK REFERENCE : INTRODUCTION, HADITH 212

HADITH 213

Abu Bakrah (May Allah bepleased with him) reported:

وعن أبي بكرة نفيح بن الحارث رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إن الزمان قد استدار كهيئته يوم خلق الله السموات والأرض: السنة اثنا عشر شهراً، منها أربعة حرم: ثلاث متواليات: ذو القعدة، وذو الحجة، والمحرم، ورجب مضر الذي بين جمادى وشعبان، أي شهر هذا؟" قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيسميه بغير اسمه، قال: أليس ذا الحجة؟ قلنا بلى. قال: "فأي بلد هذا؟" قلنا: الله ورسوله أعلم فسكت حتى ظننا أنه سيسميه بغير اسمه. قال: "أليس البلدة؟" قلنا: بلى. قال: "فأي يوم هذا؟" قلنا: الله ورسوله أعلم، فسكت حتى ظننا أن سيسميه بغير اسمه. قال: "أليس يوم النحر؟" قلنا بلى. قال: "إن دماءكم وأموالكم وأعراضكم عليكم حرام، كحرمة يومكم هذا في بلدكم هذا في شهركم هذا، وستلقون ربكم فيسألكم عن أعمالكم، ألا فلا ترجعوا بعدي كفاراً يضرب بعضكم رقاب بعض، ألا ليلغ الشاهد الغائب، فلعن بعض من يبلغه أن يكون أوعى له من بعض من سمعه" ثم قال: "ألا هل بلغت، ألا هل بلغت؟" قلنا: نعم. قال: "اللهم اشهد" ((متفق عليه)).

The Prophet (ﷺ) said, "Time has completed its cycle and has come to the state of the day when Allah created the heavens and the earth. The year consists of twelve months of which four are inviolable; three of them consecutive - Dhul-Qa'dah, Dhul-Hijjah and Muharram and Rajab, the month of Mudar (tribe), which comes between Jumada and Sha'ban. What month is this?" We said, "Allah and His Messenger (ﷺ) know better". The Prophet (ﷺ) remained

silent for some time until we thought that he would give it a name other than its real name. Then asked, "Is it not (the month of) Dhul-Hijjah?". We replied in the affirmative. He asked, "Which city is this?". We replied: "Allah and His Messenger know better". He remained silent until we thought that he would give it another name. He (ﷺ) asked, "Is it not Al-Baldah (Makkah)?" We said: "Yes". He (ﷺ) asked, "What day is this?". We said: "Allah and His Messenger know better." He (ﷺ) remained silent until we thought that he would give it another name. He asked, "Is it not the day of An-Nahr (the sacrifice)?" We replied in the affirmative. Thereupon he said, "Your blood, your property and your honour are inviolable to you all like the inviolability of this day of yours, in this city of yours and in this month of yours. You will soon meet your Rubb and He will ask you about your deeds. So do not turn to disbelief after me by striking the necks of one another. Behold! Let him who is present here convey (this message) to him who is absent; for many a person to whom a message is conveyed has more retentive memory than the one who hears it." He (ﷺ) again said, "Have I conveyed the message to you? Behold! Have I conveyed the Commandments (of Allah) to you." We submitted: "Yes". He then said, "O Allah, bear witness (to this)". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Reaffirming his message on a sacred day, the Prophet declared people's lives, property, and honour as inviolable as that day, month, and city, urged everyone to carry the message onward, and warned against returning to violence among one another.

REFERENCE : RIYAD AS-SALIHIN 213 IN-BOOK REFERENCE : INTRODUCTION, HADITH 213

HADITH 214

Abu Umamah (May Allah bepleased with him) reported:

وعن أبي أمامة إياس بن ثعلبة الحارثي رضي الله عنه أن رسول الله

صلى الله عليه وسلم قال: " من اقتطع حق امرئ مسلم بيمينه فقد

أوجب الله له النار، وحرم عليه الجنة" فقال رجل: وإن كان شيئاً يسيراً

يا رسول الله ؟ فقال: "وإن قضيباً من أراك" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Allah decrees the (Hell) Fire and debars Jannah for the one who usurps the rights of a believer by taking a false oath." One man asked: "O Messenger of Allah! Even if it should be for an insignificant thing?" He said, "Even if it be a stick of the Arak tree (i.e., the tree from which Miswak sticks are taken)". [Muslim].

IN PLAIN WORDS

Whoever takes a Muslim's rights by swearing a false oath faces serious consequence, the Prophet warns, even over something as trifling as a small twig. Lying under oath to grab what is not yours is no light matter.

REFERENCE : RIYAD AS-SALIHIN 214 IN-BOOK REFERENCE : INTRODUCTION, HADITH 214

HADITH 215

'Adi bin 'Umairah (May Allah bepleased with him) reported:

وعن عدي ابن عميرة رضي الله عنه قال: سمعت رسول الله صلى الله

عليه وسلم يقول: "من استعملناه منكم على عمل، فكتمنا مخيطةً فما فوقه،

كان غلولاً يأتي به يوم القيامة" فقام إليه رجل أسود من الأنصار،

كأني أنظر إليه ، فقال: يا رسول الله اقبل عني عملك، قال: "ومالك؟"

قال سمعتك تقول كذا وكذا، قال: "وأنا أقوله الآن: من استعملناه على

عمل فليجئ بقليله وكثيره، فما أوتي منه أخذ، وما نهي عنه انتهى،
((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Whosoever among you is appointed by us to a position and he conceals from us even a needle or less, it will amount to misappropriation and he will be called upon to restore it on the Day of Resurrection". ('Adi bin 'Umairah added:) A black man from the Ansar stood up - I can see him still - and said: "O Messenger of Allah, take back from me your assignment." He (the Prophet ﷺ) said, "What has happened to you?" The man replied: "I have heard you saying such and such." He (ﷺ) said, "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". [Muslim].

IN PLAIN WORDS

Anyone placed in a position of trust who hides even the smallest thing is misappropriating it and must answer for it on the Day of Resurrection. A Companion took this so seriously he tried to resign on the spot.

REFERENCE : RIYAD AS-SALIHIN 215 IN-BOOK REFERENCE : INTRODUCTION, HADITH 215

HADITH 216

'Umar bin Al-Khattab (May Allah bepleased with him) reported:

وعن عمر بن الخطاب رضي الله عنه قال: لما كان يوم خير أقبل نفر من أصحاب النبي صلى الله عليه وسلم فقالوا فلان شهيد، وفلان شهيد، حتى مروا على رجل فقالوا: فلان شهيد. فقال النبي صلى الله عليه

وسلم: كلا إني رأيته في النار في بردة غلها-أو عباءة-” ((رواه مسلم)).

On the day (of the battle) of Khaibar, some Companions of the Prophet (ﷺ) came and remarked: "So-and-so is a martyr and so-and-so is a martyr". When they came to a man about whom they said: "So-and-so is a martyr," the Prophet (ﷺ) declared, "No. I have seen him in Hell for a mantle (or cloak) which he has stolen". [Muslim].

IN PLAIN WORDS

Some assumed a fallen man was a martyr, but the Prophet said he was in the Fire over a cloak he had stolen. Outward sacrifice does not cancel the theft of what belongs to others.

REFERENCE : RIYAD AS-SALIHIN 216 IN-BOOK REFERENCE : INTRODUCTION, HADITH 216

HADITH 217

Abu Qatadah Al-Harith bin Rib'i (May Allah bepleased with him) reported:

وعن أبي قتادة الحارث بن ربعي رضي الله عنه عن رسول الله صلى الله عليه وسلم أنه قام فيهم ، فذكر لهم أن الجهاد في سبيل الله، والإيمان بالله أفضل الأعمال، فقام رجل فقال: يا رسول الله أرايت إن قتلت في سبيل الله، تكفر عني خطاياي؟ فقال له رسول الله صلى الله عليه وسلم: “نعم إن قتلت في سبيل الله وأنت صابر محتسب، مقبل غير مدبر” ثم قال رسول الله صلى الله عليه وسلم: “كيف قلت؟” قال: أرايت إن قتلت في سبيل الله، أتكفر عني خطاياي؟ فقال رسول الله

صلى الله عليه وسلم: "نعم وأنت صابر محتسب، مقبل غير مدبر، إلا الدين فإن جبريل قال لي ذلك" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Faith in Allah and striving in His Cause (Jihad) are the deeds of highest merit." A man stood up said: "O Messenger of Allah! Tell me if I am killed in the Cause of Allah, will all my sins be forgiven?" He (ﷺ) replied, "Yes, if you are killed in the Cause of Allah while you are patient, hopeful of your reward and marching forward not retreating." Then the Prophet (ﷺ) said to him, "Repeat what you have said." The man said: "Tell me if I am killed in the Cause of Allah, will all my sins be remitted?". He replied, "Yes, if you are martyred while you are patient, hopeful of your reward and march forward without retreating, unless, if you owe any debt, that will not be remitted. Angel Jibril told me that". [Muslim].

IN PLAIN WORDS

Striving in Allah's cause is among the highest deeds, and the Prophet affirmed it can bring forgiveness for the sincere and steadfast, yet he named one exception: an unpaid debt is not wiped away. Debts to others remain owed.

REFERENCE : RIYAD AS-SALIHIN 217 IN-BOOK REFERENCE : INTRODUCTION, HADITH 217

HADITH 218

Abu Hurairah (May Allah bepleased with him) reported:

وعن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال:
"أتدرون من المفلس؟" قالوا: المفلس فينا من لا درهم له ولا متاع
فقال: "إن المفلس من أمتي يأتي يوم القيامة بصلاة وصيام وزكاة،
ويأتي قد شتم هذا، وقذف هذا وأكل مال هذا، وسفك دم هذا،

وضرب هذا، فيعطى هذا من حسناته، وهذا من حسناته، فإن فئت
حسناته قبل أن يقضي ما عليه، أخذ من خطاياهم فطرحه عليه، ثم
طرح في النار" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Do you know who is the bankrupt?"
They said: "The bankrupt among us is one who has neither money
with him nor any property". He said, "The real bankrupt of my
Ummah would be he who would come on the Day of Resurrection
with Salat, Saum and Sadaqah (charity), (but he will find himself
bankrupt on that day as he will have exhausted the good deeds)
because he reviled others, brought calumny against others,
unlawfully devoured the wealth of others, shed the blood of others
and beat others; so his good deeds would be credited to the
account of those (who suffered at his hand). If his good deeds fall
short to clear the account, their sins would be entered in his
account and he would be thrown in the (Hell) Fire". [Muslim].

IN PLAIN WORDS

The truly bankrupt person, the Prophet says, is not the one without money but the one who arrives with much worship yet had insulted, slandered, robbed, and harmed others. His good deeds are handed to them, and their sins loaded onto him.

REFERENCE : RIYAD AS-SALIHIN 218 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 218

HADITH 219

Umm Salamah (May Allah bepleased with her) reported:

وعن أم سلمة رضي الله عنها، أن رسول الله صلى الله عليه وسلم قال:
"إنما أنا بشر، وإنكم تختصمون إلي، ولعل بعضكم أن يكون ألحن بحجته

من بعض، فأقضي له بنحو ما أسمع ، فمن قضيت له بحق أخيه فإنما
أقطع له قطعة من النار" ((متفق عليه))

Messenger of Allah (ﷺ) said, "Verily, I am only a human and the claimants bring to me (their disputes); perhaps some of them are more eloquent than others. I judge according to what I hear from them). So, he whom I, by my judgment, (give the undue share) out of the right of a Muslim, I in fact give him a portion of (Hell) Fire". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet judged only by what he heard, so a clever speaker might win an unjust verdict, but he warned that whoever is awarded another's right this way is really taking a piece of the Fire. Winning a dispute unfairly gains nothing.

REFERENCE : RIYAD AS-SALIHIN 219 IN-BOOK REFERENCE : INTRODUCTION, HADITH 219

HADITH 220

Ibn 'Umar (May Allah bepleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم:
" لا يزال المؤمن في فسحة من دينه ما لم يصب دماً حراً" ((رواه البخاري)).

Messenger of Allah (ﷺ) said, "A believer continues to guard his Faith (and thus hopes for Allah's Mercy) so long as he does not shed blood unjustly". [Al-Bukhari].

IN PLAIN WORDS

A believer keeps a wide margin of safety in their faith as long as they do not unlawfully shed blood. Taking a life unjustly is treated as a grave threat to one's standing.

HADITH 221

Khaulah bint 'Thamir (May Allah bepleased with her) reported:

وعن خولة بنت عامر الأنصاري ، وهي امرأة حمزة رضي الله عنه
وعنها، قالت : سمعت رسول الله صلى الله عليه وسلم يقول: "إن رجلاً
يتخوضون في مال الله بغير حق، فلهم النار يوم القيامة" ((رواه
البخاري)).

Messenger of Allah (ﷺ) said, "Many people misappropriate
(acquire wrongfully) Allah's Property (meaning Muslims' property).
These people will be cast in Hell on the Day of Resurrection". [Al-
Bukhari].

IN PLAIN WORDS

The Prophet warned that many who wrongfully take what belongs to
the wider Muslim community will face the Fire on the Day of
Resurrection. Public or shared property is a trust, not a free resource.

CHAPTER 27

Reverence towards the Sanctity of the Muslims

باب تعظيم حرمت المسلمين وبيان حقوقهم والشفقة عليهم ورحمتهم

Where the previous chapter forbade harming people, this one builds the positive bond: the believers are meant to relate to one another as a single structure and a single body. The key images here are hurma, the inviolable sanctity of a Muslim's blood, wealth, and honour, and rahma, mercy, which the Prophet (peace be upon him) ties directly to receiving Allah's own mercy.

Read these hadith as a portrait of a community knit together by tenderness, not just rules. An imam shortens his prayer for the weak and the crying child, a man helps even an oppressor by stopping his wrong, and a believer wants for his brother what he wants for himself. Notice how mercy flows in both directions: withhold it from people and it is withheld from you; extend it, and Allah extends His.

HADITH 222

Abu Musa (May Allah bepleased with him) reported:

وعن أبي موسى رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
"المؤمن للمؤمن كالبنيان يشد بعضه بعضاً" وشبك بين أصابعه .
(متفق عليه) .

Messenger of Allah (ﷺ) said, "The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other." He (ﷺ) illustrated this by interlacing the fingers of both his hands. [Al-Bukhari and Muslim].

Believers are meant to relate to one another like bricks in a building, each one supporting and strengthening the next. The Prophet showed it by interlocking his fingers: a community that holds together.

REFERENCE : RIYAD AS-SALIHIN 222 IN-BOOK REFERENCE : INTRODUCTION, HADITH 222

HADITH 223

Abu Musa (May Allah bepleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم : "من مر في شيء من مساجدنا، أو أسواقنا، ومعه نبل فليمسك، أو ليقبض على نصالها بكفه أن يصيب أحداً من المسلمين منها بشيء" ((متفق عليه)) .

Messenger of Allah (ﷺ) said, "Whoever enters our mosque or passes through our market with arrows with him, he should hold them by their heads lest it should injure any of the Muslims". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Carry anything sharp, like arrows, by its head when passing through crowded places, so no one gets hurt. Even small precautions are part of keeping fellow believers safe.

REFERENCE : RIYAD AS-SALIHIN 223 IN-BOOK REFERENCE : INTRODUCTION, HADITH 223

HADITH 224

Nu'man bin Bashir (May Allah bepleased with them) reported:

وعن النعمان بن بشير رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم " مثل المؤمنين في توادهم وتراحهم وتعاطفهم، مثل الجسد

إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The believers are like a single body in their care and compassion: when one part is in pain, the whole body feels it. Another's suffering should genuinely move us.

REFERENCE : RIYAD AS-SALIHIN 224 IN-BOOK REFERENCE : INTRODUCTION, HADITH 224

HADITH 225

Abu Hurairah (May Allah bepleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قبل النبي الحسن بن علي رضي الله عنهما، وعنده الأقرع بن حابس، فقال الأقرع: إن لي عشرة من الولد ما قبلت منهم أحداً. فنظر إليه رسول الله صلى الله عليه وسلم فقال: "من لا يرحم لا يرحم" ((متفق عليه)).

The Prophet (ﷺ) kissed his grandson Al-Hasan bin 'Ali (May Allah bepleased with them) in the presence of Al-Aqra' bin Habis.

Thereupon he remarked: "I have ten children and I have never kissed any one of them." Messenger of Allah (ﷺ) looked at him and said, "He who does not show mercy to others will not be shown mercy". [Al-Bukhari and Muslim].

IN PLAIN WORDS

When a man said he had never kissed any of his many children, the Prophet replied that whoever shows no mercy will receive no mercy. Tenderness toward others is tied to receiving Allah's tenderness.

REFERENCE : RIYAD AS-SALIHIN 225 IN-BOOK REFERENCE : INTRODUCTION, HADITH 225

HADITH 226

'Aishah (May Allah bepleased with her) reported:

وعن عائشة رضي الله عنها قالت: قدم ناس من الأعراب على رسول الله صلى الله عليه وسلم، فقالوا: أتقبلون صبيانكم؟ فقال: "نعم" قالوا: لئلا والله ما نقبل! فقال رسول الله صلى الله عليه وسلم: "أو أملك إن كان الله نزع من قلوبكم الرحمة؟" ((متفق عليه)).

Some bedouins came to Messenger of Allah (ﷺ) and asked: "Do you kiss your children?" He said, "Yes". They then said: "By Allah, we do not kiss them." The Prophet (ﷺ) replied, "I cannot help you if Allah has snatched kindness from your hearts". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Told that some people never kissed their children, the Prophet said he could do nothing if Allah had removed mercy from their hearts. Affection is a gift to be cherished, not suppressed.

REFERENCE : RIYAD AS-SALIHIN 226 IN-BOOK REFERENCE : INTRODUCTION, HADITH 226

HADITH 227

Jarir bin 'Abdullah (May Allah bepleased with him) reported:

وعن جرير بن عبد الله رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "من لا يرحم الناس لا يرحمه الله" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "He who is not merciful to people Allah will not be merciful to him." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Whoever is not merciful to people will not receive Allah's mercy. How we treat others shapes how we ourselves are treated by Allah.

REFERENCE : RIYAD AS-SALIHIN 227 IN-BOOK REFERENCE : INTRODUCTION, HADITH 227

HADITH 228

Abu Hurairah (May Allah bepleased with him) reported:

وعن أبي هريرة رضي الله عنه ، أن رسول الله صلى الله عليه وسلم قال: "إذا صلى أحدكم للناس، فليخفف، فإن فيهم الضعيف والسقيم والكبير. وإذا صلى لنفسه فليطول ما شاء" ((متفق عليه)) . (10)

Messenger of Allah (ﷺ) said, "When one of you leads the Salat, he should not prolong it because the congregation includes those who are feeble, ill or old". One version adds: "those who have to attend to work") While offering prayers alone, you may pray as long as you like". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Whoever leads the prayer should keep it reasonably short, since the congregation includes the weak, sick, elderly, and busy. Leadership means considering others' limits, though praying alone one may take as long as wished.

REFERENCE : RIYAD AS-SALIHIN 228 IN-BOOK REFERENCE : INTRODUCTION, HADITH 228

HADITH 229

'Aishah (May Allah bepleased with her) reported:

وعن عائشة رضي الله عنها قالت: إن كان رسول الله صلى الله عليه وسلم ليدع العمل، وهو يحب أن يعمل به، خشية أن يعمل به الناس فيفرض عليهم" ((متفق عليه)).

Messenger of Allah (ﷺ) would sometimes abstain from doing something he wished to do, lest others should follow him and it might become obligatory upon them. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet would sometimes hold back from a good act he wished to do, out of care that people might copy him and find it made obligatory upon them. Leadership weighed the burden it might place on others.

REFERENCE : RIYAD AS-SALIHIN 229 IN-BOOK REFERENCE : INTRODUCTION, HADITH 229

HADITH 230

'Aishah (May Allah bepleased with her) reported:

وعنها رضي الله عنها قالت: نهاهم النبي صلى الله عليه وسلم عن الوصال رحمة لهم، فقالوا: إنك تواصل؟ قال: "إني لست كهيئتكم، إني أبيت يطعمني ربي ويسقيني" ((متفق عليه)). معناه يجعل في قوة من أكل وشرب.

The Prophet (ﷺ) prohibited his Companions out of mercy for them, from observing continuous fasting without a break. They said: "But you observe fast continuously". He replied, "I am not like you. I spend the night while my Rubb provides me with food and drink". [Al-Bukhari and Muslim]. (This means that Allah has bestowed upon him the power of endurance like that of a person who eats and drinks).

IN PLAIN WORDS

Out of mercy, the Prophet told his Companions not to fast without breaking, explaining his own state was unlike theirs. Devotion should not be pushed past what one can bear.

REFERENCE : RIYAD AS-SALIHIN 230 IN-BOOK REFERENCE : INTRODUCTION, HADITH 230

HADITH 231

Abu Qatadah Al-Harith bin Rib'i (May Allah bepleased with him) reported:

وعن أبي قتادة الحارث بن ربعي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إني لأقوم إلى الصلاة، وأريد أن أطول فيها، فأسمع بكاء الصبي، فأتجاوز في صلاتي كراهية أن أشق على أمه" ((رواه البخاري)).

Messenger of Allah (ﷺ) said, "I stand up to lead Salat with the intention of prolonging it. Then I hear the crying of an infant and I shorten the Salat lest I should make it burdensome for his mother". [Al-Bukhari].

IN PLAIN WORDS

The Prophet would shorten his prayer when he heard a baby crying, so as not to distress the mother. Even in worship, leaders make room for people's real circumstances.

REFERENCE : RIYAD AS-SALIHIN 231 IN-BOOK REFERENCE : INTRODUCTION, HADITH 231

HADITH 232

Jundub bin Abdullah (May Allah be pleased with him) reported:

وعن جندب بن عبد الله قال: قال رسول الله صلى الله عليه وسلم :
"من صلى صلاة الصبح فهو في ذمة الله فلا يطلبنكم الله من ذمته
بشيء، فإنه من يطلبه من ذمته بشيء يدركه، ثم يكبه على وجهه في نار
جهنم" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "When anyone offers the Fajr (dawn) prayer, in congregation, he is in the Protection of Allah. So let not Allah call him to account, withdrawing, in any respect, His Protection. Because, He will get hold of him and throw him down on his face in the Hell-fire." [Muslim]

IN PLAIN WORDS

Whoever prays the dawn prayer in congregation comes under Allah's protection, the Prophet says, so one should not act in a way that forfeits that safeguard. A reminder of the value of this prayer and of staying faithful to it.

REFERENCE : RIYAD AS-SALIHIN 232 IN-BOOK REFERENCE : INTRODUCTION, HADITH 232

HADITH 233

Ibn 'Umar (May Allah bepleased with them) reported:

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال:
"المسلم أخو المسلم، لا يظلمه، ولا يسله، من كان في حاجة أخيه كان
الله في حاجته، ومن فرج عن مسلم كربة فرج الله عنه بها كربة من
كرب يوم القيامة، ومن ستر مسلماً ستره الله يوم القيامة" ((متفق
عليه)).

Messenger of Allah (ﷺ) said, "A Muslim is a brother of another Muslim. So he should not oppress him nor should he hand him over to (his satan or to his self which is inclined to evil). Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever removes the troubles of his brother, Allah will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allah will cover up his fault on the Day of Resurrection". [Al-Bukhari and Muslim].

IN PLAIN WORDS

A Muslim is a brother to a Muslim: do not wrong him or abandon him. Whoever meets a brother's needs, eases his troubles, or conceals his faults will find Allah doing the same for him on the Day of Resurrection.

REFERENCE : RIYAD AS-SALIHIN 233 IN-BOOK REFERENCE : INTRODUCTION, HADITH 233

HADITH 234

Abu Hurairah (May Allah bepleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
"المسلم أخو المسلم لا يخنونه ولا يكذبه ولا يخذله، كل المسلم على المسلم
حرام عرضه وماله ودمه، التقوى ههنا، بحسب امرئ من الشر أن
يحقر أخاه المسلم" ((رواه الترمذي وقال: حديث حسن)).

Messenger of Allah (ﷺ) said, "A Muslim is a brother to a Muslim. He should neither deceive him nor lie to him, nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his honour, his blood and property. Piety is here (and he pointed out to his chest thrice). It is enough for a Muslim to commit evil by despising his Muslim brother." [At- Tirmidhi, who categorized it as Hadith Hasan].

IN PLAIN WORDS

A Muslim should not deceive, lie to, or desert a fellow Muslim, whose honour, blood, and property are sacred. The Prophet pointed to the heart as the seat of piety, and warned it is evil enough to look down on a believer.

REFERENCE : RIYAD AS-SALIHIN 234 IN-BOOK REFERENCE : INTRODUCTION, HADITH 234

HADITH 235

Abu Hurairah (May Allah bepleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم لا تحاسدوا، ولا تناجشوا، ولا تباغضوا، ولا تدابروا ولا يبيع بعضكم على بيع بعض، وكونوا عباد الله إخواناً. المسلم أخو المسلم: لا يظلمه ولا يحقره، ولا يخذله. التقوى ههنا- ويشير إلى صدره ثلاث مرات- بحسب امرئ من الشر أن يحقر أخاه المسلم كل المسلم على المسلم حرام دمه وماله وعرضه" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Do not envy one another; do not inflate prices by overbidding against one another; do not hate one another; do not harbour malice against one another; and do not enter into commercial transaction when others have entered into that (transaction); but be you, O slaves of Allah, as brothers. A Muslim is the brother of another Muslim; he neither oppresses him nor does he look down upon him, nor does he humiliate him. Piety is here, (and he pointed to his chest three times). It is enough evil for a Muslim to hold his brother Muslim in contempt. All things of a Muslim are inviolable for his brother-in-faith: his blood, his property and his honour". [Muslim].

IN PLAIN WORDS

The Prophet lists ways believers harm one another, envy, manipulating prices, hatred, malice, undercutting deals, and calls them to be brothers instead. A Muslim does not oppress, belittle, or humiliate another, whose blood, property, and honour are inviolable.

REFERENCE : RIYAD AS-SALIHIN 235 IN-BOOK REFERENCE : INTRODUCTION, HADITH 235

HADITH 236

Anas (May Allah bepleased with him) reported:

وعن أنس رضي الله عنه صلى الله عليه وسلم قال: " لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه " ((متفق عليه)) .

The Prophet (ﷺ) said, "No one of you shall become a true believer until he desires for his brother what he desires for himself". [Al-Bukhari and Muslim].

IN PLAIN WORDS

No one's faith is complete until he wants for his fellow believer what he wants for himself. Genuine goodwill toward others is part of true belief.

REFERENCE : RIYAD AS-SALIHIN 236 IN-BOOK REFERENCE : INTRODUCTION, HADITH 236

HADITH 237

Anas (May Allah bepleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم: "انصر أخاك ظالماً أو مظلوماً" فقال رجل: يا رسول الله أنصره إذا كان مظلوماً أ رأيت إن كان ظالماً كيف أنصره؟ قال: "تحجزه -أو تمنعه- من الظلم فإن ذلك نصره" ((رواه البخاري)).

Messenger of Allah (ﷺ) said, "Help your brother, whether he is an oppressor or is oppressed". A man enquired: "O Messenger of Allah! I help him when he is oppressed, but how can I help him when he is an oppressor?" He (ﷺ) said, "You can keep him from committing oppression. That will be your help to him". [Al-Bukhari].

IN PLAIN WORDS

Help your brother whether he is wronged or doing wrong. Asked how to help a wrongdoer, the Prophet said: by stopping him from his wrong. Real help sometimes means restraining someone, for their own sake.

REFERENCE : RIYAD AS-SALIHIN 237 IN-BOOK REFERENCE : INTRODUCTION, HADITH 237

HADITH 238

Abu Hurairah (May Allah bepleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"حق المسلم على المسلم خمس: رد السلام، وعيادة المريض، واتِّباع
الجناز وإجابة الدعوة، وتشميت العاطس" ((متفق عليه)). وفي
رواية لمسلم: "حق المسلم على المسلم ست: إذا لقيته فسلم عليه، وإذا
دعاك فأجبه، وإذا استنصحك فانصَحْ له، وإذا عطس فحمد الله
فشمتَه، وإذا مرض فعهده، وإذا مات فاتبعه."

Messenger of Allah (ﷺ) said, "A believer owes another believer five rights: responding to greetings, visiting him in illness, following his funeral, accepting his invitation, and saying 'Yarhamuk-Allah (May Allah have mercy on you),' when he says 'Al-hamdu lillah (Praise be to Allah)' after sneezing". [Al-Bukhari and Muslim]. Muslim's narration is, "There are six rights of a Muslim upon a Muslim: When you meet him, greet him; when he invites you, respond to him; when

he seeks counsel, give him advice; when he sneezes and praises Allah, say to him: 'May Allah have mercy on you (Yarhamuk-Allah)'; when he is sick, visit him; and when he dies, follow his funeral".

IN PLAIN WORDS

The Prophet lists rights a believer owes another: returning greetings, visiting the sick, attending funerals, accepting invitations, and responding to a sneezer who praises Allah. Another version adds giving sincere advice when asked. Brotherhood lives in these everyday acts.

REFERENCE : RIYAD AS-SALIHIN 238 IN-BOOK REFERENCE : INTRODUCTION, HADITH 238

HADITH 239

Al-Bara' bin 'Azib (May Allah bepleased with them) reported:

وعن أبي عمارة البراء بن عازب رضي الله عنهما قال: أمرنا رسول الله
بِسَبْعٍ، ونَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَازَةِ،
وَتَشْمِيتِ الْعَاطِسِ، وَإِبْرَارِ الْمَقْسَمِ، وَنَصْرِ الْمَظْلُومِ، وَإِجَابَةِ الدَّاعِي،
وِإِفْشَاءِ السَّلَامِ. وَنَهَانَا عَنْ خَوَاتِيمٍ أَوْ تَحْتَمٍ بِالذَّهَبِ، وَعَنْ شَرْبِ
بِالْفِضَّةِ، وَعَنْ الْمِيَاثِرِ الْحُمْرِ، وَعَنْ الْقَسِيِّ، وَعَنْ لِبَسِ الْحَرِيرِ وَالْإِسْتَبْرَقِ
وَالدِّيْبَاجِ. ((متفق عليه)).

The Prophet (ﷺ) commanded us to observe seven things and forbade us seven. He ordered us to visit the sick; to follow funeral processions; to respond to a sneezer with 'Yarhamuk-Allah (May Allah have mercy on you)' when he says 'Al-hamdu lillah (Praise be to Allah),' to help the oppressed and to help others to fulfill their oaths, to accept invitation and to promote greeting. He forbade us to wear gold rings, to drink in silver utensils, to use Mayathir (silk

carpets placed on saddles), to wear Al-Qassiy (a kind of silk cloth), and to wear fine silk brocade. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet commanded a set of good acts, including visiting the sick, joining funerals, helping the wronged, accepting invitations, and spreading greetings, and forbade certain luxuries such as gold rings and fine silk. A simple charter for communal kindness.

REFERENCE : RIYAD AS-SALIHIN 239 IN-BOOK REFERENCE : INTRODUCTION, HADITH 239

CHAPTER 28

Covering Faults of the Muslims

باب ستر عورات المسلمين والنهي عن إشاعتها لغير ضرورة

This short chapter teaches a delicate virtue: sitr, the covering or concealing of others' faults. To shield a believer's hidden sin, rather than expose it, is met by Allah covering one's own faults on the Day of Resurrection. The principle protects people's dignity and discourages the spread of scandal.

Notice the balance the hadith strike. Concealment is praised, yet boasting openly about one's own sin is condemned, because publicising wrongdoing tears away the veil Allah Himself had drawn. And even where a person must face a worldly consequence, the chapter warns against piling on contempt; correction is one thing, helping the devil against a sinner is another.

HADITH 240

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا يستر عبد عبداً في الدنيا إلا ستره الله يوم القيامة" ((رواه مسلم)).

The Prophet (ﷺ) said, "Allah will cover up on the Day of Resurrection the defects (faults) of the one who covers up the faults of the others in this world". [Muslim].

IN PLAIN WORDS

Whoever shields another person's faults in this life will have his own faults shielded by Allah on the Day of Resurrection. Protecting people's dignity is met with the same mercy from Allah.

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: " كل أمتي معافى إلا المجاهرين، وإن من المجاهرة أن يعمل الرجل بالليل عملاً، ثم يصبح وقد ستره الله عليه فيقول: يا فلان عملت البارحة كذا وكذا، وقد بات يستره ربه، ويصبح يكشف ستر الله عنه " ((متفق عليه)).

Messenger of Allah (ﷺ) said, "Every one of my followers will be forgiven except those who expose (openly) their wrongdoings. An example of this is that of a man who commits a sin at night which Allah has covered for him, and in the morning, he would say (to people): "I committed such and such sin last night," while Allah had kept it a secret. During the night Allah has covered it up but in the morning he tears up the cover provided by Allah Himself." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Allah may forgive faults He had kept hidden, but the Prophet warns against those who broadcast their own sins, tearing away the cover Allah had drawn over them. Do not publicise the wrongs Allah concealed.

REFERENCE : RIYAD AS-SALIHIN 241 IN-BOOK REFERENCE : INTRODUCTION, HADITH 241

HADITH 242

Abu Hurairah (May Allah bepleased with him) reported:

وعنه النبي صلى الله عليه وسلم قال: "إذا زنت الأمة فتيين زناها فليجلدها الحد، ولا يثرب عليها، ثم إن زنت الثانية فليجلدها الحد ولا

يثرب عليها، ثم إن زنت الثالثة فليبعها ولو بجبل من شعر" ((متفق

عليه)) • (15)

The Prophet (ﷺ) said, "When a slave-girl commits fornication and this fact of fornication has become evident, she must be given the penalty of (fifty) lashes without hurling reproaches at her; if she does it again, she must be given the penalty but she should not be rebuked. If she does it for the third time, he should sell her, even for a rope woven from hair (i.e., something worthless)". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Even where a worldly consequence must be carried out for a proven wrong, it is done without heaping reproach on the person. Correction is not an excuse for cruelty.

REFERENCE : RIYAD AS-SALIHIN 242 IN-BOOK REFERENCE : INTRODUCTION, HADITH 242

HADITH 243

Abu Hurairah (May Allah bepleased with him) reported:

وعنه قال: أتى النبي صلى الله عليه وسلم برجل قد شرب نحرماً قال:
"اضربوه" قال أبو هريرة: فمنا الضارب بيده، والضارب ببعله،
والضارب بثوبه. فلما انصرف قال بعض القوم: أخزأك الله قال: "لا
تقولوا هكذا لا تعينوا عليه الشيطان" ((رواه البخاري)).

A man who had drunk wine was brought to the Prophet (ﷺ) and he asked us to beat him; some struck him with their hands, some with their garments (making a whip) and some with their sandals. When he (the drunkard) had gone, some of the people said: "May Allah

disgrace you!" He (the Prophet (ﷺ)) said, "Do not say so. Do not help the devil against him". [Al-Bukhari].

IN PLAIN WORDS

After a man was punished for drinking, some onlookers cursed him, and the Prophet told them not to, saying it only helps the devil against him. Even toward someone who has sinned, contempt is discouraged.

REFERENCE : RIYAD AS-SALIHIN 243 IN-BOOK REFERENCE : INTRODUCTION, HADITH 243

CHAPTER 29

Fulfillment of the needs of the Muslims

باب قضاء حوائج المسلمين

This chapter turns brotherhood into action: meeting the needs of fellow Muslims and easing their hardships. The promise running through it is reciprocal, that whoever relieves another in this life will find Allah relieving him, especially on the Day of Resurrection when relief is most needed.

The central idea is captured in a single phrase, that Allah aids His servant as long as the servant aids his brother. Notice how the second hadith widens the circle outward from helping the distressed to seeking knowledge, gathering to recite and learn the Book of Allah, and reminds us that lineage counts for nothing where good deeds fall short. It is what we do for others and for our own souls, not who we are, that carries weight.

HADITH 244

Ibn 'Umar (May Allah bepleased with them) reported:

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال:
"المسلم أخو المسلم لا يظلمه ولا يسلمه. من كان في حاجة أخيه كان
الله في حاجته، ومن فرج عن مسلم كربة فرج الله عنه بها كربة من
كرب يوم القيامة، ومن ستر مسلماً ستره الله يوم القيامة" ((متفق
عليه)).

Messenger of Allah (ﷺ) said, "A Muslim is a brother of (another) Muslim, he neither wrongs him nor does hand him over to one who does him wrong. If anyone fulfills his brother's needs, Allah will fulfill his needs; if one relieves a Muslim of his troubles, Allah will

relieve his troubles on the Day of Resurrection; and if anyone covers up a Muslim (his sins), Allah will cover him up (his sins) on the Resurrection Day". [Al-Bukhari and Muslim].

IN PLAIN WORDS

A Muslim does not wrong a fellow Muslim or leave him to be wronged. Whoever meets a brother's needs, eases his hardship, or conceals his faults will find Allah doing the same for him on the Day of Resurrection.

REFERENCE : RIYAD AS-SALIHIN 244 IN-BOOK REFERENCE : INTRODUCTION, HADITH 244

HADITH 245

Abu Hurairah (May Allah bepleased with him) reported:

وعن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال:
"من نفس عن مؤمن كربة من كرب الدنيا، نفس الله عنه كربة من
كرب يوم القيامة، ومن يسر على معسر يسر الله عليه في الدنيا والآخرة،
ومن ستر مسلماً ستره الله في الدنيا والآخرة، والله في عون العبد ما
كان العبد في عون أخيه، ومن سلك طريقاً يلتمس فيه علماً سهل الله
له طريقاً إلى الجنة. وما اجتمع قوم في بيت من بيوت الله تعالى، يتلون
كتاب الله، ويتدارسونه بينهم إلا نزلت عليهم السكينة، وغشيتهم الرحمة،
وحفتهم الملائكة، وذكرهم الله فيمن عنده. ومن بطأ به عمله لم يسرع به
نسبه" ((رواه مسلم)).

The Prophet (ﷺ) said, "He who removes from a believer one of his difficulties of this world, Allah will remove one of his troubles on the Day of Resurrection; and he who finds relief for a hard-pressed person, Allah will make things easy for him on the Day of

Resurrection; he who covers up (the faults and sins) of a Muslim, Allah will cover up (his faults and sins) in this world and in the Hereafter. Allah supports His slave as long as the slave is supportive of his brother; and he who treads the path in search of knowledge, Allah makes that path easy, leading to Jannah for him; the people who assemble in one of the houses of Allah, reciting the Book of Allah, learning it and teaching, there descends upon them the tranquillity, and mercy covers them, the angels flock around them, and Allah mentions them in the presence of those near Him; and he who lags behind in doing good deeds, his noble lineage will not make him go ahead." [Muslim]

IN PLAIN WORDS

Relieve a believer's distress and Allah relieves yours; cover a Muslim's faults and Allah covers yours. Allah helps the servant as long as he helps his brother, eases the seeker of knowledge toward Paradise, and lineage will not advance one whose deeds fall short.

REFERENCE : RIYAD AS-SALIHIN 245 IN-BOOK REFERENCE : INTRODUCTION, HADITH 245

CHAPTER 30

Intercession

باب الشفاعة

This short chapter is about shafa'ah, intercession, in its everyday sense: speaking up for someone who has a need and carrying their request to a person who can help. The Prophet (ﷺ) treated this not as a nuisance but as an opening for reward, and he modelled how to do it without ever forcing the outcome.

Notice the balance across the two hadith. Intercession is encouraged and rewarded, yet it always leaves the other person free to decide. The intercessor opens a door; he does not push anyone through it.

HADITH 246

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري رضي الله عنه قال: كان النبي صلى الله عليه وسلم إذا أتاه طالب حاجة أقبل على جلسائه فقال: اشفعوا تؤجروا ويقضي الله على لسان نبيه ما أحب" ((متفق عليه)). (16)

Whenever a needy person would come to the Prophet (ﷺ), he would turn to those who were present and say, "If you make intercession for him, you will be rewarded, because Allah decreed what He likes by the tongue of His Messenger". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Whenever someone came with a need, the Prophet would invite those present to speak up for that person, telling them they would be rewarded for interceding. Helping carry another's request is itself an act of good.

HADITH 247

Ibn 'Abbas (May Allah bepleased with them), reported in connection with the case of Barirah (May Allah bepleased with her) and her husband:

وعن ابن عباس رضي الله عنهما في قصة بريرة وزوجها. قال: قال لها النبي صلى الله عليه وسلم: "لو راجعته؟" قالت: يا رسول الله تأمرني؟ قال: "إنما أشفع" قالت: لا حاجة لي فيه. ((رواه البخاري)).

The Prophet (ﷺ) said to her, "It is better for you to go back to your husband." She asked: "O Messenger of Allah, do you order me to do so." He replied, "I only intercede" She then said: "I have no need for him". [Al-Bukhari].

IN PLAIN WORDS

The Prophet suggested to a woman that returning to her husband would be better, but when she asked if it was a command, he made clear he was only interceding. She was left free to choose, and she declined.

CHAPTER 31

Making Peace among People

باب الإصلاح بين الناس

This chapter is about islah, reconciling people who have fallen out. Bringing hearts back together is shown to be among the most beloved deeds, woven into the fabric of daily worship rather than reserved for grand occasions.

Watch how far the Prophet (ﷺ) went to protect peace: he counted just settlement as charity, lifted blame from a man who softened an oath for the sake of harmony, even left a congregation waiting while he settled a quarrel. The lesson is that mending relationships is sacred work, and rigid pride must yield to it.

HADITH 248

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول صلى الله عليه وسلم:
"كل سلامى من الناس عليه صدقة، كل يوم تطلع فيه الشمس: تعدل
بين الاثنين صدقة، وتعين الرجل على دابته فتحمله عليها، أو ترفع له
عليها متاعه صدقة. والكلمة الطيبة صدقة، وبكل خطوة تمشيها إلى
الصلاة صدقة، وتميط الأذى عن الطريق صدقة" ((متفق عليه)).

(17)

Messenger of Allah (ﷺ) said, "On every joint of man, there is charity, on everyday when the sun rises: doing justice between two men is charity, and assisting a man to ride an animal or to load his luggage on it is charity; and a good word is charity, every step which one takes towards (the mosque for) Salat is charity, and

removing harmful things from the way is charity". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Every day, each part of the body owes charity, and the Prophet lists simple ways to pay it: settling disputes fairly, helping someone with their mount or load, a kind word, steps toward prayer, and clearing harm from the path.

REFERENCE : RIYAD AS-SALIHIN 248 IN-BOOK REFERENCE : INTRODUCTION, HADITH 248

HADITH 249

Umm Kulthum bint 'Uqbah (May Allah be pleased with her) reported:

وعن أم كلثوم بنت عقبة بن أبي معيط رضي الله عنها قالت سمعت رسول الله صلى الله عليه وسلم يقول: "ليس الكذاب الذي يصلح بين الناس فيمني خيراً، أو يقول خيراً" ((متفق عليه)). وفي رواية مسلم زيادة، قالت: "و لم اسمعه يرخصه في شيء مما يقوله الناس الا في ثلاث، تعني: الحرب، و الاصلاح بين الناس، و حديث الرجل امراته، و حديث المرأة زوجها".

Messenger of Allah (ﷺ) said, 'The person who (lies) in order to conciliate between people is not a liar, when he conveys good or says (something) good'. [Al-Bukhari and Muslim]. The narration in Muslim added: She said, "I never heard him (she meant the Prophet (ﷺ)) giving permission of lying in anything except in three (things): war, conciliating between people and the conversation of man with his wife and the conversation of a woman with her husband".

IN PLAIN WORDS

Someone who smooths things between people by conveying good is not counted a liar. A narration notes permission to bend words only in

three cases: war, reconciling people, and between spouses. Mending relationships is given special leeway.

REFERENCE : RIYAD AS-SALIHIN 249 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 249

HADITH 250

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: سمع رسول الله صلى الله عليه وسلم صوت خصوم بالباب عالية أصواتهما، وإذا أحدهما يستوضع الآخر ويسترفقه في شيء، وهو يقول: والله لا أفعل، فخرج عليهما رسول الله صلى الله عليه وسلم فقال: "أين المتألي على الله لا يفعل المعروف؟" فقال: أنا يا رسول الله، فله أي ذلك أحب، ((متفق عليه)).

Messenger of Allah (ﷺ) heard the voices of altercation of two disputants at the door; both the voices were quite loud. One was asking the other to make his debts little (so that he could pay them) and was pleading with him to show leniency to him, whereupon the (other one) said: "By Allah, I will not do that". Then there came Messenger of Allah (ﷺ) to them and said, "Where is he who swore by Allah that he would not do good?" He said: "O Messenger of Allah, it is me. Now he may do as he desires". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Hearing two men argue, one refusing to ease a debt for the other, the Prophet asked where the man was who swore not to do good, and he at once relented. A gentle nudge toward generosity overcame a stubborn oath.

REFERENCE : RIYAD AS-SALIHIN 250 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 250

وعن أبي العباس سهل بن سعد الساعدي رضي الله عنه ، أن رسول الله صلى الله عليه وسلم بلغه أن بني عمرو بن عوف كان بينهم شر ، فخرج رسول الله صلى الله عليه وسلم يصلح بينهم في أناس معه ، فخبس رسول الله صلى الله عليه وسلم وحانت الصلاة ، فهل لك أن تؤم الناس؟ قال: نعم إن شئت ، فأقام بلال الصلاة ، وتقدم أبو بكر فكبّر وكبر الناس ، وجاء رسول الله صلى الله عليه وسلم يمشي في الصفوف حتى قام في الصف ، فأخذ الناس في التصفيق ، وكان أبو بكر رضي الله عنه لا يلتفت في صلاته ، فلما أكثر الناس التصفيق التفت ، فإذا رسول الله صلى الله عليه وسلم ، فأشار إليه رسول الله صلى الله عليه وسلم ، فرفع أبو بكر رضي الله عنه يده فحمد الله ، ورجع القهقري وراءه حتى قام في الصف ، فتقدم رسول الله صلى الله عليه وسلم ، فصلى للناس ، فلما فرغ أقبل على الناس فقال: "أيها الناس ما لكم حين نابكم شيء في الصلاة أخذتم في التصفيق؟ إنما التصفيق للنساء. من نابه شيء في صلاته فليقل سبحان الله ، فإنه لا يسمعه أحد حين يقول سبحان الله إلا التفت ، يا أبا بكر: ما منعك أن تصلي الناس حين أشرت إليك؟" فقال أبو بكر: ما كان ينبغي لابن أبي قحافة أن يصلي بالناس بين يدي رسول الله صلى الله عليه وسلم . ((متفق عليه)). (20) .

about peace between them and he was detained. The time for Salat approached and Bilal (May Allah be pleased with them) went to Abu Bakr (May Allah be pleased with him) and said to him: "Messenger of Allah (ﷺ) has got late and it is the time for Salat. Will you lead Salat?" He said: "Yes, if you desire". Bilal (May Allah be pleased with him) proclaimed the Adhan and then pronounced Iqamah. Abu Bakr (May Allah be pleased with him) stepped forward and commenced As- Salat. (He recited Takbir and the people followed him). In the meantime, Messenger of Allah (ﷺ) arrived and, passing through the rows, took his stand in the first row. The people started clapping. It was the habit of Abu Bakr (May Allah be pleased with him) that whenever he started praying, he would never look round. He paid no heed (to the clapping). When the clapping increased, he turned round and saw Messenger of Allah (ﷺ). He (the Prophet (ﷺ)) beckoned him to continue performing Salat. But Abu Bakr (May Allah be pleased with him) raised his hands and praised Allah. Then he retreated, taking his steps backwards. When Messenger of Allah (ﷺ) saw that, he went ahead and led Salat. When he finished Salat, he faced the congregation and said, "Why do you clap when something happens during the Salat. Clapping is only for women. If something happens in the course of Salat you should say, Subhan Allah. It is bound to attract attention. And you, Abu Bakr, what prevented you from carrying on with Salat, after I beckoned to do so?" He said, "It was not becoming for the son of Abu Quhafah to lead Salat in the presence of Messenger of Allah (ﷺ)". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet was delayed settling a quarrel between people, so Abu Bakr led the prayer until he arrived. The episode shows how making peace was important enough to keep even the congregation waiting, and models humility in worship.

CHAPTER 32

Superiority of Poor, Weak and unrenowned Muslims

باب فضل ضعفة المسلمين والفقراء الخاملين

This chapter overturns the way people usually rank one another. Status in Allah's sight has nothing to do with wealth, fame, or the respect of crowds; it is measured by humility before Him and the sincerity of the heart. The Arabic title speaks of du'afa, the weak, and the khamil, the obscure, the very people the world overlooks.

Across these hadith you will meet the unnoticed servant who cleaned the mosque, the dishevelled poor whose prayers Allah answers, and the bulky figure of high standing who weighs nothing on the Day of Judgement. The thread running through them all is that pride is the road to the Fire and humble nearness to Allah is the road to Paradise.

HADITH 252

Harithah bin Wahb (May Allah be pleased with him) reported:

عن حارثة بن وهب رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "ألا أخبركم بأهل الجنة؟ كل ضعيف متضعف، لو أقسم على الله لأبره. ألا أخبركم بأهل النار؟ كل عتل جواظ مستكبر" ((متفق عليه)) . (21)

I heard Messenger of Allah (ﷺ) saying, "Shall I not inform you about the people of Jannah? It is every person who is, modest and humble (before Allah), a person who is accounted weak and is looked down upon but if he adjures Allah, Allah will certainly give him what he desires. Now shall I not inform you about the inmates

of Hell? It is every violent, impertinent and proud man". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The people of Paradise, the Prophet says, are the modest and humble who are overlooked yet whose prayers Allah answers, while the people of the Fire are the harsh, arrogant, and proud. Allah's measure is not the world's.

REFERENCE : RIYAD AS-SALIHIN 252 IN-BOOK REFERENCE : INTRODUCTION, HADITH 252

HADITH 253

Sahl bin Sa'd As-Sa'idi (May Allah be pleased with him) reported:

وعن أبي العباس سهل بن سعد الساعدي رضي الله عنه قال: مر رجل على النبي صلى الله عليه وسلم، فقال لرجل عنده جالس: "ما رأيك في هذا؟" فقال: رجل من أشرف الناس، هذا والله حري إن خطب أن ينكح، وإن شفع أن يشفع . فسكت رسول الله صلى الله عليه وسلم، ثم مر رجل آخر، فقال له رسول الله صلى الله عليه وسلم: "ما رأيك في هذا؟" فقال: يا رسول الله هذا رجل من فقراء المسلمين هذا حري إن خطب أن لا ينكح، وإن شفع أن لا يشفع، وإن قال أن لا يسمع لقوله. فقال رسول الله صلى الله عليه وسلم: "هذا خير من ملء الأرض مثل هذا" ((متفق عليه)) . (22)

A man passed by the Prophet (ﷺ), so he asked a man who was sitting near him, "What is your opinion about this man?" That man replied: "He is one of the noblest men. By Allah he is certainly a proper person for (a girl) being given in marriage if he seeks to marry, and his recommendation is fit to be accepted if he

recommends'. Messenger of Allah (ﷺ) remained silent. Then another man passed. Messenger of Allah (ﷺ) enquired, "What is your opinion about this man?" He replied: "O Messenger of Allah, he is one of the poor Muslims. He is not a proper person (for a girl) to be given in marriage to, and his recommendation would not be accepted if he makes one; if he speaks, he is not to be listened to." Messenger of Allah (ﷺ) said, "He is better than the former by earthfuls". [Al-Bukhari and Muslim].

IN PLAIN WORDS

A wealthy, respected man was praised, while a poor man was dismissed as worthless, yet the Prophet said the poor man was better than the other by an immense measure. Allah's scale is nothing like people's snap judgements.

REFERENCE : RIYAD AS-SALIHIN 253 IN-BOOK REFERENCE : INTRODUCTION, HADITH 253

HADITH 254

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: "احتجت الجنة والنار فقالت النار: في الجبارون والمتكبرون، وقالت الجنة: في ضعفاء الناس ومساكينهم، ففضى الله بينهما: إنك الجنة رحمتي أرحم بك من أشاء، وإنك النار أعذب بك من أشاء، ولكليهما علي ملؤها" ((رواه مسلم)).

The Prophet (ﷺ) said: There was a dispute between the Hell and Jannah. The Hell said: "The haughty and proud are my inmates." Jannah said: "The modest and the humble are my residents". Thereupon, Allah the Exalted and Glorious (addressing Jannah) said: "You are My Mercy, through you I shall show mercy to those whom I wish". (And addressing the Hell), He said: "You are (the

means) of My punishment by which I shall punish such of My slaves as I wish and each one of you would have its fill". [Muslim].

IN PLAIN WORDS

In a dispute between Paradise and Hell over who belongs to each, Paradise claims the humble and Hell the arrogant. Allah affirms both serve His mercy and His justice. Humility leads one way, pride the other.

REFERENCE : RIYAD AS-SALIHIN 254 IN-BOOK REFERENCE : INTRODUCTION, HADITH 254

HADITH 255

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال:
"إنه ليأتي الرجل السمين العظيم يوم القيامة لا يزن عند الله جناح
بعوضة" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "On the Day of Resurrection, there will be brought forth a bulky person (person of noteworthy status) whose value to Allah will be less than that of the wing of a mosquito". [Al-Bukhari and Muslim].

IN PLAIN WORDS

On the Day of Resurrection a person of great worldly importance may be brought forward yet weigh less to Allah than a mosquito's wing. Outward standing counts for nothing without true substance before Allah.

REFERENCE : RIYAD AS-SALIHIN 255 IN-BOOK REFERENCE : INTRODUCTION, HADITH 255

HADITH 256

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن امرأة سوداء كانت تقم المسجد، أو شاباً، ففقدوها، رسول الله صلى الله عليه وسلم، فسأل عنها أو عنه، فقالوا: مات. قال: " أفلا كنتم آذنتوني " فكأنهم صغروا أمرها، أو أمره، فقال: " دلوني على قبره " فدلوه فصلى عليه، ثم قال: " إن هذه القبور مملوءة ظلمة على أهلها، وإن الله تعالى ينورها لهم بصلاتي عليهم " ((متفق عليه)). (23)

A black woman (or probably a young man) used to clean the mosque. Messenger of Allah (ﷺ) missed her (or him) and asked about her (or him). He was told that she (or he) had died. He (ﷺ) said, "Why did you not inform me?" (It seemed as if) they (Companions) considered the matter insignificant. Then he (ﷺ) said, "Show me her (or his) grave." When it was shown to him, he offered (Janazah-funeral) prayer over it and said, "These graves cover those in them with darkness, and Allah illumines them for the inmates as a result of my supplication for them". [Al-Bukhari and Muslim].

IN PLAIN WORDS

A humble person who used to clean the mosque died unnoticed, but the Prophet asked to be shown the grave and prayed there, saying his prayer brought light to the buried. The overlooked are not overlooked by Allah.

REFERENCE : RIYAD AS-SALIHIN 256 IN-BOOK REFERENCE : INTRODUCTION, HADITH 256

HADITH 257

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم: "رب أشعث أغبر مدفوع بالأبواب لو أقسم على الله لأبره " ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Many a person with shaggy and dusty hair, dusty and driven away from doors (because of their poverty and shabby clothes) were to swear by Allah (that something would happen), Allah will certainly make it happen". [Muslim].

IN PLAIN WORDS

Many a person who is unkempt, poor, and turned away from doors is so beloved to Allah that, were they to swear something would happen, Allah would make it so. The world's outcasts can hold great weight with Allah.

REFERENCE : RIYAD AS-SALIHIN 257 IN-BOOK REFERENCE : INTRODUCTION, HADITH 257

HADITH 258

Usamah bin Zaid (May Allah be pleased with him) reported:

وعن أسامة رضي الله عنه عن النبي صلى الله عليه وسلم قال: " قمت على باب الجنة، فإذا عامة من دخلها المساكين، وأصحاب الجدمحبوسون، غير أن أصحاب النار قد أمر بهم إلى النار. وقت على باب النار فإذا عامة من دخلها النساء" ((متفق عليه)). (24)

The Prophet (ﷺ) said, "I stood at the gate of Jannah, and (I saw) that the majority of those who entered it are the poor, and the wealthy were kept confined. The inmates of the Fire had been ordered to (enter) the Fire (Hell), and I stood at the gate of Hell and saw that the majority of its inmates are women". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet described standing at Paradise's gate and seeing that most who entered were the poor, while the wealthy were held back to account. Worldly abundance can become a heavier reckoning, not an advantage.

HADITH 259

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: “ لم يتكلم في المهد إلا ثلاثة: عيسى ابن مريم، وصاحب جريج، وكان جريج رجلاً عابداً، فاتخذ صومعة فكان فيها، فأنته أمه وهو يصلي فقالت: يا جريج، فأنته أمه وهو يصلي فقالت: يا جريج، فقال: يا رب أمي وصلاتي فأقبل على صلاته فانصرفت. فلما كان من الغد أنته وهو يصلي، فقالت: يا جريج، فقال: أي رب أمي وصلاتي، فأقبل على صلاته، فقالت: اللهم لا تمته حتى ينظر إلى وجوه المومسات. فتذاكر بنو إسرائيل جريجاً وعبادته، وكانت امرأة بغية يمثل بحسنها، فقالت: إن شئت لأفنته، فتعرضت له، فلم يلتفت إليها، فأنت راعياً كان يأوي إلى صومعته، فأمكنته من نفسها فوقع عليها. فحملت، وجعلوا يضربونه، فقال: ما شأنكم؟ قالوا: زينت بهذه البغي فولدت منك. قال: أين الصبي؟ فجاءوا به فقال: دعوني حتى أصلي، فصلى، فلما انصرف أتى الصبي فطعن في بطنه وقال: يا غلام من أبوك؟ قال: فلان الراعي، فأقبلوا على جريج يقبلونه ويتمسحون به وقالوا: نبني لك صومعتك من ذهب، قال: لا، أعيدوها من طين كما كانت، ففعلوا. وبينما صبي يرضع من أمه، فر رجل راكب على دابة فارهة وشارة حسنة، فقالت: “ اللهم اجعل

ابني مثل هذا، فترك الثدي وأقبل إليه فظفر إليه فقال: اللهم لا تجعلني مثله، ثم أقبل على ثديه فجعل يرتضع" فكأنني أنظر إلى رسول الله صلى الله عليه وسلم وهو يحكي ارتضاعه بأصبعه السبابة في فيه، فجعل يمصها، قال: "ومروا بجارية وهم يضربونها، ويقولون: زنت سرقت، وهي تقول: حسبي الله ونعم الوكيل. فقالت أمه: اللهم لا تجعل ابني مثلها، فترك الرضاع ونظر إليها فقال: اللهم اجعلني مثلها، فهناك تراجعاً الحديث فقالت: مر رجل حسن الهيئة فقلت: اللهم اجعل ابني مثله فقلت: اللهم لا تجعلني مثله، ومروا بهذه الأمة وهم يضربونها ويقولون: زنت سرقت، فقلت: اللهم لا تجعل ابني مثلها فقلت: اللهم اجعلني مثلها؟! قال: إن ذلك الرجل كان جباراً فقلت: اللهم لا تجعلني مثله، وإن هذه يقولون لها زنت، ولم تزن وسرقت، ولم تسرق، فقلت: اللهم اجعلني مثلها" ((متفق عليه)). (25)

The Prophet (ﷺ) said, "None spoke in the cradle but only three (persons), Isa (Jesus) son of Maryam (Mary), the second one was the companion of Juraij who was a pious person. Juraij took a secluded monastery for worship and confined himself in it. His mother came to him as he was busy in prayer and she called: 'Juraij.' He said: 'My Rubb, my mother (is calling me while I am engaged in) my prayer.' He continued with the prayer. She returned and she came on the next day and he was (still) busy in prayer. She called: 'Juraij.' And he said: 'My Rubb, my mother (is calling me while I am engaged) in prayer, and he continued with the prayer,' and she returned. Then on the next day she again came while he was busy in prayer and called: 'Juraij.' And he said: 'My Rubb, my

mother (is calling me while I am engaged) in my prayer.' And he continued with the prayer. She said: 'My Rubb, don't let him die until he has seen the faces of the prostitutes.' The story of Juraij and that of his meditation and prayer spread amongst Banu Israel. There was a prostitute who had been a beauty personified. She said (to the people): 'If you like, I can lure him to evil.' She presented herself to him but he paid no heed (to her). She came to a shepherd who lived near the temple and she offered herself to him. He (the shepherd) had sexual intercourse with her and so she became pregnant. When she gave birth to a baby she said: 'This is from Juraij.' So they came and asked Juraij to get down and demolished the temple and began to beat him. He asked them what the matter was. They said: 'You have committed fornication with this prostitute and she has given birth to a baby from you.' He said: 'Where is the baby?' They brought him (the baby) and then he said: 'Just leave me so that I should perform prayer.' He performed prayer and when he finished, he lifted the baby in his stomach and asked him: 'O boy, who is your father?' The baby answered: 'He is such and such a shepherd.' So, the people turned towards Juraij, kissed him and touched him (for seeking blessing) and said: 'We are prepared to construct your temple with gold.' He said, 'No just, rebuild it with mud as it had been,' and so they did". (The Prophet (ﷺ) continued:) "Then there was a baby who was sucking at his mother's breast when a person dressed in fine garment came on a priceless riding animal's back. His mother said: 'O Allah, make my child like this one.' He (the babe) left sucking and looked at him, and said: 'O Allah, don't make me like him.' He then returned to the breast and resumed sucking." He (Abu Hurairah (May Allah be pleased with him)) said: As though I can see Messenger of Allah (ﷺ) as he is illustrating the scene of his sucking milk with his forefinger in his mouth and sucking that. He (Abu Hurairah (May Allah be pleased with him)) further reported Messenger of Allah (ﷺ) as saying, "There happened to pass by them a slave girl who was being beaten and they were saying: 'You have committed fornication and

theft.' She was saying: 'Allah is enough for me and He is my Good Protector, and his mother said: 'O Allah, don't make my child like her.' He left sucking looked at her and said: 'O Allah! Make me like her.' It was followed by a conversation between the mother and the child. She said: 'A good looking man happened to pass by and I said: O Allah, make my child like him, and you said: O Allah, don't make me like him, and there passed a girl while they were beating her and saying: You committed fornication and theft, and I said: O Allah, don't make my child like her, and you said: O Allah, make me like her.' The child said: 'That man was a tyrant, and I said: O Allah don't make me like him; and they were saying about the girl: You committed fornication, whereas in fact she had not committed that and they were saying: You have committed theft, whereas she had not committed theft, so I said: O Allah, make me like her". [Al-Bukhari and Muslim].

IN PLAIN WORDS

In stories of infants who spoke in the cradle, a baby clears the worshipper Juraij of a false accusation by naming its true father, and another child prefers a wrongly shamed servant girl over a proud rich man. Appearances deceive; Allah sees the truth.

REFERENCE : RIYAD AS-SALIHIN 259 IN-BOOK REFERENCE : INTRODUCTION, HADITH 259

CHAPTER 33

Benevolent Treatment towards Orphans, Girls, the Weak, the Poor and the Humble Persons

باب ملاطفة اليتيم والبنات وسائر الضعفة والمساكين والمنكسرين
والإحسان إليهم والشفقة عليهم والتواضع معهم، وخفض الجناح لهم

This chapter gathers the Prophet's teaching on kindness to those least able to fend for themselves: orphans, daughters, widows, the poor, and the broken-hearted. Lowering the wing of mercy to them, as the Arabic title puts it, is shown to be among the surest paths to Paradise and to the Prophet's own nearness.

Look for the recurring images: his two fingers held together for the one who raises an orphan, daughters who become a shield from the Fire, and the striking truth that a community is given its provision and victory only through its weak. The poor are not a burden on the believers; they are a source of blessing.

HADITH 260

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

وعن سعد بن أبي وقاص رضي الله عنه قال: كنا مع النبي صلى الله عليه وسلم ستة نفر، فقال المشركون للنبي صلى الله عليه وسلم: اطرد هؤلاء لا يجترئون علينا، وكنت أنا وابن مسعود ورجلان لست أسميهما، فوقع في نفس رسول الله صلى الله عليه وسلم ما شاء الله أن يقع، فحدث نفسه، فأنزل الله تعالى: {ولا تطرد الذين يدعون ربهم بالغداة والعشي يريدون وجهه} ((الأنعام: 52: رواه مسلم)).

Six of us were with the Prophet (ﷺ) when the infidels said to him: "Drive these ones away, lest they should begin to venture against us". The six were, myself, Ibn Mas'ud, a man of the Hudhail tribe, Bilal and two other men whose names I don't know. Messenger of Allah (ﷺ) thought what Allah wished him to think, and Allah revealed: "And turn not away those who invoke their Rubb, morning and afternoon seeking His Face." (:) [Muslim].

IN PLAIN WORDS

When the powerful demanded the poor Companions be driven off, Allah told the Prophet not to turn away those who call upon Him seeking His pleasure. Humble worshippers are not to be pushed aside for the influential.

REFERENCE : RIYAD AS-SALIHIN 260 IN-BOOK REFERENCE : INTRODUCTION, HADITH 260

HADITH 261

'Aidh bin 'Amr Al-Muzani (May Allah be pleased with him) reported:

وعن أبي هبيرة عائد بن عمرو المزني وهو من أهل بيعة الرضوان رضي الله عنه، أن أبا سفيان أتى على سلمان وصهيب وبلال في نفر فقالوا: ما أخذت سيوف الله من عدو الله مأخذها، فقال أبو بكر رضي الله عنه: أتقولون هذا لشيخ قريش وسيدهم؟ فأتى النبي صلى الله عليه وسلم، فأخبره فقال: "يا أبا بكر لعلك أغضبتهم؟ لأن كنت أغضبتهم لقد أغضبت ربك" فأتاهم فقال: يا إخوتاه أغضبتكم؟ قالوا: لا، يغفر الله لك يا أخي. ((رواه مسلم)).

Abu Sufyan passed by Salman, Suhaib and Bilal and some other Companions (May Allah be pleased with them). They said to him: "Did not the swords of Allah exact their due from the foes of Allah?"

Abu Bakr (May Allah be pleased with him) said to them: "Do you speak like this to the chief of the Quraish and their master?" Then he went to the Prophet (ﷺ) and related this to him. He (ﷺ) said, "Abu Bakr, perhaps you have angered them. If so, you have angered your Rubb". Abu Bakr (May Allah be pleased with him) went back to them and said: "Brothers, did I offend you?" They replied: "No. May Allah forgive you, brother". [Muslim].

IN PLAIN WORDS

When poor Companions spoke sharply to a former foe, Abu Bakr reproached them, but the Prophet warned that angering these believers risked angering Allah. Abu Bakr at once returned to ask their pardon. The lowly hold a high place with Allah.

REFERENCE : RIYAD AS-SALIHIN 261 IN-BOOK REFERENCE : INTRODUCTION, HADITH 261

HADITH 262

Sahl bin Sa'd (May Allah be pleased with him) reported:

وعن سهل بن سعيد رضي الله عنه: قال رسول صلى الله عليه وسلم: " أنا وكافل اليتيم في الجنة هكذا " وأشار بالسبابة والوسطى، وفرج بينهما. ((رواه البخاري)).

Messenger of Allah (ﷺ) said, "I will be like this in Jannah with the person who takes care of an orphan". Messenger of Allah (ﷺ) raised his forefinger and middle finger by way of illustration. [Al-Bukhari].

IN PLAIN WORDS

Whoever cares for an orphan will be close to the Prophet in Paradise, which he showed by holding up two fingers side by side. Looking after the parentless is among the surest paths to his nearness.

HADITH 263

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
" كافل اليتيم له أو لغيره أنا وهو كهاتين في الجنة " وأشار الراوي وهو
مالك ابن أنس بالسبابة والوسطى. ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "He who takes care of an orphan, whether he is his relative or a stranger, will be in Jannah with me like these two". The narrator, Malik bin Anas raised his forefinger and middle finger for illustration. [Muslim].

IN PLAIN WORDS

Caring for an orphan, whether your own relative or a stranger, places you beside the Prophet in Paradise, as near as his two raised fingers. The reward depends on the kindness, not on kinship.

REFERENCE : RIYAD AS-SALIHIN 263 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 263

HADITH 264

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم: " ليس المسكين الذي
ترده التمرة والتمرتان، ولا اللقمة واللقمتان إنما المسكين الذي يتعفف "
((متفق عليه)).

Messenger of Allah (ﷺ) said, "A Miskin (needy) is not the one who can be turned away with a date-fruit or two, or a morsel or two. The

true Miskin is one who, despite his poverty, abstains from begging". [Al- Bukhari and Muslim].

IN PLAIN WORDS

The truly needy person, the Prophet explains, is not simply the one you can wave off with a little food, but the one who quietly endures poverty without begging. Real hardship is often hidden behind dignity.

REFERENCE : RIYAD AS-SALIHIN 264 IN-BOOK REFERENCE : INTRODUCTION, HADITH 264

HADITH 265

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن النبي صلى الله عليه وسلم: " الساعي على الأرملة والمسكين كالمجاهد في سبيل الله " وأحسبه قال: " وكالقائم الذي لا يفتر، وكالصائم الذي لا يفطر " ((متفق عليه)).

The Prophet (ﷺ) said, "One who strives to help the widows and the poor is like the one who fights in the way of Allah." The narrator said: I think that he (ﷺ) added also: "I shall regard him as the one who stands up (for prayer) without rest and as the one who observes fasts continuously". [Al-Bukhari and Muslim].

IN PLAIN WORDS

One who works to support widows and the poor is like a person striving in Allah's cause, and, the narrator adds, like one who prays through the night and fasts without break. Serving the vulnerable ranks with the highest devotion.

REFERENCE : RIYAD AS-SALIHIN 265 IN-BOOK REFERENCE : INTRODUCTION, HADITH 265

HADITH 266

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن النبي صلى الله عليه وسلم قال: " شر الطعام طعام الوليمة،
يمنعها من يأتيها، ويدعى إليها من يأبأها، ومن لم يجب الدعوة فقد
عصى الله ورسوله" ((رواه مسلم)). وفي رواية في " الصحيحين" عن
أبي هريرة من قوله: " بئس الطعام طعام الوليمة يدعى إليها الأغنياء
ويترك الفقراء" ((متفق عليه)).

The Prophet (ﷺ) said, "The worst food is the food of the marriage banquet from which those are left out who would like to come; and to which those are invited who refuse to come. He who rejects an invitation disobeys Allah and His Messenger". [Muslim]. In another narration Messenger of Allah (ﷺ) said, "The worst food is the food of the marriage banquet to which the rich are invited and from which the poor are left out". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The worst banquet is one where the poor who would gladly come are shut out and only the well-off invited. The Prophet says refusing an invitation goes against obeying Allah and His Messenger. Generosity should not exclude those in need.

REFERENCE : RIYAD AS-SALIHIN 266 IN-BOOK REFERENCE : INTRODUCTION, HADITH 266

HADITH 267

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من عال
جارتين حتى تبلغا جاء يوم القيامة أنا وهو كهاتين" وضم أصابعه.
((رواه مسلم)). (29)

The Prophet (ﷺ) said, "Whoever supports two girls till they attain maturity, he and I will come on the Day of Resurrection like this". Messenger of Allah (ﷺ) joined his fingers illustrating this. [Muslim].

IN PLAIN WORDS

Whoever raises two girls until they grow up will stand with the Prophet on the Day of Resurrection, as close as his joined fingers. Devoted care for daughters carries a great reward.

REFERENCE : RIYAD AS-SALIHIN 267 IN-BOOK REFERENCE : INTRODUCTION, HADITH 267

HADITH 268

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: "دخلت علي امرأة ومعها ابنتان لها تسأل ، فلم تجد عندي شيئاً غير تمرة واحدة، فأعطيتها إياها فقسمتها بين ابنتيها ولم تأكل منها، ثم قامت فخرجت، فدخل النبي صلى الله عليه وسلم علينا، فأخبرته فقال: "من ابتلي من هذه البنات بشيء فأحسن إليهن كن له ستراً من النار" ((متفق عليه)).

A woman came to me with her two daughters. She asked me (for charity) but she found nothing with me except one date-fruit, so I gave it to her. She accepted it and then divided it between her two daughters and herself ate nothing out of that. She then got up and went out. When Messenger of Allah (ﷺ) came in, and I narrated to him the story, he said, "He who is involved (in the responsibility) of (bringing up) daughters, and he is benevolent towards them, they would become protection for him against Hell-fire". [Al-Bukhari and Muslim].

IN PLAIN WORDS

A struggling mother gave the single date she received to her two daughters and ate none herself. The Prophet said such loving sacrifice for one's daughters becomes a shield from the Fire. Kindness under hardship is treasured by Allah.

REFERENCE : RIYAD AS-SALIHIN 268 IN-BOOK REFERENCE : INTRODUCTION, HADITH 268

HADITH 269

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: جاءني مسكينة تحمل ابنتين لها، فأطعمتها ثلاث تمرات، فأعطت كل واحدة منهما ثمرة ورفعت إلى فيها ثمرة لتأكلها، فاستطعمتها ابنتاهما، فشقت التمرة التي كانت تريد أن تأكلها بينهما، فأعجبني شأنها، فذكرت الذي صنعت لرسول الله صلى الله عليه وسلم فقال: "إن الله قد أوجب لها بها الجنة، أو أعتقها بها من النار" ((رواه مسلم)).

A poor woman came to me carrying her two daughters. I gave her three date-fruits. She gave a date to each of them and then she took up one date-fruit and brought that to her mouth to eat, but her daughters asked her that also. She then divided between them the date-fruit that she intended to eat. This (kind) treatment of her impressed me and I mentioned that to Messenger of Allah (ﷺ) who said, 'Verily, Allah has assured Jannah for her, because of (this act) of her,' or said, "He (SWT) has rescued her from Hell- Fire". [Muslim].

IN PLAIN WORDS

A poor mother divided even the small date she meant for herself between her daughters. Moved, the Prophet said Allah had assured

her Paradise and saved her from the Fire for that selfless act. Small sacrifices of love weigh heavily.

REFERENCE : RIYAD AS-SALIHIN 269 IN-BOOK REFERENCE : INTRODUCTION, HADITH 269

HADITH 270

Abu Shuraih Khuwailid bin 'Amr Al-Khuza'i (May Allah be pleased with him) reported:

و عن أبي شريح خويلد بن عمرو الخزاعي رضي الله عنه قال: قال النبي صلى الله عليه وسلم: "اللهم إني أخرج حق الضعيفين اليتيم والمرأة" ((حديث حسن رواه النسائي بإسناد جيد)).

The Prophet (ﷺ) said, "O Allah, I declare inviolable the rights of two weak ones: the orphans and women". [An- Nasa'i, who categorized it as Hadith Hasan with a good chain].

IN PLAIN WORDS

The Prophet prayed earnestly that the rights of two vulnerable groups, orphans and women, be treated as inviolable. He pressed the community to take special care of those least able to protect themselves.

REFERENCE : RIYAD AS-SALIHIN 270 IN-BOOK REFERENCE : INTRODUCTION, HADITH 270

HADITH 271

Mus'ab bin Sa'd bin Abu Waqqas (May Allah be pleased with them) reported:

و عن مصعب بن سعد بن أبي وقاص رضي الله عنهما قال: رأى سعد أن له فضلا على من دونه، فقال النبي صلى الله عليه وسلم: "هل تنصرون وترزقون إلا بضعفائكم" ((رواه البخاري)) هكذا مرسلا،

فإن مصعب بن سعد تابعي، ((ورواه الحافظ أبو بكر البرقاني في صحيحه متصلا عن مصعب عن أبيه رضي الله عنه)).

Sa'd considered himself better than his inferiors, so the Prophet (ﷺ) said to him, "You are given help and provision because of your weak ones". [Al-Bukhari].

IN PLAIN WORDS

When Sa'd looked down on those beneath him, the Prophet reminded him that the community is given help and provision because of its weak members. The overlooked are a source of blessing, not a burden.

REFERENCE : RIYAD AS-SALIHIN 271 IN-BOOK REFERENCE : INTRODUCTION, HADITH 271

HADITH 272

Abud-Darda (May Allah be pleased with him) reported:

وعن أبي الدرداء عويمر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "ابغوني في الضعفاء ، فإنما تنصرون، وترزقون بضعفائكم" ((رواه أبو داود بإسناد جيد)).

Messenger of Allah (ﷺ) said, "Seek among your weak ones, for you are given provision and help only because of the weak amongst you." [Abu Dawud, with a good chain].

IN PLAIN WORDS

The Prophet urged people to seek out and care for the weak among them, because it is through the weak that a community is granted provision and help. Tending to the vulnerable brings blessing to everyone.

CHAPTER 34

Recommendations with regard to Women

باب الوصية بالنساء

This chapter gathers the Prophet's counsel on how a man should treat the women in his care, above all his wife. The recurring instruction is wasiyyah, a charge or solemn advice, and its content is simple: act kindly. Notice how often the word kindness returns, and how the famous image of woman being created from a rib is offered not as an insult but as a call to patience, to accept and benefit from a person rather than trying to force her into a shape that breaks her.

Read across these hadith, a clear standard emerges. A believer does not hate his wife over a single fault, does not strike her face or shame her, and is measured by how well he treats her. The best of the believers, we are told, are the best to their wives, and the finest treasure this passing world holds is a righteous spouse.

HADITH 273

Abu Hurairah (May Allah be pleased with him) reported:

و عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "استوصوا بالنساء خيراً، فإن المرأة خلقت من ضلع، وإن أعوج ما في الضلع أعلاه، فإن ذهبت تقيمه كسرته، وإن تركته، لم يزل أعوج، فاستوصوا بالنساء" ((متفق عليه)). وفي رواية في ((الصحيحين)): "المرأة كالضلع إن أقمتها كسرتها، وإن استمتعت بها، استمتعت وفيها عوج". وفي رواية لمسلم: "إن المرأة خلقت من ضلع، لن تستقيم لك

على طريقة، فإن استمعت بها وفيها عوج، وإن ذهبت تقيمها كسرتها، وكسرها طلاقها".

Messenger of Allah (ﷺ) said: "Take my advice with regard to women: Act kindly towards women, for they were created from a rib, and the most crooked part of a rib is its uppermost. If you attempt to straighten it; you will break it, and if you leave it alone it will remain crooked; so act kindly toward women". [Al-Bukhari and Muslim]. In another narration of Al-Bukhari and Muslim, Messenger of Allah (ﷺ) said: "A woman is like a rib, if you attempt to straighten it, you will break it; and if you benefit from her, you will do so while crookedness remains in her". In another narration of Muslim, Messenger of Allah (ﷺ) said: 'Woman has been created from a rib and will in no way be straightened for you; so if you want to benefit from her, you will benefit from her while crookedness remains in her. If you attempt to straighten her, you will break her, and breaking her is divorcing her'.

IN PLAIN WORDS

A husband is urged to be gentle with his wife and to accept her as she is, rather than forcing her to change in ways that only cause harm.

REFERENCE : RIYAD AS-SALIHIN 273 IN-BOOK REFERENCE : INTRODUCTION, HADITH 273

HADITH 274

'Abdullah bin Zam'ah (May Allah be pleased with him) reported that he heard the Prophet (ﷺ) giving a speech when he mentioned the she-camel (of Prophet Salih) and the man who had killed her. Messenger of Allah (ﷺ) said:

وعن 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: (إِذْ أَنْبَعَثَ أَشْقَاهَا) أَنْبَعَثَ لَهَا رَجُلٌ عَزِيزٌ، عَارِمٌ مَنِيعٌ فِي رَهْطِهِ" ثُمَّ ذَكَرَ النِّسَاءَ، فَوَعِظَ فِيهِنَّ، فَقَالَ: "يَعْمَدُ أَحَدُكُمْ فَيَجْلِدُ امْرَأَتَهُ جِلْدَ الْعَبْدِ فَلَعَلَّهُ يَضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ" ثُمَّ وَعِظَهُمْ فِي ضَحْكَهُمْ مِنَ الضَّرْطَةِ وَقَالَ: "لَمْ يَضْحَكْ أَحَدُكُمْ مِمَّا يَفْعَلُ؟" ((مُتَّفَقٌ عَلَيْهِ)).

"When the most wicked man among them went forth (to kill the she-camel).'" (:) signifies that a distinguished, wicked and most powerful chief of the people jumped up to kill the she- camel." Then he (ﷺ) made mention of women and said, "Some of you beat your wives as if they were slaves, and then lie with them at the end of the day". Then he (ﷺ) admonished them against laughing at another's passing of wind, saying, "Why does any of you laugh at another doing what he does himself" [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet (peace be upon him) rebukes men who beat their wives harshly and then expect closeness, reminding us that cruelty has no place in marriage.

REFERENCE : RIYAD AS-SALIHIN 274 IN-BOOK REFERENCE : INTRODUCTION, HADITH 274

HADITH 275

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : "لا يفرک مؤمن مؤمنة إن کره منها خُلِقا رضي منها آخر" أو قال : "غيره" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics he will be pleased with another". [Muslim].

IN PLAIN WORDS

A believer should not let one disliked trait sour the whole marriage, since there are always other qualities in his wife that can please him.

REFERENCE : RIYAD AS-SALIHIN 275 IN-BOOK REFERENCE : INTRODUCTION, HADITH 275

HADITH 276

وعن عمرو بن الأحوص الجشمي رضي الله عنه أنه سمع النبي صلى الله عليه وسلم في حجة الوداع يقول بعد أن حمد الله تعالى، وأثنى عليه وذكر ووعظ، ثم قال: "ألا واستوصوا بالنساء خيراً فإنما هن عوانٍ عندكم ليس تملكون منهن شيئاً غير ذلك إلا أن يأتين بفاحشة مبينة، فإن فعلن فاهجروهن في المضاجع، واضربوهن ضرباً غير مبرح، فإن أطعنكم فلا تبغوا عليهن سبيلاً، ألا إن لكم على نساكنكم حقاً، ولنساكنكم عليكم حقاً، فحقكم عليهن أن لا يوطئن فرشكم من تكرهون، ولا يأذن في بيوتكم لمن تكرهون، ألا وحقهن عليكم أن تحسنوا إليهن في كسوتهن وطعامهن" ((رواه الترمذي وقال : حديث حسن صحيح)).

'Amr bin Al-Ahwas Al-Jushami (May Allah be pleased with him) reported that he had heard the Prophet (ﷺ) saying on his Farewell Pilgrimage, after praising and glorifying Allah and admonishing people, "Treat women kindly, they are like captives in your hands; you do not owe anything else from them. In case they are guilty of open indecency, then do not share their beds and beat them lightly but if they return to obedience, do not have recourse to anything else against them. You have rights over your wives and they have their rights over you. Your right is that they shall not permit anyone you dislike to enter your home, and their right is that you should

treat them well in the matter of food and clothing". [At- Tirmidhi, who categorized it as Hadith Hasan Sahih].

IN PLAIN WORDS

Treat your wife well in food and clothing, and recognise that marriage carries rights on both sides that each spouse owes the other.

REFERENCE : RIYAD AS-SALIHIN 276 IN-BOOK REFERENCE : INTRODUCTION, HADITH 276

HADITH 277

Mu'awiyah bin Haidah (May Allah be pleased with him) reported:

وعن معاوية بن حيدة رضي الله عنه قال : قلت يا رسول الله صلى الله عليه وسلم ما حق زوجة أحدنا عليه؟ قال: "أن تطعمها إذا طعمت ، وتكسوها إذا اكتسيت ولا تضرب الوجه، ولا تقبح، ولا تهجر إلا في البيت " حديث حسن رواه أبو داود وقال: معنى "لا تقبح" أي : لا تقل قبحك الله.

I asked Messenger of Allah (ﷺ): "What right can any wife demand of her husband?" He replied, "You should give her food when you eat, clothe her when you clothe yourself, not strike her on the face, and do not revile her or separate from her except in the house". [Abu Dawud, who categorized it as Hasan].

IN PLAIN WORDS

When asked about a wife's due, the Prophet (peace be upon him) named feeding her, clothing her, not striking her face, and not shaming her.

REFERENCE : RIYAD AS-SALIHIN 277 IN-BOOK REFERENCE : INTRODUCTION, HADITH 277

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم
 "أكمل المؤمنين إيماناً أحسنهم خلقاً، وخياركم خياركم لنسائهم" ((رواه
 الترمذي وقال : حديث حسن صحيح)).

Messenger of Allah (ﷺ) said, "The believers who show the most perfect Faith are those who have the best behaviour, and the best of you are those who are the best to their wives". [At-Tirmidhi, who categorized it as Hadith Hasan Sahih].

IN PLAIN WORDS

The completeness of a believer's faith shows in good character, and the very best of people are those who treat their wives best.

REFERENCE : RIYAD AS-SALIHIN 278 IN-BOOK REFERENCE : INTRODUCTION, HADITH 278

HADITH 279

Iyas bin 'Abdullah (May Allah be pleased with him) reported:

وعن إياس بن أبي ذباب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا تضربوا إماء الله" فجاء عمر رضي الله عنه إلى رسول الله صلى الله عليه وسلم ، فقال : ذئرن النساء على أزواجهن ، فرخص في ضربهن ، فأطاف بآل رسول الله صلى الله عليه وسلم نساء كثير يشكون أزواجهن ، فقال رسول الله صلى الله عليه وسلم : "لقد أطاف بآل بيت محمد نساء كثير يشكون أزواجهن ليس أولئك بخياركم" ((رواه أبو داود بإسناد صحيح)).

Messenger of Allah (ﷺ) said, "Do not beat Allah's bondwomen." When 'Umar (May Allah be pleased with him) came to Messenger of Allah (ﷺ) and complained saying: "The women have become very daring towards their husbands," He (ﷺ) gave permission to beat them. Then many women went to the family of the Messenger of Allah (wives) complaining of their husbands, and he (the Prophet (ﷺ)) said, "Many women have gone round Muhammad's family complaining of their husbands. Those who do so, that is, those who take to beating their wives, are not the best among you". [Abu Dawud, with a Sahih chain].

IN PLAIN WORDS

The Prophet (peace be upon him) made clear that men who resort to beating their wives are not among the best of people.

REFERENCE : RIYAD AS-SALIHIN 279 IN-BOOK REFERENCE : INTRODUCTION, HADITH 279

HADITH 280

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "الدنيا متاع، وخير متاعها المرأة الصالحة" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "The world is but a (quick passing) enjoyment; and the best enjoyment of the world is a pious and virtuous woman". [Muslim].

IN PLAIN WORDS

This world's pleasures pass quickly, and the finest of them a person can be given is a good and righteous spouse.

CHAPTER 35

Husband's rights concerning his Wife

باب حق الزوج على المرأة

This chapter sets out the rights a husband holds over his wife, the counterpart to the kindness owed to her in the previous chapter. The thread running through these hadith is responsiveness and trust within the home: answering one another, guarding the household, and not letting anger settle overnight.

Read together, they frame marriage as a shared trust where each partner is a guardian answerable for what is in their care. The strong warnings against harming a spouse remind us how seriously this bond is to be honoured, and how a wife's good standing with her husband carries weight in the next life as well as this one.

HADITH 281

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
:"إذا دعا الرجل امرأته إلى فراشه فلم تأتته فبات غضبان عليها لعنتها
الملائكة حتى تصبح" ((متفق عليه)). وفي رواية لها "إذا باتت المرأة
هاجرة فراش زوجها لعنتها الملائكة حتى تصبح". وفي رواية قال رسول
الله صلى الله عليه وسلم: "والذي نفسي بيده ما من رجل يدعو امرأته
إلى فراشه فتأبى عليه إلا كان الذي في السماء ساخطاً عليها حتى يرضى
عنها".

Messenger of Allah (ﷺ) said, "When a man calls his wife to his bed, and she does not respond and he (the husband) spends the night

angry with her, the angels curse her until morning". [Al-Bukhari and Muslim]. In another narration: The Messenger of Allah (ﷺ) said, "When a woman spends the night away from the bed of her husband, the angels curse her until morning". [Al-Bukhari and Muslim]. In another narration: Messenger of Allah (ﷺ) said, "By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is above the heaven becomes displeased with her until he (her husband) becomes pleased with her". [Al-Bukhari and Muslim].

IN PLAIN WORDS

This warns against a wife refusing her husband out of anger and letting the night pass in estrangement, urging spouses to mend ill feeling between them rather than nurse it.

REFERENCE : RIYAD AS-SALIHIN 281 IN-BOOK REFERENCE : INTRODUCTION, HADITH 281

HADITH 282

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أيضًا أن رسول الله صلى الله عليه وسلم قال: " لا يحل لامرأة أن تصوم وزوجها شاهد إلا بإذنه، ولا تأذن في بيته إلا بإذنه " ((متفق عليه وهذا لفظ البخاري)).

Messenger of Allah (ﷺ) said, "It is not lawful for a woman to observe (voluntary) fasting without the permission of her husband when he is at home; and she should not allow anyone to enter his house without his permission.". [Al-Bukhari and Muslim].

IN PLAIN WORDS

A wife should not undertake voluntary fasting while her husband is present, nor invite others into his home, without his agreement, keeping harmony in the household.

HADITH 283

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "كلكم راع، وكلكم مسئول عن رعيته، والأُمير راع، والرجل راع على أهل بيته؛ والمرأة راعية على بيت زوجها وولده، فكلكم راع، وكلكم مسئول عن رعيته" ((متفق عليه)).

The Prophet (ﷺ) said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Everyone is a guardian responsible for those in their charge: the ruler, the husband, and the wife each answer for the trust placed in their hands.

REFERENCE : RIYAD AS-SALIHIN 283 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 283

HADITH 284

Abu 'Ali Talq bin 'Ali (May Allah be pleased with him) reported:

وعن أبي علي طلق بن علي رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا دعا الرجل زوجته لحاجته فلتأته وإن كانت على

التنور" ((رواه الترمذي والنسائي وقال الترمذي. حديث حسن صحيح)).

Messenger of Allah (ﷺ) said, "When a man calls his wife to satisfy his desire, she must go to him even if she is occupied with the oven". [At-Tirmidhi and An-Nasa'i, Imam At-Tirmidhi classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

A wife is encouraged to respond to her husband's call readily and not put him off even when busy with household tasks.

REFERENCE : RIYAD AS-SALIHIN 284 IN-BOOK REFERENCE : INTRODUCTION, HADITH 284

HADITH 285

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: " لو كنت أمراً أحداً أن يسجد لأحد لأمرت المرأة أن تسجد لزوجها" ((رواه الترمذي وقال : حديث حسن صحيح)).

The Prophet (ﷺ) said, "If I were to order anyone to prostrate himself before another, I would have ordered a woman to prostrate herself before her husband". [At-Tirmidhi, who classified it as Hadith Hasan Sahih]

IN PLAIN WORDS

By saying he would never command anyone to prostrate to another, the Prophet (peace be upon him) used a striking image to show how greatly a wife should honour her husband, since prostration belongs to Allah alone.

HADITH 286

Umm Salamah (May Allah be pleased with her) reported:

وعن أم سلمة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم
: " أيما امرأة ماتت، وزوجها عنها راضٍ دخلت الجنة " ((رواه
الترمذي وقال حديث حسن)).

Messenger of Allah (ﷺ) said, "Any woman dies while her husband is pleased with her, she will enter Jannah". [At- Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

A wife whose husband is genuinely pleased with her at her death is given the glad tidings of Paradise.

REFERENCE : RIYAD AS-SALIHIN 286 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 286

HADITH 287

Mu'adh bin Jabal (May Allah be pleased with him) reported:

وعن معاذ بن جبل رضي الله عنه عن النبي صلى الله عليه وسلم قال:
" لا تؤذي امرأة زوجها في الدنيا إلا قالت زوجة من الحور العين لا
تؤذيه قاتلك الله! فإنما هو عندك دخیل يوشك أن يفارقك إلينا"
((رواه الترمذي وقال حديث حسن)).

The Prophet (ﷺ) said, "Whenever a woman harms her husband in this world (that is without any due right), his wife among the (Houris in Jannah) says: 'You must not harm him. May Allah destroy you! He

is only a passing guest with you and is about to leave you to come to us". [At-Tirmidhi, who classified as Hadith Hasan].

IN PLAIN WORDS

Wronging one's husband unjustly is discouraged here, with a vivid reminder that this worldly companionship is brief and passing.

REFERENCE : RIYAD AS-SALIHIN 287 IN-BOOK REFERENCE : INTRODUCTION, HADITH 287

HADITH 288

Usamah bin Zaid (May Allah be pleased with them) reported:

وعن أسامة بن زيد رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
" ما تركت بعدي فتنة هي أضر على الرجال من النساء " ((متفق عليه)).

The Prophet (ﷺ) said, "I am not leaving behind me a more harmful trial for men than women". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet (peace be upon him) warned men that relationships with women can be among the most testing trials they face, calling for care and self-control.

REFERENCE : RIYAD AS-SALIHIN 288 IN-BOOK REFERENCE : INTRODUCTION, HADITH 288

CHAPTER 36

Sustentation of the Members of the Family

باب النفقة على العيال

This chapter turns to nafaqah, the spending a person provides for those in their care, and overturns a common assumption: the most rewarded charity is not the coin dropped in a stranger's hand but the money spent on your own family. Provision for a wife, children, and dependents is here counted as worship, a sadaqah that earns the greatest return when offered for the sake of Allah.

Read together, these hadith reframe ordinary household expense as a path to Allah's pleasure, even the morsel a man lifts to his wife's mouth. They also warn the other way: to neglect those you are bound to provide for is sin enough on its own, and each dawn an angel prays for the generous and against the withholding.

HADITH 289

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " دينار أنفقته في سبيل الله، ودينار أنفقته في رقبة، ودينار تصدقت به على مسكين، ودينار أنفقته على أهلك، أعظمها أجراً الذي أنفقته على أهلك " ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "A dinar you spend in Allah's way, or to free a slave, or as a charity you give to a needy person, or to support your family, the one yielding the greatest reward is that which you spend on your family". [Muslim].

Of all the ways to spend money for good, what you spend on your own family carries the greatest reward.

REFERENCE : RIYAD AS-SALIHIN 289 IN-BOOK REFERENCE : INTRODUCTION, HADITH 289

HADITH 290

Thauban bin Bujdud (May Allah be pleased with him) reported:

وعن أبي عبد الله - ويقال له: أبو عبد الرحمن - ثوبان بن بجدد مولى رسول الله صلى الله عليه وسلم قال: قال رسول الله صلى الله عليه وسلم : " أفضل دينار ينفقه الرجل دينار ينفقه على عياله، ودينار ينفقه على دابته في سبيل الله، ودينار ينفقه على أصحابه في سبيل الله " ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "The most excellent dinar is one that a person spends on his family, and the dinar which he spends on his riding-animal in the way of Allah (in Jihad), and the dinar he spends on his companions in the way of Allah". [Muslim].

IN PLAIN WORDS

Money spent on one's family, on one's mount in Allah's cause, and on companions striving in His way are among the most excellent of expenditures.

REFERENCE : RIYAD AS-SALIHIN 290 IN-BOOK REFERENCE : INTRODUCTION, HADITH 290

HADITH 291

Umm Salamah (May Allah be pleased with her) reported:

وعن أم سلمة رضي الله عنها قالت: قلت يا رسول الله، هل لي أجر في بني أبي سلمة أن أنفق عليهم، ولست بتاركهم هكذا وهكذا إنما هم

بني؟ فقال: " نعم لك أجر ما أنفقت عليهم " ((متفق عليه)).

I asked Messenger of Allah (ﷺ), "Would I be rewarded for what I spend on Abu Salamah's sons? For I can't let them go here and there (to beg people)." Messenger of Allah (ﷺ) replied, "Spend on them and you will be rewarded for what you spend on them". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Spending on the children in your care is rewarded by Allah, even when they are not your own birth children.

REFERENCE : RIYAD AS-SALIHIN 291 IN-BOOK REFERENCE : INTRODUCTION, HADITH 291

HADITH 292

وعن سعد بن أبي وقاص رضي الله عنه في حديثه الطويل الذي قدمناه في أول الكتاب في باب النية أن رسول الله صلى الله عليه وسلم قال له: " وإنك لن تنفق تبغي بها وجه الله إلا أجرت بها حتى ما تجعل في في امرأتك " ((متفق عليه)).

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported in a Hadith included in the chapter of Intention, that Messenger of Allah (ﷺ) said, "Whatever you spend seeking thereby the Pleasure of Allah, will have its reward, even the morsel which you put in the mouth of your wife". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Anything spent seeking Allah's pleasure is rewarded, down to the small mouthful of food a man lovingly gives his wife.

HADITH 293

Abu Mas'ud Al-Badri (May Allah be pleased with him) reported:

وعن أبي مسعود البدرى رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "إذا أنفق الرجل على أهله نفقة يحتسبها فهي له صدقة" ((متفق عليه)).

The Prophet (ﷺ) said, "When someone spends on his family seeking his reward for it from Allah, it is counted as a charity from him". [Al-Bukhari and Muslim].

IN PLAIN WORDS

When a person provides for his family hoping for Allah's reward, that ordinary spending is counted as charity.

REFERENCE : RIYAD AS-SALIHIN 293 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 293

HADITH 294

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: رسول الله صلى الله عليه وسلم: "كفى بالمرء إثماً أن يضيع من يقوت" حديث صحيح ((رواه أبو داود وغيره)). ورواه مسلم في صحيحه بمعناه قال: "كفى بالمرء إثماً أن يحبس عمن يملك قوته".

Messenger of Allah (ﷺ) said, "Neglecting one's own dependents is a reason enough for a man to commit a sin". [Abu Dawud] The narration in Muslim is: Messenger of Allah (ﷺ) said, "It is enough

sin for a person to hold back the due of one whose provision is in his hand".

IN PLAIN WORDS

Neglecting those one is bound to support is itself enough to make a person sinful, so providing for dependents is a serious duty.

REFERENCE : RIYAD AS-SALIHIN 294 IN-BOOK REFERENCE : INTRODUCTION, HADITH 294

HADITH 295

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: " ما من يوم يصبح العباد فيه إلا ملكان ينزلان، فيقول أحدهما: اللهم أعط منفقاً خلفاً، ويقول الآخر: اللهم أعط ممسكاً تلفاً" ((متفق عليه)).

The Prophet (ﷺ) said, "Two angels descend every morning, and one says: 'O Allah, give him who spends something, in place of what he spends.' The other one says: 'O Allah, give destruction to him who withholds'". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Each morning angels pray for the one who spends in good and against the one who selfishly holds back.

REFERENCE : RIYAD AS-SALIHIN 295 IN-BOOK REFERENCE : INTRODUCTION, HADITH 295

HADITH 296

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن النبي صلى الله عليه وسلم قال: " اليد العليا خير من اليد السفلى وابدأ بمن تعول، وخير الصدقة ما كان عن ظهر غنى، ومن

يستعفف، يعفه الله، ومن يستغن، يغنه الله" ((رواه البخاري)).

The Prophet (ﷺ) said, "The upper hand is better than the lower one (i.e., the spending hand is better than the receiving hand); and begin (charity) with those who are under your care; and the best charity is that which given out of surplus; and he who asks (Allah) to help him abstain from the unlawful and the forbidden, Allah will fulfill his wish; and he who seeks self-sufficiency will be made self-sufficient by Allah". [Al-Bukhari].

IN PLAIN WORDS

Giving is better than receiving, charity begins with those in your care, the best charity comes from what you can spare, and Allah grants self-restraint and self-sufficiency to whoever sincerely seeks them.

REFERENCE : RIYAD AS-SALIHIN 296 IN-BOOK REFERENCE : INTRODUCTION, HADITH 296

CHAPTER 37

Spending favorite things for Allah's sake

باب الإنفاق مما يحب ومن الجيد

This chapter is about a particular spirit of giving: parting with what we most love for the sake of Allah. The lesson is drawn from the verse that true righteousness is not reached until a person spends from what is dear to them.

The single account here shows how that ideal was lived out. A companion gave away his most cherished property the moment he heard the verse, and was then guided to direct that gift toward his own relatives, joining generosity for Allah with kindness to kin.

HADITH 297

Anas (May Allah be pleased with him) reported:

عن أنس رضي الله عنه قال: كان أبو طلحة رضي الله عنه أكثر الأنصار بالمدينة مالاً من نخل، وكان أحب أمواله إليه بيرحاء، وكانت مستقبلة المسجد، وكان رسول الله صلى الله عليه وسلم يدخلها ويشرب من ماء فيها طيب قال أنس: فلما نزلت هذه الآية: {لن تنالوا البر حتى تنفقوا مما تحبون} قام أبو طلحة إلى رسول الله صلى الله عليه وسلم فقال: يا رسول إن الله تعالى أنزل عليك: {لن تنالوا البر حتى تنفقوا مما تحبون} وإن أحب مالي إلي بيرحاء، وإنها صدقة لله تعالى أرجو برها وذخرها عند الله تعالى، فضعها يا رسول الله حيث أراك الله، فقال رسول الله صلى الله عليه وسلم: "بخ! ذلك مال رابح، ذلك مال رابح،

وقد سمعت ما قلت، وإني أرى أن تجعلها في الأقربين" فقال أبو طلحة: أفعل يا رسول الله، فقسمها أبو طلحة في أقاربه، وبني عمه.
(متفق عليه).

Abu Talhah (May Allah be pleased with him) was the richest among the Ansar of Al-Madinah and possessed the largest property from palm-trees, and among his possessions what he loved most, was his garden known as Bairuha' which was opposite the mosque, and Messenger of Allah (ﷺ) often visited it and drank from its fresh water. When this Ayah was revealed: "By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's reward, i.e., Jannah), unless you spend (in Allah's Cause) of that which you love," (:), Abu Talhah came to Messenger of Allah (ﷺ) and said, "Allah says in His Book: 'By no means shall you attain Al-Birr, unless you spend (in Allah's Cause) of that which you love,' and the dearest of my property is Bairuha' so I have given it as Sadaqah (charity) for Allah's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allah, as Allah guides you." Messenger of Allah (ﷺ) said, "Well-done! That is profit earning property. I have heard what you have said, but I think you should spend it on your nearest relatives." So Abu Talhah (May Allah be pleased with him) distributed it among nearest relatives and cousins. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Moved by the verse that righteousness comes through giving what one loves, a companion donated his dearest property, and the Prophet (peace be upon him) advised him to give it to his close relatives.

CHAPTER 38

Urging one's kith and kin to Obey Allah and refrain from evils

باب وجوب أمر أهله وأولاده المميزين وسائر من في رعيته بطاعة الله تعالى، ونهيهم عن المخالفة وتأديبهم، ومنعهم من ارتكاب منهي عنه

This chapter turns to a parent's duty to raise children in obedience to Allah and to keep them from wrong. Guiding a household is part of the trust each person carries, and small habits taught early shape a life of faith.

Read together, these hadith show that good upbringing covers both worship and everyday manners: teaching prayer from a young age, instilling proper conduct at the table, and keeping the family clear of what is not theirs to take. Every member of the home is a guardian answerable for those under their care.

HADITH 298

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه قال: أخذ الحسن بن علي رضي الله عنهما تمرّة الصدقة فجعلها في فيه فقال رسول الله صلى الله عليه وسلم: " نخ نخ، ارم بها، أما علمت أنا لا نأكل الصدقة؟! " ((متفق عليه)). وفي رواية " أنا لا تحل لنا الصدقة " وقوله: " نخ نخ " يقال بإسكان الخاء، ويقال بكسرهما مع التنوين، وهي كلمة زجر للصبي عن المستقذرات. وكان الحسن رضي الله عنه صبيّاً.

Al-Hasan bin 'Ali (May Allah be pleased with them) took one of the dates of the Sadaqah (charity) and put it in his mouth, whereupon

Messenger of Allah (ﷺ) said, "Leave it, leave it, throw it away. Do you not know that we do not eat the Sadaqah (charity)?" [Al-Bukhari and Muslim].

IN PLAIN WORDS

When his young grandson reached for a date meant for charity, the Prophet (peace be upon him) gently stopped him, teaching that his family does not consume charity.

REFERENCE : RIYAD AS-SALIHIN 298 IN-BOOK REFERENCE : INTRODUCTION, HADITH 298

HADITH 299

'Umar bin Abu Salamah (May Allah be pleased with him) reported:

وعن أبي حفص عمر بن أبي سلمة عبد الله بن عبد الأسد ربيب رسول الله صلى الله عليه وسلم قال: كنت غلاماً في حجر رسول الله صلى الله عليه وسلم وكانت يدي تطيش في الصحفة، فقال لي رسول الله صلى الله عليه وسلم: "يا غلام سمِّ الله تعالى، وكلِّ بيمينك، وكلِّ مما يليك" فما زالت تلك طعمتي بعد. ((متفق عليه)).

I was a boy under the care of Messenger of Allah (ﷺ), and my hand would wander about in the dish. Messenger of Allah (ﷺ) said to me "Mention Allah's Name (i.e., say Bismillah before you start eating), eat with your right hand and eat from what is near to you". I always followed this way of eating after this incident. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet (peace be upon him) taught a child simple table manners: say Allah's name before eating, eat with the right hand, and take from what is nearest.

HADITH 300

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: كلكم راعٍ، وكلكم مسئول عن رعيته، والمرأة راعية في بيت زوجها ومسئولة عن رعيتها، والخادم راعٍ في مال سيده ومسئول عن رعيته، فكلكم راعٍ ومسئول عن رعيته" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian and responsible for his subjects; the man is a guardian of his family; the woman is guardian in her husband's house and responsible for her wards; a servant is guardian of his master's property and responsible for his ward. So all of you are guardians and are responsible for your subjects". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Everyone is a guardian answerable for those in their care: the ruler, the husband, the wife, and the servant each carry a trust they must tend.

REFERENCE : RIYAD AS-SALIHIN 300 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 300

HADITH 301

'Amr bin Shu'aib reported on his father's authority that his grandfather (May Allah be pleased with him) said:

وعن عمرو بن شعيب، عن أبيه، عن جده رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "مروا أولادكم بالصلاة وهم أبناء

سبع سنين، واضربوهم عليها، وهم أبناء عشر، وفرقوا بينهم في المضاجع" ((حديث حسن رواه أبو داود بإسناد حسن)).

Messenger of Allah (ﷺ) said, "Command your children to perform Salat (prayer) when they are seven years old, and beat them for (not offering) it when they are ten, and do not let (boys and girls) sleep together". [Abu Dawud, who categorized it as Hadith Hasan with a Hasan Chain].

IN PLAIN WORDS

Parents are told to teach their children to pray from age seven and to correct them about it by ten, taking active responsibility for their religious upbringing.

REFERENCE : RIYAD AS-SALIHIN 301 IN-BOOK REFERENCE : INTRODUCTION, HADITH 301

HADITH 302

Sabrah bin Ma'bad Al-Juhani (May Allah be pleased with him) reported:

وعن أبي ثرية سبرة بن معبد الجهني رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "علموا الصبي الصلاة لسبع سنين" واضربوه عليها ابن عشر سنين" حديث حسن رواه أبو داود، والترمذي وقال حديث حسن. ولفظ أبي داود: "مروا الصبي بالصلاة إذا بلغ سبع سنين".

Messenger of Allah (ﷺ) said, "Teach a boy Salat (the prayer) when he attains the age of seven years, and punish him (if he does not offer it) at ten". [Abu Dawud and Tirmidhi, who categorized it as Hadith Hasan]. The narration in Abu Dawud is: Messenger of Allah (ﷺ) said, "Order a boy to perform Salat (the prayer) when he is seven years old".

IN PLAIN WORDS

A child should be taught prayer at seven and trained to keep it by ten, so worship becomes settled habit while young.

REFERENCE : RIYAD AS-SALIHIN 302 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 302

CHAPTER 39

Rights of Neighbors

باب حق الجار والوصية به

A neighbour is anyone whose life sits close to yours, and Islam gives that nearness real weight. This chapter gathers the rights of the jar, the neighbour, and shows that how you treat the person next door is a direct measure of your faith. The angel Jibril stressed it so often that the Prophet (peace be upon him) almost expected neighbours to be given a share of inheritance.

Across these hadith two threads run together. The first is active kindness: sharing food, exchanging gifts however small, never blocking a neighbour's small need. The second is restraint: a true believer is one from whose harm his neighbour feels completely safe. Faith here is tested not in the mosque but at the shared wall and the front door.

HADITH 303

Ibn 'Umar and 'Aishah (May Allah be pleased with them) reported:

وعن ابن عمر وعائشة رضي الله عنهما قالا: قال رسول الله صلى الله عليه وسلم : " ما زال جبريل يوصيني بالجار حتى ظننت أنه سيورثه " ((متفق عليه)).

Messenger of Allah (ﷺ) said, "Jibril kept recommending treating neighbours with kindness until I thought he would assign a share of inheritance". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The angel Jibril stressed kindness to neighbours so persistently that the Prophet (peace be upon him) thought neighbours might even be given a share of inheritance, showing how weighty their rights are.

HADITH 304

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"يا أبا ذر إذا طبخت مرقة، فأكثر ماءها، وتعاهد جيرانك" ((رواه
مسلم)). وفي رواية له عن أبي ذر قال: إن خليلي صلى الله عليه وسلم
أوصاني: "إذا طبخت مرقة فأكثر ماءها، ثم انظر أهل بيت من
جيرانك، فأصبهم منها بمعروف".

Messenger of Allah (ﷺ) commanded me thus, "O Abu Dharr!
Whenever you prepare a broth, put plenty of water in it, and and
give some of it to your neighbours". [Muslim]. In another narration
of Muslim, narrated Abu Dharr (May Allah be pleased with him): My
friend, (Messenger of Allah (ﷺ)) advised me saying, "Whenever
you prepare a broth, put plenty of water in it, and give some to your
neighbours and then give them out of this with courtesy."

IN PLAIN WORDS

A simple act of neighbourliness: when you cook, add a little extra
and share some with those nearby.

REFERENCE : RIYAD AS-SALIHIN 304 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 304

HADITH 305

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "والله
لا يؤمن، والله لا يؤمن، والله لا يؤمن!" قيل: من يا رسول الله؟ قال: "

الذي لا يأمن جاره بوائقه ! " ((متفق عليه)). وفي رواية لمسلم: " لا يدخل الجنة من لا يأمن جاره بوائقه".

The Prophet (ﷺ) said, "By Allah, he is not a believer! By Allah, he is not a believer." It was asked, "Who is that, O Messenger of Allah?" He said, "One whose neighbour does not feel safe from his evil". [Al-Bukhari and Muslim]. Another narration of Muslim is: Messenger of Allah (ﷺ) said, "He will not enter Jannah whose neighbour is not secure from his wrongful conduct".

IN PLAIN WORDS

Repeating his words for emphasis, the Prophet (peace be upon him) taught that a person whose neighbour is not safe from his harm falls short in faith.

REFERENCE : RIYAD AS-SALIHIN 305 IN-BOOK REFERENCE : INTRODUCTION, HADITH 305

HADITH 306

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم : " يا نساء المسلمين لا تحقرن جارة لجارتها ولو فرسن شاة " ((متفق عليه)).

Messenger of Allah (ﷺ) said, "O Muslim women! No one of you should consider insignificant (a gift) to give to her neighbour even if it is (a gift of) the trotters of a sheep". [Al-Bukhari and Muslim].

IN PLAIN WORDS

No gift to a neighbour is too small to give, even something as modest as the feet of a sheep, so never hold back out of embarrassment.

HADITH 307

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: " لا يمنع جار جارة أن
يغرز خشبة في جداره " ثم يقول أبو هريرة: ما لي أراكم معرضين!
والله لأرmin بها بين أكتافكم. ((متفق عليه)).

Messenger of Allah (ﷺ) said, "No one should prohibit his neighbour from placing a peg in his wall". Abu Hurairah (May Allah be pleased with him) added: Now I see you turning away from this (Sunnah), but by Allah, I shall go on proclaiming it. [Al-Bukhari and Muslim].

IN PLAIN WORDS

A neighbour should not refuse a small, harmless request, such as letting a peg be fixed in a shared wall.

REFERENCE : RIYAD AS-SALIHIN 307 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 307

HADITH 308

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: " من كان يؤمن بالله
واليوم الآخر، فلا يؤذِ جاره، ومن كان يؤمن بالله واليوم الآخر، فليكرم
ضيفه، ومن كان يؤمن بالله واليوم الآخر، فليقل خيراً أو ليسكت "
((متفق عليه)).

Messenger of Allah (ﷺ) said, "He who believes in Allah and the Last Day let him not harm his neighbour; and he who believes in

Allah and the Last Day let him show hospitality to his guest; and he who believes in Allah and the Last Day let him speak good or remain silent". [Al- Bukhari and Muslim].

IN PLAIN WORDS

True faith in Allah and the Last Day shows itself in not harming one's neighbour, honouring guests, and speaking good or staying silent.

REFERENCE : RIYAD AS-SALIHIN 308 IN-BOOK REFERENCE : INTRODUCTION, HADITH 308

HADITH 309

Abu Shuraih Al-Khuza'i (May Allah be pleased with him) reported:

وعن أبي شريح الخزازي رضي الله عنه أن النبي صلى الله عليه وسلم قال: " من كان يؤمن بالله واليوم الآخر، فليكرم ضيفه، ومن كان يؤمن بالله واليوم الآخر، فليقل خيراً أو ليسكت " ((رواه مسلم بهذا اللفظ، وروى البخاري بعضه)).

The Prophet (ﷺ) said, "He who believes in Allah and the Last Day, let him be kind to his neighbour; and he who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him either speak good or remain silent". [Muslim].

IN PLAIN WORDS

Faith in Allah and the Last Day calls for kindness to neighbours, hospitality to guests, and either good speech or silence.

REFERENCE : RIYAD AS-SALIHIN 309 IN-BOOK REFERENCE : INTRODUCTION, HADITH 309

HADITH 310

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: قلت: يا رسول الله إن لي جارين، فإلى أيهما أُهدي؟ قال: "إلى أقربهما منك باباً" ((رواه البخاري)).

I said, "O Messenger of Allah (ﷺ), I have two neighbours, to which of them should I send a present?" He (ﷺ) replied, "To the one whose door is nearer to you". [Al-Bukhari]

IN PLAIN WORDS

When unsure which neighbour to give a gift to, begin with the one whose door is closest to yours.

REFERENCE : RIYAD AS-SALIHIN 310 IN-BOOK REFERENCE : INTRODUCTION, HADITH 310

HADITH 311

'Abdullah bin 'Umar (May Allah be pleased with them) reported:

وعن عبد الله بن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "خير الأصحاب عند الله تعالى خيرهم لصاحبه، وخير الجيران عند الله تعالى خيرهم لجاره" ((رواه الترمذي وقال: حديث حسن)).

Messenger of Allah (ﷺ) said, "The best of companions with Allah is the one who is best to his companions, and the best of neighbours to Allah is the one who is the best of them to his neighbour". [At-Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

Among companions and neighbours, the best in Allah's sight is the one who treats his companions and his neighbour the best.

CHAPTER 40

Kind Treatment towards Parents and establishment of the ties of Blood Relationship

باب بر الوالدين وصلة الأرحام

After the neighbour comes the innermost circle: parents and blood kin. This long chapter is built around two linked duties, birr al-walidayn, devotion to parents, and silat ar-rahim, keeping the ties of kinship. The word rahim, womb, is the same root as Allah's name ar-Rahman, and the hadith picture kinship as a living thing clinging to Allah's Throne, asking to be honoured.

Read across these hadith and a clear order of priority emerges. Kindness to parents stands just after prayer and ahead of much else, the mother is named three times before the father, and true kinship is to keep connecting even with those who cut you off. Notice too that this devotion outlasts disagreement of religion and brings its own reward of longer life and wider provision.

HADITH 312

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

عن أبي عبد الرحمن عبد الله بن مسعود رضي الله عنه قال: سألت النبي صلى الله عليه وسلم: أي العمل أحب إلى الله تعالى؟ قال " الصلاة على وقتها " قلت: ثم أي؟ قال: " بر الوالدين " قلت: ثم أي؟ قال: " الجهاد في سبيل الله " ((متفق عليه)).

I asked the Prophet (ﷺ), "Which of the deeds is loved most by Allah?" Messenger of Allah (ﷺ) said, "Salat at its proper time." I asked, "What next?" He (ﷺ) replied, "Kindness to parents." I

asked, "What next?" He replied, "Jihad in the way of Allah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Asked which deeds Allah loves most, the Prophet (peace be upon him) named prayer at its time, then kindness to parents, then striving in Allah's cause.

REFERENCE : RIYAD AS-SALIHIN 312 IN-BOOK REFERENCE : INTRODUCTION, HADITH 312

HADITH 313

Abu Hurairah (May Allah be pleased with him) reported:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
"لَا يَجْزِي وَلَدٌ وَالِدًا إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيَهُ فَيُعْتِقَهُ" ((رواه
مسلم)) .

Messenger of Allah (ﷺ) said, "No son can repay (the kindness shown by his father) unless he finds him a slave and buys him and emancipates him". [Muslim].

IN PLAIN WORDS

A child can hardly repay a parent's kindness, the only example given being to free a parent from slavery, showing how great a debt we owe them.

REFERENCE : RIYAD AS-SALIHIN 313 IN-BOOK REFERENCE : INTRODUCTION, HADITH 313

HADITH 314

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أيضاً أن رسول الله قال : « مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ،
فَلْيُكْرِمْ ضَيْفَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ، فَلْيَصِلْ رَحِمَهُ ،

وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ. . متفق عليه .

Messenger of Allah (ﷺ) said, "He who believes in Allah and the Last Day, let him be hospitable to his guest; and he who believes in Allah and the Last Day, let him maintain good the ties of blood relationship; and he who believes in Allah and the Last Day, must speak good or remain silent". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Faith in Allah and the Last Day shows itself in welcoming guests, keeping family ties, and speaking good or staying silent.

REFERENCE : RIYAD AS-SALIHIN 314 IN-BOOK REFERENCE : INTRODUCTION, HADITH 314

HADITH 315

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم : " إن الله تعالى خلق الخلق حتى إذا فرغ منهم قامت الرحم، فقالت: هذا مقام العائد بك من القطيعة، قال: نعم أما ترضين أن أصل من وصلك، وأقطع من قطعك؟ قالت: بلى، قال: فذلك لك، ثم قال رسول الله صلى الله عليه وسلم : " اقرءوا إن شئتم: (فهل عسيتم إن توليتم أن تفسدوا في الأرض وتقطعوا أرحامكم. أولئك الذين لعنهم الله فأصمهم وأعمى أبصارهم) [محمد: 22،32] ((متفق عليه)). وفي رواية للبخاري: فقال الله تعالى: " من وصلك، وصلته، ومن قطعك، قطعته."

Messenger of Allah (ﷺ) said, "Allah created all the creatures and when He finished the task of His creation, Ar-Rahm (ties of relationship) said: '(O Allah) at this place I seek refuge with You against severing my ties.' Allah said: 'That I treat with kindness those who treat you with kindness and sever ties with those who sever ties with you.' It said: 'I am satisfied.' Allah said: 'Then this is yours'. Then Messenger of Allah (ﷺ) said, "Recite this Ayah if you like: 'Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight". (:,). [Al-Bukhari and Muslim]. The words in Al-Bukhari are: Messenger of Allah (ﷺ) said, "Allah (SWT) says: 'He who maintains good ties with you, I maintain good ties with him; and he who severs your ties, I sever ties with him".

IN PLAIN WORDS

Family ties hold a special place with Allah: He keeps connection with those who keep their kinship and cuts off those who sever it.

REFERENCE : RIYAD AS-SALIHIN 315 IN-BOOK REFERENCE : INTRODUCTION, HADITH 315

HADITH 316

Abu Hurairah (May Allah be pleased with him) reported:

وعنه رضي الله عنه قال: جاء رجل إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله من أحق الناس بحسن صحابتي؟ قال: "أمك" قال: ثم من؟ قال: "أمك" قال: ثم من؟ قال: "أمك" قال: ثم من؟ قال: "أمك" قال: ثم أمك، ثم أمك، ثم أبك، ثم أدناك أدناك".

A person came to Messenger of Allah (ﷺ) and asked, "Who among people is most deserving of my fine treatment?" He (ﷺ) said, "Your mother". He again asked, "Who next?" "Your mother", the Prophet (ﷺ) replied again. He asked, "Who next?" He (the Prophet (ﷺ)) said again, "Your mother." He again asked, "Then who?" Thereupon he (ﷺ) said, "Then your father." In another narration: "O Messenger of Allah! Who is most deserving of my fine treatment?" He (ﷺ) said, "Your mother, then your mother, then your mother, then your father, then your nearest, then nearest". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Asked who most deserves good treatment, the Prophet (peace be upon him) named the mother three times before the father, underlining her great claim on our care.

REFERENCE : RIYAD AS-SALIHIN 316 IN-BOOK REFERENCE : INTRODUCTION, HADITH 316

HADITH 317

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن النبي صلى الله عليه وسلم قال: " رَغِمَ أَنْفٌ، ثُمَّ رَغِمَ أَنْفٌ،
ثُمَّ رَغِمَ أَنْفٌ مَنْ أَدْرَكَ أَبُويَه عِنْدَ الْكِبَرِ، أَحَدَهُمَا أَوْ كِلَيْهِمَا، فَلَمْ يَدْخُلِ
الْجَنَّةَ " ((رواه مسلم))

The Prophet (ﷺ) said, "May he be disgraced! May he be disgraced! May he be disgraced, whose parents, one or both, attain old age during his life time, and he does not enter Jannah (by rendering being dutiful to them)". [Muslim].

IN PLAIN WORDS

It is a grave loss to have an aged parent and fail to earn Paradise by serving them, so dutiful care of elderly parents is a precious chance for reward.

HADITH 318

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رجلاً قال : يَا رَسُولَ اللَّهِ ! إِنَّ لِي قَرَابَةً أَصْلَهُمْ وَيَقْطَعُونِي ،
وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ ، فَقَالَ : " لَئِنْ
كُنْتَ كَمَا قُلْتَ ، فَكَأَنَّمَا تُسْفُهُمُ الْمَلَّ ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ
عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ " . ((رواه مسلم)).

A man said to Messenger of Allah (ﷺ): "I have relatives with whom I try to keep the ties of relationship but they sever relations with me; and whom I treat kindly but they treat me badly, I am gentle with them but they are rough to me." He (ﷺ) replied, "If you are as you say, it is as if you are feeding them hot ashes, and you will be with a supporter against them from Allah as long as you continue to do so". [Muslim].

IN PLAIN WORDS

If you keep ties and treat relatives well even when they wrong you, you stand in the right and Allah remains your support against them.

REFERENCE : RIYAD AS-SALIHIN 318 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 318

HADITH 319

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " من
أحب أن يبسط له في رزقه، وينسأ له في أثره، فليصل رحمه"
((متفق عليه)).

Messenger of Allah (ﷺ) said, "He who desires ample provisions and his life be prolonged, should maintain good ties with his blood relations". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Keeping good relations with one's relatives is linked to ample provision and a longer, more blessed life.

REFERENCE : RIYAD AS-SALIHIN 319 IN-BOOK REFERENCE : INTRODUCTION, HADITH 319

HADITH 320

Anas (May Allah be pleased with him) reported:

وعنه قال: كان أبو طلحة أكثر الأنصار بالمدينة مالاً من نخل، وكان أحب أمواله إليه بيرحاء، وكانت مستقبلة المسجد، وكان رسول الله صلى الله عليه وسلم يدخلها، ويشرب من ماء فيها طيب، فلما نزلت هذه الآية: {لن تنالوا البر حتى تنفقوا مما تحبون} ((آل عمران: 92)) قام أبو طلحة إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله إن الله تبارك وتعالى يقول: {لن تنالوا البر حتى تنفقوا مما تحبون} وإن أحب مالي إلي بيرحاء، وإنها صدقة لله تعالى، وأرجو برها وذخرها عند الله تعالى، فضعها يا رسول الله حيث أراك الله. فقال رسول الله صلى الله عليه وسلم: "بخ! ذلك مال راجح، وذلك مال راجح! وقد سمعت ما قلت، وإني أرى أن تجعلها في الأقربين" فقال أبو طلحة: أفعل يا رسول الله، فقسمها أبو طلحة في أقاربه وبني عمه. ((متفق عليه)). وسبق بيان ألفاظه في: باب الإنفاق مما يحب.

Abu Talhah (May Allah be pleased with him) was the richest among the Ansar of Al-Madinah and possessed the largest property; and among his possessions what he loved most was his garden known as Bairuha' which was opposite the mosque, and Messenger of Allah (ﷺ) often visited it and drank from its fresh water. When this ayah was revealed: "By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's reward, i.e., Jannah), unless you spend (in Allah's Cause) of that which you love," (:). Abu Talhah came to Messenger of Allah (ﷺ), and said: "Allah says in His Book: 'By no means shall you attain Al-Birr, unless you spend (in Allah's Cause) of that which you love,' and the dearest of my property is Bairuha' so I have given it as Sadaqah (charity) for Allah's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allah, as Allah guides you". Messenger of Allah (ﷺ) said, "Well-done! That is profitable property. I have heard what you have said, but I think you should spend it on your nearest relatives." So Abu Talhah distributed it among his nearest relatives and cousins. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Hearing the verse that righteousness comes through giving what one loves, a companion gave his dearest property, and the Prophet (peace be upon him) advised him to give it to his relatives.

REFERENCE : RIYAD AS-SALIHIN 320 IN-BOOK REFERENCE : INTRODUCTION, HADITH 320

HADITH 321

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: أقبل رجل إلى نبي الله صلى الله عليه وسلم، فقال: أبأبيعك على الهجرة والجهاد أبتغي الأجر من الله تعالى. قال: "فهل لك من والديك أحد حي؟" قال: نعم

بل كلاهما قال: "فبتغني الأجر من الله تعالى؟" قال: نعم. قال "فارجع إلى والديك، فأحسن صحبتهما" ((متفق عليه. وهذا لفظ مسلم)). وفي رواية لهما: جاء رجل فاستأذنه في الجهاد فقال "أحي والداك؟ قال: نعم، قال: "ففيهما فجاهد".

A man came to the Prophet (ﷺ) of Allah and said, "I swear allegiance to you for emigration and Jihad, seeking reward from Allah." He (ﷺ) said, "Is any of your parents alive?" He said, "Yes, both of them are alive." He (ﷺ) then asked, "Do you want to seek reward from Allah?" He replied in the affirmative. Thereupon Messenger of Allah (ﷺ) said, "Go back to your parents and keep good company with them". [Al-Bukhari and Muslim]. In another narration it is reported that a person came to Messenger of Allah (ﷺ) and sought his permission to participate in Jihad. The Prophet (ﷺ) asked, "Are your parents alive?" He replied in the affirmative. The Prophet a(ﷺ) said, "(You should) consider their service as Jihad."

IN PLAIN WORDS

A man eager to emigrate and strive was told to return and serve his living parents, since caring for them is itself a great act of devotion.

REFERENCE : RIYAD AS-SALIHIN 321 IN-BOOK REFERENCE : INTRODUCTION, HADITH 321

HADITH 322

'Abdullah bin 'Amr Al-'as (May Allah be pleased with them) reported:

وعنه النبي صلى الله عليه وسلم قال: "ليس الواصل بالمكافئ ولكن الواصل الذي إذا قَطَعَتْ رَحْمُهُ وصلها" ((رواه البخاري)).

The Prophet (ﷺ) said, "The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being kind and good to them), but the one who truly maintains the bonds of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with him". [Al-Bukhari].

IN PLAIN WORDS

The one who truly upholds kinship is not who merely returns kindness, but who keeps connecting even with relatives who have cut him off.

REFERENCE : RIYAD AS-SALIHIN 322 IN-BOOK REFERENCE : INTRODUCTION, HADITH 322

HADITH 323

'Aishah (May Allah be pleased with her) reported:

وعن عائشة قالت: قال رسول الله صلى الله عليه وسلم: "الرحم معلقة بالعرش تقول: من وصلني، وصله الله، ومن قطعني، قطعه الله" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "The bond of relationship is suspending from the Throne, and says: 'He who keeps good relations with me, Allah will keep connection with him, but whosoever severs relations with me, Allah will sever connection with him". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The bond of kinship is honoured by Allah Himself: He stays connected to whoever keeps it and severs ties with whoever breaks it.

REFERENCE : RIYAD AS-SALIHIN 323 IN-BOOK REFERENCE : INTRODUCTION, HADITH 323

وعن أم المؤمنين ميمونة بنت الحارث رضي الله عنها أنها أعتقت وليدة ولم تستأذن النبي صلى الله عليه وسلم، فلما كان يومها الذي يدور عليها فيه، قالت: أشعرت يا رسول الله أنني أعتقت وليدتي؟ قال: "أو فعلت؟" قالت: نعم. قال: "أما إنك لو أعطيتها أخوالك كان أعظم لأجرك" ((متفق عليه)).

It has been narrated that Maimuna bint Al-Harith (May Allah be pleased with her) had set free a slave-girl without the Prophet's permission. When her turn came (the Prophet (ﷺ) used to visit his wives in turns), she made mention of that to him saying, "Did you know I have set slave-girl free?" He said, "Have you, indeed?" She replied, "Yes". He (ﷺ) then remarked, "Had you given her to your maternal uncles, you would have your reward increased". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Told that giving her freed slave-girl to her relatives would have brought more reward, this shows that kindness directed to kin earns a greater return.

REFERENCE : RIYAD AS-SALIHIN 324 IN-BOOK REFERENCE : INTRODUCTION, HADITH 324

HADITH 325

Asma' bint Abu Bakr As-Siddiq (May Allah be pleased with her) said:

وعن أسماء بنت أبي بكر الصديق رضي الله عنهما قالت: قدمت على أمي وهي مشركة في عهد رسول الله صلى الله عليه وسلم، فاستفتيت رسول

اللَّهُ صلى الله عليه وسلم قلت: قدمت علي أمي وهي راغبة، أفأصل أمي؟ قال: "نعم صلي أمك" ((متفق عليه)).

My mother came to me while she was still a polytheist, so I asked Messenger of Allah (ﷺ), "My mother, who is ill-disposed to Islam, has come to visit me. Shall I maintain relations with her?" He (ﷺ) replied, "Yes, maintain relations with your mother". [Al- Bukhari and Muslim].

IN PLAIN WORDS

Asked about a mother who rejected Islam, the Prophet (peace be upon him) instructed that ties with her still be kept, so kindness to parents endures across differences of faith.

REFERENCE : RIYAD AS-SALIHIN 325 IN-BOOK REFERENCE : INTRODUCTION, HADITH 325

HADITH 326

Zainab Ath-Thaqafiyah (May Allah be pleased with her) the wife of 'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

وعن زينب الثقفية امرأة عبد الله بن مسعود رضي الله عنه وعنهما قالت: قال رسول الله صلى الله عليه وسلم "تصدقن يا معشر النساء ولو من حليكن" قالت: فرجعت إلى عبد الله بن مسعود فقلت له: إنك رجل خفيف ذات اليد وإن رسول الله صلى الله عليه وسلم قد أمرنا بالصدقة فأتته، فأسأله، فإن كان ذلك يجرئ عني وإلا صرفتها إلى غيركم. فقال عبد الله: بل أئتيه أنت، فانطلقت، فإذا امرأة من الأنصار بباب رسول الله صلى الله عليه وسلم حاجتي حاجتها، وكان رسول الله صلى الله عليه وسلم قد ألقيت عليه المهابة، فخرج علينا بلال، فقلنا له:

اثن رسول الله صلى الله عليه وسلم، فأخبره أن امرأتين بالباب تسألانك: أتجزئ الصدقة عنهما على أزواجهما وعلى أيتام في حجورهما؟ ولا تخبره من نحن، فدخل على أزواجهما وعلى أيتام في حجورهما؟ ولا تخبره من نحن، فدخل بلال على رسول الله صلى الله عليه وسلم، فسأله، فقال له رسول الله صلى الله عليه وسلم "من هما؟" قال: امرأة من الأنصار وزينب. فقال رسول الله صلى الله عليه وسلم "أي الزينب هي؟" قال: امرأة عبد الله، فقال رسول الله صلى الله عليه وسلم: "لهما أجران: أجر القرابة وأجر الصدقة" ((متفق عليه)).

When Messenger of Allah (ﷺ) told the women that they should give Sadaqah (charity), even if it should be some of their jewellery, I returned to 'Abdullah bin Mas'ud and said, "You are a man who does not possess much, and Messenger of Allah (ﷺ) has commanded us to give Sadaqah. So go and ask him if giving to you will serve the purpose; otherwise, I shall give it to someone else." He asked me that I should better go myself. I went and found a woman of the Ansar at the door of Messenger of Allah (ﷺ), waiting to ask a similar question as mine. The Prophet (ﷺ) was endowed with dignity, and so we could not go in. When Bilal (May Allah be pleased with him) came out to us, we said to him: "Go to Messenger of Allah (ﷺ) and tell him that there are two women at the door who have come to ask him whether it will serve them to give Sadaqah to their husbands and to orphans who are in their charge, but do not tell him who we are. Bilal (May Allah be pleased with him) went in and asked him, and Messenger of Allah (ﷺ) asked him who the women were. When he told him that they were a woman of the Ansar and Zainab, he asked him which Zainab it was, and when he was told it was the wife of 'Abdullah bin Mas'ud, he (ﷺ) said, "They

will have a double reward, one for maintaining the ties of kinship and another for Sadaqah". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Giving charity to a needy husband and dependent orphans in one's care brings a double reward: one for charity and one for upholding family ties.

REFERENCE : RIYAD AS-SALIHIN 326 IN-BOOK REFERENCE : INTRODUCTION, HADITH 326

HADITH 327

Abu Sufyan Sakhr bin Harb (May Allah be pleased with him) mentioned Heraclius in a long Hadith and said:

وعن أبي سفيان صخر بن حرب رضي الله عنه في حديثه الطويل في قصة هرقل أن هرقل قال لأبي سفيان: فإذا يأمركم به؟ يعني النبي صلى الله عليه وسلم قال: قلت: يقول: "اعبدوا الله وحده، ولا تشركوا به شيئاً، واتركوا ما يقول آبائكم، ويأمرنا بالصلاة، والصدق، والعفاف، والصلة" ((متفق عليه)).

Heraclius asked me, "What does this Prophet (ﷺ) teach you?" I said, "He orders us to worship Allah Alone and not to associate a thing with Him in worship, to discard what our ancestors said, to perform the Salat (prayer), speak the truth, and maintain the ties of kinship". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Among the teachings reported to a foreign king were worshipping Allah alone, truthfulness, prayer, and keeping the ties of kinship.

REFERENCE : RIYAD AS-SALIHIN 327 IN-BOOK REFERENCE : INTRODUCTION, HADITH 327

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إنكم ستفتحون أرضاً يذكر فيها القيراط". وفي رواية: "ستفتحون مصر وهي أرض يسمى فيها القيراط، فاستوصوا بأهلها خيراً، فإن لهم ذمة ورحماً". وفي رواية: "إذا افتتحتموها، فأحسنوا إلى أهلها، فإن لهم ذمة ورحماً" أو قال: "ذمة وصهرًا" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "You will soon conquer a land where people deal with Qirat." And according to another version:

Messenger of Allah (ﷺ) said, "You will soon conquer Egypt where Al-Qirat is frequently mentioned. So when you conquer it, treat its inhabitants well. For there lies upon you the responsibility because of blood ties or relationship (with them)". [Muslim].

IN PLAIN WORDS

The Prophet (peace be upon him) urged that the people of a land they would conquer be treated well, noting a bond of kinship that placed a duty of care upon them.

REFERENCE : RIYAD AS-SALIHIN 328 IN-BOOK REFERENCE : INTRODUCTION, HADITH 328

HADITH 329

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: لما نزلت هذه الآية: (وأندر عشيرتك الأقربين) ((الشعراء: 214)) دعا رسول الله صلى الله عليه وسلم قريشاً، فاجتمعوا فعم، وخص وقال: "يا بني عبد شمس، يا بني كعب بن لؤي، أنقذوا أنفسكم من النار، يا بني مرة بن كعب، أنقذوا

أنفسكم من النار، يا بني عبد مناف، أنقذوا أنفسكم من النار، يا بني
هاشم أنقذوا أنفسكم من النار، يا بني عبد المطلب أنقذوا أنفسكم من
النار، يا فاطمة أنقذي نفسك من النار، فإني لا أملك لكم من الله
شيئاً، غير أن لكم رحماً سأبليها ببلاها" ((رواه مسلم)).

When this Verse was revealed: "And warn your tribe (O Muhammad (ﷺ)) of near kindred". (214:) Messenger of Allah (ﷺ) called the Quraish; when they gathered, he said to them: "O sons of 'Abd Shams; O sons of Ka'b bin Lu'ai, rescue yourselves from the Fire! O sons of Murrah bin Ka'b, rescue yourselves from the Fire! O sons of 'Abd Manaf, rescue yourselves from the Fire! O sons of 'Abdul-Muttalib, rescue yourselves from the Fire! O Fatimah, rescue yourself from the Fire, for I have no power (to protect you) from Allah in anything except that I would sustain relationship with you". [Muslim].

IN PLAIN WORDS

Even as he warned his own relatives to save themselves from the Fire, the Prophet (peace be upon him) affirmed he would keep the ties of kinship with them, while making clear he could not shield anyone from Allah.

REFERENCE : RIYAD AS-SALIHIN 329 IN-BOOK REFERENCE : INTRODUCTION, HADITH 329

HADITH 330

Abu Abdullah 'Amr bin Al-'as (May Allah be pleased with them) said:

وعن أبي عبد الله عمرو بن العاص رضي الله عنهما قال: سمعت رسول
الله صلى الله عليه وسلم جهاراً غير سريقول: "إن آل بني فلان ليسوا

بأوليائي، إنما ولي الله وصالح المؤمنين، ولكن لهم رحم أبلاها ببلأها"
((متفق عليه. واللفظ البخاري)).

I heard Messenger of Allah (ﷺ) saying openly not secretly, "The family of so-and-so (i.e., Abu Talib) are not my supporters. My supporter is Allah and the righteous believing people. But they (that family) have kinship (Rahm) with whom I will maintain good the ties of kinship". [Al-Bukhari and Muslim].

IN PLAIN WORDS

True loyalty rests on faith, yet the Prophet (peace be upon him) still pledged to keep the bonds of kinship even with relatives who were not his supporters.

REFERENCE : RIYAD AS-SALIHIN 330 IN-BOOK REFERENCE : INTRODUCTION, HADITH 330

HADITH 331

Abu Ayyub Khalid bin Zaid Al-Ansari (May Allah be pleased with him) reported:

وعن أبي أيوب خالد بن زيد الأنصاري رضي الله عنه أن رجلاً قال:
يا رسول الله أخبرني بعمل يدخلني الجنة، ويباعدني من النار. فقال
النبي صلى الله عليه وسلم: "تعبد الله، ولا تشرك به شيئاً، وتقيم الصلاة،
وتؤتي الزكاة، وتصل الرحم" ((متفق عليه)).

A man came to Messenger of Allah (ﷺ) and said, "Direct me to a deed which will admit me to Jannah and take me away from the Fire". The Messenger of Allah (ﷺ) said, "Worship Allah and associate no partner with Him, perform As-Salat, pay Zakat, and maintain the ties of kinship". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Asked for a deed leading to Paradise, the Prophet (peace be upon him) named worshipping Allah alone, prayer, charity, and keeping the ties of kinship.

REFERENCE : RIYAD AS-SALIHIN 331 IN-BOOK REFERENCE : INTRODUCTION, HADITH 331

HADITH 332

Salman bin 'Amir (May Allah be pleased with him) reported:

وعن سلمان بن عامر رضي الله عنه، عن النبي صلى الله عليه وسلم قال:
"إذا أفطر أحدكم، فليفطر على تمر، فإنه بركة، فإن لم يجد تمرًا، فماء،
فإنه طهور" وقال: "الصدقة على المسكين صدقة، وعلى ذي الرحم
ثنتان: صدقة وصلّة". ((رواه الترمذي وقال: حديث حسن)).

The Prophet (ﷺ) said, "When you break fast, you should do it with a date-fruit for there is blessing in it, and if you do not find a date-fruit, break it with water for it is pure." Messenger of Allah (ﷺ) added: "Charity towards a poor person is charity, and towards a relation is both charity and maintaining the ties (of kinship)". [At-Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

Breaking fast is encouraged with a date, or water if none is found, and charity given to a relative counts twice: as charity and as upholding kinship.

REFERENCE : RIYAD AS-SALIHIN 332 IN-BOOK REFERENCE : INTRODUCTION, HADITH 332

HADITH 333

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: كانت تحتي امرأة، وكنت أحبها، وكان عمر يكرهها، فقال لي: طلقها، فأبيت، فأتى عمر رضي الله عنه النبي صلى الله عليه وسلم، فذكر ذلك له، فقال النبي صلى الله عليه وسلم: "طلقها". ((رواه أبو داود، والترمذي وقال: حديث حسن صحيح)).

I had a wife whom I loved but 'Umar (May Allah be pleased with him) disliked her. He asked me to divorce her and when I refused, 'Umar (May Allah be pleased with him) went to Messenger of Allah (ﷺ) and mentioned the matter to him. Messenger of Allah (ﷺ) asked me to divorce her. [Abu Dawud and At-Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

When his father urged him to part from his wife, this companion was guided by the Prophet (peace be upon him) to heed his father, showing the weight given to a parent's word.

REFERENCE : RIYAD AS-SALIHIN 333 IN-BOOK REFERENCE : INTRODUCTION, HADITH 333

HADITH 334

Abud-Darda' (May Allah be pleased with him) reported:

وعن أبي الدرداء رضي الله عنه أن رجلاً أتاه فقال: إن لي امرأة وإن أمي تأمرني بطلاقها؟ فقال: سمعت رسول الله صلى الله عليه وسلم يقول "الوالد أوسط أبواب الجنة، فإن شئت، فأضع ذلك الباب، أو أحفظه" ((رواه الترمذي وقال: حديث حسن صحيح)).

A man came to me and said, "I have a wife whom my mother commands me to divorce". I replied him that I had heard Messenger of Allah (ﷺ) saying, "A parent is the best of the gates of Jannah; so

if you wish, keep to the gate, or lose it." [At-Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

A parent is described as one of the best gates to Paradise, so honouring a parent is among the surest paths to that gate.

REFERENCE : RIYAD AS-SALIHIN 334 IN-BOOK REFERENCE : INTRODUCTION, HADITH 334

HADITH 335

Al-Bara' bin 'Azib (May Allah be pleased with them) reported:

وعن البراء بن عازب رضي الله عنهما، عن النبي صلى الله عليه وسلم قال: "الخالة بمنزلة الأم" ((رواه الترمذي وقال: حديث حسن صحيح)). وفي الباب أحاديث كثيرة في الصحيح مشهورة؛ ومنها حديث أصحاب الغار، وحديث جريج وقد سبقا، وأحاديث مشهورة في الصحيح حذفها اختصاراً، ومن أهمها حديث عمرو بن عبسة رضي الله عنه الطويل المشتمل على جمل كثيرة من قواعد الإسلام وآدابه، وسأذكره بتمامه إن شاء الله تعالى في باب الرجاء، قال فيه: دخلت على النبي صلى الله عليه وسلم بمكة، يعني في أول النبوة، فقلت له: ما أنت؟ قال: "نبي" فقلت: وما نبي؟ قال: "أرسلني الله تعالى" فقلت: بأي شيء أرسلك؟ قال: "أرسلني بصلة الأرحام، وكسر الأوثان، وأن يوحد الله لا يشرك به شيء" ((وذكر تمام الحديث. والله أعلم)).

I heard the Prophet (ﷺ) saying: "A mother's sister is equivalent to (real) mother (in status)". [At-Tirmidhi, who classified it as Hadith Hasan Sahih]

IN PLAIN WORDS

A maternal aunt is to be treated with the standing of one's own mother, extending honour to close kin.

REFERENCE : RIYAD AS-SALIHIN 335 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 335

CHAPTER 41

Prohibition of Disobeying Parents and severance of Relations

باب تحريم العقوق وقطيعة الرحم

Having shown the beauty of devotion to parents and kin, this short chapter turns to its opposite and warns sternly against it. Two sins are named again and again: uquq al-walidayn, undutifulness to parents, and qati'at ar-rahim, the cutting of kinship ties. Both are ranked among the gravest of the major sins, placed shockingly close to associating partners with Allah.

Notice how the Prophet (peace be upon him) drives the warning home, repeating it until his companions wished he would stop, and even showing how a person can disobey parents indirectly by insulting other people's parents. The message is clear and heavy: severing what Allah commanded to be joined keeps a person out of Paradise.

HADITH 336

Abu Bakrah Nufai' bin Al-Harith (May Allah be pleased with him) reported:

و عن أبي بكرة نفع بن الحارث رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ألا أنبئكم بأكبر الكبائر؟" ثلاثاً قلنا: بلى يا رسول الله: قال: "الإشراك بالله، وعقوق الوالدين" وكان متكئاً فجلس، فقال: "ألا و قول الزور و شهادة الزور" فما زال يكررها حتى قلنا: ليته سكتز ((متفق عليه))

Messenger of Allah (ﷺ) said, "Shall I not inform you of the biggest of the major sins?" Messenger of Allah (ﷺ) asked this question thrice. We said, "Yes, O Messenger of Allah. (Please inform us.)".

He said, "Ascribing partners to Allah, and to be undutiful to your parents". Messenger of Allah (ﷺ) sat up from his reclining position and said, "And I warn you against giving forged statement and a false testimony; I warn you against giving forged statement and a false testimony". Messenger of Allah (ﷺ) kept on repeating that warning till we wished he would stop. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Among the gravest sins the Prophet (peace be upon him) named are associating partners with Allah and being undutiful to parents, alongside false testimony, which he warned of repeatedly.

REFERENCE : RIYAD AS-SALIHIN 336 IN-BOOK REFERENCE : INTRODUCTION, HADITH 336

HADITH 337

Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ قَالَ :
"الْجَبَائِرُ : الإِشْرَاقُ بِاللَّهِ ، وَعَقُوقُ الْوَالِدَيْنِ ، وَقَتْلُ النَّفْسِ ، وَالْيَمِينُ
الْغَمُوسُ" . ((رواه البخاري)) .

The Prophet (ﷺ) said, "(Of the) major sins are: to ascribe partners to Allah, disobey parents, murder someone, and to take a false oath (intentionally)". [Al- Bukhari].

IN PLAIN WORDS

Ascribing partners to Allah, disobeying parents, murder, and swearing a false oath are listed here among the major sins.

REFERENCE : RIYAD AS-SALIHIN 337 IN-BOOK REFERENCE : INTRODUCTION, HADITH 337

HADITH 338

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: "من الكبائر شتم الرجل والديه!" قالوا: يا رسول الله وهل يشتم الرجل والديه؟! قال: "نعم؛ يسب أبا الرجل، فيسب أباه، ويسب أمه، فيسب أمه" ((متفق عليه)).
 . وفي رواية "إن من أكبر الكبائر أن يلعن الرجل والديه!" قيل : يا رسول الله كيف يلعن الرجل والديه؟! قال "يسب أبا الرجل ، فيسب أباه، ويسب أمه، فيسب أمه".

Messenger of Allah (ﷺ) said, "It is one of the gravest sins to abuse one's parents." It was asked (by the people): "O Messenger of Allah, can a man abuse his own parents?" Messenger of Allah (ﷺ) said, "He abuses the father of somebody who, in return, abuses the former's father; he then abuses the mother of somebody who, in return, abuses his mother". [Al-Bukhari and Muslim]. Another narration is: Messenger of Allah (ﷺ) said, "One of the major sins is to curse one's parents". It was submitted: "O Messenger of Allah! How can a man curse his own parents?" He (ﷺ) said, "When someone curses the parents of another man who in return abuses the former's father; and when someone abuses the mother of another man who in return abuses his mother."

IN PLAIN WORDS

Insulting another person's parents is itself a way of dishonouring your own, since it provokes them to insult yours in return.

REFERENCE : RIYAD AS-SALIHIN 338 IN-BOOK REFERENCE : INTRODUCTION, HADITH 338

HADITH 339

Abu Muhammad Jubair bin Mut'im (May Allah be pleased with him) reported:

وعن أبي محمد جبير من مطعم رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا يدخل الجنة قاطع" قال سفيان في روايته: يعني : قاطع رحم . ((متفق عليه)) .

Messenger of Allah (ﷺ) said, "The person who severs the bond of kinship will not enter Jannah". [Al-Bukhari and Muslim].

IN PLAIN WORDS

A stern warning: the one who cuts off the bonds of kinship will not enter Paradise.

REFERENCE : RIYAD AS-SALIHIN 339 IN-BOOK REFERENCE : INTRODUCTION, HADITH 339

HADITH 340

Abu 'Isa Al-Mughirah bin Shu'bah (May Allah be pleased with him) reported:

وعن أبي عيسى المغيرة بن شعبة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إن الله تعالى حرم عليكم عقوق الأمهات، ومنعاً وهات، ووأد البنات، وكره لكم قيل وقال، وكثرة السؤال ، وإضاعة المال" . ((متفق عليه)) .

The Prophet (ﷺ) said, "Allah has forbidden you: disobedience to your mothers, to withhold (what you should give), or demand (what you do not deserve), and to bury your daughters alive. And Allah dislikes idle talk, to ask too many questions (for things which will be of no benefit to one), and to waste your wealth". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Allah has forbidden disobedience to mothers, withholding dues or grasping what is not yours, and dislikes idle talk, needless questioning, and wasting wealth.

REFERENCE : RIYAD AS-SALIHIN 340 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 340

CHAPTER 42

Excellence in doing Good to the Friends of Parents and other Relatives

باب فضل بر أصدقاء الأب والأم والأقارب والزوجة وسائر من يندب
إكرامه

Honouring parents does not end when they pass away. This chapter widens the circle of kindness outward, to the people our parents loved. The key word is birr, the deep, active goodness owed to those closest to us, and here the Prophet (peace be upon him) shows that it reaches even our parents' friends. To keep faith with someone our mother or father cherished is to keep faith with them.

Notice how the principle is lived, not just stated. Ibn 'Umar gives a Bedouin his own donkey and turban, the Prophet (peace be upon him) sends gifts to Khadijah's friends years after her death, and a companion insists on serving the Ansar out of loyalty. Watch how love for a person becomes care for everyone connected to them.

HADITH 341

'Abdullah bin 'Umar (May Allah be pleased with them) reported:

عن ابن عمر رضي الله عنهما أن النبي صلى الله عليه وسلم قال: "إن أبر
البر أن يوصل الرجل ود أبيه".

The Prophet (ﷺ) said, "The finest act of goodness is that a person should treat kindly the loved ones of his father".

IN PLAIN WORDS

The finest goodness includes keeping kind ties with the people one's parents loved, so honour to parents reaches even their friends.

HADITH 342

'Abdullah bin Dinar reported:

وعن عبد الله بن دينار عن عبد الله بن عمر رضي الله عنهما أن رجلاً
من الأعراب لقيه بطريق مكة، فسلم عليه عبد الله بن عمر، وحمله على
حمار كان يركبه، وأعطاه عمامة كانت على رأسه، قال ابن دينار: فقلنا
له: أصلحك الله إنهم الأعراب وهم يرضون اليسير فقال عبد الله بن
عمر: إن أبا هذا كان وداً لعمر بن الخطاب رضي الله عنه وإني سمعت
رسول الله صلى الله عليه وسلم يقول: "إن أبر البر صلة الرجل أهل ود
أبيه". وفي رواية عن ابن دينار عن ابن عمر أنه كان إذا خرج إلى مكة
كان له حمار يتروح عليه إذا مل ركوب الراحلة، وعمامة يشد بها
رأسه، فبينما هو يوماً على ذلك الحمار إذ مر به أعرابي، فقال: أأنت ابن
فلان بن فلان؟ قال: بلى. فأعطاه الحمار، فقال: اركب هذا، وأعطاه
العمامة وقال: اشدد بها رأسك، فقال له بعض أصحابه: غفر الله لك
أعطيت هذا الأعرابي حماراً كنت تروح عليه، وعمامة كنت تشد بها
رأسك؟ فقال: إني سمعت رسول الله صلى الله عليه وسلم يقول: "إن من
أبر البر أن يصل الرجل أهل ود أبيه بعد أن يولي" وإن أباه كان صديقاً
لعمر رضي الله عنه ،

'Abdullah bin 'Umar (May Allah be pleased with them) met a
bedouin on his way to Makkah, he greeted him, offered him to

mount the donkey he was riding and gave him the turban he was wearing on his head. Ibn Dinar said to him: "May Allah make you pious! Bedouins can be satisfied with anything you give them (i.e., what you have given the bedouin is too much). Upon this, 'Abdullah bin 'Umar said, the father of this man was one of 'Umar's friends whom he loved best, and I heard Messenger of Allah saying, "The finest act of goodness is the good treatment of someone whom one's father loves". Another narration goes: When 'Abdullah bin 'Umar (May Allah be pleased with them) set out to Makkah, he kept a donkey with him to ride when he would get tired from the riding of the camel, and had a turban which he tied round his head. One day, as he was riding the donkey, a bedouin happened to pass by him. He ('Abdullah bin 'Umar) said, "Aren't you so-and-so?" The bedouin said, "Yes". He ('Abdullah bin 'Umar) gave him his donkey and his turban and said, "Ride this donkey, and tie this turban round your head". Some of his companions said, "May Allah forgive you, you gave to this bedouin the donkey which you enjoyed to ride for change, and the turban which you tied round your head". 'Abdullah bin 'Umar said, "I heard Messenger of Allah (ﷺ) saying, 'The finest act of goodness is the kind treatment of a person to the loved ones of his father after his death,' and the father of this person was a friend of 'Umar (May Allah be pleased with him). [Muslim].

IN PLAIN WORDS

Ibn Umar gave a Bedouin his own donkey and turban simply because the man's father had been beloved to his own father, living out the Prophet's teaching that the finest goodness is kindness to those one's parents loved.

REFERENCE : RIYAD AS-SALIHIN 342 IN-BOOK REFERENCE : INTRODUCTION, HADITH 342

HADITH 343

Abu Usaid Malik bin Rabi'ah As-Sa'idi (May Allah be pleased with him) reported:

وعن أبي أسيد- بضم الهمزة وفتح السين- مالك بن ربيعة الساعدي رضي الله عنه قال: بينا نحن جلوس عند رسول الله صلى الله عليه وسلم إذ جاءه رجل من بني سلمة فقال: يا رسول الله هل بقي من بر أبوي شيء أبرهما به بعد موتهما؟ فقال: " نعم، الصلاة عليهما، والاستغفار لهما، وإنفاذ عهدهما من بعدهما، وصلة الرحم التي لا توصل إلا بهما، وإكرام صديقيهما" ((رواه أبو داود)).

We were sitting with Messenger of Allah (ﷺ) when a man of Banu Salamah came to him and asked, "O Messenger of Allah! Is there any obedience to parents left that I can show to them after their death?" He (ﷺ) replied, "Yes, to pray for them, to supplicate for their forgiveness, to fulfill their promises after their death, to maintain the ties of kinship which cannot be maintained except through them, and honour their friends." [Abu Dawud].

IN PLAIN WORDS

Asked how to honour parents after their death, the Prophet (peace be upon him) named praying for them, fulfilling their promises, keeping the ties that come through them, and honouring their friends.

REFERENCE : RIYAD AS-SALIHIN 343 IN-BOOK REFERENCE : INTRODUCTION, HADITH 343

HADITH 344

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: ما غرت على أحد من نساء النبي صلى الله عليه وسلم ما غرت على خديجة رضي الله عنها، وما رأيته قط، ولكن كان يكثر ذكرها، وربما ذبح الشاة، ثم يقطعها أعضاء، ثم

يبعثها في صدائق خديجة، فربما قلت له: كأن لم يكن في الدنيا إلا خديجة! فيقول: "إنها كانت وكانت وكان لي منها ولد" ((متفق عليه)).

• وفي رواية وإن كان ليزبح الشاء، فيهدي في خلائها منها ما يسعهن.

وفي رواية كان إذا ذبح الشاة يقول: "أرسلوا بها إلى أصدقاء خديجة".

وفي رواية قالت: استأذنت هالة بنت خويلد أخت خديجة على رسول الله صلى الله عليه وسلم، فعرف استئذان خديجة، فارتاح لذلك فقال: اللهم هالة بنت خويلد".

I never felt jealous of any of the wives of the Prophet (ﷺ) as much as I did of Khadijah (May Allah be pleased with her), although I have never seen her, but the Prophet (ﷺ) used to mention her very often. Whenever he slaughtered a sheep, he would cut it into pieces and send them to the women friends of Khadijah (May Allah be pleased with her). When I sometimes said to him: "You treat Khadijah in such a way as if there is no woman on earth except her". He (ﷺ) would say, "Khadijah was such and such (commending her and speaking well of her), and I had children from her". [Al-Bukhari and Muslim]. Another narration is: And if he (ﷺ) slaughtered a sheep, he would send meat to the friends of Khadijah (May Allah be pleased with her) as a present as much as would suffice them. Another narration is: When a sheep was slaughtered, he (ﷺ) would say, "Send this meat to Khadijah's friends." Once, Halah bint Khuwailid (May Allah be pleased with her), sister of Khadijah (May Allah be pleased with her), sought permission of Messenger of Allah (ﷺ) to enter. He recognized and recalled to his mind the manner of Khadijah (May Allah be pleased with her) and was deeply moved. He said, "O Allah, she must be Halah bint Khuwailid". [Al-Bukhari and Muslim].

Long after Khadijah's death, the Prophet (peace be upon him) kept sending gifts to her friends and spoke warmly of her, showing how love and loyalty outlast a person's lifetime.

REFERENCE : RIYAD AS-SALIHIN 344 IN-BOOK REFERENCE : INTRODUCTION, HADITH 344

HADITH 345

Anas bin Malik (May Allah be pleased with him) reported:

وعن أنس بن مالك رضي الله عنه قال: خرجت مع جرير بن عبد الله البجلي رضي الله عنه في سفر، فكان يخدمني فقلت له: لا تفعل، فقال: إني قد رأيت الأنصار تصنع برسول الله صلى الله عليه وسلم شيئاً آلت على نفسي أن لا أصحب أحداً منهم إلا خدمته. ((متفق عليه)).

I set out along with Jarir bin 'Abdullah Al-Bajali (May Allah be pleased with him) on a journey and he served me. I said to him: "Don't do that." Thereupon, he said, "I have seen the Ansar doing this with Messenger of Allah (ﷺ), and I swore by Allah, whenever I accompany anyone of the Ansar, I would serve him". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Jarir insisted on serving his travelling companion out of love and respect for the Ansar, showing how honouring people we cherish becomes lived service.

REFERENCE : RIYAD AS-SALIHIN 345 IN-BOOK REFERENCE : INTRODUCTION, HADITH 345

CHAPTER 43

Showing reverence to the Family of Allah's Messenger (pbuh)

باب إكرام أهل بيت رسول الله صلى الله عليه وسلم وبيان فضلهم

This chapter is about honouring the family of the Prophet (peace be upon him) and recognising their special standing. It draws on his own parting counsel, in which he reminded his community to hold fast to the Book of Allah and to be mindful of the members of his household.

Read together, these two reports show reverence for the Prophet (peace be upon him) extended into care for those closest to him. Honouring his family is presented as part of honouring him, a way the community keeps faith with their Prophet after him.

HADITH 346

Yazid bin Haiyan reported:

وعن يزيد بن حيان قال: انطلقت أنا وحصين بن سبرة، وعمرو بن مسلم إلى زيد بن أرقم رضي الله عنهم، فلما جلسنا إليه قال له حصين: لقد لقيت يا زيد خيراً كثيراً، رأيت رسول الله صلى الله عليه وسلم وسمعت حديثه، وغزوت معه، وصليت خلفه: لقد لقيت يا زيد خيراً كثيراً، حدثنا يا زيد ما سمعت من رسول الله صلى الله عليه وسلم قال: يا ابن أخي والله لقد كبرت سني، وقدم عهدي، ونسيت بعض الذي كنت أعي من رسول الله صلى الله عليه وسلم، فما حدثتكم، فاقبلوا، وما لا فلا تكفوني ثم قال: قام رسول الله صلى الله عليه وسلم يوماً فينا خطيباً بماء يدعى نحاء بين مكة والمدينة، فحمد الله، وأثنى عليه، ووعظ،

وذكر، ثم قال: "أما بعد، ألا أيها الناس، فإنما أنا بشر يوشك أن يأتي رسول ربي فأجيب، وأنا تارك فيكم ثقلين. أولهما كتاب الله، فيه الهدى والنور، خذوا بكتاب الله، واستمسكوا به. فحث على كتاب الله، ورغب فيه ثم قال: "وأهل بيتي أذكركم الله في أهل بيتي، أذكركم الله في أهل بيتي"، فقال له حصين: ومن أهل بيته يا زيد، أليس نسأوه من أهل بيته؟ قال: نسأوه من أهل بيته، ولكن أهل بيته من حرم الصدقة بعده، قال: ومن هم؟ قال: هم آل علي، وآل عقيل، وآل جعفر، وآل عباس قال: كل هؤلاء حرم الصدقة؟ قال: نعم. ((رواه مسلم)). وفي رواية "ألا وإني تارك فيكم ثقلين: أحدهما كتاب الله وحبل الله، ومن أتبعه كان على الهدى، ومن تركه كان على ضلالة".

I went along with Husain bin Sabrah and 'Amr bin Muslim to Zaid bin Arqam (May Allah be pleased with them) and, as we sat by his side, Husain said to him, "Zaid, you acquired great merits, you saw Messenger of Allah (ﷺ), listened to him talking, fought by his side in (different) battles, and offered Salat (prayer) behind him. Zaid, you have indeed earned great merits. Could you narrate to us what you heard from Messenger of Allah (ﷺ)?" Zaid said, "By Allah! I have grown old and have almost spent up my age and I have forgotten some of the things which I remembered in connection with Messenger of Allah (ﷺ), so accept what I narrate to you, do not compel me to narrate what I fail to narrate". He then said, "One day Messenger of Allah (ﷺ) stood up to deliver a Khutbah at a watering place known as Khumm between Makkah and Al-Madinah. He praised Allah, extolled Him, and exhorted (us) and said, 'Amma Ba'du. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Rubb 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, 'The second is the members of my household, I remind you (to be kind) to the members of my family. I remind you (to be kind) to the members of my family. Husain said to Zaid, "Who are the members of his household, O Zaid? Aren't his wives the members of his family?" Thereupon Zaid said, "His wives are the members of his family. (But here) the members of his family are those for whom Zakat is forbidden". He asked, "Who are they?" Zaid said, "Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas." Husain asked, "For all of them the acceptance of Zakat is forbidden?" Zaid (May Allah be pleased with him) said, "Yes". [Muslim]. Another narration is: Messenger of Allah (ﷺ) said, "I am leaving behind me two weighty things. One of them is the Book of Allah; that is the strong rope of Allah. Whosoever holds firmly to it, will be the guided, and whosoever leaves it goes astray".

IN PLAIN WORDS

In a farewell address, the Prophet (peace be upon him) left his community two weighty trusts: the Book of Allah, to be held to firmly, and the members of his household, whom he urged them to treat kindly.

REFERENCE : RIYAD AS-SALIHIN 346 IN-BOOK REFERENCE : INTRODUCTION, HADITH 346

HADITH 347

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما، عن أبي بكر رضي الله عنه موقوفاً عليه أنه قال : ارقبوا محمداً صلى الله عليه وسلم في أهل بيته، ((رواه

Abu Bakr (May Allah be pleased with him) said: "Show reverence to Messenger of Allah (ﷺ) by honouring the members of his family."
[Al- Bukhari].

IN PLAIN WORDS

Abu Bakr taught that one way to show reverence for the Prophet (peace be upon him) is to honour the members of his family.

REFERENCE : RIYAD AS-SALIHIN 347 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 347

CHAPTER 44

Revering the Scholars and Elders, Preferring them to others and raising their Status

باب توقير العلماء وال كبار وأهل الفضل وتقديمهم على غيرهم، ورفع مجالسهم، وإظهار مرتبتهم

A healthy community gives people their proper place. This chapter is about tawqir, the respect owed to those who carry knowledge, those advanced in age, and those entrusted with authority. Again and again the Prophet (peace be upon him) puts the most learned and the eldest forward, whether leading prayer, speaking in a gathering, or being buried after battle.

The thread running through these hadith is that rank in Islam is measured by knowledge, faith, and the dignity of age, not by wealth or noise. Watch how honouring an elder, deferring to the more knowledgeable, and treating each person according to their standing are presented as acts of reverence for Allah Himself.

HADITH 348

Abu Mas'ud 'Uqbah bin 'Amr Al-Badri Al-Ansari (May Allah be pleased with him) reported:

وعن أبي مسعود عقبة بن عمرو البصري الأنصاري رضي الله عنه قال:
قال رسول الله صلى الله عليه وسلم: "يَوْمَ الْقَوْمِ أَقْرَأُكُمْ لِكِتَابِ اللَّهِ،
فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسَّنَةِ، فَإِنْ كَانُوا فِي السَّنَةِ سَوَاءً،
فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَأَقْدَمُهُمْ سَنًا، وَلَا يُؤْمِنُ
الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ"
(رواه مسلم)). وفي رواية له: "فَأَقْدَمُهُمْ سَلَمًا" بدل "سَنًا": أو إسلامًا.

وفي رواية: يؤم القوم أقرؤهم لكتاب الله، وأقدمهم قراءة، فإن كانت قراءتهم فيؤمهم أقدمهم هجرة، فإن كانوا في الهجرة سواء، فليؤمهم أكبرهم سنًا.

Messenger of Allah (ﷺ) said, "The person who is best versed in the recitation of the Book of Allah, should lead the prayer; but if all those present are equally versed in it, then the one who has most knowledge of the Sunnah; if they are equal in that respect too, then the one who has emigrated (to Al-Madinah) first, if they are equal in this respect also, then the oldest of them. No man should lead another in prayer where the latter has authority, or sit in his house, without his permission". [Muslim]. In another narration in Muslim: Messenger of Allah (ﷺ) said, "One who is senior most in accepting Islam, should lead the Salat (prayer)". Yet another narration is: Messenger of Allah (ﷺ) said, "A man who is well versed in the Book of Allah and can recite it better, should lead the Salat (prayer); if (all those present) are equal in this respect, then the man who is senior most in respect of emigration, if they are equal in that respect too, then the oldest of them should lead the prayer". [Muslim].

IN PLAIN WORDS

Leading the prayer goes first to the one most learned in the Quran, then in the Sunnah, then the earliest to emigrate, then the eldest, and not without permission in another's place of authority.

REFERENCE : RIYAD AS-SALIHIN 348 IN-BOOK REFERENCE : INTRODUCTION, HADITH 348

HADITH 349

Abu Mas'ud Al-Ansari (May Allah be pleased with him) reported:

وعنه قال: كان رسول الله صلى الله عليه وسلم يسمح مناكبنا في الصلاة ويقول: "استووا ولا تختلفوا، فتختلف قلوبكم، ليلني منكم أولو الأحلام

والنهي، ثم الذين يلونهم" ((رواه مسلم)).

Messenger of Allah (ﷺ) would place his hands upon our shoulders when we would form rows for As-Salat (the prayer) and say, "Stand in straight rows and do not differ among yourselves, or else your hearts will differ due to disaccord. Let those be nearest to me who are mature and endowed with understanding (of the religion), then those who are nearest to them in these respects and then those who are nearest to them". [Muslim].

IN PLAIN WORDS

The Prophet (peace be upon him) called for straight, orderly prayer rows and placed those of maturity and understanding nearest him, honouring knowledge and standing.

REFERENCE : RIYAD AS-SALIHIN 349 IN-BOOK REFERENCE : INTRODUCTION, HADITH 349

HADITH 350

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

وعن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ليلني منكم أولو الأحلام والنهي، ثم الذين يلونهم" ثلاثاً وإياكم وهيشات الأسواق" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Let those be nearest to me in Salat (prayer) who are mature and possess (religious) knowledge, then those who are nearest to them in these respects". He repeated this three times and then added, "Beware of indulging in the loose talks of the markets (when you are in the mosque)". [Muslim].

IN PLAIN WORDS

Those of maturity and religious knowledge should stand nearest in prayer, a point the Prophet (peace be upon him) stressed by

repeating it, along with leaving marketplace chatter out of the mosque.

REFERENCE : RIYAD AS-SALIHIN 350 IN-BOOK REFERENCE : INTRODUCTION, HADITH 350

HADITH 351

Sahl bin Abu Hathmah Al-Ansari (May Allah be pleased with him) reported:

وعن أبي يحيى وقيل: أبي محمد سهل بن أبي حثمة -بفتح الحاء المهملة وإسكان الثاء المثناة- الأنصاري رضي الله عنه قال: انطلق عبد الله ابن سهل ومحبيصة بن مسعود إلى خيبر وهي صلح، ففترقا، فأتى محبيصة إلى عبد الله بن سهل وهو يتشطح في دمه قتيلاً، فدفنه، ثم قدم المدينة فانطلق عبد الرحمن بن سهل ومحبيصة وحويصة ابنا مسعود إلى النبي صلى الله عليه وسلم، فذهب عبد الرحمن يتكلم فقال: "كبر كبر" وهو أحدث القوم، فسكت، فتكلما فقال: "أتحلفون وتستحقون قتلكم؟ وذكر تمام الحديث. ((متفق عليه)).

'Abdullah bin Sahl and Muhaiyisah bin Mas'ud (May Allah be pleased with them) went to Khaibar during the period of the truce (after its conquest) and they separated to perform their duties. When Muhaiyisah returned to `Abdullah bin Sahl, he found him murdered, drenched in his blood. So he buried him and returned to Al-Madinah. Then `Abdur-Rahman bin Sahl, Huwaiyisah and Muhaiyisah, the two sons of Mas`ud went to Messenger of Allah (ﷺ) and spoke about the case of their (murdered) friend. `Abdur-Rahman, who was the youngest of them all, started talking. Messenger of Allah (ﷺ) said, "Let those older than you speak first." So he stopped talking and the (other two) spoke about the case of their (murdered) friend. Messenger of Allah (ﷺ) said, "Will you take

an oath whereby you will have the right to receive the blood money of your murdered man?" And mentioned the rest of the Hadith. [Al-Bukhari and Muslim].

IN PLAIN WORDS

When a younger man began to speak about a serious matter, the Prophet (peace be upon him) had the elders speak first, showing the respect due to age.

REFERENCE : RIYAD AS-SALIHIN 351 IN-BOOK REFERENCE : INTRODUCTION, HADITH 351

HADITH 352

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه أن النبي صلى الله عليه وسلم كان يجمع بين الرجلين من قتلى أحد يعني في القبر، ثم يقول: أيهما أكثر أخذًا للقرآن؟ فإذا أشير له إلى أحدهما قدمه في اللحد. ((رواه البخاري)).

After the battle of Uhud, the Prophet (ﷺ) arranged the burial of two of the martyrs in one grave. In each case he would ask, "Which one of them had learnt more Qur'an by heart?" Whichever was thus pointed out to him, was placed by him first in the Lahd. [Al-Bukhari].

IN PLAIN WORDS

Burying the fallen of Uhud, the Prophet (peace be upon him) gave precedence to whoever had learned more of the Quran, honouring knowledge even in death.

REFERENCE : RIYAD AS-SALIHIN 352 IN-BOOK REFERENCE : INTRODUCTION, HADITH 352

HADITH 353

'Abdullah bin 'Umar (May Allah be pleased with them) reported:

وعن ابن 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، فقبل لي: كبر، فدفعته إلى الأكبر منهما" ((رواه مسلم والبخاري تعليقاً)).

The Prophet (ﷺ) said, "It was shown to me in my dream that I was cleaning my teeth with a Miswak and two men came to me, one being older than the other. I gave the Miswak to the younger one, but I was asked to give it to the older, which I did". [Al-Bukhari and Muslim].

IN PLAIN WORDS

In a dream the Prophet (peace be upon him) was directed to give the miswak to the older of two men first, illustrating that elders are given precedence.

REFERENCE : RIYAD AS-SALIHIN 353 IN-BOOK REFERENCE : INTRODUCTION, HADITH 353

HADITH 354

Abu Musa (May Allah be pleased with him) reported:

وعن أبي موسى رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن من إجلال الله تعالى إكرام ذي الشيبة المسلم، وحامل القرآن غير الغالي فيه، والجافي عنه وإكرام ذي السلطان المقسط" ((حديث حسن رواه أبو داود)).

Messenger of Allah (ﷺ) said, "It is out of reverence to Allah in respecting an aged Muslim, and the one who commits the Qur'an to memory and does not exaggerate pronouncing its letters nor

forgets it after memorizing, and to respect the just ruler". [Abu Dawud, who classified it as Hadith Hasan].

IN PLAIN WORDS

Part of revering Allah is honouring an aged Muslim, one who carries the Quran with care, and a just ruler.

REFERENCE : RIYAD AS-SALIHIN 354 IN-BOOK REFERENCE : INTRODUCTION, HADITH 354

HADITH 355

'Amr bin Shu'aib (May Allah be pleased with him) on the authority of his father who heard it from his father reported:

وعن عمرو بن شعيب، عن أبيه ، عن جده رضي الله عنهم قال: قال رسول الله صلى الله عليه وسلم: "ليس منا من لم يرحم صغيرنا، ويعرف شرف كبيرنا" ((حديث صحيح رواه أبو داود والترمذي، وقال الترمذي: حديث حسن صحيح)).

Messenger of Allah (ﷺ) said: "He is not one of us who shows no mercy to younger ones and does not acknowledge the honour due to our elders". [At- Tirmidhi and Abu Dawud, who both classified it as Hadith Sahih].

IN PLAIN WORDS

A person who shows no mercy to the young and no respect to elders falls short of the way of the Prophet (peace be upon him).

REFERENCE : RIYAD AS-SALIHIN 355 IN-BOOK REFERENCE : INTRODUCTION, HADITH 355

HADITH 356

Maimun bin Abu Shabib (May Allah had mercy upon him) reported:

وعن ميمون بن أبي شبيب رحمه الله أن عائشة رضي الله عنه الإمام
مر بها سائل، فأعطته كسرة، ومر بها رجل عليه ثياب وهيئة،
فأقعده، فأكل فقيل لها في ذلك: ؟ فقالت: قال رسول الله صلى الله
عليه وسلم: "أنزلوا الناس منازلهم" ((رواه أبو داود)). لكن قال
ميمون لم يدرك عائشة.

A beggar asked 'Aishah (May Allah be pleased with her) for charity and she gave him a piece of bread. Thereafter, one well-dressed person asked her for charity and she invited him to sit down and served him food. When she was asked about the reason for the difference in treatment, she said: "Messenger of Allah (ﷺ) instructed us: 'Treat people according to their status". [Abu Dawud].

IN PLAIN WORDS

Aisha gave more to a well-mannered guest than to a passing beggar, acting on the teaching to treat people according to their standing.

REFERENCE : RIYAD AS-SALIHIN 356 IN-BOOK REFERENCE : INTRODUCTION, HADITH 356

HADITH 357

Ibn Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما قال: قدم عيينة بن حصن، فنزل على
ابن أخيه الحر بن قيس، وكان من النفر الذين يدينهم عمر رضي الله
عنه، وكان القراء أصحاب مجلس عمر ومشاورته، كهولاً كانوا أو شباناً
، فقال عيينة لابن أخيه: يا ابن أخي لك وجه عند هذا الأمير،
فاستأذن لي عليه، فاستأذن له، فأذن له عمر رضي الله عنه، فلما

دخل: قال هي يا ابن الخطاب: فوالله ما تعطينا الجزل، ولا تحكم فينا بالعدل، فغضب عمر رضي الله عنه حتى هم أن يوقع به، فقال له الحر: يا أمير المؤمنين إن الله تعالى قال لنبيه صلى الله عليه وسلم {خذ العفو وأمر بالعرف وأعرض عن الجاهلين} وإن هذا من الجاهلين. والله ما جاوزها عمر حين تلاها عليه، وكان وقافاً عند كتاب الله تعالى. ((رواه البخاري)).

'Uyainah bin Hisn came to Al-Madinah and stayed with his nephew Al-Hurr bin Qais who was among those who were close to 'Umar (May Allah be pleased with him) and had access to his council. The scholarly persons, whether they were old or young, had the privilege of joining his council and he used to consult them.

'Uyainah said to Al-Hurr: "My dear nephew, you have an access to the Leader of the Believers. Will you obtain permission for me to sit with him?" Al-Hurr asked 'Umar and he accorded permission. When 'Uyainah came into the presence of 'Umar, he addressed him thus: "O son of Al-Khattab, you neither bestow much on us nor deal with us justly." 'Umar (May Allah be pleased with him) got angry and was about to beat him when Al-Hurr said: "O Leader of the Believers, Allah has said to his Prophet (ﷺ): 'Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them), [i.e., 'Uyainah] (:199). This is one of the ignorant ones." By Allah! When al-Hurr recited this, 'Umar became quite motionless in his seat. He always adhered strictly to the Book of Allah. [Al-Bukhari]

IN PLAIN WORDS

Al-Hurr calmed Umar's anger by reciting a verse on forgiveness, showing how the learned were honoured and their counsel heeded.

HADITH 358

Abu Sa'id Samurah bin Jundub (May Allah be pleased with him) reported:

وعن أبي سعيد سمرة بن جندب رضي الله عنه قال: لقد كنت على عهد رسول الله صلى الله عليه وسلم غلاماً ، فكنت أحفظ عنه ، فما يمنعني من القول إلا أن ههنا رجالاً أسن مني . ((متفق عليه)) .

I was a boy during the lifetime of Messenger of Allah (ﷺ), and used to commit to my memory what he said, but I do not narrate what I preserved because there were among us people who were older than me. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Out of respect, Samurah held back from narrating what he had memorised as a boy because older people were present, showing deference to elders.

REFERENCE : RIYAD AS-SALIHIN 358 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 358

HADITH 359

Anas bin Malik (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "ما أكرم شاب شيخاً لسنه إلى قيص الله له من يكرمه عند سنه" ((رواه الترمذي وقال: حديث غريب)).

Messenger of Allah (ﷺ) said, "If a young man honours an older person on account of his age, Allah appoints someone to show

reverence to him in his old age" [At-Tirmidhi, who classified it as Hadith Gharib].

IN PLAIN WORDS

Whoever honours an older person for their age will, in turn, have Allah appoint someone to honour them in their own old age.

REFERENCE : RIYAD AS-SALIHIN 359 IN-BOOK REFERENCE : INTRODUCTION, HADITH 359

CHAPTER 45

Visiting the Pious Persons, loving them and adoption of their company

باب زيارة أهل الخير ومجالستهم وصحبتهم ومحبتهم وطلب زيارتهم والدعاء
منهم وزيارة المواضع الفاضلة

Who we keep close shapes who we become. This chapter is about loving the righteous, sitting in their company, and visiting them for the sake of Allah. It gathers the heart's deepest social law: a person is raised, or lowered, by the company they choose, and love for the good draws a person toward the good even where deeds fall short.

Several themes interweave here: visiting fellow believers purely for Allah's pleasure, choosing companions and even a spouse for piety, and the reassuring promise that one will be gathered with those one loves. Watch the famous image of the perfume-seller and the blacksmith, and how love itself becomes a form of provision for the Hereafter.

HADITH 360

Anas bin Malik (May Allah be pleased with him) reported:

وعن أنس 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: إني لا أبكي إني لا أعلم أن ما عند الله تعالى خير لرسول الله صلى الله عليه وسلم، ولكن أبكي أن الوحي قد

انقطع من السماء، فهيجهما على البكاء، فجعلا يبكيان معها. ((رواه مسلم)).

After the death of Messenger of Allah (ﷺ), Abu Bakr (May Allah be pleased with him) said to 'Umar (May Allah be pleased with him): "Let us visit Umm Aiman (May Allah be pleased with her) as Messenger of Allah (ﷺ) used to visit her". As we came to her, she wept. They (Abu Bakr and 'Umar (May Allah be pleased with him) said to her, "What makes you weep? Do you not know that what Allah has in store for His Messenger (ﷺ) is better than (this worldly life)?" She said, "I weep not because I am ignorant of the fact that what is in store for Messenger of Allah (ﷺ) (in the Hereafter) is better than this world, but I weep because the Revelation has ceased to come". This moved both of them to tears and they began to weep along with her. [Muslim].

IN PLAIN WORDS

Visiting those the Prophet used to honor keeps his way alive. Umm Aiman's tears were not for losing this world for him, but because revelation had ended, a loss the companions felt deeply too.

REFERENCE : RIYAD AS-SALIHIN 360 IN-BOOK REFERENCE : INTRODUCTION, HADITH 360

HADITH 361

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم : أن رجلاً زار أخاه في قرية أخرى، فأرصد الله تعالى على مدرجته ملكاً، فلما أتى عليه قال: أين تريد؟ قال: أريد أخاً لي في هذه القرية. قال: هل لك عليه من نعمة تربها عليه؟ قال: لا غير أني أحببت في الله تعالى،

قال: فإني رسول الله إليك بأن الله قد أحبك كما أحبته فيه" ((رواه مسلم)).

The Prophet (ﷺ) said, "A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town." The angel said, "Have you done any favour to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)" [Muslim].

IN PLAIN WORDS

Traveling to see a fellow believer simply out of love for Allah, expecting nothing in return, earns Allah's own love. Pure affection for His sake is met with His pleasure.

REFERENCE : RIYAD AS-SALIHIN 361 IN-BOOK REFERENCE : INTRODUCTION, HADITH 361

HADITH 362

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم: "من عاد مريضاً أو زار أخاً له في الله، ناداه مناد، بأن طبت، وطاب ممشاك، وتبوات من الجنة منزلاً" ((رواه الترمذي وقال: حديث حسن، وفي بعض النسخ غريب)).

I heard Messenger of Allah (ﷺ) saying, "Whosoever visits an ailing person or a brother of his to seek the Pleasure of Allah, an announcer (angel) calls out: 'May you be happy, may your walking

be blessed, and may you be awarded a dignified position in Jannah". [At- Tirmidhi, who categorized it as Hadith Hasan].

IN PLAIN WORDS

Visiting the sick or a brother purely to please Allah is met with blessing on the journey and a place of honor in Paradise. The small act of showing up matters greatly.

REFERENCE : RIYAD AS-SALIHIN 362 IN-BOOK REFERENCE : INTRODUCTION, HADITH 362

HADITH 363

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري رضي الله عنه أن النبي صلى الله عليه وسلم قال: "إنما مثل الجليس الصالح وجليس السوء، كحامل المسك، وناخف الكير، فحامل المسك، إما أن يحذيك، وإما أن تبتاع منه، وإما أن تجد منه ريحاً طيبة، وناخف الكير، إما أن يحرق ثيابك ، وإما أن تجد منه ريحاً منتنة" ((متفق عليه)) .

I heard the Prophet (ﷺ) saying, "The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell". [Al- Bukhari and Muslim].

IN PLAIN WORDS

Good company is like a perfume-seller: you gain something good just by being near. Bad company is like standing by a furnace: you risk harm or come away tainted. Choose who you sit with carefully.

HADITH 364

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال:
"تنكح المرأة لأربع: لمالها، ولحسبها، ولجمالها، ولدينها، فاظفر بذات الدين
تربت يدك" ((متفق عليه)).

The Prophet (ﷺ) said, "A woman is married for four things: for her wealth, for her lineage, for her beauty or for her piety. Select the pious, may you be blessed!". [Al-Bukhari and Muslim].

IN PLAIN WORDS

People weigh wealth, family, and looks when choosing a spouse, but the Prophet urges giving priority to faith and character, which is where lasting blessing lies.

REFERENCE : RIYAD AS-SALIHIN 364 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 364

HADITH 365

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما قال: قال النبي صلى الله عليه وسلم
لجبريل: ما يمنعك أن تزورنا أكثر مما تزورنا؟ فنزلت: {وما ننزل إلا
بأمر ربك له ما بين أيدينا وما خلفنا وما بين ذلك} ((رواه
البخاري)).

The Prophet (ﷺ) said to Jibril (Gabriel), "What prevents you from visiting us more frequently?" Thereupon was revealed the Ayah: "

(The angels say:) 'And we (angels) descend not except by the Command of your Rubb. To Him belongs what is before us and what is behind us, and what is between those two". (:) [Al- Bukhari].

IN PLAIN WORDS

Even the angel Jibril came only by Allah's command. This teaches that everything happens within Allah's will, and longing for the company of the good is natural and good.

REFERENCE : RIYAD AS-SALIHIN 365 IN-BOOK REFERENCE : INTRODUCTION, HADITH 365

HADITH 366

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه ، عن النبي صلى الله عليه وسلم قال: " لا تصاحب إلا مؤمناً، ولا يأكل طعامك إلا تقي" . ((رواه أبو داود، والترمذي بإسناد لا بأس به)).

The Prophet (ﷺ) said, "Keep only a believer for a companion and let only a pious eat your food". [At-Tirmidhi and Abu Dawud].

IN PLAIN WORDS

Keep close company with people of faith and share your table with the God-conscious. Who you let into your life shapes the kind of person you become.

REFERENCE : RIYAD AS-SALIHIN 366 IN-BOOK REFERENCE : INTRODUCTION, HADITH 366

HADITH 367

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: " الرجل على دين خليله، فلينظر أحداًكم من يخال" . ((رواه أبو داود،

والترمذي بإسناد صحيح، وقال الترمذي: حديث حسن)).

I heard the Prophet (ﷺ) saying, "Man follows his friend's religion, you should be careful who you take for friends". [Abu Dawud and At-Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

We absorb the ways of our close friends, often without noticing. So be deliberate about whom you choose as friends, because their path tends to become yours.

REFERENCE : RIYAD AS-SALIHIN 367 IN-BOOK REFERENCE : INTRODUCTION, HADITH 367

HADITH 368

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري رضي الله عنه أن النبي صلى الله عليه وسلم قال: "المرء مع من أحب" ((متفق عليه)). وفي رواية قال: قيل للنبي صلى الله عليه وسلم: الرجل يحب القوم ولما يلحق بهم؟ قال: "المرء مع من أحب".

The Prophet (ﷺ) said, "A person will be summoned with the one whom he loves". [Al-Bukhari and Muslim]. Another narration is: The Prophet (ﷺ) was asked; "What about a person who loves a people but cannot be with them?" (i.e., either he cannot attain their lofty position of righteousness or that he has not met with them in this life). He (ﷺ) replied, "A person will be in the company of those whom he loves".

IN PLAIN WORDS

On the Day of Resurrection a person is raised alongside those they truly loved. Even someone who could not match the righteous in deeds will be gathered with them if they loved them sincerely.

HADITH 369

Anas bin Malik (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه أن أعرابياً قال لرسول الله صلى الله عليه وسلم : متى الساعة؟ قال رسول الله صلى الله عليه وسلم: ما أعددت لها؟ قال: حب الله ورسوله قال: "أنت مع من أحببت" ((متفق عليه)) وهذا لفظ مسلم. وفي رواية لهما: ما أعددت لها من كثير صوم، ولا صلاة، ولا صدقة ولكني أحب الله ورسوله.

A bedouin came to Messenger of Allah (ﷺ) and said to him, "When will be the Hour (i.e., the Day of Resurrection)?" He (the Prophet (ﷺ)) said, "What preparation have you made for it?" He said, "Only the love of Allah and His Messenger." Then Messenger of Allah (ﷺ) said, "You will be with those whom you love." [Al-Bukhari and Muslim]. The narration in Muslim is: The man replied: "I have made no significant preparation with regard to Salat (prayer), Saum (fasting) and Sadaqah (charity) but I love Allah and His Messenger".

IN PLAIN WORDS

When a man admitted his main preparation was loving Allah and His Messenger, the Prophet reassured him he would be with those he loves. Sincere love is itself a powerful provision for the Hereafter.

REFERENCE : RIYAD AS-SALIHIN 369 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 369

HADITH 370

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: جاء رجل إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله كيف تقول في رجل أحب قوماً ولم يلحق بهم؟ فقال رسول الله صلى الله عليه وسلم: "المرء مع من أحب" ((متفق عليه)).

A man came to Messenger of Allah (ﷺ) and said, "O Messenger of Allah! What do you think of a man who loves some people but does not go any nearer to their position?" He (ﷺ) replied, "A man will be with those whom he loves". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Love for the righteous draws you toward them even if your own deeds fall short. The Prophet promised that a person will be with those they love.

REFERENCE : RIYAD AS-SALIHIN 370 IN-BOOK REFERENCE : INTRODUCTION, HADITH 370

HADITH 371

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "الناس معادن كمعادن الذهب والفضة، خيارهم في الجاهلية خيارهم في الإسلام إذا فقهوا، والأرواح جنود مجندة، فما تعارف منها ائتلف، وما تناكر منها اختلف" ((رواه مسلم؟)). ((وروى البخاري)) قوله: "الأرواح" من رواية عائشة رضي الله عنها

I heard Messenger of Allah (ﷺ) saying, "People are like gold and silver; those who were best in Jahiliyyah (Pre-Islamic Period of Ignorance) are best in Islam, if they have religious understanding;

and the souls are like recruited soldiers, they get mixed up with those similar with them in qualities and oppose and drift away from those who do not share their qualities". [Muslim].

IN PLAIN WORDS

People differ in worth like gold and silver, and good nature carries over into faith when paired with understanding. Souls naturally gravitate toward kindred souls and drift from those unlike them.

REFERENCE : RIYAD AS-SALIHIN 371 IN-BOOK REFERENCE : INTRODUCTION, HADITH 371

HADITH 372

Usair bin 'Amr (Ibn Jabir) reported:

وعن أُسَير بن عمرو ويقال: "ابن جابر وهو" بضم الهمزة وفتح السين المهملة" قال: كان عمر بن الخطاب إذا أتى عليه أمداد أهل اليمن سألهم: أفیکم أویس بن عامر؟ حتى أتى على أویس رضي الله عنه ، فقال له: أنت أویس 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 علیکم أویس 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 أشrafهم، فوافق عمر، فسأله عن أویس،

فقال: تركته رث البيت قليل المتاع، قال: سمعت رسول الله 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 يرلو أقسم على الله لأبره، فإن استطعت أن تستغفر لك : فافعل، فأتى أويساً، فقال استغفر لي قال: أنت أحدث عهداً بسفر صالح، فاستغفر لي. قال: لقيت عمر؟ قال: نعم، فاستغفر له، ففطن له الناس، فانطلق على وجهه. ((رواه مسلم)). وفي رواية لمسلم أيضاً عن أسير بن جابر رضي الله عنه أن أهل الكوفة وفدوا على عمر رضي الله عنه ، وفيهم رجل ممن كان يسخر بأويس، فقال عمر: هل هاهنا أحد من القرنين؟ 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 ، فن 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".

When delegations from Yemen came to the help of (the Muslim army at the time of Jihad) 'Umar (May Allah be pleased with him) would ask them, "Is there Owais bin 'Amir amongst you?" (He continued searching him) until he met Owais (May Allah be pleased with him). He said, "Are you Owais bin 'Amir?" He said, "Yes". 'Umar asked, "Are you from the Qaran branch of the tribe of Murad?" He said, "Yes". He 'Umar (May Allah be pleased with him) again said,

"Did you suffer from leucoderma and then you were cured from it but for the space of a dirham?" He said, "Yes". He 'Umar (May Allah be pleased with him) said, "Is your mother still alive?" He said, "Yes". He 'Umar (May Allah be pleased with him) said, "I heard Messenger of Allah (ﷺ) saying, 'There would come to you Owais bin 'Amir with the reinforcement from the people of Yemen. He would be from Qaran (the branch) of Murad. He had been suffering from leucoderma from which he was cured but for a spot of a dirham. He has a mother to whom he is very dutiful. If he were to take an oath in the Name of Allah, Allah would fulfill his oath. And if it is possible for you, ask him to ask forgiveness for you.' So, ask forgiveness for me". He Owais (May Allah be pleased with him) did so. 'Umar (May Allah be pleased with him) then said, "Where do you intend to go?" He said, "To Kufah." He 'Umar (May Allah be pleased with him) said, "Let me write a letter for you to its governor," whereupon he Owais (May Allah be pleased with him) said, "I love to live amongst the poor people". The following year, a person from among the elite (of Kufah) performed Hajj and he met 'Umar (May Allah be pleased with him). 'Umar (May Allah be pleased with him) asked him about Owais (May Allah be pleased with him). He said, "I left him in a state with meagre means of sustenance in a decayed house." (Thereupon) 'Umar (May Allah be pleased with him) said, "I heard Messenger of Allah (ﷺ) saying, 'There would come to you Owais bin 'Amir of Qaran, a branch (of the tribe) of Murad, along with the reinforcement of the people of Yemen. He had been suffering from leucoderma which would have been cured but for the space of a dirham. He has a mother to whom he is very dutiful. Were he to swear, trusting Allah, for something, Allah would fulfill his oath. If you can ask him to pray for forgiveness for you, do so". This man went to Owais (May Allah be pleased with him) and asked him to pray for forgiveness for him. Owais (May Allah be pleased with him) said to him, "You have just returned from a blessed journey, it is you who should pray for forgiveness for me; and did you meet 'Umar?" The man said, "Yes". 'Owais (May Allah be

pleased with him) then prayed for forgiveness for him. People became aware of the high status of Owais (May Allah be pleased with him) and he set out following his course. [Muslim]. Another narration is: A delegation from Kufah came to 'Umar (May Allah be pleased with him). Among them was one who used to make fun of Owais (May Allah be pleased with him). 'Umar (May Allah be pleased with him) enquired, "Is there anyone among you who is from Qaran?" So this man stepped forward. Then 'Umar (May Allah be pleased with him) said, "I heard Messenger of Allah (ﷺ) saying, 'A man will come to you from Yemen named Owais. He will have left in the Yemen only his mother. He was suffering from leucoderma and prayed to Allah to be cured of it. So he was cured except for a space of the size of a dinar or a dirham. Whoever of you should meet him should ask him to pray for forgiveness for him.'" Another narration is: 'Umar (May Allah be pleased with him) said: "I heard Messenger of Allah (ﷺ) saying, 'The best one of the next generation (At-Tabi'un) is a man called Owais, he will have a mother and he will be suffering from leucoderma. Go to him and ask him to pray for forgiveness for you". [Muslim].

IN PLAIN WORDS

Umar sought out a humble, dutiful man of Yemen whose prayer for forgiveness the Prophet had praised, to ask him to pray for him. It shows the high standing of the sincere and devoted, however unknown they are to people.

REFERENCE : RIYAD AS-SALIHIN 372 IN-BOOK REFERENCE : INTRODUCTION, HADITH 372

HADITH 373

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

وعن عمر بن الخطاب رضي الله عنه قال: استأذنت النبي صلى الله عليه وسلم في العمرة، فأذن لي، وقال: "لا تنسنا يا أخي من دعائك" فقال

كلمة ما يسرنى أن لي بها الدنيا. وفي رواية قال: "أشركنا يا أخى في دعائك". حديث صحيح ((رواه أبو داود، والترمذي وقال: حديث حسن صحيح)).

I sought permission of the Prophet (ﷺ) to perform 'Umrah. He granted me leave and said, "Dear brother! Do not forget us in your supplications". ('Umar added): This is something I would not exchange for the whole world. Another narration is: He (ﷺ) said, "Include us, my dear brother, in your supplications." [Abu Dawud and At-Tirmidhi, who categorized the Hadith as Hasan Sahih.].

IN PLAIN WORDS

Even the Prophet valued being remembered in a traveler's prayer, and Umar treasured that request above all the world. Asking the sincere to pray for you, and praying for others, is a gift between believers.

REFERENCE : RIYAD AS-SALIHIN 373 IN-BOOK REFERENCE : INTRODUCTION, HADITH 373

HADITH 374

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: كان النبي صلى الله عليه وسلم يزور قباء راكباً وماشياً، فيصلّي فيه ركعتين، ((متفق عليه)). وفي رواية: كان النبي صلى الله عليه وسلم يأتي مسجد قباء كل سبت راكباً وماشياً وكان ابن عمر يفعله .

The Prophet (ﷺ) used to visit Quba', either mounted or on foot and would offer two Rak'ah prayer in the mosque there. [Al-Bukhari and Muslim]. Another narration is: The Prophet (ﷺ) used to visit the mosque at Quba' every Saturday (i.e., every week) either mounted

or on foot, and Ibn 'Umar (May Allah be pleased with them) used to do the same thing.

IN PLAIN WORDS

The Prophet would regularly visit the mosque at Quba and pray there. It shows the value of keeping up visits to blessed places of worship.

REFERENCE : RIYAD AS-SALIHIN 374 IN-BOOK REFERENCE : INTRODUCTION, HADITH 374

CHAPTER 46

Excellence and Etiquette of Sincere love for the sake of Allah

باب فضل الحب في الله والحث عليه وإعلام الرجل من يحبه أنه يحبه، وماذا يقول له إذا أعلمه

This chapter is about a particular kind of love, hubb fillah, loving another person purely for the sake of Allah and not for what they can do for you. an-Nawawi gathers here the hadith that show how heavy this love weighs with Allah, how it is itself a taste of faith, and the simple etiquette that goes with it.

Notice two threads running through these reports. First, this love is rewarded enormously: those who love one another for Allah are promised His shade on the Day when there is no other shade, seats of light, and Allah's own love in return. Second, the Prophet (peace be upon him) ties it to action, telling the believer who loves a brother for Allah's sake to actually say so out loud.

HADITH 375

Anas bin Malik (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: "ثلاث من كن فيه وجد بهن حلاوة الإيمان: أن يكون الله ورسوله أحب إليه مما سواهما، وأن يحب المرء لا يحبه إلا لله، وأن يكره أن يعود في الكفر بعد أن أنقذه الله منه، كما يكره أن يقذف في النار" ((متفق عليه)).

The Prophet (ﷺ) said, "There are three qualities whoever has them, will taste the sweetness of Iman: To love Allah and His Messenger (ﷺ) more than anyone else; to love a slave (of Allah) only for (the sake of) Allah; and to abhor returning to infidelity after Allah has

saved him from it as he would abhor to be thrown into the fire (of Hell)". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Faith becomes sweet when Allah and His Messenger are loved above all, when you love another only for Allah's sake, and when returning to disbelief feels as dreadful as being thrown into fire.

REFERENCE : RIYAD AS-SALIHIN 375 IN-BOOK REFERENCE : INTRODUCTION, HADITH 375

HADITH 376

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: " سبعة يظلهم الله في ظله يوم لا ظل إلا ظله: إمام عادل، وشاب نشأ في عبادة الله عز وجل، ورجل قلبه معلق بالمساجد. ورجلان تحابا في الله اجتمعا عليه، وتفرقا عليه، ورجل دعت امرأته ذات حسن وجمال، فقال: إني أخاف الله، ورجل تصدق بصدقة، فأخفاها حتى لا تعلم شماله ما تنفق يمينه، ورجل ذكر الله خالياً ففاضت عيناه" ((متفق عليه)).

The Prophet (ﷺ) said, "Seven are (the persons) whom Allah will give Shade of His Throne on the Day when there would be no shade other than His Throne's Shade: A just ruler; a youth who grew up worshipping Allah; a man whose heart is attached to mosques; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer by saying): 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has

given; and a person who remembers Allah in solitude and his eyes well up". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Among those Allah will shade on the Day when there is no other shade are two people who love each other purely for His sake. Sincere love between believers is honored alongside justice, devotion, and self-restraint.

REFERENCE : RIYAD AS-SALIHIN 376 IN-BOOK REFERENCE : INTRODUCTION, HADITH 376

HADITH 377

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال قال رسول الله صلى الله عليه وسلم " إن الله تعالى يقول يوم القيامة أين المتحابون بجلالي؟ اليوم أظلمهم في ظلي يوم لا ظل إلا ظلي" ((رواه مسلم)) .

Messenger of Allah (ﷺ) said, "On the Day of Resurrection, Allah, the Exalted, will say: 'Where are those who have mutual love for the sake of My Glory? Today I shall shelter them in My Shade when there will be no shade except Mine'. [Muslim].

IN PLAIN WORDS

On a day of overwhelming heat and fear, Allah will single out those who loved one another for His glory and shelter them in His shade. Love for His sake earns a unique nearness to Him.

REFERENCE : RIYAD AS-SALIHIN 377 IN-BOOK REFERENCE : INTRODUCTION, HADITH 377

HADITH 378

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال قال رسول الله صلى الله عليه وسلم : والذي نفسي بيده لا تدخلوا الجنة حتى تؤمنوا ولا تحابوا أولا أدلكم على شيء إذا فعلتموه تحاببتم: أفشوا السلام بينكم ((رواه مسلم)) .

Messenger of Allah (ﷺ) said, "By Him in Whose Hand my soul is! You will not enter Jannah until you believe, and you shall not believe until you love one another. May I inform you of something, if you do, you love each other. Promote greeting amongst you (by saying As-salamu 'alaikum to one another)". [Muslim].

IN PLAIN WORDS

True faith and entry into Paradise are tied to genuine love among believers, and spreading the greeting of peace is a simple, practical way to grow that love between us.

REFERENCE : RIYAD AS-SALIHIN 378 IN-BOOK REFERENCE : INTRODUCTION, HADITH 378

HADITH 379

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم : "أن رجلاً زار أخاً له في قريةٍ أخرى، فأرصد الله له على مدرجته ملكاً" وذكر الحديث إلى قوله: "إن الله قد أحبك كما أحبته فيه" ((رواه مسلم، وقد سبق بالباب قبله)) .

The Prophet (ﷺ) said, "A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town". The angel said, "Have you done any favour to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah, the

Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)". [Muslim].

IN PLAIN WORDS

Setting out to visit a brother only out of love for Allah brings Allah's own love in return. Pure, unselfish affection between believers is precious to Him.

REFERENCE : RIYAD AS-SALIHIN 379 IN-BOOK REFERENCE : INTRODUCTION, HADITH 379

HADITH 380

Al-Bara' bin 'Azib (May Allah be pleased with them) reported:

وعن البراء بن عازب رضي الله عنهما عن النبي صلى الله عليه وسلم أنه قال في الأنصار: "لا يحبهم إلا مؤمن، ولا يبغضهم إلا منافق، من أحبهم أحبه الله، ومن أبغضهم أبغضه الله" ((متفق عليه)).

The Prophet (ﷺ) said about the Ansar: "Only a believer loves them, and only a hypocrite hates them. Allah loves him who loves them and Allah hates him who hates them". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Loving the Ansar, who supported the Prophet, is described as a mark of faith, and hating them a mark of hypocrisy. Allah loves those who love them.

REFERENCE : RIYAD AS-SALIHIN 380 IN-BOOK REFERENCE : INTRODUCTION, HADITH 380

HADITH 381

Mu'adh (bin Jabal) (May Allah be pleased with him) reported:

وعن معاذ رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "قال الله عز وجل: المتحابون في جلالي، لهم منابر من نور يغبطهم النبيون والشهداء". ((رواه الترمذي وقال: حديث حسن صحيح)).

Messenger of Allah (ﷺ) said, "Allah, the Exalted, has said: 'For those who love one another for the sake of My Glory, there will be seats of light (on the Day of Resurrection), and they will be envied by the Prophets and martyrs'. [At- Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

Those who love one another for Allah's sake are promised radiant seats of light, a station so honored that even Prophets and martyrs will admire it.

REFERENCE : RIYAD AS-SALIHIN 381 IN-BOOK REFERENCE : INTRODUCTION, HADITH 381

HADITH 382

Abu Idris Al-Khawlani (May Allah had mercy upon him) reported:

وعن أبي إدريس الخولاني رحمه الله قال: دخلت مسجد دمشق، فإذا فتيّ براق الثنايا وإذا الناس معه، فإذا اختلفوا بشيء، أسندوه إليه، وصدروا عن رأيه، فسألت عنه، فقليل: هذا معاذ بن جبل رضي الله عنه، فلما كان من الغد، هجرت، فوجدته قد سبقني بالتهجير، ووجدته يصلي، فانتظرت حتى قضى صلاته، ثم جئته من قبل وجهه، فسلمت عليه، ثم قلت: والله إني لأحبك، فقال: آله؟ فقال: الله، فقال: آله؟

فَقَالَتْ: اللَّهُ، فَأَخَذَنِي بِحَبْوَةٍ رَدَائِي، فَجَبَذَنِي إِلَيْهِ، فَقَالَ: أَبْشِرْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " قَالَ اللَّهُ تَعَالَى وَجَبَتْ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ، وَالْمُتَجَالِسِينَ فِيَّ، وَالْمُتَزَاوِرِينَ فِيَّ، وَالْمُتَبَادِلِينَ فِيَّ " حَدِيثٌ صَحِيحٌ ((رواه مالك في الموطأ بإسناده الصحيح)).

I once entered the mosque in Damascus. I happened to catch sight of a young man who had bright teeth (i.e., he was always seen smiling). A number of people had gathered around him. When they differed over anything they would refer it to him and act upon his advice. I asked who he was and I was told that he was Mu'adh bin Jabal (May Allah be pleased with him) The next day I hastened to the mosque, but found that he had arrived before me and was busy in performing Salat. I waited until he finished, and then went to him from the front, greeted him with Salam and said to him, "By Allah I love you." He asked, "For the sake of Allah?" I replied, "Yes, for the sake of Allah". He again asked me, "Is it for Allah's sake?" I replied, "Yes, it is for Allah's sake." Then he took hold of my cloak, drew me to himself and said, "Rejoice,! I heard Messenger of Allah (ﷺ) saying, 'Allah, the Exalted, says: My love is due to those who love one another for My sake, meet one another for My sake, visit one another for My sake and spend in charity for My sake". [Malik].

IN PLAIN WORDS

When a young man told Mu'adh he loved him for Allah's sake, Mu'adh shared the glad news that Allah's love is due to those who love, meet, visit, and give for His sake.

REFERENCE : RIYAD AS-SALIHIN 382 IN-BOOK REFERENCE : INTRODUCTION, HADITH 382

HADITH 383

Abu Karimah Al-Miqdam bin Ma'dikarib (May Allah be pleased with him) reported:

عن أبي كريمة المقداد بن معد يكرب رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إذا أحب الرجل أخاه، فليخبره أنه يحبه" ((رواه أبو داود، والترمذي وقال : حديث حسن)).

The Prophet (ﷺ) said, "When a man loves his brother (for Allah's sake) let him tell him that he loves him". [Abu Dawud and At-Tirmidhi, who classified it as Hadith Sahih].

IN PLAIN WORDS

If you love someone as a fellow believer, do not keep it hidden.
Telling them plainly strengthens the bond of love between you.

REFERENCE : RIYAD AS-SALIHIN 383 IN-BOOK REFERENCE : INTRODUCTION, HADITH 383

HADITH 384

Mu'adh (bin Jabal) (May Allah be pleased with him) reported:

وعن معاذ رضي الله عنه، أن رسول الله صلى الله عليه وسلم، أخذ بيده وقال: "يا معاذ، والله إني لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني على ذكرك وشكرك، وحسن عبادتك". حديث صحيح، ((رواه أبو داود والنسائي بإسناد صحيح)).

Messenger of Allah (ﷺ) held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: 'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,' (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)". [Hadith Sahih]. [Abu Dawud and An-Nasa'i].

IN PLAIN WORDS

The Prophet told Mu'adh he loved him, then taught him a short prayer to say after every prayer, asking Allah's help to remember Him, thank Him, and worship Him well.

REFERENCE : RIYAD AS-SALIHIN 384 IN-BOOK REFERENCE : INTRODUCTION, HADITH 384

HADITH 385

Anas bin Malik (May Allah be pleased with him) reported:

وعن أنس، رضي الله عنه ، أن رجلاً كان عند النبي، صلى الله عليه وسلم، فمر رجل به، فقال: يا رسول الله إني لأحب هذا، فقال له النبي صلى الله عليه وسلم: "أأعلمته؟" قال: لا : قال: "أعلمه" فلحقه، فقال : إني أحبك في الله، فقال: أحبك الله الذي أحببني له . ((رواه أبو داود بإسناد صحيح)).

A man was with the Prophet (ﷺ) when another man passed by and the former said: "O Messenger of Allah! I love this man (for Allah's sake)". Messenger of Allah (ﷺ) asked, "Have you informed him?" He said, "No". Messenger of Allah (ﷺ) then said, "Tell him (that you love him)". So he went up to the man and said to him, "I love you for the sake of Allah;" and the other replied, "May Allah, for Whose sake you love me, love you." [Abu Dawud].

IN PLAIN WORDS

When a man said he loved another for Allah's sake, the Prophet told him to say so. He did, and the other replied with a beautiful prayer that Allah love him in return.

CHAPTER 47

Signs of Allah's love for His slaves and the efforts for its Achievement

باب علامات حب الله تعالى للعبد والحث على التخلق بها والسعي في تحصيلها.

This chapter turns from the love believers have for one another to the love Allah has for His servant, and the signs that mark it. an-Nawawi gathers reports showing how a person draws near to Allah and earns that love, and how Allah then places that love in the hearts of others.

Notice the path these reports trace: faithfulness to what Allah has commanded, then drawing nearer through voluntary devotion, until Allah loves the servant and guides their very limbs. Watch too how love that begins with Allah descends through the heavens and is finally placed among people on earth.

HADITH 386

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله تعالى قال: "من عاد لي ولياً، فقد آذنته بالحرب، وما تقرب إلي عبدي بشيء أحب إليّ مما افترضت عليه، وما يزال عبدي يتقرب إليّ بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني، أعطيته، ولئن استعاذني، لأعيذنه" ((رواه البخاري)).

Messenger of Allah (ﷺ) said, "Allah, the Exalted, has said: 'I will declare war against him who treats with hostility a pious worshipper

of Mine. And the most beloved thing with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (voluntary prayers or doing extra deeds besides what is obligatory) until I love him, (so much so that) I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks; and if he asks Me something, I will surely give him, and if he seeks My Protection (refuge), I will surely protect him". [Al-Bukhari]

IN PLAIN WORDS

Allah warns against harming His devoted servants. The way to His love is faithfulness to what He has commanded, then drawing nearer through extra devotion, until He guides the servant's every action and answers their call.

REFERENCE : RIYAD AS-SALIHIN 386 IN-BOOK REFERENCE : INTRODUCTION, HADITH 386

HADITH 387

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن النبي، صلى الله عليه وسلم، قال: "إذا أحب الله العبد نادى جبريل: إن الله تعالى يحب فلاناً، فأحبه، فيحبه جبريل، فينادي في أهل السماء: إن الله يحب فلاناً، فأحبه، فيحبه أهل السماء، ثم يوضع له القبول في الأرض" ((متفق عليه)). وفي رواية لمسلم: قال رسول الله صلى الله عليه وسلم: "إن الله تعالى إذا أحب عبداً دعا جبريل، فقال: إني أحب فلاناً فأحبه، فيحبه جبريل، ثم ينادي في السماء، فيقول: إن الله يحب فلاناً، فأحبه فيحبه أهل السماء، ثم يوضع له القبول في الأرض، وإذا أبغض عبداً دعا جبريل فيقول: إني أبغض

فلاناً، فأبغضه، فيبغضه جبريل، ثم ينادي في أهل السماء، إن الله
يبغض فلاناً، فأبغضوه، ثم توضع له البغضاء في الأرض".

The Prophet (ﷺ) said, "When Allah loves a slave, calls out Jibril and says: 'I love so-and-so; so love him'. Then Jibril loves him. After that he (Jibril) announces to the inhabitants of heavens that Allah loves so- and-so; so love him; and the inhabitants of the heavens (the angels) also love him and then make people on earth love him". [Al-Bukhari and Muslim]. Another narration of Muslim is: Messenger of Allah, (ﷺ) said: "When Allah loves a slave, He calls Jibril (Gabriel) and says: 'I love so-and-so; so love him.' And then Jibril loves him. Then he (Jibril) announces in the heavens saying: Allah loves so-and-so; so love him; then the inhabitants of the heavens (the angels) also love him; and then people on earth love him. And when Allah hates a slave, He calls Jibril and says: 'I hate so- and-so, so hate him.' Then Jibril also hates him. He (Jibril) then announces amongst the inhabitants of heavens: 'Verily, Allah hates so- and-so, so you also hate him.' Thus they also start to hate him. Then he becomes the object of hatred on the earth also". [Muslim].

IN PLAIN WORDS

When Allah loves a servant, He tells Jibril, who tells the angels, until that love spreads and acceptance is placed in people's hearts on earth. Real standing begins with Allah, not with people.

REFERENCE : RIYAD AS-SALIHIN 387 IN-BOOK REFERENCE : INTRODUCTION, HADITH 387

HADITH 388

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها، أن رسول الله صلى الله عليه وسلم، بعث رجلاً على سرية، فكان يقرأ لأصحابه في صلاتهم، فيختم بـ {قل هو الله

أحد { فلما رجعوا، ذكروا ذلك لرسول الله، صلى الله عليه وسلم، فقال:
"سلوه لأي شيء كان يصنع ذلك؟" فسأله، فقال : لأنها صفة
الرحمن، فأنا أحب أن أقرأ بها، فقال رسول الله صلى الله عليه وسلم
:"أخبروه أن الله تعالى يحبه" ((متفق عليه)) .

Messenger of Allah, (ﷺ) appointed a man in charge of an army unit who led them in Salat (prayer); he always concluded his recitation with Surat Al-Ikhlās: "Say (O Muhammad (ﷺ)): 'He is Allah, (the) One. Allah-us-Samad (Allah - the Self-Sufficient). He begets not, nor was He begotten. And there is none equal or comparable to Him.'" (112:-) Upon their return to Al-Madinah, they mentioned this to Messenger of Allah (ﷺ), who said, "Ask him why he does so?" He was asked and he said, "This Surah contains the Attributes of Allah, the Gracious, and I love to recite it. Messenger of Allah (ﷺ) then told them, "Tell him that Allah loves him". [Al-Bukhari and Muslim].

IN PLAIN WORDS

A man kept ending his prayers with the chapter describing Allah's oneness because he loved it. The Prophet told him that Allah loved him for it, showing how heartfelt attachment to Allah's words is rewarded.

REFERENCE : RIYAD AS-SALIHIN 388 IN-BOOK REFERENCE : INTRODUCTION, HADITH 388

CHAPTER 48

Warning against persecution of the Pious, the Weak and the Indigent

باب التحذير من إيذاء الصالحين والضعفة والمساكين

This short chapter carries a sober warning. The same Allah who loves and shades the righteous also watches over the duties owed to Him, and over how His servants treat the believers under His care. an-Nawawi pairs the honour of the previous chapters with a reminder of accountability.

The single hadith here centres on dhimmah, the protection or pledge of Allah that the believer enters by guarding the prayer. The point to notice is that this protection is not a blank cheque: it comes with a trust to keep, and falling short of what is owed to Allah is a grave matter.

HADITH 389

Jundub bin Abdullah (May Allah be pleased with him) reported:

وعن جندب بن عبد الله رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من صلى صلاة الصبح، فهو في ذمة الله، فلا يطلبنكم الله من ذمته بشئ، فإنه من يطلبه من ذمته بشئ، يدركه، ثم يكبه على وجهه في نار جهنم " ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "He who performs the Fajr (dawn) prayer comes under the Protection of Allah, so beware lest Allah questions you about what you owe Him. For if He questions anyone of you and he falls short of fulfilling the duty which he owes Him, He will requite and then throw upon his face into the Hellfire".

[Muslim].

IN PLAIN WORDS

Performing the dawn prayer places a person under Allah's protection. The Prophet warns us to honor that trust and the duties we owe Allah, for falling short of them is a serious matter.

REFERENCE : RIYAD AS-SALIHIN 389 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 389

CHAPTER 49

Making Judgment of people keeping in view their evident actions and leaving their hidden Actions to Allah (swt)

باب إجراء أحكام الناس على الظاهر وسرائرهم إلى الله تعالى

This chapter sets out a foundational principle of how Muslims are to deal with one another: we judge by what is outwardly shown, and we leave what is hidden in the heart to Allah. an-Nawawi gathers the famous reports about honouring the testimony of faith and the danger of looking past it into someone's secret intentions.

Notice the recurring weight given to the words La ilaha illallah. Once a person declares it, their life and property become protected, and no one may overrule that by claiming to know their true motive. These reports touch on the conduct of battle, and their finer rulings belong to the scholars; the spiritual lesson Buruja draws out is the seriousness of the testimony and the danger of presuming to read hearts.

HADITH 390

'Abdullah bin 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما، أن رسول الله صلى الله عليه وسلم قال:
"أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله ، وأن محمداً
رسول الله ، ويقيموا الصلاة، ويؤتوا الزكاة ، فإذا فعلوا ذلك عصموا
مني دماءهم وأموالهم إلا بحق الإسلام، وحسابهم على الله تعالى"
(متفق عليه) .

Messenger of Allah (ﷺ) said, "I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat. If they do so, they will have protection of their blood and property from me except when justified by Islam, and then account is left to Allah". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Once people declare faith and uphold its outward duties, their life and property are protected, and what lies hidden in their hearts is left to Allah alone to judge.

REFERENCE : RIYAD AS-SALIHIN 390 IN-BOOK REFERENCE : INTRODUCTION, HADITH 390

HADITH 391

Abu Abdullah bin Tariq bin Ashyam (May Allah be pleased with him) reported:

وعن أبي عبد الله طارق بن أشيم ، رضي الله عنه ، قال: سمعت رسول الله صلى الله عليه وسلم يقول: " من قال لا إله إلا الله ، وكفر بما يعبد من دون الله، حرم ماله ودمه، وحسابه على الله تعالى" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "He who professes La ilaha illallah (There is no true god except Allah), and denies of everything which the people worship besides Allah, his property and blood become inviolable, and it is for Allah to call him to account". [Muslim].

IN PLAIN WORDS

Whoever declares that there is no god but Allah and rejects all false worship has their life and property made inviolable. Their inner reckoning belongs to Allah.

HADITH 392

Al-Miqdad bin Al-Aswad (May Allah be pleased with him) reported:

وعن أبي المقداد بن الأسود، رضي الله عنه ، قال: قلت لرسول الله صلى الله عليه وسلم: أ رأيت إن لقيت رجلاً من الكفار، فاقتلنا، فضرب إحدى يدي بالسيف، فقطعها، ثم لا ذ مني بشجرة، فقال أسلمت لله، أأقتله يا رسول الله بعد أن قالها؟ فقال: "لا تقتله، فإن قتلته، فإنه بمنزلك قبل أن تقتله، وإنك بمنزلة قبل أن يقول كلمته التي قال" ((متفق عليه)). ((ومعنى أنه بمنزلك أي: معصوم الدم محكوم بإسلامه، ومعنى أنك بمنزلة أي: مباح الدم بالقصاص لورثته، لا أنه بمنزلة في الكفر؛ والله أعلم)).

I said, "Tell me, O Messenger of Allah, if I meet an infidel, and we fight together, and he cuts off my hands with his sword, then hides from me behind a tree and (then) says he has submitted himself to Allah. Shall I kill him after he has said it?" He (ﷺ) replied, "Do not kill him." I submitted, "But O Messenger of Allah, he cut off one of my hands and only then he said it." Messenger of Allah (ﷺ) then replied, "Do not kill him, for if you do so, he will be in the position in which you were before you killed him (i.e., he will be considered a Muslim and thus his life will be inviolable), and you will be in the position in which he was before he made his testimony (i.e., your life will not be inviolable, for his heirs can ask for Qisas)". [Al-Bukhari and Muslim].

When asked about an enemy in battle who declares faith only after striking, the Prophet forbade killing him. Once a person testifies to faith, we honor that testimony and do not presume to judge the heart behind it.

REFERENCE : RIYAD AS-SALIHIN 392 IN-BOOK REFERENCE : INTRODUCTION, HADITH 392

HADITH 393

Usamah bin Zaid (May Allah be pleased with them) reported:

وعن أسامة بن زيد، رضي الله عنهما، قال: بعثنا رسول الله صلى الله عليه وسلم، إلى الحرة من جهينة، فصباحنا القوم على مياههم، ولحقت أنا ورجل من الأنصار رجلاً منهم، فلما غشينا قال: لا إله إلا الله، فكف عنه الأنصاري، وطعنته برمح حتى قتله، فلما قدمنا المدينة بلغ ذلك النبي، صلى الله عليه وسلم، فقال لي: "يا أسامة أقتله بعد ما قال لا إله إلا الله؟! قلت يا رسول الله إنما كان متعوذا فقال "أقتله بعد ما قال لا إله إلا الله؟!" فما زال يكررها على حتى تمنيت أني لم أكن أسلمت قبل ذلك اليوم. ((متفق عليه)). وفي رواية: فقال رسول الله صلى الله عليه وسلم "أقال: لا إله إلا الله وقتلته؟! قلت: يا رسول الله، إنما قالها خوفاً من السلاح، قال: "أفلا شققت عن قلبه حتى تعلم أقالها أم لا؟!" فما زال يكررها حتى تمنيت أني أسلمت يومئذ.

Messenger of Allah (ﷺ) sent us to Huraqat, a tribe of Juhainah. We attacked that tribe early in the morning and defeated them, (then) a man from the Ansar and I caught hold of a man (of the defeated tribe). When we overcame him, he said: 'La ilaha illallah (There is no true god except Allah).' At that moment, the Ansari spared him, but I

attacked him with my spear and killed him. By the time we went back to Al-Madinah, news had already reached Messenger of Allah (ﷺ). He said to me, "O Usamah, did you kill him after he professed La ilaha illallah (There is no true god except Allah)?" I said, "O Messenger of Allah! He professed it only to save his life." Messenger of Allah (ﷺ) repeated, "Did you kill him after he had professed La ilaha illallah?" He went on repeating this to me until I wished I had not embraced Islam before that day (so that I would have not committed this sin). [Al-Bukhari and Muslim]. Another narration is: Messenger of Allah (ﷺ) said, "Did you kill him in spite of his professing La ilaha illallah?" I said, "O Messenger of Allah! He said out of fear of our arms." He (ﷺ) said, "Why did you not cut his heart open to find out whether he had done so sincerely or not?" He continued repeating it until I wished that I had embraced Islam only that day.

IN PLAIN WORDS

Usamah killed a man who had just declared faith, thinking it insincere. The Prophet's stern repetition of the question left Usamah deeply regretful, teaching that we accept the words of faith and never claim to read motives.

REFERENCE : RIYAD AS-SALIHIN 393 IN-BOOK REFERENCE : INTRODUCTION, HADITH 393

HADITH 394

Jundub bin 'Abdullah (May Allah be pleased with him) reported:

وعن جندب بن عبد الله، رضي الله عنه ، أن رسول الله صلى الله عليه وسلم، بعث بعثاً من المسلمين إلى قوم من المشركين، وأنهم اتقوا فكان رجلاً من المشركين إذا شاء أن يقصد إلى رجل من المسلمين قصد له فقتله، وأن رجلاً من المسلمين قصد غفلته، وكنا نتحدث أنه

أسامة بن زيد، فلما رفع عليه السيف ، قال: لا إله إلا الله، فقتله، فجاء
 البشير إلى رسول الله ، صلى الله عليه وسلم فسأله ، وأخبره، حتى
 أخبره خبر الرجل كيف صنع ، فدعاه فسأله، فقال: "لم قتله؟ فقال: يا
 رسول الله أوجع في المسلمين، وقتل فلانا وفلانا -وسمى له نفراً- وإني
 حملت عليه، فلما رأى السيف قال: لا إله إلا الله. قال رسول الله صلى
 الله عليه وسلم: "اقتلته؟" قال نعم : قال: "فكيف تصنع بلا إله إلا الله،
 إذا جاءت يوم القيامة؟ قال: يا رسول الله استغفر لي. قال: "وكيف
 تصنع بلا إله إلا الله إذا جاءت يوم القيامة؟" فجعل لا يزيد على أن
 يقول: " كيف تصنع بلا إله إلا الله إذا جاءت يوم القيامة" ((رواه
 مسلم)).

Messenger of Allah (ﷺ) dispatched a contingent of the Muslims to a tribe of the polytheists. The two sides met (in combat) at one place. A man among the polytheists was so dashing that, whenever he intended to kill a man from Muslims, he killed him. Amongst the Muslims, too, was a man looking forward to (an opportunity of) his (polytheist's) unmindfulness. He (the narrator) said: We talked that he was Usamah bin Zaid (May Allah be pleased with him). When he raised his sword, he (the soldier of the polytheists) uttered: "La ilaha illallah (There is no true god except Allah)." But he (Usamah bin Zaid) killed him. When the good news of victory reached Messenger of Allah (ﷺ) he asked him (about the events of the battle), and he informed him about the man (Usamah) and what he had done. He (Messenger of Allah (ﷺ)) sent for him and asked him why he had killed him. He (Usamah) said, "O Messenger of Allah, he struck the Muslims and killed such and such of them." And he named some of them. (He continued): "I attacked him and when he

saw the sword he said: 'La ilaha illallah.'" Messenger of Allah (ﷺ) said, "Did you kill him?" He (Usamah) replied in the affirmative. The Messenger of Allah then remarked, "What would you do with regard to (the utterance): La ilaha illallah, when it comes (before you) on the Day of Resurrection?" He (Usamah) said, "O Messenger of Allah! Beg forgiveness for me". He (the Prophet (ﷺ)) said, "What would you do with regard to (the utterance): La ilaha illallah, when it comes (before you) on the Day of Resurrection?" He (Messenger of Allah (ﷺ)) added nothing to it but kept repeating, "What would you do with regard to (the utterance): La ilaha illallah, when it comes (before you) on the Day of Resurrection?". [Muslim].

IN PLAIN WORDS

Again a fighter killed a man who declared faith at the last moment. The Prophet kept asking how he would answer for that testimony on the Day of Resurrection, underlining how weighty the words of faith are.

REFERENCE : RIYAD AS-SALIHIN 394 IN-BOOK REFERENCE : INTRODUCTION, HADITH 394

HADITH 395

'Abdullah bin 'Utbah bin Mas'ud reported:

وعن عبد الله بن عتبة بن مسعود قال: سمعت عمر بن الخطاب، رضي الله عنه، يقول: "إن ناساً كانوا يؤخذون بالوحي في عهد رسول الله صلى الله عليه وسلم وإن الوحي قد انقطع، وإنما نأخذهم الآن بما ظهر لنا من أعمالكم، فمن أظهر لنا خيراً، أمناه وقرّبناه، وليس لنا من سريره شيء، الله يحاسبه في سيرته، ومن أظهر لنا سوءاً، لم نأمنه، ولم نصدقه وإن قال: إن سيرته حسنة" ((رواه البخاري)).

I heard 'Umar bin Al- Khattab (May Allah be pleased with him) reported saying: "In the lifetime of Messenger of Allah (ﷺ) some people were called to account through Revelation. Now Revelation has discontinued and we shall judge you by your apparent acts. Whoever displays to us good, we shall grant him peace and security, and treat him as a near one. We have nothing to do with his insight. Allah will call him to account for that. But whosoever shows evil to us, we shall not grant him security nor shall we believe him, even if he professed that his intention is good." [Al-Bukhari].

IN PLAIN WORDS

Umar explained that since revelation no longer exposes hidden hearts, people are judged by their visible conduct. Show good and you are treated as trustworthy; show evil and you are not, while Allah judges what is concealed.

REFERENCE : RIYAD AS-SALIHIN 395 IN-BOOK REFERENCE : INTRODUCTION, HADITH 395

CHAPTER 50

Fear (of Allah)

باب الخوف

This chapter is about the fear of Allah: a sober awareness of His power, the reality of the Day of Resurrection, and the seriousness of how we will be questioned. an-Nawawi gathers vivid reminders of the Hereafter so that the heart stays alert and does not grow careless.

Notice that this fear is meant to move us, not to crush us. The reports here speak of how deeds are weighed, how each person will answer for their life and choices, and how even small acts of charity can shield us. The aim is a watchful heart that takes the warning seriously and acts while there is time.

HADITH 396

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود، رضي الله عنه ، قال: حدثنا رسول الله صلى الله عليه وسلم، وهو الصادق المصدوق: "إن أحدكم يجمع خلقه في بطن أمه أربعين يوماً نطفةً، ثم يكون علقة مثل ذلك، ثم يكون مضغةً مثل ذلك، ثم يرسل الملك، فينفخ فيه الروح، ويؤمر بأربع كلمات: يكتب رزقه، وأجله، وعمله، وشقى أم سعيد. فوالذي لا إله غيره إن أحدكم ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها إلى ذراع، فيسبق عليه الكتاب ، فيعمل بعمل أهل النار فيدخلها، وإن أحدكم ليعمل بعلم

أهل النار حتى ما يكون بينه وبينها إلا ذراع، فيسبق عليه الكتاب
فيعمل بعمل أهل الجنة فيدخلها" ((متفق عليه)) .

Messenger of Allah (ﷺ), the truthful and the receiver of the truth informed us, saying, "The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days, then it becomes a clinging thing in similar (period), then it becomes a lump of flesh like that, then Allah sends an angel who breathes the life into it; and (the angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable. By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of Jannah until there is only one cubit between him and it (Jannah), when what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he enter it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of Jannah until he would enter it." [Al- Bukhari and Muslim].

IN PLAIN WORDS

Our creation and destiny, including provision, lifespan, and conduct, are recorded by Allah. Yet what counts is how a person finishes, since it is the final actions that decide one's end, so never grow complacent.

REFERENCE : RIYAD AS-SALIHIN 396 IN-BOOK REFERENCE : INTRODUCTION, HADITH 396

HADITH 397

Ibn Mas'ud (May Allah be pleased with him) reported:

وعنه قال : قال رسول الله صلى الله عليه وسلم " يؤتى بجهنم يومئذ لها سبعون ألف زمام مع كل زمام سبعون ألف ملك يجرونها " ((رواه

Messenger of Allah (ﷺ) said, "Hell will be brought on that Day (the Day of Resurrection) with seventy thousand bridles; and with every bridle will be seventy thousand angels, pulling it". [Muslim].

IN PLAIN WORDS

The Prophet describes Hell on the Day of Resurrection as immense and overwhelming, drawn forth by vast numbers of angels. The image is meant to instill awe and a serious fear of Allah.

REFERENCE : RIYAD AS-SALIHIN 397 IN-BOOK REFERENCE : INTRODUCTION, HADITH 397

HADITH 398

Nu'man bin Bashir (May Allah be pleased with them) reported:

وعن النعمان بن بشير رضي الله عنهما قال : سمعت رسول الله صلى الله عليه وسلم يقول: إن أهون أهل النار عذابا يوم القيامة لرجل يوضع في أنحاص قدميه جمرتان يغلي منهما دماغه، ما يرى أن أحد أشد منه عذابا، وإنه لأهونهم عذابا" ((متفق عليه))

Messenger of Allah (ﷺ) said, "The least tortured man on the Day of Resurrection is one underneath whose feet will be placed two live coal, and his brain will be boiling, and he would think that he is the most tortured, while he is the least tortured". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Even the lightest punishment on that Day is so severe that the one suffering it will imagine no one is worse off. It is a sobering call to take the Hereafter seriously.

HADITH 399

Samurah bin Jundub (May Allah be pleased with him) reported:

وعن سمرة بن جندب، رضي الله عنه، أن نبي الله، صلى الله عليه وسلم قال: "منهم من تأخذه النار إلى كعبيه، ومن من تأخذ إلى ركبتيه، ومنهم من تأخذه إلى حجزته، ومنهم من تأخذه إلى ترقوته" ((رواه مسلم)). ('الحجزة : معقد الإزار تحت السرة و الترقوة بفتح التاء وضم القاف: هي العظم الذي عند ثغرة النحر، وللإنسان ترقوتان في جانبي النحر')

Prophet of Allah (ﷺ) said, "Among the people of Hell are there those who will be emersed in fire to their ankels, some to their knees, some to their waists, and some to their throats". [Muslim].

IN PLAIN WORDS

People will face consequences in proportion to their state, some affected far more than others. The varied imagery warns us to mind our deeds now.

REFERENCE : RIYAD AS-SALIHIN 399 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 399

HADITH 400

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما أن رسول الله، صلى الله عليه وسلم، قال "يقوم الناس لرب العالمين حتى يغيب أحدهم في رثخه إلى أنصاف

أذنيه" ((متفق عليه)) . ((والرشح : العرق)).

I heard Messenger of Allah (ﷺ) as saying, "Mankind will stand before Allah, the Rubb of the worlds (on the Day of Resurrection), some of them will stand submerged in perspiration up to half of their ears". [Al-Bukhari and Muslim].

IN PLAIN WORDS

On the Day of Resurrection people will stand before Allah in deep distress, a scene meant to awaken humility and seriousness about how we live.

REFERENCE : RIYAD AS-SALIHIN 400 IN-BOOK REFERENCE : INTRODUCTION, HADITH 400

HADITH 401

Anas bin Malik (May Allah be pleased with him) reported:

وعن أنس، رضي الله عنه، قال: خطبنا رسول الله، صلى الله عليه وسلم خطبة ما سمعت مثلها قط، فقال: "لو تعلمون ما أعلم لضحكتم قليلاً ولبكيتم كثيراً" فغطى أصحاب رسول الله، صلى الله عليه وسلم وجوههم، ولهم خنين. ((متفق عليه)). وفي رواية: بلغ رسول الله، صلى الله عليه وسلم عن أصحابه شئ فخطب، فقال: "عرضت على الجنة والنار، فلم أر كاليوم في الخير والشر، ولو تعلمون ما أعلم لضحكتم قليلاً، ولبكيتم كثيراً" فما أتى على أصحاب رسول الله، صلى الله عليه وسلم يوم أشد منه، غطوا رؤوسهم ولهم خنين.

Messenger of Allah (ﷺ) delivered a Khutbah to us the like of which I had never heard from him before. He said, "If you knew what I know, you would laugh little and weep much". Thereupon those

present covered their faces and began sobbing. [Al-Bukhari and Muslim]. Another narration is: Messenger of Allah (ﷺ) heard of something about his Companions upon which he addressed them and said, "Jannah and (Hell) Fire were shown to me and I have never seen the like of this day in good and in evil. If you were to know what I know, you would laugh little and weep much". His Companions experienced such suffering on that day that had no equal. They covered their faces and began to weep.

IN PLAIN WORDS

The Prophet, after being shown Paradise and Hell, said that if people knew what he knew they would laugh little and weep much. His listeners wept, struck by the weight of the Hereafter.

REFERENCE : RIYAD AS-SALIHIN 401 IN-BOOK REFERENCE : INTRODUCTION, HADITH 401

HADITH 402

Al-Miqdad (May Allah be pleased with him) reported:

وعن المقداد، رضي الله عنه، قال: سمعت رسول الله، صلى الله عليه وسلم يقول: "تدنى الشمس يوم القيامة من الخلق حتى تكون منهم كمقدار ميل" قال سليم بن عامر الراوى عن المقداد: فوالله ما أدري ما يعني الميل، أمسافة الأرض أم الميل الذي يكحل به العين "فيكون الناس على قد أعمالهم في العرق، فمنهم من يكون إلى كعبيه، ومنهم من يكون إلى ركبتيه، ومنهم من يكون إلى حقوبه، ومنهم من يلجمه العرق إجماءً" وأشار رسول الله، صلى الله عليه وسلم، بيده إلى فيه ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "On the Day of Resurrection, the sun will come so close to people that there would be left only a distance of one Meel". Sulaim bin 'Amir said: By Allah, I do not know whether he meant by "Meel", the mile of the distance measure or the stick used for applying antimony powder to the eye. (Messenger of Allah (ﷺ) is, however, reported to have said:) "The people then will be submerged in perspiration according to their deeds, some up to their ankles, some up to their knees, some up to the waist and some will have the bridle of perspiration (reaching their mouth and nose) and, while saying this Messenger of Allah (ﷺ) pointed to his mouth with his hand". [Muslim].

IN PLAIN WORDS

On that Day the sun will draw near and people will be in distress according to their deeds. The reminder urges us to prepare with good actions now.

REFERENCE : RIYAD AS-SALIHIN 402 IN-BOOK REFERENCE : INTRODUCTION, HADITH 402

HADITH 403

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة، رضي الله عنه ، أن رسول الله صلى الله عليه وسلم،
قال: "يعرق الناس يوم القيامة حتى يذهب عرقهم في الأرض سبعين
ذراعاً، ويلجمهم حتى يبلغ آذانهم" ((متفق عليه)). ((ومعنى
يذهب في الأرض : ينزل ويغوص)).

Messenger of Allah (ﷺ) said, "The people will perspire on the Day of Resurrection and their perspiration will be seventy cubits down in the earth and it will reach up to their ears (they will be bridled with it)". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet describes the intense hardship people will face on the Day of Resurrection. Such reminders are meant to keep the heart mindful and humble before Allah.

REFERENCE : RIYAD AS-SALIHIN 403 IN-BOOK REFERENCE : INTRODUCTION, HADITH 403

HADITH 404

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: كنا مع رسول الله، صلى الله عليه وسلم إذا سمع وجبة فقال: "هل تدرون ما هذا؟" قلنا: الله ورسوله أعلم. قال: هذا حجر رمى به في النار منذ سبعين خريفاً فهو يهوي في النار الآن حتى انتهى إلى قعره، فسمعتم وجبتها" ((رواه مسلم)).

We were in the company of Messenger of Allah (ﷺ) when we heard a bang. Thereupon Messenger of Allah (ﷺ) said. "Do you know what this (sound) is?" We said, "Allah and His Messenger know better." He (ﷺ) said, "That is a stone which was thrown into Hell seventy years before and it has just reached its bottom". [Muslim].

IN PLAIN WORDS

A sound was heard, and the Prophet explained it was a stone that had been falling into Hell for seventy years and only now reached the bottom. The image conveys how deep and grave Hell is.

REFERENCE : RIYAD AS-SALIHIN 404 IN-BOOK REFERENCE : INTRODUCTION, HADITH 404

HADITH 405

'Adi bin Hatim (May Allah be pleased with him) reported:

وعن عدي بن حاتم، رضي الله عنه ، قال: قال رسول الله، صلى الله عليه وسلم "ما منكم من أحد إلا سيكلمه ربه ليس بينه وبينه ترجمان،

فينظر أيمن منه، فلا يرى إلا ما قدم، وينظر أشأم منه، فلا يرى إلا ما قدم، وينظر بين يديه، فلا يرى إلا النار تلقاء وجهه، فاتقوا النار ولو بشق تمرة" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "Everyone of you will speak to his Rubb without an interpreter between them. He will look to his right side and will see only the deeds he had previously done; he will look to his left and will see only the deeds he had previously done, and he will look in front of him and will see nothing but Fire (of Hell) before his face. So protect yourselves from Fire (of Hell), even by giving half a date- fruit (in charity)". [Al-Bukhari and Muslim].

IN PLAIN WORDS

On that Day each person stands alone before Allah with only their deeds, facing the Fire ahead. So shield yourself however you can, even with a tiny act of charity like half a date.

REFERENCE : RIYAD AS-SALIHIN 405 IN-BOOK REFERENCE : INTRODUCTION, HADITH 405

HADITH 406

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر رضي الله عنه ، قال: قال رسول الله ، صلى الله عليه وسلم "إني أرى ما لا ترون؛ أظت السماء وحق لها أن تئط، ما فيها موضع أربع أصابع إلا وملك واضع جبهته ساجداً لله تعالى، والله لو تعلمون ما أعلم، لضحكتم قليلاً، ولبكيتم كثيراً، وما تلذذتم بالنساء على الفراش، ولخرجتم إلى الصعدات تجأرون إلى الله تعالى" ((رواه الترمذي وقال: حديث حسن)). وأظت بفتح الهمزة وتشديد الطاء وتئط بفتح

التاء وبعدها همزة مكسورة، والأطيط: صوت الرحل والقتب وشبههما، ومعناه: أن كثرة من في السماء من الملائكة العابدين قد أثقلتها حتى أظت.

Messenger of Allah (ﷺ) said, "I see what you do not see and I hear what you do not hear; heaven has squeaked, and it has right to do so. By Him, in Whose Hand my soul is, there is not a space of four fingers in which there is not an angel who is prostrating his forehead before Allah, the Exalted. By Allah, if you knew what I know, you would laugh little, weep much, and you would not enjoy women in beds, but would go out to the open space beseeching Allah". [At- Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

The Prophet perceived realities hidden from us, including angels everywhere in worship, and warned that knowing what he knew would change how we live. It is a call to humble awe before Allah.

REFERENCE : RIYAD AS-SALIHIN 406 IN-BOOK REFERENCE : INTRODUCTION, HADITH 406

HADITH 407

Abu Barzah (May Allah be pleased with him) reported:

وعن أبي برزة -براء ثم زاي- نضلة بن عبيد الأسلمي، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: "لا تزول قدما عبد يوم القيامة حتى يسأل عن عمره فيما أفناه، وعن علمه فيما فعل فيه، وعن ماله من أين اكتسبه، وفيما أنفقه، وعن جسمه فيم أبلاه" ((رواه الترمذي وقال: حديث حسن صحيح)).

Messenger of Allah (ﷺ) said, "Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out." [At-Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

No one will move on the Day of Resurrection until questioned about their life, knowledge, wealth, and body. It reminds us that all we are given is a trust we will answer for.

REFERENCE : RIYAD AS-SALIHIN 407 IN-BOOK REFERENCE : INTRODUCTION, HADITH 407

HADITH 408

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة، رضي الله عنه ، قال: قرأ رسول الله، صلى الله عليه وسلم {يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا} ثم قال: "أتدرون ما أخبارها؟" قالوا الله ورسوله أعلم. قال: "فإن أخبارها أن تشهد كل عبد أو أمة بما عمل على ظهرها تقول: عملت كذا وكذا في يوم كذا وكذا، فهذه أخبارها" ((رواه الترمذي وقال : حديث حسن صحيح)).

Messenger of Allah (ﷺ) recited, "That Day it (the earth) will reveal its news (about all that happened over it of good or evil)." (:). Then he (ﷺ) inquired, "Do you know what its news are?" He was told: "Allah and His Messenger know better". He said, "Its news is that it shall bear witness against every slave man and woman they did on its back. It will say: 'You did this and this on such and such day.' Those will be its news." [At-Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

The earth itself will testify to every deed done upon it. Knowing that nothing is forgotten should make us careful in private and in public.

REFERENCE : RIYAD AS-SALIHIN 408 IN-BOOK REFERENCE : INTRODUCTION, HADITH 408

HADITH 409

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعدي الخدرى، رضي الله عنه، قال: قال رسول الله، صلى الله عليه وسلم "كيف أنعم وصاحب القرن قد التقم، واستمع الإذن متى يؤمر بالنفخ فينفخ" فكان ذلك ثقل على أصحاب رسول الله، صلى الله عليه وسلم فقال لهم: "قولوا: حسبنا الله ونعم الوكيل" ((رواه الترمذي وقال حديث حسن)).

Messenger of Allah (ﷺ) said, "How can I feel at ease when the Angel of the Trumpet, (Israfil) has put his lips to the Trumpet and is waiting for the order to blow it". He (ﷺ) perceived as if this had shocked his Companions, so he (ﷺ) told them to seek comfort through reciting: 'Hasbunallah wa ni'mal-Wakil [Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)] ". [At-Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

The Prophet felt unable to relax knowing the Trumpet was poised to be blown for the Day of Resurrection. He taught his worried companions to find comfort in trusting that Allah is sufficient for them.

REFERENCE : RIYAD AS-SALIHIN 409 IN-BOOK REFERENCE : INTRODUCTION, HADITH 409

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة، رضي الله عنه، قال: قال رسول الله، صلى الله عليه وسلم "من خاف أدلج، ومن أدلج، بلغ المنزل، ألا إن سلعة الله غالية، إلا إن سلعة الله الجنة" ((رواه الترمذي وقال: حديث حسن)).

I heard Messenger of Allah (ﷺ) saying, "He who is afraid of the pillage of the enemy, sets out in the early part of the night; and he who sets out early, reaches his destination. Be on your guard that the commodity of Allah is precious. Verily the commodity of Allah is Jannah". [At-Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

Just as a traveler who moves early reaches safety, the one who strives early secures the goal. Allah's reward, Paradise, is precious and worth every effort.

REFERENCE : RIYAD AS-SALIHIN 410 IN-BOOK REFERENCE : INTRODUCTION, HADITH 410

HADITH 411

'Aishah (May Allah be pleased with her) reported:

وعن عائشة، رضي الله عنها، قالت: سمعت رسول الله، صلى الله عليه وسلم يقول: "يحشر الناس يوم القيامة حفاة عراة غرلا" قلت: يا رسول الله الرجال والنساء جميعاً ينظر بعضهم إلى بعض؟ قال: "يا عائشة الأمر أشد من أن يهتمهم ذلك". وفي رواية: "الأمر أهم من أن ينظر بعضهم إلى بعض" ((متفق عليه)).

I heard Messenger of Allah (ﷺ) saying, "The people will be assembled on the Day of Resurrection barefooted, naked and uncircumcised". I said, "O Messenger of Allah! Will the men and the women be together on that Day; looking at one another?" Upon this Messenger of Allah (ﷺ) said, "O Aishah, the matter will be too serious for them to look at one another". [Al-Bukhari and Muslim].

IN PLAIN WORDS

On the Day of Resurrection the reality will be so grave that people will not even glance at one another. It is a reminder of how serious that Day will be.

REFERENCE : RIYAD AS-SALIHIN 411 IN-BOOK REFERENCE : INTRODUCTION, HADITH 411

CHAPTER 51

Hope in Allah's Mercy

باب الرجاء

After the chapter on fear, an-Nawawi balances it with hope in Allah's mercy. These reports gather the immense generosity of Allah toward His servants: the reward He gives for sincere faith, the way He multiplies good and pardons evil, and how His mercy outweighs His wrath.

Notice how faith in Allah's oneness runs through these hadith as the foundation of hope, and how Allah meets the one who turns to Him with forgiveness far greater than the sin. Hope here is not an excuse to be careless, but trust that Allah's mercy is vast for the heart that returns to Him.

HADITH 412

'Ubadah bin As-Samit (May Allah be pleased with him) reported:

وعن عبادة بن الصامت، رضي الله عنه ، قال: قال رسول الله، صلى الله عليه وسلم: "من شهد أن لا إله إلا الله وحده لا شريك له، وأن محمداً عبده ورسوله، وأن عيسى عبد الله ورسوله، وكلمته ألقاها إلى مريم وروح منه، وأن الجنة حق والنار حق، أدخله الله الجنة على ما كان من العمل" ((متفق عليه)). وفي رواية لمسلم: "من شهد أن لا إله إلا الله، وأن محمداً رسول الله، حرم عليه النار".

Messenger of Allah (ﷺ) said, "He who bears witness that there is no true god except Allah, alone having no partner with Him, that Muhammad is His slave and His Messenger, that 'Isa (Jesus) is His slave and Messenger and he (Jesus) is His Word which He

communicated to Maryam (Mary) and His spirit which He sent to her, that Jannah is true and Hell is true; Allah will make him enter Jannah accepting whatever deeds he accomplished". [Al-Bukhari and Muslim]. Another narration in Muslim is: the Messenger of Allah (ﷺ) said, "Whosoever testifies that there is no true god except Allah and that Muhammad is the Messenger of Allah, Allah (SWT) saves him from the Fire (of Hell)".

IN PLAIN WORDS

Whoever truly affirms the oneness of Allah, the messengership of Muhammad and of Jesus, and the reality of Paradise and Hell will be admitted to Paradise. Sincere faith opens the door to Allah's mercy.

REFERENCE : RIYAD AS-SALIHIN 412 IN-BOOK REFERENCE : INTRODUCTION, HADITH 412

HADITH 413

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر، رضي الله عنه ، قال: قال النبي صلى الله عليه وسلم :
"يقول الله عز وجل: من جاء بالحسنة، فله عشر أمثالها أو أزيد، ومن
جاء بالسيئة، فجزاء سيئة سيئة مثلها أو غفر. ومن تقرب مني شبراً ،
تقربت منها ذراعاً، ومن تقرب مني ذراعاً ، تقربت منه باعاً، ومن أتاني
يمشي ، أتيته هرولة، ومن لقيني بقراب الأرض خطيئة لا يشرك به شيئاً
، لقيته بمثلها مغفرة" ((رواه مسلم)).

The Prophet (ﷺ) said, "Allah, the Almighty, says: 'Whosoever does a good deed, will have (reward) ten times like it and I add more; and whosoever does an evil, will have the punishment like it or I will forgive (him); and whosoever approaches Me by one span, I will approach him by one cubit; and whosoever approaches Me by one cubit, I approach him by one fathom, and whosoever comes to Me

walking, I go to him running; and whosoever meets Me with an earth-load of sins without associating anything with Me, I meet him with forgiveness like that". [Muslim]

IN PLAIN WORDS

Allah multiplies a single good deed at least tenfold and may pardon evil entirely. The closer a person moves toward Him, the faster He draws near, meeting them with mercy and forgiveness.

REFERENCE : RIYAD AS-SALIHIN 413 IN-BOOK REFERENCE : INTRODUCTION, HADITH 413

HADITH 414

Jabir (May Allah be pleased with him) reported:

وعن جابر قَالَ : جاء أعرابي إِلَى النَّبِيِّ فَقَالَ : يَا رَسُولَ اللَّهِ ، مَا الْمَوْجِبَتَانِ ؟ قَالَ : « مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ ، وَمَنْ مَاتَ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ » . رواه مسلم .

A bedouin came to the Prophet (ﷺ) and asked him, "O Messenger of Allah, what are the two imperatives which lead to Jannah or Hell". He (ﷺ) replied, "He who dies without associating anything with Allah will enter Jannah, and he who dies associating partners with Allah will enter the Fire". [Muslim]

IN PLAIN WORDS

The Prophet summed up the decisive matter simply: whoever dies worshipping Allah alone enters Paradise, while joining partners with Him leads to the Fire. Sincere monotheism is the heart of salvation.

REFERENCE : RIYAD AS-SALIHIN 414 IN-BOOK REFERENCE : INTRODUCTION, HADITH 414

HADITH 415

Anas bin Malik (May Allah be pleased with him) reported:

وعن أنس ، رضي الله عنه ، أن النبي صلى الله عليه وسلم ، ومعاذ رديفه على الرحل قال: "يا معاذ" قال: لبيك يا رسول الله وسعديك، قال: "يامعاذ" قال: لبيك يا رسول الله وسعديك. قال: "يا معاذ" قال: لبيك يا رسول الله وسعديك ثلاثاً، قال: "ما من عبد يشهد أن لا إله إلا الله ، وأن محمداً عبده ورسوله صدقاً من قلبه إلا حرمه الله على النار" قال: يا رسول الله أفلا أخبر بها الناس فيستبشروا؟ قال: "إذا يتكلموا" فأخبر بها معاذ عند موته تأثماً . ((متفق عليه)) .

Mu'adh bin Jabal was riding on the beast with the Prophet (ﷺ), when he (ﷺ) said to him, "O Mu'adh!" Mu'adh replied, "Here I am responding to you, and at your pleasure, O Messenger of Allah." He (ﷺ) again called out, "O Mu'adh." He (again) replied, "Here I am responding your call, and at your pleasure." He (Messenger of Allah) addressed him (again), "O Mu'adh!" He replied, "Here I am responding to you, and at your pleasure, O Messenger of Allah." Upon this he (the Prophet (ﷺ)) said, "If anyone testifies sincerely that there is no true god except Allah, and Muhammad is His slave and Messenger, truly from his heart, Allah will safeguard him from Hell." He (Mu'adh) said, "O Messenger of Allah, shall I not then inform people of it, so that they may have glad tidings." He (ﷺ) replied, "Then they will rely on it alone (and thus give up good works altogether)." Mu'adh (May Allah be pleased with him) disclosed this Hadith at the time of his death, to avoid sinning for concealing. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Sincere testimony of faith, truly from the heart, safeguards a person from Hell. The Prophet held it back from general announcement so people would not abandon good works by relying on words alone.

HADITH 416

Abu Hurairah (May Allah be pleased with him) or may be Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

-وعن أبي هريرة -أو أبي سعيد الخدري- رضي الله عنهما: شك الراوى، ولا يضر الشك في عين الصحابي: لأنهم كلهم عدول، قال لما كان غزوة تبوك، أصاب الناس مجاعة، فقالوا: يا رسول الله لو أذنت لنا فنحرنا نواضخنا، فأكلنا وادهننا؟ فقال رسول الله، صلى الله عليه وسلم: "افعلوا" فجاء عمر رضي الله عنه، فقال: يا رسول الله إن فعلت، قل الظهر، ولكن ادعهم بفضل أزوادهم، ثم ادع الله لهم عليها بالبركة لعل الله أن يجعل في ذلك البركة. فقال رسول الله، صلى الله عليه وسلم: "نعم" فدعا بنطع فبسطه، ثم دعا بفضل أزوادهم، فجعل الرجل يجيء بكف ذرة، ويجيء الآخر بكف تمر، ويجيء الآخر بكسرة حتى اجتمع على النطع من ذلك شئ يسير، فدعا رسول الله، صلى الله عليه وسلم بالبركة، ثم قال: "خذوا في أوعيتكم فأخذوا في أوعيتهم حتى ما تركوا في العسكر وعاء إلا ملأوه، وأكلوا حتى شبعوا وفصل فضلة، فقال رسول الله صلى الله عليه وسلم: "أشهد أن لا إله إلا الله، وأناي رسول الله، لا يلتقى الله بهما عبد غير شاك؛ فيحجب عن الجنة" ((رواه مسلم)).

On the day of the battle of Tabuk, the Muslims were hard pressed by hunger and they asked Messenger of Allah (ﷺ): "O Messenger of Allah, grant us permission to slaughter our camels to eat and use their fat". He (ﷺ) accorded permission. On this 'Umar (May Allah be pleased with him) came and said: "O Messenger of Allah, if it is done, we shall suffer from lack of transportation. I suggest you pool together whatever has been left and supplicate Allah to bless it." Allah will bestow His Blessing upon it. Messenger of Allah (ﷺ) agreed and called for leather mat and had it spread out, and asked people to bring the provisions left over. They started doing it. One brought a handful of corn, another brought a handful of dates, a third brought a piece of bread; thus some provisions were collected on the mat. Messenger of Allah (ﷺ) invoked blessings, and then said, "Now take it up in your vessels". Everyone filled his vessel with food, so that there was not left a single empty vessel in the whole camp. All of them ate to their fill and there was still some left over. Messenger of Allah (ﷺ) said, "Any slave who meets Allah, testifying there is no true god except Allah, and that I am His Messenger, without entertaining any doubt about these (two fundamentals), will not be banished from entering Jannah." [Muslim].

IN PLAIN WORDS

When scarce provisions were gathered and the Prophet prayed over them, Allah blessed the food so all ate their fill. He then taught that sincere, doubt-free faith leads to Paradise.

REFERENCE : RIYAD AS-SALIHIN 416 IN-BOOK REFERENCE : INTRODUCTION, HADITH 416

HADITH 417

'Itban bin Malik (May Allah be pleased with him) reported, who was with Messenger of Allah (ﷺ) in the battle of Badr:

وعن عتبان بن مالك، رضي الله عنه ، وهو ممن شهد بدرًا ، قال:
كنت أصلي لقومي بني سالم، وكان يحول بيني وبينهم واد إذا جاءت

الأمطار، فيشق على اجتيازه قبل مسجدهم ، فحُت رسول الله، صلى الله عليه وسلم، فقلت له : إني أنكرت بصرى، وإن الوادي الذي بيني وبين قومي يسيل إذا جاءت الأمطار، فيشق على اجتيازه، فوددت أنك تأتي ، فتصلي في بيتي مكاناً أتخذه مصلى، فقال رسول الله صلى الله عليه وسلم : "سأفعل"، فغدا على رسول الله ، وأبو بكر، رضي الله عنه بعد ما اشتد النهار، واستأذن رسول الله، صلى الله عليه وسلم ، فأذنت له، فلم يجلس حتى قال: "أين تحب أن أصلي من بيتك؟" فأشرت له إلى المكان الذي أحب أن يصلي فيه، فقام رسول الله ، صلى الله عليه وسلم، فكبر وصففنا وراءه، فصلى ركعتين، ثم سلم وسلمنا حين سلم، فخبسته على خزيرة تصنع له، فسمع أهل الدار أن رسول الله ، صلى الله عليه وسلم في بيتي، فثاب رجال منهم حتى كثر الرجال في البيت، فقال رجل : ما فعل مالك لا أراه! فقال رجل: ذلك منافق لا يحب الله ورسوله، فقال رسول الله، صلى الله عليه وسلم: " لا تقل ذلك، ألا تراه قال: لا إله إلا الله يبتغي بذلك وجه الله تعالى ؟ _!" فقال: الله ورسوله أعلم، أما نحن فو الله ما نرى وده، ولا حديثه إلا المنافقين _! فقال رسول الله ، صلى الله عليه وسلم، "فإن الله قد حرم على النار من قال : لا إله إلا الله يبتغي بذلك وجه الله" ((متفق عليه)) . (واعتبان بكسر العين المهملة، وإسكان التاء المثناة فوق وبعدهما باء موحدة. والخزيرة بالخاء المعجمة، والزاي: هي دقيق

يطبخ بشحم. وقوله: ثاب رجال بالشاء المثلثة، أي : جاؤوا واجتمعوا.

(

I used to lead my people at Bani Salim in Salat (prayer) and there was a valley between me and those people. Whenever it rained, it became difficult for me to cross it for going to their mosque. So I went to Messenger of Allah (ﷺ) and said, "I have weak eyesight and the valley between me and my people flows during the rainy season and it becomes difficult for me to cross it. I wish you to come to my house and offer Salat at a place so that I could reserve that as a Musalla (place for prayer)." Messenger of Allah (ﷺ) said, "I will do so". So Messenger of Allah (ﷺ) and Abu Bakr (May Allah be pleased with him) came to my house the (next) morning after the sun had risen high. Messenger of Allah (ﷺ) asked my permission to enter and I admitted him. He did not sit before saying, "Where do you want us to offer Salat in your house?" I pointed to the place where I wanted him to offer prayers. So Messenger of Allah (ﷺ) stood up for the prayer and started the prayer with Takbir and we aligned in rows behind him; and he offered two Rak'ah prayer and finished them with Taslim, and we also performed Taslim with him. I detained him for a meal called Khazirah which I had prepared for him. (Khazirah is a special type of dish prepared from barley flour and meat soup). When the neighbours got the news that Messenger of Allah (ﷺ) was in my house, they started coming till a large number of men gathered in my house. One of them said, "What is wrong with Malik, for I do not see him?" One of them replied, "He is a hypocrite and does not love Allah and His Messenger". On that Messenger of Allah (ﷺ) said, "Don't say this. Haven't you seen that he testified that there is no true god except Allah,' for Allah's sake only." The man replied, "Allah and His Messenger know better, but by Allah, we never saw him but helping and talking with the hypocrites." Messenger of Allah (ﷺ) replied, "No doubt, whosoever testifies that there is no true god except Allah, seeking by so

professing the pleasure of Allah only, Allah will safeguard him against (Hell) Fire." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When some doubted a man's sincerity, the Prophet defended him, saying he had testified to faith for Allah's sake alone, and that such sincere testimony shields a person from the Fire. We honor a person's profession of faith.

REFERENCE : RIYAD AS-SALIHIN 417 IN-BOOK REFERENCE : INTRODUCTION, HADITH 417

HADITH 418

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

وعن عمر بن الخطاب، رضي الله عنه ، قال: قدم رسول الله ، صلى الله عليه وسلم، بسبي، فإذا امرأة من السبي تسعى، إذ وجدت صبياً في السبي أخذته، فألزقته بطنها، فأرضعته، فقال رسول الله، صلى الله عليه وسلم: "أترون هذه المرأة طارحة ولدها في النار؟" قلنا لا والله . قال: "لله أرحم بعباده من هذه الأم بولدها" ((متفق عليه))

Some prisoners were brought to Messenger of Allah (ﷺ) amongst whom there was a woman who was running (searching for her child). When she saw a child among the captives, she took hold of it, pressed it against her belly and gave it a suck. Messenger of Allah (ﷺ) said, "Do you think this woman would ever throw her child in fire?" We said, "By Allah, she would never throw the child in fire." Thereupon Messenger of Allah (ﷺ) said, "Allah is more kind to his slave than this woman is to her child". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Seeing a captive mother rush to nurse her child, the Prophet taught that Allah is far more merciful to His servants than that mother is to

her child. His mercy surpasses the tenderest human love.

REFERENCE : RIYAD AS-SALIHIN 418 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 418

HADITH 419

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة، رضي الله عنه ، قال: قال رسول الله ، صلى الله عليه وسلم لما خلق الله الخلق، كتب في كتاب، فهو عنده فوق العرش: إن رحمتي تغلب غضبي". ((متفق عليه))

I heard Messenger of Allah (ﷺ) saying, "When Allah created the creatures, He wrote in the Book, which is with Him over His Throne: 'Verily, My Mercy prevailed over My Wrath' [Al-Bukhari and Muslim]. Another narration is: Messenger of Allah (ﷺ) said, "(Allah wrote) 'My Mercy dominated My Wrath'. Still another narration is: Messenger of Allah (ﷺ) said, "(Allah wrote) 'My Mercy surpasses My Wrath'".

IN PLAIN WORDS

Allah has recorded that His mercy prevails over His wrath. This is a foundation for hope: He is more inclined to mercy than to anger.

REFERENCE : RIYAD AS-SALIHIN 419 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 419

HADITH 420

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: سمعت رسول الله ، صلى الله عليه وسلم يقول: “جعل الله الرحمة مائة جزء فأمسك عنده تسعة وتسعين، وأنزل في الأرض جزءاً واحداً، فمن ذلك الجزء يتراحم الخلائق حتى ترفع الدابة حافرهما عن

ولدها خشية أن تصيبه". "وفي رواية: "إن لله تعالى مائة رحمة أنزل منها رحمة واحدة بين الجن والإنس والبهائم والهوام، فيها يتعاطفون، وبها يتراحمون، وبها تعطف الوحش على ولدها، وأخر الله تعالى تسعاً وتسعين رحمة يرحم بها عباده يوم القيامة" ((متفق عليه)). . ورواه مسلم أيضاً من رواية سلمان الفارسي، رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم: "إن لله تعالى مائة رحمة فمنها رحمة يتراحم بها الخلق بينهم، وتسع وتسعون ليوم القيامة" "وفي رواية: "إن الله تعالى خلق يوم خلق السماوات والأرض مائة رحمة كل رحمة طباق ما بين السماء إلى الأرض، فجعل منها في الأرض رحمة، فيها تعطف الوالدة على ولدها، والوحش والطير بعضها على بعض، فإذا كان يوم القيامة، أكملها بهذه الرحمة".

Messenger of Allah (ﷺ) said, "Allah has divided mercy into one hundred parts; and He retained with Him ninety-nine parts, and sent down to earth one part. Through this one part creatures deal with one another with compassion, so much so that an animal lifts its hoof over its young lest it should hurt it". [Al-Bukhari and Muslim]

Another narration is: Messenger of Allah (ﷺ) said, "Allah has one hundred mercies, out of which He has sent down only one for jinn, mankind, animals and insects, through which they love one another and have compassion for one another; and through it, wild animals care for their young. Allah has retained ninety-nine mercies to deal kindly with His slaves on the Day of Resurrection." [Al-Bukhari and Muslim].

Another narration in Muslim is reported: by Salman Al-Farisi: Messenger of Allah (ﷺ) said, "Allah has hundred mercies, out of which one mercy is used by his creation for mutual love and

affection. Ninety-nine mercies are kept for the Day of Resurrection." Another narration is: Messenger of Allah (ﷺ) said, "Allah created one hundred units of mercy on the Day He created the heavens and the earth. Each one of them can contain all that is between the heaven and the earth. Of them, he put one on earth, through which a mother has compassion for her children and animals and birds have compassion for one another. On the Day of Resurrection, He will perfect and complete His Mercy". (That is He will use all the hundred units of mercy for his slaves on that Day).

IN PLAIN WORDS

Allah divided mercy into a hundred parts and sent only one to the world, the source of all the compassion creatures show each other. The remaining mercy is reserved for His servants on the Day of Resurrection.

REFERENCE : RIYAD AS-SALIHIN 420 IN-BOOK REFERENCE : INTRODUCTION, HADITH 420

HADITH 421

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن النبي صلى الله عليه وسلم، فيما يحكى عن ربه، تبارك وتعالى، قال: "أُذنب عبدي ذنباً، فقال: اللهم اغفر لي ذنبي، فقال الله تبارك وتعالى: أُذنب عبدي ذنباً، فعلم أن له رباً يغفر الذنب، ويأخذ بالذنب، ثم عاد فأذنب، فقال: أي رب اغفر لي ذنبي، فقال تبارك وتعالى: أُذنب عبدي ذنباً، فعلم أن له رباً يغفر الذنب، ويأخذ بالذنب، ثم عاد فأذنب، فقال: أي رب اغفر لي ذنبي، فقال، تبارك وتعالى: أُذنب عبدي ذنباً، فعلم أن له رباً يغفر الذنب، ويأخذ بالذنب، قد غفرت لعبدي فليفعل ما شاء" ((متفق عليه)). وقوله تعالى: "فليفعل ما

شاء” أي: ما دام يفعل هكذا، يذنب ويتوب اغفر له، فإن التوبة تهديم ما قبلها.

The Prophet (ﷺ) said, "Allah, the Exalted, and Glorious said: 'A slave committed a sin and he said: O Allah, forgive my sin,' and Allah said: 'My slave committed a sin and then he realized that he has a Rubb Who forgives the sins and punishes for the sin.' He then again committed a sin and said: 'My Rubb, forgive my sin,' and Allah (SWT) said: 'My slave committed a sin and then realized that he has a Rubb Who forgives his sin and punishes for the sin.' He again committed a sin and said: 'My Rubb, forgive my sin,' and Allah (SWT) said: 'My slave has committed a sin and then realized that he has a Rubb Who forgives the sin or takes (him) to account for sin. I have granted forgiveness to my slave. Let him do whatever he likes'. [Al-Bukhari and Muslim]. The last sentence "let him do..". means, as long he keeps asking for forgiveness after the commission of sins, and repents, Allah will forgive him because repentance eliminates previous sins". (Editor's Note)

IN PLAIN WORDS

Each time the servant sinned, repented, and sought forgiveness, Allah forgave. As long as a person keeps turning back to Him in repentance, Allah keeps granting pardon.

REFERENCE : RIYAD AS-SALIHIN 421 IN-BOOK REFERENCE : INTRODUCTION, HADITH 421

HADITH 422

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم : “والذي نفسي بيده لو لم تذنبا، لذهب الله بكم، ولجاء بقوم يذنبون، فيستغفرون الله تعالى، فيغفر لهم” ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "By the One in Whose Hand my soul is, were you not to commit sins, Allah would replace you with a people who would commit sins and then seek forgiveness from Allah; and Allah would forgive them". [Muslim].

IN PLAIN WORDS

Allah loves to forgive so much that if people never sinned, He would bring others who would sin, repent, and be forgiven. His mercy and pardon are part of who He is toward His servants.

REFERENCE : RIYAD AS-SALIHIN 422 IN-BOOK REFERENCE : INTRODUCTION, HADITH 422

HADITH 423

Abu Ayyub Khalid bin Zaid (May Allah be pleased with him) reported:

وعن أبي أيوب خالد بن زيد، رضي الله عنه ، قال سمعت رسول الله صلى الله عليه وسلم، يقول: "لولا أنكم تذنوبون ؛ لخلق الله خلقاً يذنبون، فيستغفرون، فيغفر لهم" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Were you not to commit sins, Allah would create people who would commit sins and ask for forgiveness and He would forgive them". [Muslim].

IN PLAIN WORDS

Allah's forgiveness is so vast that, were people sinless, He would create those who sin and seek pardon so He could forgive them. It is a powerful reassurance of His readiness to forgive.

REFERENCE : RIYAD AS-SALIHIN 423 IN-BOOK REFERENCE : INTRODUCTION, HADITH 423

HADITH 424

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه ، قال: كنا قعوداً مع رسول الله صلى الله عليه وسلم، معنا أبو بكر وعمر، رضي الله عنهما في نفر، فقام رسول الله، صلى الله عليه وسلم، من بين أظهرنا، فأبطأ علينا، فخشينا أن يقتطع دوننا، ففزعنا، فقمنا، فكنت أول من فزع، فخرجت ابتغي رسول الله صلى الله عليه وسلم، حتى أتيت حائطاً للأَنْصار -وذكر الحديث بطوله إلى قوله: فقال رسول الله، صلى الله عليه وسلم، "اذهب فمن لقيت وراء هذا الحائط يشهد أن لا إله إلا الله ، مستيقناً بها قلبه فبشره بالجنة" ((رواه مسلم)).

We were sitting with Messenger of Allah (ﷺ). Abu Bakr and 'Umar (May Allah be pleased with them) were also there among the audience. In the meanwhile Messenger of Allah (ﷺ) got up and left us. We waited long for his return: When we were worried about his safety, and got scared, we got up. I, therefore, went out to look for Messenger of Allah and came to a garden which belonged to the Ansar. He (ﷺ) said to me "Go and give glad tidings of Jannah to anyone who testifies 'La ilaha illallah (There is no true god except Allah),' being whole-heartedly certain of it" [Muslim].

IN PLAIN WORDS

The Prophet sent glad tidings of Paradise to anyone who testifies to the oneness of Allah with whole-hearted certainty. Sincere, settled faith is met with the greatest good news.

REFERENCE : RIYAD AS-SALIHIN 424 IN-BOOK REFERENCE : INTRODUCTION, HADITH 424

HADITH 425

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص، رضي الله عنهما، أن النبي، صلى الله عليه وسلم، تلا قول الله عز وجل في إبراهيم، صلى الله عليه وسلم: {رب إنهن أضللن كثيراً من الناس فمن تبعني فإنه مني} ((إبراهيم: 36))، وقول عيسى، صلى الله عليه وسلم: {إن تعذبهم فإنهم عبادك وإن تغفر لهم فإنك أنت العزيز الحكيم} ((المائدة: 118))، فرفع يديه وقال: "اللهم أمتي أمتي" وبكى، فقال الله عز وجل: "يا جبريل اذهب إلى محمد وربك أعلم، فسله ما يبكيه؟" فأتاه جبريل، فأخبره رسول الله صلى الله عليه وسلم، بما قال: وهو أعلم، فقال الله تعالى: "يا جبريل اذهب إلى محمد فقل: إنا سنرضيك في أمتك ولا نسؤوك" ((رواه مسلم)).

The Prophet (ﷺ) recited the Words of Allah, the Exalted, and the Glorious, about Ibrahim (عليه السلام) who said: "O my Rubb! They have led astray many among mankind. But whosoever follows me, he verily, is of me". (:). and those of 'Isa (Jesus) (عليه السلام) who said: "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise". (:118). Then he (ﷺ) raised up his hands and said, "O Allah! My Ummah, my Ummah," and wept; Allah, the Exalted, said: "O Jibril (Gabriel)! Go to Muhammad (ﷺ) and ask him: 'What makes you weep?'" So Jibril came to him and asked him (the reason of his weeping) and the Messenger of Allah informed him what he had said (though Allah knew it well). Upon this Allah said: "Jibril, go to Muhammad (ﷺ) and say: 'Verily, We will please you with regard to your Ummah and will never displease you". [Muslim].

Hearing the Prophet's anxious prayer for his community, Allah promised through Jibril to please him concerning them and never to displease him. It shows the Prophet's deep care for his people and Allah's reassurance.

REFERENCE : RIYAD AS-SALIHIN 425 IN-BOOK REFERENCE : INTRODUCTION, HADITH 425

HADITH 426

Mu'adh bin Jabal (May Allah be pleased with him) reported:

وعن معاذ بن جبل ، رضي الله عنه ، قال: كنت ردف النبي صلى الله عليه وسلم، على حمار فقال: " يا معاذ هل تدري ما حق الله على عباده، وما حق العباد على الله. ؟ قلت: الله ورسوله أعلم. قال:"فإن حق الله على العباد أن يعبدوه، ولا يشركوا به شيئاً، وحق العباد على الله أن لا يعذب من لا يشرك به شيئاً، فقلت، يا رسول الله أفلا أبشر الناس؟ قال لا تبشرهم فيتكلوا" ((متفق عليه)) .

I was riding a pillion with the Prophet (ﷺ) on a donkey. He (ﷺ) said, "O Mu'adh, do you know what is the right of Allah upon His slaves, and what is the Right of His slaves upon Allah?" I said: "Allah and His Messenger know better". Upon this the Messenger of Allah (ﷺ) said, "Allah's Right upon His slaves is that they should worship Him Alone and associate nothing with Him; and His slaves' right upon Him is that He should not punish who does not associate a thing with Him." He (Mu'adh) added: I said to the Messenger of Allah: "Shall I give the glad tidings to people?" He (ﷺ) said, "Do not tell them this good news for they will depend on it alone". [Al-Bukhari and Muslim].

Allah's right over His servants is to be worshipped alone, and His grace is that He will not punish the one who associates nothing with Him. The Prophet held this back lest people stop striving.

REFERENCE : RIYAD AS-SALIHIN 426 IN-BOOK REFERENCE : INTRODUCTION, HADITH 426

HADITH 427

Bara' bin 'Azib (May Allah be pleased with them) reported:

وعن البراء بن عازب، رضي الله عنهما، عن النبي، صلى الله عليه وسلم، قال: "المسلم إذا سئل في القبر يشهد أن لا إله إلا الله، وأن محمداً رسول الله، فذلك قوله تعالى: {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ} ((إبراهيم:27)) ((متفق عليه)).

The Prophet (ﷺ) said, "When a believer is questioned in the grave, he testifies that, 'there is no true god except Allah and Muhammad is the Messenger of Allah.' About him the Words of Allah, the Exalted, are: 'Allah will keep firm those who believe, with the firm statement (The Testimony of Faith) in this world and the Hereafter)'. (:) [Al-Bukhari and Muslim].

IN PLAIN WORDS

When the believer is questioned in the grave, Allah keeps them firm in affirming faith. Holding fast to the testimony of faith brings steadiness in this life and the next.

REFERENCE : RIYAD AS-SALIHIN 427 IN-BOOK REFERENCE : INTRODUCTION, HADITH 427

HADITH 428

Anas (May Allah be pleased with him) reported:

وعن أنس، رضي الله عنه، عن رسول الله، صلى الله عليه وسلم، قال:
"إن الكافر إذا عمل حسنة، أطعم بها طعمة من الدنيا، أما المؤمن، فإن
الله تعالى يدخر له حسناته في الآخرة، ويعقبه رزقاً في الدنيا على
طاعته". وفي رواية: "إن الله لا يظلم مؤمناً حسنة يعطى بها في الدنيا،
ويجزى بها في الآخرة، وأما الكافر، فيطعم بحسنات ما عمل لله تعالى،
في الدنيا حتى إذا أفضى إلى الآخرة، لم يكن له حسنة يجزى بها"
(رواه مسلم)).

Messenger of Allah (ﷺ) said, "When an infidel accomplishes any good deed, he is rewarded for it in this world; and in the case of a Muslim, Allah stores up his good acts for him in the Hereafter and provides him with subsistence in this life due to his obedience."

Another narration is: Messenger of Allah (ﷺ) said, "Allah does not wrong a believer a good deed because he is given blessings for it in this world and will be rewarded for it in the Hereafter. But the infidel is given in the world the reward for good deeds, he has performed for the sake of Allah and when he comes to the Hereafter, there is no good deed for which he can be rewarded". [Muslim].

IN PLAIN WORDS

A disbeliever's good deeds are repaid in this world, but the believer's good deeds are stored as reward in the Hereafter while still being provided for here. Faith gives lasting value to our actions.

REFERENCE : RIYAD AS-SALIHIN 428 IN-BOOK REFERENCE : INTRODUCTION, HADITH 428

HADITH 429

Jabir (May Allah be pleased with him) reported:

وعن جابر، رضي الله عنه قال: قال رسول الله ، صلى الله عليه وسلم:
"مثل الصلوات الخمس كمثل نهر جار غمر على باب أحدكم يغتسل منه
كل يوم خمس مرات" ((رواه مسلم)). ("الغمر: الكثير.")

Messenger of Allah (ﷺ) said, "The five daily Salat (prayers) are like a great river running by your door in which you take a bath five times a day." [Muslim].

IN PLAIN WORDS

The five daily prayers are like bathing in a flowing river five times a day. They regularly cleanse a person, washing away faults and renewing the heart.

REFERENCE : RIYAD AS-SALIHIN 429 IN-BOOK REFERENCE : INTRODUCTION, HADITH 429

HADITH 430

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس، رضي الله عنهما، قال: سمعت رسول الله، صلى الله عليه وسلم، يقول: "ما من رجل مسلم يموت فيقوم على جنازته أربعون رجلاً لا يشركون بالله شيئاً إلا شفّعهم الله فيه". ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Any Muslim dies and forty men who do not associate anything with Allah (in worship), perform his funeral prayer, Allah makes them intercede for him". [Muslim]

IN PLAIN WORDS

When a sizable group of sincere believers prays over a deceased Muslim, Allah accepts their intercession for that person. The prayers of the faithful carry real weight.

HADITH 431

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود، رضي الله عنه ، قال: كنا مع رسول الله صلى الله عليه وسلم في قبة نحوا من أربعين ، فقال: "أترضون أن تكونوا ربع أهل الجنة؟" قلنا نعم، قال: أترضون أن تكونوا ثلث أهل الجنة؟ قلنا: نعم، قال: "والذي نفسى 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" ((متفق عليه)) .

There were, about forty of us with Messenger of Allah (ﷺ) in a camp when he said, "Aren't you pleased that you will constitute one-fourth of the inhabitants of Jannah?" We said, "Yes". He again said, "Aren't you pleased that you will constitute one-third of the inhabitants of Jannah?". We said: "Yes." Upon this he (ﷺ) said, "By Him in Whose Hand Muhammad's soul is, I hope that you will constitute one-half of the inhabitants of Jannah; and the reason is that only Muslims will be admitted into Jannah; and you are no more compared to the polytheists than as a white hair on the skin of a black ox, or a black hair on the skin of a white ox." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet expressed hope that his followers would form a large share of Paradise, since only believers enter it. It is an encouraging assurance of Allah's generosity to this community.

HADITH 432

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري، رضي الله عنه، قال: قال رسول الله، صلى الله عليه وسلم: إذا كان يوم القيامة دفع الله إلى كل مسلم يهودياً أو نصرانياً فيقول: هذا فكاكك من النار". وفي رواية عنه عن النبي، صلى الله عليه وسلم قال: "يجيء يوم القيامة ناس من المسلمين بذنوب أمثال الجبال يغفرها الله لهم" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "On the Day of Resurrection, Allah will deliver to every Muslim, a Jew or a Christian and say: 'This is your ransom from Hell-fire.'" Another narration is: Messenger of Allah (ﷺ) said, "There would come people amongst the Muslims on the Day of Resurrection with sins as heavy as a mountain, and Allah would forgive them". [Muslim].

IN PLAIN WORDS

On the Day of Resurrection Allah will lift heavy burdens from Muslims, and forgive sins as heavy as mountains. It is a striking reminder of the vastness of His mercy.

REFERENCE : RIYAD AS-SALIHIN 432 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 432

HADITH 433

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم، يقول: يدنى المؤمن يوم القيامة من ربه حتى يضع كنفه عليه،

فيقرره بذنوبه، فيقول: أتعرف ذنب كذا؟ أتعرف ذنب كذا؟ فيقول:
رب أعرف قال: فإني قد سترتها عليك في الدنيا، وأنا أغفرها لك
اليوم، فيعطى صحيفة حسناته" ((متفق عليه)) . ((كنفه: ستره
ورحمته)) .

I heard Messenger of Allah (ﷺ) saying, "A believer will be brought close to his Rubb on the Day of Resurrection and enveloping him in His Mercy, He (SWT) will make him confess his sins by saying: 'Do you remember (doing) this sin and this sin?' He will reply: 'My Rubb, I remember.' Then He (SWT) will say: 'I covered it up for you in the life of world, and I forgive it for you today.' Then the record of his good deeds will be handed to him". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Allah will draw the believer near, enfold them in mercy, have them privately acknowledge their sins, then forgive them, having concealed those sins all along. He covers and pardons the one He brings close.

REFERENCE : RIYAD AS-SALIHIN 433 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 433

HADITH 434

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود، رضي الله عنه ، أن رجلاً أصاب من امرأة قبله،
فأتى النبي، صلى الله عليه وسلم، فأخبره، فأنزل الله تعالى: { وأقم
الصلاة طرفي النهار وزلفاً من الليل إن الحسنات يذهبن السيئات {
((هود:114)) فقال الرجل: ألي هذا يا رسول الله؟ قال " لجميع أمتي
كلهم" ((متفق عليه)) .

A man kissed a woman and he came to the Prophet (ﷺ) and made a mention of that to him. It was (on this occasion) that this Ayah was revealed: "And perform As-Salat (Iqamat-As-Salat), at the two ends of the day and in some hours of the night [i.e., the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e., small sins)". (:114) That person said, "O Messenger of Allah (ﷺ), does it concern me only?". He (Messenger of Allah (ﷺ)) said, "It concerns the whole of my Ummah". [Al-Bukhari and Muslim].

IN PLAIN WORDS

When a man confessed a wrong, the verse came that good deeds wipe away small sins, and the Prophet said this applies to his whole community. Doing good is a means of erasing minor faults.

REFERENCE : RIYAD AS-SALIHIN 434 IN-BOOK REFERENCE : INTRODUCTION, HADITH 434

HADITH 435

Anas bin Malik (May Allah be pleased with him) reported:

وعن أنس، رضي الله عنه ، قال: جاء رجل إلى النبي، صلى الله عليه وسلم فقال: يا رسول الله أصبت حداً، فأقمه علي، وحضرت الصلاة، فصلى مع رسول الله، صلى الله عليه وسلم، فلما قضى الصلاة قال : يارسول الله إني أصبت حداً، فأقم في كتاب الله. قال “هل حضرت معنا الصلاة؟” قال: نعم . قال: قد غفر لك ” ((متفق عليه)).

(وقوله اصبت حداً معناه : معصية توجب التعزير، وليس المراد الحد الشرعي الحقيقي كحد الزنا والخمر وغيرهما، فإن هذه الحدود لا تسقط بالصلاة، ولا يجوز للإمام تركها)

A man came to the Prophet (ﷺ) and said, "O Messenger of Allah, I have committed a sin liable of ordained punishment. So execute punishment on me". Messenger of Allah (ﷺ) did not ask him about it, and then came the (time for) Salat (prayers). So he performed Salat with Messenger of Allah (ﷺ). When Messenger of Allah (ﷺ) finished Salat, the man stood up and said: "O Messenger of Allah! I have committed a sin. So execute the Ordinance of Allah upon me". He (ﷺ) asked, "Have you performed Salat with us?" "Yes", he replied. Messenger of Allah (ﷺ) said, "Verily, Allah has forgiven you". [Al-Bukhari and Muslim].

IN PLAIN WORDS

A man who insisted on punishment for a sin was simply asked if he had prayed with them, and told Allah had already forgiven him. Sincere worship and turning to Allah bring His pardon.

REFERENCE : RIYAD AS-SALIHIN 435 IN-BOOK REFERENCE : INTRODUCTION, HADITH 435

HADITH 436

Anas bin Malik (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله ليرضى عن العبد أن يأكل الأكلة، فيحمده عليها، أو يشرب الشربة، فيحمده عليها" ((رواه مسلم)). ((الأكلة" بفتح الهمزة وهي المرة الواحدة من الأكل كالغدوة والعشوة، والله أعلم)).

Messenger of Allah (ﷺ) said, "Allah is pleased with His slave who eats a meal and praises Him for it; and takes a drink and praises Him for it". [Muslim].

IN PLAIN WORDS

Allah is pleased with the servant who thanks Him for a meal and a drink. Even small everyday blessings, met with gratitude, earn His

REFERENCE : RIYAD AS-SALIHIN 436 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 436

HADITH 437

Abu Musa (May Allah be pleased with him) reported:

وعن أبي موسى، رضي الله عنه، عن النبي صلى الله عليه وسلم قال
"إن الله تعالى يبسط يده بالليل ليتوب مسيء النهار، ويبسط يده بالنهار
ليتوب مسيء الليل حتى تطلع الشمس من مغربها" ((رواه مسلم)).

The Prophet (ﷺ) said, "Allah, the Exalted, stretches His Hand during the night so that those who commit sins by day may repent, and He stretches His Hand in the day so that those who commit sins by night may repent. He keeps doing so until the sun rises from the West". [Muslim].

IN PLAIN WORDS

Allah keeps His hand outstretched to accept repentance day and night, welcoming those who sinned by day or by night, until the sun rises from the west. His door of return stays open.

REFERENCE : RIYAD AS-SALIHIN 437 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 437

HADITH 438

Abu Najih 'Amr bin 'Abasah (May Allah be pleased with him) reported:

وعن أبي نجيح عمرو بن عبسة -بفتح العين والباء- السلمي، رضي الله عنه ، قال: كنت وأنا في الجاهلية أظن أن الناس على ضلالة، وأنهم ليسوا على شيء، وهم يعبدون الأوثان، فسمعت برجل بمكة يخبر

أخباراً، فقعدت على راحتي، فقدمت عليه، فإذا رسول الله ، صلى الله عليه وسلم مستخفياً، جراء عليه قومه ، فتلطف حتى دخلت عليه بمكة، فقلت له : ما أنت ؟ قال: "أنا نبي" قلت: وما نبي ؟ قال: "أرسلني الله" قلت: وبأي شيء أرسلك ؟ قال "أرسلني بصلة الأرحام، وكسر الأوثان وأن يوحد الله لا يشرك به شيء: قلت: فمن معك على هذا؟ قال: "حر وعبد" ومعه يومئذ أبو بكر وبلال، رضي الله عنهما، قلت: إني متبعك، قال: "إنك لن تستطيع ذلك يومك هذا، ألا ترى حالي وحال الناس؟ ولكن ارجع إلى أهلك فإذا سمعت بي قد ظهرت فأتني" قال: فذهبت إلى أهلي وقدم رسول الله صلى الله عليه وسلم، المدينة، وكنت في أهلي، فجعلت أتخبر الأخبار، وأسأل الناس حين قدم المدينة حتى قدم نفر من أهلي المدينة، فقلت: ما فعل هذا الرجل الذي قدم المدينة؟ فقالوا: الناس إليه سراع، وقد أراد قومه قتله، فلم يستطيعوا ذلك، فقدمت المدينة، فدخلت عليه، فقلت: يا رسول الله أتعرفني؟ قال: "نعم أتالذي لقيتني بمكة" قال: فقلت يا رسول الله أخبرني عما علمك الله وأجهله، أخبرني عن الصلاة؟ قال: "صل صلاة الصبح، ثم أقصر عن الصلاة حتى ترتفع الشمس قيد رمح، فإنه تطلع حين تطلع بين قرني شيطان، وحينئذ يسجد لها الكفار، ثم صل فإن الصلاة مشهودة محضورة حتى يستقل الظل بالرمح، ثم أقصر عن الصلاة، فإنه حينئذ تسجر جهنم؛ فإذا أقبل الفيل فصل؛ فإن الصلاة مشهودة

محضورة حتى تصلي العصر، ثم اقصر عن الصلاة حتى تغرب الشمس ،
فإنها تغرب بين قرني شيطان، وحينئذ يسجد لها الكفار" قال: فقلت: يا
نبي الله ؛ فالوضوء حدثني عنه؟ فقال: "ما منكم رجل يقرب وضوءه،
فيتمضمض ويستنشق فينتثر، إلا خرت خطايا وجهه وفيه وخياشيمه،
ثم إذا غسل وجهه كما أمره الله ، إلا خرت خطايا وجهه من أطراف
لحيته مع الماء، ثم يغسل يديه إلى المرفقين، إلا خرت خطايا يديه من
أنامله مع الماء ثم يمسح رأسه، إلا خرت خطايا يديه من أنامله مع
الماء، ثم يغسل يديه إلى المرفقين ، إلا خرت خطايا يديه من أنامله مع
الماء، ثم يمسح رأسه، إلا خرت خطايا رأسه من أطراف شعره مع
الماء، ثم يغسل قدميه إلى الكعبين إلا خرت خطايا رجليه من أنامله مع
الماء، فإن هو قام فصلى، فحمد الله تعالى، وأثنى عليه ومجده بالذي هو
له أهل ، وفرغ قلبه لله تعالى، إلا انصرف من خطيئته كهيئته يوم
ولدت أمه". فحدث عمرو بن عبسة بهذا الحديث أبا أمامة صاحب
رسول الله، فقال له أبو أمامة: يا عمرو بن عبسة، انظر ما تقول! في
مقام واحد يعطى هذا الرجل؟ فقال عمرو: يا أبا أمامة لقد كبرت
سني، ورق عظمي ، واقترب أجلي، وما بي حاجة أن أكذب على الله
تعالى، ولا على رسول الله، صلى الله عليه وسلم، لو لم اسمعه من رسول
الله، صلى الله عليه وسلم إلا مرة أو مرتين أو ثلاثاً، حتى عد سبع

مرات، ماحدثت أبداً به، ولكني سمعته أكثر من ذلك ((رواه
مسلم)).

In the Pre-Islamic Period of Ignorance, I used to think that people who used to worship idols, were deviated and did not adhere to the true religion. Then I heard of a man in Makkah who was preaching a message. So I mounted my camel and went to him. I found that (this man who was) Messenger of Allah (ﷺ) remained hidden because of the persecution by his people. I had entered Makkah stealthily and when I met him I asked him, "Who are you?" He (ﷺ) said, "I am a Prophet." I asked; "What is a Prophet?" He said, "Allah has sent me (with a message)". I asked, "With what has He sent you?" He said, "He sent me to strengthen the ties of kinship, to destroy idols so that Allah alone should be worshipped and nothing should be associated with Him". I asked, "Who has followed you in this?" He said, "A freeman and a slave". (At that time only Abu Bakr and Bilal (May Allah be pleased with her) were with him). I said, "I shall follow you". He said, "You can not do that now. Do you not see my situation and that of the people? Go to your people, and when you hear that my cause has prevailed, come to me". So I went back to my people, and while I was with my people, Messenger of Allah (ﷺ) emigrated to Al-Madinah. I continued to ask people about him till some of my people visited Al- Madinah. On their return, I asked them, "How is that man who has arrived in Al-Madinah faring?" They said, "People are hastening to him. His own people had planned to kill him but did not succeed." Then I went to Al-Madinah and came to him and said, "O Messenger of Allah, do you recognize me?" He (ﷺ) said, "Yes, you are the one who met me in Makkah." I said, "O Messenger of Allah, tell me of that which Allah has taught you and of which I am unaware. Tell me about Salat first." He (ﷺ) replied, "Perform the Fajr (morning) Salat, then stop Salat until the sun has risen up to the height of a lance, for when it rises, it rises up between the horns of the devil, and the infidels prostrate

themselves before it at that time. Then perform Salat, for Salat is witnessed and angels attend it, until the shadow becomes equal to the length of its object; then stop Salat, for at that time Jahannam (Hell) is heated up. Then pray when the shadow becomes longer, for the prayer is witnessed and angels attend it, until you perform 'Asr prayer; then stop Salat till sun sets, for it sets between the horns of a devil. At that time the infidels prostrate themselves before it." I then asked the Messenger of Allah to tell me about Wudu', and he (ﷺ) said, "When a person begins the Wudu' and washes his mouth and nose, the sins committed by his face, mouth and nostrils are washed out. Then when he washes his face as commanded by Allah, the sins of his face are washed out with the water from the sides of his beard. Then when he washes his hands up to elbows, the sins of his hands are washed out through his fingers with water. Then he passes his wet hands over his head and the sins of the head are washed out through the ends of his hair with water. Then he washes his feet up to the ankles, the sins of his feet are washed out through his toes with water. Then, if he stands up for Salat and praises Allah, glorifies Him, proclaims His Greatness as He deserves and devotes his heart wholly to Allah, he emerges sin free as the day he was born". When 'Amr bin 'Abasah (May Allah be pleased with him) narrated this Hadith to Abu Umamah (May Allah be pleased with him) a Companion of the Prophet (ﷺ), the latter said to him, "Watch what you are saying. O 'Amr bin 'Abasah, a man will be getting all of this in one shot?" 'Amr (May Allah be pleased with him) replied, "O Abu Umamah, I have attained old age, my bones have become dry, my death is approaching and there is no need for me to tell lies concerning Allah and His Messenger (ﷺ). Had I not heard this from the Messenger of Allah only once, twice, thrice (and he counted up to seven) I would never have reported it. Indeed I have heard this frequently". [Muslim].

Seeking out the Prophet and embracing his message of worshipping Allah alone and upholding kinship, this man learned that prayer and ablution, done sincerely, wash a person clean of sins. Sincere worship purifies the heart.

REFERENCE : RIYAD AS-SALIHIN 438 IN-BOOK REFERENCE : INTRODUCTION, HADITH 438

HADITH 439

Abu Mu sa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري، رضي الله عنه ، عن النبي صلى الله عليه وسلم قال: " إذا أراد الله تعالى، رحمة أمةٍ ، قبض نبيها قبلها، فجعله لها فرطاً وسلفاً بين يديها، وإذا أراد هلكة أمةٍ، عذبها ونبيها حي، فأهلكها وهو حي ينظر، فأقر عينه بهلاكها حين كذبوه وعصوا امره" ((رواه مسلم)).

The Prophet (ﷺ) said, "When Allah intends to show mercy to a people, He collects their Prophet before them and makes him a herald to happiness for them in the Hereafter; and when He intends to destroy a people, He punishes them while their Prophet is alive, and destroys them while he is alive and watches them and makes him witness their destruction because they disbelieved in him and disobeyed his commands". [Muslim].

IN PLAIN WORDS

Allah's treatment of nations reflects His mercy or justice, taking a Prophet before a people He shows mercy, and letting a Prophet witness the ruin of those who reject him. How people respond to guidance shapes their end.

CHAPTER 52

Excellence of Good Hopes

باب فضل الرجاء

This short chapter sharpens the theme of hope into a single piece of advice: have good expectations of Allah. The Prophet (peace be upon him) teaches that how we think of our Lord shapes how we will find Him, and so the believer should hold a beautiful opinion of Allah's mercy and forgiveness, especially as life draws to a close.

The key phrase here is husn al-zann billah, thinking well of Allah. These reports show that Allah responds to the slave according to that hope, delights in his repentance, and meets a turning heart with forgiveness as vast as the heavens. Hope here is not wishful thinking but trust in a Lord whose generosity has no ceiling.

HADITH 440

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه ، عن رسول الله صلى الله عليه وسلم أنه قال: " قال الله، عز وجل: أنا عند ظن عبدي بي وأنا معه حيث يذكرني، والله لله أفرح بتوبة عبده من أحدكم يجد ضالته بالفلاة، ومن تقرب إلي شبراً، تقربت إليه ذراعاً، ومن تقرب إلي ذراعاً، تقربت إليه باعاً، وإذا أقبل إلي يمشي، أقبلت إليه أهراً ((متفق عليه)) . وهذا لفظ إحدى روايات مسلم. وتقدم شرحه في الباب قبله. وروي في الصحيحين : "وأنا معه حين يذكرني" بالنون، وفي هذه الرواية "حيث" بالثاء وكلاهما صحيح.

Messenger of Allah (ﷺ) said, "Allah says: 'I am just as My slave thinks of Me when he remembers Me.' By Allah! Allah is more pleased with the repentance of His slave than one of you who unexpectedly finds in the desert his lost camel. 'He who comes closer to Me one span, I come closer to him a cubit; and he who comes closer to Me a cubit, I come closer to him a fathom; and if he comes to Me walking, I come to him running". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Allah deals with the servant according to how the servant thinks of Him, and He delights in repentance more than a lost traveler rejoices at finding his camel. The closer you move to Him, the closer He comes to you.

REFERENCE : RIYAD AS-SALIHIN 440 IN-BOOK REFERENCE : INTRODUCTION, HADITH 440

HADITH 441

Jabir bin 'Abdullah (May Allah be pleased with him) reported:

وعن جابر بن عبد الله، رضي الله عنهما، أنه سمع النبي، صلى الله عليه وسلم، قبل موته بثلاثة أيام يقول : لا يموتن أحدكم إلا وهو يحسن الظن بالله عز وجل " ((رواه مسلم)).

I heard the Prophet (ﷺ) saying three days before his death: "Let none of you die unless he has good expectations from Allah". [Muslim].

IN PLAIN WORDS

Three days before his death, the Prophet urged that no one should die except holding good expectations of Allah. Meet Him with hope and trust in His mercy.

HADITH 442

Anas (May Allah be pleased with him) reported:

وعن أنس ، رضي الله عنه قال: "سمعت رسول الله ، صلى الله عليه وسلم يقول: "قال الله تعالى: يا ابن آدم، إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي، يا ابن آدم، لو بلغت ذنوبك عنان السماء، ثم استغفرتني غفرت لك ، يا ابن آدم، إنك لو أتيتني بقراب الأرض خطايا، ثم لقيتني لا تشرك به شيئاً، لأتيتك بقرابها مغفرة" ((رواه الترمذي. وقال حديث حسن)).

Messenger of Allah (ﷺ) said, "Allah, the Exalted, has said: 'O son of adam, I forgive you as long as you pray to Me and hope for My forgiveness, whatever sins you have committed. O son of 'Adam, I do not care if your sins reach the height of the heaven, then you ask for my forgiveness, I would forgive you. O son of 'Adam, if you come to Me with an earth load of sins, and meet Me associating nothing to Me, I would match it with an earthload of forgiveness.'" [At- Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

Allah promises to keep forgiving as long as the servant prays and hopes for pardon, however great the sins, and to meet a person who associates nothing with Him with forgiveness as vast as the earth.

CHAPTER 53

Combining Hope and Fear (of Allah)

باب الجمع بين الخوف والرجاء

This short chapter brings fear and hope together, since the believer is meant to live holding both at once. an-Nawawi places these reports side by side so that awareness of Allah's punishment and trust in His mercy keep one another in balance.

Notice how the same heart is asked to take the Hereafter seriously while never despairing of Allah's mercy. The nearness of both Paradise and the Fire, shown vividly here, is a call to walk carefully: hopeful enough not to give up, fearful enough not to grow careless.

HADITH 443

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة، رضي الله عنه ، أن رسول الله صلى الله عليه وسلم قال " لو يعلم المؤمن ما عند الله من العقوبة، ما طمع بجنته أحد، ولو يعلم الكافر ما عند الله من الرحمة، ما قنط من جنته أحد" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "If a believer had full knowledge of the chastisement of Allah, none would covet His Jannah; and were an infidel to know the Mercy Allah has, none would despair of His Jannah". [Muslim].

IN PLAIN WORDS

If believers fully grasped Allah's punishment, none would presume on Paradise, and if disbelievers fully grasped His mercy, none would lose hope. The heart is meant to hold fear and hope together.

HADITH 444

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري، رضي الله عنه ، أن رسول الله صلى الله عليه وسلم قال: "إذا وضعت الجنازة واحتملها الناس أو الرجال على أعناقهم، فإن كانت صالحة قالت: قدموني قدموني، وإن كانت غير صالحة، قالت يا ويلها! أين تذهبون بها؟ يسمع صوته كل شيء إلا الإنسان، ولو سمعه صعق" ((رواه البخاري)).

Messenger of Allah (ﷺ) said, "When a dead body is placed on a bier and men carry it on their shoulders, if the deceased was pious, it (the corpse) will say: 'Take me in haste'; but if he was not, it will say (to its bearers): 'Woe to it. Where are you taking it?' Everything except man hears its voice. Had a human being heard its voice, he would have surely died". [Al- Bukhari].

IN PLAIN WORDS

A righteous person's body urges to be carried swiftly to its rest, while the unrighteous dreads where it is taken. It is a vivid reminder that how we live shapes what awaits us.

REFERENCE : RIYAD AS-SALIHIN 444 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 444

HADITH 445

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود، رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم، "الجنة أقرب إلى أحدكم من شراك نعله، والنار مثل ذلك"

((رواه البخاري)).

Messenger of Allah (ﷺ) said, "Jannah is nearer to you than your shoelace, and so is the (Hell) Fire". [Al-Bukhari].

IN PLAIN WORDS

Paradise and the Fire are nearer to us than our own shoelace. Our next choice can draw us toward either, so every moment and deed matters.

REFERENCE : RIYAD AS-SALIHIN 445 IN-BOOK REFERENCE : INTRODUCTION, HADITH 445

CHAPTER 54

Excellence of Weeping out of Fear from Allah (swt)

باب فضل البكاء من خشية الله تعالى و شوقا اليه

This chapter honours the tears that come from a heart awake to Allah: weeping out of awe of Him and longing for Him. It is not sadness for its own sake, but a tenderness that softens the heart and moves it toward what is true.

Across these accounts you see the Prophet, peace be upon him, and those around him moved to tears by a verse of the Qur'an, by the thought of meeting Allah, and by the weight of the Hereafter. The thread is that a living faith touches the heart, and one sign of that touch is the quiet tear shed for Allah's sake.

HADITH 446

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود، رضي الله عنه ، قال: قال لي النبي، صلى الله عليه وسلم، "اقرأ علي القرآن" قلت: يا رسول الله أقرأ عليك وعليك أنزل؟! قال: "إني أحب أن أسمعه من غيري" فقرأت عليه سورة النساء، حتى جئت إلى هذه الآية (فكيف إذا جئنا من كل أمة بشهيد وجئنا بك على هؤلاء شهيداً) ((النساء: 41)) قال: "حسبك الآن" فالتفت إليه، فإذا عيناه تذرفان . ((متفق عليه)) .

The Prophet (ﷺ) said to me: "Recite the Qur'an to me". I said, "O Messenger of Allah! Shall I recite the Qur'an to you, when it has been revealed to you?" He (ﷺ) replied, "I love to hear it recited by others". So I recited to him a portion from Surat An-Nisa'. When I

reached the Ayah: "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad (ﷺ)) as a witness against these people?". (:) He (ﷺ) said, "Enough for now". When I looked at him I saw his eyes were shedding tears. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Hearing the Qur'an from another's voice moved the Prophet, peace be upon him, to tears, especially at the verse about standing as a witness over the nations. It shows how deeply the words of Allah can stir even the noblest heart.

REFERENCE : RIYAD AS-SALIHIN 446 IN-BOOK REFERENCE : INTRODUCTION, HADITH 446

HADITH 447

Anas bin Malik (May Allah be pleased with him) reported:

وعن أنس، رضي الله عنه ، قال: خطب رسول الله، صلى الله عليه وسلم، خطبة ما سمعت مثلها قط، فقال: "لو تعلمون ما أعلم لضحكتم قليلاً ولبكيتم كثيراً" قال : فغطي أصحاب رسول الله صلى الله عليه وسلم وجوههم، ولهم خنين ، ((متفق عليه)) ، وسبق بيان في باب الخوف.

Messenger of Allah (ﷺ) delivered a Khutbah to us the like of which I had never heard from him before. In the course of the Khutbah, he said: "If you knew what I know, you would laugh little and weep much". Thereupon those present covered their faces and began to sob. [Al- Bukhari and Muslim].

IN PLAIN WORDS

The Prophet, peace be upon him, said that if people grasped what he knew of the Hereafter, they would laugh little and weep much. It is a

reminder to take the life to come seriously and not let constant distraction harden us.

REFERENCE : RIYAD AS-SALIHIN 447 IN-BOOK REFERENCE : INTRODUCTION, HADITH 447

HADITH 448

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة، رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم، لا يلج النار رجل بكى من خشية الله حتى يعود اللبن في الضرع، ولا يجتمع غبار في سبيل الله ودخان جهنم" ((رواه الترمذي: وقال حديث حسن صحيح)).

Messenger of Allah (ﷺ) said, "One who weeps out of fear of Allah, will not enter the Hell till milk returns back in the udder; and the dust raised on account of fighting in the path of Allah and the smoke of Hell will never exist together". [At- Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

Tears shed sincerely out of fear of Allah are given great weight, set beside the impossible image of milk returning to the udder. Genuine awe of Allah is shown here to be a powerful protection.

REFERENCE : RIYAD AS-SALIHIN 448 IN-BOOK REFERENCE : INTRODUCTION, HADITH 448

HADITH 449

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله ، صلى الله عليه وسلم: "سبعة يظلهم الله في ظله يوم لا ظل إلا ظله: إمام عادل، وشاب نشأ في عبادة الله ،

ورجل قلبه معلق في المساجد، ورجلان تحابا في الله، اجتمعا عليه،
وتفرقا عليه، ورجل دعتة امرأة ذات منصب وجمال، فقال: إني
أخاف الله، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق
يمينه، ورجل ذكر الله خالياً ففاضت عيناه” ((متفق عليه)) .

Messenger of Allah (ﷺ) said, "Seven people Allah will give them His Shade on the Day when there would be no shade but the Shade of His Throne (i.e., on the Day of Resurrection): And they are: a just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques, two men who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer and) says: 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a man who remembers Allah in solitude and his eyes become tearful". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Seven kinds of people are promised Allah's shade on a day with no other shelter, and one of them is the person who remembers Allah alone and weeps. Private devotion, sincerity, and a tear no one sees are precious to Allah.

REFERENCE : RIYAD AS-SALIHIN 449 IN-BOOK REFERENCE : INTRODUCTION, HADITH 449

HADITH 450

'Abdullah bin Ash-Shikhkhair (May Allah be pleased with him) reported:

وعن عبد الله بن الشخير، رضي الله عنه ، قال: أتيت رسول الله صلى
الله عليه وسلم، وهو يصلي ولجوفه أزيز كأزيز المرجل من البكاء.

((حديث صحيح رواه أبو داود، والترمذي بإسناد صحيح)).

I came to Messenger of Allah (ﷺ) when he was performing prayers. He was sobbing and his chest sounded like a boiling kettle. [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

The Prophet, peace be upon him, wept so deeply in prayer that his chest made a sound like a boiling kettle. It shows how fully he gave his heart to Allah when he stood before Him.

REFERENCE : RIYAD AS-SALIHIN 450 IN-BOOK REFERENCE : INTRODUCTION, HADITH 450

HADITH 451

Anas (May Allah be pleased with him) reported:

وعن أنس، رضي الله عنه ، قال: قال رسول الله، صلى الله عليه وسلم،
لأبي بن كعب، رضي الله عنه : "إن الله عز وجل أمرني أن أقرأ
عليك: لم يكن الذين كفروا" قال: وسماي؟ قال: "نعم" فبكى أبي.
((متفق عليه)) . ((وفي رواية: فجعل أبي يبكي)).

Messenger of Allah (ﷺ) said to Ubayy bin Ka'b (May Allah be pleased with him), "Allah (SWT) has ordered me to recite to you Surat-Al-Baiyyinah (): 'Those who disbelieve...' Ubayy (May Allah be pleased with him) asked, "Did He name me?" Messenger of Allah (ﷺ) replied in the affirmative. Whereupon Ubayy (May Allah be pleased with him) began to weep. [Al-Bukhari and Muslim].

IN PLAIN WORDS

When Ubayy learned that Allah had named him in this revelation, he wept. Being remembered and honoured by Allah is a moment that can move a believer to tears of gratitude.

HADITH 452

Anas bin Malik (May Allah be pleased with him) reported:

وعنه 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 يزورها، فلما انتهينا إليها بكت، فقالا: ما يبكيك؟ أما تعلمين أن ما عند الله تعالى خير لرسول الله، صلى الله عليه وسلم قالت: إني لا أبكي، أني لا أعلم أن ما عند الله خير لرسول الله صلى الله عليه وسلم، ولكني أبكي أن الوحي قد انقطع من السماء، فهيجتهما على البكاء، فجعلا يبكيان معها. ((رواه مسلم وقد سبق في باب زيارة أهل الخير)).

After the death of Messenger of Allah (ﷺ), Abu Bakr said to 'Umar (May Allah be pleased with them): "Let us visit Umm Aiman (May Allah be pleased with him) as Messenger of Allah (ﷺ) used to visit her." As we came to her, she wept. They (Abu Bakr and 'Umar (May Allah be pleased with them) said to her, "What makes you weep? Do you not know that what Allah has in store for His Messenger (ﷺ) is better than (this worldly life)?" She said, "I weep not because I am ignorant of the fact that what is in store for Messenger of Allah (ﷺ) (in the Hereafter) is better than this world, but I weep because the Revelation has ceased to come." This reply moved both of them to tears and they began to weep along with her. [Muslim].

IN PLAIN WORDS

Umm Aiman wept not out of doubt but because revelation had ended with the Prophet's passing, and her grief moved Abu Bakr and Umar

to tears too. It captures the deep love the Companions held for the Prophet and the gift of revelation.

REFERENCE : RIYAD AS-SALIHIN 452 IN-BOOK REFERENCE : INTRODUCTION, HADITH 452

HADITH 453

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر، رضي الله عنهما، قال: لما اشتد برسول الله صلى الله عليه وسلم وجعه، قيل له في الصلاة، فقال: مروا أبا بكر فليصل بالناس" فقالت عائشة، رضي الله عنها: إن أبا بكر رجل رقيق، إذا قرأ القرآن غلبه البكاء، فقال: "مروه فليصل". وفي رواية عن عائشة، رضي الله عنها، قالت: قلت: إن أبا بكر إذا قام مقامك لم يسمع الناس من البكاء. ((متفق عليه)) .

When the illness of Messenger of Allah (ﷺ) became serious, he was asked about the leading of Salat and he said, "Ask Abu Bakr to lead Salat." Whereupon, 'Aishah (May Allah be pleased with her) said; "Abu Bakr is very tender hearted. He is bound to be overcome by weeping when he recites the Qur'an." Messenger of Allah (ﷺ) repeated, "Ask him (Abu Bakr) to lead Salat". In another narration: 'Aishah (May Allah be pleased with her) said: "When Abu Bakr stands in your place, he will not be able to recite the Noble Qur'an to the people on account of weeping." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Aishah noted that Abu Bakr was so tender hearted he would be overcome by weeping when reciting the Qur'an. The account gently honours a heart easily moved by the words of Allah.

HADITH 454

Ibrahim bin 'Abdur-Rahman bin 'Auf reported:

وعن إبراهيم بن عبد الرحمن بن عوف أن عبد الرحمن بن عوف، رضي
الله عنه ، أتى بطعام وكان صائماً، فقال: قتل مصعب بن عمير رضي
الله عنه، وهو خير مني، فلم يوجد له ما يكفن به إلا بردة إن غطى بها
رأسه بدت رجلاه، وإن غطى بها رجلاه بدا رأسه، ثم بسط لنا من
الدنيا ما بسط -أو قال: أعطينا من الدنيا ما أعطينا -قد خشينا أن
تكون حسناتنا عجلت لنا. ثم جعل يبكي حتى ترك الطعام. ((رواه
البخاري)).

Food was brought to 'Abdur-Rahman bin 'Auf (May Allah be pleased with him) when he was observing Saum (fast) and he said: "Mus'ab bin 'Umair (May Allah be pleased with him) was martyred and he was better than me, but only one sheet was available to shroud him. It was so small that when his head was covered; his feet remained uncovered and if his feet were covered, his head remained uncovered. Then the bounties of this world have been bestowed upon us generously. I am afraid that the reward of our good deeds have been awarded to us in this world." On this he began to sob and left the food untouched. [Al- Bukhari].

IN PLAIN WORDS

Comparing his own comfort to the bare shroud of a Companion who was better than him, Abdur-Rahman wept, fearing his rewards had been given early in this world. It is a humble worry that worldly ease should not replace the lasting reward of the Hereafter.

HADITH 455

Abu Umamah Suda'iy bin 'Ajlan Al-Bahili (May Allah be pleased with him) reported:

وعن أبي أمامة صدي بن عجلان الباهلي، رضي الله عنه ، عن النبي صلى الله عليه وسلم قال: "ليس شيء أحب إلى الله تعالى من قطرتين وأثرين: قطرة دموع من خشية الله، وقطرة دم تهراق في سبيل الله، وأما الأثران: فأثر في سبيل الله تعالى، وأثر في فريضة من فرائض الله تعالى" ((رواه الترمذي. وقال حديث حسن)). حديث العرباض بن سارية، رضي الله عنه ، قال: وعظنا رسول الله صلى الله عليه وسلم، موعظة وجلت منها القلوب، وذرفت منها العيون

The Prophet (ﷺ) said: "Nothing is dearer to Allah than two drops and two marks: A drop of tears shed out of fear of Allah and a drop of blood shed in Allah's way. Regarding the two marks, they are: Marks left in the Cause of Allah and a mark left in observing one of the obligatory act of worship of Allah, the Exalted". [At-Tirmidhi, who classified it as Hadith Hasan]. Al-'Irbad bin Sariah (May Allah be pleased with him) reported: One day Messenger of Allah (ﷺ) delivered us a very eloquent Khutbah on account of which eyes shed tears and hearts became softened. [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

Few things are dearer to Allah than a tear shed out of fear of Him and blood shed in His cause, along with the marks of striving and worship. Sincere devotion, even when it costs us, is deeply beloved to Allah.

CHAPTER 55

Excellence of Leading an Ascetic Life, and Virtues of Simple Life

باب فضل الزهد في الدنيا و الحث على التقلل منها و فضل الفقر

This long chapter teaches zuhd, an ascetic detachment from the world that is not hatred of good things but freedom from being ruled by them. The Arabic title joins zuhd fi'd-dunya with encouragement to take little of the world and even praises faqr, poverty, not as an end but as lightness on the journey to Allah. The world here is weighed honestly: sweet, green, alluring, and passing.

Across these hadith the Prophet, peace be upon him, fears not your poverty but your wealth, and shows by his own life, sleeping on a mat, owning almost nothing, that the heart's true home is the Hereafter. Notice the recurring image of the traveler: be in the world like a stranger or a wayfarer, taking only what carries you onward. The aim is a heart that holds the world in its hand, not in its heart.

HADITH 456

'Amr bin 'Auf Al-Ansari (May Allah be pleased with him) reported:

عن عمرو بن عوف الأنصاري، رضي الله عنه، أن رسول الله صلى الله عليه وسلم، بعث أبا عبيدة بن الجراح، رضي الله عنه، إلى البحرين يأتي بجزيتهما، فقدم بمال من البحرين، فسمعت الأنصار بقدوم أبو عبيدة، فوافوا صلاة الفجر مع رسول الله، صلى الله عليه وسلم فلما صلى رسول الله صلى الله عليه وسلم، انصرف فتعرضوا له، فتبسم رسول الله، صلى الله عليه وسلم حين رأيهم، ثم قال: “أظنكم سمعتم أن

أبا عبيدة قدم بشئ من البحرين؟” فقالوا: أجل يا رسول الله فقال:
 “أبشروا وأملوا ما يسركم ، فوالله ما الفقر أخشى عليكم، ولكني أخشى
 أن تبسط الدنيا عليكم كما بسطت على من كان قبلكم، فتنافسوها كما
 تنافسوها ، فتهلككم كما أهلكتهم” ((متفق عليه)) .

Messenger of Allah (ﷺ) sent Abu 'Ubaidah bin Al-Jarrah (May Allah be pleased with him) to Bahrain to collect (Jizyah). So he returned from Bahrain with wealth. The Ansar got news of it and joined with the Prophet (ﷺ) in the Fajr prayer. When the Prophet (ﷺ) concluded the prayer, they stood in his way. When he saw them, he smiled and said, "I think you have heard about the arrival of Abu 'Ubaidah with something from Bahrain". They said, "Yes! O Messenger of Allah!". He (ﷺ) said, "Rejoice and hope for that which will please you. By Allah, it is not poverty that I fear for you, but I fear that this world will be opened up with its wealth for you as it was opened to those before you; and you vie with one another over it as they did and eventually it will ruin you as it ruined them". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Welcoming wealth back from Bahrain, the Prophet, peace be upon him, warned that it was not poverty he feared for the community but the world opening up and people competing over it until it ruined them. The danger lies not in having wealth but in letting it consume the heart.

REFERENCE : RIYAD AS-SALIHIN 456 IN-BOOK REFERENCE : INTRODUCTION, HADITH 456

HADITH 457

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري، رضي الله عنه ، قال : جلس رسول الله صلى الله عليه وسلم، على المنبر، وجلسنا حوله، فقال: "إن مما أخاف عليكم من بعدي ما يفتح عليكم من زهرة الدنيا وزينتها" ((متفق عليه)) .

Messenger of Allah (ﷺ) sat on the pulpit and we sat around him. He said: "What I am concerned most is the flourishment and the beauty of this world will be available to you". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet, peace be upon him, said what worried him most was the beauty and abundance of this world becoming available to people. Comfort and plenty can quietly test faith more than hardship does.

REFERENCE : RIYAD AS-SALIHIN 457 IN-BOOK REFERENCE : INTRODUCTION, HADITH 457

HADITH 458

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعنه أن رسول الله، صلى الله عليه وسلم، قال: "إن الدنيا حلوة خضرة وإن الله تعالى مستخلفكم فيها، فينظر كيف تعملون، فاتقوا الدنيا واتقوا النساء" ((رواه مسلم)).

Messenger of Allah (ﷺ) said: "The world is sweet and green (alluring); and verily, Allah is making you to succeed each other, generations after generations in it in order to see how you act. So beware of this world and beware of women". [Muslim].

IN PLAIN WORDS

The world is described as sweet and alluring, and we are placed in it as successive generations so Allah may see how we act. It is a

reminder that worldly pleasures are a test, and we should be watchful of them.

REFERENCE : RIYAD AS-SALIHIN 458 IN-BOOK REFERENCE : INTRODUCTION, HADITH 458

HADITH 459

Anas (May Allah be pleased with him) reported:

وعن أنس ، رضي الله عنه ، أن النبي ، صلى الله عليه وسلم ، قال : "اللهم لا عيش إلا عيش الآخرة" ((متفق عليه)) .

The Prophet (ﷺ) said: "O Allah, there is no true life but the life of the Hereafter". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet, peace be upon him, prayed acknowledging that the only true and lasting life is the life of the Hereafter. It reorients the heart toward what truly endures beyond this passing world.

REFERENCE : RIYAD AS-SALIHIN 459 IN-BOOK REFERENCE : INTRODUCTION, HADITH 459

HADITH 460

Anas (May Allah be pleased with him) reported:

وعنه عن رسول الله ، صلى الله عليه وسلم قال : " يتبع الميت ثلاثة: أهله وماله وعمله: فيرجع اثنان ويبقى واحد: يرجع أهله وماله ويبقى عمله". ((متفق عليه)) .

Messenger of Allah (ﷺ) said: "Three (things) follow a dead person: Members of his family, his property and his deeds. Two of them return; and one remains with him. The people and his wealth return; his deeds remain with him". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Family, wealth, and deeds follow a person to the grave, but family and wealth turn back; only one's deeds remain. It urges us to invest in good actions, the only thing that stays with us.

REFERENCE : RIYAD AS-SALIHIN 460 IN-BOOK REFERENCE : INTRODUCTION, HADITH 460

HADITH 461

Anas bin Malik (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله، صلى الله عليه وسلم: "يؤتى بأَنعم أهل الدنيا من أهل النار يوم القيامة، فيصبغ في النار صبغة، ثم يقال: يا ابن آدم هل رأيت خيراً قط؟ هل مر بك نعيم قط؟ فيقول: لا والله يا رب. ويؤتى بأشد الناس بؤساً في الدنيا من أهل الجنة، فيصبغ صبغة في الجنة، فيقال له: يا ابن آدم هل رأيت بؤساً قط؟ هل مر بك شدة قط؟ فيقول: لا، والله، ما مر بي بؤس قط، ولا رأيت شدة قط" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Among the inmates of Hell, a person who had led the most luxurious life in this world will be brought up on the Day of Resurrection and dipped in the Fire and will be asked: 'O son of Adam! Did you ever experience any comfort? Did you happen to get any luxury?' He will reply: 'By Allah, no, my Rubb.' And then one of the people of Jannah who had experienced extreme misery in the life of this world will be dipped in Jannah. Then he will be asked: 'O son of Adam! Did you ever experience any misery? Did you ever encounter difficulty?' He will say: "By Allah, no my Rubb, I neither experienced misery nor passed through hardship". [Muslim].

IN PLAIN WORDS

On the Day of Resurrection, the briefest taste of the Fire makes a life of luxury forgotten, and the briefest taste of Paradise erases a lifetime of hardship. It puts the comforts and trials of this world in perspective against what is to come.

REFERENCE : RIYAD AS-SALIHIN 461 IN-BOOK REFERENCE : INTRODUCTION, HADITH 461

HADITH 462

Al-Mustaurad bin Shaddad (May allah be pleased with him) reported:

وعن المستورد بن شداد رضي الله عنه ، قال: قال رسول الله، صلى الله عليه وسلم: "ما الدنيا في الآخرة، إلا مثل ما يجعل أحدكم أصبعه في اليم، فلينظر بم يرجع؟" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "This world (i.e., its pleasures and duration) in comparison with the Hereafter is (similar to the amount of water) one gets when he puts his finger in the sea. Let him then see what it returns with". [Muslim].

IN PLAIN WORDS

This world compared to the Hereafter is like the drop of water clinging to a finger dipped in the sea. It invites us to weigh how little we are chasing against how much lies beyond.

REFERENCE : RIYAD AS-SALIHIN 462 IN-BOOK REFERENCE : INTRODUCTION, HADITH 462

HADITH 463

Jabir bin 'Abdullah (May allah be pleased with him) reported:

وعن جابر، رضي الله عنه أن رسول الله، صلى الله عليه وسلم، مر بالسوق والناس كنفثيه، فمر بجدي أسك ميت، فتناوله، فأخذ بأذنيه،

ثم قال: "أيكم يحب أن يكون هذا له بدرهم؟" فقالوا: ما نحب أنه لنا بشئٍ وما نصنع به؟ ثم قال: "أتحبون أنه لكم؟ قالوا: والله لو كان حياً كان عيباً؛ أنه أسك. فكيف وهو ميت! فقال: "فوالله للدنيا أهون على الله من هذا عليكم" ((رواه مسلم)). ('قوله: كنفتيه أي: على جانبيه. و الأسك الصغير الأذن.')

Messenger of Allah (ﷺ) was passing through the bazaar with his Companions on his both sides, when he saw a dead skinny lamb. He held its ear and said, "Who of you would like to have it for a dirham". They replied, "We do not like to get it for nothing, and what shall we do with it?". Then he (ﷺ) asked, "Would you like to have it for nothing?". They replied, "Had it been alive, it would have been defective because it is skinny; but when dead it is of no use". Messenger of Allah (ﷺ) said, "Truly, the world is more contemptible to Allah than this (the dead lamb) is to you". [Muslim].

IN PLAIN WORDS

Holding a worthless dead lamb that no one would even take for free, the Prophet, peace be upon him, said the world is worth even less to Allah than that. It is a striking image of how little the world truly weighs.

REFERENCE : RIYAD AS-SALIHIN 463 IN-BOOK REFERENCE : INTRODUCTION, HADITH 463

HADITH 464

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر رضي الله عنه ، قال كنت أمشي مع النبي صلى الله عليه وسلم في حرة بالمدينة ، فاستقبلنا أحد فقال: "يا أبا ذر" قلت: لبيك يا

رسول الله. فقال: "ما يسرني أن عندي مثل أحد هذا ذهباً تمضي علي ثلاثة أيام وعندي منه دينار، إلا شيء أرصده لدين، إلا أن أقول له به في عباد الله هكذا، وهكذا وهكذا" عن يمينه وعن شماله ومن خلفه، ثم سار فقال: "إن الأكثرين هم الأقلون يوم القيامة إلا من قال بالمال هكذا وهكذا وهكذا" عن يمينه وعن شماله ومن خلفه "وقليل ما هم" ثم قال لي "مكانك لا تبرح حتى آتيك" ثم انطلق في سواد الليل حتى توارى، فسمعت صوتاً قد ارتفع، فتخوفت أن يكون أحد عرض للنبي، صلى الله عليه وسلم، فأردت أن آتية فذكرت قوله: "لا تبرح حتى آتيك" فلم أبرح حتى أتاني، فقلت: لقد سمعت صوتاً تخوفت منه، فذكرت له، فقال: "وهل سمعته؟" قلت: نعم، قال: "ذاك جبريل أتاني فقال: من مات من أمتك لا يشرك بالله شيئاً دخل الجنة، قلت: وإن زنى وإن سرق؟ قال: وإن زنى وإن سرق" ((متفق عليه وهذا لفظ البخاري)).

I was walking with the Prophet on the stony ground in Al-Madinah in the afternoon when Uhud Mount came into sight. Messenger of Allah (ﷺ) said, "O Abu Dharr!" I said, "O Messenger of Allah, here I am responding to you". He said, "If I had as much gold as the weight of Uhud, it would not please me to have a single dinar out of it with me after the passage of three days, but I would hold back something for the repayment of a debt. I would distribute it among the slaves of Allah like this and like this and like this." And he (ﷺ) pointed in front of him, and on his right side and on his left side. We then walked a little further and he (ﷺ) said: "The rich would be

poor on the Day of Resurrection, except he who spent like this and like this and like this,". and he pointed as he did the first time. "But such persons are few". Then he said, "Stay where you are till I come back to you". He (the Prophet (ﷺ)) walked ahead a little further in the darkness of the night and disappeared from my sight. I heard a loud voice. I said (to myself): "The Messenger of Allah might have met (mishap or an enemy)". I wished I could go after him but I remembered his commanding me to stay till he came back. So I waited for him; and when he came, I made mention of what I had heard. He asked, "Did you hear it?". I said, "Yes". Then he said, "It was Jibril (Gabriel), who came to me and said: 'He who dies among your Ummah without having associated anything with Allah (in worship) will enter Jannah.' I said: 'Even if he committed illicit sexual intercourse or steals?' He (Jibril) said: 'Even if he has committed illicit sexual intercourse or steals". [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet, peace be upon him, said he would not wish to keep gold as heavy as a mountain beyond a few days but would give it all away, and warned that few of the rich spend like this. Generosity, not hoarding, is what brings true wealth in the Hereafter. He also relayed the glad news that whoever dies without associating partners with Allah will enter Paradise.

REFERENCE : RIYAD AS-SALIHIN 464 IN-BOOK REFERENCE : INTRODUCTION, HADITH 464

HADITH 465

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه، عن رسول الله صلى الله عليه وسلم قال: "لو كان لي مثل أحد ذهباً، لسرني أن لا تمر على ثلاث ليال وعندي منه شيء إلا شيء أرصده لدين" ((متفق عليه))

Messenger of Allah (ﷺ) said: "If I had gold equal to Mount Uhud (in weight), it would not please me to pass three nights and I have a thing of it left with me, except what I retain for repayment of a debt". [Al- Bukhari and Muslim].

IN PLAIN WORDS

The Prophet, peace be upon him, said he would not wish to keep gold as heavy as a mountain for even three nights, except what was set aside for a debt. It shows a heart unattached to wealth and eager to give it away.

REFERENCE : RIYAD AS-SALIHIN 465 IN-BOOK REFERENCE : INTRODUCTION, HADITH 465

HADITH 466

Abu Hurairah (May allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم انظروا إلى من هو أسفل منكم ولا تنظروا إلى من هو فوقكم فهو أجدر أن لا تزدروا نعمة الله عليكم" ((متفق عليه وهذا لفظ مسلم)). وفي رواية البخاري: "إذا نظر أحدكم إلى من فضل عليه في المال والخلق، فلينظر إلى من هو أسفل منه". وفي رواية البخاري: "إذا نظر أحدكم إلى من فضل عليه في المال والخلق، فلينظر إلى من هو أسفل منه".

Messenger of Allah (ﷺ) said, "Look at those who are inferior to you and do not look at those who are superior to you, for this will keep you from belittling Allah's favour to you." This is the wording in Sahih Muslim. [Al-Bukhari and Muslim]. The narration in Al-Bukhari is: Messenger of Allah (ﷺ) said: "When one of you looks at someone who is superior to him in property and appearance, he should look at someone who is inferior to him".

IN PLAIN WORDS

Look to those who have less than you, not those who have more, so you do not belittle Allah's blessings on you. This simple habit protects the heart from envy and feeds gratitude.

REFERENCE : RIYAD AS-SALIHIN 466 IN-BOOK REFERENCE : INTRODUCTION, HADITH 466

HADITH 467

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن النبي صلى الله عليه وسلم، قال: "تعس عبد الدينار والدرهم والقטיפه والخميصة؛ إن أعطى رضي؛ وإن لم يعط لم يرض" ((رواه البخاري)).

The Prophet (ﷺ) said, "May he be miserable, the worshipper of the dinar and dirham, and the worshipper of the striped silk cloak. If he is given anything, he is satisfied; but if not, he is unsatisfied". [Al-Bukhari]

IN PLAIN WORDS

The Prophet, peace be upon him, described the wretchedness of one who becomes a slave to money and luxury, pleased only when given and angry when denied. It warns against letting possessions rule one's contentment.

REFERENCE : RIYAD AS-SALIHIN 467 IN-BOOK REFERENCE : INTRODUCTION, HADITH 467

HADITH 468

Abu Hurairah (May Allah be pleased with him) reported:

وعنه، رضي الله عنه، قال: لقد رأيت سبعين من أهل الصفة، ما منهم رجل عليه رداء، إما إزار وأما كساء، قد ربطوا في أعناقهم، فمنها ما

يبلغ نصف الساقين، ومنها ما يبلغ الكعبين، فيجمعه بيده كراهية أن ترى عورته" ((رواه البخاري)).

I saw seventy of the people of the Suffah and none of them had a cloak. They had either a lower garment or a blanket which they suspended from their necks. Some (cloaks) reached halfway down to the legs and some to the ankles; and the man would manage to keep it in his hand to avoid exposing his private parts. [Al- Bukhari].

IN PLAIN WORDS

The account recalls the poor Companions of the Suffah, so lacking in clothing that some had only a small cloth to cover themselves. It is a humble portrait of those who held little of the world yet stayed near the Prophet, peace be upon him.

REFERENCE : RIYAD AS-SALIHIN 468 IN-BOOK REFERENCE : INTRODUCTION, HADITH 468

HADITH 469

Abu Hurairah (May allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم "الدنيا سجن المؤمن وجنة الكافر" ((رواه مسلم)).

Messenger of Allah (ﷺ) said: "The world is the believer's prison and the infidel's Jannah". [Muslim].

IN PLAIN WORDS

This world is the believer's prison and the unbeliever's paradise. Even with restraint and trials here, the believer's true reward and freedom await in the Hereafter.

REFERENCE : RIYAD AS-SALIHIN 469 IN-BOOK REFERENCE : INTRODUCTION, HADITH 469

'Abdullah bin 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر، رضي الله عنهما، قال: أخذ رسول الله صلى الله عليه وسلم بمنكبي، فقال: "كن في الدنيا كأنك غريب، أو عابر سبيل".
وكان ابن عمر، رضي الله عنهما، يقول: إذا أمسيت، فلا تنتظر الصباح، وإذا أصبحت لا تنتظر المساء، وخذ من صحتك لمرضك ومن حياتك لموتك. ((رواه البخاري)).

Messenger of Allah (ﷺ) took hold of my shoulders and said, "Be in the world like a stranger or a wayfarer". Ibn 'Umar (May Allah be pleased with them) used to say: "When you survive till the evening, do not expect to live until the morning; and when you survive until the morning, do not expect to live until the evening; (do good deeds) when you are in good health before you fall sick, and (do good deeds) as long as you are alive before death strikes". [Al-Bukhari].

IN PLAIN WORDS

The Prophet, peace be upon him, advised living in the world like a stranger or a traveller passing through, and Ibn Umar urged seizing each day for good deeds before sickness or death. We should hold the world lightly and act while we still can.

REFERENCE : RIYAD AS-SALIHIN 470 IN-BOOK REFERENCE : INTRODUCTION, HADITH 470

HADITH 471

Sahl bin Sa'd As-Sa'idi (May Allah be pleased with him) reported:

وعن أبي العباس سهل بن سعد الساعدي، رضي الله عنه، قال: جاء رجل إلى النبي صلى الله عليه وسلم فقال: يا رسول الله دلني على عمل

إذا عملته أحبني الله، وأحبنى الناس، فقال: "أزهد في الدنيا يحبك الله، وأزهد فيما عند الناس يحبك الناس" ((حديث حسن رواه ابن ماجه وغيره بأسانيد حسنة)).

A man came to the Prophet (ﷺ) and said, "O Messenger of Allah, guide me to such an action which, if I do Allah will love me and the people will also love me." He (ﷺ) said, "Have no desire for this world, Allah will love you; and have no desire for what people possess, and the people will love you." [Ibn Majah, Hadith Hasan].

IN PLAIN WORDS

Asked how to earn the love of both Allah and people, the Prophet, peace be upon him, said: turn from desiring the world, and Allah will love you, and turn from coveting what others have, and people will love you. Contentment frees the heart and softens relationships.

REFERENCE : RIYAD AS-SALIHIN 471 IN-BOOK REFERENCE : INTRODUCTION, HADITH 471

HADITH 472

An-Nu'man bin Bashir (May Allah be pleased with them) reported:

وعن النعمان بن بشير، رضي الله عنهما، قال: ذكر عمر ابن الخطاب، رضي الله عنه، ما أصاب الناس من الدنيا، فقال: لقد رأيت رسول الله، صلى الله عليه وسلم، يظل اليوم يتلوى ما يجد من الدقل ما يملأ به بطنه. ((رواه مسلم)). الدقل بفتح الدال المهملة والقاف: ردئ التمر.

'Umar bin Al-Khattab (May Allah be pleased with him) spoke at length regarding the worldly prosperity that people had achieved and said: "I saw that the Messenger of Allah (ﷺ) would pass his days in hunger and could not get even degraded dates to fill his stomach". [Muslim].

IN PLAIN WORDS

Umar recalled that the Prophet, peace be upon him, would spend his days in hunger, unable even to find poor-quality dates to satisfy himself. It reflects the Prophet's simple, undemanding way of living.

REFERENCE : RIYAD AS-SALIHIN 472 IN-BOOK REFERENCE : INTRODUCTION, HADITH 472

HADITH 473

'Aishah (May Allah be pleased with her) reported:

وعن عائشة، رضي الله عنها، قالت: توفي رسول الله صلى الله عليه وسلم وما في بيتي من شيء يأكله ذو كبد إلا شطر شعير في رف لي، فاكت منه حتى طال علي، فكلمته ففنى، ((متفق عليه)) شطر شعير" شيء من شعير، كذا فسرہ الترمذي.

Messenger of Allah (ﷺ) died when my house was void of any edible thing except for a small quantity of barley I had on a shelf and from which I kept eating it for a long time. Then when I measured what was left of it, it soon finished. [Al-Bukhari and Muslim].

IN PLAIN WORDS

After the Prophet's passing, Aishah had almost nothing to eat but a little barley, which lasted a long while until she measured it and it quickly ran out. The account reflects the great simplicity of the Prophet's household.

REFERENCE : RIYAD AS-SALIHIN 473 IN-BOOK REFERENCE : INTRODUCTION, HADITH 473

HADITH 474

'Amr bin Al-Harith (May Allah be pleased with him) the brother of Juwairiyah (May Allah be pleased with her), the Mother of believers) reported:

وعن عمرو بن الحارث أخى الجويرية بنت الحارث أم المؤمنين، رضي الله عنهما، قال: ما ترك رسول الله، صلى الله عليه وسلم، عند موته ديناراً ولا درهماً، ولا عبداً، ولا امة، ولا شيئاً إلا بغلته البيضاء التي كان يركبها، وسلاحه، وأرضاً جعلها لابن السبيل صدقة" ((رواه البخاري)).

(When he died) Messenger of Allah (ﷺ) left neither a dinar nor a dirham nor a male slave nor a female slave, nor anything else except his white riding mule, his weapons and his land which he had given in charity to wayfarers. [Al- Bukhari].

IN PLAIN WORDS

When he passed away, the Prophet, peace be upon him, left no money or slaves, only his mule, his weapons, and land he had already given in charity. His life closed with almost no worldly possessions.

REFERENCE : RIYAD AS-SALIHIN 474 IN-BOOK REFERENCE : INTRODUCTION, HADITH 474

HADITH 475

Al-Khabbab bin Al-Aratt (May Allah be pleased with him) reported:

وعن خباب بن الأرت، رضي الله عنه، قال: هاجرنا مع رسول الله صلى الله عليه وسلم نلتمس وجهه الله تعالى؛ فوقع أجرنا على الله، فمنا من مات ولم يأكل من أجره شيئاً، منهم مصعب بن عمير، رضي الله عنه، قتل يوم أحد، وترك نمره، فكنا إذا غطينا بها رأسه، بدت رجلاه، وإذا غطينا به رجله، بدا رأسه، فأمرنا رسول الله صلى الله

عليه وسلم أن نغطي رأسه، ونجعل على رجله شيئاً من الإذخر، ومنا من أينعت له ثمرته، فهو يهديها. ((متفق عليه)). النمرة : كساء ملون من صوف. وقوله: أينعت أي: نضجت وأدركت. وقوله يهديها وهو بفتح الياء وضم الدال وكسرهما، لغتان؛ أي: يقطفها ويحتنيها، وهذه استعارة لما فتح الله تعالى عليهم من الدنيا وتمكنوا فيها.

We emigrated with Messenger of Allah (ﷺ) seeking the pleasure of Allah and expecting our reward from Him. Some of us died without enjoying anything of it. Among them was Mus'ab bin 'Umair (May Allah be pleased with him), who was killed in the battle of Uhud, leaving only a small coloured sheet of wool (which we used as his shroud). When we covered his head with it, his feet were exposed, and when we covered his feet with it, his head was uncovered. So the Prophet (ﷺ) told us to cover his head and to put some Idhkhir (i.e., fragrant grass) over his feet. Others among us enjoy prosperity. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Companions who emigrated for Allah's pleasure differed in fate: some, like Mus'ab, died with barely a sheet to be buried in, while others later lived in plenty. It reflects on sincerity, sacrifice, and how worldly fortune varies.

REFERENCE : RIYAD AS-SALIHIN 475 IN-BOOK REFERENCE : INTRODUCTION, HADITH 475

HADITH 476

Sahl bin Sa'd (May Allah be pleased with him) reported:

وعن سهل بن سعد الساعدي، رضي الله عنه، قال: قال رسول الله، صلى الله عليه وسلم: " لو كانت الدنيا تعدل عند الله جناح بعوضة ما

سقى كافراً منها شربة ماء" ((رواه الترمذي . وقال حديث حسن

صحيح))

Messenger of Allah (ﷺ) said, "Were this world worth a wing of mosquito, He would not have given a drink of water to an infidel."
[At- Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

If the world were worth even a mosquito's wing to Allah, He would not give an unbeliever a sip of water from it. The point is how little the whole world weighs in Allah's sight.

REFERENCE : RIYAD AS-SALIHIN 476 IN-BOOK REFERENCE : INTRODUCTION, HADITH 476

HADITH 477

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه ، قال : سمعتُ رسولَ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقول ألا إن الدنيا ملعونة، ملعون ما فيها، إلا ذكر الله تعالى، وما والاه، وعالماً ومتعلماً. ((رواه الترمذي وقال: حديث حسن)).
((رواه الترمذي وقال: حديث حسن)).

Messenger of Allah (ﷺ) said, "Verily! The world is accursed and what it contains is accursed, except remembrance of Allah and those who associate themselves with Allah; and a learned man, and a learning person." [At-Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

The world and what it holds are cursed, except the remembrance of Allah, what draws one near to Him, and those who teach and learn. What gives the world value is using it for Allah and for knowledge.

HADITH 478

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

وعن عبد الله بن مسعود ، رضي الله عنه ، قال : قال رسول الله صلى الله عليه وسلم " لا تتخذوا الضيعة فترغبوا في الدنيا " . ((رواه الترمذي وقال : حديث حسن)) .

Messenger of Allah (ﷺ) said: "Do not crave for property lest you should be absorbed in the desire of worldly life." [At- Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

The Prophet, peace be upon him, warned against craving wealth, lest it pull a person deep into love of worldly life. Guarding the heart from that craving keeps faith steady.

REFERENCE : RIYAD AS-SALIHIN 478 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 478

HADITH 479

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص ، رضي الله عنهما ، قال : مر علينا رسول الله ، صلى الله عليه وسلم ، ونحن نعالج خصاً لنا فقال : " ما هذا؟ " فقلنا : قد وهي ، فنحن نصلحه ، فقال : " ما أرى الأمر إلا أعجل من ذلك " . رواه أبو داود ، والترمذي بإسناد البخاري ومسلم ، وقال الترمذي : ((حديث حسن صحيح)) .

We were repairing our thatchy hut when Messenger of Allah (ﷺ) passed by and asked us, "What are you doing?" We said, "The thatch had gone weak and we are repairing it." He (ﷺ) said, "I see the sure thing (death) approaching sooner than this." [Abu Dawud and At-Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

Seeing them repairing a flimsy hut, the Prophet, peace be upon him, gently noted that death is closer than even that frail structure. It is a reminder not to grow too absorbed in worldly comforts when life is short.

REFERENCE : RIYAD AS-SALIHIN 479 IN-BOOK REFERENCE : INTRODUCTION, HADITH 479

HADITH 480

Ka'b bin 'Iyad (May Allah be pleased with him) reported:

وعن كعب بن عياض، رضي الله عنه، وقال سمعت رسول الله، صلى الله عليه وسلم ، يقول: " إن لكل أمة فتنة، وفتنة أمتي المال " ((رواه الترمذي وقال: حديث حسن صحيح)).

Messenger of Allah (ﷺ) said, "Verily, there is a Fitnah (trial) for every nation and the trial for my nation (or Ummah) is wealth." [At-Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

Every community faces a trial, and the trial of this community is wealth. It warns that prosperity itself can be the test that draws people away from Allah.

REFERENCE : RIYAD AS-SALIHIN 480 IN-BOOK REFERENCE : INTRODUCTION, HADITH 480

HADITH 481

'Uthman bin 'Affan (May Allah be pleased with him) reported:

وعن أبي عمرو، ويقال: أبو عبد الله: ويقال: أبو ليلى، عثمان ابن عفان، رضي الله عنه أن النبي صلى الله عليه وسلم، قال: " ليس لابن آدم حق في سوى هذه الخصال: بيت يسكنه، وثوب يوارى عورته، وجلف الخبز، والماء " ((رواه الترمذي وقال: حديث صحيح)) .
 ((قال الترمذي: سمعت أبا داود سليمان بن سالم البلخي يقول: سمعت النضر بن شميل يقول: الجلف: الخبز ليس معه إدام. قال غيره: هو غليظ الخبز. وقال الهروي: المراد به هنا وعاء الخبز؛ كالجوانق والخرج، والله أعلم)).

The Prophet (ﷺ) said, "There is no right for the son of adam except in these (four) things: A house to live in, a cloth to cover therewith his private parts, bread and water." [At-Tirmidhi, who classified it as Hadith Sahih].

IN PLAIN WORDS

The Prophet, peace be upon him, named the basic things a person truly needs: shelter, clothing to cover oneself, and bread and water. It points the heart toward contentment with life's essentials.

REFERENCE : RIYAD AS-SALIHIN 481 IN-BOOK REFERENCE : INTRODUCTION, HADITH 481

HADITH 482

'Abdullah bin Ash-Shikhkhir (May Allah be pleased with him) reported:

وعن عبد الله بن الشخير " بسكر الشين والحاء المشددة المعجمتين " رضي الله عنه، أنه قال: أتيت النبي ، صلى الله عليه وسلم، وهو يقرأ: { أهاكم التكاثر } قال: " يقول ابن آدم: مالي، وهل لك يا ابن آدم من مالك إلا

ما أكلت فأفئيت، أو لبست فأبليت، أو تصدقت فأمضيت؟!" ((رواه مسلم)).

I came to the Prophet (ﷺ) while he was reciting (Surat At-Takathur 102): "The mutual rivalry (for hoarding worldly things) preoccupy you. Until you visit the graves (i.e., till you die). Nay! You shall come to know! Again nay! You shall come to know! Nay! If you knew with a sure knowledge (the end result of hoarding, you would not have been occupied in worldly things). Verily, you shall see the blazing Fire (Hell)! And again, you shall see it with certainty of sight! Then (on that Day) you shall be asked about the delights (you indulged in, in this world)!" (102:-) (After reciting) he (ﷺ) said, "Son of adam says: 'My wealth, my wealth.' Do you own of your wealth other than what you eat and consume, and what you wear and wear out, or what you give in Sadaqah (charity) (to those who deserve it), and that what you will have in stock for yourself." [Muslim].

IN PLAIN WORDS

Reciting the warning against endless rivalry for worldly things, the Prophet, peace be upon him, asked what we truly own beyond what we eat, wear out, or give in charity. What we keep for ourselves passes, but what we give away lasts.

REFERENCE : RIYAD AS-SALIHIN 482 IN-BOOK REFERENCE : INTRODUCTION, HADITH 482

HADITH 483

'Abdullah bin Mughaffal (May Allah be pleased with him) reported:

وعن عبد الله بن مغفل، رضي الله عنه، قال: قال رجل للنبي صلى الله عليه وسلم يا رسول الله، والله إني لأحبك، فقال: " انظر ماذا تقول؟" قال: والله إني لأحبك، ثلاث مرات، فقال: " إن كنت تحبني فأعد

للفقر تجفافاً، فإن الفقر أسرع إلى من يحبني من السيل إلى منتهاه"
 ((رواه الترمذي وقال حديث حسن)). 'التجفاف بكسر التاء المشناه
 فوق وإسكان الجيم وبالفاء المكررة، وهو شيء يلبسه الفرس، ليتقي به
 الأذى، وقد يلبسه الإنسان.'

A man came to the Prophet (ﷺ) and said, "O Messenger of Allah! By Allah, I love you." He (ﷺ) said, "Think about what you are saying." The man repeated thrice, "I swear by Allah that I love you." He (Prophet (ﷺ)) said, "If you love me, you should be ready for acute poverty; because poverty comes to those who love me, faster than a flood flowing towards its destination." [At-Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

When a man declared his love for the Prophet, peace be upon him, he was told to be ready for poverty, which comes swiftly to those who love him. Loving the Prophet means being prepared to bear hardship for that love.

REFERENCE : RIYAD AS-SALIHIN 483 IN-BOOK REFERENCE : INTRODUCTION, HADITH 483

HADITH 484

K'ab bin Malik (May Allah be pleased with him) reported:

وعن كعب بن مالك، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " ما ذئبان جائعان أرسلا في غنم بأفسد لها من حرص المرء على المال والشرف، لدينه " ((رواه الترمذي وقال: حديث حسن صحيح)).

Messenger of Allah (ﷺ) said, "Two hungry wolves sent in the midst of a flock of sheep are no more destructive to them than a man's greed for wealth and fame is to his Deen." [At- Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

Two hungry wolves loose among sheep do less harm than a person's greed for wealth and status does to his faith. It warns how destructive ambition for money and fame can be to one's religion.

REFERENCE : RIYAD AS-SALIHIN 484 IN-BOOK REFERENCE : INTRODUCTION, HADITH 484

HADITH 485

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

وعن عبد الله بن مسعود، رضي الله عنه، قال: نام رسول الله صلى الله عليه وسلم، على حصير، فقال وقد أثر في جنبه. قلنا: يا رسول الله لو اتخذنا لك وطاء! فقال: " مالي وللدنيا؟ ما أنا في الدنيا إلا كراكب استظل تحت شجرة ثم راح وتركها". ((رواه الترمذي وقال: حديث حسن صحيح)).

Messenger of Allah (ﷺ) slept on a straw mat and got up with the marks left by it on his body. Ibn Mas'ud (May Allah be pleased with him) said, "O Messenger of Allah! Would that you make us spread out a soft bedding for you." He (ﷺ) replied, "What have I to do with the world? I am like a rider who had sat under a tree for its shade, then went away and left it." [At- Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

The Prophet, peace be upon him, slept on a rough mat that marked his body, and when offered better bedding said he was like a rider

resting briefly under a tree before moving on. The world is only a short stop on the way to the Hereafter.

REFERENCE : RIYAD AS-SALIHIN 485 IN-BOOK REFERENCE : INTRODUCTION, HADITH 485

HADITH 486

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: " يدخل الفقراء الجنة قبل الأغنياء بخمسمائة عام " ((رواه الترمذي وقال: حديث صحيح)).

Messenger of Allah (ﷺ) said, "The poor will enter Jannah five hundred years before the rich." [At-Tirmidhi, who classified it as Hadith Sahih].

IN PLAIN WORDS

The poor will enter Paradise ahead of the rich. Having little in this world can mean a lighter, swifter path on the Day of Resurrection.

REFERENCE : RIYAD AS-SALIHIN 486 IN-BOOK REFERENCE : INTRODUCTION, HADITH 486

HADITH 487

Ibn 'Abbas and 'Imran bin Al-Husain (May Allah be pleased with them) reported:

وعن ابن عباس، وعمران بن الحصين، رضي الله عنهم، عن النبي ، صلى الله عليه وسلم " قال " اطلعت في الجنة فرأيت أكثر أهلها الفقراء، واطلعت في النار فرأيت أكثر أهلها النساء " ((متفق عليه من رواية ابن عباس)). ((ورواه البخاري أيضاً من رواية عمران بن الحصين)).

The Prophet (ﷺ) said, "I looked into Jannah and saw that most of its dwellers are the poor; and I looked into Hell and saw that most of its inmates were women." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet, peace be upon him, said most of the people of Paradise he saw were the poor. It is consolation and encouragement for those who have little in this life.

REFERENCE : RIYAD AS-SALIHIN 487 IN-BOOK REFERENCE : INTRODUCTION, HADITH 487

HADITH 488

Usamah bin Zaid (May Allah be pleased with them) reported:

وعن أسامة بن زيد، رضي الله عنهما، عن النبي صلى الله عليه وسلم قال: "قمت على باب الجنة، فكان عامة من دخلها المساكين. وأصحاب الجدد محبوسون، غير أن أصحاب النار قد أمر بهم إلى النار" ((متفق عليه)). و((الجدد: الحظ والغنى. وقد سبق بيان هذا الحديث في باب فضل الضعفة)).

The Prophet (ﷺ) said, "I stood at the gate of Jannah and saw that most of those who enter it were poor, whereas the rich were held back; but those who were destined to go to Hell were ordered to be sent there (immediately)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

At the gate of Paradise the Prophet, peace be upon him, saw that most entering were the poor, while the rich were held back to account. It is a gentle warning that wealth brings extra reckoning, and comfort to those with little.

HADITH 489

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة، رضي الله عنه، عن النبي صلى الله عليه وسلم، قال:
"أصدق كلمة قالها شاعر كلمة لبيد: ألا كل شيء ما خلا الله باطل".
(متفق عليه).

The Prophet (ﷺ) said, "The most truthful statement a poet has ever made is the saying of Labid: Everything besides Allah is vain." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet, peace be upon him, praised the poet's line that everything besides Allah is empty and passing. The lasting truth is that only Allah endures, so the heart should cling to Him.

CHAPTER 56

Excellence of Simple Living and being Content with Little

باب فضل الجوع وخشونة العيش والإقتصار على القليل من المأكل والمشروب والملبوس وغيرها من حظوظ النفس وترك الشهوات

Where the previous chapter taught detachment in principle, this one shows it in the daily texture of life: hunger borne patiently, coarse food, plain clothing, and contentment with little. The Arabic title gathers the virtue of fal-ju', enduring hunger, rough living, and limiting oneself in food, drink, and dress while leaving aside the appetites of the self. It is a portrait drawn mostly from the household and Companions of the Prophet, peace be upon him.

Read these accounts gently; they are not a command to seek misery but a witness that nearness to Allah needs almost nothing of the world. Notice the recurring details, the stone tied against the stomach, the barley bread, the food that Allah multiplies when shared, and how simplicity sits beside generosity and trust. The thread is summed up in one hadith here: simplicity in living is part of faith.

HADITH 490

'Aishah (May Allah be pleased with her) reported:

وعن عائشة، رضي الله عنها ، قالت: ما شبع آل محمد، صلى الله عليه وسلم ، من خبز شعير يومين متتابعين حتى قبض. ((متفق عليه)). وفي رواية: ما شبع آل محمد، صلى الله عليه وسلم ، منذ قدم المدينة من طعام البر ثلاث ليال تباعاً حتى قبض.

The family of Muhammad (ﷺ) never ate to the fill the bread of barley for two successive days until he died. [Al-Bukhari and Muslim]. Another narration is: 'Aishah (May Allah be pleased with her) said: Never did the family of Muhammad (ﷺ) eat to the fill, since their arrival to Al-Madinah, the bread of wheat for three successive nights until his death.

IN PLAIN WORDS

Aishah reported that the Prophet's family never had their fill of even barley bread for two days running until he died. It shows the constant simplicity and hunger his household lived with.

REFERENCE : RIYAD AS-SALIHIN 490 IN-BOOK REFERENCE : INTRODUCTION, HADITH 490

HADITH 491

'Urwah from 'Aishah (May Allah be pleased with her) reported that she used to say to Urwah (May Allah be pleased with him):

وعن عروة عن عائشة، رضي الله عنها، أنها كانت تقول: والله يا ابن اختي إن كنا لننظر إلى الهلال، ثم الهلال: ثلاثة أهلة في شهرين، وما أوقد في أبيات رسول صلى الله عليه وسلم، نار. قلت: يا خالة فما كان يعيشكم؟ قالت: الأسودان: التمر والماء، إلا أنه قد كان لرسول الله صلى الله عليه وسلم جيران من الأنصار، وكانت لهم منائح وكانوا يرسلون إلى رسول الله من ألبانها فيسقينها. ((متفق عليه)).

"O son of my sister, by Allah, I used to see the new moon, then the new moon, then the new moon, i.e., three moons in two months, and a fire was not kindled in the house of Messenger of Allah (ﷺ).
"I ('Urwah) said, "O my aunt, what were your means of sustenance?" She said; "Dates and water. But it (so happened) that Messenger of Allah (ﷺ) had some Ansar neighbours who had milch

animals. They used to send Messenger of Allah (ﷺ) some milk of their (animals) and he gave that to us to drink." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Aishah described months passing with no fire lit to cook, living on dates and water, helped only by milk that kind neighbours sent. It reflects the bare, trusting simplicity of the Prophet's home.

REFERENCE : RIYAD AS-SALIHIN 491 IN-BOOK REFERENCE : INTRODUCTION, HADITH 491

HADITH 492

Abu Sa'id Maqbuli reported:

وعن أبي سعيد المقبري عن أبي هريرة رضي الله عنه، أنه مر بقوم بين أيديهم شاة مصلية، فدعوه فأبي أن يأكل، وقال: خرج رسول الله صلى الله عليه وسلم من الدنيا ولم يشبع من خبز الشعير. ((رواه البخاري)).
'مصلية' بفتح الميم: أي: مشوية.

Abu Hurairah (May Allah be pleased with him) said that he happened to pass by some people who had a roast lamb before them. They invited him, but he declined, saying: "The Messenger of Allah (ﷺ) left the world without having eaten his fill with barley bread." [Al- Bukhari].

IN PLAIN WORDS

Abu Hurairah declined a roast lamb, recalling that the Prophet, peace be upon him, left this world without ever eating his fill of even barley bread. It honours the Prophet's restraint and keeps his example alive.

REFERENCE : RIYAD AS-SALIHIN 492 IN-BOOK REFERENCE : INTRODUCTION, HADITH 492

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه، قال: لم يأكل النبي صلى الله عليه وسلم على خوان حتى مات، وما أكل خبزاً مرققاً حتى مات. ((رواه البخاري)). ((وفي روايه له: ولا رأى شاة سميطاً بعينه قط)).

The Prophet (ﷺ) neither ate on a dining cloth, nor ate soft bread throughout his life. [Al-Bukhari]. One narration adds: He (ﷺ) never even saw a Samit lamb. Samit is an animal prepared for food by removing its hair by boiling water, and then roasted without being skinned. This type of food is preferred by wealthy people. (Editor's Note)

IN PLAIN WORDS

The Prophet, peace be upon him, never ate at a set table nor ate fine, soft bread in his whole life. His way of eating stayed plain and unpretentious to the end.

REFERENCE : RIYAD AS-SALIHIN 493 IN-BOOK REFERENCE : INTRODUCTION, HADITH 493

HADITH 494

An-Nu'man bin Bashir (May Allah be pleased with them) reported:

وعن النعمان بن بشير رضي الله عنهما قال: لقد رأيت نبيكم صلى الله عليه وسلم ، وما يجد من الدقل ما يملأ به بطنه، ((رواه مسلم)). ((الدقل: تمر رديء)).

I have seen your Prophet (ﷺ) when he did not find enough of even the inferior quality of dates to eat and fill his belly. [Muslim].

IN PLAIN WORDS

An-Nu'man recalled that the Prophet, peace be upon him, could not even find enough poor-quality dates to fill his stomach. It is a witness to how little he asked of the world.

REFERENCE : RIYAD AS-SALIHIN 494 IN-BOOK REFERENCE : INTRODUCTION, HADITH 494

HADITH 495

Sahl bin Sa'd (May Allah be pleased with him) reported:

وعن سهل بن سعد رضي الله عنه، قال: ما رأى رسول الله صلى الله عليه وسلم النقي من حين ابتعثه الله تعالى حتى قبضه الله تعالى، فقليل له: هل كان لكم في عهد رسول الله صلى الله عليه وسلم مناخل؟ قال: ما رأى رسول الله صلى الله عليه وسلم منخلا من حين ابتعثه الله تعالى حتى قبضه الله تعالى، فقليل له: كيف كنتم تأكلون الشعير غير منخول؟ قال: كنا نطحنه وننفضه، فيطير ما طار، وما بقى ثريناه ((رواه البخاري)). ((قوله: النقي : هو بفتح النون وكسر القاف وتشديد الياء، وهو الخبز الحواري، وهو: الدرمل. قوله: ثريناه هو بشاء مثلثة، ثم راء مشدده، ثم ياء مثناة من تحت ثم نون، أي: بللناه وعجناه.))

Messenger of Allah (ﷺ) had never seen bread made out of fine flour throughout his life, since Allah commissioned him until his death. He was asked, "Did you not have sieves at the time of the Messenger of Allah?" He replied, "Messenger of Allah (ﷺ) never saw a sieve." He was asked, "How did you manage to eat barley bread made of unsieved flour?" He said, "We used to ground it and

then blew away the husk, and what remained we kneaded into dough." [Al-Bukhari].

IN PLAIN WORDS

The Prophet, peace be upon him, never even saw bread of finely sifted flour; his family ground barley and blew off the husk by hand. The account shows the rough simplicity of the food in his household.

REFERENCE : RIYAD AS-SALIHIN 495 IN-BOOK REFERENCE : INTRODUCTION, HADITH 495

HADITH 496

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: خرج رسول الله صلى الله عليه وسلم ذات يوم أو ليلة، فإذا هو بأبي بكر وعمر رضي الله عنهما، فقال: " ما أخرجكما من بيوتكما هذه الساعة؟" قالوا: الجوع يا رسول الله. قال: " وأنا، والذي نفسي بيده، لأخرجني الذي أخرجكما. قوما" فقاما معه، فأتى رجلا من الأنصار، فإذا هو ليس في بيته، فلما رآته المرأة قالت: مرحباً وأهلاً، فقال لها رسول الله صلى الله عليه وسلم "أين فلان؟" قالت ذهب يستعذب لنا الماء، إذ جاء الأنصاري، فنظر إلى رسول الله صلى الله عليه وسلم وصاحبيه، ثم قال: الحمد لله، ما أحد اليوم أكرم أضيافاً مني. فانطلق فجاءهم بعذق فيه بسر وتمر ورطب، فقال: كلوا وأخذ المدينة فقال رسول الله صلى الله عليه وسلم "إياك والحلوب" فذبح لهم فأكلوا من الشاة ومن ذلك العذق وشربوا فلما أن شبعوا ورووا قال رسول الله صلى الله عليه وسلم لأبي بكر وعمر رضي الله عنهما: "

والذي نفسي بيده، لتسألن عن هذا النعيم يوم القيامة، أخرجكم من بيوتكم الجوع، ثم لم ترجعوا حتى أصابكم هذا النعيم" ((رواه مسلم)).
((قولها: يستعذب أي: يطلب الماء العذب، وهو الطيب. و العذق بكسر العين وإسكان الذال المعجمة: وهو الكباسة، وهي الغضن. و المدينة بضم الميم وكسرها: هي السكين. و الحلوب ذات اللبن. والسؤال عن الأنصاري الذي أتوه هو أبو الهيثم بن التيهان رضي الله عنه، كذا جاء مبيناً في رواية الترمذي وغيره)).

Messenger of Allah (ﷺ) went out (of his house) one day, or one night, and there he met Abu Bakr and 'Umar (May Allah be pleased with them) also. He (ﷺ) said, "What made you leave your houses at this hour?" They said, "It is hunger, O Messenger of Allah." He said, "By Him in Whose Hands my soul is, what made you leave, made me also leave, so come along!" And he went along with them to a man from the Ansar, but they did not find him in his house. When the wife of that man saw the Prophet, she said, "You are most welcome." Messenger of Allah (ﷺ) said to her, "Where is so-and-so?" She said, "He went to fetch some fresh water for us." In the meantime, the Ansari came back, saw Messenger of Allah (ﷺ) and his two companions and said: "Praise be to Allah, today no one has more honourable guests than I." He then went out and brought them a bunch of date fruit, having dates, some still green, some ripe, and some fully ripe, and requested them to eat from it. He then took his knife (to slaughter a sheep). Messenger of Allah (ﷺ) said to him, "Do not kill a milch sheep." So he slaughtered a sheep for them. After they had eaten and drunk to their fill, Messenger of Allah (ﷺ) said to Abu Bakr and 'Umar (May Allah be pleased with them), "By Him in Whose Hand my soul is, you will certainly be questioned about this treat on the Day of Resurrection. Hunger brought you out

of your homes, and you do not return to your homes till you have been blessed with this treat." [Muslim].

IN PLAIN WORDS

Hunger drove the Prophet, peace be upon him, and his Companions from their homes, and they were generously fed by a host with dates, meat, and water. He then reminded them that even such blessings will be asked about, teaching gratitude for every comfort.

REFERENCE : RIYAD AS-SALIHIN 496 IN-BOOK REFERENCE : INTRODUCTION, HADITH 496

HADITH 497

Khalid bin 'Umar Al-'Adawi reported:

وعن خالد بن عمر العدوي قال: خطبنا عتبة بن غزوان، وكان أميراً على البصرة، فحمد الله وأثنى عليه، ثم قال: أما بعد؛ فإن الدنيا قد أذنت بصرم، وولت حذاء، ولم يبق منها إلا صباغة كصباغة الإناء يتصاها صاحبها، وإنكم منتقلون منها إلى دار لا زوال لها، فانتقلوا بخير ما بحضرتكم، فإنه قد ذكر لنا أن الحجر يلقى من شفير جهنم فيهوي فيها سبعين عاماً، لا يدرك لها قعرأً، والله لتملأن... أفعجبتم؟! ولقد ذكر لنا أن ما بين مصراعين من مصاريع الجنة مسيرة أربعين عاماً، وليأتين عليه يوم وهو كظيظ من الزحام، ولقد رأيتني سابع سبعة مع رسول الله، صلى الله عليه وسلم ما لنا طعام إلا ورق الشجر، حتى قرحت أشداقنا، فالتقطت بردة فشققتها بيني وبين سعد بن مالك، فاتزرت بنصفها، واتزر سعد بنصفها، فما أصبح اليوم منا أحد إلا أصبح أميراً على مصر من الأمصار، وإني أعوذ بالله أن أكون في نفسي عظيماً، وعند الله

صغيراً. ((رواه مسلم)). قوله: آذنت هو بحد الألف، أي: أعلمت.
وقوله: بصرم: هو بضم الصاد، أي بانقطاعها وفنائها. وقوله وولت
حذاء هو بحاء مهملة مفتوحة، ثم ذال معجمة مشددة، ثم ألف
مدودة، أي: سريعة. والصبابة بضم الصاد المهملة: وهي البقية
اليسيرة. وقوله: يتصابها هو بتشديد الباء قبل الهاء، أي: يجمعها. و
الكظيظ: الكثير الممتلئ. وقوله: قرحت هو بفتح القاف وكسر
الراء، أي: صارت فيها قروح.

'Utbah bin Ghazwan, the governor of Basrah, delivered a Khutbah. He praised Allah, glorified Him, then said: "Amma b'adu, verily, the world has been given the news of its end and is running to meet its end swiftly. Nothing is left out of it but a very little amount. Similar to the remainder in a dish whose owner is collecting it to drink; and you are going to move to an abode which knows no end, and you should proceed there with the good before you, for we have been informed (by the Prophet (ﷺ)) that a stone would be thrown at one side of the Hell and it would travel down for seventy years but would not reach its bottom. By Allah, it will be filled (with men and jinn). Do you find it strange? We have been informed (i.e., by the Prophet (ﷺ)) that the distance between two shutters of the gate of Jannah is forty years (distance). And a day would come when it would be fully packed; I was the seventh amongst the seven who had been with Messenger of Allah (ﷺ), and we had nothing to eat but the leaves of the tree until the sides of our mouth were injured. We found a sheet which we tore into two and divided between myself and Sa'd bin Malik. I made the lower garment with half of it and so did Sa'd. Today, there is none amongst us who has not become the governor of a city, and I seek refuge with Allah that I

should consider myself great while I am insignificant to Allah." [Muslim].

IN PLAIN WORDS

The governor reminded people that the world is ending and only a little remains, urging them to send good ahead to the lasting abode, and humbly recalled days of eating tree leaves before his rise to office. It warns against pride and self-importance after gaining worldly position.

REFERENCE : RIYAD AS-SALIHIN 497 IN-BOOK REFERENCE : INTRODUCTION, HADITH 497

HADITH 498

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري رضي الله عنه قال: أخرجت لنا عائشة رضي الله عنها كساء وإزاراً غليظاً قالت: قبض رسول الله صلى الله عليه وسلم في هذين ((متفق عليه)).

'Aishah (May Allah be pleased with her) showed us a sheet and a thick lower garment and said to us Messenger of Allah (ﷺ) was wearing them when he died. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Aishah showed a plain sheet and a thick lower garment as the simple clothes the Prophet, peace be upon him, was wearing when he died. Even at the end, his dress remained modest and humble.

REFERENCE : RIYAD AS-SALIHIN 498 IN-BOOK REFERENCE : INTRODUCTION, HADITH 498

HADITH 499

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

وعن سعيد بن أبي وقاص، رضي الله عنه، قال: إني لأول العرب رمي
بهم في سبيل الله، ولقد كنا نغزو مع رسول الله صلى الله عليه وسلم ما
لنا طعام إلا ورق الحلبة، هذا السمر، حتى إن كان أحدا ليضع كما
تضع الشاة ما له خلط. ((متفق عليه)). "الحلبة" بضم الحاء المهملة
وإسكان الباء الموحدة: وهي والسمر، نوعان معروفان من شجر البادية.

By Allah, I am the first Arab who shot an arrow in the Cause of Allah.
We fought along with Messenger of Allah (ﷺ) when our food was
only the leaves of Hublah and Samur trees (wild trees) until one of
us would defecate like the droppings of sheep. [Al-Bukhari and
Muslim].

IN PLAIN WORDS

Sa'd recalled fighting alongside the Prophet, peace be upon him,
with so little food that they ate only tree leaves. It records the severe
hardship the early believers patiently endured.

REFERENCE : RIYAD AS-SALIHIN 499 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 499

HADITH 500

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة، رضي الله عنه، قال: قال رسول الله، صلى الله عليه
وسلم: " اللهم اجعل رزق آل محمد قوتاً" ((متفق عليه)). قال أهل
اللغة والغريب: معنى " قوتاً" أي: ما يسد الرمق.

Messenger of Allah (ﷺ) used to supplicate: "O Allah, make the
provisions of family of Muhammad (ﷺ) bare subsistence." [Al-
Bukhari and Muslim].

IN PLAIN WORDS

The Prophet, peace be upon him, would pray that his family be given only enough provision to get by. He chose sufficiency over abundance even in his own supplication.

REFERENCE : RIYAD AS-SALIHIN 500 IN-BOOK REFERENCE : INTRODUCTION, HADITH 500

HADITH 501

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: والله الذي لا إله إلا هو، إن كنت لأعتمد بكبدي على الأرض من الجوع، وإن كنت لأشد الحجر على بطني من الجوع. ولقد قعدت يوماً على طريقهم الذي يخرجون منه، فمر بي النبي، صلى الله عليه وسلم، فتبسم حين رأيته، وعرف ما في وجهي وما في نفسي، ثم قال: "أبا هر" قلت لبيك يا رسول الله، قال: "الحق" ومضى فاتبعته، فدخل فاستأذن، فأذن لي فدخلت، فوجد لبنا في قدح فقال: "من أين هذا اللبن؟" قالوا: أهده لك فلان- أو فلانة- قال: "أبا هر" قلت: لبيك يا رسول الله، قال: "الحق إلى أهل الصفة فادعهم لي" قال: وأهل الصفة أضياف الإسلام، لا يأوون على أهل، ولا مال، وإذا أتته هدية أرسل إليهم، وأصاب منها وأشركهم فيها، فسألتني ذلك فقلت: وما هذا اللبن في أهل الصفة! كنت أحق أن أصيب من هذا اللبن شربة أتقوى بها، فإذا جاؤوا وأمرني فكنت أنا أعطيهم؛ وما عسى أن يبلغني من هذا اللبن، ولم يكن من طاعة الله وطاعة رسوله، صلى

الله عليه وسلم بد، فأتيتهم فدعوتهم، فأقبلوا واستأذنوا، فأذن لهم وأخذوا مجالسهم من البيت قال: "يا أبا هر" قلت: لبيك يا رسول الله قال: "خذ فأعطهم" قال: فأخذت القدح، فجعلت أعطيته الرجل فيشرب حتى يروى، ثم يرد علي القدح، فأعطيته الآخر فيشرب حتى يروى، ثم يرد علي القدح حتى انتهت إلى النبي صلى الله عليه وسلم، وقد روي القوم كلهم، فأخذ القدح فوضعه على يده، فنظر إلي فتبسم، فقال: "أبا هر" قلت: لبيك يا رسول الله، قال: "بقيت أنا وأنت" قلت: صدقت يا رسول الله، قال: "اقعد فاشرب" فقعدت فشربت: فقال: "اشرب" فشربت، فما زال يقول: "اشرب" حتى قلت: لا والذي بعثك بالحق ما أجد له مسلكا! قال: "فأرني" فأعطيته القدح، فحمد الله تعالى، وسمى وشرب الفضلة" ((رواه البخاري)).

By Allah other than Whom there is none worthy of worship, I used to press my stomach against the earth owing to my hunger; I would tie a stone over it. One day, I was sitting on the way they usually take when the Prophet (ﷺ) passed by me. When he saw me he smiled at me and knew my condition and my feelings. He called me and I replied, "At your service, O Messenger of Allah." He said, "Follow me." So I followed him. Having arrived at home, he sought permission and entered. He allowed me in and I, too, entered. He found milk in a bowl and asked, "Where is this from?" He was told that it was a gift for him from so- and-so. He called me and I responded: "At your service, O Messenger of Allah." He said, "Go to the people of As-Suffah and usher them in." He Abu Hurairah (May Allah be pleased with him) explained: The people of As-Suffah were guests of Islam; they had no family, no property and no relations.

When Messenger of Allah (ﷺ) used to receive something in charity, he would send it to them without taking anything from it. When he received a present, he would send for them and share it with them. On this occasion, I disliked to give them anything. I said to myself: "This meagre quantity of milk will not be enough for all the people of As-Suffah! I am more deserving of it than anyone else. By drinking it I may attain some strength. When they come, he will order me to give it to them. I do not expect that anything will be left for me from this milk." As there was no alternative but to obey Allah and His Messenger (ﷺ). I went and called them. They came and sought permission which was granted. They took their seats. The Prophet (ﷺ) called me and I responded, "At your service, O Messenger of Allah." He then said, "Take the milk and give it to them." I took the bowl and gave it to one man who drank his fill and returned it to me, and I gave it to the next and he did the same. I went on doing this till the bowl reached Messenger of Allah (ﷺ). By that time all had taken their fill. He (ﷺ) took the bowl, put it on his hand, looked at me, smiled and said, "Abu Hirr." I said, "At your service, O Messenger of Allah." He said, "Now you and I are left." I said, "That is true, O Messenger of Allah." He said, "Sit down and drink." I drank, but he went on saying, "Drink some more." I said, "By Him Who has sent you with the Truth, I have no room for it." He said, "Then give it to me." So I gave him the bowl. He praised Allah, uttered the Name of Allah and drank the remainder. [Al- Bukhari].

IN PLAIN WORDS

Abu Hurairah told how he once tied a stone over his hungry stomach, and how the Prophet, peace be upon him, fed all the poor people of the Suffah from one small bowl of milk before sharing it with him. It teaches patience in hunger, putting others first, and trust in the blessing Allah places in little.

وعن محمد بن سيرين عن أبي هريرة، رضي الله عنه، قال: لقد رأيتني
وإني لأجر فيما بين منبر رسول الله، صلى الله عليه وسلم، إلى حجرة
عائشة رضي الله عنها مغشياً علي، فيجيء الجائي، فيضع رجلاً على
عنقي، ويرى أنني مجنون وما بي من جنون، ما بي إلا الجوع. ((رواه
البخاري)).

Abu Hurairah (May Allah be pleased with him) said: "I would fall in swoon between the pulpit of (the mosque of) Messenger of Allah (ﷺ) and the chamber of 'Aishah (May Allah be pleased with her) and every passer-by would put his foot on my neck thinking I was insane. I was not insane but I was awfully hungry." [Al- Bukhari].

IN PLAIN WORDS

Abu Hurairah's hunger was once so severe that people, seeing him collapse, thought he was insane. It shows the depth of hardship some sincere Companions bore.

REFERENCE : RIYAD AS-SALIHIN 502 IN-BOOK REFERENCE : INTRODUCTION, HADITH 502

HADITH 503

'Aishah (May Allah be pleased with her) reported:

وعن عائشة، رضي الله عنها قالت: توفي رسول الله صلى الله عليه وسلم
ودرعه مرهونة عند يهودي في ثلاثين صاعاً من شعير. ((متفق عليه)).

When Messenger of Allah (ﷺ) died, his armour was mortgaged with a Jew for thirty Sa' (measures) of barley. [Al-Bukhari and Muslim].

IN PLAIN WORDS

When the Prophet, peace be upon him, died, his armour was pledged to a Jewish man for some barley. Even the Prophet lived without surplus, owing for basic food at his passing.

REFERENCE : RIYAD AS-SALIHIN 503 IN-BOOK REFERENCE : INTRODUCTION, HADITH 503

HADITH 504

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: رهن النبي صلى الله عليه وسلم درعه بشعير، ومشيت إلى النبي صلى الله عليه وسلم بخبز شعير، وإهالة سنخة، ولقد سمعته يقول: " ما أصبح لآل محمد صاع ولا أمسى " وإنهم لتسعة أبيات. ((رواه البخاري)). ((الإهالة بكسر الهمزة: الشحم الذائب. و السنخة بالنون والخاء المعجمة؛ وهي: المتغيرة)).

The Prophet (ﷺ) mortgaged his armour for a quantity of barley, and I took to him some barley bread and rancid fat. I heard him saying: "The family of Muhammad never possessed a measure of wheat from dawn to dusk although they were nine houses (to feed)." [Al-Bukhari].

IN PLAIN WORDS

The Prophet, peace be upon him, had pawned his armour for barley, and his family never had a full measure of grain to spare though many depended on him. It reflects the constant simplicity and scarcity of his household.

REFERENCE : RIYAD AS-SALIHIN 504 IN-BOOK REFERENCE : INTRODUCTION, HADITH 504

HADITH 505

وعن أبي هريرة، رضي الله عنه، قال: لقد رأيت سبعين من أهل
الصفة، ما منهم رجل عليه رداء، إما إزار وإما كساء، قد ربطوا في
أعناقهم منها ما يبلغ نصف الساقين، ومنها ما يبلغ الكعبين، فيجمعه
بيده كراهية أن ترى عورته. ((رواه البخاري)).

I saw seventy of the people of As-Suffah and none of them had a cloak. They had either a lower cloth or a blanket which they suspended from their necks. Some reached half way down to the legs and some to the ankles, and one of them would manage to keep it in his hand to avoid exposing his private parts. [Al-Bukhari].

IN PLAIN WORDS

Abu Hurairah recalled the people of the Suffah, so poor that none had a proper cloak and some struggled even to cover themselves. It is a humble picture of devoted believers who held almost nothing of the world.

REFERENCE : RIYAD AS-SALIHIN 505 IN-BOOK REFERENCE : INTRODUCTION, HADITH 505

HADITH 506

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: كان فراش رسول الله صلى الله عليه وسلم من آدم حشوه ليف. ((رواه البخاري)).

The mattress of Messenger of Allah (ﷺ) was a piece of tanned skin stuffed with palm fibres. [Al-Bukhari].

IN PLAIN WORDS

The Prophet's mattress was simply a piece of tanned skin stuffed with palm fibres. His bedding, like the rest of his life, was plain and

HADITH 507

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: كنا جلوساً مع رسول الله صلى الله عليه وسلم، إذ جاء رجل من الأنصار، فسلم عليه، ثم أدبر الأنصاري، فقال رسول الله صلى الله عليه وسلم: "يا أخا الأنصار، كيف أخي سعد بن عباد؟" فقال: صالح، فقال رسول الله صلى الله عليه وسلم: "من يعود منكم؟" فقام وقنا معه، ونحن بضعة عشر، ما علينا نعال، ولا خفاف، ولا قلائس، ولا قصص، ثمثي في تلك السباح، حتى جئناه، فاستأخر قومه من حوله حتى دنا رسول الله صلى الله عليه وسلم وأصحابه الذين معه. ((رواه مسلم)).

We were once sitting in the company of Messenger of Allah (ﷺ) when a man from the Ansar came and greeted. As he was leaving, Messenger of Allah (ﷺ) said to him, "O brother of the Ansar, how is my brother Sa'd bin 'Ubadah?" He replied, "He is well." Messenger of Allah (ﷺ) asked, "Which of you is desirous of visiting him?" Having said this he got up and we followed him. We were ten and odd in number and we had neither shoes nor light boots nor caps nor shirts. We walked on foot through the barren plain till we came to the residence of Sa'd (May Allah be pleased with him). His people made way and Messenger of Allah (ﷺ) along with those who accompanied him went up to him. [Muslim].

When the Prophet, peace be upon him, set out to visit a sick Companion, he and those with him walked barefoot, without shoes, caps, or shirts. It quietly shows the simple, humble circumstances of the early community.

REFERENCE : RIYAD AS-SALIHIN 507 IN-BOOK REFERENCE : INTRODUCTION, HADITH 507

HADITH 508

'Imran bin Husain (May Allah be pleased with them) reported:

وعن عمران بن الحصين رضي الله عنهما، عن النبي صلى الله عليه وسلم أنه قال: " خيركم قرني، ثم الذين يلونهم، ثم الذين يلونهم " قال عمران: فما أدري قال: النبي صلى الله عليه وسلم مرتين أو ثلاثاً " ثم يكون بعدهم قوم يشهدون ولا يستشهدون، ويخونون ولا يؤتمنون، وينذرون ولا يوفون، ويظهر فيهم السمن " ((متفق عليه)).

The Prophet (ﷺ) said, "The best of you, are my contemporaries, then those who follow them, then those who will come after them. ('Imran said, I do not know if he said this twice or thrice). Then, they will be followed by those who will testify but will not be called upon to testify; they will betray the trust, and will not be trusted. They will make vows but will not fulfill them, and obesity will prevail among them." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet, peace be upon him, praised his own generation and the two that followed, then foretold later people who break trusts, give untrustworthy testimony, fail their vows, and indulge in excess. It honours the early believers and warns against the decline that comes with heedless comfort.

HADITH 509

Abu Umamah (May Allah be pleased with him) reported:

وعن أبي أمامة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
: " يا ابن آدم: إنك أن تبذل الفضل خير لك، وأن تمسكه شر لك،
ولا تلام على كفاف، وابدأ بمن تعول " ((رواه الترمذي وقال:
حديث حسن صحيح)).

Messenger of Allah (ﷺ) said, "O son of Adam, if you spend the surplus, it will be better for you; and if you retain it, it will be evil for you. You will not be reprimanded for storing what is enough for your need. First of all spend upon those who are your dependents." [At-Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

The Prophet, peace be upon him, said it is better to spend one's surplus than to hold it back, while keeping what meets one's needs is no fault, beginning with those one supports. Balanced, caring spending is encouraged over hoarding.

REFERENCE : RIYAD AS-SALIHIN 509 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 509

HADITH 510

'Ubaidullah bin Mihsan Al-Ansari (May Allah be pleased with him) reported:

وعن عبيد الله بن محصن الأنصاري الخطمي رضي الله عنه قال: قال
رسول الله صلى الله عليه وسلم: " من أصبح منكم آمناً في سربه، معافى

في جسده، عنده قوت يومه، فكأنما حيزت له الدنيا بحذاقيرها"
(رواه الترمذي وقال: حديث حسن)).

Messenger of Allah (ﷺ) said, "Whosoever begins the day feeling family security and good health; and possessing provision for his day is as though he possessed the whole world." [At- Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

Whoever wakes safe at home, healthy in body, with food for the day, has been given as much as if he owned the whole world. It teaches us to recognize the vast blessing in life's simple securities.

REFERENCE : RIYAD AS-SALIHIN 510 IN-BOOK REFERENCE : INTRODUCTION, HADITH 510

HADITH 511

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

-وعن عبد الله بن عمرو بن العاص رضي الله عنهما ، أن رسول الله صلى الله عليه وسلم قال : " قد أفلح من أسلم ، وكان رزقه كفافا ، وقنعه الله بما آتاه " ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Successful is the one who enters the fold of Islam and is provided with sustenance which is sufficient for his day's needs, and Allah makes him content with what He has bestowed upon him." [Muslim].

IN PLAIN WORDS

Truly successful is the one who embraces Islam, has enough for the day, and is made content by Allah with what he is given. Contentment, not abundance, is the mark of real success.

HADITH 512

Fadalah bin 'Ubaid Al-Ansari (May Allah be pleased with him) reported:

-وعن أبي محمد فضاله بن عبيد الأنصاري رضي الله عنه ، أنه سمع رسول الله صلى الله عليه وسلم يقول : "طوبى لمن هدى إلى الإسلام ، وكان عيشه كفافا ، وقع " ((رواه الترمذي وقال : حديث حسن صحيح)) .

I heard Messenger of Allah (ﷺ) say: "Happiness is due to him who is guided to Islam and possesses provision that suffices him for his day and remains content." [At- Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

Happy is the person guided to Islam, given enough for the day, and content with it. Faith paired with contentment is presented as the source of true happiness.

REFERENCE : RIYAD AS-SALIHIN 512 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 512

HADITH 513

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما قال : كان رسول الله صلى الله عليه وسلم يبیت الليالي المتتابعه طاويا، وأهله لا يجدون عشاء ، وكان أكثر خبزهم خبز الشعير . ((رواه الترمذي وقال : حديث حسن صحيح)) .

The Messenger of Allah (ﷺ) went to bed hungry for several successive nights, nor did his family have a thing for supper for many consecutive nights; and their bread was mostly of barley. [At-Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

The Prophet, peace be upon him, often went to bed hungry, his family without supper for nights on end, their bread mostly barley. It records the enduring simplicity of his life.

REFERENCE : RIYAD AS-SALIHIN 513 IN-BOOK REFERENCE : INTRODUCTION, HADITH 513

HADITH 514

Fadalah bin 'Ubad (May Allah be pleased with him) reported:

وعن فضالة بن عبيد رضي الله عنه، أن رسول الله صلى الله عليه وسلم كان إذا صلى بالناس، يخرج رجال من قامتهم في الصلاة من الخصاصه -وهم أصحاب الصفة- حتى يقول الأعراب: هؤلاء مجانين، فإذا صلى رسول الله صلى الله عليه وسلم انصرف إليهم، فقال: "لو تعلمون ما لكم عند الله تعالى، لأحببتم أن تزدادوا فاقة وحاجة" ((رواه الترمذي، وقال: حديث صحيح)). "الخصاصة": الفاقة والجوع الشديد.

When Messenger of Allah (ﷺ) led Salat, some people would fall down from their standing posture out of extreme hunger. They were of the people of As-Suffah. The nomad Arabs would say that they were insane. After concluding Salat, Messenger of Allah (ﷺ) would turn to them and say, "If you were to know what is in store for you with Allah, the Exalted, you would wish to augment your starvation and lack of provisions." [At-Tirmidhi, who classified it as Hadith Sahih].

IN PLAIN WORDS

Some of the hungry Companions of the Suffah would collapse during prayer, yet the Prophet, peace be upon him, told them that if they knew their reward with Allah they would wish for even more hardship. It frames patient endurance of need as a path to great reward.

REFERENCE : RIYAD AS-SALIHIN 514 IN-BOOK REFERENCE : INTRODUCTION, HADITH 514

HADITH 515

Miqdam bin Ma'dikarib (May Allah be pleased with him) reported:

وعن أبي كريمة المقدام بن معديكرب رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول "ما ملأ آدمي وعاء شراً من بطن، بحسب ابن آدم أكالات يقرن صلبه، فإن كان لا محالة؛ فتلت لطعامه وثلت لشربه، وثلت لنفسه". ((رواه الترمذي وقال: حديث حسن)).

"أكالات" أي: لقم.

I heard Messenger of Allah (ﷺ) say: "No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing." [At-Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

The Prophet, peace be upon him, taught that the stomach is the worst container to fill, and a few morsels to keep one upright suffice; if one eats more, a third each for food, drink, and breath. It encourages moderation in eating rather than excess.

REFERENCE : RIYAD AS-SALIHIN 515 IN-BOOK REFERENCE : INTRODUCTION, HADITH 515

Abu Umamah bin Tha'labah (May Allah be pleased with him) reported:

وعن أبي أمانة إياس بن ثعلبة الأنصاري الحارثي رضي الله عنه قال:
 ذكر أصحاب رسول الله صلى الله عليه وسلم يوماً عنده الدنيا، فقال
 رسول الله صلى الله عليه وسلم: "ألا تسمعون؟ ألا تسمعون؟ إن
 البذاذة من الإيمان، إن البذاذة من الإيمان" يعني: التقهل. ((رواه أبو
 داود)). "البذاذة" بالباء الموحدة والذالين المعجمتين، وهي رثالة الهيئة،
 وترك فاخر اللباس. وأما "التقهل" فبالقاف والحاء، قال أهل اللغة:
 المتقهل: هو الرجل اليبس الجلد من خشونة العيش، وترك الترفة.

The Companions of Messenger of Allah (ﷺ) mentioned the life of the world before him. He (ﷺ) said, "Do you not hear? Do you not hear? Simplicity (in life) is part of Faith, simplicity is part of Faith." [Abu Dawud].

IN PLAIN WORDS

When worldly life was discussed, the Prophet, peace be upon him, urged people to listen closely that simplicity in living is part of faith. Choosing a plain, modest life is shown to be woven into belief itself.

REFERENCE : RIYAD AS-SALIHIN 516 IN-BOOK REFERENCE : INTRODUCTION, HADITH 516

HADITH 517

Jabir bin 'Abdullah (May Allah be pleased with them) reported:

وعن أبي عبد الله جابر بن عبد الله رضي الله عنهما قال: بعثنا رسول
 الله صلى الله عليه وسلم وأمر علينا أبا عبيدة رضي الله عنه، تتلقى عيرا
 لقريش، وزودنا جراباً من تمر لم يجد لنا غيره، فكان أبوعبيدة يعطينا

تمرّة تمرّة، فقيل كيف كنتم تصنعون بها؟ قال: نمصها كما يمص الصبي،
ثم نشرب عليها من الماء، فتكفينا يومنا إلى الليل، وكنا نضرب بعصينا
الخبط، ثم نبله بالماء فنأكله. قال: وانطلقنا على ساحل البحر، فرفع لنا
على ساحل البحر كهيئة الكثيب الضخم، فأتيناه فإذا هي دابة تدعى
العنبر، 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 ثلاثمائة، حتى سمناء، ولقد رأيتنا نغترف من وقب عينه
بالقلال الدهن ونقطع منه الفدر كالثور أو كقدر الثور، ولقد أخذ منا
أبو عبيدة ثلاثة عشر رجلاً فأقعدهم في وقب عينه وأخذ ضلعاً 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.
(رواه مسلم). "الجراب": وعاء من جلد معروف، وهو بكسر الجيم
وفتحها، والكسر أفصح. قوله: نمصها" بفتح الميم. "والخبط" ورق شجر
معروف تأكله الإبل. "والكثيب": التل من الرمل. "والوقب" بفتح
الواو وإسكان القاف وبعدها باء موحدة، وهو نقرة العين. "بتخفيف
الحاء: أي جعل عليه الرحل. "الشائق" بالشين المعجمة والقاف: اللحم
الذي اقتطع ليقدد منه، والله اعلم.

Messenger of Allah (ﷺ) sent us in an expedition under the command of Abu 'Ubaidah (May Allah be pleased with him) to intercept a caravan of the Quraish. He provided us with a bag of dates, apart from which he found nothing for us. Abu 'Ubaidah (May Allah be pleased with him) gave each of us one date (every day). He (the narrator) was asked: "What did you do with that?" He said: We sucked that just like a baby and then drank water over that, and it was sufficient for us for the day until night. We beat off leaves with the help of our sticks, then drenched them with water and ate them. We then went to the seaside, when there appeared before us something like a big mound. We came near it and we found that it was a beast called Al-Anbar. Abu 'Ubaidah (May Allah be pleased with him) said: "It is dead (so it useless for us)." He then said: "No (but it does not matter), we have been sent by Messenger of Allah (ﷺ) in the way of Allah and you are hard-pressed (on account of the scarcity of food), so you can eat that." We, three hundred in number, stayed there for a month until we fattened up (having plenty to eat of that fish). He (Jabir) said: I saw how we extracted pitcher after pitcher full of fat from the cavity of its eye, and sliced from it compact piece of meat equal to a bull or almost like a bull. Abu 'Ubaidah (May Allah be pleased with him) called thirteen men from us and he made them sit in the cavity of its eye, and he held one of its ribs and raised it erect and then saddled the biggest of the camels we had with us and it passed through it (the arched rib), and we carried large pieces of meat for use in our journey. When we came back to Al-Madinah we went to Messenger of Allah (ﷺ) and told him about that, whereupon he said, "That was a sustenance Allah had brought forth for you. Do you have any piece of meat left with you, for us to eat." Jabir (May Allah be pleased with him) said: We sent to Messenger of Allah (ﷺ) some of that (meat) and he ate it. [Muslim].

IN PLAIN WORDS

On a hard expedition the Companions survived on a single date each and tree leaves, until Allah provided a huge fish from the sea that fed

three hundred men for a month. It teaches patience in scarcity and trust that Allah provides in unexpected ways.

REFERENCE : RIYAD AS-SALIHIN 517 IN-BOOK REFERENCE : INTRODUCTION, HADITH 517

HADITH 518

Asma' bint Yazid (May Allah be pleased with them) reported:

وعن أسماء بنت يزيد رضي الله عنها قالت: كان كم قميص رسول الله صلى الله عليه وسلم إلى الرصغ، ((رواه أبو داود، والترمذي، وقال: حديث حسن)). "الرصغ: بالصاد والرسغ بالسين أيضاً: هو المفصل بين الكف والساعد.

The sleeves of the shirt of Messenger of Allah (ﷺ) reached his wrists. [At-Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

Asma reported that the sleeves of the Prophet's shirt reached only to his wrists. The small detail reflects his modest, practical manner of dress.

REFERENCE : RIYAD AS-SALIHIN 518 IN-BOOK REFERENCE : INTRODUCTION, HADITH 518

HADITH 519

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه قال: إنا كنا يوم الخندق نحفر، فعرضت كدية شديدة، فجاءوا إلى النبي صلى الله عليه وسلم فقالوا: هذه كدية عرضت في الخندق. فقال: "أنا نازل" ثم قام، وبطنه معصوب بحجر، ولبثنا ثلاثة أيام لا نذوق ذوقاً فأخذ النبي صلى الله عليه وسلم المعول، فضرب،

فعاد كثيراً أهيل، أو أهييم، فقلت: يا رسول الله ائذن لي إلى البيت، فقلت لامرأتي: رأيت بالنبي صلى الله عليه وسلم شيئاً ما في ذلك صبر فعندك شيء؟ فقالت: عندي شعير وعناق، فذبحت العناق وطحنت الشعير حتى جعلنا اللحم في البرمة، ثم جئت النبي صلى الله عليه وسلم والعجين قد انكسر، والبرمة بين الأثافي قد كادت تتضج، فقلت: طعيم لي، فقم أنت يا رسول الله ورجل أو رجلان، قال: "كم هو؟" فذكرت له فقال: "كثير طيب، قل لها لا تنزع البرمة، ولا الخبز من التنور حتى آتي" فقال: "قوموا" فقام المهاجرون والأنصار، فدخلت عليها فقلت: ويحك جاء النبي صلى الله عليه وسلم والمهاجرون والأنصار ومن معهم! قالت: هل سألك؟ قلت: نعم، قال: "ادخلوا ولا تضاغطوا فجعل يكسر الخبز، ويجعل عليه اللحم، ويخمر البرمة والتنور إذا أخذ منه، ويقرب إلى أصحابه ثم ينزع، فلم يزل يكسر ويغرف حتى شبعوا، وبقي منه، فقال: كلي هذا وأهدي، فإن الناس أصابتهم مجاعة" ((متفق عليه)). وفي رواية: قال جابر: لما حفر الخندق رأيت النبي صلى الله عليه وسلم خمصة، فانكفأت إلى امرأتي فقلت: هل عندك شيء؟ فإني رأيت برسول الله صلى الله عليه وسلم خمصة شديداً فأخرجت إلي جراباً فيه صاع من شعير، ولنا بهيمة داجن فذبحتها، وطحنت الشعير، ففرغت إلى فراغي، وقطعتها في برمتها، ثم وليت إلى رسول الله صلى الله عليه وسلم فقالت: لا تفضحني برسول الله صلى الله عليه وسلم ومن معه،

فجئته وساررته فقلت: يا رسول الله، ذبحنا بهيمة لنا، وطحنت صاعاً
من شعير، فتعال أنت ونفر معك، فصاح رسول الله صلى الله عليه
وسلم فقال: يا أهل الخندق إن جابراً قد صنع سؤراً فحيلاً بكم" فقال
النبي صلى الله عليه وسلم: "لا تنزلن برمتكم ولا تحزنن عجينكم حتى
أجيء" فجئت، وجاء النبي صلى الله عليه وسلم يقدم الناس، حتى جئت
امرأتى فقالت: بك وبك! فقلت: قد فعلت الذي قلت. فأخرجت عجيناً،
فبسط فيه وبارك، ثم عمد إلى برمتنا فبسط وبارك، ثم قال: "ادعي
خازنة فلتخبز معك، واقدحي من برمتكم ولا تنزلوها" وهم ألف، فأقسم
بالله لأكلوا حتى تركوه وانحرفوا، وإن برمتنا لتغط كما هي، وإن عجيننا
ليخبز كما هو. قوله: "عرضت كدية": بضم الكاف وإسكان الدال
وبالياء المثناة تحت؛ وهي قطعة غليظة صلبة من الأرض لا يعمل فيها
الفأس. "والكثيب" أصله تل الرمل، والمراد هنا: صارت تراباً ناعماً،
وهو معنى "أهيل". "الأثافي": الأحجار التي يكون عليها القدر.
و"تضاغطوا": تزاحموا. و"المجاعة": الجوع، وهو بفتح الميم. و"الخص"
بفتح الخاء المعجمة والميم: الجوع. و"انكفأت": انقلبت ورجعت.
"البهيمة" بضم الباء: تصغير بهمة، وهي العناق - بفتح العين - و"الداجن":
هي التي ألفت البيت. و"السور": الطعام الذي يدعى الناس إليه، وهو
بالفارسية. و"حيلاً" أي: تعالوا. وقولها: "بك وبك" أي: خاصمته وسبته،
لأنها اعتقدت أن الذي عندها لا يكفيهم، فاستحيت وخفي عليها ما

أكرم الله سبحانه وتعالى به نبيه صلى الله عليه وسلم من هذه المعجزة
الظاهرة والآية اباهرة. "بسق" أي: بصق؛ ويقال أيضاً: بزق - ثلاث
لغات- و"عمد" بفتح الميم: أي قصد. و"اقدحي" أي اغرفي، والمقدحة:
المغرفة. و"تغط" أي: لغليناها صوت، والله اعلم.

On the day of the battle of Al-Khandaq (the Trench), we were digging the trench when a very hard boulder came in our way. The Companions went to Messenger of Allah (ﷺ) and told him about it. He said, "I will go down the trench to see it." He stood up and it was noticed that he had tied a stone over his stomach due to intense hunger. We had not tasted anything for three days. He took up a spade and struck the hard rock with it and it turned into sand. I sought his permission to go home, (after reaching home I) said to my wife, "I have seen the Prophet (ﷺ) in a state that I am unable to endure. Have you got anything in the house?" She said, "I have a small quantity of barley and a lamb." I slaughtered the lamb, ground the barley and put the meat in the cooking pot. Then I went to the Prophet (ﷺ). In the meantime the flour had been kneaded and the meat in the pot was nearly cooked. I said to him, "O Messenger of Allah, I have some food, will you come along with one or two Companions?" He asked, "How many men should go there?" I told him the number. He said, "It will be better if they are more in number. Tell your wife not to remove the pot from the hearth nor the bread from the oven till I arrive." Then he said to the Muhajirun and the Ansar: "Let us go (to eat)." They all rose (and went with him). I went to my wife and said, "Bless you, the Prophet (ﷺ), the Muhajirun, the Ansar and the whole company are coming." She said, "Did he (ﷺ) ask you?" I replied in the affirmative. (When they arrived) Messenger of Allah (ﷺ) said to his Companions, "Enter, but do not crowd in." Then he started breaking up the bread and putting meat on it. He would take from the pot and the oven then would

cover them up, approach his Companions and hand it over to them. He would then go back and uncover the pot and the oven. He continued to break up the bread and put meat on it till all had eaten to their fill and still some of the food remained. Then he said to my wife, "Eat from it, and send it as a present, for the people have been afflicted with severe hunger." [Al-Bukhari and Muslim]. Another narration is: Jabir said: When the trench was being dug, I noticed the signs of hunger on the face of the Prophet (ﷺ). I returned to my wife and said to her, "Have you got anything in the house? I have seen the signs of severe hunger on the face of Messenger of Allah (ﷺ)." She brought out a bag which contained a Sa' (a measure that equals approximately 3kg.) of barley. We had a lamb which was reared in the home. I slaughtered the lamb and she ground the flour for baking bread. I then cut the meat and put it in the cooking pot. When I was returning to Messenger of Allah (ﷺ), my wife said to me, "Do not embarrass me before Messenger of Allah (ﷺ) and his Companions." (She said this because she thought that the food would not be enough for everyone, for how can very little food cater for a thousand people?) When I came to him, I said to him in a low tone, "O Messenger of Allah (ﷺ), we have slaughtered a small lamb and have ground a Sa' of barley. Please accompany me with a few of your Companions." Thereupon he (ﷺ) announced in a loud voice, "O people of the Trench, Jabir has arranged a feast for you, so all of you are welcome." And addressing me he said, "Do not take the pot off the fire, nor bake the kneaded flour till I arrive." So I came home and he came ahead of the people. My wife said, "It will be a matter of disgrace for you (because there is not enough food)." I said, "I did only what you told me." She brought out the kneaded flour and Messenger of Allah (ﷺ) spat into it, and invoked the blessing of Allah on it, and then he spat into the cooking pot and invoked the blessing of Allah on it. Then he said, "Call another woman to help bake bread and let her take out from the cooking pot, but do not take it off the fire." There were about a thousand

guests. All of them ate till they left the food and went off. Our pot still bubbled as before and the dough was being baked as before.

IN PLAIN WORDS

Despite tying a stone over his stomach from hunger during the digging of the trench, the Prophet, peace be upon him, blessed a small meal of barley and a lamb so it fed a thousand people. It shows his patience in hardship and the blessing Allah places in little when shared.

REFERENCE : RIYAD AS-SALIHIN 519 IN-BOOK REFERENCE : INTRODUCTION, HADITH 519

HADITH 520

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: قال أبو طلحة لأم سليم: قد سمعت صوت رسول الله صلى الله عليه وسلم ضعيفاً أعرف فيه الجوع، فهل عندك من شيء؟ فقالت: نعم، فأخرجت أقراصاً من شعير، ثم أخذت خماراً لها، فلفت الخبز ببعضه، ثم دسته تحت ثوبي وردتني ببعضه، ثم أرسلتني إلى رسول الله صلى الله عليه وسلم فذهبت به، فوجدت رسول الله صلى الله عليه وسلم جالساً في المسجد، ومعه الناس، فقامت عليهم، فقال لي رسول الله صلى الله عليه وسلم "أرسلك أبو طلحة؟" فقلت: نعم، فقال: "الطعام" فقلت: نعم، فقال رسول الله صلى الله عليه وسلم: "قوموا" فانطلقوا بين أيديهم حتى جئت أبا طلحة فأخبرته، فقال أبو طلحة: يا أم سليم: قد جاء رسول الله بالناس وليس عندنا ما نطعمهم؟ فقالت: الله ورسوله أعلم. فانطلق أبو طلحة حتى لقي رسول الله صلى

الله عليه وسلم فأقبل رسول الله صلى الله عليه وسلم معه حتى دخلا، فقال رسول الله صلى الله عليه وسلم: "هلمى ما عندك يا أم سليم" فأتت بذلك الخبز، فأمر به رسول الله صلى الله عليه وسلم ففت وعصرت عليه أم سليم عكة فآدمته، ثم قال فيه رسول الله صلى الله عليه وسلم ما شاء الله أن يقول، ثم قال: "ائذن لعشرة" فأذن لهم، فأكلوا حتى شبعوا ثم خرجوا، ثم قال: "ائذن لعشرة" فأذن لهم، فأكلوا حتى شبعوا، ثم خرجوا، ثم قال: "ائذن لعشرة" فأذن لهم حتى أكل القوم كلهم وشبعوا، والقوم سبعون رجلاً أو ثمانون. ((متفق عليه)). وفي رواية: فما زال يدخل عشرة ويخرج عشرة، حتى لم يبق منهم أحد إلا دخل، فأكل حتى شبع، ثم هيأها فإذا هي مثلها حين أكلوا منها. وفي رواية: فأكلوا عشرة عشرة، حتى فعل ذلك بثمانين رجلاً، ثم أكل النبي صلى الله عليه وسلم بعد ذلك وأهل البيت، وتركوا سؤراً. وفي رواية: ثم أفضلوا ما بلغوا جيرانهم. وفي رواية عن أنس قال: جئت رسول الله صلى الله عليه وسلم يوماً، فوجدته جالساً مع أصحابه، وقد عصب بطنه بعصابه، فقلت لبعض أصحابه: لم عصب رسول الله صلى الله عليه وسلم بطنه؟ فقالوا: من الجوع، فذهبت إلى أبي طلحة، وهو زوج أم سليم بنت ملحان، فقلت: يا أبتاه، قد رأيت رسول الله صلى الله عليه وسلم عصب بطنه بعصابه، فسألت بعض أصحابه، فقالوا: من الجوع. فدخل أبو طلحة على أمي فقال: هل من شيء؟ قالت: نعم عندي كسر من

خبز وتمرات، فإن جاءنا رسول الله صلى الله عليه وسلم وحده أشبعناه
وإن جاء آخر معه قل عنهم، وذكر تمام الحديث.

Abu Talhah (May Allah be pleased with him) said to (to his wife) Umm Sulaim (May Allah be pleased with her), "I noticed some weakness in the voice of Messenger of Allah (ﷺ) and I feel it was due to hunger. Have you got any food?" She said, "Yes." So she brought out barley loaves, took off her head covering, in a part of which she wrapped these loaves and then put them beneath my mantle and covered me with a part of it. She then sent me to Messenger of Allah (ﷺ). I set forth and found Messenger of Allah (ﷺ) sitting in the mosque in the company of some people. I stood near them whereupon Messenger of Allah (ﷺ) asked, "Has Abu Talhah sent you?" I said, "Yes." Thereupon he said to those who were with him to get up (and follow him). He went forth and so did I, ahead of them until I came to Abu Talhah and informed him. Abu Talhah said, "O Umm Sulaim, here comes Messenger of Allah (ﷺ) along with the people and we do not have enough (food) to feed them." She said, "Allah and His Messenger know better." Abu Talhah went out (to receive him) until he met Messenger of Allah (ﷺ), and he came forward along with him until they both (Messenger of Allah (ﷺ) and Abu Talhah (May Allah be pleased with him) came in. Then Messenger of Allah (ﷺ) said, "O Umm Sulaim, bring forth what you have with you." So she brought the bread. Messenger of Allah (ﷺ) commanded that the bread be broken into small pieces and after Umm Sulaim (May Allah be pleased with her) had squeezed clarified butter out of a butter container and made it just like soup. Messenger of Allah (ﷺ) recited over it what Allah wished him to recite. He then said, "Allow ten guests to come in." They ate until they had their fill. They then went out. He (Messenger of Allah (ﷺ)) again said, "Allow ten (more to come in)", and he (the host) ushered them in. They ate to their fill. Then they went out. He (ﷺ) again said, "Allow ten (more)," until all the people ate to their fill. They

were seventy or eighty persons. [Al-Bukhari and Muslim]. Another narration is: Anas said: When all had eaten, the remaining food was collected. It was as much as there was in the beginning. Yet another narration is: Anas said: The groups of ten people ate by turn. After eighty persons had eaten, Messenger of Allah (ﷺ) and the family of that house ate, and there was still a quantity left over. Another narration is: Anas (May Allah be pleased with him) said: I visited Messenger of Allah (ﷺ) one day, and found him sitting in the company of his Companions, with a belt tied over his waist. I asked, "Why has Messenger of Allah (ﷺ) tied the belt on his waist?" I was told, "Due to hunger." I went to Abu Talhah (May Allah be pleased with him) the husband of Umm Sulaim (May Allah be pleased with her) and said, "O father, I have seen Messenger of Allah (ﷺ) with a belt tied over his waist. I asked one of his Companions about the reason of it and he said that it was on account of severe hunger." Abu Talhah (May Allah be pleased with him) went to my mother and asked, "Have you got anything?" She said, "Yes. I have a piece of bread and some dry dates. Were Messenger of Allah (ﷺ) to come alone, we could feed him his fill, but if he comes along with others, there would not be enough food." Anas then narrated the Hadith in full.

IN PLAIN WORDS

When a little barley bread was sent to the hungry Prophet, peace be upon him, he blessed it and fed seventy or eighty people from it with food still left over. It teaches generosity and the abundant blessing Allah grants to humble, shared provision.

REFERENCE : RIYAD AS-SALIHIN 520 IN-BOOK REFERENCE : INTRODUCTION, HADITH 520

CHAPTER 57

Contentment and Self-esteem and avoidance of unnecessary begging of People

باب القناعة والعفاف والاقتصاد في المعيشة والإنفاق وذم السؤال من غير ضرورة

This chapter turns to the inner wealth of qana'ah, contentment, paired with 'afaf, dignified restraint, and a strong warning against needless begging. The Arabic title joins contentment and self-respect with moderation in earning and spending and a censure of asking people when there is no necessity. Its key teaching is that true richness is not in possessions but in a self-sufficient heart.

Watch the recurring image of the two hands: the upper hand that gives is better than the lower hand that takes. The Prophet, peace be upon him, honors the one who guards his face from asking, who seeks help from Allah rather than people, and who is content with enough. Begging without need is shown as a wound a person inflicts on his own dignity, while contentment is a gift Allah places in the heart.

HADITH 521

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "ليس الغنى عن كثرة العرض، ولكن الغنى غنى النفس" ((متفق عليه)).
"العرض" بفتح العين والراء: هو المال.

The Prophet (ﷺ) said, "Richness is not the abundance of wealth, rather it is self-sufficiency." [Al-Bukhari and Muslim].

True richness is not having plenty of possessions but having a self-sufficient heart. Wealth is measured by contentment within, not by what one owns.

REFERENCE : RIYAD AS-SALIHIN 521 IN-BOOK REFERENCE : INTRODUCTION, HADITH 521

HADITH 522

'Abdullah bin 'Amr bin Al-as (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "قد أفلح من أسلم، ورزق كفافاً، وقنعه الله بما آتاه" ((رواه مسلم)).

the Messenger of Allah (ﷺ) said, "Successful is the one who has entered the fold of Islam and is provided with sustenance which is sufficient for his needs, and Allah makes him content with what He has bestowed upon him.". [Muslim].

IN PLAIN WORDS

Successful is the one who enters Islam, is given enough for his needs, and is made content by Allah with it. Faith plus contentment is the picture of a successful life.

REFERENCE : RIYAD AS-SALIHIN 522 IN-BOOK REFERENCE : INTRODUCTION, HADITH 522

HADITH 523

Hakim bin Hizam (May Allah be pleased with him) reported:

وعن حكيم بن حزام رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم فأعطاني، ثم سأله فأعطاني، ثم سأله فأعطاني ثم قال: "يا حكيم، إن هذا المال خضر حلو، فمن أخذه بسخاوة نفس بورك له فيه،

ومن أخذه بإشراف نفس لم يبارك له فيه، وكان كالذي يأكل ولا يشبع، واليد العليا خير من اليد السفلى" قال حكيم: فقلت يا رسول الله والذي بعثك بالحق لا أرزأ أحداً بعدك شيئاً حتى أفارق الدنيا. فكان أبو بكر رضي الله عنه يدعو حكيماً ليعطيه العطاء، فيأبى أن يقبل منه شيئاً ثم إن عمر رضي الله عنه دعاه ليعطيه، فأبى أن يقبله. فقال: يا معشر المسلمين، أشهدكم على حكيم أنني أعرض عليه حقه الذي قسمه الله له في هذا الفيء فيأبى أن يأخذه فلم يرزأ حكيم أحداً بعد النبي صلى الله عليه وسلم حتى توفي. ((متفق عليه)). "يرزأ" براء ثم زأى ثم همزة، أي: لم يأخذ من أحد شيئاً، وأصل الرزء: النقصان، أي: لم ينقص أحداً شيئاً بالأخذ منه. و"إشراف النفس": تطلعها وطمعها بالشيء. "سخاوة النفس": هي عدم الإشراف إلى الشيء، والطمع فيه، والمبالاة به والشره.

I begged Messenger of Allah (ﷺ) and he gave me; I begged him again and he gave me. I begged him again and he gave me and said, "O Hakim, wealth is pleasant and sweet. He who acquires it with self-contentment, it becomes a source of blessing for him; but it is not blessed for him who seeks it out of greed. He is like one who goes on eating but his hunger is not satisfied. The upper hand is better than the lower one." I said to him, "O Messenger of Allah, by Him Who sent you with the Truth I will not, after you, ask anyone for anything till I leave this world." So Abu Bakr (May Allah be pleased with him) would summon Hakim (May Allah be pleased with him) to give his rations, but he would refuse. Then 'Umar (May Allah be pleased with him) would call him but he would decline to accept

anything. So 'Umar (May Allah be pleased with him) said addressing Muslims: "O Muslims, I ask you to bear testimony that I offer Hakim his share of the booty that Allah has assigned for him but he refuses my offer." Thus Hakim did not accept anything from anyone after the death of Messenger of Allah (ﷺ), till he died. [Al-Bukhari and Muslim].

IN PLAIN WORDS

After giving Hakim repeatedly, the Prophet, peace be upon him, taught that wealth taken with a content heart is blessed, but wealth taken with greed is not, and the giving hand is better than the asking one. Hakim then chose never to ask anyone again, embodying the lesson.

REFERENCE : RIYAD AS-SALIHIN 523 IN-BOOK REFERENCE : INTRODUCTION, HADITH 523

HADITH 524

Abu Burdah (May Allah be pleased with him) reported:

وعن أبي بردة عن أبي موسى الأشعري رضي الله عنه قال: خرجنا مع رسول الله صلى الله عليه وسلم في غزاة، ونحن ستة نفر بيننا بعير نعقبه، فنقبت أقدامنا ونقبت قدمي، وسقطت أظفاري، فكنا نلف على أرجلنا الخرق، فسميت غزوة ذات الرقاع لما كنا نعصب على أرجلنا من الخرق قال أبو بردة: فحدث أبو موسى بهذا الحديث، ثم كره ذلك، وقال: ما كنت أصنع بأن أذكره! قال: كأنه كره أن يكون شيئاً من عمله أفشاه. ((متفق عليه))

Abu Musa Al- Ash'ari (May Allah be pleased with him) said: "Six of us accompanied Messenger of Allah (ﷺ) in an expedition. We had one camel with us; we rode it in turn. Our feet got injured and my

nails also fell out. We wrapped up our feet in rags; and because of this the campaign came to be known as Dhat-ur-Riqa' (the Campaign of Rags)." Abu Burdah (May Allah be pleased with him) says: Abu Musa reported this Hadith but regretted having done so. He said, "Would that I had not mentioned it!" He said so because he disliked to disclose anything concerning his deeds. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Having shared a hardship of his on campaign, Abu Musa regretted mentioning it, disliking to speak of his own good deeds. It quietly teaches humility and keeping one's sacrifices private.

REFERENCE : RIYAD AS-SALIHIN 524 IN-BOOK REFERENCE : INTRODUCTION, HADITH 524

HADITH 525

'Amr bin Taghlib (May Allah be pleased with him) reported:

وعن عمرو بن تغلب - بفتح التاء المثناة فوق وإسكان الغين المعجمة وكسر اللام - رضي الله عنه أن رسول الله صلى الله عليه وسلم أتى بمال أو سبي فقسمه، فأعطى رجالا، وترك رجالا، فبلغه أن الذين ترك عتبوا، فحمد الله ثم أثنى عليه ثم قال، أما بعد فوالله إني لأعطي الرجل وأدع الرجل والذي أدع أحب إلي من الذي أعطي، ولكني إنما أعطي أقواماً لما أرى في قلوبهم من الجزع والهلع، وأكل أقواماً إلى ما جعل الله في قلوبهم من الغنى والخير، منهم عمرو بن تغلب" قال عمرو بن تغلب: فوالله ما أحب أن لي بكلمة رسول الله صلى الله عليه وسلم

حمر النعم ((رواه البخاري)). "الهللعل" : هو أشء الللرلر، وقيل:
الضللر.

Some booty or prisoners of war were brought to Messenger of Allah (ﷺ) and he distributed them, giving some men and neglecting others. Then, he was informed that those whom he had not given a thing were displeased. On this the Messenger of Allah (ﷺ) praised Allah and glorified Him and said, "It is a fact that I give to one and overlook another. The one I ignore is dearer to me than the one I give. I give to those in whose hearts I perceive anxiety; others I leave with the richness and contentment that Allah has put in their hearts. One of them is 'Amr bin Taghlib.'" Upon this 'Amr bin Taghlib said, "By Allah I shall not accept a herd of red camels in exchange for what the Prophet said (about me)." [Al-Bukhari].

IN PLAIN WORDS

The Prophet, peace be upon him, explained that he gave to some whose hearts needed steadying, while leaving others to the contentment Allah had already placed in them. Being trusted to your own God-given contentment can be a higher honour than receiving a gift.

REFERENCE : RIYAD AS-SALIHIN 525 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 525

HADITH 526

Hakim bin Hizam (May Allah be pleased with him) reported:

وعن حكيم بن حزام رضي الله عنه عن النبي صلى الله عليه وسلم قال:
"اليد العليا خير من اليد السفلى، وابدأ بمن تعول، وخير الصدقة عن
ظهر غنى ومن يستعفف يعفه الله، ومن يستغن يغنه الله" ((متفق
عليه)). ((وهذا لفظ البخاري، ولفظ مسلم أخصر)).

The Prophet (ﷺ) said, "The upper hand is better than the lower one; and begin (charity) with those who are under your care; and the best charity is (the one which is given) out of surplus; and he who wishes to abstain from begging will be protected by Allah; and he who seeks self-sufficiency will be made self-sufficient by Allah." [Al- Bukhari].

IN PLAIN WORDS

The giving hand is better than the receiving one; start charity with your dependents, give from your surplus, and whoever seeks to avoid begging and seeks self-sufficiency will be helped by Allah. It encourages generosity, restraint, and reliance on Allah.

REFERENCE : RIYAD AS-SALIHIN 526 IN-BOOK REFERENCE : INTRODUCTION, HADITH 526

HADITH 527

Abu Sufyan (May Allah be pleased with him) reported:

وعن أبي سفيان صحري بن حرب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا تلحفوا في المسألة، فوالله لا يسألني أحد منكم شيئاً، فتخرج له مسأله مني شئاً وأنا له كاره، فيبارك له فيما أعطيته" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Do not be importunate in begging. By Allah! If one of you asks me for something and I give it to him unwillingly, there is no blessing in what I give him." [Muslim].

IN PLAIN WORDS

The Prophet, peace be upon him, warned against persistent, pushy begging, saying there is no blessing in what is given reluctantly under pressure. It guards both the dignity of the asker and the spirit of giving.

HADITH 528

'Auf bin Malik Al-Ashja'i (May Allah be pleased with him) reported:

وعن أبي عبد الرحمن عوف بن مالك الأشجعي رضي الله عنه قال: كنا
عند رسول الله صلى الله عليه وسلم تسعة أو ثمانية أو سبعة فقال: "ألا
تبايعون رسول الله صلى الله عليه وسلم" وكنا حديثي عهد ببيعة، فقلنا:
قد بايعناك يا رسول الله، فعلام نبايعك؟ قال: "على أن تعبدوا الله ولا
تشرکوا به شيئاً، والصلوات الخمس وتطيعوا" وأسر كلمة خفية: "ولا
تسألوا الناس شيئاً" فلقد رأيت بعض أولئك النفري سقط سوط أحدهم
فما يسأل احداً يناوله إياه. ((رواه مسلم)).

Seven, eight or nine people, including myself, were with Messenger of Allah (ﷺ) on an occasion when he (ﷺ) remarked, "Would you pledge allegiance to Messenger of Allah?" As we had taken oath of allegiance shortly before, we said, "We have already done so, O Messenger of Allah." He again asked, "Would you not pledge allegiance to Messenger of Allah?" So we stretched out our hands and said, "We have already made our pledge with you, O Messenger of Allah, on what should we make a pledge with you?" He said, "To worship Allah and not to associate anything with Him, to perform the five (daily) Salat and to obey." Then he added in a low tone, "And not to ask people for anything." Thereafter, I noticed that some of these people who were present did not ask anyone to pick up even the whip for them if it fell from their hands. [Muslim].

When the Companions renewed their pledge, the Prophet, peace be upon him, quietly added a promise not to ask people for anything, and some kept it so faithfully they would not even ask another to hand them a fallen whip. It shows how seriously they took relying on Allah rather than people.

REFERENCE : RIYAD AS-SALIHIN 528 IN-BOOK REFERENCE : INTRODUCTION, HADITH 528

HADITH 529

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما أن النبي صلى الله عليه وسلم قال: "لا تزال المسألة بأحدكم حتى يلقي الله تعالى وليس في وجهه مزعة لحم" ((متفق عليه)). "المزعة" بضم الميم وإسكان الزاي وبالعين المهملة: القطعة.

The Prophet (ﷺ) said, "If one of you would keep begging (of people) until he meets Allah (on the Day of Resurrection) his face will be without a shred of flesh." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet, peace be upon him, warned that one who keeps begging needlessly will meet Allah with no flesh on his face. It is a stern image of how habitual begging strips away a person's dignity.

REFERENCE : RIYAD AS-SALIHIN 529 IN-BOOK REFERENCE : INTRODUCTION, HADITH 529

HADITH 530

Ibn 'Umar (May Allah be pleased with them) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال وهو على المنبر، وذكر الصدقة والتعفف عن المسألة: "اليد العليا خير من اليد السفلى. واليد

العليا هي المنفقة، والسفلى هي السائلة" ((متفق عليه)).

While Messenger of Allah (ﷺ) was on his pulpit (in the mosque) delivering a Khutbah (religious talk) about Sadaqah (charity) and begging, he said, "The upper hand is better than the lower hand, the upper hand is the one which gives and the lower hand is the begging one." [Al- Bukhari and Muslim].

IN PLAIN WORDS

The Prophet, peace be upon him, taught that the upper hand, which gives, is better than the lower hand, which asks. It encourages striving to be among the givers rather than the askers.

REFERENCE : RIYAD AS-SALIHIN 530 IN-BOOK REFERENCE : INTRODUCTION, HADITH 530

HADITH 531

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"من سأل الناس تكثراً فإنما يسأل جمرأً؛ فليستقل أو ليستكثر"
((رواه مسلم)).

Messenger of Allah (ﷺ) said, "He who begs to increase his riches is in fact asking only for a live coal. It is up to him to decrease it or increase it." [Muslim].

IN PLAIN WORDS

Whoever begs to pile up more wealth is really asking for live coals, free to take little or much of that harm. Begging out of greed, not need, only brings ruin upon oneself.

REFERENCE : RIYAD AS-SALIHIN 531 IN-BOOK REFERENCE : INTRODUCTION, HADITH 531

HADITH 532

Samurah bin Jundub (May Allah be pleased with him) reported:

وعن سمرة بن جندب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن المسألة كد يكذبها الرجل وجهه، إلا أن يسأل الرجل سلطاناً أو في أمر لا بد منه" ((رواه الترمذي، وقال: حديث حسن صحيح)). "الكذب": الخدش ونحوه.

Messenger of Allah (ﷺ) said, "Begging is a cut that a person inflicts upon his face; except for asking a ruler, or under the stress of circumstances from which there is no escape." [At- Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

Begging is like a wound a person inflicts on his own face, except when asking a ruler or in unavoidable necessity. It honours self-respect while allowing for genuine need.

REFERENCE : RIYAD AS-SALIHIN 532 IN-BOOK REFERENCE : INTRODUCTION, HADITH 532

HADITH 533

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من أصابته فاقة فأنزلها بالناس لم تسد فاقته، ومن أنزلها بالله، فيوشك الله له برزق عاجل أو آجل" ((رواه أبو داود، والترمذي وقال: حديث حسن)). "يوشك": بكسر الشين: أي يسرع.

Messenger of Allah (ﷺ) said, "He who suffers poverty and seeks relief from people, he will not be relieved; but he who seeks relief

from Allah Alone, he will be relieved sooner or later." [Abu Dawud and At-Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

One who turns to people for relief from poverty will not truly be relieved, but one who turns to Allah alone will be relieved in time. It points the heart to rely on Allah first.

REFERENCE : RIYAD AS-SALIHIN 533 IN-BOOK REFERENCE : INTRODUCTION, HADITH 533

HADITH 534

Thauban (May Allah be pleased with him) reported:

وعن ثوبان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
"من تكفل لي أن لا يسأل الناس شيئاً، وأتكفل له الجنة؟" فقلت: أنا؛
فكان لا يسأل أحداً شيئاً، ((رواه أبو داود بإسناد صحيح)).

Messenger of Allah (ﷺ) said, "He who guarantees me that he will not beg anything from anyone, I will guarantee him (to enter) Jannah." I said, "I give you the guarantee." Then Tauban (May Allah be pleased with him) never begged anything from anyone. [Abu Dawud].

IN PLAIN WORDS

The Prophet, peace be upon him, promised Paradise to whoever guarantees never to beg from anyone, and Tauban took up that pledge for life. Trusting Allah instead of asking people is given great reward.

REFERENCE : RIYAD AS-SALIHIN 534 IN-BOOK REFERENCE : INTRODUCTION, HADITH 534

HADITH 535

Qabisah bin Al-Mukhariq (May Allah be pleased with him) reported:

وعن أبي بشر قبيصة بن المخارق رضي الله عنه قال: تحملت حمالة رسول الله صلى الله عليه وسلم أسأله فيها، فقال: "أقم حتى تأتينا الصدقة فنأمر لك بها" ثم قال: "يا قبيصة إن المسألة لا تحل إلا لأحد ثلاثة: رجل تحمل حمالة، فحلت له المسألة حتى يصيبها، ثم يمسك. ورجل أصابته جائحة اجتاحت ماله، فحلت له المسألة حتى يصيب قوماً من عيش، أو قال: سداداً من عيش، ورجل أصابته فاقة، حتى يقول ثلاثة من ذوى الحجى من قومه: لقد أصابت فلاناً فاقة، فحلت له المسألة حتى يصيب قواماً من عيش، أو قال: سداداً من عيش. فما سواه من المسألة يا قبيصة سحت، يأكلها صاحبها سحتاً" ((رواه مسلم)). "الحمالة" بفتح الحاء: أن يقع قتال ونحوه بين فريقين، فيصلح إنسان بينهم على مال يتحمله ويلتزمه على نفسه. و"الجائحة": الآفة تصيب مال الإنسان. و"القوام" بكسر القاف وفتحها: هو ما يقوم به أمر الإنسان من مال ونحوه. و"السداد" بكسر السين: ما يسد حاجة المعوز ويكفيه، و"الفاقة": الفقر. و"الحجى": العقل.

I stood as surety for a debt and came to Messenger of Allah (ﷺ) to seek his help in discharging it. Messenger of Allah (ﷺ) said, "Wait till we receive charity and I shall give you out of it." He (ﷺ) added, "O Qabisah, begging is not lawful except for three people. One who has incurred debt (for assuming guarantee), for him begging is permissible till the guarantee is discharged and he should then refrain; a person whose property has been destroyed by a calamity is allowed to beg till he attains self-sufficiency; a person who meets with dire necessity (due to hunger) provided that three men of

understanding from his people affirm the genuineness (of his poverty), for him begging is lawful till he attains means of his subsistence. Other than these, O Qabisah, anything received through begging is unlawful, its recipient devours it unlawfully." [Muslim].

IN PLAIN WORDS

The Prophet, peace be upon him, told Qabisah that asking others is only appropriate in three real needs: a debt of guarantee, a destroying calamity, or dire poverty confirmed by trustworthy people; otherwise it is taking unlawfully. It defines when asking is genuine and warns against begging beyond true need.

REFERENCE : RIYAD AS-SALIHIN 535 IN-BOOK REFERENCE : INTRODUCTION, HADITH 535

HADITH 536

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"ليس المسكين الذي يطوف على الناس ترده اللقمة واللقمتان، والتمرة
والتمرتان، ولكن المسكين الذي لا يجد غنى يغنيه، ولا يفتن له،
فيتصدق عليه، ولا يقوم فيسأل الناس" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "A needy person is not the one who goes from door to door, begging and is turned away with a morsel or two or with a date or two. But a needy person is the one who does not have enough to live upon, and neither from his appearance it occurs that he is needy and should be given alms, nor does he himself beg anything from others." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The truly needy person is not the one who openly begs and is given scraps, but the one who quietly lacks enough, shows no sign of it,

and does not ask. It calls us to notice and care for the silent, hidden poor.

REFERENCE : RIYAD AS-SALIHIN 536 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 536

CHAPTER 58

Permissibility of Assistance without Greed

باب جواز الأخذ من غير مسألة ولا تطلع إليه

After all the warnings against begging, this short chapter draws a careful line. There is a difference between chasing wealth and quietly receiving what comes to you unsought. The key Arabic idea here is the heart's posture: a gift that arrives without you asking and without your soul reaching out for it (tatallu', longing or craning toward it) is clean to take.

Notice how the lesson lives in 'Umar's reluctance and the Prophet's gentle correction. The point is not to refuse every blessing out of false piety, but to keep the heart free: take what God sends, use it or give it away, and do not let your eyes follow what was never meant for you.

HADITH 537

538. Salim, son of Abdullah bin 'Umar, from his father Abdullah; from 'Umar (May Allah be pleased with them) reported:

عن سالم بن عبد الله بن عمر، عن أبيه عبد الله بن عمر، عن عمر رضي الله عنهم قال: كان رسول الله صلى الله عليه وسلم يعطيني العطاء، فأقول: أعطه من هو أفقر إليه مني، فقال: "خذه؛ إذا جاءك من هذا المال شيء، وأنت غير مشرف ولا سائل، نخذه فتموله فإن شئت كله، وإن شئت تصدق به، وما لا، فلا تتبعه نفسك" قال سالم: فكان عبد الله لا يسأل أحداً شيئاً، ولا يرد شيئاً أعطيه. ((متفق عليه)).

Messenger of Allah (ﷺ) would give me some gift, but I would say: "Give it to someone who needs it more than I." Thereupon he (ﷺ)

would say, "Take it when it comes to you without begging and without greed, and add it to your property. Then use it yourself or give it away in charity. As for the rest, do not covet it." Salim said: 'Abdullah bin 'Umar would never ask anything from anyone, nor would he refuse accepting it when it was given to him. [Al-Bukhari and Muslim].

IN PLAIN WORDS

When Umar wished to pass a gift to someone needier, the Prophet, peace be upon him, told him to accept what comes without asking or longing for it, then keep it or give it away, but not to chase after what does not come. It teaches a free heart: receive unsought blessings gratefully, yet never crave more.

REFERENCE : RIYAD AS-SALIHIN 537 IN-BOOK REFERENCE : INTRODUCTION, HADITH 537

CHAPTER 59

Encouraging Livelihood by (working with) Hands and Abstaining from Begging

باب الحث على الأكل من عمل يده والتعفف به عن السؤال والتعرض للإعطاء

This chapter encourages earning your own living through honest work and keeping yourself from the habit of begging. It treats labour, even hard or humble labour, as more dignified than asking others for help.

The hadith hold up a clear standard: gathering and selling firewood, or any work of your own hands, is better than stretching out your hand to people. They also point to prophets who lived from what they made themselves, showing that working for your provision is a noble path, not a lowly one.

HADITH 538

Zubair bin 'Awwam (May Allah be pleased with him) reported:

عن أبي عبد الله الزبير بن العوام رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لأن يأخذ أحدكم أحبله ثم يأتي الجبل فيأتي بحزمة من حطب على ظهره فيبيعها، فيكف الله بها وجهه، خير له من أن يسأل الناس أعطوه أو منعوه" ((رواه البخاري)).

Messenger of Allah (ﷺ) said, "It is far better for you to take your rope, go to the mountain, (cut some firewood) carry it on your back, and sell it and thereby save your face than begging from people whether they give you or refuse." [Al-Bukhari].

Earning your bread through hard, honest effort, even gathering firewood, protects your dignity far more than begging, whether people give to you or turn you away.

REFERENCE : RIYAD AS-SALIHIN 538 IN-BOOK REFERENCE : INTRODUCTION, HADITH 538

HADITH 539

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لأن يحتطب أحداكم حزمة على ظهره، خير له من أن يسأل أحداً فيعطيه أو يمنعه" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "It is better for anyone of you to carry a bundle of wood on his back and sell it than to beg of someone whether he gives him or refuses." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Carrying and selling a load of wood by your own effort is better than asking others for help, regardless of whether they give to you or refuse.

REFERENCE : RIYAD AS-SALIHIN 539 IN-BOOK REFERENCE : INTRODUCTION, HADITH 539

HADITH 540

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن النبي صلى الله عليه وسلم قال: "كان داود عليه السلام لا يأكل إلا من عمل يده". ((رواه البخاري)).

The Prophet (ﷺ) said, "(Prophet) Dawud (عليه السلام) ate only out of that which he earned through his manual work." [Al-Bukhari].

IN PLAIN WORDS

The Prophet points to Dawud, who lived only from what his own hands produced, as a model of earning one's living honestly.

REFERENCE : RIYAD AS-SALIHIN 540 IN-BOOK REFERENCE : INTRODUCTION, HADITH 540

HADITH 541

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: "كان زكريا عليه السلام نجاراً" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "(Prophet) Zakariyya (ﷺ) was a carpenter." [Muslim].

IN PLAIN WORDS

Mentioning that the Prophet Zakariyya worked as a carpenter shows that working with one's hands is honourable, not beneath even a prophet.

REFERENCE : RIYAD AS-SALIHIN 541 IN-BOOK REFERENCE : INTRODUCTION, HADITH 541

HADITH 542

Abu Hurairah (May Allah be pleased with him) reported:

وعن المقدم بن معد يكرب رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "ما أكل أحد طعاماً قط خيراً من أن يأكل من عمل يده، وإن نبي الله دواد صلى الله عليه وسلم كان يأكل من عمل يده". ((رواه البخاري)).

The Prophet (ﷺ) said, "No food is better to man than that which he earns through his manual work. Dawud (ﷺ), the Prophet of Allah,

ate only out of his earnings from his manual work." [Al- Bukhari].

IN PLAIN WORDS

Nothing a person eats is better than food earned by their own labour, and the Prophet Dawud is given as the example of living from one's own work.

REFERENCE : RIYAD AS-SALIHIN 542 IN-BOOK REFERENCE : INTRODUCTION, HADITH 542

CHAPTER 60

Excellence of Generosity and Spending in a Good cause with Reliance on Allah

باب الكرم والجود والإنفاق في وجوه الخير ثقة بالله تعالى

This is the great chapter on open-handedness. Across its many hadith one current runs steadily: real wealth is what you send ahead of you, and giving never makes you poorer. The Arabic spirit here is jud and karam, a generosity that flows from trusting Allah rather than fearing want.

Notice the variety of pictures the Prophet uses: angels who pray daily for the giver and against the withholder, charity that shields you from the Fire even if it is half a date, and the unforgettable image of two coats of armour, one expanding around the generous soul and one strangling the miser. Read together, they reshape how you see your own money, turning it from something to hoard into something to invest with God.

HADITH 543

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا حسد إلا في اثنتين: رجل آتاه الله مالاً، فسلطه على هلكته في الحق، ورجل آتاه الله حكمة، فهو يقضي بها ويعلمها" ((متفق عليه)).

The Prophet (ﷺ) said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it."
[Al- Bukhari and Muslim].

Wanting what someone else has is only fitting in two cases: a person who spends their God-given wealth rightly, and one who acts on God-given knowledge and teaches it.

REFERENCE : RIYAD AS-SALIHIN 543 IN-BOOK REFERENCE : INTRODUCTION, HADITH 543

HADITH 544

Ibn Mas'ud (May Allah be pleased with him) reported:

وعنه 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" ((رواه البخاري)).

Messenger of Allah (ﷺ) asked, "Who of you loves the wealth of his heir more than his own wealth?" The Companions said: "O Messenger of Allah! There is none of us but loves his own wealth more." He (ﷺ) said, "His wealth is that which he has sent forward, but that which he retains belongs to his heir." [Al-Bukhari].

IN PLAIN WORDS

We naturally treasure our own wealth, yet what we truly keep is what we give away for good now; whatever we cling to will simply pass to our heirs.

REFERENCE : RIYAD AS-SALIHIN 544 IN-BOOK REFERENCE : INTRODUCTION, HADITH 544

HADITH 545

'Adi bin Hatim (May Allah be pleased with him) reported:

وعن عدي بن حاتم رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "اتقوا النار ولو بشق تمرّة" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "Protect yourself from Hell-fire even by giving a piece of date as charity." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Even the smallest act of charity, like giving a single piece of date, can be a shield for you against the Fire, so never think a small gift is worthless.

REFERENCE : RIYAD AS-SALIHIN 545 IN-BOOK REFERENCE : INTRODUCTION, HADITH 545

HADITH 546

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه قال: ما سئل رسول الله صلى الله عليه وسلم شيئاً قط فقال: لا. ((متفق عليه)).

Messenger of Allah (ﷺ) never said 'no' to anyone who asked him for anything. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet's open-handedness is shown by the fact that he never turned away anyone who asked him for something.

REFERENCE : RIYAD AS-SALIHIN 546 IN-BOOK REFERENCE : INTRODUCTION, HADITH 546

HADITH 547

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " ما من يوم يصبح العباد فيه إلا ملكان ينزلان فيقول أحدهما: اللهم أعط منفقاً خلفاً، ويقول الآخر: اللهم أعط ممسكاً تلفاً" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "Everyday two angels descend and one of them says, 'O Allah! Compensate (more) to the person who gives (in charity)'; while the other one says, 'O Allah! Destroy the one who withholds (charity, etc)". [Al-Bukhari and Muslim].

IN PLAIN WORDS

Each day angels pray for the one who gives in charity to be repaid and increased, while asking that the one who hoards be left in loss; giving brings blessing, withholding brings ruin.

REFERENCE : RIYAD AS-SALIHIN 547 IN-BOOK REFERENCE : INTRODUCTION, HADITH 547

HADITH 548

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: "قال الله تعالى: انفق يا ابن آدم ينفق عليك" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "Allah, the Exalted, says, 'Spend, O son of Adam, you will also be spent upon.'" [Al-Bukhari and Muslim].

IN PLAIN WORDS

Allah promises that when you spend on others, He will provide for you in turn, so generosity is met with His provision.

REFERENCE : RIYAD AS-SALIHIN 548 IN-BOOK REFERENCE : INTRODUCTION, HADITH 548

HADITH 549

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

عن عبد الله بن عمرو بن العاص رضي الله عنهما أن رجلاً سأل رسول الله صلى الله عليه وسلم: أي الإسلام خير؟ قال: "تطعم الطعام، وتقرأ

السلام على من عرفت ومن لم تعرف" . ((متفق عليه)).

A man asked Messenger of Allah (ﷺ), "Which act in Islam is the best?" He (ﷺ) replied, "To feed (the poor and the needy) and to greet those whom you know and those you do not know." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Asked for the best act in Islam, the Prophet named feeding those in need and greeting everyone with peace, both known and unknown, joining kindness of the hand with kindness of the tongue.

REFERENCE : RIYAD AS-SALIHIN 549 IN-BOOK REFERENCE : INTRODUCTION, HADITH 549

HADITH 550

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم "أربعون خصلة أعلاها منيحة العنز ما من عامل يعمل بخصلة منها رجاء ثوابها وتصديق موعودها إلا أدخله الله تعالى بها الجنة" ((رواه البخاري. وقد سبق بيان هذا الحديث في باب بيان كثرة طرق الخير)).

the Messenger of Allah (ﷺ) said, "There are forty kinds of virtue, the highest of which is to gift a (milch) she goat. He who practises any of these virtues, expecting its reward (from Allah) and believing on the verity of the promise made for it, will enter Jannah." [Al-Bukhari].

IN PLAIN WORDS

There are many doors of goodness, and the one who does any of them sincerely, trusting Allah's promise of reward, is on the path to Paradise.

HADITH 551

Abu Umamah (May Allah be pleased with him) reported:

وعن أبي أمامة صدى بن عجلان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "يا ابن آدم إنك أن تبذل الفضل خير لك، وأن تمسكه شر لك، ولا تلام على كفاف، وابدأ بمن تعول واليد العليا خير من اليد السفلى" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "O son of Adam, if you spend the surplus, it will be better for you; and if you retain it, it will be bad for you. You will not be reprimanded for keeping what is enough for your need. Begin with those who are your dependents, and the upper hand (i.e., the one that spends in the way of Allah) is better than the lower hand (i.e., the one that receives charity)." [Muslim].

IN PLAIN WORDS

Give from what is beyond your needs, since that is best for you, while keeping enough for yourself; start with those you are responsible for, and the giving hand is better than the receiving one.

REFERENCE : RIYAD AS-SALIHIN 551 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 551

HADITH 552

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: ما سئل رسول الله صلى الله عليه وسلم على الإسلام شيئاً إلا أعطاه، ولقد جاءه رجل، فأعطاه غنماً بين جبلين فرجع إلى قومه فقال: يا قوم أسلموا، فإن محمداً يعطي من لا

يخشى الفقر، وإن كان الرجل ليسلم ما يريد إلا الدنيا، فما يلبث إلا يسيراً حتى يكون الإسلام أحب إليه من الدنيا وما عليها". ((رواه مسلم)).

Whenever the Messenger of Allah (ﷺ) was asked a thing by one who is about to accept Islam, he would give it. A man came to the Prophet (ﷺ) and he gave him a herd of sheep scattered between two mountains. When he returned to his people, he said to them: "O my people! Embrace Islam because Muhammad gives like one who has no fear of poverty." Some people would embrace Islam only for worldly gains, but soon Islam becomes dearer to them than the world with all what it contains. [Muslim].

IN PLAIN WORDS

The Prophet's fearless generosity, giving away whole flocks, moved people to Islam, and what began as worldly interest grew into a faith dearer to them than the whole world.

REFERENCE : RIYAD AS-SALIHIN 552 IN-BOOK REFERENCE : INTRODUCTION, HADITH 552

HADITH 553

'Umar (May Allah be pleased with him) reported:

وعن عمر رضي الله عنه قال: قسم رسول الله صلى الله عليه وسلم قسماً، فقلت: يا رسول الله لغير هؤلاء كانوا أحق به منهم؟ فقال: "إنهم خيروني أن يسألوني بالفحش فأعطيهم، أو يخلوني، ولست بباخل". ((رواه مسلم)).

Messenger of Allah (ﷺ) distributed some wealth and I said to him, "O Messenger of Allah! Do you not think that there are other people who are more deserving than these whom you gave." He (ﷺ) said,

"They had, in fact, left no alternative for me except either they should beg of me importunately or they would regard me as a miser; but I am not a miser." [Muslim].

IN PLAIN WORDS

The Prophet sometimes gave to certain people to spare them from pleading or from thinking him stingy, choosing generosity because he was not a miser.

REFERENCE : RIYAD AS-SALIHIN 553 IN-BOOK REFERENCE : INTRODUCTION, HADITH 553

HADITH 554

Jubair bin Mut'im (May Allah be pleased with him) reported:

وعن جبير بن مطعم رضي الله عنه أنه قال: بينما هو يسير مع النبي صلى الله عليه وسلم مقفله من حنين، فعلقه الأعراب يسألونه، حتى اضطروه إلى سمرّة، فخطفت رداءه، فوقف النبي صلى الله عليه وسلم فقال: "أعطوني رداً، فلو كان لي عدد هذه العضاة نعماً، لقسمته بينكم، ثم لا تجدوني بخيلاً ولا كذاباً ولا جباناً" ((رواه البخاري)).

While I was walking with the Prophet (ﷺ) on his return from the battle of Hunain, a few bedouins caught hold of him and began to demand their shares. They forced him to a tree and someone snatched away his cloak (which got entangled in that thorny tree). The Prophet (ﷺ) said, "Give my cloak back to me. Were I to have camels equal to the number of these trees, I would have distributed them all among you, and you would not have found me a miser, or a liar, or a coward." [Al-Bukhari].

IN PLAIN WORDS

Even when crowded and pressed to give, the Prophet showed he would gladly share everything he had, wanting never to be seen as

miserly, deceitful, or cowardly.

REFERENCE : RIYAD AS-SALIHIN 554 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 554

HADITH 555

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"ما نقصت صدقة من مال، وما زاد الله عبداً بعفو إلا عزاً، وما
تواضع أحد لله إلا رفعه الله عز وجل" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Wealth is not diminished by giving (in charity). Allah augments the honour of one who forgives; and one who displays humbleness towards another seeking the pleasure of Allah, Allah exalts him in ranks." [Muslim].

IN PLAIN WORDS

Charity does not make your wealth shrink, forgiving others raises your honour, and humbling yourself for Allah's sake lifts you higher in His sight.

REFERENCE : RIYAD AS-SALIHIN 555 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 555

HADITH 556

Abu Kabshah 'Amr bin Sa'd (May Allah be pleased with him) reported:

وعن أبي كبشة عمرو بن سعد الأثماري رضي الله عنه أنه سمع رسول
الله صلى الله عليه وسلم يقول: "ثلاثة أقسم عليهن وأحدثكم حديثاً
فاحفظوه: ما نقص مال عبد من صدقة، ولا ظلم عبد مظلمة صبر عليها
إلا زاده الله عزاً، ولا فتح عبد باب مسألة إلا فتح الله عليه باب

فقر، أو كلمة نحوها وأحدثكم حديثاً فاحفظوه قال: إنما الدنيا لأربعة نفر: عبد رزقه الله مالاً وعلماً، فهو يتقى فيه ربه، ويصل فيه رحمه، ويعلم لله فيه حقاً فهذا بأفضل المنازل. وعبد رزقه الله علماً، ولم يرزقه مالاً فهو صادق النية يقول: لو أن لي مالاً لعملت بعمل فلان، فهو بنيته فأجرهما سواء. وعبد رزقه الله مالاً، ولم يرزقه علماً، فهو يخبط في ماله بغير علم، لا يتقى فيه ربه ولا يصل فيه رحمه، ولا يعلم لله فيه حقاً، فهذا بأخبث المنازل. وعبد لم يرزقه الله مالاً ولا علماً، فهو يقول: لو أن لي مالاً لعملت فيه بعمل فلان، فهو بنيته، فوزرهما سواء” ((رواه الترمذى وقال: حديث حسن صحيح)).

Messenger of Allah (ﷺ) said, "I swear by Allah for three (qualities) which I am going to tell you about. Remember them well: () The wealth of a man will not diminish by Sadaqah (charity). () Allah augments the honour of a man who endures an oppression patiently. () He who opens a gate of begging, Allah opens a gate of poverty (or he said a word similar to it)." He (ﷺ) also said, "Remember well what I am going to tell you: The world is for four kinds of people. () One upon whom Allah has bestowed wealth and knowledge and so he fears his Rubb in respect to them, joins the ties of blood relationship and acknowledges the Rights of Allah on him (and fulfills them); this type will have the best position (in Jannah). () 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.' If that is his intention, his reward is the same as that of the other. () 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 (in the Hereafter).
() 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).' If this is his intention, both will have equal sin." [At- Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

Charity never decreases wealth, patience under wrong raises one's honour, and opening the door of begging opens a door to poverty; the hadith then sorts people by how they use wealth and knowledge, showing intention can earn equal reward or equal blame.

REFERENCE : RIYAD AS-SALIHIN 556 IN-BOOK REFERENCE : INTRODUCTION, HADITH 556

HADITH 557

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها أنهم ذبحوا شاة، فقال النبي صلى الله عليه وسلم : "ما بقي منها؟" قالت: ما بقي منها إلا كتفها، قال: "بقي كلها غير كتفها" ((رواه الترمذی وقال: حديث صحيح)).

Messenger of Allah (ﷺ) had slaughtered a sheep and distributed major portions of its meat. Then he (ﷺ) asked, "Is there anything left?" She replied, "Nothing, except the shoulder." Thereupon he said, "All of it is left except its shoulder." [At-Tirmidhi, who classified it as Hadith Sahih].

IN PLAIN WORDS

What was given away in charity is what truly remains with you, while what is kept back is what is really lost; the Prophet reverses how we usually see giving.

HADITH 558

Asma' bint Abu Bakr (May Allah be pleased with her) reported:

وعن أسماء بنت أبي بكر الصديق رضي الله عنهما قالت: قال لي رسول الله صلى الله عليه وسلم: "لا توكي فيوكي عليك". ((متفق عليه)).

Messenger of Allah (ﷺ) said to me, "Do not hoard; otherwise, Allah will withhold from you." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Holding back and hoarding out of fear invites Allah to hold back from you, so open-handedness keeps blessings flowing.

REFERENCE : RIYAD AS-SALIHIN 558 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 558

HADITH 559

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: "مثل البخيل والمنفق، كمثل رجلين عليهما جنتان من حديد من تديهما إلى تراقيهما، فأما المنفق، فلا ينفق إلا سبغت، أو وفرت على جلده حتى تخفى بنانه، وتعفو أثره، وأما البخيل، فلا يريد أن ينفق شيئاً إلا لزقت كل حلقة مكانها، فهو يوسعها فلا تتسع" ((متفق عليه)). "والجنة" الدرع، ومعناه: أن المنفق كلما أنفق سبغت، وطالت حتى تجر وارهه، وتخفى رجليه وأثر مشيه وخطواته.

I heard Messenger of Allah (ﷺ) saying: "The case of a miserly man and a generous man who gives in charity is similar to that of two persons who are clad in armour from their breasts up to their collar bones. When the generous man gives in charity, his armour expands so much as to cover his fingertips and toes. When the miser intends to spend something the armour contracts and every ring of it sticks to the place where it is (sinks into his flesh). He tries to loosen it but it does not expand." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Generosity expands the soul like armour that grows to cover the giver, while stinginess tightens and traps the miser, picturing how each habit shapes the heart.

REFERENCE : RIYAD AS-SALIHIN 559 IN-BOOK REFERENCE : INTRODUCTION, HADITH 559

HADITH 560

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم : "من تصدق بعدل تمرة من كسب طيب، ولا يقبل إلا الطيب، فإن الله يقبلها بيمينه، ثم يربها لصاحبها كما يربي أحدكم فلوه حتى تكون مثل الجبل " ((متفق عليه))
“الفلو” بفتح الفاء وضم اللام وتشديد الواو، ويقال أيضاً: بكسر الفاء وإسكان اللام وتخفيف الواو: وهو المهر .

Messenger of Allah (ﷺ) said, "He who gives in charity the value of a date which he legally earned, and Allah accepts only that which is pure, Allah accepts it with His Right Hand and fosters it for him, as one of you fosters his mare, until it becomes like a mountain." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When you give even a date's worth from honest earnings, Allah accepts the pure gift and grows it for you until it becomes immense, like a small animal raised into something great.

REFERENCE : RIYAD AS-SALIHIN 560 IN-BOOK REFERENCE : INTRODUCTION, HADITH 560

HADITH 561

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن النبي صلى الله عليه وسلم قال: "بينما رجل يمشى بفلاة من الأرض، فسمع صوتاً في سحابة: إسق حديقة فلان، ففتح ذلك السحاب فأفرغ ماءه في حرة، فإذا شجرة من تلك الشراح قد استوعبت ذلك الماء كله، ففتح الماء، فإذا رجل قائم في حديقته يحول الماء بمسحاته، فقال له: يا عبد الله ما اسمك، قال: فلان للاسم الذي سمع في السحابة، فقال له: يا عبد الله لم تسألني عن اسمي؟ فقال: إني سمعت صوتاً في السحاب الذي هذا ماؤه يقول: اسق حديقة فلان لإسمك، فما تصنع فيها؟ فقال: أما إذا قلت هذا فإني أنظر إلى ما يخرج منها، فأصدق بثلثه، وأكل أنا وعتالي ثلثاً، وأرد فيها ثلثه ((رواه مسلم)). "الحرة" الأرض الملبسة بحجارة سوداء. "والشجرة" بفتح الشين المعجمة وإسكان الراء وبالجيم: هي مسيل الماء.

The Prophet (ﷺ) 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 spreading the water (changing 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 do 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, I spend one-third on myself and my family and invest one-third back into the garden." [Muslim].

IN PLAIN WORDS

A man overheard that rain was sent for a particular garden, and found its owner gave a third in charity, kept a third for his family, and reinvested a third; sharing your provision draws down blessing.

REFERENCE : RIYAD AS-SALIHIN 561 IN-BOOK REFERENCE : INTRODUCTION, HADITH 561

CHAPTER 61

Prohibition of Miserliness

باب النهى عن البخل والشح

This brief chapter is the dark mirror of the one before it. Where generosity expands the soul, stinginess (shuhh, a grasping greed) shrinks and corrupts it. The Prophet ties miserliness directly to ruin, recalling how it destroyed entire peoples who came before.

Notice that the warning pairs stinginess with oppression, both described as bringing darkness on the Day of Resurrection. The chapter wants you to see greed not as a harmless habit but as a force that, left unchecked, leads people to spill blood and trample what is sacred.

HADITH 562

Jabir bin 'Abdullah (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: اتقوا الظلم فإن الظلم ظلمات يوم القيامة واتقوا الشح فإن الشح أهلك من كان قبلكم حملهم على أن سفكوا دماءهم واستحلوا محارمهم” ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Beware of oppression, for oppression will be darkness on the Day of Resurrection; and beware of stinginess because it destroyed those who were before you. It incited them to shed their blood and deem unlawful as lawful." [Muslim].

IN PLAIN WORDS

Beware of wronging others, for it brings darkness on the Day of Resurrection, and beware of greed, which destroyed earlier peoples

by driving them to bloodshed and to treating the forbidden as allowed.

REFERENCE : RIYAD AS-SALIHIN 562 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 562

CHAPTER 62

Selflessness and Sympathy

باب الإيثار والمواساة.

This chapter is about ithar, putting others ahead of yourself even when you are in need. Sympathy (muwasah) means feeling another person's hardship and easing it from your own share, not from your surplus. The hadith here keep raising the bar: from sharing what is spare, to stretching a small meal, to going hungry so a guest can eat.

Notice that the people praised here are not wealthy donors. They are households with almost nothing, and that is the point. Watch how the Prophet (peace be upon him) treats a small act of giving as something Allah Himself admires, and how generosity becomes a mark of true faith rather than a luxury for those who can afford it.

HADITH 563

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: جاء رجل إلى النبي صلى الله عليه وسلم فقال: إني مجهود، فأرسل إلى بعض نسائه، فقالت: والذي بعثك بالحق ما عندي إلا ماء، ثم أرسل إلى أخرى، فقالت مثل ذلك، حتى قلن كلهن مثل ذلك: لا والذي بعثك بالحق ما عندي إلا ماء. فقال النبي صلى الله عليه وسلم “من يضيفه هذا الليلة؟” فقال رجل من الأنصار: أنا يا رسول الله، فانطلق به إلى رحله، فقال لامرأته: أكرمي ضيف رسول الله صلى الله عليه وسلم وفي رواية قال لامرأته: هل عندك شيء؟ قالت: لا، إلا قوت صبياني. قال: فعليهن بشيء. وإذا أرادوا

العشاء فنوميمهم. وإذا دخل ضيفنا فأطفئ السراج وأريه أنا نأكل،
فقعدوا وأكل الضيف وبات طاويين، فلما أصبح ، غدا على النبي صلى
الله عليه وسلم فقال: "لقد عجب الله من صنيعكما بضيفكما الليلة" ((متفق
عليه)) .

A man came to the Prophet (ﷺ) and said; "I am hard pressed by hunger." He (ﷺ) sent a word to one of his wives who replied: "By Him Who has sent you with the Truth, I have nothing except water." Then he sent the same message to another (wife) and received the same reply. He sent this message to all of them (i.e., his wives) and received the same reply. Then he (ﷺ) said, "Who will entertain this (man) as guest?" One of the Ansar said: "O Messenger of Allah, I will." So he took him home and said to his wife: "Serve the guest of Messenger of Allah (ﷺ)." Another narration is: The Ansari asked his wife: "Have you got anything?" She answered: "Nothing, except a little food for the children." He said: "Keep them busy with something, and when they ask for food put them to sleep. When the guest enters, extinguish the light and give him the impression that we are also eating." So they sat down and the guest ate and they passed the night hungry. When he came to the Prophet (ﷺ) in the morning, he said to him, "Allah admired what you did with your guest last night." [Al- Bukhari and Muslim].

IN PLAIN WORDS

When no one could feed a hungry guest, a host quietly gave up his own family's meal, even pretending to eat in the dark so the guest would not hold back; Allah was pleased with such selfless kindness.

REFERENCE : RIYAD AS-SALIHIN 563 IN-BOOK REFERENCE : INTRODUCTION, HADITH 563

HADITH 564

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم " طعام الاثنين كافي الثلاثة، وطعام الثلاثة كافي الأربعة " ((متفق عليه)). 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.

Messenger of Allah (ﷺ) said, "The food for two suffices for three; and the food for three suffices for four persons." [Al-Bukhari and Muslim]. In Muslim, Jabir (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "The food for one person suffices for two; the food for two suffices for four, and the food for four suffices for eight persons."

IN PLAIN WORDS

Food meant for a few can be stretched to feed more, so sharing a meal need not leave anyone wanting; generosity makes provision go further.

REFERENCE : RIYAD AS-SALIHIN 564 IN-BOOK REFERENCE : INTRODUCTION, HADITH 564

HADITH 565

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

عن أبي سعيد الخدري قال: بينما نحن في سفر مع النبي صلى الله عليه وسلم إذ جاء رجل على راحلة له ، فجعل يصرف بصره يمينا وشمالاً فقال رسول الله صلى الله عليه وسلم: " من كان معه فضل ظهر فليعد به على من لا

زاد له ” فذكر من أصناف المال ما ذكر حتى رأينا أنه لا حق لأحد منا في فضل. ((رواه مسلم)).

Once we were on a journey with Messenger of Allah (ﷺ) when a rider came and began looking right and left. Messenger of Allah (ﷺ) said, "Whoever has an extra mount should offer it to him who is without it, and whoever has surplus food should give it to him who has nothing;" and he continued mentioning other properties until we thought that none of us had any right to surplus of his own property. [Muslim].

IN PLAIN WORDS

On a journey the Prophet urged everyone with a spare mount or extra food to give to those who had none, until they felt no one had a right to hold on to a surplus while others lacked.

REFERENCE : RIYAD AS-SALIHIN 565 IN-BOOK REFERENCE : INTRODUCTION, HADITH 565

HADITH 566

Sahl bin Sa'd (May Allah be pleased with him) reported:

وعن سهل بن سعد رضي الله عنه، أن امرأة جاءت إلى رسول الله صلى الله عليه وسلم ببردة منسوجة فقالت: نسجتها لأكسوكها، فأخذها النبي صلى الله عليه وسلم محتاجاً إليها ، فخرج إلينا وإنها إزاره، فقال فلان، اكسونيها ما أحسنها! فقال: ” نعم ” فجلس النبي صلى الله عليه وسلم في المجلس ثم رجع فطواها ثم أرسل به إليه: فقال له القوم: ما أحسنت! لبسها النبي صلى الله عليه وسلم محتاجاً إليها ثم سألته وعلمت

أنه لا يرد سائلاً ، فقال: إني والله ما سألته لألبسها وإنما سألته لتكون

كفني، قال سهل: فكانت كفنه. ((رواه البخاري))

A woman brought a woven piece of cloth to Messenger of Allah (ﷺ) and said to him: "I have woven this sheet with my own hands for you to wear." He accepted it as he was in need of it. He later came out wearing it as a lower garment. Someone said: "How nice it is! Kindly give it to me." Messenger of Allah (ﷺ) said, "Very well." He remained in our company for some time, then he went back, folded it and sent it to the man. The people said (to that man): "You did not do well. Messenger of Allah (ﷺ) wore it and he was in need of it, and you asked him for it when you are well aware that he (ﷺ) never refuses a request." He said: "I swear by Allah that I did not ask it for wearing. I asked him for it so that it might be my shroud after my death." Sahl (the narrator of this Hadith) said: And in fact it was used as his shroud. [Al-Bukhari].

IN PLAIN WORDS

A man asked the Prophet for a cloak he was wearing, not to use it but to keep it as his burial shroud, showing deep love for anything connected to the Prophet, and it indeed became his shroud.

REFERENCE : RIYAD AS-SALIHIN 566 IN-BOOK REFERENCE : INTRODUCTION, HADITH 566

HADITH 567

Abu Musa (May Allah be pleased with him) reported:

وعن أبي موسى رضي الله عنه قال قال رسول الله صلى الله عليه وسلم : إن
الأشعرين إذا أرملوا في الغزو، أو قل طعام عيالهم بالمدينة جمعوا ما
كان عندهم في ثوب واحد، اقتسموه بينهم في إناء واحد بالسوية فهم

منى وأنا منهم" ((متفق عليه)). "أرملوا" فرغ زادهم أو قارب الفراغ.

Messenger of Allah (ﷺ) said, "When the Ash'ariyun run short of food in the Jihad or when they are at home in Al-Madinah, they collect all the provisions they have in a sheet and then divide it equally among themselves. They are of me and I am of them." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet praised a group who, in hardship or at home, pooled all their food and shared it equally, and he claimed them as his own for such fairness and unity.

REFERENCE : RIYAD AS-SALIHIN 567 IN-BOOK REFERENCE : INTRODUCTION, HADITH 567

CHAPTER 63

Competition in matters of the Hereafter

باب التنافس في أمور الآخرة والإستكثار مما يتبرك به

Here the theme is healthy competition, but for the right prize. People naturally race one another for wealth and status; this chapter redirects that drive toward nearness to Allah and His blessings. The Arabic tanafus is a striving where you want the good thing badly, yet without resenting that someone else has it.

The two hadith pair a young boy who would not trade away even a sip received from the Prophet's hand with the Prophet Ayyub (peace be upon him) reaching for divine blessings he could never have enough of. Together they show that the things worth being eager for are Allah's gifts and closeness to His Messenger.

HADITH 568

Sahl bin Sa'd (May Allah be pleased with him) reported:

وعن سهل بن سعد رضي الله عنه أن رسول الله صلى الله عليه وسلم أتى بشراب، فشرب منه وعن يمينه غلام، وعن يساره الأشياخ، فقال للغلام: "أتأذن لي أن أعطي هؤلاء؟" فقال الغلام لا والله يا رسول الله، لا أؤثر منك أحداً، فقله رسول الله صلى الله عليه وسلم في يده . ((متفق عليه)) . "تله" بالتاء المثناة، فوق ، أى وضعه، وهذا الغلام هو ابن عباس رضي الله عنهما.

A drink was brought to the Messenger of Allah (ﷺ) and he drank some of it. On his right was a boy and on his left were elderly people. He said to the boy, "Would you permit me to give the rest of this drink to these on my left?" The boy said, "O Messenger of

Allah, I would certainly not give preference to anyone in anything that might come to me from you." So he handed over the rest of the drink to him. [Al- Bukhari and Muslim].

IN PLAIN WORDS

Offered the leftover drink the Prophet had touched, a young boy would not give up his turn to anyone, treasuring even a small share that came from the Prophet's hand.

REFERENCE : RIYAD AS-SALIHIN 568 IN-BOOK REFERENCE : INTRODUCTION, HADITH 568

HADITH 569

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه ، عن النبي صلى الله عليه وسلم قال:
“بينما أيوب عليه السلام يغتسل عريانا، نخر عليه جراد من ذهب،
فجعل أيوب يحثي في ثوبه فناده ربه عز وجل يا أيوب ألم أكن
أغنيك عما ترى؟! قال: بلى وعزتك، ولكن لا غنى بي عن بركتك،
(رواه البخاري)).

The Prophet (ﷺ) said, "While Ayyub (ﷺ) the Prophet was taking a bath, naked, a large number of gold locusts fell on him. He tried to collect them in a piece of cloth, when he heard his Rubb (Allah) calling him: 'O Ayyub ! Have I not sufficed you to care for what you see (the worldly possessions)?' Ayyub (ﷺ) said: 'Indeed by Your Power, but I can never do away with Your Blessings.'" [Al- Bukhari].

IN PLAIN WORDS

When given more than enough, the Prophet Ayyub still reached for Allah's blessing, saying he could never have his fill of what Allah bestows, showing eagerness for divine gifts above worldly needs.

CHAPTER 64

Excellence of a Grateful Rich Man

باب فضل الغني الشاكر وهو من أخذ المال من وجهه وصرفه في وجهه
المأمور بها

Wealth is not condemned in Islam; what matters is how it is earned and spent. This chapter honours the grateful rich person, the one who takes money by lawful means and channels it into good. The key idea is shukr, gratitude shown not just in words but in how blessings are used.

The hadith here permit a special kind of envy, called ghibtah, wishing for the same good without wanting the other person to lose it, and only over two things: wealth spent rightly and knowledge acted upon. Watch how the poor Companions, anxious that the rich had outpaced them, are taught that the doors of reward are open to everyone through remembrance of Allah.

HADITH 570

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " لا حسد إلا في اثنتين : رجل آتاه الله مالاً ، فسلطه على هلكته في الحق، ورجل آتاه الله حكمة فهو يقضي بها ويعلمها" ((متفق عليه وتقدم شرحه قريباً)) .

Messenger of Allah (ﷺ) said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Wishing for the same good is only fitting in two cases: one who spends their God-given wealth rightly, and one who acts on God-given knowledge and teaches it.

REFERENCE : RIYAD AS-SALIHIN 570 IN-BOOK REFERENCE : INTRODUCTION, HADITH 570

HADITH 571

Ibn 'Umar (May Allah be pleased with him) reported:

وعن ابن عمر رضي الله عنهما: عن النبي صلى الله عليه وسلم قال: " لا حسد إلى في اثنتين: رجل آتاه الله القرآن، فهو يقوم به آناء الليل وآناء النهار، ورجل آتاه الله مالا فهو ينفقه آناء الليل وآناء النهار" ((متفق عليه)) "الآناء": الساعات .

Messenger of Allah (ﷺ) said: "Envy is justified in regard to two types of persons only: a man whom Allah has given knowledge of the Qur'an, and so he recites it during the night and during the day; and a man whom Allah has given wealth and so he spends from it during the night and during the day." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The good worth longing for belongs to two people: one given the Qur'an who lives by it night and day, and one given wealth who spends it night and day.

REFERENCE : RIYAD AS-SALIHIN 571 IN-BOOK REFERENCE : INTRODUCTION, HADITH 571

HADITH 572

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن فقراء المهاجرين أتوا رسول الله صلى الله عليه وسلم فقالوا: "ذهب أهل الدثور بالدرجات العلى والنعيم المقيم، فقال: " وما ذاك؟" فقالو:"يصلون كما نصلى، ويصومون كما نصوم ويتصدقون ولا تتصدق، ويعتقون ولا نعتق فقال: رسول الله صلى الله عليه وسلم: " أفلا أعلمكم شيئاً تدركون به من سبقكم، وتسبقون به من بعدكم ، ولا يكون أحد أفضل منكم إلا من صنع مثل ما صنعتم؟" قالوا: بلى يا رسول الله ، قال: تسبحون ، وتكبرون، وتحمدون ، دبر كل صلاة ثلاثاً وثلاثين مرة" فرجع فقراء المهاجرين إلى رسول الله صلى الله عليه وسلم ، فقالو: سمع إخواننا أهل الأموال بما فعلنا، ففعلوا مثله؟ فقال رسول الله صلى الله عليه وسلم "ذلك فضل الله يؤتيه من يشاء" ((متفق عليه)) ، وهذا لفظ رواية مسلم.

Some of the poor Emigrants came to Messenger of Allah (ﷺ) and said to him, "The wealthy have obtained all high ranks and everlasting bliss." He asked, "How is that?" They replied: "They offer Salaah as we do, and observe Saum (fasting) as we do, but they give in Sadaqah (charity) and we do not, and they emancipate slaves and we cannot." He (ﷺ) said, "Shall I not teach you something whereby you will catch up with those who have preceded you and will get ahead of those who follow you, and no one will surpass you unless he does the same as you do?" They said, "Surely, O Messenger of Allah." He said, "Say: Subhan Allah, and Allahu Akbar, and praise Him (by saying Al-hamdu lillah) thirty-three times at the end of every Salaah." They returned to him and said: "Our brothers, the possessors of wealth, having heard what we are doing, have started doing the same." Messenger of Allah

(ﷺ) said, "This is Grace of Allah which He gives to whom He wishes." [Al- Bukhari and Muslim].

IN PLAIN WORDS

When poorer believers feared the rich had outpaced them in good deeds through charity, the Prophet taught them simple words of remembrance after each prayer; later, when the wealthy adopted the same practice, he reminded all that such grace is Allah's gift to whom He wills.

REFERENCE : RIYAD AS-SALIHIN 572 IN-BOOK REFERENCE : INTRODUCTION, HADITH 572

CHAPTER 65

Remembrance of Death and Restraint of Wishes

باب ذكر الموت وقصر الأمل

This chapter trains the heart to live with death in view and to keep wishes short. To restrain wishes (qisar al-amal) does not mean having no plans; it means not assuming a long future that lulls you into delay. Remembering death is meant to wake the soul, not to depress it, urging good deeds while there is still time.

The Prophet's vivid images here, lines and squares sketched in the dust, a stranger passing through, the destroyer of pleasures, all press one point: life is short and uncertain, so act now. Notice how the chapter moves from how to see this world, to settling your affairs, to hastening good before some affliction overtakes you.

HADITH 573

'Abdullah bin 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: أخذ رسول الله صلى الله عليه وسلم بمنكبي فقال: "كن في الدنيا كأنك غريب أو عابر سبيل". وكان ابن عمر رضي الله عنهما يقول: إذا أمسيت، فلا تنتظر الصباح، وإذا أصبحت، فلا تنتظر المساء، وخذ من صحتك لمرضك، ومن حياتك لموتك" ((رواه البخاري)).

Messenger of Allah (ﷺ) took hold of my shoulders and said, "Be in the world like a stranger or a wayfarer." Ibn 'Umar (May Allah be pleased with them) used to say: When you survive till the evening do not expect to live until the morning; and when you survive till the

morning do not expect to live until the evening. While in good health (do good deeds) before you fall sick; and while you are alive (do good deeds) before death strikes. [Al- Bukhari].

IN PLAIN WORDS

Live in this world like a passing stranger or traveller, not settling into it; do good while healthy before sickness comes and while alive before death arrives, never assuming the next day is guaranteed.

REFERENCE : RIYAD AS-SALIHIN 573 IN-BOOK REFERENCE : INTRODUCTION, HADITH 573

HADITH 574

'Abdullah bin 'Umar (May Allah be pleased with them) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: " ما حق امرئ مسلم ، له شيء يوصي فيه ، يبئس ليلتين إلا ووصيته مكتوبة عنده " ((متفق عليه)) هذا لفظ البخاري. وفي رواية لمسلم " يبئس ثلاث ليال: قال ابن عمر: ما مرت على ليلة منذ سمعت رسول الله صلى الله عليه وسلم قال ذلك إلا وعندي وصيتي.

Messenger of Allah (ﷺ) said, "It is the duty of a Muslim who has something which is to be given as a bequest not to have it for two nights without executing a written will." [Al-Bukhari and Muslim]. In the narration of Muslim it is narrated as 'three nights'. Ibn 'Umar (May Allah be pleased with them) said: Since I heard the Messenger of Allah say this, I have never spent a night without having my will with me.

IN PLAIN WORDS

A Muslim with something to leave behind should not let nights pass without a written will ready, and Ibn Umar took this so seriously he always kept his will with him.

HADITH 575

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: خط النبي صلى الله عليه وسلم خطوطاً فقال: "هذا الإنسان، وهذا أجله، فبينما هو كذلك إذ جاء الخط الأقرب" ((رواه البخاري)).

The Prophet (ﷺ) drew a few lines and said, "One of them represents man and another indicates death; and a man continues like this until the nearest line (i.e., death) overtakes him." [Al-Bukhari].

IN PLAIN WORDS

The Prophet drew lines to picture a person moving through life until the nearest line, death, finally reaches him, a simple reminder that death is always close ahead.

REFERENCE : RIYAD AS-SALIHIN 575 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 575

HADITH 576

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: خط النبي صلى الله عليه وسلم خطاً مربعاً، وخط خطاً في الوسط خارجاً منه، وخط خطاً صغيراً إلى هذا الذي في الوسط من جانبه الذي في الوسط، فقال: "هذا الإنسان، وهذا أجله محيطاً به -أو قد أحاط به- وهذا الذي هو خارج

أمله، وهذه الخطط الصغار الأعراض فإن أخطأه هذا ، نهشه هذا،
وإن أخطأه هذا نهشه هذا" ((رواه البخاري))

The Prophet (ﷺ) drew up a square and in the middle of it he drew a line, the end of which jutted out beyond the square. Further across the middle line, he drew a number of smaller lines. Then he (ﷺ) said, "The figure represents man and the encircling square is the death which is encompassing him. The middle line represents his desires and the smaller lines are vicissitudes of life. If one of those misses him, another distresses him, and if that one misses him, he falls victim to another." [Al-Bukhari].

IN PLAIN WORDS

With a sketch of a figure inside a square crossed by lines, the Prophet showed how death surrounds us, desires stretch beyond our reach, and life's troubles strike one after another.

REFERENCE : RIYAD AS-SALIHIN 576 IN-BOOK REFERENCE : INTRODUCTION, HADITH 576

HADITH 577

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم: قال:
“بادروا بالأعمال سبعاً، هل تنتظرون إلا فقراً منسياً، أو غنى مطغيّاً، أو
مرضاً مفسداً، أو هرمّاً مفنداً، أو موتاً مجهزاً، أو الدجال، فشر غائب
ينتظر، أو الساعة، فالساعة أدهى وأمر؟!” ((رواه الترمذی وقال:
حديث حسن)).

Messenger of Allah (ﷺ) said, "Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for poverty which will make you

unmindful of devotion, or prosperity which will make you corrupt, or a disease which will disable you, or senility which will make you mentally unstable, or sudden death which will take you all of a sudden, or Ad-Dajjal who is the worst expected, or the Hour; and the Hour will be most grievous and most bitter." [At- Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

Hurry to do good now, before you are overtaken by troubles that can derail you: poverty, corrupting wealth, illness, old age, sudden death, or the great trials of the end.

REFERENCE : RIYAD AS-SALIHIN 577 IN-BOOK REFERENCE : INTRODUCTION, HADITH 577

HADITH 578

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم: "أكثرُوا ذكرَ هَازِمِ
الذَّاتِ" ((يعني الموت)) ((رواه الترمذی وقال: حدث حسن)).

Messenger of Allah (ﷺ) said, "Remember more often the destroyer of pleasures - death." [At-Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

Keep death, which ends all worldly pleasures, often in mind, so that remembering it keeps you mindful and ready.

REFERENCE : RIYAD AS-SALIHIN 578 IN-BOOK REFERENCE : INTRODUCTION, HADITH 578

HADITH 579

Ubayy bin Ka'b (May Allah be pleased with him) reported:

وعن أبي بن كعب رضي الله عنه: كان رسول الله صلى الله عليه وسلم:
إذا ذهب ثلث الليل، قام فقال: "يا أيها الناس اذكروا الله، جاءت
الراجفة، تتبعها الرادفة، جاء الموت بما فيه، جاء الموت بما فيه" قلت:
يا رسول الله إني أكثر الصلاة عليك، فكم أجعل لك من صلاتي؟ قال:
"ما شئت" قلت: الربع؟ قال: "ما شئت، فإن زدت فهو لك" قلت:
فالنصف؟ قال: ما شئت فإن زدت فهو لك قلت "فالثلثين؟ قال: ما
شئت فإن زدت فهو خير لك" قلت: أجعل لك صلاتي كلها؟ قال:
"إذا تكفى همك، ويغفر لك ذنبك" ((رواه الترمذی وقال: حديث
حسن)).

When one- third of the night would pass, Messenger of Allah (ﷺ) would get up and call out, "O people, remember Allah. The Rajifah (i.e., the first Blowing of the Trumpet which will shake the whole universe and thus cause all life to cease) has come, followed by Ar-Radifah (i.e., the second Blowing of the Trumpet which will restore life and thus mark the Resurrection Day). Death has approached with all that it comprises. Death has approached with all that it comprises." I said: "O Messenger of Allah (ﷺ), I frequently invoke Allah to elevate your rank. How much of my supplications should I devote to you?" He said, "You may devote as much as you wish." When I suggested a quarter, he said, "Do whatever you wish, but it will be better for you if you increase it." I suggested half, and he said, "Do whatever you wish, but it will be better for you if you increase." I suggested two- thirds, and he said, "Do whatever you wish but it will be better for you if you increase it." I said, "Shall I devote all my supplications invoking Allah to elevate your rank?" He said, "Then you will be freed from your worries and your sins will be forgiven." [At- Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

Rising in the night, the Prophet called people to remember Allah as death and the Resurrection draw near; he then taught that devoting more of one's prayers to blessing him brings relief from worries and forgiveness of sins.

REFERENCE : RIYAD AS-SALIHIN 579 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 579

CHAPTER 66

Desirability of visiting the Graves for men, and that they should say

باب استحباب زيارة القبور للرجال وما يقوله الزائر

This chapter gathers the Prophet's guidance on visiting graves, a practice he once held back and then opened up once hearts were firm in faith. The reason he gives is the heart of the matter: graves remind us of the Hereafter. A graveyard is the quietest sermon there is, a place where the noise of the world falls away and the soul remembers where it is headed.

Notice that the visit is not about the dead alone but about the living who come. Across these narrations the visitor greets the believers resting there, asks Allah's forgiveness for them, and acknowledges that we are all walking the same road: you have gone ahead, and we will follow. The Arabic salam taught here turns a visit into mercy flowing both ways, a soft word of peace and a humble reminder of our own appointed return.

HADITH 580

Buraidah (May Allah be pleased with him) reported:

عن بريدة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
"كنت نهيتكم عن زيارة القبور فزوروها" ((رواه مسلم)). وفي رواية
"فمن أراد أن يزور القبور فليزر؛ فإنها تذكرنا الآخرة"

Messenger of Allah (ﷺ) said, "(In the past) I forbade you from visiting graves, but visit them now." In another narration Messenger of Allah (ﷺ) said, "Whoever wants to visit a graveyard, let him do so, because it reminds us of the Hereafter." [Muslim].

IN PLAIN WORDS

The Prophet, who had once held people back from visiting graves, now allowed it, because visiting a graveyard reminds us of the Hereafter.

REFERENCE : RIYAD AS-SALIHIN 580 IN-BOOK REFERENCE : INTRODUCTION, HADITH 580

HADITH 581

'Aishah (May Allah be pleased with her):

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم كلما كان ليلتها من رسول الله صلى الله عليه وسلم يخرج من آخر الليل إلى البقيع، فيقول: السلام عليكم دار قوم مؤمنين، وأتاكم ما توعدون، غداً مؤجلون وإنا إن شاء الله بكم لاحقون، اللهم اغفر لأهل بقيع الغرقد" ((رواه مسلم)).

reported Whenever it was her turn to spend with Messenger of Allah (ﷺ), he used to go to the Baqi' (graveyard in Al-Madinah) at the last part of night and say, "May you be safe, O abode of the believing people. What you have been promised has come to you. You are tarried till tomorrow and certainly we shall follow you if Allah wills. O Allah, forgive the inmates of the Baqi'-al-Gharqad." [Muslim].

IN PLAIN WORDS

Visiting the Baqi graveyard, the Prophet greeted the believers resting there with peace, affirmed that we will follow them, and asked Allah's forgiveness for them.

REFERENCE : RIYAD AS-SALIHIN 581 IN-BOOK REFERENCE : INTRODUCTION, HADITH 581

Buraidah (May Allah be pleased with him) reported:

وعن بريدة رضي الله عنه قال: كان النبي صلى الله عليه وسلم يعلمهم إذا خرجوا إلى المقابر أن يقول قائلهم: "السلام عليكم أهل الديار من المؤمنين والمسلمين وإنا إن شاء الله بكم للاحقون، أسأل الله لنا ولكم العافية" ((رواه مسلم)).

The Prophet (ﷺ) used to teach them (i.e., the Companions) whenever they came out to visit the graveyard to say: "As-salamu 'alaikum ahlad-diyari minal- Mu'minina wal-Muslimina, wa inna in sha' Allahu bikum lahiqun. As 'alul-laha lana wa-lakumul- 'afiyyah (May you be safe, O inmates of the abodes of the believers and the Muslims, and if Allah pleases, we shall follow you, we pray to Allah for well-being for ourselves and for you)." [Muslim].

IN PLAIN WORDS

The Prophet taught a greeting for visiting graves: wishing peace on the believers buried there, acknowledging we will join them, and asking Allah for well-being for the living and the dead.

REFERENCE : RIYAD AS-SALIHIN 582 IN-BOOK REFERENCE : INTRODUCTION, HADITH 582

HADITH 583

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما، قال مر رسول الله صلى الله عليه وسلم بقبور بالمدينة فأقبل عليهم بوجهه فقال: "السلام عليكم يا أهل القبور، يغفر الله لنا ولكم أنتم سلفنا ونحن بالأثر" ((رواه الترمذي وقال: حديث حسن)).

Messenger of Allah (ﷺ) passed by the graves at Al-Madinah. He turned his face towards them and said, "May you be granted safety, O inmates of the graves. May Allah forgive us and you. You have preceded us, and we are to follow." [At-Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

Passing the graves, the Prophet greeted those buried there with peace, asked forgiveness for them and for the living, and acknowledged that they have gone ahead and we will follow.

REFERENCE : RIYAD AS-SALIHIN 583 IN-BOOK REFERENCE : INTRODUCTION, HADITH 583

CHAPTER 67

Abomination of longing for Death

باب كراهة تمنى الموت بسبب ضر نزل به ولا بأس به لخوف الفتنة في الدين

This chapter addresses a feeling many people know in moments of pain: the wish to simply be gone. The Prophet teaches that longing for death because of hardship is discouraged, because a believer's life is never wasted time. The key Arabic idea here is that more life means more khayr, more good, whether by adding to one's righteous deeds or by finding the door of repentance still open.

Notice the gentle alternative the Prophet offers instead of despair. Rather than wishing for the end, the believer entrusts the decision to Allah: keep me alive if life is better for me, and take me if death is better for me. The closing example of Khabbab, ill and cauterized yet refusing to pray for death out of obedience, shows what this looks like when it is lived rather than merely said.

HADITH 586

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
“لا يتمن أحدكم الموت إما محسناً فلعله يزداد، وإما مسيئاً فلعله يستعتب”
((متفق عليه)). وهذا لفظ البخاري وفي رواية لمسلم عن أبي هريرة
رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: “لا يتمن أحدكم
الموت، ولا يدع به من قبل أن يأتيه، إنه إذا مات انقطع عمله، وإنه
لا يزيد المؤمن عمره إلا خيراً”.

Messenger of Allah (ﷺ) said, "None of you should wish for death. If he is righteous, perhaps he may add to (his) good works, and if he

is a sinner, possibly he may repent (in case he is given a longer life)." [Al-Bukhari]. In Muslim, Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Let none of you wish for death, nor he ask for it before it comes to him, because when he dies, his actions will be terminated; certainly the age of a (true) believer does not add but good."

IN PLAIN WORDS

No one should wish for death, since more life lets the righteous add to their good and gives the sinner a chance to repent; once a person dies, their deeds come to an end.

REFERENCE : RIYAD AS-SALIHIN 584 IN-BOOK REFERENCE : INTRODUCTION, HADITH 586

HADITH 584

Anas bin Malik (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا
يتمنين أحدكم الموت لضر أصابه فإن كان لا بد فاعلاً، فليقل: اللهم
أحيني ما كانت الحياة خيراً لي، وتوفني إذا كانت الوفاة خيراً لي"
(متفق عليه).

Messenger of Allah (ﷺ) said, "Let none of you wish for death on account of an affliction that befalls him. If he has no alternative, let him pray: 'Allahumma ahyine ma kanatil-hayatu khairan li, wa tawaffani idha kanatil-wafatu khairan li (O Allah! Give my life so long as the life is good for me, and take away my life if death is good for me)'. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Do not long for death when hardship strikes; if you feel you must say something, ask Allah to keep you alive while life is better for you and to take you when death is better for you.

HADITH 585

Qais bin Abu Hazim (May Allah be pleased with him) reported:

وعن قيس بن أبي حازم قال: دخلنا على خباب بن الأرت رضي الله عنه نعوذه وقد اكتوى سبع كيات فقال: إن أصحابنا الذين سلفوا مضوا، ولم تنقصهم الدنيا، وإنا أصبنا ما لا نجد له موضعاً إلا التراب ولولا أن النبي صلى الله عليه وسلم نهانا أن ندعوا بالموت لدعوت به، ثم أتيناها مرة أخرى وهو يبنى حائطاً له فقال: إن المسلم ليؤجر في كل شئ ينفقه إلا في شئ يجعله في هذا التراب. ((متفق عليه وهذا لفظ رواية البخاري)).

I went to visit Khabbab bin Aratt (May Allah be pleased with him) during his illness. He had been cauterized in seven places. He said: "Our companions who have died have left (this world) without having enjoyed the pleasures of the world (in order to get a great full reward in the Hereafter) while we have amassed wealth exceeding our needs for which there is no place to keep except in the earth. Had Messenger of Allah (ﷺ) not prohibited us from longing for death, I would have prayed for it." Then we visited him again and he was building a wall. He said: "There is a reward in store for a Muslim in respect of everything on which he spends except for something he places in the earth (i.e., something exceeding our needs or essentials)." [Al-Bukhari and Muslim].

Even gravely ill, Khabbab would not pray for death because the Prophet had forbidden longing for it, and he taught that a Muslim is rewarded for whatever they spend, except needless hoarding.

REFERENCE : RIYAD AS-SALIHIN 586 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 585

CHAPTER 68

Leading an Abstemious Life and refraining from the Doubtful

باب الورع وترك الشبهات

This chapter is about wara', a careful, God-fearing restraint that keeps a believer well back from the edge of the forbidden. The lawful is clear and the unlawful is clear, but between them lies a grey zone of doubtful matters, and the pious soul treats that grey as a fence to be respected rather than a line to be tested. The famous image is the shepherd grazing too close to the king's protected land, almost certain to drift in.

Notice how the standard the Prophet sets is inward as much as outward. Sin is described as what unsettles the heart and what you would not want others to see, and the believer is even told to consult his own heart. The chapter then offers living portraits of this restraint, from the Prophet leaving a stray date untouched, to Abu Bakr forcing himself to vomit doubtful food, to Umar treating even his own son without favour, showing that true taqwa shows up in the smallest choices.

HADITH 587

An-Nu'man bin Bashir (May Allah be pleased with them) reported:

وعن النعمان بن بشير رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن الحلال بين، وإن الحرام بين، وبينهما مشتهيات لا يعلمهن كثير من الناس، فمن اتقى الشبهات، استبرأ لدينه وعرضه، ومن وقع في الشبهات، وقع في الحرام، كالراعى يرعى حول الحمى يوشك أن يرتع فيه ألا وإن لكل ملك حمى، ألا وإن حمى الله محارمه،

ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله، وإذا فسدت
فسد الجسد كله: ألا وهي القلب” ((متفق عليه. وروياه من طرق
بألفاظ متقاربة))

Messenger of Allah (ﷺ) said, "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not know. So he who guards against doubtful things keeps his religion and his honour blameless. But he who falls into doubtful things falls into that which is unlawful, just as a shepherd who grazes his cattle in the vicinity of a pasture declared prohibited (by the king); he is likely to stray into the pasture. Mind you, every king has a protected pasture and Allah's involved limits is that which He has declared unlawful. Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart." [Al-Bukhari and Muslim].

IN PLAIN WORDS

What is lawful and what is unlawful are clear, but between them lie doubtful matters; whoever keeps away from these protects their faith and honour, while one who toys with them drifts into the forbidden, and the heart is what makes the whole person sound or corrupt.

REFERENCE : RIYAD AS-SALIHIN 587 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 587

HADITH 588

Anas bin Malik (May Allah be pleased with him) reported:

عن أنس رضي الله عنه أن النبي صلى الله عليه وسلم، وجد تمره
فالطريق فقال: “لولا أني أخاف أن تكون من الصدقة لأكلتها”
((متفق عليه))

The Prophet (ﷺ) found a dry date-fruit lying in the way and said, "Had it not been for fear of being from charity I would have eaten it." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet left a stray date untouched, fearing it might be from charity that was not his to take, modelling careful restraint with anything uncertain.

REFERENCE : RIYAD AS-SALIHIN 588 IN-BOOK REFERENCE : INTRODUCTION, HADITH 588

HADITH 589

An-Nawwas bin Sam'an (May Allah be pleased with him) reported:

وعن النّوّاس بن سمعان رضي الله عنه عن النبي صلى الله عليه وسلم
قال: البر حسن الخلق، والإثم ما حاك في نفسك، وكرهت أن يطلع
عليه الناس ” ((رواه مسلم)).

The Prophet (ﷺ) said, "Piety is good manner, and sin is that which creates doubt and you do not like people to know of it." [Muslim].

IN PLAIN WORDS

Goodness is fine character, while sin is what unsettles your conscience and what you would not want others to discover about you.

REFERENCE : RIYAD AS-SALIHIN 589 IN-BOOK REFERENCE : INTRODUCTION, HADITH 589

HADITH 590

Wabisah bin Ma'bad (May Allah be pleased with him) reported:

وعن وابصة بن معبد رضي الله عنه قال: أتيت رسول الله صلى الله
عليه وسلم فقال: “جئت تسأل عن البر؟” قلت نعم، فقال: “استفت

قلبك البر ما اطمأنت إليه النفس، واطمأن إليه القلب، والإثم ما حاك
في النفس وتردد فالصدر، وإن أفتاك الناس وأفتوك” ((حديث
حسن، رواه أحمد والدارمي في مسنديهما)).

I went to Messenger of Allah (ﷺ) and he asked me, "Have you come to inquire about piety?" I replied in the affirmative. Then he said, "Ask your heart regarding it. Piety is that which contents the soul and comforts the heart, and sin is that which causes doubts and perturbs the heart, even if people pronounce it lawful and give you verdicts on such matters again and again." [Ahmad and Ad-Darmi].

IN PLAIN WORDS

Asked about piety, the Prophet pointed the man to his own heart: what brings the soul peace is piety, and what stirs unease and doubt is sin, even if others call it permissible.

REFERENCE : RIYAD AS-SALIHIN 590 IN-BOOK REFERENCE : INTRODUCTION, HADITH 590

HADITH 591

'Uqbah bin Al-Harith (May Allah be pleased with him) reported that he had married a daughter of Abu Ihab bin 'Aziz and a woman came to him and said she had suckled both 'Uqbah and the woman whom he had married, to which he replied:

وعن أبي سروعة - كسر السين المهملة ونصبها- عقبة بن الحارث رضي
الله عنه أنه تزوج ابنة لأبي إهاب بن عزيز، فأتته امرأة فقالت: إني قد
أرضعت عقبة والتي قد تزوج بها، فقال لها عقبة: ما أعلم أنك أرضعتني
ولا أخبرتي فركب إلى رسول الله صلى الله عليه وسلم بالمدينة فسأله

فقال رسول الله صلى الله عليه وسلم: "كيف، وقد قيل؟! "ففارقتها
عقبة ونكحت زوجاً غيره". ((رواه البخاري)).

"I am not aware that you suckled me, and you did not inform me."
So he ('Uqbah) rode to Messenger of Allah (ﷺ) in Al-Madinah and
put the matter before him. The Messenger of Allah (ﷺ) said, "How
can you continue (to be her husband) after what you have been
told?" 'Uqbah (May Allah be pleased with him) therefore divorced
her and she married another man. [Al- Bukhari].

IN PLAIN WORDS

Told that the woman he had married may have been his foster
relative, Uqbah acted on the doubt and parted from her, choosing
caution over an uncertain situation.

REFERENCE : RIYAD AS-SALIHIN 591 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 591

HADITH 592

Hasan bin 'Ali (May Allah be pleased with them) reported:

وعن الحسن بن علي رضي الله عنهما، قال: حفظت من رسول الله
صلى الله عليه وسلم: "دع ما يريبك إلى ما لا يريبك" ((رواه الترمذی
وقال: حديث حسن صحيح)).

I have retained these words of Messenger of Allah (ﷺ), "Leave
what causes you doubt and turn to what does not cause you
doubt." [At- Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

A simple rule for an uneasy conscience: leave what makes you doubt
and hold to what leaves you at peace.

HADITH 593

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها، قالت: كان لأبي بكر الصديق رضي الله عنه غلام يخرج له الخراج وكان أبو بكر يأكل من خراجه فجاء يوماً بشئ، فأكل منه أبو بكر، فقال له الغلام: تدري ما هذا؟ فقال أبو بكر: ما هو؟ قال: كنت تكهنت لإنسان في الجاهلية وما أحسن الكهانة إلا أني خدعته فلقيني، فأعطاني بذلك هذا الذي أكلت منه، فأدخل أبو بكر يده فقاء كل شئ في بطنه” ((رواه البخاري)).

Abu Bakr (May Allah be pleased with him) had a slave who brought him his earnings and Abu Bakr (May Allah be pleased with him) would eat from it. One day he brought him something and when Abu Bakr (May Allah be pleased with him) had eaten some of it, the slave asked him whether he knew where he had got that (food) from, Abu Bakr (May Allah be pleased with him) asked what it was, and he replied: I acted as a soothsayer for a man in the pre-Islamic period, and not being good at it, I deceived him; today he met me and he rewarded me for that soothsaying what you have eaten. Abu Bakr (May Allah be pleased with him) put his hand in his mouth and vomited up all that he had eaten. [Al- Bukhari].

IN PLAIN WORDS

When Abu Bakr learned that food he had eaten came from a dishonest source, he forced himself to bring it up, showing intense care to keep even his stomach free of the doubtful.

HADITH 594

Nafi' (May Allah be pleased with him) reported:

وعن نافع أن عمر بن الخطاب رضي الله عنه كان فرض للمهاجرين الأولين أربعة آلاف وفرض لابنه ثلاثة آلاف وخمسمائة، ف قيل له: هو من المهاجرين فلم نقصته؟ فقال: إنما هاجر به أبوه، يقول: ليس هو كمن هاجر بنفسه” ((رواه البخاري))

'Umar bin Al-Khattab (May Allah be pleased with him) fixed the payment amounting to four thousand dirhams for each of the early Emigrants, but for his son, he fixed only three thousand five hundred. He was asked: "He is also an (early) Emigrant, why have you fixed 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." [Al-Bukhari].

IN PLAIN WORDS

Umar gave his own son a smaller allowance than other early emigrants, refusing to show him favour, since the son had migrated with his father rather than on his own.

REFERENCE : RIYAD AS-SALIHIN 594 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 594

HADITH 595

'Atiyyah bin 'Urwah As-Sa'di (May Allah be pleased with him) reported:

وعن عطية بن عروة السعدي الصحابي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا يبلغ العبد أن يكون من المتقين حتى يدع

ملا بأس به حذرا لما به بأس" . ((رواه الترمذی وقال: حدیث حسن)) .

Messenger of Allah (ﷺ) said, "No one will attain complete righteousness until he abandons (certain) unobjectionable (but doubtful) things so as to remain on his guard against something objectionable." [At-Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

Full God-consciousness is reached when a person willingly gives up some harmless things in order to stay safely clear of what is actually wrong.

REFERENCE : RIYAD AS-SALIHIN 595 IN-BOOK REFERENCE : INTRODUCTION, HADITH 595

CHAPTER 69

Desirability of Seclusion at times of corruption committed by the people of the World

باب استحباب العزلة عند فساد الناس والزمان أو الخوف من فتنة في الدين
ووقوع في حرام وشبهات ونحوها

This chapter weighs the value of stepping back from people when corruption spreads, so a believer can protect his faith. The recurring picture is of someone who withdraws with his flock to a mountainside or quiet valley, keeps up his prayer and worship, and guards his religion from the trials around him. The Arabic ideal praised here is the slave of Allah who is taqi, content and free of want, and khafi, unnoticed and unconcerned with fame.

Notice that this is not a call to abandon active good. The Prophet first names the one striving with life and wealth in Allah's cause as among the best of people, then places the quiet worshipper beside him as a second kind of best. Seclusion is praised specifically as a refuge from fitnah and from harming others, not as escape from responsibility, and the mention that every prophet tended sheep gently dignifies a humble, withdrawn life.

HADITH 596

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

وعن سعد بن أبي وقاص رضي الله عنه قال: سمعت رسول الله صلى
الله عليه وسلم يقول: "إن الله يحب العبد التقي الغني الخفي" ((رواه
مسلم)). والمراد: بـ "الغني" غني النفس، كما سبق في الحديث الصحيح.

Messenger of Allah (ﷺ) said, "Allah loves a slave who is pious, free of all wants and the unnoticed." [Muslim].

IN PLAIN WORDS

Allah loves the servant who is mindful of Him, content and free of need, and content to remain unnoticed rather than seeking fame.

REFERENCE : RIYAD AS-SALIHIN 596 IN-BOOK REFERENCE : INTRODUCTION, HADITH 596

HADITH 597

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه قال: قال رجل: أي الناس أفضل يا رسول الله؟ قال: "مؤمن مجاهد بنفسه وماله في سبيل الله" قال: ثم من؟ قال: "رجل معتزل في شعب من الشعاب يعبد ربه" وفي رواية: "يتقي الله، ويدع الناس من شره" ((متفق عليه)).

Someone asked Messenger of Allah (ﷺ): "Who is the best man?" He (ﷺ) answered, "A believer who strives in the Cause of Allah with his life and his wealth." The man asked: "Who is the next?" He said, "One who retires into a narrow valley and worships his Rubb." Another narration is: Messenger of Allah (ﷺ) said, "One who fears Allah and safeguards people against his own mischief." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Asked who is best, the Prophet named the believer who strives for Allah with life and wealth, then the one who withdraws to worship Allah and keeps others safe from any harm.

REFERENCE : RIYAD AS-SALIHIN 597 IN-BOOK REFERENCE : INTRODUCTION, HADITH 597

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم: "يوشك أن يكون خير مال المسلم غنم يتبع بها شعف الجبال، ومواقع القطر، يفر بدينه من الفتن" ((رواه البخاري)). وشعف الجبال: أعلاها

Messenger of Allah (ﷺ) said, "The best possession of a Muslim will be a herd of sheep with which he retires to the top of a mountain or places where rain is expected to fall (pastures) so as to safeguard with his faith from tribulation." [Al- Bukhari].

IN PLAIN WORDS

In times of trial, a Muslim's best possession may be simple livestock taken to a remote place, so that withdrawing helps protect their faith from corruption around them.

REFERENCE : RIYAD AS-SALIHIN 598 IN-BOOK REFERENCE : INTRODUCTION, HADITH 598

HADITH 599

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "ما بعث الله نبياً إلا رعى الغنم" فقال أصحابه: أنت؟ قال: كنت أرهاها على قراريط لأهل مكة". ((رواه البخاري)).

Messenger of Allah (ﷺ) said, "Every Prophet has tended sheep". He was asked: "And did you?" He replied, "Yes, I tended them for a few carats for the Makkans." [Al-Bukhari].

IN PLAIN WORDS

Every prophet has herded sheep, and the Prophet too did this humble work, dignifying simple, modest labour.

HADITH 600

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن رسول الله صلى الله عليه وسلم أنه قال: "من خير معاش
الناس رجل ممسك عنان فرسه في سبيل الله، يطير على متنه، كلما سمع
هيعه أو فزعة، طار عليه يبتغي القتل، أو الموت مظانه، أو رجل في
غنيمة في رأس شعبة من هذه الشعف، أو بطن واد من هذه الأودية
يقيم الصلاة، ويؤتي الزكاة، ويعبد ربه حتى يأتية اليقين، ليس من
الناس إلا في خير" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "The best of people is a man who is holding his horse's rein in the way of Allah (in Jihad) and is galloping towards the place wherever he hears a call for war or detects a note of danger; he goes on proceeding, seeking martyrdom or death wherever it is expected. And a man who retires with some sheep in a mountainside or a valley. He performs Salat regularly and pays the Zakat, continues worshipping his Rubb, till death overtakes him. He does not interfere in the affairs of the people except for betterment." [Muslim].

IN PLAIN WORDS

The Prophet praised two kinds of best people: the one who races toward danger striving in Allah's cause, and the quiet worshipper who keeps up prayer and charity in seclusion and only ever involves himself in people's affairs for good.

CHAPTER 71

Modesty and Courtesy towards the Believers

باب التواضع وخفض الجناح للمؤمنين

This chapter is about tawadu, the humility that lowers your wing toward other believers rather than lifting yourself above them. The Arabic title speaks of khafd al-janah, literally folding down the wing the way a bird gathers its young in close, a tender image of gentleness and approachability. The central idea is that real standing before Allah comes through bringing yourself down to people, not setting yourself apart from them.

Notice how the chapter grounds this in the daily life of the Prophet himself. He greeted children, let a slave-girl lead him by the hand, served his own family at home, paused a sermon for a confused stranger, did humble work, and accepted the smallest gift. The thread running through every hadith is that humility is not weakness but the very thing Allah raises a person by.

HADITH 601

'Iyad bin Himar (May Allah be pleased with him) reported:

وعن عياض بن حمار رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله أوحى إلي أن تواضعوا حتى لا يفخر أحد على أحد، ولا يبغى أحد على أحد" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Allah has revealed to me that you should humble yourselves to one another. One should neither hold himself above another nor transgress against another." [Muslim].

IN PLAIN WORDS

Allah has commanded humility toward one another, so that no one sets himself above others or oppresses anyone.

HADITH 602

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"ما نقصت صدقة من مال، وما زاد الله عبداً بعفو إلا عزاً، وما
تواضع أحد لله إلا رفعه الله" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Wealth does not diminish by giving Sadaqah (charity). Allah augments the honour of one who forgives; and one who serves another seeking the pleasure of Allah, Allah will exalt him in ranks." [Muslim].

IN PLAIN WORDS

Charity does not lessen wealth, forgiving others raises one's honour, and humbly serving someone for Allah's sake lifts a person higher in His sight.

REFERENCE : RIYAD AS-SALIHIN 602 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 602

HADITH 603

Anas (May Allah be pleased with him) passed by some children and greeted them (by saying As-salamu 'alaikum to them). Then he said:

وعن أنس رضي الله عنه أنه مر على صبيان فسلم عليهم وقال: كان
النبي صلى الله عليه وسلم يفعله. ((متفق عليه)).

The Prophet (ﷺ) used to do the same. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Anas greeted some children with peace and noted the Prophet used to do the same, showing humility and warmth even toward the

REFERENCE : RIYAD AS-SALIHIN 603 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 603

HADITH 604

Anas bin Malik (May Allah be pleased with him) reported:

عنه قال: إن كانت الأمة من إماء المدينة لتأخذ بيد النبي صلى الله عليه وسلم، فتطلق به حيث شاءت. ((رواه البخاري)).

A slave-girl of Al-Madinah would take hold of the hand of the Prophet (ﷺ) and take him wherever she desired. [Al- Bukhari].

IN PLAIN WORDS

The Prophet would let a slave-girl take him by the hand and lead him wherever she needed, a striking picture of his gentleness and lack of self-importance.

REFERENCE : RIYAD AS-SALIHIN 604 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 604

HADITH 605

Al-Aswad bin Yazid (May Allah be pleased with him) reported:

وعن الأسود بن يزيد قال: سئلت عائشة رضي الله عنها: ما كان النبي صلى الله عليه وسلم يصنع في بيته؟ قالت: كان يكون في مهنة أهله -يعني: خدمة أهله- فإذا حضرت الصلاة، خرج إلى الصلاة" ((رواه البخاري)).

'Aishah (May Allah be pleased with her) was asked: "What did Messenger of Allah (ﷺ) used to do inside his house?" She answered: "He used to keep himself busy helping members of his

family, and when it was the time for Salat (the prayer), he would get up for prayer." [Al-Bukhari].

IN PLAIN WORDS

Asked how the Prophet behaved at home, Aishah said he busied himself helping his family and rose for prayer when its time came, joining humble service with worship.

REFERENCE : RIYAD AS-SALIHIN 605 IN-BOOK REFERENCE : INTRODUCTION, HADITH 605

HADITH 606

Tamim bin Usaid (May Allah be pleased with him) reported:

وعن أبي رفاعة تميم بن أسيد رضي الله عنه قال: انتهيت إلى رسول الله صلى الله عليه وسلم وهو يخطب، فقلت: يا رسول الله رجل غريب جاء يسأل عن دينه لا يدري ما دينه؟ فأقبل علي رسول الله صلى الله عليه وسلم، وترك خطبته حتى انتهى إلى فأني بكرسي، فقعده عليه وجعل يعطيني مما علمه الله ثم أتى خطبته فأتم آخرها". ((رواه مسلم)).

I came to Messenger of Allah (ﷺ) while he was delivering a Khutbah and said: "O Messenger of Allah, a stranger (meaning himself) has come to inquire about his Deen. He is quite ignorant about his Deen." Messenger of Allah (ﷺ) interrupted his Khutbah and turned to me. Then a chair was brought for him and he sat on it. He started instructing me what Allah had taught him. Then he resumed his Khutbah and completed it. [Muslim].

IN PLAIN WORDS

Though in the middle of a sermon, the Prophet stopped to welcome a stranger asking about his faith, taught him patiently, then returned to finish, showing care for an individual's need.

HADITH 607

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم كان إذا
أكل طعاماً لعق أصابعه الثلاث قال: وقال: "إذا سقطت لقمة أحدكم،
فليمط عنها الأذى، وليأكلها، ولا يدعها للشيطان" وأمر أن تسلت
القصة قال: فإنكم لا تدرون في أي طعامكم البركة" ((رواه مسلم)).

When the Messenger of Allah (ﷺ) finished eating his food, he would lick his three fingers (i.e., the forefinger, the middle finger and the thumb). He (ﷺ) said, "If anyone of you drops a morsel, he should remove anything harmful from it and then eat it. He should not leave it for Shaitan." He commanded us to clean out the dish saying, "You do not know in what portion of your food the blessing lies." [Muslim].

IN PLAIN WORDS

The Prophet valued every part of his food, telling us to pick up and clean a dropped morsel rather than leave it, since we never know where the blessing in our food lies.

HADITH 608

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "ما
بعث الله نبياً إلا رعى الغنم" قال أصحابه: وأنت؟ فقال: نعم كنت

أرعاها على قراريط لأهل مكة" ((رواه البخاري)).

The Prophet (ﷺ) said, "Every Prophet has tended sheep." He was asked: "And did you?" He replied: "Yes, I tended them for a few carats for the Makkans." [Al-Bukhari].

IN PLAIN WORDS

Every prophet has herded sheep, and the Prophet too did this humble work, showing that honest, lowly labour is nothing to be ashamed of.

REFERENCE : RIYAD AS-SALIHIN 608 IN-BOOK REFERENCE : INTRODUCTION, HADITH 608

HADITH 609

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن النبي صلى الله عليه وسلم قال: لو دعيت إلى كراع أو ذراع لأجبت ولو أهدى إلى ذراع أو كراع لقبلت". ((رواه البخاري)).

The Prophet (ﷺ) said: "If I am invited to a meal consisting of a sheep's foot or shoulder, I would respond and I would accept as a gift a shoulder or a foot of a sheep." [Al-Bukhari].

IN PLAIN WORDS

The Prophet said he would accept even a modest meal invitation and a humble gift, modelling graciousness that does not look down on small things.

REFERENCE : RIYAD AS-SALIHIN 609 IN-BOOK REFERENCE : INTRODUCTION, HADITH 609

HADITH 610

Anas bin Malik (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: كانت ناقة رسول الله صلى الله عليه وسلم: العضباء لا تسبق، أو لا تكاد تسبق فجاء أعرابي على قعود له، فسبقها، فشق ذلك على المسلمين حتى عرفه، النبي صلى الله عليه وسلم فقال: "حق على الله أن لا يرتفع شيء من الدنيا إلا وضعه" ((رواه البخاري)).

Messenger of Allah (ﷺ) had a she-camel called Al-'Adba' which would not allow any other camel to surpass her. A bedouin came riding his camel which outstripped it. The Muslims were much grieved at this. Messenger of Allah (ﷺ) perceived it and said, "It is Allah's Way that he lowers whatever raises itself in the world." [Al-Bukhari].

IN PLAIN WORDS

When the Prophet's swift camel was outrun and the Muslims felt downcast, he reminded them that it is Allah's way to bring low whatever exalts itself in this world.

REFERENCE : RIYAD AS-SALIHIN 610 IN-BOOK REFERENCE : INTRODUCTION, HADITH 610

CHAPTER 72

Condemnation of Pride and Self-Conceit

باب تحريم الكبر والإعجاب

If the previous chapter praised humility, this one names its opposite and warns against it without flinching. The Arabic title pairs al-kibr, arrogance, with al-ijab, being impressed with oneself. The Prophet gives kibr a precise definition here so we do not confuse it with simply enjoying good things: it is rejecting the truth and looking down on people.

Read these hadith as a series of warnings about where pride leads. An atom's weight of it bars Jannah, it can harden into ruin that even punishes the body, and Allah claims greatness and pride as belonging to Him alone. Notice that the arrogant are repeatedly placed among the people of the Fire, while Jannah is described as the home of the weak and the humble.

HADITH 611

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

وعن عبد الله بن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر" فقال رجل "إن الرجل يحب أن يكون ثوبه حسناً ونعله حسناً؟ قال: "إن الله جميل يحب الجمال الكبر بطر الحق وغمط الناس" ((رواه مسلم)).

The Prophet (ﷺ) said, "He who has, in his heart, an ant's weight of arrogance will not enter Jannah." Someone said: "A man likes to wear beautiful clothes and shoes?" Messenger of Allah (ﷺ) said, "Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people." [Muslim].

IN PLAIN WORDS

Even the tiniest amount of arrogance keeps a person out of Paradise; and since loving beautiful things is not arrogance, the Prophet defined real arrogance as rejecting truth and looking down on people.

REFERENCE : RIYAD AS-SALIHIN 611 IN-BOOK REFERENCE : INTRODUCTION, HADITH 611

HADITH 612

Salamah bin Al-Akwa' (May Allah be pleased with him) reported:

وعن سلمه بن الأكوع رضي الله عنه أن رجلاً أكل عند رسول الله صلى الله عليه وسلم بشماله، فقال: “كل بيمينك” قال: لا أستطيع! قال: “لا اتسطعت” ما منعه إلا الكبر. قال: فما رفعه إلى فيه.” ((رواه مسلم)).

A man ate in the presence of Messenger of Allah (ﷺ) with his left hand. He (ﷺ) said, "Eat with your right hand." He said: "I cannot." Thereupon he (the Prophet (ﷺ)) said, "May you never be able to do that." It was arrogance that prevented him from doing it, and he could not raise it (the right hand) up to his mouth afterwards. [Muslim].

IN PLAIN WORDS

A man refused, out of pride, the Prophet's instruction to eat with his right hand, and was left unable to raise that hand again, a warning of where stubborn arrogance can lead.

REFERENCE : RIYAD AS-SALIHIN 612 IN-BOOK REFERENCE : INTRODUCTION, HADITH 612

HADITH 613

Harithah bin Wahab (May Allah be pleased with him) reported:

وعن حارثة بن وهب رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: ألا أخبركم بأهل النار؟ كل عتل جواظ مستكبر" ((متفق عليه)). وتقدم شرحه في باب ضعفة المسلمين.

Messenger of Allah (ﷺ) said, "Shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud person." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet identified the people of Hell as those who are harsh, overbearing, and full of pride.

REFERENCE : RIYAD AS-SALIHIN 613 IN-BOOK REFERENCE : INTRODUCTION, HADITH 613

HADITH 614

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "احتجت الجنة والنار، فقالت النار: في الجبارون والمتكبرون، وقالت الجنة: في ضعفاء الناس ومساكينهم. ف قضى الله بينهما: إنك الجنة رحمتي، أرحم بك من أشاء، وإنك النار عذابي أعذب بك من أشاء ولكليكما علي ملؤها" ((رواه مسلم)).

The Prophet (ﷺ) said, "There was a dispute between Hell and Jannah, and Hell said: 'The haughty and proud are in me.' The Jannah said: 'In me are the weak and the humble.' Thereupon Allah, the Exalted, judged between them saying: 'You the Jannah are My Mercy, and through you I shall show mercy to those whom I wish.' (And addressing the Hell) He said: 'You are My punishment to

punish whom I wish amongst My slaves, and each one of you will have its fill.'" [Muslim].

IN PLAIN WORDS

In a description of Hell and Paradise, the proud are linked with the Fire while the weak and humble belong to Paradise, which Allah calls His mercy.

REFERENCE : RIYAD AS-SALIHIN 614 IN-BOOK REFERENCE : INTRODUCTION, HADITH 614

HADITH 615

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
“لا ينظر الله يوم القيامة إلى من جر إزاره بطراً” ((متفق عليه))

Messenger of Allah (ﷺ) said, "On the Day of Resurrection, Allah will not look at him who trails his lower garment out of pride." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Trailing one's garment out of pride is so serious that, on the Day of Resurrection, Allah will not look upon the one who does it.

REFERENCE : RIYAD AS-SALIHIN 615 IN-BOOK REFERENCE : INTRODUCTION, HADITH 615

HADITH 616

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم: “ثلاثة لا يكلمهم الله يوم القيامة، ولا يزكيهم، ولا ينظر إليهم، ولهم عذاب أليم: شيخ زان وملك كذاب، وعائل مستكبر” ((رواه مسلم))

Messenger of Allah (ﷺ) said, "There are three (types of) people to whom Allah will not speak on the Day of Resurrection, nor will He purify them, nor look at them, and they will have a painful punishment. These are: An aged man who commits Zina (illicit sexual act), a ruler who lies, and a proud poor person." [Muslim].

IN PLAIN WORDS

Among those Allah will refuse to speak to, purify, or look upon on the Last Day is a poor person who is nonetheless arrogant, showing pride is condemned even without wealth.

REFERENCE : RIYAD AS-SALIHIN 616 IN-BOOK REFERENCE : INTRODUCTION, HADITH 616

HADITH 617

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم: "قال الله عز وجل: العز إزاري والكبرياء ردائي، فمن ينازعني في واحد منهما فقد عذبتة"
((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Allah, the Exalted, says: 'Honour is My Izar and Pride is My Cloak. Whoever vies with Me regarding one of them, shall be tormented.'" [Muslim].

IN PLAIN WORDS

Allah describes honour and pride as belonging to Him alone, and warns that whoever competes with Him over them will be punished.

REFERENCE : RIYAD AS-SALIHIN 617 IN-BOOK REFERENCE : INTRODUCTION, HADITH 617

HADITH 618

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: "بينما رجل يمشي في حلة تعجبه نفسه، مر رجل رأسه، يختال في مشيته، إذ خسف الله به، فهو يتجلجل في الأرض إلى يوم القيامة" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "While a man was walking, dressed in clothes admiring himself, his hair combed, walking haughtily when Allah caused the earth to swallow him. Now he will continue to go down in it (as a punishment) until the Day of Resurrection." [Muslim].

IN PLAIN WORDS

A man who walked in self-admiring vanity was swallowed by the earth, a vivid warning against strutting through life full of pride.

REFERENCE : RIYAD AS-SALIHIN 618 IN-BOOK REFERENCE : INTRODUCTION, HADITH 618

HADITH 619

Salamah bin Al-Akwa' (May Allah be pleased with him) reported:

وعن سلمه بن الأكوع رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا يزال الرجل يذهب بنفسه حتى يكتب في الجبارين، فيصيبه ما أصابهم" ((رواه الترمذي وقال: حديث حسن.)) ("يذهب بنفسه" أي: يرتفع ويتكبر)).

Messenger of Allah (ﷺ) said, "Man continues to display haughtiness and arrogance until he is recorded among the arrogant and will be therefore afflicted with what afflicts them." [At- Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

Persisting in arrogance and haughtiness gets a person recorded among the arrogant, so that they share in the punishment that befalls such people.

REFERENCE : RIYAD AS-SALIHIN 619 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 619

CHAPTER 73

Good Conduct

باب حسن الخلق

This chapter gathers the Prophet's teaching on husn al-khuluq, beautiful character, and shows it lived out in his own person. Khuluq is the settled disposition of the soul, the inner shape from which our dealings with people flow. The central claim is striking: good character is among the very heaviest things on the Scale and can lift a believer to the rank of one who fasts by day and prays by night.

Watch how the chapter blends description and definition. Anas describes a man gentler than silk who never once rebuked him in ten years; the Prophet defines virtue as noble conduct and sin as what unsettles the heart. The repeated measure of a person here is not ritual alone but how they treat others, especially their families, and the tongue and private conduct are singled out as what most often ruins it.

HADITH 620

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم
أحسن الناس خلقاً ((متفق عليه)).

The Messenger of Allah (ﷺ) was the best of all the people in behaviour. [Al- Bukhari and Muslim].

IN PLAIN WORDS

Among all people, the Prophet had the finest character and conduct.

REFERENCE : RIYAD AS-SALIHIN 620 IN-BOOK REFERENCE : INTRODUCTION, HADITH 620

Anas (May Allah be pleased with him) reported:

وعنه قال: ما مسست ديباجاً ولا حريراً ألين من كف رسول الله صلى الله عليه وسلم، ولا شئمت رائحة قط أطيب من رائحة رسول الله صلى الله عليه وسلم ولقد خدمت رسول الله صلى الله عليه وسلم عشر سنين، فما قال لي قط: أف، ولا قال لشيء فعلته: لم فعلته؟ ولا لشيء لم أفعله: ألا فعلت كذا؟ ((متفق عليه)).

I never felt any piece of velvet or silk softer than the palm of the Messenger of Allah (ﷺ), nor did I smell any fragrance more pleasant than the smell of Messenger of Allah (ﷺ). I served him for ten years, and he never said 'Uff' (an expression of disgust) to me. He never said 'why did you do that?' for something I had done, nor did he ever say 'why did you not do such and such' for something I had not done. [Al- Bukhari and Muslim].

IN PLAIN WORDS

Anas, who served the Prophet for ten years, recalled his gentleness and never being scolded, a portrait of beautiful, patient character.

REFERENCE : RIYAD AS-SALIHIN 621 IN-BOOK REFERENCE : INTRODUCTION, HADITH 621

HADITH 622

Sa'b bin Jaththamah (May Allah be pleased with him) reported:

وعن الصعب بن جثامة رضي الله عنه قال: أهديت رسول الله صلى الله عليه وسلم حمراً وحشياً فردّه علي، فلما رأى ما في وجهي قال: "إنا لم نرده عليك إلا لأنا حرم" ((متفق عليه))

I presented a wild ass to Messenger of Allah (ﷺ) as a gift but he returned it to me. When he perceived signs of despair on my face, he said, "I have declined to accept it because I am in the state of Ihram." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet returned a gift of game but, seeing the giver's disappointment, kindly explained he declined only because he was in the state of ihram, showing care for the man's feelings.

REFERENCE : RIYAD AS-SALIHIN 622 IN-BOOK REFERENCE : INTRODUCTION, HADITH 622

HADITH 623

Nawwas bin Sam'an (May Allah be pleased with him) reported:

وعن النّوّاس بن سمعان رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم عن البر والإثم فقال: "البر حسن الخلق، والإثم: ما حاك في نفسك وكرهت أن يطلع عليه الناس" ((رواه مسلم)).

I asked Messenger of Allah (ﷺ) about virtue and sin, and he said, "Virtue is noble behaviour, and sin is that which creates doubt and you do not like people to know about it." [Muslim].

IN PLAIN WORDS

Goodness is noble character, while sin is what troubles your conscience and what you would not want others to know about you.

REFERENCE : RIYAD AS-SALIHIN 623 IN-BOOK REFERENCE : INTRODUCTION, HADITH 623

HADITH 624

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: لم يكن رسول الله صلى الله عليه وسلم فاحشاً ولا متفحشاً. وكان يقول: "إن من خياركم أحسنكم أخلاقاً" ((متفق عليه)).

Messenger of Allah (ﷺ) did not indulge in loose talk nor did he like to listen to it. He used to say, "The best of you is the best among you in conduct." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet avoided coarse and indecent speech, teaching that the best people are those with the best conduct.

REFERENCE : RIYAD AS-SALIHIN 624 IN-BOOK REFERENCE : INTRODUCTION, HADITH 624

HADITH 625

Abud-Darda (May Allah be pleased with him) reported:

وعن أبي الدرداء رضي الله عنه: أن النبي صلى الله عليه وسلم قال: "ما من شيء أثقل في ميزان المؤمن يوم القيامة من حسن الخلق، وإن الله يبغض الفاحش البذي" ((رواه الترمذي وقال: حديث حسن صحيح).

The Prophet (ﷺ) said, "Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language." [At- Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

Nothing will weigh heavier on a believer's scale on the Last Day than good character, while Allah dislikes foul and abusive speech.

REFERENCE : RIYAD AS-SALIHIN 625 IN-BOOK REFERENCE : INTRODUCTION, HADITH 625

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: سئل رسول الله صلى الله عليه وسلم عن أكثر ما يدخل الناس الجنة؟ قال: "تقوى الله وحسن الخلق" وسئل عن أكثر ما يدخل الناس النار، قال: "الفرج والفم والفرج". ((رواه الترمذي وقال: حديث حسن صحيح)).

Messenger of Allah (ﷺ) was asked about the deed which will be foremost to lead a man to Jannah. He replied, "Fear of Allah and the good conduct." Then he was asked about indulgence which will admit a man to Hell (Fire) and he answered, "The tongue and the genitals." [At- Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

Asked what most leads people to Paradise, the Prophet answered mindfulness of Allah and good character; and what most leads to the Fire, he named the tongue and the private parts.

REFERENCE : RIYAD AS-SALIHIN 626 IN-BOOK REFERENCE : INTRODUCTION, HADITH 626

HADITH 627

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال رسول الله صلى الله عليه وسلم: "أكمل المؤمنين إيماناً أحسنهم خلقاً وخياركم خياركم لنسائهم". ((رواه الترمذي وقال: حديث حسن صحيح)).

Messenger of Allah (ﷺ) said, "The most perfect man in his faith among the believers is the one whose behaviour is most excellent; and the best of you are those who are the best to their wives." [At- Tirmidhi, who classified it as Hadith Hasan Sahih].

IN PLAIN WORDS

The most complete believers in faith are those with the best character, and the best of people are those who treat their wives best.

REFERENCE : RIYAD AS-SALIHIN 627 IN-BOOK REFERENCE : INTRODUCTION, HADITH 627

HADITH 628

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها، قالت: سمعت رسول الله صلى الله عليه وسلم يقول: "إن المؤمن ليدرك بحسن خلقه درجة الصائم القائم" ((رواه أبو داود)).

I heard Messenger of Allah (ﷺ) saying: "A believer will attain by his good behaviour the rank of one who prays during the night and observes fasting during the day." [Abu Dawud].

IN PLAIN WORDS

Through good character a believer can reach the same high rank as someone who spends nights in prayer and days in fasting.

REFERENCE : RIYAD AS-SALIHIN 628 IN-BOOK REFERENCE : INTRODUCTION, HADITH 628

HADITH 629

Abu Umamah Al-Bahili (May Allah be pleased with him) reported:

وعن أبي أمامه الباهلي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "أنا زعيم ببית في ربض الجنة لمن ترك المراء، وإن كان محققاً، وببیت في وسط الجنة لمن ترك الكذب، وإن كان مازحاً،

وببيت في أعلى الجنة لمن حسن خلقه” ((حديث صحيح رواه أبو داود
بإسناد صحيح)).

Messenger of Allah (ﷺ) said, "I guarantee a house in Jannah for one who gives up arguing, even if he is in the right; and I guarantee a home in the middle of Jannah for one who abandons lying even for the sake of fun; and I guarantee a house in the highest part of Jannah for one who has good manners." [Abu Dawud].

IN PLAIN WORDS

The Prophet promised homes in Paradise for one who avoids arguing even when right, who never lies even in jest, and who has good character.

REFERENCE : RIYAD AS-SALIHIN 629 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 629

HADITH 630

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: “إن من أحبكم إلي، وأقربكم مني مجلساً يوم القيامة أحاسنكم أخلاقاً، وإن أبغضكم إلي وأبعدكم مني يوم القيامة الثرثارون والمتشدقون والمتفهبون” قالوا: يا رسول الله قد علمنا “الثرثارون والمتشدقون” فما المتفهبون؟ قال: “المتكبرون” ((رواه الترمذي وقال: حديث حسن)). “الثرثار”: هو كثير الكلام تكلفاً. “المتشدد”: المتطاول على الناس بكلامه، ويتكلم بملء فيه تصاعفاً وتعظيماً لكلامه؛ “المتفهب”: أصله من الفهق، وهو الامتلاء، وهو الذي يملأ فمه بالكلام، ويتوسع فيه ويغرب به تكبراً

واتفاعاً، وإظهاراً للفضيلة على غيره. وروى الترمذي عن عبد الله بن المبارك رحمه الله في تفسير حسن الخلق قال: هو طلاقة الوجه، وبذل المعروف، وكف الأذى.

The Messenger of Allah (ﷺ) said, "The dearest and nearest among you to me on the Day of Resurrection will be one who is the best of you in manners; and the most abhorrent among you to me and the farthest of you from me will be the pompous, the garrulous, and Al-Mutafaihiqun." The Companions asked him: "O Messenger of Allah! We know about the pompous and the garrulous, but we do not know who Al-Mutafaihiqun are." He replied: "The arrogant people." [At-Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

Dearest to the Prophet on the Day of Resurrection are those best in character, while the most distant are the boastful, the long-winded, and the arrogant.

REFERENCE : RIYAD AS-SALIHIN 630 IN-BOOK REFERENCE : INTRODUCTION, HADITH 630

CHAPTER 74

Clemency, Tolerance and Gentleness

باب الحلم والأناة والرفق

This chapter is about the soft, patient qualities a believer is told Allah Himself loves: hilm, the self-mastery that does not rush to anger; anah, unhurried deliberateness; and rifq, gentleness in handling people and affairs. The central idea is that these are not signs of a weak character but adornments Allah rewards and grants for, the way He rewards nothing else.

Notice how the Prophet turns these principles into a method. He stops people from beating a man who fouled the mosque, commands his Companions to make things easy and not drive people away, gives a man the single repeated counsel do not get angry, and insists that even slaughtering an animal be done with kindness. The thread is that gentleness beautifies everything it touches, and whoever is denied it is denied much good.

HADITH 631

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم لأشج عبد القيس: "إن فيك خصلتين يحبهما الله: الحلم والأناة".
((رواه مسلم)).

Messenger of Allah (ﷺ) said to Ashaj Abdul-Qais (May Allah be pleased with him), "You possess two qualities that Allah loves. These are clemency and tolerance." [Muslim].

IN PLAIN WORDS

The Prophet praised a man for two traits Allah loves: a calm, patient temper and an easygoing manner with others. Good character earns

REFERENCE : RIYAD AS-SALIHIN 631 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 631

HADITH 632

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: “
إن الله رفيق يحب الرفق في الأمر كله” ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Allah is Forbearer and loves forbearance in all matters." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Allah Himself is gentle and forbearing, and He loves to see that same patient gentleness in how we handle every matter.

REFERENCE : RIYAD AS-SALIHIN 632 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 632

HADITH 633

'Aishah (May Allah be pleased with him) reported:

وعنها أن النبي صلى الله عليه وسلم قال: "إن الله رفيق يحب الرفق،
ويعطي على الرفق ما لا يعطي على العنف وما لا يعطي على ما سواه"
((رواه مسلم)).

The Prophet (ﷺ) said, "Allah is Forbearer and He loves forbearance, and rewards for forbearance while He does not reward severity, and does not give for any thing besides it (forbearance)."
[Muslim]

IN PLAIN WORDS

Allah loves and rewards forbearance, and He gives for gentleness what He does not give for harshness. Soft handling opens doors that severity never will.

REFERENCE : RIYAD AS-SALIHIN 633 IN-BOOK REFERENCE : INTRODUCTION, HADITH 633

HADITH 634

'Aishah (May Allah be pleased with her) reported:

وعنها أن النبي صلى الله عليه وسلم قال: "إن الرفق لا يكون في شيء إلا زانه، ولا ينزع من شيء إلا شانه" ((رواه مسلم)).

The Prophet (ﷺ) said, "Whenever forbearance is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective." [Muslim].

IN PLAIN WORDS

Gentleness makes whatever it touches more beautiful, and its absence leaves things spoiled. Bring a soft manner to your dealings and they improve.

REFERENCE : RIYAD AS-SALIHIN 634 IN-BOOK REFERENCE : INTRODUCTION, HADITH 634

HADITH 635

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال أعرابي في المسجد فقام الناس إليه ليقعوا فيه، فقال النبي صلى الله عليه وسلم: "دعوه وأريقوا على بوله سجلاً من ماء، أو ذنوباً من ماء، فإنما بعثتم ميسرين ولم تبعثوا معسرين" ((رواه البخاري)).

A bedouin urinated in the mosque and some people rushed to beat him up. The Prophet (ﷺ) said: "Leave him alone and pour a bucket of water over it. You have been sent to make things easy and not to make them difficult." [Al-Bukhari].

IN PLAIN WORDS

When a man dirtied the mosque, the Prophet stopped people from attacking him and simply had the spot washed, reminding them their mission is to make things easy, not harsh.

REFERENCE : RIYAD AS-SALIHIN 635 IN-BOOK REFERENCE : INTRODUCTION, HADITH 635

HADITH 636

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: "يسروا ولا تعسروا وبشروا ولا تنفروا ((متفق عليه))."

The Prophet (ﷺ) said, "Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Make matters easy for people rather than burdensome, and encourage them with good news instead of pushing them away. A welcoming approach draws hearts in.

REFERENCE : RIYAD AS-SALIHIN 636 IN-BOOK REFERENCE : INTRODUCTION, HADITH 636

HADITH 637

Jarir bin 'Abdullah (May Allah be pleased with him) reported:

وعن جرير بن عبد الله رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من يحرم الرفق يحرم الخير كله" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "He who is deprived of forbearance and gentleness is, in fact, deprived of all good." [Muslim].

IN PLAIN WORDS

Whoever has no share of gentleness and forbearance has missed out on a great deal of good. These soft qualities are a doorway to much blessing.

REFERENCE : RIYAD AS-SALIHIN 637 IN-BOOK REFERENCE : INTRODUCTION, HADITH 637

HADITH 638

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رجلاً قال للنبي صلى الله عليه وسلم: أوصني قال: "لا تغضب" فردد مراراً، قال: "لا تغضب". ((رواه البخاري)).

A man asked the Prophet (ﷺ) to give him advice, and he (ﷺ) said, "Do not get angry." The man repeated that several times and he (ﷺ) replied (every time), "Do not get angry." [Al- Bukhari].

IN PLAIN WORDS

A man asked for advice and the Prophet kept giving him the same short counsel: do not get angry. Mastering your temper is foundational to good living.

REFERENCE : RIYAD AS-SALIHIN 638 IN-BOOK REFERENCE : INTRODUCTION, HADITH 638

HADITH 639

وعن أبي يعلى شداد بن أوس رضي الله عنه، عن رسول الله صلى الله عليه وسلم قال: "إن الله كتب الإحسان على كل شيء، فإذا قتلتم فأحسنوا القتلة وإذا ذبحتم فأحسنوا الذبحة، وليحد أحدكم شفرته وليرح ذبيحته" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Verily Allah has prescribed Ihsan (kindness) for everything. So when you kill, you must make the killing in the best manner; when you slaughter, make your slaughter in the best manner. Let one of you sharpen his knife and give ease to his animal (in order to reduce his pain)." [Muslim].

IN PLAIN WORDS

Allah has prescribed doing things well in everything, even slaughter: sharpen the blade and spare the animal pain. Kindness extends to how we treat animals.

REFERENCE : RIYAD AS-SALIHIN 639 IN-BOOK REFERENCE : INTRODUCTION, HADITH 639

HADITH 640

'Aishah (May Allah be pleased with her) reported:

عن عائشة رضي الله عنها قالت: ما خير رسول الله صلى الله عليه وسلم بين أمرين قط إلا أخذ أيسرهما، ما لم يكن إثماً، فإن كان إثماً، كان أبعد الناس منه، وما انتقم رسول الله صلى الله عليه وسلم لنفسه في شيء قط، إلا أن تنتهك حرمة الله، فينتقم لله تعالى. ((متفق عليه)).

Whenever the Prophet (ﷺ) was given a choice between two matters, he would (always) choose the easier as long as it was not sinful to do so; but if it was sinful he was most strict in avoiding it.

He never took revenge upon anybody for his own sake; but when Allah's Legal Bindings were outraged, he would take revenge for Allah's sake. [Al- Bukhari and Muslim].

IN PLAIN WORDS

The Prophet always chose the easier of two options unless it involved sin, and he never took revenge for personal slights, only standing firm when Allah's limits were violated.

REFERENCE : RIYAD AS-SALIHIN 640 IN-BOOK REFERENCE : INTRODUCTION, HADITH 640

HADITH 641

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ألا أخبركم بمن يحرم على النار -أو بمن تحرم عليه النار؟- تحرم على كل قريب هين لين سهل". ((رواه الترمذي وقال: حديث حسن)).

Messenger of Allah (ﷺ) said, "Shall I not tell you whom the (Hell) Fire is forbidden to touch? It is forbidden to touch a man who is always accessible, having polite and tender nature." [At- Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

The Prophet described a person the Hellfire is kept away from: someone easy to approach, gentle, and pleasant in nature. A soft, accessible character is deeply valued.

Forgiveness of the Ignorant

باب العفو والإعراض عن الجاهلين

This chapter is about al-'afw, pardon, and turning away gracefully from the people who behave ignorantly toward us. The Arabic title pairs forgiveness with al-i'rad 'an al-jahilin, looking past those who act foolishly rather than meeting them blow for blow. The model throughout is the Prophet himself, peace be upon him, who absorbed real injury and chose mercy.

Notice how each hadith narrows the lesson. The Prophet forgives a whole town that rejected him, refuses personal revenge, smiles at a man who hurt him, prays for those who drew his blood, and finally names the deeper strength behind it all. Read together, they teach that pardon is not weakness but a power most people never reach.

HADITH 642

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها أنها قالت للنبي صلى الله عليه وسلم: هل أتى عليك يوم كان أشد من يوم أحد؟ قال: "لقد لقيت من قومك، وكان أشد ما لقيته منهم يوم العقبة، إذ عرضت نفسي على ابن عبد ياليل بن عبد كلال فلم يجبني إلى ما أردت، فانطلقت وأنا مهموم على وجهي، فلم أستفق إلا وأنا بقرن الثعالب، فرفعت رأسي، فإذا 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 على 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 الأخشبين” فقال النبي صلى الله عليه وسلم: "بل أرجو أن يخرج من أصلابهم من يعبد الله وحده لا يشرك به شيئاً". ((متفق عليه))

I asked the Prophet (ﷺ) "Have you ever experienced a day harder than the day of the battle of Uhud?" He replied, "Indeed, I experienced them (dangers) at the hands of your people (i.e., the disbelievers from amongst the Quraish tribe). The hardest treatment I met from them was on the Day of 'Aqabah when I went to Ibn 'Abd Yalil bin 'Abd Kulal (who was one of the chiefs of Ta'if) with the purpose of inviting him to Islam, but he made no response (to my call). So I departed with deep distress. I did not recover until I arrived at Qarn ath-Tha'alib. There, I raised my head and saw a cloud which had cast its shadow on me. I saw in it Jibril (Gabriel) (ﷺ) who called me and said: 'Indeed, Allah, the Exalted, heard what your people said to you and the response they made to you. And He has sent you the angel in charge of the mountains to order him to do to them what you wish.' Then the angel of the mountains called me, greeted me and said: 'O Muhammad, Allah listened to what your people had said to you. I am the angel of the mountains, and my Rubb has sent me to you so that you may give me your orders. (I will carry out your orders). If you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between.'" But Messenger of Allah (ﷺ) said, "I rather hope that Allah will raise from among their descendants people as will worship Allah the One, and will not ascribe partners to Him (in worship)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Recalling the worst rejection he ever faced, the Prophet was offered the destruction of those who hurt him but chose instead to hope their

descendants would worship Allah. He answered cruelty with mercy and patience.

REFERENCE : RIYAD AS-SALIHIN 642 IN-BOOK REFERENCE : INTRODUCTION, HADITH 642

HADITH 643

'Aishah (May Allah be pleased with her) reported:

وعنها قالت: ما ضرب رسول الله صلى الله عليه وسلم شيئاً قط بيده، ولا امرأة ولا خادماً، إلا أن يجاهد في سبيل الله، وما نيل منه شيء قط فينتقم من صاحبه، إلا أن ينتهك شيء من محارم الله تعالى، فينتقم الله تعالى. ((رواه مسلم)).

Messenger of Allah (ﷺ) never hit anything with his hand neither a servant nor a woman but of course, he did fight in the Cause of Allah. He never took revenge upon anyone for the wrong done to him, but of course, he exacted retribution for the sake of Allah in case the Injunctions of Allah about unlawful acts were violated. [Muslim].

IN PLAIN WORDS

The Prophet never struck a servant or a woman, and never avenged a personal wrong, acting only when Allah's sacred limits were broken. Personal injury did not move him to retaliation.

REFERENCE : RIYAD AS-SALIHIN 643 IN-BOOK REFERENCE : INTRODUCTION, HADITH 643

HADITH 644

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: كنت أمشي مع رسول الله صلى الله عليه وسلم، وعليه برد نجراني غليظ الحاشية، فأدركه أعرابي، فجبذه بردائه جبذة شديدة، فنظرت إلى صفحة عاتق النبي صلى الله عليه وسلم، وقد أثرت بها حاشية البرد من شدة فضحك، ثم قال: يا محمد مر لي من مال الله الذي عندك، فالتفت إليه فضحك ثم أمر له بعطاء. ((متفق عليه))

I was walking with Messenger of Allah (ﷺ) who was wearing a Najrani cloak with a very thick border when a bedouin happened to meet him. He took hold of the side of his cloak and drew it violently. I noticed that the violence of jerk had bruised the neck of Messenger of Allah (ﷺ). The bedouin said: "O Muhammad! Give me out of Allah's wealth that you possess." Messenger of Allah (ﷺ) turned to him and smiled and directed that he should be given something. [Al-Bukhari and Muslim].

IN PLAIN WORDS

When a bedouin yanked his cloak hard enough to mark his neck and rudely demanded money, the Prophet simply smiled and ordered that the man be given something. He met rudeness with calm generosity.

REFERENCE : RIYAD AS-SALIHIN 644 IN-BOOK REFERENCE : INTRODUCTION, HADITH 644

HADITH 645

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: كأني أنظر إلى رسول الله صلى الله عليه وسلم يحكي نبياً من الأنبياء، صلوات الله وسلامه عليهم، ضربه

قومه فأدموه وهو يمسح الدم عن وجهه، ويقول: “اللهم اغفر لقومي
فإنهم لا يعملون” ((متفق عليه)).

I can see the Messenger of Allah (ﷺ) look like one of the Prophets of Allah whose people beat and made him bleed while he was wiping the blood from his face and supplicating: "O Allah, forgive my people because they know not." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet pictured an earlier prophet who, while being beaten and bleeding, prayed for his attackers to be forgiven because they did not know better. True mercy prays even for those who harm us.

REFERENCE : RIYAD AS-SALIHIN 645 IN-BOOK REFERENCE : INTRODUCTION, HADITH 645

HADITH 646

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
ليس الشديد بالصرعة، إنما الشديد الذي يملك نفسه عند الغضب”
((متفق عليه))

Messenger of Allah (ﷺ) said, "The strong man is not the one who wrestles, but the strong man is in fact the one who controls himself in a fit of rage." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Real strength is not winning a wrestling match but holding yourself together when anger flares. Self-control in the heat of the moment is the greater power.

Endurance of Afflictions

باب احتمال الأذى

This short chapter is about ihtimal al-adha, bearing the harm that comes from others, especially from family who repay kindness with coldness. Its single hadith answers a very human complaint: what do I do when I keep doing right by people who keep doing wrong by me?

The Prophet's reply reframes the whole situation. Patience in maintaining the bond is not a loss; it places the burden on those who break it and earns the constant support of Allah for the one who keeps reaching out.

HADITH 647

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رجلاً قال: يا رسول الله إن لي قرابة أصلهم ويقطعونني، وأحسن إليهم ويسيئون إلي، وأحلم عنهم ويجهلون علي! فقال: "لئن كنت كما قلت فكأنما تسفهم المل ولا يزال معك من الله تعالى ظهير عليهم ما دمت على ذلك" ((رواه مسلم)) وقد سبق شرحه في "باب صلة الأرحام".

A man said to Messenger of Allah (ﷺ): "I have relatives with whom I try to maintain good relationship but they sever relations with me; whom I treat kindly but they treat me badly, with whom I am gentle but they are rough to me." He (ﷺ) replied, "If you are as you have said, then it is as though you are feeding them hot ashes and you will not be without a supporter against them from Allah, as long as you do so." [Muslim].

IN PLAIN WORDS

A man whose relatives repaid his kindness with coldness was told that patiently continuing to do good leaves the wrong on them, and Allah keeps supporting him as long as he keeps it up. Stay good even when others do not.

REFERENCE : RIYAD AS-SALIHIN 647 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 647

CHAPTER 77

Indignation against the Transgression of Divine Laws

باب الغضب إذا انتهكت حرمت الشرع والانتصار لدين الله تعالى

This chapter is about al-ghadab, anger, but anger of a very specific kind: the indignation that rises when the sacred limits of the religion are violated. The Arabic title speaks of being roused when the hurumat, the inviolable things of Allah, are breached, and of championing the cause of His religion.

Earlier chapters praised restraining personal anger; here we see its rightful place. The Prophet stays calm over insults to himself yet visibly changes when a worshipper is driven away from prayer, when creation is mocked, when the law is treated unequally, or when the place of prayer is disrespected. The lesson is to keep anger asleep for the self and awake for the rights of Allah.

HADITH 648

Abu Mas'ud 'Uqbah bin 'Amr Al-Badri (May Allah be pleased with him) reported:

وعن أبي مسعود عقبة بن عمرو البدرى رضي الله عنه قال: جاء رجل إلى النبي صلى الله عليه وسلم، فقال: إني لأتأخر عن صلاة الصبح من أجل فلان مما يطيل بنا! فما رأيت النبي صلى الله عليه وسلم غضب في موعظة قط أشد مما غضب يومئذ، فقال: “يا أيها الناس: إن منكم منفرين، فأياكم أم الناس فليوجز، فإن من ورائه الكبير والصغير وذا الحاجة” ((متفق عليه))

A man came to the Prophet (ﷺ) and said: "I join the morning Salat late because of so-and-so who leads it and prolongs it." (Abu Mas'ud said): I have never seen the Prophet (ﷺ) so angry while giving a speech as he was on that day. He (ﷺ) said, "Some of you create hatred among the people against faith. Whoever leads Salat (the prayer), should make it brief because the congregation includes old men and youngsters and those who have some urgent work to do." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A man complained that the morning prayer was being led too long. The Prophet, rarely so angry, warned that overburdening worshippers turns people away, and told whoever leads to keep it short out of care for the weak and the busy.

REFERENCE : RIYAD AS-SALIHIN 648 IN-BOOK REFERENCE : INTRODUCTION, HADITH 648

HADITH 649

'Aishah (May Allah be pleased with him) reported:

وعن عائشة رضي الله عنها قالت: قدم رسول الله صلى الله عليه وسلم من سفر وقد سترت سهوة لى بقرام فيه تماثيل، فلما رآه رسول الله صلى الله عليه وسلم هتكه وتلون وجهه وقال: "يا عائشة: أشد الناس عذابا عند الله يوم القيامة الذين يضاهون بخلق الله" ((متفق عليه)).

Messenger of Allah (ﷺ) returned once from a journey, and saw a curtain which I had hung along a platform with some pictures on it. The colour of his face changed. He tore it up and said, "O 'Aishah, the most tormented people on the Day of Resurrection are those who contend with Allah in terms of creation." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Seeing a curtain decorated with images of living beings, the Prophet's face changed and he warned against those who try to imitate Allah's act of creation. He took the matter seriously.

REFERENCE : RIYAD AS-SALIHIN 649 IN-BOOK REFERENCE : INTRODUCTION, HADITH 649

HADITH 650

'Aishah (May Allah be pleased with him) reported:

وعنها أن قريشاً أهمهم شأن المرأة المخزومية التي سرقت فقالوا: من يكلم فيها رسول الله صلى الله عليه وسلم؟ فقالوا: من يجترئ عليه إلا أسامة بن زيد حب رسول الله صلى الله عليه وسلم؟ فكلمة أسامة، فقال رسول الله صلى الله عليه وسلم: "أتشفع في حد من حدود الله تعالى؟!" ثم قام فاخطب ثم قال: "إنما أهلك من قبلكم أنهم كانوا إذا سرق فيهم الشريف تركوه، وإذا سرق فيهم الضعيف أقاموا عليه الحد! وإيم الله، لو أن فاطمة بنت محمد سرقت لقطعت يدها" ((متفق عليه)).

The Quraish were much worried about the case of a Makhzumiyyah woman who had committed theft and wondered who should intercede for her with Messenger of Allah (ﷺ) (so that she would not get punished for her crime). Some said Usamah bin Zaid (May Allah be pleased with him) was his beloved and so he may dare do so. So Usamah(May Allah be pleased with him) spoke to him about that matter and the Prophet (ﷺ) said to him, "Do you intercede when one of the legal punishments ordained by Allah has been violated?" Then he got up and addressed the people saying, "The people before you were ruined because when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allah, were Fatimah, the daughter of

Muhammad, to commit the theft, I would have cut off her hand." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When people sought to spare a thief from punishment because she was from a noble family, the Prophet warned that earlier nations were ruined by applying the law only to the weak. Justice must not bend for status, even for his own daughter.

REFERENCE : RIYAD AS-SALIHIN 650 IN-BOOK REFERENCE : INTRODUCTION, HADITH 650

HADITH 651

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم رأى نخامة في القبلة، فشق ذلك عليه حتى رؤى في وجهه، فقام فحكه بيده فقال: "إن أحدكم إذا قام في صلاته فإنه يناجي ربه، وإن ربه بينه وبين القبلة، فلا يبرزن أحدكم في القبلة، ولكن عن يساره، أو تحت قدمه" ثم أخذ طرف ردائه فبصق فيه، ثم رد بعضه على بعض فقال: "أو يفعل هكذا" ((متفق عليه)).

The Prophet (ﷺ) noticed spittle in the mosque in the direction of the Qiblah. The signs of disgust were perceived on his face. Then, he stood up and scraped it away with his own hand and said, "When you stand in Salat, you hold communion with your Rubb and He is between you and the Qiblah. Let no one therefore cast out his spittle in that direction, but only to his left or under his foot." Then he caught hold a corner of his sheet, spat into it and folded it up and said, "Or he should do like this." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Disgusted at spittle facing the prayer direction, the Prophet cleaned it himself and taught that in prayer a person is in communion with their Lord, so that direction must be kept respected.

REFERENCE : RIYAD AS-SALIHIN 651 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 651

CHAPTER 78

Obligation of Rulers to show Kindness to their Subjects

باب أمر ولاية الأمور بالرفق برعاياهم ونصيحتهم والشفقة والنهي عن غشهم والتشديد عليهم وإهمال مصالحهم والغفلة عنهم وعن حوائجهم

This chapter is about authority as a trust. The long Arabic title centers on commanding those in charge to show rifaq, gentleness, toward the people under them, to advise them sincerely, and to never deceive, oppress, or neglect their needs. Leadership here is weighed not by power held but by care given.

Notice the recurring word ra'in, a shepherd or guardian. Every person tends some flock, and the higher the trust, the heavier the account. The hadith move from the universal duty of every guardian, to grave warnings for rulers who betray their people, to a prayer that mirrors back on leaders the very treatment they give, to the believer's own duty to honor rights even under imperfect rulers.

HADITH 652

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "كلكم راع، وكلكم مسئول عن رعيته: الإمام راع ومسئول عن رعيته، والرجل راع في أهله ومسئول عن رعيته، والمرأة راعية في بيت زوجها ومسئولة عن رعيته، والخادم راع في مال سيده ومسئول عن رعيته وكلكم راع ومسئول عن رعيته" ((متفق عليه))

I heard Messenger of Allah (ﷺ) saying, "All of you are guardians and are responsible for your wards. The ruler is a guardian and

responsible for his subjects; the man is a guardian and responsible for his family; the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Everyone is a guardian responsible for those in their care: a ruler over his people, a man over his family, a woman over her household. Each will answer for the trust placed in their hands.

REFERENCE : RIYAD AS-SALIHIN 652 IN-BOOK REFERENCE : INTRODUCTION, HADITH 652

HADITH 653

Abu Ya'la Ma'qil bin Yasar (May Allah be pleased with him) reported:

وعن أبي يعلى معقل بن يسار رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "ما من عبد يستر عليه الله رعية، يموت يوم يموت وهو غاش لرعيته، إلا حرم الله عليه الجنة" ((متفق عليه)) ((وفي رواية: "فلم يحطها بنصحها لم يجد رائحة الجنة")) وفي رواية لمسلم: "ما من أمير يملأ أمور المسلمين، ثم لا يجهد لهم وينصح لهم، إلا لم يدخل معهم الجنة".

Messenger of Allah (ﷺ) said, "Any slave whom Allah makes him in charge of subjects and he dies while he is not sincere to them, Allah will make Jannah unlawful for him." [Al-Bukhari and Muslim].

Another narration is: Allah's Messenger (ﷺ) said, "He who does not look after his subjects with goodwill and sincerity, will be deprived of the fragrance of Jannah." A narration in Muslim is: Messenger of Allah (ﷺ) said, "A ruler who, having control over the affairs of the Muslims, does not strive diligently for their betterment and does not serve them sincerely, will not enter Jannah with them."

IN PLAIN WORDS

A leader who dies having been insincere or neglectful toward the people under his charge faces severe loss. Authority over others is a heavy trust to discharge honestly.

REFERENCE : RIYAD AS-SALIHIN 653 IN-BOOK REFERENCE : INTRODUCTION, HADITH 653

HADITH 654

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: سمعت رسول الله صلى الله عليه وسلم يقول في بيتي هذا: "اللهم من ولي من أمر أمتي شيئاً فشق عليهم، فاشقق عليه ومن ولي من أمر أمتي شيئاً، فرفق بهم، فارفق به" ((رواه مسلم)).

I heard the the Messenger of Allah (ﷺ) supplicating in my house: "O Allah! Treat harshly those who rule over my Ummah with harshness, and treat gently those who rule over my Ummah with gentleness." [Muslim].

IN PLAIN WORDS

The Prophet prayed that whoever rules his community harshly be treated harshly, and whoever rules gently be treated gently. Leaders are repaid in kind for how they treat people.

REFERENCE : RIYAD AS-SALIHIN 654 IN-BOOK REFERENCE : INTRODUCTION, HADITH 654

HADITH 655

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "كانت بنو إسرائيل تسوسهم الأنبياء، كلما هلك نبي خلفه نبي، وإنه لا نبي بعدى وسيكون بعدى خلفاء فيكثرون" قالوا: يا رسول الله فما تأمرنا؟ قال: "أوفوا ببيعة الأول فالأول، ثم أعطوهم حقهم، واسألوا الله الذى لكم، فإن الله سائلهم عما استرعاهم" ((متفق عليه))

Messenger of Allah (ﷺ) said, "The Banu Isra'il were ruled by the Prophets. When one Prophet died, another succeeded him. There will be no Prophet after me. Caliphs will come after me, and they will be many." The Companions said: "O Messenger of Allah, what do you command us to do?" He said, "Fulfill the pledge of allegiance to which is sworn first (then swear allegiance to the others). Concede to them their due rights and ask Allah that which is due to you. Allah will call them to account in respect of the subjects whom He had entrusted to them." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Foretelling many leaders to come, the Prophet advised honoring the first pledge given, giving rulers their due, and asking Allah for one's own rights, since Allah will hold leaders to account. Fulfill your duties and leave their reckoning to Allah.

REFERENCE : RIYAD AS-SALIHIN 655 IN-BOOK REFERENCE : INTRODUCTION, HADITH 655

HADITH 656

'Aidh bin 'Amr (May Allah be pleased with him) reported:

وعن عائذ بن عمرو رضي الله عنه أنه دخل على عبيد الله بن زياد، فقال له: أى بنى، إني سمعت رسول الله صلى الله عليه وسلم يقول: "إن

شر الرعاء الحطمة" فإياك أن تكون منهم. ((متفق عليه))

I visited 'Ubaidullah bin Ziyad and said to him: "Dear son, I heard Messenger of Allah (ﷺ) saying, 'The worst of rulers are those who treat their subjects harshly. Beware, lest you should be one of them.'" [Al-Bukhari].

IN PLAIN WORDS

A Companion warned a governor with the Prophet's words that the worst rulers are those who treat their people harshly. Harsh leadership is a grave failing.

REFERENCE : RIYAD AS-SALIHIN 656 IN-BOOK REFERENCE : INTRODUCTION, HADITH 656

HADITH 657

Abu Maryam Al-Azdi (May Allah be pleased with him) reported:

وعن أبي مريم الأزدي رضي الله عنه أنه قال معاوية رضي الله عنه سمعت رسول الله صلى الله عليه وسلم يقول: "من ولاه الله شيئاً من أمور المسلمين، فاحتجب دون حاجتهم وخلتهم وفقرهم، احتجب الله دون حاجته وخلته وفقره يوم القيامة" فجعل معاوية رجلاً على حوائج الناس. ((رواه أبو داود والترمذي)).

I said to Mu'awiyah (bin Abu Sufyan) (May Allah be pleased with them): I heard Messenger of Allah (ﷺ) saying, "If Allah invests to someone the affairs of the Muslims and he (i.e., the ruler) ignores their rights, denies their access to him and neglects their needs, Allah will not answer his prayer or realize his hopes and will act towards him with indifference on the Day of Resurrection." So Mu'awiyah appointed a person to keep a vigil on the necessities of the people and to fulfill them. [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

A ruler who shuts people out and ignores their needs will find Allah ignoring his own pleas on the Day of Resurrection. Hearing this, the listener appointed someone to attend to people's needs. Leaders must stay reachable and caring.

REFERENCE : RIYAD AS-SALIHIN 657 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 657

The Just Ruler

باب الوالى العادل

This chapter turns to the person who holds power and asks what it looks like to carry it well. The Arabic word is 'adl, justice, the act of putting every right in its proper place. A ruler here is anyone given charge over others, from a head of state down to a parent or a manager, and the chapter celebrates the one who handles that trust fairly.

Notice how high Islam lifts the just leader. He stands first among the seven sheltered under Allah's shade on the Day of Resurrection, he is seated on a pulpit of light, and he is named among the people of Jannah. Read together, these hadith make justice not a dry administrative duty but an act of worship that draws a person close to Allah.

HADITH 658

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبى هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال:
 “سبعة يظلهم الله في ظله يوم لا ظل إلا ظله: إمام عادل، وشاب نشأ
 في عبادة الله تعالى، ورجل قلبه معلق بالمساجد، ورجلان تحابا في الله
 اجتمعا عليه وتفرقا عليه، ورجل دعت امرأته ذات منصب وجمال،
 فقال: إني أخاف الله، ورجل تصدق بصدقة فأخفاها حتى لا تعلم
 شماله ما تنفق يمينه، ورجل ذكر الله خالياً ففاضت عيناه” ((متفق
 عليه))

The Prophet (ﷺ) said, "Seven are (the persons) whom Allah will give protection with His Shade *on the Day when there will be no shade except His Shade (i.e., on the Day of Resurrection), and they are: A just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosque; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful and high ranking woman seduces (for illicit relation), but he (rejects this offer by saying): 'I fear Allah'; a person who gives a charity and conceals it (to such an extent) that the left hand might not know what the right has given; and a person who remembers Allah in solitude and his eyes well up.*" [Al-Bukhari and Muslim]. The Shade of Allah to which this Hadith refers to is the shade of His Throne.

IN PLAIN WORDS

The Prophet named seven kinds of people Allah will shade on the Day when there is no other shade, beginning with the just ruler. Sincere, hidden devotion and fairness earn this special protection.

REFERENCE : RIYAD AS-SALIHIN 658 IN-BOOK REFERENCE : INTRODUCTION, HADITH 658

HADITH 659

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "إن المقسطين عند الله على منابر من نور: الذين يعدلون في حكمهم وأهليهم وما ولوا" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "The just will be seated upon pulpits of light." Those who are fair with regards to their judgement and their family and those who are under them." [Muslim].

IN PLAIN WORDS

Those who judge fairly, in public office and within their own families, will be honored on pulpits of light. Justice toward everyone in your care is richly rewarded.

REFERENCE : RIYAD AS-SALIHIN 659 IN-BOOK REFERENCE : INTRODUCTION, HADITH 659

HADITH 660

'Auf bin Malik (May Allah be pleased with him) reported:

وعن عوف بن مالك رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "خياركم أئمتكم الذين تحبونهم ويحبونكم، وتصلون عليهم ويصلون عليكم، وشرار أئمتكم الذين تبغضونهم ويبغضونكم، وتلعنونهم ويلعنونهم!" قال: قلنا يا رسول الله، أفلا ننبأه؟ قال: لا، ما أقاموا فيكم الصلاة، لا ما أقاموا فيكم الصلاة" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "The best of your rulers are those whom you love and who love you, and those who supplicate Allah in your favour and you supplicate Allah in their favour. The worst of your rulers are those whom you hate and who hate you; and whom you curse and who curse you." It was asked (by those who were present): "Should not we oppose them?" He said, "No, as long as they establish Salat; as long as they establish Salat in your midst." [Muslim].

IN PLAIN WORDS

The best leaders are those who love their people and pray for them and are loved in return, while the worst are met with mutual hatred. Affection between leader and led is a sign of good leadership.

REFERENCE : RIYAD AS-SALIHIN 660 IN-BOOK REFERENCE : INTRODUCTION, HADITH 660

'Iyad bin Himar (May Allah be pleased with him) reported:

وعن عياض بن حمار رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "أهل الجنة ثلاثة: ذو سلطان مقسط موفق، ورجل رحيم رفيق القلب لكل ذي قربى ومسلم، وعفيف متعفف ذو عيال".
((رواه مسلم)).

Messenger of Allah (ﷺ) said, "The people of Jannah will be of three kinds: A just successful ruler, a man who shows mercy to his relatives, and a pious believer who has a large family and refrains from begging." [Muslim].

IN PLAIN WORDS

Among the people of Paradise the Prophet named a just and successful ruler, one merciful to relatives, and a chaste believer with a large family who keeps from begging. Fair authority places a person among the blessed.

REFERENCE : RIYAD AS-SALIHIN 661 IN-BOOK REFERENCE : INTRODUCTION, HADITH 661

CHAPTER 80

Obligation of Obedience to the Ruler in what is Lawful and Prohibition of Obeying them in what is Unlawful

باب وجوب طاعة ولاية الأمر في غير معصية وتحريم طاعتهم في المعصية

Having praised the just ruler, the collection now addresses the harder reality of living under leaders who may be flawed. The principle is captured in the phrase as-sam' wat-ta'ah, to listen and obey, balanced against a firm limit, la ta'ata li-makhlūqin fi ma'siyat al-Khaliq, no obedience to any creature in disobedience to the Creator.

Read across these hadith, two threads run side by side. One urges patience, unity, and obedience to those in authority even when they fall short, warning against splitting from the community. The other draws a clear red line: a command to sin is never to be followed. Note too that obeying a leader in what is right is tied back to obeying Allah and His Messenger, while the believer's own duties remain his to fulfil regardless of how others behave. Where these reports brush against questions of governance and authority, the broad lesson is spiritual, ordering, patience and sincerity, while the detailed rulings belong to the scholars.

HADITH 662

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "على المرء المسلم السمع والطاعة فيما أحب وكره، إلا أن يؤمر بمعصية، فإذا أمر بمعصية فلا سمع ولا طاعة" ((متفق عليه))

The Prophet (ﷺ) said, "It is obligatory upon a Muslim to listen (to the ruler) and obey whether he likes it or not, except when he is

ordered to do a sinful thing; in such case, there is no obligation to listen or to obey." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A Muslim should listen to and obey those in authority whether he likes it or not, with one clear exception: there is no obedience in a command to sin. Obey within the bounds of what is right.

REFERENCE : RIYAD AS-SALIHIN 662 IN-BOOK REFERENCE : INTRODUCTION, HADITH 662

HADITH 663

Ibn 'Umar (May Allah be pleased with them) reported:

وعنه قال: كُنَّا إِذَا بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا: “فِي مَا اسْتَطَعْتُمْ” ((متفق عليه))

Whenever we took a pledge of allegiance to Messenger of Allah (ﷺ) to hear and obey, he (ﷺ) would say to us, "As far as you are capable of." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Even the pledge to hear and obey was qualified by the Prophet with the words as far as you are able. Obedience is asked within a person's genuine capacity.

REFERENCE : RIYAD AS-SALIHIN 663 IN-BOOK REFERENCE : INTRODUCTION, HADITH 663

HADITH 664

Ibn 'Umar (May Allah be pleased with them) reported:

وعنه قال: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ “مَنْ خَلَعَ يَدًا مِنْ طَاعَةِ لِقَى اللَّهَ يَوْمَ الْقِيَامَةِ وَلَا حِجَةَ لَهُ، وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً” ((رواه مسلم)). وفي رواية له: “وَمَنْ مَاتَ

وهو مفارق للجماعة، فإنه يموت ميتة جاهلية" ((رواه مسلم)). وفي رواية له: "ومن مات وهو مفارق للجماعة، فإنه يموت ميتة جاهلية".

Messenger of Allah (ﷺ) said, "One who withdraws his hand from obedience (to the Amir) will find no argument (in his defense) when he stands before Allah on the Day of Resurrection; and one who dies without having sworn allegiance will die the death of one belonging to the Days of Ignorance." [Muslim]. Another narration is: The Messenger of Allah (ﷺ) said, "He who dies having defected from obedience (to the Amir) and discards his association with the main body of the (Muslim) community, dies the death of one belonging to the Days of Jahiliyyah."

IN PLAIN WORDS

The Prophet warned against breaking away from rightful authority and from the unity of the community. Staying within the group and honoring legitimate leadership matters greatly.

REFERENCE : RIYAD AS-SALIHIN 664 IN-BOOK REFERENCE : INTRODUCTION, HADITH 664

HADITH 665

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
"اسمعوا وأطيعوا، وإن استعمل عليكم عبد حبشي، كأن رأسه زبيبة"
((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "Hear and obey even if an Abyssinian slave whose head is like a raisin is placed in authority over you." [Al- Bukhari].

IN PLAIN WORDS

Hear and obey rightful leadership even if the one placed over you is of humble origin. Authority is to be respected regardless of a leader's background.

REFERENCE : RIYAD AS-SALIHIN 665 IN-BOOK REFERENCE : INTRODUCTION, HADITH 665

HADITH 666

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
“عليك السمع والطاعة في عسرك ويسرك ومنشطك، ومكرهك وأثرة
عليك” ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "It is obligatory upon you to listen and obey the orders of the ruler in prosperity and adversity, whether you are willing or unwilling, or when someone is given undue preference to you." [Muslim].

IN PLAIN WORDS

A Muslim is told to listen and obey in ease and hardship, willingly or not, even when others are unfairly favored over him. Patience with leadership is asked in good times and bad.

REFERENCE : RIYAD AS-SALIHIN 666 IN-BOOK REFERENCE : INTRODUCTION, HADITH 666

HADITH 667

'Abdullah bin 'Amr (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو رضي الله عنهما قال: كنا مع رسول الله صلى
الله عليه وسلم في سفر، فنزلنا منزلاً، فمنا من يصلح خبائه، ومنا من
ينتضل، ومنا من هو في جشره، إذ نادى منادي رسول الله صلى الله

عليه وسلم الصلاة جامعة. فاجتمعنا إلى رسول الله صلى الله عليه وسلم فقال: "إنه لم يكن نبي قبلي إلا كان حقاً عليه أن يدل أمته على خير ما يعلمه لهم، وينذرهم شر ما يعلمه لهم، وإن أمتكم هذه جعل عاقبتها في أولها، وسيصيب آخرها بلاء وأمر تنكرونها، وتجيئ فتن يرقق بعضها بعضاً، وتجيئ الفتنة فيقول المؤمن: هذه مهلكتي، ثم تتكشف؛ وتجيئ الفتنة فيقول المؤمن: هذه هذه، فمن أحب أن يزرح عن النار، ويدخل الجنة، فلتأته منيته وهو يؤمن بالله واليوم الآخر، وليأت إلى الناس الذي يحب أن يؤتى إليه. ومن بايع إماماً فأعطاه صفقة يده، وثمرة قلبه، فليطعه إن استطاع، فإن جاء آخر ينازعه، فاضربوا عنق الآخر" ((رواه مسلم)). قوله: "ينتضل" أى: يسابق بالرمي بالنبل والنشاب. "والجشر" بفتح الجيم والشين المعجمة وبالراء: وهى الدواب التى ترعى وتبيت مكانها. وقوله: "يرقق بعضها بعضاً" أى: يصير بعضها بعضاً رقيقاً، أى: خفيفاً لعظم ما بعده، فالثانى يرقق الأول. وقيل: معناه، يشوق بعضها إلى بعض بتحسينها وتسويلها، وقيل: يشبه بعضها بعضاً.

We accompanied Messenger of Allah (ﷺ) on a journey. We halted at a place to take a rest. Some of us began to set right their tents, others began to graze their animals while others were engaged in competing with one another in archery when an announcer of Messenger of Allah (ﷺ) announced that people should gather for Salat. We gathered around the Messenger of Allah and he (ﷺ) addressed us, saying, "Every Prophet before me was under

obligation to guide his followers to what he knew was good for them and to warn the evil thing which he knew. As for this Ummah, it will have sound state and in its early stage of existence; but the last phase of its existence, will be faced with trials and with things you do not recognize. There will be tremendous trials, one after the other, and to each the believer will say, 'That is it'. Whenever a trial arrives the believer will say: 'This is going to bring about my destruction.' When this passes, another calamity will approach and he will say: 'This surely is going to be my end.' Whosoever wishes to be removed from the Fire (Hell) and admitted to Jannah should die with faith in Allah and the Last Day; and he should treat others as he wishes to be treated. He who swears allegiance to an Imam, he should give him the pledge in ratification and the sincerity of his heart. He should obey him to the best of his capacity. If another man comes forward as a claimant (when one has already been installed), behead the second." [Muslim].

IN PLAIN WORDS

Foretelling fierce trials ahead, the Prophet said whoever wants Paradise should die in faith and treat others as he wishes to be treated, and should give a leader sincere allegiance and obey him as best he can. Hold to faith and good conduct through troubled times.

REFERENCE : RIYAD AS-SALIHIN 667 IN-BOOK REFERENCE : INTRODUCTION, HADITH 667

HADITH 668

Wa'il bin Hujr (May Allah be pleased with him) reported:

وعن أبي هنيذة وائل بن حجر رضي الله عنه قال: سأل سلمة بن يزيد
الجعفي رسول الله صلى الله عليه وسلم ، فقال: يا بني الله، أرايت إن
قامت علينا امراء يسألونا حقهم، ويمنعونا حقنا، فما تأمرنا؟ فأعرض

عنه، ثم سأله، فقال رسول الله صلى الله عليه وسلم "اسمعوا وأطيعوا؛
فإنما عليهما حملوا، وعليكم ما حملتم" ((رواه مسلم)).

Salamah bin Yazid Al-Ju'f (May Allah be pleased with him) asked Messenger of Allah (ﷺ): "O Prophet of Allah! Tell us, what you command us to do if there arises over us rulers who demand of us what is due to them and refuse us what is due to us." Messenger of Allah (ﷺ) turned away from him, but he repeated the same question. Thereupon Messenger of Allah (ﷺ) said, "Listen to them and obey them. They are responsible for their obligations and you are accountable for yours." [Muslim].

IN PLAIN WORDS

Asked what to do under rulers who take their rights but withhold the people's, the Prophet said to listen and obey, for leaders answer for their duties and people for theirs. Fulfill your own obligations and leave their account to Allah.

REFERENCE : RIYAD AS-SALIHIN 668 IN-BOOK REFERENCE : INTRODUCTION, HADITH 668

HADITH 669

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

وعن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إنها ستكون بعدى أثره، وأمور تنكرونها!" قالوا: يا رسول الله، كيف تأمر من أدرك منا ذلك؟ قال: "تؤدون الحق الذي عليكم، وتسالون الله الذي لكم" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "There will be discrimination after my death and there will be other matters that you will disapprove." He was asked: "O Messenger of Allah! What do you command us to do when we are encountered with such happenings?" He answered,

"Give what is due from you and supplicate to Allah for your rights."
[Al- Bukhari and Muslim].

IN PLAIN WORDS

Warned of unfairness to come, the Companions were told to give what they owe and ask Allah for what is owed to them. Do your part and entrust your rights to Allah.

REFERENCE : RIYAD AS-SALIHIN 669 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 669

HADITH 670

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
“من أطاعني فقد أطاع الله، ومن عصاني فقد عصى الله، ومن يطع
الأمير فقد أطاعني، ومن يعص الأمير فقد عصاني” ((متفق عليه)).

Messenger of Allah (ﷺ) said, "Whosoever obeys me, obeys Allah; and he who disobeys me, disobeys Allah; and whosoever obeys the Amir (leader), in fact, obeys me; and he who disobeys the Amir, in fact, disobeys me." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Obeying the Prophet is obeying Allah, and obeying a rightful leader is obeying the Prophet, just as disobedience runs the same chain. Lawful authority is linked back to obedience to Allah.

REFERENCE : RIYAD AS-SALIHIN 670 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 670

HADITH 671

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "من كره من أميره شيئاً فليصبر، فإنه من خرج من السلطان شبراً مات ميتة جاهلية" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "If a person notices in his ruler what he dislikes, he should show patience because he who departs from the (Muslim) community a cubit, dies like those who died in the Days of Ignorance." [Al-Bukhari and Muslim].

IN PLAIN WORDS

If a person sees something he dislikes in his ruler, he should be patient rather than break away from the community. Splitting off is treated as a serious matter.

REFERENCE : RIYAD AS-SALIHIN 671 IN-BOOK REFERENCE : INTRODUCTION, HADITH 671

HADITH 672

Abu Bakrah (May Allah be pleased with him) reported:

وعن أبي بكرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من أهان السلطان أهانه الله" ((رواه الترمذي وقال: حديث حسن)). وفي الباب أحاديث كثيرة في الصحيح ، وقد سبق بعضها في أبواب.

I heard Messenger of Allah (ﷺ) saying, "He who insults the rulers Allah will insult him." [At-Tirmidhi, who classified it as Hadith Hasan].

IN PLAIN WORDS

The Prophet warned that whoever insults those in authority will himself be disgraced by Allah. Contempt for rightful leaders carries a

cost.

REFERENCE : RIYAD AS-SALIHIN 672 IN-BOOK REFERENCE : INTRODUCTION,
HADITH 672

CHAPTER 81

Undesirability of Aspiring for Office

باب النهى عن سؤال الإمارة واختيار ترك الولايات إذا لم يتعين عليه أو تدع حاجة اليه

After the duties owed to leaders, the focus shifts to the heart of the would-be leader himself, and a striking warning emerges: do not chase power. The Arabic for command, imarah, becomes here a trust, amanah, something weighty that will be asked about rather than a prize to be won.

Notice the recurring pairing in these hadith of help versus abandonment, and honour versus regret. Authority sought eagerly tends to leave a person stranded with it, while authority placed on someone without grasping comes with divine support. The chapter does not condemn service; it warns against craving it, since on the Day of Resurrection it becomes disgrace and remorse for all but the one who shoulders it justly and discharges it fully.

HADITH 673

'Abdur-Rahman bin Samurah (May Allah be pleased with him) reported:

وعن أبي سعيد عبد الرحمن بن سمرة رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم ، "يا عبد الرحمن بن سمرة: لا تسأل الإمارة، فإنك إن أعطيتها عن غير مسألة أعنت عليها، وإن أعطيتها عن مسألة وكلت إليها، وإذا حلفت على يمين ، فرأيت غيرها خيراً منها، فأت الذي هو خير ، وكفر عن يمينك" ((متفق عليه)) .

The Messenger of Allah (ﷺ) said to me, "Do not ask for position of authority. If you are granted this position without asking for it, you

will be helped (by Allah) in discharging its responsibilities; but if you are given it as a result of your request, you will be left alone as its captive. If you take an oath to do something and then find a better alternative, you should adopt the latter and expiate for your oath." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet advised not to seek a position of authority: if it is given without asking, Allah helps you carry it, but if you chase it, you are left to manage it alone. He also taught keeping to the better option after an oath, with expiation.

REFERENCE : RIYAD AS-SALIHIN 673 IN-BOOK REFERENCE : INTRODUCTION, HADITH 673

HADITH 674

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: “
يا أبا ذر إني أراك ضعيفاً، وإني أحبُّ لك ما أحبُّ لنفسي، لا تأمرن
على اثنين ولا تولين مال يتيم” ((رواه مسلم)).

Messenger of Allah (ﷺ) said to me, "O Abu Dharr, I see that you are weak and I like for you what I like for myself. Do not rule over (even) two persons, and do not manage an orphan's property." [Muslim].

IN PLAIN WORDS

Out of care, the Prophet told a man he saw as not strong enough not to take charge even of two people or an orphan's wealth. Authority should match a person's real capacity.

REFERENCE : RIYAD AS-SALIHIN 674 IN-BOOK REFERENCE : INTRODUCTION, HADITH 674

HADITH 675

Abu Dharr (May Allah be pleased with him) reported:

وعنه قال: قلت يا رسول الله ألا تستعملني؟ فضرب يده على منكبي ثم قال: "يا أبا ذر إنك ضعيف، وإنها أمانة، وإنها يوم القيامة خزي وندامة، إلا من أخذها بحقها، وأدى الذي عليه فيها" ((رواه مسلم)).

I said to Messenger of Allah (ﷺ): "Why do you not appoint me to an (official) position?" He (ﷺ) patted me on the shoulder with his hand and said, "O Abu Dharr, you are a weak man and it is a trust and 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 (discharges its obligations efficiently)." [Muslim].

IN PLAIN WORDS

When the same man asked for a post, the Prophet explained that authority is a trust that becomes disgrace and regret on the Day of Resurrection, except for one who takes it up responsibly and fulfills it. Office is weighty, not a prize.

REFERENCE : RIYAD AS-SALIHIN 675 IN-BOOK REFERENCE : INTRODUCTION, HADITH 675

HADITH 676

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إنكم ستحرصون على الإمارة، وستكون ندامة يوم القيامة" ((رواه البخاري)).

Messenger of Allah (ﷺ) said, "You will covet for getting a position of authority, but remember that it will be a cause of humiliation and remorse on the Day of Resurrection." [Al- Bukhari]

IN PLAIN WORDS

The Prophet warned that people will crave positions of authority that will turn into humiliation and regret on the Day of Resurrection. Chasing power for its own sake ends badly.

REFERENCE : RIYAD AS-SALIHIN 676 IN-BOOK REFERENCE : INTRODUCTION, HADITH 676

CHAPTER 82

Appointment of Pious Governors, Advisors and Judges

باب حث السلطان والقاضي وغيرهما من ولادة الأمور على اتخاذ وزير صالح وتحذيرهم من قرناء السوء والقبول منهم

This short chapter looks at the company a leader keeps, and how decisively that company shapes him. The Arabic word is bitanah, the inner circle so close it is likened to the lining of a garment, the advisers and confidants whose voices reach a ruler in private.

Read together, the two hadith present a single truth from two sides. Every person of authority is pulled between counsel toward good and counsel toward evil, and a sign of Allah's favour upon a leader is that He grants him a sincere adviser who corrects and supports him. The lesson reaches beyond rulers to all of us: who we let close to our ear quietly steers where we go.

HADITH 677

Abu Sa'id and Abu Hurairah (May Allah be pleased with him) reported:

-عن أبي سعيد وأبي هريرة رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "ما بعث الله من نبي، ولا استخلف من خليفة إلا كانت له بطانتان بطانة تأمره بالمعروف وتحضه عليه، وبطانة تأمره بالشر وتحضه عليه، والمعصوم من عصم الله" ((رواه البخارى)).

Messenger of Allah (ﷺ) said, "Allah neither raised up any Prophet nor did He authorize any person with ruling power but for whom there were two types of entourage: one enjoins upon him to do good and incites him to carry it out, and the other enjoins evil and

goads him; and the protected (from the bad entourage) is the one whom Allah protects." [Al-Bukhari].

IN PLAIN WORDS

Every prophet and ruler has two kinds of close advisers, one urging good and one urging evil, and the one truly protected is whoever Allah protects. The voices we keep near us pull us one way or the other.

REFERENCE : RIYAD AS-SALIHIN 677 IN-BOOK REFERENCE : INTRODUCTION, HADITH 677

HADITH 678

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم:
“إذا أراد الله بالأمير خيراً، جعل له وزير صدق، إن نسي ذكره، وإن
ذكر أعانه، وإذا أراد به غير ذلك جعل له وزير سوء، إن نسي لم يذكره،
وإن ذكر لم يعنه” ((رواه أبو داود بإسناد جيد على شرط مسلم)).

Messenger of Allah (ﷺ) said, "When Allah desires good for a ruler, He appoints for him a sincere adviser who will remind him if he forgets and helps him if he remembers. When Allah wishes for him the contrary, He appoints for him a bad adviser who will not remind him if he forgets, nor will he help him if he remembers." [Abu-Dawud].

IN PLAIN WORDS

When Allah wants good for a leader, He gives him a sincere adviser who reminds and helps him; when He wills otherwise, the adviser does neither. A truthful counselor is a sign of Allah's favor.

CHAPTER 83

Prohibition on Appointing an Aspirant Person to Public

باب النهى عن تولية الإمارة والقضاء وغيرهما من الولايات لمن سألها أو حرص عليها فعرض بها

This short chapter sets a careful boundary around leadership. The eager hand that reaches for a post of authority is often the hand least suited to hold it, because craving power can grow from the ego rather than from a wish to serve. The Arabic word for this office, imarah (command or governorship), names a trust, not a prize.

Notice how the Prophet, peace be upon him, does not scold the request as sinful, yet still refuses it. The lesson is about the heart behind the asking. Those given responsibility without seeking it are more likely to be carried by Allah's help; those who chase it are left to lean on themselves.

HADITH 679

Abu Musa Ash'ari (May Allah be pleased with him) reported:

-عن أبي موسى الأشعري رضي الله عنه قال: دخلت على النبي صلى الله عليه وسلم أنا ورجلان من بني عمي، فقال أحدهما: يا رسول الله أمرنا على بعض ما ولاك الله، عز وجل، وقال الآخر مثل ذلك، فقال: "إنا والله لا نولى هذا العمل أحدا سألنا، أو أحدا حرص عليه" ((متفق عليه)).

I called on the Prophet (ﷺ) with two of my cousins. One of them said to him: "O Messenger of Allah (ﷺ), appoint me governor of some land over which Allah has given you authority." The other also

requested for something of the same nature. Messenger of Allah (ﷺ) said, "By Allah we do not appoint someone to this post who seeks it or someone who contends for it." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When two men asked to be made governors, the Prophet refused, saying such a post is not given to one who seeks it or competes for it. Eagerness for power is itself a reason to be passed over.

REFERENCE : RIYAD AS-SALIHIN 679 IN-BOOK REFERENCE : INTRODUCTION, HADITH 679

BOOK 1

The Book of Good Manners

كتاب الأدب

This section turns to good manners in everyday dealings: modesty, keeping secrets, honoring promises, and gentle, clear speech. It touches on meeting others with a warm face, listening well, honoring guests, and conveying good news. It also includes seeking Allah's guidance before decisions and consulting others. These are the small, steady courtesies that shape how a believer moves through the world.

CHAPTER 84

Exaltation of Modesty

باب الحياء وفضله والحث على التخلق به

Here Imam an-Nawawi gathers the teaching on haya, a word that covers modesty, shyness, and a tender sense of shame before Allah and people. Far from a weakness to be coached out of someone, haya is presented as a living part of faith that keeps a believer back from what is ugly and draws them toward what is good.

Read these reports as one portrait. Modesty is named a branch of iman, it is said to bring nothing but good, and it is shown in the flesh through the Prophet himself, peace be upon him, whose face would change at anything improper. The thread to notice is that real haya is not awkwardness but a refined inner restraint.

HADITH 1

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم مر على رجل من الأنصار وهو يعظ أخاه في الحياء، فقال رسول الله صلى الله عليه وسلم: "دعه فإن الحياء من الإيمان" ((متفق عليه)).

Messenger of Allah (ﷺ) passed by a man of the Ansar who was admonishing his brother regarding shyness. Messenger of Allah (ﷺ) said, "Leave him alone, for modesty is a part of Iman." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Seeing a man scold his brother for being too shy, the Prophet stopped him and said modesty is part of faith. A sense of shame before what is wrong is something to keep, not coach away.

HADITH 2

'Imran bin Husain (May Allah be pleased with them) reported:

وعن عمران بن حصين، رضي الله عنهما، قال: قال رسول الله صلى الله عليه وسلم: "الحياء لا يأتي إلا بخير" ((متفق عليه)). وفي رواية لمسلم "الحياء خير كله" أو قال: "الحياء كله خير".

Messenger of Allah (ﷺ) said, "Shyness does not bring anything except good." [Al-Bukhari and Muslim]. In a narration of Muslim: Messenger of Allah (ﷺ) said, "All of shyness is good."

IN PLAIN WORDS

Modesty brings nothing but good, and as one narration puts it, all of it is good. A wholesome sense of shame leads only to what benefits.

REFERENCE : RIYAD AS-SALIHIN 681 IN-BOOK REFERENCE : BOOK 1, HADITH

HADITH 3

Abu Hurairah (May Allah be pleased with him) reported:

-وعن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: "الإيمان بضع وسبعون، أو بضع وستون شعبة، فأفضلها قول لا إله إلا الله، وأدناها إمطة الأذى عن الطريق، والحياء شعبة من الإيمان" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "Iman has sixty odd or seventy odd branches. The uppermost of all these is the Testimony of Faith: 'La ilaha illallah' (there is no true god except Allah) while the least of

them is the removal of harmful object from the road. And shyness is a branch of Iman." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Faith has many branches, the highest being the declaration that there is no god but Allah and the lowest removing a hazard from the road, and modesty is one of these branches. Faith shows itself across acts large and small.

REFERENCE : RIYAD AS-SALIHIN 682 IN-BOOK REFERENCE : BOOK 1, HADITH 3

HADITH 4

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه، قال: كان رسول الله صلى الله عليه وسلم أشد حياء من العذراء في خدرها، فإذا رأى شيئاً يكرهه عرفناه في وجهه. ((متفق عليه)).

Messenger of Allah (ﷺ) was even shier than a virgin behind her veil. When he saw something which he disliked, we could perceive it on his face. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet was shyer than an unmarried girl behind her veil, and his face would show whenever he saw something he disliked. His refined modesty was visible in his manner.

REFERENCE : RIYAD AS-SALIHIN 683 IN-BOOK REFERENCE : BOOK 1, HADITH 4

CHAPTER 85

Secrecy of Private Matters (Guarding Secrets)

باب حفظ السر

This chapter is about hifz as-sirr, guarding what is said in confidence and keeping private matters private. Trust is fragile, and what people share with us in closeness is left in our hands as something to protect, not to spread.

Notice how the lesson is shown through real people who kept their word. The intimacy between spouses is to be shielded, a confidence about marriage is held even at personal cost, and the Prophet's secrets are kept by a daughter and a young servant. Across these reports, faithfulness to a trust is treated as a mark of good character.

HADITH 5

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن من شر الناس عند الله منزلة يوم القيامة الرجل يفضي إلى المرأة وتفضي إليه ثم ينشر سرها" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "The most evil of the people to Allah on the Day of Resurrection will be the man who consorts with his wife and then publicizes her secret." [Muslim].

IN PLAIN WORDS

The Prophet warned that among the worst before Allah is a man who shares intimacy with his wife and then exposes her private matters. What passes between spouses is to be kept private.

HADITH 6

'Abdullah bin 'Umar (May Allah be pleased with them) reported:

وعن عبد الله بن عمر رضي الله عنهما أن عمر رضي الله عنه حين تأيمت بنته حفصة قال: لقيت عثمان بن عفان رضي الله عنه ، فعرضت عليه حفصة فقلت: إن شئت أنكحتك حفصة بنت عمر؟ قال: سأنظر في أمري. فلبثت ليالي، ثم لقيني فقال : قد بدا لي أن لا أتزوج يومي هذا. فلقيت أبا بكر الصديق رضي الله عنه، فلم يرجع إلى شيئاً! فكنت عليه أوجد مني على عثمان، فلبثت ليالي، ثم خطبها النبي صلى الله عليه وسلم، فأنكحتها إياه. فلقيني أبو بكر فقال: لعلك وجدت حين عرضت على حفصة فلم أرجع إليك شيئاً؟ فقلت: نعم. قال: فإنه لم يمنعني أن أرجع إليك فيما عرضت على إلا أني كنت علمت أن النبي صلى الله عليه وسلم ذكرها، فلم أكن لأفشي سر رسول الله صلى الله عليه وسلم، ولو تركها النبي صلى الله عليه وسلم لقبلتها . ((رواه البخاري)).

My father 'Umar (May Allah be pleased with him) said: When (his daughter) Hafsah (May Allah be pleased with her) became a widow, I met 'Uthman bin 'Affan (May Allah be pleased with him) and offered Hafsah for marriage to him. 'Uthman said: "I shall think over the matter." I waited for a few days and then 'Uthman 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 are willing, I shall marry my daughter Hafsa to you." Abu Bakr (May Allah be pleased with him) remained silent and did not utter any word to me in reply. I grew more angry with him than with 'Uthman. I had waited for only a few days when Messenger of Allah (ﷺ) asked for her hand in marriage and I married her to him. Thereafter, I met Abu Bakr (May Allah be pleased with him) who said, "Perhaps you were angry with me when you offered Hafsa to me and I said nothing in reply." I said, "Yes, that is so." He said, "Nothing stopped me to respond to your offer except that I knew that Messenger of Allah (ﷺ) had mentioned her and I could not disclose the secret of Messenger of Allah (ﷺ). Had Messenger of Allah (ﷺ) left her, I would have accepted her." [Al-Bukhari].

IN PLAIN WORDS

When his offers of marriage for his widowed daughter met silence from Abu Bakr, Umar was upset, until Abu Bakr later explained he had stayed quiet only because he knew the Prophet was considering her and could not reveal that confidence. A trust is kept even at the cost of being misunderstood.

REFERENCE : RIYAD AS-SALIHIN 685 IN-BOOK REFERENCE : BOOK 1, HADITH 6

HADITH 7

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: كن أزواج النبي صلى الله عليه وسلم عنده، فأقبلت فاطمة رضي الله عنها تمشي، ما تخطئ من مشية رسول الله صلى الله عليه وسلم شيئاً، فلما رآها رحب بها وقال: "مرحباً بابنتي" ثم أجلسها عن يمينه أو عن شماله، ثم سارها فبكت بكاء شديداً، فلما رأى جزعها سارها الثانية فضحكت، فقلت لها: خصك رسول الله صلى الله عليه وسلم من بين نسائه بالسرار، ثم أنت تبكين! فلما قام

رسول الله صلى الله عليه وسلم سألتها: ما قال لك رسول الله صلى الله عليه وسلم؟ قالت: ما كنت لأفشي على رسول الله صلى الله عليه وسلم سره. فلما توفي رسول الله صلى الله عليه وسلم قلت: عزمت عليك بما لي عليك من الحق، لما حدثتني ما قال لك رسول الله صلى الله عليه وسلم؟ فقالت: أما الآن فنعم، أما حين سارني في المرة الأولى فأخبرني "أن جبريل كان يعارضه القرآن في كل سنة مرة أو مرتين، وأنه عارضه الآن مرتين، وإني لا أرى الأجل إلا قد اقترب، فاتقى الله واصبرى، فغنه نعم السلف أنا لك" فبكيت بكائي الذي رأيت. فلما رأى جزعى سارني الثانية، فقال: "يا فاطمة أما ترضين أن تكوني سيدة نساء المؤمنين، أو سيدة نساء هذه الأمة" فضحكت ضحكي الذي رأيت".

((متفق عليه)) ((وهذا لفظ مسلم)).

On one occasion all the wives of the Prophet (ﷺ) were with him when his daughter, Fatimah (May Allah be pleased with her) who walked after the style of her father, came there. He (ﷺ) welcomed her saying, "Welcome, O my daughter", and made her sit on his right side, or on his left side and then whispered something to her at which she wept bitterly. When he perceived her grief, he talked secretly to her again and she smiled (with happiness). I said to her: "Messenger of Allah (ﷺ) chose you from amongst all his wives to speak secretly to you and yet you cried." When he left, I asked her, "What did Messenger of Allah (ﷺ) say to you?" She said, "I will not divulge the secret of Messenger of Allah (ﷺ)." When Messenger of Allah (ﷺ) passed away, I said to her: "I adjure you by the right I have in respect of you to tell me what Messenger of Allah (ﷺ) had told you." She said: "Now (when Messenger of Allah (ﷺ) has died),

I will tell you. When he whispered to me the first time, he told me, 'Jibril (Gabriel) used to listen to my recitation of the Qur'an and then recite it back to me once or twice a year, and this time he has done it twice; and so I perceive that my death is approaching. Then be mindful of your duty to Allah and be patient and steadfast, for I shall be an excellent predecessor for you.' On this I wept as you saw. When he perceived my distress he talked to me secretly the second time and said, 'O Fatimah, are you not pleased that you will be the chief among the believing women or of this Ummah?' This made me smile as you saw." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Fatimah wept, then smiled, at things the Prophet whispered to her, and she refused to reveal them while he lived, sharing only after his passing. She guarded his confidence faithfully.

REFERENCE : RIYAD AS-SALIHIN 686 IN-BOOK REFERENCE : BOOK 1, HADITH 7

HADITH 8

Thabit (May Allah be pleased with him) reported:

وعن ثابت عن أنس، رضي الله عنه قال: أتى على رسول الله صلى الله عليه وسلم وأنا ألعب مع الغلمان، فسلم علينا، فبعثني في حاجة، فأبطأت على أمي. فلما جئت قالت: ما حبسك؟ فقلت: بعثني رسول الله صلى الله عليه وسلم لحاجة، قالت: ما حاجته؟ قلت: إنها سر. قالت: لا تخبرن بسر رسول الله صلى الله عليه وسلم أحداً. قال أنس: والله لو حدثت به أحداً لحدثك به يا ثابت. ((رواه مسلم، وروى البخاري بعضه مختصراً)).

Anas (May Allah be pleased with him) said: Messenger of Allah (ﷺ) came to me while I was playing with the boys. He greeted us and sent me on an errand. This delayed my return to my mother. When I came to her, she asked, "What detained you?" I said; "Messenger of Allah (ﷺ) sent me on an errand." She asked, "What was it?" I said, "It is a secret." My mother said; "Do not disclose to anyone the secret of Messenger of Allah (ﷺ)." Anas (May Allah be pleased with him) said to Thabit (May Allah be pleased with him): By Allah, were I to tell it to anyone I would have told you. [Muslim].

IN PLAIN WORDS

Sent on an errand by the Prophet, young Anas kept it secret even from his mother, who herself told him to protect the Prophet's confidence. Keeping a trust was honored even by a child.

REFERENCE : RIYAD AS-SALIHIN 687 IN-BOOK REFERENCE : BOOK 1, HADITH 8

CHAPTER 86

Fulfillment of Promises

باب الوفاء بالعهد وإنجاز الوعد

This chapter ties a person's word to their faith. Keeping promises, honoring agreements, and returning what is entrusted are not small courtesies but signs of a sound heart, while breaking them is listed among the marks of nifaq (hypocrisy), the gap between what one shows and what one truly is.

Notice the two angles set side by side. First the warning, in two narrations, naming the traits that betray hypocrisy, lying, breaking promises, and betraying trust. Then a living example in Abu Bakr, who honored even an unwritten promise the Prophet, peace be upon him, had made and paid it generously. Word and deed are meant to match.

HADITH 9

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه ، أن رسول الله صلى الله عليه وسلم قال: "آية المنافق ثلاث: إذا حدث كذب، وإذا وعد أخلف، وإذا أؤتمن خان" ((متفق عليه)) . زاد في ((رواية لمسلم)): "وإن صام وصلى وزعم أنه مسلم".

Messenger of Allah (ﷺ) said, "Three are the signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust." [Al-Bukhari and Muslim]. Another narration adds the words: "Even if he observes Saum (fasts), performs Salat (prayer) and claims to be a Muslim."

The Prophet named three marks of a hypocrite: lying when he speaks, breaking a promise, and betraying a trust. How a person keeps their word reveals the truth of their character.

REFERENCE : RIYAD AS-SALIHIN 688 IN-BOOK REFERENCE : BOOK 1, HADITH 9

HADITH 10

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with him) reported:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما، أن رسول الله صلى الله عليه وسلم قال: "أربع من كن فيه كان منافقا خالصاً. ومن كانت فيه خصلة منهن كانت فيه خصلة من النفاق حتى يدعها: إذا أؤتمن خان، وإذا حدث كذب، وإذا عاهد غدر، وإذا خاصم فجر" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Four are the qualities which, when found in a person, make him a sheer hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are: When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he behaves in a very imprudent, insulting manner." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Four traits brand a person a thorough hypocrite, and holding any one of them carries a trace of it until dropped: betraying trust, lying, breaking promises, and turning vile when arguing. These are habits to root out.

REFERENCE : RIYAD AS-SALIHIN 689 IN-BOOK REFERENCE : BOOK 1, HADITH 10

HADITH 11

وعن جابر رضي الله عنه قال: قال لي النبي صلى الله عليه وسلم: "لو قد جاء مال البحرين أعطيتك هكذا وهكذا وهكذا" فلم يجرئ مال البحرين حتى قبض النبي صلى الله عليه وسلم، فلما جاء مال البحرين أمر أبو بكر رضي الله عنه فنادي: من كان له عند رسول الله صلى الله عليه وسلم عدة أو دين فليأتنا. فأتيته وقلت له: إن النبي صلى الله عليه وسلم قال لي كذا وكذا، فحشي لي حثية، فعددتها، فإذا هي خمسمائة، فقال لي: خذ مثلها. ((متفق عليه)).

The Prophet (ﷺ) said to me, "When the revenues of Bahrain will arrive, I shall give you such and such and such." He passed away before the revenues were received. When they arrive during the caliphate of Abu Bakr (May Allah be pleased with him), he ordered to be announced: "Anyone whom Messenger of Allah (ﷺ) promised or owed anything, should come to him." I went to him and said: "Messenger of Allah (ﷺ) 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 dirham. Then Abu Bakr (May Allah be pleased with him) said to me: "Take twice as much more of that amount." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Though the Prophet died before he could fulfill a promise of money to Jabir, Abu Bakr honored that unwritten word and even gave him extra. A promise is kept faithfully, even one made by another.

REFERENCE : RIYAD AS-SALIHIN 690 IN-BOOK REFERENCE : BOOK 1, HADITH

CHAPTER 87

Safeguarding and Perpetuating Good Habits

باب المحافظة على ما اعتاده من الخير

This short chapter turns on a single, steady idea: once you take up an act of worship, hold onto it. The Arabic title speaks of al-muhafazah, guarding and keeping watch over the good you have made habitual. The danger here is not failing to start, but quietly letting go of what you once began.

Notice how the warning is framed as a person, not a rule. The lesson is meant to land on the heart: better to keep a small, steady practice alive than to light a flame brightly and then let it go out.

HADITH 12

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with him) reported:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: قال لي رسول الله صلى الله عليه وسلم: يا عبد الله ، لا تكن مثل فلان، كان يقوم الليل فترك قيام الليل!" ((متفق عليه)) .

Messenger of Allah (ﷺ) said to me, "O 'Abdullah! Do not be like so-and-so; he used to get up at night for optional prayer but abandoned it later." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet warned a Companion not to be like a man who used to pray at night but then gave it up. Once you take up a good practice, hold on to it rather than letting it lapse.

CHAPTER 88

Excellence of Meeting with a Smiling Countenance and Politeness in Speech

باب استحباب طيب الكلام وطلاقة الوجه عند اللقاء

Here Buruja meets a gentle and liberating teaching: goodness is never out of reach. The chapter gathers sayings that place a kind word and a warm face on the same scale as charity, so that no one can say they had nothing to give.

Watch how the bar is set deliberately low so that everyone clears it. Half a date, a good word, a cheerful greeting to your brother, these are named as real protection from the Fire and as charity in their own right. The point is that the smallest sincere kindness counts, and none should be looked down upon.

HADITH 13

'Adi bin Hatim (May Allah be pleased with him) reported:

عن عدي بن حاتم رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "اتقوا النار ولو بشق تمره فمن لم يجد فبكلمة طيبة" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "Guard yourselves against the Fire (of Hell) even if it be only with half a date-fruit (given in charity); and if you cannot afford even that, you should at least say a good word." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Shield yourself from the Fire even with half a date given in charity, and if you cannot manage even that, then with a kind word. No one is too poor to do some good.

HADITH 14

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة أن النبي صلى الله عليه وسلم قال: "والكلمة الطيبة صدقة" ((متفق عليه)) وهو بعض حديث تقدم بطوله.

The Prophet (ﷺ) said, "It is also charity to utter a good word." [Al-Bukhari and Muslim]. It is part of a narration that has preceded in its entirety.

IN PLAIN WORDS

Even speaking a good word counts as a form of charity. Kindness with the tongue is a real act of giving.

REFERENCE : RIYAD AS-SALIHIN 693 IN-BOOK REFERENCE : BOOK 1, HADITH

HADITH 15

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم : "لا تحقرن من المعروف شيئاً، ولو أن تلقى أخاك بوجه طالق" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "Do not disdain a good deed, (no matter how small it may seem) even if it is your meeting with your (Muslim) brother with a cheerful face." [Muslim].

IN PLAIN WORDS

Do not belittle any good deed, even meeting your brother with a cheerful face. The smallest sincere kindness has worth.

CHAPTER 89

Clarity of Discourse

باب استحباب بيان الكلام وإيضاحه للمخاطب وتكريره ليفهم إذا لم يفهم
إلا بذلك

This chapter is about being understood. It commends bayan, clear and well explained speech, and the patience to repeat oneself so a listener genuinely grasps the meaning rather than merely hearing the words.

The two reports show the Prophet's own practice as the model: words measured and repeated when needed, and speech so plain that everyone present could follow it. The quiet lesson is that clarity is itself a courtesy, a way of honoring the person you are speaking to.

HADITH 16

Anas (May Allah be pleased with him) reported:

عن أنس رضي الله عنه أن النبي صلى الله عليه وسلم كان إذا تكلم بكلمة أعادها ثلاثاً حتى تفهم عنه، وإذا أتى على قومٍ فسلم عليهم سلم عليهم ثلاثاً. ((رواه البخاري)).

Whenever the Prophet (ﷺ) said something, he would repeat his words thrice so that the meanings would be understood fully; and whenever he came upon a group of people, he would greet them, and he would repeat salutation thrice. [Al-Bukhari].

IN PLAIN WORDS

The Prophet would repeat his words three times so their meaning was fully grasped, and would repeat his greeting three times to a group. Patient repetition helped people truly understand.

HADITH 17

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: كان كلام رسول الله صلى الله عليه وسلم كلاماً فصلاً يفهمه كل من يسمعه. ((رواه أبو داود)).

the speech of Messenger of Allah (ﷺ) was so clear that all those who listened to it would understand it. [Abu Dawud].

IN PLAIN WORDS

The Prophet's speech was so clear that everyone who heard it could understand. Clarity in speaking is a way of caring for the listener.

CHAPTER 90

Listening Attentively

باب إصغاء الجليس لحديث جليسه الذى ليس بحرام واستنصات العالم
والواعظ حاضري مجلسه

The final chapter in this set turns from speaking to listening. Its theme is the courtesy of giving full attention to the one addressing you, and especially of falling silent so a teacher or reminder can be heard.

The single report sets the scene at the Farewell Pilgrimage, where the people are asked to be silent before a grave warning is delivered. Notice the pairing: attentive silence is what allows weighty guidance to be received and held.

HADITH 18

Jarir bin 'Abdullah (May Allah be pleased with him) reported:

عن جرير بن عبد الله رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم في حجة الوداع: "استنصت الناس" ثم قال: لا ترجعوا بعدي كفاراً يضرب بعضكم رقاب بعض" ((متفق عليه)).

Messenger of Allah (ﷺ) asked me on the occasion of the Farewell Pilgrimage to tell the people to keep silent, then he (ﷺ) said, "Do not revert to disbelief after me, chopping the heads of one another." [Al-Bukhari and Muslim].

IN PLAIN WORDS

At the Farewell Pilgrimage the Prophet had the people quieted, then warned them not to fall back into disbelief after him by turning violently against one another. Unity and avoiding bloodshed were a parting concern.

CHAPTER 91

Brevity in Preaching

باب الوعظ والأقتصاد فيه

This chapter is about the wisdom of measure in teaching and reminding. The Arabic word in the title is al-wa'z, sincere admonition that softens the heart, paired with al-iqtisad, moderation. The Prophet (peace be upon him) and his Companions knew that hearts tire, so they rationed reminders rather than flooding people until faith felt like a burden.

Notice how the same principle runs through every hadith here: a short, weighty word reaches further than a long, exhausting one. Watch too for the tenderness in how the Prophet corrected mistakes, never crushing the learner, and how a single moving sermon can carry a lifetime of guidance.

HADITH 19

Shaqiq bin Salamah reported:

عن أبي وائل شقيق بن سلمة قال: كان ابن مسعود رضي الله عنه يذكرنا في كل خميس، فقال له رجل: يا أبا عبد الرحمن، لوددت أنك ذكرتنا كل يوم، فقال: أما إنه يمنعني من ذلك أني أكره أن أملككم وإني أتخولكم بالموعظة، كما كان رسول الله صلى الله عليه وسلم يتخولنا بها مخافة السأمة علينا. ((متفق عليه)).

Ibn Mas'ud (May Allah be pleased with him) used to preach to us once every Thursday. A man said to him: "O Abu 'Abdur-Rahman, we love your talk and we wish that you preach us every day." He said: "There is nothing to prevent me from doing so, but I don't lest I bore you. I follow the same method in preaching to you that

Messenger of Allah (ﷺ) adopted in preaching to us for fear of boredom." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Asked to preach daily, Ibn Mas'ud explained he spaced out his reminders, as the Prophet did, so as not to wear people out. Guidance lands better when hearts are not overwhelmed.

REFERENCE : RIYAD AS-SALIHIN 698 IN-BOOK REFERENCE : BOOK 1, HADITH 19

HADITH 20

'Ammar bin Yasir (May Allah be pleased with them) reported:

وعن أبي اليقظان عمار بن ياسر رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن طول صلاة الرجل، وقصر خطبته، مئنة من فقهه، فأطيلوا الصلاة، وأقصروا الخطبة" ((رواه مسلم)).

I heard Messenger of Allah (ﷺ) saying, "Prolonging Salat (prayer) and shortening the Khutbah (religious talk) indicate the religious knowledge of the person. Make your Salat long and your sermon short." [Muslim].

IN PLAIN WORDS

A long prayer and a short sermon are a sign of a person's understanding of the religion, so keep the prayer long and the talk brief. Measured speech carries more weight than length.

REFERENCE : RIYAD AS-SALIHIN 699 IN-BOOK REFERENCE : BOOK 1, HADITH 20

HADITH 21

Mu'awiyah bin Al-Hakam As-Sulami (May Allah be pleased with him) reported:

وعن معاوية بن الحكم السلمي رضي الله عنه قال: "بينما أنا أصلي مع رسول الله صلى الله عليه وسلم ، إذا عطس رجل من القوم فقلت: يرحمك الله، فرماني القوم بأبصارهم ! فقلت: واثكل أمياه ! ما شأنكم تنظرون إلي؟ فجعلوا يضربون بأيديهم على أنفخاذهم ! فلما رأيتهم يصمتونني لكنني سكت. فلما صلى رسول الله صلى الله عليه وسلم، فبأبي هو وأمي، ما رأيت معلما قبله ولا بعده أحسن تعليماً منه، فوالله ما كهرني ولا ضربني ولا شتمني، قال: "إن هذه الصلاة لا يصلح فيها شيء من كلام الناس، إنما هي التسبيح والتكبير، وقراءة القرآن" أو كما قال رسول الله صلى الله عليه وسلم قلت: يا رسول الله، إني حديث عهد بجاهلية، وقد جاء الله بالإسلام، وإن منا رجالاً يأتون الكهان؟ قال: "فلا تأتهم، قلت: ومنا رجال يتطيرون؟ قال: ذاك شيء يجدونه في صدورهم، فلا يصدهم" ((رواه مسلم)).

While I was in Salat with Messenger of Allah (ﷺ), a man in the congregation sneezed and I responded with: 'Yarhamuk-Allah (Allah have mercy on you).' The people stared at me with disapproving looks. So I said: "May my mother lose me. Why are you staring at me?" Thereupon, they began to strike their thighs with their hands. When I saw them urging to me to remain silent, I became angry but restrained myself. When Messenger of Allah (ﷺ) concluded his Salat. I have never before seen an instructor who gave better instruction than he, may my father and mother be sacrificed for him. He neither remonstrated me, nor beat me, nor abused me. He simply said, "It is not permissible to talk during Salat because it consists of glorifying Allah, declaring His Greatness as well as

recitation of the Qur'an," or he said words to that effect." I said: "O Allah's Messenger, I have but recently accepted Islam, and Allah has favoured us with Islam. There are still some people among us who go to consult soothsayers." He said, "Do not consult them." Then I said: "There are some of us who are guided by omens." He said, "These things which come to their minds. They should not be influenced by them." (Muslim).

IN PLAIN WORDS

When a new Muslim spoke during prayer out of ignorance, the Prophet corrected him without scolding, beating, or insulting him, gently explaining that prayer is for remembering Allah. Teaching is best done with patience and kindness.

REFERENCE : RIYAD AS-SALIHIN 700 IN-BOOK REFERENCE : BOOK 1, HADITH 21

HADITH 22

'Irbad bin Sariyah (May Allah be pleased with him) reported:

وعن العرياض بن سارية رضي الله عنه قال: وعظنا رسول الله موعظة وجلت منها القلوب، وذرفت منها العيون وذكر الحديث وقد سبق بكلامه في باب الأمر بالمحافظة على السنة، وذكرنا أن الترمذي قال: ((إنه حديث حسن صحيح)).

One day, Messenger of Allah (ﷺ) delivered a very effective speech, as a result, eyes shed tears and hearts became softened. A man said: "O Prophet of Allah! It sounds as if this is a farewell speech, so advise us." He (ﷺ) said, "I admonish you to fear Allah, and to listen and obey even if a black slave has been appointed as your leader. For whoever among you lives after me will see much discord. So hold fast to my Sunnah and the Sunnah of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold fast to

them. Beware of Bid'ah (in religion) because every Bid'ah is a misguidance." [At-Tirmidhi].

IN PLAIN WORDS

Moved by a stirring sermon that brought tears, the Companions asked for advice, and the Prophet urged fear of Allah, obedience to rightful leadership, holding to his way and that of the rightly guided successors, and avoiding newly invented matters in religion. A short, sincere reminder can guide a lifetime.

REFERENCE : RIYAD AS-SALIHIN 701 IN-BOOK REFERENCE : BOOK 1, HADITH 22

CHAPTER 92

Dignity and Tranquility

باب الوقار والسكينة

This brief chapter draws out a quiet quality of the Prophet's character captured in its title, al-waqar wa as-sakinah, dignity and tranquility. It is the calm, composed bearing of someone whose heart is settled, neither loud and excessive nor stiff and cold.

The single hadith here paints that balance in one stroke: a man whose warmth showed as a smile rather than uncontrolled laughter. Notice that gravitas and gentleness are not opposites, and that a measured demeanour is itself part of beautiful character.

HADITH 23

'Aishah (May Allah be pleased with him) reported:

عن عائشة رضي الله عنها قالت: ما رأيت رسول الله صلى الله عليه وسلم مستجمعا قط ضاحكاً حتى ترى منه لهواته، إنما كان يتبسم .
(متفق عليه) .

I have never seen Messenger of Allah (ﷺ) laughing so heartily that his uvula could be seen. He used to smile only. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet was never seen laughing so hard that the back of his throat showed; he would only smile. His warmth came through in a calm, dignified way.

CHAPTER 93

Excellence of Walking Solemnly (Towards the Mosque) to Perform As-Salat (The Prayer) and Other Religious Duties

باب النذب إلى إتيان الصلاة والعلم ونحوهما من العبادات بالسكينة والوقار

This short chapter is about coming to prayer, and to other acts of worship, with calm and composure rather than haste. Even our pace and manner as we approach worship can carry dignity and reverence.

The two reports make one point from two angles: do not rush to the prayer even when it has begun, since walking toward it already counts as worship, and there is no real virtue in hurrying. A settled, unhurried bearing befits drawing near to Allah.

HADITH 24

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إذا أقيمت الصلاة، فلا تأتوها وأنتم تسعون، وأتوها وأنتم تمشون، وعليكم السكينة، فما أدركتم فصلوا، وما فاتكم فأتموا" ((متفق عليه)) زاد مسلم في رواية له: "فإن أحركم إذا كان يعتمد إلى الصلاة فهو في صلاة".

I heard the Messenger of Allah (ﷺ) saying, "When the Iqamah are pronounced, do not come to it running, you should walk calmly with tranquillity to join the congregation. Then join in what you catch for and complete what you miss." [Al-Bukhari and Muslim]. In Muslim it

is added: Messenger of Allah (ﷺ) said, "For when one of you is walking for Salat, he is, in fact, engaged in Salat."

IN PLAIN WORDS

When the call to stand for prayer is given, do not rush in; walk calmly, join what you reach, and complete what you missed, for walking toward prayer is already part of it. Approach worship with composure.

REFERENCE : RIYAD AS-SALIHIN 703 IN-BOOK REFERENCE : BOOK 1, HADITH 24

HADITH 25

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما أنه دفع مع النبي صلى الله عليه وسلم يوم عرفة فسمع النبي صلى الله عليه وسلم وراءه زجراً شديداً وضرباً وصوتاً للإبل، فأشار بسوطه إليهم وقال: "أيها الناس عليكم بالسكينة فإن البر ليس بالإيضاع" ((رواه البخاري، وروى مسلم بعضه)).

I accompanied the Prophet (ﷺ) while we were returning from 'Arafat. Messenger of Allah (ﷺ) heard behind him a loud noise of beating and of driving the camels forcibly. He pointed towards it with his whip and said, "O people! Proceed calmly. No virtue lies in rushing." [Al- Bukhari and Muslim].

IN PLAIN WORDS

Hearing people crowding and driving their camels roughly, the Prophet told them to move calmly, for there is no virtue in rushing. A settled manner is better even in a crowd.

CHAPTER 94

Honoring the Guest

باب إكرام الضيف

This chapter is about ikram ad-dayf, honouring the guest, a hospitality the Prophet tied directly to true faith. Welcoming a guest generously is presented not as mere social custom but as a fruit of believing in Allah and the Last Day.

Notice how the two hadith balance two duties: the host's obligation to be generous, and the guest's obligation not to overstay and burden their host. Real hospitality, like all good character, protects both giver and receiver.

HADITH 26

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: " من كان يؤمن بالله واليوم الآخر فليكرم ضيفه، ومن كان يؤمن بالله واليوم الآخر فليصل رحمه، ومن كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليصمت " ((متفق عليه)) .

The Prophet (ﷺ) said, "He who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him maintain good relation with kins; and he who believes in Allah and the Last Day, let him speak good or remain silent." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Whoever believes in Allah and the Last Day should honor his guest, keep good ties with relatives, and either speak well or stay silent. Faith shows itself in how we treat others and what we say.

HADITH 27

Abu Shuraih Khuwailid bin 'Amr Al-Khuza'i (May Allah be pleased with him) reported:

وعن أبي شريح خويلد بن عمرو الخزاعي رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من كان يؤمن بالله واليوم الآخر فليكرم ضيفه جائزته" قالوا: وما جائزته يا رسول الله صلى الله عليه وسلم قال: "يومه وليلته. والضيافة ثلاثة أيام، فما كان وراء ذلك فهو صدقة عليه" ((متفق عليه)). وفي ((رواية لمسلم)): "لا يحل لمسلم أن يقيم عند أخيه حتى يؤثمة" قالوا: يا رسول الله، وكيف يؤثمه؟ قال: "يقيم عنده ولا شيء له يقريه به".

I heard Messenger of Allah (ﷺ) saying, "He who believes in Allah and the Last Day, should accommodate his guest according to his right." He was asked: "What is his right, O Messenger of Allah?" He (ﷺ) replied: "It is (to accommodate him) for a day and a night, and hospitality extends for three days, and what is beyond that is charity." [Al-Bukhari and Muslim]. In Muslim it is added: Messenger of Allah (ﷺ) said, "It is not permissible for a Muslim to stay so long with his brother till he makes him sinful." He was asked: "O Messenger of Allah, how can he make him sinful?" He replied, "He prolongs his stay with him till nothing is left with the host to entertain him (guest)."

IN PLAIN WORDS

A guest's due is a day and a night of special care, with hospitality extending to three days, and beyond that it becomes charity; a guest

should also not overstay until he burdens his host. Generosity and consideration go both ways.

REFERENCE : RIYAD AS-SALIHIN 706 IN-BOOK REFERENCE : BOOK 1, HADITH
27

CHAPTER 95

Excellence of Conveying Glad Tidings and Congratulations

باب استحباب التبشير والتهنئة بالخير

This chapter celebrates a small but deeply human act, the carrying of good news. The Arabic word at its heart is tabshir, giving glad tidings, the same root that names the bringer of good news, a bashir. To pass on joy to someone, to lift them with a word of hope, is shown here to be part of beautiful manners and part of how the Prophet (peace be upon him) treated those he loved.

Notice that the brightest glad tidings in these reports are not about this world at all. They are about Jannah, about being remembered by Allah, and about the peace of a heart that has found faith. Watch too how the joy is sometimes tied honestly to a trial still to come, so that good news in Buruja's reading is never empty flattery but truthful encouragement rooted in the Hereafter.

HADITH 28

'Abdullah bin Abu Aufa (May Allah be pleased with him) reported:

عن أبي إبراهيم - ويقال أبو محمد، ويقال أبو معاوية - عبد الله بن أبي أوفى رضي الله عنه أن رسول الله صلى الله عليه وسلم بشر خديجة، رضي الله عنها، ببیت في الجنة من قصب، لا صخب فيه ولا نصب. ((متفق عليه)) .

Messenger of Allah (ﷺ) gave glad tidings to Khadijah (May Allah be pleased with her) about a palace of hollowed pearls in Jannah, free from noise and toil. [Al-Bukhari and Muslim].

The Prophet gave Khadijah the glad news of a peaceful, beautiful home awaiting her in Paradise. Sharing such good news is an act of love.

REFERENCE : RIYAD AS-SALIHIN 707 IN-BOOK REFERENCE : BOOK 1, HADITH

28

HADITH 29

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري رضي الله عنه ، أنه توضأ في بيته ، ثم خرج فقال: لألزم من رسول الله صلى الله عليه وسلم ، ولأكون معه يومي هذا، فجاء المسجد، فسأل عن النبي صلى الله عليه وسلم الله عليه وسلم ، فقالوا: وجه ههنا، قال: فخرجت على أثره أسأل عنه ، حتى دخل بئر أريس، فجلست عند الباب حتى قضى رسول الله صلى الله عليه وسلم حاجته وتوضأ، فقممت إليه، فإذا هو قد جلس على بئر أريس وتوسط قفها، وكشف عن ساقيه ودلاهما في البئر، فسلمت عليه ثم انصرفت، فجلست عند الباب فقلت: لأكون بواب رسول الله صلى الله عليه وسلم اليوم، فجاء أبو بكر رضي الله عنه فدفع الباب فقلت: من هذا؟ فقال: أبو بكر، فقلت على رسلك، ثم ذهبت فقلت: يا رسول الله هذا أبو بكر يستأذن، فقال: "اأذن له وبشره بالجنة" فأقبلت حتى قلت لأبي بكر: ادخل ورسول الله يبشرك بالجنة، فدخل أبو بكر حتى جلس عن يمين النبي صلى الله عليه وسلم صلى الله عليه وسلم معه في القف، ودلى رجله في البئر كما صنع رسول الله صلى الله عليه وسلم ، وكشف عن

ساقية، ثم رجعت وجلست، وقد تركت أخي يتوضأ ويلحقني ، فقلت: إن يرد الله بفلان -يرد أخاه- خيراً يأت به، فإذا إنسان يحرك الباب، فقلت: من هذا؟ فقال: عمر بن الخطاب: فقلت: على رسلك ، ثم جئت إلى رسول الله صلى الله عليه وسلم ، فسلمت عليه وقلت: هذا عمر يستأذن؟ فقال: "أذن له وبشره بالجنة" فجئت عمر، فقلت: أذن ويبشرك رسول الله صلى الله عليه وسلم بالجنة، فدخل فجلس مع رسول الله صلى الله عليه وسلم في القف عن يساره، ودلى رجله في البئر، ثم رجعت فجلست فقلت: إن يرد الله بفلان خيراً -يعني أخاه- يأت به، فجاء إنسان فحرك الباب. فقلت: من هذا ؟ فقال: عثمان بن عفان فقلت: على رسلك، وجئت النبي صلى الله عليه وسلم الله عليه وسلم ، فأخبرته فقال: "أذن له وبشره بالجنة مع بلوى تصيبه" فجئت فقلت له: ادخل ويبشرك رسول الله صلى الله عليه وسلم بالجنة مع بلوى تصيبك، فدخل فوجد القف قد ملئ، فجلس وجاههم من الشق الآخر. قال سعيد بن المسيب: فأولتها قبورهم . ((متفق عليه)) . وزاد في رواية: "وأمرني رسول الله صلى الله عليه وسلم بحفظ الباب. وفيها أن عثمان حين بشره حمد الله تعالى، ثم قال: الله المستعان.

One day, I performed my Wudu' in my house and then set forth with the determination that I would stick to Messenger of Allah (ﷺ) and spend the whole day with him. I came to the mosque and asked about him. The Companions told that he (ﷺ) had gone in a certain direction. Abu Musa added: I followed him inquiring until I came to

Bi'r Aris (a well in the suburb of Al-Madinah). (There) I sat down at the door till he (ﷺ) had relieved himself and performed Wudu'. Then I went to him and saw him sitting on the platform of the well with his shanks uncovered and his legs dangling in the well. I greeted him and returned to the door of the garden, saying to myself, "I will be the doorkeeper of the Messenger of Allah today." Abu Bakr (May Allah be pleased with him) came and knocked at the door. I said; "Who is that?" He said: "Abu Bakr." I said, "Wait a moment." Then I went to the Messenger of Allah (ﷺ) and said, "O Messenger of Allah! Abu Bakr is at the door seeking permission to enter." He said, "Admit him and give him the glad tidings of Jannah." I returned and said to Abu Bakr (May Allah be pleased with him): "You may enter and Messenger of Allah (ﷺ) has given you the glad tidings of (entering) Jannah." Abu Bakr (May Allah be pleased with him) came in and sat down on the right side of Messenger of Allah (ﷺ) and suspended his legs into the well and uncovered his shanks, as the Messenger of Allah had done. I returned to the door and sat down. I had left my brother at home while he was performing Wudu' and intending to join me. I said to myself: "If Allah intends good for him (i.e., to be blessed to come at this time and receive the glad tidings of entering Jannah), He will bring him here." Someone knocked at the door and I said, "Who is it?" He said, "Umar bin Al-Khattab." I said, "Wait a moment." Then I proceeded towards Messenger of Allah (ﷺ). I greeted him and said, "Umar is at the door, seeking permission to enter. He said, "Let him in and give him the glad tidings of entering Jannah." I went back to 'Umar (May Allah be pleased with him) and said to him, "Messenger of Allah has given you permission as well as glad tidings of entering Jannah." He entered and sat down with Messenger of Allah (ﷺ) on his left side and dangled his feet into the well. I returned to the door and sat down and said to myself: "If Allah intends good for my brother, He will bring him here." Someone knocked at the door and I said, "Who is it?" He said, "Uthman bin 'Affan." I said, "Wait a moment." I went to Messenger of Allah (ﷺ) and informed him about

his arrival. He said, "Let him in and give him glad tidings of entering Jannah together with a tribulation which he will have to face." I came back to him and said, "You may enter; and Messenger of Allah (ﷺ) gives you the glad tidings of entering Jannah together with a tribulation that will afflict you." He got in and saw that the elevated platform round the well was fully occupied. So he sat on opposite side. Sa'id bin Al- Musaiyab (May Allah be pleased with him) a subnarrator has reported: The order in which they sat down indicated the places of their burial. [Al-Bukhari and Muslim].

Another narration adds: Abu Musa Al-Ash'ari (May Allah be pleased with him) said: The Prophet (ﷺ) ordered me to guard the door. When 'Uthman was told (about the misfortune) he praised Allah then said: "Allahu Musta'an (His help is to be sought)." (The interpretation of Sa'id bin Al-Musaiyab is that the graves of Abu Bakr and 'Umar (May Allah be pleased with them) are by the side of the Prophet (ﷺ), in the same position they took when they sat next to the Prophet (ﷺ) while the grave of 'Uthman is away from their graves, in the public graveyard of Al-Madinah known as Baqi' Al-Gharqad).

IN PLAIN WORDS

Guarding a well where the Prophet sat, Abu Musa was told to admit Abu Bakr, Umar, and Uthman each with the glad tidings of Paradise, the last paired with a trial he would face. Carrying truthful good news, even alongside a hardship, is part of beautiful manners.

REFERENCE : RIYAD AS-SALIHIN 708 IN-BOOK REFERENCE : BOOK 1, HADITH 29

HADITH 30

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: كنا قعوداً حول رسول الله صلى الله عليه وسلم ، ومعا أبو بكر وعمر رضي الله عنهما في نفر، فقام رسول الله

صلى الله عليه وسلم من بين أظهرنا فأبطأ علينا، وخشينا أن يقطع دوننا وفزعنا فقمنا، فكنـت أول من فزع، فخرجت أبتغي رسول الله صلى الله عليه وسلم ، حتى أتيت حائطاً للأنصار لبني النجار، فدرت به هل أجد له باب، فلم أجد، فإذا ربيع يدخل في جوف حائط من بئر خارجه -والربيع: الجدول الصغير- فاحتفـزت، فدخلت على رسول الله صلى الله عليه وسلم فقال: "أبو هريرة؟" فقلت: نعم يا رسول الله ، قال: "ما شأنك" قلت: كنت بين أظهرنا فقمـت فأبطأت علينا، نخشينا أن تـقطع دوننا، ففزعنا، فكنـت أول من فزع، فأتيت هذا الحائط فاحتفـرت كما يحتفر الثعلب، وهؤلاء الناس ورأيي. فقال: "يا أبا هريرة" وأعطاني نعليه فقال: "اذهب بنعلي هاتين، فمن لقيت من وراء هذا الحائط يشهد أن لا إله إلا الله مستيقنا بها قلبه، فبشره بالجنة" وذكر الحديث بطوله، ((رواه مسلم)).

We were sitting in the company of the Messenger of Allah (ﷺ), and Abu Bakr and 'Umar (May Allah be pleased with them) were also present. All of a sudden the Messenger of Allah (ﷺ) got up and left us. When he was late to return to us we began to worry lest he should meet with trouble in our absence. I was the first to be alarmed and set out in search of him until I came to a garden belonging to Banu-Najjar (a section of the Ansar). I went round it looking for an entrance, but failed to find one. However, I saw a stream of water flowing into the garden from a well outside. I drew myself together like a fox and slinked into the place and reached the Messenger of Allah (ﷺ). He said, "Is it Abu Hurairah?" I replied in the affirmative. He asked, "What is the matter with you?" I replied,

"You were sitting with us and then you left us and delayed for a time. Fearing you had met with some adversities we got alarmed. I was the first to be alarmed. So when I came to this garden, I squeezed myself like a fox and these people are coming behind me." He (the Prophet ﷺ) gave me his sandals and said, "O Abu Hurairah! Take these sandals of mine, and whoever you meet outside this garden testifying that La ilaha illallah (There is no true god except Allah), being assured of it in his heart, give him the glad tidings that he will enter Jannah." (Abu Hurairah then narrated the Hadith in full). [Muslim].

IN PLAIN WORDS

Finding the Prophet in a garden, Abu Hurairah was given his sandals and told to tell anyone he met who sincerely testified that there is no god but Allah the glad news of Paradise. Heartfelt faith is met with the best of news.

REFERENCE : RIYAD AS-SALIHIN 709 IN-BOOK REFERENCE : BOOK 1, HADITH 30

HADITH 31

Ibn Shumasah reported:

وعن ابن شماسة قال: حضرنا عمرو بن العاص رضي الله عنه ، وهو في سياقة الموت فبكي طويلاً ، وحول وجهه إلى الجدار ، فجعل ابنه يقول: يا أبتاه، أما بشرك رسول الله صلى الله عليه وسلم بكذا؟ أما بشرك رسول الله صلى الله عليه وسلم بكذا؟ فأقبل بوجهه فقال: إن أفضل ما نعد شهادة أن لا إله إلا الله، وأن محمداً رسول الله ، إني قد كنت على أطباق ثلاث: لقد رأيتني وما أحد أشدَّ بغضاً لرسول الله صلى الله عليه وسلم مني ، ولا أحب إلي من أن أكون قد استمكنت منه فقتلته، فلو

مت على تلك الحال لكنت من أهل النار، فلما جعل الله الإسلام في قلبي أتيت النبي صلى الله عليه وسلم فقلت: أبسط يمينك فلأبايعك، فبسط يمينه فقبضت يدي، فقال: "مالك يا عمرو؟" قلت: أردت أن أشتري قال: "تشتري ماذا؟" قلت: أن يغفر لي، قال: "أما علمت أن الإسلام يهدم ما كان قبله، وأن الهجرة تهدم ما كان قبلها، وأن الحج يهدم ما كان قبله" وما كان أحد أحب إلي من رسول الله صلى الله عليه وسلم، ولا أجل في عيني منه، وما كنت أطيق أن أملأ عيني منه إجلالاً له؛ ولو سئلت أن أصفه ما أطق؛ لأنني لم أكن أملاً عيني منه، ولو مت على تلك الحال لرجوت أن أكون من أهل الجنة، ثم ولينا أشياء ما أدري مال حالي فيها؟ فإذا أنا مت فلا تصحبني نائحة ولا نار، فإذا دفنتموني، فشنوا على التراب شناً، ثم أقيموا حول قبري قدر ما تنخر جزور، ويقسم لهما، حتى أستأنس بكم، وأنظر ما أراجع به رسل ربي ((رواه مسلم)).

We visited 'Amr bin Al-'as (May Allah be pleased with him) when he was in his deathbed. He wept for a long time and turned his face towards the wall. His son said: "O father, did not the Messenger of Allah (ﷺ) give you the good news of such and such? Did he not give you glad tidings of such and such?" Then he ('Amr) turned his face towards us and said: "The best thing which you can count upon is the affirmation that: La ilaha illallah (there is no true god except Allah), and that Muhammad is the Messenger of Allah. I have passed through three phases. I remember when I hated none more than I hated the Messenger of Allah (ﷺ), and there was no other

desire stronger in me than that of killing him. Had I died in that state, I would have definitely been one of the dwellers of Fire (Hell). When Allah instilled the love for Islam in my heart, I went to Messenger of Allah (ﷺ) and said, 'Extend your right hand, so that I pledge allegiance to you.' He (ﷺ) stretched out his right hand, but I withdrew my hand. He said, 'What is the matter, 'Amr?' I said, 'I wish to lay down same conditions.' He asked, 'What conditions do you wish to put forward?' I replied, 'To be granted forgiveness.' He said, 'Do you not know that (embracing) Islam wipes out all that has gone before it (previous misdeeds). Verily, emigration wipes out all the previous sins, and the Hajj (pilgrimage) wipes out all the previous sins.' Thereafter, no one was dearer to me than Messenger of Allah (ﷺ), and none was more respectable than him in my eyes. So bright was his splendour that I could not gather enough courage to look at his face for any length of time. If I were asked to describe his feature, I would not be able to do so because I have never caught a full glimpse of his face. Had I died in that state I could have hoped to be one of the dwellers of Jannah. Thereafter, we were made responsible for many things and in the light of which I am unable to know what is in store for me. When I die, no mourner, nor fire should accompany my bier. When you bury me, throw the earth gently over me and stand over my grave for the space of time within which a camel is slaughtered and its meat is distributed so that I may enjoy your intimacy, and in your presence ascertain what answer can I give to the Messengers of my Rubb (the angels in grave)." [Muslim].

IN PLAIN WORDS

On his deathbed, weeping, Amr recalled how Islam wiped away his past hostility, and counseled that the surest thing to rely on is sincere testimony of faith. He turned from old good news to humble hope in Allah at the end.

CHAPTER 96

Bidding Farewell and Advising on the Eve of Departure for a Journey or Other Things

باب وداع الصاحب ووصيته عند فراقه لسفر وغيره والدعاء له وطلب الدعاء منه

Here Buruja gathers the gentle etiquette of parting. When a companion travels or two believers separate, the moment is not let pass with a careless goodbye. It is marked with sincere advice, a heartfelt supplication, and the humble request to be remembered in another's prayers. The recurring Arabic phrase astaudi'ullah, I entrust to Allah, frames the whole chapter, for what we love we hand over to the One who never sleeps.

Notice how farewell here is really a form of care. The Prophet (peace be upon him) entrusts a traveller's faith, their trustworthiness, and the final outcome of their deeds to Allah, and he asks even an ordinary departing companion to pray for him. Parting becomes an occasion for love, du'a, and the quiet reminder that our deeds and our religion matter most of all.

HADITH 32

Then from it is the narration of Zaid bin Arqam (May Allah be pleased with them) that preceded in the Chapter of "Showing reverence to the Family of Allah's Messenger (ﷺ)". He said:

ففيها حديث زيد بن أرقم رضي الله عنه -الذي سبق في باب إكرام أهل بيت رسول الله صلى الله عليه وسلم- قال: قام رسول الله صلى الله عليه وسلم فينا خطيباً، فحمد الله، وأثنى عليه، ووعظ وذكر، ثم قال: "أما بعد" ألا أيها الناس إنما أنا بشريوشك أن يأتي رسول الله ربي

فأجيب، وأنا تارك فيكم ثقلين : " أولهما: كتاب الله، فيه الهدى والنور،
نفذوا بكتاب الله، واستمسكوا به " فحث على كتاب الله، ورغب فيه، ثم
قال: "وأهل بيتي، أذكركم الله في أهل بيتي" ((رواه مسلم)) وقد سبق
بطوله.

"One day Messenger of Allah (ﷺ) stood amongst us to deliver a Khutbah. So he praised Allah, extolled Him, exhorted and reminded (us) and said: 'Amma Ba'du (now then)! O people, certainly I am a human being. I am about to receive a messenger of Allah my Lord (the angel of death) and I respond. And I am leaving among you two weighty things: There first of which is the Book of Allah. In is guidance and light, so hold fast to the Book of Allah and adhere to it.' So he exhorted (us) (to hold fast to it) and encouraged it then said, 'And the members of my household, I remind you of Allah with regards (of your duties) to the members of my family.'" [Muslim].
And it has preceded in its entirety.

IN PLAIN WORDS

In a farewell sermon the Prophet reminded the people he was a mortal soon to be called back, and left them the Book of Allah to hold fast to, along with care for his family. Parting words point us to what matters most.

REFERENCE : RIYAD AS-SALIHIN 711 IN-BOOK REFERENCE : BOOK 1, HADITH 32

HADITH 33

Malik bin Al-Huwairith (May Allah be pleased with him) reported:

وعن أبي سليمان مالك بن الحويرث رضي الله عنه قال: أتينا رسول
الله صلى الله عليه وسلم ونحن شببه متقاربون، فأقننا عنده عشرين ليلة،

وكان رسول الله صلى الله عليه وسلم رحيماً رفيقاً، فظن أننا قد اشتقنا
 أهلنا، فسألنا عن تركنا من أهلنا، فأخبرناه، فقال: "ارجعوا إلى أهليكم،
 فأقيموا فيهم، وعلوهم ومروهم ، وصلو صلاة كذا في حين كذا،
 وصلوا كذا في حين كذا، فإذا حضرت الصلاة فليؤذن لكم أحدكم،
 وليؤمكم أكبركم" ((متفق عليه)) . ((زاد البخاري في رواية له: "
 وصلوا كما رأيتموني أصلي"))

We came to the Messenger of Allah (ﷺ) when we were all young men of nearly equal age. We stayed with him for twenty days. He was extremely kind and considerate. He perceived that we missed our families so he asked us about those we left behind, and we informed him. Then he (ﷺ) said, "Go back to your families, stay with them, teach them (about Islam) and exhort them to do good. Perform such Salat (prayer) at such a time and such Salat at such a time. When the time for Salat is due, one of you should announce Adhan (call for prayer) and the oldest among you should lead Salat." [Al-Bukhari and Muslim]. Al-Bukhari added in a version of his "And pray as you have seen me pray."

IN PLAIN WORDS

After staying with the Prophet, some young men were sent home with kindness to teach their families, to pray at the right times, to call the adhan, and to let the oldest lead. A caring farewell sends people off to do good among their own.

REFERENCE : RIYAD AS-SALIHIN 712 IN-BOOK REFERENCE : BOOK 1, HADITH
 33

HADITH 34

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

وعن عمر بن الخطاب رضي الله عنه قال: استأذنت النبي صلى الله عليه وسلم الله عليه وسلم في العمرة، فأذن ، وقال: "لا تنسانا يا أخي من دعائك" فقال كلمة ما يسرني أن لي بها الدنيا. وفي رواية قال: "أشركنا يا أخي في دعائك" ((رواه أبوداود، والترمذي وقال: حديث حسن صحيح)).

I sought permission of the Prophet (ﷺ) to perform 'Umrah, and he granted me leave and said, "Brother, do not forget us in your supplications." I would not exchange these words of his for the whole world. Another narration is: He (ﷺ) said, "Include us, my brother, in your supplications." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

Granted leave for Umrah, Umar treasured the Prophet's request not to be forgotten in his prayers, valuing those words above the whole world. Asking a departing believer for du'a is a tender form of care.

REFERENCE : RIYAD AS-SALIHIN 713 IN-BOOK REFERENCE : BOOK 1, HADITH 34

HADITH 35

Salim bin 'Abdullah bin 'Umar (May Allah be pleased with them) reported:

وعن سالم بن عبد الله بن عمر أن عبد الله بن عمر رضي الله عنهما كان يقول للرجل إذا أراد سفراً: ادن مني حتى أودعك كما كان رسول الله صلى الله عليه وسلم يودعنا، فيقول: أستودع الله دينك، وأمانتك، وخواتيم عملك. ((رواه الترمذي، وقال: حديث حسن صحيح)).

When a man was to set out on a journey, 'Abdullah bin 'Umar (May Allah be pleased with them) would say to him: "Draw near so that I

may bid farewell to you as Messenger of Allah (ﷺ) used to bid farewell to us. (The Messenger of Allah (ﷺ) used to say: "'Astaudi'ullaha dinaka, wa amanataka, wa khawatima 'amalika' (I entrust Allah with your Deen, your trust and your last deeds)." [At-Tirmidhi].

IN PLAIN WORDS

Ibn Umar would bid travelers farewell as the Prophet did, entrusting to Allah their faith, their trustworthiness, and the final outcome of their deeds. We hand what we love over to Allah's keeping.

REFERENCE : RIYAD AS-SALIHIN 714 IN-BOOK REFERENCE : BOOK 1, HADITH 35

HADITH 36

'Abdullah bin Yazid Al-Khatmi (May Allah be pleased with him) reported:

وعن عبد الله بن يزيد الخطمي الصحيح رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا أراد أن يودع الجيش قال: "أستودع الله دينكم، وأماناتكم، وخواتيم أعمالكم". حديث صحيح، ((رواه أبو داود وغيره بإسناد صحيح)).

When Messenger of Allah (ﷺ) intended to bid farewell to his army he would say: "Astau-di'ullaha dinakaum, wa amanatakum, wa khawatima 'amalikum (I entrust Allah with your Deen, your trust and your last deeds)." [Abu Dawud].

IN PLAIN WORDS

When sending off his army, the Prophet would entrust to Allah their faith, their trust, and the ends of their deeds. Parting is marked by committing loved ones to Allah's care.

REFERENCE : RIYAD AS-SALIHIN 715 IN-BOOK REFERENCE : BOOK 1, HADITH 36

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: جاء رجل إلى النبي صلى الله عليه وسلم فسأله أن يدعو له فقال يا رسول الله ، إني أريدُ سفرًا ، فزودني ، فقال: زدوك الله التقوى" قال: زدني، فقال: "وغفر ذنبك" ، قال: زدني، قال: "ويسر لك الخير حيثما كنت" ((رواه الترمذي وقال : حديث حسن))

A man came to the Prophet (ﷺ) and said: "O Messenger of Allah! I intend to go on a journey, so supplicate for me." He (ﷺ) said, "May Allah grant you the provision of piety." The man said: "Please supplicate more for me." He (ﷺ) said, "May He forgive your sins!" The man repeated: "Please supplicate more for me." Messenger of Allah (ﷺ) said, "May He facilitate for you the doing of good wherever you are." [At-Tirmidhi].

IN PLAIN WORDS

Asked for a supplication before a journey, the Prophet prayed for the man to be granted piety, forgiveness, and ease in doing good wherever he was. A farewell du'a reaches for what truly benefits the traveler.

REFERENCE : RIYAD AS-SALIHIN 716 IN-BOOK REFERENCE : BOOK 1, HADITH

CHAPTER 97

Istikhara (Seeking Guidance from Allah), and Consultation

باب الإستخارة والمشاورة

This chapter is about istikharah, asking Allah to guide a person toward what is good when facing a decision, and about seeking counsel. When the path ahead is unclear, a believer turns the choice over to the One who knows what we cannot.

Notice how carefully the Prophet taught this prayer, as if teaching a chapter of the Qur'an. Its words admit that Allah is able while we are not, that He knows while we do not, and ask Him to bring about what is best and turn away what is harmful. The lesson is to lean on Allah's knowledge rather than our own when we decide.

HADITH 38

Jabir (May Allah be pleased with him) reported:

-وعن جابر رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يعلمنا الإستخارة في الأمور كلها كالسورة من القرآن ، يقول : إذا هم أحدكم بالأمر، فليركع ركعتين من غير الفريضة، ثم ليقل، اللهم إني أستخيرك بعلمك، وأستقدرك بقدرتك، وأسألك من فضلك العظيم؛ فإنك تقدر ولا أقدر وتعلم ولا أعلم، وأنت علام الغيوب. اللهم إن كنت تعلم أن هذا الأمر خير لي في ديني ومعاشي وعاقبة أمري" أو قال: "عاجل أمري وآجله ، فاقدره لي ويسره لي، ثم بارك لي فيه، وإن كنت تعلم أن هذا الأمر شر لي في ديني ومعاشي وعاقبة أمري" أو

قال: "عاجل أمري وآجله، فاصرفه عني ، واصرفني عنه، واقدر لي
 الخير حيث كان، ثم ارضني به" قال: ويسمي حاجته. ((رواه
 البخاري)).

Messenger of Allah (ﷺ) used to teach us the Istikharah (seeking guidance from Allah) in all matters as he would teach us a Surah of the Qur'an. He used to say: "When one of you contemplates entering upon an enterprise, let him perform two Rak'ah of optional prayer other than Fard prayers and then supplicate: "Allahumma inni astakhiruka bi 'ilmika, wa astaqdiruka bi qudratika, wa as-'aluka min fadlikal-'azim. Fainnaka taqdiru wa la aqdiru, wa ta'lamu wa la a'lamu, wa Anta 'allamul- ghuyub. Allahumma in kunta ta'lamu anna hadhal-'amra (and name what you want to do) khairun li fi dini wa ma'ashi wa 'aqibati amri, (or he said) 'ajili amri ajilihi, faqdurhu li wa yassirhu li, thumma barik li fihi. Wa in kunta ta'lamu anna hadhal 'amra (and name what you want to do) sharrun li fi dini wa ma'ashi wa 'aqibati amri, (or he said) wa 'ajili amri wa ajilihi, fasrifhu 'anni, wasrifni 'anhu, waqdur liyal- khaira haithu kana, thumma ardini bihi." (O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allah, if You know that this matter (and name it) is good for me in respect of my Deen, my livelihood and the consequences of my affairs, (or he said), the sooner or the later of my affairs then ordain it for me, make it easy for me, and bless it for me. But if You know this matter (and name it) to be bad for my Deen, my livelihood or the consequences of my affairs, (or he said) the sooner or the later of my affairs then turn it away from me, and turn me away from it, and grant me power to do good whatever it may be, and cause me to be contented with it). And let the supplicant specify the object." [Al-Bukhari]

The Prophet taught istikharah as carefully as he taught Qur'an: when facing a decision, pray two units, then ask Allah, who knows and is able while we are not, to grant the matter if it is good and turn it away if it is harmful. Hand your choices over to Allah's wisdom.

REFERENCE : RIYAD AS-SALIHIN 717 IN-BOOK REFERENCE : BOOK 1, HADITH 38

CHAPTER 98

Excellence of Adopting Different Routes for Going and Returning on 'Eid Prayer and Various Other Occasions

باب استحباب الذهاب إلى العيد وعيادة المريض والحج والغزو الجنازة ونحوها من طريق والرجوع من طريق آخر لتكثير مواضع العبادة

This short chapter draws a lesson from a simple habit of the Prophet (peace be upon him), the practice of leaving by one road and returning by another on the day of Eid and on similar journeys. A small variation in path, it turns out, can carry meaning, multiplying the places that witness a person's worship and remembrance.

Notice how Buruja invites you to see ordinary movement as something that can be touched by intention. Where you walk, which way you turn, even these can become part of a life oriented toward Allah, scattering the marks of devotion across more of the earth and meeting more of His servants along the way.

HADITH 39

Jabir (May Allah be pleased with him) reported:

عن جابر رضي الله عنه : كان النبي صلى الله عليه وسلم إذا كان يوم عيد خالف الطريق. ((رواه البخاري)).

On the occasion of the 'Eid, the Prophet (ﷺ) would proceed to the prayer place taking one route and returning from another. [Al-Bukhari].

IN PLAIN WORDS

On Eid the Prophet would walk to the prayer place by one road and return by another. A small change of path can carry its own meaning.

HADITH 40

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم كان يخرج من طريق الشجرة، ويدخل من طريق المعرس، وإذا دخل مكة دخل من الثنية العليا ويخرج من الثنية السفلى. ((متفق عليه)).

Messenger of Allah (ﷺ) 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 would leave it through the Lower Pass. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet would take one route going and a different one returning on his journeys. Varying the way reflects a habit of intention even in ordinary travel.

Excellence of Using the Right Hand for Performing Various Good Acts

باب استحباب تقديم اليمين في كل ما هو من باب التكريم كالوضوء والغسل والتيمم، ولبس الثوب والنعل والخف والسراويل ودخول المسجد، والسواك، والاكتحال، وتقليم الأظفار، وقص الشارب وتنف الإبط، وحلق الرأس، والسلام من الصلاة، والأكل والشرب، والمصافحة، واستلام الحجر الأسود، والخروج من الخلاء، والأخذ والعطاء، وغير ذلك مما هو في معناه. ويستحب تقديم اليسار في ضد ذلك، كالامتخاط والبصاق عن اليسار، ودخول الخلاء، والخروج من المسجد، وخلع الخف والنعل والسراويل والثوب، والإستنجاء وفعل المستقذرات وأشباه ذلك

This chapter gathers the Prophet's habit of giving the right side precedence in acts of honour and dignity: eating, drinking, dressing, purifying, even the gentle washing of a loved one's body. The Arabic word at its heart is at-tayammun, beginning with the right, and the lesson is that a believer carries small acts of order and respect into the most ordinary moments of the day.

As you read, notice the consistent pattern rather than any single rule: the right hand and right side for what is noble and clean, the left for what is lowly or soiled. It is a quiet discipline that trains the heart to treat blessings with reverence and to keep the beautiful and the base apart. The finer details of when each applies are a matter for the scholars; what these hadith offer you is the spirit of dignity in daily life.

HADITH 41

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم يعجبه التيمن في شأنه كله: في طهوره، وترجله، وتنعله. ((متفق عليه)).

Messenger of Allah (ﷺ) liked to use his right hand in all matters: in combing his hair and wearing his shoes. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet favored his right hand for ordinary acts of care like grooming and putting on shoes. A small habit that brings a sense of order and dignity to daily life.

REFERENCE : RIYAD AS-SALIHIN 720 IN-BOOK REFERENCE : BOOK 1, HADITH 41

HADITH 42

'Aishah (May Allah be pleased with her) reported:

وعنها قالت: كانت يد رسول الله صلى الله عليه وسلم ، اليمنى لطهوره وطعامه، وكان اليسرى لخلائه وما كان من أذى. حديث صحيح، ((رواه أبو داود وغيره بإسناد صحيح)).

Messenger of Allah was used to using his right hand for performing Wudu' and for eating his food whereas he was used to using his left hand in his toilet and for other similar purposes. [Abu Dawud]

IN PLAIN WORDS

He kept the right hand for clean and honorable acts like washing for prayer and eating, and the left for cleaning after the toilet. The two are kept apart out of respect.

REFERENCE : RIYAD AS-SALIHIN 721 IN-BOOK REFERENCE : BOOK 1, HADITH 42

Umm 'Atiyyah (May Allah be pleased with her) reported:

وعن أم عطية رضي الله عنها أن النبي صلى الله عليه وسلم ، قال لمن في غسل ابنته زينب رضي الله عنها : "ابدأ بيمينها ومواضع الوضوء منها" ((متفق عليه)) .

The Prophet (ﷺ) instructed us at the time of washing the dead body of his daughter Zainab (May Allah be pleased with her) to begin with her right side, and from the parts that are washed in Wudu'. [Al-Bukhari and Muslim].

IN PLAIN WORDS

When washing his daughter's body, he told them to start with the right side and with the places washed in wudu. Even in farewell, the right side is given first place.

REFERENCE : RIYAD AS-SALIHIN 722 IN-BOOK REFERENCE : BOOK 1, HADITH 43

HADITH 44

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا انتعل أحدكم فليبدأ باليمنى، وإذا نزع فليبدأ بالشمال. لتكن اليمنى أولهما تنعل، وآخرهما تنزع" ((متفق عليه)) .

Messenger of Allah (ﷺ) said, "When any of you puts on his shoes, he should put on the right one first; and when he takes them off, he should begin with the left. Let the right shoe be the first to be put on and the last to be taken off." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Begin with the right shoe when putting them on and with the left when taking them off, so the right is honored first and kept on longest.

REFERENCE : RIYAD AS-SALIHIN 723 IN-BOOK REFERENCE : BOOK 1, HADITH 44

HADITH 45

Hafsah (May Allah be pleased with her) reported:

وعن حفصة رضي الله عنها أن رسول الله صلى الله عليه وسلم ، كان يجعل يمينه لطعامه وشرابه وثيابه، ويجعل يساره لما سوى ذلك. ((رواه أبو داود والترمذي وغيره)).

Messenger of Allah (ﷺ) used to use his right hand for eating, drinking and wearing his clothes and used to use his left hand for other purposes. [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

Again the pattern: the right hand for eating, drinking, and dressing, the left reserved for other tasks. A steady habit of treating good things with the honored hand.

REFERENCE : RIYAD AS-SALIHIN 724 IN-BOOK REFERENCE : BOOK 1, HADITH 45

HADITH 46

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: “إذا لبستم، وإذا توضأتم، فابدؤا بأيمانكم” حديث صحيح، ((رواه أبو داود والترمذي بإسناد صحيح)).

Messenger of Allah (ﷺ) said, "When you wear your clothes or perform your Wudu', begin with your right side." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

When dressing or washing for prayer, start with the right side. A simple way to bring order and reverence to acts done many times a day.

REFERENCE : RIYAD AS-SALIHIN 725 IN-BOOK REFERENCE : BOOK 1, HADITH 46

HADITH 47

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم أتى منى: فأتى الجمرة فرماها، ثم أتى منزله بمنى، ونحر، ثم قال للحلاق "خذ" وأشار إلى جانبه الأيمن، ثم الأيسر، ثم جعل يعطيه الناس. ((متفق عليه)). وفي رواية: لما رمى الجمرة، ونحر نسكه وحلق: ناول الحلاق شقه الأيمن فخلقه، ثم دعا أبا طلحة الأنصاري رضي الله عنه، فأعطاه إياه، ثم ناوله الشق الأيسر فقال "احلق" فخلقه فأعطاه أبا طلحة فقال: "اقسمه بين الناس".

When Messenger of Allah (ﷺ) went to Mina, he came to Jamrat-ul-'Aqabah and threw pebbles at it. After that, he went to his lodge in Mina and sacrificed. Then he called for a barber and pointed his right side to him, said, "Shave from here." Then he pointed his left side and said, "Take (hair) from here." Then he distributed his hair among the people. [Al-Bukhari and Muslim]. Another narration is: After the Messenger of Allah (ﷺ) had thrown pebbles at Jamrah and sacrificed an animal, he turned the right side of his head

towards the barber who shaved it for him. Then he called Abu Talhah Ansari (May Allah be pleased with him) and gave his hair to him. Then he turned his head to the left side and asked the barber to shave it. He gave the hair to Abu Talhah and told him, "Distribute it among the people."

IN PLAIN WORDS

Even at the shaving of his head during the pilgrimage, he had the right side done first, then the left, and shared his hair with the people. Honor to the right, and generosity throughout.

REFERENCE : RIYAD AS-SALIHIN 726 IN-BOOK REFERENCE : BOOK 1, HADITH 47

BOOK 2

The Book About the Etiquette of Eating

كتاب أدب الطعام

This section gathers the etiquette of eating and drinking, beginning with mentioning Allah's name before a meal and thanking Him after. Its chapters cover simple, grateful habits at the table: not finding fault with food, eating from what is nearest, sharing with others, and good manners when drinking.

The aim is to make even an ordinary meal an act done with mindfulness and gratitude.

CHAPTER 100

Saying Bismillah Before and Al-Hamdulillah After Eating

باب التسمية في أوله والحمد في آخره

This chapter frames the meal between two acts of remembrance: Bismillah at the start and al-hamdu lillah at the end. Saying the Name of Allah, the tasmiyah, turns eating from a mere appetite into an act bracketed by God-consciousness, and praising Him afterwards keeps the heart awake to the One who provided.

A striking thread runs through several hadith: where Allah's Name is left out, Satan draws near and shares in the food and the home, and where it is mentioned, he is shut out. The point is not fear but presence. As you read, notice how a few sincere words at the table guard the believer, dignify a simple provision, and even, in one report, become a cause for the forgiveness of past sins.

HADITH 1

'Umar bin Abu Salamah (May Allah be pleased with him) reported:

عن عمر بن أبي سلمة رضى الله عنهما قال: قال لي رسول الله صلى الله عليه وسلم: "سم الله وكل بيمينك، وكل مما يليك". ((متفق عليه))

Messenger of Allah (ﷺ), said to me, "Mention Allah's Name (i.e., say Bismillah before starting eating), eat with your right hand, and eat from what is near you." [Al-Bukhari and Muslim].

IN PLAIN WORDS

He taught a young boy three simple table manners: say Allah's Name first, eat with the right hand, and take from the food nearest you. Gentle, practical guidance for everyone.

HADITH 2

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضى الله عنها قالت : قال رسول الله صلى الله عليه وسلم:
 "إذا أكل أحدكم فليذكر اسم الله تعالى، فإذا نسي أن يذكر اسم الله تعالى
 في أوله، فليقل، بسم الله أوله وآخره". ((رواه أبو داود والترمذي))

Messenger of Allah (ﷺ) said, "When any of you wants to eat, he should mention the Name of Allah in the beginning, (i.e., say Bismillah). If he forgets to do it in the beginning, he should say Bismillah awwalahu wa akhirahu (I begin with the Name of Allah at the beginning and at the end)." [At-Tirmidhi and Abu Dawud].

IN PLAIN WORDS

Begin a meal by saying Bismillah. If you forget at the start, say it when you remember, naming Allah for both the beginning and the end.

HADITH 3

Jabir (May Allah be pleased with him) reported:

وعن جابر، رضى الله عنه قال: سمعت رسول الله صلى الله عليه وسلم
 يقول: "إذا دخل الرجل بيته، فذكر الله تعالى عند دخوله وعند
 طعامه، قال الشيطان لأصحابه: لا مبيت لكم ولا عشاء، وإذا دخل،
 فلم يذكر الله تعالى عند دخوله، قال الشيطان: أدركتم المبيت؛ وإذا لم

يذكر الله تعالى عند طعامه قال: أدركتم المبيت والعشاء" . ((رواه مسلم))

I heard Messenger of Allah (ﷺ) saying, "If a person mentions the Name of Allah upon entering his house or eating, Satan says, addressing his followers: 'You will find no where to spend the night and no dinner.' But if he enters without mentioning the Name of Allah, Satan says (to his followers); 'You have found (a place) to spend the night in, and if he does not mention the Name of Allah at the time of eating, Satan says: 'You have found (a place) to spend the night in as well as food.'" [Muslim].

IN PLAIN WORDS

Naming Allah when entering the home or eating shuts the door on Satan, while leaving it out lets him share in your shelter and food. A few words keep the heart present and protected.

REFERENCE : RIYAD AS-SALIHIN 729 IN-BOOK REFERENCE : BOOK 2, HADITH 3

HADITH 4

Hudhaifah (May Allah be pleased with him) reported:

وعن حذيفة رضى الله عنه قال: كنا إذا حضرنا مع رسول الله صلى الله عليه وسلم طعاماً، لم نضع أيدينا حتى يبدأ رسول الله صلى الله عليه وسلم فيضع يده. وإنا حضرنا معه مرة طعاماً، فجاءت جارية كأنها تدفع، فذهبت لتضع يدها في الطعام، فأخذ رسول الله صلى الله عليه وسلم بيدها، ثم جاء أعرابي كأنما يدفع فأخذ بيده، فقال رسول الله صلى الله عليه وسلم: "إن الشيطان يستحل الطعام أن لا يذكر اسم الله

تعالى عليه، وإنه جاء بهذه الجارية ليستحل بها، فأخذت بيدها، فجاء
بهذا الأعرابي ليستحل به، فأخذت بيده، والذي نفسي بيده إن يده في
يدي مع يديهما" ثم ذكر اسم الله تعالى وأكل. ((رواه مسلم))

When we attended a meal with the Messenger of Allah (ﷺ), we would not stretch forth our hands towards the food until he (ﷺ) would start eating first. Once, we were with him when a little girl rushed in as if someone was impelling her. She was about to lay her hand on the food when the Messenger of Allah (ﷺ) caught her hand. Then a bedouin came in rushing as if someone were pushing him. He (ﷺ) caught his hand also and said, "Satan considers that food lawful for himself on which the Name of Allah is not mentioned. He (Satan) brought this girl to make the food lawful through her but I caught her hand. Then he brought the bedouin to make it lawful through him but I caught his hand too. By Him in Whose Hand my soul is, now Satan's hand is in my grasp along with their hands." Then he mentioned the Name of Allah and began to eat. [Muslim].

IN PLAIN WORDS

Satan tries to share in food where Allah's Name is left out. The Prophet showed that mentioning Allah's Name over the meal keeps that intrusion away.

REFERENCE : RIYAD AS-SALIHIN 730 IN-BOOK REFERENCE : BOOK 2, HADITH
4

HADITH 5

Umaiyyah bin Makhshi (May Allah be pleased with him) reported:

وعن أمية بن مخشي الصحابي رضى الله عنه قال: كان رسول الله صلى
الله عليه وسلم جالساً، ورجل يأكل، فلم يسم الله حتى لم يبق من

طعامه إلا لقمة، فلما رفعها إلى فيه، قال: بسم الله أوله وآخره، فضحك
النبي صلى الله عليه وسلم، ثم قال: "ما زال الشيطان يأكل معه، فلما ذكر
اسم الله استقاء ما فيه بطنه" . ((رواه أبو داود والنسائي))

Messenger of Allah (ﷺ) was sitting while a man was eating food.
That man did not mention the Name of Allah (before commencing to
eat) till only a morsel of food was left. When he raised it to his
mouth, he said: "Bismillah awwalahu wa akhirahu (With the Name of
Allah, in the beginning and in the end)." Messenger of Allah (ﷺ)
smiled at this and said, "Satan had been eating with him but when
he mentioned the Name of Allah, Satan vomited all that was in his
stomach." [Abu Dawud and An-Nasa'i].

IN PLAIN WORDS

A man ate without naming Allah until his last bite, then said Bismillah
for its beginning and end. The Prophet said Satan had been sharing
the food until that Name was spoken.

REFERENCE : RIYAD AS-SALIHIN 731 IN-BOOK REFERENCE : BOOK 2, HADITH
5

HADITH 6

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضى الله عنها قالت: كان رسول الله صلى الله عليه وسلم
يأكل طعاماً في ستة من أصحابه، فجاء أعرابي، فأكله بلقمتين. فقال
رسول الله صلى الله عليه وسلم "أما إنه لو سمي لكفاكم" . ((رواه
الترمذي))

The Messenger of Allah (ﷺ) was eating with his six Companions
when a desert Arab came and ate up the food in two mouthfuls.

Messenger of Allah (ﷺ) said, "Had he mentioned the Name of Allah, it would have sufficed for all of you." [At-Tirmidhi].

IN PLAIN WORDS

When Allah's Name is mentioned, blessing settles in the food so that even a small amount goes further. Leaving it out drains that blessing away.

REFERENCE : RIYAD AS-SALIHIN 732 IN-BOOK REFERENCE : BOOK 2, HADITH 6

HADITH 7

Abu Umamah (May Allah be pleased with him) reported:

وعن أبي أمامة رضى الله عنه أن النبي صلى الله عليه وسلم كان إذا رفع مائدته قال: "الحمد لله حمداً كثيراً طيباً مباركاً فيه، غير مكفى ولا مودع، ولا مستغنى عنه ربنا". ((رواه البخارى))

Whenever the Prophet (ﷺ) finished a meal, he would say: "Al-hamdu lillahi hamdan kathiran taiyyiban mubarakan fihi, ghaira makfiyyin wa la muwadda'in, wa la mustaghnnan `anhu, Rabbuna. (All praise is due to Allah, praise which is abundant, pure, and full of blessings, which is indispensable and to which one cannot be indifferent)." [Al-Bukhari].

IN PLAIN WORDS

After eating, he would praise Allah warmly, calling the food abundant, pure, and blessed, and acknowledging that we always remain in need of our Lord. Gratitude that keeps the heart awake.

REFERENCE : RIYAD AS-SALIHIN 733 IN-BOOK REFERENCE : BOOK 2, HADITH 7

HADITH 8

Mu'adh bin Anas (May Allah be pleased with him) reported:

وعن معاذ بن أنس رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من أكل طعاماً فقال: الحمد لله الذي أطعمني هذا، ورزقنيه من غير حول مني ولا قوة، غفر له ما تقدم من ذنبه". ((رواه أبو داود والترمذي))

Messenger of Allah (ﷺ) said, "He who has taken food and says at the end: 'Al- hamdu lillahi-lladhi at'amani hadha, wa razaqanihi min ghairi haulin minni wa la quwwatin (All praise is due to Allah Who has given me food to eat and provided it without any endeavour on my part or any power),' all his past sins will be forgiven." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

Whoever finishes a meal and praises Allah for feeding and providing it through no effort of his own is promised forgiveness for past sins. Gratitude that lifts a heavy burden.

REFERENCE : RIYAD AS-SALIHIN 734 IN-BOOK REFERENCE : BOOK 2, HADITH 8

CHAPTER 101

Prohibition of Criticizing Food

باب : لا يعيب الطعام واستحباب مدحه

This short chapter teaches a refined manner of the table: never disparage food. The Prophet's way was simple, if he liked a dish he ate it, and if he did not he left it without a word of complaint. Food is a provision from Allah, and faultfinding it is, at root, ingratitude dressed as preference.

The two hadith here move from restraint to active appreciation. As you read, notice the shift from holding the tongue back from criticism to opening it in praise, even over something as humble as vinegar. Contentment and gratitude are the quiet virtues being trained.

HADITH 9

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: "ما عاب رسول الله صلى الله عليه وسلم طعاماً قط، إن اشتهاه أكله، وإن كرهه تركه". ((متفق عليه))

Messenger of Allah (ﷺ) never found fault with food. If he had inclination to eating it, he would eat; and if he disliked it, he would leave it. [Al-Bukhari and Muslim].

IN PLAIN WORDS

He never spoke a word against food. If he liked it he ate, and if not he simply left it without complaint. Quiet contentment with whatever provision is set before you.

REFERENCE : RIYAD AS-SALIHIN 735 IN-BOOK REFERENCE : BOOK 2, HADITH

وعن جابر رضى الله عنه أن النبي صلى الله عليه وسلم سأل أهله الأدم فقالوا: ما عندنا إلا خل، فدعا به، فجعل يأكل ويقول: "نعم الأدم انخل، نعم الأدم انخل". ((رواه مسلم))

The Prophet (ﷺ) asked for sauce and was told that there was nothing except vinegar. He asked for it and began to eat from it saying, "How excellent is vinegar when eaten as sauce! How excellent is vinegar when eaten as Udm!" [Muslim].

IN PLAIN WORDS

When only vinegar was available, he ate it gladly and praised it. Even a humble food deserves appreciation rather than disdain.

REFERENCE : RIYAD AS-SALIHIN 736 IN-BOOK REFERENCE : BOOK 2, HADITH 10

CHAPTER 102

Response to an Invitation Extended to a Man Observing Saum (Fasting)

باب ما يقوله من حضر الطعام وهو صائم إذا لم يفطر

This short chapter answers a real social moment: you are invited to a meal but you happen to be fasting that day. Accepting the invitation still matters, because turning up honors the host and keeps the bond between believers warm.

The single hadith here gives the gentle solution. If you are not fasting, eat and enjoy the hospitality; if you are fasting, you still come, and instead of eating you pray for good for the one who invited you. Either way, the kindness is returned.

HADITH 11

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"إذا دعي أحدكم ، فليجب، فإن كان صائماً فليصل، وإن كان مفطراً
فليطعم". ((رواه مسلم))

The Messenger of Allah (ﷺ) said, "When any of you is invited to a meal, he should accept the invitation. If he is observing Saum (fasting), he should supplicate for the betterment of the host and if he is not fasting, he should eat." [Muslim].

IN PLAIN WORDS

When invited to a meal, accept the invitation. If you are fasting, pray for blessing on your host instead of eating, and if not, then eat. Either way, honor the one who invited you.

CHAPTER 103

What should One say to the Host if an Invited Person is Accompanied by an Uninvited Person

باب ما يقوله من دعي إلى طعام فتبعه غيره

This short chapter handles a small but real awkwardness, when you are invited somewhere and a friend tags along uninvited. The food was prepared for a set number of guests, so the host has a genuine right to decide, and the guest who came along has no claim on hospitality he was never offered. The Arabic word for the invitation here is da'wah, the call to a meal, and the etiquette protects everyone's dignity at once.

Notice how the Prophet (peace be upon him) refuses to spring the extra person on the host or to embarrass the man who followed. He names the situation openly and hands the choice back to the one who paid for the meal. Honesty and gentleness sit side by side.

HADITH 12

Abu Mas'ud Al-Badri (May Allah be pleased with him) reported:

عن أبي مسعود البدرى رضى الله عنه قال: دعا رجل النبي صلى الله عليه وسلم لطعام صنع له خامس خمسة، فتبعهم رجل، فلما بلغ الباب، قال النبي صلى الله عليه وسلم: "إن هذا تبعنا؛ فإن شئت أن تأذن له، وإن شئت رجع" قال: بل آذن له يا رسول الله. ((متفق عليه))

A man prepared some food especially for the Prophet (ﷺ) and invited him along with four others. But a man accompanied him.

Having arrived at the door, Messenger of Allah (ﷺ) said to the host, "This person has followed us. You may allow him, if you like, and if you like he will return." He said: "O Messenger of Allah, I allow him, too." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When an uninvited guest followed him, the Prophet told the host plainly and left the choice in his hands, since the meal was prepared for a set number. Honesty paired with care for everyone's dignity.

REFERENCE : RIYAD AS-SALIHIN 738 IN-BOOK REFERENCE : BOOK 2, HADITH 12

CHAPTER 104

Eating from What is in Front of One

باب الأكل مما يليه ووعظه وتأديبه من يسئ أكله

Here the table manners of the believer are drawn in a few simple strokes, begin with the Name of Allah, eat with the right hand, and take from the part of the dish nearest you rather than reaching across into others' portions. These are small acts, yet together they turn an ordinary meal into something disciplined, grateful, and considerate of the people sharing it.

Watch the contrast between the two hadith. The first is the Prophet (peace be upon him) gently teaching a boy in his care, warm and instructive. The second is a warning to a grown man who refused the right-hand guidance out of pride, showing that arrogance toward clear good guidance can cost a person even the ability he was clinging to.

HADITH 13

'Umar bin Abu Salamah (May Allah be pleased with them) reported:

عن عمر بن أبي سلمة رضى الله عنهما قال: كنت غلاماً في حجر رسول الله صلى الله عليه وسلم، وكانت يدي تطيش في الصحفة، فقال لي رسول الله صلى الله عليه وسلم: "يا غلام سم الله تعالى، وكل بيمينك، وكل مما يليك". ((متفق عليه))

I was a boy under the care of Messenger of Allah (ﷺ), and as my hand used to wander around in the dish, he (ﷺ) said to me once, "Mention Allah's Name (i.e., say Bismillah), eat with your right hand, and eat from what is in front of you." [Al-Bukhari and Muslim].

As a boy in the Prophet's care, his hand would roam the dish, so he was taught to name Allah, eat with the right hand, and take from what was in front of him. Warm, patient teaching.

REFERENCE : RIYAD AS-SALIHIN 739 IN-BOOK REFERENCE : BOOK 2, HADITH 13

HADITH 14

Salamah bin Al-Akwa' (May Allah be pleased with him) reported on the authority of his father:

وعن سلمة بن الأكوع أَنَّ رجُلًا أَكَلَ عِنْدَ رَسُولِ اللَّهِ بِشِمَالِهِ ، فَقَالَ : « كُلْ بِيَمِينِكَ » قَالَ : لَا أُسْتَطِيعُ . قَالَ : « لَا اسْتَطَعْتَ » ! مَا مَنَعَهُ إِلَّا الْكِبَرُ ! فَمَا رَفَعَهَا إِلَى فِيهِ . ((رواه مسلم))

A man ate with his left hand in the presence of Messenger of Allah (ﷺ), whereupon he said, "Eat with your right hand." The man said: "I cannot do that." Thereupon he (the Prophet (ﷺ)) said, "May you not be able to do that." It was vanity that prevented him from doing it and he could not raise it (the right hand) up to his mouth afterwards. [Muslim].

IN PLAIN WORDS

A man refused the guidance to eat with his right hand out of pride, and afterward could no longer raise that hand to his mouth. A sober warning against arrogance toward plain good advice.

REFERENCE : RIYAD AS-SALIHIN 740 IN-BOOK REFERENCE : BOOK 2, HADITH 14

Prohibition of Eating Two Dates Simultaneously

باب النهى عن القران بين تمرتين ونحوهما إذا أكل جماعة بإذن رفيقته

This chapter preserves a piece of fairness so fine it can be missed, when people share a single pile of food, no one should grab two pieces at once at the expense of the rest. The setting is a time of famine and scarce dates, which is exactly when greed shows itself and when restraint matters most. The Arabic term al-qiran means coupling or pairing, here the pairing of two dates in one mouthful.

The relief in the ruling is the small clause at the end, unless one first asks permission from his eating companion. The point is not stinginess but courtesy among those sharing from one dish.

HADITH 15

Jabalah bin Suhaim reported:

عن جبلة بن سحيم قال: أصابنا عام سنةٍ مع ابن الزبير، فرزقنا تمرًا، وكان عبد الله بن عمر رضى الله عنهما يمر بنا ونحن نأكل، فيقول: لا تقارونوا، فإن النبي نهى عن الإقران، ثم يقول: "إلا أن يستأذن الرجل أخاه" ((متفق عليه))

We were with 'Abdullah bin Az-Zubair (May Allah be pleased with them) in a time of famine, then we were provided with dates. (Once) when we were eating, 'Abdullah bin 'Umar (May Allah be pleased with them) passed by us and said: "Do not eat two dates together, for Messenger of Allah (ﷺ) prohibited it, unless one seeks permission from his brother (partner)." [Al-Bukhari and Muslim].

When people share from one pile of food, no one should take two pieces at once unless his companion agrees. Simple fairness so that all eat their share, especially in times of scarcity.

REFERENCE : RIYAD AS-SALIHIN 741 IN-BOOK REFERENCE : BOOK 2, HADITH

CHAPTER 106

What Should a Person Say or Do When He Eats and is Unsatisfied

باب ما يقوله ويفعله من يأكل ولا يشبع

Some Companions noticed they ate yet never felt satisfied, and this chapter records the Prophet's remedy, which was not more food but better company and remembrance of Allah. The cure is barakah, the blessing that makes a little go far, and it is drawn down by gathering over the meal and beginning in God's Name rather than eating alone and heedless.

The teaching reframes fullness itself. Satisfaction is treated as a gift placed in food by Allah, not a simple matter of quantity, so the way to seek it is gratitude and togetherness.

HADITH 16

Wahshi bin Harb (May Allah be pleased with him) reported:

عن وحشي بن حرب رضى الله عنه أن أصحاب رسول الله صلى الله عليه وسلم قالوا: يا رسول الله ، إنا نأكل ولا نشبع قال: "فلعلكم تفرقون" قالوا: نعم. قال: فاجتمعوا على طعامكم، واذكروا اسم الله ، يبارك لكم فيه" ((رواه أبو داود))

Some of the Companions of Messenger of Allah (ﷺ) said: "We eat but are not satisfied." He (ﷺ) said, "Perhaps you eat separately."

The Companions replied in affirmative. He then said: "Eat together and mention the Name of Allah over your food. It will be blessed for you." [Abu Dawud].

Companions who ate yet felt unsatisfied were told to eat together and name Allah over the food, and it would be blessed for them. Fullness is sought through gratitude and company, not just quantity.

REFERENCE : RIYAD AS-SALIHIN 742 IN-BOOK REFERENCE : BOOK 2, HADITH

CHAPTER 107

Eating from the Side of the Vessel

باب الأمر بالأكل من جانب القصعة والنهي عن الأكل من وسطها

This short chapter teaches a small habit at the table that carries a large meaning. The Prophet (peace be upon him) tells us that blessing, barakah, settles in the middle of the food, so we begin from the edges and work inward, leaving the centre for last. The point is not a rule about geometry but a posture of the heart: we eat with care and gratitude rather than grabbing greedily at the best part first.

Notice how the second hadith pairs this guidance with the Prophet's own humility at the meal. When asked about the simple way he sat to eat, he answered that Allah made him a gracious servant, not a harsh tyrant. Manners around food and humility of soul belong together.

HADITH 17

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضى الله عنهما عن النبي صلى الله عليه وسلم قال:
"البركة تنزل وسط الطعام، فكلوا من حافتيه ولا تأكلوا من وسطه".
(رواه أبو داود والترمذي)

The Prophet (ﷺ) said, "Blessing descends upon food in its middle, so eat from the sides of the vessel and do not eat from its middle."
[Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

Blessing settles in the middle of a dish, so eat from the edges and work inward rather than reaching for the center first. Eating with care instead of grabbing the best part.

HADITH 18

'Abdullah bin Busr (May Allah be pleased with him) reported:

وعن عبد الله بن بشر رضى الله عنه قال: كان للنبي صلى الله عليه وسلم قصعة يقال لها: الغراء، يحملها أربعة رجال، فلما أضخوا وسجدوا الضحى أتى بتلك القصعة، يعنى وقد ثرد فيها، فالتقوا عليه ، فلما كثروا جثا رسول الله صلى الله عليه وسلم فقال أعرابي : ما هذه الجلسة؟ قال رسول الله صلى الله عليه وسلم : إن الله جعلني عبداً كريماً، ولم يجعلني جباراً عنيداً، ثم قال رسول الله صلى الله عليه وسلم : "كلوا من حوالها، ودعوا ذروتها يبارك فيها". ((رواه أبو داود))

The Prophet (ﷺ) had a large bowl called Al-Gharra', which would be carried by four men. One day, when the Companions finished their Duha (forenoon optional) prayer, Al-Gharra' was brought full of sopped bread, meat and broth, and they sat down around it. When their number increased, Messenger of Allah (ﷺ) sat down on his knees and rested on the soles of his feet. A bedouin said to him: "What sort of sitting is that?" Thereupon Messenger of Allah (ﷺ) said, "Verily, Allah has made me a courteous slave not a fierce tyrant." Then he said, "Eat from the sides of the bowl and leave the central part of it so that your food will be blessed." [Abu Dawud].

IN PLAIN WORDS

Asked why he sat so simply to eat, he said Allah made him a gracious servant, not a harsh tyrant, then taught eating from the sides so the food would be blessed. Humility and good manners together.

CHAPTER 108

Undesirability of Eating in a Reclining Posture

باب كراهية الأكل متكاً

Here the focus shifts from where we eat in the dish to how we hold ourselves while eating. The Prophet (peace be upon him) did not eat reclining, propped back as a person of leisure or arrogance might. Eating upright keeps us mindful that food is a gift to be received with gratitude, not an indulgence to sink into.

Both reports describe the Prophet's own simple, unpretentious way of sitting to eat. The lesson is humility in the smallest moments, carrying the heart's awareness of Allah even into an ordinary meal.

HADITH 19

Abu Juhaifah Wahb bin 'Abdullah (May Allah be pleased with him) reported:

عن أبي جحيفة وهب بن عبد الله رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " لا آكل متكاً". ((رواه البخارى))

Messenger of Allah (ﷺ) said, "I do not eat reclining (against a pillow)." [Al-Bukhari].

IN PLAIN WORDS

He said he did not eat reclining back against a cushion. Sitting upright keeps a person mindful that food is a gift received with gratitude, not an indulgence to sink into.

REFERENCE : RIYAD AS-SALIHIN 745 IN-BOOK REFERENCE : BOOK 2, HADITH

وعن أنس رضى الله عنه قال: رأيت رسول الله صلى الله عليه وسلم
جالساً مقعياً يأكل تمرّاً. ((رواه مسلم))

I saw Messenger of Allah (ﷺ) eating some dates while sitting on his buttocks, with his legs raised. [Muslim].

IN PLAIN WORDS

A simple glimpse of how he ate, sitting upright and unpretentious. His everyday humility showed even in how he held himself at a meal.

REFERENCE : RIYAD AS-SALIHIN 746 IN-BOOK REFERENCE : BOOK 2, HADITH
20

CHAPTER 109

Excellence of Eating with Three Fingers and Licking Them

باب استحباب الأكل بثلاث أصابع واستحباب لعق الأصابع، وكراهة مسحها قبل لعقها واستحباب لعق القصعة وأخذ اللقمة التي تسقط منه وأكلها ومسحها بعد اللعق بالساعد والقدم وغيرها

This chapter gathers the Prophet's guidance on a single attentive theme: honour your food and do not waste it. We eat with the fingers, lick them and clean the dish when finished, and if a morsel falls we pick it up, clean it and eat it rather than discarding it. Running through every hadith is one striking reason, you do not know in which part of the food the barakah lies, so no portion is treated as beneath notice.

Notice too the recurring warning not to leave a fallen morsel for Satan. Carelessness and waste are framed not as small faults but as openings the enemy is eager to exploit, while gratitude and care close that door. The chapter's spirit is reverence: treating even crumbs as a blessing worth honouring.

HADITH 21

Ibn 'Abbas (May Allah be pleased with them) reported:

عن ابن عباس رضى الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "إذا أكل أحدكم طعاماً، فلا يمسح أصابعه حتى يلعقها أو يلعقها". ((متفق عليه)).

Messenger of Allah (ﷺ) said, "When one of you finishes eating, he should not wipe his fingers until he has licked them himself or has

given them to someone else to lick for him." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When you finish eating, lick your fingers, or have them cleaned, before wiping them. A small act of not wasting the food that remains on them.

REFERENCE : RIYAD AS-SALIHIN 747 IN-BOOK REFERENCE : BOOK 2, HADITH 21

HADITH 22

Ka'b bin Malik (May Allah be pleased with him) reported:

وعن كعب بن مالك رضى الله عنه قال: رأيت رسول الله صلى الله عليه وسلم يأكل بثلاث أصابع ، فإذا فرغ لعقها. ((رواه مسلم))

I saw Messenger of Allah (ﷺ) eating with three fingers (i.e., the thumb, the index finger and the middle finger) and licking them after having finished the food. [Muslim].

IN PLAIN WORDS

He ate with three fingers and licked them when finished. A modest, unhurried way of eating that honors the food.

REFERENCE : RIYAD AS-SALIHIN 748 IN-BOOK REFERENCE : BOOK 2, HADITH 22

HADITH 23

Jabir (May Allah be pleased with him) reported:

وعن جابر رضى الله عنه أن رسول الله صلى الله عليه وسلم أمر بلعق الأصابع والصحفة، وقال: "إنكم لا تدرون في أي طعامكم البركة". ((رواه مسلم))

The Messenger of Allah (ﷺ) commanded the licking of fingers and the gleaning of the dish, saying, "You do not know in which portion the blessing lies." [Muslim].

IN PLAIN WORDS

He urged licking the fingers and cleaning the dish, because you do not know in which part of the food the blessing lies. So no portion is treated as beneath notice.

REFERENCE : RIYAD AS-SALIHIN 749 IN-BOOK REFERENCE : BOOK 2, HADITH 23

HADITH 24

Jabir (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: "إذا وقعت لقمة أحدكم، فليأخذها فليمط ما كان بها من أذى وليأكلها، ولا يدعها للشيطان، ولا يمسح يده بالمنديل حتى يلعق أصابعه؛ فإنه لا يدرى في أي طعامه البركة". ((رواه مسلم))

The Messenger of Allah (ﷺ) said, "When a morsel of any of you falls, he should pick it up and remove any of the dirt on it and then eat it, and should not leave it for Satan nor should wipe his hand with towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies." [Muslim].

IN PLAIN WORDS

If a morsel falls, pick it up, wipe off any dirt, and eat it rather than leaving it for Satan, and lick your fingers before wiping them. Care and gratitude with every bite.

REFERENCE : RIYAD AS-SALIHIN 750 IN-BOOK REFERENCE : BOOK 2, HADITH 24

Jabir (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: "إن الشيطان يحضر أحدكم عند كل شئ من شأنه، حتى يحضره عند طعامه؛ فإذا سقطت لقمة أحدكم فليأخذها فليمط ما كان بها من أذى، ثم ليأكلها ولا يدعها للشيطان، فإذا فرغ فليلق أصابعه؛ فإنه لا يدري في أي طعامه البركة". ((رواه مسلم))

The Messenger of Allah (ﷺ) said, "Satan appears at every thing done by you; he appears even at one's dinner. When a morsel of any of you falls, he should pick it up and remove any dirt on it, and then eat it. He should not leave it for Satan, nor should he wipe his hand with the towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies." [Muslim].

IN PLAIN WORDS

Satan is present even at your meal, so do not abandon a fallen morsel to him; clean it and eat it, and lick your fingers, since blessing may lie in any part of the food.

REFERENCE : RIYAD AS-SALIHIN 751 IN-BOOK REFERENCE : BOOK 2, HADITH 25

HADITH 26

Anas (May Allah be pleased with him) reported:

وعن أنس رضى الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا أكل طعاماً، لعق أصابعه الثلاث، وقال: "إذا سقطت لقمة أحدكم فليأخذها، وليمط عنها الأذى، وليأكلها، ولا يدعها للشيطان" وأمرنا أن

نسلت القصعة وقال: "إنكم لا تدرون في أي طعامكم البركة". ((رواه

مسلم))

Whenever the Messenger of Allah (ﷺ) ate food, he would lick his three fingers and say, "If anyone of you drops a morsel of food, he should remove any dirt that may have stuck on it and then eat it, and should not leave it for Satan." He (ﷺ) also commanded us that we should glean the pot, saying, "You do not know in which part of your food the blessings lies." [Muslim].

IN PLAIN WORDS

He would lick his three fingers, teach that a dropped morsel should be cleaned and eaten rather than left for Satan, and tell them to clean the pot, for blessing may be in any part of the food.

REFERENCE : RIYAD AS-SALIHIN 752 IN-BOOK REFERENCE : BOOK 2, HADITH 26

HADITH 27

Sa'id bin Al-Harith reported:

وعن سعيد بن الحارث أنه سأل جابراً رضى الله عنه عن الوضوء مما مست النار، فقال: لا ، قد كنا زمن النبي صلى الله عليه وسلم لا نجد مثل ذلك الطعام إلا قليلاً، فإذا نحن وجدناه، لم يكن لنا مناديل إلا أكفنا وسواعدنا وأقدامنا، ثم نصلي ولا نتوضأ. ((رواه البخارى))

I asked Jabir (May Allah be pleased with him) whether it was obligatory to make Wudu' for Salat (prayer) after eating cooked food. He said: "No, because in the lifetime of Messenger of Allah (ﷺ), such food was rarely available. We had no handkerchiefs, so when we ate such food we would wipe our fingers against our

palms, forearms or (the sole of our) feet, and would offer Salat without fresh Wudu' (for prayer)." [Al- Bukhari].

IN PLAIN WORDS

Jabir explained that eating cooked food did not require fresh wudu before prayer; lacking cloths, they simply wiped their fingers and prayed. A glimpse of their simple, unburdened practice.

REFERENCE : RIYAD AS-SALIHIN 753 IN-BOOK REFERENCE : BOOK 2, HADITH 27

CHAPTER 110

Merit of Sharing Food

باب تكثير الأيدي على الطعام

This chapter celebrates the barakah that grows when hands are joined over a single meal. The Prophet (peace be upon him) tells us that food meant for two can satisfy three, and food for four can satisfy more still. The arithmetic of generosity is not ordinary arithmetic: sharing does not divide a blessing, it multiplies it.

The heart of the lesson is to open the table rather than guard it. Welcoming others to eat with us draws down increase from Allah, and a portion offered in hospitality stretches further than we would ever expect.

HADITH 28

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم
طعام الاثنين كافي الثلاثة، وطعام الثلاثة كافي الأربعة. ((متفق
عليه))

The Messenger of Allah (ﷺ) said, "The food of two persons suffices for three persons, and the food of three persons suffices for four persons." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Food meant for two can satisfy three, and food for three can stretch to four. Sharing does not shrink a blessing; it widens it.

REFERENCE : RIYAD AS-SALIHIN 754 IN-BOOK REFERENCE : BOOK 2, HADITH

Jabir bin 'Abdullah (May Allah be pleased with him) reported:

وعن جابر رضى الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "طعام الواحد يكفى الاثنين، وطعام الاثنين يكفى الأربعة، وطعام الأربعة يكفى الثمانية". ((رواه مسلم))

The Messenger of Allah (ﷺ) said, "The food of one person suffices for two, the food of two persons suffices for four persons, and the food of four persons suffices for eight persons." [Muslim].

IN PLAIN WORDS

Food for one is enough for two, food for two for four, and food for four for eight. The more hands join the meal, the further the blessing reaches.

REFERENCE : RIYAD AS-SALIHIN 755 IN-BOOK REFERENCE : BOOK 2, HADITH

CHAPTER 111

Etiquette of Drinking Water

باب أدب الشرب واستحباب التنفس ثلاثاً خارج الإناء وكراهة التنفس في الإناء واستحباب إدارة الإناء على الأيمن فالأيمن بعد المبتدئ

Even something as ordinary as a drink of water becomes an act of worship when it follows the Prophet's way. This chapter gathers the small, deliberate habits he kept around drinking: pausing to breathe in two or three sips rather than gulping, opening with Bismillah and closing with Al-hamdu lillah, and never breathing back into the cup itself.

Watch too how the cup is passed. Whoever begins gets to choose, and then it moves to the right, even when an honoured elder or a leader sits on the other side. The lesson is gentleness and fairness woven into the most everyday moment, treating the body with care and the gathering with order.

HADITH 30

Anas (May Allah be pleased with him) reported:

عن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم كان يتنفس في الشراب ثلاثاً. ((متفق عليه))

The Messenger of Allah (ﷺ) used to breathe three times in the course of a drink (he used to drink in three gulps). [Al-Bukhari and Muslim].

IN PLAIN WORDS

He would pause to breathe outside the cup, drinking in three sips rather than gulping all at once. A gentle, healthier way of drinking.

HADITH 31

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضى الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "لا تشربوا واحداً كشرب البعير، ولكن اشربوا مثني وثلاث، وسموا إذا أنتم شربتم، واحمدوا إذا أنتم رفعتم". ((رواه الترمذي))

The Messenger of Allah (ﷺ) said, "Do not drink in one gulp like a camel, but in two or three (gulps). Mention the Name of Allah (i.e., say Bismillah) when you start drinking and praise Him (i.e., say Al-hamdu lillah) after you have finished (drinking)." [At- Tirmidhi].

IN PLAIN WORDS

Do not gulp water down in one go like a camel, but drink in two or three sips, naming Allah at the start and praising Him at the end. Care for the body wrapped in remembrance.

REFERENCE : RIYAD AS-SALIHIN 757 IN-BOOK REFERENCE : BOOK 2, HADITH
31

HADITH 32

Abu Qatadah (May Allah be pleased with him) reported:

وعن أبي قتادة رضى الله عنه أن النبي صلى الله عليه وسلم نهى أن يتنفس في الإناء. ((متفق عليه))

The Prophet (ﷺ) forbade breathing into the vessel while drinking. [Al-Bukhari and Muslim].

IN PLAIN WORDS

He forbade breathing into the drinking vessel. Breathe outside the cup to keep the water clean and pleasant.

REFERENCE : RIYAD AS-SALIHIN 758 IN-BOOK REFERENCE : BOOK 2, HADITH 32

HADITH 33

Anas (May Allah be pleased with him) reported:

وعن أنس رضى الله عنه أن رسول الله صلى الله عليه وسلم أتى بلبن قد شيب بماء، وعن يمينه أعرابي، وعن يساره أبو بكر رضى الله عنه ، فشرب، ثم أعطى الأعرابي وقال: "الأيمن فالأيمن". ((متفق عليه))

Milk mixed with water was brought to the Messenger of Allah (ﷺ).

On his right side was sitting a bedouin and on his left was sitting Abu Bakr (May Allah be pleased with him). He (ﷺ) drank from it and handed the rest to the bedouin saying, "One who is on the right has preference, then again the one who is on the right." [Al-Bukhari and Muslim].

IN PLAIN WORDS

He drank, then passed the cup to the person on his right, saying the right side has preference. Fairness and order in how a shared drink moves around.

REFERENCE : RIYAD AS-SALIHIN 759 IN-BOOK REFERENCE : BOOK 2, HADITH 33

HADITH 34

Sahl bin Sa'd (May Allah be pleased with him) reported:

وعن سهل بن سعد رضى الله عنه أن رسول الله صلى الله عليه وسلم أتى بشراب، فشرب منه وعن يمينه غلام، وعن يساره أشياخ، فقال

للغلام: "أتأذن لي أن أعطى هؤلاء؟" فقال الغلام: لا والله ، لا أؤثر بنصيبك منك أحدا، فثله رسول الله صلى الله عليه وسلم في يده. ((متفق عليه))

A drink was brought to the Messenger of Allah (ﷺ) and he drank (some) from it. On his right was a boy and on his left were some elderly people. He (ﷺ) said to the boy, "Would you permit me to give rest of this drink to these on my left?" The boy said: "O Messenger of Allah, I would certainly not give preference to anyone in anything that might come to me from you." So he (ﷺ) handed over the rest of the drink to him. [Al-Bukhari and Muslim].

IN PLAIN WORDS

With a boy on his right and elders on his left, he asked the boy's permission before giving the rest to the elders, and the boy chose to keep his turn. The right-hand turn is the boy's own to give.

REFERENCE : RIYAD AS-SALIHIN 760 IN-BOOK REFERENCE : BOOK 2, HADITH 34

CHAPTER 112

Undesirability of Drinking Directly from the Mouth of a Water-Skin

باب كراهة الشرب من فم القربة ونحوها وبيان أنه كراهة تنزيه لا تحريم

This short chapter is about a single refined habit: not tipping a water-skin straight to the lips to drink from its mouth. Pouring into a cup first is cleaner and lets you see what you are drinking, and the guidance here is one of preference and good manners rather than a hard prohibition.

The closing report shows the balance. The Prophet himself once drank straight from a hanging skin, which a companion treasured for its blessing, so the earlier reports point to what is finer and more complete while this one shows it remains permissible. As An-Nawawi notes, Allah knows best.

HADITH 35

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

عن أبي سعيد الخدري رضي الله عنه قال : نهى رسول الله عن
اختناث الأسقية : يعني : أن تكسر أفواهها ، ويشرب منها . ((متفق
عليه))

The Messenger of Allah (ﷺ) forbade turning the water-skin upside down and drinking directly from its mouth. [Al-Bukhari and Muslim].

IN PLAIN WORDS

He forbade turning a water-skin upside down to drink from its mouth. Pouring into a cup first is the cleaner, more careful way.

HADITH 36

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضى الله عنه قال: نهى رسول الله صلى الله عليه وسلم أن يشرب من في السقاء أو القربة. ((متفق عليه))

The Messenger of Allah (ﷺ) prohibited drinking directly out of the mouth of a water- skin. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Again he discouraged drinking straight from the mouth of a water-skin. The finer practice is to pour the water out first.

REFERENCE : RIYAD AS-SALIHIN 762 IN-BOOK REFERENCE : BOOK 2, HADITH

36

HADITH 37

Umm Thabit Kabshah (May Allah be pleased with her), daughter of Thabit (May Allah be pleased with him) and the sister of Hassan bin Thabit, the Prophet's poet) reported:

وعن أم ثابت كبشة بنت ثابت أخت حسان بن ثابت رضى الله عنه
وعنها قالت: دخل علي رسول الله صلى الله عليه وسلم، فشرب من في
قربة معلقة قائماً، فقممت إلى فيها فقطعته ((رواه الترمذي وقال:
حديث حسن صحيح)). وإنما قطعها لتحفظ موضع فم رسول الله ﷺ
وتتبرك به وتصونه عن الابتذال. وهذا الحديث محمول على بيان الجواز،
والحديثان السابقان لبيان الأفضل والأكل، والله أعلم.

The Messenger of Allah (ﷺ) visited me and drank some water from a hanging water-skin while he was in a standing posture. So, I stood up and cut off the mouth (of that water-skin). [At- Tirmidhi]. An-Nawawi said that the reason why she did this was to preserve the part of the water-skin which the lips of Messenger of Allah (ﷺ) touched, gain blessings from it, and preserve it from dishonor. This narration is understood to show permissibility whereas the previous two narrations are to show what is better and closer to perfection. Allah knows best.

IN PLAIN WORDS

When he drank from a hanging water-skin, the woman cut off its mouth to treasure the spot his lips had touched. This shows drinking that way is allowed, while the earlier reports point to what is finer.

REFERENCE : RIYAD AS-SALIHIN 763 IN-BOOK REFERENCE : BOOK 2, HADITH 37

CHAPTER 113

Undesirability of Blowing into the Vessel while Drinking

باب كراهة النفخ في الشراب

Closely tied to the manners of drinking is a small caution: do not blow or breathe into the cup. This chapter pairs that guidance with a practical question, what to do when something floats on the water's surface, and the Prophet's answer is calm and workable.

Rather than blow the litter aside, pour it out, and rather than gulp without pausing, lift the cup away and breathe between sips. The thread running through is cleanliness joined to ease, a faith that refines habits without burdening the believer.

HADITH 38

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

عن أبي سعيد الخدري رضي الله عنه أن النبي صلى الله عليه وسلم نهى عن النفخ في الشراب، فقال رجل: القذاة أراها في الإناء؟ فقال: "أهرقها" قال: إني لا أروى من نفس واحد؟ قال: "فأبْنِ القَدَحَ إِذَا عَنَ فَيْكَ". ((رواه الترمذي))

The Messenger of Allah (ﷺ) prohibited us blowing in the drinking water. A man said: "O Messenger of Allah! Sometimes I see some litter floating about on the surface. What should I do then?" He (ﷺ) replied, "Pour them out." Then the man said: "My thirst is not quenched with one draught." Messenger of Allah (ﷺ) said, "Then put away the cup from your mouth (in between three gulps), and take breath." [At-Tirmidhi].

He forbade blowing into the drinking water. When asked about floating bits, he said to pour them out, and to lift the cup away and breathe between sips rather than gulp. Cleanliness made easy.

REFERENCE : RIYAD AS-SALIHIN 764 IN-BOOK REFERENCE : BOOK 2, HADITH 38

HADITH 39

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما أن النبي صلى الله عليه وسلم نهى أن يتنفس في الإناء، أو ينفخ فيه. ((رواه الترمذي))

The Prophet (ﷺ) prohibited us from breathing into the drinking vessel or blowing in it. [At-Tirmidhi].

IN PLAIN WORDS

He told them not to breathe or blow into the drinking vessel. Breathe outside the cup to keep the water clean and pleasant.

REFERENCE : RIYAD AS-SALIHIN 765 IN-BOOK REFERENCE : BOOK 2, HADITH 39

CHAPTER 114

Permission to Drink While Standing

باب بيان جواز الشرب قائماً وبين الأكل والأفضل الشرب قاعداً

The reports here may look like they pull in two directions: some show the Prophet and his companions drinking while standing, others record him discouraging it. The scholars read them together as easing rather than contradiction. Drinking while seated is the fuller and better practice, while drinking standing remains permitted, as his own example shows.

Read this chapter for how the Sunnah holds room for both the ideal and the allowance. The aim is to follow the finer way without treating a permitted act as forbidden, and matters of ruling and reconciling such reports are left to the scholars.

HADITH 40

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضى الله عنهما قال: سقيت النبي صلى الله عليه وسلم
من زمزم، فشرب وهو قائم. ((متفق عليه))

I served the Messenger of Allah (ﷺ) Zamzam water to drink and he drank it while he was standing. [Al-Bukhari and Muslim].

IN PLAIN WORDS

He drank Zamzam water while standing. This shows that drinking while standing is permitted.

REFERENCE : RIYAD AS-SALIHIN 766 IN-BOOK REFERENCE : BOOK 2, HADITH 40

HADITH 41

An-Nazzal bin Sabrah (May Allah be pleased with him) reported:

وعن النزال بن سبرة رضى الله عنه قال: أتى علي رضى الله عنه باب
الرحبة فشرب قائماً، وقال: إني رأيت رسول الله صلى الله عليه وسلم
فعل كما رأيتموني فعلت. ((رواه البخارى))

'Ali bin Abu Talib (May Allah be pleased with him) arrived at Bab Ar-Rahbah (in Kufah) and drank water in a standing posture. Then he said: "I saw the Messenger of Allah (ﷺ) doing what you have seen me doing." [Al-Bukhari].

IN PLAIN WORDS

Ali drank standing in public and said he had seen the Prophet do the same. A clear sign that drinking standing is allowed.

REFERENCE : RIYAD AS-SALIHIN 767 IN-BOOK REFERENCE : BOOK 2, HADITH
41

HADITH 42

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضى الله عنهما قال: كنا نأكل على عهد رسول الله صلى
الله عليه وسلم ونحن نمشي ، ونشرب ونحن قيام. ((رواه الترمذي))

During the lifetime of the Messenger of Allah (ﷺ) we would eat while walking and would drink while standing. [At- Tirmidhi].

IN PLAIN WORDS

A companion recalled that in the Prophet's time they would eat while walking and drink while standing. Everyday practice that shows these were permitted.

REFERENCE : RIYAD AS-SALIHIN 768 IN-BOOK REFERENCE : BOOK 2, HADITH
42

HADITH 43

وعن عمرو بن شعيب عن أبيه عن جده رضى الله عنه قال: رأيت رسول الله صلى الله عليه وسلم يشرب قائماً أو قاعداً. ((رواه الترمذي))

I saw Messenger of Allah (ﷺ) drink standing, or sitting. [At-Tirmidhi].

IN PLAIN WORDS

He was seen drinking both standing and sitting. The two are shown together as both being acceptable.

REFERENCE : RIYAD AS-SALIHIN 769 IN-BOOK REFERENCE : BOOK 2, HADITH 43

HADITH 44

Anas (May Allah be pleased with him) reported:

وعن أنس رضى الله عنه عن النبي صلى الله عليه وسلم أنه نهى أن يشرب الرجل قائماً. قال قتادة: فقلنا لأنس: فالأكل؟ قال: ذلك أشرف -أو أخبث- . وفي رواية له أن النبي صلى الله عليه وسلم زجر عن الشرب قائماً. ((رواه مسلم)) وفي رواية له أن النبي صلى الله عليه وسلم زجر عن الشرب قائماً.

The Prophet (ﷺ) forbade us from drinking while standing. Qatadah reported: "We asked him: 'What about eating?'" He said: "That is even worse, (or may be he said) more detestable." Another narration is: The Messenger of Allah (ﷺ) reprimanded [us] for drinking while standing. [Muslim].

IN PLAIN WORDS

Here he discouraged drinking while standing, and called eating that way even worse. Read with the other reports, the seated way is the fuller and better practice.

REFERENCE : RIYAD AS-SALIHIN 770 IN-BOOK REFERENCE : BOOK 2, HADITH 44

HADITH 45

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
: لا يشربن أحد منكم قائماً، فمن نسي فليستقي". ((رواه مسلم))

The Messenger of Allah (ﷺ) said, "None of you should drink standing; and if any one forgets, he must vomit." [Muslim].

IN PLAIN WORDS

A strong warning against drinking while standing, with the seated way being the better practice. Read alongside the reports that show standing was permitted.

REFERENCE : RIYAD AS-SALIHIN 771 IN-BOOK REFERENCE : BOOK 2, HADITH 45

CHAPTER 115

Excellence of the Cupbearer Drinking Last

باب استحباب كون ساقى القوم آخرهم شرباً

This short chapter lifts a small act of serving into a lesson in character. When you pour water for others, the Prophet (peace be upon him) taught, you take your own drink last. The Arabic term saqi, the one who gives drink, names a role of quiet honour, and the etiquette around it is really an etiquette of the heart.

Notice how service here is not about losing out but about putting others first by choice. The cupbearer who drinks last is not deprived; he is the most generous person in the gathering, and Buruja reads this as a tiny daily rehearsal of preferring others over oneself.

HADITH 46

Abu Qatadah (May Allah be pleased with him) reported:

عن أبي قتادة رضى الله عنه عن النبي صلى الله عليه وسلم قال: " ساقى القوم آخرهم شرباً" . ((رواه الترمذي))

The Messenger of Allah (ﷺ) said, "He who serves others with drinking water should be the last to drink himself." [At-Tirmidhi].

IN PLAIN WORDS

The one who pours water for a gathering should drink last himself. Serving others by putting their share before your own.

Permissibility of Drinking Water from all Types of Clean Vessels Except Those of Gold and Silver

باب جواز الشرب من جميع الأواني الطاهرة غير الذهب والفضة وجواز الكرع - وهو الشرب بالقم من النهر وغيره - بغير إناء ولا يد وتحريم استعمال إناء الذهب والفضة في الشرب والأكل والطهارة وسائر وجوه الاستعمال

This chapter draws a clear and gentle line. Almost any clean vessel is fine to drink and make wudu from, stone, brass, a waterskin, even cupping water straight from a stream, but gold and silver vessels are set apart and forbidden for eating, drinking, and washing. The point is not that the metals are impure; it is what they signal about pride and excess.

Read the hadith together and two themes emerge. First, ease: the Prophet (peace be upon him) accepted humble containers and even drank directly from a stream, and water once blessed at his hands sufficed for crowds. Second, restraint: the gold and silver of vanity belong to a different account, kept for the believers in the Hereafter rather than flaunted now. Detailed rulings on vessels are a matter for scholars; the spirit here is simplicity over show.

HADITH 47

Anas bin Malik (May Allah be pleased with him) reported:

عن أنس رضي الله عنه قال: حضرت الصلاة، فقام من كان قريب الدار إلى أهله، وبقي قوم فأتى رسول الله صلى الله عليه وسلم بمخضب من حجارة، فصغر المخضب أن يبسط فيه كفه، فتوضأ القوم كلهم. قالوا: كم كنتم؟ قال: ثمانين وزيادة. ((متفق عليه))، هذه رواية

البخاري. وفي رواية مسلم: أن النبي صلى الله عليه وسلم دعا بإناء من ماء، فأتى بقدرح رحراح فيه شيء من ماء، فوضع أصابعه فيه. قال أنس : فجعلت أنظر إلى الماء ينبع من بين أصابعه ، فحزرت من توضأ ما بين السبعين إلى الثمانين.

Once the time for As-Salat (the prayer) approached. Those whose houses were near, went to their houses (to perform Wudu') while some of the people remained with the Messenger of Allah (ﷺ). A stone (containing some water) bowl was brought for him. It was too small for him to spread his hand over it. He performed his Wudu' and it (the water) sufficed for all the others also. Anas was asked: "How many of you were present there?" He said: "Eighty or more." [Al-Bukhari and Muslim]. This is Al-Bukhari's version. In Muslim's version "'that Allah's Apostle (ﷺ) called for a container of water so he was given a vessel that had some water.' Anas said 'Then I started looking at the water spouting from his fingers. Then I estimated (the persons) and they were between seventy and eighty.'"

IN PLAIN WORDS

Water blessed at the Prophet's hands sufficed for some eighty people from a small bowl. A sign of the blessing Allah placed in him, and of contentment with humble vessels.

REFERENCE : RIYAD AS-SALIHIN 773 IN-BOOK REFERENCE : BOOK 2, HADITH 47

HADITH 48

'Abdullah bin Zaid (May Allah be pleased with him) reported:

وعن عبد الله بن زيد رضى الله عنه قال: أتانا النبي صلى الله عليه وسلم، فأخرجنا له ماء في نور من صفر فتوضأ. ((رواه البخاري))

The Prophet (ﷺ) visited us and we brought water for him in a brass vessel for his ablution and he performed ablution. [Al- Bukhari].

IN PLAIN WORDS

He made his ablution from water brought in a brass vessel. An ordinary, clean container is perfectly fine to use.

REFERENCE : RIYAD AS-SALIHIN 774 IN-BOOK REFERENCE : BOOK 2, HADITH 48

HADITH 49

Jabir (May Allah be pleased with him) reported:

وعن جابر رضى الله عنه أن رسول الله صلى الله عليه وسلم دخل على رجل من الأنصار، ومعه صاحب له، فقال رسول الله صلى الله عليه وسلم: "إن كان عندك ماء بات هذه الليلة في سنة وإلا كرعنا".
(رواه البخارى))

The Messenger of Allah (ﷺ) visited the house of a man of the Ansar with one of his Companions and said to him, "If you have some water in the water-skin left over from last night, give it to us for drinking; otherwise, we shall drink from some stream directly." [Al- Bukhari].

IN PLAIN WORDS

He asked for any leftover water in a water-skin, and if there was none, he was content to drink straight from a stream. Ease and simplicity in meeting a basic need.

REFERENCE : RIYAD AS-SALIHIN 775 IN-BOOK REFERENCE : BOOK 2, HADITH 49

HADITH 50

Hudhaifah (May Allah be pleased with him) reported:

وعن حذيفة رضى الله عنه قال: إن النبي صلى الله عليه وسلم نهانا عن
الحرير والديباج والشرب في آنية الذهب والفضة، وقال: "هي لهم في
الدنيا، وهي لكم في الآخرة". ((متفق عليه)).

The Prophet (ﷺ) prohibited us from wearing brocade or silk and drinking out of gold or silver vessels and said, "These are meant for them (disbelievers) in this world and for you in the Hereafter." [Al-Bukhari and Muslim].

IN PLAIN WORDS

He forbade silk and drinking from gold or silver vessels, saying such things are for others in this world but for the believers in the Hereafter. Restraint now for something lasting later.

REFERENCE : RIYAD AS-SALIHIN 776 IN-BOOK REFERENCE : BOOK 2, HADITH
50

HADITH 51

Umm Salamah (May Allah be pleased with her) reported:

وعن أم سلمة رضى الله عنها أن رسول الله صلى الله عليه وسلم قال:
"الذي يشرب في آنية الفضة إنما يجرجر في بطنه نار جهنم". ((متفق
عليه)) وفى : "إن الذي يأكل أو يشرب في آنية الفضة والذهب" وفى
رواية له: "من شرب في إناءٍ من ذهب أو فضة فإنما يجرجر في بطنه
ناراً من جهنم".

The Messenger of Allah (ﷺ) said, "He who drinks from the vessel of silver kindles the Fire (of Hell) in his belly." [Al-Bukhari and Muslim]. A narration in Muslim is: The Messenger of Allah (ﷺ) said, "Surely, he who eats or drinks in gold and silver vessels fills his belly with Hell-fire."

IN PLAIN WORDS

He warned that drinking from silver, or eating and drinking from gold and silver, fills the belly with the Fire of Hell. A vivid caution against this kind of luxury and display.

REFERENCE : RIYAD AS-SALIHIN 777 IN-BOOK REFERENCE : BOOK 2, HADITH

BOOK 3

The Book of Dress

كتاب اللباس

This section is about how a believer dresses, favoring cleanliness, modesty, and moderation over extravagance and pride. Its chapters describe what is encouraged to wear and what is to be avoided, and the value of giving up fine clothes out of humility. It also includes the supplication said when putting on new clothing. The theme throughout is gratitude without arrogance.

CHAPTER 117

The Excellence of Wearing White Clothes and the Permissibility of Wearing Red, Green, Yellow and Black Clothes Made from Cotton and Linen but not Silk

باب استحباب الثوب الأبيض وجواز الأحمر والأخضر والأصفر والأسود وجوازه من قطن وكتان وشعر وصوف وغيرها إلا الحرير

Opening the Book of Dress, this chapter sets a gentle preference rather than a uniform. White clothing is praised as the best and purest, recommended for the living and for shrouding the dead, while red, green, yellow, and black are all shown to be allowed, with silk being the one exception for men. The eyewitness reports of the Prophet (peace be upon him) in different colours quietly make the case that the heart of dress is cleanliness and dignity, not a single shade.

Read across the hadith and you meet companions remembering exactly how he looked, in a red mantle, a black turban, green garments, plain Yemeni cotton at his burial. Their loving precision is itself a lesson: they watched him closely and treasured the detail. Buruja takes the through-line as modest beauty, look clean and respectable, lean toward white, and know that lawful colour and ordinary fabric are a wide and easy space.

HADITH 1

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: إلبسوا من ثيابكم البياض؛ فإنها من خير ثيابكم، وكفنوا فيها موتاكم". ((رواه أبو داود والترمذي))

I heard the Messenger of Allah (ﷺ) saying, "Put on white clothes because they are the best; and use them for shrouding your dead." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

He recommended white clothing as the best, and for shrouding the dead. A preference for what is clean and pure.

REFERENCE : RIYAD AS-SALIHIN 778 IN-BOOK REFERENCE : BOOK 3, HADITH 1

HADITH 2

Samurah (May Allah be pleased with him) reported:

وعن سمرة رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"إلبسوا البياض؛ فإنها أطهر وأطيب، وكفنوا فيها موتاكم" . ((رواه
النسائي والحاكم))

The Messenger of Allah (ﷺ) said, 'Wear white clothes because they are the purest and they are closest to modesty; and shroud the dead in it.' [An- Nasa'i and Al-Hakim].

IN PLAIN WORDS

Wear white, he said, for it is the purest and closest to modesty, and shroud the dead in it. Cleanliness and dignity in dress.

REFERENCE : RIYAD AS-SALIHIN 779 IN-BOOK REFERENCE : BOOK 3, HADITH 2

HADITH 3

Bara' (May Allah be pleased with him) reported:

وعن البراء رضى الله عنه قال: كان رسول الله صلى الله عليه وسلم
مربوعاً، ولقد رأيته في حلة حمراء ما رأيت شيئاً قط أحسن منه.

Messenger of Allah (ﷺ) was of medium stature. I saw him wearing a red mantle. I have never seen anything more graceful than that. [Al-Bukhari and Muslim].

IN PLAIN WORDS

A companion recalled the Prophet in a red mantle and said he had never seen anything more graceful. A loving memory that shows colored garments were worn.

REFERENCE : RIYAD AS-SALIHIN 780 IN-BOOK REFERENCE : BOOK 3, HADITH 3

HADITH 4

Abu Juhaifah Wahb bin 'Abdullah (May Allah be pleased with him) reported:

وعن أبي جحيفة وهب بن عبد الله رضى الله عنه قال: رأيت النبي صلى الله عليه وسلم بمكة وهو بالأبطح في قبة له حمراء من آدم، فخرج بلال بوضوئه، فمن ناضح ونائل، فخرج النبي صلى الله عليه وسلم وعليه حلة حمراء، كأني أنظر إلى بياض ساقيه، فتوضأ وأذن بلال، فجعلت أتبع فاه ههنا وههنا، يقول يمينا وشمالاً: حي على الصلاة، حي على الفلاح، ثم ركزت له عنزة، فتقدم فصلى يمر بين يديه الكلب والحمار لا يمنع. ((متفق عليه))

I saw the Prophet (ﷺ) by Al-Abtah valley in Makkah, in a red tent made from tanned skin. Bilal brought him ablution water. Then the Messenger of Allah (ﷺ) came out wearing a red mantle; and I can still remember looking at whiteness of his shanks. So he made his ablution, and Bilal (رضي الله عنه) pronounced the call for prayer (Adhan). I

kept following the movement of his (Bilal's) face to the right and to the left when he recited: 'Come to the prayer; come to the success.' Then a spear was fixed (as a Sutra) in front of Messenger of Allah (ﷺ) who then stepped forward and led the prayer. Dogs and donkeys passed in front of him (beyond the spear) and no one prevented them from doing so. [Al-Bukhari and Muslim].

IN PLAIN WORDS

An eyewitness recalls the Prophet in a red mantle, making ablution and leading prayer. Affectionate detail that preserves both his appearance and his practice.

REFERENCE : RIYAD AS-SALIHIN 781 IN-BOOK REFERENCE : BOOK 3, HADITH 4

HADITH 5

Abu Rimthah Rifa'ah At-Taimi (May Allah be pleased with him) reported:

وعن أبي رمثة رفاعة التيمي رضى الله عنه قال: رأيت رسول الله صلى الله عليه وسلم وعليه ثوبان أخضران. ((رواه أبو داود والترمذي))

I saw the Messenger of Allah (ﷺ) wearing two green garments. [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

A companion recalled seeing the Prophet wearing two green garments. A simple record that green was among the colors he wore.

REFERENCE : RIYAD AS-SALIHIN 782 IN-BOOK REFERENCE : BOOK 3, HADITH 5

HADITH 6

Jabir (May Allah be pleased with him) reported:

وعن جابر رضى الله عنه ، أن رسول الله صلى الله عليه وسلم دخل يوم فتح مكة وعليه عمامة سوداء. ((رواه مسلم))

The Messenger of Allah (ﷺ) entered Makkah on the day of its conquest and he was wearing a black turban. [Muslim].

IN PLAIN WORDS

He entered Makkah on the day of its conquest wearing a black turban. A remembered detail showing black too was worn.

REFERENCE : RIYAD AS-SALIHIN 783 IN-BOOK REFERENCE : BOOK 3, HADITH 6

HADITH 7

Abu Sa'id 'Amr bin Huraith (May Allah be pleased with him) reported:

وعن أبي سعيد عمرو بن حريث رضى الله عنه قال: كأني انظر إلى رسول الله صلى الله عليه وسلم وعليه عمامة سوداء، قد أرخى طرفيها بين كتفيه. ((رواه مسلم)) وفي رواية له: أن رسول الله صلى الله عليه وسلم خطب الناس، وعليه عمامة سوداء.

It was as if I am seeing the Messenger of Allah (ﷺ) wearing a black turban and both ends of it are falling over his shoulders. [Muslim]. Another narration is: The Messenger of Allah (ﷺ) was delivering a Khutbah wearing a black turban.

IN PLAIN WORDS

A companion vividly recalled the Prophet wearing a black turban with its ends over his shoulders. Their loving precision preserves how he looked.

REFERENCE : RIYAD AS-SALIHIN 784 IN-BOOK REFERENCE : BOOK 3, HADITH 7

HADITH 8

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضى الله عنها قالت: كفن رسول الله صلى الله عليه وسلم في ثلاثة أثواب بيض سحولية من كرسف، ليس فيها قميص ولا عمامة. ((متفق عليه))

The body of Messenger of Allah (ﷺ) was shrouded in three white Yemeni cotton garments, among which was neither a gown nor a turban. [Al- Bukhari and Muslim].

IN PLAIN WORDS

He was shrouded in three plain white Yemeni cotton garments. A picture of simplicity and the value placed on white cloth.

REFERENCE : RIYAD AS-SALIHIN 785 IN-BOOK REFERENCE : BOOK 3, HADITH 8

HADITH 9

'Aishah (May Allah be pleased with her) reported:

وعنها قالت: خرج رسول الله صلى الله عليه وسلم ذات غداة، وعليه مرط مرحل من شعر أسود. ((رواه مسلم))

One morning the Messenger of Allah (ﷺ) went out wearing a black blanket made of a camel or sheep's black hair with patterns of camel's bags upon it. [Muslim].

IN PLAIN WORDS

He once went out in a plain black blanket of camel or sheep hair. A glimpse of his unpretentious, ordinary clothing.

REFERENCE : RIYAD AS-SALIHIN 786 IN-BOOK REFERENCE : BOOK 3, HADITH 9

وعن المغيرة بن شعبة رضى الله عنه قال: كنت مع رسول الله صلى الله عليه وسلم ذات ليلة في مسير، فقال لي: "أمعك ماء؟" قلت: نعم، فنزل عن راحلته فمشى حتى توارى في سواد الليل ثم جاء فأفرغت علي من الإداواة، فغسل وجهه وعليه جبة من صوف، فلم يستطع أن يخرج ذراعيه منها حتى أخرجهما من أسفل الجبة، فغسل ذراعيه ومسح برأسه، ثم أهويت لأتزع خفيه فقال: "دعهما فإني أدخلتهما طاهرتين" ومسح عليهما. ((متفق عليه)) وفي رواية: وعليه جبة شامية ضيقة الكمين. وفي رواية: أن هذه القضية كانت في غزوة تبوك.

I was with the Messenger of Allah (ﷺ) in a journey one night, and he asked me, "Do you have any water with you?" I said, "Yes." So he dismounted from his riding camel and walked away (to answer the call of nature) until he disappeared in the darkness. When he returned, I poured out some water from a vessel and he washed his face. He was wearing a long woolen cloak and could not take out his forearms from his sleeves, so he brought them out from below the cloak and then washed them, and then passed his (wet) hands over his head. I stretched out my hand to take off his Khuff (leather socks), but he said, "Leave them. I put them on after performing Wudu'," and he passed his (wet) hands over them. [Al-Bukhari and Muslim]. Another narration is: The Messenger of Allah (ﷺ) was wearing a Syrian cloak with tight sleeves. Another narration is: This incident took place during the battle of Tabuk.

IN PLAIN WORDS

On a journey he made ablution in a tight-sleeved cloak, drawing his arms out from below it, and wiped over his leather socks. A close

memory of his care and ease in worship while traveling.

REFERENCE : RIYAD AS-SALIHIN 787 IN-BOOK REFERENCE : BOOK 3, HADITH
10

The Excellence of the Qamees

باب استحباب القميص

A single hadith carries this chapter, and it speaks volumes through a small detail. Among all garments, the Prophet (peace be upon him) loved the qamees the most, a modest full-length shirt close to today's thawb. The qamees covers the body well and is comfortable and unfussy, which is exactly why it was dear to him.

Buruja sees in this a quiet standard for dress: choose what is modest, practical, and dignified over what merely flatters. Knowing what the Prophet (peace be upon him) personally preferred is itself a way of drawing closer to his example in the ordinary corners of life.

HADITH 11

Umm Salamah (May Allah be pleased with her) reported:

عن أم سلمة رضي الله عنها قالت: كان أحب الثياب إلى رسول الله صلى الله عليه وسلم القميص. ((رواه أبو داود والترمذي))

Out of all garments, the Messenger of Allah (ﷺ) liked the Qamees the best. [Abu Dawud and At-Tirmidhi]. Editor's note: The Qamees is a modest, traditional outfit thought to resemble what is now referred to as a thawb.

IN PLAIN WORDS

Of all garments, he liked the qamees best, a modest full-length shirt close to today's thawb. A quiet pointer toward dress that is modest, comfortable, and dignified.

CHAPTER 119

The Description of the Length of the Qamees' Sleeves, the End of the Turban, and Prohibition of Wearing Long Garments Out of Pride and Undesirability of Wearing Them Without Pride

باب صفة طول القميص والكم والإزار وطرف العمامة وتحريم إسبال شيء من ذلك على سبيل الخيلاء وكراهته من غير خيلاء

This chapter is about where the heart sits while the body gets dressed. The Prophet (peace be upon him) wore simple, well-fitted clothing, and these hadith warn sharply against isbal, letting the lower garment drag below the ankles out of khuyala (vanity or arrogance). The danger named again and again is not the cloth but the pride behind it, the wish to be seen as above other people.

Notice the careful balance. When Abu Bakr's garment slipped without any arrogance, the Prophet reassured him at once. The thread running through these reports is that Allah will not look with mercy on the proud, that small acts of goodness are never beneath you, and that a believer keeps both his dress and his manner tidy, humble, and free of show.

HADITH 12

Asma' bint Yazid (May Allah be pleased with her) reported:

عن أسماء بنت يزيد الأنصارية رضي الله عنها قالت: كان كم قميص رسول الله صلى الله عليه وسلم إلى الرسغ. ((رواه أبو داود والترمذي))

The sleeves of the Messenger of Allah (ﷺ)'s Qamees reached down to his wrists. [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

The sleeves of his shirt reached down to his wrists. A simple note on the modest, well-fitted way he dressed.

REFERENCE : RIYAD AS-SALIHIN 789 IN-BOOK REFERENCE : BOOK 3, HADITH 12

HADITH 13

Ibn 'Umar (May Allah be pleased with him) reported:

وعن ابن عمر رضى الله عنهما أن النبي صلى الله عليه وسلم قال: "من جر ثوبه خيلاء لم ينظر الله إليه يوم القيامة" فقال أبو بكر: يا رسول الله إن إزارى يسترخي إلى أن أتعاheadه، فقال له رسول الله صلى الله عليه وسلم: "إنك لست ممن يفعله خيلاء". ((رواه البخارى))

The Prophet (ﷺ) said, "Whoever allows his lower garment to drag out of vanity will find that Allah will not look at him on the Day of Resurrection." On this Abu Bakr (May Allah be pleased with him) replied: "O Messenger of Allah! My lower garment keeps sliding down though I take care to pull it and wrap it." The Messenger of Allah (ﷺ) said, "You are not of those who do it out of vanity." [Al-Bukhari].

IN PLAIN WORDS

Trailing the lower garment out of vanity loses Allah's merciful look on the Day of Resurrection. When Abu Bakr's slipped without any pride, the Prophet reassured him at once: it is the arrogance, not the cloth, that is the danger.

REFERENCE : RIYAD AS-SALIHIN 790 IN-BOOK REFERENCE : BOOK 3, HADITH 13

HADITH 14

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضى الله عنه أن رسول الله صلى الله عليه وسلم قال:
"لا ينظر الله يوم القيامة إلى من جر إزاره بطراً". ((متفق عليه))

The Messenger of Allah (ﷺ) said, "On the Day of Resurrection, Allah will not look at him who trails his lower garment out of pride." [Al-Bukhari and Muslim].

IN PLAIN WORDS

On the Day of Resurrection, Allah will not look at the one who trails his garment out of pride. The warning is aimed squarely at arrogance.

REFERENCE : RIYAD AS-SALIHIN 791 IN-BOOK REFERENCE : BOOK 3, HADITH 14

HADITH 15

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن النبي صلى الله عليه وسلم قال: "ما أسفل من الكعبين من الإزار ففي النار". ((رواه البخارى))

The Prophet (ﷺ) said, "What is below the ankles of a lower garment is condemned to the Fire (Hell)." [Al-Bukhari].

IN PLAIN WORDS

What hangs below the ankles of the lower garment is warned against with the Fire. A sharp reminder to keep one's dress humble and in order.

REFERENCE : RIYAD AS-SALIHIN 792 IN-BOOK REFERENCE : BOOK 3, HADITH 15

HADITH 16

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر رضى الله عنه عن النبي صلى الله عليه وسلم قال: "ثلاثة لا يكلمهم الله يوم القيامة، ولا ينظر إليهم ، ولا يزكهم، ولهم عذاب أليم" قال: فقرأها رسول الله صلى الله عليه وسلم ثلاث مرار. قال أبو ذر: خابوا وخسروا من هم يا رسول الله ؟ قال: "المسبل ، والمنان، والمنفق سلعته بالحلف الكاذب". وفى رواية له: "المسبل إزاره". ((رواه مسلم))

I heard the Prophet (ﷺ) saying, "There are three to whom Allah will neither speak on the Day of Resurrection nor will look at them nor purify them (i.e., of their sins), and they will be severely tormented." When he repeated this (statement) thrice, Abu Dharr (May Allah be pleased with him) said: "They are doomed and destroyed! (But) who are they, O Messenger of Allah (ﷺ)?" He said, "One whose lower garment trails, one who boasts of kindness shown to another; and one who promotes sale of his business by taking false oaths." [Muslim].

IN PLAIN WORDS

He named three who face Allah's anger and a severe punishment: one who trails his garment in pride, one who boasts of his favors to others, and one who sells goods with false oaths. Three forms of pride and deceit to avoid.

REFERENCE : RIYAD AS-SALIHIN 793 IN-BOOK REFERENCE : BOOK 3, HADITH 16

HADITH 17

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضى الله عنهما ، عن النبي صلى الله عليه وسلم قال: "الإسبال من الإزار، والقميص، والعمامة؛ من جر شيئاً خيلاً لم ينظر

اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ". ((رواه أبو داود والنسائي))

The Prophet (ﷺ) said, "On the Day of Resurrection, Allah will not look at one who trails his lower garment, Qamees or turban arrogantly." [Abu Dawud and An- Nasa'i].

IN PLAIN WORDS

Trailing the lower garment, shirt, or turban out of arrogance forfeits Allah's merciful look on the Day of Resurrection. Again the fault named is the pride behind it.

REFERENCE : RIYAD AS-SALIHIN 794 IN-BOOK REFERENCE : BOOK 3, HADITH

17

HADITH 18

Abu Juraib Jabir bin Sulaim (May Allah be pleased with him) reported:

وعن أبي جري جابر بن سليم رضى الله عنه قال: رأيت رجلا يصدر
الناس عن رأيه ؛ لا يقول شيئاً إلا صدروا عنه ؛ قلت: من هذا قالوا:
رسول الله صلى الله عليه وسلم. قلت: عليك السلام يا رسول الله -
مرتين- قال: "لا تقل عليك السلام، عليك السلام تحية الموتى -قلت :
السلام عليك" قال: قلت: أنت رسول الله ؟ قال: "أنا رسول الله إذا
أصابك ضر فدعوته كشفه عنك، وإذا أصابك عام سنة فدعوته أنبتها
لك، وإذا كنت بأرض قفر أو فلاة، فضلت راحلتك، فدعوته ردها
عليك" قال: قلت: اعهد إلى. قال: "لا تسبن أحداً" قال: فما سببت بعده
حراً، ولا عبداً، ولا بعيراً، ولا شاة "ولا تحقرن من المعروف شيئاً،
وأن تكلم أخاك وأنت منبسط إليه وجهك؛ إن ذلك من المعروف.

وارفع إزارك إلى نصف الساق، فإن أبيت فيلى الكعبين، وإياك
وإسبال الإزار فإنها من المخيلة وإن الله لا يحب المخيلة، وإن امرؤا
شتمك وعيرك، بما يعلم فيك فلا تعيره بما تعلم فيه، فإنما وبال ذلك
عليه". ((رواه أبو داود والترمذي))

I noticed a man whose opinion was followed by everyone, and no one acted contrary to what he said. I asked who he was, and I was informed that he was the Messenger of Allah (ﷺ). I said to him twice: "Alaikas- salam ya Rasul-Allah (May Allah render you safe)." He said, "Do not say: 'Alaikas-salamu.' This is the salutation to the dead (during the time of Jahiliyyah). Say, instead: 'As-salamu 'alaika (May Allah render you safe).'" I asked: "Are you the Messenger of Allah?" He replied, "(Yes) I am the Messenger of Allah, The One Who (Allah) will remove your affliction when you are in trouble and call upon Him, Who will cause food to grow for you when you are famine-stricken and call upon Him, and Who will restore to you your lost riding animal in the desert when you call upon Him." I said to him: "Give me instructions (to act upon)." He (ﷺ) said, "Do not abuse anyone." (Since then I have never abused anyone, neither a freeman, nor a slave, nor a camel, nor a sheep). He (ﷺ) continued, "Do not hold in contempt even an insignificant act of goodness because even talking to your brother with a cheerful countenance is an act of goodness. Hold up your lower garment half way to the leg, and at least above the ankles; for trailing it is arrogance, and Allah dislikes pride. And if a man attributes to you bad things he knows you possess, do not attribute to him bad things that you know he has for he will assume the evil consequences of his abuse." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

Meeting the Prophet, a man received lasting counsel: greet the living properly, never abuse anyone, look down on no act of goodness

even a cheerful face, keep your garment modest, and do not return another's insults. A short charter for good character.

REFERENCE : RIYAD AS-SALIHIN 795 IN-BOOK REFERENCE : BOOK 3, HADITH 18

HADITH 19

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: بينما رجل يصلي مسبل إزاره، قال له رسول الله صلى الله عليه وسلم: "اذهب فتوضأ" فذهب فتوضأ، ثم جاء فقال: "اذهب فتوضأ" فقال رجل يا رسول الله ما لك أمرته أن يتوضأ ثم سكت عنه؟ قال: "إنه كان يصلي وهو مسبل إزاره، وإن الله لا يقبل صلاة رجل مسبل". ((رواه أبو داود))

The Messenger of Allah (ﷺ) said to a man who was performing Salah while his lower garment was trailing, "Go and perform your Wudu' again." The man went and came back having performed it. The Messenger of Allah (ﷺ) said (again), "Go and perform your Wudu'." Someone present said to the Messenger of Allah (ﷺ): "O Messenger of Allah! You ask him to perform his Wudu' and then you kept silent (without saying the reason for it)." He (ﷺ) said, "He performed Salah while his lower garment was below his ankles. Allah does not accept the Salah of a man who trails his lower garment." [Abu Dawud].

IN PLAIN WORDS

He twice sent back a man praying with his garment trailing below his ankles, saying Allah does not accept such a prayer. A striking warning against this prideful habit even in worship.

REFERENCE : RIYAD AS-SALIHIN 796 IN-BOOK REFERENCE : BOOK 3, HADITH 19

Qais bin Bishr At-Taghlibi reported that his father, who attended the company of 'Abud-Darda' (May Allah be pleased with him) told him:

وعن قيس بن بشر التغلبي قال: أخبرني أبي - وكان جليساً لأبي الدرداء- قال: كان بدمشق رجل من أصحاب النبي صلى الله عليه وسلم يقال له سهل بن الحنظلية، وكان رجلاً متوحداً قلماً يجالس الناس، إنما هو في صلاة، فإذا فرغ فإنما هو تسبيح وتكبير حتى يأتي أهله، فمر بنا ونحن عند أبي الدرداء فقال أبو الدرداء: كلمة تنفعنا ولا تضرك. قال: بعث رسول الله صلى الله عليه وسلم سرية فقدمت، فجاء رجل منهم فجلس في المجلس الذي يجلس فيه رسول الله صلى الله عليه وسلم، فقال لرجل إلى جنبه: لو رأيتنا حين التقينا نحن والعدو، فحمل فلان وطعن، فقال: خذها مني، وأنا الغلام الغفاري، كيف ترى في قوله؟ قال: ما أراه إلا قد بطل أجره. فسمع بذلك آخر فقال: ما أرى بذلك بأساً، فتنازعا حتى سمع رسول الله صلى الله عليه وسلم فقال: "سبحان الله؟ لا بأس أن يؤجر ويحمد" فرأيت أبا الدرداء سر بذلك، وجعل يرفع رأسه إليه ويقول: أنت سمعت ذلك من رسول الله صلى الله عليه وسلم؟ فيقول: نعم. فما زال يعيد عليه حتى إني لأقول ليبركن على ركبتيه. قال: فمر بنا يوماً آخر، فقال له الدرداء: كلمة تنفعنا ولا تضرك، قال: قال لنا رسول الله صلى الله عليه وسلم: "المنفق على الخير كالباسط يده بالصدقة ولا يقبضها". ثم مر بنا يوماً آخر، فقال له أبو الدرداء: كلمة تنفعنا ولا تضرك، قال: قال رسول الله صلى الله عليه وسلم: "نعم

الرجل خريم الأسدى ! لولا طول جمته وإسبال إزاره !: فبلغ خريما،
فجعل، فأخذ شفرة فقطع بها جمته إلى أذنيه ، ورفع إزاره إلى أنصاف
ساقية. ثم مر بنا يوماً آخر فقال له أبو الدرداء: كلمة تنفعنا ولا تضرك،
قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إنكم قادمون على
إخوانكم، فأصلحوا رجالكم، وأصلحوا لباسكم حتى تكونوا كأنكم شامة
في الناس، فإن الله لا يحب الفحش ولا التفحش". ((رواه أبو
داود))

There was a man in Damascus who was a Companion of the Messenger of Allah (ﷺ). He was called Ibn Al-Hanzaliyyah. He was a lonesome person and would rarely spend some time in the company of people. He would spend most of his time performing Salah and when he finished, he would engage himself in Tasbih (Subhan-Allah) and Takbir (Allahu Akbar), until he would go home. He passed by us one day when we were sitting with Abud-Darda' (May Allah be pleased with him). The latter said to him: "Tell us something which will benefit for us and will not harm you." He said: "The Messenger of Allah (ﷺ) sent a detachment. When they returned, one of them came to the assemblage in which the Messenger of Allah (ﷺ) was present and said to his neighbor during the conversation: 'I wish you had seen us when we encountered the enemy. So-and-so (a believer) took up his spear, struck and said: Take this from me and I am the Ghifari boy. Now what do you think of this?' The neighbor said: 'I think that he lost his reward because of boasting.' He said: 'I see no harm in it.' They began to exchange arguments till the Messenger of Allah (ﷺ) heard them and said, 'Subhan-Allah (Allah is free from every imperfection). He would be rewarded (in the Hereafter) and praised (in this world)'. I noticed that Abud-Darda' (May Allah be pleased

with him) felt a great pleasure at this remark and, raising his head began to repeat: "Have you heard the Messenger of Allah (ﷺ) say this!" Ibn Al-Hanzaliyyah (May Allah be pleased with him) continued responding until I asked Abud-Darda' (May Allah be pleased with him) not to annoy him. Ibn Al-Hanzaliyyah (May Allah be pleased with him) happened to pass by us another day and Abud-Darda' said to him: "Tell us something which will benefit us and will not harm you." He said: "The Messenger of Allah (ﷺ) told us, 'He who spends to purchase a horse (for Jihad) is like one who extends his hand for spending out of charity without withholding it.'" He passed by us another day and Abud-Darda' (May Allah be pleased with him) said to him: "Tell us something which might benefit us, and will not harm you." He said: "The Messenger of Allah (ﷺ) once said, 'Khuraim Al-Usaidi is an excellent man were it not for his long hair and his lower garment which is hanging down.' When Khuraim heard about what the Prophet had said about him, he trimmed his long hair up to his ears with a knife and raised his lower garment half way to his shanks." On another occasion he passed by us and Abud-Darda' (May Allah be pleased with him) said to him: "Tell us something that will benefit us and will not harm you." He said that he heard the Messenger of Allah (ﷺ) say, while coming back from an expedition: "You are returning to your brothers, so set your saddles and clothes in order so that you look tidy and graceful. Allah hates untidiness." [Abu Dawud].

IN PLAIN WORDS

Across several meetings, a devout companion relays sayings of the Prophet: a soldier who fights well is both rewarded and praised, spending on a horse for the cause is like ongoing charity, and a believer should keep his hair and dress tidy, for Allah dislikes untidiness. Sincere effort and a neat, humble appearance.

REFERENCE : RIYAD AS-SALIHIN 797 IN-BOOK REFERENCE : BOOK 3, HADITH

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إزاره المسلم إلى نصف الساق، ولا حرج -أو لا جناح- فيما بينه وبين الكعبين، فما كان أسفل من الكعبين فهو في النار، ومن جر إزاره بطرا لم ينظر الله إليه". ((رواه أبو داود))

Messenger of Allah (ﷺ) said, "The lower garment of a believer should be half way below the knees. He is guilty of no sin if they are up to the ankles. That which is below the ankles is in the Fire (of Hell). Allah will not look at one who allows his lower garment to trail out of vanity. [Abu Dawud].

IN PLAIN WORDS

The believer's garment is best around mid-calf, with no blame up to the ankles, while below the ankles is warned against, and trailing it out of vanity forfeits Allah's merciful look. A clear, gentle measure for modest dress.

REFERENCE : RIYAD AS-SALIHIN 798 IN-BOOK REFERENCE : BOOK 3, HADITH 21

HADITH 22

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: مررت على رسول الله صلى الله عليه وسلم وفي إزاري استرخاء، فقال: "يا عبد الله، ارفع إزارك" فرفعت ثم قال: "زد"، فزدت، فما زلت أتحراها بعد. فقال بعض القوم: إلى أين ؟ فقال: إلى أنصاف الساقين". ((رواه مسلم))

My lower garment was trailing as I passed by the Messenger of Allah (ﷺ) so he said, "Raise your lower garment, Abdullah." I lifted it up and he told me to raise it higher. I complied with his orders and as I was still trying to find the best place (for it), one of the people asked where it should reach and he (ﷺ) replied, "Half way down the knees." [Muslim].

IN PLAIN WORDS

Seeing Ibn Umar's garment trailing, the Prophet had him raise it higher, then said the best length is halfway down the shins. Practical, caring guidance on modest dress.

REFERENCE : RIYAD AS-SALIHIN 799 IN-BOOK REFERENCE : BOOK 3, HADITH 22

HADITH 23

Ibn 'Umar (May Allah be pleased with them) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم: من جر ثوبه خيلاء لم ينظر الله إليه يوم القيامة" فقالت أم سلمة: فكيف تصنع النساء بذيولهن، قال: "يرخين شبراً" قالت: إذاً تنكشف أقدامهن. قال: "فيرخينه ذراعاً لا يزدن". ((رواه أبو داود والترمذي))

The Messenger of Allah (ﷺ) said, "On the Day of Resurrection, Allah will not look at the one who trails his lower garment out of arrogance." Umm Salamah (May Allah be pleased with her) asked: "What should women do with the hem of their clothes?" He (ﷺ) said, "They might lower them a hand's span." She said: "But their feet would still remain exposed." He said, "Let them lower them equal to arm's length but not more than that." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

After warning against trailing the garment in arrogance, he answered Umm Salamah that women may lower their hems further, up to an arm's length, so their feet stay covered. Modesty shaped for each situation.

REFERENCE : RIYAD AS-SALIHIN 800 IN-BOOK REFERENCE : BOOK 3, HADITH 23

CHAPTER 120

The Excellence of Giving Up Elegant Clothes Out of Humility

باب استحباب ترك الترفع في اللباس تواضعاً

A single luminous hadith makes the point of this short chapter: choosing humbleness over display, when you could easily afford finery, is treasured by Allah. This is tawadu, lowering yourself before Allah and among people, expressed through what you wear.

Notice the reward is not less beauty but more: the one who set aside worldly elegance for the sake of humility is honoured before all creation and offered the garments of faith. What is given up for Allah is returned far greater.

HADITH 24

Mu'adh bin Anas (May Allah be pleased with him) reported:

وعن معاذ بن أنس رضی الله عنه أن رسول الله صلى الله عليه وسلم قال: "من ترك اللباس تواضعاً لله، وهو يقدر عليه، دعاه الله يوم القيامة على رؤوس الخلائق حتى يخيره من أي حلل الإيمان شاء يلبسها". ((رواه الترمذي))

The Messenger of Allah (ﷺ) said, "Whoever gives up wearing elegant and expensive garments out of humbleness, when he can do so, Allah will call him on the Day of Resurrection, before all of creation, He will give him the choice to wear whichever garment of Iman he would like to wear." [At-Tirmidhi].

IN PLAIN WORDS

Whoever could afford fine clothes but gives them up out of humility before Allah will be honored before all creation and offered the

garments of faith. What is set aside for Allah is returned far greater.

REFERENCE : RIYAD AS-SALIHIN 801 IN-BOOK REFERENCE : BOOK 3, HADITH
24

CHAPTER 121

The Excellence of Adopting Moderation in Dress

باب استحباب التوسط في اللباس ولا يقتصر على ما يزي به لغير حاجة
ولا مقصود شرعي

Sitting beside the call to humility is its balancing partner: moderation. This brief chapter teaches that neglecting your appearance without need is no virtue. Allah, the source of every blessing, loves to see the trace of His gifts on the one He has favoured.

Read together with the chapters around it, the lesson is a middle path: neither flaunting wealth out of pride nor pretending poverty out of false piety, but wearing Allah's bounties with gratitude and good care.

HADITH 25

`Amr bin Shu'aib on the authority of his father and grandfather reported:

عن عمرو بن شعيب عن أبيه عن جده رضى الله عنه قال: قال رسول
الله صلى الله عليه وسلم: "إن الله يحب أن يرى أثر نعمته على عبده".
(رواه الترمذي)

The Messenger of Allah (ﷺ) said, "Allah loves to see the sign of His Bounties on his slave." [At-Tirmidhi].

IN PLAIN WORDS

Allah loves to see the trace of His blessings on the one He has favored. Caring for your appearance with gratitude, neither flaunting wealth nor neglecting yourself without reason.

CHAPTER 122

The Prohibition of Wearing Silk for Men and its Permissibility for Women

باب تحريم لباس الحرير على الرجال وتحريم جلوسهم عليه واستئنادهم إليه
وجواز لبسه للنساء

This chapter gathers the Prophet's clear guidance that pure silk, like gold, is set aside from the men of his Ummah while permitted to women. Buruja stays in the spiritual lane here: the heart of the teaching is that a believing man trades a small, fleeting luxury in this life for something far better kept for him in the Hereafter.

Notice the recurring phrase about having no share in the Hereafter, a warning against treating worldly adornment as one's goal. The fine detail of what counts and the exceptions belong to the scholars of fiqh; what every reader can carry is the value of restraint and keeping the eyes fixed on the lasting reward.

HADITH 26

Umar bin Al-Khattab (May Allah be pleased with him) reported:

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".
((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Do not wear silk (clothes). For whoever wears (them) in this life will be deprived of them in the Hereafter." [Al-Bukhari and Muslim].

IN PLAIN WORDS

He warned that a man who wears silk in this life will be deprived of it in the Hereafter. Trading a fleeting luxury now for something better

REFERENCE : RIYAD AS-SALIHIN 803 IN-BOOK REFERENCE : BOOK 3, HADITH 26

HADITH 27

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إنما يلبس الحرير من لا خلاق له". ((متفق عليه)) وفي رواية للبخاري: "من لا خلاق له في الآخرة"

I heard the Messenger of Allah (ﷺ) saying, "Silk (clothes) are worn only by he who has no share in the Hereafter." [Al-Bukhari and Muslim]. Another narration is: "Who has no share in the Hereafter."

IN PLAIN WORDS

He said silk is worn by one who has no share in the Hereafter. A caution against making worldly adornment one's goal.

REFERENCE : RIYAD AS-SALIHIN 804 IN-BOOK REFERENCE : BOOK 3, HADITH 27

HADITH 28

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من لبس الحرير في الدنيا لم يلبسه في الآخرة". ((متفق عليه))

The Messenger of Allah (ﷺ) said, "He who wears silk clothes in this life shall not wear them in the Hereafter." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Whoever wears silk in this life will not wear it in the Hereafter. The fleeting luxury is set against the lasting reward.

HADITH 29

'Ali (May Allah be pleased with him) reported:

وعن علي رضي الله عنه قال: رأيت رسول الله صلى الله عليه وسلم أخذ
حريراً، فجعله في يمينه، وذهباً فجعله في شماله، ثم قال: "إن هذين حرام
على ذكور أمتي". ((رواه أبو داود))

I saw the Messenger of Allah (ﷺ) holding a piece of gold in his left hand and a silk (cloth) in his right hand. Then he said, "These two are forbidden for the males of my Ummah." [Abu Dawud].

IN PLAIN WORDS

Holding gold in one hand and silk in the other, he declared both forbidden for the men of his community. A clear, simple statement of the ruling.

REFERENCE : RIYAD AS-SALIHIN 806 IN-BOOK REFERENCE : BOOK 3, HADITH
29

HADITH 30

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري رضي الله عنه أن رسول الله صلى الله عليه وسلم
قال: "حرم لباس الحرير والذهب على ذكور أمتي، وأحل لإناثهم"
((رواه الترمذي)).

The Messenger of Allah (ﷺ) said, "The wearing of silk and gold has been made unlawful for males of my Ummah and lawful for the females." [At-Tirmidhi].

IN PLAIN WORDS

Silk and gold were made unlawful for the men of his community and lawful for the women. A plain statement of how each applies.

REFERENCE : RIYAD AS-SALIHIN 807 IN-BOOK REFERENCE : BOOK 3, HADITH 30

HADITH 31

Hudhaifah (May Allah be pleased with him) reported:

وعن حذيفة رضى الله عنه قال: نهانا النبي صلى الله عليه وسلم أن نشرب في آنية الذهب والفضة، وأن نأكل فيها، وعن لبس الحرير والديباج، وأن نجلس عليه. ((رواه البخارى))

The Prophet (ﷺ) prohibited us from eating or drinking from gold or silver utensils and from wearing silk and brocade, or sitting on (anything made from) them. [Al-Bukhari].

IN PLAIN WORDS

He forbade men eating or drinking from gold or silver, and wearing or sitting on silk and brocade. Restraint from luxuries tied to pride and show.

REFERENCE : RIYAD AS-SALIHIN 808 IN-BOOK REFERENCE : BOOK 3, HADITH 31

CHAPTER 123

The Lawfulness of Wearing Silk if One is Suffering from an Itch

باب جواز لبس الحرير لمن به حكة

Earlier chapters establish that silk is normally not worn by men. Here Imam an-Nawawi shows the other side of that balance: where there is a genuine need, the general restriction gives way. The Arabic word in the title is hikkah, a persistent skin itch or irritation, and the point is that the Sharia is not rigid for its own sake.

Notice how the permission comes from the Prophet himself and is tied to a real ailment, not preference. The broad spiritual lesson is mercy: Allah's commands carry room for human weakness and hardship. The precise boundaries of when need lifts a restriction are a matter for scholars to detail.

HADITH 32

Anas (May Allah be pleased with him) reported:

عن أنس رضي الله عنه قال: رخص رسول الله ، صلى الله عليه وسلم ،
للزبير وعبد الرحمن بن عوف رضي الله عنهما في لبس الحرير لحكة
بهما. ((متفق عليه))

The Messenger of Allah (ﷺ) permitted Zubair and `Abdur-Rahman bin `Auf (May Allah be pleased with them) to wear silk because they were suffering from an itch. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Though silk is normally not worn by men, the Prophet permitted two companions to wear it because of a skin ailment. A sign that genuine need can lift the usual restriction, with Allah's commands carrying mercy.

CHAPTER 124

The Prohibition of Using the Skin of the Leopard

باب النهى عن اقتراش جلود النمر والركوب عليها

This chapter turns from what is worn to what is sat and ridden upon. The title speaks of julud an-numur, the skins of leopards, and by extension the hides of predatory wild beasts used as furnishings. Such skins were prized as a display of status and wealth.

Read the two hadith together and the thread is plainness over showy luxury, and a quiet caution against imitating the proud habits of the powerful. The heart-level point is humility in how we furnish our lives; questions about which specific hides and what treatment of them belong to the scholars.

HADITH 33

Mu`awiyah (May Allah be pleased with him) reported:

عن معاوية رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"لا تركبوا الخبز ولا النمار" . ((رواه أبو داود))

The Messenger of Allah (ﷺ) said, "Do not ride on saddles made from silk or leopard's skin." [Abu Dawud].

IN PLAIN WORDS

He said not to ride on saddles made of silk or leopard skin. A turn away from showy luxury toward plainness.

REFERENCE : RIYAD AS-SALIHIN 810 IN-BOOK REFERENCE : BOOK 3, HADITH 33

HADITH 34

Abul-Malih on the authority of his father reported:

وعن أبي المليح عن أبيه ، رضى الله عنه ، أن رسول الله صلى الله عليه وسلم نهى عن جلود السباع. ((رواه أبو داود والترمذي والنسائي)) و في رواية للترمذي: نهى عن جلود السباع أن تفترش.

The Messenger of Allah (ﷺ) prohibited the use of the skins of wild animals. [Abu Dawud, At-Tirmidhi and An- Nasa'i]. Another narration in At-Tirmidhi is: The Messenger of Allah (ﷺ) forbade the use of the skins of wild animals in making firash (i.e., something to sit on or lie down on, such as cushions, pillows, covers, spreads, saddles, etc.).

IN PLAIN WORDS

He forbade using the skins of wild beasts, including as things to sit or lie upon. Simplicity over prized, status-seeking furnishings.

REFERENCE : RIYAD AS-SALIHIN 811 IN-BOOK REFERENCE : BOOK 3, HADITH 34

CHAPTER 125

The Supplication When Wearing a New Outfit or Shoes

باب ما يقول إذا لبس ثوباً جديداً أو نعلًا أو نحوه

Having covered what to wear, the chapter now teaches how to wear it: with remembrance of Allah. The Prophet would name a new garment, a turban or shirt or cloak, and turn to his Lord in a short du'a the moment he put it on.

The supplication holds a whole worldview in a few lines: praise to Allah as the true Giver, a request for the good of the thing and its purpose, and refuge from its evil. Notice that even a fresh set of clothes becomes an occasion for gratitude and reliance, so that no blessing slips by unacknowledged.

HADITH 35

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

عن أبي سعيد الخدري رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا استجد ثوباً سماه باسمه -عمامة، أو قيصاً، أو رداء- يقول: "اللهم لك الحمد أنت كسوتنيه، أسألك خيره وخير ما صنع له، وأعوذ بك من شره وشر ما صنع له" ((رواه أبو داود، والترمذي وقال: حديث حسن)).

When the Messenger of Allah (ﷺ) wore a new garment, he would name it. For instance, a turban, shirt, or cloak and would supplicate: "Allahumma lakal-hamdu, Anta kasautanihi, as'aluka khairahu wa khaira ma suni`a lahu, wa a'udhu bika min sharrihi wa sharri ma suni`a lahu (O Allah, all the praise is for You that You have given it to

me to put on. I ask You its goodness and the goodness of the purpose for which it was made, and I seek Your Protection from its evil and the evil of the purpose for which it was made)." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

When putting on a new garment, he would name it and pray, praising Allah as its Giver, asking for its good and the good of its purpose, and seeking refuge from any evil in it. Even fresh clothes become an occasion for gratitude and reliance on Allah.

REFERENCE : RIYAD AS-SALIHIN 812 IN-BOOK REFERENCE : BOOK 3, HADITH 35

BOOK 4

The Book of the Etiquette of Sleeping, Lying and Sitting etc

كتاب آداب النوم

This short section covers the manners of rest and company: what to say when going to sleep, how to lie down, and how to sit with others. It also touches on dreams and how they are understood. These chapters extend mindfulness of Allah into the quiet, in-between moments of the day.

CHAPTER 127

What is to be said at the time of Sleeping

باب ما يقوله عند النوم

This opens the Book of the etiquette of sleeping, lying and sitting, and it begins where the believer's day ends: at the pillow. The chapter gathers the words the Prophet said as he lay down, treating sleep itself as a small death and an act of worship rather than an empty pause.

Across these hadith a single posture recurs, lying on the right side, alongside du'as of total surrender (the Arabic aslamtu, I have submitted) and trust. Notice the recurring theme: a believer hands himself over to Allah before sleeping, fills the moment with His remembrance, and avoids heedless or unbecoming ways of lying down.

HADITH 1

Al-Bara' bin 'Azib (May Allah be pleased with them) reported:

عن البراء بن عازب رضى الله عنهما قال: كان رسول الله صلى الله عليه وسلم إذا أوى إلى فراشه نام على شقه الأيمن، ثم قال: " اللهم أسلمت نفسي إليك، ووجهت وجهي إليك، وفوضت أمري إليك، وألجأت ظهري إليك، رغبة ورهبة إليك، لا ملجأ ولا منجى منك إلا إليك. آمنت بكتابك الذي أنزلت . ونبئك الذي أرسلت " . ((رواه البخاري بهذا اللفظ في كتاب الأدب من صحيحه))

Whenever Messenger of Allah (ﷺ) went to bed, he would lie down on his right side and recite: "Allahumma aslamtu nafsī ilaika, wa wajjahtu wajhi ilaika, wa fawwadtu amri ilaika, wa 'alja'tu zahri ilaika,

raghbatan wa rahbatan ilaika, la malja'a wa la manja illa ilaika. Amantu bikitabikal-ladhi anzalta, wa nabiiyyikal-ladhi arsalta [O Allah! I have submitted myself to You, I have turned my face to You, committed my affairs to You, and depend on You for protection out of desire for You and out of fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believed in the Book You have revealed, and in the Prophet You have sent (i.e., Muhammad (ﷺ)).]" [Al-Bukhari].

IN PLAIN WORDS

A bedtime prayer the Prophet said as he lay on his right side, handing himself fully over to Allah out of hope and fear, and affirming his faith in the revealed Book and the Prophet sent. It models ending the day in trust and surrender.

REFERENCE : RIYAD AS-SALIHIN 813 IN-BOOK REFERENCE : BOOK 4, HADITH 1

HADITH 2

Al-Bara' bin 'Azib (May Allah be pleased with them) reported:

وعنه قال: قال لي رسول الله صلى الله عليه وسلم: "إذا أتيت مضجعك فتوضأ وضوءك للصلاة، ثم اضطجع على شقك الأيمن، وقل ... " وذكر نحوه في: " واجعلن آخر ما تقول " ((متفق عليه)).

Messenger of Allah (ﷺ) directed me thus: "Whenever you go to bed, perform Wudu' as you do for Salat then (before sleeping) recite: 'O Allah! I have submitted myself to You, I have turned myself to You, committed my affairs to You and sought Your refuge for protection out of desire for You and fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believe in the Book You have revealed and in the Prophet (ﷺ) You have sent.'" Messenger

of Allah (ﷺ) added: "If anyone recites these words and dies during the night, he will die on the true Deen, and if he remains alive till the morning, he will obtain good. And make this supplication your last words (before sleeping)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

He taught making wudu before bed and reciting this prayer of surrender as the last words spoken. Whoever does so and dies in the night dies upon true faith, and if he wakes, good awaits him.

REFERENCE : RIYAD AS-SALIHIN 814 IN-BOOK REFERENCE : BOOK 4, HADITH 2

HADITH 3

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضى الله عنها قالت: كان النبي صلى الله عليه وسلم يصلي من الليل إحدى عشرة ركعة، فإذا طلع الفجر صلى ركعتين خفيفتين ، ثم اضطجع على شقه الأيمن حتى يجيئ المؤذن فيؤذنه ((متفق عليه)).

The Prophet (ﷺ) used to offer eleven Rak'ah of optional Salat (prayers) in the latter part of night. When it was about dawn, he would offer two short Rak'ah and then would lie down on his right side till the Mu'adhdhin (one who calls for prayer) would come to inform him that the congregation had gathered (for prayer). [Al-Bukhari and Muslim].

IN PLAIN WORDS

After his night prayers and two short units near dawn, the Prophet would lie on his right side until called for the congregation. It shows resting on the right side as his consistent practice.

REFERENCE : RIYAD AS-SALIHIN 815 IN-BOOK REFERENCE : BOOK 4, HADITH 3

HADITH 4

Hudhaifah (May Allah be pleased with him) reported:

وعن حذيفة رضى الله عنه قال: كان النبي صلى الله عليه وسلم إذا أخذ مضجعه من الليل وضع يده تحت خده، ثم يقول: "اللهم باسمك أموت وأحيا" وإذا استيقظ قال: "الحمد لله الذي أحيانا بعد ما أماتنا وإليه النشور" ((رواه البخاري)).

Whenever the Prophet (ﷺ) lay down for sleep at night, he would place his (right) hand under his (right) cheek and supplicate: "Allahumma bismika amutu wa ahya [O Allah, with Your Name will I die and live (wake up)]." And when he woke up, he would supplicate: "Al-hamdu lillahil-ladhi ahyana ba'da ma amatana, wa ilaihin-nushur (All praise is due to Allah, Who has brought us back to life after He has caused us to die, and to Him is the return)." [Al-Bukhari].

IN PLAIN WORDS

Going to sleep, the Prophet placed his hand under his cheek and committed his dying and living to Allah's Name; on waking he praised Allah for restoring life and recalled the return to Him. Sleeping and waking are framed as small reminders of death and resurrection.

REFERENCE : RIYAD AS-SALIHIN 816 IN-BOOK REFERENCE : BOOK 4, HADITH 4

HADITH 5

Ya'ish bin Tikhfah Al-Ghifari (May Allah be pleased with him) reported:

وعن يعيش بن طخفة الغفارى رضى الله عنه قال: قال أبى: بينما أنا مضطجع في المسجد على بطني إذا رجل يحركني برجله فقال: "إن هذه

ضجعة يبغضها الله" قال: فنظرت ، فإذا رسول الله صلى الله عليه وسلم.
((رواه أبو داود بإسناد صحيح)).

My father said: I was lying down on my belly in the mosque when someone shook me with his foot and said, "Lying down this way is disapproved by Allah." I looked up and saw that it was Messenger of Allah (ﷺ). [Abu Dawud].

IN PLAIN WORDS

The Prophet corrected a man for lying face down, calling that posture displeasing to Allah. A simple lesson on how even the way we lie down can be disliked.

REFERENCE : RIYAD AS-SALIHIN 817 IN-BOOK REFERENCE : BOOK 4, HADITH 5

HADITH 6

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضى الله عنه ، عن رسول الله صلى الله عليه وسلم
قال: " من قعد مقعداً لم يذكر الله تعالى فيه، كانت عليه من الله تعالى
ترة، ومن اضطجع مضجعاً لا يذكر الله تعالى فيه، كانت عليه من الله
ترة" ((رواه أبو داود بإسناد حسن)). "الترة" بكسر التاء المثناة من
فوق، وهي: النقص، وقيل: التبعة.

Messenger of Allah (ﷺ) said, "Whoever sits in a place where he does not remember Allah (SWT), he will suffer loss and incur displeasure of Allah; and whoever lies down (to sleep) in a place where he does not remember Allah, he will suffer sorrow and incur displeasure of Allah." [Abu Dawud].

IN PLAIN WORDS

Sitting or lying down without remembering Allah leaves a person with loss, sorrow, and His displeasure. It urges us to keep Allah in mind even in our resting moments.

REFERENCE : RIYAD AS-SALIHIN 818 IN-BOOK REFERENCE : BOOK 4, HADITH

CHAPTER 128

Manners of Lying down on one's back and placing one leg upon the Other

باب جواز الاستلقاء على القفا ووضع إحدى الرجلين على الأخرى إذا لم يخف انكشاف العورة وجواز القعود متربعاً ومحتبياً

Having covered how the believer lies down to sleep, this chapter turns to ordinary resting postures: lying on the back, crossing one leg over the other, and sitting cross-legged or with the arms wrapped around drawn-up knees. The narrations simply record that the Prophet (peace be upon him) sat and reclined in these ways, showing they are permitted.

Notice the balance running through it. These relaxed positions are fine when they keep within modesty and do not expose what should stay covered, and the chapter ends by discouraging a posture associated with those who earned Allah's anger. The point is ease without heedlessness, comfort kept within dignity.

HADITH 7

'Abdullah bin Zaid (May Allah be pleased with them) reported:

عن عبد الله بن زيد رضى الله عنه أنه رأى رسول الله صلى الله عليه وسلم مستلقياً في المسجد، واضعاً إحدى رجله على الأخرى. ((متفق عليه)).

I saw Messenger of Allah (ﷺ) lying down on his back in the mosque, placing one leg on the other. [Al-Bukhari and Muslim].

IN PLAIN WORDS

A Companion saw the Prophet lying on his back with one leg crossed over the other. It shows this relaxed resting posture is allowed.

HADITH 8

Jabir bin Samurah (May Allah be pleased with him) reported:

وعن جابر بن سمرة رضى الله عنه قال: كان النبي صلى الله عليه وسلم
إذا صلى الفجر تربع في مجلسه حتى تطلع الشمس حسناء. حديث
صحيح، رواه أبو داود وغيره بأسانيد صحيحة.

After the Fajr (dawn) prayer the Prophet (ﷺ) used to sit crossed legged in the same place in which he had prayed till the sun shone brightly. [Abu Dawud].

IN PLAIN WORDS

After the dawn prayer the Prophet would stay seated cross-legged where he had prayed until the sun rose well. It pictures remaining in remembrance and stillness after Fajr.

REFERENCE : RIYAD AS-SALIHIN 820 IN-BOOK REFERENCE : BOOK 4, HADITH
8

HADITH 9

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضى الله عنهما قال: رأيت رسول الله صلى الله عليه وسلم
بفناء الكعبة محتباً بيديه هكذا. ووصف يديه الاحتباء، وهو
القرفصاء. ((رواه البخاري)).

I saw Messenger of Allah (ﷺ) sitting in the compound of the Holy Ka'bah, with the thighs against the stomach and arms around his legs. [Al- Bukhari].

IN PLAIN WORDS

The Prophet was seen sitting with his knees drawn up and his arms wrapped around his legs. A simple record of a natural, modest sitting posture.

REFERENCE : RIYAD AS-SALIHIN 821 IN-BOOK REFERENCE : BOOK 4, HADITH 9

HADITH 10

Qailah bint Makhramah (May Allah be pleased with her) reported:

وعن قيلة بنت مخرمة رضى الله عنها قالت: رأيت النبي صلى الله عليه وسلم وهو قاعد القرفصاء، فلما رأيت رسول الله صلى الله عليه وسلم المتخشع في الجلسة أَرعدت من الفرق. ((رواه أبو داود والترمذي)).

I saw the Prophet (ﷺ) seated with his arms enfolding his legs; and when I saw him in such a state of humble guise I trembled with fear due to the awe (he showed in that posture). [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

Seeing the Prophet sitting humbly with his arms around his legs, the narrator trembled at the awe of his presence. It conveys the quiet dignity that radiated from him.

REFERENCE : RIYAD AS-SALIHIN 822 IN-BOOK REFERENCE : BOOK 4, HADITH 10

HADITH 11

Ash-Sharid bin Suwaid (May Allah be pleased with him) reported:

وعن الشريد بن سويد رضى الله عنه قال: مر بي رسول الله صلى الله عليه وسلم وأنا جالس هكذا، وقد وضعت يدي اليسرى خلف ظهري،

وانكأت على إلية يدي فقال: "أتقعد قعدة المغضوب عليهم؟!" ((رواه
أبو داود بإسناد صحيح)).

Messenger of Allah (ﷺ) passed by me when I was sitting with my left hand behind my back and leaning on my palm. On seeing me in this posture he said, "Do you sit like those upon whom the Wrath of Allah has descended?" [Abu Dawud].

IN PLAIN WORDS

The Prophet discouraged a man from leaning back on his hand placed behind him, likening it to the sitting of those who incurred Allah's anger. It cautions against that particular posture.

REFERENCE : RIYAD AS-SALIHIN 823 IN-BOOK REFERENCE : BOOK 4, HADITH

CHAPTER 129

Etiquette of Attending company and sitting with Companions

باب في آداب المجلس والجلوس

Here Imam an-Nawawi turns to the manners of the majlis, the gathering or sitting circle. A shared space is a trust: no one should be displaced so another can take his seat, latecomers take the back without disturbing others, and a returning person keeps his place. The thread running through it all is consideration, making room rather than crowding others out.

The chapter then deepens from courtesy to remembrance. A gathering that forgets Allah is left hollow and regretful, so the Prophet (peace be upon him) taught short supplications to close any sitting, expiating its slips. Read these as one teaching: how we sit together, and how we end our time together, both shape the heart.

HADITH 12

Ibn 'Umar (May Allah be pleased with them) reported:

عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم:
"لا يقمن أحدكم من مجلسه ثم يجلس فيه، ولكن توسعوا وتفسحوا"
وكان ابن عمر إذا قام له رجل من مجلسه لم يجلس فيه. ((متفق عليه)).

Messenger of Allah (ﷺ) said, "Do not ask someone to give up his seat in order to take it, but make accommodation wide and sit at ease." It was Ibn 'Umar's habit that if a person left his seat for him, he would not take it. [Al-Bukhari and Muslim].

Do not make someone rise so you can take his seat; instead, make room and sit comfortably. Ibn Umar himself would not take a seat given up for him, showing how seriously he held this courtesy.

REFERENCE : RIYAD AS-SALIHIN 824 IN-BOOK REFERENCE : BOOK 4, HADITH 12

HADITH 13

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضى الله عنه أن رسول الله صلى الله عليه وسلم قال:
"إذا قام أحدكم من مجلس، ثم رجع إليه، فهو أحق به". ((رواه
مسلم)).

Messenger of Allah (ﷺ) said, "If someone leaves his seat (for one reason or another) and returns to it, he is better entitled to it."
[Muslim].

IN PLAIN WORDS

If a person leaves his seat briefly and comes back, that place is still his by right. A simple rule that protects fairness in a gathering.

REFERENCE : RIYAD AS-SALIHIN 825 IN-BOOK REFERENCE : BOOK 4, HADITH 13

HADITH 14

Jabir bin Samurah (May Allah be pleased with them) reported:

وعن جابر بن سمرة رضى الله عنهما قال: كما إذا أتينا النبي صلى الله
عليه وسلم جلس أحدنا حيث ينتهي. ((رواه أبو داود والترمذي،
وقال: "حديث حسن")).

Whenever we came to the gathering of the Prophet, we would sit down at the end (of the assembly). [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

When joining the Prophet's gathering, the Companions would sit at the back rather than push forward. It teaches arriving with humility and not disturbing others.

REFERENCE : RIYAD AS-SALIHIN 826 IN-BOOK REFERENCE : BOOK 4, HADITH 14

HADITH 15

Salman Al-Farisi (May Allah be pleased with him) reported:

وعن أبي عبد الله سلمان الفارسي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا يغتسل رجل يوم الجمعة، ويتطهر ما استطاع من طهر، ويدهن من دهنه، أو يمس من طيب بيته، ثم يخرج فلا يفرق بين اثنين، ثم يصلي ما كتب له، ثم ينصت إذا تكلم الإمام، إلا غفر له ما بينه وبين الجمعة الأخرى" ((رواه البخاري)).

Messenger of Allah (ﷺ) said, "If a man takes a bath on Friday, purifies himself thoroughly, uses oil and perfume which is available in the house, sets forth for the mosque, does not (forcibly) sit between two persons, offers the prayer that is prescribed for him and listens to the Imam silently, his sins between this Friday and the previous Friday will be forgiven." [Al- Bukhari].

IN PLAIN WORDS

Whoever bathes and purifies on Friday, uses scent, goes to the mosque without forcing himself between two people, prays, and listens silently to the Imam has his sins since the last Friday forgiven. One lesson here is not squeezing between two already seated.

REFERENCE : RIYAD AS-SALIHIN 827 IN-BOOK REFERENCE : BOOK 4, HADITH 15

'Amr bin Shu'aib on the authority of his father and grandfather reported:

وعن عمرو بن شعيب عن أبيه عن جده رضى الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا يحل لرجل أن يفرق بين اثنين إلا بإذنهما" رواه أبو داود والترمذي وقال "حديث حسن". وفي رواية لأبي داود: "لا يجلس بين رجلين إلا بإذنهما".

Messenger of Allah (ﷺ) said, "It is not permissible for a man to separate between two [people] without their permission." [Abu Dawud and At-Tirmidhi]. And in a version narrated by Abu Dawud "He should not sit between two men without their permission."

IN PLAIN WORDS

A person should not wedge himself between two people who are sitting together without their permission. It guards others' comfort and space.

REFERENCE : RIYAD AS-SALIHIN 828 IN-BOOK REFERENCE : BOOK 4, HADITH 16

HADITH 17

Hudhaifah bin Al-Yaman (May Allah be pleased with him) reported:

وعن حذيفة بن اليمان رضى الله عنه أن رسول الله صلى الله عليه وسلم لعن من جلس وسط الحلقة. رواه أبو داود بإسناد صحيح. وروى الترمذي عن أبي مجلز: أن رجلا قعد وسط الحلقة، فقال حذيفة: ملعون على لسان محمد صلى الله عليه وسلم -من جلس وسط الحلقة. قال الترمذي: "حديث حسن صحيح".

The Messenger of Allah curses the one who sits in the middle of people's circle. [Abu Dawud]. A man sat in the middle of a circle so Hudhaifah (May Allah be pleased with him) said: Cursed upon the tongue of Muhammad (ﷺ) or [he said] Allah has cursed upon the tongue of Muhammad (ﷺ) he who sits in the middle of the circle [of a gathering]. [At-Tirmidhi].

IN PLAIN WORDS

The Prophet warned against sitting down in the very middle of a circle of people. Take a place at the edge rather than imposing yourself in the center.

REFERENCE : RIYAD AS-SALIHIN 829 IN-BOOK REFERENCE : BOOK 4, HADITH 17

HADITH 18

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "خير المجالس أوسعها". ((رواه أبو داود بإسناد صحيح على شرط البخاري.))

I heard Messenger of Allah (ﷺ) saying "The best assemblies are those in which people make room for one another." [Abu Dawud].

IN PLAIN WORDS

The best gatherings are those where people make space for one another. Generosity with room reflects generosity of heart.

REFERENCE : RIYAD AS-SALIHIN 830 IN-BOOK REFERENCE : BOOK 4, HADITH 18

HADITH 19

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم
 "من جلس في مجلس، فكثّر فيه لغطه فقال قبل أن يقوم من مجلسه
 ذلك: سبحانك اللهم وبحمدك، أشهد أن لا إله إلا أنت، أستغفرك
 وأتوب إليك، إلا غفر له ما كان في مجلسه ذلك" ((رَوَاهُ التِّرْمِذِيُّ
 وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ)).

Messenger of Allah (ﷺ) said, "Whoever sits in a gathering and indulges in useless talk and before getting up supplicates:
 'Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (O Allah, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your Pardon and turn to You in repentance),' he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly." [At-Tirmidhi].

IN PLAIN WORDS

Whoever sits in a gathering filled with idle talk and then, before rising, says this prayer glorifying Allah, testifying to His oneness, and seeking His pardon, will be forgiven for the slips of that sitting. A short closing remembrance cleanses the gathering.

REFERENCE : RIYAD AS-SALIHIN 831 IN-BOOK REFERENCE : BOOK 4, HADITH 19

HADITH 20

Abu Barzah (May Allah be pleased with him) reported:

وعن أبي برزة رضى الله عنه قال: كان رسول الله صلى الله عليه وسلم يقول بآخرة إذا أراد أن يقوم من المجلس: "سبحانك الله وبحمدك، أشهد أن لا إله إلا أنت، أستغفرك وأتوب إليك" فقال رجل: يا رسول الله،

إِنَّكَ لتقول قولاً ما كنت تقوله فيما مضى؟ قال: "ذلك كفارة لما يكون في المجلس." ((رواه أبو داود)). ((ورواه الحاكم أبو عبيد الله في المستدرک من رواية عائشة رضي الله عنها وقال: صحيح بإسناد))

Towards the end of his life, Messenger of Allah (ﷺ) would supplicate before leaving an assembly thus: "Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (O Allah, You are free from every imperfection; all praise is for You. I testify that there is no true god except You, I ask Your forgiveness and turn to You in repentance)." A man once said to him: "O Messenger of Allah! You have spoken such words as you have never uttered before." He said, "It is an expiation of that which goes on in the assembly." [Abu Dawud and Al-Hakim].

IN PLAIN WORDS

Near the end of his life the Prophet would close every gathering with this prayer of glorifying Allah and seeking forgiveness, explaining it makes up for whatever heedless talk occurred. It models sealing our company with remembrance.

REFERENCE : RIYAD AS-SALIHIN 832 IN-BOOK REFERENCE : BOOK 4, HADITH 20

HADITH 21

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنه قال: قلنا كان رسول الله ﷺ يقوم من مجلس حتى يدعو بهؤلاء الدعوات: "اللهم اقسم لنا من خشيتك ما تحول به بيننا وبين معاصيك، ومن طاعتك ما تبلغنا به جنتك، ومن اليقين ما تهون به علينا مصائب الدنيا، اللهم متعنا بأسماعنا وأبصارنا

وقوتنا ما أحييتنا، واجعله الوارث منا، واجعل ثأرنا على من ظلمنا،
وانصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا، ولا تجعل الدنيا
أكبر همنا، ولا مبلغ علمنا، ولا تسلط علينا من لا يرحمنا" ((رَوَاهُ
التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ)).

Messenger of Allah (ﷺ) seldom left a gathering without supplicating in these terms: "Allahumma-qsim lana min khashyatika ma tahulu bihi bainana wa baina ma'sika, wa min ta'atika ma tuballighuna bihi jannataka, wa minal-yaqini ma tuhawwinu 'alaina masa-'ibad-dunya. Allahumma matti'na biasma'ina, wa absarina, wa quwwatina ma ahyaitana, waj'alhul-waritha minna, waj'al tharana 'ala man zalamana, wansurna 'ala man 'adana, wa la taj'al musibatana fi dinina, wa la taj'alid-dunya akbara hammina, wa la mablagha 'ilmina, wa la tusallit 'alaina man-la yarhamuna, (O Allah, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah; and such as will make easy for us to bear in the calamities of this world. O Allah! let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no misfortune afflict our Deen; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us who do not show mercy to us)." [At- Tirmidhi].

IN PLAIN WORDS

The Prophet often closed a gathering with this rich supplication, asking for awe that holds us back from sin, obedience that leads to Paradise, certainty that eases trials, and protection for our faith and dignity. It models asking Allah for what truly matters.

HADITH 22

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: "مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلَسٍ وَلَا يَذْكُرُونَ اللَّهَ تَعَالَى فِيهِ إِلَّا قَامُوا عَنْ مِثْلِ جِيْفَةٍ حَمَارٍ وَكَانَ لَهُمْ حَسْرَةٌ" ((رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ)).

Messenger of Allah (ﷺ) said, "Those people who leave a gathering in which they have not remembered Allah, will conclude it as if it has foul odour similar to that of a rotten carcass of a donkey. And it will be a cause of grief to them." [Abu Dawud].

IN PLAIN WORDS

A gathering where people never remembered Allah leaves them, on the Day of Resurrection, as if they rose from something foul, and brings them regret. It urges weaving remembrance into our time together.

REFERENCE : RIYAD AS-SALIHIN 834 IN-BOOK REFERENCE : BOOK 4, HADITH

HADITH 23

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن النبي صلى الله عليه وسلم قَالَ: "مَا جَلَسَ قَوْمٌ مَجْلَسًا لَمْ يَذْكُرُوا اللَّهَ تَعَالَى فِيهِ، وَلَمْ يَصَلُّوا عَلَى نَبِيِّهِمْ فِيهِ، إِلَّا كَانَ عَلَيْهِمْ تَرَةٌ؛ فَإِنْ شَاءَ عَذِبَهُمْ، وَإِنْ شَاءَ غَفَرَ لَهُمْ" ((رَوَاهُ التِّرْمِذِيُّ وَقَالَ: "حَدِيثٌ حَسَنٌ")).

The Prophet (ﷺ) said, "Whenever a group of people sit in a gathering in which they do not remember Allah the Exalted, nor

supplicate to elevate the rank of their Prophet, such a gathering will be a cause of grief to them. If Allah wills, He will punish them, and if He wills He will forgive them." [At-Tirmidhi].

IN PLAIN WORDS

When people sit without remembering Allah or asking blessings upon the Prophet, that gathering becomes a source of regret, and they remain subject to Allah's punishment or pardon. A reminder to fill our gatherings with what benefits us.

REFERENCE : RIYAD AS-SALIHIN 835 IN-BOOK REFERENCE : BOOK 4, HADITH

23

HADITH 24

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن رسول الله صلى الله عليه وسلم قال: "من قعد مقعداً لم يذكر الله تعالى فيه كانت عليه من الله ترة، ومن اضطجع مضجعاً لم يذكر الله فيه كانت عليه من الله ترة" ((رواه أبو داود)). وقد سبق قريباً، وشرحنا "الترّة" فيه.

Messenger of Allah (ﷺ) said, "If anyone sits in a gathering where he does not remember Allah, he will bring grief upon himself (on the Day of Resurrection), and he who lies down in a place where he does not remember Allah, will bring grief upon himself (on the Day of Resurrection)." [Abu Dawud].

IN PLAIN WORDS

Sitting or lying down somewhere without remembering Allah will bring a person grief on the Day of Resurrection. It encourages keeping Allah in mind wherever we settle.

CHAPTER 130

Visions in Dream and matters relating to them

باب الرؤيا وما يتعلق بها

This chapter addresses the ru'ya, the true dream, and its place after the closing of prophethood. A righteous good dream is described as one of the last remaining traces of prophetic glad tidings, more truthful the more truthful and sincere the dreamer is. It is a gift to be received with gratitude, not a tool to chase or boast about.

Alongside the gift comes a discipline. Good dreams are from Allah and may be shared with those we trust; distressing ones are from Shaytan and should be met with seeking refuge, a light spitting to the left, turning over, and silence, after which they do no harm. The chapter ends with a stern warning against the grave lie of inventing a dream one never saw.

HADITH 25

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضى الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "لم يبق من النبوة إلا المبشرات" قالوا: وما المبشرات؟ قال: "الرؤيا الصالحة" ((رَوَاهُ الْبُخَارِيُّ)) .

Messenger of Allah (ﷺ) said, "All that is left from Prophethood is the glad tidings." He was asked what the glad tidings were, and he said, "The good dream." [Al-Bukhari].

IN PLAIN WORDS

After prophethood ended, what remains of its glad tidings is the good dream. True good dreams are described as a small surviving trace of prophetic good news.

REFERENCE : RIYAD AS-SALIHIN 837 IN-BOOK REFERENCE : BOOK 4, HADITH 25

HADITH 26

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن النبي صلى الله عليه وسلم قال: "إذا اقترب الزمان لم تكذب رؤيا المؤمن تكذب، ورؤيا المؤمن جزء من ستة وأربعين جزءاً من النبوة" ((مُتَّفَقٌ عَلَيْهِ)). وفي رواية: "أصدقكم رؤيا أصدقكم حديثاً".

The Prophet (ﷺ) said, "When the time draws near (i.e., near the end of the world), the dream of a believer can hardly be false; and the dream of a believer represents one part from forty-six parts of Prophethood." [Al-Bukhari and Muslim]. One narration says: Messenger of Allah (ﷺ) said, "The most truthful of you in their speech are those who see the truest visions."

IN PLAIN WORDS

As the end of the world nears, a believer's dreams grow rarely false, and such a dream is described as one of forty-six parts of prophethood. The most truthful people in speech see the truest visions, linking honesty in waking life to truthful dreams.

REFERENCE : RIYAD AS-SALIHIN 838 IN-BOOK REFERENCE : BOOK 4, HADITH 26

HADITH 27

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم: "من رآني في المنام فسيراني في اليقظة -أو كأنما رآني في اليقظة- لا يتثل الشيطان بي" ((مُتَّفَقٌ عَلَيْهِ)).

Messenger of Allah (ﷺ) said, "He who sees me in his dream will see me in his wakefulness (or he (ﷺ) may have said it is as though he has seen me in a state of wakefulness), for Satan does not appear in my form." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Whoever genuinely sees the Prophet in a dream has truly seen him, because Satan cannot take his form. It offers reassurance about the authenticity of seeing him.

REFERENCE : RIYAD AS-SALIHIN 839 IN-BOOK REFERENCE : BOOK 4, HADITH 27

HADITH 28

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه انه سمع النبي صلى الله عليه وسلم، يقول: "إذا رأى أحدكم رؤيا يحبها، فإِنما هي من الله تعالى، فليحمد الله عليها، وليحدث بها -وفي رواية، فلا يحدث بها إلا من يحب- وإذا رأى غير ذلك مما يكره، فإِنما هي من الشيطان، فليستعذ من شرها، ولا يذكرها لأحد، فإِنها لا تضره" ((مُتَّفَقٌ عَلَيْهِ)).

I heard the Prophet (ﷺ) saying, "When one of you sees a dream that he likes, then it is from Allah. He should praise Allah for it and relate it to (others)." Another narration adds: Messenger of Allah (ﷺ) said, "He should not report it except to those whom he loves. And if he sees one which he dislikes, then it is from the Satan. He should

seek refuge in Allah against its evil and should not mention it to anyone. Then it will not harm him." [Al- Bukhari and Muslim].

IN PLAIN WORDS

A dream you like is from Allah, so praise Him and you may share it, but only with those you love; a dream you dislike is from Satan, so seek refuge in Allah and tell no one, and it will not harm you. It teaches how to respond to pleasant and disturbing dreams.

REFERENCE : RIYAD AS-SALIHIN 840 IN-BOOK REFERENCE : BOOK 4, HADITH 28

HADITH 29

Abu Qatadah (May Allah be pleased with him) reported:

وعن أبي قتادة رضي الله عنه قال: قال النبي صلى الله عليه وسلم:
"الرؤيا الصالحة -وفي رواية: الرؤيا الحسنة- من الله، والحلم من
الشیطان، فمن رأى شيئاً يكره فلينفث عن شماله ثلاثاً، وليتعوذ من
الشیطان فإنها لا تضره" ((متفق عليه)) . النفث نفخ لطيف لا ريق
معه .

The Prophet (ﷺ) said, "A good vision (dream) is from Allah and a bad dream is from the Satan. He who sees something in a dream that he dislikes, should blow thrice on his left, must seek Allah's Refuge from the evil of the Satan (i.e., by saying: A'udhu billahi minash-Shaitanir-Rajim). Then it will not harm him." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A good dream is from Allah and a bad one from Satan; for a disliked dream, lightly blow three times to your left and seek Allah's refuge from Satan, and it will not harm you. A simple practice to dispel a troubling dream.

HADITH 30

Jabir (May Allah be pleased with him) reported:

وعن جابر رضى الله عنه عن رسول الله صلى الله عليه وسلم قال: "إذا رأى أحدكم الرؤيا يكرهها، فليصق عن يساره ثلاثاً، وليستعذ بالله من الشيطان ثلاثاً، وليتحول عن جنبه الذي كان عليه" ((رواه مسلم)).

Messenger of Allah (ﷺ) said, "When one of you sees a bad dream let him blow three times on his left, seek refuge in Allah from the Satan three times (i.e., by saying: A'udhu billahi minash-Shaitanir-Rajim) and change the side on which he was lying." [Muslim].

IN PLAIN WORDS

On seeing a bad dream, lightly blow three times to the left, seek Allah's refuge from Satan three times, and turn over to the other side. Concrete steps to leave the bad dream behind.

REFERENCE : RIYAD AS-SALIHIN 842 IN-BOOK REFERENCE : BOOK 4, HADITH 30

HADITH 31

Wathilah bin Al-Asqa' (May Allah be pleased with him) reported:

وعن أبي الأسقع واثلة بن الأسقع رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن من أعظم الفرى أن يدعى الرجل إلى غير أبيه، أو يرى عينيه ما لم تر، أو يقول على رسول الله صلى الله عليه وسلم ما لم يقل" ((رواه البخاري)).

Messenger of Allah (ﷺ) said, "Of the worst lies are: to claim a false father, or to pretend to have seen what one has not seen (tell a false dream), or to attribute to the Messenger of Allah (ﷺ) what he has not said." [Al-Bukhari].

IN PLAIN WORDS

Among the worst lies are falsely claiming someone is your father, inventing a dream you never saw, and attributing words to the Prophet he never said. It warns sternly against lying about dreams and about him.

REFERENCE : RIYAD AS-SALIHIN 843 IN-BOOK REFERENCE : BOOK 4, HADITH 31

BOOK 5

The Book of Greetings

كتاب السلام

This section is about the greeting of peace and the warmth it spreads between people. Its chapters cover the words and manners of greeting, offering it generously and repeatedly, greeting upon entering a home, and seeking permission before entering. It also includes responding to a sneeze and the goodness of shaking hands. The theme is making peace and gentleness the first thing exchanged between believers.

CHAPTER 131

The Excellence of Promoting Greetings

باب فضل السلام والأمر بإفشائه

Opening the Book of Greetings, this chapter celebrates salam, the greeting of peace, and the command to spread it widely. To offer As-Salamu Alaikum to those we know and those we do not is named among the best deeds in Islam, a small phrase that seeds peace and love throughout a community.

Notice how greeting is never treated as mere social politeness. It is woven into faith itself, into the very creation of Adam, into the path to Paradise, and into the daily habit of the righteous. The central Arabic idea is ifsha as-salam, making the greeting of peace public and abundant, so that warmth between believers becomes the ordinary air they breathe.

HADITH 1

Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن رجلا سأل رسول الله صلى الله عليه وسلم: أي الإسلام خير؟ قال: "تطعم الطعام، وتقرأ السلام على من عرفت ومن لم تعرف". ((متفق عليه)).

A man asked the Messenger of Allah (ﷺ): "Which act in Islam is the best?" He (ﷺ) replied, "To give food, and to greet everyone, whether you know or you do not." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Asked which act in Islam is best, the Prophet named feeding others and greeting everyone, whether you know them or not. Generosity and spreading peace are placed among the finest deeds.

HADITH 2

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: لما خلق الله تعالى آدم عليه السلام قال: اذهب فسلم على أولئك -نفر من الملائكة جلوس- فاستمع ما يحيونك، فإنه تحيتك وتحية ذريتك. فقال: السلام عليكم فقالوا: السلام عليك ورحمة الله، فزادوه: ورحمة الله ((متفق عليه)).

The Prophet (ﷺ) said, "When Allah created Adam (ﷺ), He said to him: 'Go and greet that company of angels who are sitting there - and then listen to what they are going to say in reply to your greetings because that will be your greeting and your off-spring's.' Adam (ﷺ) said to the angels: 'As-Salamu 'Alaikum (May peace be upon you).' They replied: 'As-Salamu 'Alaikum wa Rahmatullah (May peace be upon you and the Mercy of Allah).' Thus adding in reply to him: 'wa Rahmatullah (and the Mercy of Allah)' to his greeting." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When Adam was created he was told to greet the angels with salam, and their reply became the greeting passed down to him and his descendants. It roots the greeting of peace in the very beginning of humankind.

HADITH 3

Al-Bara' bin 'Azib (May Allah be pleased with them) reported:

وعن أبي عمارة البراء بن عازب رضي الله عنهما قال: أمرنا رسول الله صلى الله عليه وسلم بسبع: بعيادة المريض، واتباع الجنائز، وتشميت العاطس، ونصر الضعيف، وعون المظلوم، وإفشاء السلام وإبرار المقسم. ((متفق عليه هذا لفظ إحدى روايات البخاري)).

The Messenger of Allah (ﷺ) commanded us to do seven things: to visit the sick, to follow the funeral (of a dead believer), to invoke the Mercy of Allah upon one who sneezes (i.e., by saying to him: Yarhamuk- Allah), to support the weak, to help the oppressed, to promote the greeting of 'As-Salamu 'Alaikum', and to help those who swear to do something to keep their oaths. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet commanded seven good deeds, including visiting the sick, attending funerals, replying to the sneezer, helping the weak and oppressed, and spreading the greeting of peace. These are simple acts that bind a community together.

REFERENCE : RIYAD AS-SALIHIN 846 IN-BOOK REFERENCE : BOOK 5, HADITH 3

HADITH 4

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا أولا أدلكم على شيء إذا فعلتموه تحاببتم؟ أفشوا السلام بينكم" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "By Him in Whose Hand is my life! You will not enter Jannah until you believe, and you will not believe until you love one another. Shall I inform you of something

which, if you do, you will love one another? Promote greetings amongst yourselves." [Muslim].

IN PLAIN WORDS

You will not enter Paradise until you truly believe, and you will not believe until you love one another; spreading greetings of peace is the way to grow that love. A small habit that builds real affection among believers.

REFERENCE : RIYAD AS-SALIHIN 847 IN-BOOK REFERENCE : BOOK 5, HADITH 4

HADITH 5

'Abdullah bin Salam (May Allah be pleased with him) reported:

وعن أبي يوسف عبد الله بن سلام رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "يا أيها الناس أفسحوا السلام، وأطعموا الطعام، وصلوا الأرحام وصلوا والناس نيام، تدخلوا الجنة بسلام" (رواه الترمذي وقال حديث حسن صحيح).

I heard the Messenger of Allah (ﷺ) saying, "O people, exchange greetings of peace (i.e., say: As-Salamu 'Alaikum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, you will enter Jannah in peace." [At- Tirmidhi, who classified it as Hasan Sahih].

IN PLAIN WORDS

Ibn Umar greeted everyone he passed in the market, rich or poor, seller or beggar, telling his companion this was the whole purpose of going. It shows the greeting of peace offered freely to all, without rank.

REFERENCE : RIYAD AS-SALIHIN 848 IN-BOOK REFERENCE : BOOK 5, HADITH 5

At-Tufail bin Ubayy bin Ka'b (May Allah be pleased with him) reported:

وعن الطفيل بن أبي بن كعب أنه كان يأتي عبد الله بن عمر، فيغدو معه إلى السوق، قال: فإذا غدونا إلى السوق، لم يمر عبد الله على سقاط ولا صاحب بيعة، ولا مسكين، ولا أحد إلا سلم عليه، قال الطفيل، فجئت عبد الله بن عمر يوماً، فاستتبعني إلى السوق فقلت له: ما تصنع بالسوق، وأنت لا تقف على البيع ولا تسأل عن السلع، ولا تسوم بها، ولا تجلس في مجالس السوق؟ وأقول: اجلس بنا هاهنا نتحدث، فقال يا أبا بطن - وكان الطفيل ذا بطن - إنما نغدو من أجل السلام فنسلم على من لقيناه. ((رواه مالك في الموطأ بإسناد صحيح)).

I used to visit 'Abdullah bin 'Umar (May Allah be pleased with them) in the morning and accompany him to the market. 'Abdullah offered greetings of peace to every one he met on the way, be they sellers of petty goods, traders or poor people. One day when I came to him, he asked me to accompany him to the market. I said to him: "What is the point of your going to the market when you do not sell, nor ask about articles, nor offer a price for them, nor sit down with any company of people. Let us sit down here and talk." He replied: "O Abu Batn (father of a belly) - Tufail had a large belly - we go to the market to greet everyone we meet." [Malik, with a sound chain].

IN PLAIN WORDS

Exchange greetings of peace, feed people, keep family ties, and pray at night while others sleep, and you will enter Paradise in peace. A handful of warm habits that lead to a peaceful end.

CHAPTER 132

Words to be Used for Offering Greetings

باب كيفية السلام

This chapter teaches the actual words of the greeting and how the Prophet (peace be upon him) gave it. The full form is As-Salamu Alaikum wa Rahmatullahi wa Barakatuh, peace be upon you, and the mercy of Allah, and His blessings, and notice that each added phrase carries its own reward. The greeting is not a casual formula but a small act of worship: a prayer of peace, mercy, and blessing placed upon another believer.

Watch across these hadith how the Prophet shaped the manner as well as the words. He greeted clearly and even repeated himself so he was understood, he greeted softly at night so as not to wake the sleeping, and he corrected wording that did not belong to the living. The lesson is that intention and care, not just the syllables, are what make the salam complete.

HADITH 7

'Imran bin Husain (May Allah be pleased with them) reported:

عن عمران بن الحصين رضي الله عنهما قال: جاء رجل إلى النبي صلى الله عليه وسلم فقال: السلام عليكم، فرد عليه ثم جلس، فقال النبي صلى الله عليه وسلم: "عشر" ثم جاء آخر، فقال: السلام عليكم ورحمة الله، فرد عليه فجلس، فقال: "عشرون" ثم جاء آخر، فقال: السلام عليكم ورحمة الله وبركاته، فرد عليه فجلس، فقال: "ثلاثون" ((رواه أبو داود والترمذي وقال: حديث حسن)).

A man came to the Prophet (ﷺ) and said: "As-Salamu 'Alaikum (May peace be upon you). The Messenger of Allah (ﷺ) responded to his greeting and the man sat down. The Prophet (ﷺ) said, "Ten (meaning the man had earned the merit of ten good deeds)." Another one came and said: "As-Salamu 'Alaikum wa Rahmatullah (May peace be upon you and the Mercy of Allah)." The Messenger of Allah (ﷺ) responded to his greeting and the man sat down. The Messenger of Allah (ﷺ) said, "Twenty." A third one came and said: "As-Salamu 'Alaikum wa Rahmatullahi wa Barakatuhu (May peace be upon you and the Mercy of Allah and His Blessings)." The Messenger of Allah (ﷺ) responded to his greeting and the man sat down. The Messenger of Allah (ﷺ) said, "Thirty." [Abu Dawud and At- Tirmidhi, who classified it as Hasan].

IN PLAIN WORDS

Three men greeted with longer forms of salam and the Prophet counted ten, twenty, then thirty rewards. Adding mercy and blessings to the greeting increases its reward.

REFERENCE : RIYAD AS-SALIHIN 850 IN-BOOK REFERENCE : BOOK 5, HADITH 7

HADITH 8

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنه قالت: قال لي رسول الله صلى الله عليه وسلم: "هذا جبريل يقرأ عليك السلام" قالت: قلت: "وعليه السلام ورحمة الله وبركاته" ((متفق عليه)) وهكذا وقع في بعض روايات الصحيحين: "وبركاته" وفي بعضها بحذفها وزيادة الثقة مقبولة

The Messenger of Allah (ﷺ) said to me, "This is Jibril (Gabriel) who is conveying you greetings of peace." I responded: "Wa 'Alaihis-Salamu wa Rahmatullahi wa Barakatuhu (May peace be upon him

and the Mercy of Allah and His Blessings)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet told Aishah that Jibril was sending her greetings of peace, and she returned the greeting with mercy and blessings upon him. It shows how to graciously answer a conveyed greeting.

REFERENCE : RIYAD AS-SALIHIN 851 IN-BOOK REFERENCE : BOOK 5, HADITH 8

HADITH 9

وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم، كان إذا تكلم بكلمة أعادها ثلاثاً حتى تفهم عنه، وإذا أتى على قوم فسلم عليهم سلم عليهم ثلاثاً. ((رواه البخاري)) وهذا محمول على ما إذا كان الجمع كثيراً.

Anas (May Allah be pleased with him) reported the Prophet (ﷺ) used to repeat his words thrice so that the meaning thereof would be fully understood, and whenever he came upon a gathering of people, he would greet them. He would repeat Salam thrice. [Al-Bukhari].

IN PLAIN WORDS

The Prophet would repeat his words three times so they were clearly understood, and he would greet a gathering when he came upon it. Clarity and care in greeting matter as much as the words.

REFERENCE : RIYAD AS-SALIHIN 852 IN-BOOK REFERENCE : BOOK 5, HADITH 9

HADITH 10

Al-Miqdad (May Allah be pleased with him) reported in a long Hadith:

وعن المقداد رضي الله عنه في حديثه الطويل قال: كما نرفع للنبي صلى الله عليه وسلم نصيبه من اللبن، فيجيء من الليل، فيسلم تسليمًا لا يوقظ نائمًا، ويسمع اليقظان، فجاء النبي صلى الله عليه وسلم وسلم فسلم كما كان يُسلم. ((رواه مسلم)).

We used to reserve for the Prophet (ﷺ) his share of the milk, and he would come at night and offer greetings in such a manner as did not disturb those asleep and was heard only by those who were awake. In fact, the Prophet (ﷺ) came and offered greetings as usual. [Muslim].

IN PLAIN WORDS

Coming at night, the Prophet greeted in a way soft enough not to wake the sleeping yet heard by those awake. A model of giving salam with consideration for others' rest.

REFERENCE : RIYAD AS-SALIHIN 853 IN-BOOK REFERENCE : BOOK 5, HADITH 10

HADITH 11

Asma' bint Yazid (May Allah be pleased with her) reported:

وعن أسماء بنت يزيد رضي الله عنه أنها أن رسول الله صلى الله عليه وسلم، مر في المسجد يومًا، وعصبة من النساء قعود، فألوى يده بالتسليم. ((رواه الترمذي وقال: حديث حسن))

The Messenger of Allah (ﷺ) passed through the mosque one day and there was a group of women (about ten of them) sitting in the mosque. He raised his hand to offer greetings. [At- Tirmidhi, who classified it as Hasan].

IN PLAIN WORDS

Passing a group of women in the mosque, the Prophet raised his hand to offer them greetings. It shows the greeting extended warmly and appropriately.

REFERENCE : RIYAD AS-SALIHIN 854 IN-BOOK REFERENCE : BOOK 5, HADITH 11

HADITH 12

Narrated Abu Umamah:

وعن أبي أمامة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن أولى الناس بالله من بدأهم بالسلام" ((رواه أبو داود بإسناد جيد، ورواه الترمذي بنحوه وقال: حديث حسن، وقد ذكر بعده)).

The Prophet (ﷺ) said: Those who are nearest to Allah are they who are first to give a salutation. [Abu Dawud] And At- Tirmidhi narrated its meaning and classified it as Hasan.

IN PLAIN WORDS

The people nearest to Allah are those who are first to give the greeting of peace. Racing to greet others is a sign of nearness to Allah.

REFERENCE : RIYAD AS-SALIHIN 855 IN-BOOK REFERENCE : BOOK 5, HADITH 12

HADITH 13

Abu Jura'iy Al-Hujaimi (May Allah be pleased with him) reported:

وعن أبي جري الهجيمي رضي الله عنه قال: أتيت رسول الله صلى الله عليه وسلم فقلت: عليك السلام يا رسول الله قال: "لا تقل عليك السلام؛ فإن عليك السلام تحية الموتى". ((رواه أبو داود، والترمذي وقال: حديث حسن صحيح. وقد سبق بطوله)).

I saw the Messenger of Allah (ﷺ) and said: "Alaikas-Salamu ya Rasulallah! (Upon you be peace, O Messenger of Allah)!" He said, "Do not say: 'Alaikas-Salamu (Upon you be peace).' This is the Salam to the dead." [Abu Dawud and At-Tirmidhi, who classified the hadith as Hasan Sahih].

IN PLAIN WORDS

The Prophet corrected a man for saying "upon you be peace," noting that wording belongs to greeting the dead. It teaches using the proper form, As-Salamu Alaikum, for the living.

REFERENCE : RIYAD AS-SALIHIN 856 IN-BOOK REFERENCE : BOOK 5, HADITH 13

CHAPTER 133

The Etiquette of Offering Greetings

باب آداب السلام

Here the focus shifts from the words of the greeting to its order: who offers salam to whom when people meet. The Prophet (peace be upon him) gave gentle guidelines, the rider greets the one walking, the walker greets the one sitting, the smaller group greets the larger, and the young greet the elder. These are not rules of rank but a quiet training in humility, so that the one in the seemingly higher position lowers himself first.

Read alongside this the teaching that the person nearest to Allah is the one who greets first. The etiquette is not about waiting to be honoured but about racing to honour others. Whoever begins the salam has begun the good.

HADITH 14

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"يسلم الراكب على الماشي، والماشي على القاعد، والقليل على الكثير"
(متفق عليه) وفي رواية للبخاري: "والصغير على الكبير"

The Messenger of Allah (ﷺ) said, 'A rider should greet a pedestrian; a pedestrian should greet one who is sitting; and a small group should greet a large group (of people).'

 [Al-Bukhari and Muslim]. The narration in Al-Bukhari adds: The Messenger of Allah (ﷺ) said, "The young should greet the elderly."

IN PLAIN WORDS

The one riding greets the one walking, the walker greets the one sitting, and a small group greets a larger one, with the young greeting

the elder. A gentle order that trains humility in those who might think themselves above greeting first.

REFERENCE : RIYAD AS-SALIHIN 857 IN-BOOK REFERENCE : BOOK 5, HADITH 14

HADITH 15

Abu Umamah Suda'iy bin 'Ajlan Al-Bahili (May Allah be pleased with him) reported:

وعن أبي أُمَامَةَ صُدِّي بن عَجْلَانَ البَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ أَوْلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَهُمْ بِالسَّلَامِ" ((رواه أبو داود بإسناد جيد)). ورواه الترمذي عن أبي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ: قِيلَ: يَا رَسُولَ اللَّهِ، الرَّجُلَانِ يَلْتَقِيَانِ، أَيُّهُمَا يَبْدَأُ بِالسَّلَامِ؟ قَالَ: "أَوَّلَاهُمَا بِاللَّهِ تَعَالَى" قَالَ الترمذي: حديث حسن.

The Messenger of Allah (ﷺ) said, "The person nearest to Allah is one who is the first to offer greeting." [Abu Dawud, with a sound chain]. The narration in At-Tirmidhi is: The Messenger of Allah (ﷺ) was asked: "O Messenger of Allah! When two persons meet, who should greet the other first?" The Messenger of Allah (ﷺ) said, "The person nearest to Allah (i.e., one who is more obedient and therefore closer to Allah will say: As-Salam first)."

IN PLAIN WORDS

The person nearest to Allah is the one who greets first; when two meet, the better and more obedient is the one who offers salam first. Beginning the greeting is itself a mark of goodness.

CHAPTER 134

The Excellence of Greeting the Acquaintance Repeatedly

باب استحباب إعادة السلام على من تكرر لقاءه على قرب بأن دخل ثم خرج ثم دخل في الحال، أو حال بينهما شجرة ونحوها

This short chapter answers a small but real question: if you have just greeted someone, should you greet them again when you meet again moments later? The Prophet's practice says yes. Even a brief separation, stepping behind a wall, a tree, or a stone, makes a fresh greeting fitting when you come back into view.

The deeper point is that salam is never wasted or merely formal. Renewing it keeps affection alive between believers and treats every meeting, even a repeated one, as worthy of peace. Notice how naturally the Prophet returned greeting after greeting without ever finding it excessive.

HADITH 16

Abu Hurairah (May Allah be pleased with him) reported in the Hadith concerning the person who was at fault in performing his Salat (prayer):

عن أبي هريرة رضي الله عنه في حديث المسيء صلاته أنه جاء فصلي، ثم جاء النبي صلى الله عليه وسلم، فسلم عليه، فرد عليه السلام، فقال: "ارجع فصلي، فإنك لم تصل" فرجع فصلي، ثم جاء فسلم على النبي صلى الله عليه وسلم، حتى فعل ذلك ثلاث مرات ((متفق عليه))

He came to the Prophet (ﷺ) and greeted him. The Prophet (ﷺ) responded to the greeting and said, "Go back and repeat your Salat because you have not performed the Salat (properly)." He again performed Salat as he had prayed before and came to the Prophet

(ﷺ) and greeted him. The Prophet (ﷺ) responded to the greetings (and repeated his words to him). This act of repeating (the Salat and the Salam) was done thrice. [Al-Bukhari and Muslim].

IN PLAIN WORDS

A man who had prayed incorrectly greeted the Prophet each time he returned, and the Prophet returned the greeting every time across three repetitions. It shows greeting again is fitting even after a very short while.

REFERENCE : RIYAD AS-SALIHIN 859 IN-BOOK REFERENCE : BOOK 5, HADITH 16

HADITH 17

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن رسول الله صلى الله عليه وسلم، قال: "إذا لقي أحدكم أخاه،
فليسلم عليه، فإن حالت بينهما شجرة، أو جدار، أو حجر، ثم لقيه، فليسلم
عليه" ((رواه أبو داود)).

The Messenger of Allah (ﷺ) said, "When one of you meets a brother (in Faith) he should greet him. Then if a tree or a wall or a stone intervenes between them and then he meets him again, he should greet him." [Abu Dawud].

IN PLAIN WORDS

When you meet a fellow believer, greet him, and if something like a tree, wall, or stone comes between you and you meet again, greet him once more. Renewing the greeting keeps warmth alive between believers.

CHAPTER 135

The Excellence of Greeting Upon Entering the House

باب استحباب السلام إذا دخل بيته

The final chapter in this set brings the greeting home, literally. The Prophet (peace be upon him) advised that you give salam to your own family when you walk through your door, and he promised it would be a blessing for you and for them. The household, the place where manners are most easily dropped, is exactly where this courtesy is to be kept alive.

This guidance reflects the Qur'anic command to greet with peace when entering houses, 'a greeting from Allah, blessed and good.' Notice the word blessing: the salam is presented not as mere politeness but as something that draws goodness into the home.

HADITH 18

Anas bin Malik (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم :
"يا بُنَيَّ، إذا دخلت على أهلِكَ، فسلم، يكن بركة عليك، وعلى أهل بيتك" ((رواه الترمذي وقال: حديث حسن صحيح)).

The Messenger of Allah (ﷺ) said to me, "Dear son, when you enter your house, say As- Salamu 'Alaikum to your family, for it will be a blessing both to you and to your family." [At-Tirmidhi, who classified it as Hasan Sahih].

IN PLAIN WORDS

The Prophet advised greeting your family with salam when you enter your home, promising it as a blessing for you and for them. It keeps courtesy and peace alive right at home.

REFERENCE : RIYAD AS-SALIHIN 861 IN-BOOK REFERENCE : BOOK 5, HADITH

CHAPTER 136

Greeting Children

باب السلام على الصبيان

Salam is not a courtesy reserved for the important or the grown. Here the Sunnah reaches down to the smallest members of the community, the children. To greet a child with peace is to treat them as someone worthy of being addressed, to teach the greeting by living it, and to plant gentleness in a heart while it is still soft.

Notice how the practice is preserved: a Companion greets children, then explains he is simply copying what the Messenger of Allah did. The lesson is that even our manners with the young are an act of following, not just kindness for its own sake.

HADITH 19

Anas (May Allah be pleased with him) reported that he passed by some children and greeted them. Then he said:

عن أنس رضي الله عنه أنه مر على صبيان، فسلم عليهم، وقال: كان رسول الله صلى الله عليه وسلم يفعلُه ” ((متفق عليه))

"Messenger of Allah (ﷺ) used to do the same." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A Companion greeted some children, then explained he did so because the Prophet used to greet children too. It teaches treating even the youngest as worthy of a greeting of peace.

CHAPTER 137

A man saying salam to his wife or a mahram woman or non-mahram woman or women not fearing tribulation by them and giving them salam with this condition

باب سلام الرجل على زوجته والمرأة من محارمه وعلى أجنبية وأجنبيات لا يخاف الفتنة بهن وسلامهن بهذا الشرط

This chapter gathers narrations showing that salam is exchanged with women, with a wife, with elderly women, and with groups of women, so long as it stays within the bounds of decency and there is no fear of temptation. The greeting of peace is a thread of community that includes everyone, not a privilege of one gender over another.

Across these reports notice the tone of ordinary, wholesome life: a meal shared after Friday prayer, a daughter shielding her father as he bathes, a passing greeting to a gathering. The Prophetic model is warm and dignified at once. The finer rulings on who and how belong to scholars; what we take here is the spirit of unforced, modest goodwill.

HADITH 20

Sahl bin Sa'd (May Allah be pleased with him) reported:

عن سهل بن سعد رضي الله عنه قال: كانت فينا امرأة -وفي رواية: كانت لنا عجوز- تأخذ من أصول السلق فتطرحه في القدر، وتكرر حبات من شعير، فإذا صلينا الجمعة، وانصرفنا، نُسلم عليها، فتقدمه إلينا" ((رواه البخاري)).

There was a woman (in another narration; an old woman) among us who would put beet root in a pot and add to it some ground barley. She used to cook them together. On returning from the Friday prayer, we would greet her and she would offer it to us. [Al-Bukhari].

IN PLAIN WORDS

After Friday prayer the Companions would greet a woman among them who prepared food, and she would offer it to them. It pictures ordinary, wholesome exchange of greetings and hospitality.

REFERENCE : RIYAD AS-SALIHIN 863 IN-BOOK REFERENCE : BOOK 5, HADITH 20

HADITH 21

Umm Hani (May Allah be pleased with her), the daughter of Abu Talib reported:

وعن أم هانئ فاختة بنت أبي طالب رضي الله عنه قالت: أتيت النبي صلى الله عليه وسلم يوم الفتح وهو يغتسل، وفاطمة تستره بثوب، فسلمت، وذكرت الحديث” ((رواه مسلم)).

I went to the Prophet (ﷺ) on the day of the conquest of Makkah. He was taking a bath and Fatimah was screening him with a cloth. I greeted him. And she mentioned the rest of the Hadith. [Muslim].

IN PLAIN WORDS

Umm Hani came to the Prophet while he was bathing behind a screen held by Fatimah, and she greeted him. A glimpse of a respectful, modest greeting within the family.

REFERENCE : RIYAD AS-SALIHIN 864 IN-BOOK REFERENCE : BOOK 5, HADITH 21

HADITH 22

Asma bint Yazid (May Allah be pleased with her) reported:

وعن أسماء بنت يزيد رضي الله عنه قالت: مر علينا النبي صلى الله عليه وسلم في نسوة فسلم علينا. ((رواه أبو داود، والترمذي وقال: حديث حسن، وهذا لفظ أبي داود)) ولفظ الترمذي: أن رسول الله صلى الله عليه وسلم مر في المسجد يوماً، وعصبة من النساء قعود، فألوى بيده بالتسليم.

The Prophet (ﷺ) passed by us when we were with a party of women, and he greeted us with salam. [Abu Dawud and At-Tirmidhi who classified it as Hasan]. This is the wording of Abu Dawud. In At-Tirmidhi: that the Messenger of Allah (ﷺ) passed through the Masjid one day, and a group of women were sitting, so he motioned his hand with the salam.

IN PLAIN WORDS

The Prophet passed a group of women and gave them the greeting of peace, in one account motioning with his hand. It shows greeting women warmly and appropriately.

REFERENCE : RIYAD AS-SALIHIN 865 IN-BOOK REFERENCE : BOOK 5, HADITH 22

CHAPTER 138

Greeting Non-Muslims and the Prohibition of Taking Initiative in Doing So

باب تحريم ابتدائنا الكافر بالسلام وكيفية الرد عليهم واستحباب السلام على أهل مجلس فيهم مسلمون وكفار

This chapter addresses how the greeting of peace is handled with those outside the faith. The guidance is specific: a Muslim does not initiate the salam to them, yet when they offer a greeting it is met with a measured reply, and a mixed gathering that includes Muslims may be greeted as a whole. The aim is to keep salam as a meaningful word of peace and faith rather than an empty formality.

Read these reports together and a balanced posture emerges, neither hostility nor erasing the distinct meaning of the believers' greeting. The detailed application of these directives is a matter for scholars; what concerns us here is the heart behind it, dignity preserved on both sides without dissolving what makes the Muslim greeting sacred.

HADITH 23

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " لا تبدءوا اليهود ولا النصارى بالسلام، فإذا لقيتم أحدهم في طريق فاضطروه إلى أضيقه " ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Do not greet the Jews and the Christians before they greet you; and when you meet any one of them on the road, force him to go to the narrowest part of it."
[Muslim].

IN PLAIN WORDS

The Prophet instructed the Muslims not to be the first to greet the Jews and Christians of that context. The detailed application of such guidance belongs to scholars; here we simply note his words.

REFERENCE : RIYAD AS-SALIHIN 866 IN-BOOK REFERENCE : BOOK 5, HADITH 23

HADITH 24

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا سلم عليكم أهل الكتاب فقولوا: وعليكم" ((متفق عليه))

Messenger of Allah (ﷺ) said, "When the people of the Book greet you, respond with: 'Wa 'alaikum' (And upon you)". [Al-Bukhari and Muslim].

IN PLAIN WORDS

When the People of the Book offer a greeting, the reply taught is "and upon you." A brief, measured response is given for such situations.

REFERENCE : RIYAD AS-SALIHIN 867 IN-BOOK REFERENCE : BOOK 5, HADITH 24

HADITH 25

Usamah bin Zaid (May Allah be pleased with him) reported:

وعن أسامة رضي الله عنه أن النبي صلى الله عليه وسلم مر على مجلس فيه أخلاط من المسلمين والمشركين -عبدة الأوثان واليهود- فسلم عليهم النبي صلى الله عليه وسلم" ((متفق عليه)).

The Prophet (ﷺ) passed by a mixed company of people which included Muslims, polytheists and Jews, and he gave them the

greeting (i.e., saying As- Salamu 'Alaikum). [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet passed a mixed group of Muslims, polytheists, and Jews and greeted them all together. It shows a shared gathering that includes Muslims may be greeted as a whole.

REFERENCE : RIYAD AS-SALIHIN 868 IN-BOOK REFERENCE : BOOK 5, HADITH 25

CHAPTER 139

The Excellence of Greeting Upon Arrival and Departure

باب استحباب السلام إذا قام من المجلس وفارق جلساءه أو جلسه

A gathering should open and close with peace. This chapter teaches that salam is offered both when you arrive among people and when you rise to leave them, so that companionship is wrapped in peace from beginning to end.

The striking note is that the parting greeting is given equal worth to the opening one. Leaving well matters as much as entering well, and the smallest courtesy at the door of a meeting is treated as a deed of value.

HADITH 26

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا انتهى أحدكم إلى المجلس فليسلم، فإذا أراد أن يقوم فليسلم، فليست الأولى بأحق من الآخرة" ((رواه أبو داود، والترمذي وقال: حديث حسن)).

The Messenger of Allah (ﷺ) said, "When one of you arrives in a gathering, he should offer Salam to those who are already there, and he should also do so when he intends to depart. The first act of greeting is not more meritorious than the last." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

Greet those present when you arrive at a gathering, and greet them again when you leave, for the first greeting is no better than the last.

Both arriving and departing well are treated as deeds of worth.

REFERENCE : RIYAD AS-SALIHIN 869 IN-BOOK REFERENCE : BOOK 5, HADITH
26

CHAPTER 140

Seeking Permission to Enter (Someone's House) and Manners Relating to It

باب الاستئذان وآدابه

This chapter gathers the manners of seeking permission before entering a home. The Prophet (peace be upon him) taught asking up to three times and then leaving if no answer comes, and he explained the reason behind it: permission protects against the eyes falling on what is private. It is courtesy built on respect for others' privacy.

Notice too how greeting and permission travel together. More than once the Prophet corrected someone who entered or asked the wrong way, instructing him to begin with salam and then ask to come in. Peace first, then the request to enter.

HADITH 27

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "الاستئذان ثلاث، فإن أذن لك وإلا فارجع" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "Permission is to be sought thrice. If permission is granted, you may enter; otherwise, go back." [Al- Bukhari and Muslim].

IN PLAIN WORDS

Ask permission to enter up to three times; if it is granted, go in, and if not, simply go back. A clear, dignified way to respect a household's right to privacy.

HADITH 28

Sahl bin Sa'd (May Allah be pleased with him) reported:

وعن سهل بن سعد قال: قال رسول الله صلى الله عليه وسلم: "إنما جعل الاستئذان من أجل البصر" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Seeking permission to enter (somebody's house) has been prescribed in order to restrain the eyes (from looking at something we are not supposed to look at)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Seeking permission before entering was prescribed to guard the eyes from seeing what one should not. It shows the courtesy exists to protect privacy.

REFERENCE : RIYAD AS-SALIHIN 871 IN-BOOK REFERENCE : BOOK 5, HADITH

HADITH 29

Rib'i bin Hirash (May Allah be pleased with him) reported:

وعن ربعي بن حراش قال: حدثنا رجل من بني عامر استأذن علي النبي صلى الله عليه وسلم وهو في بيت، فقال: أألج؟ فقال رسول الله صلى الله عليه وسلم لخادمه: "أخرج إلي هذا وعلمه الاستئذان، فقل له: قل: السلام عليكم، أأدخل؟" فسمعه الرجل فقال: السلام عليكم، أأدخل؟ فأذن له النبي صلى الله عليه وسلم، فدخل. ((رواه أبو داود بإسناد صحيح)).

A man of Banu 'Amir tribe has told us that he had asked the Prophet (ﷺ) for permission to enter when he was at home. He said: "May I enter?" the Messenger of Allah (ﷺ) said to the servant, "Go out and instruct him about the manner of seeking permission. Tell him to say: As-Salamu 'Alaikum (may peace be upon you). May I come in?" The man heard this and said: "As-Salamu 'Alaikum (may peace be upon you). May I come in?" The Prophet (ﷺ) then granted him permission and he entered. [Abu Dawud].

IN PLAIN WORDS

A man asked only "May I enter?" and the Prophet had him taught to begin with the greeting first: "As-Salamu Alaikum. May I come in?" Peace precedes the request to enter.

REFERENCE : RIYAD AS-SALIHIN 872 IN-BOOK REFERENCE : BOOK 5, HADITH 29

HADITH 30

Kildah bin Al-Hanbal (May Allah be pleased with him) reported:

عن كعدة بن الحنبل رضي الله عنه قال: أتيت النبي صلى الله عليه وسلم ، فدخلت عليه ولم أسلم، فقال النبي صلى الله عليه وسلم : "ارجع فقل السلام عليكم أأدخل؟" ((رواه أبو داود، والترمذي وقال: حديث حسن)).

I visited the Prophet (ﷺ) and I entered his house without seeking permission. So he said, "Go back and say: 'As-Salamu 'alaikum (may peace be upon you). May I come in?'" [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

A man who entered without seeking permission was sent back to greet and ask properly: "As-Salamu Alaikum. May I come in?" It reinforces greeting and asking before stepping inside.

CHAPTER 141

Seeking Permission to Enter by Stating One's Name

باب بيان أن السنة إذا قيل للمستأذن من أنت أن يقول: فلان فيسمي نفسه بما يعرف به من اسم أو كنية وكراهة قوله "أنا" ونحوها

This chapter answers a small but telling question about seeking permission: when the person inside asks who is there, how should you reply? The narrations show the Prophet (peace be upon him) and those around him answering with a clear name, so the one inside knows exactly who has come.

Notice the gentle correction running through it. When a man answered only "I," the Prophet showed his dislike, because a vague reply tells the listener nothing. The lesson is simple courtesy: name yourself plainly rather than leaving others to guess.

HADITH 31

Anas (May Allah be pleased with him) reported in the course of his famous Hadith pertaining to Al-Isra' (the Ascension) that Messenger of Allah (ﷺ) said, "Then Jibril (Gabriel) ascended along with me to the nearest heaven and requested for the gate to be opened. He was asked:

عن أنس رضي الله عنه في حديثه المشهور في الإسراء قال: قال رسول الله صلى الله عليه وسلم: "ثم صعد بي جبريل إلى السماء الدنيا فاستفتح، فقيل: من هذا؟ قال: جبريل، قيل: ومن معك؟ قال: محمد. ثم صعد إلى السماء الثانية والثالثة والرابعة وسائرهن، ويقال في باب كل سماء: من هذا؟ فيقول: جبريل" ((متفق عليه)).

'Who is there?' He replied: 'Jibril.' He was asked: 'Who is with you?' He said: 'Muhammad.' Then he ascended to the second heaven and

requested for the opening of the gate. He was asked: 'Who is there?' He said: 'Jibril.' He was asked: 'Who is with you?' He replied: 'Muhammad.' In the same way he ascended to the third, fourth and all the heavens (i.e., until the seventh). At all of the gates he was asked: 'Who is there?' He replied: Jibril.'" [Al-Bukhari and Muslim].

IN PLAIN WORDS

During the Ascension, at each heaven's gate Jibril was asked who was there and answered by name, "Jibril," and named his companion, "Muhammad." It illustrates identifying oneself plainly when permission is sought.

REFERENCE : RIYAD AS-SALIHIN 874 IN-BOOK REFERENCE : BOOK 5, HADITH 31

HADITH 32

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر رضي الله عنه قال: خرجت ليلة من الليالي، فإذا رسول الله صلى الله عليه وسلم يمشي وحده، فجعلت أمشي في ظل القمر، فالتفت فرآني فقال: "من هذا؟" فقلت: أبو ذر، ((متفق عليه)).

I stepped out one night and saw the Messenger of Allah (ﷺ) walking by himself. I began to walk in the moonlit night. He turned round and saw me and asked, "Who is there?" I replied: "Abu Dharr." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Walking at night, the Prophet asked who was there, and Abu Dharr answered with his own name. It models giving a clear name rather than a vague reply.

REFERENCE : RIYAD AS-SALIHIN 875 IN-BOOK REFERENCE : BOOK 5, HADITH 32

HADITH 33

Umm Hani (May Allah be pleased with her) reported:

وعن أم هانيء رضي الله عنها قالت: أتيت النبي صلى الله عليه وسلم وهو يغتسل وفاطمة تستره فقال " من هذه؟" فقلت: أنا أم هانيء. ((متفق عليه)).

I went to the Prophet (ﷺ) who was taking a bath while Fatimah was screening him. He asked, "Who is there?" I replied: "I am Umm Hani." [Al- Bukhari and Muslim].

IN PLAIN WORDS

When the Prophet asked who was there, Umm Hani identified herself by name. Again, the proper answer is to state who you are.

REFERENCE : RIYAD AS-SALIHIN 876 IN-BOOK REFERENCE : BOOK 5, HADITH 33

HADITH 34

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه قال: أتيت النبي صلى الله عليه وسلم فددقت الباب، فقال "من ذا؟" فقلت: أنا، فقال: "أنا أنا؟!" كأنه كرهها ((متفق عليه)).

I went to the Prophet (ﷺ) and knocked at the door (to seek permission). He asked, "Who is there?" I said: "I". He repeated, "I, I?!" as if he disliked it. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Jabir answered the Prophet's "Who is there?" with only "I," and the Prophet showed he disliked that unclear reply. It teaches naming yourself instead of saying merely "me."

CHAPTER 142

Saying "Al-Hamdulillah" When Sneezing, Its Reply, and Manners Relating to Sneezing and Yawning

باب استحباب تشميت العاطس إذا حمد الله تعالى وكرهه تشميته إذا لم
يحمد الله تعالى وبيان آداب التشميت و العطاس والتثاؤب

Even a sneeze is folded into a life of gratitude and gentle community. This chapter teaches that the one who sneezes praises Allah by saying Al-hamdu lillah, and the one who hears responds with a prayer of mercy, Yarhamuk-Allah, which is then answered with a prayer of guidance. A reflex becomes a small exchange of blessings.

Two threads run through these hadith. First, the response is tied to gratitude: mercy is invoked for the one who remembered to praise Allah. Second, yawning is treated differently, as something to restrain and cover, since it is linked to heedlessness rather than thankfulness. Notice how the Prophet (peace be upon him) keeps even small bodily moments tied to remembrance of Allah.

HADITH 35

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "إن
الله يحب العطاس، ويكره التثاؤب، فإذا عطس أحدكم وحمد الله تعالى
كان حقاً على كل مسلم سمعه أن يقول له يرحمك الله، وأما التثاؤب
فإنما هو من الشيطان، فإذا تثاءب أحدكم فليرده ما استطاع، فإن أحدكم
إذا تثاءب ضحك منه الشيطان" ((رواه البخاري)).

The Prophet (ﷺ) said, "Allah likes sneezing and dislikes yawning. When any one of you sneezes and says 'Al-hamdu lillah (praise be to Allah)', it becomes obligatory upon every Muslim who hears him to respond with 'Yarhamuk-Allah (may Allah have mercy on you)'. Yawning is from the devil. When one of you feels like yawning, he should restrain it as much as possible, for the devil laughs when one of you yawns." [Al-Bukhari].

IN PLAIN WORDS

Allah likes sneezing and dislikes yawning; when someone sneezes and praises Allah, those who hear should reply with a prayer of mercy, while yawning should be restrained. It ties a sneeze to gratitude and yawning to heedlessness.

REFERENCE : RIYAD AS-SALIHIN 878 IN-BOOK REFERENCE : BOOK 5, HADITH 35

HADITH 36

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن النبي صلى الله عليه وسلم الله قال: "إذا عطس أحدكم فليقل: الحمد لله؛ وليقل له أخوه أو أصحابه: يرحمك الله، فإذا قال له: يرحمك الله، فليقل: يهديكم الله ويصلح بالكم" ((رواه البخاري)).

The Prophet (ﷺ) said, "When one of you sneezes he should say: 'Al-hamdu lillah (praise be to Allah),' and his brother or his companion should say to him: 'Yarhamuk-Allah (may Allah have mercy on you).' When he says this he should reply: 'Yahdikum-ullah wa yuslihu balakum (may Allah guide you and render sound your state of affairs).'" [Al- Bukhari].

IN PLAIN WORDS

After sneezing one says "praise be to Allah," the hearer replies "may Allah have mercy on you," and the sneezer answers "may Allah guide

you and set right your affairs." A small, complete exchange of blessings.

REFERENCE : RIYAD AS-SALIHIN 879 IN-BOOK REFERENCE : BOOK 5, HADITH 36

HADITH 37

Abu Musa (May Allah be pleased with him) reported:

وعن أبي موسى رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إذا عطس أحدكم فحمد الله فشمته، فإن لم يحمد الله فلا تشمته" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "When one of you sneezes and praises Allah (i.e., says Al-hamdu lillah), you should invoke Allah's Mercy upon him (i.e., say Yarhamuk-Allah); but if he does not praise Allah, you should not respond." [Muslim].

IN PLAIN WORDS

Invoke Allah's mercy on the one who sneezes only if he praised Allah; if he did not praise Him, you do not respond. The reply is tied to his gratitude.

REFERENCE : RIYAD AS-SALIHIN 880 IN-BOOK REFERENCE : BOOK 5, HADITH 37

HADITH 38

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: عطس رجلان عند النبي صلى الله عليه وسلم، فشمتهما أحدهما ولم يشمت الآخر، فقال الذي لم يشمته: عطس فلان فشمته، وعطست فلم تشمتني؟ فقال: "هذا حمد الله، وإنك لم تحمد الله" ((متفق عليه)).

When two men sneezed in the presence of the Prophet (ﷺ), he responded to one with "Yarhamuk-Allah (may Allah have mercy on you)" and did not respond to the other. The latter said to him: "You invoked a blessing on this man but did not do so in my case." The Prophet (ﷺ) replied, "He praised Allah (i.e., he said 'Al-hamdu lillah') but you did not." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet blessed one man who sneezed but not another, explaining the first had praised Allah while the second had not. It shows the response follows whether Allah was praised.

REFERENCE : RIYAD AS-SALIHIN 881 IN-BOOK REFERENCE : BOOK 5, HADITH 38

HADITH 39

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا عطس وضع يده أو ثوبه على فيه، وخفض - أو غض - بها صوته. شك الراوي. ((رواه أبو داود، والترمذي وقال: حديث حسن صحيح)).

Whenever the Messenger of Allah (ﷺ) sneezed, he would cover his mouth with his hand or a piece of cloth - thereby suppressing the sound. [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

When he sneezed, the Prophet would cover his mouth with his hand or cloth and lower the sound. A simple lesson in covering and softening a sneeze out of good manners.

REFERENCE : RIYAD AS-SALIHIN 882 IN-BOOK REFERENCE : BOOK 5, HADITH 39

Abu Musa (May Allah be pleased with him) reported:

وعن أبي موسى رضي الله عنه قال: كان اليهود يتعاطسون عند رسول الله صلى الله عليه وسلم يرجون أن يقول لهم: يرحمكم الله، فيقول: "يهديكُم الله ويصلح بالكم" ((رواه أبو داود، والترمذي وقال: حديث حسن صحيح)).

The Jews used to intentionally sneeze in the presence of the Messenger of Allah (ﷺ) hoping that he would say to them: 'Yarhamukum-ullah (may Allah have mercy on you),' but he would respond with: "Yahdikum-ullahu wa yuslihu balakum (may Allah guide you and render sound your state of affairs)." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

Some would sneeze on purpose hoping for the prayer of mercy, but the Prophet instead replied for them with a prayer for guidance and right affairs. It shows the blessing of mercy belongs to sincere praise of Allah.

REFERENCE : RIYAD AS-SALIHIN 883 IN-BOOK REFERENCE : BOOK 5, HADITH 40

HADITH 41

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا تئأب أحدكم فليمسك يده علي فيه، فإن الشيطان يدخل" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "When one yawns, he should put his hand over his mouth, otherwise the devil will enter." [Muslim].

IN PLAIN WORDS

When yawning, one should cover the mouth with the hand. A brief instruction on restraining and covering a yawn.

REFERENCE : RIYAD AS-SALIHIN 884 IN-BOOK REFERENCE : BOOK 5, HADITH 41

CHAPTER 143

The Excellence of Shaking Hands When Greeting Someone

باب استحباب المصافحة عند اللقاء وبشاشة الوجه وتقبيل يد الرجل الصالح
وتقبيل ولده شفقة ومعانقة القادم من سفر وكرامية الانحاء

This chapter celebrates the warmth that a simple handshake and a cheerful face can carry between believers. The Arabic word is musafahah, the meeting of hands, and the hadith show it as a Sunnah of the Companions that softens hearts and, by Allah's grace, can wipe away sins before two people part.

Greeting in Islam is generous but measured. Watch how the Prophet (peace be upon him) welcomes shaking hands, a bright face, and even an embrace for a returning traveller, while turning away from bowing as a greeting. The closing hadith lift the theme higher: never belittle a small kindness, and mercy shown to the young and weak is the very mercy you hope to receive from Allah.

HADITH 42

Abu Khattab Qatadah (May Allah be pleased with him) reported:

عن أبي الخطاب قتادة قال: قلت لأنس: أكانت المصافحة في أصحاب
رسول الله صلى الله عليه وسلم؟ قال: نعم" ((رواه البخاري)).

I asked Anas: "Did the Companions of the Messenger of Allah (ﷺ) use to shake hands?" He said: "Yes." [Al-Bukhari].

IN PLAIN WORDS

Anas confirmed that the Companions of the Prophet used to shake hands when they met. It establishes handshaking as their familiar practice.

HADITH 43

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: لما جاء أهل اليمن قال رسول الله صلى الله عليه وسلم: "قد جاءكم أهل اليمن، وهم أول من جاء بالمصافحة" ((رواه أبو داود بإسناد صحيح)).

When the people of Yemen came, the Messenger of Allah (ﷺ) said, "The people of Yemen have visited you. They are the first to introduce the tradition of handshaking." [Abu Dawud].

IN PLAIN WORDS

Welcoming the people of Yemen, the Prophet noted they were the first to bring the practice of shaking hands. A warm recognition of this gesture of greeting.

REFERENCE : RIYAD AS-SALIHIN 886 IN-BOOK REFERENCE : BOOK 5, HADITH

HADITH 44

Al-Bara' (May Allah be pleased with him) reported:

وعن البراء رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما من مسلمين يلتقيان فيتصافحان إلا غفر لهما قبل أن يفترقا" ((رواه أبو داود)).

The Messenger of Allah (ﷺ) said, "Two Muslims will not meet and shake hands without having their sins forgiven (by Allah) before they depart." [Abu Dawud].

IN PLAIN WORDS

When two Muslims meet and shake hands, their sins are forgiven before they part. It shows the mercy carried in a sincere handshake between believers.

REFERENCE : RIYAD AS-SALIHIN 887 IN-BOOK REFERENCE : BOOK 5, HADITH 44

HADITH 45

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: قال رجل: يا رسول الله، الرجل منا يلقي أخاه أو صديقه، أينحي له قال: "لا" قال: أفيلتزمه ويقبله؟ قال: "لا" قال: فيأخذ بيده ويصافه؟ قال: "نعم" ((رواه الترمذي وقال: حديث حسن)) .

A man asked: "O Messenger of Allah! When a man meets a brother or a friend, should he bow to him?" He said, "No." The man asked whether he should embrace and kiss him? The Messenger of Allah (ﷺ) replied, "No." He asked whether he should hold his hand and shake it? The Messenger of Allah (ﷺ) replied, "Yes." [At-Tirmidhi].

IN PLAIN WORDS

Asked about bowing, embracing, or kissing as a greeting, the Prophet said no to those, but yes to shaking hands. It marks the handshake as the welcomed form of greeting.

REFERENCE : RIYAD AS-SALIHIN 888 IN-BOOK REFERENCE : BOOK 5, HADITH 45

HADITH 46

Safwan bin 'Assal (May Allah be pleased with him) reported:

وعن صفوان بن عسال رضي الله عنه قال: قال يهودي لصاحبه: اذهب بنا إلى هذا النبي صلى الله عليه وسلم فأتيا رسول الله صلى الله

عليه وسلم ، فسألاه عن تسع آيات بينات؛ فذكر الحديث إلي قوله:
فقبلنا يده ورجله، وقالوا: نشهد أنك نبي. ((رواه الترمذي وغيره
بأسانيد صحيحة)).

A Jew asked his companion to take him to the Prophet (ﷺ); and when they came to the Messenger of Allah (ﷺ), they asked him about the nine clear signs (given to Prophet Musa). Safwan narrated the long Hadith which concludes: They kissed the hands and feet of the Messenger of Allah (ﷺ) and said: "We testify that you are a Prophet." [At-Tirmidhi]

IN PLAIN WORDS

Some visitors questioned the Prophet, then kissed his hands and feet and testified that he was a Prophet. It records their reverence upon recognizing him.

REFERENCE : RIYAD AS-SALIHIN 889 IN-BOOK REFERENCE : BOOK 5, HADITH 46

HADITH 47

In a narration of Ibn Umar (May Allah be pleased with them) at the end of the narration of the Hadith) he said:

وعن ابن عمر، رضي الله عنهما، قصة قال فيها: فدنونا من النبي صلى
الله عليه وسلم فقبلنا يده" ((رواه أبو داود)).

"We came near the Prophet (ﷺ) and kissed his hand." [Abu Dawud]

IN PLAIN WORDS

Ibn Umar recounted that they came near the Prophet and kissed his hand. A glimpse of the Companions' affection and respect for him.

REFERENCE : RIYAD AS-SALIHIN 890 IN-BOOK REFERENCE : BOOK 5, HADITH 47

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: قدم زيد بن حارثة المدينة ورسول الله صلى الله عليه وسلم في بيتي، فأتاه فقرع الباب، فقام إليه النبي صلى الله عليه وسلم يجر ثوبه، فاعتنقه وقبله" ((رواه الترمذي وقال: حديث حسن)).

Zaid bin Harithah came to the Messenger of Allah (ﷺ) when he was in my house. Zaid knocked at the door. The Prophet (ﷺ) rose to receive him, trailing his garment. He embraced and kissed him. [At-Tirmidhi].

IN PLAIN WORDS

When Zaid bin Harithah came to the door, the Prophet rose to receive him, embraced him, and kissed him. It shows warmth and affection in welcoming a loved one.

REFERENCE : RIYAD AS-SALIHIN 891 IN-BOOK REFERENCE : BOOK 5, HADITH 48

HADITH 49

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر، رضي الله عنه، قال: قال لي رسول الله صلى الله عليه وسلم: "لا تحقرن من المعروف شيئاً، ولو أن تلقى أخاك بوجه طلق" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said to me, "Do not belittle any good deed, even your meeting with your brother (Muslim) with a cheerful face." [Muslim].

IN PLAIN WORDS

Do not belittle any good deed, even meeting your brother with a cheerful face. A bright, kind expression is itself counted as goodness.

REFERENCE : RIYAD AS-SALIHIN 892 IN-BOOK REFERENCE : BOOK 5, HADITH 49

HADITH 50

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قبل النبي، صلى الله عليه وسلم الحسن بن علي، رضي الله عنهما، فقال الأقرع بن حابس: إن لي عشرة من الولد ما قبلت منهم أحداً. فقال رسول الله صلى الله عليه وسلم: "من لا يرحم لا يرحم!" ((متفق عليه))

The Prophet (ﷺ) kissed his grandson Hasan bin 'Ali in the presence of Aqra' bin Habis. Thereupon Aqra' remarked: "I have ten children and I have never kissed any one of them." The Messenger of Allah (ﷺ) cast a glance upon him and said, "He who does not show mercy to others, will not be shown mercy." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet kissed his grandson, and when a man said he had never kissed any of his ten children, the Prophet warned that whoever shows no mercy will not be shown mercy. It urges tenderness toward children and others.

REFERENCE : RIYAD AS-SALIHIN 893 IN-BOOK REFERENCE : BOOK 5, HADITH 50

BOOK 6

The Book of Visiting the Sick

كتاب عيادة المريض وتشيع الميت والصلاة عليه
وحضور دفنه

This section gathers the duties owed to the sick and the dying, and then to the deceased. Its chapters cover visiting the ill and praying for them, comforting those near death, helping a dying person, and the manners surrounding loss. It continues with the funeral prayer, burial, settling the debts of the deceased, and charity made on their behalf. These themes remind the believer to show mercy at life's most fragile moments and to remember the end that awaits all.

CHAPTER 144

Visiting the Sick

باب عيادة المريض

This chapter opens the Book of Visiting the Sick, and it frames the visit not as a polite courtesy but as a duty one Muslim owes another. The Arabic word is 'iyadah, literally a returning, the idea that you keep coming back to check on someone who is unwell. Notice how the Prophet (peace be upon him) lists it alongside answering the sneezer, following the funeral, and spreading the greeting, ordinary acts that knit a community together.

The heart of the chapter is the astonishing hadith where Allah says, 'I was ill but you did not visit Me.' Read it slowly. The sick believer is so beloved to Allah that to neglect him is, in a sense, to neglect Allah Himself. The other narrations pile on the reward, gardens of Jannah, seventy thousand angels praying for you, until the simple act of sitting by a sickbed feels as weighty as it truly is.

HADITH 1

Al-Bara' bin `Azib (May Allah be pleased with them) reported:

عن البراء بن عازب رضي الله عنهما قال: أمرنا رسول الله صلى الله عليه وسلم بعيادة المريض، واتباع الجنازة، وتشميت العاطس، وإبرار المقسم، ونصر المظلوم، وإجابة الداعي، وإفشاء السلام" ((متفق عليه))

Messenger of Allah (ﷺ) has ordered us to visit the sick, to follow the funeral (of a dead believer), respond to the sneezer (i.e., by saying to him: Yarhamuk-Allah after he says: Al-hamdu lillah), to help those who vow to fulfill it, to help the oppressed, to accept the

invitation extended by the inviter; and to promote greetings (i.e., saying As-Salamu `Alaikum). [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet ordered visiting the sick, attending funerals, replying to the sneezer, helping the oppressed, accepting invitations, and spreading greetings. These ordinary acts of care knit believers together.

REFERENCE : RIYAD AS-SALIHIN 894 IN-BOOK REFERENCE : BOOK 6, HADITH 1

HADITH 2

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"حق المسلم على المسلم خمس: رد السلام، وعيادة المريض، واتباع
الجناز، وإجابة الدعوة، وتشميت العاطس" ((متفق عليه)) .

The Messenger of Allah (ﷺ) said, "Every Muslim has five rights over another Muslim (i.e., he has to perform five duties for another Muslim): to return the greetings, to visit the sick, to accompany funeral processions, to accept an invitation, to respond to the sneezer [i.e., to say: 'Yarhamuk-Allah (may Allah bestow His Mercy on you),' when the sneezer praises Allah]." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Every Muslim owes another five duties: returning greetings, visiting the sick, attending funerals, accepting invitations, and replying to the sneezer who praises Allah. A simple charter of mutual care among believers.

REFERENCE : RIYAD AS-SALIHIN 895 IN-BOOK REFERENCE : BOOK 6, HADITH 2

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال قال رسول الله صلى الله عليه وسلم : "عن 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 فلاناً 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: يارب كيف أسقيك وأنت رب العالمين؟! قال: استسقاك عبدي فلان فلم تسقه! أما علمت أنك لو سقيته لوجدت ذلك عندي؟" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Verily, Allah, the Exalted, and Glorious will say on the Day of Resurrection: 'O son of Adam, I was ill but you did not visit Me.' He would say: 'O my Rubb, how could I visit you and You are the Rubb of the worlds?' Thereupon He would say: 'Did you not know that such and such a slave of Mine was ill but you did not visit him? Did you not realize that if you had visited him (you would have known that I was aware of your visit to him, for which I would reward you) you would have found Me with him? O son of Adam, I asked food from you but you did not feed Me.' He would submit: 'My Rubb, how could I feed You and You are the Rubb of the worlds?' He would say: 'Did you not know that such and such a slave of Mine asked you for food but you did not feed him? Did you not realize that if you had fed him, you would certainly have found (its reward) with Me? O son of Adam, I asked water from you

but you did not give it to Me.' He would say: 'My Rubb, how could I give You (water) and You are the Rubb of the worlds?' Thereupon He would say: 'Such and such a slave of Mine asked you for water to drink but you did not give it to him. Did you not realize that if you had given him to drink you would have found (its reward) with Me?'" [Muslim].

IN PLAIN WORDS

On the Day of Resurrection Allah will say He was sick, hungry, and thirsty and was not tended, then explain that neglecting a sick, hungry, or thirsty servant is to neglect the reward found with Him. It shows how dearly Allah holds caring for those in need.

REFERENCE : RIYAD AS-SALIHIN 896 IN-BOOK REFERENCE : BOOK 6, HADITH 3

HADITH 4

Abu Musa (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم ، “ عودوا المريض ، وأطعموا الجائع ، وفكوا العاني ” ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "Visit the sick, feed the hungry, and (arrange for the) release of the captive." [Al-Bukhari].

IN PLAIN WORDS

The Prophet urged visiting the sick, feeding the hungry, and freeing the captive. Three direct acts of mercy toward those in hardship.

REFERENCE : RIYAD AS-SALIHIN 897 IN-BOOK REFERENCE : BOOK 6, HADITH 4

HADITH 5

Thauban (May Allah be pleased with him) reported:

وعن ثوبان، رضي الله عنه، عن النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم ، قال: "إن المسلم إذا عاد أخاه المسلم لم يزل في خرفة الجنة حتي يرجع" قيل: يا رسول الله وما خرفة الجنة؟ قال: "جناها" ((رواه مسلم)).

The Prophet (ﷺ) said, "He who visits his brother in Faith, will remain engaged in picking the fresh fruits from the garden of Jannah till he returns." [Muslim].

IN PLAIN WORDS

One who visits his sick brother in faith is, until he returns, as though gathering the fresh fruits of Paradise. It pictures the great reward in simply visiting the sick.

REFERENCE : RIYAD AS-SALIHIN 898 IN-BOOK REFERENCE : BOOK 6, HADITH 5

HADITH 6

'Ali bin Abu Talib (May Allah be pleased with him) reported:

وعن علي رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "ما من مسلم يعود مسلماً غدوة إلا صلى عليه سبعون ألف ملك حتي يمسي، وإن عادته عشية إلا صلى عليه سبعون ألف ملك حتي يصبح، وكان له خريف في الجنة" ((رواه الترمذي وقال: حديث حسن)).

I heard the Messenger of Allah (ﷺ) saying, "When a Muslim visits a sick Muslim at dawn, seventy thousand angels keep on praying for him till dusk. If he visits him in the evening, seventy thousand

angels keep on praying for him till the morning; and he will have (his share of) reaped fruits in Jannah." [At- Tirmidhi].

IN PLAIN WORDS

Visiting a sick Muslim in the morning brings seventy thousand angels praying for the visitor till evening, and in the evening till morning, with a share of Paradise's fruits. It shows the abundant reward surrounding such a visit.

REFERENCE : RIYAD AS-SALIHIN 899 IN-BOOK REFERENCE : BOOK 6, HADITH 6

HADITH 7

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: كان غلام يهودي يخدم النبي صلى الله عليه وسلم عليه وسلم عليه وسلم الله عليه وسلم فأتاه النبي صلى الله عليه وسلم عليه وسلم الله عليه وسلم ففقد عند رأسه فقال له: "أسلم" فنظر إلى أبيه وهو عنده؟ فقال: أطع أبا القاسم، فأسلم، فخرج النبي صلى الله عليه وسلم عليه وسلم الله عليه وسلم وهو يقول: "الحمد لله الذي أنقذه من النار" ((رواه البخاري)).

A young Jewish boy who was in the service of the Prophet (ﷺ) fell ill. The Prophet (ﷺ) went to visit him. He sat down by his head and said to him, "Embrace Islam." The little boy looked at his father who was sitting beside him. He said: "Obey Abul-Qasim (i.e., the Messenger of Allah (ﷺ))." So he embraced Islam and the Prophet (ﷺ) stepped out saying, "Praise be to Allah Who has saved him from Hell-fire." [Al-Bukhari].

IN PLAIN WORDS

The Prophet visited a sick boy in his service and gently invited him to Islam; the boy accepted, and the Prophet praised Allah for saving

him. It shows compassion in visiting and care for another's faith.

REFERENCE : RIYAD AS-SALIHIN 900 IN-BOOK REFERENCE : BOOK 6, HADITH
7

CHAPTER 145

Supplication for the Sick

باب ما يدعي به المريض

Having established that we must visit the sick, this chapter teaches what to say when we get there. These are the Prophet's own supplications and ruqyah, the practice of seeking healing through the words of Allah and sincere du'a. A recurring title for Allah here is ash-Shafi, the Curer, and the theme that runs through every prayer is that no cure is real except the one He grants.

Read these supplications together and a pattern appears. Each one places the cure entirely in Allah's hands, 'there is no cure but Yours,' while still encouraging us to act, to place a hand on the pain, to recite, to ask seven times. Notice too the tender reframing in some of them: sickness is called a purification, not a punishment, and a believer who meets death affirming Allah's oneness is promised safety from the Fire.

HADITH 8

`Aishah (May Allah be pleased with him) reported:

عن عائشة رضي الله عنها، أن النبي صلى الله عليه وسلم الله عليه وسلم
الله عليه وسلم كان إذا اشتكى الإنسان الشيء منه، أو كانت به قرحة
أو جرح، قال النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم
بأصبعه هكذا، ووضع سفيان بن عيينه الراوي سبابتَه بالأرض ثم رفعها
وقال: "بسم الله، تربة أرضنا، بريقة بعضنا، يشفي سقيمنا، بإذن ربنا"
((متفق عليه))

When a person complained to the Prophet (ﷺ) about an ailment or suffered from a sore or a wound, the Prophet (ﷺ) would touch the ground with his forefinger and then raise it (Sufyan bin `Uyainah, the narrator, demonstrated this with his forefinger) and would recite: 'Bismil-lahi, turbatu ardina, biriqati ba`dina, yushfa bihi saqimuni, bi 'idhni Rabbina' (With the Name of Allah, the dust of our ground mixed with the saliva of some of us would cure our patient with the permission of our Rubb.'" [Al-Bukhari and Muslim].

IN PLAIN WORDS

A short prayer the Prophet would say when someone was hurt or ill, asking that simple means like the earth and saliva bring a cure, but only by Allah's permission.

REFERENCE : RIYAD AS-SALIHIN 901 IN-BOOK REFERENCE : BOOK 6, HADITH 8

HADITH 9

'Aishah (May Allah be pleased with her) reported:

وعنها أن النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم كان
يعود بعض أهله يمسح بيده اليمنى ويقول: "اللهم رب الناس، أذهب
البأس، واشف، أنت الشافي لا شفاء إلا شفاؤك، شفاء لا يغادر
سقماً" ((متفق عليه))

When the Prophet (ﷺ) visited any ailing member of his family, he would touch the sick person with his right hand and would supplicate: "Allahumma Rabban-nasi, adhhibil-ba'sa, washfi, Antash-Shafi, la shifa'a illa shifa'uka, shifaa la yughadiru saqaman [O Allah! the Rubb of mankind! Remove this disease and cure (him or her)! You are the Great Curer. There is no cure but through You, which leaves behind no disease]." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A prayer for the sick that calls on Allah as the Lord of all people and the only true Curer, asking for a complete cure that leaves no trace of the illness behind.

REFERENCE : RIYAD AS-SALIHIN 902 IN-BOOK REFERENCE : BOOK 6, HADITH 9

HADITH 10

Anas (May Allah be pleased with him) reported:

وعن أنس، رضي الله عنه أنه قال لثابت رحمه الله: ألا أريقك 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
سقماً ((رواه البخاري)).

I said to Thabit (May Allah had Mercy upon him) Should I not perform Ruqyah (i.e., recite supplication or Quranic Ayat and blow) over you, such supplication as was practised by the Messenger of Allah (ﷺ)?" He said: "Please do so." Anas (May Allah be pleased with him) supplicated: "Allahumma Rabban-nasi, mudh-hibal-ba'si, ishfi Antash-Shafi, la shafiya illa Anta, shifa'an la yughadiru saqaman [O Allah! the Rubb of mankind! Take away this disease and cure (him or her). You are the Curer. There is no cure except through You. Cure (him or her), a cure that leaves no disease]." [Al-Bukhari].

IN PLAIN WORDS

Anas passes on the same healing prayer he learned from the Prophet, showing that we are encouraged to pray over the sick using these very words, while knowing the cure comes from Allah alone.

REFERENCE : RIYAD AS-SALIHIN 903 IN-BOOK REFERENCE : BOOK 6, HADITH 10

HADITH 11

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

وعن سعد بن أبي وقاص، رضي الله عنه قال: عادني رسول الله صلى الله عليه وسلم فقال: "اللهم اشف سعداً، اللهم اشف سعداً، اللهم اشف سعداً" ((رواه مسلم)).

The Messenger of Allah (ﷺ) visited me during my illness and supplicated, "O Allah! Cure Sa'd. O Allah! Cure Sa'd. O' Allah! Cure Sa'd." [Muslim].

IN PLAIN WORDS

The Prophet visited his sick Companion and simply repeated a heartfelt plea for his recovery, a model of praying earnestly and directly for someone who is ill.

REFERENCE : RIYAD AS-SALIHIN 904 IN-BOOK REFERENCE : BOOK 6, HADITH 11

HADITH 12

Abu 'Abdullah bin Abul-'as (May Allah be pleased with him) reported:

وعن أبي عبد الله عثمان بن أبي العاص رضي الله عنه أنه شكا إلي رسول الله صلى الله عليه وسلم وجعاً يجده في جسده فقال رسول الله صلى الله عليه وسلم "ضع يدك علي الذي تألم من جسديك وقل: بسم الله -ثلاثاً- وقل سبع مرات: أعوذ بعزة الله وقدرته من شر ما أجد وأحاذر" ((رواه مسلم)).

I complained to the Messenger of Allah (ﷺ) about a pain I had in my body. The Messenger of Allah (ﷺ) said, "Place your hand where you feel pain and say: 'Bismillah (With the Name of Allah)' three times; and then repeat seven times: 'A'udhu bi'izzatillahi wa

qudratihi min sharri ma ajidu wa 'uhadhiru (I seek refuge with Allah and with His Power from the evil that afflicts me and that which I apprehend).'" [Muslim].

IN PLAIN WORDS

When you feel pain, place your hand on the spot, say Bismillah three times, then seven times seek refuge in Allah's might and power from the harm you feel and fear.

REFERENCE : RIYAD AS-SALIHIN 905 IN-BOOK REFERENCE : BOOK 6, HADITH 12

HADITH 13

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس، رضي الله عنهما، عن النبي، صلى الله عليه وسلم الله عليه وسلم صلى الله عليه وسلم ، قال: "من عاد مريضاً لم يحضره أجله، فقال عنده سبع مرات: أسأل الله العظيم رب العرش العظيم أن يشفيك: إلا عافاه الله من ذلك المرض" ((رواه أبو داود والترمذي وقال: حديث حسن، وقال الحاكم: حديث صحيح علي شرط البخاري)).

The Prophet (ﷺ) said, "He who visits a sick person who is not on the point of death and supplicates seven times: As'alullahal-'Azima Rabbal-'Arshil-'Azimi, an yashfiyaka (I beseech Allah the Great, the Rubb of the Great Throne, to heal you), Allah will certainly heal him from that sickness." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

Visiting someone who is sick but not dying and praying for them seven times with these words is met with Allah's promise to heal them from that illness.

HADITH 14

Ibn 'Abbas (May Allah be pleased with them) reported:

وعنه أن النبي صلى الله عليه وسلم صلى الله عليه وسلم ،
دخل علي أعرابي يعودوه وكان إذا دخل علي من يعودوه قال: "لا
بأس، طهور إن شاء الله" ((رواه البخاري)).

The Prophet (ﷺ) visited a bedouin who was sick. Whenever he visited an ailing person, he would say, "La ba'sa, tahurun in sha' Allah [No harm, (it will be a) purification (from sins), if Allah wills]." [Al-Bukhari].

IN PLAIN WORDS

The Prophet would comfort the sick by reframing their suffering, calling it a cleansing of sins rather than a punishment, if Allah wills.

HADITH 15

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه أن جبريل أتى النبي، صلى الله عليه وسلم ، فقال: يا محمد
اشتكت؟ قال: "نعم" قال: بسم الله أرقيك ، من كل شيء يؤذيك،
ومن شر كل نفس أو عين حاسد، الله يشفيك، بسم الله أرقيك
((رواه مسلم)).

Jibril (Gabriel) came to the Prophet (ﷺ) and said: "O Muhammad (ﷺ)! Do you feel sick?" He (ﷺ) said, "Yes." Jibril supplicated thus (i.e., he performed Ruqyah): "Bismillahi arqika, min kulli shay'in yu'dhika, min sharri kulli nafsin aw 'ayni hasidi, Allahu yashfika, bismillahi arqika. [With the Name of Allah. I recite over you (to cleanse you) from all that troubles you, and from every harmful mischief and from the evil of the eyes of an envier. Allah will cure you; and with the Name of Allah, I recite over you]." [Muslim].

IN PLAIN WORDS

Even the Prophet was prayed over when unwell, here by the angel Jibril, who sought refuge for him in Allah's name from every harm, mischief, and the envier's evil eye.

REFERENCE : RIYAD AS-SALIHIN 908 IN-BOOK REFERENCE : BOOK 6, HADITH 15

HADITH 16

Abu Sa'id Al-Khudri and Abu Hurairah (May Allah be pleased with them) reported:

وعن أبي سعيد الخدري وأبي هريرة، رضي الله عنهما، أنهما شهدا علي رسول الله ، صلى الله عليه وسلم ، أنه قال: "من قال: لا إله إلا الله والله أكبر، صدقه ربه، فقال: لا إله إلا أنا وأنا أكبر. وإذا قال: لا إله إلا الله وحده لا شريك له، قال: يقول: لا إله إلا أنا وحدي لا شريك لي. وإذا قال: لا إله إلا الله له الملك وله الحمد، قال: لا إله إلا أنا لي الملك ولي الحمد. وإذا قال: لا إله إلا الله ولا حول ولا قوة إلا بالله، قال: لا إله إلا أنا ولا حول ولا قوة إلا بي" وكان يقول: "من قلها في

مرضه ثم مات لم تطعمه النار" ((رواه الترمذي وقال: حديث حسن))

The Messenger of Allah (ﷺ) said, "If a person says: 'La ilaha illallahu wallahu Akbar (There is no true god except Allah and Allah is Greatest)', his Rubb responds to him and affirms: '(Yes!) There is no true god except I, and I am the Greatest.' When he says: 'La ilaha illallahu Wahdahu la sharika Lahu (There is no true god except Allah, the One, He has no partner).' Allah (SWT) affirms: '(Yes!) There is no true god except I. I have no partner.' When he says: 'La ilaha illallahu Lahul mulku wa Lahul-hamdu (the sovereignty belongs to Him and all the praise is due to Him).' He (SWT) affirms: '(Yes!) There is no true god except I, Mine is the praise and to Me belongs the sovereignty.' When he says: 'La ilaha illallahu wa la hawla wa la quwwata illa Billah (There is no true god except Allah, and there is no might and power but with Allah).' He (SWT) affirms: '(Yes!) There is no true god except I, and there is no might and power but with Me.'" The Messenger of Allah (ﷺ) added, "He who recites this during his illness and dies, will not be touched by the Fire (Hell)." [At-Tirmidhi].

IN PLAIN WORDS

When a person affirms Allah's oneness and greatness with these words, Allah Himself confirms them; whoever recites this during a final illness and dies upon it is kept from the Fire.

REFERENCE : RIYAD AS-SALIHIN 909 IN-BOOK REFERENCE : BOOK 6, HADITH

CHAPTER 146

Recommendation of Inquiring the Family Members of the Patient about his Condition

باب استحباب سؤال أهل المريض عن حاله

This brief chapter highlights a quieter side of caring for the sick: asking those around them how they are doing. The single hadith captures Ali emerging from the Prophet's room during his final illness and giving the waiting people an honest, hopeful report. The lesson is that concern naturally extends to the patient's family, and that a calm, measured word can comfort an anxious crowd.

HADITH 17

Ibn `Abbas (May Allah be pleased with them) reported:

عن ابن عباس، رضي الله عنهما، أن علي بن أبي طالب، رضي الله عنه خرج من عند رسول الله صلى الله عليه وسلم، في وجعه الذي توفي فيه فقال الناس: يا أبا الحسن كيف أصبح رسول الله صلى الله عليه وسلم؟ قال: أصبح بحمد الله بارئاً ((رواه البخاري)).

When `Ali (May Allah be pleased with him) came out after visiting the Messenger of Allah (ﷺ) during his last illness, the people asked: "How is Messenger of Allah (ﷺ), O Abul-Hasan?" He replied: "Praise be to Allah, he (ﷺ) is feeling better." [Al-Bukhari].

IN PLAIN WORDS

When the people anxiously asked how the Prophet was during his final illness, Ali gave them a calm, hopeful answer, showing the kindness of checking on a patient's family and easing their worry.

CHAPTER 147

Supplication when one is disappointed about his Life

باب ما يقوله من آيس من حياته

The book now turns to the final hours of life and what a believer says when hope of recovery fades. Both narrations come from Aishah and draw us close to the Prophet (peace be upon him) in his last illness, choosing his words at the very edge of death. Notice that even then his supplication reaches upward, asking forgiveness, mercy, and the company of the highest companions, ar-Rafiq al-A'la, the exalted assembly of the prophets and the righteous.

Read together, these two hadith teach how to die well. One prayer seeks nearness to Allah and His chosen friends; the other simply asks for help through the genuine pangs of death. There is no pretence here that dying is easy, only a believer turning, to the last breath, toward his Lord.

HADITH 18

`Aishah (May Allah be pleased with her) reported:

عن عائشة رضي الله عنها قالت: سمعت النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم وهو مستند إلي يقول: اللهم اغفر لي وارحمني وألحقني بالرفيق الأعلى" ((متفق عليه)).

While the Prophet (ﷺ) was reclining against me (during his last illness) I heard him saying: "Allahumma-ghfir li, warhamni, wa alhiqni bir Rafiqil-A`la (O Allah, forgive me, bestow Your Mercy on me and let me join with the exalted companions.'" [Al-Bukhari and Muslim].

IN PLAIN WORDS

In his final illness the Prophet's own words reached upward, asking Allah for forgiveness, mercy, and to be joined with the highest and most honoured company.

REFERENCE : RIYAD AS-SALIHIN 911 IN-BOOK REFERENCE : BOOK 6, HADITH 18

HADITH 19

'Aishah (May Allah be pleased with her) reported:

وعنها قالت: رأيت رسول الله صلى الله عليه وسلم وهو بالموت عنده
قدح فيه ماء وهو يدخل يده في القدح، ثم يمسح وجهه بالماء، ثم
يقول: "اللهم أعني علي غمرات الموت وسكرات الموت" ((رواه
الترمذي)).

I saw the Messenger of Allah (ﷺ) when he was at the point of death. He had a drinking bowl with water in it. He would dip his hand into the bowl, and wipe his face. Then he would supplicate, "O Allah! Help me over pangs and agony of death." [At-Tirmidhi].

IN PLAIN WORDS

Near death the Prophet wiped cool water on his face and asked Allah for help through the real pains of dying, showing it is honest to seek Allah's aid in that hard moment.

REFERENCE : RIYAD AS-SALIHIN 912 IN-BOOK REFERENCE : BOOK 6, HADITH 19

CHAPTER 148

Instructing the Patient's family to be kind to him - Consoling the Patients and showing kindness to one Facing Death

Sentence Instructing the Patient's family to be kind to him - Consoling the Patients and showing kindness to one Facing Death
Sentence

باب استحباب وصية أهل المريض ومن يخدمه بالإحسان إليه والصبر على
من يشق من أمره

This chapter is about treating those facing hardship with gentleness and care, even when they are bearing the consequences of serious wrong. It asks the people around such a person to act with kindness and patience rather than harshness.

The single narration shows the Prophet directing that a woman be treated well and given time, and praying over her after her death. The thread to hold onto is mercy: dignity and compassion are not withdrawn from a person in their most difficult hour.

HADITH 20

Imran bin Husain (May Allah be pleased with them) reported:

عن عمران بن الحصين رضي الله عنهما أن امرأة من جهينة أتت النبي
صلى الله عليه وسلم عليه وسلم الله عليه وسلم الله عليه وسلم وهي
حبي من الزنا، فقالت: يا رسول الله، أصبت حداً فأقمه علي، فدعا
رسول الله صلى الله عليه وسلم وليها، فقال: "أحسن إليها فإذا وضعت

فأتني بها" ففعل، فأمر بها النبي صلى الله عليه وسلم الله عليه وسلمى الله عليه وسلم الله عليه وسلم ، فشدت عليها ثيابها، ثم أمر بها فرجعت، ثم صلى عليها" ((رواه مسلم)).

A woman belonging to the Juhainah tribe came to the Messenger of Allah (ﷺ) after having conceived from Zina. She submitted: "O Messenger of Allah! I am liable to Hadd (punishment ordained by Allah), so execute it." The Messenger of Allah (ﷺ) called her guardian and said, "Treat her well and bring her to me after delivery." He acted accordingly. Then the Messenger of Allah (ﷺ) commanded to tie her clothes firmly around her and then stoned her to death. He (ﷺ) then offered funeral prayer for her. [Muslim].

IN PLAIN WORDS

A woman came seeking to be purified of a grave sin she confessed, and the Prophet ordered that she be treated well and given time before the penalty was carried out, then he prayed over her, showing kindness even toward one facing punishment.

REFERENCE : RIYAD AS-SALIHIN 913 IN-BOOK REFERENCE : BOOK 6, HADITH 20

CHAPTER 149

Permissibility of expressing feelings of agony in Serious Illness

باب جواز قول المريض: أنا وجع أو شديد الوجع أو موعوك، أو وأرأساه ونحو ذلك، وبيان أنه لا كراهة في ذلك إذا لم يكن علي التسخط وإظهار الجزع

Here Imam an-Nawawi reassures us about something many sick people feel guilty over: is it wrong to say out loud that you are in pain? This chapter answers no. A believer may say I am hurting, my head aches, I am unwell, as long as it is an honest description and not bitter complaint against Allah's decree or a display of despair (jaza').

The proof is the most powerful kind: the Prophet (peace be upon him) himself, his closest Companions, and his beloved wife all voiced their pain. Watch across these hadith how naming the hurt sits comfortably beside full submission to Allah, teaching us that patience is not pretending you feel nothing.

HADITH 21

Ibn Mas`ud (May Allah be pleased with him) reported:

عن بن مسعود رضي الله عنه قال: دخلت علي النبي صلى الله عليه وسلم صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم وهو يوعك، فمسسته، فقلت: إنك لتوعك وعكاً شديداً فقال: "إني أوعك كما يوعك رجلان منكم" ((متفق عليه))

I visited the Prophet (ﷺ) while he was suffering. I said: "(O Messenger of Allah!) You suffer too much." He said, "Yes, I suffer

as much as two men of you." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet acknowledged that his own suffering in illness was severe, teaching that admitting you are in real pain is not a weakness of faith.

REFERENCE : RIYAD AS-SALIHIN 914 IN-BOOK REFERENCE : BOOK 6, HADITH 21

HADITH 22

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

وعن سعد بن أبي وقاص رضي الله عنه قال: جاءني رسول الله صلى الله عليه وسلم يعودني من وجع اشتد بي، فقلت: بلغ بي ما ترى، وأنا ذو مال، ولا يرثني إلا ابنتي، وذكر الحديث " ((متفق عليه)).

The Messenger of Allah (ﷺ) came to visit me when I had a severe pain. I said: "I am suffering from such trouble as you are observing. I am a wealthy man and the only heir of mine is my daughter." (Then Sa'd narrated the whole incident). [Al-Bukhari and Muslim].

IN PLAIN WORDS

Sa'd openly described his severe pain to the Prophet and spoke of his situation, showing that honestly telling a visitor how much you are hurting is acceptable.

REFERENCE : RIYAD AS-SALIHIN 915 IN-BOOK REFERENCE : BOOK 6, HADITH 22

HADITH 23

Al-Qasim bin Muhammad reported 'Aishah (May Allah be pleased with her) said:

وعن القاسم بن محمد قال: قالت عائشة رضي الله عنها: وا رأساه فقال
النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم :
"بل أنا وا رأساه" وذكر الحديث" ((رواه البخاري)).

"Oh, my head." (It was hurting due to pain.) Thereupon the Prophet (ﷺ) said, "Rather it is I who says: 'Oh, my headache.'" (Then Al-Qasim narrated the complete narration). [Al- Bukhari].

IN PLAIN WORDS

When Aishah voiced her headache, the Prophet gently shared that he too felt such pain, showing that naming our aches aloud is natural and blameless.

REFERENCE : RIYAD AS-SALIHIN 916 IN-BOOK REFERENCE : BOOK 6, HADITH

CHAPTER 150

Helping a dying Person to Pronounce 'La Ilaha Illallah'

باب تلقين المحتضر لا إله إلا الله

This short chapter holds one of the most tender duties a Muslim can perform for another: gently helping a dying person bring the testimony of faith to their lips. The Arabic term is talqin, prompting or coaching, where those at the bedside softly remind the departing soul of La ilaha illallah without pressuring or scolding.

The central idea is the immense weight of a person's final words. As you read these two hadith together, notice the hope they carry: that a life can be sealed on its highest note, and that loving company at the end is a gift we give one another.

HADITH 24

Mu`adh bin Jabal (May Allah be pleased with him) reported:

عن معاذ رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"من كان آخر كلامه لا إله إلا الله دخل الجنة" ((رواه أبو داود
والحاكم وقال: صحيح الإسناد)).

The Messenger of Allah (ﷺ) said, "He whose last words are: 'La ilaha illallah' (There is no true god except Allah) will enter Jannah." [Abu Dawud].

IN PLAIN WORDS

Whoever's final words in this life are the declaration that there is no true god except Allah is promised Paradise, which is why these words are so precious at the end.

HADITH 25

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لقنوا موتاكم لا إله إلا الله" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Exhort your dying men to recite: 'La ilaha illallah' (There is no true god except Allah)." [Muslim].

IN PLAIN WORDS

We are encouraged to gently remind a dying person to say the testimony of faith, so it may be among their last words.

CHAPTER 151

Supplication to be made soon after a Person's Death

باب ما يقوله بعد تغميض الميت

This brief chapter turns to the moments right after a person dies, and what those present should say. It teaches that the words spoken at a deathbed are not idle, because the angels are present and respond to them.

The single narration shows the Prophet closing the eyes of one who has died, calming those who wept, and offering a tender prayer for the deceased and the family left behind. The lesson is to choose only good and hopeful words at such a time, and to turn that grief into sincere supplication.

HADITH 26

Umm Salamah (May Allah be pleased with her) reported:

عن أم سلمة رضي الله عنها قالت: دخل رسول الله صلى الله عليه وسلم علي أبي سلمه وقد شق بصره فأغمضه، ثم قال: "إن الروح إذا قبض، تبعه البصر" فضج ناس من أهله، فقال: "لا تدعو علي أنفسكم إلا بخير فإن الملائكة يؤمنون علي ما تقولون" ثم قال: "اللهم اغفر لأبي سلمه، وارفع درجته في المهديين، واخلفه في عقبه في الغابرين، واغفر لنا وله يا رب العالمين، وافسح له في قبره، ونور له فيه" ((رواه مسلم)).

The Messenger of Allah (ﷺ) visited Abu Salamah (May Allah be pleased with him) when his eyes were open soon after he died. He closed them (the eyes) for him and said, "When the soul is taken away, the sight follows it." Some members of his family began to

weep. He (ﷺ) said: "Do not supplicate for yourselves anything but good, for the angels say 'amin' to what you say." Then he said, "O Allah! Forgive Abu Salamah, raise his rank among those who are rightly-guided and grant him a successor from his descendants who remain behind. Grant him pardon and us, too. O Rubb of the worlds. Make his grave spacious for him and give him light in it." [Muslim].

IN PLAIN WORDS

The Prophet closed the eyes of a Companion who had just died, told the grieving family to say only good words because the angels say amin to them, and prayed for the man's forgiveness, light, and ease in the grave.

REFERENCE : RIYAD AS-SALIHIN 919 IN-BOOK REFERENCE : BOOK 6, HADITH 26

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باب ما يقال عند الم...

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e. The believer
nothing better is
the House of
literally Allah can

-عن أم سلمة رضي
: "إذا حضرتم المريد
علي ما تقولون، قال
وسلمى الله عليه وس
إن أبا سلمة قد مات
عقبه حسنة" فقلت

عليه وسلم". ((رواه مسلم هكذا: "إِذَا حَضَرْتُمُ الْمَرِيضَ " أَوْ الْمَيِّتَ " عَلَى الشَّكِّ، رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ: "الْمَيِّتَ "بِلا شَكِّ)).

The Messenger of Allah (ﷺ) said, "When you visit a sick or a dying person, you should utter good words because the angels say `Amin' at what you say." She added: When Abu Salamah (May Allah be pleased with him) died, I came to the Prophet (ﷺ) and said: "O Messenger of Allah, Abu Salamah has died." He (ﷺ) directed me to supplicate thus: "Allahummaghfir li wa lahu, wa a`qibni minhu `uqba hasanatan [O Allah, forgive me and him, and bestow upon me a better future (give me a better substitute)]." So I supplicated as he directed, and Allah gave me a man who was better for me than Abu Salamah (i.e., the Prophet Muhammad (ﷺ)). (The Prophet (ﷺ) married Umm Salamah afterwards.) [Muslim].

IN PLAIN WORDS

The Prophet taught Umm Salamah to respond to loss by asking Allah for forgiveness and a better replacement; she did, and Allah answered her prayer in a way she never expected.

REFERENCE : RIYAD AS-SALIHIN 920 IN-BOOK REFERENCE : BOOK 6, HADITH 27

HADITH 28

Umm Salamah (May Allah be pleased with her) reported:

وعنها قالت: سمعت رسول الله صلى الله عليه وسلم يقول: "ما من عبد تصيبه مصيبه، فيقول إن لله وإنا إليه راجعون: اللهم آجرني في مصيبتى، واخلف لي خيرا منها، إلا آجره الله تعالى في مصيبته واخلف له خيراً منها. قالت: فلما توفي أبو سلمة، قلت كما أمرني رسول الله صلى الله عليه

وسلم ، فآخلف الله خيراص منه رسول الله صلى الله عليه وسلم “
((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) saying, "When a person suffers from a calamity and utters: 'Inna lillahi wa inna ilaihi raji'un. Allahumma ujurni fi musibati, wakhluḥ li khairan minha (We belong to Allah and to Him we shall return. O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it), then Allah surely compensates him with reward and better substitute." Umm Salamah (May Allah be pleased with her) said: When Abu Salamah (May Allah be pleased with him) died, I repeated the same supplication as the Messenger of Allah (ﷺ) had commanded me (to do). So Allah bestowed upon me a better substitute than him (I was married to Muhammad, the Messenger of Allah (ﷺ)). [Muslim].

IN PLAIN WORDS

Whoever meets a calamity by saying we belong to Allah and to Him we return, then asks Allah to reward them and give something better, is promised reward and a better substitute.

REFERENCE : RIYAD AS-SALIHIN 921 IN-BOOK REFERENCE : BOOK 6, HADITH 28

HADITH 29

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
إذا مات ولد العبد، قال الله تعالى لملائكته: قبضتم ولد عبدي،
فيقولون: نعم، فيقول: قبضتم ثمرة فؤاده، فيقولون: نعم. فيقول: ماذا
قال عبدي، فيقولون: حمدك واسترجع، فيقول الله تعالى: ابنوا لعبدي

يَتَى فِي الْجَنَّةِ، وَسَمُوهُ بَيْتَ الْحَمْدِ" ((رواه الترمذي وقال: حديث حسن)).

The Messenger of Allah (ﷺ) said, "When a man's child dies, Allah, the Exalted, asks His angels, 'Have you taken out the life of the child of My slave?' and they reply in the affirmative. He (SWT) then asks, 'Have you taken the fruit of his heart?' and they reply in the affirmative. Thereupon He asks, 'What did my slave say?' They say: 'He praised You and said: Inna lillahi wa inna ilaihi raji'un (We belong to Allah and to Him we shall return).' Allah says: 'Build a house for my slave in Jannah and name it Baitul-Hamd (the House of Praise).'" [At-Tirmidhi].

IN PLAIN WORDS

When a believer's child dies and the parent responds by praising Allah and affirming we return to Him, Allah orders a house built for them in Paradise called the House of Praise.

REFERENCE : RIYAD AS-SALIHIN 922 IN-BOOK REFERENCE : BOOK 6, HADITH 29

HADITH 30

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
يقول الله تعالى: ما لعبدي المؤمن عندي جزاء إذا قبضت صفيه من
أهل الدنيا، ثم احتسبه إلا الجنة" ((رواه البخاري)).

The Messenger of Allah (ﷺ) said: "Allah, the Exalted, says: 'I have no reward except Jannah for a believing slave of Mine who shows patience and anticipates My reward when I take away his favourite one from the inhabitants of the world.'" [Al-Bukhari].

IN PLAIN WORDS

Allah promises nothing less than Paradise to the believer who patiently endures and looks to Allah's reward when a beloved person is taken from them.

REFERENCE : RIYAD AS-SALIHIN 923 IN-BOOK REFERENCE : BOOK 6, HADITH 30

HADITH 31

Usamah bin Zaid (May Allah be pleased with them) reported:

وعن أسامة بن زيد رضي الله عنهما قال: أرسلت إحدى بنات النبي صلى الله عليه وسلم الله عليه وسلم إلى الله عليه وسلم إليه تدعوه وتخبره أن صبيّاً لها -أو ابناً- في الموت فقال للرسول: ارجع إليها فأخبرها أن الله تعالى ما أخذ وله ما أعطى، وكل شيء عنده بأجل مسمى، ففرها، فلتصبر ولتحتسب" وذكر تمام الحديث ((متفق عليه))

A daughter of the Prophet (ﷺ) sent a message to him that her son was at his last breath, and requested him to come to her. The Messenger of Allah (ﷺ) sent back the informer saying: "To Allah belongs what He takes and what He gives, and everything has a limited period (in this world). So ask her to endure patiently, and expect the reward of Allah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Told his grandchild was dying, the Prophet sent word that all life and giving belong to Allah, urging his daughter to be patient and hope for Allah's reward.

CHAPTER 153

The Ruling of crying and wailing over a Dead Person

باب جواز البكاء علي الميت بغير ندب ولا نياحة

Grief is human, and this chapter draws a careful line: tears and a sorrowful heart are not blameworthy, but the tongue can sin. The chapter title in Arabic permits weeping over the dead while ruling out wailing and the kind of lamenting that protests against Allah's decree.

Watch the Prophet himself weep in these reports. His tears teach that mercy and tenderness are part of faith, not a failure of it, so long as what we say remains pleasing to our Lord.

HADITH 32

Ibn 'Umar (May Allah be pleased with them) reported:

عن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم عاد سعد بن عبادته ومعه عبد الرحمن بن عوف، وسعد بن أبي وقاص، وعبد الله بن مسعود رضي الله عنهم، فبكى رسول الله صلى الله عليه وسلم، فلما رأى القوم بكاء رسول الله صلى الله عليه وسلم، بكوا، فقال: "ألا تسمعون؟ إن الله لا يعذب بدمع العين، ولا بحزن القلب، ولكن بهذا أويرحم" وأشار إلى لسانه ((متفق عليه)).

The Messenger of Allah (ﷺ) visited Sa'd bin 'Ubadah during his illness. He was accompanied by 'Abdur-Rahman bin 'Auf, Sa'd bin Abu Waqqas and 'Abdullah bin Mas'ud (May Allah be pleased with them). The Messenger of Allah (ﷺ) began to weep. When his Companions saw this, their tears also started flowing. He (ﷺ) said, "Do you not hear, Allah does not punish for the shedding of tears or

the grief of the heart, but punishes or bestows mercy for the utterances of this (and he pointed to his tongue)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When the Prophet wept and his Companions wept with him, he explained that Allah does not punish for tears or a grieving heart, but for what the tongue says, so sorrow is allowed while complaint against Allah is not.

REFERENCE : RIYAD AS-SALIHIN 925 IN-BOOK REFERENCE : BOOK 6, HADITH 32

HADITH 33

Usamah bin Zaid (May Allah be pleased with him) reported:

وعن أسامة بن زيد رضي الله عنهما أن رسول الله صلى الله عليه وسلم رفع إليه ابن ابنته وهو في الموت، ففاض عينا رسول الله صلى الله عليه وسلم فقال له سعد: ما هذا يا رسول الله؟! قال: "هذه رحمة جعلها الله تعالى في قلوب عباده الرحماء" ((متفق عليه)) .

A grandson (child of the daughter) of the Messenger of Allah (ﷺ) was presented to him while the child was at his last breath. Tears began to flow from the eyes of the Messenger of Allah (ﷺ). Sa'd said to him: "What is this, O Messenger of Allah?" He (ﷺ) said, "It is mercy which Allah has placed in the hearts of his slaves. Allah bestows His Mercy on the merciful among His slaves." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Seeing the Prophet weep as his grandchild lay dying, a Companion was surprised, but the Prophet said it was mercy that Allah places in the hearts of His servants, and Allah is merciful to those who are merciful.

HADITH 34

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم دخل علي ابنه إبراهيم رضي الله عنه وهو يجود بنفسه فجعلت عينا رسول الله صلى الله عليه وسلم تذرفان . فقال له عبد الرحمن بن عوف: وأنت يا رسول الله؟! فقال: "يا ابن عوف إنها رحمة" ثم أتبعها بأخرى، فقال: "إن العين تدمع والقلب يحزن ، ولا نقول إلا ما يرضي ربنا، وإنا بفراقك يا إبراهيم لمحزونون". ((رواه البخاري، وروي مسلم بعضه)). والأحاديث في الباب كثيرة في الصحيح مشهورة والله أعلم.

The Messenger of Allah (ﷺ) came to his son Ibrahim (May Allah be pleased with him) when he was breathing his last. The eyes of the Messenger of Allah (ﷺ) began shedding tears. 'Abdur-Rahman bin 'Auf (May Allah be pleased with him) said, "O Messenger of Allah, you too weep?" He (ﷺ) said, "O Ibn 'Auf! It is mercy." Then he began to weep and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Rubb. O Ibrahim! Indeed we are grieved by your departure." [Al-Bukhari].

IN PLAIN WORDS

At the deathbed of his own son the Prophet's eyes filled with tears, and he taught that grief and weeping are mercy, as long as we say only what pleases our Lord.

CHAPTER 154

Prohibition of Disclosing the Physical defects of the Deceased

باب الكف عن ما يري من الميت من مكروه

This brief chapter guards the dignity of the dead. The one who washes a body sees it in its most vulnerable state, and Islam ties a great reward to guarding that privacy. The lesson reaches beyond the washing of bodies to a whole ethic of covering faults rather than exposing them.

HADITH 35

Abu Rafi` Aslam (May Allah be pleased with him), the freed slave of the Messenger of Allah (ﷺ) reported:

عن أبي رافع أسلم مولي رسول الله صلى الله عليه وسلم أن رسول الله صلى الله عليه وسلم قال: " من غسل ميتاً فكتم عليه ، غفر الله له أربعين مرة" ((رواه الحاكم وقال صحيح علي شرط مسلم)).

The Messenger of Allah (ﷺ) said, "He who washes a dead body and conceals what he notices of physical defects, he will be forgiven forty times." [Al-Hakim].

IN PLAIN WORDS

Whoever washes a dead body and keeps private any flaws they notice on it is promised great forgiveness, a reward for guarding the dignity of the deceased.

CHAPTER 155

Participation in Funeral Prayer and Procession and the dislike of Women Participating in the Funeral Procession

باب الصلاة علي الميت وتشيعه وحضور دفنه وكراهة اتباع النساء الجنائز

Accompanying a fellow Muslim to the grave is an act of love that Allah rewards in measures the mind can barely hold. This chapter weighs that reward in qirat, each one likened to a mountain, and ties the fullest reward to staying through both the prayer and the burial.

Notice that the reward is linked to sincere intention, believing and hoping for reward from Allah. The chapter also touches a point of practice regarding women in the procession; the broad spiritual point is honouring the dead and earning reward, while the finer details of such rulings are matters for scholars.

HADITH 36

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
“من شهد الجنازة حتي يصلي عليها، فله قيراط ، ومن شهدا حتي
تدفن، فله قيراطان” قيل: وما القيراطان؟ قال: “مثل الجبلين العظيمين”
(متفق عليه) .

The Messenger of Allah (ﷺ) said, "Whoever follows the funeral procession and offers the funeral prayer for it, will get a reward equal to one Qirat, and whoever attends it till burial, will get a reward equal to two Qirat." It was asked, "What are two Qirat?" He (ﷺ) replied, "Equal to two huge mountains." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Following a funeral and praying over the deceased earns a great reward, and staying until the burial earns double, each portion likened by the Prophet to a huge mountain.

REFERENCE : RIYAD AS-SALIHIN 929 IN-BOOK REFERENCE : BOOK 6, HADITH 36

HADITH 37

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: "من اتبع جنازة مسلم إيماناً واحتساباً، وكان معه حتى يصلى عليها ويفرغ من دفنها، فإنه يرجع من الأجر بقيراطين كل قيراط مثل أحد، ومن صلى عليها، ثم رجع قبل أن تدفن، فإنه يرجع بقيراط" ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "Whosoever attends the funeral of a Muslim believing and hoping for the reward from Allah and remains with it until the prayer is offered over it and the burial is completed, he will return with a reward of two Qirat; each Qirat is equivalent to Mount Uhud; and whosoever offers his prayer over it and returns before its burial, he will come back with one Qirat." [Al-Bukhari].

IN PLAIN WORDS

Attending a Muslim's funeral sincerely for Allah's sake and staying through both the prayer and the burial brings a reward each part of which is as great as Mount Uhud.

REFERENCE : RIYAD AS-SALIHIN 930 IN-BOOK REFERENCE : BOOK 6, HADITH 37

HADITH 38

Umm Atiyyah (May Allah be pleased with her) reported:

وعن أم عطية رضي الله عنها قالت: نهينا عن اتباع الجنائز، ولم يعزم علينا" ((متفق عليه)). "ومعناه" ولم يشدد في النهي كما يشدد في المحرمات.

We (womenfolk) were prohibited from accompanying a funeral procession, but we were not compelled (not to do so). [Al-Bukhari and Muslim].

IN PLAIN WORDS

Umm Atiyyah notes that women were told not to join the funeral procession, though it was not strictly enforced upon them.

REFERENCE : RIYAD AS-SALIHIN 931 IN-BOOK REFERENCE : BOOK 6, HADITH 38

CHAPTER 156

Excellence of Participation in Funeral Prayers in Large Numbers and Formation of Three Rows or More

باب استحباب تكثير المصلين على الجنازة وجعل صفوفهم ثلاثة فأكثر

When a believer dies, the community gathers to pray over them, and this chapter shows that the size of that gathering carries real weight. The funeral prayer is itself a collective intercession, a shared asking of Allah to forgive the one who has gone ahead. The more sincere voices that join in that asking, the heavier it becomes before Allah.

Notice the recurring numbers across these hadith, a hundred worshippers, forty, and three full rows. Each is a threshold of hope, not a strict count to obsess over. The deeper point is the worth of standing with others to pray for a fellow Muslim, and a quiet encouragement to attend funerals so that no believer is sent off with too few to plead for them.

HADITH 39

'Aishah (May Allah be pleased with her) reported:

عن عائشة رضي الله عنها، قالت: قال رسول الله صلى الله عليه وسلم: "ما من ميت يصلي عليه أمة من المسلمين يبلغون مائة كلهم يشفعون له إلا شفعوا فيه" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "If a group of Muslims numbering a hundred perform funeral prayer over a dead person, and all of them ask Allah's forgiveness for him, their prayer for him will be accepted." [Muslim].

If a hundred Muslims pray over someone who has died and all sincerely ask Allah to forgive them, the Prophet says their prayer will be accepted.

REFERENCE : RIYAD AS-SALIHIN 932 IN-BOOK REFERENCE : BOOK 6, HADITH 39

HADITH 40

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما قال سمعت رسول الله صلى الله عليه وسلم يقول : "ما من رجل مسلم يموت فيقوم على جنازته أربعون رجلاً لا يشركون بالله شيئاً إلا شفّعهم الله فيه." ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "If a Muslim dies and forty people, who do not associate anything with Allah in worship, participate in the funeral prayer over him, Allah will accept their intercession for him." [Muslim].

IN PLAIN WORDS

When forty believers who associate nothing with Allah pray over a deceased Muslim, Allah accepts their plea on that person's behalf.

REFERENCE : RIYAD AS-SALIHIN 933 IN-BOOK REFERENCE : BOOK 6, HADITH 40

HADITH 41

Marthad bin 'Abdullah Al-Yazni reported:

وعن مرثد بن عبد الله اليزني قال: كان مالك بن هبيرة رضي الله عنه إذا صلى على الجنازة ، فتقال الناس عليها، جزأهم عليها ثلاثة أجزاء، ثم قال: قال رسول الله صلى الله عليه وسلم : "من صلى عليه ثلاثة

صفوف، فقد أوجب “ ((رواه أبو داود، والترمذي وقال: حديث حسن)).

When Malik bin Hubairah (May Allah be pleased with him) offered a funeral prayer and found a small number of participants, he would divide them into three rows and would say that the Messenger of Allah (ﷺ) said, "If three rows of men offer funeral prayer over anyone, his entry into Jannah will become certain." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

A Companion would arrange even a few people into three rows for the funeral prayer, recalling the Prophet's words that three rows praying over someone makes their entry into Paradise certain.

REFERENCE : RIYAD AS-SALIHIN 934 IN-BOOK REFERENCE : BOOK 6, HADITH

Supplications in Funeral Prayers

باب ما يقرأ في صلاة الجنازة

This chapter gathers the supplications the Prophet made while standing over the deceased, and reading them slowly is itself a lesson in how a believer is meant to be sent off. At the heart of the funeral prayer is heartfelt du'a for the one who has died, and these are the very words the Prophet chose to plead with.

Notice how wide the asking goes, forgiveness, mercy, pardon, a spacious grave, a better home and family, and protection from the trials of the grave and the Fire. Two of these supplications even pray for the living alongside the dead, our young and old, present and absent. The thread to hold onto is sincerity, the Prophet tells us plainly to make the du'a heartfelt, because we are pleading for a soul that can no longer plead for itself.

HADITH 42

Abu 'Abdur-Rahman 'Auf bin Malik (May Allah be pleased with him) reported:

عن أبي عبد الرحمن بن عوف بن مالك رضي الله عنه قال: صلى رسول الله صلى الله عليه وسلم علي جنازة، فحفظت من دعائه وهو يقول: "اللهم اغفر له، وارحمه، وعافه، واعف عنه، وأكرم نزله، ووسع مدخله واغسله بالماء والثلج والبرد ونقه من الخطايا، كما نقيت الثوب الأبيض من الدنس، وأبدله داراً خيراً من داره، وأهلاً خيراً من أهله، وزوجاً خيراً من زوجته، وأدخله الجنة، وأعذه من عذاب القبر، ومن عذاب النار" حتي تمنين أن أكون ذلك الميت. ((رواه مسلم)).

The Messenger of Allah (ﷺ) offered a funeral prayer and I memorized his supplication. He (ﷺ) prayed: "Allahummaghfir lahu, warhamhu, wa 'afihi, wa'fu 'anhu, wa akrim nuzulahu, wa wassi' mudkhalahu, waghsilhu bil-ma'i wath-thalji wal-baradi, wa naqqihi minal-khataya, kama naqqaytath-thawbal-abyada minad-danasi, wa abdilhu daran khairan min darihi, wa ahlan khairan min ahlihi, wa zawjan khairan min zawjihi, wa adkhillul-Jannata, wa a'idh-hu min 'adhabil- qabri, wa min 'adhabin-nar [if the dead person is a woman, one should change the ending of certain words in this supplication from hu to ha] (O Allah! Forgive him, bestow mercy upon him, pardon him, accord him a noble provision and make his grave spacious, wash him with water, snow and hail, purify him from sins as You have purified the white garment from soiling, give him a better abode in place of his present one, and a better family in exchange of his present one, and a better spouse in place of his present wife; admit him to Jannah and protect from the trial in the grave and punishment in the Hell)." (After hearing this supplication of the Messenger of Allah (ﷺ), Abu' Abdur-Rahman 'Auf bin Malik (May Allah be pleased with him) said: I wished I had been that dead man. [Muslim].

IN PLAIN WORDS

A Companion treasured this funeral prayer of the Prophet, a sweeping plea for the deceased's forgiveness, mercy, cleansing from sin, a better home and family, entry into Paradise, and safety from the grave and the Fire.

REFERENCE : RIYAD AS-SALIHIN 935 IN-BOOK REFERENCE : BOOK 6, HADITH 42

HADITH 43

Abu Hurairah, Abu Qatadah, and Abu Ibrahim Al-Ash-hali (May Allah be pleased with them) reported:

وعن أبي هريرة وأبي قتادة، وأبي إبراهيم الأشهلي عن أبيه - وأبوه
صحابي - رضي الله عنهم، عن النبي صلى الله عليه وسلم الله عليه وسلم
الله عليه وسلم الله عليه وسلم أنه صلى علي جنازة فقال: "اللهم اغفر
لحينا وميتنا، وصغيرنا وكبيرنا، وذكرنا وأثنا، وشاهدنا وغائبنا. اللهم من
أحييته منا، فأحيه علي الإسلام، ومن توفيته منا، فتوفه علي الإيمان؛
اللهم لا تحرمنا أجره، ولا تفتنا بعده" ((رواه الترمذي)) من رواية
أبي هريرة وأبو هريرة صحيح والأشهلي، ورواه أبو داود من رواية أبي
هريرة وأبي قتادة. قال الحاكم: حديث أبي هريرة صحيح علي شرط
البخاري ومسلم، قال الترمذي: قال البخاري: أصح روايات هذا الحديث
رواية الأشهلي. قال البخاري: وأصح شيء في الباب حديث عوف بن
مالك.

A funeral prayer that asks Allah to forgive all the believers, living and dead, present and absent, young and old, and to keep the living firm in faith and not deprive them of reward.

REFERENCE : RIYAD AS-SALIHIN 936 IN-BOOK REFERENCE : BOOK 6, HADITH 43

HADITH 44

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إذا صليتم على الميت، فأخلصوا له الدعاء" ((رواه أبو داود)).

I heard the Messenger of Allah (ﷺ) saying: "When you pray over the dead, make a sincere supplication for him." [Abu Dawud].

IN PLAIN WORDS

The Prophet instructs that when we pray over someone who has died, our supplication for them should be sincere and heartfelt.

REFERENCE : RIYAD AS-SALIHIN 937 IN-BOOK REFERENCE : BOOK 6, HADITH 44

HADITH 45

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن النبي صلى الله عليه وسلم الله عليه وسلمى الله عليه وسلم الله عليه وسلم في الصلاة على الجنازة: "اللهم أنت ربها، وأنت خلقتها، وأنت هديتها للإسلام، وأنت قبضت روحها، وأنت أعلم بسرها وعلايتها، جئناك شفعا له، فاغفر له" ((رواه أبو داود)).

The Prophet (ﷺ) supplicated in course of funeral prayer:

"Allahumma Anta Rabbuha, wa Anta khalaqtaha, wa Anta hadaytaha lil-Islam, wa Anta qabadta ruhaha, wa Anta a'lamu bisirriha wa 'alaniyyatiha, ji'naka shufa'a'a lahu [if the dead person is a man, or laha if the dead person is a woman], faghfir lahu [or laha, if it is a woman] (O Allah, You are its Rubb; You created it; You guided it to Islam; You have taken its life back and You know best its insight and outer condition. We have come as intercessors, so forgive him)."

[Abu Dawud].

IN PLAIN WORDS

A funeral prayer affirming that Allah created and guided the deceased and took back their soul, then humbly coming as intercessors to ask Him to forgive them.

REFERENCE : RIYAD AS-SALIHIN 938 IN-BOOK REFERENCE : BOOK 6, HADITH 45

HADITH 46

Wathilah bin Al-Asqa' (May Allah be pleased with him) reported:

وعن واثلة بن الأسقع رضي الله عنه قال: صلى بنا رسول الله صلى الله عليه وسلم علي رجل من المسلمين، فسمعتة يقول: "اللهم إن فلان ابن فلان في ذمتك وحبل جوارك، فقه فتنة القبر، وعذاب النار، وأنت أهل الوفاء والحمد؛ اللهم اغفر له وارحمه، إنك أنت الغفور الرحيم" ((رواه أبو داود)).

The Messenger of Allah (ﷺ) led the funeral prayer of a Muslim man in our presence, and I heard him saying "Allahumma inna [name of the dead person] fi dhimmatika wa habli jiwarika, faqihi fitnatal-qabri; wa 'adhaban-Nari, wa Anta ahlul-wafa'i wal-hamdi; Allahumma faghfir lahu warhamhu, innaka Antal-Ghafur-ur-Rahim [If the dead person is a woman, one can change hu in some words

here with ha] [O Allah, (so-and-so son of so-and-so) is in Your Protection and inside the surroundings of Your Refuge. Safeguard him from the trial of the grave and the punishment of the Hell. You keep Your Promise and You deserve to be praised. O Allah! Forgive him and be merciful to him. Indeed, You are the Forgiving, the Merciful]." [Abu Dawud].

IN PLAIN WORDS

A funeral prayer placing the deceased in Allah's protection and refuge, asking Him to shield them from the trial of the grave and the punishment of the Fire and to forgive and have mercy on them.

REFERENCE : RIYAD AS-SALIHIN 939 IN-BOOK REFERENCE : BOOK 6, HADITH 46

HADITH 47

'Abdullah bin Abu Aufa (May Allah be pleased with them) reported:

وعن عبد الله بن أبي أوفى رضي الله عنهما أنه كبر علي جنازة ابنة له أربع تكبيرات، فقام بعد الرابعة كقدر ما بين التكبيرتين يستغفر لها ويدعو، ثم قال: كان رسول الله صلى الله عليه وسلم يصنع هكذا. وفي رواية: كبر أربعاً، فكث ساعة حتى ظننت أنه سيكبر خمساً، ثم سلم عن يمينه وعن شماله. فلما انصرف قلنا له: ما هذا؟ فقال: إني لا أزيدكم علي ما رأيت رسول الله صلى الله عليه وسلم يصنع، أو: هكذا صنع رسول الله صلى الله عليه وسلم ((رواه الحاكم وقال: حديث صحيح)).

While offering the funeral prayer of one of his daughters, he recited four Takbir, and after the fourth Takbir he continued standing for a time equal to an interval between two Takbir, praying for her and

seeking Allah's forgiveness for her." Then he said: "The Messenger of Allah (ﷺ) used to do so." Another narration is: He (Abdullah) recited four Takbir and remained standing in prayer for some time till we thought that he would recite the fifth Takbir. Then he gave Salam on the right and on the left. When he turned aside, we asked him about it. He replied: "I would add nothing to what I saw the Messenger of Allah (ﷺ) doing," or he said: "The Messenger of Allah (ﷺ) used to do so." [Al-Hakim].

IN PLAIN WORDS

A Companion kept the funeral prayer exactly as he saw the Prophet do it, saying four takbirs and standing afterward to pray and seek forgiveness for the deceased, adding nothing of his own.

REFERENCE : RIYAD AS-SALIHIN 940 IN-BOOK REFERENCE : BOOK 6, HADITH 47

CHAPTER 158

Haste in Burial

باب الإسراع بالجنائز

This short chapter teaches that once death is confirmed, the believer's body should be readied and buried without needless delay. The Arabic title speaks of al-israa, hastening, and the wisdom behind it is both merciful and sobering.

Notice the two faces of this haste shown across the hadith. For the righteous soul, speed is a kindness that rushes it toward the good awaiting it; for the unrighteous, it is a relief to set down a burden. Either way, the lesson is honoring the deceased and treating their resting place as something to be reached promptly and with dignity.

HADITH 48

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم عليه
وسلم الله عليه وسلم الله عليه وسلم قال: "أسرعوا بالجنائز، فإن تك
صالحه، فخير تقدمونها إليه، وإن تك سوي ذلك، فشر تضعونه عن
رقابكم" ((متفق عليه)). ((وفي رواية لمسلم: "فخير تقدمونها عليه)).

I heard the Prophet (ﷺ) saying, "Hurry up with the dead body (for its burial), for if it is pious, you are speeding it to goodness and if it is otherwise, you are laying an evil off your necks." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet urged not delaying a burial: if the deceased was righteous you are speeding them toward good, and if not you are setting down a burden from your shoulders.

HADITH 49

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه قال: كان النبي صلى الله عليه وسلم الله عليه وسلمى الله عليه وسلم الله عليه وسلم يقول: "إذا وضعت الجنازة، فاحتملها الرجال علي أعناقهم، فإن كانت صالحة، قال: قدموني، وإن كانت غير صالحة، قالت لأهلها: يا ويلها أين تذهبون بها؟ يسمع صوتها كل شيء إلا الإنسان، ولو سمع الإنسان لصعق" ((رواه البخاري)).

The Prophet (ﷺ) said, "When a dead body is placed on a bier and men carry it on their shoulders, if he was a pious man, it (corpse) says: 'Take me in haste.' But if he was not righteous, it says to its bearers: 'Woe to it. Where are you taking it?' Everything except man hears its voice. Had a human being heard its voice, he would have surely fallen into swoon." [Al- Bukhari].

IN PLAIN WORDS

The Prophet described that a righteous soul on the bier urges to be carried quickly, while an unrighteous one dreads where it is being taken, a vivid reminder of what awaits each person.

CHAPTER 159

About Speedy Repayment of the Debts of a Deceased Person and Preparation of Burial

باب تعجيل قضاء الدين عن الميت والمبادرة إلى تجهيزه إلا أن يموت فجأة
فيترك حتى يتيقن موته

This chapter joins two duties that the living owe the dead, settling their debts quickly and preparing them for burial without delay. Both flow from the same care, that a believer should not be left lingering in difficulty after death.

Notice how the chapter frames debt as something that touches the very state of the soul, and burial as a matter of dignity that should not be postponed for a body resting among grieving family. Read together, the hadith press a gentle urgency on those left behind to discharge what is owed and to honor the deceased promptly. The legal particulars of debts and estates belong to the scholars; the spirit here is responsibility and mercy.

HADITH 50

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم قال: "نفس المؤمن معلقة بدينه حتى يقضي عنه" ((رواه الترمذي وقال: حديث حسن)).

The Prophet (ﷺ) said, "The soul of the deceased believer remains pending on account of the debt till it (the debt) is repayed." [At-Tirmidhi].

The Prophet taught that a believer's soul remains held back on account of an unpaid debt until that debt is settled, urging the living to clear it.

REFERENCE : RIYAD AS-SALIHIN 943 IN-BOOK REFERENCE : BOOK 6, HADITH 50

HADITH 51

Hussain bin Wahwah (May Allah be pleased with him) reported:

وعن حصين بن وحوح رضي الله عنه أن طلحة بن البراء رضي الله عنه مرض، فأتاه النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم الله عليه وسلم الله عليه وسلم الله عليه وسلم الله عليه وسلم الله عليه وسلم الله عليه وسلم الموت فأذوني به وعجلوا به، فإنه لا ينبغي لجيفة مسلم أن تحبس بين ظهراني أهله" ((رواه أبو داود)).

When Talhah bin Al-Bara' (May Allah be pleased with him) fell ill, the Prophet (ﷺ) came to visit him and said, "Verily, I think that Talhah is about to die. So inform me when he is dead and make haste (in burying him). Indeed, it is improper for the corpse of a Muslim to be kept lying unburied among his family members." [Abu Dawud].

IN PLAIN WORDS

Sensing a sick Companion was near death, the Prophet asked to be told when he died and to bury him without delay, saying a Muslim's body should not be kept lying among the family.

REFERENCE : RIYAD AS-SALIHIN 944 IN-BOOK REFERENCE : BOOK 6, HADITH 51

CHAPTER 160

Admonition beside the Grave

باب الموعظة عند القبر

A graveside is a place where the heart softens, and the Prophet (peace be upon him) used such moments to teach. The Arabic title speaks of al-maw'izah, sincere admonition, the kind of reminder that lands when death is close at hand. Here the lesson is about al-qadar, divine decree, and how it should move us toward action rather than away from it.

Notice the balance the chapter holds. Yes, every soul's destination is already written, yet we are told to keep working, because the deeds that lead a person to their end are made easy for them. Knowing our place is decreed is not an excuse to sit still; it is an invitation to keep striving and to read our own effort as a sign of where we are headed.

HADITH 52

`Ali (May Allah be pleased with him) reported:

عن علي رضي الله عنه قال: كنا في جنازة في بقيع الغرقد فأتانا رسول الله صلى الله عليه وسلم فقعده، وقعدنا حوله ومعه مخضرة فنكس وجعل ينيكت بمخضرته، ثم قال: ما منكم من أحد إلا وقد كتب مقعده من النار ومقعده من الجنة" فقالوا: يا رسول الله أفلا نتكل علي كتابنا؟ فقال: "اعملوا فكل ميسر لما خلق له" وذكر تمام الحديث. ((متفق عليه))

We were accompanying a funeral procession in Baqi' Al-Gharqad (graveyard in Al-Madinah) when the Messenger of Allah (ﷺ) proceeded towards us and sat down. We sat around him. He had a

small stick in his hand. He was bending down his head and scraping the ground with the stick. He said, "There is none among you but has a place assigned for him either in the Jannah or in the Hell." The Companions said: "O Messenger of Allah, should we not depend upon what has been written for us (and give up doing good deeds)?" The Messenger of Allah (ﷺ) said, "Carry on doing good deeds. Every one will find it easy to do such deeds (as will lead him to his destined place) for which he has been created." [Al-Bukhari and Muslim].

IN PLAIN WORDS

At a graveside the Prophet taught that everyone's place in Paradise or Hell is already known to Allah, yet when asked if they should stop striving he said to keep doing good, for each person is made able to do the deeds that lead to their destined place.

REFERENCE : RIYAD AS-SALIHIN 945 IN-BOOK REFERENCE : BOOK 6, HADITH 52

CHAPTER 161

Supplication for the Deceased after his Burial

باب الدعاء للميت بعد دفنه والقيود عند قبره ساعة للدعاء له والاستغفار والقراءة

Once a person is buried, the living are not finished with them. This short chapter turns our attention to du'a for the deceased, especially the plea for tathbit, firmness, at the moment the questioning of the grave begins. Our brother or sister has gone ahead, but our words can still reach them as mercy.

Read the two reports together and a gentle picture forms. The Prophet (peace be upon him) modelled standing and praying for the one just buried, and a Companion asked for the same to be done for him, trusting that the nearness and supplication of the believers would steady him before the angels. It is a reminder that the bonds of faith outlast the grave.

HADITH 53

Abu `Amr (also called Abu `Abdullah and also Abu Laila) from `Uthman bin `Affan (May Allah be pleased with him) reported:

عن أبي عمرو - وقيل: أبو عبد الله، وقيل: أبو ليلى - عثمان بن عفان رضي الله عنه قال: كان النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم الله عليه وسلم إذا فرغ من دفن الميت وقف عليه، وقال: "استغفروا لأخيكم وسلوا له التثبيت، فإنه الآن يسأل" ((رواه أبو داود)).

After the burial of a dead man, the Prophet (ﷺ) would stand by the grave and say, "Ask Allah to forgive your brother and supplicate for

him for steadfastness because he is being questioned (about his deeds) now." [Abu Dawud].

IN PLAIN WORDS

After a burial the Prophet would stand at the grave and tell the people to ask Allah to forgive the deceased and to keep them firm, because they are now being questioned.

REFERENCE : RIYAD AS-SALIHIN 946 IN-BOOK REFERENCE : BOOK 6, HADITH 53

HADITH 54

'Amr bin Al-'as (May Allah be pleased with him) used to say:

وعن عمرو بن العاص رضي الله عنه قال: إذا دفنتموني، فأقيموا حول قبري قدر ما تنخر جذور، ويقسم لحمها حت أستأنس بكم، وأعلم ماذا أراجع به رسل ربي" ((رواه مسلم. وقد سبق بطوله)). وقال الشافعي رحمه الله: ويستحب أن يقرأ عنده شيء من القرآن، وإن ختموا القرآن عنده كان حسناً.

"When you have buried me, keep standing near my grave till (for the time it takes to) a camel is slaughtered and its meat is distributed, so that I may feel your nearness and know what to reply to the angels sent by my Rubb." [Muslim].

IN PLAIN WORDS

A Companion asked that people stay a while near his grave after burial so he could feel their presence and find comfort as he faced the angels' questioning, showing how the believers' supplication supports the deceased.

CHAPTER 162

Charity on behalf of the Deceased and Praying for him

باب الصدقة عن الميت والدعاء له

Death ends a person's own striving, but it does not have to end the good that flows to them. This chapter gathers the hope that sadaqah, charity given on behalf of the deceased, and heartfelt du'a still reach them and benefit them after they are gone.

The central idea is beautifully practical. A grieving child can still serve a parent, and a life well lived can keep giving long after burial. Watch how the two hadith move from a specific act of charity for a mother to a wider principle: certain deeds keep their reward running even when the book of a person's own actions has closed.

HADITH 55

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها أن رجلاً قال للنبي صلى الله عليه وسلم : إن أُمِّي افتلّت نفسها وأراها لو تكلمت، تصدقت، فهل لها أجر إن تصدقت عنها؟ قال: "نعم" ((متفق عليه))

A man said to the Prophet (ﷺ): "My mother has died suddenly. I think that if she were able to talk (alive) she would have given in Sadaqah (charity). So, if I give Sadaqah now on her behalf, will she get the reward?" The Messenger of Allah (ﷺ) said, "Yes (she will be rewarded for that)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A man asked whether charity given on behalf of his mother who had died suddenly would benefit her, and the Prophet answered yes, so good deeds done for the deceased still reach them.

REFERENCE : RIYAD AS-SALIHIN 948 IN-BOOK REFERENCE : BOOK 6, HADITH 55

HADITH 56

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
“إذا مات الإنسان انقطع عمله إلا من ثلاث: صدقة جارية، أو علم
ينتفع به، أو ولد صالح يدعو له” ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "When a man dies, his deeds come to an end, except for three: A continuous charity, knowledge by which people derive benefit, pious son who prays for him." [Muslim].

IN PLAIN WORDS

When a person dies their own deeds stop, except three that keep bringing them reward: ongoing charity, beneficial knowledge they left, and a righteous child who prays for them.

REFERENCE : RIYAD AS-SALIHIN 949 IN-BOOK REFERENCE : BOOK 6, HADITH 56

Praising the Deceased

باب ثناء الناس علي الميت

How the community remembers a person at death is not an empty formality. This chapter explores the weight of the believers' testimony, the idea that when sincere people of faith praise or fault someone who has died, their honest verdict carries real meaning before Allah.

The recurring phrase is striking: you are Allah's witnesses on earth. Read across the two reports and notice that this is about genuine, widely shared testimony among the righteous, not flattery or gossip. It is also a quiet encouragement to live in such a way that those who knew you would truthfully speak well of you.

HADITH 57

Anas (May Allah be pleased with him) reported:

عن أنس رضي الله عنه قال: مروا بجنائزة، فأثنوا عليها خيراً، فقال النبي صلى الله عليه وسلم الله عليه وسلمى الله عليه وسلم : "وجبت"، ثم مروا بأخرى، فأثنوا عليها شراً، فقال النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم : "وجبت" فقال عمر بن الخطاب رضي الله عنه: ما وجبت؟ قال: "هذا أثنيتم عليه خيراً، فوجبت له الجنة، وهذا أثنيتم عليه شراً فوجبت عليه النار، أنتم شهداء الله في الأرض" ((متفق عليه)).

Some Companions happened to pass by a funeral procession (bier) and they praised him (the deceased). The Prophet (ﷺ) said, "He

will certainly enter it." Then they passed by another funeral procession and they spoke ill of the deceased. The Prophet (ﷺ) said, "He will certainly enter it." `Umar bin Al-Khattab (May Allah be pleased with him) said: "(O Messenger of Allah,) what do you mean by `He will certainly enter it?'" He (ﷺ) replied, "You praised the first person, so he will enter Jannah; and you spoke ill of the second person, so he will enter Hell. You are Allah's witnesses on earth." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When believers sincerely praised one deceased person and spoke ill of another, the Prophet said each would enter the place the people's testimony reflected, calling them Allah's witnesses on earth.

REFERENCE : RIYAD AS-SALIHIN 950 IN-BOOK REFERENCE : BOOK 6, HADITH 57

HADITH 58

Abul-Aswad (May Allah be pleased with him) reported:

وعن أبي الأسود قال: قدمت المدينة، فجلست إلي عمر بن الخطاب رضي الله عنه فمرت بهم جنازة، فأثنى علي صاحبها خيراً فقال عمر: وجبت، ثم مر بأخرى، فأثنى علي صاحبها خيراً، فقال عمر: وجبت، ثم مر بالثالثة، فأثنى علي صاحبها شراً، فقال عمر: وجبت: قال أبو الأسود: فقلت: وما وجبت يا أمير المؤمنين؟ قال: قلت كما قال النبي صلى الله عليه وسلم: "أيما مسلم شهد له أربعة بخير، أدخله الله الجنة: فقلنا: وثلاثة؟ قال: "وثلاثة" فقلنا: واثنان؟ قال: "واثنان" ثم لم نسأله عن الواحد" ((رواه البخاري)).

I came to Al- Madinah, and while I was sitting beside 'Umar bin Al-Khattab, a funeral procession passed by. The people praised the deceased, and 'Umar bin Al-Khattab said: "He will certainly enter it." Then another funeral procession passed by and the people praised the deceased. 'Umar bin Al-Khattab (May Allah be pleased with him) said: "He will certainly enter it." A third funeral procession passed by and the people spoke ill of the deceased. He said: "He will certainly enter it." I (Abul-Aswad) asked: "O Amir Al-Mu'minin (i.e., Leader of the Believers)! What do you mean by 'He will certainly enter it'?" He replied: "I said the same as was said by the Prophet (ﷺ). He (ﷺ) said, 'If four persons testify the righteousness of a Muslim, Allah will grant him Jannah.' We asked: 'If three persons testify his righteousness?' He (ﷺ) replied, 'Even three'. Then we asked: 'If two?' He (ﷺ) replied, 'Even two.' We did not ask him (regarding the testimony) of one." [Al-Bukhari].

IN PLAIN WORDS

Umar recalled the Prophet's teaching that if as few as two upright Muslims sincerely testify to a person's goodness, Allah will grant that person Paradise.

REFERENCE : RIYAD AS-SALIHIN 951 IN-BOOK REFERENCE : BOOK 6, HADITH 58

CHAPTER 164

Superiority of one who is Bereaved of his Infants

باب فضل من مات له أولاد صغار

Few losses cut as deeply as the death of a child, and this chapter meets that grief with a promise of mercy. The Prophet (peace be upon him) teaches that the patience of a bereaved parent is not unseen by Allah, the parent who loses young children and bears it as a believer is given the children as a shield from the Fire and a doorway to Paradise.

Notice the tenderness running through these hadith, the reward flows from Allah's own mercy toward the little ones, the number softens from three to two when a grieving mother asks, and the Prophet makes a special gathering so women too can learn directly. The key word here is rahmah, mercy, the loss is real, but it is held inside something larger than itself.

HADITH 59

Anas (May Allah be pleased with him) reported:

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما من مسلم يموت له ثلاثة لم يبلغوا الحنث إلا أدخله الله الجنة بفضل رحمته إياهم" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Any Muslim who loses three children before they reach the age of maturity, will be granted Jannah by Allah, the Exalted, out of His Mercy for them." [Al-Bukhari and Muslim].

Any Muslim who loses three children before they reach maturity is promised Paradise by Allah, out of His mercy toward those little ones.

REFERENCE : RIYAD AS-SALIHIN 952 IN-BOOK REFERENCE : BOOK 6, HADITH 59

HADITH 60

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
: "لا يموت لأحد من المسلمين ثلاثة من الولد لا تمسه النار إلا تحلة
القسم" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "A Muslim whose three children die (in infancy) will not be touched by the Fire (of Hell) except for the fulfillment of Allah's Oath." [Al-Bukhari and Muslim]. [Allah's Oath here refers to His Ayah: "There is not one of you but will cross over it (Hell)."] (:) And the crossing will be across the 'Bridge' set over the Hell.]

IN PLAIN WORDS

A Muslim whose three young children die will be shielded from the Fire, except for the unavoidable crossing that Allah has decreed for everyone.

REFERENCE : RIYAD AS-SALIHIN 953 IN-BOOK REFERENCE : BOOK 6, HADITH 60

HADITH 61

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه قال: جاءت امرأة إلي رسول
الله صلى الله عليه وسلم ، فقالت: يا رسول الله ذهب الرجال بحديثك،

فاجعل لنا من نفسك يوماً نأتيك فيه تعلمنا مما علمك الله، قال: "اجتمعن يوم كذا وكذا" فاجتمعن، فأتاهن النبي صلى الله عليه وسلم فعلمهن مما علمه الله، ثم قال: "ما منكن من امرأة تقدم ثلاثة من الولد إلا كانوا لها حجاباً من النار" فقالت امرأة: واثنين؟ فقال رسول الله صلى الله عليه وسلم "واثنين" ((متفق عليه)).

A woman came to the Messenger of Allah (ﷺ) and said: "O Messenger of Allah! Only men benefit from your talks, so please fix a day for us, to teach us the knowledge which Allah has taught you." The Messenger of Allah (ﷺ) fixed a day and directed them to assemble. When they gathered, the Prophet (ﷺ) went to them and taught them what Allah had taught him. He (ﷺ) then said, "Any woman of you whose three children die (in infancy) they will be a guard for her against Fire (of Hell)." One of the women asked: "What if she loses two?" The Messenger of Allah (ﷺ) replied, "Even two." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When women asked the Prophet for their own time to learn, he taught them that a woman whose three children die in infancy will be guarded from the Fire, and when asked, he said even two would suffice.

REFERENCE : RIYAD AS-SALIHIN 954 IN-BOOK REFERENCE : BOOK 6, HADITH

Weeping while Passing by the Graves of the Dhalimin

باب البكاء والخوف عند المرور بقبور الظالمين ومصارعهم وإظهار الافتقار
إلى الله تعالى والتحذير من الغفلة من ذلك

This short chapter turns the ruins of a destroyed people into a lesson for the living. When the Prophet (peace be upon him) passed the dwellings of Thamud at Al-Hijr, he told his Companions not to walk through such a place of punishment unmoved, but to pass with weeping and a humbled heart.

The chapter title speaks of the dhalimin, the wrongdoers, and the danger it warns against is ghaflah, heedlessness. The ruins are not for sightseeing, they are a mirror, the right response is fear of Allah, awareness of our own need for Him, and a refusal to let the hearts grow numb where others were destroyed.

HADITH 62

Narrated Ibn 'Umar:

عن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال
لأصحابه -يعني لما وصلوا الحجر: ديار ثمود-: "لا تدخلوا علي هؤلاء
المعذبين إلا أن تكونوا باكين، فإن لم تكونوا باكين، فلا تدخلوا عليهم،
لا يصيبكم ما أصابهم" ((متفق عليه)) وفي رواية قال: لما مر رسول
الله صلى الله عليه وسلم بالحجر قال: "لا تدخلوا مساكن الذين ظلموا
أنفسهم أن يصيبكم ما أصابهم إلا أن تكونوا باكين" ثم قنع رسول الله
صلى الله عليه وسلم رأسه وأسرع السير حتى أجاز الوادي.

Ibn `Umar (May Allah be pleased with them) reported: When the Messenger of Allah (ﷺ) and his Companions reached Al-Hijr, the dwellings of the Thamud people, he admonished his Companions (saying), "Do not pass by these people who are being tormented, without weeping, lest the punishment should befall you as it had befallen them." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Passing the ruins of a people who had been punished, the Prophet told his Companions not to enter such a place unmoved but with weeping and humility, lest heedlessness leave them open to a similar fate.

REFERENCE : RIYAD AS-SALIHIN 955 IN-BOOK REFERENCE : BOOK 6, HADITH 62

BOOK 7

The Book of Etiquette of Traveling

كتاب آداب السفر

This section covers the etiquette of travel, from setting out and choosing companions to encamping, resting, and helping one another along the way. Many of its chapters are supplications:

for mounting a ride, for ascending and descending, when fearing harm, and on arriving and returning home. It encourages returning to one's family without needless delay.

The theme is carrying remembrance of Allah and good company through the uncertainties of a journey.

CHAPTER 166

The Desirability of setting on a Journey on Thursday in the Early part of the Day

باب استحباب الخروج يوم الخميس واستحبابه أول النهار

Opening the Book of the Etiquette of Traveling, this chapter shows that even the timing of a journey can be touched by the Prophet's example and blessing. He favored setting out on a Thursday, and he loved to begin in the early morning, turning a simple departure into something aligned with the Sunnah.

The thread to notice is barakah, blessing placed by Allah in the start of the day. The Prophet's supplication for the early hours, and the real prosperity of a Companion who acted on it, teach that beginnings done in obedience and with trust in Allah carry a goodness that mere planning cannot supply.

HADITH 1

Ka'b bin Malik (May Allah be pleased with him) reported:

عن كعب بن مالك، رضي الله عنه أن النبي صلى الله عليه وسلم عليه وسلم الله عليه وسلم خرج في غزوة تبوك يوم الخميس، وكان يحب أن يخرج يوم الخميس" ((متفق عليه)). وفي رواية في "الصحيحين" لقلما كان رسول الله صلى الله عليه وسلم يخرج إلا في يوم الخميس.

The Prophet (ﷺ) set out on Thursday for the expedition of Tabuk. He liked to set out on a journey on Thursdays. [Al-Bukhari and Muslim]

The Prophet set out on his journey to Tabuk on a Thursday, and he liked to begin journeys on Thursdays.

REFERENCE : RIYAD AS-SALIHIN 956 IN-BOOK REFERENCE : BOOK 7, HADITH 1

HADITH 2

Sakhr bin Wada'ah Al-Ghamidi (May Allah be pleased with him) reported:

وعن سخر بن وداعة الغامدي الصحابي رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "اللهم بارك لأمتي في بكورها" وكان إذا بعث سرية أو جيشاً بعثهم من أول النهار. وكان سخر تاجراً فكان يبعث تجارته أول النهار، فأثري وكثر ماله" ((رواه أبو داود والترمذي وقال: حديث حسن)).

The Messenger of Allah (ﷺ) said, "O Allah! Bless my people in the early part of the day (morning). Whenever he dispatched a detachment or an army-unit, he would dispatch it at the beginning of the day (soon after dawn). The narrator, Sakhr (May Allah be pleased with him) was a merchant, and he used to send off his merchandise at the beginning of the day. So his trade flourished and he made a good fortune. [At-Tirmidhi and Abu Dawud].

IN PLAIN WORDS

The Prophet prayed for Allah's blessing on his people in the early morning and would send out groups at the start of the day; a Companion who applied this to his trade prospered.

CHAPTER 167

The Desirability of undertaking a Journey in a Group and appointing a Leader

باب استحباب طلب الرفقة.

Travel exposes a person to dangers and to the loneliness of the road, and this chapter answers both with companionship and order. The Prophet (peace be upon him) warns against journeying alone and urges believers to set out together, and once together, to appoint one of them as a leader.

Across these hadith notice a gentle teaching about community and structure, the lone traveler is left more open to the whisperings of Shaytan, while a group held together under one leader is protected and well ordered. The chapter quietly shows that Islam values unity, mutual care, and clear responsibility, even on something as ordinary as a trip.

HADITH 3

Ibn 'Umar (May Allah be pleased with them) reported:

عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم :
"لو أن الناس يعلمون من الوحدة ما أعلم ما سار راكب بليل وحده"
(رواه البخاري).

The Messenger of Allah (ﷺ) said, "Were people to know of what I know about the dangers of travelling alone, no rider would travel alone at night." [Al-Bukhari].

IN PLAIN WORDS

The Prophet warned that if people understood the dangers he knew about travelling alone at night, no one would ride out by themselves.

HADITH 4

'Amr bin Shu'aib (May Allah be pleased with him) reported:

وعن عمر بن شعيب عن أبيه عن جده رضي الله عنه قال: قال رسول
الله صلى الله عليه وسلم: "الراكب شيطان والراكبان شيطانان والثلاثة
ركب" ((رواه أبو داود والترمذي والنسائي بأسانيد صحيحة، وقال
الترمذي: حديث حسن))

The Messenger of Allah (ﷺ) said, "A single rider is (accompanied with) Satan and two riders are (accompanied with) two Satans. Three riders form a group." [At-Tirmidhi and Abu Dawud].

IN PLAIN WORDS

A lone or paired rider is left more exposed to Satan, but three travelling together form a proper group, so the Prophet encouraged journeying in company.

HADITH 5

Abu Sa'id Al-Khudri and Abu Hurairah (May Allah be pleased with them) reported:

وعن أبي سعيد وأبي هريرة رضي الله عنهما قالَا: قال رسول الله صلى
الله عليه وسلم: "إذا خرج ثلاثة في سفر فليأمرؤا أحدهم" حديث
حسن، ((رواه أبو داود بإسناد حسن)).

The Messenger of Allah (ﷺ) said, "When three persons set out on a journey, they should appoint one of them as their leader." [Abu

IN PLAIN WORDS

When three people set out on a journey, the Prophet instructed them to appoint one of them as their leader, bringing order to the group.

REFERENCE : RIYAD AS-SALIHIN 960 IN-BOOK REFERENCE : BOOK 7, HADITH 5

HADITH 6

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
“خير الصحابة أربعة وخير السرايا أربعمائة وخير الجيوش أربعة آلاف
ولن يغلب اثنا عشر ألفاً عن قلة” ((رواه أبو داود والترمذي وقال:
حديث حسن))

The Prophet (ﷺ) said, "The best number of companions is four; the best detachment is four hundred and the best army is four thousand; and twelve thousand men will not be defeated as a result of smallness of number." [At-Tirmidhi and Abu Dawud].

IN PLAIN WORDS

The Prophet pointed to good numbers for companions and groups, and reassured that a large body of believers will not be defeated merely because of being few.

REFERENCE : RIYAD AS-SALIHIN 961 IN-BOOK REFERENCE : BOOK 7, HADITH 6

CHAPTER 168

Etiquette of Staying, Riding, Encamping at night and sleeping during the Journey and other matters relating to the Journey

باب آداب السير والنزول والمبيت والنوم في السفر واستحباب السري
والرفق بالدواب ومراعاة مصلحتها وجواز الإرداف علي الدابة إذا كانت
تطبق ذلك

Travel exposes a person, their body tires, their patience thins, and the creatures they depend on cannot speak for themselves. This chapter gathers the Prophet's guidance for the road, and a thread runs through all of it, mercy. Mercy toward the riding animal, mercy toward your own rest, and an awareness that even on a journey the believer moves with care and not carelessness.

Watch how concrete the teaching is. Give a grazing camel its share of the green earth, hurry across barren ground before its strength fails, keep off the road when you sleep, stay close together rather than scattering, and never let a beast in your charge go hungry. The Arabic word to hold onto is rifq, gentleness, the quiet kindness that the Prophet showed even to a weeping camel.

HADITH 7

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
“إذا سافرت في الخصب فأعطوا الإبل حظها من الأرض وإذا سافرت
في الجذب فأسرعوا عليها السير وبادروا بها نقيها، وإذا عرستم، فاجتنبوا
الطريق، فإن طرق الدواب، ومأوي الهوام بالليل” ((رواه مسلم)).

معنى: "أعطوا الإبل حظها من الأرض" أي: ارفقوا بها في السير لترعى في حال سيرها وقوله: نقيها وهو بكسر النون، وإسكان القاف، وبالياء المثناة من تحت وهو: المخ، معناه: أسرعوا بها حتي تصلوا المقصد قبل أن يذهب مخها من ضحك السير. والتعريس النزول في الليل.

The Messenger of Allah (ﷺ) said: "When you travel through green and lush land, give the camels their due from the ground, and when you travel through a dry and barren land, make them walk quickly lest their strength falters. When you encamp at night, keep away from the roads, for beasts pass there and they are the resort of insects at night." [Muslim].

IN PLAIN WORDS

The Prophet taught travellers to be kind to their mounts: let them graze their fill on green land, move them briskly across barren ground before their strength fails, and avoid camping on the roads where animals and insects pass.

REFERENCE : RIYAD AS-SALIHIN 962 IN-BOOK REFERENCE : BOOK 7, HADITH 7

HADITH 8

Abu Qatadah (May Allah be pleased with him) reported:

وعن أبي قتادة، رضي الله عنه، قال: كان رسول الله صلى الله عليه وسلم ، إذا كان في سفر، فعرس بليل اضطجع علي يمينه وإذا عرس قبيل الصبح نصب ذراعه، ووضع رأسه علي كفه" ((رواه مسلم)).
قال العلماء: إنما نصب ذراعه لئلا يستغرق في النوم، فتفوته صلاة الصبح عن وقتها أو عن أول وقتها.

When the Messenger of Allah (ﷺ) encamped at night during a journey, he would lie down on his right side, and when he stayed a little before dawn he would raise his forearm and place his head on the palm of his hand. [Muslim].

IN PLAIN WORDS

On the journey the Prophet rested lying on his right side, and shortly before dawn he would raise his arm and rest his head on his hand, a simple glimpse of how he managed sleep while travelling.

REFERENCE : RIYAD AS-SALIHIN 963 IN-BOOK REFERENCE : BOOK 7, HADITH 8

HADITH 9

Anas (May Allah be pleased with him) reported:

عن أنس، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم :
"عليكم بالدجة، فإن الأرض تطوي بالليل" ((رواه أبو داود بإسناد
حسن)) الدجة : السير في الليل

The Messenger of Allah (ﷺ) said, "Keep to travelling by night because the earth is folded (traversed more easily) during the night." [Abu Dawud].

IN PLAIN WORDS

The Prophet recommended travelling by night, since distances are covered more easily then.

REFERENCE : RIYAD AS-SALIHIN 964 IN-BOOK REFERENCE : BOOK 7, HADITH 9

HADITH 10

Abu Tha'labah Al-Khushani (May Allah be pleased with him) reported:

وعن أبي ثعلبة الخشني، رضي الله عنه، قال: كان الناس إذا نزلوا منزلاً تفرقوا في الشعاب والأودية. فقال رسول الله، صلى الله عليه وسلم: "إن تفرقكم في هذه الشعاب والأودية إنما ذلكم من الشيطان!" فلم ينزلوا بعد ذلك منزلاً إلا انضم بعضهم إلى بعض. ((رواه أبو داود بإسناد حسن)).

Whenever the people encamped during the journey, they would disperse in the mountain passes and valleys. (When) the Messenger of Allah (ﷺ) noticed this he said, "Your act of scattering in the mountain passes and valleys is from Satan." Afterwards the Companions kept close together whenever they encamped. [Abu Dawud].

IN PLAIN WORDS

When the Companions scattered into the passes and valleys at camp, the Prophet told them such scattering is from Satan, so afterward they kept close together.

REFERENCE : RIYAD AS-SALIHIN 965 IN-BOOK REFERENCE : BOOK 7, HADITH 10

HADITH 11

Sahl bin 'Amr known as Ibn Al-Hanzaliyyah reported:

وعن سهل بن عمرو -وقيل سهل بن الربيع بن عمرو الأنصاري المعروف بابن الحنظلية، وهو من أهل بيعة الرضوان، رضي الله عنه، قال: مر رسول الله صلى الله عليه وسلم ببعير قد لحق ظهره بطنه، فقال: "اتقوا الله في هذه البهائم المعجمة، فاركبوها صالحة واكلوها صالحة" ((رواه أبو داود بإسناد صحيح)).

The Messenger of Allah (ﷺ) happened to pass by a camel whose belly was sticking to its back (because of hunger), whereupon he said, "Fear Allah in respect of these dumb (animals). Ride them while they are fit, and slaughter them and eat their meat when they are fit." [Abu Dawud].

IN PLAIN WORDS

Seeing a camel starved to the bone, the Prophet urged people to fear Allah regarding these animals that cannot speak, riding and using them while they are healthy and well cared for.

REFERENCE : RIYAD AS-SALIHIN 966 IN-BOOK REFERENCE : BOOK 7, HADITH

11

HADITH 12

Abu Ja'far 'Abdullah bin Ja'far (May Allah be pleased with them) reported:

وعن أبي جعفر عبد الله بن جعفر، رضي الله عنهما، قال: أردفني رسول الله صلى الله عليه وسلم ، ذات يوم خلفه، وأسر إلي حديثاً لا أحدث به أحداً من الناس وكان أحب ما أستتر به رسول الله صلى الله عليه وسلم لحاجته هدف أو حائش نخل. يعني: حائط نخل" ((رواه هكذا مختصراً)). وزاد فيه البرقاني بإسناد مسلم بعد قوله: حائش نخل: فدخل حائطاً لرجل من الأنصار، فإذا فيه جمل، فلما رأى رسول الله صلى الله عليه وسلم جرجر وذرفت عيناه، فأتاه النبي صلى الله عليه وسلمى الله عليه وسلم الله عليه وسلم ، فمسح سراته -أى: سنامه- وذفراه فسكن؛ فقال: من رب هذا الجمل، لمن هذا الجمل؟ فجاء فتى من الأنصار، فقال: هذا لي يا رسول الله، فقال: أفلا تتقي الله في هذه

البيمة التي ملكك الله إياها؟ فإنه يشكو إلى أنك تجيعه وتدبّه ((رواه أبو داود كرواية البرقاني)). قوله: ذفراه وهو بكسر الذا والمعجمة وإسكان الفاء، وهو لفظ مفرد مؤنث. قال أهل اللغة: الذفري: الموضع الذي يعرق من البعير خلف الأذن، وقوله: تدبّه أي: تتعبه.

The Messenger of Allah (ﷺ) made me ride behind him one day and confided something to me which I shall never disclose to anyone. ('Abdullah added:) He (ﷺ) preferred to screen himself from others when responding to the call of nature, either behind a wall or the trunk of a date-palm. [Muslim]. Al-Barqani added: The Messenger of Allah (ﷺ) entered an orchid belonging to an Ansari and saw there a camel. When it saw him, it began to groan and its eyes shed tears. The Messenger of Allah (ﷺ) approached it and patted it on the hump and the base of its head until it quieted down. Then he (ﷺ) asked, "Who is the owner of this camel? To whom does it belong?" An Ansari youth stepped forward and said: "It is mine O Messenger of Allah!" He said, "Do you not fear Allah in respect of this beast which Allah has placed in your possession? This camel is complaining to me that you starve it and put it to toil." [Abu Dawud].

IN PLAIN WORDS

Among these reports, the Prophet found a camel weeping from hunger and overwork, comforted it, and rebuked its owner for starving and overworking the animal Allah had placed in his care.

REFERENCE : RIYAD AS-SALIHIN 967 IN-BOOK REFERENCE : BOOK 7, HADITH 12

HADITH 13

Anas (May Allah be pleased with him) reported:

وعن أنس، رضي الله عنه، قال: كنا إذا نزلنا منزلاً لا نسبح حتي نحل
الرحال. ((رواه أبو داود بإسناد علي شرط مسلم)). وقوله: لا نسبح :
أي لا نصلي النافلة، ومعناه: أنا -مع حرصنا علي الصلاة- لا نقدمها علي
حط الرحال وإراحة الدواب

When we encamped, we would not offer (voluntary) prayers until
we had unsaddled our beasts. [Abu Dawud].

IN PLAIN WORDS

The Companions would not even pray voluntary prayers at a stop
until they had first unsaddled and relieved their animals, putting the
beasts' comfort first.

REFERENCE : RIYAD AS-SALIHIN 968 IN-BOOK REFERENCE : BOOK 7, HADITH
13

Helping a Companion

باب إعانة الرفيق

If the last chapter was about mercy to animals, this short chapter turns that same mercy toward people. A travelling group is only as strong as its weakest member, and the believer is taught not to sit on surplus while a companion goes without. The road becomes a place where faith is measured in sharing.

Notice how the Prophet keeps no one behind. Spare mounts and extra provisions are redirected to those who have none, the poor and the kinless are deliberately taken along, and he himself rides at the rear to urge on the weak. The quiet teaching is that genuine companionship carries the people who cannot keep up.

HADITH 14

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري، رضي الله عنه، قال: بينما نحن في سفر إذ جاء رجل علي راحلة له، فجعل يصرف بصره يميناً وشمالاً، فقال رسول الله صلى الله عليه وسلم: "من كان معه فضل ظهر؛ فليعد به علي من لا ظهر له، ومن كان له فضل زاد فليعد به علي من لا زاد له" فذكر من أصناف المال ما ذكره، حتي رأينا: أنه لا حق لأحد منا في فضل" ((رواه مسلم)).

While we were travelling with the Messenger of Allah (ﷺ), a rider came and began to stare on the right and on the left. The Messenger of Allah (ﷺ) said, "He who has an extra mount should hand it over to one who has none, and he who possesses surplus

provision, should give it to him who is without provision." He named various kinds of possessions until we began to think (realize) that none of us had any right to anything surplus. [Muslim].

IN PLAIN WORDS

Seeing a traveller in need, the Prophet directed that anyone with a spare mount or extra provisions give to those who have none, until the Companions felt no one had a right to keep a surplus while others went without.

REFERENCE : RIYAD AS-SALIHIN 969 IN-BOOK REFERENCE : BOOK 7, HADITH 14

HADITH 15

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه، عن رسول الله صلى الله عليه وسلم ، أنه أراد أن يغزو، فقال: يا معشر المهاجرين والأنصار! إن من إخوانكم قوماً، ليس لهم مال، ولا عشيرة، فليضم أحدكم إليه الرجلين، أو الثلاثة، فما لأحدنا من ظهر يحمله إلا كعقبة، يعني أحدهم. قال: فضممت إلي اثنين أو ثلاثة مالي إلا عقبة كعقبة أحدهم من جملي.
(رواه أبو داود)

When the Messenger of Allah (ﷺ) made up his mind to go in an expedition, he would say to us, "O Muhajirin and the Ansar! There are among you such people who have no property and no kinsfolk. Let everyone of you take along with him two or three men. None of us had a spare animal we took rides by turn." So I took two or three men with me and I rode my camel by turn equally with them. [Abu Dawud].

IN PLAIN WORDS

Before an expedition the Prophet asked those with means to take along companions who had no property or family, and they shared their mounts by taking turns, so no one was left behind.

REFERENCE : RIYAD AS-SALIHIN 970 IN-BOOK REFERENCE : BOOK 7, HADITH 15

HADITH 16

Jabir (May Allah be pleased with him) reported:

وعنه قال: كان رسول الله صلى الله عليه وسلم يتخلف في المسير، فيزجي الضعيف ويردف ويدعوه، ((رواه أبو داود بإسناد حسن)).

The Messenger of Allah (ﷺ) used to lag behind while travelling and urge the weak to walk quickly. He used to take up someone behind him and make supplication for him. [Abu Dawud].

IN PLAIN WORDS

The Prophet would travel at the back of the group to urge on the weak, give rides to those who needed them, and pray for them, showing how a leader carries those who cannot keep up.

REFERENCE : RIYAD AS-SALIHIN 971 IN-BOOK REFERENCE : BOOK 7, HADITH 16

Supplication at the time of Riding

باب ما يقول إذا ركب الدابة للسفر

A journey begins the moment you mount, and this chapter teaches the believer to begin it with God on the tongue. The supplications gathered here turn an ordinary act, climbing onto a camel or a beast, into a moment of remembrance, asking for righteousness on the way, ease over the distance, and protection for the family left behind.

At the heart of these duas is a single confession lifted straight from the Qur'an, that we could never have tamed this animal by our own power, it was God who made it serve us. The key word is sakhkhara, He subjected or subdued it for us. Notice too how the prayer looks past the journey itself to the final return, to our Lord we are returning.

HADITH 17

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر، رضي الله عنهما، أن رسول الله صلى الله عليه وسلم كان إذا استوى علي بعيه خارجاً إلى سفر، كبر ثلاثاً، ثم قال: "سبحان الذي سخر لنا هذا وما كنا له مقرنين، وإنا إلى ربنا لمنقلبون. اللهم إنا نسألك في سفرنا هذا البر والتقوى، ومن العمل ما ترضي. اللهم هون علينا سفرنا هذا واطو عنا بعده. اللهم أنت الصاحب في السفر والخليفة في الأهل. اللهم إني أعوذ بك من وعشاء السفر وكآبة المنظر وسوء المنقلب في الأهل والمال والولد" وإذا رجع قالهن وزاد فيهن: "أيون تائبون عابدون لربنا حامدون" ((رواه مسلم)). معنى مقرنين :

مطيقين. والوعثاء بفتح الواو وإسكان العين المهملة وبالثاء المثناة
وبالمد، وهي: الشدة. والكآبة بالمد، وهي: تغيير النفس من حزن
ونحوه. والمنقلب : المرجع.

Whenever the Messenger of Allah (ﷺ) mounted his camel for setting out on a journey, he would recite: "Allahu Akbar (Allah is Greatest)," thrice. Then he (ﷺ) would supplicate: "Subhanal-ladhi sakh-khara lana hadha, wa ma kunna lahu muqrinin, wa inna ila Rabbina lamunqalibun. Allahumma inna nas'aluka fi safarina hadh al-birra wat-taqwa, wa minal-'amali ma tarda. Allahumma hawwin 'alaina safarana hadha, watwi 'anna bu'dahu. Allahumma Antas-Sahibu fissafari, wal-Khalifatu fil- ahli. Allahumma inni a'udhu bika min wa'ta'is-safari, wa kaabatil- manzari, wa su'il-munqalabi fil-mali wal-ahli wal-waladi (Far removed from imperfection is the One Who has made this subservient to us, for we have no power to subjugate it, and certainly to our Rubb shall we return. O Allah, we ask You during this journey of ours for righteousness, piety and such deeds as 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 our 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 travelling, unhappiness connected with ghastly scenes and evil turns in property and family)." When he returned, he recited this supplication making addition of these words: "Ayibuna, ta'ibuna, 'abiduna, li-Rabbina hamidun (We are those who return; those who repent; those who worship and those who praise our Rubb)." [Muslim].

IN PLAIN WORDS

When mounting for a journey the Prophet said Allahu Akbar three times, then a supplication acknowledging that Allah alone made the animal serve us, asking for righteousness, ease, and protection for

his family, adding words of return and repentance when he came home.

REFERENCE : RIYAD AS-SALIHIN 972 IN-BOOK REFERENCE : BOOK 7, HADITH 17

HADITH 18

'Abdullah bin Sarjis (May Allah be pleased with him) reported:

وعن عبد الله بن سرجس، رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا سافر يتعوذ من وعثاء السفر، وكآبة المنقلب، والخور بعد الكون، ودعوة المظلوم. وسوء المنظر في الأهل والمال. ((رواه مسلم)) هكذا هو في صحيح مسلم: الخور بعد الكون، بالنون، وكذا رواه الترمذي والنسائي. قال الترمذي: يروي: الكور بالراء، وكلاهما له وجه. قال العلماء: ومعناه بالنون والراء جميعاً: الرجوع من الاستقامة أو الزيادة إلى النقص. قالوا: ورواية الراء مأخوذة من تكوير العمامة، وهو لفها وجمعها، ورواية النون، من الكون، مصدراً كان يكون كوناً إذا وجد واستقر.

Whenever the Messenger of Allah (ﷺ) proceeded on a journey, he would seek refuge in Allah from the hardships of the journey, and against deviation after guidance, and against the supplication of the oppressed, and occurrences of unpleasant events in the family and property. He would say: "Allahumma inni a'udhu bika min wa'tha'is-safari, wa kaabatil-munqalabi, wal-hauri ba'dal-kauni, wa da'watil-mazlumi, wa su'il-manzari fil-ahli wal- mal." [Muslim].

IN PLAIN WORDS

On setting out the Prophet would seek refuge in Allah from the hardships of travel, from straying after being guided, from the prayer

HADITH 19

'Ali bin Rabi'ah reported:

وعن علي بن ربيعة قال: شهدت علي بن أبي طالب رضي الله عنه أتى بدابة ليركبها، فلما وضع رجله في الركاب قال: بسم الله، فلما استوي علي ظهرها قال: الحمد لله الذي سخر لنا هذا، وما كنا له مقرنين، وإنا إلى ربنا لمنقلبون، ثم قال: الحمد لله، ثلاث مرات، ثم قال: الله اكبر ثلاث مرات، ثم قال: سبحانك إني ظلمت نفسي فاغفر لي فإنه لا يغفر الذنوب إلا أنت، ثم ضحك، فقيل: يا أمير المؤمنين من أي شيء ضحكت؟ قال: رأيت النبي صلى الله عليه وسلم فعل كما فعلت، ثم ضحك، فقلت: يا رسول الله من أي شيء ضحكت؟ قال: "إن ربك سبحانه يعجب من عبده إذا قال: اغفر لي ذنوبي، يعلم أنه لا يغفر الذنوب غيره" ((رواه أبو داود والترمذي وقال: حديث حسن)) وفي بعض النسخ: حديث صحيح. وهذا لفظ أبي داود

In my presence, a beast was brought to 'Ali bin Abu Talib (May Allah be pleased with him) for riding. When he put his foot in the stirrup, he said: "Bismillah (With the Name of Allah)." When he had settled himself on its back he recited: "Al-hamdu lillahil-ladhi sakh-khara lana hadha, wa ma kunna lahu muqrinin, wa inna ila Rabbina lamunqalibun. (All praise belongs to Allah Who has made this subservient to us, for we had not the strength to overpower it; and

to our Rubb shall we return)." He then recited thrice: "Alhamdu lillah (Praise be to Allah)," and then three times: "Allahu Abkar (Allah is Greatest)." Then he said: "Subhanaka inni zalamtu nafsi faghfir li, innahu la yaghfirudh-dhunuba illa Anta (You are far removed from imperfection I have wronged myself, so forgive me, because none but You can forgive sins)." Then he smiled. It was asked: "Why have you smiled, O Amir Al-Mu'minin (Leader of the Believers)?" He replied: "I saw the Messenger of Allah (ﷺ) doing as I have done. I (i.e., Ali) asked him (the Messenger of Allah (ﷺ)) the reason for smiling. He (ﷺ) said, 'Your Rubb, Glorious is He, is pleased when His slave seeks His forgiveness. He (the slave) has firm faith that none except Allah Alone can forgive sins)'." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

Ali rode just as he saw the Prophet do, praising Allah for making the animal serve him and asking forgiveness for wronging himself, and he smiled recalling that Allah is pleased when His servant, sure no one else can forgive, seeks His forgiveness.

REFERENCE : RIYAD AS-SALIHIN 974 IN-BOOK REFERENCE : BOOK 7, HADITH 19

CHAPTER 171

Glorification of Allah by a Traveler while Ascending and Descending

باب تكبير المسافر إذا صعد الثنايا وشبهها وتسيبحة إذا هبط الأودية ونحوها
والنهي عن المبالغة برفع الصوت بالتكبير ونحوه

Mountains rise and valleys fall, and this chapter teaches the traveller to let the very shape of the land shape his remembrance. Climbing upward he says Allahu Akbar, descending he says Subhan Allah, so that every change in the road becomes a turn of the heart back to God.

There is a beautiful balance here. Greatness, takbir, on the heights, and declaring God free of imperfection, tasbih, in the lows. Yet the closing hadith adds a gentle correction, do not strain your voices, for the One you call is not deaf or distant. The lesson is that remembrance is sincere and measured, not loud display, because Allah is near and ever-hearing.

HADITH 20

Jabir (May Allah be pleased with him) reported:

عن جابر رضي الله عنه قال: كنا إذا صعدنا كبرنا، وإذا نزلنا سبحنا.
((رواه البخاري)).

When we ascended (a height) we would proclaim: "Allahu Akbar (Allah is Greatest)," and when we descended (from the height) we would proclaim: "Subhan Allah (Allah is free from imperfection)."
[Al-Bukhari].

IN PLAIN WORDS

On a journey the Companions would say Allahu Akbar when climbing to a height and Subhan Allah when going down, letting the rise and

REFERENCE : RIYAD AS-SALIHIN 975 IN-BOOK REFERENCE : BOOK 7, HADITH 20

HADITH 21

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: كان النبي صلى الله عليه وسلم وجيوشه إذا علوا الثنایا كبروا، وإذا هبطوا سبحوا. ((رواه أبو داود بإسناد صحيح.

Whenever the Prophet (ﷺ) and his army ascended a height, they would proclaim: "Allahu Akbar (Allah is Greatest)," and when they climbed down, they would proclaim: "Subhan Allah (Allah is free from imperfection)." [Abu Dawud].

IN PLAIN WORDS

The Prophet and his army would proclaim Allah's greatness going up and declare Him free of imperfection coming down, a shared rhythm of remembrance on the road.

REFERENCE : RIYAD AS-SALIHIN 976 IN-BOOK REFERENCE : BOOK 7, HADITH 21

HADITH 22

Ibn 'Umar (May Allah be pleased with them) reported:

وعنه قال كان النبي صلى الله عليه وسلم إذا قفل من الحج أو العمرة كلها أوفى علي ثنيه أو فد فد كبر ثلاثاً، ثم قال: " لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو علي كل شئ قدير آيئون تائبون عابدون ساجدون لربنا حامدون. صدق الله وعده، ونصر عبده، وهزم

الأحزاب وحده" ((متفق عليه)) وفي رواية لمسلم: إذا قفل من الجيوش أو السرايا أو الحج أو العمرة قوله: أوفى أي: ارتفع، وقوله: فدفع هو بفتح الفاءين بينهما دال مهملة ساكنة وآخره دال أخرى وهو: الغليظ المرتفع من الأرض.

Whenever the Prophet (ﷺ) returned from Hajj or 'Umrah and ascended a height or hill, he would recite thrice: "Allahu Akbar (Allah is Greatest)." Then he would say, "La ilaha ill-allahu wahdahu la sharika lahu, lahul- mulku, wa lahul-hamdu, wa Huwa 'ala kulli shay'in Qadeer. Ayibuna ta'ibuna 'abiduna li-Rabbina hamidun. Sadaq-Allahu wa'dahu, wa nasara 'abdahu, wa hazamal-ahzaba wahdahu [None has the right to be worshipped but Allah, Who has no partner, to Whom the sovereignty belongs, to Whom all praise is due, and Who is Able to do all things. We are those who return (in safety), feel penitence, worship Allah, prostrate before our Rubb and praise Him. Allah has fulfilled His Promise, helped His slave (i.e., Muhammad (ﷺ)) and He Alone vanquished the Clans]." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Returning from Hajj or Umrah and reaching high ground, the Prophet affirmed Allah's oneness and praise, declared himself returning, repenting, and worshipping, and acknowledged that Allah keeps His promise and helps His servant.

REFERENCE : RIYAD AS-SALIHIN 977 IN-BOOK REFERENCE : BOOK 7, HADITH 22

HADITH 23

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رجلاً قال: يا رسول الله ، إني أريد أن أسافر فأوصني، قال: "عليك بتقوى الله، والتكبير على كل شرف" فلما ولى الرجل قال: " اللهم اطو له البعد، وهون عليه السفر" ((رواه الترمذي وقال حديث حسن)).

A man said: "O Messenger of Allah (ﷺ), I intend to set out on a journey, so counsel me." He (ﷺ) said, "Fear Allah, and ascending towards the raised ground, you should recite: "Allahu Akbar (Allah is Greatest)." When the man turned away, he (ﷺ) said, "O Allah! Shorten the distance for him and make the journey easy for him." [At-Tirmidhi].

IN PLAIN WORDS

When a man asked for counsel before travelling, the Prophet told him to fear Allah and proclaim His greatness at each rise, then prayed that Allah shorten the distance and ease the journey for him.

REFERENCE : RIYAD AS-SALIHIN 978 IN-BOOK REFERENCE : BOOK 7, HADITH 23

HADITH 24

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري رضي الله عنه قال: كنا مع النبي صلى الله عليه وسلم في سفر، فكنا إذا أشرفنا على واد هللنا وكبرنا وارتفعت أصواتنا، فقال النبي صلى الله عليه وسلم: "يا أيها الناس أربعوا على أنفسكم فإنكم لا تدعون أصم ولا غائباً. إنه معكم ، إنه سميع قريب" ((متفق عليه)) أربعوا" بفتح الباء الموحدة أي : أرفقوا بأنفسكم.

We accompanied the Prophet (ﷺ) in a journey, and when we climbed up a height, we proclaimed aloud: "La ilaha illallah (There is no true god except Allah)" and "Allahu Akbar (Allah is Greatest)." The Prophet (ﷺ) admonished us saying, "O people, take it easy. He Whom you are calling is not deaf or absent. He is with you (i.e., by His Knowledge), He is Hearing and He is Near." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When the Companions raised their voices loudly in remembrance on a height, the Prophet gently corrected them, reminding them that the One they call is not deaf or far but near, hearing, and with them.

REFERENCE : RIYAD AS-SALIHIN 979 IN-BOOK REFERENCE : BOOK 7, HADITH 24

CHAPTER 172

Desirability of Supplications during the Journey

باب استجاب الدعاء في السفر

Travel strips away the comforts of home and leaves a person exposed, tired, and dependent on Allah in a way settled life rarely demands. This short chapter teaches that the journey is not only a hardship to endure but a moment when the heart is unusually open and the tongue unusually sincere, and so it is a prime time for du'a.

Notice the company the traveller keeps in this hadith. His supplication is placed beside that of the wronged and that of a parent praying for a child, three states marked by raw, undisguised need. The lesson to carry is simple: when you set out on a road, do not waste the spiritual opening it brings, but turn to Allah while your heart is soft.

HADITH 25

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
" ثلاث دعوات مستجابات لا شك فيهن: دعوة المظلوم، ودعوة المسافر، ودعوة الوالد على ولده" ((رواه أبو داود، والترمذي وقال: حديث حسن)) وليس في رواية أبي داود: "على ولده"

The Messenger of Allah (ﷺ) said, "Three supplications are answered without doubt. The supplication of the oppressed, the supplication of the traveller, and the supplication of the parent for his son." [At- Tirmidhi and Abu Dawud].

The Prophet named three prayers that are surely answered: that of the oppressed, of the traveller, and of a parent for their child, so a traveller should make good use of this time of accepted supplication.

REFERENCE : RIYAD AS-SALIHIN 980 IN-BOOK REFERENCE : BOOK 7, HADITH

CHAPTER 173

Supplication if one Fears (Harm)

باب ما يدعو إذا خاف ناساً أو غيرهم

This short chapter teaches what to say when a believer fears harm from people or other dangers. Rather than meeting threat with anxiety or schemes alone, the Prophet turned to Allah for protection.

The single narration gives his supplication when he feared mischief from others, placing the matter in Allah's hands and seeking refuge in Him against their evil. The lesson is that true safety is sought from Allah, the One able to ward off every harm.

HADITH 26

Abu Musa Al-Ashari (May Allah be pleased with him) reported:

عن أبي موسى الأشعري رضي الله عنه أن رسول الله كان إذا خاف
قوماً قال: " اللهم إنا نجعلك في نحورهم ، ونعوذ بك من شرورهم "
(رواه أبو داود، والنسائي بإسناد صحيح).

When the Messenger of Allah (ﷺ), feared mischief from a people, he would supplicate: "Allahumma inna naj'aluka fi nuhurihim, wa na'udhu bika min shururihim (O Allah! We ask You to face them, and seek Your Protection against their evil." [Abu Dawud and An-Nasa'i].

IN PLAIN WORDS

When the Prophet feared harm from a group of people, he turned to Allah, asking Him to face them on his behalf and seeking His protection from their evil.

Supplication on Alighting at a Halt

باب ما يقول إذا نزل منزلاً

When a traveller stops to rest in an unfamiliar place, he settles among unseen creatures and unknown dangers he cannot guard against by his own effort. This chapter gathers supplications for that moment, teaching that the believer secures a resting place not by his vigilance alone but by taking refuge in Allah's protection.

A key phrase runs through these hadith, kalimat-illahit-tammat, the Perfect Words of Allah, sought as a shelter from the evil of all that He has created. Notice how the supplications name specific harms, beasts, serpents, and hidden evils, yet always return refuge to Allah Himself, so the heart rests on Him rather than on its own caution.

HADITH 27

Khaulah bint Hakim (May Allah be pleased with her) reported:

-عن خولة بنت حكيم رضي الله عنها قالت: سمعت رسول الله صلى الله عليه وسلم يقول: "من نزل منزلاً ثم قال: أعوذ بكلمات الله التامات من شر ما خلق: لم يضره شيء حتى يرتحل من منزله ذلك" ((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) saying, "Whosoever alights somewhere and says: 'A'udhu bikalimat-illahit-tammati min sharri ma khalaqa (I seek refuge with the Perfect Words of Allah from the evil of what He has created),' nothing will harm him until he leaves that place." [Muslim].

Whoever stops at a place and seeks refuge in the Perfect Words of Allah from the evil of all He has created will be kept safe there until they move on.

REFERENCE : RIYAD AS-SALIHIN 982 IN-BOOK REFERENCE : BOOK 7, HADITH 27

HADITH 28

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: كان رسول الله صلى الله عليه وسلم إذا سافر فأقبل الليل قال: " يا أرض ، ربي وربك الله، أعوذ بالله من شرك وشر ما فيك ، وشر ما خلق فيك، وشر ما يدب عليك أعوذ بالله من شر أسد وأسود، ومن الحية والعقرب، ومن ساكن البلد، ومن والد وما ولد " ((رواه أبو داود)) والأسود : الشخص، قال الخطابي: وساكن البلد : هم الجن الذين هم سكان الأرض . قال: والبلد من الأرض: ما كان مأوى الحيوان، وإن لم يكن فيه بناء ومنازل . قال: ويحتمل أن المراد بالوالد : إبليس وما ولد : الشياطين

Whenever the Messenger of Allah (ﷺ) set out on a journey, he would say by nightfall: "Ya ardu, Rabbi wa Rabbuk-illahu, a'udhu billahi min sharriki wa sharri ma fiki, wa sharri ma khuliqa fiki, wa sharri ma yadibbu 'alaiki; a'udhu billahi min sharri asadin wa aswadin, wa minal-hayyati wal-'aqrabi, wa min sakinil-baladi, wa min walidin wa ma walad [O land, my Rubb and your Rubb is Allah, I seek refuge in Him from your evils, the evils of what you contain, the evils of what has been created in you, and the evils of what walks upon you. I seek refuge in Allah from lions, black serpents, scorpions and from the inhabitants of the place, and from the

parent (i.e., Satan) and his offspring who inhabit a settlement (i.e., helpers from amongst the devils)]." [Abu Dawud].

IN PLAIN WORDS

By nightfall on a journey the Prophet would address the land and seek refuge in Allah, its Lord and his Lord, from its harms and from dangerous creatures and hidden evils, resting his safety on Allah alone.

REFERENCE : RIYAD AS-SALIHIN 983 IN-BOOK REFERENCE : BOOK 7, HADITH

CHAPTER 175

Desirability of returning Home soon after the Accomplishment of a Task

باب استحباب تعجيل المسافر الرجوع إلى أهله إذا قضى حاجته

Islam does not romanticise hardship for its own sake, and this chapter makes that plain by describing travel honestly as a form of torment that wears down body and spirit. The central idea is balance, once the purpose of a journey is met, the believer should not linger needlessly but return to the ease and rights of home.

Notice the gentle realism here. The Prophet (peace be upon him) acknowledges that the road disrupts a person's food, drink, and sleep, the basic comforts that sustain worship and good character. The lesson to carry is to treat travel as a means to a need rather than an end in itself, and to value the settled life that lets one rest and tend to family.

HADITH 29

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"السفر قطعة من العذاب، يمنع أحداكم طعامه، وشرابه ونومه، فإذا
قضى أحداكم نهمته من سفره، فليعجل إلى أهله" ((متفق عليه)).
نهمته : مقصوده

The Messenger of Allah (ﷺ) said, "Travelling is a torment because it deprives a traveller of his food, drink and sleep. So when one of you has accomplished his purpose of journey, let him return home quickly." [Al-Bukhari and Muslim].

The Prophet described travel honestly as a kind of torment that disrupts a person's food, drink, and sleep, advising that once the purpose of a trip is done one should hurry home.

REFERENCE : RIYAD AS-SALIHIN 984 IN-BOOK REFERENCE : BOOK 7, HADITH

Desirability of returning Home by Day

باب استحباب القدوم على أهله نهراً وكراهته في الليل لغير حاجة

This short chapter is about the manners of arriving home after being away. The Prophet (peace be upon him) discouraged a traveller from slipping back to his family unannounced at night, and the wisdom is gentle and practical: a sudden night arrival can startle the household, and it leaves no room for them to prepare to receive the one they have missed.

Notice that this is care wrapped in adab. Returning by day, or sending word ahead, protects the dignity and comfort of those at home. The central idea is thoughtfulness: even our homecoming is an act of consideration for others, not only relief for ourselves.

HADITH 30

Jabir (May Allah be pleased with him) reported:

عن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا أطال أحدكم الغيبة فلا يطرقن أهله ليلاً" وفي رواية أن رسول الله صلى الله عليه وسلم نهى أن يطرق الرجل أهله ليلاً. ((متفق عليه))

The Messenger of Allah (ﷺ) said, "When one of you stays away (from his family) for a long period of time, let him not surprise his family by night." In another narration, Jabir (May Allah be pleased with him) said: The Messenger of Allah (ﷺ) prohibited us from coming back to our family at night. [Al-Bukhari and Muslim].

IN PLAIN WORDS

After a long absence the Prophet discouraged a traveller from surprising his family by arriving unannounced at night.

HADITH 31

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم لا
يطرق أهله ليلاً، وكان يأتيهم غدوة أو عشية. ((متفق عليه)) الطروق
:المجيء في الليل.

The Messenger of Allah (ﷺ) would not come (back) to his family by night. He used to come in the morning or in the evening (before dark). [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet himself would not return to his family at night, coming instead in the morning or before dark, out of consideration for the household.

CHAPTER 177

Supplication at the time of returning Home and on seeing one's Hometown

باب ما يقول إذا رجع وإذا رأى بلدته

Here we learn what to say as the journey ends and home comes into view. The Prophet (peace be upon him) repeated a beautiful formula that frames the safe return as more than good fortune: it is a turning back to Allah in repentance, worship, and praise.

The Arabic words carry the heart of it. Ayibuna means we are returning, ta'ibuna we are repenting, 'abiduna we are worshipping, and li-Rabbina hamidun we are praising our Lord. Notice how a simple homecoming becomes a moment of gratitude and renewed devotion rather than mere arrival.

HADITH 32

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: أقبلنا مع النبي صلى الله عليه وسلم ،
حتى إذ كنا بظهر المدينة، قال: "آيُونَ، تَائِبُونَ ، عَابِدُونَ ، لربنا
حامدون" فلم يزل يقول ذلك حتى قدمنا المدينة، ((رواه مسلم)).

We returned with the Prophet (ﷺ) from a journey; and when we entered the suburbs of Al- Madinah, he (ﷺ) said: "Ayibuna, ta'ibuna, 'abiduna, li-Rabbina hamidun (We are returning in safety, turning to our Rubb, worshipping Him and praising Him)." He (ﷺ) continued repeating these words till we entered Al-Madinah. [Muslim].

IN PLAIN WORDS

As Medina came into view on the way home, the Prophet repeated that they were returning safely, repenting, worshipping, and praising

their Lord, turning the homecoming into a moment of gratitude.

REFERENCE : RIYAD AS-SALIHIN 987 IN-BOOK REFERENCE : BOOK 7, HADITH
32

CHAPTER 178

Desirability of Entering the Mosque near one's Home upon returning from a Journey for offering two Rak'ah Prayer

باب استحباب ابتداء القادم بالمسجد الذي في جواره وصلاته فيه ركعتين

This short chapter is about a small but meaningful habit on returning from a journey: beginning with the mosque before going home. It frames homecoming as a moment to first reconnect with Allah.

The single narration shows the Prophet, upon returning, going straight to the mosque to pray two short units of prayer. The quiet lesson is to start the return to settled life with worship and gratitude to Allah.

HADITH 33

Ka'b bin Malik (May Allah be pleased with him) reported:

عن كعب بن مالك رضي الله عنه أن رسول الله صلى الله عليه وسلم كان إذا قدم من سفر بدأ بالمسجد فركع فيه ركعتين . ((متفق عليه))

.

Whenever the Messenger of Allah (ﷺ) returned from a journey, he would proceed straight to the mosque and perform two Rak'ah of (optional) prayer. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Whenever the Prophet came back from a journey, he would go first to the mosque and pray two units of prayer before anything else, beginning his return with worship.

Prohibiting Woman from Traveling Alone

باب تحريم سفر المرأة وحدها

This chapter gathers the Prophet's guidance that a woman should not undertake travel alone, but in the company of a Mahram, a close relative she could never marry, such as a husband, father, or brother. The concern is protection and safety on the road.

The detail in these reports is striking and tender. When one man's duty to an expedition clashed with his wife setting out for Hajj alone, the Prophet (peace be upon him) told him to go with her instead. The broad lesson here is the value Islam places on guarding and accompanying its women; the finer rulings around what counts as a Mahram and the conditions of travel are matters for qualified scholars to detail.

HADITH 34

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
 "لا يحل لامرأة تؤمن بالله واليوم الآخر تسافر مسيرة يوم وليلة إلا مع
 ذي محرم عليها" ((متفق عليه)) .

The Messenger of Allah (ﷺ) said, "It is not permissible for a woman who believes in Allah and the Last Day to make a journey of one day and night unless she is accompanied by a Mahram (husband or any other relative to whom she is prohibited to marry)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet taught that a believing woman should not make a journey of a day and night unless accompanied by a mahram, a close

relative she could never marry, such as a husband or other such relation.

REFERENCE : RIYAD AS-SALIHIN 989 IN-BOOK REFERENCE : BOOK 7, HADITH 34

HADITH 35

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما أنه سمع النبي صلى الله عليه وسلم يقول: "لا يخلون رجل بامرأة إلا ومعها ذو محرم، ولا تسافر المرأة إلا مع ذي محرم" فقال له رجل: يا رسول الله إن امرأتي خرجت حاجة، وإني اكتتبت في غزوة كذا وكذا؟ قال: "انطلق فنج مع امرأتك" ((متفق عليه)).

The Prophet (ﷺ) said, "No man must not be alone with a woman except in the presence of her (Mahram). No woman should travel except in company of a (Mahram)." A man said: "O Messenger of Allah! I have been enrolled for such and such expedition, and my wife left for Hajj." He (ﷺ) said to him, "Go and perform Hajj with your wife." [Al- Bukhari and Muslim].

IN PLAIN WORDS

The Prophet said a woman should not travel except with a mahram, and when a man mentioned he was enrolled for an expedition while his wife had set out for Hajj, he told him to go and perform Hajj with her instead.

BOOK 8

The Book of Virtues

كتاب الفضائل

This is a large section on acts of worship and their merit, beginning with reciting the Qur'an and caring for it. Its chapters move through ablution, the call to prayer, and the prayer itself:

praying in congregation, the value of voluntary prayers, standing at night, and the special nights and times of devotion.

It then covers fasting in Ramadan and beyond, along with charity and zakat. Together these chapters show the believer the many doors of nearness to Allah and encourage walking through them with eagerness.

CHAPTER 180

The Excellence of Reciting the Qur'an

باب فضل قراءة القرآن

This chapter gathers the Prophet's words on the place of the Qur'an in a believer's life: reading it, learning it, teaching it, and carrying it in the heart. The reports describe the Qur'an as a friend that speaks up for the one who lived by it, and as a light that lifts people who hold to it.

Across these hadith you will see that the reward is open to everyone, the fluent reciter and the one who struggles over the words alike. The thread is simple: stay close to the Book, give it your nights and days, and let it shape who you are.

HADITH 1

Abu Umamah (May Allah be pleased with him) reported:

عن أبي أمامة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: " اقرءوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه " ((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) saying, "Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection." [Muslim].

IN PLAIN WORDS

Keep company with the Qur'an in this life, because on the Day of Resurrection it will speak up on behalf of those who read and lived by it.

REFERENCE : RIYAD AS-SALIHIN 991 IN-BOOK REFERENCE : BOOK 8, HADITH

HADITH 2

An-Nawwas bin Sam'an (May Allah be pleased with him) reported:

وعن النواس بن سمعان رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "يؤتى يوم القيامة بالقرآن وأهله الذين كانوا يعملون به في الدنيا تقدمه سورة البقرة وآل عمران تحاجان عن صاحبهما" ((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) saying, "The Qur'an and its people who applied it, will be brought on the Day of Resurrection preceded with Surat Al-Baqarah and Surat Al-'Imran arguing on behalf of those who applied them." [Muslim].

IN PLAIN WORDS

The Qur'an, and especially these two surahs, will come forward for the people who actually put their reading into practice, pleading their case before Allah.

REFERENCE : RIYAD AS-SALIHIN 992 IN-BOOK REFERENCE : BOOK 8, HADITH 2

HADITH 3

'Uthman bin 'Affan (May Allah be pleased with him) reported:

- وعن عثمان بن عفان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "خيركم من تعلم القرآن وعلمه" ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "The best amongst you is the one who learns the Qur'an and teaches it." [Al-Bukhari].

IN PLAIN WORDS

The most excellent path is not only to learn the Qur'an for yourself but to pass it on, so others can carry it too.

HADITH 4

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم :
 "الذي يقرأ القرآن وهو ماهر به مع السفرة الكرام البررة، والذي يقرأ
 القرآن ويتتعتع فيه وهو عليه شاق له أجران" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "The one who is proficient in the recitation of the Qur'an will be with the honourable and obedient scribes (angels) and he who recites the Qur'an and finds it difficult to recite, doing his best to recite it in the best way possible, will have two rewards." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The skilled reciter is in honoured company, and the one who reads haltingly yet keeps trying his best earns a double reward, so the struggle itself is valued.

REFERENCE : RIYAD AS-SALIHIN 994 IN-BOOK REFERENCE : BOOK 8, HADITH

HADITH 5

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري رضي الله عنه: قال رسول الله صلى الله عليه وسلم :
 "مثل المؤمن الذي يقرأ القرآن مثل الأترجة: ريحها طيب،
 وطعمها طيب، ومثل المؤمن الذي لا يقرأ القرآن كمثل التمرة: لا ريح
 لها وطعمها حلو، ومثل المنافق الذي يقرأ القرآن كمثل الريحانة: ريحها

طيب وطعمها مر، ومثل المنافق الذي لا يقرأ القرآن كمثل الخنظلة:
ليس له ريح وطعمها مر" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "The believer who recites the Qur'an is like a citron whose fragrance is sweet and whose taste is delicious. A believer who does not recite the Qur'an is like a date-fruit which has no fragrance but has a sweet taste. The hypocrite who recites the Qur'an is like basil whose fragrance is so sweet, but its taste is bitter. The hypocrite who does not recite the Qur'an is like a colocynth which has no fragrance and its taste is bitter." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A simple picture of four kinds of people, showing that reciting the Qur'an adds a sweet fragrance to a life, while sincerity is what makes the inner taste good rather than bitter.

REFERENCE : RIYAD AS-SALIHIN 995 IN-BOOK REFERENCE : BOOK 8, HADITH 5

HADITH 6

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

وعن عمر بن الخطاب رضي الله عنه: أن النبي صلى الله عليه وسلم قال
: "إن الله يرفع بهذا الكتاب أقواماً ويضع به آخرين" ((رواه مسلم)).

The Prophet (ﷺ) said, "Verily, Allah elevates some people with this Qur'an and abases others." [Muslim].

IN PLAIN WORDS

The Qur'an lifts up those who take it to heart and live by it, while it can lower those who turn away from it or misuse it.

HADITH 7

Ibn 'Umar (May Allah be pleased with them) reported:

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" ((متفق
عليه)). (1) .

The Prophet (ﷺ) said: "Envy is justified in regard to two types of persons only: a man whom Allah has given knowledge of the Qur'an, and so he recites it during the night and during the day; and a man whom Allah has given wealth and so he spends from it during the night and during the day." [Al-Bukhari and Muslim].

IN PLAIN WORDS

There are two things worth wishing you had: a person given the Qur'an who recites it day and night, and a person given wealth who keeps giving from it. The envy here is wanting that same good, not resenting them.

REFERENCE : RIYAD AS-SALIHIN 997 IN-BOOK REFERENCE : BOOK 8, HADITH
7

HADITH 8

Al-Bara' bin 'Azib (May Allah be pleased with them) reported:

وعن البراء بن عازب رضي الله عنهما قال: كان رجل يقرأ سورة
الكهف، وعنده فرس مربوط بشطين فتغشته سحابة فجعلت تدنو،

وجعل فرسه ينفر منها. فلما أصبح أتى النبي صلى الله عليه وسلم ، فذكر له ذلك فقال : " تلك السكينة تنزلت للقرآن " ((متفق عليه)) .

A man was reciting Surat Al-Kahf, and a horse was tied with two ropes beside him. As he was reciting, a cloud overshadowed him, and as it began to come nearer and nearer, the horse began to trample violently. The man came to the Messenger of Allah (ﷺ) in the morning and mentioned the incident to him. He (ﷺ) said, "That was tranquillity which descended as a result of the recitation of the Qur'an." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The calm that settled over the man as he recited was a peace sent down because of the Qur'an, showing the tranquillity that can come with sincere recitation.

REFERENCE : RIYAD AS-SALIHIN 998 IN-BOOK REFERENCE : BOOK 8, HADITH 8

HADITH 9

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : "من قرأ حرفاً من كتاب الله فله حسنة، والحسنة بعشر أمثالها لا أقول: ألم حرف، ولكن ألف حرف، ولام حرف، وميم حرف" ((راوه الترمذي وقال: حديث حسن صحيح)).

The Messenger of Allah (ﷺ) said, "Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter." [At-Tirmidhi].

IN PLAIN WORDS

Every single letter you recite from Allah's Book counts as a good deed, and each good deed is multiplied at least ten times over, so even small amounts of reading add up greatly.

REFERENCE : RIYAD AS-SALIHIN 999 IN-BOOK REFERENCE : BOOK 8, HADITH 9

HADITH 10

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما قال : قال رسول الله صلى الله عليه وسلم : "إن الذي ليس في جوفه شيء من القرآن كالبيت الخرب".
(رواه الترمذي وقال: حديث حسن صحيح).

The Messenger of Allah (ﷺ) said, "He who does not memorize any part from the Qur'an he is like the ruined house." [At-Tirmidhi].

IN PLAIN WORDS

A heart with no portion of the Qur'an in it is compared to an empty, ruined house, encouraging us to keep at least some of it living within us.

REFERENCE : RIYAD AS-SALIHIN 1000 IN-BOOK REFERENCE : BOOK 8, HADITH 10

HADITH 11

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتنق ورتل كما كنت

ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها" . ((رواه أبو داود

والترمذي وقال: حديث حسن صحيح)).

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'" [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

The one devoted to the Qur'an will be invited to keep reciting and rising in rank, reaching as high as the amount he carried, so what you learn now shapes your standing later.

REFERENCE : RIYAD AS-SALIHIN 1001 IN-BOOK REFERENCE : BOOK 8,
HADITH 11

CHAPTER 181

Warning against forgetting the Qur'an

باب الأمر بتعهد القرآن والتحذير من تعريضه للنسيان:

Having praised reciting the Qur'an, this short chapter adds a caution: what we learn can slip away if we neglect it. Both hadith use the image of a tethered camel that bolts the moment it is left untended.

The lesson is gentle but clear. Memory of the Qur'an is a trust that needs regular attention, so returning to it often keeps it with us, while leaving it untouched lets it quietly fade.

HADITH 12

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

عن أبي موسى رضي الله عنه عن النبي صلى الله عليه وسلم قال
"تعاهدوا هذا القرآن فوالذي نفس محمد بيده هو أشد تفلتاً من الإبل في
عقلها". ((متفق عليه)).

The Prophet (ﷺ) said, "Read the Qur'an regularly. By the One in Whose Hand Muhammad's soul is, it escapes from memory faster than a camel does from its tying ropes." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Revisit the Qur'an steadily, because what you have memorised slips from the mind quickly, faster than a camel breaks loose and runs off if you leave it alone.

REFERENCE : RIYAD AS-SALIHIN 1002 IN-BOOK REFERENCE : BOOK 8,
HADITH 12

HADITH 13

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال:
"إنما مثل صاحب القرآن كمثل الإبل المعقلة، إن عاهد عليها أمسكها،
وإن أطلقها، ذهبت" متفق عليه.

The Messenger of Allah (ﷺ) said: "The parable of one who knows the Qur'an by heart is as the parable of an owner of hobbled camel. If he remains vigilant, he will retain it; and if he neglects it, it will go away." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Knowing the Qur'an by heart is like keeping a tied-up camel: stay attentive and you hold on to it, grow careless and it wanders away.

REFERENCE : RIYAD AS-SALIHIN 1003 IN-BOOK REFERENCE : BOOK 8,
HADITH 13

CHAPTER 182

The Merit of Recitation of the Noble Qur'an in a Pleasant Voice

باب استحباب تحسين الصوت بالقرآن وطلب القراءة من حسن الصوت والاستماع لها:

This chapter is about the sound of the Qur'an, the care of reciting it in a beautiful, heartfelt voice and the joy of listening to it well recited. The reports show the Prophet praising a fine voice and being moved himself by the words.

Notice how recitation is meant to reach the heart, both the reciter's and the listener's. A pleasant, sincere voice draws people closer to the meaning, and even the Prophet's own eyes filled with tears when the verses were read to him.

HADITH 14

Abu Hurairah (may Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "ما أذن الله لشيء ما أذن لني حسن الصوت يتغنّى بالقرآن يجهر به" ((متفق عليه))

I heard the Messenger of Allah (ﷺ) saying, "Allah does not listen so attentively to anything as He listens to the recitation of the Qur'an by a Prophet who recites well with a melodious and audible voice." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Allah gives special attention to a Prophet reciting the Qur'an beautifully and clearly, showing how beloved sincere, fine recitation is.

HADITH 15

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال له : " لقد أتيت مزمارا من مزامير آل داود " ((متفق عليه)) . وفي روايه لمسلم : أن رسول الله صلى الله عليه وسلم قال له : " لو رأيته وأنا أستمع لقراءتك البارحة".

The Messenger of Allah (ﷺ) said to him, "You have been given a Mizmar (sweet melodious voice) out of the Mazamir of Prophet Dawud (David)." [Al-Bukhari and Muslim]. And in a version narrated by Muslim "If you would have seen me, as I was listening to your recitation last night."

IN PLAIN WORDS

The Prophet praised the man's gift of a sweet, melodious voice and told him how much he enjoyed listening to his recitation, encouraging us to recite well.

REFERENCE : RIYAD AS-SALIHIN 1005 IN-BOOK REFERENCE : BOOK 8,
HADITH 15

HADITH 16

Al-Bara' bin 'Azib (May Allah be pleased with them) reported:

وعن البراء بن عازب رضي الله عنهما قال : سمعت النبي صلى الله عليه وسلم قرأ في العشاء بالتين والزيتون، فما سمعت أحداً أحسن صوتاً منه . ((متفق عليه)) .

I heard the Prophet (ﷺ) reciting Surat Wat-Teen Waz-Zaitun (Chapter 95) during the 'Isha' prayer. I have never heard anyone reciting it in a more beautiful voice than his. [Al-Bukhari and Muslim].

IN PLAIN WORDS

A simple memory of how beautifully the Prophet recited in prayer, more lovely than anyone the narrator had ever heard.

REFERENCE : RIYAD AS-SALIHIN 1006 IN-BOOK REFERENCE : BOOK 8,
HADITH 16

HADITH 17

Abu Lubabah Bashir bin 'Abdul-Mundhir (May Allah be pleased with him) reported:

وعن أبي لبابة بشير بن عبد المنذر رضي الله عنه قال، أن النبي صلى
الله عليه وسلم قال: من لم يتغنَّ بالقرآن فليس منا". ((رواه أبو داود
بإسناد جيد)) .

The Prophet (ﷺ) said, "He who does not recite the Qur'an in a pleasant tone is not of us." [Abu Dawud].

IN PLAIN WORDS

This urges reciting the Qur'an in a pleasant, careful tone rather than carelessly, treating the words with the beauty they deserve.

REFERENCE : RIYAD AS-SALIHIN 1007 IN-BOOK REFERENCE : BOOK 8,
HADITH 17

HADITH 18

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: قال لي النبي صلى الله عليه وسلم
:"اقرأ علي القرآن"، فقلت: يا رسول الله، أقرأ عليك وعليك أنزل؟!

قال: "إني أحب أن أسمع من غيري" فقرأت عليه سورة النساء حتى
جئت إلى هذه الآية: {فكيف إذا جئنا من كل أمة بشهيد وجئنا بك
على هؤلاء شهيدا} قال: "حسبك الآن" فالتفت إليه، فإذا عيناه تذرفان
.(متفق عليه)).

The Prophet (ﷺ) said to me, "Recite the Qur'an to me." I said: "O Messenger of Allah! Shall I recite it to you when it was revealed to you?" He (ﷺ) said, "I like to hear it from others." Then I began to recite Surat An-Nisa'. When I reached the Ayah: 'How will it be when We shall bring a witness from every people and bring you as a witness against them?' (Having heard it) he said, "Enough! Enough!" When I looked at him, I found his eyes were overflowing with tears. [Al- Bukhari and Muslim].

IN PLAIN WORDS

The Prophet loved to hear the Qur'an from others, and when the verse about being a witness over people was reached, he was so moved that he wept and asked his companion to stop.

REFERENCE : RIYAD AS-SALIHIN 1008 IN-BOOK REFERENCE : BOOK 8,
HADITH 18

CHAPTER 183

Inducement towards the Recitation of some Special verses and Surah of the Noble Qur'an

باب في الحث على سور وآيات مخصوصة :

This is a guided tour of the Qur'an's most weighted passages, the surahs and verses the Prophet singled out for particular merit and protection. You will meet Al-Fatihah as the greatest surah and the seven oft-repeated verses, Al-Ikhlās as equal to a third of the Qur'an, the two surahs of refuge (Al-Falaq and An-Nas), Al-Mulk, Al-Kahf, and above all Ayat al-Kursi, named here the greatest verse in the Book.

A clear thread runs through the chapter: certain recitations are a shield. The closing verses of Al-Baqarah suffice the one who reads them at night, Ayat al-Kursi guards the sleeper from Satan, Surah Al-Baqarah drives Satan from the home, and the opening or closing verses of Al-Kahf protect against the trial of the Dajjal. The famous story of Abu Hurayrah and the thief teaches that truth can reach us even through an unreliable source, yet it is the Prophet who confirms which words truly protect.

HADITH 19

Abu Sa'id Ar-Rafi' bin Al-Mu'alla (May Allah be pleased with him) reported:

عن أبي سعيد رافع بن المعلى رضي الله عنه قال : قال لي رسول الله صلى الله عليه وسلم : "ألا أعلمك أعظم سورة في القرآن قبل أن تخرج من المسجد؟ فأخذ بيدي ، فلما أردنا أن نخرج قلت : يا رسول الله إنك قلت لأعلمك أعظم سورة في القرآن ؟ قال: "الحمد لله رب العالمين هي السبع المثاني، والقرآن العظيم الذي أوتيته " . ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "Shall I teach you the greatest Surah in the Qur'an before you leave the mosque?" Then he (ﷺ), took me by the hand, and when we were about to step out, I reminded him of his promise to teach me the greatest Surah in the Qur'an. He (ﷺ) said, "It is 'Alhamdu lillahi Rabbil 'Alamin (i.e., Surat Al-Fatihah) which is As-Sab' Al-Mathani (i.e., the seven oft-repeated Ayat) and the Great Qur'an which is given to me." [Al-Bukhari].

IN PLAIN WORDS

The Prophet pointed to Surat Al-Fatihah as the greatest surah in the Qur'an, also called the seven oft-repeated verses, highlighting its special weight.

REFERENCE : RIYAD AS-SALIHIN 1009 IN-BOOK REFERENCE : BOOK 8, HADITH 19

HADITH 20

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported about Surat Al-Ikhlās (Chapter 112):

وعن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال في: {قل هو الله أحد} : "والذي نفسي بيده، إنها لتعدل ثلث القرآن". وفي رواية: أن رسول الله صلى الله عليه وسلم قال لأصحابه: "أيعجز أحدكم أن يقرأ بثلاث القرآن في ليلة" فشق ذلك عليهم، وقالوا: أينا يطيق ذلك يا رسول الله: فقال : " {قل هو الله أحد} ثلث القرآن". ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "By Him in Whose Hand my soul is, it is equivalent to one-third of the Qur'an." According to another version, he (ﷺ) said to his Companions, "Is anyone of you incapable of reciting one-third of the Qur'an in one night?" They

considered it burdensome and said: "O Messenger of Allah, which of us can afford to do that?" He (ﷺ) said, "Surat Al-Ikhlās [Say: He is Allah (the) One] is equivalent to one-third of the Qur'an." [Al-Bukhari].

IN PLAIN WORDS

Reciting this short surah carries the reward of a third of the Qur'an, so even busy people can gain much through it in a little time.

REFERENCE : RIYAD AS-SALIHIN 1010 IN-BOOK REFERENCE : BOOK 8, HADITH 20

HADITH 21

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعنه أن رجل سمع رجلاً يقرأ: {قل هو الله أحد} يرددها فلما أصبح جاء إلى رسول الله صلى الله عليه وسلم، فذكر ذلك له وكان الرجل يتقها فقال رسول الله صلى الله عليه وسلم: "والذي نفسي بيده، إنها لتعدل ثلث القرآن". ((رواه البخاري)).

A man heard another reciting Surat Al-Ikhlās repeatedly. The next morning he came to the Messenger of Allah (ﷺ) and informed him about it as if he considered it to be of little reward. On that the Messenger of Allah (ﷺ) said, "By Him in Whose Hand my soul is, this Surah is equal to one-third of the Qur'an." [Al-Bukhari].

IN PLAIN WORDS

What seemed like a small act, repeating this short surah, is in fact great, equal in reward to a third of the Qur'an.

REFERENCE : RIYAD AS-SALIHIN 1011 IN-BOOK REFERENCE : BOOK 8, HADITH 21

HADITH 22

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال
في: { قل هو الله أحد } "إنها تعدل ثلث القرآن". ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Surat Ikhlas is equivalent to one-third of the Qur'an." [Muslim].

IN PLAIN WORDS

A brief reminder that this short surah is equal in reward to a third of the Qur'an.

REFERENCE : RIYAD AS-SALIHIN 1012 IN-BOOK REFERENCE : BOOK 8,
HADITH 22

HADITH 23

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه أن رجلاً قال: يا رسول الله إني أحب هذه
السورة "قل هو الله أحد": "إن حبها أدخلك الجنة" ((رواه الترمذي
وقال: حديث حسن - رواه البخاري في صحيحه تعليقاً)).

A man said: "O Messenger of Allah! I love Surat-Al-Ikhlas [Say: He is Allah, (the) One]." He (ﷺ) said, "Your love for it will admit you to Jannah." [At-Tirmidhi].

IN PLAIN WORDS

A man's heartfelt love for this surah was met with the promise that this very love would lead him into Paradise.

REFERENCE : RIYAD AS-SALIHIN 1013 IN-BOOK REFERENCE : BOOK 8,
HADITH 23

HADITH 24

'Uqbah bin 'Amir (May Allah be pleased with him) reported:

وعن عقبة بن عامر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال : " ألم ترَ آيات أنزلت هذه الليلة لم يرَ مثلهن قط ؟ قل أعوذ برب الفلق، وقل أعوذ برب الناس " . ((رواه مسلم)).

The Messenger of Allah (ﷺ) said: "Do you not know that last night certain Ayat were revealed the like of which there is no precedence. They are: 'Say: I seek refuge with (Allah) the Rubb of the daybreak' (Surah 113), and 'Say: I seek refuge with (Allah) the Rubb of mankind' (Surah 114)." [Muslim].

IN PLAIN WORDS

These two surahs of seeking refuge are described as unmatched, given for the believer's protection.

REFERENCE : RIYAD AS-SALIHIN 1014 IN-BOOK REFERENCE : BOOK 8,
HADITH 24

HADITH 25

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه قال : كان رسول الله صلى الله عليه وسلم يتعوذ من الجان، وعين الإنسان، حتى نزلت المعوذتان، فلما نزلتا، أخذ بهما وترك ما سواهما . ((رواه الترمذي وقال : حديث حسن)).

The Messenger of Allah (ﷺ) used to seek protection against the evil of jinn and the evil eyes till Surat Al-Falaq and Surat An-Nas were revealed. After they were revealed, he took to them for seeking Allah's protection and left everything besides them. [At-Tirmidhi].

IN PLAIN WORDS

The Prophet relied on these two surahs for seeking Allah's protection once they were revealed, showing them as a trusted means of refuge.

REFERENCE : RIYAD AS-SALIHIN 1015 IN-BOOK REFERENCE : BOOK 8,
HADITH 25

HADITH 26

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من
القرآن سورة ثلاثون آية شفعت لرجل حتى غفرت له، وهي: تبارك
الذي بيده الملك". ((رواه أبو داود والترمذي وقال: "حديث حسن
، وفي رواية أبي داود: "تشفع")).

I heard the Messenger of Allah (ﷺ) saying, "There is a Surah in the Qur'an which contains thirty Ayat which kept interceding for a man until his sins are forgiven. This Surah is 'Blessed is He in Whose Hand is the dominion.' (Surat Al-Mulk 67)." [At-Tirmidhi and Abu Dawud].

IN PLAIN WORDS

This surah of thirty verses keeps pleading for the person who reads it until he is forgiven, showing the value of keeping it on your tongue.

REFERENCE : RIYAD AS-SALIHIN 1016 IN-BOOK REFERENCE : BOOK 8,
HADITH 26

HADITH 27

Abu Mas'ud Al-Badri (May Allah be pleased with him) reported:

وعن أبي مسعود البصري رضي الله عنه عن النبي صلى الله عليه وسلم
قال: "من قرأ بالآيتين من آخر سورة البقرة في ليلة كفتاه" ((متفق

I heard the Prophet (ﷺ) saying, "He who recites the two Ayat at the end of Surat Al-Baqarah at night, they will suffice him." [Al- Bukhari and Muslim].

IN PLAIN WORDS

Reciting these two closing verses of Al-Baqarah at night is enough for the one who reads them, a simple nightly practice with great benefit.

REFERENCE : RIYAD AS-SALIHIN 1017 IN-BOOK REFERENCE : BOOK 8, HADITH 27

HADITH 28

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال :
 " لا تجعلوا بيوتكم مقابر، إن الشيطان ينفر من البيت الذي تقرأ فيه
 سورة البقرة " ((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) saying: "Do not turn your houses into graveyards. Satan runs away from the house in which Surat Al-Baqarah is recited." [Muslim].

IN PLAIN WORDS

Don't let your homes go spiritually empty like graves; filling them with recitation of this surah keeps Satan away.

REFERENCE : RIYAD AS-SALIHIN 1018 IN-BOOK REFERENCE : BOOK 8, HADITH 28

HADITH 29

Ubayy bin Ka'b (May Allah be pleased with him) reported:

وعن أبي بن كعب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "يا أبا المنذر أتدري أي آية من كتاب الله معك أعظم؟ قلت: الله لا إله إلا هو الحي القيوم، ف ضرب في صدري وقال: "لبيك العلم أبا المنذر". ((رواه مسلم)).

The Messenger of Allah (ﷺ) said: "Abu Mundhir! Do you know which Ayah in Allah's Book is the greatest?" I replied: "It is 'Allah la ilaha illa Huwal-Haiyul-Qayum (Allah! none has the right to be worshipped but He, the Ever Living...)'." (256) Thereupon he (ﷺ) patted me in the chest and said, "Rejoice by this knowledge, O Abu Mundhir!" [Muslim].

IN PLAIN WORDS

The Prophet confirmed that Ayat al-Kursi is the greatest verse in Allah's Book and was glad his companion knew it, pointing us to its immense worth.

REFERENCE : RIYAD AS-SALIHIN 1019 IN-BOOK REFERENCE : BOOK 8, HADITH 29

HADITH 30

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: وكلفني رسول الله صلى الله عليه وسلم بحفظ زكاة رمضان، فأتاني آتٍ، فجعل يحثو من الطعام، فأخذته فقلت: لأرفعنك إلى رسول الله صلى الله عليه وسلم قال: إني محتاج، وعلي عيال، وبي حاجة شديدة، نخليت عنه، فأصبحت، فقال رسول الله صلى الله عليه وسلم: "يا أبا هريرة، ما فعل أسيرك البارحة؟" قلت: يا رسول الله شكا حاجة وعيالا، فرحمته، نخليت سبيله. فقال: "أما إنه

قد كذبتك وسيعود" فعرفت أنه سيعود لقول رسول الله صلى الله عليه وسلم فرصدته، فجاء يحثو من الطعام، فقلت: لأرفعنك إلى رسول الله صلى الله عليه وسلم، قال: دعني فأني محتاج، وعلي عيال لا أعود، فرحمته نخليت سبيله، فأصبحت فقال لي رسول الله صلى الله عليه وسلم: "يا أبا هريرة، ما فعل أسيرك البارحة؟" قلت: يا رسول الله شكاً حاجة وعيالا فرحمته، نخليت سبيله، فقال: "إنه قد كذبتك وسيعود" فرصدته الثالثة. فجاء يحثو من الطعام، فأخذته، فقلت: لأرفعنك إلى رسول الله صلى الله عليه وسلم، وهذا آخر ثلاث أنك تزعم أنك لا تعود، ثم تعود! فقال: دعني فأني أعلمك كلمات ينفعك الله بها، قلت: ما هن؟ قال: إذا أويت إلى فراشك فاقرأ آية الكرسي، فإنه لن يزال عليك من الله حافظ، ولا يقربك شيطان حتى تصبح، نخليت سبيله فأصبحت، فقال لي رسول الله صلى الله عليه وسلم: "ما فعل أسيرك البارحة؟" قلت: يا رسول الله زعم أنه يعلبني كلمات ينفعني الله بها، نخليت سبيله. قال: "ما هي؟" قلت: قال لي: إذا أويت إلى فراشك فاقرأ آية الكرسي من أولها حتى تختم الآية: {الله لا إله إلا هو الحي القيوم} وقال لي: لا يزال عليك من الله حافظ، ولن يقربك شيطان حتى تصبح، فقال النبي صلى الله عليه وسلم: "أما إنه قد صدقك وهو كذوب، تعلم من تخاطب منذ ثلاث يا أبا هريرة؟" قلت: لا، قال: "ذاك شيطان" ((رواه البخاري)).

The Messenger of Allah (ﷺ) put me in charge of charity of Ramadan (Sadaqat-ul- Fitr). Somebody came to me and began to take away some food-stuff. I caught him and said, "I must take you to the Messenger of Allah (ﷺ)." He said, "I am a needy man with a large family, and so I have a pressing need." I let him go. When I saw the Messenger of Allah (ﷺ) next morning, he asked me, "O Abu Hurairah! What did your captive do last night?" I said, "O Messenger of Allah! He complained of a pressing need and a big family. I felt pity for him so I let him go." He (ﷺ) said, "He told you a lie and he will return." I was sure, according to the saying of the Messenger of Allah (ﷺ) that he would return. I waited for him. He sneaked up again and began to steal food-stuff from the Sadaqah. I caught him and said; "I must take you to the Messenger of Allah (ﷺ)." He said, "Let go of me, I am a needy man. I have to bear the expenses of a big family. I will not come back." So I took pity on him and let him go. I went at dawn to the Messenger of Allah (ﷺ) who asked me, "O Abu Hurairah! What did your captive do last night?" I replied, "O Messenger of Allah! He complained of a pressing want and the burden of a big family. I took pity on him and so I let him go." He (ﷺ) said, "He told you a lie and he will return." (That man) came again to steal the food-stuff. I arrested him and said, "I must take you to the Messenger of Allah (ﷺ), and this is the last of three times. You promised that you would not come again but you did." He said, "Let go of me, I shall teach you some words with which Allah may benefit you." I asked, "What are those words?" He replied, "When you go to bed, recite Ayat-ul- Kursi (:255) for there will be a guardian appointed over you from Allah, and Satan will not be able to approach you till morning." So I let him go. Next morning the Messenger of Allah (ﷺ) asked me, "What did your prisoner do last night." I answered, "He promised to teach me some words which he claimed will benefit me before Allah. So I let him go." The Messenger of Allah (ﷺ) asked, "What are those words that he taught you?" I said, "He told me: 'When you go to bed, recite Ayat-ul-Kursi from the beginning to the end i.e., [Allah! none has the

right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi encompasses the heavens and the earth, and preserving them does not fatigue Him. And He is the Most High, the Most Great].':(255). He added: 'By reciting it, there will be a guardian appointed over you from Allah who will protect you during the night, and Satan will not be able to come near you until morning'." The Messenger of Allah (ﷺ) said, "Verily, he has told you the truth though he is a liar. O Abu Hurairah! Do you know with whom you were speaking for the last three nights?" I said, "No." He (ﷺ) said, "He was Shaitan (Satan)." [Al-Bukhari].

IN PLAIN WORDS

Even a thief speaking the truth about reciting Ayat al-Kursi at bedtime turned out to be right: it brings Allah's protection through the night. The story shows truth can reach us from an unlikely source, yet it is the Prophet who confirms it.

REFERENCE : RIYAD AS-SALIHIN 1020 IN-BOOK REFERENCE : BOOK 8, HADITH 30

HADITH 31

Abud-Darda' (May Allah be pleased with him) reported:

وعن أبي الدرداء رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"من حفظ عشر آيات من أول سورة الكهف، عصم من الدجال" وفي
رواية: "من آخر سورة الكهف" ((رواهما مسلم)).

The Messenger of Allah (ﷺ) said: "Whoever commits to memory the first ten Ayat of the Surat Al-Kahf, will be protected from (the trial of) Ad-Dajjal (Antichrist)." [Muslim]. In another narration, the Messenger of Allah (ﷺ) said: "(Whoever commits to memory) the last ten Ayat of Surat Al-Kahf, he will be protected from (the trial of) Ad-Dajjal (Antichrist)."

IN PLAIN WORDS

Committing the opening (or in another report the closing) ten verses of Surat Al-Kahf to memory is named as protection from the trial of the Dajjal.

REFERENCE : RIYAD AS-SALIHIN 1021 IN-BOOK REFERENCE : BOOK 8,
HADITH 31

HADITH 32

Ibn 'Abbas (May Allah be pleased with them) reported:

-وعن ابن عباس رضي الله عنهما قال: بينما جبريل عليه السلام قاعد عند النبي صلى الله عليه وسلم سمع نقيضاً من فوقه، فرفع رأسه فقال: "هذا باب من السماء فتح اليوم ولم يفتح قط إلا اليوم، فنزل منه ملك فقال: هذا ملك نزل إلى الأرض لم ينزل قط إلا اليوم، فسلم وقال: أبشر بنورين أوتيتهما، لم يؤتتهما نبي قبلك: فاتحة الكتاب، وخواتيم سورة البقرة، لن تقرأ بحرف منها إلا أعطيته" ((رواه مسلم)). النقيض: الصوت.

While Jibril (Gabriel) was sitting with the Messenger of Allah (ﷺ), he heard a sound above him. He lifted his head, and said: "This is a gate which has been opened in heaven today. It was never opened before." Then an angel descended through it, he said: "This is an angel who has come down to earth. He never came down before."

He sent greetings and said: "Rejoice with two lights given to you. Such lights were not given to any Prophet before you. These (lights) are: Fatihah-til-Kitab (Surat Al-Fatihah), and the concluding Ayat of Surat Al-Baqarah. You will never recite a word from them without being given the blessings it contain s." [Muslim].

IN PLAIN WORDS

Al-Fatihah and the closing verses of Al-Baqarah are described as two lights given uniquely to this community, and reciting any part of them brings the blessing they carry.

REFERENCE : RIYAD AS-SALIHIN 1022 IN-BOOK REFERENCE : BOOK 8,
HADITH 32

CHAPTER 184

Desirability of Assembling for the Recitation of the Noble Qur'an

باب استحباب الاجتماع على القراءة:

This short chapter gathers the believers around the Book of Allah and shows what happens when they sit together to recite, learn, and teach it. The gathering is not just a study circle, it is a place that draws down divine gifts: sakinah (tranquility), mercy, the presence of angels, and a mention of those present before Allah Himself.

Notice the verbs of togetherness here, assembling, learning, teaching. Buruja's takeaway is that the Qur'an was never meant to be carried alone. When hearts meet over it, the room itself changes.

HADITH 33

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما اجتمع قوم في بيت من بيوت الله يتلون كتاب الله، ويتدارسونه بينهم، إلا نزلت عليهم السكينة، وغشيتهم الرحمة، وحفتهم الملائكة، وذكرهم الله فيمن عنده" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Any group of people that assemble in one of the Houses of Allah to recite the Book of Allah, learning and teaching it, tranquility will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity." [Muslim].

IN PLAIN WORDS

When people gather in a place of worship to recite, learn, and teach the Qur'an together, peace, mercy, and angels surround them, and

Allah mentions them among those near Him.

REFERENCE : RIYAD AS-SALIHIN 1023 IN-BOOK REFERENCE : BOOK 8,
HADITH 33

The Merits of Ablutions (Wudu')

باب فضل الوضوء:

This chapter turns to wudu, the washing a Muslim makes before prayer, and shows it as far more than a routine. The reports describe how it leaves a mark of light on the believer, lifts away sins, and prepares the heart and body for standing before Allah.

Read these hadith and you will see a recurring picture: with the flowing water, faults committed by the eyes, hands, and feet are washed off, and ranks are raised. Wudu is presented as a quiet daily renewal, half of faith itself, that opens the gates of mercy.

HADITH 34

Abu Hurairah (May Allah be pleased with him) reported:

-وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن أمتي يدعون يوم القيامة غراً محجلين من آثار الوضوء فمن استطاع منكم أن يطيل غرته، فليفعَل" ((متفق عليه)).

I heard the Messenger of Allah (ﷺ) saying: "On the Day of Resurrection, my followers (or Ummah) will be summoned 'Al-Ghurr Al-Muhajjalun' from the traces of Wudu'. Whoever can increase the area of his radiance should do so." [Al-Bukhari and Muslim].

IN PLAIN WORDS

On the Day of Resurrection the Prophet's community will be known by a radiance on the limbs washed in wudu, so caring for this washing leaves a lasting light.

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: سمعت خليلي صلى الله عليه وسلم يقول: "تبلغ الحلية من المؤمن حيث يبلغ الوضوء" ((رواه مسلم)).

I heard my Khalil (the Messenger of Allah (ﷺ)) as saying, "The adornment of the believer (in Jannah) will reach the places where the water of Wudu' reaches (his body)." [Muslim].

IN PLAIN WORDS

The believer's beauty in Paradise will reach exactly as far as the water of wudu reached on the body, an encouragement to perform it well.

REFERENCE : RIYAD AS-SALIHIN 1025 IN-BOOK REFERENCE : BOOK 8,
HADITH 35

HADITH 36

'Uthman bin 'Affan (May Allah be pleased with him) reported:

وعن عثمان بن عفان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من توضأ فأحسن الوضوء، خرجت خطاياه من جسده حتى تخرج من تحت أظفاره" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "He who performs the Wudu' perfectly (i.e., according to Sunnah), his sins will depart from his body, even from under his nails." [Muslim].

IN PLAIN WORDS

Performing wudu carefully causes sins to leave the body completely, even from the smallest places like under the nails.

REFERENCE : RIYAD AS-SALIHIN 1026 IN-BOOK REFERENCE : BOOK 8,
HADITH 36

HADITH 37

'Uthman bin 'Affan (May Allah be pleased with him) reported:

وعنه قال: رأيت رسول الله صلى الله عليه وسلم يتوضأ مثل وضوئي هذا
ثم قال: "من توضأ هكذا، غفر له ما تقدم من ذنبه، وكانت صلاته
ومشيهِ إلى المسجد نافلة" ((رواه مسلم)).

I saw the Messenger of Allah (ﷺ) performing Wudu' the way I have just done it and said, "He who performs Wudu' like this, his previous sins will be forgiven and his Salat and walking to the mosque will be considered as supererogatory act of worship." [Muslim].

IN PLAIN WORDS

Doing wudu in this proper way brings forgiveness of past sins, and the walk to the mosque and the prayer become extra good deeds on top.

REFERENCE : RIYAD AS-SALIHIN 1027 IN-BOOK REFERENCE : BOOK 8,
HADITH 37

HADITH 38

Abu Hurairah (May Allah be pleased with him) reported:

-وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"إذا توضأ العبد المسلم - أو المؤمن - فغسل وجهه، خرج من وجهه
كل خطيئة نظر إليها بعينه مع الماء، أو مع آخر قطر الماء، فإذا غسل
يديه، خرج من يديه كل خطيئة كان بطشتها يداه مع الماء، أو مع آخر
قطر الماء، فإذا غسل رجليه، خرجت كل خطيئة مشتها رجلاه مع
الماء، أو مع آخر قطر الماء، حتى يخرج نقياً من الذنوب" ((رواه
مسلم)).

The Messenger of Allah (ﷺ) said, "When a Muslim, or a believer, washes his face (in the course of Wudu'), every sin which he committed with his eyes, will be washed away from his face with water, or with the last drop of water; when he washes his hands, every sin which is committed by his hands will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin his feet committed will be washed away with the water, or with the last drop of water; until he finally emerges cleansed of all his sins." [Muslim].

IN PLAIN WORDS

As the water washes the face, hands, and feet in wudu, the sins those parts committed are washed away, until a person comes out cleansed.

REFERENCE : RIYAD AS-SALIHIN 1028 IN-BOOK REFERENCE : BOOK 8, HADITH 38

HADITH 39

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم أتى المقبرة فقال: "السلام عليكم دار قوم مؤمنين وإنا إن شاء الله بكم لاحقون، وددت أنا قد رأينا إخواننا" قالوا: أولسنا إخوانك يا رسول الله؟ قال: "أنتم أصحابي، وإخواننا الذين لم يأتوا بعد" قالوا: كيف تعرف من لم يأت بعد من أمتك يا رسول الله؟ فقال: "أرأيت لو أن رجلا له خيل غر محجلة بين ظهري خيل دهم بهم، ألا يعرف خيله؟" قالوا بلى يا رسول الله، قال: فإنهم يأتون غرًا محجلين من الوضوء وأنا فرطهم على الخوض ((رواه مسلم)).

The Messenger of Allah (ﷺ) went to the (Baqi') cemetery and said, "May you be secured from punishment, O dwellers of abode of the believers! We, if Allah wills, will follow you. I wish we see my brothers." The Companions said, "O Messenger of Allah! Are not we your brothers?" He (ﷺ) said, "You are my Companions, but my brothers are those who have not come into the world yet." They said; "O Messenger of Allah! How will you recognize those of your Ummah who are not born yet?" He (ﷺ) said, "Say, if a man has white-footed horses with white foreheads among horses which are pure black, will he not recognize his own horses?" They said; "Certainly, O Messenger of Allah!" He (ﷺ) said, "They (my followers) will come with bright faces and white limbs because of Wudu'; and I will arrive at the Haud (Al-Kauthar) ahead of them." [Muslim].

IN PLAIN WORDS

The Prophet longed to meet the believers of later generations, and described how his community will be recognised by the bright marks of wudu, as a man knows his own marked horses in a herd.

REFERENCE : RIYAD AS-SALIHIN 1029 IN-BOOK REFERENCE : BOOK 8, HADITH 39

HADITH 40

وعنه أن رسول الله صلى الله عليه وسلم قال ألا أدلكم على ما يمحو الله به الخطايا ويرفع به الدرجات قالوا بلى يا رسول الله قال: "إسباغ الوضوء على المكاره، وكثرة الخطا إلى المساجد، وانتظار الصلاة بعد الصلاة، فذلكم الرباط، فذلكم الرباط" ((رواه مسلم)).

Abu Hurairah (May Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said, "Shall I not tell you something by which Allah effaces the sins and elevates ranks (in Jannah)?" The

Companions said; "Certainly, O Messenger of Allah." He (ﷺ) said, "Performing the Wudu' thoroughly in spite of difficult circumstances, walking with more paces to the mosque, and waiting for the next As- Salat (the prayer) after observing Salat; and that is Ar-Ribat, and that is Ar-Ribat." [Muslim].

IN PLAIN WORDS

He pointed to deeds that erase sins and raise ranks: completing wudu even when it is hard, taking many steps to the mosque, and waiting for the next prayer, calling this a form of standing guard for Allah's sake.

REFERENCE : RIYAD AS-SALIHIN 1030 IN-BOOK REFERENCE : BOOK 8,
HADITH 40

HADITH 41

Abu Malik Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي مالك الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "الطهور شطر الإيمان" ((رواه مسلم)). وقد سبق بطوله في باب الصبر. وفي الباب حديث عمرو بن عبسة رضي الله عنه السابق في آخر باب الرجاء، وهو حديث عظيم، مشتمل على جمل من الخيرات.

The Messenger of Allah (ﷺ) said: "Purification is half the Iman." [Muslim].

IN PLAIN WORDS

Keeping oneself purified is described as half of faith, showing how central cleanliness is to the believer's life.

REFERENCE : RIYAD AS-SALIHIN 1031 IN-BOOK REFERENCE : BOOK 8,
HADITH 41

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

وعن عمر بن الخطاب رضي الله عنه عن النبي صلى الله عليه وسلم قال: "ما منكم من أحد يتوضأ فيبلغ-أو فيسبغ الوضوء- ثم قال: أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله، إلا فتحت له أبواب الجنة الثمانية يدخل من أيها شاء" ((رواه مسلم)).
وزاد الترمذي: "اللهم اجعلني من التوابين واجعلني من المتطهرين"

The Messenger of Allah (ﷺ) said, "Whoever of you performs Wudu' carefully and then affirms: 'Ash-hadu an la ilaha illallahu Wahdahu la sharika Lahu, wa ash-hadu anna Muhammadan 'abduhu wa Rasuluhu [I testify that there so no true god except Allah Alone, Who has no partners and that Muhammad (ﷺ) is His slave and Messenger],' the eight gates of Jannah are opened for him. He may enter through whichever of these gates he desires (to enter)." [Muslim]. In the narration in At- Tirmidhi, it is added: "Allahummaj-'alni minat-tawwabina, waj-'alni minal-mutatahhirin (O Allah make me among those who repent and purify themselves)."

IN PLAIN WORDS

Whoever completes wudu well and then sincerely declares faith in Allah alone and in His Messenger has all eight gates of Paradise opened, free to enter by any he wishes.

REFERENCE : RIYAD AS-SALIHIN 1032 IN-BOOK REFERENCE : BOOK 8,
HADITH 42

The Excellence of Adhan

باب فضل الآذان

This chapter honours the call to prayer and the one who gives it. The Adhan is shown as a privilege people would compete for if they truly grasped its weight, a sound that scatters the devil, and a witness in one's favour on the Day of Resurrection. Several hadith then teach how the listener shares in that reward by repeating the words and praying for the Prophet afterward.

A key term to hold onto is Al-Wasilah, the highest station in Paradise, sought for the Prophet in the supplication after the Adhan. Notice the gentle pattern across these reports: the caller proclaims, the hearer responds, and both are drawn closer to mercy and to the Prophet's intercession.

HADITH 43

Abu Hurairah (May Allah be pleased with him) reported:

- عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"لو يعلم الناس ما في النداء والصف الأول ثم لم يجدوا إلا أن يستهموا
عليه لاستهموا عليه، ولو يعلمون ما في التهجير لاستبقوا إليه، ولو يعلمون
ما في العتمة والصبح لأتوهما ولو حبوا" ((متفق عليه)). والاستهماء:
الاقتراع. والتهجير: التبكير إلى الصلاة

The Messenger of Allah (ﷺ) said: "Were people to know the blessing of pronouncing Adhan and the standing in the first row, they would even draw lots to secure these privileges. And were they to realize the reward of performing Salat early, they would race for it; and were they to know the merits of Salat after nightfall ('Isha')

and the dawn (Fajr) Salat, they would come to them even if they had to crawl." [Al-Bukhari and Muslim].

IN PLAIN WORDS

If people truly grasped the reward in calling the adhan, standing in the front row, praying early, and coming to the night and dawn prayers, they would compete fiercely for them, even crawling to get there.

REFERENCE : RIYAD AS-SALIHIN 1033 IN-BOOK REFERENCE : BOOK 8,
HADITH 43

HADITH 44

Mu'awiyah (May Allah be pleased with him) reported:

وعن معاوية رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "المؤذنون أطول الناس أعناقاً يوم القيامة" ((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) saying: "The Mu'adhhdhinun (callers to prayer) will have the longest necks on the Day of Resurrection." [Muslim].

IN PLAIN WORDS

Those who called others to prayer will be honoured on the Day of Resurrection, a sign of the high standing of this humble service.

REFERENCE : RIYAD AS-SALIHIN 1034 IN-BOOK REFERENCE : BOOK 8,
HADITH 44

HADITH 45

'Abdullah bin 'Abdur-Rahman reported:

وعن عبد الله بن عبد الرحمن بن أبي صعصعة أن أبا سعيد الخدري رضي الله عنه قال له: "إني أراك تحب الغنم والبادية فإذا كنت في غنمك - أو باديتك - فأذنت للصلاة، فارفع صوتك بالنداء، فإنه لا

يسمع مدى صوت المؤذن جن، ولا إنس، ولا شيء، إلا شهد له يوم
القيامة" قال أبو سعيد: سمعته من رسول الله صلى الله عليه وسلم
((رواه البخاري)).

Abu Sa'id Al-Khudri (May Allah be pleased with him) said to me: "I see that you like living among your sheep in wilderness. So whenever you are with your sheep or in wilderness and you want to call Adhan, you should raise your voice because whoever hears the Adhan, whether a human or jinn or any other creature, will testify for you on the Day of Resurrection." Abu Sa'id added: "I heard this from the Messenger of Allah (ﷺ)." [Al-Bukhari].

IN PLAIN WORDS

Whoever hears your call to prayer, person, jinn, or any creature, will testify in your favour on the Day of Resurrection, so raise your voice when you call.

REFERENCE : RIYAD AS-SALIHIN 1035 IN-BOOK REFERENCE : BOOK 8,
HADITH 45

HADITH 46

Abu Hurairah (May Allah be pleased with him) reported:

- وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا نودي بالصلاة، أدبر الشيطان، له ضراط حتى لا يسمع التأذين، فإذا قضي النداء أقبل، حتى ثوب بالصلاة أدبر حتى إذا قضي التثويب أقبل حتى يخطر بين المرء ونفسه يقول: اذكر كذا، واذكر كذا- لما لم يذكر من قبل - حتى يظل الرجل ما يدرى كم صلى" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "When Adhan for Salat is pronounced, the devil takes to his heels and breaks wind with noise so as not to hear the call. When the Adhan is finished, he returns. When the Iqamah is announced, he turns his back, and after it is finished, he returns again to distract the attention of one and makes him remember things which he does not recall in his mind before the Salat, and says 'Remember this, and this,' and thus causes one to forget how many Rak'at he performed." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When the adhan and the iqamah are called, Satan flees so as not to hear them, then returns to whisper distractions into the prayer, even making a person lose count of the units. It shows the call to prayer drives him off.

REFERENCE : RIYAD AS-SALIHIN 1036 IN-BOOK REFERENCE : BOOK 8,
HADITH 46

HADITH 47

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أنه سمع رسول الله صلى الله عليه وسلم يقول: "إذا سمعتم النداء فقولوا مثل ما يقول، ثم صلوا علي، فإنه من صلى على صلاة صلى الله عليه بها عشراً، ثم سلوا الله لي الوسيلة، فإنها منزلة في الجنة لا تنبغي إلا لعبد من عباد الله وأرجو أن أكون أنا هو، فمن سأل لي الوسيلة حلت له الشفاعة" ((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) saying, "When you hear the Adhan, repeat what the Mu'adhdhin says. Then ask Allah to exalt my mention because everyone who does so will receive in return ten rewards from Allah. Then beseech Allah to grant me Al-Wasilah,

which is a high rank in Jannah, fitting for only one of Allah's slaves; and I hope that I will be that man. If any one asks Al-Wasilah for me, it becomes incumbent upon me to intercede for him." [Muslim]

IN PLAIN WORDS

When you hear the adhan, repeat the caller's words, then send blessings on the Prophet and ask Allah to grant him Al-Wasilah, a high rank in Paradise, for this brings reward and a share in his intercession.

REFERENCE : RIYAD AS-SALIHIN 1037 IN-BOOK REFERENCE : BOOK 8,
HADITH 47

HADITH 48

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا سمعتم النداء، فقولوا كما يقول المؤذن" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "When you hear the Mu'adhdhin (pronouncing the call to Salat), repeat after him what he says." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A simple instruction: when you hear the one calling to prayer, repeat the words after him.

REFERENCE : RIYAD AS-SALIHIN 1038 IN-BOOK REFERENCE : BOOK 8,
HADITH 48

HADITH 49

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من قال حين يسمع النداء: اللهم رب هذه الدعوة التامة، والصلاة القائمة، آت محمداً الوسيلة والفضيلة، وابعثه مقاماً محموداً الذي وعده، حلت له شفاعتي يوم القيامة" ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "He who says upon hearing the Adhan: 'Allahumma Rabba hadhihid-da'wati-ttammati, was-salatil-qa'imati, ati Muhammadanil-wasilata wal-fadhilata, wab'athu maqaman mahmuda nilladhi wa 'adtahu [O Allah, Rubb of this perfect call (Da'wah) and of the established prayer (As-Salat), grant Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him] ', it becomes incumbent upon me to intercede for him on the Day of Resurrection." [Al- Bukhari].

IN PLAIN WORDS

Saying this supplication after the adhan, asking Allah to give the Prophet the promised high station, earns the Prophet's intercession on the Day of Resurrection.

REFERENCE : RIYAD AS-SALIHIN 1039 IN-BOOK REFERENCE : BOOK 8, HADITH 49

HADITH 50

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

وعن سعد بن أبي وقاص رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال: "من قال حين يسمع المؤذن: أشهد أن لا إله إلا الله وحده لا شريك له، وأن محمداً عبده ورسوله، رضيت بالله رباً وبالإسلام ديناً، غفر له ذنبه" ((رواه الترمذي وقال حديث حسن)).

The Prophet (ﷺ) said, "He who says after the Adhan: 'Ash-hadu an la ilaha illallah Wah-dahu la sharika Lahu; wa ash-hadu anna Muhammadan 'abduhu wa Rasuluhu, radhitu Billahi Rabban, wa bi Muhammadin Rasulan, wa bil Islami Dinan [I testify that there is no true god except Allah Alone; He has no partners and that Muhammad (ﷺ) is His slave and Messenger; I am content with Allah as my Rubb, with Muhammad as my Messenger and with Islam as my Deen], his sins will be forgiven." [Muslim].

IN PLAIN WORDS

Whoever declares his faith and contentment with Allah, His Messenger, and Islam in these words after the adhan will have his sins forgiven.

REFERENCE : RIYAD AS-SALIHIN 1040 IN-BOOK REFERENCE : BOOK 8, HADITH 50

HADITH 51

Anas (May Allah be pleased with him) reported:

وعن أنس قال : قَالَ رَسُولُ اللَّهِ : « الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ
« . رواه أَبُو دَاوُدَ وَالتِّرْمِذِيُّ ، وَقَالَ : (حَدِيثٌ حَسَنٌ)

The Messenger of Allah (ﷺ) said: "The supplication made between the Adhan and the Iqamah is never rejected." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

The prayer a person makes in the moments between the adhan and the iqamah is not turned away, so it is a precious time to ask Allah.

The Excellence of As-Salat (The Prayer)

باب فضل الصلوات

This chapter is about the five daily prayers and the cleansing power Allah has placed in them. The reports return again and again to one striking image: the prayers as water that washes a person clean.

Read these hadith together and the picture is steady and hopeful. Like bathing in a river five times a day, the daily prayers wipe away the smaller sins that build up in between, so long as the major ones are kept away. Prayer is offered here as Allah's ongoing mercy and a fresh start each day.

HADITH 52

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "أرأيتم لو أن نهراً بباب أحدكم يغتسل منه كل يوم خمس مرات، هل يبقى من درنه شيء؟" قالوا: لا يبقى من درنه شيء، قال: "فذلك مثل الصلوات الخمس، يمحو الله بهن الخطايا". ((متفق عليه)).

I heard the Messenger of Allah (ﷺ) saying, "Say, if there were a river at the door of one of you in which he takes a bath five times a day, would any soiling remain on him?" They replied, "No soiling would left on him." He (ﷺ) said, " That is the five (obligatory) Salat (prayers). Allah obliterates all sins as a result of performing them." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The five daily prayers are like bathing in a river five times a day; through them Allah washes away sins, leaving no stain behind.

HADITH 53

Jabiru (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"مثل الصلوات الخمس كمثل نهر غمر جار على باب أحدكم يغتسل منه
كل يوم خمس مرات". ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "The similitude of the five (obligatory) Salat is like a river running at the door of one of you in which he takes a bath five times a day." [Muslim].

IN PLAIN WORDS

A short version of the same image: the five daily prayers are like a river at your door in which you bathe five times each day.

REFERENCE : RIYAD AS-SALIHIN 1043 IN-BOOK REFERENCE : BOOK 8,
HADITH 53

HADITH 54

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه أن رجلاً أصاب من امرأة قُبلةً، فأتى
النبي صلى الله عليه وسلم فأخبره فأُنزل الله تعالى: {أقم الصلاة طرفي
النهار وزلفاً من الليل، إن الحسنات يذهبن السيئات} فقال الرجل: ألي
هذا؟ قال: "جميع أمتي كلهم" ((متفق عليه)).

A man kissed a woman. So he came to the Messenger of Allah (ﷺ) and informed him about it. Then Allah revealed this Ayah: "And perform the Salat, between the two ends of the day and in some

hours of the night. Verily, the good deeds efface the evil deeds (i.e., minor sins)." (:114) The man asked the Messenger of Allah (ﷺ) whether this applies to him only. The Messenger of Allah (ﷺ) said, "It applies to all of my Ummah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

After a man confessed his wrong, the Prophet shared the verse that good deeds wipe out bad ones, and made clear this mercy is for the whole community, not one person.

REFERENCE : RIYAD AS-SALIHIN 1044 IN-BOOK REFERENCE : BOOK 8,
HADITH 54

HADITH 55

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"الصلوات الخمس، والجمعة إلى الجمعة، كفارة لما بينهن، ما لم تغشَ
الكبائر" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "The five (daily) Salat (prayers) and the Friday (prayer) to the Friday (prayer) expiate whatever (minor sins) may be committed in between, so long as major sins are avoided." [Muslim].

IN PLAIN WORDS

The five daily prayers, and each Friday prayer to the next, wipe away the smaller sins committed in between, as long as the major sins are avoided.

REFERENCE : RIYAD AS-SALIHIN 1045 IN-BOOK REFERENCE : BOOK 8,
HADITH 55

HADITH 56

'Uthman bin 'Affan (May Allah be pleased with him) reported:

وعن عثمان بن عفان رضي الله عنه قال: سمعت النبي صلى الله عليه وسلم يقول: "ما من امرئ مسلم تحضره صلاة مكتوبة فيحسن وضوءها وخشوعها وركوعها إلا كانت كفارة لما قبلها من الذنوب ما لم تؤتَ كبيرة وذلك الدهر كله" ((رواه مسلم)).

I heard Messenger of Allah (ﷺ) saying, "When the time for a prescribed Salat is due and a Muslim performs its Wudu' and its acts of bowing and prostration properly, this Salat will be an expiation for his past sins, so long as he does not commit major sins, and this applies for ever." [Muslim].

IN PLAIN WORDS

Praying on time with proper wudu, bowing, and prostration is an ongoing expiation for past sins, so long as major sins are kept away.

REFERENCE : RIYAD AS-SALIHIN 1046 IN-BOOK REFERENCE : BOOK 8, HADITH 56

CHAPTER 188

Excellence of the Morning (Fajr) and 'Asr Prayers

باب فضل صلاة الصبح والعصر

This chapter singles out two of the daily prayers, Fajr at dawn and 'Asr in the afternoon, and gathers the rewards the Prophet attached to guarding them. They fall at busy, easily missed times, and so holding to them carries special weight.

Across these reports you will see promises of Paradise, safety from the Fire, and Allah's own protection for the one who keeps these prayers. Angels are described gathering at these very hours, making Fajr and 'Asr quiet markers of where a believer's heart truly is.

HADITH 57

Abu Musa (May Allah be pleased with him) reported:

عن أبي موسى رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"من صلى البردين دخل الجنة" ((متفق عليه)).

Messenger of Allah (ﷺ) said, "He who observes Al-Bardan (i.e., Fajr and 'Asr prayers) will enter Jannah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Whoever keeps up the two cooler prayers, Fajr and 'Asr, is promised entry into Paradise, so guard these two carefully.

REFERENCE : RIYAD AS-SALIHIN 1047 IN-BOOK REFERENCE : BOOK 8,
HADITH 57

HADITH 58

Abu Zuhair 'Umarah Ruwaibah (May Allah be pleased with him) reported:

وعن أبي زهير عمارة بن رؤية رضي الله عنه قال، سمعت رسول الله صلى الله عليه وسلم يقول: "لن يلج النار أحد صلى قبل طلوع الشمس وقبل غروبها" (11) ((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) saying: "He who performs Salat (prayers) before the rising of the sun and before its setting, will not enter the Hell." [Muslim].

IN PLAIN WORDS

The one who prays before sunrise and before sunset, meaning Fajr and 'Asr, is promised safety from the Fire.

REFERENCE : RIYAD AS-SALIHIN 1048 IN-BOOK REFERENCE : BOOK 8,
HADITH 58

HADITH 59

Jundub bin Sufyan (May Allah be pleased with him) reported:

وعن جندب بن سفيان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من صلى الصبح فهو في ذمة الله فانظريان آدم، لا يطلبنك الله من ذمته بشيء". ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "He who offers the dawn (Fajr) prayers will come under the Protection of Allah. O son of Adam! Beware, lest Allah should call you to account in any respect from (for withdrawing) His Protection." [Muslim].

IN PLAIN WORDS

Whoever prays the dawn prayer is under Allah's protection, so the hadith warns against doing anything that would forfeit that care.

REFERENCE : RIYAD AS-SALIHIN 1049 IN-BOOK REFERENCE : BOOK 8,
HADITH 59

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "يتعاقبون فيكم ملائكة بالليل، وملائكة بالنهار، ويجتمعون في صلاة الصبح وصلاة العصر، ثم يعرج الذين باتوا فيكم، فيسألهم الله -وهو أعلم بهم-: كيف تركتم عبادي؟ فيقولون تركناهم وهم يصلون، وأتيناهم وهم يصلون" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "There are angels who take turns in visiting you by night and by day, and they all assemble at the dawn (Fajr) and the afternoon ('Asr) prayers. Those who have spent the night with you, ascend to the heaven and their Rubb, Who knows better about them, asks: 'In what condition did you leave My slaves?' They reply: 'We left them while they were performing Salat and we went to them while they were performing Salat.'" [Al-Bukhari and Muslim].

IN PLAIN WORDS

Angels take turns watching over people and gather at Fajr and 'Asr, then report back to Allah that they found His servants in prayer, honouring those present at these times.

REFERENCE : RIYAD AS-SALIHIN 1050 IN-BOOK REFERENCE : BOOK 8, HADITH 60

HADITH 61

Jarir bin 'Abdullah Al-Bajali (May Allah be pleased with him) reported:

- وعن جرير بن عبد الله البجلي رضي الله عنه قال: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَنَظَرْنَا إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: "إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ، لَا تَضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَغْلِبُوا عَلَى

صلاة قبل طلوع الشمس، وقبل غروبها فافعلوا" ((متفق عليه)).
((وفي رواية: "فنظر إلى القمر ليلة أربع عشرة")).

We were sitting with the Messenger of Allah (ﷺ) when he looked at the full moon and observed, "You will see your Rubb in the Hereafter as you see this moon having no difficulty in seeing it. So try your best to perform the prayers before the rising of the sun and that before its setting." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Just as the full moon is seen clearly, the believers will see their Lord in the Hereafter, so strive to keep the prayers before sunrise and before sunset.

REFERENCE : RIYAD AS-SALIHIN 1051 IN-BOOK REFERENCE : BOOK 8,
HADITH 61

HADITH 62

Buraidah (May Allah be pleased with him) reported:

وعن بريدة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"من ترك صلاة العصر فقد حبط عمله" ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "He who misses the 'Asr Salat (deliberately), his deeds will be rendered nul and void." [Al-Bukhari].

IN PLAIN WORDS

Deliberately abandoning the 'Asr prayer is described as causing one's deeds to come to nothing, a strong warning to protect it.

CHAPTER 189

The Excellence of Proceeding towards the Mosque Walking

باب فضل المشي إلى المساجد:

This chapter shifts attention from the prayer itself to the journey toward it. The steps a person takes to reach the mosque are not wasted motion. They are counted, rewarded, and even held against the trials of life as Ribat, the watchful standing-guard on the frontier. The central Arabic image here is the footprint, athar, the trace each foot leaves on the way to worship.

Read these hadith and watch how distance, darkness, and difficulty turn from burdens into treasure. The farther the walk, the greater the reward; the darker the night, the brighter the light promised on the Day of Resurrection. The chapter closes by naming the mosque-frequenter a believer, grounding the whole theme in a verse of the Qur'an about who truly fills Allah's houses.

HADITH 63

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: " من
غدا إلى المسجد أو راح، أعد الله له في الجنة نزلا كلما غدا أو راح ".
(متفق عليه).

The Messenger of Allah (ﷺ) said, "He who goes to the mosque in the morning or in the evening, Allah prepares for him a place in Jannah whenever he goes to the mosque in the morning and returns from it in the evening." [Al-Bukhari and Muslim].

Every time a person goes to the mosque, morning or evening, Allah readies a place of welcome for him in Paradise.

REFERENCE : RIYAD AS-SALIHIN 1053 IN-BOOK REFERENCE : BOOK 8,
HADITH 63

HADITH 64

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن النبي صلى الله عليه وسلم قال: "من تطهر في بيته، ثم مضى إلى بيت من بيوت الله، ليقضي فريضة من فرائض الله كانت خطواته، إحداها تحط خطيئة، والأخرى ترفع درجة" ((رواه مسلم)).

The Prophet (ﷺ) said, "He who purifies (performs Wudu') himself in his house and then walks to one of the houses of Allah (mosque) for performing an obligatory Salat, one step of his will wipe out his sins and another step will elevate his rank (in Jannah)." [Muslim].

IN PLAIN WORDS

For the one who makes wudu at home and walks to the mosque for an obligatory prayer, one step wipes away a sin and the next raises his rank.

REFERENCE : RIYAD AS-SALIHIN 1054 IN-BOOK REFERENCE : BOOK 8,
HADITH 64

HADITH 65

Ubayy bin Ka'b (May Allah be pleased with him) reported:

-وعن أبي بن كعب رضي الله عنه قال: كان رجل من الأنصار لا أعلم أحداً أبعد من المسجد منه، وكانت لا تخطئه صلاة! فقيل له: لو اشتريت حملاً تركبه في الظلماء وفي الرمضاء قال: ما يسرني أن منزلي إلى جنب المسجد إني أريد أن يكتب لي مشاي إلى المسجد، ورجوعي

إذا رجعت إلى أهلي، فقال رسول الله صلى الله عليه وسلم: "قد جمع الله لك ذلك كله" ((رواه مسلم)).

There was a man of the Ansar whose house was the farthest from the mosque. As far as I know, he never missed Salat (in congregation). It was said to him: "If you buy a donkey, you may ride upon it in the dark nights and in the hot days." He said: "I do not like that my house should be situated close to the mosque. I desire that my walking towards the mosque and returning home be recorded to my credit." Upon this the Messenger of Allah (ﷺ) said, "Allah has gathered all (rewards) for you." [Muslim].

IN PLAIN WORDS

A man chose to keep his home far from the mosque so that his steps there and back would all be written down for him, and the Prophet confirmed he had gathered every reward.

REFERENCE : RIYAD AS-SALIHIN 1055 IN-BOOK REFERENCE : BOOK 8,
HADITH 65

HADITH 66

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه قال: خلت البقاع حول المسجد فأراد بنو سلمة أن ينتقلوا قرب المسجد، فبلغ ذلك النبي صلى الله عليه وسلم فقال لهم: "بلغني أنكم تريدون أن تنتقلوا قرب المسجد؟ قالوا: نعم يا رسول الله قد أردنا ذلك، فقال: " بني سلمة دياركم تكتب آثاركم، دياركم تكتب آثاركم" فقالوا: ما يسرنا أنا كما تحولنا" ((رواه مسلم، وروى البخاري معناه من رواية أنس)).

There were some plots of land lying vacant around the mosque. The people of Banu Salamah decided to move to this land and come nearer to the mosque. The Messenger of Allah (ﷺ) heard about it and said to them, "I have heard that you intend to move near the mosque." They said: "Yes, O Messenger of Allah! We have decided to do that." Thereupon the Messenger of Allah (ﷺ) said, "O Banu Salamah! Stay in your houses, because your footprints (when you come to the mosque) will be recorded." He said this twice. They said: "We would not have liked it, had we moved near the mosque." [Muslim].

IN PLAIN WORDS

When a tribe wished to move closer to the mosque, the Prophet urged them to stay where they were, because their footprints on the way to prayer are recorded in their favour.

REFERENCE : RIYAD AS-SALIHIN 1056 IN-BOOK REFERENCE : BOOK 8,
HADITH 66

HADITH 67

Abu Musa (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن أعظم الناس أجرًا في الصلاة أبعدهم إليها ممشي، فأبعدهم، والذي ينتظر الصلاة حتى يصليها مع الإمام أعظم أجرًا من الذي يصليها ثم ينام" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "The person who will receive the highest reward for Salat (prayer) is the one who comes to perform it in the mosque from the farthest distance. And he who waits for Salat to perform it with the Imam (in congregation) will have a greater reward than the one who observes it alone and then goes to sleep." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The greatest reward for prayer goes to the one who walks farthest to the mosque, and waiting to pray in congregation outweighs praying alone and then going to sleep.

REFERENCE : RIYAD AS-SALIHIN 1057 IN-BOOK REFERENCE : BOOK 8,
HADITH 67

HADITH 68

Buraidah (May Allah be pleased with him) reported:

وعن بريدة رضي الله عنه عن النبي صلى الله عليه وسلم : "بشروا المشائين في الظلم إلى المساجد بالنور التام يوم القيامة" ((رواه أبو داود والترمذي)).

The Messenger of Allah (ﷺ) said, "Convey glad tidings to those who walk to the mosque in the darkness. For they will be given full light on the Day of Resurrection." [At-Tirmidhi and Abu Dawud].

IN PLAIN WORDS

Good news for those who walk to the mosque through the dark: they are promised full light on the Day of Resurrection.

REFERENCE : RIYAD AS-SALIHIN 1058 IN-BOOK REFERENCE : BOOK 8,
HADITH 68

HADITH 69

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "ألا أدلكم على ما يمحو الله به الخطايا، ويرفع به الدرجات؟" قالوا بلى يا رسول الله. قال: "إسباغ الوضوء على المكاره، وكثرة الخطا إلى

المساجد، وانتظار الصلاة بعد الصلاة، فذلكم الرباط، فذلكم الرباط"
(رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Shall I not tell you something by which Allah effaces the sins and elevates the ranks (in Jannah)."
The Companions said: "Yes (please tell us), O Messenger of Allah."
He said, "Performing the Wudu' properly in spite of difficult circumstances, walking with more paces to the mosque, and waiting for the next Salat (prayer) after a observing Salat; and that is Ar-Ribat, and that is Ar-Ribat." [Muslim].

IN PLAIN WORDS

He pointed to deeds that erase sins and raise ranks: completing wudu even when it is hard, taking many steps to the mosque, and waiting for the next prayer, calling this a form of standing guard for Allah's sake.

REFERENCE : RIYAD AS-SALIHIN 1059 IN-BOOK REFERENCE : BOOK 8,
HADITH 69

HADITH 70

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم
قال: "إذا رأيتم الرجل يعتاد المساجد فاشهدوا له بالإيمان، قال الله عز
وجل {إنما يعمر مساجد الله من آمن بالله واليوم الآخر} ((الآية).
رواه الترمذي وقال حديث حسن)).

The Messenger of Allah (ﷺ) said, "When you see a man frequenting the mosque, testify that he is a believer because Allah says: 'Allah's mosques are visited only by those who believe in Allah and the Last Day.'" [At-Tirmidhi].

IN PLAIN WORDS

Seeing someone regularly attending the mosque is reason to think well of his faith, since Allah says His mosques are kept up by those who believe in Him and the Last Day.

REFERENCE : RIYAD AS-SALIHIN 1060 IN-BOOK REFERENCE : BOOK 8,
HADITH 70

CHAPTER 190

The Excellence of waiting for As-Salat (The Prayer)

باب فضل انتظار الصلاة:

This short chapter is about the time a believer spends waiting for the next prayer, and how that waiting is itself counted as worship. Even the pause between prayers, when the heart stays attached to the mosque, is not idle time.

Read these hadith and notice the reward described: the one who sits waiting for prayer is treated as though he were praying all along, and the angels keep asking forgiveness and mercy for him. Patience for the prayer becomes a quiet, ongoing act of devotion.

HADITH 71

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"لا يزال أحدكم في صلاة ما دامت الصلاة تجبسه لا يمنعه أن ينقلب إلى
أهله إلا الصلاة" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "Everyone among you will be deemed to be occupied in Salat (prayer) constantly so long as Salat (the prayer) detains him (from worldly concerns), and nothing prevents him from returning to his family but Salat." [Al-Bukhari and Muslim].

IN PLAIN WORDS

As long as the prayer is what keeps you waiting, you are counted as being in prayer the whole time, so waiting for it is itself rewarded.

HADITH 72

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: الملائكة تصلي على أحدكم ما دام في مصلاه الذي صلى فيه ما لم يحدث تقول اللهم اغفر له اللهم ارحمه" ((رواه البخاري))

The Messenger of Allah (ﷺ) said, "The angels supplicate in favour of one of you so long as he remains in the place where he has performed Salat (prayer) in a state of Wudu'. They (the angels) say: 'O Allah! Forgive him, O Allah! Have mercy on him.'" [Al- Bukhari].

IN PLAIN WORDS

The angels keep praying for the forgiveness and mercy of the one who stays in his place of prayer, still in wudu, after he has prayed.

REFERENCE : RIYAD AS-SALIHIN 1062 IN-BOOK REFERENCE : BOOK 8,
HADITH 72

HADITH 73

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم أخر ليلة صلاة العشاء إلى شطر الليل ثم أقبل علينا بوجهه بعدما صلى فقال: "صلى الناس وورقدوا ولم تزالوا في صلاة منذ انتظرتموها" ((رواه البخاري))

Once the Messenger of Allah (ﷺ) delayed the night prayer ('Isha') till midnight. He (ﷺ) turned to us after Salat (prayer) and said, "The

people slept after performing their Salat, but you who waited, will be accounted as engaged in Salat throughout the period of your waiting." [Al-Bukhari].

IN PLAIN WORDS

Those who stayed and waited for the delayed night prayer were counted as engaged in prayer the entire time they waited, unlike those who had gone to sleep.

REFERENCE : RIYAD AS-SALIHIN 1063 IN-BOOK REFERENCE : BOOK 8,
HADITH 73

CHAPTER 191

The Excellence of Performing Salat (Prayers) in Congregation

باب فضل صلاة الجماعة

This chapter is about praying together rather than alone, and the great extra reward that comes with joining the congregation. The very first report puts a number on it, showing how much weight Allah places on gathering for prayer.

Read these hadith and you will see both sides drawn clearly. There is rich reward for the one who walks to the mosque and prays in the row, and a stern warning for the one who keeps away without excuse. Even a blind companion was urged to answer the call, showing how strongly congregation is encouraged.

HADITH 74

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال:
"صلاة الجماعة أفضل من صلاة الفرد بسبع وعشرين درجة)". ((متفق عليه))

The Messenger of Allah (ﷺ) said, "Salat in congregation is twenty-seven times more meritorious than a Salat performed individually."
[Al- Bukhari and Muslim].

IN PLAIN WORDS

Praying in congregation is worth many times more than praying alone, an encouragement to seek out the gathered prayer.

HADITH 75

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
" صلاة الرجل في جماعة تُضَعَّف على صلاته في بيته وفي سوقه خمساً
وعشرين ضعفاً، وذلك أنه إذا توضأ فأحسن الوضوء، ثم خرج إلى
المسجد، لا يخرج به إلا الصلاة، لم يخط خطوة إلا رفعت له بها درجة،
وحطت عنه بها خطيئة، فإذا صلى لم تزل الملائكة تصلي عليه ما دام في
مصلاه، ما لم يحدث، تقول اللهم صلِّ عليه، اللهم ارحمه. ولا يزال في
صلاة ما انتظر الصلاة" ((متفق عليه. وهذا لفظ البخاري))

The Messenger of Allah (ﷺ) said, "A man's Salat in congregation is twenty-five times more rewarding than his Salat at home or in his shop, and that is because when he performs his Wudu' properly and proceeds towards the mosque with the purpose of performing Salat in congregation, he does not take a step without being raised a degree (in rank) for it and having a sin remitted for it, till he enters the mosque. When he is performing Salat, the angels continue to invoke Blessings of Allah on him as long as he is in his place of worship in a state of Wudu'. They say: 'O Allah! Have mercy on him! O Allah! Forgive him.' He is deemed to be engaged in Salat as long as he waits for it." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Praying in congregation multiplies the reward greatly, and from the moment a person sets out with proper wudu, every step raises a rank

and removes a sin, while the angels keep asking forgiveness for him as he waits.

REFERENCE : RIYAD AS-SALIHIN 1065 IN-BOOK REFERENCE : BOOK 8,
HADITH 75

HADITH 76

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: أتى النبي صلى الله عليه وسلم رجل أعمى، فقال: يا رسول الله، ليس لي قائد يقودني إلى المسجد، فسأل رسول الله صلى الله عليه وسلم أن يرخص له فيصلي في بيته، فرخص له، فلما ولى دعاه فقال له: "هل تسمع النداء بالصلاة؟" قال نعم، قال: "فأجب" ((رواه مسلم)).

A blind man came to the Messenger of Allah (ﷺ) and said: "O Messenger of Allah! I have no one to guide me to the mosque." He, therefore, sought his permission to perform Salat (prayer) in his house. He (ﷺ) granted him permission. When the man turned away, he called him back, and said, "Do you hear the Adhan (call to prayer)?" He replied in the affirmative. The Messenger of Allah (ﷺ) then directed him to respond to it. [Muslim].

IN PLAIN WORDS

Even a blind man with no guide was reminded that since he could hear the call to prayer, he should still answer it and come to the congregation.

REFERENCE : RIYAD AS-SALIHIN 1066 IN-BOOK REFERENCE : BOOK 8,
HADITH 76

HADITH 77

'Abdullah bin Umm Maktum, the Mu'adhdhin (May Allah be pleased with him) reported:

وعن عبد الله - وقيل: عمرو بن قيس المعروف بابن أم مكتوم المؤذن رضي الله عنه أنه قال: يا رسول الله إن المدينة كثيرة الهوام والسباع. فقال رسول الله صلى الله عليه وسلم: "تسمع حي على الصلاة، حي على الفلاح، فخيلا" ((رواه أبو داود بإسناد حسن. (12)

I said to the Messenger of Allah (ﷺ): "There are many poisonous insects and wild beasts in Al-Madinah, and I am blind. Please grant me permission to perform Salat at home." He (ﷺ) enquired whether he could hear the call: Hayya 'alas-Salah; Hayya 'alal-Falah (Come to the prayer, come to the salvation). When he replied in affirmative, the Messenger of Allah (ﷺ) directed him to come (to mosque) for prayer." [Abu Dawud].

IN PLAIN WORDS

A blind companion who feared the dangers on the way was still directed to come to the mosque for prayer once he admitted he could hear the call.

REFERENCE : RIYAD AS-SALIHIN 1067 IN-BOOK REFERENCE : BOOK 8, HADITH 77

HADITH 78

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "والذي نفسي بيده، لقد هممت أن أمر بحطب فيحطب، ثم أمر بالصلاة فيؤذن لها، ثم أمر رجلا فيؤم الناس، ثم أخالف إلى رجال فأحرق عليهم بيوتهم" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "By Him in Whose Hand my life is, I sometimes thought of giving orders for firewood to be

collected, then for proclaiming the Adhan for Salat. Then I would appoint an Imam to lead Salat, and then go to the houses of those who do not come to perform Salat in congregation, and set fire to their houses on them." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet expressed how serious it is to skip the congregational prayer without excuse, by saying how close he came to acting firmly against those who stay away.

REFERENCE : RIYAD AS-SALIHIN 1068 IN-BOOK REFERENCE : BOOK 8,
HADITH 78

HADITH 79

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: من سره أن يلقى الله تعالى غداً مسلماً، فليحافظ على هؤلاء الصلوات، حيث ينادى بهن، فإن الله شرع لنبيكم صلى الله عليه وسلم سنن الهدى، وإنهن من سنن الهدى، ولو أنكم صليتم في بيوتكم كما يصلي هذا المتخلف في بيته لتركتم سنة نبيكم، ولو تركتم سنة نبيكم لضللتم، ولقد رأيتنا وما يتخلف عنها إلا منافق معلوم النفاق، ولقد كان الرجل يؤتى به، يهادى بين الرجلين حتى يقام في الصف. ((رواه مسلم وفي رواية له قال: إن رسول الله صلى الله عليه وسلم علمنا سنن الهدى، وإن من الهدى الصلاة في المسجد الذي يؤذن فيه)).

He who likes to meet Allah tomorrow (i.e., on the Day of Requital) as a Muslim, should take care and observe the Salat when the Adhan is announced for them. Allah has expounded to your Prophet (ﷺ) the

ways of right guidance, and these (the prayers) are part of the right guidance. If you have to perform Salat in your houses, as this man who stays away (from the mosque) and performs Salat in his house, you will abandon the Sunnah (practice) of your Prophet (ﷺ), and the departure from the Sunnah of your Prophet (ﷺ) will lead you astray. I have seen the time when no one stayed behind except a well-known hypocrite. I also saw that a man was brought swaying (on account of weakness) between two men till he was set up in a row (in the mosque). [Muslim].

IN PLAIN WORDS

Guarding the congregational prayer is part of the guidance the Prophet taught, and praying alone at home like one who stays away is to abandon his way and risk going astray; in his time only a known hypocrite missed it.

REFERENCE : RIYAD AS-SALIHIN 1069 IN-BOOK REFERENCE : BOOK 8,
HADITH 79

HADITH 80

Abud-Darda' (May Allah be pleased with him)reported:

وعن أبي الدرداء رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "ما من ثلاثة في قرية ولا بدو لا تقام فيهم الصلاة إلا قد استحوذ عليهم الشيطان. فعليكم بالجماعة، فإنما يأكل الذئب من الغنم القاصية" ((رواه أبو داود بإسناد حسن)).

I heard the Messenger of Allah (ﷺ) saying, "If three men in a village or in the desert, make no arrangement for Salat in congregation, Satan must have certainly overcome them. So observe Salat in congregation, for the wolf eats up a solitary sheep that stays far from the flock." [Abu Dawud].

IN PLAIN WORDS

Where a few people fail to pray together, Satan gains the upper hand, so pray in congregation, just as a wolf picks off the sheep that strays from the flock.

REFERENCE : RIYAD AS-SALIHIN 1070 IN-BOOK REFERENCE : BOOK 8,
HADITH 80

CHAPTER 192

Urging to Observe 'Isha' and Fajr Prayers in Congregation

باب الحث على حضور الجماعة في الصبح والعشاء

Of the five daily prayers, two fall at the hardest hours for the body, the night prayer when sleep is calling and the dawn prayer when the bed is warm and the world is still dark. This short chapter gathers the Prophet's encouragement, peace be upon him, to pray these two in congregation rather than alone at home. The reward he describes is enormous, and that is the point, the harder a deed is on the self, the more it weighs on the scale.

Notice how these hadith frame the same act from two sides. They name the rich reward waiting for the one who comes, and they name the reluctance that keeps a heart from coming. Showing up for Fajr and Isha in the masjid becomes a quiet test of where the heart truly stands, far from any eye that would praise it.

HADITH 81

'Uthman bin 'Affan (May Allah be pleased with him) reported:

عن عثمان بن عفان رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من صلى العشاء في جماعة، فكأنما قام نصف الليل ومن صلى الصبح في جماعة، فكأنما صلى الليل كله" ((رواه مسلم)).
وفي رواية الترمذي عن عثمان بن عفان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من شهد العشاء في جماعة كان له قيام

نصف ليلة، ومن شهد العشاء والفجر في جماعة، كان له كقيام ليلة"

((قال الترمذي حديث حسن صحيح))

I heard the Messenger of Allah (ﷺ) saying: "One who performs 'Isha' prayer in congregation, is as if he has performed Salat for half of the night. And one who performs the Fajr prayer in congregation, is as if he has performed Salat the whole night." [Muslim] The narration of At-Tirmidhi says: 'Uthman bin Affan (May Allah be pleased with him) narrated that he had heard the Messenger of Allah (ﷺ) saying: "He who attends 'Isha' in congregation, is as if he has performed Salat for half of the night; and he who attends 'Isha' and Fajr prayers in congregation, is as if he has performed Salat for the whole night."

IN PLAIN WORDS

Praying 'Isha' in congregation is like standing half the night in prayer, and joining both 'Isha' and Fajr in congregation is like praying the whole night, so these two carry great reward.

REFERENCE : RIYAD AS-SALIHIN 1071 IN-BOOK REFERENCE : BOOK 8, HADITH 81

HADITH 82

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"ولو يعلمون ما في العتمة والصبح لأتوهما ولو حبواً" ((متفق عليه)).
وقد سبق بطوله.

The Messenger of Allah (ﷺ) said, "If they knew the merits of Salat after nightfall ('Isha') and the morning (Fajr) Salat, they would come to them even if they had to crawl to do so." [Al-Bukhari and Muslim]

This is part of a long Hadith which has already been mentioned. See Hadith No. 1033.

IN PLAIN WORDS

If people knew the reward in coming to 'Isha' and Fajr, they would come even if they had to crawl, showing how much these two prayers are worth.

REFERENCE : RIYAD AS-SALIHIN 1072 IN-BOOK REFERENCE : BOOK 8, HADITH 82

HADITH 83

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم : "ليس صلاة أثقل على المنافقين من صلاة الفجر والعشاء ولو يعلمون ما فيهما لأتوهما ولو حبواً" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "No Salat is more burdensome to the hypocrites than the Fajr (dawn) prayer and the 'Isha' (night) prayer; and if they knew their merits, they would come to them even if they had to crawl to do so." [Al-Bukhari and Muslim].

IN PLAIN WORDS

No prayers feel heavier to the half-hearted than Fajr and 'Isha', yet if people grasped their reward they would crawl to reach them, which is why showing up reveals where the heart stands.

REFERENCE : RIYAD AS-SALIHIN 1073 IN-BOOK REFERENCE : BOOK 8, HADITH 83

CHAPTER 193

Strict Orders for Observance of Obligatory Salat

باب الأمر بالمحافظة على الصلوات المكتوبات والنهي الأكيد والوعيد الشديد في تركهن:

If the last chapters were warm encouragement, this one is the firm warning. Salat is not one good deed among many, it is the load-bearing pillar of the whole religion, and the hadith here press that home with unusual severity. They place prayer at its fixed time above even kindness to parents and striving in Allah's path, and they describe abandoning it as the line that separates faith from disbelief.

Read these narrations together and a clear order emerges. Prayer is the first thing a Muslim is called to after bearing witness to Allah, the first deed weighed on the Day of Resurrection, and the practice that marks a believer apart from those who have left faith. The chapter is not trying to frighten for its own sake, it is showing how much rests on the prayer we are tempted to treat lightly.

HADITH 84

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم: أي الأعمال أفضل؟ قال: "الصلوة على أوقتها" قلت: ثم أي؟ قال: "بر الوالدين" قلت: ثم أي؟ قال: "الجهاد في سبيل الله" ((متفق عليه))

I asked the Messenger of Allah (ﷺ): "Which act is the best?" He (ﷺ) said, "As-Salat at their fixed times." I asked, "What next?" He

(ﷺ) said, "Being dutiful to parents." I asked, "What next?" He (ﷺ) said, "Striving in Jihad) in the way of Allah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Asked which deed is best, the Prophet named praying at its proper time first, then kindness to parents, then striving in Allah's path, showing the high place of timely prayer.

REFERENCE : RIYAD AS-SALIHIN 1074 IN-BOOK REFERENCE : BOOK 8, HADITH 84

HADITH 85

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم:
" بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمداً رسول
الله، وإقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم رمضان
(متفق عليه))."

The Messenger of Allah (ﷺ) said, "Islam is based on five (pillars): testifying that there is no true god except Allah and that Muhammad (ﷺ) is His slave and Messenger; performing of Salat (Iqamat-as-Salat); the payment of Zakat; performing Hajj (pilgrimage) to the House [of Allah (Ka'bah)]; and Saum (fasting) during the month of Ramadan." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Islam is built on five supports: bearing witness to Allah and His Messenger, establishing prayer, giving zakat, making the pilgrimage, and fasting Ramadan.

REFERENCE : RIYAD AS-SALIHIN 1075 IN-BOOK REFERENCE : BOOK 8, HADITH 85

Ibn 'Umar (May Allah be pleased with them) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم "أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمداً رسول الله، ويقيموا الصلاة ويؤتوا الزكاة، فإذا فعلوا ذلك، عصموا مني دماءهم وأموالهم إلا بحق الإسلام، وحسابهم على الله" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "I have been commanded to fight against the people till they testify La ilaha illAllah (There is no true god except Allah) and that Muhammad (ﷺ) is His slave and Messenger, and to establish As-Salat (Iqamat-as-Salat), and to pay Zakat; and if they do this, then their blood and property are secured except by the rights of Islam, and their accountability is left to Allah." [Al- Bukhari and Muslim].

IN PLAIN WORDS

Prayer and zakat are named among the core marks of entering Islam, after testifying to faith, underlining how central the prayer is.

REFERENCE : RIYAD AS-SALIHIN 1076 IN-BOOK REFERENCE : BOOK 8,
HADITH 86

HADITH 87

Mu'adh (May Allah be pleased with him) reported:

وعن معاذ رضي الله عنه قال: بعثني رسول الله صلى الله عليه وسلم إلى اليمن فقال: "إنك تأتي قومًا من أهل الكتاب، فادعهم إلى شهادة أن لا إله إلا الله وأني رسول الله، فإن هم أطاعوا لذلك، فأعلمهم أن الله تعالى افترض عليهم خمس صلوات في كل يوم وليلة، فإن هم أطاعوا لذلك، فأعلمهم أن الله تعالى افترض عليهم صدقة تؤخذ من أغنيائهم

فترد على فقراءهم، فإن هم اطاعوا لذلك، فإياك وكرائم أموالهم واتق دعوة المظلوم فإنه ليس بينها وبين الله حجاب" ((متفق عليه)).

The Messenger of Allah (ﷺ) sent me as a governor to Yemen and (at the time of departure) he instructed me thus: "You will go to people of the Scripture (i.e., the Jews and the Christians). First of all invite them to testify that La ilaha ill Allah (There is no true god except Allah) and that Muhammad (ﷺ) is His slave and Messenger; and if they accept this, then tell them that Allah has enjoined upon them five Salat (prayers) during the day and night; and if they accept it, then tell them that Allah has made the payment of Zakat obligatory upon them. It should be collected from their rich and distributed among their poor; and if they agree to it, don't take (as a share of Zakat) the best of their properties. Beware of the supplications of the oppressed, for there is no barrier between it and Allah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When teaching a new community, the Prophet had them called first to faith, then to the five daily prayers, then to zakat, showing prayer as a first duty after belief.

REFERENCE : RIYAD AS-SALIHIN 1077 IN-BOOK REFERENCE : BOOK 8, HADITH 87

HADITH 88

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن بين الرجل وبين الشرك والكفر ترك الصلاة" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Between a man and disbelief and paganism is the abandonment of Salat (prayer)." [Muslim].

IN PLAIN WORDS

Abandoning the prayer is described as what stands between a person and disbelief, a serious warning to keep it up.

REFERENCE : RIYAD AS-SALIHIN 1078 IN-BOOK REFERENCE : BOOK 8,
HADITH 88

HADITH 89

Buraidah (May Allah be pleased with him) reported:

وعن بريدة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "العهد الذي بيننا وبينهم الصلاة، فمن تركها فقد كفر" ((رواه الترمذي وقال: حديث حسن صحيح)).

Messenger of Allah (ﷺ) said, "That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever." [At-Tirmidhi].

IN PLAIN WORDS

Prayer is named as what sets the believer apart from those who reject faith, and giving it up is treated as crossing a grave line.

REFERENCE : RIYAD AS-SALIHIN 1079 IN-BOOK REFERENCE : BOOK 8,
HADITH 89

HADITH 90

Shaqiq bin 'Abdullah reported:

وعن شقيق بن عبد الله التابعي المتفق على جلالته رحمه الله قال: كان أصحاب محمد صلى الله عليه وسلم لا يرون شيئاً من الأعمال تركه كفر

غير الصلاة. ((رواه الترمذي في كتاب الإيمان بإسناد صحيح)).

The Companions of the Messenger of Allah (ﷺ) did not consider the abandonment of any action as disbelief except neglecting Salat. [At- Tirmidhi].

IN PLAIN WORDS

The Prophet's companions did not regard neglecting any deed as disbelief except for abandoning the prayer, showing how seriously they took it.

REFERENCE : RIYAD AS-SALIHIN 1080 IN-BOOK REFERENCE : BOOK 8, HADITH 90

HADITH 91

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن أول ما يحاسب به العبد يوم القيامة من عمله صلاته، فإن صلحت، فقد أفلح وأنجح، وإن فسدت، فقد خاب وخسر، فإن انتقص من فريضته شيئاً، قال الرب، عز وجل: انظروا هل لعبدي من تطوع، فيكمل منها ما انتقص من الفريضة؟ ثم يكون سائر أعماله على هذا" ((رواه الترمذي وقال حديث حسن)).

The Messenger of Allah (ﷺ) said, "The first of man's deeds for which he will be called to account on the Day of Resurrection will be Salat. If it is found to be perfect, he will be safe and successful; but if it is incomplete, he will be unfortunate and a loser. If any shortcoming is found in the obligatory Salat, the Glorious and Exalted Rubb will command to see whether His slave has offered any voluntary Salat so that the obligatory Salat may be made up by

it. Then the rest of his actions will be treated in the same manner." [At- Tirmidhi].

IN PLAIN WORDS

The first deed a person is questioned about on the Day of Resurrection is the prayer; if it is sound he succeeds, and any shortfall in the obligatory prayers may be made up from his voluntary ones, so keep praying extra.

REFERENCE : RIYAD AS-SALIHIN 1081 IN-BOOK REFERENCE : BOOK 8,
HADITH 91

CHAPTER 194

The Excellence of Standing in the First Row (In Salat)

باب فضل الصف الأول والأمر بإتمام الصفوف الأول، وتسويتها والتراص فيها

This chapter is about how worshippers line up for congregational prayer, and why those rows matter. The repeated guidance is to fill the front rows first, stand straight, draw close together, and leave no gaps.

Across these hadith a single thread appears: outward order in the rows is tied to inward harmony of hearts. Filling the front, standing shoulder to shoulder, and closing every space are treated not as small details but as part of praying well and staying united.

HADITH 92

Jabir bin Samurah (May Allah be pleased with them) reported:

عن جابر بن سمرة، رضي الله عنهما، قال: خرج علينا رسول الله صلى الله عليه وسلم فقال: "ألا تصفون كما تصف الملائكة عند ربها؟" فقلنا: يا رسول الله وكيف تصف الملائكة عند ربها؟ قال: "يتون الصفوف الأول، ويتراصون في الصف" ((رواه مسلم)).

The Messenger of Allah (ﷺ) came out to us (once) and said, "Why do you not stand in rows as the angels do before their Rubb?" We asked: "O Messenger of Allah! how do the angels stand in rows before their Rubb?" He (ﷺ) replied, "They complete each row beginning with the first and filling all the gaps." [Muslim].

The Prophet points to the angels as a model: they line up in complete, gap-free rows before their Lord. We are encouraged to order our prayer rows the same way, filling the first row and closing the spaces.

REFERENCE : RIYAD AS-SALIHIN 1082 IN-BOOK REFERENCE : BOOK 8,
HADITH 92

HADITH 93

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"لو يعلم الناس ما في النداء والصف الأول، ثم لم يجدوا إلا أن يستهموا
عليه لاستهموا" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "If people came to know the blessing of calling Adhan and the standing in the first row, they could do nothing but would draw lots to secure these privileges." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Calling the adhan and standing in the front row carry such reward that, if people fully grasped it, they would compete and even draw lots to win those places. It is an invitation to value these acts of worship.

REFERENCE : RIYAD AS-SALIHIN 1083 IN-BOOK REFERENCE : BOOK 8,
HADITH 93

HADITH 94

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم: "خير صفوف الرجال
أولها، وشرها آخرها، وخير صفوف النساء آخرها، وشرها أولها".

((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "The best of the men's rows (in Salat) is the first row and the worst is the last; but the best of the woman's row is the last and the worst of their rows is the first." [Muslim].

IN PLAIN WORDS

For men praying in congregation, the front row carries the most reward and the back the least. For women in a mixed gathering the order is reversed, the back row being best for them.

REFERENCE : RIYAD AS-SALIHIN 1084 IN-BOOK REFERENCE : BOOK 8, HADITH 94

HADITH 95

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري، رضي الله عنه أن رسول الله صلى الله عليه وسلم رأي في أصحابه تأخراً، فقال لهم: "تقدموا فأتموا بي وليأتكم بكم من بعدكم، لا يزال قوم يتأخرون حتى يؤخرهم الله" ((رواه مسلم)).

When the Messenger of Allah (ﷺ) perceived a tendency among his Companions to stand in the back rows, he said to them, "Come forward and be close to me and let those who come after you, follow your lead. If people continue to fall behind (i.e., in acquiring virtues), Allah puts them behind." [Muslim].

IN PLAIN WORDS

Seeing his Companions hang back, the Prophet urged them to come forward and stay near him so others could follow. Holding back from goodness, he warns, can lead a person to be left behind.

REFERENCE : RIYAD AS-SALIHIN 1085 IN-BOOK REFERENCE : BOOK 8, HADITH 95

Abu Mas'ud (May Allah be pleased with him) reported:

وعن أبي مسعود رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يسمح مناكبنا في الصلاة، ويقول: "استووا ولا تختلفوا فتختلف قلوبكم، ليلني منكم أولو الأحلام والنهى، ثم الذين يلونهم ثم الذين يلونهم". ((رواه مسلم)).

The Messenger of Allah (ﷺ) used to gently pat our shoulders when we were standing in rows at the time of Salat and say, "Keep (the rows) straight; do not differ from each other lest your hearts should suffer from discord. Let those of you who are mature and prudent be nearer to me, and then those who are next to them." [Muslim].

IN PLAIN WORDS

The Prophet would gently straighten the rows and explain why: crooked, uneven rows can breed discord in the heart. He also asked the most mature and steady to stand nearest him.

REFERENCE : RIYAD AS-SALIHIN 1086 IN-BOOK REFERENCE : BOOK 8,
HADITH 96

HADITH 97

Anas (May Allah be pleased with him) reported:

وعن أنس، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "سوا صفوفكم، فإن تسوية الصف من تمام الصلاة". ((متفق عليه)). وفي رواية البخاري: "فإن تسوية الصفوف من إقامة الصلاة".

The Messenger of Allah (ﷺ) said, "Keep your rows straight (during Salat in congregation), for keeping the rows straight is part of the perfection of Salat." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Keeping the prayer rows straight is described as part of praying well. Lining up properly is not a minor detail but belongs to the completeness of the prayer itself.

REFERENCE : RIYAD AS-SALIHIN 1087 IN-BOOK REFERENCE : BOOK 8,
HADITH 97

HADITH 98

Anas (May Allah be pleased with him) reported:

وعنه قال: أقيمت الصلاة، فأقبل علينا رسول الله صلى الله عليه وسلم بوجهه فقال: "أقيموا صفوفكم وتراصوا، فإني أراكم من وراء ظهري" ((رواه البخاري بلفظه، ومسلم بمعناه)). وفي رواية للبخاري: وكان أحدنا يلزق منكبه بمنكب صاحبه وقدمه بقدمه".

When the Iqamah had been announced, the Messenger of Allah (ﷺ) turned his face towards us and said: "Make your rows straight and stand close together, for I can see you from behind my back." [Al- Bukhari].

IN PLAIN WORDS

Before the prayer began, the Prophet told the worshippers to straighten their rows and stand close, noting that he could see them even from behind. A reminder to keep the rows orderly out of sincere care, not just when watched.

REFERENCE : RIYAD AS-SALIHIN 1088 IN-BOOK REFERENCE : BOOK 8,
HADITH 98

HADITH 99

An-Nu'man bin Bashir (May Allah be pleased with them) reported:

وعن النعمان بن بشير رضي الله عنهما، قال: سمعت رسول الله صلى الله عليه وسلم يقول: "لتسون صفوفكم، أو ليخالفن الله بين وجوهكم" ((متفق عليه)) وفي رواية لمسلم: أن رسول الله صلى الله عليه وسلم كان يسوي صفوفنا حتى كأنما يسوي بها القداح، حتى رأى أنا قد عقلنا عنه. ثم خرج يوماً فقام حتى كاد يكبر، فرأى رجلاً بادياً صدره من الصف، فقال "عباد الله لتسون صفوفكم، أو ليخالفن الله بين وجوهكم".

I heard the Messenger of Allah (ﷺ) saying, "Straighten your rows; otherwise, Allah will create dissension among you." [Al- Bukhari and Muslim]. The narration in Muslim is: An-Nu'man bin Bashir (May Allah be pleased with them) said: The Messenger of Allah (ﷺ) directed us to keep our rows as straight as arrows. He continued stressing this until he realized that we had learnt it from him (recognized its significance). One day he came into the mosque and stood up. He was just about to say Takbir (Allah is Greater) when he noticed a man whose chest was projected from the row, so he said, "O slaves of Allah, you must straighten your rows or Allah will certainly put your faces in opposite directions."

IN PLAIN WORDS

The Prophet stressed straightening the rows so firmly that he corrected even one man whose chest stuck out, warning that crooked rows can lead to division and hearts being turned against one another.

REFERENCE : RIYAD AS-SALIHIN 1089 IN-BOOK REFERENCE : BOOK 8, HADITH 99

وعن البراء بن عازب رضي الله عنهما، قال كان رسول الله صلى الله عليه وسلم يتخلل من ناحية إلى ناحية، يمسح صدورنا ومناكبنا ويقول: "لا تختلفوا فتختلف قلوبكم" وكان يقول: "إن الله وملائكته يصلون على الصفوف الأول" ((رواه أبو داود بإسناد حسن)).

The Messenger of Allah (ﷺ) used to pass between the rows from one end to the other, touching our chest and shoulders (i.e., arranging the rows) in line and saying, "Do not be out of line; otherwise your hearts will be in disagreement". He would add, "Allah and His angels invoke blessings upon the first rows." [Abu Dawud].

IN PLAIN WORDS

Walking between the rows to align chests and shoulders, the Prophet warned that being out of line can put hearts at odds. He added that Allah and His angels send blessings on those in the front rows.

REFERENCE : RIYAD AS-SALIHIN 1090 IN-BOOK REFERENCE : BOOK 8, HADITH 100

HADITH 101

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما، أن رسول الله صلى الله عليه وسلم قال: "أقيموا الصفوف، وحاذوا المناكب، وسدوا الخلل، ولينوا بأيدي إخوانكم، ولا تذروا فرجات للشيطان، ومن وصل صفًا وصله الله، ومن قطع صفًا قطعه الله". ((رواه أبو داود بإسناد صحيح)).

The Messenger of Allah (ﷺ) said, "Arrange the rows in order, stand shoulder to shoulder, close the gaps, be accommodating to your

brothers, and do not leave gaps for Satan. Whoever joins up a row, he will be joined to Allah (i.e., to the Mercy of Allah); and whoever cuts off a row, he will be cut off from Allah (i.e., from His Mercy)." [Abu Dawud].

IN PLAIN WORDS

The Prophet taught worshippers to line up neatly, stand shoulder to shoulder, close the gaps, and be considerate of one another, leaving no openings. Joining a row connects a person to Allah's mercy; cutting one off leads to being cut off from it.

REFERENCE : RIYAD AS-SALIHIN 1091 IN-BOOK REFERENCE : BOOK 8, HADITH 101

HADITH 102

Anas (May Allah be pleased with him) reported:

وعن أنس، رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"رصوا صفوفكم، وقاربوا بينها وحاذوا الأعناق فوالذي نفسي بيده إني
لأرى الشيطان يدخل من خلل الصف، كأنها الحذف" ((حديث
صحيح رواه أبو داود بإسناد على شرط مسلم)).

The Messenger of Allah (ﷺ) said, "Stand close together in your rows, keep nearer to one another, and put your necks in line, for by Him in Whose Hands my soul is, I see the Satan entering through the opening in the row like Al- hadhaf (i.e., a type of small black sheep found in Yemen)." [Abu Dawud].

IN PLAIN WORDS

The Prophet urged worshippers to stand close and keep the rows tight, picturing how Satan slips through any opening left between them. Closing the gaps guards the unity of the congregation.

HADITH 103

Anas (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: "أتموا الصف المقدم، ثم الذي يليه، فما كان من نقص فليكن في الصف المؤخر". ((رواه أبو داود بإسناد حسن)).

The Messenger of Allah (ﷺ) said, "Fill (complete) the first row, then the one next to it; and if there is any deficiency (incompleteness), it should be in the last row." [Abu Dawud].

IN PLAIN WORDS

The instruction is to complete the first row, then the next, and only let the last row remain short if some space must be left. Front rows are filled before later ones.

REFERENCE : RIYAD AS-SALIHIN 1093 IN-BOOK REFERENCE : BOOK 8,
HADITH 103

HADITH 104

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها، قالت: قال رسول الله صلى الله عليه وسلم: "إن الله وملائكته يصلون على ميامن الصفوف" ((رواه أبو داود بإسناد على شرط مسلم، وفيه رجل مختلف في توثيقه.)).

The Messenger of Allah (ﷺ) said, "Allah and His angels invoke blessings upon those who are on the right side of the rows." [Abu Dawud].

IN PLAIN WORDS

The Prophet mentioned that Allah and His angels send blessings on those standing on the right side of the rows, encouraging worshippers to value that place.

REFERENCE : RIYAD AS-SALIHIN 1094 IN-BOOK REFERENCE : BOOK 8,
HADITH 104

HADITH 105

Al-Bara' (May Allah be pleased with him) reported:

وعن البراء، رضي الله عنه قال: "كنا إذا صلينا خلف رسول الله صلى الله عليه وسلم، أحببنا أن نكون عن يمينه، يقبل علينا بوجهه، فسمعته يقول: "رب قني عذابك يوم تبعث - أو تجمع- عبادك". ((رواه مسلم)).

Whenever we performed Salat behind the Messenger of Allah (ﷺ), we liked to be on his right side so that his face might turn towards us (at the end of the Salat). One day, I heard Messenger of Allah (ﷺ) supplicating, "O my Rubb! Shield me from Your Torment on the Day when You will gather (or said, 'resurrect') Your slaves."
[Muslim].

IN PLAIN WORDS

The Companions liked to stand on the Prophet's right so he would face them after prayer. The hadith also preserves his humble supplication asking Allah to shield him from punishment on the Day all people are gathered.

REFERENCE : RIYAD AS-SALIHIN 1095 IN-BOOK REFERENCE : BOOK 8,
HADITH 105

HADITH 106

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم:
"وسطوا الإمام، وسدوا الخلل" ((رواه أبو داود)).

The Messenger of Allah (ﷺ) said, "Let the Imam stand in the middle (so that those praying behind him should be standing both on his right and his left) and close the gaps." [Abu Dawud].

IN PLAIN WORDS

The Prophet taught that the one leading prayer should stand in the middle, with worshippers on both his right and left, and that the gaps in the rows should be closed.

REFERENCE : RIYAD AS-SALIHIN 1096 IN-BOOK REFERENCE : BOOK 8,
HADITH 106

CHAPTER 195

The Excellence of Optional Prayers (Sunnah Mu'akkadah) along with the Obligatory Prayers

باب فضل السنن الراتبة مع الفرائض وبيان أقلها وأكملها وما بينهما

This chapter turns from the obligatory prayers to the voluntary ones that surround them. These extra units of prayer are a way to draw nearer to Allah beyond what is required.

The hadith here highlight the steady reward in keeping such optional prayers and the gentle openings between the call to prayer and its starting that invite a believer to pray a little more. The tone is encouraging rather than commanding, leaving room for the worshipper's own choice.

HADITH 107

Umm Habibah (May Allah be pleased with her) the Mother of the Believers reported:

عن أم المؤمنين أم حبيبة رملة بنت أبي سفيان، رضي الله عنهما، قالت سمعت رسول الله صلى الله عليه وسلم، يقول: ما من عبد مسلم يصلي لله تعالى كل يوم اثني عشرة ركعة تطوعاً غير الفريضة، إلا بني الله له بيتاً في الجنة أو: إلا بني له بيت في الجنة" ((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) saying, "A house will be built in Jannah for every Muslim who offers twelve Rak'ah of optional Salat other than the obligatory Salat in a day and a night (to seek the Pleasure of Allah)." [Muslim].

A house in Paradise is promised for the Muslim who, seeking Allah's pleasure, regularly prays twelve units of voluntary prayer beyond the obligatory ones in a day and night. A small daily habit with a great reward.

REFERENCE : RIYAD AS-SALIHIN 1097 IN-BOOK REFERENCE : BOOK 8,
HADITH 107

HADITH 108

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما، قال: صليت مع رسول الله صلى الله عليه وسلم، ركعتين قبل الظهر وركعتين بعدها، وركعتين بعد الجمعة، وركعتين بعد المغرب، وركعتين بعد العشاء" ((متفق عليه)).

I performed along with the Messenger of Allah (ﷺ) two Rak'ah of optional prayers before Zuhr and two after the Zuhr (noon prayer), and two after the Friday prayer, and two after the Maghrib (evening) prayer, and two after the 'Isha' (night) prayer." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Ibn Umar describes the optional prayers he saw the Prophet keep around the obligatory ones: two before and after Zuhr, two after the Friday prayer, two after Maghrib, and two after Isha.

REFERENCE : RIYAD AS-SALIHIN 1098 IN-BOOK REFERENCE : BOOK 8,
HADITH 108

HADITH 109

'Abdullah bin Mughaffal (May Allah be pleased with him) reported:

وعن عبد الله بن مغفل، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: "بين كل أذانين صلاة، بين كل أذانين صلاة، بين كل

أذانين صلاة" وقال في الثالثة: "لمن شاء" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "There is a Salat (prayer) between every Adhan and Iqamah; there is a Salat between every Adhan and Iqamah." (While saying the same for the) third time (he (ﷺ) added), "It is for him who desires (to perform it)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet repeated that there is a prayer to be offered between every call to prayer and its starting, then noted it is for whoever wishes. A standing invitation to use that time in worship.

REFERENCE : RIYAD AS-SALIHIN 1099 IN-BOOK REFERENCE : BOOK 8,
HADITH 109

CHAPTER 196

Emphasis on Performing two Rak'ah Sunnah before Dawn (Fajr) Prayer

باب تأكيد ركعتي سنة الصبح:

This chapter focuses on the two short units of prayer offered before the dawn (Fajr) prayer. Though voluntary, the Prophet held to them with unusual constancy.

The hadith show how dear he held this small prayer, never neglecting it and prizing it above worldly things. The lesson is the quiet weight of a steady habit, kept even when circumstances make it easy to let slip.

HADITH 110

'Aishah (May Allah be pleased with her) reported:

عن عائشة رضي الله عنها، أن النبي صلى الله عليه وسلم كان لا يدع أربعاً قبل الظهر، وركعتين قبل الغداة ((رواه البخاري)).

The Prophet (ﷺ) never omitted four Rak'ah prayer before the Zuhr prayer and two Rak'ah prayers before dawn (Fajr) prayer. [Al-Bukhari].

IN PLAIN WORDS

Aishah reports that the Prophet was constant in two voluntary prayers in particular: four units before Zuhr and two units before the dawn prayer, never leaving them out.

REFERENCE : RIYAD AS-SALIHIN 1100 IN-BOOK REFERENCE : BOOK 8,
HADITH 110

HADITH 111

'Aishah (May Allah be pleased with her) reported:

وعنها قالت: لم يكن النبي، صلى الله عليه وسلم على شيء من النوافل أشد تعاهدًا منه على ركعتي الفجر". ((متفق عليه)).

The Prophet (ﷺ) did not attach more importance to any Nawafil prayer than the two Rak'ah of prayer before dawn (Fajr) prayer. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Among all his voluntary prayers, the Prophet gave none more care than the two units before dawn. It shows how highly he valued this small, regular prayer.

REFERENCE : RIYAD AS-SALIHIN 1101 IN-BOOK REFERENCE : BOOK 8, HADITH 111

HADITH 112

'Aishah (May Allah be pleased with her) reported:

وعنها عن النبي صلى الله عليه وسلم قال: "ركعتا الفجر خير من الدنيا وما فيها" ((رواه مسلم)). وفي رواية لهما لأحب إلي من الدنيا جميعاً.

The Prophet (ﷺ) said, "The two Rak'ah before the dawn (Fajr) prayer are better than this world and all it contains." [Muslim]
Another narration goes: "The two Rak'ah before the dawn (Fajr) prayer are dearer to me than the whole world."

IN PLAIN WORDS

The Prophet said the two units before the dawn prayer are better and dearer to him than the whole world and everything in it, pointing to how precious this brief prayer is.

REFERENCE : RIYAD AS-SALIHIN 1102 IN-BOOK REFERENCE : BOOK 8, HADITH 112

HADITH 113

وعن أبي عبد الله بلال بن رباح، رضي الله عنه مؤذن رسول الله صلى الله عليه وسلم أنه أتى رسول الله صلى الله عليه وسلم ليؤذنه بصلاة الغداة، فشغلت عائشة بلالا بأمر سألته عنه، حتى أصبح جدا فقام بلال فأذنه بالصلاة، وتابع أذانه، فلم يخرج رسول الله صلى الله عليه وسلم فلما خرج صلى بالناس، فأخبره أن عائشة شغلته بأمر سألته عنه حتى أصبح جدا، وأنه أبطأ عليه بالخروج، فقال -يعني النبي صلى الله عليه وسلم -: "إني كنت ركعت ركعتي الفجر" فقال: يا رسول الله إنك أصبحت جدا؟ فقال: "لو أصبحت أكثر مما أصبحت، لركعتهما وأحسنتهما، وأجملتهما". ((رواه أبو داود بإسناد حسن)).

I went to inform the Messenger of Allah (ﷺ) about the time of the dawn (Fajr) prayer, and 'Aishah (May Allah be pleased with her) kept me busy and began to ask me about something till the day grew bright. Then I got up and informed the Messenger of Allah (ﷺ) of the time of Salat. I informed him again but he did not came out immediately to lead As- Salat. When he came out, he led As-Salat. I said to him: 'Aishah (May Allah be pleased with her) kept me busy and thus diverted my attention by asking about something and the morning grew bright. You also came out late. Upon that the Messenger of Allah (ﷺ) said, "I was engaged in performing two Rak'ah of Fajr prayer." Bilal (May Allah be pleased with him)said: "O Messenger of Allah! You delayed As-Salat so long as the morning grew bright." He (ﷺ) replied, "Even if the morning had become brighter than it had, I would have performed two Rak'ah of prayer in an excellent manner." [Abu Dawud].

IN PLAIN WORDS

When Bilal found the Prophet slow to come out for the dawn prayer, the Prophet explained he had been praying the two units of Fajr, and said he would pray them well even if dawn had grown brighter. It shows his attachment to this prayer.

REFERENCE : RIYAD AS-SALIHIN 1103 IN-BOOK REFERENCE : BOOK 8,
HADITH 113

CHAPTER 197

Briefness to be Adopted in Performing the two Rak'ah Sunnah before Fajr Prayer, their time and the Surah to recite in them

باب تخفيف ركعتي الفجر وبيان ما يقرأ فيهما، وبيان وقتهما.

This chapter looks at how the two units of prayer before the dawn (Fajr) prayer were performed: kept brief, prayed at the right time, and shaped by certain readings the Prophet chose.

The reports show him making these units short and light, and they record verses and chapters he would recite in them. The thread is gentle guidance for keeping this beloved prayer simple and steady at the start of the day.

HADITH 114

'Aishah (May Allah be pleased with her) reported:

عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم، كان يصلي ركعتين خفيفتين بين النداء والإقامة من صلاة الصبح". ((متفق عليه)) وفي رواية لهما: يصلي ركعتي الفجر، إذا سمع الأذان فيخففهما حتى أقول هل قرأ فيهما بأم القرآن!. وفي رواية لمسلم: كان يصلي ركعتي الفجر إذا سمع الأذان ويخففهما. وفي رواية: إذا طلع الفجر.

The Prophet (ﷺ) used to perform two Rak'ah short prayer between the Adhan (call to prayer) and the Iqamah of the dawn (Fajr) prayers. [Al- Bukhari and Muslim] In another narration, 'Aishah (May Allah be pleased with her) said: The Messenger of Allah (ﷺ) used to perform two supererogatory Rak'ah prayer of Fajr and make them so short in duration that I used to think whether he (ﷺ) had recited

Surat Al-Fatihah (in it) or not. [Al-Bukhari and Muslim] In the narration of Muslim, 'Aishah (May Allah be pleased with her) said: When the Messenger of Allah (ﷺ) used to hear the Adhan (of Fajr prayer) he would perform two supererogatory Rak'ah prayer and would make them short.

IN PLAIN WORDS

Aishah recalls that the Prophet kept the two units before the dawn prayer so short, prayed between the call and its starting, that she sometimes wondered whether he had even recited the opening chapter. A picture of a light, brief prayer.

REFERENCE : RIYAD AS-SALIHIN 1104 IN-BOOK REFERENCE : BOOK 8,
HADITH 114

HADITH 115

Hafsah (May Allah be pleased with her) reported:

وعن حفصة رضي الله عنها أن رسول الله صلى الله عليه وسلم كان إذا
أذن المؤذن للصبح، وبدا الصبح صلى ركعتين خفيفتين. ((متفق
عليه)). وفي رواية لمسلم: كان رسول الله صلى الله عليه وسلم إذا طلع
الفجر لا يصلي إلا ركعتين خفيفتين.

The Messenger of Allah (ﷺ) used to perform two short Rak'ah prayer when it was dawn and the Mu'adhdhin had called Adhan (for the Fajr prayer). [Al-Bukhari and Muslim].

IN PLAIN WORDS

Hafsah reports that the Prophet would pray two short units once dawn came and the call to the Fajr prayer had been given, confirming his habit of keeping them brief.

REFERENCE : RIYAD AS-SALIHIN 1105 IN-BOOK REFERENCE : BOOK 8,
HADITH 115

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: كان رسول الله صلى الله عليه وسلم يصلي من الليل مثنى مثنى، ويوتر بركة من آخر الليل، ويصلي الركعتين قبل صلاة الغداة، وكأن الأذان بأذنيه". ((متفق عليه)).

The Messenger of Allah (ﷺ) used to perform his optional night prayers at night, two Rak'ah followed by two Rak'ah, and at the end he would conclude with an odd Rak'ah (Witr). Then he would perform two Rak'ah prayer before the dawn (Fajr) prayer after hearing the Adhan, and he would make them so brief as if he could hear the Iqamah being called. [Al- Bukhari and Muslim].

IN PLAIN WORDS

Ibn Umar describes the Prophet's night prayer in pairs ending with an odd unit, then the two brief units before dawn, made so short it was as if he were already hearing the call to begin the obligatory prayer.

REFERENCE : RIYAD AS-SALIHIN 1106 IN-BOOK REFERENCE : BOOK 8,
HADITH 116

HADITH 117

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم، كان يقرأ في ركعتي الفجر في الأولى منهما: {قولوا آمنا بالله وما أنزل إلينا} الآية التي في البقرة، وفي الآخرة منهما: {آمنا بالله واشهد أنا مسلمون}. وفي رواية: في الآخرة التي في آل عمران: {تعالوا إلى كلمة سواء بيننا وبينكم}. ((رواهما مسلم)).

The Messenger of Allah (ﷺ) used to recite during the two Rak'ah of Fajr prayer: "Say (O Muslims): We believe in Allah and that which has been sent down to us..." (:136) which is in Surat Al-Baqarah in the first Rak'ah and the Verse: "We believe in Allah, and bear witness that we are Muslims (i.e., we submit to Allah." (: in the second Rak'ah. According to another narration, he (ﷺ) recited from Surat Al-'Imran the Verses: "Come to a word which is just between us and you..." (:). [Muslim].

IN PLAIN WORDS

Ibn Abbas records the verses the Prophet would recite in the two units before the dawn prayer, drawn from the chapters al-Baqarah and Aal-Imran, affirming faith in Allah and what He revealed.

REFERENCE : RIYAD AS-SALIHIN 1107 IN-BOOK REFERENCE : BOOK 8, HADITH 117

HADITH 118

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم، قرأ
في ركعتي الفجر: {قل يا أيها الكافرون} و{قل هو الله أحد} ((رواه
مسلم)).

The Messenger of Allah (ﷺ) recited in the two supererogatory Rak'ah of the Fajr prayer Surat Al-Kafirun (No. 109) [in the first Rak'ah], and Surat Al-Ikhlās (No. 112) [in the second Rak'ah]. [Muslim].

IN PLAIN WORDS

Abu Hurairah reports the two chapters the Prophet would recite in the two voluntary units of the dawn prayer: al-Kafirun in the first and al-Ikhlās in the second.

HADITH 119

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما، قال رمقت النبي صلى الله عليه وسلم
شهرًا يقرأ في الركعتين قبل الفجر: {قل يا أيها الكافرون} ، و: {قل هو
الله أحد} . ((رواه الترمذي وقال: حديث حسن)).

I observed the Prophet (ﷺ) for one month reciting in the two
supererogatory Rak'ah of the Fajr prayer Surat Al-Kafirun (No. 109)
[in the first Rak'ah], and Surat Al-Ikhlās (No. 112) [in the second
Rak'ah]. [At-Tirmidhi].

IN PLAIN WORDS

Ibn Umar observed the Prophet over a month reciting the same two
chapters, al-Kafirun and al-Ikhlās, in the two voluntary units of the
dawn prayer, confirming it as a steady practice.

CHAPTER 198

Desirability of Lying down on one's right side after the Sunnah of Fajr Prayer

باب استحباب الاضطجاع بعد ركعتي الفجر على جنبه الأيمن والحث عليه
سواء كان تهجد بالليل أم لا.

This short chapter notes a small practice the Prophet kept after the two units before the dawn prayer: lying down on his right side for a while.

The hadith simply record this habit and his guidance pointing others toward it. It is a quiet reminder that even a moment of rest can be part of following the Prophet's example.

HADITH 120

'Aishah (May Allah be pleased with her) reported:

عن عائشة رضي الله عنها قالت: كان النبي صلى الله عليه وسلم إذا صلى ركعتي الفجر، اضطجع على شقه الأيمن. ((رواه البخاري)).

When the Prophet (ﷺ) had performed two Rak'ah before the Fajr prayer, he would lie down on his right side. [Al-Bukhari].

IN PLAIN WORDS

Aishah reports that after praying the two units before the dawn prayer, the Prophet would lie down on his right side, a small habit he kept.

REFERENCE : RIYAD AS-SALIHIN 1110 IN-BOOK REFERENCE : BOOK 8, HADITH 120

HADITH 121

'Aishah (May Allah be pleased with her) reported:

وعنها قالت: كان النبي صلى الله عليه وسلم يصلي فيما بين أن يفرغ من صلاة العشاء إلى الفجر إحدى عشرة ركعة يسلم بين كل ركعتين، ويوتر بواحدة، فإذا سكت المؤذن من صلاة الفجر، وتبين له الفجر وجاء المؤذن، قام فركع ركعتين خفيفتين، ثم اضطجع على شقه الأيمن هكذا حتى يأتيه المؤذن للإقامة". ((رواه مسلم)). (15)

When the Prophet (ﷺ) finished the 'Isha prayer, he would perform eleven Rak'ah before the Fajr prayer, concluding each two Rak'ah with Taslim (i.e., saying As-Salamu 'Alaikum) and observing the Witr (odd) at the end. When the Mu'adhdhin finished proclaiming Adhan for the Fajr prayer and it was dawn, he would rise and perform two short Rak'ah, and then would lie down on his right side till the Mu'adhdhin came to (inform) him about Iqamah. [Muslim].

IN PLAIN WORDS

Aishah describes the Prophet's night routine: eleven units after Isha, each pair ended with the closing greeting and an odd unit at the end, then two short units at dawn, after which he would lie on his right side until called for the prayer.

REFERENCE : RIYAD AS-SALIHIN 1111 IN-BOOK REFERENCE : BOOK 8, HADITH 121

HADITH 122

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا صلى أحدكم ركعتي الفجر، فليضطجع على يمينه". ((رواه أبو داود، والترمذي بأسانيد صحيحة. قال الترمذي: حديث حسن صحيح.

The Messenger of Allah (ﷺ) said, "When anyone of you has performed two of Sunnah before the Fajr prayer, he should lie down on his right side." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

The Prophet guided that after praying the two voluntary units before the dawn prayer, a person should lie down on his right side, pointing others to the practice he himself kept.

REFERENCE : RIYAD AS-SALIHIN 1112 IN-BOOK REFERENCE : BOOK 8, HADITH 122

CHAPTER 199

Sunnah of Zuhr Prayer

باب سنة الظهر:

This chapter collects the voluntary prayers attached to Zuhr, the units offered before and after it. The Prophet was steady with four Rak'ah before Zuhr in particular, and the reports show some variation in how the surrounding Sunnah prayers were counted and prayed.

Two ideas stand out. First, a reward is promised for guarding these prayers, protection from the Fire for the one who keeps four before and four after. Second, the Prophet explained why he loved the time just after midday, the hour when the gates of heaven open, so he longed for his good deeds to rise then. Where the wording touches finer points of how to make up a missed Sunnah, the details belong to the scholars; the heart of the chapter is steady, loving devotion.

HADITH 123

Ibn 'Umar (May Allah be pleased with them) reported:

عن ابن عمر رضي الله عنهما قال: صليت مع رسول الله صلى الله عليه وسلم ركعتين قبل الظهر، وركعتين بعدها. ((متفق عليه))

I performed with the Messenger of Allah (ﷺ) two Rak'ah before and two after Zuhr prayers. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Ibn Umar reports praying with the Prophet two units before and two after the Zuhr prayer, recording the voluntary prayers attached to it.

REFERENCE : RIYAD AS-SALIHIN 1113 IN-BOOK REFERENCE : BOOK 8, HADITH 123

HADITH 124

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم كان لا يدع
أربعاً قبل الظهر. ((رواه البخاري)).

The Prophet (ﷺ) never omitted four Rak'ah supererogatory prayer before Zuhr prayers. [Al-Bukhari].

IN PLAIN WORDS

Aishah reports that the Prophet was constant in praying four voluntary units before the Zuhr prayer, never leaving them out.

REFERENCE : RIYAD AS-SALIHIN 1114 IN-BOOK REFERENCE : BOOK 8, HADITH
124

HADITH 125

'Aishah (May Allah be pleased with her) reported:

وعنها قالت: كان النبي صلى الله عليه وسلم يصلي في بيتي قبل الظهر
أربعاً، ثم يخرج فيصلّي بالناس، ثم يدخل فيصلّي ركعتين، وكان يصلي
بالناس المغرب ثم يدخل بيتي فيصلّي ركعتين، ويصلي بالناس العشاء،
ويدخل بيتي، فيصلّي ركعتين. ((رواه مسلم)).

Whenever the Prophet (ﷺ) stayed in my house, he would perform four Rak'ah (supererogatory prayer) before Zuhr prayer. Then he would go out and lead Salat. He (ﷺ) would then come back and perform two Rak'ah (supererogatory prayer). He would lead the Maghrib prayer and come back and perform two Rak'ah (supererogatory prayer). When he (ﷺ) had led the 'Isha' prayer, he would enter the house and perform two Rak'ah (supererogatory prayer). [Muslim]

IN PLAIN WORDS

Aishah describes the Prophet's habit at home: four units before Zuhr, two after, two after Maghrib, and two after Isha, showing his steady round of voluntary prayers through the day.

REFERENCE : RIYAD AS-SALIHIN 1115 IN-BOOK REFERENCE : BOOK 8, HADITH 125

HADITH 126

Umm Habibah (May Allah be pleased with her) reported:

وعن أم حبيبة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: "من حافظ على أربع ركعات قبل الظهر وأربع بعدها، حرمه الله على النار". ((رواه أبو داود، والترمذي)). وقال حديث حسن صحيح.

The Messenger of Allah (ﷺ) said, "Whoever observes the practice of performing four Rak'ah before Zuhr prayer and four after the Zuhr prayer, Allah will shield him against the Fire (of Hell). [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

The Prophet said that whoever keeps to four units before the Zuhr prayer and four after it, Allah will shield him from the Fire. A reward promised for guarding this practice.

REFERENCE : RIYAD AS-SALIHIN 1116 IN-BOOK REFERENCE : BOOK 8, HADITH 126

HADITH 127

'Abdullah bin As-Sa'ib (May Allah be pleased with him) reported:

وعن عبد الله بن السائب، رضي الله عنه أن رسول الله صلى الله عليه وسلم كان يصلي أربعاً بعد أن تزول الشمس قبل الظهر، وقال "إنها

ساعة تفتح فيها أبواب السماء، فأحب أن يصعد لي فيها عمل صالح"
((رواه الترمذي وقال: حديث حسن)).

The Messenger of Allah (ﷺ) used to perform four Rak'ah prayer after the declining of the sun before Zuhr prayer and would say, "This is an hour at which the gates of heaven are opened, and I like that my good deeds should rise to heaven at that time." [At-Tirmidhi].

IN PLAIN WORDS

The Prophet would pray four units after midday before the Zuhr prayer, explaining that this is an hour when the gates of heaven open, and he loved for his good deeds to rise then.

REFERENCE : RIYAD AS-SALIHIN 1117 IN-BOOK REFERENCE : BOOK 8, HADITH 127

HADITH 128

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم كان إذا لم يصل أربعاً قبل الظهر، صلاهن بعدها. ((رواه الترمذي وقال: حديث حسن)).

If the Prophet (ﷺ) could not perform four Rak'ah before Zuhr prayer, he would perform them after it (i.e., after the obligatory prayer). [At-Tirmidhi].

IN PLAIN WORDS

If the Prophet missed the four units before the Zuhr prayer, he would make them up afterward, showing care to keep this voluntary prayer rather than simply letting it go.

CHAPTER 200

Sunnah of the 'Asr Prayer

باب سنة العصر:

These three short reports gather what the Prophet (peace be upon him) did before the 'Asr prayer, a voluntary (nafl) prayer offered ahead of the obligatory afternoon Salat. The Arabic word Rak'ah names one full unit of prayer, and the chapter shows two practices side by side: sometimes four units, sometimes two.

Notice how warmly the Prophet (peace be upon him) speaks of whoever keeps this prayer, asking Allah's mercy for that person. The takeaway is gentle: these are not obligations but openings, small acts of devotion that draw a believer closer before the fard prayer arrives.

HADITH 129

'Ali bin Abu Talib (May Allah be pleased with him) reported:

عن علي بن أبي طالب، رضي الله عنه قال كان النبي صلى الله عليه وسلم يصلي قلب العصر أربع ركعات يفصل بينهن بالتسليم على الملائكة المقربين ومن تبعهم من المسلمين والمؤمنين. رواه الترمذي وقال حديث حسن.

The Prophet (ﷺ) used to perform four Rak'ah before the 'Asr prayer, separating them with Taslim (i.e., offering blessings) on the favourite angels who are near Allah's proximity and the Muslims and the believers who come after them. [At- Tirmidhi].

IN PLAIN WORDS

Ali reports that the Prophet used to pray four units before the Asr prayer, with the closing greeting, sending blessings on the angels near Allah and on the believers who follow.

HADITH 130

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر، رضي الله عنهما، عن النبي صلى الله عليه وسلم، قال:
"رحم الله امرءًا صلى قبل العصر أربعاً". ((رواه أبو داود والترمذي
وقال: حديث حسن)).

The Prophet (ﷺ) said, "May Allah have mercy on a man who performs four Rak'ah before the 'Asr prayer." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

The Prophet asked Allah's mercy for the person who prays four units before the Asr prayer, a warm encouragement toward this voluntary prayer.

REFERENCE : RIYAD AS-SALIHIN 1120 IN-BOOK REFERENCE : BOOK 8,
HADITH 130

HADITH 131

'Ali bin Abu Talib (May Allah be pleased with him) reported:

وعن علي بن أبي طالب رضي الله عنه أن النبي صلى الله عليه وسلم
كان يصلي قبل العصر ركعتين". ((رواه أبو داود بإسناد صحيح)).

The Prophet (ﷺ) used to perform two Rak'ah before the 'Asr prayer. [Abu Dawud].

IN PLAIN WORDS

Ali reports that the Prophet would pray two units before the Asr prayer, recording another form of this voluntary practice.

CHAPTER 201

باب سنة المغرب بعدها وقبلها:

This chapter gathers what was done around the Maghrib (sunset) prayer regarding two voluntary units before it. The guidance leaves room for personal choice.

The hadith show the Prophet encouraging these two units while making clear they are for whoever wishes, and they record how eagerly the Companions took to praying them. The thread is a gentle openness: an invitation to extra worship rather than a command.

HADITH 132

'Abdullah bin Mughaffal (May Allah be pleased with him) reported:

وعن عبد الله بن مغفل، رضي الله عنه عن النبي صلى الله عليه وسلم قال: "صلوا قبل المغرب" قال في الثالثة: "لمن شاء" ((رواه البخاري)).

The Prophet (ﷺ) said, "Perform two Rak'ah before Maghrib prayer." He (ﷺ) repeated it twice; when repeating it for the third time he added: "He who may so wish." [Al- Bukhari].

IN PLAIN WORDS

The Prophet twice told the worshippers to pray two units before the Maghrib prayer, then added the third time that it is for whoever wishes, leaving it as an invitation rather than an obligation.

REFERENCE : RIYAD AS-SALIHIN 1122 IN-BOOK REFERENCE : BOOK 8, HADITH 132

HADITH 133

Anas (May Allah be pleased with him) reported:

- وعن أنس، رضي الله عنه قال: لقد رأيت كبار أصحاب رسول الله صلى الله عليه وسلم يتتبعون السواري عند المغرب. ((رواه البخاري)).

I saw the principal Companions of Messenger of Allah (ﷺ) rushing to the pillars (of the mosque) to perform two Rak'ah prayers behind them before the Maghrib prayer. [Al-Bukhari].

IN PLAIN WORDS

Anas saw the leading Companions hurrying to the mosque's pillars to pray two units before the Maghrib prayer, showing how readily they took up this practice.

REFERENCE : RIYAD AS-SALIHIN 1123 IN-BOOK REFERENCE : BOOK 8, HADITH 133

HADITH 134

Anas (May Allah be pleased with him) reported:

وعنه قال: كنا نصلي على عهد رسول الله صلى الله عليه وسلم ركعتين بعد غروب الشمس قبل المغرب، فقليل: أكان رسول الله صلى الله عليه وسلم صلاها؟ قال: كان يرانا نصليهما فلم يأمرنا ولم ينهنا. ((رواه مسلم)).

In the lifetime of the Messenger of Allah (ﷺ), we used to perform two Rak'ah (optional prayer) after sunset before the Maghrib prayer. It was asked: "Did Messenger of Allah (ﷺ) perform them?" He replied: "He saw us performing it, but he neither ordered us to perform them nor did he forbid us from doing so." [Muslim].

IN PLAIN WORDS

Anas reports that the Companions used to pray two voluntary units after sunset before the Maghrib prayer, and that the Prophet saw them doing so without either ordering or forbidding it.

REFERENCE : RIYAD AS-SALIHIN 1124 IN-BOOK REFERENCE : BOOK 8,
HADITH 134

HADITH 135

Anas bin Malik (May Allah be pleased with him) reported:

وعنه قال: كنا بالمدينة فإذا أذن المؤذن لصلاة المغرب ابتدروا السواري، فركعوا ركعتين، حتى إن الرجل الغريب ليدخل المسجد فيحسب أن الصلاة قد صليت من كثرة من يصليهما. ((رواه مسلم)) .

When we were in Al-Madinah, the moment the Mu'adhdhin finished the Adhan of the Maghrib prayer, the people hastened to the pillars of the mosque and performed two Rak'ah prayer behind them. A stranger coming into the mosque would think that the obligatory prayer had already been performed because of the number of people performing them. [Muslim].

IN PLAIN WORDS

Anas recalls how, the moment the call to the Maghrib prayer ended, so many people rushed to pray two units by the mosque's pillars that a newcomer might think the obligatory prayer had already finished.

REFERENCE : RIYAD AS-SALIHIN 1125 IN-BOOK REFERENCE : BOOK 8, HADITH
135

CHAPTER 203

Sunnah of Friday Prayer

باب سنة الجمعة:

These two reports concern the voluntary prayer that follows the Friday (Jumu'ah) congregation. They give the believer two grounded options drawn from the Prophet's own habit: four units, or two units offered once home.

The quiet lesson is that worship continues after the gathering disperses. Whether at the mosque or at home, a believer rounds off the blessed day with a little more devotion; the finer points of number and place are matters scholars detail.

HADITH 136

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا صلى أحدكم الجمعة، فليصل بعدها أربعاً". ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "If anyone of you performs the Friday prayer, he should perform four Rak'ah (Sunnah) after it." [Muslim].

IN PLAIN WORDS

The Prophet said that whoever prays the Friday prayer should pray four voluntary units after it, recording one option for the prayer that follows the Friday gathering.

REFERENCE : RIYAD AS-SALIHIN 1126 IN-BOOK REFERENCE : BOOK 8, HADITH 136

HADITH 137

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما، أن النبي صلى الله عليه وسلم كان لا يصلي بعد الجمعة حتى ينصرف، فيصلّي ركعتين في بيته. ((رواه مسلم)).

The Prophet (ﷺ) would not perform any Salat (in the mosque) after the Friday prayer till he had returned to his house. He would then perform two Rak'ah there. [Muslim].

IN PLAIN WORDS

Ibn Umar reports that the Prophet would not pray after the Friday prayer until he returned home, where he would then pray two units, showing another way of offering this prayer.

REFERENCE : RIYAD AS-SALIHIN 1127 IN-BOOK REFERENCE : BOOK 8, HADITH 137

CHAPTER 204

Desirability of offering Nawfil (Voluntary or Optional) Prayers at Home

باب استحباب جعل النوافل في البيت سواء الراتبة وغيرها، والأمر بالتحول للنافلة من موضع الفريضة أو الفصل بينهما بكلام

This chapter encourages offering voluntary prayers at home rather than always at the mosque, and it touches on separating an extra prayer from the obligatory one just finished.

The hadith warn against leaving our homes empty of worship, like lifeless graves, and promise that prayer at home brings blessing into it. There is also guidance not to join a voluntary prayer straight onto the congregational one without first speaking or moving. The thread is filling our homes with devotion and giving each prayer its own space.

HADITH 138

Zaid bin Thabit (May Allah be pleased with him) reported:

عن زيد بن ثابت رضي الله عنه أن النبي صلى الله عليه وسلم قال:
"صلوا أيها الناس في بيوتكم، فإن الصلاة صلاة المرء في بيته إلا
المكتوبة". ((متفق عليه))

The Prophet (ﷺ) said, "O people! perform your (voluntary) Salat (prayers) in your homes because the best Salat of a man is the one he performs at home, except the obligatory Salat." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet taught that the best of a person's voluntary prayers is the one offered at home, while the obligatory prayers belong in

congregation. An encouragement to keep private worship alive at home.

REFERENCE : RIYAD AS-SALIHIN 1128 IN-BOOK REFERENCE : BOOK 8,
HADITH 138

HADITH 139

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: اجعلوا من صلاتكم في بيوتكم، ولا تتخذوها قبوراً". ((متفق عليه)).

The Prophet (ﷺ) said, "Observe part of the [Nawafil (voluntary)] Salat (prayers) in your homes. Do not turn your homes into graves." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet urged people to pray some of their voluntary prayers at home and not to let their homes become like graves, lifeless and empty of worship and remembrance.

REFERENCE : RIYAD AS-SALIHIN 1129 IN-BOOK REFERENCE : BOOK 8,
HADITH 139

HADITH 140

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"إذا قضى أحدكم صلاته في مسجده، فليجعل لبيته نصيباً من صلاته،
فإن الله جاعل في بيته صلاته خيراً". ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "When you have finished your (Fard) Salat (prayer) in the mosque, you should observe some of your (Sunnah and Nawafil) Salat at home; Allah will bless your homes because of your Salat (in your homes)." [Muslim]

IN PLAIN WORDS

After finishing the obligatory prayer at the mosque, the Prophet said, offer some voluntary prayer at home, and Allah will bless the home because of it. Worship brings blessing into the place where we live.

REFERENCE : RIYAD AS-SALIHIN 1130 IN-BOOK REFERENCE : BOOK 8,
HADITH 140

HADITH 141

'Umar bin 'Ata reported that Nafi' bin Jubair sent him to Sa'ib bin Ukht Namir to ask him about something that Mu'awiyah had seen him doing in Salat (prayer). He said:

وعن عمر بن عطاء أن نافع بن جبير أرسله إلى السائب ابن أخت نمر
يسأله عن شيء رآه منه معاوية في الصلاة فقال: نعم صليت معه الجمعة
في المقصورة، فلما سلم الإمام، قمت في مقامي، فصليت فلما دخل
أرسل إلي فقال: لا تعد لما فعلت: إذا صليت الجمعة فلا تصلها بصلاة
حتى تتكلم أو تخرج، فإن رسول الله صلى الله عليه وسلم أمرنا بذلك أن
لا نوصل صلاة بصلاة حتى نتكلم أو نخرج. ((رواه مسلم)).

"Yes, I performed the Friday prayer along with him in the enclosure (Maqsurah), and when the Imam concluded the Salat with Taslim, I stood up in my place and performed the Sunnah prayer. When Mu'awiyah went home, he sent for me (and when I came) he said: "Never do again what you have done. When you have observed the Friday prayer, you must not start another Sunnah prayer till you have spoken to some one or have shifted your place; because the Messenger of Allah (ﷺ) ordered us not to follow up the congregational Salat with any other Salat until we have talked (to some one) or moved from the place." [Muslim].

IN PLAIN WORDS

Mu'awiyah corrected a man who began a voluntary prayer right after the Friday prayer in the same spot, explaining that the Prophet told them not to join an extra prayer onto the congregational one until they had spoken to someone or moved from the place.

REFERENCE : RIYAD AS-SALIHIN 1131 IN-BOOK REFERENCE : BOOK 8, HADITH 141

CHAPTER 205

Witr Prayer, its Time and Ruling

باب الحث على صلاة الوتر وبيان أنه سنة مؤكدة وبيان وقته:

This chapter is about the Witr prayer, the prayer whose very name means single or odd. It is not one of the five obligatory prayers, yet the Prophet (peace be upon him) kept it as a constant practice, so much so that it became one of the marks of a person who lives close to the night. The central idea is that the believer seals the day with an odd number of units, turning to Allah privately before sleep.

Notice across these hadith how the Prophet (peace be upon him) gives the believer room. Witr can be prayed early in the night or at its very end, and the guidance simply matches each person to what they can keep up. The recurring instruction is to make it the last of your night prayer and to complete it before dawn, with the deeper night being the more blessed time for those who can reach it.

HADITH 142

'Ali (bin Abu Talib) (May Allah be pleased with him) reported:

عن علي رضي الله عنه قال: الوتر ليس بختم كصلاة المكتوبة ولكن
سن رسول الله صلى الله عليه وسلم قال: "إن الله وتر يحب الوتر،
فأوتروا يا أهل القرآن". ((رواه أبو داود والترمذي)). وقال: حديث
حسن.

The Witr prayer is not obligatory as the prescribed Salat (prayers), but the Messenger of Allah (ﷺ) observed it as his regular practice (Sunnah). He (ﷺ) said, "Allah is Witr (single, odd) and loves what is Witr. So perform Witr prayer. O followers of Qur'an, observe Witr (prayer)." [At-Tirmidhi and Abu Dawud].

IN PLAIN WORDS

The Witr prayer is not obligatory like the five daily prayers, yet the Prophet kept it constantly. He said Allah is single and loves what is single, and urged the people of the Quran to pray Witr.

REFERENCE : RIYAD AS-SALIHIN 1132 IN-BOOK REFERENCE : BOOK 8, HADITH 142

HADITH 143

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: من كل الليل قد أوتر رسول الله صلى الله عليه وسلم: من أول الليل ومن أوسطه، ومن آخره. وانتهى وتره إلى السحر. ((متفق عليه))

The Messenger of Allah (ﷺ) observed Witr prayer in every part of night at the beginning, middle and at the last part. He (ﷺ), however, would finish his Witr prayer before dawn. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Aishah reports that the Prophet prayed Witr at every part of the night, its beginning, middle, and end, but always finished it before dawn. It shows the flexibility in its timing.

REFERENCE : RIYAD AS-SALIHIN 1133 IN-BOOK REFERENCE : BOOK 8, HADITH 143

HADITH 144

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما، عن النبي صلى الله عليه وسلم: " اجعلوا آخر صلاتكم بالليل وتراً ". ((متفق عليه))

The Prophet (ﷺ) said, "Make Witr prayer the last of your Salat at night." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet taught that Witr should be the last of one's night prayer, so the day's worship closes on an odd note.

REFERENCE : RIYAD AS-SALIHIN 1134 IN-BOOK REFERENCE : BOOK 8, HADITH 144

HADITH 145

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه أن النبي صلى الله عليه وسلم قال: "أوتروا قبل أن تصبحوا". ((رواه مسلم)).

The Prophet (ﷺ) said, "Perform Witr prayer before dawn."
[Muslim].

IN PLAIN WORDS

The Prophet instructed that the Witr prayer be performed before dawn, giving the outer limit of its time.

REFERENCE : RIYAD AS-SALIHIN 1135 IN-BOOK REFERENCE : BOOK 8, HADITH 145

HADITH 146

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم كان يصلي بالليل، وهي معترضة بين يديه، فإذا بقي الوتر، أيقظها فأوترت. ((رواه مسلم)). وفي رواية له: فإذا بقي الوتر قال: "قومي فأوتري يا عائشة"

The Prophet (ﷺ) used to perform his voluntary prayer at night (i.e., Tahajjud prayer) while she was sleeping in front of him; and when

the Witr prayer was yet to be observed, he would awaken her to perform her Witr prayer. [Muslim].

IN PLAIN WORDS

The Prophet would pray his voluntary night prayer while Aishah slept nearby, and when the time for Witr came he would wake her so she too could pray it. A gentle encouragement to keep this prayer.

REFERENCE : RIYAD AS-SALIHIN 1136 IN-BOOK REFERENCE : BOOK 8, HADITH 146

HADITH 147

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما أن النبي صلى الله عليه وسلم قال:
"بادروا الصبح بالوتر" ((رواه أبو داود والترمذي)). وقال: حديث
حسن صحيح.

The Prophet (ﷺ) said, "Hasten to perform the Witr prayer before dawn." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

The Prophet urged people to be prompt with the Witr prayer and pray it before dawn, so it is not left until the time runs out.

REFERENCE : RIYAD AS-SALIHIN 1137 IN-BOOK REFERENCE : BOOK 8, HADITH 147

HADITH 148

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم :
"من خاف أن لا يقوم الليل فليوتر أوله، ومن طمع أن يقوم آخره،

فليوتر آخر الليل، فإن صلاة آخر الليل مشهودة، وذلك أفضل".
(رواه مسلم).

The Messenger of Allah (ﷺ) said, "He who apprehends that he may not get up in the later part of the night, should observe the Witr prayer in the first part of it; and he who is certain to get up in the last part of it, he should observe Witr at the end of the night, because Salat at the end of the night is attended (by the angels), and that is better." [Muslim].

IN PLAIN WORDS

The Prophet advised that whoever fears not waking later should pray Witr early in the night, while one sure of rising should pray it at the night's end, since that later time is attended by angels and is better.

REFERENCE : RIYAD AS-SALIHIN 1138 IN-BOOK REFERENCE : BOOK 8,
HADITH 148

CHAPTER 206

Merit of the (Optional) Duha (Forenoon) Prayer

باب فضل صلاة الضحى وبيان أقلها وأكثرها وأوسطها والحث على المحافظة عليها:

This chapter is about the Duha prayer, a voluntary prayer offered in the forenoon after the sun has risen well into the sky. It is presented as an easy, rewarding act of devotion.

The hadith show its reward as great even for just two units, enough to stand for the gratitude owed by every part of the body each morning. They also record the Prophet praying more. The thread is the worth of pausing to worship in the bright part of the day.

HADITH 149

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه قال: أوصاني خليلي صلى الله عليه وسلم بصيام ثلاثة أيام من كل شهر، وركعتي الضحى، وأن أوتر قبل أن أرقد. ((متفق عليه)) والإيتار قبل النوم إنما يستحب لمن لا يثق باستيقاظ آخر الليل، فإن وثق فآخر الليل أفضل.

My Khalil (the Messenger of Allah (ﷺ)) directed me to fast three days of each month, and to observe two Rak'ah Duha (optional prayer) at forenoon, and to perform the Witr prayer before going to bed. [Al- Bukhari and Muslim].

IN PLAIN WORDS

The Prophet advised Abu Hurairah to keep three practices: fasting three days each month, praying two units of Duha in the forenoon,

REFERENCE : RIYAD AS-SALIHIN 1139 IN-BOOK REFERENCE : BOOK 8,
HADITH 149

HADITH 150

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر رضي الله عنه عن النبي صلى الله عليه وسلم قال: "يصبح على كل سلامى من أحدكم صدقة: فكل تسبيحة صدقة، وكل تهليل صدقة، وكل تكبيرة صدقة، وأمر بالمعروف صدقة، ونهي عن المنكر صدقة، ويجزئ من ذلك ركعتان يركعهما من الضحى". ((رواه مسلم)).

The Prophet (ﷺ) said, "In the morning, charity is due on every joint bone of the body of everyone of you. Every utterance of Allah's Glorification (i.e., saying Subhan Allah) is an act of charity, and every utterance of His Praise (i.e., saying Al-hamdu lillah) is an act of charity and every utterance of declaration of His Greatness (i.e., saying La ilaha illAllah) is an act of charity; and enjoining M'aruf (good) is an act of charity, and forbidding Munkar (evil) is an act of charity, and two Rak'ah Duha prayers which one performs in the forenoon is equal to all this (in reward)." [Muslim].

IN PLAIN WORDS

Every joint in the body owes daily thanks, and that can be met by remembering Allah, glorifying and praising Him, urging good and discouraging evil. The Prophet said two units of Duha prayer in the forenoon equal all of this in reward.

REFERENCE : RIYAD AS-SALIHIN 1140 IN-BOOK REFERENCE : BOOK 8,
HADITH 150

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم يصلي الضحى أربعاً ويزيد ما شاء الله . ((رواه مسلم)).

The Messenger of Allah (ﷺ) used to perform four Rak'ah of Duha prayer (at the forenoon) and would add to them whatever Allah wished. [Muslim].

IN PLAIN WORDS

Aishah reports that the Prophet would pray four units of Duha in the forenoon, and would add more as Allah willed, showing the prayer can be lengthened beyond the minimum.

REFERENCE : RIYAD AS-SALIHIN 1141 IN-BOOK REFERENCE : BOOK 8, HADITH 151

HADITH 152

Umm Hani, daughter of Abu Talib (May Allah be pleased with her) reported:

وعن أم هانئ فاختة بنت أبي طالب رضي الله عنها قالت: ذهبت إلى رسول الله صلى الله عليه وسلم عام الفتح فوجدته يغتسل فلما فرغ من غسله صلى ثمان ركعات، وذلك ضحى " ((متفق عليه وهذا مختصر لفظ إحدى روايات مسلم))

I went to the Messenger of Allah (ﷺ) on the day of the conquest of Makkah. He was taking a bath at that time. When he finished the bath, he performed eight Rak'ah (of optional) prayers. This was during the Duha (forenoon). [Al-Bukhari and Muslim].

IN PLAIN WORDS

Umm Hani recalls that on the day Makkah was conquered, after bathing, the Prophet prayed eight units during the forenoon, which is

counted among the Duha prayer.

REFERENCE : RIYAD AS-SALIHIN 1142 IN-BOOK REFERENCE : BOOK 8,
HADITH 152

CHAPTER 207

Time for the Duha (Forenoon Optional) Prayer

باب: تجويز صلاة الضحى من ارتفاع الشمس إلى زوالها والأفضل أن تصلى عند اشتداد الحر وارتفاع الضحى:

This chapter concerns the timing of the Duha (forenoon) prayer, and which part of the morning is best for it.

The single hadith points to praying it a little later in the forenoon, once the day has warmed, rather than too early. The lesson is simple guidance on choosing a fitting time for this voluntary prayer.

HADITH 153

Zaid bin Arqam (May Allah be pleased with him) reported:

عن زيد بن أرقم رضي الله عنه أنه رأى قومًا يصلون من الضحى، فقال: أما لقد علموا أن الصلاة في غير هذه الساعة أفضل، إن رسول الله صلى الله عليه وسلم قال: "صلاة الأوابين حين ترمض الفصال". ((رواه مسلم)).

I saw some people performing Duha (prayers) in the early forenoon and warned them (saying): These people must know that performing Salat a little later is better. The Messenger of Allah (ﷺ) said, "The Salat of the penitent is to be observed when the young ones of camels feel the heat of the sun (i.e., when it becomes very hot)." [Muslim].

IN PLAIN WORDS

Seeing people pray Duha very early, Zaid bin Arqam noted that praying it a little later is better, recalling the Prophet's words that this

prayer is best offered once the sun has climbed and the day has grown warm.

REFERENCE : RIYAD AS-SALIHIN 1143 IN-BOOK REFERENCE : BOOK 8,
HADITH 153

CHAPTER 208

Inducement to Perform Tahiyyat-ul-Masjid (Upon Entering the Mosque)

باب الحث على صلاة تحية المسجد بركعتين وكراهية الجلوس قبل أن يصلي
ركعتين في أي وقت دخل سواء صلى ركعتين بنية التحية أو صلاة فريضة
أو سنة راتبة أو غيرها:

This brief chapter encourages a small prayer of two units upon entering the mosque, a way of greeting the house of Allah before sitting down.

The hadith show the Prophet teaching this directly, even telling a man already present to stand and pray it. The thread is a gentle courtesy toward the mosque, beginning one's time there with worship.

HADITH 154

Abu Qatadah (May Allah be pleased with him) reported:

وعن أبي قتادة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
"إذا دخل أحدكم المسجد فلا يجلس حتى يصلي ركعتين". ((متفق
عليه)).

The Messenger of Allah (ﷺ) said, "When anyone of you enters the mosque, he should perform two Rak'ah (of voluntary prayer) before sitting." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet taught that whenever someone enters the mosque, he should pray two units before sitting down, a simple way of honoring the place of worship on arrival.

HADITH 155

Jabir (May Allah be pleased with him) reported:

وعن جابر، رضي الله عنه قال: أتيت النبي صلى الله عليه وسلم وهو في المسجد فقال: "صلي ركعتين" ((متفق عليه)).

I came to the Prophet (ﷺ) when he was in the mosque, and he said to me, "Perform two Rak'ah prayer." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When Jabir came to the Prophet in the mosque, the Prophet told him to pray two units, showing the practice of greeting the mosque with a short prayer.

CHAPTER 209

The Excellence of Performing two Rak'ah of Voluntary Prayer after Ablution

باب استحباب ركعتين بعد الوضوء:

This chapter highlights the merit of praying two voluntary units after performing ablution.

The single hadith shows how a small, faithful habit, praying after each ablution, can carry remarkable weight with Allah. The thread is encouragement to turn even our everyday acts of purification into occasions for worship.

HADITH 156

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال
لبلال: يا بلال حدثني بأرجى عمل عملته في الإسلام، فإني سمعت دف
نعليك بين يدي في الجنة، قال: ما عملت عملاً أرجى عندي من أني لم
أتطهر طهوراً في ساعة من ليل أو نهار إلا صليت بذلك الطهور ما
كتب لي أن أصلي. ((متفق عليه وهذا لفظ البخاري)).

The Messenger of Allah (ﷺ) said to Bilal (May Allah be pleased with him) "Tell me about the most hopeful act (i.e., one which you deem the most rewarding with Allah) you have done since your acceptance of Islam because I heard the sound of the steps of your shoes in front of me in Jannah." Bilal said: "I do not consider any act more hopeful than that whenever I make Wudu' (or took a bath) in an hour of night or day, I would immediately perform Salat (prayer)

for as long as was destined for me to perform." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet told Bilal he had heard the steps of his shoes ahead of him in Paradise and asked what good deed earned it. Bilal answered that he never made ablution without praying afterward, showing how a steady small habit can be deeply rewarded.

REFERENCE : RIYAD AS-SALIHIN 1146 IN-BOOK REFERENCE : BOOK 8,
HADITH 156

CHAPTER 210

The Excellence of Friday Prayer

باب فضل يوم الجمعة ووجوبها والاغتسال لها، والطيب والتبكير إليها والدعاء يوم الجمعة، والصلاة على النبي، صلى الله عليه وسلم، وفيه بيان ساعة الإجابة واستحباب إكثار ذكر الله تعالى بعد الجمعة

Friday, al-Jumu'ah, is presented here as the noblest day of the week, a weekly gathering Allah set apart for His servants. The chapter draws together its blessings: the bath and grooming before it, coming early, listening quietly to the khutbah (the sermon), sending blessings upon the Prophet (peace be upon him), and the hidden hour when supplication is answered.

As you move through these hadith, watch how preparation and attentiveness are rewarded. Showing up clean, early, and silent is not mere etiquette; it is treated as worship that wipes away the small slips of the week. Note too that where the texts touch the exact ruling of the Friday bath, the broader spiritual point is honoring the day, and the finer legal details are left to the scholars.

HADITH 157

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "خير يوم طلعت عليه الشمس يوم الجمعة: فيه خلق آدم، وفيه أدخل الجنة، وفيه أخرج منها". ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "The best day on which the sun has risen is Friday. On that day Adam was created, he was admitted to Jannah, and he was expelled therefrom." [Muslim].

The Prophet called Friday the best day on which the sun rises, recalling that on this day Adam was created, admitted to Paradise, and brought out of it. It marks Friday as a day of special weight.

REFERENCE : RIYAD AS-SALIHIN 1147 IN-BOOK REFERENCE : BOOK 8, HADITH 157

HADITH 158

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله، صلى الله عليه وسلم : "من توضأ فأحسن الوضوء ثم أتى الجمعة، فاستمع وأنصت، غفر له ما بينه وبين الجمعة وزيادة ثلاثة أيام، ومن مس الحصى، فقد لغا" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "If anyone performs Wudu' properly, then comes to the Friday prayer, listens to the Khutbah (religious talk) attentively and keeps silent, his (minor) sins between that Friday and the following Friday will be forgiven, with the addition of three more days; but he who touches pebbles has caused an interruption. " [Muslim].

IN PLAIN WORDS

Making ablution well, coming to the Friday prayer, and listening to the sermon attentively and silently brings forgiveness of minor sins until the next Friday and three days more, while idly fiddling with pebbles spoils that attentiveness.

REFERENCE : RIYAD AS-SALIHIN 1148 IN-BOOK REFERENCE : BOOK 8, HADITH 158

HADITH 159

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن النبي، صلى الله عليه وسلم قال: "الصلوات الخمس والجمعة إلى الجمعة، ورمضان إلى رمضان، مكفرات ما بينهن إذا اجتنبت الكبائر" ((رواه مسلم)).

The Prophet (ﷺ) said, "The five daily (prescribed) Salat, and Friday (prayer) to the next Friday (prayer), and the fasting of Ramadan to the next Ramadan, is expiation of the sins committed in between them, so long as major sins are avoided." [Muslim].

IN PLAIN WORDS

The five daily prayers, one Friday to the next, and one Ramadan to the next all wipe away the sins committed between them, so long as the major sins are kept away. Steady worship cleanses the small slips of life.

REFERENCE : RIYAD AS-SALIHIN 1149 IN-BOOK REFERENCE : BOOK 8, HADITH 159

HADITH 160

Ibn 'Umar and Abu Hurairah (May Allah be pleased with them) reported:

وعنه وعن ابن عمر، رضي الله عنهم، أنهما سمعا رسول الله صلى الله عليه وسلم ، يقول على أعواد منبره: "لنيتين أقوام عن ودعهم الجمعات، أو ليختمن الله على قلوبهم، ثم ليكونن من الغافلين" ((رواه مسلم)).

We heard the Messenger of Allah (ﷺ) saying (while delivering Khutbah on his wooden pulpit), "Either some people (i.e., hypocrites) stop neglecting the Friday prayers, or Allah will seal their hearts and they will be among the heedless." [Muslim].

IN PLAIN WORDS

The Prophet warned that those who keep neglecting the Friday prayer risk having their hearts sealed and being left among the heedless, urging people not to take this gathering lightly.

REFERENCE : RIYAD AS-SALIHIN 1150 IN-BOOK REFERENCE : BOOK 8, HADITH 160

HADITH 161

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما، أن رسول الله صلى الله عليه وسلم ،
قال: "إذا جاء أحدكم الجمعة، فليغتسل" ((متفق عليه)) .

The Messenger of Allah (ﷺ) said, "When one of you intends to come for the Friday prayer, he should take a bath." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet directed that whoever intends to come to the Friday prayer should take a bath, part of preparing well for the day.

REFERENCE : RIYAD AS-SALIHIN 1151 IN-BOOK REFERENCE : BOOK 8, HADITH 161

HADITH 162

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري، رضي الله عنه، أن رسول الله صلى الله عليه وسلم ،
قال: "غسل الجمعة واجب على كل محتلم" ((متفق عليه)) .

The Messenger of Allah (ﷺ) said, "Taking a bath (before coming to Friday prayers) is obligatory on every adult." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet described taking a bath before the Friday prayer as an obligation upon every adult, stressing its importance in honoring the day.

REFERENCE : RIYAD AS-SALIHIN 1152 IN-BOOK REFERENCE : BOOK 8, HADITH 162

HADITH 163

Samurah (May Allah be pleased with him) reported:

وعن سمرة، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"من توضأ يوم الجمعة، فيها ونعمت، ومن اغتسل فالغسل أفضل"
((رواه أبو داود، والترمذي وقال حديث حسن)).

The Messenger of Allah (ﷺ) said, "It suffices to perform Wudu' properly for the Friday prayer; but it is better to take a bath." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

The Prophet said that making ablution well is enough for the Friday prayer, while taking a full bath is better. It shows a baseline and a preferred course.

REFERENCE : RIYAD AS-SALIHIN 1153 IN-BOOK REFERENCE : BOOK 8, HADITH 163

HADITH 164

Salman (May Allah be pleased with him) reported:

- وعن سلمان، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم :
"لا يغتسل رجل يوم الجمعة، ويتطهر ما استطاع من طهر، ويدهن
من دهنه، أو يمس من طيب بيته، ثم يخرج فلا يفرق بين اثنين، ثم

يُصلي ما كتب له، ثم ينصت إذا تكلم الإمام، إلا غفر له ما بينه وبين الجمعة الأخرى" ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "If a man takes bath on Friday, (or) purifies himself as much as he can with Wudu', oils his hair, applies whatever perfume available in his house, sets forth for the mosque, does not separate two people (to make a seat for himself), performs Salat what is prescribed for him, remains silent when the Imam speaks, his (minor) sins between that Friday and the following Friday will be forgiven." [Al-Bukhari].

IN PLAIN WORDS

Bathing, grooming and applying scent, then going early without pushing between people, praying, and staying silent during the sermon brings forgiveness of minor sins until the next Friday. A picture of coming to the day clean and attentive.

REFERENCE : RIYAD AS-SALIHIN 1154 IN-BOOK REFERENCE : BOOK 8, HADITH 164

HADITH 165

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم ، قال: "من اغتسل يوم الجمعة غسل الجنابة، ثم راح في الساعة الأولى فكأنما قرب بدنة، ومن راح في الساعة الثانية، فكأنما قرب بقرة، ومن راح في الساعة الثالثة، فكأنما قرب كبشاً أقرن، ومن راح في الساعة الرابعة، فكأنما قرب دجاجة، ومن راح في الساعة الخامسة، فكأنما قرب بيضة، فإذا خرج الإمام، حضرت الملائكة يستمعون الذكر" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "He who takes a bath on Friday, like the bath for ceremonial purity, and then goes (to the mosque), he is like one who offers a camel as a sacrifice to seek the Pleasure of Allah; and he who comes at the second hour is like one who offers a cow to win the Pleasure of Allah; and he who comes at the third hour is like one who offers a ram with horns (in sacrifice); and he who comes at the fourth hour is like one who offers a hen; and he who comes at the fifth hour is like one who offers an egg. And when the Imam ascends the pulpit, the angels (who write the names of those who come to the mosque before the coming of the Imam) close (their record) in order to listen to the Khutbah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The earlier a person comes to the Friday prayer, the greater the reward, likened to offering ever larger sacrifices; once the imam begins the sermon, the angels close their record to listen. An encouragement to arrive early.

REFERENCE : RIYAD AS-SALIHIN 1155 IN-BOOK REFERENCE : BOOK 8, HADITH 165

HADITH 166

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم ، ذكر يوم الجمعة، فقال: "فيها ساعة لا يوافقها عبد مسلم، وهو قائم يصلي يسأل الله شيئاً، إلا أعطاه إياه" وأشار بيده يقللها، ((متفق عليه)).

The Messenger of Allah (ﷺ) said while talking about the merits of Friday, "There is a time on Friday at which a Muslim, while he (or she) is performing Salat and is supplicating, will be granted whatever he (or she) is supplicating for." And he (ﷺ) pointed with

his hand to indicate that this period of time is very short. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet taught that there is a brief moment on Friday in which a Muslim praying and supplicating will be granted what they ask, and he signaled that this window is very short. A reason to keep turning to Allah on this day.

REFERENCE : RIYAD AS-SALIHIN 1156 IN-BOOK REFERENCE : BOOK 8, HADITH 166

HADITH 167

Abu Burdah bin Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي بردة بن أبي موسى الأشعري، رضي الله عنه، قال: قال عبد الله بن عمر رضي الله عنهما: أسمعت أباك يحدث عن رسول الله صلى الله عليه وسلم ، في شأن ساعة الجمعة؟ قال: قلت: نعم، سمعته يقول: سمعت رسول الله صلى الله عليه وسلم ، يقول: "هي ما بين أن يجلس الإمام إلى أن تقضى الصلاة" ((رواه مسلم)).

'Abdullah bin 'Umar (May Allah be pleased with them) said to me: "Did you hear your father narrating something from the Messenger of Allah (ﷺ) about the special moment during Friday?" I said: "Yes, I heard him report from the Messenger of Allah (ﷺ): 'It occurs between the time when the Imam sits down (on the pulpit after the first Khutbah) and the time Salat is over.'" [Muslim].

IN PLAIN WORDS

This report narrows the special hour of Friday to the time between the imam sitting on the pulpit and the end of the prayer, pointing worshippers toward when to hope for an answered supplication.

HADITH 168

Aus bin Aus (May Allah be pleased with him) reported:

وعن أوس بن أوس، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن من أفضل أيامكم يوم الجمعة، فأكثروا علي من الصلاة فيه، فإن صلاتكم معروضة علي" ((رواه أبو داود بإسناد صحيح)).

The Messenger of Allah (ﷺ) said, "Among the best of your days is Friday. On that day pray to Allah to exalt my mention frequently, for your such supplications are presented to me." [Abu Dawud].

IN PLAIN WORDS

The Prophet named Friday among the best of days and urged sending blessings upon him often on it, saying such blessings are presented to him.

CHAPTER 211

The Desirability of Prostrating out of Gratitude

باب استحباب سجود الشكر عند حصول نعمة ظاهرة أو اندفاع بلية ظاهرة:

This chapter is about sujud ash-shukr, the prostration of gratitude, the instinct to fall down before Allah when a great blessing arrives or a great hardship is lifted. It teaches that thanks is not only words; sometimes the body itself bows in response to mercy received.

The single hadith here shows the Prophet (peace be upon him) himself modeling this. Notice how each gift from his Lord is met immediately with prostration, turning joy into worship rather than mere relief.

HADITH 169

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

عن سعد بن أبي وقاص، رضي الله عنه، قال: خرجنا مع رسول الله صلى الله عليه وسلم من مكة نريد المدينة، فلما كنا قريباً من عزوراء نزل ثم رفع يديه، فدعا الله ساعة، ثم خر ساجداً، فكث طويلاً، ثم قام فرفع يديه ساعة، ثم خر ساجداً - فعله - ثلاثاً - وقال: "إني سألت ربي، وشفعت لأمتي، فأعطاني ثلث أمتي، نفرت ساجداً لربي شكراً، ثم رفعت رأسي، فسألت ربي لأمتي، فأعطاني ثلث أمتي، نفرت ساجداً لربي شكراً، ثم رفعت رأسي، فسألت ربي لأمتي، فأعطاني الثلث الآخر، نفرت ساجداً لربي" ((رواه أبو داود)).

We left Makkah with the Messenger of Allah (ﷺ) for Al-Madinah, and when we were near 'Azwara,' he (ﷺ) alighted (from his riding-camel) raised his hands in supplication to Allah for a while and prostrated himself. He remained for a long time in prostration. Then he stood up and raised his hands for a while, after which he prostrated himself (again), and remained for a long time in prostration. Then he stood up and raised his hands for a while, after which he prostrated himself for the third time. Then he (ﷺ) said, "I supplicated my Rubb and made intercession for my Ummah, and He granted me one-third of them. So I again prostrated myself in gratitude to my Rubb. Then I raised my head and supplicated my Rubb for my Ummah, and He granted me another third of them. Again I raised my head and supplicated my Rubb for my Ummah and He granted me the last third of them. So I fell into prostration out of gratitude before my Rubb." [Abu Dawud].

IN PLAIN WORDS

On a journey the Prophet prostrated three times in gratitude, each time after his Lord granted part of what he asked for his community. It shows that great blessings can be met at once with thankful prostration, turning joy into worship.

REFERENCE : RIYAD AS-SALIHIN 1159 IN-BOOK REFERENCE : BOOK 8, HADITH 169

Excellence of Standing in Prayer at Night

باب فضل قيام الليل:

This rich chapter is devoted to qiyam al-layl, standing in prayer at night, and its sister term tahajjud, the prayer offered after sleep. Through many narrations it paints the night as a private meeting place between a servant and his Lord, when the world is asleep and the heart can turn wholly toward Allah.

As you read, watch two threads weave together. One is encouragement: the night prayer is the best prayer after the obligatory ones, a path to Paradise, and a moment when du'a is answered. The other is mercy and balance: the Prophet (peace be upon him) prayed out of gratitude, not burden, kept to a steady amount, made it odd with witr, and told the drowsy to rest rather than pray confused. Where number of rak'ah is mentioned, the spiritual aim is consistent devotion; the precise rulings belong to the scholars.

HADITH 170

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها، قالت: كان النبي صلى الله عليه وسلم ، يقوم من الليل حتى تتفطر قدماه، فقلت له: لم تصنع هذا يا رسول الله، وقد غفر لك ما تقدم من ذنبك وما تأخر؟ قال: "أفلا أكون عبداً شكوراً" . ((متفق عليه وعن المغيرة بن شعبة نحوه، متفق عليه)).

The Prophet (ﷺ) kept standing (in prayer) so long that the skin of his feet would crack. I asked him: "Why do you do this, while you have been forgiven of your former and latter sins?" He said, "Should I not be a grateful slave of Allah?" [Al-Bukhari and Muslim].

IN PLAIN WORDS

Even though he was already forgiven, the Prophet still worshipped intensely. His answer shows that worship flows from gratitude and love, not just from need or fear.

REFERENCE : RIYAD AS-SALIHIN 1160 IN-BOOK REFERENCE : BOOK 8, HADITH 170

HADITH 171

'Ali (May Allah be pleased with him) reported:

وعن علي رضي الله عنه، أن النبي صلى الله عليه وسلم، طرقه وفاطمة ليلاً، فقال: "ألا تصليان؟" ((متفق عليه)). (20)

The Prophet (ﷺ) visited me and Fatimah (May Allah be pleased with her) one night and said, "Do you not observe prayer (at night)?" [Al-Bukhari and Muslim].

IN PLAIN WORDS

A gentle nudge from the Prophet to his own family to wake and pray at night, showing that those closest to us deserve our encouragement toward good.

REFERENCE : RIYAD AS-SALIHIN 1161 IN-BOOK REFERENCE : BOOK 8, HADITH 171

HADITH 172

وعن سالم بن عبد الله بن عمر بن الخطاب، رضي الله عنهم، عن أبيه: أن رسول الله صلى الله عليه وسلم، قال: "نعم الرجل عبد الله لو كان يصلي من الليل" قال سالم: فكان عبد الله بعد ذلك لا ينام إلا قليلاً. ((متفق عليه))

Salim bin 'Abdullah bin 'Umar bin Al-Khattab (May Allah be pleased with them) reported, on the authority of his father, that the Messenger of Allah (ﷺ) said, "What an excellent man 'Abdullah is! If only he could perform optional prayers at night." Salim said that after this, (his father) 'Abdullah slept very little at night. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Praise is given here for a man who would be even better if he added night prayer to his life, and on hearing it he began to pray at night. Sincere encouragement can change how we live.

REFERENCE : RIYAD AS-SALIHIN 1162 IN-BOOK REFERENCE : BOOK 8,
HADITH 172

HADITH 173

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص، رضي الله عنهما قال: قال رسول
الله صلى الله عليه وسلم: "يا عبد الله لا تكن مثل فلان: كان يقوم
الليل فترك قيام الليل" ((متفق عليه)).

The Messenger of Allah (ﷺ) said to me, "Do not be like so-and-so O 'Abdullah! He used to pray during the night, then stopped the practice." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A warning against starting a good habit like night prayer and then abandoning it. Steadiness in worship matters more than bursts that fade.

REFERENCE : RIYAD AS-SALIHIN 1163 IN-BOOK REFERENCE : BOOK 8,
HADITH 173

HADITH 174

وعن ابن مسعود رضي الله عنه ، قال: ذكر عند النبي، صلى الله عليه وسلم رجل نام ليلة حتى أصبح! قال: "ذاك رجل بال الشيطان في أذنيه- أو قال: في أذنه-" ((متفق عليه)) .

Mention was made before the Prophet (ﷺ) of a man who slept throughout the night till morning. The Messenger of Allah (ﷺ) remarked, "He is a man in whose ears Satan urinated." [Al- Bukhari and Muslim].n

IN PLAIN WORDS

Strong imagery describing someone who sleeps through the whole night without rising for any worship or remembrance, picturing how Satan keeps such a person heedless.

REFERENCE : RIYAD AS-SALIHIN 1164 IN-BOOK REFERENCE : BOOK 8,
HADITH 174

HADITH 175

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم ، قال: "يعقد الشيطان على قافية، رأس أحدكم، إذا هو نام، ثلاث عقد، يضرب على كل عقدة: عليك ليل طويل فارقد، فإن استيقظ أحدكم، فذكر الله تعالى انحلت عقدة، فإن توضأ انحلت عقدة، فإن صلى انحلت عقدة، فأصبح نشيطاً طيب النفس، وإلا أصبح خبيث النفس كسلان" ((متفق عليه)) .

The Messenger of Allah (ﷺ) said, "When any one of you sleeps, Satan ties three knots at the back of his neck. He recites this

incantation at every knot: 'You have a long night, so sleep.' If he awakes and remembers Allah, one knot is loosened. If he performs Wudu', the (second) knot is loosened; and if he performs prayer, (all) knots are loosened. He begins his morning in a happy and refreshed mood; otherwise, he gets up in bad spirits and sluggish state." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Satan tries to keep us heavy and asleep, but remembering Allah, making wudu, and praying loosen his hold one step at a time, leaving us refreshed and in good spirits.

REFERENCE : RIYAD AS-SALIHIN 1165 IN-BOOK REFERENCE : BOOK 8, HADITH 175

HADITH 176

'Abdullah bin Salam (May Allah be pleased with him) reported:

وعن عبد الله بن سلام، رضي الله عنه ، أن النبي، صلى الله عليه وسلم، قال: "أيها الناس أفشوا السلام، وأطعموا الطعام، وصلوا بالليل والناس نيام، تدخلوا الجنة بسلام" ((رواه الترمذي وقال: حديث حسن صحيح)).

The Prophet (ﷺ) said, "O people, promote the greetings, feed (the poor and needy) and perform Salat when others are asleep so that you will enter Jannah safely." [At-Tirmidhi].

IN PLAIN WORDS

Three simple keys to entering Paradise safely: spreading greetings of peace, feeding those in need, and praying at night while others sleep.

REFERENCE : RIYAD AS-SALIHIN 1166 IN-BOOK REFERENCE : BOOK 8, HADITH 176

HADITH 177

Abu Hurairah (May Allah be pleased with him) reported:

وعن 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". ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "The best month for observing Saum (fasting) after Ramadan is Muharram, and the best Salat after the prescribed Salat is Salat at night." [Muslim].

IN PLAIN WORDS

After Ramadan, the best month for voluntary fasting is named here, and after the obligatory prayers, the best prayer is the one offered at night.

REFERENCE : RIYAD AS-SALIHIN 1167 IN-BOOK REFERENCE : BOOK 8, HADITH 177

HADITH 178

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما، أن النبي صلى الله عليه وسلم ، قال: "صلاة الليل مثنى مثنى، فإذا خفت الصبح فأوتر بواحدة". ((متفق عليه)).

The Prophet (ﷺ) said, "Salat during the night should consist of pairs of but if you fear that morning is near, then pray one Rak'ah as Witr." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Guidance on how to pray at night: in pairs of units, and if dawn is near, to close with a single Witr unit.

HADITH 179

Ibn 'Umar (May Allah be pleased with them) reported:

وعنه قال: كان النبي صلى الله عليه وسلم ، يصلي من الليل مثنى مثنى ،
ويوتر بركعة. ((متفق عليه)) .

The Prophet (ﷺ) performed the night prayer in pairs (i.e., Rak'ah) and made it odd number by observing one Rak'ah (as Witr). [Al-Bukhari and Muslim].

IN PLAIN WORDS

A simple description of the Prophet's night prayer: prayed in pairs and made odd-numbered by adding one closing unit.

REFERENCE : RIYAD AS-SALIHIN 1169 IN-BOOK REFERENCE : BOOK 8,
HADITH 179

HADITH 180

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه، قال: كان رسول الله صلى الله عليه وسلم ،
يفطر من الشهر حتى نزن أن لا يصوم منه، ويصوم حتى نزن أن لا
يفطر منه شيئاً، وكان لا تشاء أن تراه من الليل مصلياً إلا رأيته، ولا
نائماً إلا رأيته. ((رواه البخاري)).

The Messenger of Allah (ﷺ) used to leave off observing Saum (fasting) during a month until we thought that he would not observe Saum at all during it; and (sometimes) he would observe Saum till we began to think that he would not omit any day of that month. If one wished to see him performing Salat during the night, he could

do that; and if one wished to see him sleeping at night, he could do that. [Al- Bukhari].

IN PLAIN WORDS

The Prophet kept his voluntary fasting and night prayer flexible, sometimes doing much and sometimes little, showing there is room and ease in how we approach extra worship.

REFERENCE : RIYAD AS-SALIHIN 1170 IN-BOOK REFERENCE : BOOK 8, HADITH 180

HADITH 181

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها، أن رسول الله صلى الله عليه وسلم، كان يصلي إحدى عشرة ركعة- تعني في الليل- يسجد السجدة من ذلك قدر ما يقرأ أحدكم خمسين آية قبل أن يرفع رأسه، ويركع ركعتين قبل صلاة الفجر، ثم يضطجع على شقه الأيمن حتى يأتيه المنادي للصلاة، ((رواه البخاري)).

The Messenger of Allah (ﷺ) used to perform eleven Rak'ah (of Tahajjud) prayers at night. He (ﷺ) would prostrate so long as one of you might recite fifty Ayat (of the Qur'an). Thereafter, he would perform two Rak'ah before Fajr prayers and would lie down on his right side till the Mu'adhdhin would come and inform him about the time of (Fajr) prayer. [Al-Bukhari].

IN PLAIN WORDS

A description of the Prophet's night prayer: eleven units with long, unhurried prostration, followed by two short units before the dawn prayer and brief rest.

HADITH 182

'Aishah (May Allah be pleased with her) reported:

وعنها قالت: ما كان رسول الله صلى الله عليه وسلم ، يزيد- في رمضان ولا في غيره- على إحدى عشرة ركعة: يصلي أربعاً فلا تسأل عن حسنهن وطولهن! ثم يصلي أربعاً فلا تسأل عن حسنهن وطولهن! ثم يصلي ثلاثاً. فقلت: يا رسول الله أتنام قبل أن توتر؟! فقال: "يا عائشة إن عيني تنامان ولا ينام قلبي" . ((متفق عليه)) .

The Messenger of Allah (ﷺ) did not observe more than eleven Rak'ah (of Tahajjud prayers), be in Ramadan or any other month. First of all he would perform four Rak'ah. Ask not about their excellence and their length. He (ﷺ) would then perform four more Rak'ah; and do not ask about their excellence and their length. Then he would perform three Rak'ah (Witr prayer). ('Aishah (May Allah be pleased with her) added) I submitted: "O Messenger of Allah! Do you sleep before performing the Witr prayer?" He (ﷺ) said, "O 'Aishah! My eyes sleep but my heart does not sleep." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet kept a steady amount for his night prayer all year long, and his unforgettable answer shows his heart stayed awake and aware of Allah even as his eyes rested.

HADITH 183

'Aishah (May Allah be pleased with her) reported:

وعنها أن النبي صلى الله عليه وسلم، كان ينام أول الليل، ويقوم آخره
فيصلي. ((متفق عليه)).

The Prophet (ﷺ) would sleep during the early part of night and stand in Salat during the latter part. [Al-Bukhari and Muslim].

IN PLAIN WORDS

A simple picture of balance: the Prophet rested in the first part of the night and rose to pray in the later part.

REFERENCE : RIYAD AS-SALIHIN 1173 IN-BOOK REFERENCE : BOOK 8, HADITH 183

HADITH 184

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه، قال: صليت مع النبي صلى الله عليه وسلم ، ليلة، فلم يزل قائماً حتى هممت بأمر سوء. قيل: ما هممت؟ قال: هممت أن أجلس وأدعه. ((متفق عليه)).

One night I joined the Prophet (ﷺ) in his (optional) Salat. He (ﷺ) prolonged the Qiyam (standing) so much that I made up my mind to commit an act of wrong. He was questioned: "What did you intend to do?" He replied: "I intended to sit down and stop following him (in Salat)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet's standing in prayer was so long that even a devoted companion grew weary, showing both the length of his devotion and the human reality of tiring.

REFERENCE : RIYAD AS-SALIHIN 1174 IN-BOOK REFERENCE : BOOK 8, HADITH 184

وعن حذيفة رضي الله عنه، قال: صليت مع النبي صلى الله عليه وسلم ، ذات ليلة فافتتح البقرة، فقلت: يركع عند المائة، ثم مضى، فقلت: يصلي بها في ركعة، فمضي، فقلت: يركع بها، ثم افتتح النساء فقرأها، ثم افتتح آل عمران، فقرأها، يقرأ مترسلاً. إذا مر بآية فيها تسبيح سبح، وإذا بسؤال سأل، وإذا مر بتعوذ تعوذ، ثم ركع، فجعل يقول: سبحان ربي العظيم، فكان ركوعه نحواً من قيامه، ثم قال: سمع الله لمن حمده، ربنا لك الحمد، ثم قام طويلاً قريباً مما ركع، ثم سجد فقال: سبحان ربي الأعلى، فكان سجوده قريباً من قيامه. ((رواه مسلم)).

I performed Salat with the Prophet (ﷺ) one night, and he started reciting Surat Al- Baqarah. I thought that he would go in Ruku' (bowing posture in Salat) at the end of one hundred Ayat, but he continued (reciting); and I thought that he would perhaps recite (this Surah) in the whole Rak'ah (prayer), but he continued the recitation; I thought he would perhaps bow on completing (this Surah). He (ﷺ) then started reciting Surat An-Nisa' which he followed with Surat Al-Imran. He recited leisurely. When he recited an Ayah which mentioned the tasbeeh, he would say Subhan Allah and when he recited the Ayah which tells how the Rubb is to be asked, the Messenger of Allah (ﷺ) would then ask from Him; and when he (ﷺ) recited an Ayah asking one to seek Protection Allah, he would seek Protection of Allah. Then he bowed and said, "Subhana Rabbiyal-Azim (My Rubb the Great is free from imperfection)"; his bowing lasted about the same length of time as his standing, (and then on returning to the standing posture after Ruku') he would say, "Sami' Allahu liman hamidah, Rabbana lakal-hamd (Allah listens to him who praises Him. Praise be to You, Our Rubb!)," and he would

then stand about the same length of time as he had spent in bowing. He would then prostrate himself and say, "Subhana Rabbiyal-A'la (My Rubb the Supreme is free from imperfection)," and his prostration lasted nearly the same length of time as his standing (Qiyam). [Muslim].

IN PLAIN WORDS

A vivid account of the Prophet praying slowly and thoughtfully, pausing at verses to glorify Allah, ask of Him, and seek His protection, with each part of the prayer unhurried and full of presence.

REFERENCE : RIYAD AS-SALIHIN 1175 IN-BOOK REFERENCE : BOOK 8, HADITH 185

HADITH 186

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه قال: سئل رسول الله صلى الله عليه وسلم :
أي الصلاة أفضل؟ قال: "طول القنوت" ((رواه مسلم)).

The Messenger of Allah (ﷺ) was asked: "Which Salat is the best?" He replied, " The best Salat is that in which Qiyam (the duration of standing) is longer." [Muslim].

IN PLAIN WORDS

When asked which prayer is best, the Prophet pointed to the one with the longest standing, highlighting unhurried, attentive worship.

REFERENCE : RIYAD AS-SALIHIN 1176 IN-BOOK REFERENCE : BOOK 8, HADITH 186

HADITH 187

'Abdullah bin 'Amr (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص، رضي الله عنهما، أن رسول الله صلى الله عليه وسلم، قال: "أحب الصلاة إلى الله صلاة داود، وأحب الصيام إلى الله صيام داود، كان ينام نصف الليل ويقوم ثلثه وينام سدسه ويصوم يوماً ويفطر يوماً". ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "The Salat which is dearest to Allah is that of (Prophet) Dawud; and As-Saum (the fasting) which is dearest to Allah is that of (Prophet) Dawud. He used to sleep half the night, get up to perform Salat for one-third of it, then sleep through the remaining one-sixth of it; and he used to observe Saum on alternative days." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The prayer and fasting most beloved to Allah are described through the example of Prophet Dawud, who balanced rest, worship, and fasting in a steady, sustainable way.

REFERENCE : RIYAD AS-SALIHIN 1177 IN-BOOK REFERENCE : BOOK 8, HADITH 187

HADITH 188

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم، يقول: "إن في الليل لساعة، لا يوافقها رجل مسلم يسأل الله تعالى خيراً من أمر الدنيا والآخرة، إلا أعطاه إياه، وذلك كل ليلة" ((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) saying, "Every night there is a special time during which whatever a Muslim asks Allah of any good

relating to this life or the Hereafter, it will be granted to him; and this moment comes every night." [Muslim].

IN PLAIN WORDS

Every single night holds a moment when whatever good a believer asks of Allah, for this life or the next, is granted. An encouragement to keep asking.

REFERENCE : RIYAD AS-SALIHIN 1178 IN-BOOK REFERENCE : BOOK 8, HADITH 188

HADITH 189

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه، أن النبي صلى الله عليه وسلم، قال:
"إذا قام أحدكم من الليل فليفتتح الصلاة بركعتين خفيفتين" ((رواه
مسلم)).

The Prophet (ﷺ) said, "When one of you gets up at night to perform (Tahajjud) prayer, let him start Salat with two short Rak'ah." [Muslim].

IN PLAIN WORDS

A practical tip for rising to pray at night: begin gently with two short units to ease into worship.

REFERENCE : RIYAD AS-SALIHIN 1179 IN-BOOK REFERENCE : BOOK 8, HADITH 189

HADITH 190

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت كان رسول الله صلى الله عليه وسلم
إذا قام من الليل افتتح صلاته بركعتين خفيفتين ((رواه مسلم)).

Whenever the Messenger of Allah (ﷺ) stood for Salat at night, he would start his prayer with two brief Rak'ah. [Muslim].

IN PLAIN WORDS

Confirming the Prophet's own habit of opening his night prayer with two brief units, a gentle start before longer worship.

REFERENCE : RIYAD AS-SALIHIN 1180 IN-BOOK REFERENCE : BOOK 8, HADITH 190

HADITH 191

'Aishah (May Allah be pleased with her) reported:

وعنها رضي الله عنها، قالت: كان رسول الله صلى الله عليه وسلم ، إذا فاتته الصلاة من الليل من وجع أو غيره، صلى من النهار ثنتي عشر ركعة. ((رواه مسلم)).

If the Messenger of Allah (ﷺ) missed his night (Tahajjud) Salat because of indisposition or the like, he would perform twelve Rak'ah during the day. [Muslim].

IN PLAIN WORDS

When illness or some hindrance kept the Prophet from his night prayer, he made it up during the day. A reminder that missed good can still be recovered.

REFERENCE : RIYAD AS-SALIHIN 1181 IN-BOOK REFERENCE : BOOK 8, HADITH 191

HADITH 192

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

وعن عمر بن الخطاب، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم : "من نام عن حزبه، أو عن شيء منه، فقرأه فيما بين

صلاة الفجر وصلاة الظهر، كتب له كأنما قرأه من الليل" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said: "If anyone falls asleep and therefore fails to observe his Hizb (share) or part of it, if he observes it between the Fajr and the Zuhr prayers, it will be recorded for him as though he had observed it during the night." [Muslim].

IN PLAIN WORDS

If someone oversleeps and misses their regular portion of night worship, making it up between dawn and midday still earns the reward as if done at night. Mercy for those who genuinely intended good.

REFERENCE : RIYAD AS-SALIHIN 1182 IN-BOOK REFERENCE : BOOK 8, HADITH 192

HADITH 193

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه، قال رسول الله صلى الله عليه وسلم :
"رحم الله رجلا قام من الليل، فصلّى وأيقظ امرأته، فإن أبت نضح في وجهها الماء، ورحم الله امرأة قامت من الليل فصلت، وأيقظت زوجها فإن أبي نضحت في وجهه الماء" ((رواه أبو داود بإسناد صحيح)).

The Messenger of Allah (ﷺ) said, "May Allah show mercy to a man who gets up during the night and performs Salat, awakens his wife to pray and if she refuses, he sprinkles water on her face (to make her get up). May Allah show mercy to a woman who gets up during the night and performs Salat, awakens her husband for the same

purpose; and if he refuses, she sprinkles water on his face." [Abu Dawud].

IN PLAIN WORDS

Allah's mercy is asked for spouses who wake each other for night prayer, even sprinkling water to rouse the other gently. Helping a loved one toward worship is a beautiful act.

REFERENCE : RIYAD AS-SALIHIN 1183 IN-BOOK REFERENCE : BOOK 8,
HADITH 193

HADITH 194

Abu Sa'id and Abu Hurairah (May Allah be pleased with them) reported:

وعنه وعن أبي سعيد رضي الله عنهما، قال: قال رسول الله صلى الله عليه وسلم: "إذا أيقظ الرجل أهله من الليل فصليا أو صلى ركعتين جميعاً كتب في الذّاكرين والذاكرات" ((رواه أبو داود بإسناد صحيح)).

The Messenger of Allah (ﷺ) said, "When a man awakens his wife during the night and they both perform two Rak'ah Salat together, they are recorded among the men and women who celebrate remembrance of Allah." [Abu Dawud].

IN PLAIN WORDS

When a husband and wife rise together to pray even two units at night, they are counted among those who remember Allah. Shared worship lifts a household.

REFERENCE : RIYAD AS-SALIHIN 1184 IN-BOOK REFERENCE : BOOK 8,
HADITH 194

HADITH 195

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها، أن النبي صلى الله عليه وسلم قال: "إذا نعس أحدكم في الصلاة، فليرقد حتى يذهب عنه النوم، فإن أحدكم إذا صلى وهو ناعس، لعله يذهب يستغفر فيسب نفسه" ((متفق عليه)).

The Prophet (ﷺ) said, "When one of you dozes off while performing Salat, he should lie down till his drowsiness has gone away from him. When one of you performs Salat while dozing, he may abuse himself instead of seeking pardon (as a result of drowsiness)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

If drowsiness overtakes you in prayer, the Prophet advised resting first, since a sleepy person may confuse words and harm rather than help themselves.

REFERENCE : RIYAD AS-SALIHIN 1185 IN-BOOK REFERENCE : BOOK 8, HADITH 195

HADITH 196

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إذا قام أحدكم، من الليل فاستعجم القرآن على لسانه، فلم يدرِ ما يقول، فليضطجع" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "When anyone of you stands up for Salat at night and finds it difficult to recite the Qur'an accurately and he is unaware of what he is reciting, he should go back to sleep." [Muslim].

IN PLAIN WORDS

If someone is too sleepy to recite accurately or even know what they are saying, they are told to go back to sleep. Worship should be done

with a present, clear mind.

REFERENCE : RIYAD AS-SALIHIN 1186 IN-BOOK REFERENCE : BOOK 8,
HADITH 196

CHAPTER 213

The Excellence of Optional (Tawawih) Prayer during Ramadan

باب استحباب قيام رمضان وهو التراويح:

This short chapter turns to the special night prayer of Ramadan, often called Tarawih. It is voluntary worship offered during the nights of the fasting month, a way of filling those nights with devotion.

Both hadith carry the same promise: standing in prayer through Ramadan, done sincerely and in hope of Allah's reward, leads to forgiveness of past sins. The second adds that the Prophet encouraged this without making it a binding duty, keeping it a gift rather than a burden.

HADITH 197

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال:
"من قام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه". ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "He who observes optional prayer (Tarawih prayers) throughout Ramadan, out of sincerity of Faith and in the hope of earning reward will have his past sins pardoned." [Al- Bukhari and Muslim].

IN PLAIN WORDS

Praying the voluntary night prayer through Ramadan, with sincere faith and hope in Allah's reward, brings forgiveness of one's past sins.

HADITH 198

Abu Hurairah (May Allah be pleased with him) reported:

وعنه، رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم، يرغب
في قيام رمضان من غير أن يأمرهم فيه بعزيمة، فيقول: "من قام
رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه" . ((رواه مسلم)).

The Messenger of Allah (ﷺ) used to urge (the people) to perform (optional Tarawih) prayer at night during the month of Ramadan. He did not order them or make it obligatory on them. He (ﷺ) said, "Whosoever performs (optional Tarawih) prayers at night during the month of Ramadan, with Faith and in the hope of receiving Allah's reward, will have his past sins forgiven." [Muslim].

IN PLAIN WORDS

The Prophet warmly encouraged the Ramadan night prayer without forcing it, and tied it to the same reward: sincere worship leads to past sins being forgiven.

REFERENCE : RIYAD AS-SALIHIN 1188 IN-BOOK REFERENCE : BOOK 8,
HADITH 198

CHAPTER 214

The Superiority of Lailat-ul-Qadr (the Night of Decree)

باب فضل قيام ليلة القدر وبيان أرجى لياليها:

This chapter is about Lailat-ul-Qadr, the Night of Decree, a single night in Ramadan of immense value. The hadith encourage believers to fill it with prayer and devotion in hope of forgiveness.

A recurring theme is the search for this night within the last ten nights, especially the odd ones. The Prophet himself withdrew for worship during this period and roused his family, and he taught a short supplication asking Allah, who loves to forgive, for pardon. The lesson is to seek the night earnestly rather than to know its exact date.

HADITH 199

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال:
"من قام ليلة القدر إيماناً واحتساباً غفر له ما تقدم من ذنبه". ((متفق عليه)).

The Prophet (ﷺ) said, "Whosoever performs Qiyam during Lailat-ul-Qadr (Night of Decree), with Faith and being hopeful of Allah's reward, will have his former sins forgiven." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Spending the Night of Decree in prayer, with faith and hope in Allah's reward, leads to forgiveness of one's past sins.

HADITH 200

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما أن رجلا من أصحاب النبي صلى الله عليه وسلم، أروا ليلة القدر في المنام في السبع الأواخر، فقال رسول الله صلى الله عليه وسلم: "أرى رؤياكم قد تواطأت في السبع الأواخر، فمن كان متحريها، فليتحرها في السبع الأواخر" ((متفق عليه)).

Some of the Companions of the Prophet (ﷺ) saw Lailat-ul-Qadr (Night of Decree) in their dreams in the last seven nights of Ramadan, whereupon the Messenger of Allah (ﷺ) said, "I see that your dreams all agree upon the last seven nights. Whosoever seeks it, let him seek it in the last seven nights." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When the companions' dreams pointed to the last seven nights, the Prophet guided those seeking this special night to look for it there.

REFERENCE : RIYAD AS-SALIHIN 1190 IN-BOOK REFERENCE : BOOK 8,
HADITH 200

HADITH 201

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها، قالت: كان رسول الله صلى الله عليه وسلم يجاور في العشر الأواخر من رمضان، ويقول: "تحروا ليلة القدر في العشر الأواخر من رمضان" ((متفق عليه)).

The Messenger of Allah (ﷺ) used to seclude himself (in the mosque) during the last ten nights of Ramadan. He would say, "Search for Lailat-ul-Qadr (Night of Decree) in the last ten nights of Ramadan." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet would devote himself to worship in seclusion during the last ten nights of Ramadan and urged others to seek the Night of Decree within them.

REFERENCE : RIYAD AS-SALIHIN 1191 IN-BOOK REFERENCE : BOOK 8, HADITH 201

HADITH 202

'Aishah (May Allah be pleased with her) reported:

وعنها، رضي الله عنها، أن رسول الله صلى الله عليه وسلم قال: "تَحْرُوا
ليلة القدر في الوتر من العشر الأواخر من رمضان" ((رواه
البخاري)).

The Messenger of Allah (ﷺ) used to observe I'tikaf in the last ten days of Ramadan and say, "Seek Lailat-ul-Qadr (Night of Decree) in the odd nights out of the last ten nights of Ramadan." [Al- Bukhari].

IN PLAIN WORDS

The Prophet spent the last ten days of Ramadan in focused worship and pointed to the odd nights as the likeliest time for the Night of Decree.

REFERENCE : RIYAD AS-SALIHIN 1192 IN-BOOK REFERENCE : BOOK 8, HADITH 202

HADITH 203

'Aishah (May Allah be pleased with her) reported:

وعنها رضي الله عنها، قالت: كان رسول الله صلى الله عليه وسلم: "إذا دخل العشر الأواخر من رمضان، أحيا الليلة، وأيقظ أهله، وجد وشد المنزلة" ((متفق عليه)).

When the last ten nights (of Ramadan) would begin, the Messenger of Allah (ﷺ) would keep awake at night (for prayer and devotion), awaken his family and prepare himself to be more diligent in worship. [Al-Bukhari and Muslim].

IN PLAIN WORDS

As the last ten nights arrived, the Prophet intensified his own worship, woke his family, and prepared himself to strive harder. A model for making these nights count.

REFERENCE : RIYAD AS-SALIHIN 1193 IN-BOOK REFERENCE : BOOK 8, HADITH 203

HADITH 204

'Aishah (May Allah be pleased with her) reported:

وعنها قالت: كان رسول الله صلى الله عليه وسلم ، يجتهد في رمضان ما لا يجتهد في غيره، وفي العشر الأواخر منه، ما لا يجتهد في غيره" ((رواه مسلم)).

The Messenger of Allah (ﷺ) used to strive more in worship during Ramadan than he strove in any other time of the year; and he would devote himself more (in the worship of Allah) in the last ten nights of Ramadan than he strove in earlier part of the month. [Muslim].

IN PLAIN WORDS

The Prophet worked harder in worship during Ramadan than at any other time, and hardest of all in its final ten nights. An example of finishing strong.

HADITH 205

'Aishah (May Allah be pleased with her) reported:

وعنها قالت: قلت: يا رسول الله أرأيت إن علمت أي ليلة القدر ما أقول فيها؟ قال: "قولي: اللهم إنك عفو تحب العفو فاعفُ عني" ((رواه الترمذي وقال حديث حسن صحيح))

I asked: "O Messenger of Allah! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He (ﷺ) replied, "You should supplicate: Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni (O Allah, You are Most Forgiving, and You love forgiveness; so forgive me)." [At-Tirmidhi].

IN PLAIN WORDS

The Prophet taught a simple, beautiful supplication for the Night of Decree, asking Allah, who is forgiving and loves to forgive, to pardon us.

CHAPTER 215

The Excellence of using Miswak (Tooth-Stick)

باب فضل السواك وخصال الفطرة:

This chapter highlights the miswak, a natural tooth-stick used to clean the mouth, and the broader habits of personal cleanliness that suit human nature. It shows how the Prophet cared for purity in small, daily ways.

The hadith describe his constant use of the miswak, especially on waking and on entering his home, and how he stressed it to others. The chapter then widens to other acts of natural cleanliness and grooming. The thread throughout is that keeping clean is part of a wholesome, godly life that even pleases the Lord.

HADITH 206

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال:
"لولا أن أشق على أمتي - أو على الناس - لأمرتهم بالسواك مع كل
صلاة" ((متفق عليه)) .

The Messenger of Allah (ﷺ) said, "Had I not thought it difficult for my Ummah, I would have commanded them to use the Miswak (tooth-stick) before every Salat." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet so valued cleaning the mouth before prayer that only concern for his community's ease held him back from commanding it. It shows how much he loved this habit.

HADITH 207

Hudaifah (May Allah be pleased with him) reported:

وعن حذيفة رضي الله عنه، قال: كان رسول الله صلى الله عليه وسلم،
إذا قام من النوم يشوص فاه بالسواك. ((متفق عليه))

Whenever the Messenger of Allah (ﷺ) got up (from sleep), he would rub his teeth with Miswak (tooth-stick). [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet's regular practice of cleaning his teeth upon waking, a simple act of freshness and purity.

REFERENCE : RIYAD AS-SALIHIN 1197 IN-BOOK REFERENCE : BOOK 8, HADITH
207

HADITH 208

'Aishah (may Allah be pleased with her) reported:

وعن عائشة رضي الله عنها، قالت: كنا نعد لرسول الله، سواكه
وطهوره، فيبعثه الله ما شاء أن يبعثه من الليل، فيتسوك ويتوضأ
ويصلي. ((رواه مسلم)).

We used to prepare for the Messenger of Allah (ﷺ) a Miswak (tooth-stick) and the water for making Wudu'. Whenever Allah wished to awaken him from sleep at night, he (ﷺ) would brush his teeth with Miswak, make Wudu', and perform Salat. [Muslim].

IN PLAIN WORDS

The Prophet's tooth-stick and water were kept ready, and whenever he woke at night he would clean his teeth, perform wudu, and pray. Cleanliness paved the way to worship.

REFERENCE : RIYAD AS-SALIHIN 1198 IN-BOOK REFERENCE : BOOK 8,
HADITH 208

HADITH 209

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم :
"أَكثَرْتُ عَلَيْكُمْ فِي السَّوَاكِ" ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "I stress upon you to use Miswak (tooth- stick)." [Al-Bukhari].

IN PLAIN WORDS

The Prophet emphasized using the miswak, urging his community toward this simple habit of cleanliness.

REFERENCE : RIYAD AS-SALIHIN 1199 IN-BOOK REFERENCE : BOOK 8,
HADITH 209

HADITH 210

Shuraih bin Hani (May Allah be pleased with him) reported:

وعن شريح بن هانئ قال: قلت لعائشة، رضي الله عنها: بأي شيء كان
يبدأ النبي صلى الله عليه وسلم إذا دخل بيته. قالت: بالسواك. ((رواه
مسلم)).

I asked 'Aishah (may Allah be pleased with her): "What was the first thing which the Prophet (ﷺ) would do when he entered his house?" She replied: "He would use Miswak (tooth-stick)." [Muslim].

IN PLAIN WORDS

On entering his home, the first thing the Prophet would do was clean his teeth, showing how naturally cleanliness was woven into his life.

REFERENCE : RIYAD AS-SALIHIN 1200 IN-BOOK REFERENCE : BOOK 8,
HADITH 210

HADITH 211

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري، رضي الله عنه، قال: دخلت على النبي صلى الله عليه وسلم، وطرف السواك على لسانه. ((متفق عليه)). وهذا لفظ مسلم.

I came to the Prophet (ﷺ) once and noticed the tip of Miswak (tooth-stick) on his tongue. [Al-Bukhari and Muslim].

IN PLAIN WORDS

A small glimpse of the Prophet actively using the tooth-stick, a sign of how often he kept his mouth clean.

REFERENCE : RIYAD AS-SALIHIN 1201 IN-BOOK REFERENCE : BOOK 8,
HADITH 211

HADITH 212

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها ان النبي صلى الله عليه وسلم : قال: "السواك مطهرة للفم مرضاة للرب" ((رواه النسائي، وابن خزيمة في صحيحه بأسانيد صحيحة)).

The Prophet (ﷺ) said, "The Miswak (tooth-stick) cleanses and purifies the mouth and pleases the Rubb." [An-Nasa'i and Ibn Khuzaimah].

IN PLAIN WORDS

The miswak is described as cleansing and purifying the mouth and pleasing to the Lord, linking a simple hygiene habit to something Allah loves.

REFERENCE : RIYAD AS-SALIHIN 1202 IN-BOOK REFERENCE : BOOK 8,
HADITH 212

HADITH 213

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال:
"الفطرة خمس، أو خمس من الفطرة: الختان، والاستحداد، وتقليم
الأظفار، وتنف الإبط، وقص الشارب" ((متفق عليه)) (24)

The Prophet (ﷺ) said, "There are five acts which conform to the pure nature: Circumcision, removing of the pubic hair, clipping the nails, plucking the underarm hair and trimming the moustache." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Five acts of natural cleanliness and grooming are listed here as fitting the pure, sound nature Allah created in people.

REFERENCE : RIYAD AS-SALIHIN 1203 IN-BOOK REFERENCE : BOOK 8,
HADITH 213

HADITH 214

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم :
"عشر من الفطرة: قص الشارب، وإعفاء اللحية، والسواك، واستنشاق
الماء، وقص الأظفار، وغسل البراجم، وتنف الإبط، وحلق العانة،

وانتقاص الماء" ((قال الراوي: ونسيت العاشرة إلا أن تكون المضمضة، قال: وكيع - وهو أحد رواة-)) . (25) ((رواه مسلم)).
(26)))

The Messenger of Allah (ﷺ) said, "There are ten demands of pure nature: trimming the moustache, letting the beard grow, using Miswak (tooth-stick), snuffing up water into the nose (in ablution), paring the nails, washing the bases of the finger joints; plucking the underarm hair, removing of the pubic hair and removing impurities with water from the affected part after a call of nature." The subnarrator said: I forgot the tenth but it might possibly be the rinsing of the mouth (in ablution). [Muslim].

IN PLAIN WORDS

A list of acts that match humanity's clean and natural disposition, covering grooming and hygiene of the body in everyday life.

REFERENCE : RIYAD AS-SALIHIN 1204 IN-BOOK REFERENCE : BOOK 8,
HADITH 214

HADITH 215

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما، عن النبي صلى الله عليه وسلم قال:
"أحفوا الشوارب وأعفوا اللحى" ((متفق عليه)).

The Prophet (ﷺ) said, "Trim the moustaches and let the beard grow." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A brief instruction on grooming: keep the moustache trimmed and let the beard grow.

CHAPTER 216

The Excellence and Obligation of the Payment of Zakat

باب تأكيد وجوب الزكاة وبيان فضلها وما يتعلق بها:

This chapter establishes Zakat, the obligatory charity, as a pillar of Islam standing alongside the testimony of faith, prayer, fasting, and pilgrimage. Zakat means both purification and growth, for giving from one's wealth purifies it and the giver, and grows it in the sight of Allah. The hadith here repeatedly place Zakat beside Salat, binding worship of the heart to responsibility toward the poor.

Notice the weight given to this duty: it is part of the very definition of Islam, a key to Paradise, and so serious that Abu Bakr was prepared to defend it firmly after the Prophet's death. The chapter then turns to a sober warning about hoarding wealth and withholding what is owed. Because Zakat involves precise rulings on amounts and categories, our focus stays on its spirit, that wealth is a trust from Allah, and the detailed calculations belong to the scholars.

HADITH 216

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما، أن رسول الله صلى الله عليه وسلم قال:
"بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمدًا عبده
ورسوله، إقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم رمضان"
(متفق عليه) .

The Messenger of Allah (ﷺ) said, "(The structure of) Islam is built on five (pillars): Testification of 'La ilaha illallah' (none has the right to be worshipped but Allah), that Muhammad (ﷺ) is his slave and

Messenger, the establishment of Salat, the payment of Zakat, the pilgrimage to the House of Allah (Ka'bah), and Saum during the month of Ramadan." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Islam is built on five foundations: bearing witness to Allah's oneness and the Prophet's messengership, prayer, the charity of Zakat, pilgrimage, and fasting Ramadan.

REFERENCE : RIYAD AS-SALIHIN 1206 IN-BOOK REFERENCE : BOOK 8,
HADITH 216

HADITH 217

Talhah bin 'Ubaidullah (May Allah be pleased with him) reported:

وعن طلحة بن عبيد الله، رضي الله عنه قال: جاء رجل إلى رسول الله صلى الله عليه وسلم، من أهل نجد، ثائر الرأس نسمع دوي صوته، ولا نفقه ما يقول، حتى دنا من رسول الله صلى الله عليه وسلم فإذا هو يسأل عن الإسلام، فقال الرسول صلى الله عليه وسلم: "خمس صلوات في اليوم والليلة" قال: هل علي غيرهن؟ قال: "لا، إلا أن تطوع" فقال رسول الله صلى الله عليه وسلم: "وصيام شهر رمضان" قال هل علي غيره؟ قال: "لا إلا أن تطوع" قال: وذكر له رسول الله صلى الله عليه وسلم، الزكاة فقال: هل علي غيرها؟ قال: "لا، إلا أن تطوع" فأدبر الرجل وهو يقول: والله لا أزيد على هذا ولا أنقص منه، فقال رسول الله صلى الله عليه وسلم: "أفلح إن صدق" ((متفق عليه)).

A person with dishevelled hair, one of the people of Najd, came to the Messenger of Allah (ﷺ). We heard the humming of his voice but could not fully understand what he was saying, till he

approached close to the Messenger of Allah (ﷺ). Then I came to know that he was asking about Islam. The Messenger of Allah (ﷺ) said: "There are five (obligatory) Salat during the day and the night." He said: "Am I obliged to perform any other (Salat) besides these?" The Messenger of Allah (ﷺ) said, "No, but whatever you observe voluntarily." He (ﷺ) added, "There is the Saum of Ramadan." The inquirer asked: "Am I obliged to do anything besides this?" The Messenger of Allah (ﷺ) said, "No, but whatever you do out of your own free will. You may observe voluntary fasting." And the Messenger of Allah (ﷺ) told him about the Zakat (obligatory charity). The inquirer asked: "Am I obliged to pay anything besides this?" The Messenger of Allah (ﷺ) said, "No, but whatever you pay voluntarily out of your own free will." That man turned back saying: "By Allah! I will neither make any addition to this nor will I decrease anything from it." (Upon hearing this) the Messenger of Allah (ﷺ) remarked, "He is successful if he proves truthful (to what he is saying)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A questioner learns the core obligations of Islam: five daily prayers, fasting Ramadan, and Zakat, with anything beyond them being voluntary. Holding firmly to these brings success.

REFERENCE : RIYAD AS-SALIHIN 1207 IN-BOOK REFERENCE : BOOK 8, HADITH 217

HADITH 218

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنه، أن النبي صلى الله عليه وسلم بعث معاذًا رضي الله عنه إلى اليمن فقال: "ادعهم إلى شهادة أن لا إله إلا الله وأني رسول الله، فإن هم أطاعوا لذلك فأعلمهم أن الله تعالى افترض عليهم خمس صلوات في كل يوم وليلة، فإن هم أطاعوا لذلك

فأعلمهم أن الله افترض عليهم صدقة تؤخذ من أغنيائهم، وترد على
فقرائهم" ((متفق عليه)).

The Prophet (ﷺ) appointed Mu'adh (May Allah be pleased with him) as governor of Yemen, and at the time of his departure, he instructed him thus: "First of all, call the people to testify 'La ilaha illallah' (there is no true god except Allah) and that I (Muhammad) am the Messenger of Allah, and if they accept this (declaration of Faith), then tell them that Allah has enjoined upon them five Salat during the day and night; and if they obey you, tell them that Allah has made the payment of Zakat obligatory upon them. It should be collected from their rich and distributed among their poor." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Sent to teach a new people, Mu'adh is told to start with faith in Allah, then prayer, then Zakat, which is taken from the wealthy and given to their own poor. Worship and care for the needy go together.

REFERENCE : RIYAD AS-SALIHIN 1208 IN-BOOK REFERENCE : BOOK 8,
HADITH 218

HADITH 219

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم
: "أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمداً
رسول الله، ويقيموا الصلاة، ويؤتوا الزكاة، فإذا فعلوا ذلك، عصموا
مني دماءهم وأموالهم إلا بحق الإسلام وحسابهم على الله" ((متفق
عليه))

The Messenger of Allah (ﷺ) said, "I have been commanded to fight people till they testify 'La ilaha illallah' (there is no true god except Allah) that Muhammad (ﷺ) is his slave and Messenger, and they establish Salat, and pay Zakat; and if they do this, their blood (life) and property are secured except when justified by law, and it is for Allah to call them to account." [Al-Bukhari and Muslim].

IN PLAIN WORDS

This hadith ties a person's security of life and property to embracing faith, prayer, and Zakat, with their inner reckoning left to Allah alone.

REFERENCE : RIYAD AS-SALIHIN 1209 IN-BOOK REFERENCE : BOOK 8,
HADITH 219

HADITH 220

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه، قال: لما توفي رسول الله، وكان أبو بكر، رضي الله عنه، وكفر من كفر من العرب، فقال عمر رضي الله عنه: كيف يقاتل الناس وقد قال رسول الله صلى الله عليه وسلم: "أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله، فمن قالها، فقد عصم مني ماله ونفسه إلا بحقه وحسابه على الله"؟! فقال أبو بكر: والله لأقاتلن من فرق بين الصلاة والزكاة، فإن الزكاة حق المال. والله لو منعوني عقال كانوا يؤدونه إلى رسول الله صلى الله عليه وسلم، لقاتلتهم على منعه، قال: عمر رضي الله عنه: فوالله ما هو إلا أن رأيت الله قد شرح صدر أبي بكر للقتال، فعرفت أنه الحق. ((متفق عليه)).

When the Messenger of Allah (ﷺ) passed away, Abu Bakr (May Allah be pleased with him) was appointed as his successor (caliph).

Amongst the Arabs some men apostatised. Abu Bakr (May Allah be pleased with him) resolved to fight them. 'Umar bin Al-Khattab (May Allah be pleased with him) said to Abu Bakr: "How can you fight them when the Messenger of Allah (ﷺ) has declared: 'I have been commanded to fight people till they testify La ilaha illallah (there is no true god except Allah); and if they do it, their blood (life) and property are secured except when justified by law, and it is for Allah to call them to account.'" Upon this Abu Bakr (May Allah be pleased with him) said: "By Allah, I would definitely fight him who makes distinction between Salat and the Zakat, because it is an obligation upon the rich to pay Zakat. By Allah I will fight them even to secure the piece of rope which they used to give to the Messenger of Allah (ﷺ)." 'Umar (May Allah be pleased with him) said: "I realized that Allah opened the heart of Abu Bakr (May Allah be pleased with him) for fighting those who refused to pay Zakat, and I fully recognized that Abu Bakr

IN PLAIN WORDS

Abu Bakr stood firm that prayer and Zakat cannot be separated, since paying Zakat is a duty upon the wealthy. It shows how seriously this charity is regarded.

REFERENCE : RIYAD AS-SALIHIN 1210 IN-BOOK REFERENCE : BOOK 8, HADITH 220

HADITH 221

Abu Ayyub (May Allah be pleased with him) reported:

وعن أبي أيوب رضي الله عنه، أن رجلاً قال للنبي صلى الله عليه وسلم : أخبرني بعمل يدخلني الجنة قال: "تعبد الله لا تشرك به شيئاً، وتقيم الصلاة، وتؤتي الزكاة، وتصل الرحم" ((متفق عليه)) .

A man said to the Prophet (ﷺ): "Direct me to a deed which may admit me to Jannah." Upon this he (the Messenger of Allah (ﷺ))

said, "Worship Allah and never associate anything with Him in worship, establish Salat, pay Zakat, and strengthen the ties of kinship." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A man asks for a deed that leads to Paradise, and the answer is to worship Allah alone, pray, pay Zakat, and keep good ties with relatives.

REFERENCE : RIYAD AS-SALIHIN 1211 IN-BOOK REFERENCE : BOOK 8, HADITH 221

HADITH 222

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه، أن أعرابياً أتى النبي صلى الله عليه وسلم فقال: يا رسول الله دلني على عمل إذا عملته، دخلت الجنة. قال: "تعبد الله ولا تشرك به شيئاً، وتقيم الصلاة، وتؤتي الزكاة المفروضة، وتصوم رمضان" قال: والذي نفسي بيده، لا أزيد على هذا. فلما ولى قال النبي صلى الله عليه وسلم: "من سره أن ينظر إلى رجل من أهل الجنة فلينظر إلى هذا" ((متفق عليه)).

A bedouin came to the Prophet (ﷺ) and said: "O Messenger of Allah! Direct me to a deed by which I may be entitled to enter Jannah." The Prophet (ﷺ) said, "Worship Allah, and never associate anything with Him, establish Salat, pay the Zakat which has been enjoined upon you, and observe Saum of Ramadan." He (the bedouin) said: "By Him in Whose Hand my soul is, I will never add anything to these (obligations)." When he turned his back, the Prophet (ﷺ) said, "He who wants to see a man from the dwellers of Jannah, let him look at him (bedouin)." [Al- Bukhari and Muslim].

IN PLAIN WORDS

When a desert dweller asks what brings him to Paradise, the reply names worship of Allah alone, prayer, Zakat, and fasting Ramadan, simple duties that open the door to Paradise.

REFERENCE : RIYAD AS-SALIHIN 1212 IN-BOOK REFERENCE : BOOK 8, HADITH 222

HADITH 223

Jarir bin 'Abdullah (May Allah be pleased with him) reported:

وعن جرير بن عبد الله، رضي الله عنه، قال: بايعت النبي، صلى الله عليه وسلم، على إقام الصلاة، وإيتاء الزكاة، والنصح لكل مسلم. ((متفق عليه)).

I pledged allegiance to the Prophet (ﷺ) to establish Salat, to pay the Zakat and to have the welfare of every Muslim at heart. [Al-Bukhari and Muslim].

IN PLAIN WORDS

A companion's pledge captures three commitments: to pray, to pay Zakat, and to sincerely wish good for every fellow Muslim.

REFERENCE : RIYAD AS-SALIHIN 1213 IN-BOOK REFERENCE : BOOK 8, HADITH 223

HADITH 224

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "ما من صاحب ذهب، ولا فضة، لا يؤدي منها حقها إلا إذا كان يوم القيامة صفحت له صفائح من نار، فأحمي عليها في نار جهنم فيكوى

بها جنبه، وجبينه، وظهره، كلما بردت أعيدت له في يوم كان مقداره
خمسين ألف سنة، حتى يقضى بين العباد فيرى سبيله، إما إلى الجنة،
وإما إلى النار" قيل: يا رسول الله فالإبل؟ قال: "ولا صاحب إبل لا
يؤدي منها حقها، ومن حقها حلبها يوم وردها، إلا إذ كان يوم القيامة
بطح لها بقاع قرقر أوفر ما كانت، لا يفقد منها فصيلاً واحداً، تطؤه
بأخفافها، وتعضه بأفواهها كلما مر عليه أولاهها، رد عليه أخرها، في
يوم كان مقداره خمسين ألف سنة، حتى يقضى بين العباد، فيرى
سبيله، إما إلى الجنة، وإما إلى النار" قيل: يا رسول الله فالبقر والغنم؟
قال: "ولا صاحب بقر ولا غنم لا يؤدي منها حقها إلا إذا كان يوم
القيامة، بطح لها بقاع قرقر، لا يفقد منها شيئاً ليس فيها عقضاء، ولا
جلحاء، ولا عضباء، تنطحه بقرونها، وتطؤه بأظلافها، كلما مر عليه
أولاهها، رد عليه أخرها، في يوم كان مقداره خمسين ألف سنة حتى
يقضى بين العباد، فيرى سبيله، إما إلى الجنة، وإما إلى النار". قيل: يا
رسول الله فالخيل؟ قال: "الخيل ثلاثة: هي لرجل وزر، وهي لرجل
ستر، وهي لرجل أجر، فأما التي هي له وزر فرجل ربطها رياء ونفراً
ونواء على أهل الإسلام، فهي له وزر، وأما التي هي له ستر، فرجل
ربطها في سبيل الله، ثم لم ينس حق الله في ظهورها، ولا رقابها فهي
له ستر، وأما التي هي له أجر، فرجل ربطها في سبيل الله لأهل
الإسلام في مرج، أو روضة، فما أكلت من ذلك المرج أو الروضة من

شيء إلا كتب له عدد ما أكلت حسنات، وكتب له عدد أرواثها وأبوالها حسنات، ولا تقطع طولها فاستنت شرفاً أو شرفين إلا كتب الله له عدد آثارها، وأرواثها حسنات، ولا مر بها صاحبها على نهر فشربت منه، ولا يريد أن يسقيها إلا كتب الله له عدد ما شربت حسنات" والإيتار قبل النوم إنما يستحب لمن لا يثق باستيقاظ آخر الليل، فإن وثق فأخر الليل أفضل.

The Messenger of Allah (ﷺ) said, "Any person who possesses gold or silver and does not pay what is due on it (i.e., the Zakat); on the Day of Resurrection, sheets of silver and gold would be heated for him in the fire of Hell and with them his flank, forehead and back will be branded. When they cool down, they will be heated again and the same process will be repeated during the day the measure whereof will be fifty thousand years. (This would go on) until Judgement is pronounced among (Allah's) slaves, and he will be shown his final abode, either to Jannah or to Hell." It was asked, "How about someone who owns camels and does not pay what is due on him (i.e., their Zakat)?" He (ﷺ) replied, "In the same way the owner of camels who does not discharge what is due in respect of them (their due includes their milking on the day when they are taken to water) will be thrown on his face or on his back in a vast desert plain on the Day of Resurrection and they will trample upon him with their hoofs and bite him with their teeth. As often as the first of them passes him, the last of them will be made to return during a day the measure whereof will be fifty thousand years, until Judgement is pronounced among (Allah's) slaves, he will be shown his final abode either to Jannah or to Hell." It was (again) asked: "O Messenger of Allah, what about cows (cattle) and sheep?" He (ﷺ) said, "If anyone who possesses cattle and sheep and does not pay what is due on them (i.e., their Zakat); on the Day of Resurrection,

he will be thrown on his face in a vast plain desert. He will find none of the animals missing with twisted horns, without horns or with a broken horn, and they will gore him with their horns and trample upon him with their hoofs. As often as the first of them passes him, the last of them will be made to return to him during a day the measure whereof will be fifty thousand years, until Judgement is pronounced among (Allah's) slaves; and he will be shown his final abode either to Jannah or to Hell." It was asked: "O Messenger of Allah, what about the horses?" Upon this he (ﷺ) said, "The horses are of three types. One, which is a burden for the owner; another which is a shield, and another one which makes its owner entitled to reward. The one for whom these are a burden is the person who rears them for show or for pride or for causing injury to the sentiments of the Muslims. They will be a cause of torment for their owners. The one for whom these are a shield is the person who rears them for the sake of Allah but does not forget the Right of Allah concerning their backs and their necks (i.e., he lets a needy ride on them), and so they are a shield for him. Those which bring reward to the one who rears them in pastures and gardens are the ones that are used in the Cause of Allah (Jihad) by the Muslims. Whatever they eat from the meadows and the gardens will be recorded on his behalf as good deeds so much so that their droppings and urine will be counted for an equal number of good deeds for him. Even when they break their tying rope and every height from which they climb and every hoofprint which they leave will be counted as a good deed on behalf of the owner. When their owner leads them through a stream from which they drink, though he does not intend to quench their thirst, yet Allah would record for him the quantity (of water) of what they would drink on his behalf as good deeds." It was asked: "O Messenger of Allah, what about the donkeys?" Upon this he (ﷺ) said, "Nothing has been revealed to me in regard to the donkeys in particular except this one Verse of a comprehensive nature: "So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does

evil equal to the weight of an atom (or a small ant) shall see it.'" (: 8,). [Al- Bukhari and Muslim].

IN PLAIN WORDS

A sober warning that wealth left without its due Zakat becomes a source of torment on the Day of Resurrection, while the section on horses shows how the same wealth can bring reward or burden depending on the owner's intention. What we own is a trust answered for before Allah.

REFERENCE : RIYAD AS-SALIHIN 1214 IN-BOOK REFERENCE : BOOK 8,
HADITH 224

CHAPTER 217

The Excellence of Observing Saum (Fasts) during Ramadan

باب وجوب صوم رمضان وبيان فضل الصيام وما يتعلق به:

This chapter gathers the great virtues of fasting Ramadan, the month-long fast that is one of Islam's pillars. The hadith show fasting as a deeply personal act between the servant and Allah, with a reward Allah reserves to Himself.

Several themes run through these reports: fasting shields a person, the fasting believer has special joy when breaking the fast and when meeting the Lord, and a unique gate of Paradise awaits those who fast. The chapter also recalls that Ramadan opens with mercy and ends with forgiveness for those who fast in faith and hope of reward.

HADITH 225

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: "قال الله عز وجل: كل عمل ابن آدم له إلا الصيام، فإنه لي وأنا أجزي به. والصيام جنة فإذا كان يوم صوم أحدكم فلا يرفث ولا يصخب، فإن سابه أحد أو قاتله، فليقل: إني صائم. والذي نفس محمد بيده نخلوف فم الصائم أطيب عند الله من ريح المسك." للصائم فرحتان يفرحهما: إذا أفطر فرح بفطره، وإذا لقي ربه فرح بصومه" ((متفق عليه)). (وهذا لفظ رواية البخاري. وفي رواية له: يترك طعامه، وشرابه، وشهوته، من أجلي، الصيام لي وأنا أجزي به، والحسنة

بعشر أمثالها. وفي رواية لمسلم: "كل عمل ابن آدم يضاعف: الحسنة بعشر أمثالها إلى سبعمائة ضعف. قال الله تعالى: (إلا الصوم فإنه لي وأنا أجزي به: يدع شهوته وطعامه من أجلي. للصائم فرحتان: فرحة عند فطره، وفرحة عند لقاء ربه. وخلفوف فيه أطيب عند الله من ريح المسك).

The Messenger of Allah (ﷺ) said, "Allah the Exalted and Majestic said: 'Every act of the son of Adam is for him, except As-Siyam (the fasting) which is (exclusively) for Me, and I will reward him for it.' Fasting is a shield. When anyone of you is observing fast, he should neither indulge in obscene language nor should he raise his voice; and if anyone reviles him or tries to quarrel with him, he should say: 'I am fasting.' By Him in Whose Hand the soul of Muhammad is, the breath of one observing Saum is sweeter to Allah than the fragrance of musk. The one who fasts, experiences two joys: he feels pleasure when he breaks the fast. He is joyful by virtue of his fast when he meets his Rubb." [Al-Bukhari and Muslim]. In a narration by Al-Bukhari, the Messenger of Allah (ﷺ) said, "Allah says: '(The person observing Saum) has abstained from food and drink, and sexual pleasures for My sake; fasting is for Me, and I will bestow its reward. Every good deed has ten times its reward'." In a narration by Muslim, the Messenger of Allah (ﷺ) said, "The reward of every (good) deed of a person is multiplied from ten to seven hundred times. Allah (SWT) says: 'The reward of observing Saum is different from the reward of other good deeds; Saum is for Me, and I Alone will give its reward. The person observing Saum abstains from food and drink only for My sake.' The fasting person has two joyous occasions, one at the time of breaking his fast, and the other at the time of meeting his Rubb. Surely, the breath of one observing Saum is better smelling to Allah than the fragrance of musk."

IN PLAIN WORDS

Fasting is so dear to Allah that He calls its reward His own. It guards the believer, so a fasting person avoids foul speech and quarrels, and is promised two joys: breaking the fast and one day meeting the Lord.

REFERENCE : RIYAD AS-SALIHIN 1215 IN-BOOK REFERENCE : BOOK 8, HADITH 225

HADITH 226

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: " من أنفق زوجين في سبيل الله نودي من أبواب الجنة: يا عبد الله هذا خير، فمن كان من أهل الصلاة دعي من باب الصلاة، ومن كان من أهل الجهاد دعي من باب الجهاد، ومن كان من أهل الصيام دعي من باب الريان، ومن كان من أهل الصدقة دعي من باب الصدقة " قال أبو بكر، رضي الله عنه: بأبي أنت وأمي يا رسول الله ما على من دعي من تلك الأبواب من ضرورة، فهل يدعى أحد من تلك الأبواب كلها؟ قال: " نعم وأرجو أن تكون منهم ((متفق عليه))

The Messenger of Allah (ﷺ) said, "He who spends a pair in the way of Allah will be called from the gates of Jannah: 'O slave of Allah! This gate is better for you' and one who is constant in Salat (prayer), will be called from the Gate of Salat; and whoever is eager in fighting in the Cause of Allah, will be called from the Gate of Jihad; and who is regular in observing Saum will be called from Ar-Raiyan Gate. The one who is generous in charity will be called from the Gate of Charity." Abu Bakr (May Allah be pleased with him) said: "O Messenger of Allah (ﷺ)! May my mother and father be

sacrificed for you! Those who are called from these gates will stand in need of nothing. Will anybody be called from all of those gates?" He replied, "Yes, and I hope that you will be one of them." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Those who excel in different acts of devotion will be welcomed through Paradise gates matching their deeds, and the most devoted may be called from all of them. The fasting people have their own gate, Ar-Raiyan.

REFERENCE : RIYAD AS-SALIHIN 1216 IN-BOOK REFERENCE : BOOK 8, HADITH 226

HADITH 227

Sahl bin Sa'd (May Allah be pleased with him):

وعن سهل بن سعد رضي الله عنه عنه عن النبي صلى الله عليه وسلم قال: "إن في الجنة باباً يقال له: الريان، يدخل منه الصائمون يوم القيامة لا يدخل منه أحد غيرهم يقال: أين الصائمون؟ فيقومون لا يدخل منه أحد غيرهم، فإذا دخلوا أغلق فلم يدخل منه أحد" ((متفق عليه))

The Prophet (ﷺ) said, "In Jannah there is a gate which is called Ar-Raiyan through which only those who observe Saum (fasting) will enter on the Day of Resurrection. None else will enter through it. It will be called out, "Where are those who observe fasting?" So they will stand up and proceed towards it. When the last of them will have entered, the gate will be closed and then no one will enter through that gate." [Muslim].

IN PLAIN WORDS

Paradise has a special gate called Ar-Raiyan reserved only for those who fasted. A reminder of the unique honor given to fasting.

HADITH 228

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم " ما من عبد يصوم يوماً في سبيل الله إلا باعد الله بذلك اليوم وجهه عن النار سبعين خريفاً " ((متفق عليه))

The Messenger of Allah (ﷺ) said, "Every slave of Allah who observes Saum (fasting) for one day for the sake of Allah, Allah will draw his face farther from Hell-fire to the extent of a distance to be covered in seventy years." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Fasting a single day sincerely for Allah's sake distances a person far from the Fire. Even one day of fasting carries great weight.

REFERENCE : RIYAD AS-SALIHIN 1218 IN-BOOK REFERENCE : BOOK 8, HADITH 228

HADITH 229

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: من صام رمضان إيماناً واحتساباً، غفر له ما تقدم من ذنبه " ((متفق عليه))

The Prophet (ﷺ) said, "He who observes fasting during the month of Ramadan with Faith while seeking its reward from Allah, will have his past sins forgiven." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Fasting Ramadan with sincere faith and hope in Allah's reward leads to forgiveness of one's past sins.

REFERENCE : RIYAD AS-SALIHIN 1219 IN-BOOK REFERENCE : BOOK 8,
HADITH 229

HADITH 230

Abu Hurairah (May Allah be pleased with him) reported:

وعنه رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا جاء رمضان فتحت أبواب الجنة، وغلقت أبواب النار، وصفدت الشياطين" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "When Ramadan begins, the gates of Jannah are opened, the gates of Hell are closed, and the devils are chained." [Al-Bukhari and Muslim].

IN PLAIN WORDS

As Ramadan begins, the gates of Paradise open, the gates of the Fire shut, and the devils are restrained. The month is a season ripe for good.

REFERENCE : RIYAD AS-SALIHIN 1220 IN-BOOK REFERENCE : BOOK 8,
HADITH 230

HADITH 231

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: "صوموا لرؤيته، وأفطروا لرؤيته، فإن غيَّ عليكم فأكلوا عدة شعبان ثلاثين" ((متفق عليه وهذا لفظ البخاري)). وفي رواية مسلم: "إن غم عليكم فصوموا ثلاثين يوماً".

The Messenger of Allah (ﷺ) said, "Observe Saum (fast) on sighting the crescent and terminate it on sighting it (the new moon), but if the sky is cloudy before you, then complete the number (thirty days) of the month." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Begin and end Ramadan by sighting the new moon, and if the sky is too cloudy to see it, simply complete thirty days. Practical guidance for marking the month.

REFERENCE : RIYAD AS-SALIHIN 1221 IN-BOOK REFERENCE : BOOK 8, HADITH 231

CHAPTER 218

The Excellence of Spending out Charity during Ramadan

باب الجود وفعل المعروف والإكثار من الخير في شهر رمضان والزيادة من ذلك في العشر الأواخر منه:

Ramadan is not only a month of holding back from food but a month of pouring out good. This short chapter shows the Prophet, peace be upon him, at his most generous in Ramadan, his giving compared to a wind that brings rain to everything it reaches. The nearness of the Qur'an, revealed and reviewed in this month, seems to open the heart wider toward people.

Notice that generosity here is paired with worship, not separated from it. As the last ten nights arrive, the Prophet's open hand is matched by nights spent awake in prayer and a household roused to share in it. The lesson is that the best response to Allah's mercy in Ramadan is to multiply good both upward to Him and outward to His creation.

HADITH 232

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما: قال: كان رسول الله صلى الله عليه وسلم أجود الناس، وكان أجود ما يكون في رمضان حين يلقاه جبريل وكان جبريل يلقاه في كل ليلة من رمضان فيدارسه القرآن فلرسول الله صلى الله عليه وسلم حين يلقاه جبريل أجود بالخير من الريح المرسلة".
(متفق عليه)

The Messenger of Allah (ﷺ) was the most generous of the men; and he was the most generous during the month of Ramadan when Jibril visited him every night and recited the Qur'an to him. During this period, the generosity of Messenger of Allah (ﷺ) waxed faster than the rain bearing wind. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet was generous always, but most generous in Ramadan when the Qur'an was reviewed with him each night, his giving compared to a wind bringing rain to all. Nearness to the Qur'an opens the heart toward people.

REFERENCE : RIYAD AS-SALIHIN 1222 IN-BOOK REFERENCE : BOOK 8,
HADITH 232

HADITH 233

'Aishah (May Allah be pleased with him) reported:

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم إذا دخل العشر أحيا الليل وأيقظ أهله، وشد المئزر" ((متفق عليه))

When the last ten nights (of Ramadan) would begin, the Messenger of Allah (ﷺ) would keep awake at night (for prayer and devotion), awaken his family and prepare himself to be more diligent in worship. [Al-Bukhari and Muslim].

IN PLAIN WORDS

As the last ten nights arrived, the Prophet stayed awake in worship, woke his family, and strove harder. Generosity of the night was matched by generosity in devotion.

CHAPTER 219

The Prohibition of Observing Saum (Fasting) after the Middle of Sha'ban

باب النهي عن تقدم رمضان بصوم بعد نصف شعبان إلا لمن وصله بما قبله،
أو وافق عادة كان عادته صوم الاثنين والخميس فوافقه

This chapter sets a boundary around the days just before Ramadan, teaching believers not to anticipate the month with their own fasting. The aim is to keep Ramadan distinct and to begin it by the proper sign, the sighting of the moon.

The hadith caution against fasting a day or two right before Ramadan and against fasting on a doubtful day when it is unclear whether the month has begun. An exception is made for someone whose regular fasting habit happens to fall on those days. The lesson is to follow the Prophet's guidance rather than add unasked-for practice.

HADITH 234

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا
يتقدم أحدكم رمضان بصوم يوم أو يومين، إلا أن يكون رجل كان
يصوم صومه، فليصم ذلك اليوم" . ((متفق عليه))

The Prophet (ﷺ) said, "Do not observe Saum (fasting) for a day or two days preceding Ramadan. However, if a person is in the habit of observing Saum on a particular day (which may fall on these dates), he may fast on that day." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Do not fast the day or two right before Ramadan as a way of getting ahead, though someone may continue a fast they normally keep if it

happens to land there.

REFERENCE : RIYAD AS-SALIHIN 1224 IN-BOOK REFERENCE : BOOK 8,
HADITH 234

HADITH 235

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم " لا تصوموا قبل رمضان صوموا لرؤيته وأفطروا لرؤيته، فإن حالت دونه فأكملوا ثلاثين يوماً" ((رواه الترمذي وقال حديث حسن صحيح.

The Messenger of Allah (ﷺ) said, "Do not observe Saum (fasting) before the advent of Ramadan. Observe Saum at sighting of the crescent of Ramadan and terminate it at sighting the crescent (of Shawwal). If the sky is overcast, complete (the month as) thirty (days)." [At- Tirmidhi].

IN PLAIN WORDS

Begin Ramadan only at the sighting of its new moon and end it at the next, and if clouds hide the moon, complete thirty days. Avoid fasting in anticipation of the month.

REFERENCE : RIYAD AS-SALIHIN 1225 IN-BOOK REFERENCE : BOOK 8,
HADITH 235

HADITH 236

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "إذا بقي نصف من شعبان فلا تصوموا" ((رواه الترمذي وقال

The Messenger of Allah (ﷺ) said, "When there comes the middle of Sha'ban, don't observe Saum (fasting)." [At-Tirmidhi].

IN PLAIN WORDS

Guidance not to begin fasting once the middle of the month before Ramadan has passed, keeping the believer fresh for the month itself.

REFERENCE : RIYAD AS-SALIHIN 1226 IN-BOOK REFERENCE : BOOK 8,
HADITH 236

HADITH 237

'Ammar bin Yasir (May Allah be pleased with them) reported:

وعن أبي اليقظان عمار بن ياسر، رضي الله عنهما قال: "من صام اليوم الذي يشك فيه فقد عصي أبا القاسم، صلى الله عليه وسلم" ((رواه أبو داود والترمذي وقال: حديث حسن صحيح)).

He who observes the fast on a doubtful day, has in fact disobeyed Abul-Qasim, (i.e., Messenger of Allah (ﷺ)). [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

Fasting on a doubtful day, when it is unclear whether Ramadan has begun, goes against the Prophet's guidance. Better to wait for certainty.

REFERENCE : RIYAD AS-SALIHIN 1227 IN-BOOK REFERENCE : BOOK 8,
HADITH 237

CHAPTER 220

Supplication at the Sight of the Crescent (At the outset of Every Lunar Month)

باب ما يقال عند رؤية الهلال:

This brief chapter teaches a small but beautiful habit: greeting the sight of a new month with a prayer. As each lunar month begins with the crescent moon, the believer turns to Allah.

The single supplication here asks that the month arrive with security, faith, safety, and well-being, and that it bring guidance and good. It also gently reminds us that the moon and we ourselves are all under the one Lord, Allah.

HADITH 238

Talhah bin Ubaidullah (May Allah be pleased with him) reported:

عن طلحة بن عبيد الله رضي الله عنه أن النبي صلى الله عليه وسلم كان إذا رأى الهلال قال: "اللهم أهله علينا بالأمن والإيمان والسلامة والإسلام، ربي وربك الله، هلال رشد وخير" ((رواه الترمذي وقال: حديث حسن)).

At the sight of the new moon (of the lunar month), the Prophet (ﷺ) used to supplicate: "Allahumma ahillahu 'alaina bil-amni wal-iman, was-salamati wal-Islam, Rabbi wa Rabbuk-Allah, Hilalu rushdin wa khairin (O Allah, let this moon appear on us with security and Iman; with safety and Islam. (O moon!) Your Rubb and mine is Allah. May this moon be bringing guidance and good)." [At- Tirmidhi].

IN PLAIN WORDS

On seeing the new crescent, the Prophet would pray that the month come with security, faith, and safety, declaring that Allah is Lord of

both the moon and himself, and asking that it bring guidance and good.

REFERENCE : RIYAD AS-SALIHIN 1228 IN-BOOK REFERENCE : BOOK 8,
HADITH 238

CHAPTER 221

Merit of Suhur (Predawn meal in Ramadan) and the Excellence of Delaying having it till before Dawn

باب فضل السحور وتأخير ما لم يخشَ طلوع الفجر:

This chapter draws attention to suhur, the meal eaten before dawn by those who will fast. Far from a mere routine, it is presented as a blessed practice the believer is encouraged to keep.

The hadith describe the blessing in this meal and the value of taking it close to dawn without crossing into the start of the fast. They mark the moment of stopping by the proper call to prayer, and note that this predawn meal is part of what distinguishes the Muslim way of fasting. The thread is to fast with ease and blessing, not needless hardship.

HADITH 239

Anas (May Allah be pleased with him) reported:

عن أنس، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
"تسحروا فإن في السحور بركة" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "Eat Suhur (predawn meal). Surely, there is a blessing in Suhur." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Take the predawn meal before fasting, for there is blessing in it. A simple practice that strengthens and benefits the one who fasts.

REFERENCE : RIYAD AS-SALIHIN 1229 IN-BOOK REFERENCE : BOOK 8,
HADITH 239

Zaid bin Thabit (May Allah be pleased with him) reported:

وعن زيد بن ثابت رضي الله عنه قال: تسحرنا مع رسول الله صلى الله عليه وسلم ثم قمنا إلى الصلاة قيل كم كان بينهما؟ قال: نحسون آية ((متفق عليه))

We took Suhur (predawn meal) with the Messenger of Allah (ﷺ) and then we stood up for (Fajr) Salat (prayer). It was asked: "How long was the gap between the two?" He replied: "The time required for the recitation of fifty Ayat." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet finished his predawn meal close to dawn, leaving only a short gap before the morning prayer. An example of delaying suhur until near its end.

REFERENCE : RIYAD AS-SALIHIN 1230 IN-BOOK REFERENCE : BOOK 8, HADITH 240

HADITH 241

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: كان لرسول الله صلى الله عليه وسلم مؤذنان: بلال وابن أم مكتوم. فقال رسول الله صلى الله عليه وسلم "إن بلالا يؤذن بليل فكلوا واشربوا حتى يؤذن ابن أم مكتوم" قال ولم يكن بينهما إلا أن ينزل هذا ويرقى هذا، ((متفق عليه))

The Messenger of Allah (ﷺ) had two Mu'adhhdhin: Bilal and Ibn Umm Maktum (May Allah be pleased with them). The Messenger of Allah (ﷺ) said, "Bilal proclaims Adhan [call to Salat (prayer)] at fag end of night, so eat and drink till Ibn Umm Maktum pronounces Adhan." Ibn 'Umar (May Allah be pleased with them) added: And the

gap between their Adhan was not more than the time spent in one's getting down and the other's climbing (the minaret). [Al-Bukhari and Muslim].

IN PLAIN WORDS

With two callers to prayer, people could eat and drink until the second call, showing that the predawn meal may continue until the true start of the fast.

REFERENCE : RIYAD AS-SALIHIN 1231 IN-BOOK REFERENCE : BOOK 8, HADITH 241

HADITH 242

'Amr bin Al-'As (May Allah be pleased with him) reported:

وعن عمرو بن العاص رضي الله عنه أن رسول الله قال: "فصل ما بين صيامنا وصيام أهل الكتاب أكلة السحر. ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "The difference between our observance of Saum (fasting) and that of the people of the Scriptures is Suhur (predawn meal in Ramadan)." [Muslim].

IN PLAIN WORDS

Taking the predawn meal is noted as a mark that sets the Muslim practice of fasting apart from that of earlier communities.

REFERENCE : RIYAD AS-SALIHIN 1232 IN-BOOK REFERENCE : BOOK 8, HADITH 242

CHAPTER 222

The Superiority of Hastening to Break the Fast, and the supplication to say upon Breaking it

باب فضل تعجيل الفطر وما يفطر عليه وما يقوله بعد إفتاره:

Where the previous chapter delayed the predawn meal, this one hastens the sunset one. The Prophet tied a community's well-being to its readiness to break the fast as soon as the sun has truly set, without holding back to seem more pious. The Arabic spirit here is taqdim al-fitr, being quick to break, an eagerness that reflects following guidance rather than inventing extra hardship.

These hadith also teach the manners of breaking the fast: confirming nightfall by the simple signs of the setting sun and the advancing darkness, choosing dates or, if none, pure water, and the love Allah has for the servant who is quick to obey. Read together, they show that gladness at the moment of iftar is itself part of the worship.

HADITH 243

Sahl bin Sa'd (May Allah be pleased with him) reported:

عن سهل بن سعد رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا يزال الناس بخير ما عجلوا الفطر" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "People will continue to adhere to good as long as they hasten to break the Saum (fasting)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

People stay upon goodness as long as they are quick to break their fast once the sun has set, rather than delaying to appear more pious.

HADITH 244

Abu Atiyyah (May Allah be pleased with him) reported:

وعن أبي عطية قال: دخلت أنا ومسروق على عائشة رضي الله عنها
فقال لها مسروق: رجلان من أصحاب محمد صلى الله عليه وسلم كلاهما
لا يألو عن الخير: أحدهما يعجل المغرب والإفطار، والآخر يؤخر
المغرب والإفطار؟ فقالت: من يعجل المغرب والإفطار؟ قال: عبد الله
- يعني ابن مسعود- فقالت: هكذا كان رسول الله صلى الله عليه وسلم
يصنع" ((رواه مسلم)).

Masruq and I visited 'Aishah (May Allah be pleased with her) and said: "O Mother of the Believers! There are two Companions of Muhammad (ﷺ) and neither of them holds back from doing good acts; but one of them hastens to break Saum (fasting) and hastens to perform the Maghrib prayer, while the other delays breaking Saum and delays performing Salat (prayer)." She asked, "Who is the one who hastens to break Saum and perform the Maghrib prayer?" Masruq said, "It is 'Abdullah (meaning 'Abdullah bin Mas'ud)." She said, "The Messenger of Allah (ﷺ) used to do so." [Muslim].

IN PLAIN WORDS

Aishah confirms that hastening to break the fast and pray Maghrib promptly follows the Prophet's own practice. Being prompt is the better way.

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
قال الله عز وجل: "أحب عبادي إلي أعجلهم فطراً" ((رواه الترمذي
وقال حديث حسن))•

The Messenger of Allah (ﷺ) said, "Allah the Most High says: 'From amongst my slaves, the quicker the one is in breaking the Saum (fasting), the dearer is he to me.'" [At-Tirmidhi].

IN PLAIN WORDS

Allah loves most the servant who is quickest to break the fast at sunset. Eagerness to follow guidance is itself beloved to Him.

REFERENCE : RIYAD AS-SALIHIN 1235 IN-BOOK REFERENCE : BOOK 8,
HADITH 245

HADITH 246

'Umar bin Al-Khattab (May Allah be pleased with him) reported:

وعن عمر بن الخطاب، رضي الله عنه قال: قال رسول الله صلى الله
عليه وسلم: "إذا أقبل الليل من ههنا وأدبر النهار من ههنا، وغربت
الشمس، فقد أفطر الصائم" ((متفق عليه))

The Messenger of Allah (ﷺ) said: "When the night approaches from this side (i.e., the east) and the day retreats from that side (i.e., west) and the sun sets, then it is time for a person observing Saum (fasting) to break his fast." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A clear sign for breaking the fast: when night advances from the east, day retreats in the west, and the sun has set, it is time to eat.

HADITH 247

Abu Ibrahim 'Abdullah bin Abu Aufa (May Allah be pleased with them) reported:

وعن أبي إبراهيم عبد الله بن أبي أوفى، رضي الله عنهما قال: سرنا مع رسول الله صلى الله عليه وسلم وهو صائم فلما غربت الشمس قال لبعض القوم: "يا فلان انزل فاجدح لنا، فقال: يا رسول الله لو أمسيت؟ قال: "انزل فاجدح لنا" قال: إن عليك نهراً، قال: "انزل فاجدح لنا" قال: فنزل فجدح لهم فشرب رسول الله صلى الله عليه وسلم ثم قال: "إذا رأيتم الليل قد أقبل من ههنا، فقد أفطر الصائم" وأشار بيده قبل المشرق. ((متفق عليه))

We were with the Messenger of Allah (ﷺ) on a journey and he was observing Saum (fasting). When the sun set, he (ﷺ) said to a person, "Dismount and prepare the ground roasted barley drink for us." Upon this he replied, "O Messenger of Allah, there is daylight still." The Messenger of Allah (ﷺ) said, "Get down and prepare barley drink for us." He said, "But it is still daytime." The Messenger of Allah (ﷺ) again said to him, "Get down and prepare barely drink for us." So he got down and prepared a barley liquid meal for him. The Prophet (ﷺ) drank that and then said, "When you perceive the night approaching from that side, a person observing Saum (fasting) should break the fast." And he (ﷺ) pointed towards the east with his hand. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Even when a companion hesitated, thinking it was still light, the Prophet insisted the fast be broken once the sun had set. Once

nightfall is real, there is no need to wait.

REFERENCE : RIYAD AS-SALIHIN 1237 IN-BOOK REFERENCE : BOOK 8,
HADITH 247

HADITH 248

Salman bin 'Amir (May Allah be pleased with him) reported:

وعن سلمان بن عامر الضبي الصحابي، رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إذا أفطر أحدكم، فليفطر على تمر فإن لم يجد فليفطر على ماء فإنه طهور" ((رواه أبو داود، والترمذي وقال: حديث حسن صحيح)).

I heard the Prophet (ﷺ) saying, "When one of you breaks his Saum (fasting), let him break it on dates; if he does not have any, break his fast with water for it is pure." [Abu Dawud].

IN PLAIN WORDS

When breaking the fast, the Prophet recommended dates, and if none were available, water, since it is pure. Simple guidance for the moment of iftar.

REFERENCE : RIYAD AS-SALIHIN 1238 IN-BOOK REFERENCE : BOOK 8,
HADITH 248

HADITH 249

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال كان رسول الله صلى الله عليه وسلم يفطر قبل أن يصلي على رطبات، فإن لم تكن رطبات فتميرات فإن لم تكن تميرات حسا حسوات من ماء. ((رواه أبو داود والترمذي وقال: حديث حسن)).

The Messenger of Allah (ﷺ) used to break his Saum (fasting) before performing Maghrib prayer with three fresh date-fruits; if there were no fresh date- fruits, he will eat three dry dates; and if there were no dry date- fruits; he would take three draughts of water. [At- Tirmidhi].

IN PLAIN WORDS

The Prophet would break his fast before Maghrib with a few dates, fresh or dry, or with water if there were none. A gentle, modest way to open the fast.

REFERENCE : RIYAD AS-SALIHIN 1239 IN-BOOK REFERENCE : BOOK 8, HADITH 249

CHAPTER 223

Safeguarding As-Saum (The Fast)

باب أمر الصائم بحفظ لسانه وجوارحه عن المخالفات والمشائمة ونحوها:

This chapter reminds us that fasting is not only about the stomach but about the whole self. Holding back from food while indulging in harmful speech and behavior misses the deeper purpose of the fast.

The two hadith teach the fasting person to guard the tongue, avoid obscene words and arguments, and answer provocation calmly by recalling that they are fasting. The sobering conclusion is that if someone does not leave off lying and bad conduct, their abstaining from food gains them little before Allah.

HADITH 250

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
"إذا كان يوم صوم أحدكم فلا يرفث ولا يصخب، فإن سابه أحد أو
قاتله، فليقل: إني صائم"

The Messenger of Allah (ﷺ) said, "When any one of you is observing Saum (fasting) on a day, he should neither indulge in obscene language nor should he raise the voice; and if anyone reviles him or tries to quarrel with him he should say: 'I am observing fast.'" [Al-Bukhari and Muslim].

IN PLAIN WORDS

While fasting, a person should avoid foul speech and quarrels, and if someone provokes them, simply answer that they are fasting. The fast trains character, not just appetite.

HADITH 251

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال النبي صلى الله عليه وسلم: " من لم يدع قول الزور
والعمل به فليس لله حاجة في أن يدع طعامه وشرابه " ((رواه
البخاري)).

The Prophet (ﷺ) said, "If one does not eschew lies and false conduct, Allah has no need that he should abstain from his food and his drink." [Al-Bukhari].

IN PLAIN WORDS

If a fasting person does not give up lying and wrongful behavior, then merely going without food and drink holds no value to Allah. The point of fasting is inner change.

REFERENCE : RIYAD AS-SALIHIN 1241 IN-BOOK REFERENCE : BOOK 8, HADITH
251

CHAPTER 224

Matters relating to As-Saum (Fasting)

باب في مسائل من الصوم:

This chapter addresses a few practical situations that arise while fasting, offering ease and clarity. It shows that Islam's guidance on fasting is mindful of human forgetfulness and daily life.

The hadith here treat matters such as eating or drinking by mistake, care with water during ablution, and beginning the fast even after needing to purify oneself. The common thread is gentleness: the fast is not broken by genuine accident, and ordinary human circumstances are accommodated.

HADITH 252

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إذا نسي أحدكم فأكل أو شرب فليتم صومه فإنما أطعمه الله وسقاه" ((متفق عليه))

The Prophet (ﷺ) said, "If any one of you forgetfully eats or drinks (while observing fasting) he should complete his Saum (fasting), for Allah has fed him and given him to drink." [Al-Bukhari and Muslim].

IN PLAIN WORDS

If someone eats or drinks by genuine forgetfulness while fasting, the fast still counts, for it was Allah who fed them. A mark of mercy and ease.

Laqit bin Sabirah (May Allah be pleased with him) reported:

وعن لقيط بن صبرة رضي الله عنه قال قلت يا رسول الله أخبرني عن
الوضوء؟ قال "أسبغ الوضوء، واخلل بين الأصابع، وبالغ في
الاستنشاق، إلا أن تكون صائماً" ((رواه أبوداود، والترمذي وقال:
حديث حسن صحيح)).

I requested the Messenger of Allah (ﷺ) to talk to me about ablution. He said, "Perform the Wudu' well (by washing those parts of the body, such as the face, hands and feet beyond what is required, like washing the hands up to the upper-arm instead of the elbow). Cleanse the base of your fingers and sniff water deep into the nose except when you are observing fast." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

Guidance on doing ablution well, including drawing water into the nose, while taking care not to do this strongly when fasting.

Thoroughness balanced with care.

REFERENCE : RIYAD AS-SALIHIN 1243 IN-BOOK REFERENCE : BOOK 8,
HADITH 253

HADITH 254

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم
يدرکه الفجر وهو جنب من أهله ثم يغتسل ويصوم ((متفق عليه))

The Messenger of Allah (ﷺ) would wake up at Fajr time in a state of Janabah; so he would take bath before dawn and observe fasting. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet would bathe to remove major impurity after dawn had come and still fast that day, showing that this circumstance does not prevent fasting.

REFERENCE : RIYAD AS-SALIHIN 1244 IN-BOOK REFERENCE : BOOK 8,
HADITH 254

HADITH 255

'Aishah, and Umm Salamah (May Allah be pleased with them) reported:

وعن عائشة وأم سلمة رضي الله عنهما قالتا: كان رسول الله صلى الله عليه وسلم يصبح جنباً من غير حلم ثم يصوم. ((متفق عليه))

The Messenger of Allah (ﷺ) would wake during Ramadan (fasting) in a state of major impurity without a wet dream, but on account of sexual intercourse and he would take a bath before dawn. [Al-Bukhari and Muslim].

IN PLAIN WORDS

During Ramadan the Prophet would wash to purify himself before dawn and proceed to fast, confirming that the fast remains valid.

REFERENCE : RIYAD AS-SALIHIN 1245 IN-BOOK REFERENCE : BOOK 8,
HADITH 255

CHAPTER 225

The Excellence of Observing Saum (Fasting) in the months of Muharram and Sha'ban and the Secred Months

باب بيان فضل صوم المحرم وشعبان والأشهر الحرم:

Beyond Ramadan, certain times of the year hold special merit for voluntary fasting, and this chapter points them out. It invites the believer to keep fasting alive across the calendar.

The hadith name Muharram as the best month for fasting after Ramadan, recall how often the Prophet fasted in Sha'ban, and through one seeker's story, counsel moderation rather than exhausting oneself. The lesson is to seek these blessed times while keeping worship sustainable and balanced.

HADITH 256

Abu Hurairah (May Allah be pleased with him) reported:

وعن 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" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "The best month for observing Saum (fasting) next after Ramadan is the month of Allah, the Muharram; and the best Salat (prayer) next after the prescribed Salat is Salat at night (Tahajjud prayers)." [Muslim].

IN PLAIN WORDS

After Ramadan, the best month for voluntary fasting is named here, and after the obligatory prayers, the best prayer is the one offered at night.

HADITH 257

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت لم يكن النبي صلى الله عليه وسلم يصوم من شهر أكثر من شعبان فإنه كان يصوم شعبان كله وفي رواية: كان يصوم شعبان إلا قليلا. ((متفق عليه))

The Prophet (ﷺ) did not observe voluntary Saum (fasting) so frequently during any other month as he did during Sha'ban. He observed Saum throughout the month of Sha'ban. Another narration is: He (ﷺ) observed Saum during the whole month of Sha'ban except a few days. [Al- Bukhari and Muslim].

IN PLAIN WORDS

The Prophet fasted voluntarily in Sha'ban more than in any other month, fasting most of it. An example of devoting that month to extra fasting.

REFERENCE : RIYAD AS-SALIHIN 1247 IN-BOOK REFERENCE : BOOK 8,
HADITH 257

HADITH 258

Reported Mujibah Al-Bahiliyah on the authority of her father or uncle that he visited the Messenger of Allah (ﷺ) once and then went to see him again after a year. His appearance had totally changed. He asked the Messenger of Allah (ﷺ) if he had recognized him. The Messenger of Allah (ﷺ) asked, "Who are you?" He replied:

وعن مجيبة الباهلية عن أبيها أو عمها، أنه أتى رسول الله صلى الله عليه وسلم ثم انطلق فأتاه بعد سنة وقد تغيرت حاله وهيئته، فقال: يا رسول الله أما تعرفني؟ قال: "ومن أنت؟" قال: أنا الباهلي الذي جئتكم عام

الأول. قال: "فما غيرك، وقد كنت حسن الهيئة؟" قال: ما أكلت طعاماً منذ فارقتك إلا بليل. فقال رسول الله صلى الله عليه وسلم "عذبت نفسك!" ثم قال: "صم شهر الصبر، ويوماً من كل شهر" قال: زدني، فإن بي قوة، قال: "صم يومين" قال: زدني، قال: "صم ثلاثة أيام" قال: زدني. قال: "صم من الحرم واترك، صم من الحرم واترك، صم من الحرم واترك" وقال بأصابعه الثلاث فضمها، ثم أرسلها. ((رواه أبو داود.)) .

"I am Al- Bahili who visited you last year." The Messenger of Allah (ﷺ) said, "You were quite handsome, what has changed your appearance so much?" He replied, "Since my departure from here, I have not eaten anything except at night." The Messenger of Allah (ﷺ) remarked, "You have put yourself to torture. Observe Saum (fasting) during the Month of Patience (i.e., Ramadan) and fast one day from each month." He submitted, "Permit me to observe more voluntary fasts because I have capacity to do so." The Messenger of Allah (ﷺ) said, "Then observe fasts for two days in every month." He said, "Permit me to observe more." The Messenger of Allah (ﷺ) said, "Observe fasts on three days in every month." He requested that he should be allowed to observe more fasts. The Messenger of Allah (ﷺ) said, "Fast three days during the sacred months and omit fasting for three days alternately." He (ﷺ) joined his three fingers together and left them apart while repeating this sentence thrice. [Abu Dawud].

IN PLAIN WORDS

When a man wore himself out by eating only at night, the Prophet steered him toward a balanced amount of fasting rather than extremes. Worship should not become self-punishment.

CHAPTER 226

The Excellence of As-Saum (The Fast) during the first ten Days of Dhul-Hijjah

باب فضل الصوم وغيره في العشر الأول من ذي الحجة:

This short chapter lifts up the first ten days of the month of Dhul-Hijjah as a uniquely precious time for good deeds. It encourages believers to seize these days with righteous action.

The single hadith makes a striking point: no days hold deeds more beloved to Allah than these, ranking them even above the great act of striving in Allah's cause, with a rare exception. The takeaway is to make these early days of the month especially full of worship and good.

HADITH 259

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: " ما من أيام العمل الصالح فيها أحب إلى الله من هذه الأيام " يعني أيام العشر، قالوا: يا رسول الله ولا الجهاد في سبيل الله؟ قال: "ولا الجهاد في سبيل الله، إلا رجل خرج بنفسه، وماله فلم يرجع من ذلك بشيء" ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "There are no days during which the righteous action is so pleasing to Allah than these days (i.e., the first ten days of Dhul-Hijjah)." He was asked: "O Messenger of Allah, not even Jihad in the Cause of Allah?" He (ﷺ) replied, "Not even Jihad in the Cause of Allah, except in case one goes forth with

his life and his property and does not return with either of it." [Al-Bukhari].

IN PLAIN WORDS

Righteous deeds in the first ten days of Dhul-Hijjah are more beloved to Allah than in any other days, ranked even above striving in His cause, save for the one who gives his life and wealth and returns with neither.

REFERENCE : RIYAD AS-SALIHIN 1249 IN-BOOK REFERENCE : BOOK 8,
HADITH 259

CHAPTER 227

The Excellence of Observing Saum on the Day of 'Arafah, 'Ashura' and Tasu'a (i.e., 9th of Muharram)

باب فضل صوم يوم عرفة وعاشوراء وتاسوعاء:

This chapter draws together the most rewarding single days to fast outside Ramadan: the Day of 'Arafah (9th of Dhul-Hijjah), 'Ashura' (10th of Muharram), and Tasu'a (the 9th of Muharram). What unites them is the theme of expiation, fasting these days as a means by which God wipes away sins.

Notice the careful gradation across the reports. 'Arafah carries a larger promise than 'Ashura', and the Prophet's wish to fast the ninth alongside the tenth teaches an attentiveness to how we worship, not only that we worship. The forgiveness mentioned here concerns minor sins; major sins call for sincere repentance, a detail the scholars are careful to preserve.

HADITH 260

Abu Qatadah (May Allah be pleased with him) reported:

وعن أبي قتادة رضي الله عنه قال: سئل رسول الله صلى الله عليه وسلم: عن صوم يوم عرفة؟ قال: "يكفر السنة الماضية والباقية" ((رواه مسلم)).

The Messenger of Allah (ﷺ) was asked about the observance of Saum (fasting) on the day of 'Arafah. He said, "It is an expiation for the sins of the preceding year and the current year." [Muslim].

Fasting the Day of Arafah is described as wiping away the sins of the year before and the year to come. A great reward for a single day.

REFERENCE : RIYAD AS-SALIHIN 1250 IN-BOOK REFERENCE : BOOK 8,
HADITH 260

HADITH 261

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم
صام يوم عاشوراء، وأمر بصيامه. ((متفق عليه))

The Messenger of Allah (ﷺ) observed Saum (fasting) on the day of 'Ashura' and commanded us to fast on this day. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet fasted on the day of Ashura and told the believers to fast it too, marking it as a recommended day of fasting.

REFERENCE : RIYAD AS-SALIHIN 1251 IN-BOOK REFERENCE : BOOK 8, HADITH
261

HADITH 262

Abu Qatadah (May Allah be pleased with him) reported:

وعن أبي قتادة رضي الله عنه أن رسول الله صلى الله عليه وسلم سئل
عن صيام يوم عاشوراء فقال: "يكفر السنة الماضية" ((رواه مسلم)).

The Messenger of Allah (ﷺ) was asked about observing As-Saum (the fast) on the tenth day of Muharram, and he replied, "It is an expiation for the sins of the preceding year." [Muslim].

IN PLAIN WORDS

Fasting on the tenth of Muharram, the day of Ashura, is described as wiping away the sins of the preceding year.

HADITH 263

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "لئن بقيت إلى قابل لأصومن التاسع" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "If I remain alive till the next year, I shall also observe fast on the ninth of Muharram." [Muslim].

IN PLAIN WORDS

The Prophet expressed his wish to also fast the ninth of Muharram alongside the tenth, teaching attentiveness to how we fast these days.

CHAPTER 228

The Desirability of Fasting six Days in the Month of Shawwal

باب استحباب صوم ستة أيام من شوال:

Ramadan ends, but devotion need not. This brief chapter presents the beloved practice of following the month of fasting with six voluntary days in Shawwal, the month that comes right after. The single hadith pairs the two so that the reward stretches across the whole year.

The idea to carry away is continuity. Worship is not a season we visit and leave; six light days in Shawwal keep the heart connected to what Ramadan built, and God multiplies that small effort into the value of a year-long fast.

HADITH 264

Abu Ayyub (May Allah be pleased with him) reported:

عن أبي أيوب رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"من صام رمضان ثم أتبعه بست من شوال كان كصيام الدهر"
(رواه مسلم).

The Messenger of Allah (ﷺ) said, "He who observes As-Saum (the fasts) in the month of Ramadan, and also observes As-Saum for six days in the month of Shawwal, it is as if he has observed As-Saum for the whole year." [Muslim].

IN PLAIN WORDS

Following the fast of Ramadan with six voluntary days in the month after it carries the reward of fasting the entire year. A small effort with a vast return.

CHAPTER 229

The Desirability of Observing Saum (Fasting) on Monday and Thursday

باب استحباب صوم الاثنين والخميس:

This short chapter highlights a gentle weekly habit: fasting on Mondays and Thursdays. These were days the Prophet (peace be upon him) chose for himself, not as a heavy duty but as a steady act of devotion woven into ordinary weeks.

The hadith give simple reasons for the practice and show him keeping to it. The thread to carry away is that small, repeated acts of worship, tied to certain days, can keep the heart turned toward Allah throughout the year.

HADITH 265

Abu Qatadah (May Allah be pleased with him) reported:

عن أبي قتادة رضي الله عنه أن رسول الله صلى الله عليه وسلم: سئل عن صوم يوم الاثنين فقال: "ذلك يوم ولدت فيه، ويوم بعثت أو أنزل علي فيه" ((رواه مسلم)).

The Messenger of Allah (ﷺ) was asked about fasting on Mondays. He said, "That is the day on which I was born and the day on which I received Revelation." [Muslim].

IN PLAIN WORDS

The Prophet linked fasting on Mondays to meaningful moments in his own life. It shows that this day held a special place for him, which is why he marked it with worship.

HADITH 266

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال:
" تعرض الأعمال يوم الاثنين والخميس، فأحب أن يعرض عملي وأنا
صائم" ((رواه الترمذي وقال: حديث حسن، ورواه مسلم بغير ذكر
الصوم)).

The Messenger of Allah (ﷺ) said, "Deeds of people are presented (to Allah) on Mondays and Thursdays. So I like that my actions be presented while I am fasting." [At-Tirmidhi].

IN PLAIN WORDS

Our deeds are shown to Allah on Mondays and Thursdays, and the Prophet wished to be fasting when his were presented. It teaches us to want our actions reviewed while we are in a state of worship.

REFERENCE : RIYAD AS-SALIHIN 1256 IN-BOOK REFERENCE : BOOK 8,
HADITH 266

HADITH 267

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم
يتحرى صوم الاثنين والخميس. ((رواه الترمذي وقال حديث حسن)).

The Messenger of Allah (ﷺ) used to observe fast on Mondays and Thursdays. [At-Tirmidhi].

IN PLAIN WORDS

A simple report that the Prophet regularly fasted on these two days. His steady example is itself the lesson, showing this was a settled habit in his life.

CHAPTER 230

The Desirability of Observing Three Days of Fasting in Every Month

باب استحباب صوم ثلاثة أيام من كل شهر:

This chapter turns to a second steady rhythm: fasting three days in each lunar month. The repeated phrase across these reports, that the Prophet (peace be upon him) directed his companions to fast three days monthly alongside the forenoon (Duha) prayer and the Witr prayer, shows fasting placed within a small bundle of regular acts that keep faith alive between the bigger seasons of worship.

Watch two threads here. First, the generous arithmetic of mercy: three days a month can weigh like a lifetime of fasting because Allah multiplies good deeds. Second, the gentle structure: the Prophet pointed to the bright nights, the thirteenth, fourteenth and fifteenth, as an easy anchor, while Aishah's report shows he himself was not rigid about which days, leaving room for ease.

HADITH 268

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: أوصاني خليلي صلى الله عليه وسلم بثلاث: صيام ثلاثة أيام من كل شهر، وركعتي الضحى وأن أوتر قبل أن أنام. ((متفق عليه))

My friend (the Messenger of Allah) (ﷺ) directed me to observe fast for three days in every month, to perform two Rak'ah (optional) Duha prayer at forenoon and to perform the Witr prayer before going to bed. [Al-Bukhari and Muslim].

The Prophet personally advised this companion to keep three acts: fasting three days a month, praying the short forenoon (Duha) prayer, and praying Witr before sleeping. It shows a small bundle of regular acts that keep faith steady.

REFERENCE : RIYAD AS-SALIHIN 1258 IN-BOOK REFERENCE : BOOK 8,
HADITH 268

HADITH 269

Abud-Darda (May Allah be pleased with him) reported:

وعن أبي الدرداء رضي الله عنه قال: أوصاني حبيبي، صلى الله عليه وسلم بثلاث لن أدعهن ما عشت: بصيام ثلاثة أيام من كل شهر، وصلاة الضحى، وبأن لا أنام حتى أوتر. ((رواه مسلم)).

My friend (the Messenger of Allah) (ﷺ) directed me to observe Saum (fasting) for three days in every month, to perform two Rak'ah (optional) Duha prayer at forenoon, and to perform the Witr prayer before going to bed. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Another companion received the same advice from the Prophet: three days of monthly fasting, the Duha prayer, and Witr before bed. The repeated counsel underlines how valued these simple, regular habits were.

REFERENCE : RIYAD AS-SALIHIN 1259 IN-BOOK REFERENCE : BOOK 8,
HADITH 269

HADITH 270

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص، رضي الله عنهما، قال: قال رسول الله: "صوم ثلاثة أيام من كل شهر صوم الدهر كله" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "Observing Saum (fasting) on three days of every month is equivalent to a full month's fasting." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Fasting just three days each month is counted as if you fasted the whole month. It reflects Allah's generosity in multiplying small, consistent good deeds.

REFERENCE : RIYAD AS-SALIHIN 1260 IN-BOOK REFERENCE : BOOK 8,
HADITH 270

HADITH 271

Mu'adhah Al-'Adawiyah (May Allah be pleased with her) reported:

وعن معاذة العدوية أنها سألت عائشة رضي الله عنها: أكان رسول الله صلى الله عليه وسلم يصوم من كل شهر ثلاثة أيام، فقالت: نعم. فقلت: من أي الشهر كان يصوم؟ قالت: لم يكن يبالي من أي الشهر يصوم. ((رواه مسلم)).

I asked 'Aishah (May Allah be pleased with her). Did the Messenger of Allah (ﷺ) use to observe three days of Saum (fasting) in every month?" She replied, "Yes." I asked, "On which days in the month did he observed fast?" She replied that he did not mind on which days of the month he observed fast. [Muslim].

IN PLAIN WORDS

Aishah confirmed the Prophet fasted three days monthly but did not tie himself to fixed dates. This leaves room for ease, letting a person choose whichever days suit them.

REFERENCE : RIYAD AS-SALIHIN 1261 IN-BOOK REFERENCE : BOOK 8,
HADITH 271

HADITH 272

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم:
"إذا صمت من الشهر ثلاثاً، فصم ثلاث عشرة، وأربع عشرة وخمس
عشرة" رواه الترمذي وقال: حديث حسن.

The Messenger of Allah (ﷺ) said, "If you want to observe Saum on three days in a month, then fast on the thirteenth, fourteenth and fifteenth of the (lunar) month." [At-Tirmidhi].

IN PLAIN WORDS

If you wish to fast three days a month, the Prophet pointed to the thirteenth, fourteenth, and fifteenth as a clear and easy guide. It offers a simple anchor for the habit.

REFERENCE : RIYAD AS-SALIHIN 1262 IN-BOOK REFERENCE : BOOK 8,
HADITH 272

HADITH 273

Qatadah bin Milhan (May Allah be pleased with him) reported:

وعن قتادة بن ملحان، رضي الله عنه، قال: كان رسول الله صلى الله عليه وسلم يأمرنا بصيام أيام البيض: ثلاث عشرة، وأربع عشرة وخمس عشرة. ((رواه أبو داود.

The Messenger of Allah (ﷺ) directed us to observe Saum (fasting) on the thirteenth, fourteenth and fifteenth of the (lunar) month. [Abu Dawud].

IN PLAIN WORDS

The Prophet directed his companions to the same three days, the thirteenth to fifteenth of the lunar month. It reinforces these as a settled, recommended choice.

HADITH 274

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس، رضي الله عنهما، قال: كان رسول الله صلى الله عليه وسلم "لا يفطر أيام البيض في حضر ولا سفر" ((رواه النسائي بإسناد حسن)).

It was the practice of the Messenger of Allah (ﷺ) to not to omit fast on 'bright days' whether he was staying at a place or on a journey. [An-Nasa'i].

IN PLAIN WORDS

The Prophet kept up his fasting on these bright days whether at home or travelling. His constancy, even on journeys, shows how firmly he held to this practice.

CHAPTER 231

The Merit of Providing something to the Person Observing Saum (Fasting) for breaking the Fast

باب فضل من فطر صائماً، وفضل الصائم الذي يؤكل عنده ودعاء الآكل
للمأكل عنده:

This chapter shifts the focus from the one who fasts to the one who feeds them. Its heart is a striking promise: helping another person break their fast earns you a reward like theirs, without lessening their own. Generosity here is not a transaction but a doorway into someone else's worship.

Notice how the rewards stack up across these hadith: a share in the faster's reward, the angels seeking forgiveness for you, and the Prophet's own prayer of blessing over a host. The thread to carry away is that hospitality offered for Allah's sake draws down mercy on the giver.

HADITH 275

Zaid bin Khalid Al-Juhani (May Allah be pleased with him) reported:

عن زيد بن خالد الجهني، رضي الله عنه عن النبي صلى الله عليه وسلم
قال: "من فطر صائماً، كان له مثل أجره غير أنه لا ينقص من أجر
الصائم شيء." ((رواه الترمذي وقال: حديث حسن صحيح)).

The Prophet (ﷺ) said, "He who provides a fasting person something with which to break his fast, will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter." [At-Tirmidhi].

Whoever helps a fasting person break their fast gains a reward like theirs, and the faster loses nothing. Generosity here lets you share in another's worship without taking anything from them.

REFERENCE : RIYAD AS-SALIHIN 1265 IN-BOOK REFERENCE : BOOK 8,
HADITH 275

HADITH 276

Umm 'Umarah Al-Ansariyah (May Allah be pleased with her) reported:

وعن أم عمارة الأنصارية، رضي الله عنها أن النبي صلى الله عليه وسلم دخل عليها فقدمت إليه طعاماً فقال "كلي" فقالت: إني صائمة، فقال رسول الله صلى الله عليه وسلم: "إن الصائم تصلي عليه الملائكة إذا أكل عنده حتى يفرغوا" وربما قال: "حتى يشبعوا" ((رواه الترمذي وقال: حديث حسن)).

Once the Prophet (ﷺ) visited us and I served him some food. He (ﷺ) asked me to eat. I replied that I was observing (optional) fast. He (ﷺ) said, "When people eat by a person observing fast, the angels keep asking Allah's forgiveness for that person until they have had their fill." [At-Tirmidhi].

IN PLAIN WORDS

When people eat in the presence of someone fasting, the angels keep asking forgiveness for that faster until the eaters are full. It shows how the faster is blessed even while hosting others.

REFERENCE : RIYAD AS-SALIHIN 1266 IN-BOOK REFERENCE : BOOK 8,
HADITH 276

HADITH 277

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم جاء إلى سعد بن عبادة رضي الله عنه فجاء بخبز وزيت، فأكل ثم قال النبي صلى الله عليه وسلم: "أفطر عندكم الصائمون وأكل طعامكم الأبرار وصلت عليكم الملائكة". ((رواه أبو داود بإسناد صحيح)).

The Prophet (ﷺ) came to visit Sa'd bin 'Ubadah (May Allah be pleased with him) who presented bread and olive oil to him. The Prophet (ﷺ) ate it and said, "The observers of fast have broken their fast with you (this is the literal translation, but the meaning is: 'May Allah reward you for providing a fasting people with food to break their fast'); the pious people have eat your food and the angels invoked blessings on you." [Abu Dawud].

IN PLAIN WORDS

The Prophet ate a host's simple food and prayed that fasting and pious people had eaten there and that angels blessed him. It teaches us that feeding others for Allah's sake draws prayers and blessings upon the giver.

REFERENCE : RIYAD AS-SALIHIN 1267 IN-BOOK REFERENCE : BOOK 8,
HADITH 277

BOOK 9

The Book of I'tikaf

كتاب الاعتكاف

This brief section is about I'tikaf, withdrawing into the mosque for devotion, especially in the month of Ramadan. It points the believer toward a time of focused worship and stillness, set apart from the distractions of daily life.

CHAPTER 232

I'tikaf (Seclusion in the Mosque) in the Month of Ramadan

باب الاعتكاف في رمضان

This chapter turns to I'tikaf: withdrawing into the mosque for focused worship, especially in the final days of Ramadan. It is a time to step back from daily distractions and give the heart fully to remembrance and prayer.

The hadith show the Prophet keeping this practice each year, and his family continuing it after him. The thread to carry away is the value of setting aside dedicated time, near the close of Ramadan, to seek nearness to Allah.

HADITH 1

Ibn `Umar (May Allah be pleased with them) reported:

عن ابن عمر رضي الله عنهما، قال: كان رسول الله صلى الله عليه وسلم يعتكف العشر الأواخر من رمضان. ((متفق عليه))

The Messenger of Allah (ﷺ) used to observe I'tikaf in the last ten days of Ramadan. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet would seclude himself in worship during the last ten days of Ramadan. It points to these final days as a special time to intensify devotion.

REFERENCE : RIYAD AS-SALIHIN 1268 IN-BOOK REFERENCE : BOOK 9, HADITH 1

HADITH 2

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم كان يعتكف العشر الأواخر من رمضان، حتى توفاه الله، تعالى ثم اعتكف أزواجه من بعده. ((متفق عليه))

The Prophet (ﷺ) used to engage himself in I'tikaf (seclusion for prayers) in the mosque during the last ten nights of Ramadan till he passed away; thereafter, his wives followed this practice after him. [Al- Bukhari and Muslim].

IN PLAIN WORDS

The Prophet kept up this seclusion in the mosque every Ramadan until he passed away, and his wives continued it afterward. His lasting example, carried on by his family, shows how cherished the practice was.

REFERENCE : RIYAD AS-SALIHIN 1269 IN-BOOK REFERENCE : BOOK 9, HADITH 2

HADITH 3

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: كان النبي صلى الله عليه وسلم يعتكف في كل رمضان عشرة أيام، فلما كان العام الذي قبض فيه اعتكف عشرين يوماً ((رواه البخاري)).

The Prophet (ﷺ) used to observe I'tikaf every year (during Ramadan) for ten days; in the year in which he passed away, he observed I'tikaf for twenty days. [Al-Bukhari].

IN PLAIN WORDS

The Prophet usually secluded himself for ten days, but in his final year he did so for twenty. It shows he deepened this worship even further as his life drew toward its end.

BOOK 10

The Book of Hajj

كتاب الحج

This brief section is about Hajj, the pilgrimage, and its standing as an obligation and a great act of worship. It calls the believer's attention to this journey and its high place among the deeds beloved to Allah.

CHAPTER 233

The Obligation of Hajj (Pilgrimage) and its Excellence

باب وجوب الحج وفضله

This chapter is about Hajj, the pilgrimage to the House of Allah, its standing in Islam and its great reward. It opens by naming Hajj among the foundations of the faith and gathers reports on its blessings and how it is to be approached.

Across these hadith you will see two threads. One is the cleansing power of a sincere, accepted pilgrimage, which can return a person free of sin and is rewarded with Paradise. The other is mercy and ease: performing Hajj for a parent who cannot, the worth of a child's pilgrimage, and gentle guidance not to overburden ourselves with questions.

HADITH 1

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال:
بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمداً رسول الله،
 وإقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم رمضان ((متفق
عليه))

The Messenger of Allah (ﷺ) said, "(The superstructure of) Islam is based on five (pillars), testifying the fact that La ilaha illallah wa anna Muhammad-ar-Rasul-ullah [there is no true god except Allah, and Muhammad (ﷺ) is the Messenger of Allah], establishing As-Salat (the prayers), paying Zakat (poor due), the pilgrimage to the

House [of Allah (Ka'bah)], and the Saum (fasting) during the month of Ramadan." [Al-Bukhari and Muslim].

IN PLAIN WORDS

This names the five foundations of Islam: bearing witness to Allah and His Messenger, prayer, Zakat, Hajj, and fasting Ramadan. Hajj is listed here as one of these core pillars.

REFERENCE : RIYAD AS-SALIHIN 1271 IN-BOOK REFERENCE : BOOK 10,
HADITH 1

HADITH 2

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: خطبنا رسول الله صلى الله عليه وسلم فقال: "يا أيها الناس إن الله قد فرض عليكم الحج فحجوا" فقال رجل: أكل عام يا رسول الله؟ فسكت، حتى قالها ثلاثاً فقال رسول الله صلى الله عليه وسلم: "لو قلت نعم لوجبت، ولما استطعتم" ثم قال: "ذروني ما تركتكم، فإنما هلك من كان قبلكم بكثرة سؤالهم، واختلافهم على أنبيائهم، فإذا أمرتكم بشيء فأتوا منه ما استطعتم، وإذا نهيتكم عن شيء فدعوه". ((رواه مسلم)).

The Messenger of Allah (ﷺ) delivered a Khutbah and said, "O people! Hajj (pilgrimage to the House of Allah) has been made incumbent upon you, so perform Hajj." A man inquired: "O Messenger of Allah, is it prescribed every year?" He (ﷺ) remained silent till the man repeated it thrice. Then he (ﷺ) said, "Had I replied in the affirmative, it would have surely become obligatory, and you would not have been able to fulfill it." Afterwards he said, "Do not ask me so long as I do not impose anything upon you, because those who were before you were destroyed on account of their

frequent questioning and their disagreement with their Prophets. So when I order you to do something, do it as far as you can; and when I forbid you from doing anything, eschew it." [Muslim].

IN PLAIN WORDS

The Prophet taught Hajj is required, then warned against excessive questioning that could make matters harder. The lesson is to do what we are commanded as best we can and avoid what we are forbidden, without burdening ourselves.

REFERENCE : RIYAD AS-SALIHIN 1272 IN-BOOK REFERENCE : BOOK 10,
HADITH 2

HADITH 3

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: سئل النبي صلى الله عليه وسلم أي العمل أفضل؟ قال:
"إيمان بالله ورسوله" قيل: ثم ماذا؟ قال: "الجهاد في سبيل الله" قيل ثم
ماذا؟ قال: "حج مبرور" ((متفق عليه)) "المبرور" هو الذي لا يرتكب
صاحبه فيه معصية.

The Prophet (ﷺ) was asked: "Which deed is the best?" He (ﷺ) replied, "Faith in Allah and His Messenger." Then he was asked: "What is next?" He replied, "Jihad (holy fighting) in the Cause of Allah." Then he was asked, "What is after that?" He (ﷺ) replied, "Hajj Mabrur (an accepted pilgrimage)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Asked for the best deeds, the Prophet named faith in Allah and His Messenger first, then striving in His cause, then an accepted Hajj. It places a sincere pilgrimage among the highest of actions.

REFERENCE : RIYAD AS-SALIHIN 1273 IN-BOOK REFERENCE : BOOK 10,
HADITH 3

HADITH 4

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال سمعت رسول الله صلى الله عليه وسلم يقول: "من حج، فلم يرفث ولم يفسق، رجع كيوم ولدته أمه" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Whoever performs Hajj while avoiding sin and quarreling returns as free of sins as a newborn. It shows the deep spiritual cleansing a sincere pilgrimage can bring.

REFERENCE : RIYAD AS-SALIHIN 1274 IN-BOOK REFERENCE : BOOK 10, HADITH 4

HADITH 5

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: "العمرة إلى العمرة كفارة لما بينهما، والحج المبرور ليس له جزاء إلا الجنة" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "(The performance of) 'Umrah is an expiation for the sins committed between it and the previous 'Umrah; and the reward of Hajj Mabrur (i.e., one accepted) is nothing but Jannah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Umrah wipes away the sins between it and the one before, and an accepted Hajj earns nothing less than Paradise. It highlights the great

reward set aside for these acts of worship.

REFERENCE : RIYAD AS-SALIHIN 1275 IN-BOOK REFERENCE : BOOK 10,
HADITH 5

HADITH 6

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: قلت يا رسول الله نرى الجهاد أفضل العمل، أفلا نجاهد؟ فقال: "لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ" ((رواه البخاري)).

I said: "O Messenger of Allah! We consider Jihad as the best deed, should we not then go for Jihad?" The Messenger of Allah (ﷺ) said, "The best Jihad for you women is Hajj Mabrur (i.e., one accepted by Allah)." [Al-Bukhari].

IN PLAIN WORDS

When Aishah asked about fighting in Allah's cause, the Prophet said the best such striving for women is an accepted Hajj. It honors the pilgrimage as a path of great reward open to them.

REFERENCE : RIYAD AS-SALIHIN 1276 IN-BOOK REFERENCE : BOOK 10,
HADITH 6

HADITH 7

'Aishah (May Allah be pleased with her) reported:

وعنها أن رسول الله صلى الله عليه وسلم، قال: "ما من يوم أكثر من أن يعتق الله فيه عبداً من النار من يوم عرفة" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "There is no day on which Allah sets free more slaves from Hell than He does on the Day of 'Arafah." [Muslim].

IN PLAIN WORDS

The Prophet said no day sees Allah free more people from the Fire than the Day of Arafah. It marks this day of Hajj as a time of immense mercy and forgiveness.

REFERENCE : RIYAD AS-SALIHIN 1277 IN-BOOK REFERENCE : BOOK 10,
HADITH 7

HADITH 8

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما، أن النبي صلى الله عليه وسلم قال:
"عمرة في رمضان تعدل عمرة أو حجة معي". ((متفق عليه))

The Prophet (ﷺ) said, "(The performance of) 'Umrah during Ramadan is equal to Hajj (pilgrimage)." Or said, "Equal to the performance of Hajj with me." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet said performing Umrah during Ramadan equals a Hajj, or a Hajj done with him. It shows the special worth of Umrah in that blessed month.

REFERENCE : RIYAD AS-SALIHIN 1278 IN-BOOK REFERENCE : BOOK 10,
HADITH 8

HADITH 9

Ibn 'Abbas (May Allah be pleased with them) reported:

وعنه أن امرأة قالت: يا رسول الله إن فريضة الله على عباده في الحج،
أدرکت أبي شيخاً كبيراً، لا يثبت على الراحلة، أفأحج عنه؟ قال:
"نعم". ((متفق عليه))

A woman came to the Messenger of Allah (ﷺ) and said, "Allah's obligation upon His slaves has become obligatory on my father in

his old age. My father is very old and incapable of riding. May I perform Hajj on his behalf?" He (ﷺ) said, "Yes." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A woman asked if she could perform the obligatory Hajj for her elderly father who could not travel, and the Prophet said yes. It shows a child may fulfill this duty on behalf of a parent unable to do it.

REFERENCE : RIYAD AS-SALIHIN 1279 IN-BOOK REFERENCE : BOOK 10,
HADITH 9

HADITH 10

Laqit bin 'Amir (May Allah be pleased with him) reported:

وعن لقيط بن عامر رضي الله عنه أنه أتى النبي صلى الله عليه وسلم فقال: إن أبي شيخ كبير لا يستطيع الحج ولا العمرة، ولا الظعن قال: "حج عن أبيك واعتمر" ((رواه أبو داود والترمذي وقال: حديث حسن صحيح)).

I came to the Prophet (ﷺ) and said: "My father is a very old man and does not have strength to perform Hajj (pilgrimage) or 'Umrah or to undertake the journey." The Prophet (ﷺ) said, "Perform Hajj and 'Umrah on behalf of your father." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

A man whose father was too old and weak for Hajj or Umrah was told by the Prophet to perform both on his behalf. It confirms that pilgrimage can be carried out for a parent who cannot manage it.

REFERENCE : RIYAD AS-SALIHIN 1280 IN-BOOK REFERENCE : BOOK 10,
HADITH 10

HADITH 11

As-Sai'b bin Yazid (May Allah be pleased with him) reported:

وعن السائب بن يزيد رضي الله عنه، قال: حج بي مع رسول الله صلى الله عليه وسلم في حجة الوداع وأنا ابن سبع سنين. ((رواه البخاري)).

I was seven years old when I was taken to perform Hajj (pilgrimage). This was during the time the Messenger of Allah (ﷺ) performed the Hajjat-ul-Wada' (Farewell Pilgrimage). [Al- Bukhari].

IN PLAIN WORDS

This companion recalled being taken for Hajj as a young child at the time of the Prophet's Farewell Pilgrimage. It reflects how families brought even the young along on the pilgrimage.

REFERENCE : RIYAD AS-SALIHIN 1281 IN-BOOK REFERENCE : BOOK 10, HADITH 11

HADITH 12

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما أن النبي صلى الله عليه وسلم لقي رجا بالروحاء فقال: "من القوم؟" قالوا: المسلمون. قالوا من أنت؟ قال: "رسول الله" فرفعت امرأة صبياً فقالت: ألهذا حج؟ قال "نعم ولك أجر" ((رواه مسلم)).

The Prophet (ﷺ) came across a caravan at Ar-Rauha' and asked who the people in the caravan were. They replied that they were Muslims. They asked: "Who are you?" He (ﷺ) said, "I am the Messenger of Allah." Then a woman lifted up a boy to him and asked: "Would this child be credited with having performed the Hajj (pilgrimage)?" Whereupon he (ﷺ) said, "Yes, and you will have a reward." [Muslim].

IN PLAIN WORDS

When a woman lifted up a child and asked if his Hajj would count, the Prophet said yes and that she too would be rewarded. It shows even a child's pilgrimage holds worth, and the caring adult is rewarded as well.

REFERENCE : RIYAD AS-SALIHIN 1282 IN-BOOK REFERENCE : BOOK 10,
HADITH 12

HADITH 13

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه، أن رسول الله صلى الله عليه وسلم حج على
رحل وكانت زاملته. ((رواه البخاري)).

The Messenger of Allah (ﷺ) performed the pilgrimage on an unsaddled camel which also carried his provisions (i.e., his Zamilah). [Al- Bukhari].

IN PLAIN WORDS

The Prophet performed his pilgrimage simply, on a plain camel that also carried his belongings. It reflects his humility and lack of luxury even during Hajj.

REFERENCE : RIYAD AS-SALIHIN 1283 IN-BOOK REFERENCE : BOOK 10,
HADITH 13

HADITH 14

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما قال: كانت عكاظ ومجنة، وذو المجاز
أسواقاً في الجاهلية، فتأثموا أن يتجروا في المواسم، فنزلت: {ليس عليكم
جناح أن تبتغوا فضلاً من ربكم} ((البقرة: 198)) في مواسم الحج.
((رواه البخاري)).

Ukaz, Mijannah and Dhul-Majaz were markets during the pre-Islamic period. The Companions disliked trading there till the following Ayat of the Noble Qur'an were revealed: "There is no sin on you if you seek the Bounty of your Rubb (during pilgrimage by trading)..." (:198) [Al- Bukhari].

IN PLAIN WORDS

Companions had felt uneasy about trading at certain markets during pilgrimage, until a verse made clear there is no sin in seeking lawful livelihood then. It eased their worry about honest trade during Hajj.

REFERENCE : RIYAD AS-SALIHIN 1284 IN-BOOK REFERENCE : BOOK 10, HADITH 14

BOOK 11

The Book of Jihad

كتاب الجهاد

This section centers on striving in the cause of Allah and the rewards tied to sincere effort and sacrifice. Its chapters also turn to the treatment of slaves, urging kindness and the merit of freeing them, and to steadfast worship in times of trial. It closes with honest dealing in trade. The shared theme is sincerity and uprightness when faith is tested, whether on the battlefield, in one's household, or in the marketplace.

Obligation of Jihad

باب وجوب الجهاد وفضل الغدوة والروحة

This long chapter gathers the hadith on jihad, a word whose root meaning is sincere struggle and exertion in the cause of Allah. The Prophet (peace be upon him) ranks it among the dearest deeds to Allah and ties it again and again to faith: it is faith that gives the struggle its worth, and intention that decides whether a person fights for Allah or for fame, booty, or pride.

Across these narrations the reward is painted in vivid images: the dust of the path that the Fire cannot touch, the wound that bleeds the colour of blood yet carries the scent of musk, gardens whose ranks are spread as wide as the heavens and the earth. Notice that the chapter honours far more than the one who fights, the one who equips a fighter, who provides for his family, who keeps a horse, who weeps from fear of Allah, all share in the good, and that the Prophet himself taught restraint, never wishing to meet the enemy but asking Allah for safety, then patience when tested.

HADITH 1

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه قال: سئل رسول الله صلى الله عليه وسلم أي العمل أفضل؟ قال: "إيمان بالله ورسوله" قيل: ثم ماذا؟ قال: "الجهاد في سبيل الله" قيل: ثم ماذا؟ قال: "حج مبرور". ((متفق عليه))

The Messenger of Allah (ﷺ) was asked, "Which deed is the best?" He (ﷺ) replied, "Faith in Allah and His Messenger." He (ﷺ) was asked, "What is next?" He (ﷺ) replied, "Jihad (holy fighting) in the Cause of Allah." Then he was asked: "What is after that (in

goodness)?" He (ﷺ) replied, "Hajj Mabruur (which is accepted by Allah)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When asked to rank the best deeds, the Prophet (peace be upon him) put faith first, then striving in Allah's cause, then an accepted Hajj. Right belief comes before everything, and good deeds build on it.

REFERENCE : RIYAD AS-SALIHIN 1285 IN-BOOK REFERENCE : BOOK 11,
HADITH 1

HADITH 2

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود، رضي الله عنه قال: قلت يا رسول الله أي العمل أحب إلى الله تعالى؟ قال: "الصلاة على وقتها" قلت: ثم أي؟ قال: "بر الوالدين" قلت ثم أي: قال: "الجهاد في سبيل الله" ((متفق عليه))

I asked the Messenger of Allah (ﷺ): "Which action is dearest to Allah?" He (ﷺ) replied, "Performing As-Salat (the prayer) at its earliest fixed time." I asked, "What is next (in goodness)?" He (ﷺ) said, "Kindness towards parents." I asked, "What is next (in goodness)?" He (ﷺ) said, "To participate in Jihad in the Cause of Allah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Here the dearest deeds are listed as prayer offered at its proper time, then kindness to parents, then striving in Allah's cause. It shows how highly Allah values guarding the prayer and honouring one's parents.

REFERENCE : RIYAD AS-SALIHIN 1286 IN-BOOK REFERENCE : BOOK 11,
HADITH 2

HADITH 3

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر رضي الله عنه قال: قلت يا رسول الله أي العمل أفضل؟
قال: "الإيمان بالله والجهاد في سبيله" ((متفق عليه))

The Messenger of Allah (ﷺ) was asked: "Which deed is the best?"
He (ﷺ) replied, "Faith in Allah and Jihad (fighting, struggle) in the Cause of Allah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The best deeds named here are faith in Allah and striving in His cause. Belief and sincere effort for Allah are placed at the very top.

REFERENCE : RIYAD AS-SALIHIN 1287 IN-BOOK REFERENCE : BOOK 11,
HADITH 3

HADITH 4

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"لغدوة في سبيل الله أو روحة خير من الدنيا وما فيها" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "Verily! Setting out in the early morning or in the evening in order to fight in Allah's way is better than the world and what it contains." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Setting out in Allah's cause, morning or evening, is described as worth more than the whole world and all it holds. It reminds us how small worldly gain is next to what Allah rewards.

REFERENCE : RIYAD AS-SALIHIN 1288 IN-BOOK REFERENCE : BOOK 11,
HADITH 4

HADITH 5

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه قال: أتى رجل رسول الله صلى الله عليه وسلم فقال: أي الناس أفضل؟ قال: "مؤمن يجاهد بنفسه وماله في سبيل الله" قال: ثم من؟ قال: "مؤمن في شعب من الشعاب يعبد الله ويدع الناس من شره" ((متفق عليه))

A man came to the Messenger of Allah (ﷺ) and said, "Who is the best among men?" He (ﷺ) replied, "A believer who strives in the way of Allah with his wealth and life." The man asked again, "Who is next to him (in excellence)?" He (ﷺ) said, "Next to him is a man who is engaged in worshipping his Rubb in a mountain valley, leaving the people secure from his mischief." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The best person is the believer who strives for Allah with wealth and life; next is the one who worships Allah quietly while harming no one. Both active service and harmless devotion are praised.

REFERENCE : RIYAD AS-SALIHIN 1289 IN-BOOK REFERENCE : BOOK 11, HADITH 5

HADITH 6

Sahl bin Sa'd (May Allah be pleased with him) reported:

وعن سهل بن سعد رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "رباط يوم في سبيل الله خير من الدنيا وما عليها، وموضع سوط أحدكم من الجنة خير من الدنيا وما عليها، والروحة يروحها العبد في سبيل الله تعالى، أو الغدوة خير من الدنيا وما عليها." ((متفق عليه))

The Messenger of Allah (ﷺ) said, "Observing Ribat (e.g., guarding the Islamic frontier for the sake of Allah) for a single day is far better

than the world and all that it contains. A place in Jannah as small as the whip of your horse is far better than the world and all that it contains. An endeavour (fighting) in the Cause of Allah in the evening or in the morning is far better than the world and all that it contains." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Guarding the frontier for Allah, even a place in Paradise as small as a whip, and striving in His cause are each said to outweigh the entire world. Such acts carry reward beyond anything earthly.

REFERENCE : RIYAD AS-SALIHIN 1290 IN-BOOK REFERENCE : BOOK 11,
HADITH 6

HADITH 7

Salman (May Allah be pleased with him) reported:

وعن سلمان رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "رباط يوم وليلة خير من صيام شهر وقيامه، وإن مات فيه أجرى عليه عمله الذي كان يعمل، وأجرى عليه رزقه، وأمن الفتان" ((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) as saying, "Observing Ribat in the way of Allah for a day and a night is far better than observing Saum (fasting) for a whole month and standing in Salat (prayer) in all its nights. If a person dies (while performing this duty), he will go on receiving his reward for his meritorious deeds perpetually, and he will be saved from Al- Fattan." [Muslim].

IN PLAIN WORDS

Standing guard for Allah a day and night is praised above a month of fasting and night prayer, and one who dies doing it keeps earning reward and is kept safe from the grave's trial. It honours those who protect the community.

HADITH 8

Fadalah bin 'Ubadh (May Allah be pleased with him) reported:

وعن فضالة بن عبيد رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "كل ميت يختم على عمله إلا المرباط في سبيل الله فإنه ينحى له عمله إلى يوم القيامة، ويؤمن فتنة القبر" ((رواه أبو داود والترمذي وقال: حديث حسن صحيح)).

The Messenger of Allah (ﷺ) said, "The actions of every dead person come to a halt with his death except the one who is on the frontier in Allah's way (i.e., observing Ribat). This latter's deeds will be made to go on increasing for him till the Day of Resurrection, and he will be secure from the trials in the grave." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

Most people's good deeds stop at death, but the one who dies guarding the frontier keeps earning reward until the Day of Resurrection and is secure from the trials of the grave. Faithful service to the community brings lasting reward.

REFERENCE : RIYAD AS-SALIHIN 1292 IN-BOOK REFERENCE : BOOK 11,
HADITH 8

HADITH 9

'Uthman (May Allah be pleased with him) reported:

وعن عثمان رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "رباط يوم في سبيل الله خير من ألف يوم فيما سواه من

المنازل" ((رواه الترمذي وقال: حديث حسن صحيح)).

I heard the Messenger of Allah (ﷺ) saying: "Spending a day on the frontier in Allah's way is better than one thousand days in any other place." [At-Tirmidhi].

IN PLAIN WORDS

A single day guarding the frontier in Allah's cause is described as better than a thousand days spent elsewhere. It shows the great weight Allah gives to protecting the believers.

REFERENCE : RIYAD AS-SALIHIN 1293 IN-BOOK REFERENCE : BOOK 11,
HADITH 9

HADITH 10

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
"تضمن الله لمن خرج في سبيله لا يخرجه إلا جهاد في سبيلي، وإيمان
بي وتصديق برسلي فهو علي ضامن أن أدخله الجنة، أو أرجعه إلى منزله
الذي خرج منه بما نال من أجر، أو غنيمة، والذي نفس محمد بيده ما
من كلم يكلم في سبيل الله إلا جاء يوم القيامة كهيئته يوم كلم، لونه
لون دم، وريحه ريح مسك، والذي نفس محمد بيده لولا أن يشق على
المسلمين ما قعدت خلاف سرية تغزو في سبيل الله أبدا، ولكن لا
أجد سعة فأحملهم ولا يجدون سعة عليهم أن يتخلفوا عني، والذي نفس
محمد بيده لوددت أن أغزو في سبيل الله فأقتل، ثم أغزو فأقتل ثم

أَغْرَوْ فَأَقْتَلَ" ((رواه مسلم وروى البخاري بعضه)). ((الكلم

الجرح.))

The Messenger of Allah (ﷺ) said, "Allah guarantees that he who goes out to fight in His way believing in Him and affirming the truth of His Messenger, will either be admitted to Jannah or will be brought back to his home (safely) from where he has set out, with whatever reward or share of booty he may have gained. By Him in Whose Hand Muhammad's soul is, if a person is wounded in the way of Allah, he will come on the Day of Resurrection with his wound in the same condition as it was on the day when he received it; its colour will be the colour of blood but its smell will be the smell of musk. By Him in Whose Hand Muhammad's soul is, if it were not to be too hard upon the Muslims, I would not lag behind any expedition to fight in the Cause of Allah, but I have neither abundant means to provide them conveyance (horses) nor all other Muslims have it, and it will be hard on them to remain behind when I go forth (for Jihad). By Him in Whose Hand Muhammad's soul is, I love to fight in the way of Allah and get killed, to fight again and get killed and to fight again and get killed." [Muslim].

IN PLAIN WORDS

Allah promises the sincere fighter either Paradise or a safe return with reward; the wound carried in His cause will smell of musk on the Day of Resurrection. The Prophet (peace be upon him) shows his own deep longing to give his life for Allah.

REFERENCE : RIYAD AS-SALIHIN 1294 IN-BOOK REFERENCE : BOOK 11,
HADITH 10

HADITH 11

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال: رسول الله صلى الله عليه وسلم "ما من مكوم يكلم في سبيل الله إلا جاء يوم القيامة، وكله يدي اللون لون دم، والريح ريح مسك: ((متفق عليه))

The Messenger of Allah (ﷺ) said, "Whoever is wounded while fighting in the way of Allah, will come on the Day of Resurrection with blood oozing from his wound having the colour of blood but with the fragrance of musk." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Whoever is wounded striving in Allah's cause will rise on the Day of Resurrection with the wound still bleeding, its colour blood but its scent musk. Sacrifice for Allah is honoured before all creation.

REFERENCE : RIYAD AS-SALIHIN 1295 IN-BOOK REFERENCE : BOOK 11, HADITH 11

HADITH 12

Muadh (May Allah be pleased with him) reported:

وعن معاذ رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من قاتل في سبيل الله من رجل مسلم فواق ناقة وجبت له الجنة، ومن جرح جرحاً في سبيل الله أو نكب نكبة فإنها تجيء يوم القيامة كأغزر ما كانت: لونها الزعفران، وريحها كالمسك" ((رواه أبو داود والترمذي وقال: حديث حسن)).

The Prophet (ﷺ) said, "Jannah becomes incumbent for a Muslim who fights for the Cause of Allah for a period as long as the time between two consecutive turns of milking a she-camel. He who receives a wound or a bruise in the Cause of Allah will appear on the Day of Resurrection as fresh as possible, its colour will be the

colour of saffron and its fragrance will be that of musk." [At-Tirmidhi and Abu Dawud].

IN PLAIN WORDS

Paradise is assured for the one who fights sincerely for Allah even briefly, and a wound taken in His cause will appear bright and fragrant on the Day of Resurrection. Even a short, sincere effort for Allah is precious to Him.

REFERENCE : RIYAD AS-SALIHIN 1296 IN-BOOK REFERENCE : BOOK 11,
HADITH 12

HADITH 13

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: مر رجل من أصحاب رسول الله صلى الله عليه وسلم بشعب فيه عينة من ماء عذبة فأعجبته، فقال: لو اعتزلت الناس فأقمت في هذا الشعب، ولن أفعل حتى استأذن رسول الله صلى الله عليه وسلم فذكر ذلك لرسول الله صلى الله عليه وسلم فقال: "لا تفعل فإن مقام أحدكم في سبيل الله أفضل من صلاته في بيته سبعين عاماً، ألا تحبون أن يغفر الله لكم ويدخلكم الجنة؟ اغزوا في سبيل الله من قاتل في سبيل الله فواق ناقة وجبت له الجنة" ((رواه الترمذي وقال: حديث حسن)). ((والفواق: ما بين الحلبتين)).

One of the Prophet's Companions came upon a valley containing a rivulet of fresh water and was delighted by it. He reflected: 'I wish to withdraw from people and settle in this valley; but I won't do so without the permission of the Messenger of Allah (ﷺ).' This was mentioned to the Messenger of Allah (ﷺ) and he said (to the man), "Do not do that, for when any of you remains in Allah's way, it is

better for him than performing Salat (prayer) in his house for seventy years. Do you not wish that Allah should forgive you and admit you to Jannah? Fight in Allah's way, for he who fights in Allah's Cause as long as the time between two consecutive turns of milking a she-camel, will be surely admitted to Jannah." [At-Tirmidhi].

IN PLAIN WORDS

When a Companion wished to retreat into a peaceful valley to worship alone, the Prophet (peace be upon him) urged him instead toward striving in Allah's cause, which earns forgiveness and Paradise. Serving Allah among people can outweigh solitary devotion.

REFERENCE : RIYAD AS-SALIHIN 1297 IN-BOOK REFERENCE : BOOK 11,
HADITH 13

HADITH 14

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال قيل يا رسول الله: ما يعدل الجهاد في سبيل الله؟ قال:
"لا تستطيعونه" فأعادوا عليه مرتين أو ثلاثاً كل ذلك يقول:
"لا تستطيعونه!" ثم قال: "مثل المجاهد في سبيل الله كمثل الصائم القائم
القانت بآيات الله لا يفتر: من صلاة ولا صيام، حتى يرجع المجاهد في
سبيل الله" ((متفق عليه، وهذا لفظ مسلم)). وفي رواية البخاري، أن
رجلاً قال: يا رسول الله دلني على عمل يعدل الجهاد؟ قال: "لا أجده"
ثم قال: "هل تستطيع إذا خرج المجاهد أن تدخل مسجدك فتقوم ولا
تفتر وتصوم ولا تفطر؟ فقال: ومن يستطيع ذلك؟!".

The Messenger of Allah (ﷺ) was asked: "What other good deed could be an equivalent of Jihad in the way of Allah?" He (ﷺ)

replied, "You do not have the strength to do it." (The narrator said:) The question was repeated twice or thrice, but every time he (ﷺ) answered, "You do not have the strength to do it." Then he (ﷺ) said, "One who goes out for Jihad in the Cause of Allah is like a person who observes Saum (fasting), stands in Salat (prayer) constantly, recites the Ayat of the Qur'an and does not exhibit any lassitude in fasting and prayer until the participant of Jihad in the way of Allah returns." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Asked what deed could equal striving in Allah's cause, the Prophet (peace be upon him) said no one has the strength to match it: it is like fasting and praying without pause the whole time the one striving is away. It shows how uniquely demanding and rewarded that effort is.

REFERENCE : RIYAD AS-SALIHIN 1298 IN-BOOK REFERENCE : BOOK 11,
HADITH 14

HADITH 15

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: "من خير معاش الناس لهم رجل ممسك بعمان فرسه في سبيل الله، يطير على متنه كلما سمع هيلة، أو فزعة طار على متنه، يبتغي القتل أو الموت مظانه، أو رجل في غنيمة أو شعبة من هذه الشعف أو بطن واد من هذه الأودية يقيم الصلاة ويؤتي الزكاة، ويعبد ربه حتى يأتيه اليقين ليس من الناس إلا في خير" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "The best life is that of the man who holds his horse's rein in Allah's way and flies on its back to the places from whence he hears a war cry or the clatter of arms,

seeking martyrdom or slaughter on the battlefield; or that of a person who goes to stay on the top of the hill or in a valley, and there he performs Salat (prayer), pays the Zakat and worships his Rubb till death overtakes him. He has no concern with the affairs of anyone except the doing of good." [Muslim].

IN PLAIN WORDS

The best lives are two: the one always ready to ride out at any alarm seeking to give his life for Allah, and the one who quietly worships, prays, gives charity, and does only good until death. Both wholehearted devotion and steady worship are praised.

REFERENCE : RIYAD AS-SALIHIN 1299 IN-BOOK REFERENCE : BOOK 11,
HADITH 15

HADITH 16

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: "إن في الجنة مائة درجة أعدّها للمجاهدين في سبيل الله ما بين الدرجتين كما بين السماء والأرض" ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "In Jannah there are a hundred grades which Allah has prepared for those who fight in His Cause; and the distance between any two of those grades is like the distance between the heaven and the earth." [Al-Bukhari].

IN PLAIN WORDS

In Paradise there are a hundred ranks prepared for those who strive in Allah's cause, each as far above the next as the sky is from the earth. The reward for such striving is immense.

REFERENCE : RIYAD AS-SALIHIN 1300 IN-BOOK REFERENCE : BOOK 11,
HADITH 16

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من رضي بالله رباً وبالإسلام ديناً، وبمحمد رسولاً وجبت له الجنة" فعجب لها أبو سعيد فقال أعدها علي يا رسول الله فأعادها عليه ثم قال: "وأخرى يرفع الله بها العبد مائة درجة في الجنة، ما بين كل درجتين، كما بين السماء والأرض" قال: وما هي يا رسول الله؟ قال: "الجهاد في سبيل الله، الجهاد في سبيل الله" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "If anyone is pleased with Allah as his Rubb, with Islam as his religion and with Muhammad (ﷺ) as (Allah's) Messenger, surely, he will be entitled to enter Jannah." Abu Sa'id was delighted with this and requested the Messenger of Allah (ﷺ) to repeat it. He (ﷺ) repeated it again and then said, "There is also another act by which Allah will elevate the position of a (pious believing) slave in Jannah to a grade one hundred degrees higher. And the distance between any two grades is equal to the distance between heaven and earth." He asked the Messenger of Allah (ﷺ) what it was and he ((ﷺ)) replied, "Jihad in the way of Allah; Jihad in the way of Allah." [Muslim].

IN PLAIN WORDS

Being content with Allah, Islam, and the Prophet (peace be upon him) earns Paradise; striving in Allah's cause can raise a believer a hundred grades higher still. Sincere contentment with faith, joined to striving, lifts a person greatly.

REFERENCE : RIYAD AS-SALIHIN 1301 IN-BOOK REFERENCE : BOOK 11,
HADITH 17

Abu Bakr bin Abu Musa Al-Ash'ari reported:

وعن أبي بكر بن أبي موسى الأشعري، قال: سمعت أبي رضي الله عنه وهو بحضرة العدو، يقول قال رسول الله صلى الله عليه وسلم "إن أبواب الجنة تحت ظلال السيوف" فقام رجل رث الهيئة فقال يا أبا موسى أنت سمعت رسول الله صلى الله عليه وسلم يقول هذا؟ قال: نعم، فرجع إلى أصحابه، فقال: "اقرأ عليكم السلام" ثم كسر جفن سيفه فألقاه، ثم مشى بسيفه إلى العدو فضرب به حتى قتل" ((رواه مسلم)).

I heard my father saying in the presence of the enemy: The Messenger of Allah (ﷺ) said, "The gates of Jannah are under the shades of the swords." A man with a shaggy appearance got up and said, "O Abu Musa! Did you hear the Messenger of Allah (ﷺ) say that in person?" Abu Musa replied in the affirmative; so he returned to his companions and said: "I tender you farewell greetings." Then he broke the scabbard of his sword and threw it away. He rushed towards the enemy with his sword and fought with it till he was martyred. [Muslim].

IN PLAIN WORDS

Told that Paradise lies under the shade of the swords, one Companion took it to heart at once, bid farewell, and gave his life fighting. It shows how firm conviction can move a believer to act without hesitation.

REFERENCE : RIYAD AS-SALIHIN 1302 IN-BOOK REFERENCE : BOOK 11, HADITH 18

HADITH 19

Abu 'Abs 'Abdur-Rahman bin Jabr (May Allah be pleased with him) reported:

وعن أبي عبس عبد الرحمن بن جبير، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما اغبرت قدما عبد في سبيل الله فتمسه النار" ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "It will not happen that the feet soiled with dust while (doing Jihad) in the way of Allah, will be touched by the fire (of Hell)." [Al- Bukhari].

IN PLAIN WORDS

Feet that gather dust while striving in Allah's cause will never be touched by the Fire. Effort and hardship borne for Allah protect a person from punishment.

REFERENCE : RIYAD AS-SALIHIN 1303 IN-BOOK REFERENCE : BOOK 11, HADITH 19

HADITH 20

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا يلج النار رجل بكى من خشية الله حتى يعود اللبن في الضرع، ولا يجتمع على عبد غبار في سبيل الله ودخان جهنم" ((رواه الترمذي وقال: حديث حسن صحيح)).

The Messenger of Allah (ﷺ) said, "No one who weeps out of Fear of Allah will enter Hell until milk recedes to the udder, and the dust endured while striving in the Cause of Allah and the smoke of Hell will never subsist together." [At-Tirmidhi].

IN PLAIN WORDS

Two things will not meet in one person: weeping from fear of Allah, and the Fire; nor the dust of striving for Allah and the smoke of Hell.

REFERENCE : RIYAD AS-SALIHIN 1304 IN-BOOK REFERENCE : BOOK 11,
HADITH 20

HADITH 21

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس، رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "عينان لا تمسهما النار عين بكت من خشية الله، وعين باتت تحرس في سبيل الله" ((رواه الترمذي وقال: حديث حسن.)).

I heard the Messenger of Allah (ﷺ) saying, "Two eyes will never be touched by the fire of Hell; an eye which weeps out of Fear of Allah and an eye which spends the night in guarding in the Cause of Allah." [At-Tirmidhi].

IN PLAIN WORDS

Two kinds of eyes are kept safe from the Fire: the eye that weeps from fear of Allah and the eye that stays awake guarding in His cause. Both private devotion and watchful service are honoured.

REFERENCE : RIYAD AS-SALIHIN 1305 IN-BOOK REFERENCE : BOOK 11,
HADITH 21

HADITH 22

Zaid bin Khalid (May Allah be pleased with him) reported:

وعن زيد بن خالد، رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من جهز غازياً في سبيل الله فقد غزا ومن خلف غازياً في أهله بخير فقد غزا" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "He who equips a Ghazi (fighter) in the way of Allah is as if he has taken part in the fighting himself;

and he who looks after the dependants of a Ghazi in his absence, is as if he has taken part in the fighting himself." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The one who equips a fighter, or cares for the fighter's family in his absence, shares the reward as though he fought himself. Supporting those who serve carries the same reward as serving.

REFERENCE : RIYAD AS-SALIHIN 1306 IN-BOOK REFERENCE : BOOK 11,
HADITH 22

HADITH 23

Abu Umamah (May Allah be pleased with him) reported:

وعن أبي أمامة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
"أفضل الصدقات ظل فسطاط في سبيل الله، ومنيحة خادم في سبيل
الله، أو طروقة فحل في سبيل الله" ((رواه الترمذي وقال: حديث
حسن صحيح)).

The Messenger of Allah (ﷺ) said, "The best of charities is to provide canopy in the Cause of Allah, to pay wages to a servant in the way of Allah, and to provide a camel in the way of Allah (to be used by a Mujahid)." [At-Tirmidhi].

IN PLAIN WORDS

Among the best charities is providing shelter, paying a worker, or giving a mount for Allah's cause. Helping the means of striving is counted as the finest giving.

REFERENCE : RIYAD AS-SALIHIN 1307 IN-BOOK REFERENCE : BOOK 11,
HADITH 23

HADITH 24

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه أن فتى من أسلم قال: يا رسول الله إني أريد الغزو وليس معي ما أجهز به، قال: "أنت فلاناً، قد كان تجهز فمض فأتاه فقال: إن رسول الله صلى الله عليه وسلم يقرئك السلام ويقول: أعطني الذي تجهزت به قال: يا فلانة أعطيه، الذي كنت تجهزت به ولا تحبسي منه شيئاً فوالله لا تحبسي منه شيئاً فيبارك لك فيه ((رواه مسلم)).

A young man from the Aslam tribe said: "O Messenger of Allah! I would very much like to fight in the way of Allah but I do not have anything with which to equip myself for fighting." The Messenger of Allah (ﷺ) said, "Go to so-and-so, for he had equipped himself (for fighting) but he fell ill." So, he (the young man) went to him and said: "The Messenger of Allah (ﷺ) sends you his greetings and says that you should hand over to me the equipment that you have procured." The man said to his wife: "Give him the equipment which I have collected for myself and do not withhold anything from him. By Allah! Allah won't bless something you withheld (in this respect)." [Muslim].

IN PLAIN WORDS

A young man who lacked the means to equip himself was sent to one who had gear but had fallen ill, and that man gladly gave it all, warning that withholding it would lose Allah's blessing. Sincere giving for Allah's cause is met with open generosity.

REFERENCE : RIYAD AS-SALIHIN 1308 IN-BOOK REFERENCE : BOOK 11, HADITH 24

HADITH 25

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم بعث إلى بني لحيان، فقال: "لا ينبعث من كل رجلين أحدهما، والأجر بينهما" ((رواه مسلم)).

The Messenger of Allah (ﷺ) sent an expedition to Banu Lahyan and said, "One man from every two should join the fighting force, and the reward will be shared amongst them equally." [Muslim]. Another narration in Muslim is: The Messenger of Allah (ﷺ) said, "Let one of every two men go forth", and added: "Whoever stays behind (and looks well after the family and the property of those who have joined the expedition) will get half the reward of the warrior."

IN PLAIN WORDS

When the Prophet (peace be upon him) sent out a force, one of every two men went to fight while the other stayed to care for their families, and both shared the reward. Those who hold the home front share in the reward of those who go.

REFERENCE : RIYAD AS-SALIHIN 1309 IN-BOOK REFERENCE : BOOK 11,
HADITH 25

HADITH 26

Al-Bara (May Allah be pleased with him) reported:

وعن البراء رضي الله عنه قال أتى النبي صلى الله عليه وسلم رجل مقنع بالحديد، فقال يا رسول الله أقاتل أو أسلم؟ قال: "أسلم، ثم قاتل" فأسلم، ثم قاتل فقتل، فقال رسول الله صلى الله عليه وسلم: عمل قليلا وأجر كثيراً ((متفق عليه وهذا لفظ البخاري)).

A man equipped with arms came to the Prophet (ﷺ) and asked: "O Messenger of Allah! Should I go and fight or should I embrace Islam first?" He (ﷺ) replied, "Enter in the fold of Islam and then fight." He

embraced Islam and fought until he was killed. Thereupon the Messenger of Allah (ﷺ) said, "He accepted Islam for a short time but was rewarded much." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A man asked whether to fight or accept Islam first; told to enter Islam first, he did so, fought, and was killed, and the Prophet (peace be upon him) said his small deed earned great reward. Faith must come first, and Allah rewards it richly.

REFERENCE : RIYAD AS-SALIHIN 1310 IN-BOOK REFERENCE : BOOK 11,
HADITH 26

HADITH 27

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم قال: "ما أحد يدخل الجنة يحب أن يرجع إلى الدنيا وله ما على الأرض من شيء إلا الشهيد، يتمنى أن يرجع إلى الدنيا فيقتل عشر مرات لما يرى من الكرامة"

The Prophet (ﷺ) said, "No one who has entered Jannah will desire to return to this world even if he should be given all that the world contains, except a martyr. For he will yearn that he should return to the world and be killed ten times on account of the dignity that he will experience by virtue of his martyrdom." Another narration is: "On account of the excellence and distinction, he will experience as a result of martyrdom." [Al-Bukhari and Muslim].

IN PLAIN WORDS

No one in Paradise wishes to return to this world, except the martyr, who longs to come back and be killed again and again because of the honour he finds. It shows the immense dignity Allah grants those who die in His cause.

HADITH 28

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "يغفر الله للشهيد كل شيء إلا الدين" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Allah forgives every sin of a martyr, except his debt." [Muslim]. Another narration in Muslim is: The Messenger of Allah (ﷺ) said, "Being martyred in the Cause of Allah expiates for everything, except debt."

IN PLAIN WORDS

All the sins of one martyred in Allah's cause are forgiven, except outstanding debt. It reminds us how seriously the rights owed to other people are treated.

REFERENCE : RIYAD AS-SALIHIN 1312 IN-BOOK REFERENCE : BOOK 11,
HADITH 28

HADITH 29

Abu Qatadah (May Allah be pleased with him) reported:

وعن أبي قتادة رضي الله عنه أن رسول الله صلى الله عليه وسلم قام فيهم فذكر أن الجهاد في سبيل الله والإيمان بالله أفضل الأعمال فقال رجل فقال يا رسول الله أرأيت إن قتلت في سبيل الله أتكفر عني خطاياي؟ فقال رسول الله صلى الله عليه وسلم: "نعم إن قتلت في سبيل الله وأنت صابر محتسب مقبل غير مدبر" ثم قال رسول الله صلى الله عليه وسلم

عليه وسلم: "كيف قلت؟" قال: أُرأيت إن قتلت في سبيل الله أتكفر
عني خطاياي؟ فقال رسول الله صلى الله عليه وسلم "نعم وأنت صابر
محتسب مقبل غير مدبر إلا الدين فإن جبريل عليه السلام قال لي ذلك"
(رواه مسلم).

The Messenger of Allah (ﷺ) stood up among his Companions and said, "Jihad in the way of Allah and belief in Allah (with all His Attributes) are the most meritorious of actions." A man stood up and said: "O Messenger of Allah! Inform me if I am killed in the way of Allah, will my sins be blotted out?" The Messenger of Allah (ﷺ) said, "Yes, in case you are killed in the way of Allah and you remained patient, hopeful of reward, and advancing forward without retracing back (i.e., while fighting)." Then he said, "What was your question?" He inquired again: "Inform me, if I am killed in the way of Allah, will all my sins be blotted out?" The Messenger of Allah (ﷺ) replied, "If you remained patient, hopeful of reward and always fought without turning your back upon enemy, everything, except debt, will be forgiven. Jibril has told me this." [Muslim].

IN PLAIN WORDS

Asked whether dying in Allah's cause wipes out sins, the Prophet (peace be upon him) said yes, if one is patient and sincere and does not flee, though debt remains. Sincere, steadfast sacrifice is forgiven, but the rights of others must still be settled.

REFERENCE : RIYAD AS-SALIHIN 1313 IN-BOOK REFERENCE : BOOK 11,
HADITH 29

HADITH 30

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه قال: قال رجل: أين أنا يا رسول الله إن قتلت؟ قال: "في الجنة" فألقى تمرات كن في يده ثم قاتل حتى قتل" ((رواه مسلم)).

A man asked the Messenger of Allah (ﷺ): "Tell me where I will be if I am killed while fighting in the way of Allah?" He (ﷺ) replied, "In Jannah." The man threw away the few dates which he had in his hand, jumped into the battlefield and fought on till he was killed. [Muslim]

IN PLAIN WORDS

Told he would be in Paradise if killed striving for Allah, a man at once threw aside his dates and fought until he died. Certainty about Allah's promise can move a believer to act without delay.

REFERENCE : RIYAD AS-SALIHIN 1314 IN-BOOK REFERENCE : BOOK 11, HADITH 30

HADITH 31

Anas (May Allah be pleased with him) reported:

وعن 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 يملكك على

قولك بخ بخ" قال فإنك من أهلها فأخرج تمرات من قرنه فجعل يأكل
منهن، ثم قال لئن أنا حييت حتى آكل تمراتي هذه إنها حياة طويلة!
فرمى بما كان معه من التمر، ثم قاتلهم حتى قتل" ((رواه مسلم)). (4)

The Messenger of Allah (ﷺ) and his Companions reached Badr before the polytheists, and when they arrived, he (ﷺ) directed: "Let no one of you advance ahead of me." When the polytheists came near, the Messenger of Allah (ﷺ) said, "Now stand up and proceed towards Jannah which is as wide as are the heavens and the earth." 'Umair bin Al-Humam (May Allah be pleased with him) asked: "Is Jannah as wide as are the heaven and the earth?" The Messenger of Allah (ﷺ) replied in the affirmative. 'Umair remarked: "Great!" The Messenger of Allah (ﷺ) asked him what had urged him to say so. He replied: "Nothing, O Messenger of Allah! But hope that I might become one of the inhabitants of Jannah." The Messenger of Allah (ﷺ) said, "You will definitely be among them." 'Umair then took some dates out of his quiver and began to eat them, but after a short time he said: "If I survive till I eat my dates, it will mean a long life." So he threw away the dates which he had with him and then fought with the enemy till he was killed. [Muslim].

IN PLAIN WORDS

Before the battle, hearing that Paradise is as wide as the heavens and the earth, a Companion threw away the dates he was eating and fought until he was killed, eager to reach it. Longing for Paradise can outweigh every attachment to this life.

REFERENCE : RIYAD AS-SALIHIN 1315 IN-BOOK REFERENCE : BOOK 11,
HADITH 31

HADITH 32

Anas (May Allah be pleased with him) reported:

وعنه قال: جاء ناس إلى النبي صلى الله عليه وسلم أن ابعث معنا رجلا يعلمونا القرآن والسنة فبعث إليهم سبعين رجلا من الأنصار يقال لهم: القراء، فيهم خالي حرام، يقرءون القرآن ويتدارسونه بالليل يتعلمون، وكانوا بالنهار يجيئون بالماء فيضعونه في المسجد، ويحتطبون فيبيعونه، ويشتررون به الطعام لأهل الصفة، وللفقراء فبعثهم صلى الله عليه وسلم فعرضوا لهم فقتلوهم قبل أن يبلغوا المكان، فقالوا: اللهم بلغ عنا نبينا أن قد لقيناك فرضينا عنك ورضيت عنا، وأتى رجل حراما خال أنس من خلف قطعنه برمح حتى أنفذه، فقال حرام: فزت ورب الكعبة، فقال رسول الله صلى الله عليه وسلم "إن إخوانكم قد قتلوا وإنهم قالوا: اللهم بلغ عنا نبينا أنا قد لقيناك فرضينا عنك ورضيت عنا" ((متفق عليه وهذا لفظ مسلم)).

Some people came to the Prophet (ﷺ) and said to him: "Send with us some men who may teach us the Qur'an and the Sunnah." He (ﷺ) sent seventy men from the Ansar. They were called Al-Qurra' (the reciters) and among them was my maternal uncle, Haram. They used to recite the Qur'an, ponder over its meaning and learn (its wisdom) at night. In the day, they used to bring water and pour it in pitchers in the mosque, then they would collect wood and sell it; and with the sale proceeds, they would buy food for the people of As-Suffah and the needy. The Prophet (ﷺ) sent the reciters with these people but these (treacherous people) fell upon them and killed them before they reached their destination. (While dying) they supplicated: "O Allah convey from us the news to our Prophet 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 Haram

from behind and smote him with a spear which pierced him. Whereupon Haram said: "By the Rubb of Ka'bah, I have met with success. The Messenger of Allah (ﷺ) said to his Companions, "Your brethren have been slain and they were saying: "O Allah! Convey from us to our Prophet the news that we have met You (in a way) that we are pleased with You and You are pleased with us." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Teachers sent to instruct people in the Qur'an and Sunnah were treacherously killed, and as they died they were content with Allah and He with them. It honours those who give their lives spreading knowledge and shows the peace of a soul pleased with Allah.

REFERENCE : RIYAD AS-SALIHIN 1316 IN-BOOK REFERENCE : BOOK 11,
HADITH 32

HADITH 33

Anas (May Allah be pleased with him) reported:

وعنه قال: غاب عمي أنس بن النضر رضي الله عنه عن قتال بدر، فقال: يا رسول الله غبت عن أول قتال قاتلت المشركين لئن الله أشهدني قتال المشركين ليرين الله ما أصنع. فلما كان يوم أحد انكشف المسلمون، فقال اللهم إني اعتذر إليك مما صنع هؤلاء - يعني الصحابة- وأبرأ إليك مما صنع هؤلاء يعني المشركين- ثم تقدم فاستقبله سعد بن معاذ فقال: يا سعد بن معاذ الجنة ورب النضر، إني أجد ريحها من دون أحد! قال سعد: فما استطعت يا رسول الله ما صنع! قال أنس: فوجدنا به بضعا وثمانين ضربة بالسيف، أو طعنة برمح أو رمية بسهم، ووجدناه قد قتل ومثل به المشركون، فما عرفه أحد إلا أخته بيناته،

قال أنس: كما نرى -أو نظن- أن هذه الآية نزلت فيه وفي أشباهه: {من المؤمنين رجال صدقوا ما عاهدوا الله عليه فمنهم من قضى نحبه} إلى آخره ((الأحزاب 23)). ((متفق عليه)) وقد سبق في باب المجاهدة.

My uncle Anas bin An- Nadr (May Allah be pleased with him) was absent from the battle of Badr. He said: "O Messenger of Allah! I was absent from the first battle you fought against the pagans. (By Allah!) if Allah gives me a chance to fight against the pagans, no doubt, Allah will see how (bravely) I will fight." On the Day of Uhud, when the Muslims turned their backs and fled, he said, "O Allah! I apologize to You for what these (i.e., his companions) have done, and I denounce what these (i.e., the pagans) have done." Then he advanced and Sa'd bin Mu'adh met him. He said: "O Sa'd bin Mu'adh! By the Rubb of An-Nadr, Jannah! I am smelling its aroma coming from before (the mountain of) Uhud," Later on, Sa'd said: "O Messenger of Allah! I cannot achieve or do what he (i.e., Anas bin An-Nadr) did. We found more than eighty wounds by swords, spears and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his finger." We used to think that the following Ayah was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah (i.e., they have gone out for Jihad, and showed not their backs to the disbelievers), of them some have fulfilled their obligations (i.e., have been martyred)." (:).

IN PLAIN WORDS

A Companion who had missed an earlier battle vowed to show his sincerity, and at the next fought until he fell with over eighty wounds, recognised only by his sister. It shows wholehearted truthfulness in keeping one's commitment to Allah.

HADITH 34

Samurah (May Allah be pleased with him) reported:

وعن سمرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
“رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي فَصَعِدَا بِي الشَّجَرَةَ وَأَدْخَلَانِي دَارًا هِيَ
أَحْسَنُ وَأَفْضَلُ، لَمْ أَرِ قَطُّ أَحْسَنَ مِنْهَا، قَالَ أَمَا هَذِهِ الدَّارُ فَدَارُ
الشَّهَدَاءِ” (5)

The Messenger of Allah (ﷺ) said, "Last night two men (angels) came to me (in a dream) and made me ascend a tree and then admitted me into a nice and excellent house, the like of which I have never seen before. One of them said: 'This house is the house of martyrs'." [Al- Bukhari].

IN PLAIN WORDS

In a dream the Prophet (peace be upon him) was shown a beautiful house beyond anything he had seen, and was told it was the house of the martyrs. It points to the surpassing reward awaiting those who give their lives for Allah.

REFERENCE : RIYAD AS-SALIHIN 1318 IN-BOOK REFERENCE : BOOK 11,
HADITH 34

HADITH 35

Anas (May Allah be pleased with him) reported:

وعن 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" ((رواه البخاري)).

Umm Ar-Rubaiy'i bint Al-Bara', who was the mother of Harithah bin Suraqah, came to the Prophet (ﷺ) and said: "O Messenger of Allah! Will you not tell me about Harithah? (He was killed in the battle of Badr). If he is in Jannah I shall show endurance, but if he has met another fate, I may exert myself in weeping for him." He (ﷺ) replied, "O mother of Harithah, in the gardens of Jannah there are many ranks, and your son has attained Al-Firdaus, the highest." [Al-Bukhari].

IN PLAIN WORDS

A grieving mother was reassured that her son had reached Al-Firdaus, the highest part of Paradise. It offers comfort that loss in Allah's cause is met with the greatest honour.

REFERENCE : RIYAD AS-SALIHIN 1319 IN-BOOK REFERENCE : BOOK 11, HADITH 35

HADITH 36

Jabir bin 'Abdullah (May Allah be pleased with them) reported:

وعن جابر بن عبد الله رضي الله عنهما قال: جيء بأبي إلى النبي صلى الله عليه وسلم قد مثل به فوضع بين يديه، فذهبت أكشف عن وجهه فهاني قوم فقال النبي صلى الله عليه وسلم: "ما زالت الملائكة تظله بأجنحتها" ((متفق عليه)).

The dead body of my father, who was mutilated by the enemy, was brought and placed before the Prophet (ﷺ). I got up to uncover his face but the people stopped me, and the Prophet (ﷺ) said, "The

angels continue to cover him with their wings." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When a martyr's body was brought, the Prophet (peace be upon him) said the angels kept shading him with their wings. Allah honours those who die in His cause even in death.

REFERENCE : RIYAD AS-SALIHIN 1320 IN-BOOK REFERENCE : BOOK 11,
HADITH 36

HADITH 37

Sahl bin Hunaif (May Allah be pleased with him) reported:

وعن سهل بن حنيف رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من سأل الله تعالى الشهادة بصدق بلغه الله منازل الشهداء وإن مات على فراشه" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "He who supplicates Allah sincerely for martyrdom, Allah will elevate him to the station of the martyrs, even if he dies on his bed." [Muslim].

IN PLAIN WORDS

Whoever sincerely asks Allah for martyrdom will be raised to the rank of the martyrs, even if he dies in his bed. A true, heartfelt intention can earn the reward of the deed itself.

REFERENCE : RIYAD AS-SALIHIN 1321 IN-BOOK REFERENCE : BOOK 11,
HADITH 37

HADITH 38

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من طلب الشهادة صادقاً أعطيا ولو لم تصبه" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "He who supplicates sincerely for martyrdom, it will be granted to him even though he is not killed on the battlefield." [Muslim].

IN PLAIN WORDS

One who sincerely prays for martyrdom is granted its reward even if he is never killed in battle. Allah rewards the honest longing of the heart.

REFERENCE : RIYAD AS-SALIHIN 1322 IN-BOOK REFERENCE : BOOK 11,
HADITH 38

HADITH 39

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"ما يجد الشهيد من مس القتل إلا كما يجد أحدكم من مس القرصة"
(رواه الترمذي وقال: حديث حسن صحيح).

The Messenger of Allah (ﷺ) said, "The martyr experiences no more pain in being slain than one of you experiences from the stinging of an ant." [At-Tirmidhi].

IN PLAIN WORDS

The martyr feels no more pain in being slain than the small sting of an ant. It eases the fear of such a death by showing how light Allah makes it.

REFERENCE : RIYAD AS-SALIHIN 1323 IN-BOOK REFERENCE : BOOK 11,
HADITH 39

HADITH 40

'Abdullah bin Abu Aufa (May Allah be pleased with them) reported:

وعن عبد الله بن أبي أوفى رضي الله عنهما أن رسول الله صلى الله عليه وسلم في بعض أيامه التي لقي فيها العدو انتظر حتى مالت الشمس، ثم قام في الناس فقال: "أيها الناس، لا تتمنوا لقاء العدو، وسلو الله العافية، فإذا لقيتموه فاصبروا، واعلموا أن الجنة تحت ظلال السيوف" ثم قال: "اللهم منزل الكتاب ومجري السحاب، وهازم الأحزاب اهزمهم وانصرنا عليهم" ((متفق عليه))

On one occasion the Messenger of Allah (ﷺ) was confronting the enemy. He waited until the sun had declined. Then he stood up to address the people and said, "O people! Do not wish for an encounter with the enemy. Pray to Allah to grant you safety; (but) when you encounter them, show patience, and know that Jannah is under the shades of the swords." Then he (ﷺ) said: "Allahumma munzilal-kitab, wa mujriyas- sahab, wa hazimal-Ahzab, ihzimhum wansurna alaihim (O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and support us against them)." [Al- Bukhari and Muslim].

IN PLAIN WORDS

The Prophet (peace be upon him) taught his people not to wish to face the enemy but to ask Allah for safety, and to be patient when tested, then he turned to Allah in prayer for help and victory. Humility and reliance on Allah come before any confrontation.

REFERENCE : RIYAD AS-SALIHIN 1324 IN-BOOK REFERENCE : BOOK 11,
HADITH 40

HADITH 41

Sahl bin Sa'd (May Allah be pleased with him) reported:

وعن سهل بن سعد رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "ثنتان لا تردان، أو قلها تردان: الدعاء عند النداء وعند البأس حين يلحم بعضهم بعضاً" ((رواه أبو داود بإسناد صحيح)).

The Messenger of Allah (ﷺ) said, "Supplications at two times are never turned down (or said, "Are seldom turned down"), a supplication after the Adhan has been proclaimed, and a supplication during the battle combating the enemy." [Abu Dawud].

IN PLAIN WORDS

Two moments when prayers are rarely refused are after the call to prayer and during the heat of battle. Times of devotion and times of trial are especially open to Allah's answer.

REFERENCE : RIYAD AS-SALIHIN 1325 IN-BOOK REFERENCE : BOOK 11,
HADITH 41

HADITH 42

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا غزا قال: "اللهم أنت عضدي ونصيري، بك أحول وبك أجول وبك أصول، وبك أقاتل" ((رواه أبو داود، والترمذي وقال: حديث حسن)).

Whenever the Messenger of Allah (ﷺ) set out to participate in Jihad, he would supplicate: "Allahumma Anta 'adudi wa nasiri, bika ahulu, wa bika asulu, wa bika uqatilu (O Allah, You are my Supporter and my Helper. With Your help I get strength, and with Your help I bounce upon the enemy and defeat it, and with Your help I fight)." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

Setting out to strive, the Prophet (peace be upon him) would pray that Allah alone was his support, his strength, and his helper. True success is sought from Allah, not from one's own power.

REFERENCE : RIYAD AS-SALIHIN 1326 IN-BOOK REFERENCE : BOOK 11,
HADITH 42

HADITH 43

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى، رضي الله عنه أن النبي صلى الله عليه وسلم كان إذا
خاف قومًا قال: اللهم إنا نجعلك في نحورهم، ونعوذ بك من شرورهم."
((رواه أبو داود بإسناد صحيح)).

When the Prophet (ﷺ) had any fear of an enemy, he used to supplicate: "Allahumma inna naj'aluka fi nuhurihim, wa na'udhu bika min shururihim (O Allah! We put You in front of them, and we seek refuge in You from their evils)." [Ahmad and Abu Dawud].

IN PLAIN WORDS

When he feared an enemy, the Prophet (peace be upon him) would place his trust in Allah against them and seek refuge in Him from their evil. In the face of threat, the believer turns to Allah for protection.

REFERENCE : RIYAD AS-SALIHIN 1327 IN-BOOK REFERENCE : BOOK 11,
HADITH 43

HADITH 44

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال:
"الخليل معقود في نواصيها الخير إلى يوم القيامة" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "There is goodness in the forelocks of horses till the Day of Resurrection." [Al-Bukhari and Muslim]

IN PLAIN WORDS

There is lasting good in horses kept for Allah's cause until the Day of Resurrection. What is devoted to serving Allah carries enduring blessing.

REFERENCE : RIYAD AS-SALIHIN 1328 IN-BOOK REFERENCE : BOOK 11,
HADITH 44

HADITH 45

'Urwah Al-Bariqi (May Allah be pleased with him) reported:

وعن عروة البارقي رضي الله عنه أن النبي صلى الله عليه وسلم قال:
الخليل معقود في نواصيها الخير إلى يوم القيامة: الأجر والمغرم" ((متفق
عليه))

The Prophet (ﷺ) said, "Goodness is tied to the foreheads of horses until the Day of Resurrection, i.e., reward (in the Hereafter) and spoils." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Good is bound to horses until the Day of Resurrection, in the form of reward in the Hereafter and gain in this world. What is kept ready for Allah's cause brings benefit now and later.

REFERENCE : RIYAD AS-SALIHIN 1329 IN-BOOK REFERENCE : BOOK 11,
HADITH 45

HADITH 46

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من احتبس فرساً في سبيل الله إيماناً بالله وتصديقاً بوعده، فإن شبعه، وروثه، وبوله في ميزانه يوم القيامة" ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "He who keeps a horse for Jihad purposes, having faith in Allah and relying on His Promise, will find that its fodder, drink, droppings and urine will all be credited to him in his Scales on the Day of Resurrection." [Al- Bukhari].

IN PLAIN WORDS

Whoever keeps a horse for Allah's cause, trusting His promise, will find even its feeding and care recorded as good deeds on the Day of Resurrection. Sincere intention turns ordinary upkeep into worship.

REFERENCE : RIYAD AS-SALIHIN 1330 IN-BOOK REFERENCE : BOOK 11,
HADITH 46

HADITH 47

Abu Mas'ud (May Allah be pleased with him) reported:

وعن أبي مسعود رضي الله عنه قال: جاز رجل إلى النبي صلى الله عليه وسلم بناقة مخطومة فقال: هذه في سبيل الله، فقال رسول الله صلى الله عليه وسلم: "لك بها يوم القيامة سبعمائة ناقة كلها مخطومة" ((رواه مسلم)).

A man came to the Prophet (ﷺ) with a she-camel wearing a nose-string and said: "This is (a gift) in the Cause of Allah." The Messenger of Allah (ﷺ) replied, "You will have in return for it on the Day of Resurrection seven hundred she-camels and every one of them will be wearing a nose-string." [Muslim].

IN PLAIN WORDS

A man gave a single camel for Allah's cause and was promised seven hundred in return on the Day of Resurrection. Giving for Allah is repaid far beyond what was offered.

REFERENCE : RIYAD AS-SALIHIN 1331 IN-BOOK REFERENCE : BOOK 11,
HADITH 47

HADITH 48

'Uqbah bin 'Amir Al-Juhani (May Allah be pleased with him) reported:

وعن أبي حماد- ويقال: أبو سعاد، ويقال: أبو أسد، ويقال: أبو عامر،
ويقال: أبو عمرو، ويقال: أبو الأسود، ويقال: أبو عبس- عقبة بن عامر
الجهني، رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم وهو
على المنبر يقول: "وأعدوا لهم ما استطعتم من قوة ألا إن القوة الرمي،
ألا إن القوة الرمي، ألا إن القوة الرمي". ((رواه مسلم)). وعنه قال:
سمعت رسول الله صلى الله عليه وسلم يقول: "ستفتح عليكم أرضون
ويكفيكم الله فلا يعجز أحدكم أن يلهو بأسهمه" ((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) saying from the pulpit, "Prepare to meet them (the enemy) with as much strength as you can afford. Verily! Strength is in archery, strength is in archery, strength is in archery." [Muslim].

IN PLAIN WORDS

The Prophet (peace be upon him) urged the believers to prepare their strength, repeating that strength lies in skill with the bow. Being ready and well prepared is part of serving Allah's cause.

REFERENCE : RIYAD AS-SALIHIN 1332 IN-BOOK REFERENCE : BOOK 11,
HADITH 48

HADITH 49

'Uqbah bin 'Amir Juhani (May Allah be pleased with him) reported:

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "ستفتح عليكم
أرضون ويكفيكم الله فلا يعجز أحدكم أن يلهو بأسهمه" ((رواه
مسلم)).

I heard the Messenger of Allah (ﷺ) saying, "Lands shall be laid open to you, and Allah will suffice you (against your enemies), but none of you should neglect practicing his skill in archery." [Muslim].

IN PLAIN WORDS

Even as Allah grants the believers ease and victory, none should abandon the skill of archery. Do not let prosperity make you neglect readiness.

REFERENCE : RIYAD AS-SALIHIN 1333 IN-BOOK REFERENCE : BOOK 11,
HADITH 49

HADITH 50

'Uqbah bin 'Amir Al-Juhani (May Allah be pleased with him) reported:

وعنه أنه قال: قال رسول الله صلى الله عليه وسلم : "من علم الرمي ثم
تركه فليس منا أو فقد عصى" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "He who learnt archery and then neglected it, is not from us." (Or said,) "He has been guilty of disobedience (to Messenger of Allah)." [Muslim].

IN PLAIN WORDS

One who learned archery and then abandoned it has turned away from something the Prophet (peace be upon him) valued. A useful skill gained for Allah's cause should not be carelessly dropped.

REFERENCE : RIYAD AS-SALIHIN 1334 IN-BOOK REFERENCE : BOOK 11,
HADITH 50

HADITH 51

'Uqbah bin 'Amir Al-Juhani (May Allah be pleased with him) reported:

وعنه، رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن الله يدخل بالسهم الواحد ثلاثة نفر الجنة: صانعه يحتسب في صنعه الخير، والرامي به ومنبله. وارموا واركبوا، وأن ترموا أحب إلي من أن تركبوا. ومن ترك الرمي بعد ما علمه رغبة عنه فإنها نعمة تركها" أو قال: "كفرها" ((رواه أبو داود)).

I heard the Messenger of Allah (ﷺ) saying, "Allah will admit three persons to Jannah for one arrow; the maker who has a good motive in making it, the one who shoots it, and the one who hands it up for shooting. So shoot and ride, but I like your shooting (more) than your riding. He who gives up archery after becoming adept in it for lack of interest, neglects a (great) blessing." (Or said,) "One who does so is ungrateful." [Abu Dawud].

IN PLAIN WORDS

Allah may admit three to Paradise for a single arrow: its sincere maker, the one who shoots it, and the one who supplies it, so the believer is urged to keep up the skill and not waste the blessing. Each person who helps a good cause shares in its reward.

REFERENCE : RIYAD AS-SALIHIN 1335 IN-BOOK REFERENCE : BOOK 11,
HADITH 51

HADITH 52

Salamah bin Al-Akwa (May Allah be pleased with him) reported:

وعن سلمه بن الأكوع، رضي الله عنه قال: مر النبي صلى الله عليه وسلم على نفر ينتضلون، فقال: "ارموا بني إسماعيل فإن أباكم كان رامياً" ((رواه البخاري)).

The Prophet (ﷺ) happened to pass by a group of people who were having a shooting match. (Upon seeing them, he (ﷺ)) said, "Shoot, O sons of (Prophet) Isma'il, for your father was an archer." [Al-Bukhari].

IN PLAIN WORDS

Passing a group at a shooting contest, the Prophet (peace be upon him) encouraged them, recalling that their forefather was an archer. Practising and improving worthwhile skill is encouraged.

REFERENCE : RIYAD AS-SALIHIN 1336 IN-BOOK REFERENCE : BOOK 11,
HADITH 52

HADITH 53

'Amr bin 'Abasah (May Allah be pleased with him) reported:

وعن عمرو بن عبسة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: من رمى بسهم في سبيل الله فهو له عدل محررة: ((رواه أبو داود، والترمذي وقال: حديث حسن صحيح.))

I heard the Messenger of Allah (ﷺ) saying: "He who shoots an arrow for the sake of Allah, will have a reward equal to the emancipation of a slave." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

Whoever shoots an arrow for the sake of Allah earns a reward like freeing a slave. Even a small act done sincerely for Allah's cause carries great weight.

REFERENCE : RIYAD AS-SALIHIN 1337 IN-BOOK REFERENCE : BOOK 11,
HADITH 53

HADITH 54

Abu Yahya Khuraim bin Fatik (May Allah be pleased with him) reported:

وعن أبي يحيى خريم بن فاتك رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من أنفق نفقة في سبيل الله كتب له سبعمائة ضعف" ((رواه الترمذي وقال: حديث حسن)).

The Messenger of Allah (ﷺ) said, "He who makes a contribution in Allah's way, will have his reward seven hundred times recorded to his credit." [At-Tirmidhi].

IN PLAIN WORDS

Whoever makes a contribution in Allah's cause has its reward multiplied seven hundredfold. Giving for Allah is repaid many times over.

REFERENCE : RIYAD AS-SALIHIN 1338 IN-BOOK REFERENCE : BOOK 11, HADITH 54

HADITH 55

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما من عبد يصوم يوماً في سبيل الله إلا باعد الله بذلك اليوم وجهه عن النار سبعين خريفاً" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Every slave of Allah who observes Saum (fasting) for a day in the Cause of Allah, Allah will keep his face from Hell-fire at a distance of seventy years." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Whoever fasts a single day for the sake of Allah will be kept far from the Fire by the distance of seventy years. Sincere fasting for Allah is a powerful shield.

HADITH 56

Abu Umamah (May Allah be pleased with him) reported:

وعن أبي أمامة، رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من صام يوماً في سبيل الله جعل الله بينه وبين النار خندقاً كما بين السماء والأرض" ((رواه الترمذي وقال: حديث حسن صحيح)).

The Prophet (ﷺ) said, "He who observes Saum (fasting) for a day in the Cause of Allah, Allah will keep his face from Hell-fire at a distance equivalent to that between heaven and the earth." [At-Tirmidhi].

IN PLAIN WORDS

Fasting one day for Allah's cause keeps a person from the Fire by a distance as vast as that between the heaven and the earth. It shows the great protection such worship brings.

HADITH 57

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من مات ولم يغزُ، ولم يحدث نفسه بالغزو، مات على شعبة من النفاق" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "He who dies without having fought in the Cause of Allah or without having thought of doing so, will die with one characteristic of hypocrisy in him." [Muslim].

IN PLAIN WORDS

One who dies having never fought nor even intended to strive in Allah's cause dies with a trace of hypocrisy in him. At the least, a believer should carry a sincere readiness in the heart.

REFERENCE : RIYAD AS-SALIHIN 1341 IN-BOOK REFERENCE : BOOK 11,
HADITH 57

HADITH 58

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه قال: كنا مع النبي صلى الله عليه وسلم في غزاة فقال: "إن بالمدينة لرجالا ما سرتهم مسيراً، ولا قطعتم وادياً إلا كانوا معكم حبسهم المرض"

We accompanied the Prophet (ﷺ) in an expedition when he (ﷺ) said, "Some people have remained behind us in Al-Madinah, and we never cross a valley but they are with us. They share the reward with us because they have been held back by valid excuse." In another narration the wordings are: "...by any genuine excuse." In another narration the wordings are: "They are your partners in reward." [Al- Bukhari].

IN PLAIN WORDS

Companions who stayed in Madinah for a valid reason still shared the reward of those who marched out. A genuine excuse does not cut a person off from the reward of good they longed to do.

REFERENCE : RIYAD AS-SALIHIN 1342 IN-BOOK REFERENCE : BOOK 11,
HADITH 58

HADITH 59

Abu Musa (May Allah be pleased with him) reported:

وعن أبي موسى، رضي الله عنه أن أعرابيا أتى النبي صلى الله عليه وسلم فقال: يا رسول الله الرجل يقاتل للمغنم، والرجل يقاتل ليدكر، والرجل يقاتل ليرى مكانه؟ وفي رواية: يقاتل شجاعة، ويقاتل حمية. وفي رواية: ويقاتل غضباً، فمن في سبيل الله؟ فقال رسول الله صلى الله عليه وسلم : "من قاتل لتكون كلمة الله هي العليا، فهو في سبيل الله" ((متفق عليه))

A bedouin came to the Prophet (ﷺ) and said: "O Messenger of Allah! One man fights for booty, another fights to win fame, and the third fights for show off." Another narration is: "One fights for displaying his valour, another fights out of his family pride." Another narration is: "One fights out of rage." He asked: "Which of them is fighting in the Cause of Allah?" The Messenger of Allah (ﷺ) said, "The one who fights so that Word of Allah (Islam) be exalted, is the one who fights in the Cause of Allah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Asked who truly fights for Allah among those seeking spoils, fame, or pride, the Prophet (peace be upon him) said it is the one who fights so that Allah's word is raised high. What matters is sincere intention, not the outward act.

REFERENCE : RIYAD AS-SALIHIN 1343 IN-BOOK REFERENCE : BOOK 11, HADITH 59

HADITH 60

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص، رضي الله عنهما، قال: قال رسول الله صلى الله عليه وسلم: "ما من غازية أو سرية تغزو، فتغنم وتسلم، إلا

كانوا قد تعجلوا ثلثي أجورهم، وما من غازية أو سرية تخفق وتصاب
إلا تم لهم أجورهم" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "A detachment of soldiers, large or small, who fights in the way of Allah, gets its share of booty and returns safe and sound, receives in advance two-thirds of its reward (only one-third remaining to its credit will be received in the Hereafter). And a troop of soldiers, large or small, that returns disappointed and is afflicted by misery, will receive its full reward (in the Hereafter)." [Muslim].

IN PLAIN WORDS

Soldiers who return safe with spoils receive part of their reward now, while those who come back weary and empty-handed receive their full reward in the Hereafter. Hardship endured for Allah is not lost but stored up with Him.

REFERENCE : RIYAD AS-SALIHIN 1344 IN-BOOK REFERENCE : BOOK 11,
HADITH 60

HADITH 61

Abu Umamah (May Allah be pleased with him) reported:

وعن أبي أمامة، رضي الله عنه أن رجلا قال: يا رسول الله ائذن لي في
السياحة. فقال النبي صلى الله عليه وسلم: "إن سياحة أمتي الجهاد في
سبيل الله، عز وجل" ((رواه أبو داود بإسناد جيد)).

A man sought permission from the Messenger of Allah (ﷺ) to travel in the land. He (ﷺ) said to him, "Travel for my people is Jihad in the Cause of Allah, glory be to Him." [Abu Dawud].

IN PLAIN WORDS

A man who wished to travel the land was told that travel for the Prophet's community is striving in Allah's cause. Purpose and

intention can give even a journey the worth of devotion.

REFERENCE : RIYAD AS-SALIHIN 1345 IN-BOOK REFERENCE : BOOK 11,
HADITH 61

HADITH 62

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "قفلة كغزوة" ((رواه أبو داود بإسناد جيد)).

The Prophet (ﷺ) said, "The return from an expedition is an act as meritorious as fighting." [Abu Dawud].

IN PLAIN WORDS

Returning home from an expedition is as meritorious a deed as the fighting itself. The whole of a sincere effort for Allah, beginning to end, is rewarded.

REFERENCE : RIYAD AS-SALIHIN 1346 IN-BOOK REFERENCE : BOOK 11,
HADITH 62

HADITH 63

As-Sa'ib bin Yazid (May Allah be pleased with him) reported:

وعن السائب بن يزيد، رضي الله عنه قال: لما قدم النبي صلى الله عليه وسلم من غزوة تبوك تلقاه الناس، فلقيته مع الصبيان على ثنية الوداع. (رواه أبو داود بإسناد صحيح بهذا اللفظ) ورواه البخاري قال: ذهبنا نتلقى رسول الله صلى الله عليه وسلم مع الصبيان إلى ثنية الوداع

When the Prophet (ﷺ) returned from the battle of Tabuk, people went out from Al-Madinah to meet him and I also met him with other children at Thaniyah-tul-Wada'. [Abu Dawud].

IN PLAIN WORDS

When the Prophet (peace be upon him) came back from an expedition, the people, including children, went out joyfully to meet him. Welcoming and honouring those who return from serving is a goodness of the community.

REFERENCE : RIYAD AS-SALIHIN 1347 IN-BOOK REFERENCE : BOOK 11,
HADITH 63

HADITH 64

Abu Umamah (May Allah be pleased with him) reported:

وعن أبي أمامة رضي الله عنه عن النبي صلى الله عليه وسلم قال: من لم يغز أو يجهز غازياً، أو يخلف غازياً في أهله بخير أصابه الله بقارعة قبل يوم القيامة: ((رواه أبو داود بإسناد صحيح)).

The Prophet (ﷺ) said, "He who neither takes part in fighting nor equips a warrior nor looks after his (the warrior's) family, will be afflicted by severe calamities before the Day of Resurrection." [Abu Dawud].

IN PLAIN WORDS

One who neither fights, nor equips a fighter, nor cares for a fighter's family is warned of hardship before the Day of Resurrection. Everyone is meant to take some share in supporting Allah's cause.

REFERENCE : RIYAD AS-SALIHIN 1348 IN-BOOK REFERENCE : BOOK 11,
HADITH 64

HADITH 65

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم قال: "جاهدوا المشركين بأموالكم وأنفسكم وألسنتكم" ((رواه أبو داود بإسناد صحيح)).

The Prophet (ﷺ) said, "Fight the polytheists with your wealth, lives and tongues." [Abu Dawud].

IN PLAIN WORDS

The believers are urged to strive against opposition with their wealth, their lives, and their words. Standing for the truth can take many forms, including speech and giving.

REFERENCE : RIYAD AS-SALIHIN 1349 IN-BOOK REFERENCE : BOOK 11, HADITH 65

HADITH 66

An-Nu'man bin Muqarrin (May Allah be pleased with him) reported:

وعن أبي عمرو ويقال: أبو حكيم النعمان بن مقرن رضي الله عنه قال: شهدت رسول الله صلى الله عليه وسلم إذا لم يقاتل من أول النهار آخر القتال حتى تزول الشمس وتهب الرياح وينزل النصر. ((رواه أبو داود، والترمذي، وقال: حديث حسن صحيح)).

I was with the Messenger of Allah (ﷺ) when I witnessed that if he did not begin fighting in the early part of the day, he would postpone fighting till the sun had declined, the blowing of the breeze had blown and the victory from Allah had come. [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

The Prophet (peace be upon him) would wait for a favourable time, when conditions eased and Allah's help drew near, before engaging. Patience and good timing, with trust in Allah, are part of wisdom.

REFERENCE : RIYAD AS-SALIHIN 1350 IN-BOOK REFERENCE : BOOK 11, HADITH 66

HADITH 67

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا تتمنوا لقاء العدو، فإذا لقيتموه فاصبروا" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "Do not wish for an encounter with the enemy. Pray to Allah to grant you safety; (but) when you encounter them, show patience." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Do not wish to meet the enemy; ask Allah for safety, but when you do face hardship, be patient. Humility before trial and steadfastness within it are what is asked of the believer.

REFERENCE : RIYAD AS-SALIHIN 1351 IN-BOOK REFERENCE : BOOK 11,
HADITH 67

HADITH 68

Abu Hurairah and Jabir (May Allah be pleased with them) reported:

وعنه وعن جابر، رضي الله عنهما أن النبي صلى الله عليه وسلم قال:
"الحرب خُذعة" ((متفق عليه))

The Prophet (ﷺ) said, "War is deception." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet (peace be upon him) said that war is deception. In genuine conflict, strategy and concealment of one's plans are part of how it is rightly conducted.

Martyrdom without Fighting

باب بيان جماعة من الشهداء في ثواب الآخرة يغسلون ويصلى عليهم بخلاف القتيل في حرب الكفار

Here the Prophet (peace be upon him) widens the meaning of martyrdom (shahadah) far beyond the battlefield. The believer who dies of plague, of a stomach illness, by drowning, or crushed beneath rubble is counted among the martyrs, a sign of Allah's expansive mercy toward this community.

Read these hadith as comfort and as honour: ordinary deaths that bring suffering or fear can carry the reward of the highest sacrifice. The chapter also affirms the believer who dies defending his life, family, faith, or rightful property. Where these touch questions of how one may respond to aggression, the hadith give the spiritual standing of the one wronged; the practical limits of such matters rest with the scholars.

HADITH 69

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
: "الشهداء خمسة: المطعون والمبطون، والغريق، وصاحب الهدم
والشهيد في سبيل الله" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "The martyrs are of five kinds: One who dies of plague; one who dies of disease of his belly; the drowned; one who dies under the debris (of construction, etc.), and one who dies while fighting in the way of Allah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet (peace be upon him) named five kinds of martyrs: those who die of plague, of a stomach illness, by drowning, under fallen rubble, and in Allah's cause. It shows Allah's mercy in granting that honour to many kinds of painful death.

REFERENCE : RIYAD AS-SALIHIN 1353 IN-BOOK REFERENCE : BOOK 11,
HADITH 69

HADITH 70

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم : "ما تعدون الشهداء فيكم؟ قالوا: يا رسول الله من قتل في سبيل الله فهو شهيد. قال: "إن شهداء أمتي إذاً لقليل!" قالوا: فمن 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" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Whom do you reckon to be martyr amongst you?" The Companions replied: "The one who is killed in Allah's way." He said, "In that case, the martyrs among my people would be few." The Companions asked: "O Messenger of Allah! Then who are the martyrs?" He replied, "He who is killed in the way of Allah is a martyr; he who dies naturally in the Cause of Allah is a martyr; he who dies of plague is a martyr; and he who dies of a belly disease is a martyr; and he who is drowned is a martyr." [Muslim]. This Hadith shows the care Allah has for this Ummah, which is the best Ummah of mankind. (Editor's Note)

IN PLAIN WORDS

When the Companions thought martyrs were only those killed in battle, the Prophet (peace be upon him) widened it to include death by plague, stomach illness, drowning, and dying in Allah's cause. Allah's care for this community extends the highest honour to ordinary, hard deaths.

REFERENCE : RIYAD AS-SALIHIN 1354 IN-BOOK REFERENCE : BOOK 11,
HADITH 70

HADITH 71

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص، رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "من قتل دون ماله فهو شهيد" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "He who is killed while defending his property is a martyr." [Al-Bukhari and Muslim].

IN PLAIN WORDS

One who is killed defending his property is counted a martyr. The standing of the person wronged is honoured, even as the wider rulings rest with the scholars.

REFERENCE : RIYAD AS-SALIHIN 1355 IN-BOOK REFERENCE : BOOK 11,
HADITH 71

HADITH 72

Sa'id bin Zaid bin 'Amr bin Nufail (May Allah be pleased with him) reported, one of the ten Companions who were given the glad tidings of entering Jannah reported:

وعن أبي الأعور سعيد بن زيد بن عمرو بن نفيل، أحد العشرة المشهود لهم بالجنة، رضي الله عنهم، قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من قتل دون ماله فهو شهيد، ومن قتل دون دمه فهو شهيد،

ومن قتل دون دينه فهو شهيد، ومن قتل دون عرضه فهو شهيد"
((رواه أبو داود والترمذي وقال: حديث حسن صحيح)).

I heard the Messenger of Allah (ﷺ) saying: "He who dies while defending his property is a martyr; he who dies in defence of his own life is a martyr; and he who dies on defense of his faith is a martyr, he who dies in defence of his family is a martyr." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

Whoever dies defending his property, his life, his faith, or his family is a martyr. It gives high spiritual honour to the one who is wronged while protecting what is rightly his.

REFERENCE : RIYAD AS-SALIHIN 1356 IN-BOOK REFERENCE : BOOK 11,
HADITH 72

HADITH 73

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: جاء رجل إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله أرأيت إن جاء رجل يريد أخذ مالي؟ قال: "فلا تعطه مالك" قال: أرأيت إن قاتلني؟ قال: "قاتله" قال: أرأيت إن قتلني قال: "فأنت شهيد" قال: أرأيت إن قتلته؟ قال: "هو في النار" ((رواه مسلم)).

A man came to the Messenger of Allah (ﷺ) and asked, "O Messenger of Allah! What shall I do if someone comes to me with the intention of taking away my property?" He replied, "Do not hand over it to him." The man asked, "What shall I do if he fights me?" The Messenger of Allah (ﷺ) said, "Then fight him." "What will be my position in the Hereafter if he has killed me?" The Messenger of

Allah (ﷻ) replied, "In that case you are a martyr." The man asked: "What if I killed him?" The Messenger of Allah (ﷺ) replied, "He will be in the Hell- fire." [Muslim].

IN PLAIN WORDS

Told not to surrender his property and to resist if attacked, a man was assured that if killed he is a martyr, while the wrongful aggressor faces the Fire. The one defending what is his is honoured, and injustice is gravely warned against.

REFERENCE : RIYAD AS-SALIHIN 1357 IN-BOOK REFERENCE : BOOK 11,
HADITH 73

CHAPTER 236

The Merit of Emancipation of Slaves

باب فضل العتق

This short chapter lifts up the freeing of a slave (itq) as among the deeds most beloved to Allah. In a world that took bondage for granted, Islam made setting a person free a direct path to one's own freedom from the Fire, limb for limb, a striking measure of how dearly Allah values the restoring of human liberty.

Read these two hadith together: the first reveals the immense reward, and the second teaches that the gift is greatest when it costs the most, freeing the one most prized and valuable. The lesson is that true generosity gives what is dear, not merely what is spare.

HADITH 74

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم: "من أعتق رقبة مسلمة أعتق الله بكل عضو منه عضواً منه من النار حتى فرجه بفرجه" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "He who sets free a Muslim slave, Allah will deliver from the fire of Hell every limb of his body in return for every limb of the slave's body, even his private parts." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Whoever frees a Muslim slave will have each limb of his own body saved from the Fire in return for a limb of the freed person. Restoring another's freedom becomes a cause of one's own deliverance.

HADITH 75

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر رضي الله عنه قال: قلت يا رسول الله أي الأعمال
أفضل؟ قال: "الإيمان بالله، والجهاد في سبيل الله" قلت: أي الرقاب
أفضل؟ قال: "أنفسها عند أهلها وأكثرها ثمنًا" ((متفق عليه))

I asked the Messenger of Allah (ﷺ), "Which deed is most excellent?" He replied, "Faith in Allah and Jihad in His path." I then asked, "Which slaves are most excellent (to set free)?" He replied, "Those who are held in high esteem by their people and whose value is higher." [Al- Bukhari and Muslim].

IN PLAIN WORDS

Asked which slaves are best to free, the Prophet (peace be upon him) named those most prized and valued by their people. The finest generosity gives up what is most dear, not merely what is easy to part with.

The Excellence of Kind Attitude towards Slaves

باب فضل الإحسان إلى المملوك

This chapter turns to those who serve under us, and its heart is one startling word from the Prophet (peace be upon him): your slaves are your brothers. In a world that treated the enslaved as property, Islam reframed the whole relationship around dignity, mercy, and shared humanity. The Arabic ihsan in the title means doing good in the fullest sense, going beyond bare duty to genuine kindness.

Notice how the teaching is concrete, not abstract. It is not enough to feel kindly; you feed them from your own food, clothe them from your own clothing, and never load them with what they cannot carry. As you read, watch how the Prophet (peace be upon him) ties our treatment of the powerless directly to the state of our own hearts.

HADITH 76

Al-Ma'rur bin Suwaid (May Allah be pleased with him) reported:

وعن المعرور بن سويد قال: رأيت أبا ذر رضي الله عنه وعليه حلة وعلى غلامه مثلها، فسألته عن ذلك فذكر أنه ساب رجلا على عهد رسول الله صلى الله عليه وسلم فعيره بأمه فقال النبي صلى الله عليه وسلم : "إنك امرؤ فيك جاهلية" : هم إخوانكم، وخولكم جعلهم الله تحت أيديكم فمن كان أخوه تحت يده فليطعمه مما يأكل ويلبسه مما يلبس ولا تكلفوهم ما يغلبهم، فإن كلفتموهم فأعينوهم" ((متفق عليه))

I saw Abu Dharr (May Allah be pleased with him) wearing a nice gown, and his slave was also wearing one similar to it. I asked him

about it, and he said that he had exchanged harsh words with a person during the lifetime of the Messenger of Allah (ﷺ) and put him to shame by making a reference to his mother. That person came to the Messenger of Allah (ﷺ) and made mention of that to him. Thereupon the Messenger of Allah said, "You are a person who has remnants of the 'Days of Ignorance' in you. Your slaves are your brothers. Allah has placed them under your authority. He who has his brother under him, should feed him from whatever he eats, and dress him with whatever he wears, and do not burden them (assign burdensome task to them) beyond their capacity; and if you burden them then help them." [Al- Bukhari and Muslim].

IN PLAIN WORDS

Rebuked for shaming a man over his mother, Abu Dharr was taught that those under one's authority are brothers, to be fed and clothed as one feeds and clothes oneself, and never overburdened. Power over others calls for mercy and shared dignity.

REFERENCE : RIYAD AS-SALIHIN 1360 IN-BOOK REFERENCE : BOOK 11,
HADITH 76

HADITH 77

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إذا أتى أحدكم خادمه بطعامه، فإن لم يجلسه معه فليناوله لقمة أو لقمتين أو أكلة أو أكلتين فإنه ولي علاجه" ((رواه البخاري)). (9)

The Messenger of Allah (ﷺ) said, "When your servant brings food for you and you do not seat him with you, you should at least give him a morsel or two out of it because he has prepared it himself." [Al- Bukhari].

IN PLAIN WORDS

When a servant who cooked your food is not seated with you, you should at least offer him a morsel or two of what he prepared. Even small acts keep kindness and fairness alive toward those who serve.

REFERENCE : RIYAD AS-SALIHIN 1361 IN-BOOK REFERENCE : BOOK 11,
HADITH 77

CHAPTER 238

The Merit of the Dutiful Slave

باب فضل المملوك الذي يؤدي حق الله وحق مواليه

If the previous chapter addressed the master, this one lifts up the one who serves. The Prophet (peace be upon him) promises a double reward to the slave who is faithful to two masters at once: sincere worship of Allah and honest service to the one over them. No station in life, however humble in the eyes of people, shuts a person out from the highest ranks with Allah.

The recurring phrase here is the double reward, and the message is liberating: worth before Allah is measured by faithfulness, not by social rank. Watch how Abu Hurairah, hearing this, says he would almost have wished to die a slave were it not for jihad, Hajj, and serving his mother, so dear was this promise to him.

HADITH 78

Ibn 'Umar (May Allah be pleased with them) reported:

عن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال:
"إن العبد إذا نصح لسيدته، وأحسن عبادة الله، فله أجره مرتين"
(متفق عليه))

I heard the Messenger of Allah (ﷺ) saying, "When a slave is sincere to his master and worships Allah well, He will have a double reward." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A servant who is sincere to the one over him and worships Allah well receives a double reward. Faithfulness to both Allah and one's responsibilities is doubly honoured.

HADITH 79

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"للعبد المملوك المصلح أجران، والذي نفس أبي هريرة بيده لولا
الجهاد في سبيل الله والحج، وبرأمي لأحببت أن أموت وأنا مملوك"
((متفق عليه))

The Messenger of Allah (ﷺ) said, "The faithful and diligent slave will have a double reward." (Abu Hurairah added:) By Him in Whose Hand the soul of Abu Hurairah is! but for Jihad in the Cause of Allah, and Hajj and kindness to my mother, I would have preferred to die as a slave. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The faithful, diligent servant has a double reward, a promise Abu Hurairah found so dear he would have wished such a life but for jihad, Hajj, and serving his mother. Worth before Allah rests on faithfulness, not on social rank.

REFERENCE : RIYAD AS-SALIHIN 1363 IN-BOOK REFERENCE : BOOK 11,
HADITH 79

HADITH 80

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري قال: قال رسول الله صلى الله عليه وسلم :
"المملوك الذي يحسن عبادة ربه ويؤدي إلى سيده الذي عليه من
الحق، والنصيحة والطاعة له أجران" ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "A slave who worships his Rubb (Allah) well and discharges efficiently and faithfully the duties which are assigned to him by his master, will have a double reward." [Al-Bukhari].

IN PLAIN WORDS

A servant who worships Allah well and faithfully fulfils the duties given to him by the one over him earns a double reward. Doing both well, devotion and duty, is rewarded twice.

REFERENCE : RIYAD AS-SALIHIN 1364 IN-BOOK REFERENCE : BOOK 11, HADITH 80

HADITH 81

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم : "ثلاثة لهم أجران: رجل من أهل الكتاب آمن بنبيه، وآمن بمحمد، والعبد المملوك إذا أدى حق الله، وحق مواليه، ورجل كانت له أمة فأدبها فأحسن تأديها وعلمها فأحسن تعليمها، ثم أعتقها فتزوجها فله أجران" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "Three kinds of people will have a double reward: A man from the People of the Book who believes in his Prophet and (also) believes in Muhammad; a slave who discharges properly the duties towards Allah and towards his master; and a man who possesses a slave-girl and teaches her manners, educates her well, and frees her and then marries her." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Three earn a double reward: a believer from the People of the Book who also believes in Muhammad (peace be upon him); a servant

faithful to Allah and to the one over him; and a man who teaches a slave-girl well, frees her, and marries her. Each combines two goods, and Allah doubles the reward.

REFERENCE : RIYAD AS-SALIHIN 1365 IN-BOOK REFERENCE : BOOK 11,
HADITH 81

CHAPTER 239

The Excellence of Worship in the time of Tribulations

باب فضل العبادة في الهرج وهو الاختلاط والفتن ونحوها

Some seasons of life are full of confusion, unrest, and turmoil, what the Arabic calls al-harj: a time when truth and falsehood blur and people are swept along by events. This brief chapter carries a single luminous promise about exactly such times.

When chaos scatters the crowd, the believer who simply holds fast to worship is doing something rare and beloved to Allah. The Prophet (peace be upon him) compares its reward to migrating to him, a reminder that steadiness in devotion when others are lost is among the most precious acts of all.

HADITH 82

Ma'qil bin Yasar (May Allah be pleased with him) reported:

عن معقل بن يسار رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "العبادة في الهرج كهجرة إلي" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "The reward of worship performed at a time of trials is equal in reward to an emigration to me." [Muslim].

IN PLAIN WORDS

Worship held to during times of turmoil and confusion is rewarded like emigrating to the Prophet (peace be upon him). Staying steady in devotion when others are swept away is especially beloved to Allah.

CHAPTER 240

Excellence of Fair Bargaining and Matters Relation to it

باب فضل السماحة في البيع والشراء والأخذ والعطاء وحسن القضاء
وإرجاح المكيال والميزان والنهي عن التطفيف، وفضل إنظار الموسر المعسر،
والوضع عنه

Here Imam an-Nawawi gathers the manners of the marketplace, and the spirit running through every hadith is samahah: an easy, generous graciousness in how we buy, sell, lend, and collect what we are owed. Faith is not left at the shop door; it shapes how we weigh goods, set prices, and treat a debtor who cannot pay.

Two movements stand out. First, deal with open-handed kindness, giving good measure and even adding a little. Second, and most stressed, show mercy to the one in hardship: give him time, or forgive the debt outright. Notice the repeated promise that whoever is easy on others, Allah will be easy on him, and watch how the Prophet (peace be upon him) himself modelled this in his own dealings.

HADITH 83

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رجلا أتى النبي صلى الله عليه وسلم
يتقاضاه فأغلظ له فهم به أصحابه، فقال رسول الله صلى الله عليه وسلم :
"دعوه فإن لصاحب الحق مقالا" ثم قال: "أعطوه سنا مثل سنه" قالوا:
يا رسول الله لا نجد إلا أمثل من سنه، قال: "أعطوه فإن خيركم
أحسنكم قضاء" ((متفق عليه)).

A man demanded of the Prophet (ﷺ) for repayment of a loan and was harsh to him. His Companions were about to attack him, but he (ﷺ) said, "Leave him, as the creditor is entitled to make a demand. Give him a camel of the same age as the camel that is due to him." They said: "We find a better camel senior to it in age." He (ﷺ) said, "Then buy it and give it to him; verily the best of you is the one who is the best in discharging his obligations (repayment of loans)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When a creditor was harsh in demanding repayment, the Prophet (peace be upon him) defended his right and repaid him with something even better, saying the best person is the one who repays his debts well. Honouring what we owe, and doing it graciously, is praised.

REFERENCE : RIYAD AS-SALIHIN 1367 IN-BOOK REFERENCE : BOOK 11, HADITH 83

HADITH 84

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"رحم الله رجلاً سمحاً إذا باع وإذا اشترى وإذا اقتضى" ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "May Allah show mercy to a man who adopts a kind attitude when he sells, buys and demands for the repayment of loans." [Al-Bukhari].

IN PLAIN WORDS

May Allah have mercy on the one who is gentle and easy when he sells, buys, and asks for repayment. An open-handed, kind spirit in dealings draws Allah's mercy.

HADITH 85

Abu Qatadah (May Allah be pleased with him) reported:

وعن أبي قتادة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من سره أن ينجيّه الله من كرب يوم القيامة، فلينفس عن معسر أو يضع عنه" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "He who likes Allah to deliver him from the calamities of the Day of Resurrection, let him either give respite to a debtor or grant him remission (of loans) in straitened circumstances." [Muslim].

IN PLAIN WORDS

Whoever wishes to be saved from the distress of the Day of Resurrection should give a struggling debtor more time or cancel the debt. Mercy shown to the hard-pressed is repaid by Allah's mercy.

REFERENCE : RIYAD AS-SALIHIN 1369 IN-BOOK REFERENCE : BOOK 11,
HADITH 85

HADITH 86

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "كان رجل يداين الناس، وكان يقول لفتاه: إذا أتيت معسرا فتجاوز عنه، لعل الله أن يتجاوز عنا فلقي الله فتجاوز عنه" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "There was a person who used to loan money to the people and he used to say to his servant: 'When an insolvent person comes to you, show him leniency so that Allah

may forbear our faults.' So when he met Allah (i.e., when he died), Allah forgave him." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A man who told his servants to be lenient with those who could not pay was forgiven by Allah when he died. Easing matters for others moves Allah to ease matters for us.

REFERENCE : RIYAD AS-SALIHIN 1370 IN-BOOK REFERENCE : BOOK 11,
HADITH 86

HADITH 87

Abu Mas'ud Al-Badri (May Allah be pleased with him) reported:

وعن أبي مسعود البصري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "حوسب رجل ممن كان قبلكم فلم يوجد له من الخير شيء إلا أنه كان يخالط الناس، وكان موسراً وكان يأمر غلمانه أن يتجاوزوا عن المعسر قال الله عز وجل: "نحن أحق بذلك منه، تجاوزوا عنه" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "A person from amongst the people who lived before you was called to account by Allah on the Day of Resurrection. No good deeds were found in his credit except that he being a rich man had (financial) dealings with people and had commanded his servants to show leniency to those who were in straitened circumstances. Upon this Allah, the Exalted, and Majestic said: 'I am more entitled to this attribute, so waive (his faults).'" [Muslim].

IN PLAIN WORDS

A man with no good deeds except that he had told his servants to go easy on those in hardship was forgiven, as Allah declared Himself

more deserving of that mercy. Leniency toward debtors can outweigh much else on the scales.

REFERENCE : RIYAD AS-SALIHIN 1371 IN-BOOK REFERENCE : BOOK 11,
HADITH 87

HADITH 88

Hudhaifah (May Allah be pleased with him) reported:

وعن حذيفة رضي الله عنه قال: أتى الله تعالى بعبد من عباده آتاه الله مالا فقال له ماذا عملت في الدنيا؟ قال: ولا يكتمون الله حديثا- قال: يا رب آتيتني مالك فكننت أبايع الناس، وكان من خلقي الجواز فكننت أتيسر على الموسر وأنظر المعسر فقال الله تعالى: "أنا أحق بذا منك، تجاوزوا عن عبيدي" فقال عقبة بن عامر، وأبو مسعود الأنصاري رضي الله عنهما هكذا سمعناه من في رسول الله صلى الله عليه وسلم. ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "A slave of Allah whom He had endowed with wealth, will be brought before Him. Allah will ask him: 'What did you do in the world?' (They cannot conceal anything from Allah.) He will say: 'O my Rubb, You endowed me with Your wealth; I used to enter into transactions with people and it was my nature to be lenient to the insolvent ones. I used to give respite to those who were in straitened circumstances.' Whereupon Allah will say: 'I am more entitled than you to do this. So forgive my slave'." 'Uqbah bin 'Amir and Abu Mas'ud Al- Ansari (May Allah be pleased with them) said, "Thus we heard it from the Messenger of Allah (ﷺ)." [Muslim].

IN PLAIN WORDS

A wealthy man who was lenient and gave time to those in hardship was forgiven, for Allah said He is more entitled to forgive. Mercy in

our dealings invites Allah's mercy upon us.

REFERENCE : RIYAD AS-SALIHIN 1372 IN-BOOK REFERENCE : BOOK 11,
HADITH 88

HADITH 89

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
: "من أنظر معسراً أو وضع له، أظله الله يوم القيامة تحت ظل عرشه
يوم لا ظل إلا ظله". ((رواه الترمذي وقال: حديث حسن صحيح)).

The Messenger of Allah (ﷺ) said, "He who gives respite to someone who is in straitened circumstances, or grants him remission, Allah will shelter him in the shade of His Throne, on the Day of Resurrection, when there will be no shade except its shade." [At- Tirmidhi].

IN PLAIN WORDS

Whoever gives a struggling debtor more time, or cancels the debt, will be sheltered in Allah's shade on the Day when there is no shade but His. Compassion to the hard-pressed earns a place of safety with Allah.

REFERENCE : RIYAD AS-SALIHIN 1373 IN-BOOK REFERENCE : BOOK 11,
HADITH 89

HADITH 90

Jabir (May Allah be pleased with him) reported:

وعن جابر، رضي الله عنه أن النبي صلى الله عليه وسلم اشترى منه بعيراً
فوزن له فأرجح. ((متفق عليه)).

The Prophet (ﷺ) purchased a camel from me and weighed more than its price. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet (peace be upon him) bought a camel and paid more than its price. He showed by example the open-handed generosity he taught in our dealings.

REFERENCE : RIYAD AS-SALIHIN 1374 IN-BOOK REFERENCE : BOOK 11,
HADITH 90

HADITH 91

Abu Safwan Suwaid bin Qais (May Allah be pleased with him) reported:

وعن أبي صفوان سويد بن قيس، رضي الله عنه قال: جلبت أنا ومخرمة العبدي بزاً من هجر، فجاءنا النبي صلى الله عليه وسلم فساومنا سراويل، وعندي وزان يزن بالأجر، فقال النبي صلى الله عليه وسلم للوزان "زن وأرحح" ((رواه أبو داود والترمذي وقال: حديث حسن صحيح)).

Makhramah Al-'Abdi and I procured some drapery from Hajar and brought them to Makkah. The Prophet (ﷺ) came and bargained with us for some trousers and we sold them to him. We had a person who weighed the cloth in order to fix the price. The Prophet (ﷺ) said to him, "Weigh and add a little to it." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

Buying from some traders, the Prophet (peace be upon him) told the one weighing the goods to weigh generously and add a little. Giving good measure, even a little extra, is part of fair and kind dealing.

BOOK 12

The Book of Knowledge

كتاب العلم

This brief section is about knowledge that is learned and taught for the sake of Allah, and its great virtue. It encourages the believer to seek beneficial knowledge and to pass it on, keeping the intention pure.

CHAPTER 241

Virtues of Knowledge which is Learnt and Taught for the sake of Allah

باب فضل العلم تعلمها وتعليمها لله

This chapter opens the Book of Knowledge and sets out why sacred knowledge ('ilm of the Deen) holds such a high station. The thread running through it is that knowledge is not collected to be hoarded but to be lived and passed on. Notice how often learning and teaching are mentioned together, and how the reward keeps multiplying: the one who guides another shares in their reward, the one who leaves beneficial knowledge keeps earning after death.

Watch for two warnings folded in among the praise. Knowledge sought for show or worldly gain, or hidden when people need it, turns into a burden rather than a light. The chapter holds up the scholar as an heir of the Prophets, while making clear that the inheritance is only real when it is honest, sincere, and shared.

HADITH 1

Mu'awiyah (May Allah be pleased with him) reported:

وعن معاوية رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"من يرد الله به خيراً يفقهه في الدين" ((متفق عليه))

The Messenger of Allah said, "When Allah wishes good for someone, He bestows upon him the understanding of Deen." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A sign that Allah wants good for a person is that He grants them real understanding of the religion. Seeking to understand your faith is itself a gift to be grateful for.

HADITH 2

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا حسد إلا في اثنتين: رجل آتاه الله مالا فسلطه على هلكته في الحق، ورجل آتاه الله الحكمة فهو يقضي بها ويعلمها" ((متفق عليه))

The Prophet (ﷺ) said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it."
[Al- Bukhari and Muslim].

IN PLAIN WORDS

There are two kinds of blessing worth wishing you had: wealth spent in the right way, and knowledge that a person lives by and passes on to others. The point is to value what is used for good.

REFERENCE : RIYAD AS-SALIHIN 1377 IN-BOOK REFERENCE : BOOK 12,
HADITH 2

HADITH 3

Abu Musa (May Allah be pleased with him) reported:

وعن أبي موسى رضي الله عنه قال: قال النبي صلى الله عليه وسلم :
"مثل ما بعثني الله به من الهدى والعلم كمثل غيث أصاب أرضاً،
فكانت منها طائفة طيبة قبلت الماء فأنبتت الكلأ، والعشب الكثير وكان
منها أجادب أمسكت الماء، فنفع الله بها الناس، فشربوا منها وسقوا

وزرعوا، وأصاب طائفة منها أخرى إنما هي قيعان لا تمسك ماء ولا تنبت كلأً فذلك مثل من فقه في دين الله ونفعه ما بعثني الله به وعلم، ومثل من لم يرفع بذلك رأساً ولم يقبل هدى الله الذي أرسلت به" ((متفق عليه))

The Messenger of Allah (ﷺ) said, "The guidance and knowledge with which Allah has sent me are like abundant rain which fell on a land. A fertile part of it absorbed the water and brought forth profuse herbage and pasture; and solid ground patches which retained the water by which Allah has benefited people, who drank from it, irrigated their crops and sowed their seeds; and another sandy plane which could neither retain the water nor produce herbage. Such is the similitude of the person who becomes well-versed in the religion of Allah and receives benefit from the Message entrusted to me by Allah, so he himself has learned and taught it to others; such is also the similitude of the person who has stubbornly and ignorantly rejected Allah's Guidance with which I have been sent." [Al-Bukhari and Muslim]

IN PLAIN WORDS

The Prophet compares his guidance to rain falling on different ground. Some people absorb it and flourish, some hold it so others can benefit, and some let it pass through and gain nothing. It encourages us to be the soil that learns and shares.

REFERENCE : RIYAD AS-SALIHIN 1378 IN-BOOK REFERENCE : BOOK 12, HADITH 3

HADITH 4

Sahl bin Sa'd (May Allah be pleased with him) reported:

وعن سهل بن سعد رضي الله عنه أن النبي صلى الله عليه وسلم قال
لعلي رضي الله عنه : "فوالله لأن يهدي الله بك رجلاً واحداً خير من
حمر النعم" ((متفق عليه))

The Prophet (ﷺ) said to 'Ali (May Allah be pleased with him), "By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Being the means by which even one person finds guidance is described as better than the most prized worldly wealth. Helping someone toward faith is worth more than any treasure.

REFERENCE : RIYAD AS-SALIHIN 1379 IN-BOOK REFERENCE : BOOK 12,
HADITH 4

HADITH 5

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن النبي صلى الله عليه وسلم قال: "بلغوا عني ولو آية وحدثوا عن بني إسرائيل ولا حرج، ومن كذب علي متعمداً فليتبوأ مقعده من النار" ((رواه البخاري)).

The Prophet (ﷺ) said, "Convey from me even an Ayah of the Qur'an; relate traditions from Banu Israel, and there is no restriction on that; but he who deliberately forges a lie against me let him have his abode in the Hell." [Al- Bukhari].

IN PLAIN WORDS

Pass on what you learn, even a single verse, and share authentic narrations. But never invent words and attribute them to the Prophet, a warning against lying in his name.

HADITH 6

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"ومن سلك طريقاً يلتمس فيه علماً سهل الله له به طريقاً إلى الجنة"
(رواه مسلم).

The Messenger of Allah (ﷺ) said, "Allah makes the way to Jannah easy for him who treads the path in search of knowledge." [Muslim].

IN PLAIN WORDS

Setting out to gain religious knowledge is a step Allah rewards by making the road to Paradise easier. Learning your faith is part of the journey home.

REFERENCE : RIYAD AS-SALIHIN 1381 IN-BOOK REFERENCE : BOOK 12,
HADITH 6

HADITH 7

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أيضاً رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من
دعا إلى هدى كان له من الأجر مثل أجور من تبعه لا ينقص ذلك
من أجورهم شيئاً" (رواه مسلم).

The Messenger of Allah (ﷺ) said, "He who calls others to follow the Right Guidance will have a reward equal to the reward of those who follow him, without their reward being diminished in any respect on that account." [Muslim].

IN PLAIN WORDS

Whoever guides others to right action earns a reward like theirs, and the followers lose nothing of their own. Inviting people to good multiplies your reward through them.

REFERENCE : RIYAD AS-SALIHIN 1382 IN-BOOK REFERENCE : BOOK 12,
HADITH 7

HADITH 8

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم : "إذا مات ابن آدم انقطع عمله إلا من ثلاث: صدقة جارية ،أو علم ينتفع به، أو ولد صالح يدعو له" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased)." [Muslim].

IN PLAIN WORDS

After death a person's record usually closes, but three things keep earning for them: ongoing charity, knowledge people still benefit from, and a righteous child who prays for them. It encourages leaving lasting good behind.

REFERENCE : RIYAD AS-SALIHIN 1383 IN-BOOK REFERENCE : BOOK 12,
HADITH 8

HADITH 9

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "الدنيا ملعونة ملعون ما فيها إلا ذكر الله تعالى، وما والاه، وعالمًا أو متعلمًا" ((رواه الترمذي وقال: حديث حسن)). (2)

The Messenger of Allah (ﷺ) said, "The world, with all that it contains, is accursed except for the remembrance of Allah that which pleases Allah; and the religious scholars and seekers of knowledge." [At- Tirmidhi].

IN PLAIN WORDS

This world and its contents pass and hold little lasting worth, except remembrance of Allah and what pleases Him, and those who teach and seek sacred knowledge. It reorients us toward what endures.

REFERENCE : RIYAD AS-SALIHIN 1384 IN-BOOK REFERENCE : BOOK 12,
HADITH 9

HADITH 10

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"من خرج في طلب العلم، فهو في سبيل الله حتى يرجع" رواه الترمذي
وقال: حديث حسن.

The Messenger of Allah (ﷺ) said, "He who goes forth in search of knowledge is considered as struggling in the Cause of Allah until he returns." [At- Tirmidhi].

IN PLAIN WORDS

One who travels to seek knowledge is counted as striving in Allah's cause until they come back. The effort of learning is honored like devotion.

REFERENCE : RIYAD AS-SALIHIN 1385 IN-BOOK REFERENCE : BOOK 12,
HADITH 10

HADITH 11

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: "لن يشبع مؤمن من خير حتى يكون منتهاه الجنة" ((رواه الترمذي وقال حديث حسن)).

The Messenger of Allah (ﷺ) said, "A believer never satisfies doing good until he reaches Jannah." [At- Tirmidhi].

IN PLAIN WORDS

A true believer keeps hungering to do good and is never quite satisfied until they reach Paradise. Goodness becomes a lifelong appetite, not a box to tick.

REFERENCE : RIYAD AS-SALIHIN 1386 IN-BOOK REFERENCE : BOOK 12, HADITH 11

HADITH 12

Abu Umamah (May Allah be pleased with him) reported:

وعن أبي أمامة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "فضل العالم على العابد كفضلي على أدناكم" ثم قال رسول الله صلى الله عليه وسلم: "إن الله وملائكته وأهل السماوات والأرض حتى النملة في جحرها وحتى الحوت ليصلون على معلمي الناس الخير" ((رواه الترمذي وقال: حديث حسن)).

The Messenger of Allah (ﷺ) said, "The superiority of the learned over the devout worshipper is like my superiority over the most inferior amongst you (in good deeds)." He went on to say, "Allah, His angels, the dwellers of the heaven and the earth, and even the ant in its hole and the fish (in water) supplicate in favour of those who teach people knowledge." [At-Tirmidhi].

IN PLAIN WORDS

The one who has knowledge stands far above the one who only worships, the way the Prophet stands above the least among us. And all creation, even the ant and the fish, prays for those who teach people good.

REFERENCE : RIYAD AS-SALIHIN 1387 IN-BOOK REFERENCE : BOOK 12,
HADITH 12

HADITH 13

Abud-Darda (May Allah be pleased with him) reported:

وعن أبي الدرداء رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول: "من سلك طريقاً يبتغي فيه علماً سهل الله له طريقاً إلى الجنة، وإن الملائكة لتضع أجنحتها لطالب العلم رضا بما صنع، وإن العالم ليستغفر له من في السماوات والأرض حتى الحيتان في الماء، وفضل العالم على العابد كفضل القمر على سائر الكواكب، وإن العلماء ورثة الأنبياء وإن الأنبياء لم يورثوا ديناراً ولا درهما وإنما ورثوا العلم. فمن أخذه أخذ بحظ وافر" ((رواه أبو داود والترمذي)).

The Messenger of Allah (ﷺ) said, "He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

Walking the path of knowledge eases the path to Paradise; angels and even creatures in the sea favor the seeker. The learned are likened to a full moon among stars, and they inherit from the Prophets not money but knowledge, a rich inheritance.

REFERENCE : RIYAD AS-SALIHIN 1388 IN-BOOK REFERENCE : BOOK 12,
HADITH 13

HADITH 14

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "نضر الله امرئًا سمع منا شيئًا فبلغه كما سمعه فرب مبلغ أوعى من سامع" ((رواه الترمذي وقال: حديث حسن صحيح)).

I heard the Messenger of Allah (ﷺ) saying, "May Allah freshen the affairs of a person who hears something from us and communicates it to others exactly as he has heard it (i.e., both the meaning and the words), for it may be that the recipient of knowledge understands it better than the one who has heard it." [At-Tirmidhi].

IN PLAIN WORDS

He prays for the one who hears something from him and passes it on faithfully, word for word, because a later listener may grasp it even better. It values careful, accurate transmission.

REFERENCE : RIYAD AS-SALIHIN 1389 IN-BOOK REFERENCE : BOOK 12,
HADITH 14

HADITH 15

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من سئل عن علم فكتمه ألجم يوم القيامة بلجام من نار" ((رواه أبو داود والترمذي، وقال: حديث حسن.

The Messenger of Allah (ﷺ) said, "He who is asked about knowledge (of religion) and conceals it, will be bridled with a bridle of fire on the Day of Resurrection." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

Someone who has religious knowledge and hides it when asked is warned of a severe consequence. The lesson is to share beneficial knowledge rather than withhold it.

REFERENCE : RIYAD AS-SALIHIN 1390 IN-BOOK REFERENCE : BOOK 12, HADITH 15

HADITH 16

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم : "من تعلم علماً مما يبتغى به وجه الله عز وجل لا يتعلمه إلا ليصيب به غرضاً من الدنيا لم يجد عرف الجنة يوم القيامة" ((يعني ربحها))، ((رواه أبو داود بإسناد صحيح.)) .

The Messenger of Allah (ﷺ) said, "He who does not acquire knowledge with the sole intention of seeking the Pleasure of Allah but for worldly gain, will not smell the fragrance of Jannah on the Day of Resurrection." [Abu Dawud].

IN PLAIN WORDS

Seeking sacred knowledge only for worldly gain rather than for Allah's sake is gravely warned against. Intention matters: learn the

REFERENCE : RIYAD AS-SALIHIN 1391 IN-BOOK REFERENCE : BOOK 12,
HADITH 16

HADITH 17

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: سمعت رسول
الله صلى الله عليه وسلم يقول: "إن الله لا يقبض العلم انتزاعاً ينتزعه من
الناس ولكن يقبض العلم بقبض العلماء حتى إذا لم يبق عالماً، اتخذ
الناس رؤوساً جهالاً، فسئلوا فأفتوا بغير علم، فضلوا وأضلوا: ((متفق
عليه)).

I heard the Messenger of Allah (ﷺ) saying: "Verily, Allah does not take away knowledge by snatching it from the people, but He takes it away by taking away (the lives of) the religious scholars till none of the scholars stays alive. Then the people will take ignorant ones as their leaders, who, when asked to deliver religious verdicts, will issue them without knowledge, the result being that they will go astray and will lead others astray." [Al- Bukhari and Muslim].

IN PLAIN WORDS

Knowledge is not erased all at once; it fades as knowledgeable people pass and no one replaces them. Then unqualified people are followed and give answers without knowledge, leading themselves and others astray. It urges us to value and preserve real learning.

BOOK 13

The Book of Praise and Gratitude to Allah

کتاب حمد الله تعالى وشکره

This brief section is about praising Allah and the duty of gratitude for His countless blessings. It reminds the believer that thankfulness is owed at all times and is itself a form of worship.

The Obligation of Gratitude

باب وجوب الشكر

This short chapter opens the Book of Praise and Gratitude with a simple but weighty idea: thanking Allah (shukr) is not optional politeness but a duty owed for every blessing, large and small. The phrase that ties it together is 'Al-hamdu lillah', praise belongs to Allah, returned at the table, in hardship, and at the start of anything that matters.

Notice the range the four hadith cover: gratitude as the right response to guidance, to ordinary food and drink, and even to loss. The chapter teaches that the grateful heart names Allah's goodness in every state, and that saying His praise is itself an act that draws His pleasure and reward.

HADITH 1

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم أتى ليلة أسري به بقدرين من نحر ولبن، فنظر إليهما فأخذ اللبن، فقال جبريل صلى الله عليه وسلم: "الحمد لله الذي هداك للفطرة لو أخذت النحر غوت أمتك" ((رواه مسلم)).

On the Night of Al-Isra (the Night of Ascension) the Prophet (ﷺ) was presented with two drinking vessels: one full of wine and the other one full of milk. He looked at them. Then he took the vessel which was full of milk. Thereupon Jibril (Gabriel) said: "Al-hamdu lillah (praise be to Allah) Who has guided you to that, which is in accord with Fitrah (i.e., Islamic Monotheism; pure nature of Islam).

Had you selected wine, your people would have gone astray." [Muslim].

IN PLAIN WORDS

Offered wine or milk, the Prophet chose milk, and this was praised as keeping to sound, natural guidance. It shows that being guided to what is wholesome is a blessing to thank Allah for.

REFERENCE : RIYAD AS-SALIHIN 1393 IN-BOOK REFERENCE : BOOK 13,
HADITH 1

HADITH 2

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن رسول الله صلى الله عليه وسلم قال: "كل أمر ذي بال لا يبدأ فيه: بالحمد لله فهو أقطع" حديث حسن، ((رواه أبو داود وغيره)).

The Messenger of Allah (ﷺ) said, "Any matter of importance which is not begun with Al-hamdu lillah (praise be to Allah) remains defective." [Abu Dawud].

IN PLAIN WORDS

Any matter of real importance that does not begin with praise of Allah is described as lacking. The lesson is to open what matters by remembering and thanking Him.

REFERENCE : RIYAD AS-SALIHIN 1394 IN-BOOK REFERENCE : BOOK 13,
HADITH 2

HADITH 3

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا مات ولد العبد قال الله تعالى لملائكته: قبضتم ولد

عبدی؟ فَيَقُولُونَ : نَعَمْ ، فَيَقُولُ : قَبَضْتُمْ ثَمَرَةَ فُؤَادِهِ ؟ فَيَقُولُونَ : نَعَمْ ،
 فَيَقُولُ : فَمَاذَا قَالَ عَبْدِي ؟ فَيَقُولُونَ : حَمْدُكَ وَاسْتِرْجَعْ ، فَيَقُولُ اللَّهُ تَعَالَى :
 ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ ، وَاسْمُوهُ بَيْتَ الْحَمْدِ " . رواه الترمذي وقال
 حديث حسن .

The Messenger of Allah (ﷺ) said, "When a slave's child dies, Allah the Most High asks His angels, 'Have you taken out the life of the child of My slave?' They reply in the affirmative. He then asks, 'Have you taken the fruit of his heart?' They reply in the affirmative. Thereupon he asks, 'What has My slave said?' They say: 'He has praised You and said: Inna lillahi wa inna ilaihi raji'un (We belong to Allah and to Him we shall be returned). Allah says: 'Build a house for My slave in Jannah and name it as Bait-ul-Hamd (the House of Praise).'" [At-Tirmidhi].

IN PLAIN WORDS

When a believer loses a child yet responds by praising Allah and saying we belong to Him and return to Him, Allah orders a house built for them in Paradise called the House of Praise. Gratitude even in grief is honored.

REFERENCE : RIYAD AS-SALIHIN 1395 IN-BOOK REFERENCE : BOOK 13,
 HADITH 3

HADITH 4

Anas bin Malik (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن
 الله ليرضى عن العبد يأكل الأكلة فيحمده عليها، ويشرب الشربة،
 فيحمده عليها" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Allah is pleased with His slave who says: 'Al-hamdu lillah (praise be to Allah)' when he takes a morsel of food and drinks a draught of water." [Muslim].

IN PLAIN WORDS

Allah is pleased with the servant who says all praise belongs to Allah over a simple bite of food or sip of water. Small, sincere thanks for everyday blessings matters.

REFERENCE : RIYAD AS-SALIHIN 1396 IN-BOOK REFERENCE : BOOK 13,
HADITH 4

BOOK 14

The Book of Supplicating Allah to Exalt the Mention of Allah's Messenger

كتاب الصلاة على رسول الله صلى الله عليه وسلم

This brief section is about sending blessings upon Allah's Messenger (peace be upon him), its obligation, its excellence, and the way it is offered. It draws the believer to keep this practice present on the tongue and in the heart.

CHAPTER 243

The Obligation of Supplicating Allah to Exalt His Mention and its Excellence, and its Manner

باب الأمر بالصلاة عليه وفضلها وبعض صيغها

This chapter gathers the hadith on sending salat upon the Prophet, asking Allah to exalt his mention and bless him. The Arabic phrase is the salah 'ala an-Nabi, and the chapter shows it is both a command and a privilege, with its own etiquette and taught wordings. The central promise is one of reciprocity: ask Allah to honor him, and Allah honors you in return.

Notice how the hadith move from why we do it to how. First the rewards and warnings (nearness to him, blessings returned tenfold, and a rebuke for the one who hears his name and stays silent), then the precise forms the Companions were taught when they asked exactly how to send blessings. Read these as an invitation to keep the Prophet's mention alive on the tongue, especially on Fridays and after prayer.

HADITH 1

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص، رضي الله عنهما أنه سمع رسول الله صلى الله عليه وسلم يقول: "من صلى علي صلاة، صلى الله عليه بها عشراً" ((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) saying: "Whoever supplicates Allah to exalt my mention, Allah will exalt his mention ten times."
[Muslim].

IN PLAIN WORDS

Whoever asks Allah to honor the Prophet, Allah honors that person ten times over. Sending blessings on him returns to you many times multiplied.

REFERENCE : RIYAD AS-SALIHIN 1397 IN-BOOK REFERENCE : BOOK 14,
HADITH 1

HADITH 2

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"أولى الناس بي يوم القيامة أكثرهم علي صلاة" رواه الترمذي وقال
حديث حسن.

The Messenger of Allah (ﷺ) said: "The people who will be nearest to me on the Day of Resurrection will be those who supplicate Allah more often for me." [At-Tirmidhi].

IN PLAIN WORDS

The closest people to the Prophet on the Day of Resurrection are those who asked Allah to bless him most often. Frequent blessings on him draw you nearer to him.

REFERENCE : RIYAD AS-SALIHIN 1398 IN-BOOK REFERENCE : BOOK 14,
HADITH 2

HADITH 3

Aus bin Aus (May Allah be pleased with him) reported:

وعن أوس بن أوس، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن من أفضل أيامكم يوم الجمعة، فأكثروا على من الصلاة فيه، فإن صلاتكم معروضة علي" فقالوا: يا رسول الله، كيف تعرض صلاتنا

عليك وقد أُرمت؟ قال: يقول: بلى، قال: "إن الله عز وجل حرم على الأرض أجساد الأنبياء" رواه أبو داود بإسناد صحيح.

The Messenger of Allah (ﷺ) said, "Among the best of your days is Friday; so supplicate Allah more often for me in it, for your supplications will be displayed to me." He was asked: "O Messenger of Allah! How will our blessings be displayed to you when your decayed body will have mixed with the earth?" He (ﷺ) replied, "Allah has prohibited the earth from consuming the bodies of the Prophets." [Abu Dawud].

IN PLAIN WORDS

Friday is among the best days, so send abundant blessings on the Prophet then, as they are presented to him. It encourages making this a regular Friday habit.

REFERENCE : RIYAD AS-SALIHIN 1399 IN-BOOK REFERENCE : BOOK 14, HADITH 3

HADITH 4

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "رغم أنف رجل ذكرت عنده فلم يصل علي" رواه الترمذي وقال حديث حسن.

The Messenger of Allah (ﷺ) said, "May his nose soil with dust in whose presence mention is made of me and he does not supplicate for me." [At-Tirmidhi].

IN PLAIN WORDS

A strong rebuke is voiced for the person who hears the Prophet mentioned yet does not ask Allah to bless him. When you hear his name, respond with blessings.

HADITH 5

Abu Hurairah (May Allah be pleased with him) reported:

وعنه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا تجعلوا قبوري عيداً وصلوا علي، فإن صلاتكم تبلغني حيث كنتم" رواه أبو داود بإسناد صحيح.

The Messenger of Allah (ﷺ) said, "Do not make my grave a place of festivity, and supplicate Allah for me, for your supplication reaches me wherever you are." [Abu Dawud].

IN PLAIN WORDS

He asks that we send blessings upon him wherever we are, since our greetings reach him, rather than treating his grave as a place of recurring gatherings. Connection to him is through supplication, not location.

REFERENCE : RIYAD AS-SALIHIN 1401 IN-BOOK REFERENCE : BOOK 14,
HADITH 5

HADITH 6

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: "ما من أحد يسلم علي إلا رد الله علي روحي حتى أرد عليه السلام" ((رواه أبو داود بإسناد صحيح)).

The Messenger of Allah (ﷺ) said, "Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting." [Abu Dawud].

IN PLAIN WORDS

Whenever someone greets the Prophet, he is enabled to return that greeting. Your salam upon him does not go unanswered.

REFERENCE : RIYAD AS-SALIHIN 1402 IN-BOOK REFERENCE : BOOK 14,
HADITH 6

HADITH 7

'Ali (May Allah be pleased with him) reported:

وعن علي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "البخيل من ذكرت عنده، فلم يصل علي" ((رواه الترمذي وقال: حديث حسن صحيح)).

The Messenger of Allah (ﷺ) said, "The miser is the one in whose presence I am mentioned but he does not supplicate for me." [At-Tirmidhi].

IN PLAIN WORDS

The truly stingy person, he says, is the one who hears him mentioned but withholds blessings upon him. Generosity here costs nothing but a few words.

REFERENCE : RIYAD AS-SALIHIN 1403 IN-BOOK REFERENCE : BOOK 14,
HADITH 7

HADITH 8

Fadalah bin 'Ubaid (May Allah be pleased with him) reported:

وعن فضالة بن عبيد رضي الله عنه قال: سمع رسول الله صلى الله عليه وسلم رجلا يدعو في صلاته لم يمجّد الله تعالى، ولم يصل على النبي صلى الله عليه وسلم، فقال رسول الله صلى الله عليه وسلم "عجل هذا" ثم دعاه

فقال له -أو لغيره: إذا صلى أحدكم فليبدأ بتحميد ربه سبحانه، والثناء عليه، ثم يصلي على النبي صلى الله عليه وسلم ثم يدعو بعد ما شاء" رواه أبو داود والترمذي وقال حديث صحيح.

The Messenger of Allah (ﷺ) heard some one supplicating after his prayer without praising Allah and without supplicating Allah for the Prophet (ﷺ). With regard to him, the Messenger of Allah (ﷺ) said, "This man rushed." Then he called him and said, "When any one of you have performed Salat (prayer) and wants to supplicate, let him praise Allah first then glorify Him in the beginning and then he should supplicate Allah for me. Then he may supplicate for whatever he likes." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

He gently corrected someone who supplicated after prayer without first praising Allah and sending blessings on the Prophet. The taught order is: praise Allah, send blessings on the Prophet, then ask for what you wish.

REFERENCE : RIYAD AS-SALIHIN 1404 IN-BOOK REFERENCE : BOOK 14, HADITH 8

HADITH 9

Abu Muhammad Ka'b bin 'Ujrah (May Allah be pleased with him) reported:

وعن أبي محمد كعب بن عجرة رضي الله عنه قال: خرج علينا النبي صلى الله عليه وسلم فقلنا: يا رسول الله، قد علمنا كيف نسلم عليك، فكيف نصلي عليك؟ قال: "قولوا: اللهم صل على محمد، وعلى آل محمد، كما صليت على آل إبراهيم، إنك حميد مجيد. اللهم بارك على محمد وعلى آل محمد، كما باركت على آل إبراهيم، إنك حميد مجيد" ((متفق عليه)).

The Prophet (ﷺ) came to us and we asked him, "O Messenger of Allah, we already know how to greet you (i.e., say As-salamu 'alaikum), but how should we supplicate for you?" He (ﷺ) said, "Say: 'Allahumma salli 'ala Muhammadin, wa 'ala 'ali Muhammadin, kama sallaita 'ala 'ali Ibrahim, innaka Hamidum Majid. Allahumma barik 'ala Muhammadin, wa 'ala 'ali Muhammadin, kama barakta 'ala 'ali Ibrahim, innaka Hamidum Majid [O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious.'" [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Companions knew how to greet the Prophet but asked how to send blessings on him. He taught them the words of the salah that link him and his family to the blessing on Ibrahim and his family.

REFERENCE : RIYAD AS-SALIHIN 1405 IN-BOOK REFERENCE : BOOK 14, HADITH 9

HADITH 10

Abu Mas'ud Al-Badri (May Allah be pleased with him) reported:

وعن أبي مسعود بن عبادة البصري، رضي الله عنه، قال: أتانا رسول الله صلى الله عليه وسلم، ونحن في مجلس سعد بن عبادة رضي الله عنه، فقال له بشير بن سعد: أمرنا الله تعالى أن نصلي عليك يا رسول الله، فكيف نصلي عليك؟ فسكت رسول الله صلى الله عليه وسلم، حتى تمنينا أنه لم يسأله، ثم قال رسول الله صلى الله عليه وسلم: "قولوا اللهم صل على محمد وعلى آل محمد كما صليت على آل إبراهيم وبارك على محمد

وعلى آل محمد كما باركت على آل إبراهيم إنك حميد مجيد، والسلام كما
قد علمتم" ((رواه مسلم)).

We were sitting in the company of Sa'd bin 'Ubadah (May Allah be pleased with him), when the Messenger of Allah (ﷺ) came to us. Bashir bin Sa'd said: "O Messenger of Allah! Allah has commanded us to supplicate for you, but how should we do that?" The Messenger of Allah (ﷺ) kept silent. We were much perturbed over his silence and we wished he did not asked him this question. The Messenger of Allah (ﷺ) said, "Say: 'O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. And bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are the Praised, the Glorified,' and the method of greeting (i.e., Salam) is as you know." [Muslim].

IN PLAIN WORDS

Asked how to send blessings on the Prophet, he taught the wording asking Allah to honor and bless Muhammad and his family as He did the family of Ibrahim. It gives the believer the exact form to use.

REFERENCE : RIYAD AS-SALIHIN 1406 IN-BOOK REFERENCE : BOOK 14,
HADITH 10

HADITH 11

Abu Humaid As-Sa'idi (May Allah be pleased with him) reported:

وعن أبي حميد الساعدي رضي الله عنه قال: قالوا: يا رسول الله كيف نصلي عليك؟ قال: "قولوا: اللهم صل على محمد، وعلى أزواجه وذريته، كما صليت على آل إبراهيم، وبارك على محمد، وعلى أزواجه وذريته، كما باركت على إبراهيم، إنك حميد مجيد" ((متفق عليه)).

The Companions of the Messenger of Allah (ﷺ) said: "O Messenger of Allah! How should we supplicate for you?" He (ﷺ) replied, "Say: 'Allahumma salli 'ala Muhammadin wa 'ala azwajihi wa dhurriyyatihi, kama sallaita 'ala Ibrahima; wa barik 'ala Muhammadin wa 'ala azwajihi wa dhurriyyatihi, kama barakta 'ala Ibrahima, innaka Hamidum-Majid (O Allah sent Your Salat (O Allah, exalt the mention of Muhammad and his wives and offspring as You exalted the mention of the family of Ibrahim, and bless Muhammad and the wives and the offspring of Muhammad as you blessed the family of Ibrahim. You are the Praised, the Glorious')." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When the Companions asked how to send blessings on him, he gave a wording that included his wives and offspring, again tied to the blessing on the family of Ibrahim. Another taught form of sending salah on the Prophet.

REFERENCE : RIYAD AS-SALIHIN 1407 IN-BOOK REFERENCE : BOOK 14,
HADITH 11

BOOK 15

The Book of the Remembrance of Allah

كتاب الأذكار

This section is about the remembrance of Allah and its great reward. Its chapters encourage keeping Allah in mind in every state, gathering with others to remember Him, and reciting set remembrances in the morning, in the evening, and before sleep. The theme is a heart kept alive through constant connection with its Lord.

CHAPTER 244

The Excellence of the Remembrance of Allah

باب فضل الذكر والحث عليه

This is the long opening chapter of the Book of Remembrance, and it is essentially a treasury of dhikr: short phrases of glorifying, praising, and declaring Allah's oneness, together with the supplications the Prophet attached to prayer and prostration. The recurring lesson is that a few light words can weigh heavily in the Scales and be among the most beloved deeds to Allah, far out of proportion to the small effort they cost.

Notice the texture of the chapter: phrases that are easy on the tongue yet immense in reward, dhikr counted after the prescribed prayers, and supplications offered in bowing and prostration where the servant is nearest to his Lord. A thread also runs through it that remembrance is open to everyone, the poor as much as the rich, and that the living heart is the one that keeps remembering Allah. Treat the Arabic formulas here as gifts to memorize and carry through the day.

HADITH 1

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
"كلمتان خفيفتان على اللسان، ثقيلتان في الميزان، حبيبتان إلى الرحمن:
سبحان الله وبحمده، سبحان الله العظيم" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful: 'Subhan-Allahi wa bihamdihi, Subhan-Allahil-

Azim [Glory be to Allah and His is the praise, (and) Allah, the Greatest is free from imperfection]'. " [Al-Bukhari and Muslim].

IN PLAIN WORDS

Two short phrases are easy to say yet weigh heavily in the Scales and are dear to Allah: glory be to Allah and praise be to Him, and glory be to Allah the Greatest. Small words can carry great reward.

REFERENCE : RIYAD AS-SALIHIN 1408 IN-BOOK REFERENCE : BOOK 15, HADITH 1

HADITH 2

Abu Hurairah (May Allah be pleased with him) reported:

وعنه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لأن أقول: سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، أحب إلي مما طلعت عليه الشمس ” ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "The uttering of the words: "Subhan-Allah (Allah is free from imperfection), Al-hamdu lillah (all praise is due to Allah), La ilaha illallah (there is no true god except Allah) and Allahu Akbar (Allah is the Greatest)' is dearer to me than anything over which the sun rises." [Muslim].

IN PLAIN WORDS

Saying glory be to Allah, all praise to Allah, there is no god but Allah, and Allah is Greatest is described as dearer to him than everything the sun rises upon. These remembrances outweigh all worldly things.

REFERENCE : RIYAD AS-SALIHIN 1409 IN-BOOK REFERENCE : BOOK 15, HADITH 2

HADITH 3

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: "من قال لا إله إلا الله وحده لا شريك له، له الملك، وله الحمد، وهو على كل شيء قدير، في يوم مائة مرة كانت له عدل عشر رقاب وكتبت له مائة حسنة، ومحيت عنه مائة سيئة، وكانت له حرزاً من الشيطان يومه ذلك حتى يمسي، ولم يأت أحد بأفضل مما جاء به إلا رجل عمل أكثر منه" وقال: "من قال سبحان الله وبحمده، في يوم مائة مرة حطت عنه خطاياه وإن كانت مثل زبد البحر" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "He who utters a hundred times in a day these words: 'La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli sha'in Qadir (there is no true god except Allah. He is One and He has no partner with Him; His is the sovereignty and His is the praise, and He is Omnipotent),' he will have a reward equivalent to that for emancipating ten slaves, a hundred good deeds will be recorded to his credit, hundred of his sins will be blotted out from his scroll, and he will be safeguarded against the devil on that day till the evening; and no one will exceed him in doing more excellent good deeds except someone who has recited these words more often than him. And he who utters: 'Subhan-Allahi wa bihamdihi (Allah is free from imperfection and His is the praise)' one hundred times a day, his sins will be obliterated even if they are equal to the extent of the foam of the ocean." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Saying the declaration of Allah's oneness a hundred times in a day carries great reward, recorded good deeds, erased sins, and protection from the devil that day. And saying glory and praise to Allah a hundred times wipes away sins however many they are. These light phrases bring immense mercy.

HADITH 4

Abu Ayyub Al-Ansari (May Allah be pleased with him) reported:

وعن أبي أيوب الأنصاري رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من قال لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير، عشر مرات، كان كمن أعتق أربعة أنفس من ولد إسماعيل" ((متفق عليه)).

The Prophet (ﷺ) said: "He who utters ten times: 'La ilaha illallahu, wahdahu la sharika lahu, lahulmulku wa lahulhamdu, wa Huwa 'ala kulli sha'in Qadir (there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent),' he will have a reward equal to that for freeing four slaves from the progeny of Prophet Isma'il." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Saying the words of Allah's oneness ten times carries a great reward. Even a small, repeated remembrance is richly valued.

REFERENCE : RIYAD AS-SALIHIN 1411 IN-BOOK REFERENCE : BOOK 15,
HADITH 4

HADITH 5

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر رضي الله عنه قال: قال لي رسول صلى الله عليه وسلم: "ألا أخبرك بأحب الكلام إلى الله؟ إن أحب الكلام إلى الله: سبحان الله وبحمده" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said to me, "Shall I tell you the expression that is most loved by Allah?" It is 'Subhan-Allahi wa bihamdihi' (Allah is free from imperfection and His is the praise)'. "[Muslim].

IN PLAIN WORDS

Asked for the phrase most loved by Allah, he gave: glory be to Allah and praise be to Him. A simple line, yet beloved to the One who made us.

REFERENCE : RIYAD AS-SALIHIN 1412 IN-BOOK REFERENCE : BOOK 15,
HADITH 5

HADITH 6

Abu Malik Al-Ash'ari (may Allah be pleased with him) reported:

وعن أبي مالك الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "الطهور شطر الإيمان، والحمد لله تملأ الميزان، وسبحان الله، والحمد لله تملآن -أو تملأ- ما بين السماوات والأرض" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said: "Purity is half of iman (faith). 'Al-hamdu lillah (all praise and gratitude belong to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (all praise and gratitude belong to Allah)' fill that which is between heaven and earth." [Muslim].

IN PLAIN WORDS

Cleanliness is half of faith; saying all praise to Allah fills the Scales, and glory and praise to Allah fill the space between heaven and earth. It shows how heavy sincere praise weighs.

REFERENCE : RIYAD AS-SALIHIN 1413 IN-BOOK REFERENCE : BOOK 15,
HADITH 6

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

وعن سعد بن أبي وقاص رضي الله عنه قال: جاء أعرابي إلى رسول الله صلى الله عليه وسلم فقال: علمني كلاماً أقوله. قال: "قل لا إله إلا الله وحده لا شريك له، الله أكبر كبيراً والحمد لله كثيراً وسبحان الله رب العالمين، ولا حول ولا قوة إلا بالله العزيز الحكيم" قال فهو لأربى، فما لي؟ قال: "قل اللهم اغفر لي، وارحمني، واهدني، وارزقني" ((رواه مسلم)).

A bedouin came to the Messenger of Allah (ﷺ) and said to him, "Teach me a few words to recite frequently." He (ﷺ) said, "Say: 'La ilaha illallahu wahdahu la sharika lahu; Allahu Akbar kabiran, wal-hamdu lillahi kathiran, wa subhan-Allahi Rabbil-'alamin; wa la hawla wa la quwwata illa billahil-'Azizil-Hakim (there is no true god except Allah the One and He has no partner with Him; Allah is the Greatest and greatness is for Him. All praise is due to Him. Allah, the Rubb of the worlds is free from imperfection; there is no might and power but that of Allah, the All-Powerful and the All-Wise.)'" The bedouin said: "All of these for my Rubb. But what is for me?" Thereupon he (Messenger of Allah (ﷺ)) said, "You should say: 'Allahummaghfir li, warhamni, wahdini, warzuqni (O Allah! Grant me pardon, have mercy upon me, direct me to righteousness and provide me subsistence)'." [Muslim].

IN PLAIN WORDS

A man asked for words to recite often. The Prophet taught him phrases glorifying and praising Allah, then added a personal supplication for forgiveness, mercy, guidance, and provision. We are taught both to praise Allah and to ask for our own needs.

HADITH 8

Thauban (May Allah be pleased with him) reported:

وعن ثوبان رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم: إذا انصرف من صلاته استغفر ثلاثا ، وقال : " اللهم أنت السلام ومنك السلام تباركت يا ذا الجلال والإكرام " قيل للأوزاعي ، وهو أحد رواة الحديث : كيف الاستغفار ؟ قال : يقول : أستغفر الله أستغفر الله " ((رواه مسلم)).

Whenever the Messenger of Allah (ﷺ) concluded his prayer, he would beg forgiveness from Allah thrice and then would recite: "Allahumma Antas- Salamu, wa minkas-salamu, tabarakta ya Dhal-Jalali wal-Ikram (O Allah, You are the Grantor of security, and security comes from You. You are Blessing, O You Who have majesty and nobility)!" (Imam) Al-Awza'i, one of the narrators of this Hadith, was asked: "How forgiveness is to be sought?" He answered: "The Messenger of Allah (ﷺ) used to say: 'Astaghfirullah! Astaghfirullah! (I beseech Allah for forgiveness, I beseech Allah for forgiveness)'" [Muslim].

IN PLAIN WORDS

After prayer the Prophet would seek forgiveness three times, then say a short remembrance acknowledging Allah as the source of peace. It models how to close the prayer with humility.

HADITH 9

Al-Mughirah bin Shu'bah (May Allah be pleased with him) reported:

وعن المغيرة بن شعبة رضي الله عنه أن رسول الله صلى الله عليه وسلم،
كان إذا فرغ من الصلاة وسلم قال : " لا إله إلا الله وحده لا شريك
له، له الملك وله الحمد، وهو على كل شيء قدير. اللهم لا مانع لما
أعطيت، ولا معطي لما منعت، ولا ينفع ذا الجد منك الجد " ((متفق
عليه)).

Messenger of Allah (ﷺ) used to say at the conclusion of prayer: "La ilaha illallahu wahdahu la sharika lahu, lahul-mulku, wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadir. Allahumma la mani'a lima a'tayta, wa la mu'tiya lima mana'ta, wa la yanfa'u dhal-jaddi, minkal-jaddu (there is no true god except Allah. He is One and He has no partner with Him, His is the sovereignty and His is the praise, and He is Omnipotent. O Allah! None can deny that which You bestow and none can bestow that which You hold back; and the greatness of the great will be of no avail to them against You)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

After prayer he would affirm Allah's oneness and power, then declare that none can withhold what Allah grants or grant what He withholds, and that status cannot help against Him. It plants trust in Allah's sole control.

REFERENCE : RIYAD AS-SALIHIN 1416 IN-BOOK REFERENCE : BOOK 15,
HADITH 9

HADITH 10

It has been reported that 'Abdullah bin Zubair (May Allah be pleased with them) used to recite after Taslim at the conclusion of every Salat (prayer):

وعن عبد الله ابن الزبير رضي الله عنهما أنه كان يقول دبر كل صلاة،
حين يسلم: لا إله إلا الله وحده لا شريك له ، له الملك وله الحمد ، وهو

على كل شيء قدير . لا حول ولا قوة إلا بالله ، لا إله إلا الله ، ولا نعبد إلا إياه ، له النعمة ، وله الفضل وله الثناء الحسن . لا إله إلا الله مخلصين له الدين ولو كره الكافرون . قال ابن الزبير: وكان رسول الله صلى الله عليه وسلم ، يهلل بهن دبر كل صلاة . ((رواه مسلم)).

"La ilaha illallahu wahdahu la sharika lahu, la hul- mulku, wa la hul- hamdu, wa Huwa 'ala kulli shai'in Qadir. La hawla wa la quwwata illa billah. La ilaha illallahu, wa la na'budu illa iyyahu, Lahun-ni'matu, wa la hul-fadlu, wa la huth-thana'ul-hasan. La ilaha ilallahu, mukhlisina, la hud-dina, wa lau karihal-kafirun (there is no true god except Allah; He is One. To Him belongs the dominion and to Him is all praise, and He is Powerful over all things. There is no power and might except with (the help of) Allah. There is no God but Allah and we worship none except Him, to Him belongs the bounty and to Him belongs the grace, and to Him belongs all excellent praise; there is no deity but Allah. We reserve our devotion exclusively for Him though the disbelievers may detest it)." Ibn Az-Zubair said: The Messenger of Allah (ﷺ) used to celebrate Allah's Greatness in those terms after every Salat (prayer). [Muslim].

IN PLAIN WORDS

This records a remembrance said after the closing of every prayer, affirming Allah's oneness, that worship belongs to Him alone, and that all favor and praise are His. A way to keep devotion sincere after each prayer.

REFERENCE : RIYAD AS-SALIHIN 1417 IN-BOOK REFERENCE : BOOK 15, HADITH 10

HADITH 11

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن فقراء المهاجرين أتوا رسول الله صلى الله عليه وسلم فقالوا: "ذهب أهل الدثور بالدرجات العلى، والنعم المقيم: يصلون كما نصلي، ويصومون كما نصوم، ولهم فضل من أموال: يحجون، ويعتصرون، ويجاهدون، ويتصدقون. فقال: "ألا أعلمكم شيئاً تدركون به من سبقكم، وتسبقون به من بعدكم، ولا يكون أحد أفضل منكم إلا من صنع مثل ما صنعتم؟ قالوا: بلى يا رسول الله، قال: "تسبحون، وتحمدون، وتكبرون، خلف كل صلاة ثلاثاً وثلاثين قال أبو صالح الراوي عن أبي هريرة، لما سئل عن كيفية ذكرهن، قال: يقول: سبحان الله، والحمد لله، والله أكبر، حتى يكون منهن كلهن ثلاثاً وثلاثين. ((متفق عليه)). وزاد مسلم في روايته: فرجع فقراء المهاجرين إلى رسول الله صلى الله عليه وسلم، فقالوا: سمع إخواننا أهل الأموال بما فعلنا، وفعلوا مثله؟ فقال رسول الله: "ذلك فضل الله يؤتيه من يشاء".

((الدثور)) جمع دثر- بفتح الدال واسكان الثاء المثناة- وهو: المال الكثير.

The poor Emigrants came to the Messenger of Allah (ﷺ) and said: "The wealthy have gone with the highest ranks and lasting bliss." He asked: "How is that?" They replied: "They offer Salat (prayer) as we offer it; they observe fast as we do; (and as they are wealthy) they perform Hajj and 'Umrah, and go for Jihad, and they spend in charity but we cannot, and they free the slaves but we are unable to do so." The Messenger of Allah (ﷺ) said, "Shall I not teach you something with which you may overtake those who surpassed you and with which you will surpass those who will come after you?"

None will excel you unless he who does which you do." They said: "Yes, please do, O Messenger of Allah" He (ﷺ) said, "You should recite: Tasbih (Allah is free from imperfection), Takbir (Allah is Greatest), Tahmid (Praise be to Allah) thirty-three times after each Salat." [Al-Bukhari and Muslim]. Abu Salih, the subnarrator of the Hadith said, when Abu Hurairah (May Allah be pleased with him) was asked about the manner of reciting Tasbih, Tahmid and Takbir, he said, "Recite: "Subhan-Allah, wal-hamdulillah, wallahu Akbar', till all are recited thirty-three times.

IN PLAIN WORDS

Poor Companions felt the wealthy outpaced them in rewards through charity they could not match. The Prophet taught them remembrance after each prayer that would let them keep pace. Worship is open to everyone, rich or poor.

REFERENCE : RIYAD AS-SALIHIN 1418 IN-BOOK REFERENCE : BOOK 15,
HADITH 11

HADITH 12

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن رسول الله صلى الله عليه وسلم قال: "من سبح الله في دبر كل صلاة ثلاثاً وثلاثين، وحمد الله ثلاثاً وثلاثين، وكبر الله ثلاثاً وثلاثين، وقال تمام المائة: لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير، غفرت خطاياهم وإن كانت مثل زبد البحر" ((رواه مسلم))

The Messenger of Allah (ﷺ) said, "He who recites after every prayer: Subhan-Allah (Allah is free from imperfection) thirty-three times; Al-hamdu lillah (praise be to Allah) thirty-three times; Allahu Akbar (Allah is Greatest) thirty-three times; and completes the hundred with: La ilaha illallahu, wahdahu la sharika lahu, lahu-

mulku wa lahu-l-hamdu, wa Huwa 'ala kulli shai'in Qadir (there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent), will have all his sins pardoned even if they may be as large as the foam on the surface of the sea." [Muslim].

IN PLAIN WORDS

Saying glory be to Allah, praise be to Allah, and Allah is Greatest thirty-three times each after prayer, completing a hundred with the declaration of His oneness, brings forgiveness of sins however vast. A simple daily count with great mercy attached.

REFERENCE : RIYAD AS-SALIHIN 1419 IN-BOOK REFERENCE : BOOK 15,
HADITH 12

HADITH 13

Ka'b bin 'Ujrah (May Allah be pleased with him) reported:

وعن كعب بن عجرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: "معقبات لا يخيب قائلهن -أو فاعلهن- دبر كل صلاة مكتوبة: ثلاثاً وثلاثين تسبيحة وثلاثاً وثلاثين تحميدة، وأربعاً وثلاثين تكبيرة" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "There are some words, the reciters of which will never be disappointed. These are: Tasbih [saying 'Subhan-Allah' (Allah is free from imperfection)], thirty-three times, Tahmid [saying 'Al-hamdu lillah' (praise be to Allah)] thirty-three times and Takbir [saying 'Allahu Akbar' (Allah is Greatest)] thirty-four times; and these should be recited after the conclusion of every prescribed prayer." [Muslim]

IN PLAIN WORDS

Those who recite these phrases after each obligatory prayer, glorifying and praising Allah and proclaiming His greatness, will not

be let down. A reassuring, easy habit to hold onto.

REFERENCE : RIYAD AS-SALIHIN 1420 IN-BOOK REFERENCE : BOOK 15,
HADITH 13

HADITH 14

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

وعن سعد بن أبي وقاص رضي الله عنه أن رسول الله صلى الله عليه وسلم كان يتعوذ دبر الصلوات بهؤلاء الكلمات: "اللهم إني أعوذ بك من الجبن والبخل، وأعوذ بك من أن أرد إلى أرذل العمر وأعوذ بك من فتنة الدنيا، وأعوذ بك من فتنة القبر" ((رواه البخاري)).

The Messenger of Allah (ﷺ) used to seek (Allah's) protection after prayers in these words: "Alla-humma inni a'udhu bika minal-jubni wal- bukhli, wa a'udhu bika min an uradda ila ardhalil-'umur, wa a'udhu bika min fitnatid-dunya, wa a'udhu bika min fitnatil-qabr (O Allah, I seek refuge with You from cowardice, miserliness and from being sent back to a feeble age; and, seek refuge with You from the trials of this life and those of the grave)." [Al- Bukhari].

IN PLAIN WORDS

After prayers the Prophet would seek refuge from cowardice, stinginess, frail old age, and the trials of life and the grave. It teaches us to ask Allah's protection from real human weaknesses and fears.

REFERENCE : RIYAD AS-SALIHIN 1421 IN-BOOK REFERENCE : BOOK 15,
HADITH 14

HADITH 15

Mu'adh (May Allah be pleased with him) reported:

وعن معاذ رضي الله عنه أن رسول الله صلى الله عليه وسلم أخذ بيده وقال: "يا معاذ والله إني لأحبك" فقال: "أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني على ذكرك، وشكرك، وحسن عبادتك". رواه أبو داود بإسناد صحيح.

The Messenger of Allah (ﷺ) took hold of my hand and said, "O Mu'adh! By Allah I love you, so I advise you to never forget to recite after every prayer: "Allahumma a'inni ala dhikrika, wa shukrika, wa husni 'ibadatika (O Allah, help me remember You, to be grateful to You, and to worship You in an excellent manner)." [Abu Dawud].

IN PLAIN WORDS

Out of love, the Prophet urged Mu'adh never to skip a short supplication after every prayer asking Allah's help to remember Him, thank Him, and worship Him well. We are encouraged to ask for help in worship itself.

REFERENCE : RIYAD AS-SALIHIN 1422 IN-BOOK REFERENCE : BOOK 15, HADITH 15

HADITH 16

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا تشهد أحدكم فليستعذ بالله من أربع، يقول: اللهم إني أعوذ بك من عذاب جهنم، ومن عذاب القبر ومن فتنة المحيا والممات، ومن شر فتنة المسيح الدجال" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "When anyone of you has done his Tashahhud during Salat (prayer), he should seek refuge in Allah against four things and say: "Allahumma inni a'udhu bika min

'adhabi jahannam, wa min 'adhabil-qabr, wa min fitnatil-mahya wal-mamat, wa min sharri fitnatil-masihid-dajjal (O Allah! I seek refuge in You from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the mischief of Al-Masih Ad-Dajjal (Antichrist))." [Muslim].

IN PLAIN WORDS

After the Tashahhud one is taught to seek refuge from the punishment of Hell, the punishment of the grave, the trials of life and death, and the trial of the false messiah. A protective supplication placed within the prayer.

REFERENCE : RIYAD AS-SALIHIN 1423 IN-BOOK REFERENCE : BOOK 15, HADITH 16

HADITH 17

'Ali (May Allah be pleased with him) reported:

وعن علي 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 قدمت وما أخرت، وما أسررت وما أعلنت، وما أسرفت، وما أنت أعلم به مني، أنت المقدم، وأنت المؤخر، لا إله إلا أنت" ((رواه مسلم)).

When the Messenger of Allah (ﷺ) was in Salat (prayer), he used to supplicate towards the end of prayer after Tashahhud and before the concluding salutations: "Allahum-maghfir li ma qaddamtu wa ma akh-khartu, wa ma asrartu, wa ma a'lantu, wa ma asraftu, wa ma Anta a'lamu bihi minni. Antal-Muqqadimu, wa Antal-Mu'akh-khiru. La ilaha illa Anta (O Allah! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those defaults of mine about which You have better knowledge than I have. You Alone can send whomever

You will to Jannah, and You Alone can send whomever You will to Hell-fire. None has the right to be worshipped but You." [Muslim].

IN PLAIN WORDS

Near the end of his prayer the Prophet would ask forgiveness for sins past and future, hidden and open, affirming Allah alone decides each soul's outcome. It models deep humility before Allah.

REFERENCE : RIYAD AS-SALIHIN 1424 IN-BOOK REFERENCE : BOOK 15,
HADITH 17

HADITH 18

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنه قالت: كان النبي صلى الله عليه وسلم يكثر
أن يقول في ركوعه وسجوده: سبحانك اللهم ربنا وبحمدك، اللهم اغفر
لي" ((متفق عليه)).

The Prophet (ﷺ) used to recite frequently in his bowing and prostration: "Subhanak- Allahumma, Rabbana wa bihamdika. Allahum-maghfir li (O Allah! You are free from imperfection and I begin with praising You. Forgive my sins)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

In bowing and prostrating, the Prophet often said a short phrase glorifying and praising Allah and asking forgiveness. It shows these postures as moments to praise and seek pardon.

REFERENCE : RIYAD AS-SALIHIN 1425 IN-BOOK REFERENCE : BOOK 15,
HADITH 18

HADITH 19

'Aishah (May Allah be pleased with her) reported:

وعنها أن رسول الله صلى الله عليه وسلم كان يقول في ركوعه وسجوده:
"سبح قدوس رب الملائكة والروح" ((رواه مسلم)).

The Messenger of Allah (ﷺ) used to recite in his bowing and prostration: "Subbuhun Quddusun, Rabbul-mala'ikati war-ruh [You are the Most Glorious. The Most Holy. You the Rubb of the angels and of Jibril [Muslim].

IN PLAIN WORDS

In bowing and prostration he would declare Allah most glorious and holy, Lord of the angels and the Spirit. A brief, weighty remembrance for these humble postures.

REFERENCE : RIYAD AS-SALIHIN 1426 IN-BOOK REFERENCE : BOOK 15,
HADITH 19

HADITH 20

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم
قال: " فأما الركوع فعظموا فيه الرب، وأما السجود فاجتهدوا في
الدعاء، فقمّن أن يستجاب لكم" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said: "Glorify your Lord in Ruku' (bowing posture) and exert yourself in supplication in prostration. Thus your supplications are liable to be accepted." [Muslim].

IN PLAIN WORDS

He taught us to glorify Allah while bowing and to strive in supplication while prostrating, since such prayers are more likely to be answered. Prostration is a prime moment to ask Allah.

REFERENCE : RIYAD AS-SALIHIN 1427 IN-BOOK REFERENCE : BOOK 15,
HADITH 20

HADITH 21

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"أقرب ما يكون العبد من ربه وهو ساجد، فأكثروا الدعاء" ((رواه
مسلم)).

The Messenger of Allah (ﷺ) said, "A slave becomes nearest to his Rubb when he is in prostration. So increase supplications while prostrating." [Muslim].

IN PLAIN WORDS

A servant is nearest to their Lord while in prostration, so increase supplication then. The lowest posture of the body is the closest point to Allah.

REFERENCE : RIYAD AS-SALIHIN 1428 IN-BOOK REFERENCE : BOOK 15,
HADITH 21

HADITH 22

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم كان يقول في سجوده: "اللهم
اغفر لي ذنبي كله دقه وجله، وأوله وآخره، وعلانيته وسره" ((رواه
مسلم)).

The Messenger of Allah (ﷺ) used to say in his prostration: Allahum-maghfir li dhanbi kullahu: diqqahu wa jillahu, wa 'awwalahu wa akhirahu, wa alaniyatahu wa sirrahu (O Allah! Forgive all my sins, the small and the great, first and the last, the open and the secret)."
[Muslim].

IN PLAIN WORDS

In prostration the Prophet would ask Allah to forgive all his sins, small and great, first and last, open and secret. A complete plea for pardon, leaving nothing out.

REFERENCE : RIYAD AS-SALIHIN 1429 IN-BOOK REFERENCE : BOOK 15,
HADITH 22

HADITH 23

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: افتقدت النبي صلى الله عليه وسلم ذات ليلة فتحسست، فإذا هو راكع. أو ساجد- يقول: "سبحانك وبحمدك لا إله إلا أنت"، وفي رواية: فوقعت يدي على بطن قدميه، وهو في المسجد، وهما منصوبتان، وهو يقول: "اللهم إني أعوذ برضاك من سخطك، وبمعافاتك من عقوبتك، وأعوذ بك منك، لا أحصي ثناء عليك أنت كما أثنيت على نفسك" ((رواه مسلم)).

One night I missed the Messenger of Allah (ﷺ) from his bed. I searched for him. When I found him he was in bowing or prostrating posture and was reciting: Subhanaka wa bi hamdika. La ilaha illa Anta (You are free from imperfection and I begin praising You. There is no true god except You)." Another narration is: My hand fell over his feet while he was in prostration with his feet erect. He was supplicating: "Allahumma inni a'udhu biridaka min sakhatika, wa bi-mu'afatika min 'uqubatika, wa a'udhu bika minka, la uhsi thana'an 'alaika, Anta kama athnaita 'ala Nafsika (O Allah! I seek protection against Your Wrath in Your Pleasure. I seek protection in Your Pardon against Your chastisement, I am not capable of enumerating praise of You. You are as You have lauded Yourself)."

Asked how anyone could earn a thousand good deeds, he answered: by saying glory be to Allah a hundred times, which records that many good deeds or erases that many sins. Great gain from a simple recitation.

REFERENCE : RIYAD AS-SALIHIN 1430 IN-BOOK REFERENCE : BOOK 15,
HADITH 23

HADITH 24

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

وعن سعد بن أبي وقاص رضي الله عنه قال: كنا عند رسول الله صلى الله عليه وسلم فقال: "أيعجز أحدكم أن يكسب في كل يوم ألف حسنة!" فسأله سائل من جلسائه: كيف يكسب ألف حسنة؟ قال: "يسبح مائة تسبيحة، فيكتب له ألف حسنة، أو يحط عنه ألف خطيئة" ((رواه مسلم)). قال الحميدي: كذا هو في كتاب مسلم: ((أو يحط)) قال البرقاني: ورواه شعبة و أبو عوانة، ويحيى القطان، عن موسى الذي رواه مسلم من جهته فقالوا: ((ويحط)) بغير ألف.

We were with the Messenger of Allah (ﷺ) when he asked, "Is anyone of you unable to earn a thousand good deeds?" One of those present asked: "How can one earn thousand good deeds in a day?" He (ﷺ) replied, "By saying: Subhan Allah a hundred times, then one thousand good deeds will be recorded for him or one thousand sins will be blotted out from his record." [Muslim].

IN PLAIN WORDS

Each morning every joint of the body owes charity, and remembrance of Allah, encouraging good, and forbidding wrong all count, with the forenoon prayer sufficing for all of it. Even words of remembrance serve as charity for the body.

HADITH 25

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"يصبح على كل سلامي من أحدكم صدقة: فكل تسبيحة صدقة، وكل
تحميدة صدقة، وكل تهليل صدقة، وكل تكبيرة صدقة، وأمر بالمعروف
صدقة، ونهي عن المنكر صدقة، ويجزي من ذلك ركعتان يركعهما من
الضحى" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Every morning charity is due from every joint bone of the body of every one of you. Every utterance of Allah's Glorification (i.e., Subhan-Allah) is an act of charity, and every utterance of praise of Him (i.e., Al-hamdu lillah) is an act of charity, and every utterance of profession of Faith (i.e., La ilaha illallah) is an act of charity, and every utterance of His Greatness (i.e., Allahu Akbar) is an act of charity; and enjoining good is an act of charity and forbidding what is disreputable is an act of charity; and two Rak'ah prayer which one offers in the forenoon (Ad- Duha) will suffice for all this." [Muslim].

IN PLAIN WORDS

From his apartment to the forenoon, a wife stayed in remembrance, and he taught her four short phrases of praise that, in reward, would outweigh all she had said. A few rich words can carry enormous weight.

وعن أم المؤمنين جويرية بنت الحارث رضي الله عنها أن النبي صلى الله عليه وسلم خرج من عندها بكرة حين صلى الصبح وهي في مسجدها، ثم رجع بعد أن أضحى وهي جالسة، فقال: "مازلت على الحالة التي فارقت عليها؟" قالت: نعم، فقال النبي صلى الله عليه وسلم: "لقد كنت بعدك أربع كلمات ثلاث مرات، لو وزنت بما قلت منذ اليوم لوزنتهن: سبحان الله وبحمده عدد خلقه، ورضا نفسه، وزنة عرشه، ومداد كلماته" ((رواه مسلم)). وفي رواية له: سبحان الله عدد خلقه، سبحان الله رضا نفسه، سبحان الله زنة عرشه، سبحان الله مداد كلماته". وفي رواية الترمذي: ألا أعلمك كلمات تقولينها؟ سبحان الله عدد خلقه، سبحان الله عدد خلقه، سبحان الله عدد خلقه، سبحان الله رضا نفسه، سبحان الله رضا نفسه، سبحان الله زنة عرشه، سبحان الله زنة عرشه، سبحان الله زنة عرشه، سبحان الله مداد كلماته، سبحان الله مداد كلماته، سبحان الله مداد كلماته".

The Prophet (ﷺ) came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. The Prophet (ﷺ) said, "Are you still in the same position as I left you." I replied in the affirmative. Thereupon the Prophet said, "I recited four words three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are: Subhan-Allahi wa bihamdihi, `adada khalqihi, wa rida nafihi, wa zinatah `arshihi, wa midada kalimatihi [Allah is free from

imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the weight of His Throne and equal to the ink that may be used in recording the words (for His Praise)]." [Muslim].

IN PLAIN WORDS

He compared the one who remembers their Lord to the living and the one who does not to the dead. Remembrance is what keeps the heart truly alive.

REFERENCE : RIYAD AS-SALIHIN 1433 IN-BOOK REFERENCE : BOOK 15,
HADITH 26

HADITH 27

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى الأشعري رضي الله عنه عن النبي صلى الله عليه وسلم، قال: "مثل الذي يذكر ربه والذي لا يذكره، مثل الحي والميت" ((رواه البخاري)). ورواه مسلم فقال: "مثل البيت الذي يذكر الله فيه، والبيت الذي لا يذكر الله فيه، مثل الحي والميت".

The Prophet (ﷺ) said, "The similitude of one who remembers his Rubb and one who does not remember Him, is like that of the living and the dead." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Allah is as His servant expects of Him and is with the one who remembers Him; remember Him quietly and He remembers you, remember Him among others and He mentions you in a better gathering. Turning to Allah is always met by Him.

REFERENCE : RIYAD AS-SALIHIN 1434 IN-BOOK REFERENCE : BOOK 15,
HADITH 27

HADITH 28

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة، رضي الله عنه، أن رسول الله صلى الله عليه وسلم، قال: "يقول الله تعالى: أنا عند ظن عبدي بي، وأنا معه إذا ذكرني، فإن ذكرني في نفسه، ذكرته في نفسي وإن ذكرني في ملأٍ ذكرته في ملأٍ خير منهم" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Allah the Exalted says: 'I am as my slave expects me to be, and I am with him when he remembers Me. If he remembers Me inwardly, I will remember him inwardly, and if he remembers Me in an assembly, I will remember him in a better assembly (i.e., in the assembly of angels).' [Al-Bukhari and Muslim].

IN PLAIN WORDS

Asked who the Mufarridun are, the ones who have gone ahead, he said they are the men and women who remember Allah abundantly. Frequent remembrance puts a person out in front.

REFERENCE : RIYAD AS-SALIHIN 1435 IN-BOOK REFERENCE : BOOK 15, HADITH 28

HADITH 29

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم: "سبق المفردون" قالوا: وما المفردون يا رسول الله؟ قال: "الذاكرون الله كثيراً والذَكَرات" ((رواه مسلم)). وروي: ((المفردون)) بتشديد الراء وتخفيفها والمشهور الذي قاله الجمهور: التشديد.

The Messenger of Allah (ﷺ) said, "The Mufarridun have gone ahead." He was asked, "Who are the Mufarridun?" He (ﷺ) replied,

"Those men and women who frequently celebrate the remembrance of Allah." [Muslim].

IN PLAIN WORDS

The best remembrance of Allah, he said, is saying there is no god but Allah. The declaration of His oneness is the highest of words.

REFERENCE : RIYAD AS-SALIHIN 1436 IN-BOOK REFERENCE : BOOK 15,
HADITH 29

HADITH 30

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "أفضل الذكر: لا إله إلا الله". رواه الترمذي وقال حديث حسن.

I heard the Messenger of Allah (ﷺ) saying, "The best way to celebrate the remembrance of Allah is to say: La ilaha illallah (there is no true god except Allah)." [At-Tirmidhi].

IN PLAIN WORDS

Asked for one thing to cling to amid Islam's many teachings, he advised keeping the tongue moist with the remembrance of Allah. A simple, constant practice to anchor the whole faith.

REFERENCE : RIYAD AS-SALIHIN 1437 IN-BOOK REFERENCE : BOOK 15,
HADITH 30

HADITH 31

'Abdullah bin Busr (May Allah be pleased with him) reported:

وعن عبد الله بن بشر رضي الله عنه أن رجلا قال: يا رسول الله، إن شرائع الإسلام قد كثرت علي، فأخبرني بشيء أتشبث به قال: "لا

يزال لسانك رطباً من ذكر الله". رواه الترمذي وقال حديث حسن.

One of the Companions said, "O Messenger of Allah. There are many injunctions of Islam for me. So tell me something to which I may hold fast." He said, "Keep your tongue wet with the remembrance of Allah." [At-Tirmidhi].

IN PLAIN WORDS

Saying glory be to Allah and praise be to Him plants a palm tree for the speaker in Paradise. Each remembrance is like seeding lasting good in the next life.

REFERENCE : RIYAD AS-SALIHIN 1438 IN-BOOK REFERENCE : BOOK 15,
HADITH 31

HADITH 32

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "من
قال: سبحان الله وبحمده، غرست له نخلة في الجنة". رواه الترمذي
وقال حديث حسن.

The Prophet (ﷺ) said, "For him who says: 'Subhan-Allahi wa bi hamdihi (Allah is free from imperfection, and I begin with praising Him, and to Him),' a palm-tree will be planted in Jannah." [At-Tirmidhi].

IN PLAIN WORDS

He described remembrance of Allah as better than spending gold and silver and greater than other deeds, the purest action that raises a person in rank. Remembrance is presented as the finest of works.

REFERENCE : RIYAD AS-SALIHIN 1439 IN-BOOK REFERENCE : BOOK 15,
HADITH 32

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لقيت إبراهيم صلى الله عليه وسلم ليلة أسري بي، فقال: يا محمد أقرئ أمتك مني السلام، وأخبرهم أن الجنة طيبة التربة، عذبة الماء، وأنها قيعان، وأن غراسها: سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر". رواه الترمذي وقال حديث حسن.

Messenger of Allah (ﷺ) said, "I met Ibrahim (ﷺ) on the Night of Ascension (Al-Asra), and he said to me: 'O Muhammad, convey my greetings to your Ummah, and tell them that Jannah has a vast plain of pure soil and sweet water. It is a plain levelled land. The plants grow there by uttering: Subhan-Allah, Al-hamdu lillah, La ilaha illallah and Allahu Akbar (Allah is free from imperfection; praise be to Allah; there is no true god except Allah; and Allah is Greatest).'" [At- Tirmidhi].

IN PLAIN WORDS

He relayed Ibrahim's greeting to the community and the teaching that Paradise has open ground whose plants grow through the phrases of glorifying and praising Allah. Our remembrance now grows our share there.

REFERENCE : RIYAD AS-SALIHIN 1440 IN-BOOK REFERENCE : BOOK 15,
HADITH 33

HADITH 34

Abud-Darda (May Allah be pleased with him) reported:

وعن أبي الدرداء، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ألا أنبئكم بخير أعمالكم، وأزكاها عند مليكم، وأرفعها في

درجاتكم، وخير لكم من إنفاق الذهب والفضة وخير لكم من أن تلقوا عدوكم فتضربوا أعناقهم، ويضربوا أعناقكم؟" قالوا: بلى، قال: "ذكر الله تعالى". رواه الترمذي وقال الحاكم أبو عبد الله إسناده صحيح.

The Messenger of Allah (ﷺ) said, "Shall I not inform you of the best of your actions which are the purest to your Rubb, which exalt you to the high ranks, which are more efficacious than spending gold and silver (in charity), and better for you than you should encounter your enemies whom you will smite their necks and they will smite your necks?" They said, "Certainly." He (ﷺ) said, "Remembrance of Allah the Exalted." [At-Tirmidhi].

IN PLAIN WORDS

A woman counted her glorifications on date stones; he offered her something easier and greater: phrases of glorifying Allah measured by the vast number of His creation. It shows remembrance can be immense without elaborate counting.

REFERENCE : RIYAD AS-SALIHIN 1441 IN-BOOK REFERENCE : BOOK 15,
HADITH 34

HADITH 35

Sa'd bin Abu Waqqas (May Allah be pleased with him) reported:

وعن سعد بن أبي وقاص رضي الله عنه أنه دخل مع رسول الله صلى الله عليه وسلم على امرأة وبين يديها نوى -أو حصى- تسبح به فقال: "أخبرك بما هو أيسر عليك من هذا -أو أفضل" فقال: "سبحان الله عدد ما خلق في السماء، وسبحان الله عدد ما خلق في الأرض، وسبحان الله عدد ما بين ذلك، وسبحان الله عدد ما هو خالق، والله أكبر مثل

ذلك، والحمد لله مثل ذلك، ولا إله إلا الله مثل ذلك، ولا حول ولا
قوة إلا بالله مثل ذلك". ((رواه الترمذي وقال: حديث حسن)).

The Messenger of Allah (ﷺ) and I went to see a woman. She had date- stones or pebbles in front of her, and she was counting and reciting Tasbih. ['Subhan-Allah' (Allah is free from imperfection)]. He said, "Shall I not inform you of what is easier or better than this for you?" You should say: 'Subhan-Allahi 'adada ma khalaqa fis-sama', wa subhan-Allahi 'adada ma khalaqa fil-ardi, wa subhan-Allahi 'adada ma baina dhalika, wa subhan-Allahi 'adada ma Huwa Khaliquun, wallahu Akbaru mithla dhalika, wal-hamdu lillahi mithla dhalika, wa la ilaha illallahu mithla dhalika, wa la hawla wa la quwwata illa billahi mithla dhalika (Subhan-Allah, equal to the number of what He created in the heaven; and Subhan-Allah, equal to the number of His creatures in the earth; and Subhan-Allah, equal to the number in between them; and Subhan-Allah equal to the number of those He will create).' Then say: 'Allahu Akbar' (Allah is Greatest) in the same way. Then say: 'Al-hamdu lillah' (praise be to Allah) in the same way. Then say: 'La ilaha illallah' (there is no true god except Allah) in the same way. Then say: 'La hawla wa la quwwata illa billah' (there is no change of a condition nor power except by Allah) in the same manner." [At-Tirmidhi].

IN PLAIN WORDS

He guided Abu Musa to a treasure of Paradise: saying there is no power or strength except by Allah. A short phrase of reliance, treasured in the next life.

REFERENCE : RIYAD AS-SALIHIN 1442 IN-BOOK REFERENCE : BOOK 15,
HADITH 35

HADITH 36

Abu Musa (May Allah be pleased with him) reported:

وعن أبي موسى رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم: "ألا أدلك على كنز من كنوز الجنة؟" فقلت: بلى يا رسول الله قال: "لا حول ولا قوة إلا بالله" ((متفق عليه)).

The Messenger of Allah (ﷺ) said to me, "Shall I not guide you to a treasure from the treasures of Jannah?" I said: "Yes, O Messenger of Allah!" Thereupon he (ﷺ) said, "(Recite) 'La hawla wa la quwwata illa billah' (There is no change of a condition nor power except by Allah)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

He pointed to a treasure of Paradise in the phrase there is no power or strength except by Allah. Surrendering all ability to Allah is a saying of great worth.

REFERENCE : RIYAD AS-SALIHIN 1443 IN-BOOK REFERENCE : BOOK 15,
HADITH 36

CHAPTER 245

Remembrance of Allah in all Conditions

باب ذكر الله تعالى قائماً وقاعداً ومضطجعاً ومحدثاً وجنباً وحائضاً إلا القرآن
فلا يحل لجنب ولا حائض.

We sometimes imagine that remembering Allah belongs only to set times, the prayer mat, the mosque, a quiet moment. This short chapter dismantles that idea. The Arabic word here is dhikr, the remembrance of Allah, and an-Nawawi opens with the simple report that the Prophet, peace be upon him, kept his Lord on his tongue and in his heart through every state he passed through.

Notice how the two hadith stretch dhikr across the whole of life. The first sets the principle that no condition is too ordinary for the Name of Allah, and the second carries that principle into the most private corner of a marriage. The takeaway is that a believer's connection to Allah is meant to be continuous, not occasional.

HADITH 37

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم
يذكر الله تعالى على كل أحيانه. رواه مسلم.

The Messenger of Allah (ﷺ) used to remember Allah at all times.
[Muslim].

IN PLAIN WORDS

The Prophet kept Allah in his remembrance at all times. No state of life was treated as off-limits for remembering Allah.

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "لو
أن أحدكم إذا أتى أهله قال: بسم الله، اللهم جنبنا الشيطان وجنب
الشيطان ما رزقنا، ففضى بينهما ولد لم يضره " ((متفق عليه)).

The Prophet (ﷺ) said, "If anyone intends to have (sexual intercourse) with his wife, he should say: "Bismillah! Allahumma janibnash-Shaitana, wa jannibish-Shaitana ma razaqtana (In the Name of Allah, O Allah! Keep us away from Satan and keep Satan away from what You have bestowed upon us);" and if Allah has ordained a child for them, Satan will never harm him." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Before intimacy with one's spouse, saying the taught words asking Allah to keep them and the coming child from Satan brings protection from his harm. Even private married life is begun with Allah's name.

REFERENCE : RIYAD AS-SALIHIN 1445 IN-BOOK REFERENCE : BOOK 15,
HADITH 38

CHAPTER 246

The Book of the Etiquette of Sleeping, Lying, and Sitting etc

باب ما يقوله عند نومه واستيقاظه

Sleep is a small death, and waking is a small resurrection. This brief chapter gathers the Prophet's habit, peace be upon him, of framing both moments with the Name of Allah, so that the last thought before unconsciousness and the first thought on returning to life are both turned toward the Creator.

The single hadith here pairs a sleeping supplication with a waking one. Notice the symmetry, dying and living, then praise for being brought back, ending with the reminder that to Allah is the final return. The takeaway is to bookend each day with conscious surrender and gratitude.

HADITH 39

Hudhaifah and Abu Dharr (May Allah be pleased with him) reported:

عن حذيفة، وأبي ذر رضي الله عنهما قالا: كان رسول الله صلى الله عليه وسلم إذا أوى إلى فراشه قال: "باسمك اللهم أموت وأحيا" وإذا استيقظ قال: "الحمد لله الذي أحيانا بعد ما أماتنا وإليه النشور" ((رواه البخاري)).

Whenever the Messenger of Allah (ﷺ) went to bed, he would supplicate: "Bismika-Allahumma amut wa ahya (With Your Name, O Allah, I die and return to life)"; and when he woke up, he would supplicate thus: "Al-hamdu lillahilladhi ahyana ba'da ma amatana, wa ilaihin-nushur (All praise belongs to Allah Who has restored us

back to life after causing us to die; and to Him shall we return)." [Al-Bukhari]

IN PLAIN WORDS

At bedtime the Prophet entrusted his dying and living to Allah, and on waking he praised Allah for restoring him to life and recalled the return to Him. It teaches us to bookend each day with surrender and gratitude.

REFERENCE : RIYAD AS-SALIHIN 1446 IN-BOOK REFERENCE : BOOK 15,
HADITH 39

The Excellence of Gathering in which Allah is Remembered

باب فضل حلق الذكر والندب إلى ملازمتها والنهي عن مفارقتها لغير عذر

What happens when people sit together simply to remember Allah?

This chapter answers with some of the most tender imagery in the Sunnah, gatherings of dhikr that draw roving angels, descending mercy, and the sakinah, a settled tranquillity that comes down upon the people in the circle.

Read the four hadith as a single scene viewed from heaven. Allah speaks proudly of these gatherings to His angels, forgives even the one who merely sat among them, and welcomes the shy newcomer who squeezed in. The takeaway is that the company we keep in remembrance lifts us, and that Allah's generosity overflows onto everyone present.

HADITH 40

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
"إن لله تعالى ملائكة يطوفون في الطرق يلتمسون أهل الذكر، فإذا
وجدوا قومًا يذكرون الله عز وجل، تنادوا: هلموا إلى حاجتكم،
فيحفونهم بأجنحتهم إلى السماء الدنيا، فيسألهم ربهم - وهو أعلم: ما
يقول عبادي؟ قال: يقولون: يسبحونك، ويكبرونك، ويحمدونك،
ويعبدونك، فيقول: هل رأوني؟ فيقولون: لا لا والله ما رأوك، فيقول:
كيف لو رأوني؟! قال: يقولون: لو رأوك كانوا أشد لك عبادة، وأشد

لك تجيذاً، وأكثر لك تسبيحاً فيقول: فإذا يسألون؟ قال: يقولون: يسألونك الجنة. قال: يقول: وهل رأوها؟ قال: يقولون: لا والله يا رب ما رأوها. قال: يقول: فكيف لو رأوها؟! قال: يقولون: لو أنهم رأوها كانوا أشد عليها حرصاً، وأشد لها طلباً، وأعظم فيها رغبة. قال: فممن يتعوذون؟ قال يقولون: يتعوذون من النار، قال: فيقول: وهل رأوها؟ قال: يقولون: ولا والله ما رأوها. فيقول: كيف لو رأوها؟! قال: يقولون: لو رأوها كانوا أشد فراراً، وأشد لها مخافة. قال: يقول: فأشهدكم أنني قد غفرت لهم، قال: يقول ملك من الملائكة: فيهم فلان ليس منهم، إنما جاء لحاجة، قال: هم الجلساء لا يشقى بهم جليسهم" ((متفق عليه)). وفي رواية لمسلم عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إن لله ملائكة سيارة فضلاً يتبعون مجالس الذكر، فإذا وجدوا مجلساً فيه ذكر، قعدوا معهم، وحف بعضهم بعضاً بأجنتهم حتى يملئوا ما بينهم وما بين 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، ويمحمدونك، ويسألونك. قال: وماذا يسألوني؟ قالوا: يسألونك جنتك. قال: وهل رأوا جنتي؟ قالوا: لا، أي رب. قال: فكيف لو رأوا جنتي؟! قالوا: ويستجيرونك. قال: ومم يستجيرونني؟ قالوا: من نارك يا رب. قال: وهل رأوا ناري؟ قالوا: لا، قال: فكيف لو رأوا ناري؟ قالوا:

ويستغفرونك، فيقول: قد غفرت لهم، وأعطيتهم ما سألوا، وأجرتهم ما
استجاروا. قال: فيقولون: رب فيهم فلان عبد خطاء إنما مر، فجلس
معه، فيقول: وله غفرت، هم القوم لا يشقى بهم جليسهم".

The Messenger of Allah (ﷺ) said, "Allah, the Exalted, has teams of angels who go about on the roads seeking those who remember Allah. When they find some people remembering Allah they call to one another and say, 'Come to what you are looking for;' and they surround them with their wings till the space between them and the lowest sky is fully covered. Allah, the Exalted and Glorious, asks them (although He is best informed about every thing): 'What are my slave saying?' They say: 'They are glorifying Your Tasbih, Tahmid, Takbir, Tamjid, (i.e., they were declaring Your Perfectness, praising, remembering the Greatness and Majesty of Allah).' He asks: 'Have they seen Me?' They reply, 'No, indeed, they have not seen You.' He asks: 'How would they act if they were to see Me?' Thereupon they reply: 'If they were to see You, they would engage more earnestly in worshipping and glorifying You and would extol You more.' He would say: 'What do they beg of Me?' They say, 'They beg You for Your Jannah.' Allah says, 'Have they seen My Jannah?' They say, 'No, our Rubb.' He says: 'How would they act if they were to see My Jannah?' They reply, 'Were they to see it, they would more intensely eager for it.' They (the angels) say, 'They seek Your Protection.' He asks, 'Against what do they seek My Protection?' They (the angels) say, 'Our Rubb, from the fire of Hell.' (He, the Rubb) says, 'Have they seen the fire of Hell?' They say, 'No. By Your Honour, they have not seen it.' He says: 'How would they act if they were to see My Fire?' They say: 'If they were to see it, they would more earnest in being away from it and fearing it. They beg of Your forgiveness.' He says: 'I call you to witness that I hereby grant pardon to them and confer upon them what they ask for; and grant them protection against what they seek protection

from.' One of the angels says: 'Our Rubb, there is amongst them such and such slave who does not belong to the assembly of those who are participating in Your remembrance. He passed by them and sat down with them.' He says: 'I also grant him pardon because they are the people by virtue of whom their associates will not be unfortunate!'" [Al-Bukhari and Muslim]. (The narration in Muslim is also the same with minor changes in wordings).

IN PLAIN WORDS

Angels roam seeking gatherings of remembrance, surround them, and report to Allah, who forgives those present and grants what they ask, even pardoning a bystander who merely sat with them. Keeping company in remembrance brings great mercy.

REFERENCE : RIYAD AS-SALIHIN 1447 IN-BOOK REFERENCE : BOOK 15,
HADITH 40

HADITH 41

Abu Hurairah and Abu Sa'id Al-Khudri (May Allah be pleased with them) reported:

وعنه وعن أبي سعيد رضي الله عنهما قالا: قال رسول الله صلى الله عليه وسلم: "لا يقعد قوم يذكرون الله عز وجل إلا حفتهم الملائكة، وغشيتهم الرحمة ونزلت عليهم السكينة، وذكرهم الله فيمن عنده" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "When a group of people assemble for the remembrance of Allah, the angels surround them (with their wings), (Allah's) mercy envelops them, Sakinah, or tranquillity descends upon them and Allah makes a mention of them before those who are near Him." [Muslim].

IN PLAIN WORDS

When people gather to remember Allah, angels surround them, mercy covers them, tranquillity descends, and Allah mentions them among those near Him. Sitting together for Allah's sake draws down His favor.

REFERENCE : RIYAD AS-SALIHIN 1448 IN-BOOK REFERENCE : BOOK 15,
HADITH 41

HADITH 42

Abu Waqid Al-Harith bin 'Auf (May Allah be pleased with him) reported:

وعن أبي واقد الحارث بن عوف رضي الله عنه أن رسول الله صلى الله عليه وسلم، بينما هو جالس في المسجد، والناس معه، إذ أقبل اثنان إلى رسول الله صلى الله عليه وسلم، فآواهما فرأى فرجة في الحلقة، فجلس فيها وأما الآخر، فجلس خلفهم، وأما الثالث فأدبر ذاهباً. فلما فرغ رسول الله صلى الله عليه وسلم، قال: ألا أخبركم عن النفر الثلاثة: أما أحدهم، فأوى إلى الله، فأواه الله، وأما الآخر فاستحي فاستحي الله منه، وأما الآخر، فأعرض، فأعرض الله عنه" ((متفق عليه)).

The Messenger of Allah (ﷺ) was sitting in the mosque with his Companions when three people came to him. Two of them stepped forward to the Messenger of Allah (ﷺ) and the third went away. Those two men stood by the side of Messenger of Allah (ﷺ). One of them found a space in the circle and he filled it, while the other one sat behind him. When the Messenger of Allah (ﷺ) finished, he said, "Shall I not inform you about these three people? One of them sought refuge with Allah and Allah gave him refuge; the second one felt shy and Allah showed kindness to his shyness (and so he was

accommodated in that meeting), and the last one averted, and so Allah turned away His Attention from him." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Of three who approached his circle, one joined and was given refuge, a shy one found a gap and Allah showed him kindness, and one turned away and was turned from. It encourages drawing near to gatherings of good.

REFERENCE : RIYAD AS-SALIHIN 1449 IN-BOOK REFERENCE : BOOK 15,
HADITH 42

HADITH 43

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه قال: خرج معاوية رضي الله عنه على حلقة في المسجد، فقال: ما أجلسكم؟ قالوا: جلسنا نذكر الله. قال: آله ما أجلسكم إلا ذاك؟ قالوا: ما أجلسنا إلا ذاك، قال: أما إني لم أستحلفكم تهمة لكم، وما كان أحد بمنزلي من رسول الله صلى الله عليه وسلم أقل حديثاً مني: إن رسول الله صلى الله عليه وسلم خرج على حلقة من أصحابه فقال: "ما أجلسكم؟" قالوا: جلسنا نذكر الله، ونحمده على ما هدانا للإسلام، ومنَّ به علينا. قال: "آله ما أجلسكم إلا ذاك؟" قالوا: والله ما أجلسنا إلا ذلك". قال: "أما إني لم أستحلفكم تهمة لكم، ولكنه أتاني جبريل فأخبرني أن الله يباهي بكم الملائكة" ((رواه مسلم)).

Mu'awiyah (May Allah be pleased with him) came to an assembly in the mosque and asked them: "What has made you sit together?" They replied, "We are sitting here to remember Allah." He said, "I adjure you by Allah to tell me whether nothing else has made you to sit together." They replied: "By Allah! We are sitting only to

remember Allah." Then he said, "I did not adjure you because I suspected you. No one of my rank in the eyes of the Messenger of Allah (ﷺ) is the narrator of so few traditions as I am. The fact is that the Messenger of Allah (ﷺ) went out to a circle of his Companions and said, 'What has made you sit there?' When they replied that they are sitting together to remember Allah and to praise Him for guiding them to Islam and bestowing favours on them, he (ﷺ) said, 'I adjure you by Allah to tell me that nothing else has made you sit together.' On their reply that there was certainly no other purpose, he (ﷺ) said, 'I did not adjure you because I suspected you, but Jibril (Gabriel) came to me and told me that Allah was talking proudly of you to the angels.'" [Muslim].

IN PLAIN WORDS

When Mu'awiyah found people sitting only to remember Allah and praise Him for guidance, he confirmed the Prophet had honored such a circle, telling them Allah was speaking proudly of them to the angels. Sincere gatherings of remembrance are cherished by Allah.

REFERENCE : RIYAD AS-SALIHIN 1450 IN-BOOK REFERENCE : BOOK 15,
HADITH 43

CHAPTER 248

Remembrance of Allah in the Morning and in the Evening

باب الذكر عند الصباح والمساء

Dawn and dusk are the hinges of the day, and this chapter equips the believer with words to say at each turn. These morning and evening adhkar are short, repeatable phrases of praise, surrender, and seeking protection, the kind of remembrance that can guard a person through the hours ahead.

Across these hadith you will notice a recurring shape, glorifying Allah, entrusting the day and night to Him, and asking refuge from harm. Some promise that nothing will injure the one who says them, others that no one will surpass the reciter in reward. The takeaway is that a few sincere words at the day's two edges weave protection and praise into ordinary life.

HADITH 44

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
"من قال حين يصبح وحين يمسي: سبحان الله وبحمده مائة مرة، لم
يأت أحد يوم القيامة بأفضل مما جاء به، إلا أحد قال مثل ما قال أو
زاد" ((رواه مسلم)) .

The Messenger of Allah (ﷺ) said, "He who recites in the morning and in the evening the statement: 'Subhan-Allahi wa bihamdihi (Allah is free from imperfection and I begin with praising Him)' one hundred times, will not be surpassed on the Day of Resurrection by

anyone with better deeds than one who utters the same words or utters more of these words." [Muslim].

IN PLAIN WORDS

Saying glory be to Allah and praise be to Him a hundred times morning and evening means no one will come on the Day of Resurrection with better than that, unless they said the same or more. A simple daily practice with unmatched reward.

REFERENCE : RIYAD AS-SALIHIN 1451 IN-BOOK REFERENCE : BOOK 15,
HADITH 44

HADITH 45

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: جاء رجل إلى النبي صلى الله عليه وسلم، فقال: يا رسول الله ما لقيت من عقرب لدغتنني البارحة! قال: "أما لو قلت حين أمسيت: أعوذ بكلمات الله التامات من شر ما خلق لم تضرك" ((رواه مسلم)).

A man came to the Prophet (ﷺ) and said, "What a trouble I suffered from a scorpion which stung me last night!" He (ﷺ) said, "Had you said in the evening: 'A'udhu bikalimatillahit-tammati min sharri ma khalafa (I seek the protection of Allah's Perfect Words from the evil of whatever He has created),' it would not have harmed you." [Muslim].

IN PLAIN WORDS

A man stung by a scorpion was told that an evening supplication seeking refuge in Allah's perfect words from the evil of His creation would have spared him harm. It points to protective remembrance at day's end.

REFERENCE : RIYAD AS-SALIHIN 1452 IN-BOOK REFERENCE : BOOK 15,
HADITH 45

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عنه النبي، صلى الله عليه وسلم، أنه كان يقول إذا أصبح: "اللهم بك أصبحنا، وبك أمسينا، وبك نحيا، وبك نموت، وإليك النشور". وإذا أمسى قال: "اللهم بك أمسينا، وبك نحيا، وبك نموت، وإليك المصير". رواه أبو داود والترمذي وقال حديث حسن.

The Prophet (ﷺ) used to say in the morning: "Allahumma bika asbahna, wa bika amsaina, wa bika nahya, wa bika namutu, wa ilaikan-nushur (O Allah! With Your Power we have come to the morning, with Your Power we come to the evening, with Your Power we live, and we die, and to You will we return)." In the evening he would say: "Allahumma bika amsaina, wa bika nahya, wa bika namutu, wa ilaikan-nushur (O Allah! With Your Power, we have come to the evening, by You do we live, by You do we die, and to You is the return)." [At-Tirmidhi and Abu Dawud].

IN PLAIN WORDS

Morning and evening the Prophet acknowledged that by Allah's power we rise, live, die, and return to Him. It frames each part of the day as held entirely in Allah's hands.

REFERENCE : RIYAD AS-SALIHIN 1453 IN-BOOK REFERENCE : BOOK 15,
HADITH 46

HADITH 47

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن أبا بكر الصديق رضي الله عنه قال: يا رسول الله مرني بكلمات أقولهن إذا أصبحت وإذا أمسيت، قال: قل: "اللهم فاطر السماوات والأرض عالم الغيب والشهادة، رب كل شيء ومليكه أشهد أن لا إله

إلا أنت، أعوذ بك من شر نفسي وشر الشيطان وشركه" قال: "قلها إذا أصبحت، وإذا أمسيت، وإذا أخذت مضجعك". رواه أبو داود والترمذي وقال حديث حسن صحيح.

Abu Bakr asked, "O Messenger of Allah! Teach me some words so that I may recite them in the morning and in the evening." The Messenger of Allah (ﷺ) said, "Recite these words: 'Allahumma fatiras-samawati wal-ardi, 'alimal-ghaibi wash-shahadati, Rabba kulli shai'in wa malikahu. Ash- hadu an la ilaha illa Anta, a'udhu bika min sharri nafsī, wa sharrish- Shaitani wa shirkihi (O Allah! Creator of the heavens and the earth! Knower of the hidden and the exposed! Rubb of everything and every one. I bear witness that none has the right to be worshipped but You. I seek Your Protection from the evil of my own self from the evil of Satan and from the evil of Shirk to which he calls).'" The Messenger of Allah (ﷺ) added: "Recite these words in the morning and the evening and when you go to bed." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

He taught Abu Bakr a morning and evening supplication addressing Allah as Creator and Knower of all, bearing witness to His oneness and seeking refuge from one's own evil, from Satan, and from associating partners with Allah. A daily plea for protection from within and without.

REFERENCE : RIYAD AS-SALIHIN 1454 IN-BOOK REFERENCE : BOOK 15, HADITH 47

HADITH 48

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

وعن ابن 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: أراه قال فيهن: "له الملك وله الحمد وهو على كل شيء قدير، رب 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، وسوء الكبر، رب أعوذ بك من شر ما في هذه الليلة، وخير ما بعدها، وأعوذ بك من شر ما في هذه الليلة وشر ما بعدها، رب أعوذ بك من الكسل، وسوء الكبر، رب أعوذ بك من عذاب النار، وعذاب في القبر" وإذا أصبح قال ذلك أيضًا: "أصبحنا وأصبح الملك لله" ((رواه مسلم)).

When it was evening, the Prophet (ﷺ) used to supplicate: "Amsaina wa amsal-mulku lillah, wal-hamdu lillah. La 'ilaha illallahu wahdahu la sharika lahu (We have entered upon evening and the whole kingdom of Allah, too, has entered upon evening. Praise is due to Allah. There is none who has the right to be worshiped but Allah, the One who has no partner with Him)." He (the narrator) said: I think that he (ﷺ) used to follow the recitation with these words: "Lahul-mulku, wa lahum-hamdu, wa Huwa 'ala kulli shi'in Qadir. Rabbi as'aluka khaira ma fi hadhihil-lailati, wa khaira ma ba'daha; wa a'udhu bika min sharri ma fi hadhihil-lailati, wa sharri ma ba'daha; Rabbi a'udhu bika minal- kasali, wa su'il-kibari; Rabbi a'udhu bika min 'adhabin fin-nari, wa 'adhabin fil-qabri (His is the sovereignty and to Him is all praise due, and He is Omnipotent. My Rubb, I beg of you good that lies in this night and good that follows it, and I seek refuge in You from the evil that lies in this night and from the evil of that which follows it. My Rubb! I seek refuge in You from lethargy and the misery of old age. O Allah! I seek Your Protection from the torment of Hell-fire and the punishment of the grave)." When it was morning, he (ﷺ) would recite the same, replacing the words: "We

have entered upon evening and the whole kingdom of Allah, too, has entered upon evening" with "We have entered upon morning and the whole kingdom of Allah entered upon morning." (Replace the words "Amsaina, amsa, hadhihil-lailati, ma ba'daha with Asbahna, asbaha, hadhal-yaumi, ma ba'dahu, respectively.) [Muslim].

IN PLAIN WORDS

In the evening the Prophet declared the whole kingdom belongs to Allah and asked for the good of the night while seeking refuge from its evil, from laziness and frail old age, and from punishment, repeating it in the morning. It hands the coming hours to Allah with praise and a plea for protection.

REFERENCE : RIYAD AS-SALIHIN 1455 IN-BOOK REFERENCE : BOOK 15,
HADITH 48

HADITH 49

'Abdullah bin Khubaib (May Allah be pleased with him) reported:

وعن عبد الله بن خُبَيْب -بضم الخاء المعجمة- رضي الله عنه قال: قال
لي رسول الله صلى الله عليه وسلم: "اقرأ: قل هو الله أحد، والمعوذتين
حين تمسي وحين تصبح، ثلاث مرات، تكفيك من كل شيء". رواه
أبو داود والترمذي وقال حديث حسن صحيح .

The Messenger of Allah (ﷺ) said to me, "Recite Surat Al-Ikhlās and Al-Mu'awwidhatain (Surat Al-Falaq and Surat An-Nas) three times at dawn and dusk. It will suffice you in all respects." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

He advised reciting Surat Al-Ikhlās and the two protective surahs three times at dawn and dusk, saying it would suffice the reciter in all matters. Short daily recitation is offered as complete protection.

HADITH 50

'Uthman bin 'Affan (May Allah be pleased with him) reported:

وعن عثمان بن عفان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما من عبد يقول في صباح كل يوم ومساء كل ليلة: بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم، ثلاث مرات، إلا لم يضره شيء". رواه أبو داود والترمذي وقال حديث حسن صحيح .

The Messenger of Allah (ﷺ) said, "He who recites three times every morning and evening: 'Bismillahil-ladhi la yadurru ma'as-mihi shai'un fil-ardi wa la fis-sama'i, wa Huwas-Sami'ul-'Alim (In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All- Knowing),' nothing will harm him." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

Saying three times each morning and evening the words invoking Allah's name, with which nothing in earth or heaven can cause harm, means nothing will harm the one who says it. A brief shield repeated at the day's two edges.

Supplication before going to Bed

باب ما يقوله عند النوم

Sleep is a small death, and the Prophet (peace be upon him) taught his Companions to enter it the way they would want to leave this world: with Allah's name on the tongue and the heart turned toward Him. This chapter gathers the words he would say as he lay down, words that hand the soul back to its Maker for the night.

Notice how each supplication does something different. Some praise Allah for the day's provision, some ask protection from the punishment to come, and some seek refuge in the Mu'awwidhat (the protective surahs Al-Falaq and An-Nas). The common thread is tawakkul, entrusting yourself fully to Allah at the moment you are most helpless. The takeaway is simple: let your last conscious act be remembrance, so that if you do not wake, you depart upon faith.

HADITH 51

Hudhaifah and Abu Dharr (May Allah be pleased with him) reported:

وعن حذيفة وأبي ذر رضي الله عنهما أن رسول الله صلى الله عليه وسلم كان إذا أوى إلى فراشه قال: "باسمك اللهم أحيأ وأموت" ((رواه البخاري)).

The Messenger of Allah (ﷺ) used to supplicate when he went to bed at night: "Bismik-Allahumma ahya wa amut (With Your Name, O Allah, I expire and return to life)." [Al- Bukhari].

IN PLAIN WORDS

As he lay down to sleep, the Prophet would say that with Allah's name he dies and returns to life. He entered sleep with Allah's name on his tongue.

HADITH 52

'Ali (May Allah be pleased with him) reported:

وعن علي رضي الله عنه أن رسول الله صلى الله عليه وسلم قال له
ولفاطمة، رضي الله عنهما: "إذا أويتما إلى فراشكما، أو: إذا أخذتما
مضجعكما - فكبرا ثلاثاً وثلاثين، وسبحا ثلاثاً وثلاثين، واحمدا ثلاثاً
وثلاثين" وفي رواية: التسبيح أربعاً وثلاثين" وفي رواية: "التكبير أربعاً
وثلاثين" ((متفق عليه)).

The Messenger of Allah (ﷺ) said to me and to Fatimah (May Allah be pleased with her) (Ali's wife and the Prophet's daughter), "When you go to bed, recite: Takbir (Allahu Akbar) thirty-three times and Tasbih (Subhan-Allah) thirty-three times and Tahmid (Al-hamdu lillah) thirty-three times." Another narration is: The Messenger of Allah (ﷺ) said, "Recite Tasbih thirty-four times." Another narration is: The Messenger of Allah (ﷺ) said, "Recite Takbir thirty-four times." [Al-Bukhari and Muslim].

IN PLAIN WORDS

He taught 'Ali and Fatimah to say at bedtime glory be to Allah, praise be to Allah, and Allah is Greatest, around thirty-three times each. A simple nightly remembrance given to his own family.

HADITH 53

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
"إذا أوى أحدكم إلى فراشه، فلينفذ فراشه بداخلة إزاره فإنه 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" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "When any of you goes to bed, he should shake off (or dust off) his bedsheets because he does not know what might have fallen on it after he had left it. Then he should recite: 'Bismika Rabbi wada'tu janbi, wa bika arfa'uhu, in amsakta nafsi farhamha, wa in arsaltaha fahfazha bima tahfazu bihi 'ibadakas-salihin [With Your Name, my Rubb, I place my side (upon the bed) and with Your Grace I will raise it up. If You withhold my soul (cause me to die), have mercy on it but if You let it go (let me live), guard it against which You guarded Your pious slaves].'" [Al-Bukhari and Muslim].

IN PLAIN WORDS

Going to bed, dust off the bedding since you do not know what settled on it, then say the taught words placing your side down in Allah's name and entrusting your soul to Him to keep or take in mercy. Sleep is handed over to Allah's care.

REFERENCE : RIYAD AS-SALIHIN 1460 IN-BOOK REFERENCE : BOOK 15,
HADITH 53

HADITH 54

'A ishah (May Allah be pleased with her) reported:

وعن عائشة، رضي الله عنه، أن رسول الله صلى الله عليه وسلم، كان
إذا أخذ مضجعه نفث في يديه، وقرأ بالمعوذات ومسح بهما جسده.

((متفق عليه)). وفي رواية لهما: "أن النبي صلى الله عليه وسلم، كان إذا أوى إلى فراشه كل ليلة جمع كفيه، ثم نفث فيهما فقرأ فيهما: قل هو الله أحد، وقل أعوذ برب الفلق، وقل أعوذ برب الناس، ثم مسح بهما ما استطاع من جسده، يبدأ بهما على رأسه ووجهه، وما أقبل من جسده، يفعل ذلك ثلاث مرات". ((متفق عليه)). قال أهل اللغة: ((النفث)) نفخ لطيف بلا ريق

Whenever the Messenger of Allah (ﷺ) went to bed, he would blow upon his hands recite Al-Mu'awwidhat; and pass his hands over his body. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Before sleeping the Prophet would recite the protective surahs into his hands and wipe them over his body. A practice of seeking Allah's protection at night.

REFERENCE : RIYAD AS-SALIHIN 1461 IN-BOOK REFERENCE : BOOK 15,
HADITH 54

HADITH 55

Al-Bara' bin 'Azib (May Allah be pleased with them) reported:

وعن البراء بن عازب رضي الله عنهما، قال: قال لي رسول الله صلى الله عليه وسلم: "إذا أتيت مضجعك فتوضأ وضوءك للصلاة، ثم اضطجع على شقك الأيمن، وقل: اللهم أسلمت نفسي إليك، ووجهت وجهي إليك وفوضت أمري إليك، وألجأت ظهري إليك رغبة ورهبة إليك لا ملجأ ولا منجأ منك إلا إليك آمنت بكابك الذي أنزلت،

وبنيك الذي أرسلت، فإن مت، مت على الفطرة، واجعلن آخر ما
تقول " ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Whenever you intend to go to bed, perform Wudu' as is done for Salat (prayer); and then lie down on the right side and recite: 'Allahumma aslamtu nafsilaika, wa fawwadtu amri ilaika, wal-ja'tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja'a wa la manja minka illa ilaika, amantu bikitabik-alladhi anzalta, wa binabiyyik-alladhi arsalta [O Allah! I have submitted myself to You. I have turned my face to You, entrusted my affairs to You and relied completely on You out of desire for and fear of You (expecting Your reward and fearing Your punishment). There is no resort and no deliverer from (hardships) except You. I affirm my faith in Your Book which You have revealed, and in Your Prophet whom You have sent].' If you die during the night, you will die in the true religion. Let these words be your last words at night." [Al- Bukhari and Muslim].

IN PLAIN WORDS

He taught that before bed one make wudu, lie on the right side, and recite words of complete submission and trust in Allah, His Book, and His Prophet, so that dying that night means dying upon faith. He urged making these the last words of the night.

REFERENCE : RIYAD AS-SALIHIN 1462 IN-BOOK REFERENCE : BOOK 15,
HADITH 55

HADITH 56

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه، أن النبي صلى الله عليه وسلم، كان إذا أوى فراشه قال: "الحمد لله الذي أطعمنا وسقانا، وكفانا وآوانا، فكم ممن لا كافي له ولا مثوي" ((رواه مسلم)).

Whenever the Prophet (ﷺ) went to his bed, he would say: "Al-hamdu lillah-illadhi at'amana wa saqana, wa kafana wa awana, fakam mimman la kafiya lahu wa la mu'wiya (Praise is due to Allah Who has fed us, provided us drink, satisfied us and gave us protection. Many are those who have no one to provide for them, or give them shelter)." [Muslim].

IN PLAIN WORDS

At bedtime the Prophet praised Allah for feeding, giving drink, satisfying, and sheltering him, recalling the many who have no provider or shelter. It teaches gratitude and awareness of others' hardship as we rest.

REFERENCE : RIYAD AS-SALIHIN 1463 IN-BOOK REFERENCE : BOOK 15, HADITH 56

HADITH 57

Hudhaifah (May Allah be pleased with him) reported:

وعن حذيفة رضي الله عنه أن رسول الله صلى الله عليه وسلم، كان إذا أراد أن يرقد وضع يده اليمنى تحت خده، ثم يقول: "اللهم قني عذابك يوم تبعث عبادك". ((رواه الترمذي وقال حديث حسن ورواه أبو داود من رواية حفصة رضي الله عنه وفيه أنه كان يقوله ثلاث مرات)).

Whenever the Messenger of Allah (ﷺ) intended to go to sleep, he would place his right hand under his (right) cheek and supplicate: "Allahumma qini 'adhabaka yauma tab'athu 'ibadaka (O Allah! Guard me against Your punishment on the Day when You will resurrect Your slaves)." [At-Tirmidhi]. In a narration in Abu Dawud, Hafsah (May Allah be pleased with her) said: Before going to sleep the Messenger of Allah (ﷺ) would recite this Du'a three times.

IN PLAIN WORDS

As he lay down, the Prophet would place his right hand under his cheek and ask Allah to guard him from punishment on the Day people are raised. A short, humble plea for safety before sleep.

REFERENCE : RIYAD AS-SALIHIN 1464 IN-BOOK REFERENCE : BOOK 15,
HADITH 57

BOOK 16

The Book of Du'a (Supplications)

كتاب الدعوات

This section is about supplication, calling upon Allah, and its many virtues, including the prayers of the Prophet (peace be upon him). Its chapters cover praying for others in their absence and various points relating to supplication. It encourages the believer to turn to Allah often, trusting that He hears and answers.

CHAPTER 250

Issues regarding Supplications, their Virtues and Supplications of the Prophet (pbuh)

باب الأمر بالدعاء وفضله وبيان جمل من أدعيته صلى الله عليه وسلم

This long chapter is the heart of the Book of Du'a. It opens with a striking principle, that supplication is itself worship, and then walks the reader through the actual words the Prophet (peace be upon him) chose most often. Read together, these du'as form a curriculum of the believing heart: what to ask for, what to flee from, and how to speak to your Lord.

Watch two patterns recur. The Prophet (peace be upon him) loved al-jawami', supplications that are few in words but vast in meaning, and he balanced asking for good (huda, taqwa, 'afiyah, a sound heart) with seeking refuge from evil (laziness, cowardice, the trials of life and death, a heart that does not fear). The lesson is that du'a is not a wishlist for this world alone but a daily training of what we love and what we fear, with the akhirah always in view.

HADITH 1

An-Nu'man bin Bashir (May Allah be pleased with them) reported:

وعن النعمان بن بشير رضي الله عنهما عن النبي صلى الله عليه وسلم
قال: "الدعاء هو العبادة".

The Prophet (ﷺ) said, "Du'a (supplication) is worship." [Abu Dawud].

IN PLAIN WORDS

Calling on Allah is not a lesser activity beside worship: it is worship itself. To raise your hands and ask is to admit your need and His power, which is the heart of devotion.

HADITH 2

'Aishah (May Allah be pleased with her) reported:

وعن عائشة، رضي الله عنها، قالت: كان رسول الله صلى الله عليه وسلم، يستحب الجوامع من الدعاء، ويدع ما سوى ذلك. ((رواه أبو داود بإسناد جيد)).

The Messenger of Allah (ﷺ) liked comprehensive supplications or (Al-Jawami' - i.e., supplications with very few words but comprehensive in meanings), and discarded others. [Abu Dawud].

IN PLAIN WORDS

The Prophet preferred short prayers that hold a wide ocean of meaning. A few sincere, well-chosen words can carry more than long, scattered speech.

REFERENCE : RIYAD AS-SALIHIN 1466 IN-BOOK REFERENCE : BOOK 16,
HADITH 2

HADITH 3

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه، قال: كان أكثر دعاء النبي صلى الله عليه وسلم: "اللهم آتنا في الدنيا حسنة، وفي الآخرة حسنة، وقنا عذاب النار" ((متفق عليه)). زاد مسلم في روايته قال: وكان أنس إذا أراد أن يدعو بدعوة دعا بها، وإذا أراد أن يدعو بدعاء دعا بها فيه.

The supplication most often recited by the Prophet (ﷺ) was:

"Allahumma atina fid-dunya hasanatan, wa fil-akhirati hasanatan,

wa qina 'adhab-annar (O our Rubb! give us in this world that which is good and in the Hereafter that which is good, and save us from the punishment of the Fire)."' [Al-Bukhari and Muslim]. In the narration of Muslim it is added that whenever Anas supplicated, he used to beseech Allah with this Du'a.

IN PLAIN WORDS

His most frequent prayer asked for good in this life and the next together, plus protection from the Fire. It is a balanced request that keeps both worlds in view at once.

REFERENCE : RIYAD AS-SALIHIN 1467 IN-BOOK REFERENCE : BOOK 16,
HADITH 3

HADITH 4

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود، رضي الله عنه، أن النبي، صلى الله عليه وسلم، كان يقول: "اللهم إني أسألك الهدى، والتقى، والعفاف، والغنى" ((رواه مسلم)).

The Prophet (ﷺ) used to supplicate: "Allahumma inni as'alukal-huda, wat-tuqa, wal-'afafa, wal-ghina (O Allah! I beseech You for guidance, piety, chastity and contentment)." [Muslim].

IN PLAIN WORDS

Here he asked for four inner gifts: guidance, piety, chastity, and contentment. These shape a heart that is rightly directed and at peace with what it has.

REFERENCE : RIYAD AS-SALIHIN 1468 IN-BOOK REFERENCE : BOOK 16,
HADITH 4

HADITH 5

Tariq bin Ashyam (May Allah be pleased with him) reported:

وعن طارق بن أشيم، رضي الله عنه، قال: كان الرجل إذا أسلم عليه النبي صلى الله عليه وسلم، الصلاة، ثم أمره أن يدعو بهؤلاء الكلمات: "اللهم اغفر لي، وارحمني، واهدني، وعافني، وارزقني" ((رواه مسلم)). وفي رواية له عن طارق أنه سمع النبي صلى الله عليه وسلم، وأتاه رجل، فقال: يا رسول الله، كيف أقول حين أسأل ربي؟ قال: "قل: اللهم اغفر لي، وارحمني، وعافني، وارزقني، فإن هؤلاء تجمع لك دنياك وآخرتك".

Whenever a man entered the fold of Islam, the Prophet (ﷺ) would show him how to perform Salat and then direct him to supplicate: "Allahum-aghfir li, warhamni, wa-hdini, wa 'afini, warzuqni (O Allah! Forgive me, have mercy on me, guide me, guard me against harm and provide me with sustenance and salvation)." [Muslim]. In another narration Tariq said: A man came to the Prophet (ﷺ) and said to him: "O Messenger of Allah! What shall I say if I want to pray to my Rubb?" He (ﷺ) said, "Say: 'Allahumma-ghfir li, warhamni, wa 'afini, warzuqni (O Allah! Forgive me, have mercy on me, protect me and provide me with sustenance).' Surely, this supplication is better for you in this life and in the Hereafter."

IN PLAIN WORDS

New Muslims were taught a simple, complete prayer: forgive me, have mercy, guide me, protect me, and provide for me. He called it better for them in both this life and the next.

REFERENCE : RIYAD AS-SALIHIN 1469 IN-BOOK REFERENCE : BOOK 16, HADITH 5

HADITH 6

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص، رضي الله عنهما، قال: قال رسول الله صلى الله عليه وسلم: "اللهم مصرف القلوب صرف قلوبنا على طاعتك" ((رواه مسلم)).

The Messenger of Allah (ﷺ) supplicated: "Allahumma musarrifal-qulubi, sarriif qulubana 'ala ta'atika (O Allah! Controller of the hearts, direct our hearts to Your obedience)." [Muslim].

IN PLAIN WORDS

Hearts shift and waver, and only their Maker can steady them. So he asked Allah, the One who turns hearts, to turn ours toward obeying Him.

REFERENCE : RIYAD AS-SALIHIN 1470 IN-BOOK REFERENCE : BOOK 16,
HADITH 6

HADITH 7

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم، قال: "تعوذوا بالله من جهد البلاء، ودرك الشقاء، وسوء القضاء، وشماتة الأعداء" ((متفق عليه)). وفي رواية: قال سفيان: أشك أني زدت واحدة منها.

The Prophet (ﷺ) said, "Seek refuge in Allah against the turmoils, attacks of misfortunes, and evil of judgement and joys of the enemies." [Al-Bukhari and Muslim]. And in a narration Sufyan said "I suspect I added one."

IN PLAIN WORDS

He taught us to seek Allah's refuge from sudden disasters, ruin, a bad outcome, and enemies rejoicing at our misfortune. We turn to

Him from the troubles we cannot control.

REFERENCE : RIYAD AS-SALIHIN 1471 IN-BOOK REFERENCE : BOOK 16,
HADITH 7

HADITH 8

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: كان رسول الله صلى الله عليه وسلم، يقول: "اللهم أصلح لي ديني الذي هو عصمة أمري، وأصلح لي دنياي التي فيها معاشي، وأصلح لي آخرتي التي فيها معادي، واجعل الحياة زيادة لي في كل خير، واجعل الموت راحة لي من كل شر" ((رواه مسلم)).

The Messenger of Allah (ﷺ) used to say: "Allahumm-aslih li diniyalladhi huwa 'ismatu amri, wa aslih li dunyaya-llati fiha ma'ashi, wa aslih li akhirati-llati fiha ma'adi, waj'alil-hayata ziyadatan li fi kulli khair, waj'alil-mauta rahatan li min kulli sharrin (O Allah, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil)." [Muslim].

IN PLAIN WORDS

This prayer asks Allah to set right our religion, our worldly life, and our Hereafter, to make us do every good, and to make even death a relief from every evil. It covers the whole of one's existence.

REFERENCE : RIYAD AS-SALIHIN 1472 IN-BOOK REFERENCE : BOOK 16,
HADITH 8

HADITH 9

'Ali (May Allah be pleased with him) reported:

وعن علي رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم:
"قل: اللهم اهْدني، وسدّدي". وفي رواية: "اللهم إني أسألك الهدى،
والسداد" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said to me, "Recite: 'Allahumma-hdini wa saddidni (O Allah! Direct me to the Right Path and make me adhere to the Straight Path)." Another narration is: 'Allahumma inni as'aluk-alhuda was-sadad (I beg You for guidance and uprightness)." [Muslim].

IN PLAIN WORDS

A brief plea for guidance and for staying straight upon it. We ask not only to be shown the right path but to keep walking it without swerving.

REFERENCE : RIYAD AS-SALIHIN 1473 IN-BOOK REFERENCE : BOOK 16,
HADITH 9

HADITH 10

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم:
يقول: "اللهم إني أعوذ بك من العجز والكسل والجبن والهرم، والبخل،
وأعوذ بك من عذاب القبر، وأعوذ بك من فتنة المحيا والممات". وفي
رواية: "وَضَلَعُ الدِّينِ وَغَلْبَةُ الرِّجَالِ" ((رواه مسلم)).

The Messenger of Allah (ﷺ) used to supplicate: "Allahumma inni a'udhu bika minal-ajzi wal- kasali, wal-jubni wal-harami, wal-bukhli, wa a'udhu bika min 'adhabil- qabri, wa a'udhu bika min fitnatil- mahya wal-mamat [O Allah! I seek refuge in You from helplessness (to do good), indolence, cowardice, senility, and miserliness; and I seek Your Protection against the torment of the grave and the trials

of life and death]." Another narration adds: "wa dala'id-daini wa ghalabatur-rijal (And from the burden of indebtedness and the tyranny of men)." [Muslim].

IN PLAIN WORDS

He sought refuge from weakness, laziness, cowardice, old-age frailty, and stinginess, and from the punishment of the grave and the trials of life and death. Another version adds refuge from crushing debt and being overpowered by others.

REFERENCE : RIYAD AS-SALIHIN 1474 IN-BOOK REFERENCE : BOOK 16,
HADITH 10

HADITH 11

Abu Bakr As-Siddiq (May Allah be pleased with him) reported:

وعن أبي بكر الصديق رضي الله عنه أنه قال لرسول الله صلى الله عليه وسلم: علمني دعاء أدعوه به في صلاتي، قال: "قل: اللهم إني ظلمت نفسي ظلماً كثيراً، ولا يغفر الذنوب إلا أنت، فاغفر لي مغفرة من عندك، وارحمني، إنك أنت الغفور الرحيم" ((متفق عليه)). وفي رواية: "وفي بيتي" وروى: "ظلماً كثيراً" وروى "كثيراً" بالثاء المثناة وبالباء الموحدة، فينبغي أن يجمع بينهما، فقال: كثيراً كبيراً.

I requested the Messenger of Allah (ﷺ) to teach me a supplication which I could recite in my Salat (prayer). Thereupon he said, "Recite: 'Allahumma inni zalamtu nafsi zulman kathiran, wa la yaghfirudh- dhunuba illa Anta, faghfir li maghfiratan min 'indika, warhamni, innaka Antal-Ghafur-ur-Rahim (O Allah! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate).'" [Al-Bukhari and Muslim].

IN PLAIN WORDS

Abu Bakr asked for a prayer to say in his Salat, and was taught to admit having wronged himself and to beg the only One who forgives. It models honest confession joined to hope in Allah's mercy.

REFERENCE : RIYAD AS-SALIHIN 1475 IN-BOOK REFERENCE : BOOK 16,
HADITH 11

HADITH 12

Abu Musa (May Allah be pleased with him) reported:

وعن أبي موسى، رضي الله عنه، عن النبي صلى الله عليه وسلم، أنه كان يدعو بهذا الدعاء: "اللهم اغفر لي خطيئتي وجهلي، وإسرافي في أمري، وما أنت أعلم به مني، اللهم اغفر لي جدي وهزلي، وخطئي وعمدي، وكل ذلك عندي، اللهم اغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت، وما أنت أعلم به مني، أنت المقدم، وأنت المؤخر، وأنت على كل شيء قدير" ((متفق عليه)).

The Prophet (ﷺ) used to supplicate: "Allahumm-aghfir li khati'ati, wajahli, wa israfi fi amri, wa ma Anta a'lamu bihi minni. Allahumm-aghfir li jiddi wa hazli, wa khata'i wa 'amdi, wa kullu dhalika 'indi. Allahumm-aghfir li ma qaddamtu wa ma akhkhartu, wa ma asrartu, wa ma a'lantu, wa ma Anta a'lamu bihi minni. Antal-Muqaddimu, wa Antal-Mu'akhkhiru; wa Anta 'ala kulli shai'in Qadir (O Allah! Forgive my errors, ignorance and immoderation in my affairs. You are better aware of my faults than myself. O Allah! Forgive my faults which I committed in seriousness or in fun deliberately or inadvertently. O Allah! Grant me pardon for those sins which I committed in the past and I may commit in future, which I committed in privacy or in public and all those sins of which You are better aware than me. You Alone can send whomever You will to Jannah, and You Alone can send

whomever You will to Hell-fire and You are Omnipotent)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A sweeping plea for forgiveness covering every kind of sin: serious or joking, deliberate or by mistake, past or future, hidden or open. It leaves no fault unaddressed before the One who knows them all.

REFERENCE : RIYAD AS-SALIHIN 1476 IN-BOOK REFERENCE : BOOK 16,
HADITH 12

HADITH 13

'Aishah (May Allah be pleased with her) reported:

وعن عائشة، رضي الله عنها، أن النبي صلى الله عليه وسلم، كان يقول
في دعائه: "اللهم إني أعوذ بك من شر ما عملت ومن شر ما لم أعمل"
(رواه مسلم).

The Prophet (ﷺ) used to supplicate (in these words): "Allahumma inni audhu bika min sharri ma 'amiltu, wa min sharri ma lam a'mal (O Allah! I seek refuge in You from the evil of that which I have done and the evil of that which I have not done)." [Muslim].

IN PLAIN WORDS

He asked protection from the evil of what he had already done and the evil of what he had not yet done. It guards against both past faults and future ones.

REFERENCE : RIYAD AS-SALIHIN 1477 IN-BOOK REFERENCE : BOOK 16,
HADITH 13

HADITH 14

'Abdullah bin 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنه الله عنهما قال: كان من دعاء رسول الله صلى الله عليه وسلم: "اللهم إني أعوذ بك من زوال نعمتك، وتحول عافيتك، وفجأة نقمتك، وجميع سخطك" ((رواه مسلم)).

The Messenger of Allah (ﷺ) used to supplicate thus: "Allahumma inni a'udhu bika min zawali ni'matika, wa tahawwuli 'afiyatika, wa fuja'ati niqmatika, wa jami'i sakhatika (O Allah! I seek refuge in You against the declining of Your Favours, passing of safety, the suddenness of Your punishment and all that which displeases You)." [Muslim].

IN PLAIN WORDS

He sought refuge from losing Allah's blessings, the slipping away of well-being, sudden punishment, and anything that brings His displeasure. It is a prayer to keep the good we have been given.

REFERENCE : RIYAD AS-SALIHIN 1478 IN-BOOK REFERENCE : BOOK 16, HADITH 14

HADITH 15

Zaid bin Arqam (May Allah be pleased with him) reported:

وعن زيد بن أرقم رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم، يقول: "اللهم إني أعوذ بك من العجز والكسل، والبخل والهرم، وعذاب القبر، اللهم آت نفسي تقواها، وزكها أنت خير من زكها، أنت وليها ومولاها، اللهم إني أعوذ بك من علم لا ينفع ومن قلب لا يخشع، ومن نفس لا تشبع، ومن دعوة لا يستجاب لها". ((رواه مسلم)).

The Messenger of Allah (ﷺ) would supplicate: "Allahumma inni a'udhu bika minal-'ajzi wal-kasali, wal-bukhli wal-harami, wa 'adhabil-qabri. Allahumma ati nafsi taqwaha, wa zakkiha Anta khairu man zakkaha, Anta waliyyuha wa maulaha. Allahumma inni a'udhu bika min 'ilmin la yanfa'u, wa min qalbin la yakhsha'u, wa min nafsin la tashba'u, wa min da'watin la yustajabu laha' [O Allah! I seek refuge in You from the inability (to do good), 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 Guardian and its Protecting Friend. O Allah! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered]." [Muslim].

IN PLAIN WORDS

This prayer seeks refuge from weakness and the grave's torment, asks Allah to make the soul God-fearing and pure, and seeks refuge from useless knowledge, a heart that does not fear Him, an unsatisfied craving, and unanswered prayer.

REFERENCE : RIYAD AS-SALIHIN 1479 IN-BOOK REFERENCE : BOOK 16,
HADITH 15

HADITH 16

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم،
كان يقول: "اللهم لك أسلمت، وبك آمنت، وعليك توكلت، وإليك
أنت وبك خاصمت، وإليك حاكمت، فاغفر لي ما قدمت، وما أخرت
وما أسررت وما أعلنت، أنت المقدم، وأنت المؤخر، لا إله إلا أنت"
زاد بعض الرواة: "ولا حول ولا قوة إلا بالله" ((متفق عليه)).

The Messenger of Allah (ﷺ) used to supplicate: "Allahumma laka aslamtu, wa bika amantu, wa 'alaika tawakkaltu, wa ilaika anabtu, wa bika khasamtu, wa ilaika hakamtu. Faghfir li ma qaddamtu, wa ma akh-khartu, wa ma asrartu wa ma a'lantu, Antal-Muqaddimu, wa Antal-Mu'akhkhiru, la ilaha illa Anta (O Allah! to You I submit, in You I affirm my faith, in You I repose my trust, to You I turn in repentance and with Your Help I contend my adversaries and from You I seek judgement. O Allah! Grant me forgiveness for the faults which I made in past and those ones I may commit in the future, those which I committed secretly or openly. You Alone send whomever You will to Jannah, and You Alone send whomever You will to Hell-fire. There is none worthy of worship except You)." Another narration adds: "La hawla wa la quwwata illa billah (There is no strength to resist evil and no power to do good except through Allah)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A prayer of total surrender: to Allah we submit, trust, turn, and seek judgement, then we beg forgiveness for every sin, hidden or open, past or future. It places one's whole self in His hands.

REFERENCE : RIYAD AS-SALIHIN 1480 IN-BOOK REFERENCE : BOOK 16,
HADITH 16

HADITH 17

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم، كان يدعو بهؤلاء الكلمات: "اللهم إني أعوذ بك من فتنة النار، وعذاب النار، ومن شر الغنى والفقر". رواه أبو داود والترمذي وقال حديث حسن صحيح وهذا لفظ أبي داود.

The Prophet (ﷺ) used to supplicate: "Allahumma inni a'udhu bika min fitnatin-nari, wa 'adhabin-nari, wa min sharri-ghina wal-faqri (O Allah! I seek refuge in You from the trials and the torment of the Fire and from the evils of wealth and poverty)." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

He sought refuge from the trials and torment of the Fire, and also from the dangers that come with both wealth and poverty. Each condition carries its own test for the heart.

REFERENCE : RIYAD AS-SALIHIN 1481 IN-BOOK REFERENCE : BOOK 16, HADITH 17

HADITH 18

Ziyad bin 'Ilaqah reported:

وعن زياد بن علاقة عن عمه، وهو قطبة بن مالك، رضي الله عنه، قال: كان النبي صلى الله عليه وسلم، يقول: "اللهم إني أعوذ بك من منكرات الأخلاق، والأعمال، والأهواء". رواه الترمذي وقال حديث حسن.

My uncle Qutbah bin Malik (May Allah be pleased with him) said that the Prophet (ﷺ) used to supplicate: "Allahumma inni a'udhu bika min munkaratil-akhlaqi, wal-a'mali, wal- ahwa'i (O Allah! I seek refuge in You from undesirable manners, deeds, and aspirations)." [At-Tirmidhi].

IN PLAIN WORDS

He sought refuge from bad character, bad deeds, and bad desires. The prayer guards the inner aspirations as well as the outward conduct.

HADITH 19

Shakal bin Humaid (May Allah be pleased with him) reported:

وعن شكل بن حميد، رضي الله عنه قال: قلت يا رسول الله: علمني دعاء. قال: "قل: اللهم إني أعوذ بك من شر سمعي، ومن شر بصري، ومن شر لساني، ومن شر قلبي، ومن شر مني". رواه أبو داود والترمذي وقال حديث حسن.

I asked: "O Messenger of Allah, teach me a prayer." He (ﷺ) said, "Say: Allahumma inni a'udhu bika min sharri sam'i, wa min sharri basari, wa min sharri lisani, wa min sharri qalbi, wa min sharri maniyyi (O Allah! I seek refuge in You from the evils of my hearing, the evils of my seeing, the evils of my tongue; the evils of my heart and the evils of passions)." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

A man asked to be taught a prayer and was given one seeking refuge from the harm of one's own hearing, sight, tongue, heart, and desires. It asks protection from the very faculties we use every day.

REFERENCE : RIYAD AS-SALIHIN 1483 IN-BOOK REFERENCE : BOOK 16,
HADITH 19

HADITH 20

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم، كان يقول: "اللهم إني أعوذ بك من البرص والجنون، والجذام، وسيئ الأسقام". رواه أبو داود بإسناد صحيح.

The Prophet (ﷺ) used to supplicate: "Allahumma inni a'udhu bika minal-barasi, wal- jununi, wal-judhami, wa sayyi'il-asqami' (O Allah! I seek refuge in You from leucoderma, insanity, leprosy and evil diseases)." [Abu Dawud].

IN PLAIN WORDS

He sought refuge from named afflictions and from all severe diseases. We may openly ask Allah to protect our health.

REFERENCE : RIYAD AS-SALIHIN 1484 IN-BOOK REFERENCE : BOOK 16,
HADITH 20

HADITH 21

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة، رضي الله عنه، قال: كان رسول الله صلى الله عليه وسلم ، يقول: "اللهم إني أعوذ بك من الجوع، فإنه بئس الضجيع، وأعوذ بك من الخيانة، فإنها بئست البطانة" ((رواه أبو داود بإسناد صحيح)).

The Messenger of Allah (ﷺ) used to supplicate: "Allahumma inni a'udhu bika minal- ju'i, fa-innahu bi'sad-daji'u; wa a'udhu bika minal-khiyanati, fa- innaha bi'satil-bitanah' [O Allah! I seek refuge in You from hunger; surely, it is the worst companion. And I seek refuge in You from treachery; surely, it is a bad inner trait]." [Abu Dawud].

IN PLAIN WORDS

He sought refuge from hunger, calling it the worst companion, and from treachery, calling it a bad hidden trait. Both an outward hardship and an inward flaw are placed before Allah.

REFERENCE : RIYAD AS-SALIHIN 1485 IN-BOOK REFERENCE : BOOK 16,
HADITH 21

HADITH 22

'Ali (May Allah be pleased with him) reported:

وعن علي، رضي الله عنه، أن مكاتباً جاءه، فقال: إني عجزت عن كتابتي. فأعني. قال: ألا أعلمك كلمات علمنين رسول الله صلى الله عليه وسلم، لو كان عليك مثل جبل أداه الله عنك؟ قل: "اللهم اكفني بحلالك عن حرامك، وأغنني بفضلك عن سواك" ((رواه الترمذي وقال: حديث حسن)).

A slave who had made a contract with his master to pay for his freedom, came to me and said: "I am unable to fulfill my obligation, so help me." He said to him: "Shall I not teach you a supplication which the Messenger of Allah (ﷺ) taught me? It will surely prove so effective that if you have a debt as large as a huge mountain, Allah will surely pay it for you. Say: 'Allahumm-akfini bihalalika 'an haramika, wa aghnini bifadlika 'amman siwaka (O Allah! Grant me enough of what You make lawful so that I may dispense with what You make unlawful, and enable me by Your Grace to dispense with all but You)." [At- Tirmidhi].

IN PLAIN WORDS

A man burdened by a debt for his freedom was taught a prayer asking Allah for enough lawful provision to keep him from the unlawful, and to make him independent of everyone but Him. Trust in Allah's provision is the way out of need.

REFERENCE : RIYAD AS-SALIHIN 1486 IN-BOOK REFERENCE : BOOK 16,
HADITH 22

HADITH 23

'Imran bin Husain (May Allah be pleased with them) reported:

وعن عمران بن الحصين، رضي الله عنهما، أن النبي صلى الله عليه وسلم علم أباه حصيناً كلمتين يدعو بهما: "اللهم ألهمني رشدي، وأعذني من شر نفسي" ((رواه الترمذي وقال: حديث حسن)).

The Prophet (ﷺ) taught my father two statements to recite in his Du'a. These are: "Allahumma al-himni rushdi, wa a'idhni min sharri nafsi (O Allah! Inspire in me guidance and deliver me from the evils within myself)." [At-Tirmidhi].

IN PLAIN WORDS

A short prayer asking Allah to inspire right guidance and to deliver one from the evils within oneself. We ask help against our own lower impulses.

REFERENCE : RIYAD AS-SALIHIN 1487 IN-BOOK REFERENCE : BOOK 16,
HADITH 23

HADITH 24

Abul-Fadl Al-`Abbas bin `Abdul-Muttalib (ra) reported:

وعن أبي الفضل العباس بن عبد المطلب رضي الله عنه قال: قلت يا رسول الله: علمني شيئاً أسأله الله تعالى، قال: "سلوا الله العافية" فمكثت أياماً، ثم جئت فقلت: يا رسول الله: علمني شيئاً أسأله الله تعالى، قال لي: "يا عباس يا عم رسول الله سلوا الله العافية في الدنيا والآخرة". ((رواه الترمذي وقال: حديث حسن صحيح)).

I asked the Messenger of Allah (ﷺ) to teach me a supplication. He (ﷺ) said, "Beg Allah for safety (from all evils in this world and in the Hereafter)." I waited for some days and then I went to him again and asked him: "O Messenger of Allah Teach me to supplicate something from Allah." He said to me, "O Al-`Abbas, the uncle of

Messenger of Allah! Beseech Allah to give you safety (Al-`afiyah) in this life and in the Hereafter." [At- Tirmidhi].

IN PLAIN WORDS

When the Prophet was asked what to request, he twice pointed to one thing: safety and well-being, 'afiyah, in this life and the next. A sound, protected life is among the best things to ask for.

REFERENCE : RIYAD AS-SALIHIN 1488 IN-BOOK REFERENCE : BOOK 16,
HADITH 24

HADITH 25

Shahr bin Haushab reported:

وعن شهر بن حوشب قال: قلت لأُم سلمة، رضي الله عنها، يا أم المؤمنين ما كان أكثر دعاء رسول الله صلى الله عليه وسلم، إذا كان عندك؟ قالت: كان أكثر دعائه: "يا مقلب القلوب ثبت قلبي على دينك" ((رواه الترمذي، وقال: حديث حسن)).

I asked Umm Salamah (May Allah be pleased with her), "O Mother of the Believers! Which supplication did the Messenger of Allah (ﷺ) make frequently when he was in your house?" She said: "He (ﷺ) supplicated frequently: 'Ya muqallibal-qulubi, thabbit qalbi 'ala dinika (O Controller of the hearts make my heart steadfast in Your religion)." [At- Tirmidhi].

IN PLAIN WORDS

Umm Salamah said his most frequent prayer in her house asked the One who turns hearts to keep his heart firm upon His religion. Even the steadiest heart needs Allah to hold it steady.

REFERENCE : RIYAD AS-SALIHIN 1489 IN-BOOK REFERENCE : BOOK 16,
HADITH 25

HADITH 26

Abud-Darda' (May Allah be pleased with him) reported:

وعن أبي الدرداء، رضي الله عنه، قال: رسول الله صلى الله عليه وسلم:
"كان من دعاء داود عليه السلام: "اللهم إني أسألك حبك، وحب من
يحبك، والعمل الذي يبلغني حبك، اللهم اجعل حبك أحب إلى من
نفسي، وأهلي، ومن الماء البارد". رواه الترمذي وقال حديث حسن.

The Messenger of Allah (ﷺ) said, "One of Prophet Dawud's supplications was: 'Allahumma inni as'aluka hubbaka, wa hubba man yuhibbuka, wal-'amalalladhi yuballighuni hubbaka. Allahumm-aj'al hubbaka ahabba ilayya min nafsī, wa ahli, wa minal-ma'il-baridi (O Allah! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love. O Allah! Make Your Love dearer to me than myself, my family and the cold water).'" [At- Tirmidhi].

IN PLAIN WORDS

He mentioned a prayer of Prophet Dawud asking for Allah's love, the love of those who love Him, and deeds that lead to His love, and to make that love dearer than self, family, and even cool water. It teaches us to ask for love of Allah above all delights.

REFERENCE : RIYAD AS-SALIHIN 1490 IN-BOOK REFERENCE : BOOK 16,
HADITH 26

HADITH 27

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
"أَلْظُوا بِيَاذَا الْجَلالَ وَالْإِكْرَامَ". رواه الترمذي ورواه النسائي من رواية
ربيعة بن عامر الصحابي قال الحاكم حديث صحيح الإسناد.

The Messenger of Allah (ﷺ) said, "Recite frequently: 'Ya Dhal-Jalali wal-Ikram! (O You, Possessor of glory and honour).'" [At- Tirmidhi].

IN PLAIN WORDS

He urged us to call often on Allah by the name meaning Possessor of Majesty and Honour. Praising Him by His beautiful names is itself a recommended habit.

REFERENCE : RIYAD AS-SALIHIN 1491 IN-BOOK REFERENCE : BOOK 16,
HADITH 27

HADITH 28

Abu Umamah (May Allah be pleased with him) reported:

وعن أبي أمامة، رضي الله عنه قال: دعا رسول الله صلى الله عليه وسلم، بدعاء كثير لم نحفظ منه شيئاً، قلنا: "يا رسول الله دعوت بدعاء كثير لم نحفظ منه شيئاً،" فقال: "ألا أدلكم على ما يجمع ذلك كله؟ تقول: "اللهم إني أسألك من خير ما سألك منه نبيك محمد صلى الله عليه وسلم، وأعوذ بك من شر ما استعاذ منه نبيك محمد صلى الله عليه وسلم، وأنت المستعان، وعليك البلاغ، ولا حول ولا قوة إلا بالله". رواه الترمذي وقال حديث حسن.

The Messenger of Allah (ﷺ) made many supplications which we did not memorize. We said to him: "O Messenger of Allah! You have made many supplications of which we do not remember anything." He said, "Shall I tell you a comprehensive prayer? Say: 'Allahumma inni as'aluka min khairi ma sa'alaka minhu nabiyyuka Muhammadun sallallahu 'alaihi wa sallam. Wa 'a'udhu bika min sharri mas-ta'adha minhu nabiyyuka Muhammadun sallallahu 'alaihi wa sallam. Wa Antal-Musta'anu, wa 'alaikal-balaghu, wa la hawla wa la quwwata illa billah (O Allah, I beg to You the good which Your Prophet

Muhammad (ﷺ) begged of You; and I seek refuge in You from the evil where from Your Prophet Muhammad (ﷺ) sought refuge. You are the One from Whom help is sought and Your is the responsibility to communicate (the truth). There is no power or strength except with Allah the Exalted, the Great." [At- Tirmidhi]

IN PLAIN WORDS

When the Companions could not remember all his prayers, he gave them one that asks for every good his Prophet asked for and refuge from every evil he sought refuge from. It is a way to gather all good and avoid all harm in a single plea.

REFERENCE : RIYAD AS-SALIHIN 1492 IN-BOOK REFERENCE : BOOK 16,
HADITH 28

HADITH 29

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: كان من دعاء رسول الله صلى الله عليه وسلم: "اللهم إني أسألك موجبات رحمتك، وعزائم مغفرتك، والسلامة من كل إثم، والغنيمة من كل بر، والفوز بالجنة، والنجاة من النار". ((رواه الحاكم أبو عبد الله، وقال: حديث صحيح على شرط مسلم)).

One of the supplications of the Messenger of Allah (ﷺ) was:

"Allahumma inni as'aluka mujibati rahmatika, wa 'aza'ima maghfiratika, was-salamata min kulli ithmin, wal-ghanimata min kulli birrin, wal-fawza bil- jannati, wannajata mina-nar (O Allah! I beg You for that which incites Your Mercy and the means of Your forgiveness, safety from every sin, the benefit from every good deed, success in attaining Jannah and deliverance from Fire)." [Al-Hakim].

IN PLAIN WORDS

This prayer asks for the things that draw down Allah's mercy and forgiveness, safety from every sin, benefit from every good deed, entry into Paradise, and rescue from the Fire. It seeks the whole arc of salvation at once.

REFERENCE : RIYAD AS-SALIHIN 1493 IN-BOOK REFERENCE : BOOK 16,
HADITH 29

CHAPTER 251

The Excellence of Supplicating in one's Absence

باب فضل الدعاء بظهر الغيب

This brief chapter highlights a quiet, generous form of worship: praying for another believer when they are not even there to hear it. Out of sight, with nothing to gain, the supplicant simply wishes good for a brother or sister in faith.

The hadith here add a beautiful encouragement: when you pray for someone in their absence, an angel prays the same good back for you. So this hidden kindness returns to the one who offers it.

HADITH 30

Abud-Darda' (May Allah be pleased with him) reported:

وعن أبي الدرداء رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: "ما من عبد مسلم يدعو لأخيه بظهر الغيب إلا قال الملك ولك بمثل" ((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) saying, "Whenever a Muslim supplicates for his (Muslim) brother in his absence, the angels say: 'May the same be for you too'." [Muslim].

IN PLAIN WORDS

When you pray for a fellow Muslim who is not present, an angel asks that the same good come to you. Quiet kindness for others returns to the one who offers it.

Abud-Darda' (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم كان يقول: "دعوة المرء المسلم لأخيه بظهر الغيب مستجابة، عند رأسه ملك موكل كلما دعا لأخيه بخير قال الملك الموكل به: آمين، ولك بمثل" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "The supplication of a Muslim for his (Muslim) brother in his absence will certainly be answered. Everytime he makes a supplication for good for his brother, the angel appointed for this particular task says: 'A meen! May it be for you, too'." [Muslim].

IN PLAIN WORDS

Praying for an absent brother is described as answered, and each time you do, the assigned angel says the same blessing back for you. There is a double gift in praying for others unseen.

REFERENCE : RIYAD AS-SALIHIN 1495 IN-BOOK REFERENCE : BOOK 16,
HADITH 31

CHAPTER 252

Some Verdicts Pertaining to Supplications

باب في مسائل من الدعاء

Having learned what to say, the believer now learns how du'a actually works. This closing chapter gathers the etiquette and the inner conditions of supplication: where the slave is nearest to Allah, when the response comes most surely, and what attitude can quietly ruin an otherwise good prayer.

The recurring lesson is patience and good thought of Allah. A du'a is never wasted; Allah either grants it, stores it, or shields you from a harm instead. The danger is not delay but despair, giving up and assuming the prayer was ignored. Notice too the warnings: do not pray against yourself or your loved ones, and do not ask for sin or the severing of kinship.

HADITH 32

Usamah bin Zaid (May Allah be pleased with them) reported:

وعن أسامة بن زيد رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "من صنع إليه معروف، فقال لفاعله: جزاك الله خيراً، فقد أبلغ في الثناء". رواه الترمذي وقال حديث حسن صحيح .

The Messenger of Allah (ﷺ) said, "He who is favoured by another and says to his benefactor: `Jazak-Allah khairan (may Allah reward you well)' indeed praised (the benefactor) satisfactorily." [At-Tirmidhi].

IN PLAIN WORDS

If someone does you a favour and you respond with 'may Allah reward you well,' you have thanked and praised them fully. A sincere prayer of gratitude is itself complete thanks.

HADITH 33

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم:
"لا تدعوا على أنفسكم، ولا تدعوا على أولادكم، ولا تدعوا على أموالكم،
لا توافقوا من الله ساعة يسأل فيها عطاء، فيستجيب لكم" ((رواه
مسلم)).

The Messenger of Allah (ﷺ) said, "Do not invoke curses on yourself or on your children or on your possessions lest you should happen to do it at a moment when the supplications are accepted, and your prayer might be granted." [Muslim].

IN PLAIN WORDS

He warned against cursing yourself, your children, or your property, in case you do so at an hour when prayers are answered. Be careful what you ask for in anger.

REFERENCE : RIYAD AS-SALIHIN 1497 IN-BOOK REFERENCE : BOOK 16,
HADITH 33

HADITH 34

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"أقرب ما يكون العبد من ربه وهو ساجد، فأكثروا الدعاء" ((رواه
مسلم)).

The Messenger of Allah (ﷺ) said, "A slave becomes nearest to his Rubb when he is in prostration. So increase supplications in prostrations." [Muslim].

IN PLAIN WORDS

A servant is closest to his Lord while in prostration, so he urged us to pray much in that position. Sujud is a prime moment to pour out our requests.

REFERENCE : RIYAD AS-SALIHIN 1498 IN-BOOK REFERENCE : BOOK 16,
HADITH 34

HADITH 35

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: "يستجاب لأحدكم ما لم يعجل: يقول: قد دعوت ربي، فلم يستجب لي" ((متفق عليه)). وفي رواية لمسلم لا يزال يستجاب للعبد ما لم يدعْ بإثم أو قطيعة رحم ما لم يستعجل. قيل يا رسول الله ما الاستعجال؟ قال يقول قد دعوت وقد دعوت فلم أرَ من يستجب لي فيستحسر عند ذلك ويدع الدعاء.

The Messenger of Allah (ﷺ), "The supplication of every one of you will be granted if he does not get impatient and say (for example): 'I supplicated my Rubb but my prayer has not been granted.'" [Al-Bukhari and Muslim]. The narration of Muslim is: "The supplication of a slave continues to be granted as long as he does not supplicate for a sinful thing or for something that would cut off the ties of kinship and he does not grow impatient." It was said: "O Messenger of Allah! What does growing impatient mean?" He (ﷺ) said, "It is one's saying: 'I supplicated again and again but I do not think that my prayer will be answered.' Then he becomes frustrated (in such circumstances) and gives up supplication altogether."

IN PLAIN WORDS

Your prayer is answered so long as you do not grow impatient and give up, complaining that it went unheard. The danger is not delay but despair, and asking for sin or for cutting family ties.

REFERENCE : RIYAD AS-SALIHIN 1499 IN-BOOK REFERENCE : BOOK 16,
HADITH 35

HADITH 36

Abu Umamah (May Allah be pleased with him) reported:

وعن أبي أمامة رضي الله عنه قال: قيل لرسول الله صلى الله عليه وسلم:
"أي الدعاء أسمع؟ قال: "جوف الليل الآخر ودبر الصلوات المكتوبات"
• رواه الترمذي وقال حديث حسن.

The Messenger of Allah (ﷺ) was asked: "At what time does the supplication find the greatest response?" He (ﷺ) replied, "A supplication made during the middle of the last part of the night and after the conclusion of the obligatory prayers." [At-Tirmidhi].

IN PLAIN WORDS

Asked when prayer is most answered, he pointed to the depth of the last part of the night and right after the obligatory prayers. These are choice times to call on Allah.

REFERENCE : RIYAD AS-SALIHIN 1500 IN-BOOK REFERENCE : BOOK 16,
HADITH 36

HADITH 37

'Ubadah bin As-Samit (May Allah be pleased with him) said:

وعن عبادة بن الصامت رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "ما على الأرض مسلم يدعو الله تعالى بدعوة إلا آتاه الله

إياها، أو صرف عنه من السوء مثلها. ما لم يدع بإثم، أو قطيعة رحم"
فقال رجل من القوم: إذا نكثرت قال: "الله أكثر". رواه الترمذي وقال
حديث حسن صحيح.

The Messenger of Allah (ﷺ) said, "Whenever a Muslim supplicates Allah, He accepts his supplication or averts any similar kind of trouble from him until he prays for something sinful or something that may break the ties of kinship." Upon this someone of the Companions said: "Then we shall supplicate plenty." The Messenger of Allah (ﷺ) said, "Allah is more plentiful (in responding)." [At- Tirmidhi].

IN PLAIN WORDS

When a Muslim prays, Allah either grants it or wards off a like amount of harm, unless one asks for sin or cutting kinship. Told they would pray a lot then, he answered that Allah is even more generous in giving.

REFERENCE : RIYAD AS-SALIHIN 1501 IN-BOOK REFERENCE : BOOK 16,
HADITH 37

HADITH 38

Ibn 'Abbas (May Allah be pleased with them) said:

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم
كان يقول عند الكرب: "لا إله إلا الله العظيم الحليم، لا إله إلا الله
رب العرش العظيم، لا إله إلا الله رب السماوات ورب الأرض
 ورب العرش الكريم" ((متفق عليه)).

The Messenger of Allah (ﷺ) used to say when he was in distress:
"La ilaha illallahul-Azimul-Halim. La ilaha illallahu Rabbul-'Arshil-
'Azim. La ilaha illallahu Rabbus-samawati, wa Rabbul-ardi, wa

Rabbul-'Arshil- Karim. (None has the right to be worshipped but Allah the Incomparably Great, the Compassionate. None has the right to be worshipped but Allah the Rubb of the Mighty Throne. None has the right to be worshipped but Allah the Rubb of the heavens, the Rubb of the earth, and the Rubb of the Honourable Throne)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

In times of distress he would declare Allah's greatness and that He alone is Lord of the mighty Throne, the heavens, and the earth. Affirming Allah's supreme power is a refuge when troubles weigh heavy.

REFERENCE : RIYAD AS-SALIHIN 1502 IN-BOOK REFERENCE : BOOK 16, HADITH 38

Superiority of Auliya' and their Marvels

باب كرامات الأولياء وفضلهم

This chapter gathers reports of karamat, the marvels Allah grants to His righteous friends, the awliya. A wali is simply a believer who fears Allah and stays close to Him, and the wonders here are never magic or a claim to power. They are gifts that arrive unsought, in the middle of obedience, sincerity, and trust.

Notice the pattern across these accounts. Food multiplies for the generous, a true word of insight is granted to 'Umar, a wronged man's prayer is answered, a martyr's body is preserved, and even wasps are sent to guard the fallen. Read them as signs that Allah honours those who honour Him, and as encouragement to seek nearness rather than spectacle.

HADITH 39

'Abdur-Rahman bin Abu Bakr (May Allah be pleased with them) reported:

وعن أبي محمد عبد الرحمن بن أبي بكر الصديق رضي الله عنهما أن أصحاب الصفة كانوا أناساً فقراء، وأن النبي صلى الله عليه وسلم قال مرة: "من كان عنده طعام اثنين، فليذهب بثالث، ومن كان عنده طعام أربعة، فليذهب بخامس بسادس" أو كما قال: وأن أبا بكر رضي الله عنه جاء بثلاثة، وانطلق النبي صلى الله عليه وسلم بعشرة، وأن أبا بكر تعشى عند النبي صلى الله عليه وسلم ثم لبث حتى صلى العشاء، ثم رجع، فجاء بعد ما مضى من الليل ما شاء الله. قالت له امرأته: ما حبسك عن أضيافك؟ قال: أو ما عشيتهن؟ قالت: أبوا حتى تجيء وقد

عرضوا عليهم قال: فذهبت أنا، فاخبتأت، فقال: يا غنثر، جُدد وسب، وقال: كلوا لا هنيئاً، والله لا أطعمه أبداً، قال: وايم الله ما كنا نأخذ من لقمة إلا ربا من أسفلها أكثر منها حتى شبعوا، وصارت أكثر مما كانت قبل ذلك، فنظر إليها أبو بكر فقال لامرأته: يا أخت بني فراس ما هذا؟ قالت: لا وقرة عيني لهي الآن أكثر منها قبل ذلك بثلاث مرات! فأكل منها أبو بكر وقال: إنما كان ذلك من الشيطان، يعني يمينه. ثم أكل منها لقمة، ثم حملها إلى النبي صلى الله عليه وسلم فأصبحت عنده، وكان بيننا وبين قوم عهد، فمضى الأجل، فنفرقنا اثني عشر رجلا، مع كل رجل منهم أناس، الله أعلم كم مع كل رجل، فأكلوا منها أجمعون. وفي رواية: خلف أبو بكر لا يطعمه، خلفت المرأة لا تطعمه، خلف الضيف -أو الأضياف- أن لا يطعمه، أو يطعموه حتى يطعمه، فقال أبو بكر: هذه من الشيطان! فدعا بالطعام، فأكل وأكلوا، فجعلوا لا يرفعون لقمة إلا ربت من أسفلها أكثر منها، فقال: يا أخت بني فراس، ما هذا؟ فقالت: وقرة عيني إنها الآن لأكثر منها قبل أن نأكل، فأكلوا، وبعث بها إلى النبي صلى الله عليه وسلم فذكر أنه أكل منها. وفي رواية: إن أبا بكر قال لعبد الرحمن: دونك أضيافك، فإني منطلق إلى النبي صلى الله عليه وسلم، فافرج من قراهم قبل أن أجيء، فانطلق عبد الرحمن، فأتاهم بما عنده، فقال: اطعموا، فقالوا: أين رب منزلنا؟ قال اطعموا، قالوا: ما نحن بآكلين حتى يجيء رب منزلنا، قال:

اقبلوا عنا قراكم، فإنه إن جاء ولم تطعموا، لنلقين منه، فأبوا، فعرفت أنه يجد علي، فلما جاء تخيت عنه، فقال: ما صنعتم؟ فأخبروه، فقال: يا عبد الرحمن فسكت، ثم قال: يا عبد الرحمن، فسكت، فقال: يا غُثْر أقسمت عليك إن كنت تسمع صوتي لما جئت! نخرجت، فقلت: سل أضيافك، فقالوا: صدق، أتانا به. فقال: إنما انتظرتوني والله لا أطعمه الليلة، فقال الآخرون: والله لا نطعمه حتى تطعمه، فقال: ويلكم ما لكم لا تقبلون عنا قراكم؟ هات طعامك، فجاء به، فوضع يده، فقال: بسم الله. الأولى من الشيطان، فأكل وأكلوا. ((متفق عليه)).

The Companions of As-Suffah were poor people. The Prophet (ﷺ) said, "Whoever has food enough for two people, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or sixth (or said something similar)." Abu Bakr (May Allah be pleased with him) took three people with him while Messenger of Allah (ﷺ) took ten. Abu Bakr (May Allah be pleased with him) took his supper with the Prophet (ﷺ) and stayed there till he offered the 'Isha' prayers. After a part of the night had passed, he returned to his house. His wife said to him: "What has detained you from your guests?" He said: "Have you not served supper to them?" She said: "They refused to take supper until you come." [Abdur-Rahman (Abu Bakr's son) or the servants] presented the meal to them but they refused to eat. I (the narrator) hid myself out of fear. Abu Bakr (May Allah be pleased with him) (my father) rebuked me. Then he said to them: "Please eat. By Allah! I will never eat the meal." 'Abdur-Rahman added: Whenever we took a morsel of the meal, the meal grew from underneath more than that morsel we had till everybody ate to his satisfaction; yet the remaining food was more than what was in the beginning. On seeing this, Abu Bakr

(May Allah be pleased with him) called his wife and said: "O sister of Banu Firas! What is this?" She said: "O pleasure of my eyes! The food has increased thrice in quantity." Then Abu Bakr (May Allah be pleased with him) started eating. He said: "My oath not to take the meal was because of Satan." He took a morsel handful from it and carried the rest to the Prophet (ﷺ). That food remained with him. In those days there was a treaty between us and the pagans and when the period of that treaty elapsed, he (ﷺ) divided us into twelve groups and every group was headed by a man. Allah knows how many men were under the command of each leader. Anyhow, all of them ate of that meal. [Al-Bukhari and Muslim]. There are some more narrations in both Al-Bukhari and Muslim with very minor differences in wordings and in details.

IN PLAIN WORDS

When the poor people of the Suffah were shared among hosts, the food in Abu Bakr's house kept multiplying as they ate, feeding far more than it should. It shows how Allah can bless and increase the provision of the generous.

REFERENCE : RIYAD AS-SALIHIN 1503 IN-BOOK REFERENCE : BOOK 16,
HADITH 39

HADITH 40

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:
"لقد كان فيما قبلكم من الأمم ناس محدثون، فإن يك في أمتي أحد،
فإنه عمر" ((رواه البخاري، ورواه مسلم من رواية عائشة، وفي روايتهما
قال ابن وهب: "محدثون" أي: ملهمون)).

The Messenger of Allah (ﷺ) said, "There were Muhaddithun (the recipients of Divine inspiration) among the nations before you. If there is any of such Muhaddith among my followers, he must be

'Umar." [Al- Bukhari]. In Muslim, this Hadith is narrated by 'Aishah (May Allah be pleased with her), and in both these narrations Ibn Wahb has said that the meaning of Muhaddithun is recipients of Divine inspiration.

IN PLAIN WORDS

He said earlier nations had people who received true inspiration, and that if his community had such a one it would be 'Umar. It points to 'Umar's remarkable God-given insight.

REFERENCE : RIYAD AS-SALIHIN 1504 IN-BOOK REFERENCE : BOOK 16,
HADITH 40

HADITH 41

Jabir bin Samurah (May Allah be pleased with them) said:

وعن جابر بن سُمرة، رضي الله عنهما، قال: شكّا أهل الكوفة سعدًا،
يعني: ابن أبي وقاص، رضي الله عنه الله عنه، إلى عمر بن الخطاب،
رضي الله عنه، فعزله واستعمل عليهم عمارًا، فشكوا حتى ذكروا أنه لا
يحسن يصلي، فأرسل إليه، فقال: يا أبا إسحاق، إن هؤلاء يزعمون أنك
لا تحسن تصلي، فقال: أما أنا والله فأني كنت أصلي بهم رسول الله
صلى الله عليه وسلم، لا أحرّم عنها أصلي صلاة العشاء فأركد في
الأولين، وأخف في الآخرين، قال: ذلك الظن بك يا أبا إسحاق،
وأرسل معه رجلا -أو رجالا- إلى الكوفة يسأل عنه أهل الكوفة، فلم
يدع مسجدًا إلا سأل عنه، ويثنون معروفًا، حتى دخل مسجدًا لبني
عبس، فقام رجل منهم، يقال له أسامة بن قتادة، يكنى أبا سعدة.
فقال: أما إذ نشدنا فإن سعدًا كان لا يسير بالسرية ولا يقسم بالسوية،

ولا يعدل في القضية، قال سعد: أم والله لأدعون بثلاث: اللهم إن كان عبدك هذا كاذباً، قام رياء، وسمعة، فأطل عمره، وأطل فقره، وعرضه للفتن. وكان بعد ذلك إذا سئل يقول: شيخ كبير مفتون، أصابني دعوة سعد. قال عبد الملك بن عمير الرواي عن جابر بن سمرة: فأنا رأيته بعد قد سقط حاجباه على عينيه من الكبر، وإنه ليتعرض للجواري في الطرق فيغمرهن. ((متفق عليه)).

The inhabitants of Kufah complained to 'Umar (May Allah be pleased with him) against Sa'd bin Abu Waqqas (May Allah be pleased with him) and 'Umar (May Allah be pleased with him) appointed 'Ammar (May Allah be pleased with him) as Governor of Kufah in his place. Their complaint was that he did not even conduct As-Salat (the prayers) properly. 'Umar (May Allah be pleased with him) sent for Sa'd and said to him: "O Abu Ishaq, the people claim that you do not offer the Salat properly." Sa'd replied: "By Allah! I observe Salat according to the Salat of the Messenger of Allah (ﷺ), and I make no decrease in it. I prolong Qiyam (standing) in the first two Rak'ah in Maghrib and 'Isha' prayers and shorten in the last ones." 'Umar (May Allah be pleased with him) said: "This is what I thought of you, O Abu Ishaq!" Then he sent with him a man (or some men) to Kufah to investigate the matter about him (from the people of Kufah). The inquiry was conducted in every mosque and all the people in these mosques praised him; but in the mosque of the Banu 'Abs, a man, with the name of Usamah bin Qatadah and surname Abu Sa'dah, stood up and said, "Sa'd bin Abu Waqqas did not participate in Jihad and he did not distribute the spoils equitably and did not judge justly." On this Sa'd said: "I shall make three supplications in respect of him: O Allah! If this slave of Yours is a liar and seeker of notoriety, please prolong his life and lengthen his period of adversity and afflict him with trials." (And so

did it happen.) Thereafter, when the man was asked about his condition he would say, "I am an old man afflicted with trials and overtaken by the curses of Sa'd." 'Abdul-Malik bin 'Umar (a subnarrator) said: I saw this man with eyebrows hung over his eyes as a result of his old age and he walked aimlessly, following young girls and winking at them. [Al-Bukhari and Muslim].

IN PLAIN WORDS

When Sa'd was falsely accused of wrongdoing, he prayed against the liar, who was then struck with long, disgraceful adversity just as he asked. The sincere prayer of a wronged believer is answered.

REFERENCE : RIYAD AS-SALIHIN 1505 IN-BOOK REFERENCE : BOOK 16, HADITH 41

HADITH 42

'Urwah bin Az-Zubair (May Allah be pleased with him) reported:

وعن عروة بن الزبير أن سعيد بن زيد بن عمرو بن نفيل، رضي الله عنه الله عنه خاصمته أروى بنت أوس إلى مروان بن الحكم، وادعت أنه أخذ شيئاً من أرضها، فقال سعيد: أنا كنت آخذ من أرضها شيئاً بعد الذي سمعت من رسول الله صلى الله عليه وسلم!؟ قال: ماذا سمعت من رسول الله صلى الله عليه وسلم؟ قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من أخذ شبراً من الأرض ظلماً، طوقه إلى سبعين أرضين" فقال له مروان: لا أسألك بينة بعد هذا، فقال سعيد: اللهم إن كانت كاذبة، فأعمِ بصرها، واقتلها في أرضها، فقال: فما مات حتى ذهب بصرها وبينما هي تمشي في أرضها إذ وقعت في حفرة فماتت" ((متفق عليه)). وفي رواية لمسلم عن محمد بن زيد بن عبد الله بن عمر

بمعناه وأنه رآها عمياء تلمس الجدر تقول: أصابتني دعوة سعيد، وأنا
مرت على بئر في الدار التي خاصمتها فيها، ف وقعت فيها فكانت قبرها.

Arwa bint Aus brought a suit against Sa'id bin Zaid bin 'Amr bin Nufail (May Allah be pleased with him). She complained to Marwan bin Al-Hakam that he had wrongfully taken possession of a portion of her land. Sa'id said: "How can I take a portion out of her land while I have heard a denunciation from the Messenger of Allah (ﷺ)." Marwan asked him: "What did you hear from the Messenger of Allah?" He said, "I heard the Messenger of Allah (ﷺ) saying, 'He who takes a span of land unjustly will be made to wear seven earths round his neck on the Day of Ressurrection'." Marwan said to him: "I don't seek proof from you after this." Sa'id supplicated: "O Allah! If she is a liar, deprive her of her eye sight and cause her to die in her land." 'Urwah said: "She did not die till she became blind. While she was walking in her land (concerning which the dispute arose) she fell down into a pit and died." [Al-Bukhari and Muslim]. In another narration of Muslim, Muhammad bin Zaid bin 'Abdullah bin 'Umar said that he had seen Arwa blind, feeling for on the walls with her hand and saying: "I am ruined by the curse of Sa'id." Later she fell in a well in the same disputed land and died.

IN PLAIN WORDS

A woman falsely claimed Sa'id's land, so he prayed that Allah blind her and let her die on that land if she lied, and it happened. Seizing others' property unjustly is a grave wrong, and the wronged one's prayer is heard.

REFERENCE : RIYAD AS-SALIHIN 1506 IN-BOOK REFERENCE : BOOK 16,
HADITH 42

HADITH 43

Jabir bin 'Abdullah (May Allah be pleased with them) said:

وعن جابر بن عبد الله رضي الله عنه الله عنهما قال: لما حضرت أحد دعاني أبي من الليل فقال: ما رأيي إلا مقتولا في أول من يقتل من أصحاب النبي صلى الله عليه وسلم، وإني لا أترك بعدي أعز علي منك غير نفس رسول الله صلى الله عليه وسلم، وإن علي دينا فاقض، واستوص بأخواتك خيراً، فأصبحنا، فكان أول قتيل، ودفنت معه آخر في قبره، ثم لم تطب نفسي أن أتركه مع آخر، فاستخرجته بعد ستة أشهر، فإذا هو كيوم وضعته غير أذنه، فجعلته في قبر على حدة" ((رواه البخاري)).

My father called me on the evening before (the battle of) Uhud and said: "I perceive that I shall be among the first from among the Companions of the Prophet (ﷺ) to be martyred, and after him you are the dearest to me. I am under the burden of debt. Pay it and treat your sisters well." Next morning he was among the first to be killed, so I buried him along with another in the same grave. Thereafter, I did not like that I should leave him with another in the grave. So I dug up his corpse after six months and he was in the same condition in which he was on the day when I buried him, except that there was a scratch on his ear. Then I buried him in a separate grave. [Al- Bukhari].

IN PLAIN WORDS

Jabir buried his martyred father, then uncovered the body six months later and found it almost unchanged. Allah honoured this martyr by preserving his body.

Anas (May Allah be pleased with him) reported:

وعن أنس رضي الله عنه أن رجلين من أصحاب النبي صلى الله عليه وسلم خرجا من عند النبي صلى الله عليه وسلم، في ليلة مظلمة ومعهما مثل المصباحين بين أيديهما، فلما افترقا، صار مع كل واحد منهما واحد حتى أتى أهله. ((رواه البخاري)) من طرق، وفي بعضها أن الرجلين أسيد بن حضير، وعباد بن بشر رضي الله عنهما.

Two Companions of the Prophet (ﷺ) left his home in a very dark night with something like lights in front of them; when they separated, each of them had one light in front of him till they arrived home. [Al- Bukhari]. Other narrations reported in Al-Bukhari say that the two men were Usaid bin Hudhair and 'Abbad bin Bishr (May Allah be pleased with them).

IN PLAIN WORDS

Two Companions left on a very dark night and a light shone before them, splitting to guide each one home. Allah granted them a wonder to light their way.

REFERENCE : RIYAD AS-SALIHIN 1508 IN-BOOK REFERENCE : BOOK 16,
HADITH 44

HADITH 45

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة، رضي الله عنه ، قال: بعث رسول الله صلى الله عليه وسلم عشرة رهط عيناً سرية، وأمر عليهم عاصم بن ثابت الأنصاري، رضي الله عنه، فانطلقوا حتى إذا كانوا بالهدأة، بين عسفان ومكة، ذكروا لحي من هذيل يقال لهم: بنو لحيان، فنفروا لهم بقريب من مائة

رجل رام، فاقتصوا آثارهم، فلما أحس بهم عاصم وأصحابه، لجئوا إلى موضع فأحاط بهم القوم، فقالوا: انزلوا، فأعطوا بأيديكم ولكم العهد والميثاق أن لا نقتل منكم أحداً، فقال عاصم بن ثابت: أيها القوم أما أنا، فلا أنزل على ذمة كافر: اللهم أخبر عنا نبيك صلى الله عليه وسلم، فرمواهم بالنبل فقتلوا عاصماً، ونزل إليهم ثلاثة نفر على العهد والميثاق، منهم خُبيب، وزيد بن الدِّثَنَّة ورجل آخر. فلما استمكنوا منهم أطلقوا أوتار قسيهم، فربطوهم بها، قال الرجل الثالث: هذا أول الغدر والله لا أصحبكم إن لي بهؤلاء أسوة، يريد القتلى، فجروه وعالجوه، فأبى أن يصحبهم، فقتلوه، وانطلقوا بخُبيب، وزيد بن الدِّثَنَّة، حتى باعوهما بمكة بعد وقعة بدر، فابتاع بنو الحارث بن عامر بن نوفل بن عبد مناف خُبيباً، وكان خُبيب هو قتل الحارث يوم بدر، فلبث خُبيب عندهم أسيراً حتى أجمعوا على قتله، فاستعار من بعض بنات الحارث موسى يستحد بها فأعارته، فدرج بُنيُّ لها وهي غافلة حتى أتاه، فوجدته مجلسه على نفذه موسى بيده، ففزع فتزعة عرفها خُبيب، فقال أتحشين أن أقتله ما كنت لأفعل ذلك قالت: والله ما رأيت أسيراً خيراً من خُبيب فوالله لقد وجدته يوماً يأكل قطعاً من عنب في يده وإنه لموثق بالحديد وما بمكة من ثمرة، وكانت تقول: إنه لرزق رزقه الله خُبيباً، فلما خرجوا به من الحرم ليقتلوه في الحل، قال لهم خُبيب: دعوني أصلي ركعتين، فتركوه، فركع ركعتين، فقال: والله لولا أن تحسبوا أن ما بي جزع

لذدت. اللهم أحصهم عدداً، واقتلهم بدءاً، ولا تُبقِ منهم أحداً، وقال:
فلست أبالي حين أُقتل مسلماً*على أي جنب كان الله مصرعي
وذلك في ذات الإله وإن يشأ*يبارك على أوصال شلو ممنوع وكان
خُبيب هو سنّ لكل مسلم قُتل صبراً الصلاة، وأخبر -يعني النبي صلى
الله عليه وسلم - أصحابه يوم أصيبوا خبرهم، وبعث ناساً من قريش إلى
عاصم بن ثابت حين حدثوا أنه قُتل أن يؤتوا بشيء منه يُعرف، وكان
قتل رجلاً من عظمائهم، فبعث الله لعاصم مثل الظلة من الدبر فحتمته
من رسلهم، فلم يقدروا أن يقطعوا منه شيئاً. ((رواه البخاري)) قوله:
الهدأة: موضع، والظلة: السحاب، الدبر: النحل. وقوله: "اقتلهم بدءاً"
بكسر الباء وفتحها، فمن كسر، قال: هو جمع بدء بكسر الباء، وهو
النصيب، ومعناه: اقتلهم حصصاً منقسمة لكل واحد منهم نصيب،
ومن فتح ، قال معناه: متفرقين في القتل واحداً بعد واحد من التبديد.
وفي الباب أحاديث كثيرة صحيحة سبقت في مواضعها من هذا الكتاب،
منها حديث الغلام الذي كان يأتي الراهب والساحر، ومنها حديث
جُريج، وحديث أصحاب الغار الذين أطبقت عليهم الصخرة، وحديث
الرجل الذي سمع صوتاً في السحاب يقول: اسقِ حديقة فلان، وغير
ذلك. والدلائل في الباب كثيرة مشهورة، وبالله التوفيق.

The Messenger of Allah (ﷺ) sent an espionage mission of ten men under the leadership of 'Asim bin Thabit Al-Ansari (May Allah be pleased with him). They proceeded till they reached Al-Had'ah, a

place between 'Usfan and Makkah and the news of their arrival reached a section of the tribe of Hudhail, called Banu Lihyan. About one hundred men, who were all archers, hurried to follow their tracks. When 'Asim and his companions came to know of their pursuers, they took refuge in a safe place. The infidels encircled them and said to them: "Come down and surrender, and we promise and guarantee you that we will not kill anyone of you." 'Asim bin Thabit (May Allah be pleased with him) said: "By Allah! I will not come down to be under the protection of disbelievers. O Allah! convey this news to our Prophet (ﷺ)." Then the infidels shot arrows at them till they killed 'Asim. Three men came down relying on their promise and covenant. They were Khubaib, Zaid bin Ad-Dathinah and another man. When the disbelievers captured them, they tied them up with the strings of their bows. The third of the captives said: "This is the beginning of first betrayal. By Allah! I will not go with you. I have a good example in these (martyrs)." So they dragged him and tried to compel him to accompany them, but he refused. At last they killed him. They took Khubaib and Zaid bin Ad-Dathina with them and sold them as slaves in Makkah. This incident took place after the battle of Badr. Khubaib was bought by the sons of Al-Harith bin 'Amir bin Naufal bin 'Abd Manaf. It was Khubaib who had killed Al-Harith in the battle of Badr. Khubaib remained a prisoner with those people for a few days till the sons of Al-Harith resolved to kill him. When Khubaib (May Allah be pleased with him) got wind of this plot, he borrowed a razor from one of Al-Harith's daughters in order to remove his pubic hair. Her little son crawled towards Khubaib because of her carelessness. Later on, she saw her son on his thigh and the razor was in his hand. She got scared so much that Khubaib noticed the agitation on her face and said: "Are you afraid that I will kill him? No, I will never do that." She later remarked (after Al-Khubaib got martyred): "By Allah! I never saw a prisoner better than Khubaib." She added: "By Allah! I saw him once eating of a bunch of grapes in his hand while he was chained and there was no such fruit at that time in Makkah. Probably it was a

boon which Allah bestowed upon Khubaib." When they took him out of the Haram of Makkah to kill him outside its boundaries, Khubaib requested them to let him offer two Rak'ah of voluntary prayer. They allowed him and he offered two Rak'ah prayer. Then he said: "Had I not apprehended that you would think that I was afraid of death, I would have prolonged the prayer. O Allah! Count their number; slay them one by one and spare not one of them." He then recited these poetic verses: 'I do not care how they kill me as long as I get martyred in the Cause of Allah as a Muslim. I received my death for Allah's sake. If Allah so desires, He will bless, the amputated limbs of the torn body.' Then the son of Al-Harith killed him. It was Khubaib who set the tradition for any Muslim sentenced to death in captivity to offer two Rak'ah of voluntary prayer. On that day the Messenger of Allah (ﷺ) informed his Companions of the martyrdom of Khubaib. Later on, when some disbelievers from Quraish were informed that 'Asim had been martyred, they sent some people to fetch a significant part of his body to ascertain his death. (This was because) 'Asim had killed one of their chiefs. So Allah sent a swarm of wasps, resembling a shady cloud, to hover over the body of 'Asim and to shield him from their messengers, and thus they could not cut off anything from his body. [Al-Bukhari].

IN PLAIN WORDS

Among the events recounted, the captive Khubaib was found eating fruit out of season while chained, and Allah sent a swarm of wasps to shield a martyr's body from his enemies. These are marvels Allah grants to His sincere servants.

REFERENCE : RIYAD AS-SALIHIN 1509 IN-BOOK REFERENCE : BOOK 16,
HADITH 45

HADITH 46

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: ما سمعت عمر رضي الله عنه يقول
لشيء قط: إني لأظنه كذا إلا كان كما يظن. ((رواه البخاري))

I never heard 'Umar (May Allah be pleased with him) relating anything that he conceived it to be so-and-so, but that it proved to be as he had conceived it." [Al-Bukhari].

IN PLAIN WORDS

Ibn 'Umar said that whatever 'Umar supposed about a matter always turned out exactly as he thought. It confirms the sound, God-given judgement Allah gave him.

REFERENCE : RIYAD AS-SALIHIN 1510 IN-BOOK REFERENCE : BOOK 16,
HADITH 46

BOOK 17

The Book of the Prohibited actions

كتاب الأمور المنهي عنها

This is a large section warning against prohibited actions, beginning with the harms of the tongue: backbiting, slander, lying, false testimony, and breaking ties. It continues through diseases of the heart such as envy, suspicion, arrogance, and rejoicing at another's misfortune, and through wrongs against others' wealth and dignity. It also covers many forbidden practices in worship, dealings, and conduct, along with the seriousness of oaths. Set among so much encouragement to do good, this section marks clearly the lines a believer is asked not to cross.

CHAPTER 254

The Prohibition of Backbiting and the Commandment of Guarding one's Tongue

باب تحريم الغيبة والأمر بحفظ اللسان

Here Imam an-Nawawi turns to the tongue, opening the long section on backbiting, ghibah, with the broad command to guard one's speech. The Arabic ghibah means to mention your brother in his absence with something he would dislike, and these hadith first build the habit of weighing every word before reaching the definition itself.

Watch how the chapter moves from the simple rule, speak good or stay silent, to the weight a single careless word can carry, to the famous image of backbiting as eating your brother's flesh. The thread is that the tongue is small but decisive, and salvation in the Hereafter often turns on what we choose to say or to swallow.

HADITH 1

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من كان يؤمن بالله واليوم الآخر، فليقل خيراً، أو ليصمت" ((متفق عليه)). وهذا صريح أنه ينبغي أن لا يتكلم إلا إذا كان الكلام خيراً، وهو الذي ظهرت مصلحته، ومتى شك في ظهور المصلحة، فلا يتكلم.

The Prophet (ﷺ) said, "He who believes in Allah and the Last Day must either speak good or remain silent." [Muslim].

IN PLAIN WORDS

True faith in Allah and the Last Day should show in our speech: either say something good or stay silent. If a word is not worth saying well, it is better left unsaid.

HADITH 2

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

وعن أبي موسى رضي الله عنه قال: قلت: يا رسول الله أي المسلمين أفضل؟ قال: "من سلم المسلمون من لسانه ويده". ((متفق عليه)).

I asked the Messenger of Allah (ﷺ): "Who is the most excellent among the Muslims?" He said, "One from whose tongue and hands the other Muslims are secure." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Asked who is the best Muslim, he said it is the one whose tongue and hands leave others safe. Goodness is measured by how little harm we cause people.

REFERENCE : RIYAD AS-SALIHIN 1512 IN-BOOK REFERENCE : BOOK 17,
HADITH 2

HADITH 3

Sahl bin Sa'd (May Allah be pleased with him) reported:

وعن سهل بن سعد قال: قال رسول الله صلى الله عليه وسلم: "من يضمن لي ما بين لحييه، وما بين رجليه أضمن له الجنة" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him Jannah." [Al-Bukhari].

IN PLAIN WORDS

Whoever guards their tongue and their private parts is promised Paradise. Watching what we say and keeping chaste are among the

REFERENCE : RIYAD AS-SALIHIN 1513 IN-BOOK REFERENCE : BOOK 17,
HADITH 3

HADITH 4

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أنه سمع النبي صلى الله عليه وسلم يقول:
"إن العبد ليتكلم بالكلمة ما يتبين فيها يزل بها إلى النار أبعد مما بين
المشرق والمغرب" ((متفق عليه)). ومعني: يتبين يتفكر أنها خير أم
لا.

I heard the Prophet (ﷺ) saying, "A person utters a word thoughtlessly (i.e., without thinking about its being good or not) and, as a result of this, he will fall down into the fire of Hell deeper than the distance between the east and the west." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A careless word, spoken without weighing it, can plunge a person deep into the Fire. Speech is never as small as it feels in the moment.

REFERENCE : RIYAD AS-SALIHIN 1514 IN-BOOK REFERENCE : BOOK 17,
HADITH 4

HADITH 5

Abu Hurairah (May Allah be pleased with him) reported:

وعنه عن النبي صلى الله عليه وسلم قال: "إن العبد ليتكلم بالكلمة من
رضوان الله تعالى ما يلقي لها بالا يرفعه الله بها درجات، وإن العبد

ليتكلم بالكلمة من سخط الله تعالى لا يُلقي لها بالاً يهوي بها في جهنم".
(رواه البخاري)).

The Prophet (ﷺ) said, "A man utters a word pleasing to Allah without considering it of any significance for which Allah exalts his ranks (in Jannah); another one speaks a word displeasing to Allah without considering it of any importance, and for this reason he will sink down into Hell." [Al-Bukhari].

IN PLAIN WORDS

A single word pleasing to Allah can raise a person's rank, and a single displeasing word can sink him low, even when he thinks nothing of it. Small words carry weight we do not see.

REFERENCE : RIYAD AS-SALIHIN 1515 IN-BOOK REFERENCE : BOOK 17,
HADITH 5

HADITH 6

Abu 'Abdur-Rahman Bilal bin Al-Harith Al-Muzani (May Allah be pleased with him) reported:

وعن أبي عبد الرحمن بلال بن الحارث المزني رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن الرجل ليتكلم بالكلمة من رضوان الله تعالى ما كان يظن أن تبلغ ما بلغت يكتب الله له بها رضوانه إلى يوم يلقاه، وإن الرجل ليتكلم بالكلمة من سخط الله ما كان يظن أن تبلغ ما بلغت يكتب الله له بها سخطه إلى يوم يلقاه". رواه مالك في الموطأ والترمذي وقال حديث حسن صحيح.

The Messenger of Allah (ﷺ) said, "A man speaks a good word without knowing its worth, Allah records for him His Good Pleasure till the day he will meet Him; and a man utters an evil word without

realizing its importance, Allah records for him His displeasure till the day he will meet Him." [Imam Malik and At-Tirmidhi].

IN PLAIN WORDS

A good word can earn Allah's pleasure until the day we meet Him, and a bad word His displeasure, though we count it as trivial. What seems minor to us can have lasting consequences.

REFERENCE : RIYAD AS-SALIHIN 1516 IN-BOOK REFERENCE : BOOK 17,
HADITH 6

HADITH 7

Sufyan bin 'Abdullah (May Allah be pleased with him) reported:

وعن سفيان بن عبد الله رضي الله عنه قال: قلت يا رسول الله حدثني بأمر أعتصم به قال: " قل ربّي الله ثم استقم " قلت: يا رسول الله ما أخوف ما تخاف علي؟ فأخذ بلسان نفسه، ثم قال: "هذا". رواه الترمذي وقال حديث حسن صحيح.

I asked: "O Messenger of Allah! Tell me, of something to which I may remain steadfast." He (ﷺ) said, "Say: My Rubb is Allah and then remain steadfast." Then I said: "O Messenger of Allah! What do you fear most about me?" He took hold of his own tongue and said: "This." [At-Tirmidhi].

IN PLAIN WORDS

Asked for one thing to hold to, he said: declare Allah your Lord and stay straight. Then, asked what he feared most for the man, he held his own tongue and said 'this.'

REFERENCE : RIYAD AS-SALIHIN 1517 IN-BOOK REFERENCE : BOOK 17,
HADITH 7

HADITH 8

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "لا تكثروا الكلام بغير ذكر الله، فإن كثرة الكلام بغير ذكر الله تعالى قسوة للقلب! وإن أبعد الناس من الله القلب القاسي". رواه الترمذي.

The Messenger of Allah (ﷺ) said, "Do not indulge in excessive talk except when remembering Allah. Excessive talking without the Remembrance of Allah hardens the heart; and those who are the farthest from Allah are those whose hearts are hard." [At-Tirmidhi]

IN PLAIN WORDS

He warned against too much talk apart from remembering Allah, since idle chatter hardens the heart, and hard hearts are farthest from Him. Filling speech with Allah's remembrance keeps the heart soft.

REFERENCE : RIYAD AS-SALIHIN 1518 IN-BOOK REFERENCE : BOOK 17,
HADITH 8

HADITH 9

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ومن وقاه الله شر ما بين لحييه، وشر ما بين رجليه دخل الجنة". ((رواه الترمذي، وقال: حديث حسن)).

The Messenger of Allah (ﷺ) said, "He whom Allah saves from the evil of that which is between his jaws and the evil of that which is between his legs will enter Jannah." [At-Tirmidhi].

IN PLAIN WORDS

Whoever Allah protects from the misuse of the tongue and the private parts will enter Paradise. Guarding these two is decisive for our end.

HADITH 10

'Uqbah bin 'Amir (May Allah be pleased with him) said:

وعن عقبة بن عامر رضي الله عنه قال: قلت يا رسول الله ما النجاة؟
قال: "أمسك عليك لسانك، وليسعك بيتك، وابك على خطيئتك"
((رواه الترمذي، وقال: حديث حسن)).

I asked the Messenger of Allah (ﷺ), "How can salvation be achieved?" He replied, "Control your tongue, keep to your house, and weep over your sins." [At-Tirmidhi].

IN PLAIN WORDS

Asked how to find salvation, he advised: control your tongue, stay home enough to avoid harm, and weep over your sins. Restraint, caution, and repentance form the path.

REFERENCE : RIYAD AS-SALIHIN 1520 IN-BOOK REFERENCE : BOOK 17,
HADITH 10

HADITH 11

Abu Sa'id Al-Khudri (May Allah be pleased with him) said:

وعن 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".
((رواه الترمذي)). 'معني' "تكفر اللسان" أي تذل وتخضع له.

The Prophet (ﷺ) said, "When the son of Adam gets up in the morning, all the limbs humble themselves before the tongue and

say: 'Fear Allah for our sake because we are with you: (i.e., we will be rewarded or punished as a result of what you do) if you are straight, we will be straight; and if you are crooked, we will become crooked.'" [At- Tirmidhi].

IN PLAIN WORDS

In a vivid image, every morning the body's limbs beg the tongue to keep them safe, for they rise or fall with it. The tongue sets the course for the whole person.

REFERENCE : RIYAD AS-SALIHIN 1521 IN-BOOK REFERENCE : BOOK 17,
HADITH 11

HADITH 12

Mu'adh bin Jabal (May Allah be pleased with him) reported:

وعن معاذ رضي الله عنه قال: قلت يا رسول الله: أخبرني بعمل يدخلني الجنة، ويباعدني من النار؟ قال: "لقد سألت عن عظيم، وإنه ليسير على من يسره الله تعالى عليه: تعبد الله لا تشرك به شيئاً، وتقيم الصلاة، وتؤتي الزكاة، وتصوم رمضان وتحج البيت إن استطعت إليه سبيلاً ثم قال: ألا أدلك على أبواب الخير؟ الصوم جنة، والصدقة تطفئ الخطيئة كما يطفئ الماء النار، وصلاة الرجل من جوف الليل" ثم تلا: {تتجافى جنوبهم عن المضاجع} حتى بلغ: {يعملون} ((السجدة: 16- 17)) ثم قال: "ألا أخبرك برأس الأمر وعموده وذروة سنامه" قلت "بلى يا رسول الله، قال: رأس الأمر الإسلام، وعموده الصلاة، وذروة سنامه الجهاد" ثم قال: "ألا أخبرك بملاك ذلك كله؟" قلت: بلى يا رسول الله، فأخذ بلسانه قال: "كف عليك هذا" قلت: يا رسول الله

وإنّا لمؤاخذون بما تتكلم به؟ فقال: ثكلتك أمك! وهل يكب الناس في النار على وجوههم إلا حصائد ألسنتهم؟" ((رواه الترمذي وقال: حديث حسن صحيح، وقد سبق شرحه في باب قبل هذا)).

I asked the Messenger of Allah (ﷺ): "Inform me of an act which will cause me to enter Jannah and keep me far from Hell." He (ﷺ) replied, "You have asked me about a matter of great importance, but it is easy for one for whom Allah makes it easy." He added, "Worship Allah, associate nothing with Him in worship, offer As-Salat (the prayer), pay the Zakat, observe Saum (fasting) during Ramadan and perform Hajj (pilgrimage) to the House of Allah, if you can afford it." He (ﷺ) further said, "Shall I not guide you to the gates of goodness? Fasting is a screen (from Hell), charity extinguishes (i.e., removes) the sins as water extinguishes fire, and standing in prayers by a slave of Allah during the last third part of the night." Then he recited: "Their sides forsake their beds, to invoke their Rabb in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do." (-) Then he added, "Shall I tell you of the root of the matter, its pillar and its highest point?" I replied: "Yes! Certainly, O Prophet of Allah." He said, "The root of this matter (foundation) is Islam, its pillar (mainstay is) As-Salat (the prayer) and its highest point is Jihad (fighting in the Cause of Allah)." Then he asked, "Shall I tell you of that which holds all these things?" I said: "Yes, O Messenger of Allah." So he took hold of his tongue and said, "Keep this in control." I asked: "O Messenger of Allah! Shall we really be accounted for what we talk about?" He replied, "May your mother lose you! People will be thrown on their faces into the Hell on account of their tongues."

Asked what leads to Paradise, he named the pillars of Islam, then the gates of good like fasting and charity and night prayer, and finally took hold of his tongue, saying that controlling it holds the rest together.

REFERENCE : RIYAD AS-SALIHIN 1522 IN-BOOK REFERENCE : BOOK 17,
HADITH 12

HADITH 13

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
“أتدرون ما الغيبة؟” قالوا: الله ورسوله أعلم قال: “ذكرك أخاك بما يكره”
قيل: أفأريت إن كان في أخي ما أقول؟ قال: “إن كان فيه ما تقول،
فقد اغتبتته، وإن لم يكن فيه ما تقول فقد بهته.” ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Do you know what is backbiting?" The Companions said: "Allah and His Messenger know better." Thereupon he said, "Backbiting is talking about your (Muslim) brother in a manner which he dislikes." It was said to him: "What if my (Muslim) brother is as I say." He said, "If he is actually as you say, then that is backbiting; but if that is not in him, that is slandering." [Muslim].

IN PLAIN WORDS

He defined backbiting as saying about your brother something he would dislike, and added that if it is untrue, that is slander, which is worse. Knowing the line helps us stay clear of it.

REFERENCE : RIYAD AS-SALIHIN 1523 IN-BOOK REFERENCE : BOOK 17,
HADITH 13

HADITH 14

Abu Bakrah (May Allah be pleased with him) said:

وعن أبي بكر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال في خطبته يوم النحر بمنى في حجة الوداع: "إن دماءكم، وأموالكم، وأعراضكم حرام عليكم كحرمة يومكم هذا، في شهركم هذا، في بلدكم هذا، ألا هل بلغت" ((متفق عليه)).

Delivering the sermon during the Farewell Pilgrimage on the day of Sacrifice at Mina, the Messenger of Allah (ﷺ) said, "Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours. Verily! I have conveyed this message to you." [Al-Bukhari and Muslim]

IN PLAIN WORDS

In his Farewell sermon he declared a Muslim's blood, property, and honour as sacred as that holy day, month, and place. Harming another's reputation is no light matter.

REFERENCE : RIYAD AS-SALIHIN 1524 IN-BOOK REFERENCE : BOOK 17, HADITH 14

HADITH 15

'Aishah (May Allah be pleased with her) said:

وعن عائشة رضي الله عنها: قالت قلت للنبي صلى الله عليه وسلم حسبك من صفة كذا وكذا. قال بعض الرواة: تعني قصيرة، فقال: "لقد قلت كلمة لو مزجت بماء البحر لمزجته!" قالت: وحكى له إنساناً فقال: "ما أحب أني حكيت إنساناً وإن لي كذا وكذا". ((رواه أبو داود والترمذي وقال حديث حسن صحيح.)) ومعني: "مزجته" خالطته مخالطة يتغير بها طعمه، أو ريحه لشدة نتنها وقبحها، وهذا الحديث من

أبلغ الزواجر عن الغيبة، قال الله تعالى: {وما ينطق عن الهوى، إن هو إلا وحي يوحى}.

I said to the Prophet (ﷺ): "Such and such thing of Safiyyah (May Allah be pleased with her) is sufficient for you." (She means to say that she was a woman with a short stature). He said, "You have indeed uttered a word which would pollute the sea if it were mixed in it." She further said: I imitated a person before him and he said, "I do not like that I should imitate someone even (if I am paid) in return such and such." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

When 'Aishah remarked on Safiyyah's short stature, he said the word was so foul it could pollute the sea, and refused to mock anyone for any price. Even a brief, casual put-down is taken very seriously.

REFERENCE : RIYAD AS-SALIHIN 1525 IN-BOOK REFERENCE : BOOK 17, HADITH 15

HADITH 16

Anas (May Allah be pleased with him) said:

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لما عُرِج بي مررت بقوم لهم أظفار من نحاس يخمشون وجوههم وصدورهم، فقلت: من هؤلاء يا جبريل؟ قال: هؤلاء الذين يأكلون لحوم الناس، ويقعون في أعراضهم!" ((رواه أبو داود.))

The Messenger of Allah (ﷺ) said, "During the Mi'raj (the Night of Ascension), I saw a group of people who were scratching their chests and faces with their copper nails. I asked, 'Who are these people, O Jibril?' Jibril replied: 'These are the people who ate flesh

of others (by backbiting) and trampled people's honour.'" [Abu Dawud].

IN PLAIN WORDS

In a vision he saw people clawing their own faces, identified as those who devoured others' honour by backbiting. It pictures the real harm hidden inside loose talk about people.

REFERENCE : RIYAD AS-SALIHIN 1526 IN-BOOK REFERENCE : BOOK 17,
HADITH 16

HADITH 17

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"كل المسلم على المسلم حرام: دمه وعرضه وماله". ((رواه مسلم)).

The Messenger of Allah (ﷺ) said: "The blood, honour and property of a Muslim is inviolable for another Muslim." [Muslim].

IN PLAIN WORDS

A Muslim's blood, honour, and property are sacred and untouchable to another Muslim. We owe one another protection in all three.

REFERENCE : RIYAD AS-SALIHIN 1527 IN-BOOK REFERENCE : BOOK 17,
HADITH 17

CHAPTER 255

Prohibition of Listening to Backbiting

باب تحريم سماع الغيبة وأمر من سمع غيبة محرمة بردها والإنكار على قائلها
فإن عجز أو لم يقبل منه فارق ذلك المجلس إن أمكنه

This short chapter shifts from speaking ill to hearing it. To sit silently while a fellow Muslim is torn down makes the listener a partner in the wrong, so the duty here is to defend the absent person, to correct the speaker, and, if that fails, to leave the gathering.

The reports show this defence in living examples: the Prophet checking a hypocrisy accusation, and Mu'adh rebuking a man who slandered the still-absent Ka'b. Notice that defending honour is not nosiness but mercy, and that Allah promises to shield from the Fire the face of one who shields his brother's reputation.

HADITH 18

Abud-Darda' (May Allah be pleased with him) said:

- وعن أبي الدرداء رضي الله عنه، عن النبي صلى الله عليه وسلم قال:
"من رد عن عرض أخيه، رد الله عن وجهه النار يوم القيامة".
(رواه الترمذي وقال حديث حسن.)

The Prophet (ﷺ) said, "He who defends the honour of his (Muslim) brother, Allah will secure his face against the Fire on the Day of Resurrection." [At-Tirmidhi].

IN PLAIN WORDS

Whoever stands up to defend an absent brother's honour will have Allah shield his own face from the Fire on the Day of Resurrection. Defending the absent is rewarded by Allah's protection.

HADITH 19

'Itban bin Malik (May Allah be pleased with him) said in his long Hadith cited in the Chapter entitled 'Hope' reported:

وعن عتبان بن مالك رضي الله عنه في حديثه الطويل المشهور الذي تقدم في باب الرجاء قال: قام النبي صلى الله عليه وسلم يصلي فقال: "أين مالك بن الدخشم؟ فقال رجل: ذلك منافق لا يحب الله ورسوله، فقال النبي صلى الله عليه وسلم: "لا تقل ذلك ألا تراه قد قال: لا إله إلا الله يريد بذلك وجه الله! وإن الله قد حرم على النار من قال لا إله إلا الله يبتغي بذلك وجه الله" ((متفق عليه)). "وعتبان بكسر العين على المشهور، وحكي ضمها، وبعدها تاء مثناة من فوق، ثم باء موحدة. و"الدخشم" بضم الدال وإسكان الخاء وضم الشين المعجمتين

When the Prophet (ﷺ) stood up to offer As-Salat (the prayer) he asked, "Where is Malik bin Ad-Dukhshum?" A man replied: "He is a hypocrite. He does not love Allah and His Messenger." The Prophet (ﷺ) said, "Do not say that. Do you not know that he said: La ilaha illallah (there is no true god except Allah),' seeking His Pleasure. Allah has made the fire of Hell unlawful for him who affirms that none has the right to be worshipped but Allah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When a man was called a hypocrite for skipping prayer, the Prophet stopped him, noting the man's sincere testimony of faith. He corrected a harsh judgement and defended the absent person.

HADITH 20

Ka'b bin Malik (May Allah be pleased with him) said in his long story about his repentance:

وعن كعب بن مالك رضي الله عنه في حديثه الطويل في قصة توبته
وقد سبق في بابہ التوبة. قال: قال النبي صلى الله عليه وسلم وهو جالس
في القوم بتبوك: "ما فعل كعب مالك؟ فقال رجل من بني سلة: يا
رسول الله حبسه برداه، والنظر في عطفه فقال معاذ بن جبل رضي
الله عنه بتس ما قلت والله يا رسول الله ما علمنا عليه إلا خيراً،
فسكت رسول الله صلى الله عليه وسلم" ((متفق عليه)).
"عُطْفَاهُ" جَانِبَاهُ، وَهُوَ إِشَارَةٌ إِلَى إِعْجَابِهِ بِنَفْسِهِ.

The Prophet (ﷺ) was sitting among the people in Tabuk. He (ﷺ) said, "What happened to Ka'b bin Malik?" A person from the tribe of Banu Salamah said: "O Messenger of Allah! the embellishment of his cloak and an appreciation of his sides have allured him, and he was thus detained." Mu'adh bin Jabal (May Allah be pleased with him) said: "Woe be upon you! You have passed indecent remarks. O Messenger of Allah! by Allah, we know nothing about him but good." The Messenger of Allah (ﷺ) remained silent. [Al- Bukhari and Muslim].

IN PLAIN WORDS

When someone slandered the still-absent Ka'b, Mu'adh rebuked him and defended Ka'b's good name, and the Prophet stayed silent. It models speaking up for someone being torn down behind their back.

CHAPTER 256

Some cases where it is permissible to Backbite

باب ما يباح من الغيبة

After firmly forbidding backbiting, Imam an-Nawawi notes the narrow exceptions where naming a fault is allowed because a real and lawful need requires it. Warning, seeking counsel, exposing open wrongdoing, and giving sincere advice can make plain speech necessary, not sinful.

These hadith illustrate such needs: protecting people from harm, guiding someone seeking marriage advice, and exposing a hypocrite's plotting. The principle, which is a matter for scholars to apply with care, is that the fault is mentioned only to the measure the genuine need demands, never for mockery or to wound.

HADITH 21

'Aishah (May Allah be pleased with her) said:

عن عائشة رضي الله عنها أن رجلا استأذن على النبي صلى الله عليه وسلم فقال: "اأذنوا له، بئس أخو العشيرة؟" ((متفق عليه)). احتج به البخاري في جواز غيبة أهل الفساد وأهل الريب.

A man sought permission for audience with the Prophet (ﷺ). He said, "Give him permission but he is a bad member of his tribe." [Al-Bukhari and Muslim].

IN PLAIN WORDS

He let a man in yet privately noted his bad conduct, showing that an honest warning about someone can be needed, not idle gossip. A real need can make plain speech necessary.

HADITH 22

'Aishah (May Allah be pleased with her) said:

وعنها قالت: قال رسول الله صلى الله عليه وسلم: "ما أظن فلاناً وفلاناً يعرفان من ديننا شيئاً" ((رواه البخاري)). قال الليث بن سعد أحد رواة هذا الحديث: هذان الرجلان كانا من المنافقين.

The Messenger of Allah (ﷺ) said, "I do not think that so-and-so understands anything of our Faith." [Al-Bukhari] Al-Bukhari said: Al-Laith bin Sa'd, who is one of the narrators of this Hadith, said: The two men mentioned by the Prophet (ﷺ) in this Hadith were hypocrites (i.e., they revealed Faith and concealed disbelief).

IN PLAIN WORDS

He doubted that a certain man understood the faith, the man being a hypocrite who hid his disbelief. Exposing such danger is allowed when there is genuine cause.

REFERENCE : RIYAD AS-SALIHIN 1532 IN-BOOK REFERENCE : BOOK 17,
HADITH 22

HADITH 23

Fatimah bint Qais (May Allah be pleased with her) said:

وعن فاطمة بنت قيس رضي الله عنها قالت: أتيت النبي صلى الله عليه وسلم، فقلت: إن أبا الجهم ومعاوية خطباني؟ فقال رسول الله صلى الله عليه وسلم: "أما معاوية، فصعلوك لا مال له، وأما أبو الجهم، فلا يضع العصا عن عاتقه" ((متفق عليه)). وفي رواية لمسلم: "وأما أبو الجهم

فَضْرَابَ لِلنِّسَاءِ" وَهُوَ تَفْسِيرٌ لِرَوَايَةِ: " لَا يَضْعَعُ الْعَصَا عَنْ عَاتِقِهِ" وَقِيلَ:
مَعْنَاهُ: كَثِيرَ الْأَسْفَارِ.

I came to the Prophet (ﷺ) and said to him: "Muawiyah and Abul-Jahm sent me a proposal of marriage." The Messenger of Allah (ﷺ) said, "Muawiyah is destitute and he has no property, and Abul-Jahm is very hard on women." [Bukhari and Muslim].

IN PLAIN WORDS

Asked for marriage advice, he frankly named each suitor's serious drawback to guide her choice. Honest counsel to someone seeking advice can require naming real faults.

REFERENCE : RIYAD AS-SALIHIN 1533 IN-BOOK REFERENCE : BOOK 17,
HADITH 23

HADITH 24

Zaid bin Al-Arqam (May Allah be pleased with him) said:

وعن زيد بن أرقم رضي الله عنه قال: خرجنا مع رسول الله صلى الله عليه وسلم في سفر أصاب الناس فيه شدة، فقال عبد الله بن أبي: لا تنفقوا على من عند رسول الله حتى ينفضوا وقال: لئن رجعنا إلى المدينة ليخرجن الأعز منها الأذل فأتيت رسول الله صلى الله عليه وسلم، فأخبرته بذلك، فأرسل إلى عبد الله بن أبي، فاجتهد يمينه: ما فعل، فقالوا: كذب زيد رسول الله صلى الله عليه وسلم فوقع في نفسي مما قالوا شدة حتى أنزل الله تعالى تصديقي {إذا جاءك المنافقون} ثم دعاهم النبي صلى الله عليه وسلم، ليستغفر لهم فلووا رؤوسهم. ((متفق عليه)).

We set out on a journey along with the Messenger of Allah (ﷺ) and we faced many hardships. 'Abdullah bin Ubaiy (the chief of the hypocrites at Al- Madinah) said to his friends: "Do not spend on those who are with the Messenger of Allah (ﷺ) until they desert him." He also said: "If we return to Al-Madinah, the more honourable (meaning himself, i.e., Abdullah bin Ubaiy) will drive out therefrom the meaner (meaning Messenger of Allah (ﷺ))." I went to the Messenger of Allah (ﷺ) and informed him about that and he sent someone to 'Abdullah bin Ubaiy. He asked him whether he had said that or not. Abdullah took an oath that he had not done anything of that sort and said that it was Zaid who carried a false tale to the Messenger of Allah (ﷺ). Zaid said: I was so much perturbed because of this until this Verse was revealed verifying my statement: "When the hypocrites come to you (O Muhammad (ﷺ)), they say: 'We bear witness that you are indeed the Messenger of Allah.' Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed." (:) Then the Messenger of Allah (ﷺ) called the hypocrites in order to seek forgiveness for them from Allah, but they turned away their heads. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Zaid reported a hypocrite leader's plot against the Muslims, and revelation confirmed his truthfulness. Warning of real harm and plotting is a valid reason to speak.

REFERENCE : RIYAD AS-SALIHIN 1534 IN-BOOK REFERENCE : BOOK 17, HADITH 24

HADITH 25

'Aishah (May Allah be pleased with her) said:

وعن عائشة رضي الله عنها قالت: قالت هند امرأة أبي سفيان للنبي
صلى الله عليه وسلم: إن أبا سفيان رجل شحيح وليس يعطيني ما

يكفيني وولدي إلا ما أخذت منه، وهو لا يعلم؟ قال: "خذي ما
يكفيك وولدك بالمعروف" ((متفق عليه)).

Hind, the wife of Abu Sufyan, said to the Prophet (ﷺ): Abu Sufyan is a niggardly man and does not give me and my children adequate provisions for maintenance unless I take something from his possession without his knowledge. The Prophet (ﷺ) said to her, "Take from his possessions on a reasonable basis that much which may suffice for you and your children." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When Hind said her husband withheld enough support, he allowed her to take a reasonable amount for herself and her children. Stating a genuine complaint to seek a remedy is permitted.

REFERENCE : RIYAD AS-SALIHIN 1535 IN-BOOK REFERENCE : BOOK 17,
HADITH 25

CHAPTER 257

Prohibition of Calumny

باب تحريم النيممة وهي نقل الكلام بين الناس على جهة الإفساد

This chapter takes up namimah, the carrying of words between people in order to stir up trouble. As the Arabic title puts it, it is moving speech from one person to another with the aim of corrupting the relationship between them. Someone hears a remark, then runs to repeat it precisely where it will wound and divide.

Notice how heavily the Prophet (peace be upon him) weighs this small-seeming act. It bars a person from Jannah, it draws punishment in the grave, and it is named outright as a kind of slander. The thread to watch across these three hadith is that the harm of the tongue here is not careless but deliberate, the deliberate breaking of bonds between hearts.

HADITH 26

Hudhaifah (May Allah be pleased with him) said:

وعن حذيفة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"لا يدخل الجنة نمام" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "The person who goes about with calumnies will never enter Jannah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The one who carries tales between people to stir up trouble will not enter Paradise. Spreading words to divide hearts is a serious wrong.

REFERENCE : RIYAD AS-SALIHIN 1536 IN-BOOK REFERENCE : BOOK 17,
HADITH 26

HADITH 27

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم مر بقبرين فقال: "إنهما يعذبان ، وما يعذبان في كبير! بلى إنه كبير: أما أحدهما ، فكان يمشي بالنميمة، وأما الآخر فكان لا يستتر من بوله ((متفق عليه وهذا لفظ إحدى روايات البخاري)). قال العلماء: معنى "وما يعذبان في كبير" أي كبير في زعمهما وقيل: كبير تركه عليهما.

The Messenger of Allah (ﷺ) passed by two graves and said, "Both of them (the persons in these graves) are being tortured, and they are not being tortured for a cardinal sin. But indeed they are great sins. One of them used not to save himself from being soiled with his urine, and the other one used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such and such evil things)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

He passed two graves whose occupants were being punished, one for tale-carrying that sowed hostility among people. The harm of malicious gossip reaches even into the grave.

REFERENCE : RIYAD AS-SALIHIN 1537 IN-BOOK REFERENCE : BOOK 17, HADITH 27

HADITH 28

Ibn Mas'ud (May Allah be pleased with him) said:

وعن ابن مسعود رضي الله عنه أن النبي صلى الله عليه وسلم قال: " ألا أنبئكم ما العِصَّة؟ هي النميمة، القالة بين الناس " ((رواه مسلم)). العِصَّة: بفتح العين المهملة، وإسكان الضاد المعجمة، وبالهاء على وزن الوجه،

وروي: العضة بكسر العين وفتح الضاد المعجمة على وزن العدة، وهي:
الكذب والبهتان، وعلى الرواية الأولى: العضة مصدر، يقال: عضه
عضها، أي: رماه بالعضه .

The Prophet (ﷺ) said, "Shall I tell you what 'Al-'Adhu' (falsehood and slandering) is? It is calumny which is committed among the people." [Muslim].

IN PLAIN WORDS

He explained that 'al-'adh,' a form of slander, is the calumny spread among people. Carrying damaging talk around is named as a real evil.

REFERENCE : RIYAD AS-SALIHIN 1538 IN-BOOK REFERENCE : BOOK 17,
HADITH 28

CHAPTER 258

Prohibition of Carrying tales of the Officers

باب النبي عن نقل الحديث وكلام الناس إلى ولاية الأمور إذا لم تدعُ إليه
حاجة نخوف مفسدة ونحوها

Here the warning narrows to a particular and tempting form of tale-carrying, relaying people's words and faults to those in authority when there is no genuine need, such as preventing real harm. It is the impulse to report and inform, dressed up as loyalty.

The single hadith of this chapter shows the Prophet (peace be upon him) refusing such reports about his own Companions. The point to carry away is the value he places on a clean heart, an unburdened breast free of grudges planted by gossip, both for himself toward others and as a model for how we should wish to meet one another.

HADITH 29

Ibn Mas'ud (May Allah be pleased with him) said:

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا يُبلغني أحد من أصحابي عن أحد شيء، فإني أحب أن أخرج إليكم وأنا سليم الصدر". ((رواه أبوداود والترمذي))

The Messenger of Allah (ﷺ) said, "None of my Companions should convey to me anything regarding another because I desire to meet everyone of you with a clean heart." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

He asked that no one report to him the faults of others, because he wished to meet each Companion with a clean, untroubled heart. Carrying people's words to those in authority plants grudges best left unsown.

Condemnation of Double-faced People

باب ذم ذي الوجهين

This chapter condemns the person of two faces, dhu al-wajhayn, who shows one appearance to one group and a contradictory one to another, flattering each in turn while being sincere to neither. It is a sickness of inconsistency that springs from a divided, dishonest heart.

Across these two hadith, watch how two-facedness is ranked among the worst of character and even traced back, by a Companion who lived in the Prophet's time, to the mark of hypocrisy. The unifying idea is that integrity means being one person, the same in private and in public.

HADITH 30

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "تجدون الناس معادن: خيارهم في الجاهلية خيارهم في الإسلام إذا فقهوا، وتجدون خيار الناس في هذا الشأن أشدهم له كراهية، وتجدون شر الناس ذا الوجهين، الذي يأتي هؤلاء بوجه، وهؤلاء بوجه" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "People are like ores. Those who were excellent in the Days of Ignorance are excellent in Islam provided they acquire the knowledge and understanding of the religion. You will find the best people in it (Islam) those who had a deep hatred (for leadership). You will find the worst among the

people a double-faced person who appears to some people with one face and to others with another face." [Al-Bukhari and Muslim].

IN PLAIN WORDS

People are like ores, the best of them in ignorance remaining best in Islam with understanding, while the worst is the two-faced person who shows each group a different face. A divided face reveals a divided heart.

REFERENCE : RIYAD AS-SALIHIN 1540 IN-BOOK REFERENCE : BOOK 17, HADITH 30

HADITH 31

Muhammad bin Zaid reported:

وعن محمد بن زيد أن ناساً قالوا لجده عبد الله بن عمر رضي الله عنهما:
إننا ندخل على سلاطيننا فنقول لهم بخلاف ما نتكلم إذا خرجنا من
عندهم. قال: كنا نعد هذا نفاقاً على عهد رسول الله صلى الله عليه وسلم
• ((رواه البخاري)) •

Some people said to my grandfather, 'Abdullah bin 'Umar (May Allah be pleased with them): We visit our rulers and tell them things contrary to what we say when we leave them. 'Abdullah bin 'Umar (May Allah be pleased with them) replied: "In the days of the Messenger of Allah (ﷺ), we counted this act as an act of hypocrisy." [Al-Bukhari].

IN PLAIN WORDS

When some admitted saying one thing before rulers and another after leaving, Ibn 'Umar said they counted that as hypocrisy in the Prophet's time. Saying contradictory things to please each side is a serious flaw of character.

REFERENCE : RIYAD AS-SALIHIN 1541 IN-BOOK REFERENCE : BOOK 17,
HADITH 31

CHAPTER 260

Condemnation and Prohibition of Falsehood

باب تحريم الكذب

This chapter sets truthfulness, sidq, against falsehood, kadhīb, and traces where each road leads. Honesty is presented not as one good deed among many but as a path that shapes the whole person, while lying is shown corroding character until a person is written down before Allah by the name they have earned.

Watch how the hadith move from the inner habit of truth and lies, to the specific lies that mark a hypocrite, to grave falsehoods like inventing dreams and spying on others, and finally to a long vision in which the liar's punishment is shown in vivid form. Where a single hadith touches a ruling, such as image-making, take only its broad spiritual warning against deceit and leave the detailed rulings to the scholars.

HADITH 32

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الصدق يهدي إلى البر، وإن البر يهدي إلى الجنة، وإن الرجل ليصدق حتى يكتب عند الله صديقاً، وإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله كذاباً" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is recorded with Allah as a truthful man. Falsehood leads to transgression and transgression leads to the Hell-fire. A man

continues to speak falsehood till he is recorded with Allah as a great liar." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Truthfulness leads to righteousness and on to Paradise, until one is recorded with Allah as truthful, while lying leads to wickedness and the Fire, until one is recorded as a liar. We become, in Allah's record, the habit we keep.

REFERENCE : RIYAD AS-SALIHIN 1542 IN-BOOK REFERENCE : BOOK 17,
HADITH 32

HADITH 33

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) said:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما، أن النبي صلى الله عليه وسلم قال: "أربع من كن فيه كان منافقًا خالصًا، ومن كانت فيه خصلة منهن كانت فيه خصلة من نفاق حتى يدعها: إذا أؤتمن خان، وإذا حدث كذب، وإذا عاهد غدر، وإذا خاصم فجر" ((متفق عليه)). وقد سبق بيانه مع حديث أبي هريرة بنحوه في باب الوفاء بالعهد.

The Prophet (ﷺ) said, "Whosoever possesses these four characteristics, is a sheer hypocrite; and anyone who possesses one of them, possesses a characteristic of hypocrisy till he gives it up. (These are:) When he is entrusted with something, he proves dishonest; when he talks, he tells a lie; when he makes a covenant, he acts treacherously; and when he quarrels, he utters foul language." [Al-Bukhari and Muslim].

IN PLAIN WORDS

He named four traits whose owner is a pure hypocrite, and whoever has one carries a strand of hypocrisy until he drops it: betraying

trust, lying, breaking promises, and foul speech when quarrelling.
Each habit is worth rooting out.

REFERENCE : RIYAD AS-SALIHIN 1543 IN-BOOK REFERENCE : BOOK 17,
HADITH 33

HADITH 34

Ibn 'Abbas (May Allah be pleased with them) said:

وعن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وسلم ، قال :
" من تحلم بحلم لم يره ، كُف أن يعقد بين شعيرتين ولن يفعل ، ومن
استمع إلى حديث قوم وهم له كارهون ، صب في أذنيه الآنك يوم
القيامة ، ومن صور صورة ، عذب وكلف أن ينفخ فيها الروح وليس
بنافخ " . رواه البخاري . تحلم أي : قال أنه حلم في نومه ورأى كذا وكذا ،
وهو كاذب و الآنك بالمد وضم النون وتخفيف الكاف : وهو الرصاص
المذاب .

The Prophet (ﷺ) said, "He who narrates a dream which he has not seen will be put to trouble to join into a knot two barley seeds which he will not be able to do; and he who seeks to listen to the talk of a people (secretly) will have molten lead poured into his ears on the Day of Resurrection; and he who makes a picture (of people or other creatures with a soul, such as animals and insects) will be (severely punished), and he will be asked to infuse spirit therein, which he will not be able to do." [Al-Bukhari].

IN PLAIN WORDS

He warned against three lies: inventing a dream one never saw, secretly eavesdropping on others, and making images of living creatures, each tied to a fitting punishment. Take from it the broad warning against deception and prying.

HADITH 35

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما قال: قال النبي صلى الله عليه وسلم :
"أفرى الفرى أن يري الرجل عينيه ما لم تريا" ((رواه البخاري))
ومعناه يقول: رأيت فيما لم يره.

The Prophet (ﷺ) as saying: "The worst of lies is to pretend to have seen something which he has not seen." [Al- Bukhari].

IN PLAIN WORDS

He said one of the worst lies is to claim to have seen a dream that one never saw. Inventing such visions is treated as especially grave falsehood.

REFERENCE : RIYAD AS-SALIHIN 1545 IN-BOOK REFERENCE : BOOK 17,
HADITH 35

HADITH 36

Sumurah bin Jundub (May Allah be pleased with him) said:

وعن سمرة بن جندب رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم مما يكثر أن يقول لأصحابه: ((هل رأى أحد منكم رؤيا؟)) فيقص عليه من شاء الله أن يقص، وإنه قال لنا ذات غداة: ((إنه أتاني الليلة آتيان، وإنهما قالا لي: انطلق، وإني انطلقت معهما، وإنا أتينا على رجل مضطجع، وإذا آخر قائم عليه بصخرة، وإذا هو يهوي بالصخرة لرأسه، فيثلغ رأسه، فيتدهده الحجرها هنا، فيتبع الحجر فليأخذه، فلا

يرجع إليه حتى يصح رأسه كما كان، ثم يعود عليه، فيفعل به مثل ما فعل المرة الأولى!" قال: "قلت لهما: سبحان الله! ما هذان؟ قالا لي: انطلق انطلق، فانطلقنا، فأتينا على رجل مستلق لقفاه، وإذا آخر قائم عليه بكلوب من حديد، وإذا هو يأتي أحد شقي وجهه فيشرشر شدقه إلى قفاه، ومنخره إلى قفاه، وعينه إلى قفاه، ثم يتحول إلى الجانب الآخر، فيفعل به مثل ما فعل بالجانب الأول، فما يفرغ من ذلك الجانب حتى يصح ذلك الجانب كما كان، ثم يعود عليه، فيفعل مثل ما فعل في المرة الأولى" قال: قلت: سبحان الله؟ ما هذان؟ قال: قالا لي: انطلق انطلق، فانطلقنا، فأتينا على مثل التنور" فأحسب أنه قال: "فإذا فيه: لغط وأصوات، فاطلعنا فيه فإذا فيه رجال ونساء عراة، وإذا هم يأتهم لهب من أسفل منهم فإذا أتاهم ذلك اللهب ضوضؤوا. قلت: ما هؤلاء؟ قالا لي: انطلق انطلق، فانطلقنا فأتينا على نهر" حسبت أنه كان يقول: "أحمر مثل الدم، وإذا في النهر رجل سابح يسبح، وإذا على شط النهر رجل قد جمع عنده حجارة كثيرة، وإذا ذلك السابح يسب ما يسبح، ثم يأتي ذلك الذي قد جمع عنده الحجارة، فيفغر له فاه، فيلقمه حجراً، فينطلق فيسبح، ثم يرجع إليه، كلما رجع إليه، فغر له فاه، فألقمه حجراً، قلت لهما: ما هذان؟ قالا لي: انطلق انطلق، فانطلقنا، فأتينا على رجل كره المرأة، أو كأكره ما أنت راء رجلا مرأى فإذا هو عنده نارٌ يحشها ويسعى حولها. قلت لهما: ما هذا؟ قال لي: انطلق انطلق،

فانطلقنا فأتينا على روضة معتمة فيها من كل نور الربيع، وإذا بين
ظهري الروضة رجل طويل لا أكاد أرى رأسه طولا في السماء، وإذا
حول الرجل من أكثر ولدان رأيتهم قط، قلت: ما هذا! وما هؤلاء؟
قالا لي: انطلق انطلق، فانطلقنا، فأتينا إلى دوحة عظيمة لم أر دوحة
قط أعظم منها، ولا أحسن! قالا لي: ارق لي: ارق فيها، فارتقينا فيها
إلى مدينة مبنية بلبن ذهب ولبن فضة، فأتينا باب المدينة فاستفتحنا،
ففتح لنا، فدخلناها، فتلقانا رجال شطر من خلقهم كأحسن ما أنت
راء! وشطر منهم كأقبح ما أنت راء! قالوا لهم: اذهبوا فقعوا في ذلك
النهر، وإذا هو نهر معترض يجري كأن ماءه المحض في البياض، فذهبوا
فوقعوا فيه. ثم رجعوا إلينا قد ذهب ذلك السوء عنهم، فصاروا في
أحسن صورة. قال: قالوا لي: هذه جنة عدن، وهذاك منزلك، فسمما
بصري صعداً، فإذا قصر مثل الربابة البيضاء. قالوا لي: هذاك منزلك؟
قلت لهما: بارك الله فيكما، فذراني فأدخله. قالوا: أما الآن فلا، وأنت
داخله. قلت لهما: فإني رأيت منذ الليلة عجباً؟ فما هذا الذي رأيت؟ قالوا
لي: أما إنا سنخبرك: أما الرجل الأول الذي أتيت عليه يثلغ رأسه
بالحجر، فإنه الرجل يأخذ القرآن فيرفضه وينام عن الصلاة المكتوبة،
وأما الرجل الذي أتيت عليه يشرشر شدة إلى قفاه، ومنخره إلى قفاه،
وعينه إلى قفاه، فإنه الرجل يغدو من بيته فيكذب الكذبة تبلغ الآفاق.
وأما الرجال والنساء العراة الذين هم في مثل بناء التنور، فإنهم الزناة

والزواني، وأما الرجل الذي أتيت عليه يسبح في النهر، ويلقم الحجارة، فإنه آكل الربا، وأما الرجل الكرية المرأة الذي عند النار يحشها ويسعى حولها، فإنه مالك خازن جهنم، وأما الرجل الطويل الذي في الروضة، فإنه إبراهيم، وأما الولدان الذين حوله، فكل مولود مات على الفطرة" وفي رواية البرقاني: "ولد على الفطرة" فقال بعض المسلمين: يا رسول الله، وأولاد المشركين؟ فقال رسول الله صلى الله عليه وسلم: "وأولاد المشركين، وأما القوم الذين كانوا شطر منهم حسن، وشطر منهم قبيح، فإنهم قوم خلطوا عملاً صالحاً وآخر سيئاً، تجاوز الله عنهم" ((رواه البخاري)). وفي رواية له: "رأيت الليلة رجلين أتياني فأخرجاني إلى أرض مقدسة" ثم ذكره وقال: "فانطلقنا إلى نقب مثل التنور، أعلاه ضيق وأسفله واسع؛ يتوقد تحته ناراً، فإذا ارتفعت ارتفعوا حتى كادوا أن يخرجوا، وإذا نحمدت، رجعوا فيها، وفيها رجال ونساء عراة". وفيها: "حتى أتينا على نهر من دم" ولم يشك "فيه رجل قائم على وسط النهر، وعلى شط النهر رجل، وبين يديه حجارة، فأقبل الرجل الذي في النهر، فإذا أراد أن يخرج، رمى الرجل بحجر في فيه، فرده حيث كان، فجعل كلما جاء ليخرج جعل يرمي في فيه بحجر، فيرجع كما كان". وفيها: "فصعدا بي الشجرة، فأدخلاني داراً لم أر قط أحسن منها، فيها رجال شيوخ وشباب". وفيها: "الذي رأيته يشق شدة فكذاب، يحدث بالكذبة فتحمل عنه حتى تبلغ الآفاق، فيصنع به ما رأيته إلى يوم القيامة"

وفيها: "الذي رأيته يشدخ رأسه فرجل علمه الله القرآن، فنام عنه بالليل، ولم يعمل فيه بالنهار، فيفعل به إلى يوم القيامة، والدار الأولى التي دخلت دار عامة المؤمنين، وأما هذه الدار فدار الشهداء، وأنا جبريل، وهذا ميكائيل، فارفع رأسك، فرفعت رأسي، فإذا فوق مثل السحاب، قالوا: ذاك منزلك، قلت: دعاني أدخل منزلي، قالوا: إنه بقي لك عمر لم تستكمله، فلو استكملته، أتيت منزلك" ((رواه البخاري)). قوله: «يثلغ رأسه» هو بالثاء المثناة والغين المعجمة، أي: يشدخه ويشقه. قوله: «يتدهده» أي: يتدحرج. و «الكلوب» بفتح الكاف وضم اللام المشددة، وهو معروف. قوله: «فيشرشر»: أي: يقطع. قوله: «ضوضوا» وهو بضادين معجمتين: أي صاحوا. قوله: «فيفغر» هو بالفاء والغين المعجمة، أي: يفتح. قوله «المرآة» هو بفتح الميم، أي: المنظر. قوله: «يحشها» هو بفتح الياء وضم الحاء المهملة والشين المعجمة، أي: يوقدها. قوله: «روضة معتمة» هو بضم الميم وإسكان العين وفتح التاء وتشديد الميم، أي: وافية النبات طويلته. قوله: «دوحة» وهي بفتح الدال وإسكان الواو وبالحاء المهملة: وهي الشجرة الكبيرة. قوله: «المحض» هو بفتح الميم وإسكان الحاء المهملة وبالضاد المعجمة، وهو: اللبن. قوله: «فسما بصري» أي: ارتفع. و «صعدا» بضم الصاد والعي، أي: مرتفعاً. و «الربابة» بفتح الراء وبالباء الموحدة مكررة، وهي: السحابة

The Messenger of Allah (ﷺ) very often used to ask his Companions, "Do any one of you has seen a dream?" So dreams

would be narrated to him by those whom Allah willed to relate. One day he (ﷺ) said, "Last night I had a vision in which two men (angels) came to me and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. When he struck him, the stone rolled away and he went after it to get it, and no sooner had he returned to this man, his head was healed and restored to its former condition. The thrower (of the rock) then did the same as he had done before. I said to my two companions, 'Subhan-Allah! Who are these?' They said: 'Proceed, proceed.' So we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eyes from front to back. Then he turned to the other side of the man's face and did just as he has done with the first side. He had hardly completed that (second) side when the first returned to its normal state. I said to my two companions, 'Subhan-Allah! Who are these?' They said, 'Proceed, proceed.' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I (the narrator) think the Prophet (ﷺ) said, "In that oven there was much noise and voices." The Prophet (ﷺ) added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them they cried loudly. I asked, 'Who are these?' They said to me, 'Proceed, proceed.' And so we proceeded and came across a river." I (the narrator) think he said, "-- red like blood." The Prophet (ﷺ) added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again.

Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, 'Who are these?' They replied, 'Proceed, proceed.' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my two companions, 'Who is this (man)?' They said to me, 'Proceed, proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen! I said to my two companions, 'Who is this?' They replied, 'Proceed, proceed.' So we proceeded till we came to a majestic, huge garden, greater and better than any garden I have ever seen! My two companions said to me, 'Ascend up' and I ascended up." The Prophet (ﷺ) added, "So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened; and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen! My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they came in the best shape." The Prophet (ﷺ) further added, "My two companions said to me: 'This place is the 'Adn Jannah, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That palace is your place,' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).'

them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon, whose head was being smashed with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses. And the man who was given a stone to swallow is the eater of Ar-Riba (usury), and the bad-looking man whom you saw near the fire, kindling it and going around it, is Malik, the gatekeeper of Hell, and the tall man you saw in the garden is (Prophet) Abraham, and the children around him are those who died upon Al-Fitrah (the Islamic Faith of Monotheism)."

The narrator added: Some Muslims asked the Prophet (ﷺ), "O Messenger of Allah! What about the children of Al-Mushrikun (i.e., polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ))?" The Prophet (ﷺ) replied, "And also the children of Al-Mushrikun." The Prophet (ﷺ) added: "My two companions added, 'The men you saw half handsome and half ugly were these people who had mixed an act that was good with another that was bad, but Allah forgave them'."

Another narration of Al-Bukhari is: The Messenger of Allah (ﷺ) said, "One night two men came to me and took me to a blessed land." (The Messenger of Allah (ﷺ) told of the same incident as above) and said, "After a while of walking we came upon a pit like an oven, narrow at the top and wide at the bottom with fire raging in it. When the flames rose up (the people in it) also rose up till they were about to come out; and when the fire subsided they, too, would go down with it. In it were naked men and women." (The remainder of the Hadith is the same as the above Hadith except that at the end of it, the Messenger of Allah said: "We came upon a river

of blood in the middle of which there was a man standing, and at the bank of the river there was a man with plenty of stones before him..." In this narration we also find: "They made me climb the tree and they made me enter an abode so beautiful the like of which I have never seen before. There (I saw) old men and youth." In this narration we also find: "'The first house you entered was the abode of the believers in general, and the other house was the abode of the martyrs. I am Jibril (Gabriel), and this is Mika'il. Raise your head.' I looked up and saw something like clouds. They said to me, 'That is your abode.' I said, 'Shall I enter it?' They said, 'You have not completed your term of life yet. When you do, you will certainly enter it.'" [Al-Bukhari]

IN PLAIN WORDS

In a long vision he was shown the punishments awaiting various wrongdoers, including the man who leaves home and spreads lies far and wide, whose face was torn apart. The dream warns vividly where lying and other sins lead.

REFERENCE : RIYAD AS-SALIHIN 1546 IN-BOOK REFERENCE : BOOK 17,
HADITH 36

باب بيان ما يجوز من الكذب

CHAPTER 262

Ascertainment of what one Hears and Narrates

باب الحث على التثبت فيما يقوله ويحكىه

This chapter trains the tongue to slow down before it repeats. The Arabic title speaks of at-tathabbut, verifying and pausing over what you hear before you pass it on. A believer is asked to be a checkpoint for information, not a loudspeaker for every rumour that reaches the ear.

Watch how lightly a person can slide into lying without ever meaning to deceive. Carelessly relaying everything, narrating what you suspect is untrue, or letting people assume you have more than you do are all treated here as failures of truthfulness, not innocent habits.

HADITH 37

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "كفى بالمرء كذباً أن يحدث بكل ما سمع". ((رواه مسلم))

The Prophet (ﷺ) said, "It is enough for a man to prove himself a liar when he goes on narrating whatever he hears." [Muslim].

IN PLAIN WORDS

It is enough to make a person a liar that he repeats everything he hears. Passing on every rumour, without checking, is itself a kind of lying.

REFERENCE : RIYAD AS-SALIHIN 1547 IN-BOOK REFERENCE : BOOK 17,
HADITH 37

HADITH 38

وعن سمرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"من حدث عني بحديث يرى أنه كذب، فهو أحد الكاذبين" ((رواه
مسلم)).

The Messenger of Allah (ﷺ) said, "He who relates from me something which he deems false is one of the liars." [Muslim]

IN PLAIN WORDS

Whoever relays from the Prophet something he himself thinks is false is counted among the liars. We are responsible for checking what we pass on, not just inventing it.

REFERENCE : RIYAD AS-SALIHIN 1548 IN-BOOK REFERENCE : BOOK 17,
HADITH 38

HADITH 39

Asma' (May Allah be pleased with her) reported:

وعن أسماء رضي الله عنها أن امرأة قالت: يا رسول الله إن لي ضرة
فهل علي جناح إن تشبعت من زوجي غير الذي يعطيني؟ فقال النبي
صلى الله عليه وسلم : "المتشبع بما لم يعط كلابس ثوبي زور" ((متفق
عليه)). المتشبع: هو الذي يظهر الشبع وليس بشبعان، ومعناها هنا أنه
يظهر أنه حصل له فضيلة وليست حاصلة ولا بس ثوبي زور أي: ذي
زور وهو الذي يزور على الناس بأن يتزيى بزي أهل الزهد أو العلم أو
الثروة ليغتر به الناس وليس هو بتلك الصفة وقيل غير ذلك والله أعلم

A woman came to the Messenger of Allah (ﷺ) and said: "I have a co-wife. "Is there any harm for me if I give her the false impression

of getting something from my husband which he has not in fact given me?" The Messenger of Allah (ﷺ) said, "The one who creates a false impression of receiving what one has not been given is like one who wears two garments of falsehood." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A woman asked about giving her co-wife a false impression of gifts her husband never gave, and he likened it to wearing two garments of falsehood. Pretending to have what you do not is a form of lying.

REFERENCE : RIYAD AS-SALIHIN 1549 IN-BOOK REFERENCE : BOOK 17, HADITH 39

CHAPTER 263

Prohibition of Giving False Testimony

باب بيان غلظ تحريم شهادة الزور

Here the warning sharpens to its most severe. The Arabic title speaks of the ghilaz tahrim, the grave severity, of shahadat az-zur, false testimony. To lie under the weight of a testimony is not a small slip of the tongue but a sin the Prophet, peace be upon him, placed beside the very greatest.

Notice in the single hadith how he ranks it: alongside associating partners with Allah and disobedience to parents. Notice too his body language, sitting up and repeating the warning until his companions wished he would stop, so that no one could ever treat false witness as minor.

HADITH 40

Abu Bakrah (May Allah be pleased with him) reported:

وعن أبي بكر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"ألا أنبئكم بأكبر الكبائر؟" قلنا: بلى يا رسول الله. قال: "الإشراك بالله،
وعقوق الوالدين" وكان متكئا فجلس، فقال: "ألا وقول الزور!" فما زال
يكررها حتى قلنا: ليته سكت. متفق عليه

The Messenger of Allah (ﷺ) said, "Shall I not inform you of one of the gravest of the cardinal sins?" We said: "Yes, O Messenger of Allah!" He (ﷺ) said, "To join others as partners with Allah in worship and to be undutiful to one's parents." The Messenger of Allah (ﷺ) sat up from his reclining position (in order to stress the importance of what he was going to say) and added, "I warn you making a false statement and giving a false testimony. I warn you

against making a false statement and giving a false testimony." The Messenger of Allah (ﷺ) kept on repeating this (warning) till we wished he should stop. [Al- Bukhari and Muslim]

IN PLAIN WORDS

He placed false testimony beside the gravest sins, alongside associating partners with Allah and disobeying parents, and repeated the warning until the Companions wished he would stop. Lying under the weight of testimony is among the most serious of wrongs.

REFERENCE : RIYAD AS-SALIHIN 1550 IN-BOOK REFERENCE : BOOK 17,
HADITH 40

Prohibition of Cursing one Particular Man or Animal

باب تحريم لعن إنسان بعينه أو دابة

This chapter closes the mouth against the habit of cursing. The Arabic title forbids la'n, invoking damnation, upon a named person or even an animal. To curse is to wish someone driven away from the mercy of Allah, and that is a verdict no servant has the right to pass on another.

Watch a clear portrait of the believer emerge across these hadith. The truthful soul does not deal in taunts, foul speech, or curses, and the curse that is hurled unjustly finds no resting place and circles back to the one who flung it.

HADITH 41

Abu Zaid Thabit bin Ad-Dahhak Al-Ansari (May Allah be pleased with him) (he is one of those who gave their pledge of allegiance to the Messenger of Allah (ﷺ) under the Tree) said:

عن أبي زيد ثابت بن الضحاك الأنصاري رضي الله عنه، وهو من أهل بيعة الرضوان قال: قال رسول الله صلى الله عليه وسلم: "من حلف على يمين بملة غير الإسلام كاذباً متعمداً، فهو كما قال، ومن قتل نفسه بشيء، عذب به يوم القيامة، وليس على رجل نذر فيما لا يملكه، ولعن المؤمن كقتله" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "He who swears by a religion other than that of Islam, is like what he has professed. He who kills himself with something, will be tormented with it on the Day of Resurrection. A person is not bound to fulfill a vow about something

which he does not possess. Cursing a believer is like murdering him." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Among his teachings here, he said cursing a believer is like murdering him. To wish someone driven from Allah's mercy is treated as a grave assault.

REFERENCE : RIYAD AS-SALIHIN 1551 IN-BOOK REFERENCE : BOOK 17,
HADITH 41

HADITH 42

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"لا ينبغي لصديق أن يكون لعاناً" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said: "It does not befit a Siddiq (righteous Muslim) to frequently curse others." [Muslim]

IN PLAIN WORDS

He said it does not suit a truthful, righteous person to be someone who curses often. A habit of cursing does not belong with sincere faith.

REFERENCE : RIYAD AS-SALIHIN 1552 IN-BOOK REFERENCE : BOOK 17,
HADITH 42

HADITH 43

Abud-Darda' (May Allah be pleased with him) said:

وعن أبي الدرداء رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"لا يكون للعانون شفعاء، ولا شهداء يوم القيامة" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Those who frequently resort to cursing (people) would neither be accepted as witnesses nor as intercessors on the Day of Resurrection." [Muslim].

IN PLAIN WORDS

Those who curse a great deal will not be accepted as witnesses or as intercessors on the Day of Resurrection. The habit costs a person standing on that Day.

REFERENCE : RIYAD AS-SALIHIN 1553 IN-BOOK REFERENCE : BOOK 17,
HADITH 43

HADITH 44

Samurah bin Jundub (May Allah be pleased with him) said:

وعن سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا تَلَاعِنُوا بِلَعْنَةِ اللَّهِ، وَلَا بِغَضَبِهِ، وَلَا بِالنَّارِ" . ((رواه أبو داود والترمذي وقال حديث حسن صحيح)).

The Messenger of Allah (ﷺ) said, "Do not curse one another, invoking Curse of Allah or Wrath of Allah or the fire of Hell." [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

He forbade cursing one another by calling down Allah's curse, His wrath, or the Fire. Such damning words are not ours to throw at people.

REFERENCE : RIYAD AS-SALIHIN 1554 IN-BOOK REFERENCE : BOOK 17,
HADITH 44

HADITH 45

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ليس المؤمن بالطعان، ولا اللعان، ولا الفاحش، ولا البذي". ((رواه الترمذي وقال حديث حسن)).

The Messenger of Allah (ﷺ) said, "A true believer is not involved in taunting, or frequently cursing (others) or in indecency or abusing." [At-Tirmidhi].

IN PLAIN WORDS

A true believer is not given to taunting, frequent cursing, indecency, or abuse. Clean speech is part of real faith.

REFERENCE : RIYAD AS-SALIHIN 1555 IN-BOOK REFERENCE : BOOK 17, HADITH 45

HADITH 46

Abud-Darda' (May Allah be pleased with him) said:

وعن أبي الدرداء رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن العبد إذا لعن شيئاً، صعدت اللعنة إلى السماء، فتغلق أبواب السماء دونها، ثم تهبط إلى الأرض، فتغلق أبوابها دونها، ثم تأخذ يميناً وشمالاً، فإذا لم تجد مساعاً رجعت إلى الذي لعن، فإن كان أهلاً لذلك، وإلا رجعت إلى قائلها". رواه أبو داود.

The Messenger of Allah (ﷺ) said, "When a person curses somebody or something, the curse goes up to heaven and the gates of heaven get closed. Then it comes down to the earth and its gates get closed. Then it turns right and left, and if it does not find an entrance to go anywhere, it returns to the person or thing that was cursed; if he or it deserves to be cursed; otherwise it returns to the person who uttered it." [Abu Dawud].

IN PLAIN WORDS

He described how an unjust curse rises and is shut out of heaven, then earth, and finally returns to the one who spoke it if its target did not deserve it. A wrongful curse circles back on the curser.

REFERENCE : RIYAD AS-SALIHIN 1556 IN-BOOK REFERENCE : BOOK 17,
HADITH 46

HADITH 47

'Imran bin Husain (May Allah be pleased with him) said:

وعن عمران بن الحصين رضي الله عنه الله عنهما قال: بينما رسول الله صلى الله عليه وسلم في بعض أسفاره، وامرأة من الأنصار على ناقة، فضجرت، فلعتها، فسمع ذلك رسول الله صلى الله عليه وسلم فقال: "خذوا ما عليها ودعوها، فإنها ملعونة" قال عمران: فكأنني أراها الآن تمشي في الناس ما يعرض لها أحد. ((رواه مسلم)).

We were with the Messenger of Allah (ﷺ) on a journey and there was a woman from the Ansar riding a she-camel. She abused and invoked curse upon it. The Messenger of Allah (ﷺ) heard it and said, "Off load the she- camel and set it free because it has been cursed." [Muslim].

IN PLAIN WORDS

When a woman cursed her she-camel, he ordered it unloaded and set free, refusing to keep a cursed animal in the company. He took even a hasty curse seriously.

REFERENCE : RIYAD AS-SALIHIN 1557 IN-BOOK REFERENCE : BOOK 17,
HADITH 47

HADITH 48

Abu Barzah Nadlah bin 'Ubaid Al-Aslami (May Allah be pleased with him) said:

وعن أبي برزة نضلة بن عبيد الأسلمي رضي الله عنه قال بينما جارية على ناقه عليها بعض متاع القوم، إذ بصرت بالنبي صلى الله عليه وسلم، وتضايق بهم الجبل، فقالت: حل، اللهم عنها. فقال النبي صلى الله عليه وسلم: "لا تصاحبنا ناقه عليها لعنة" ((رواه مسلم)). قوله: حل بفتح الحاء المهملة، وإسكان اللام وهي كلمة لزجر الإبل واعلم أن هذا الحديث قد يستشكل معناه ولا إشكال فيه بل المراد النبي أن تصاحبهم تلك الناقة وليس فيه نهي عن بيعها وذبحها وركوبها في غير صحبة النبي صلى الله عليه وسلم بل كل ذلك وما سواه من التصرفات جائز لا منع منه إلا من مصاحبته صلى الله عليه وسلم بها لأن هذه التصرفات كلها كانت جائزة فنع بعض منها فبقي الباقي على ما كان والله أعلم

A young woman was riding a she-camel on which there was the luggage of people. Suddenly she saw the Prophet (ﷺ). The pass of the mountain became narrow for her people (because of fear). The young woman said to the she-camel: "Go ahead." When it did not move, she said, "O Allah! Curse it." The Prophet (ﷺ) said, "The she-camel that has been cursed should not accompany us." [Muslim].

IN PLAIN WORDS

When a young woman cursed her she-camel, he said the cursed animal should not travel with them. Careless curses, even on an animal, are not to be taken lightly.

باب جواز لعن أصحاب المعاصي غير المعيّنين

CHAPTER 266

Prohibition of Reviling a Muslim without any cause

باب تحريم سب المسلم بغير حق

Here Imam an-Nawawi gathers the Prophet's warnings against insulting, cursing, and falsely accusing a fellow believer. The recurring idea is that the tongue carries real weight before Allah: to revile a Muslim is named fusuq, open disobedience, and a false accusation does not stick to its target but rebounds onto the one who threw it.

Read these hadith together and a pattern appears. The believer's honor is sacred, the one who starts an insult carries its sin, and even a person caught in a sin like drunkenness must not be humiliated or have curses piled on him. The lane is mercy and self-restraint, not contempt.

HADITH 49

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "سباب المسلم فسوق، وقتاله كفر" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Reviling a Muslim is Fusuq (disobedience of Allah) and killing him is (tantamount to) disbelief." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Insulting a fellow Muslim is named here as open disobedience to Allah, and killing him is graver still. The hadith warns how seriously Islam treats the believer's life and honour.

HADITH 50

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: "لا يرمي رجل رجلا بالفسق أو الكفر، إلا ارتدت عليه، إن لم يكن صاحبه كذلك" ((رواه البخاري)).

I heard the Messenger of Allah (ﷺ) saying, "When any Muslim accuses another Muslim of sin or of disbelief, the reproach rebounds upon the one who utters it, if the other person is not deserving of it." [Al- Bukhari].

IN PLAIN WORDS

If you accuse someone of sin or disbelief and the charge is untrue, the blame circles back onto you. A false accusation harms the one who throws it, not the innocent target.

REFERENCE : RIYAD AS-SALIHIN 1560 IN-BOOK REFERENCE : BOOK 17,
HADITH 50

HADITH 51

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"المتسابان ما قالا فعلى البادي منهما حتى يعتدي المظلوم" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "When two persons indulge in abusing each other, the beginner will be the sinner so long as the oppressed does not transgress the limits." [Muslim].

IN PLAIN WORDS

When two people trade insults, the one who started it carries the sin, as long as the wronged person does not go too far in answering back. Beginning the abuse is what is condemned.

REFERENCE : RIYAD AS-SALIHIN 1561 IN-BOOK REFERENCE : BOOK 17,
HADITH 51

HADITH 52

Abu Hurairah (May Allah be pleased with him) said:

وعنه قال: أتى النبي صلى الله عليه وسلم برجل قد شرب قال: "اضربوه"
قال أبو هريرة: فمنا الضارب بيده، والضارب بنعله، والضارب بثوبه.
فلما انصرف، قال بعض القوم: أخزأك الله، قال: "لا تقولوا هذا، لا
تُعينوا عليه الشيطان" ((رواه البخاري)).

A drunkard was brought to the Prophet (ﷺ). He said, "Give him a beating." Then some beat him with their hands, some with their shoes, and some with (a folded) piece of cloth. When he left, someone said to him: "May Allah disgrace you!" The Prophet (ﷺ) said, "Do not help Satan overcome him by uttering such words." [Al-Bukhari].

IN PLAIN WORDS

Even when a person is being punished for a wrong, the Prophet (peace be upon him) stopped others from cursing him. Piling on contempt only helps Satan; mercy and restraint are the better way.

REFERENCE : RIYAD AS-SALIHIN 1562 IN-BOOK REFERENCE : BOOK 17,
HADITH 52

HADITH 53

Abu Hurairah (May Allah be pleased with him) said:

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من قذف مملوكه بالزنا يقام عليه الحد يوم القيامة، إلا أن يكون كما قال" ((متفق عليه)).

I heard the Messenger of Allah (ﷺ) saying, "He who accuses his slave of Zina will receive the punishment (Hadd) of slander on the Day of Resurrection, unless the accusation of Zina was true." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Falsely accusing someone of unlawful sex carries a heavy penalty on the Day of Resurrection. This shows how serious a slander against another person's chastity truly is.

REFERENCE : RIYAD AS-SALIHIN 1563 IN-BOOK REFERENCE : BOOK 17, HADITH 53

CHAPTER 267

Prohibition of Abusing the Deceased without a valid Legal reason approved by Shari'ah

باب تحريم سب الأموات بغير حق ومصلحة شرعية

A single hadith carries this chapter, and its lesson is quiet but firm: the dead are beyond our reach and have already moved on to what their deeds earned them. Speaking ill of them serves no purpose and only wounds the living who loved them.

Notice the wisdom of letting the deceased rest. Their account is now with Allah, settled by what they sent ahead, so our words can neither help nor harm them, only burden our own tongues.

HADITH 54

'Aishah (May Allah be pleased with her) said:

وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم :
"لا تسبوا الأموات فإنهم قد أفضوا إلى ما قدموا" . ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "Do not abuse the dead, because they have attained that which they had forwarded (i.e., their deeds, good or bad)." [Al-Bukhari].

IN PLAIN WORDS

Do not speak ill of those who have died, for their account is now settled by the deeds they sent ahead. Such words help no one and only burden the speaker.

CHAPTER 268

Prohibition of Maligning

باب النهي عن الإيذاء

This chapter defines the true Muslim by the safety others feel around him. The measure is not loud claims of faith but a simple test: are people protected from your tongue and your hand? Harming, mocking, or injuring others is the very thing this chapter forbids.

Read the two hadith side by side and they meet at one principle, often called the golden rule of Islam: hold for others what you hold for yourself. Faith is shown by lifting harm off people and by treating them as you would wish to be treated.

HADITH 55

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "المسلم من سلم المسلمون من لسانه ويده، والمهاجر من هجر ما نهى الله عنه" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "A (true) Muslim is one from whose tongue and hand the Muslims are safe; and a Muhajir (Emigrant) is he who leaves the deeds which Allah has prohibited." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A true Muslim is measured by the safety others feel around him: people are protected from his tongue and his hand. Faith shows in how harmless and trustworthy you are to those nearby.

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) said:

وعنه قال: قال رسول الله صلى الله عليه وسلم : "من أحب أن يـُـخرج
عن النار، ويدخل الجنة، فلتأته منيته وهو يؤمن بالله واليوم الآخر،
وليأت إلى الناس الذي يحب أن يؤتى إليه" ((رواه مسلم)). وهو
بعض حديث طويل سبق في باب طاعة ولاة الأمور.

The Messenger of Allah (ﷺ) said, "He who desires to be rescued from the fire of Hell and to enter Jannah, should die in a state of complete belief in Allah and the Last Day, and should do unto others what he wishes to be done unto him." [Muslim].

IN PLAIN WORDS

To be saved from the Fire and enter Paradise, hold firm belief in Allah and the Last Day, and treat others the way you would want to be treated. This is the golden rule of faith.

REFERENCE : RIYAD AS-SALIHIN 1566 IN-BOOK REFERENCE : BOOK 17,
HADITH 56

Prohibition of Nursing Rancor and Enmity

باب النبي عن التباغض والتقاطع والتدابير

This chapter turns from the sins of the tongue to the sins of the heart that feed them. The Arabic title names three: at-tabaghud (mutual hatred), at-taqatu' (cutting people off), and at-tadabur (turning your back on one another). These are the quiet resentments we let settle in, and the Prophet (peace be upon him) treats them not as private feelings but as a rupture in the brotherhood of faith.

Notice the remedy running through both hadith. The cure for a hardened heart is reconnection: speak again, reconcile, refuse to let a grudge outlast three days. Buruja invites you to read these as a mirror, asking whether there is anyone you have turned away from, because the chapter ties that turning directly to whether Allah turns toward you.

HADITH 57

Anas bin Malik (May Allah be pleased with him) said:

وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم قال: "لا تباغضوا، ولا تحاسدوا ولا تدابروا، ولا تقاطعوا، وكونوا عباد الله إخواناً، ولا يحل لمسلم أن يهجر أخاه فوق ثلاث" ((متفق عليه)).

The Prophet (ﷺ) said, "Do not harbour grudge against one another, nor jealousy, nor enmity; and do not show your backs to one another; and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to avoid speaking with his brother beyond three days." [Al- Bukhari and Muslim].

Do not let hatred, jealousy, or grudges settle between you; live instead as brothers. The hadith warns against staying silent toward a fellow Muslim out of resentment for more than three days.

REFERENCE : RIYAD AS-SALIHIN 1567 IN-BOOK REFERENCE : BOOK 17,
HADITH 57

HADITH 58

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"تُفتح أبواب الجنة يوم الاثنين ويوم الخميس، فيغفر لكل عبد لا يشرك
بالله شيئاً، إلا رجلاً كانت بينه وبين أخيه شحناء فيقال: أنظروا هذين
حتى يصطالحا! أنظروا هذين حتى يصطالحا!" ((رواه مسلم)). وفي رواية
له "تعرض الأعمال في كل يوم خميس واثنين" وذكر نحوه.

The Messenger of Allah (ﷺ) said, "The gates of Jannah are opened on Mondays and Thursdays, and then every slave (of Allah) is granted forgiveness if he does not associate anything with Allah in worship. But the person in whose heart there is rancour against his (Muslim) brother, they will not be pardoned and with regard to them it will be said twice: 'Hold both of them until they are reconciled with each other.'" [Muslim].

IN PLAIN WORDS

Forgiveness is offered when deeds are presented, but a heart nursing a grudge is held back until the two are reconciled. A lingering grievance can block the mercy that is otherwise within reach.

CHAPTER 270

Prohibition of Envy

باب تحريم الحسد وهو تمنّي زوال النعمة عن صاحبها: سواء كانت نعمة دين أو دنيا

Envy, hasad in Arabic, is defined in this chapter's title as wishing that a blessing be stripped from the one who has it, whether a blessing of religion or of worldly life. It is one of the most corrosive diseases of the heart precisely because it resents what Allah has chosen to give another.

The single hadith here gives a vivid image of what envy does to the one who carries it. Buruja's encouragement is to flip the impulse: where you feel envy rising, ask Allah to bless that person and to bless you too, and watch resentment lose its fuel.

HADITH 59

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "إياكم والحسد، فإن الحسد يأكل الحسنات كما تأكل النار الحطب، أو قال: العشب". رواه أبو داود

The Prophet (ﷺ) said, "Beware of envy because envy consumes (destroys) the virtues just as the fire consumes the firewood," or he said "grass." [Abu Dawud].

IN PLAIN WORDS

Guard against envy, for it eats away your good deeds the way fire devours dry wood. Resenting what Allah gave another quietly destroys your own reward.

CHAPTER 271

Prohibition of Spying on Muslims and to be Inquisitive about Others

باب النهي عن التجسس والتسمع لكلام من يكره استماعه

This chapter gathers the Prophet's fullest warning against prying into people's private lives. The key Arabic word is tajassus, the active hunting for others' faults, set alongside suspicion and the urge to expose what people keep hidden. The lesson is that a believer's honour is protected, and chasing after their hidden wrongs is itself a wrong.

Read across the three reports, a balance emerges. We are forbidden to spy, suspect, and broadcast faults, because Allah looks at hearts and not at appearances. Yet the final report shows the limit: only what a person commits openly may be addressed. Buruja asks you to extend to others the same covering you would hope for yourself.

HADITH 60

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"إياكم والظن، فإن الظن أكذب الحديث، ولا تحسسوا، ولا تجسسوا
ولا تنافسوا، ولا تحاسدوا، ولا تباغضوا، ولا تدابروا، وكونوا عباد الله
إخواناً كما أمركم. المسلم أخو المسلم، لا يظلمه، ولا يخذله ولا يحقره.
التقوى ههنا، " ويشير إلى صدره "بحسب امرئ من الشر أن يحقر أخاه
المسلم، كل المسلم على المسلم حرام: دمه، وعرضه، وماله، إن الله لا
ينظر إلى أجسادكم، ولا إلى صوركم، ولكن ينظر إلى قلوبكم وأعمالكم".

وفي رواية: "لا تحاسدوا، ولا تباغضوا، ولا تجسسوا، ولا تحسبوا ولا تناجشوا وكونوا عباد الله إخواناً". وفي رواية: "لا تقاطعوا، ولا تدابروا، ولا تباغضوا ولا تحاسدوا، وكونوا عباد الله إخواناً". وفي رواية: "لا تهاجروا ولا يبيع بعضكم على بيع بعض". ((رواه مسلم بكل هذه الروايات، وروى البخاري أكثرها)).

The Messenger of Allah (ﷺ) said, "Beware of suspicion, for suspicion is the worst of false tales. Do not look for other's faults. Do not spy one another, and do not practise Najsh (means to offer a high price for something in order to allure another customer who is interested in the thing). Do not be jealous of one another and do not nurse enmity against one another. Do not sever ties with one another. Become the slaves of Allah, and be brothers to one another as He commanded. A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him. The piety is here! The piety is here!" While saying so he pointed towards his chest. "It is enough evil for a Muslim to look down upon his Muslim brother. All things of a Muslim are inviolable for his brother in Faith: his blood, his wealth and his honour. Verily, Allah does not look to your bodies nor to your faces but He looks to your hearts and your deeds." Another narration is: "Do not feel envy against one another; do not nurse enmity; do not spy on one another and do not cheat one another. Be Allah's slaves, brethren to one another." Another narration is: "Do not have estranged relations with one another. Do not nurse enmity and do not feel envy against one another. O Allah's worshippers! Be brothers!" Another narration is: "Do not estrange mutual relations and do not intervene into the transaction which is likely to be settled with another person." [Muslim].

A long reminder to drop suspicion, spying, jealousy, and contempt, and to be brothers instead. The Prophet (peace be upon him) stresses that Allah looks at hearts and deeds, not bodies and faces, and that a Muslim's life, wealth, and honour are sacred.

REFERENCE : RIYAD AS-SALIHIN 1570 IN-BOOK REFERENCE : BOOK 17,
HADITH 60

HADITH 61

Muawiyah (May Allah be pleased with him) said:

وعن معاوية رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إنك إن اتبعت عورات المسلمين أفسدتهم، أو كدت تفسدهم".
• حديث صحيح رواه أبو داود بإسناد صحيح.

I heard the Messenger of Allah (ﷺ) saying, "If you find faults with Muslims, you will corrupt them." [Abu Dawud].

IN PLAIN WORDS

If you go hunting for people's faults, you push them toward ruin. Constantly exposing flaws damages people rather than reforming them.

REFERENCE : RIYAD AS-SALIHIN 1571 IN-BOOK REFERENCE : BOOK 17,
HADITH 61

HADITH 62

It has been reported that a man was brought before Abdullah bin Mas'ud (May Allah be pleased with him) because his beard was giving out smell of wine. Ibn Mas'ud said:

وعن ابن مسعود رضي الله عنه أنه أتى برجل فقيل له، هذا فلان تقطر لحيته خمراً، فقال: إنا قد نهينا عن التجسس، ولكن إن يظهر لنا شيء،

نأخذ به". حديث حسن صحيح رواه أبو داود بإسناد على شرط
البخاري ومسلم.

"We have been prohibited from spying (on Muslims) and finding faults (with them). But we can take to task only and only if the sin is overt. [Abu Dawud].

IN PLAIN WORDS

Ibn Mas'ud explains that we are not to spy on others or chase their hidden faults; a person can only be held to account for a wrong he does openly.

REFERENCE : RIYAD AS-SALIHIN 1572 IN-BOOK REFERENCE : BOOK 17,
HADITH 62

Prohibition of Suspicion

باب النهي عن سوء الظن بالمسلمين من غير ضرورة

Suspicion, su' az-zann in Arabic, is thinking ill of a fellow Muslim without cause. This brief chapter isolates it as the root from which spying, backbiting, and broken ties all grow, which is why it is named the worst of false tales.

The single hadith is short but searching. Buruja's takeaway is practical: when a thought about someone's wrong arrives unbidden, do not build a story on it, look instead for the better explanation and refuse to let the suspicion harden into conviction.

HADITH 63

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"إياكم والظن، فإن الظن أكذب الحديث" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Beware of suspicion, for suspicion is the worst of false tales." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Be on guard against suspicion, for assuming the worst about people is the most false kind of talk. A thought built on no evidence can lead the heart badly astray.

REFERENCE : RIYAD AS-SALIHIN 1573 IN-BOOK REFERENCE : BOOK 17,
HADITH 63

Prohibition of Despising Muslims

باب تحريم احتقار المسلمين

This chapter turns on a single, searching idea: that to belittle a fellow believer is itself a grave wrong. The Arabic title speaks of ihtiqar, the act of looking down on someone as small or worthless. Islam treats every Muslim's honour as protected, so the contempt we may feel for another is not a private mood but a sin we will answer for.

Read the three reports together and a pattern appears. The first names contempt as enough evil on its own. The second traces it to its root, kibr, the pride that puffs the self up and pushes others down. The third shows where it leads: presuming to know whom Allah will and will not forgive. Notice that the cure offered is not lowering our standards of beauty or excellence, but lowering our estimate of ourselves before God and our neighbour.

HADITH 64

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
 "بحسب امرئ من الشر أن يحقر المسلم". ((رواه مسلم، وقد سبق
 قريباً بطوله)).

The Messenger of Allah (ﷺ) said, "It is enough evil for a Muslim to look down upon his (Muslim) brother." [Muslim].

IN PLAIN WORDS

It is wrong enough on its own to look down on a fellow Muslim.
 Holding others in contempt is itself a serious fault.

HADITH 65

Ibn Mas'ud (May Allah be pleased with him) said:

وعن ابن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر" فقال رجل: إن الرجل يحب أن يكون ثوبه حسناً، ونعله حسنة، فقال: "إن الله جميل يحب الجمال، الكبر بطر الحق، وغمط الناس". ((رواه مسلم)). ومعنى "بطر الحق": دفعه، "وغمطهم": احتقارهم، وقد سبق بيانه أوضح من هذا في باب الكبر.

The Prophet (ﷺ) said, "The haughty, even with pride equal to a mustard seed in his heart, will not enter Jannah." A man enquired: "What about that a person likes fine dress and fine shoes?" He said: "Allah is Beautiful and likes beauty. Pride amounts to disclaiming truth out of self- esteem, and despising people." [Muslim].

IN PLAIN WORDS

Even a speck of arrogance in the heart shuts a person out of Paradise. The Prophet (peace be upon him) explains that loving fine things is fine, but pride means rejecting the truth and despising people.

HADITH 66

Jundub bin 'Abdullah (May Allah be pleased with him) reported:

وعن جُنْدُب بن عبد الله رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "قال رجل: والله لا يغفر الله لفلان، فقال الله عز وجل: من ذا الذي يتألى علي أن لا أغفر لفلان! فإني قد غفرت له، وأحببت عملك" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Once someone said: 'By Allah! Allah will not forgive such and such (a person).' Thereupon Allah, the Exalted and the Glorious, said: 'Who is he who takes an oath in My Name that I will not grant pardon to so-and-so? I have granted pardon to so-and-so and rendered your good deeds fruitless.'" [Muslim].

IN PLAIN WORDS

A man swore that Allah would never forgive someone, so Allah forgave that person and cancelled the swearer's own good deeds. We are not to presume to know whom Allah will or will not pardon.

REFERENCE : RIYAD AS-SALIHIN 1576 IN-BOOK REFERENCE : BOOK 17, HADITH 66

CHAPTER 274

Prohibition of Rejoicing over another's Trouble

باب النهي عن إظهار الشماتة بالمسلم

This short chapter warns against a quiet failing of the heart: taking pleasure when something bad happens to another person. To gloat over someone's trouble is to forget that fortunes change and that we ourselves depend on Allah's mercy.

Notice how the single hadith ties the warning to a consequence. Rejoicing at another's misfortune may cause that mercy to fall on them and the hardship to turn toward us, so the safer path is compassion rather than satisfaction.

HADITH 67

Wathilah bin Al-Asqa' (May Allah be pleased with him) said:

وعن واثلة بن الأسقع رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " لا تظهر الشماتة لأخيك، فيرحمه الله ويبتليك". ((رواه الترمذي وقال: حديث حسن)) وفي الباب حديث أبي هريرة السابق في باب التجسس: " كل المسلم على المسلم حرام" الحديث.

The Messenger of Allah (ﷺ) said, "Do not express pleasure at the misfortune of a (Muslim) brother lest Allah should bestow mercy upon him and make you suffer from a misfortune." [At- Tirmidhi].

IN PLAIN WORDS

Do not delight in a fellow Muslim's misfortune, or Allah may show mercy to that person and let the trouble fall on you instead. Compassion, not gloating, is the safer response.

REFERENCE : RIYAD AS-SALIHIN 1577 IN-BOOK REFERENCE : BOOK 17,
HADITH 67

CHAPTER 275

Prohibition of Deriding one's Lineage

باب تحريم الطعن في الأنساب الثابتة في ظاهر الشرع

This brief chapter forbids attacking or mocking a person's family origins. To sneer at someone's lineage is to scorn something they did not choose and cannot change, and the hadith names it among the grave failings of the heart.

The single report places it alongside loud wailing over the dead, pairing two habits that vent grievance at the expense of dignity. The lesson is to leave people's ancestry alone and to meet loss with patience rather than display.

HADITH 68

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
: " اثنتان في الناس هما بهم كفر: الطعن في النسب، والنياحة على الميت " ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Two matters are signs of disbelief on the part of those who indulge in them: Defaming and speaking evil of a person's lineage, and wailing over the dead." [Muslim].

IN PLAIN WORDS

Two habits are named here as marks of disbelief: insulting a person's family and ancestry, and loud wailing over the dead. Both are warned against in the strongest terms.

Prohibition of Deceiving others

باب النهي عن الغش والخداع

This chapter gathers the Prophet's warnings against ghishsh and khida', deceit and cheating, in every dealing. Its refrain is stark: whoever cheats us is not of us. Honesty is treated not as a business tactic but as a mark of belonging to the believing community.

The reports move from a principle to vivid cases: hidden wet grain sold as dry, najsh (driving up a price with fake bids), and even deceiving someone's wife or servant against them. Notice the simple remedy the Prophet (ﷺ) gives the man easily fooled in trade, a plain condition of no deception, and the broad reach of the rule from the marketplace to the home. The fine points of trade rulings belong to the scholars; the heart of the chapter is the duty to be transparent and truthful.

HADITH 69

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " من حمل علينا السلاح، فليس منا، ومن غشنا، فليس منا" ((رواه مسلم)). وفي رواية له أن رسول الله صلى الله عليه وسلم مر على صبرة طعام، فأدخل يده فيها، فنالت أصابعه بللا، فقال: " ما هذا يا صاحب الطعام؟" قال أصابته السماء يا رسول الله، قال: " أفلا جعلته فوق الطعام حتى يراه الناس! من غشنا فليس منا".

The Messenger of Allah (ﷺ) said, "He who takes up arms against us is none of us; and he who cheats us is none of us." [Muslim].

Another narration of Muslim is: The Messenger of Allah (ﷺ) happened to pass by a heap of corn. He thrust his hand in that (heap) and his fingers felt wetness. He said to the owner of that heap of corn, "What is this?" He replied: "O Messenger of Allah! These have been drenched by rainfall." He remarked, "Why did you not place this (the drenched part of the heap) over the corn so that people might see it? He who deceives is not of us."

IN PLAIN WORDS

Whoever cheats us is not truly one of us. The Prophet (peace be upon him) showed this with a seller who hid wet grain beneath dry: honesty means letting people see what they are really buying.

REFERENCE : RIYAD AS-SALIHIN 1579 IN-BOOK REFERENCE : BOOK 17,
HADITH 69

HADITH 70

Abu Hurairah (May Allah be pleased with him) said:

وعنه أن رسول الله صلى الله عليه وسلم ، قال : " لا تناجشوا"
(متفق عليه) .

The Messenger of Allah (ﷺ) said, "Do not practise Najsh (to cheat)." [Muslim].

IN PLAIN WORDS

Do not drive up a price with fake bids to lure a real buyer. Such trickery in trade is condemned.

REFERENCE : RIYAD AS-SALIHIN 1580 IN-BOOK REFERENCE : BOOK 17,
HADITH 70

HADITH 71

Ibn 'Umar (May Allah be pleased with them) said:

وعن ابن عمر رضي الله عنهما، أن النبي صلى الله عليه وسلم نهى عن النَجَشِ، ((متفق عليه)).

The Messenger of Allah (ﷺ) prohibited the practice of Najsh. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet (peace be upon him) forbade placing fake bids to push up a price. Deceiving a buyer this way is not allowed.

REFERENCE : RIYAD AS-SALIHIN 1581 IN-BOOK REFERENCE : BOOK 17,
HADITH 71

HADITH 72

Ibn 'Umar (May Allah be pleased with them) said:

وعنه قال: ذكر رجل لرسول الله صلى الله عليه وسلم أنه يُخدع في البيوع فقال رسول الله صلى الله عليه وسلم: "من بايعت؟ فقل: لا خِلاَبة" ((متفق عليه)). "الخِلاَبة" بخاء معجمة مكسورة، وباء موحدة: وهي الخديعة.

A man mentioned to the Messenger of Allah (ﷺ) that he was often deceived in dealings. The Messenger of Allah (ﷺ) said to him, "When you enter into a transaction you should say: "There should be no deception." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A man who kept getting fooled in his dealings was taught to set a plain condition: no deception. A clear honest agreement protects both sides.

REFERENCE : RIYAD AS-SALIHIN 1582 IN-BOOK REFERENCE : BOOK 17,
HADITH 72

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
: "من خب زوجة امرئ، أو مملوكه، فليس منا". "خَبَّ" بخاء
معجمة، ثم باء موحدة مكررة: أي: أفسده وخدعه.

The Messenger of Allah (ﷺ) said, "He who deceives another's wife or his slave is none of us." [Abu Dawud].

IN PLAIN WORDS

Whoever turns a person's wife or servant against them, by deceit, is not one of us. Cheating reaches beyond the marketplace into the home, and it is condemned there too.

REFERENCE : RIYAD AS-SALIHIN 1583 IN-BOOK REFERENCE : BOOK 17,
HADITH 73

CHAPTER 277

Prohibition of the Treachery and Breaking one's Covenant

باب تحريم الغدر

This chapter forbids ghadr, treachery and the breaking of one's word. A covenant, a trust, or a promise is meant to be kept, and betraying it is treated not as a small lapse but as a defining flaw of character.

Across these reports the warning sharpens. Breaking faith is listed among the traits of a hypocrite, marked out by a shaming banner on the Day of Resurrection, and counted among the wrongs Allah Himself will contend against, especially when a leader betrays the people in his care. The thread is simple: be someone whose word can be trusted.

HADITH 74

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) said:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "أربع من كن فيه، كان منافقًا خالصًا، ومن كانت فيه خصلة منهن، كان فيه خصلة من النفاق حتى يدعها: إذا أوثمن خان، وإذا حدث كذب، وإذا عاهد غدر، وإذا خاصم فجر" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Whosoever possesses these four characteristics is a sheer hypocrite; and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up. These are: when he is entrusted with something, he

proves dishonest; when he speaks, he tells a lie; when he makes a covenant, he proves treacherous; and when he quarrels, he behaves in very imprudent, evil, insulting manner." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Four traits mark a pure hypocrite: betraying a trust, lying when speaking, breaking a promise, and turning abusive in a dispute. Whoever has any one of them carries a streak of hypocrisy until he drops it.

REFERENCE : RIYAD AS-SALIHIN 1584 IN-BOOK REFERENCE : BOOK 17,
HADITH 74

HADITH 75

Ibn Mas'ud, Ibn 'Umar and Anas (May Allah be pleased with them) said:

وعن ابن مسعود، وابن عمر، وأنس رضي الله عنهم قالوا: قال النبي
صلى الله عليه وسلم : " لكل غادر لواء يوم القيامة، يقال: هذه غدره
فلان " ((متفق عليه)).

The Prophet (ﷺ) said, "For every one who breaks his covenant, there will be a (huge) flag on the Day of Resurrection and it will be said: 'This flag proclaims a breach of covenant by so-and-so.'" [Al-Bukhari and Muslim].

IN PLAIN WORDS

Everyone who breaks his word will be marked on the Day of Resurrection by a banner naming his betrayal. Breaking a covenant brings public disgrace before all.

REFERENCE : RIYAD AS-SALIHIN 1585 IN-BOOK REFERENCE : BOOK 17,
HADITH 75

HADITH 76

Abu Sa'id Al-Khudri (May Allah be pleased with him) said:

وعن أبي سعيد الخدري رضي الله عنه أن النبي صلى الله عليه وسلم
قال: " لكل غادر لواء عند استه يوم القيامة يرفع له بقدر غدره، ألا
لا غادر أعظم غدرًا من أمير عامة " ((رواه مسلم)).

The Prophet (ﷺ) said, "Every one who breaks a covenant will have a flag by his buttocks on the Day of Resurrection. It will be raised higher according to the nature of his breach. Behold, there will be no greater a sin with respect to breaking the covenant than that of a ruler who breaks his covenant with the Muslim masses." [Muslim].

IN PLAIN WORDS

The breaker of a promise will be exposed by a raised banner, higher the worse the betrayal, and the gravest is a ruler who betrays the people under his charge. Public trust carries the heaviest responsibility.

REFERENCE : RIYAD AS-SALIHIN 1586 IN-BOOK REFERENCE : BOOK 17,
HADITH 76

HADITH 77

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: " قال الله تعالى: ثلاثة أنا خصمهم يوم القيامة : رجل أعطى بي ثم غدر، ورجل باع حراً فأكل ثمنه، ورجل استأجر أجيراً، فاستوفى منه، ولم يعطه أجره " ((رواه البخاري)).

The Prophet (ﷺ) said, "Allah, the Exalted, says: 'I will contend on the Day of Resurrection against three (types of) people: One who makes a covenant in My Name and then breaks it; one who sells a free man as a slave and devours his price; and one who hires a

workman and having taken full work from him, does not pay him his wages." [Al- Bukhari].

IN PLAIN WORDS

Allah will personally oppose three on the Day of Resurrection: one who breaks a pledge made in His name, one who sells a free person and pockets the price, and one who takes an employee's full work yet withholds his wages.

REFERENCE : RIYAD AS-SALIHIN 1587 IN-BOOK REFERENCE : BOOK 17,
HADITH 77

Prohibition of Recounting of Favors

باب النبي عن المن بالعطية ونحوها

The Arabic name of this fault is al-mann, the habit of giving someone a favour and then holding it over them, reminding them of it to belittle them or to bind them in debt. The chapter teaches that a good deed can be undone by the tongue that boasts of it, because true generosity seeks Allah's pleasure and asks nothing back, while recounting the favour reveals that the giver was really after status over the one he helped.

Its single hadith places this sin in frightening company. Notice that the one who reminds people of his charity is named alongside the arrogant and the swindler as someone Allah will refuse to speak to, look at, or purify on the Day of Resurrection. The lesson is sobering: how you give can corrupt what you give, so guard the gift by guarding the heart and the tongue behind it.

HADITH 78

Abu Dharr (May Allah be pleased with him) said:

وعن أبي ذر رضي الله عنه عن النبي صلى الله عليه وسلم قال: "ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم، ولا يزكيهم ولهم عذاب أليم" قال: فقرأها رسول الله صلى الله عليه وسلم ثلاث مرار. قال أبو ذر: خابوا وخسروا من هم يا رسول الله؟ قال: المسبل، والمنان، والمنفق سلعته بالحلف الكاذب" ((رواه مسلم)). وفي رواية له: "المسبل إزاره" يعني: المسبل إزاره وثوبه أسفل من الكعبين للخيلاء.

The Prophet (ﷺ) observed: "There are three (types of) people to whom Allah will neither speak on the Day of Resurrection nor look at them nor purify them, and they will have a painful chastisement." The Messenger of Allah (ﷺ) repeated it three times. Abu Dharr (May Allah be pleased with him) remarked: "They are ruined. Who are they, O Messenger of Allah?" Upon this, the Messenger of Allah (ﷺ) said, "One who lets down his lower garments (below his ankels) out of arrogance, one who boasts of his favours done to another; and who sells his goods by taking a false oath." [Muslim].

IN PLAIN WORDS

Among those Allah will not speak to, look at, or purify is the person who gives a favour and then keeps reminding people of it. Boasting about your charity can ruin the very good you did.

REFERENCE : RIYAD AS-SALIHIN 1588 IN-BOOK REFERENCE : BOOK 17, HADITH 78

CHAPTER 279

Prohibition of Arrogance and Oppression

باب النهي عن الافتخار والبغي

Here two linked diseases are forbidden together: al-iftikhar, boasting and self-glorification, and al-baghy, wronging and overstepping against others. They share one root, a heart that has placed itself above the people around it, and the cure prescribed is tawadu', humility, the settled awareness that you are a servant like every other servant of Allah.

The two hadith approach the cure from opposite directions. The first is Allah's own command, conveyed through the Prophet (peace be upon him), to lower oneself so that no one oppresses or looks down on another. The second exposes how arrogance hides inside seemingly pious speech, when a person condemns everyone else as ruined and thereby ruins himself. Watch for the warning that contempt for others is itself the sin, even when it wears the costume of concern.

HADITH 79

'Iyad bin Himar (May Allah be pleased with him) said:

وعن عياض بن حمار رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله تعالى أوحى إلي أن تواضعوا حتى لا يبغى أحد على أحد، ولا يفخر أحد على أحد" ((رواه مسلم)) قال أهل اللغة: البغي: التعدي والاستطالة.

The Messenger of Allah (ﷺ) said, "Verily, Allah has revealed to me that you should adopt humility. So that no one may wrong another and no one may be disdainful and haughty towards another."

[Muslim].

IN PLAIN WORDS

Allah commands humility, so that no one wrongs another or acts proud and superior toward him. Lowering yourself protects everyone around you from harm and contempt.

REFERENCE : RIYAD AS-SALIHIN 1589 IN-BOOK REFERENCE : BOOK 17,
HADITH 79

HADITH 80

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"إذا قال الرجل: هلك الناس، فهو أهلكهم" ((رواه مسلم)). الرواية
المشهورة: أهلكهم برفع الكاف، وروي بنصبها، وهذا هو الحرام، وأما
من قاله ذلك عجباً بنفسه، وتصاغراً للناس، وارتفاعاً عليهم، فهذا هو
الحرام، وأما من قاله لما يرى في الناس من نقص في أمر دينهم، وقاله
تحزناً عليهم، وعلى الدين فلا بأس به. هكذا فسره العلماء وفصلوه، ومن
قاله من الأئمة الأعلام: مالك بن أنس، والخطابي، والحميدي وآخرون،
وقد أوضحته في كتاب الأذكار.

The Messenger of Allah (ﷺ) said, "When a person says: 'People have been ruined, he is the one to be ruined the most.'" [Muslim] In another version: "He himself is the most ruined among them."

IN PLAIN WORDS

When a person sneers that everyone else is ruined, he is the most ruined of all. Condemning everyone around you exposes your own arrogance.

CHAPTER 280

Prohibition of Breaking ties and Relationships

باب تحريم الهجران بين المسلمين فوق ثلاثة أيام إلا لبدة في المهجور أو
تظاهر بفسق أو نحو ذلك

This chapter forbids al-hijran, the cutting off of a fellow Muslim by refusing to speak to him or acknowledge him out of resentment. Islam allows a brief cooling-off but draws a firm line at three days, because abandonment left to harden poisons the heart and tears at the single body the believers are meant to form. The aim is not merely to stop the silence but to heal the rancour underneath it.

Across these seven hadith the warning rises step by step. First comes the three-day limit and the praise of whoever greets first, then the reminder that on Mondays and Thursdays a heart nursing a grudge has its forgiveness withheld, then Satan's delight is shown to lie in sowing such division, and finally forsaking a brother is likened to shedding his blood and tied to a grim end. Notice the gentle exit offered throughout: a greeting, an offered salam, the first move toward reconciliation, which lifts the sin and earns the reward.

HADITH 81

Anas bin Malik (May Allah be pleased with him) said:

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"لا تقاطعوا ولا تدابروا، ولا تباعدوا، ولا تحاسدوا، وكونوا عباد الله
إخواناً، ولا يحل لمسلم أن يهجر أخاه فوق ثلاث" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Do not desert (stop talking to) one another, do not nurse hatred towards one another, do not be jealous of one another, and become as fellow brothers and slaves of

Allah. It is not lawful for a Muslim to stop talking to his brother (Muslim) for more than three days." [Al-Bukhari and Muslim]

IN PLAIN WORDS

Do not cut one another off, harbour hatred, or feel jealousy; live as brothers. The hadith says it is not lawful to stop speaking to a fellow Muslim for more than three days.

REFERENCE : RIYAD AS-SALIHIN 1591 IN-BOOK REFERENCE : BOOK 17,
HADITH 81

HADITH 82

Abu Ayyub Al-Ansari (May Allah be pleased with him) said:

وعن أبي أيوب رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"لا يحل لمسلم أن يهجر أخاه فوق ثلاث ليال: يلتقيان، فيعرض هذا
ويعرض هذا، وخيرهما الذي يبدأ بالسلام" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "It is not lawful for a Muslim to desert (stop talking to) his brother beyond three nights, the one turning one way and the other turning to the other way when they meet, the better of the two is one who is the first to greet the other." [Al-Bukhari and Muslim].

IN PLAIN WORDS

It is not allowed to shun a brother beyond three nights, each turning away when they meet. The better of the two is the one who greets the other first and breaks the silence.

REFERENCE : RIYAD AS-SALIHIN 1592 IN-BOOK REFERENCE : BOOK 17,
HADITH 82

HADITH 83

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "تعرض الأعمال في كل اثنين وخميس، فيغفر الله لكل امرئ لا يشرك بالله شيئاً، إلا امرءاً كانت بينه وبين أخيه شحناء، فيقول: اتركوا هذين حتى يصطلحا" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "People's deeds are presented before Allah on Mondays and Thursdays, and then every slave (of Allah) is granted forgiveness (of minor sins) if he does not associate anything with Allah in worship. But the person in whose heart there is rancour against his brother, will not be pardoned. With regard to them, it is said twice: 'Hold these two until they are reconciled'." [Muslim].

IN PLAIN WORDS

Deeds are presented to Allah on Mondays and Thursdays and forgiveness is granted, except to the one holding a grudge against his brother, who is held back until they reconcile. A grievance can keep mercy out of reach.

REFERENCE : RIYAD AS-SALIHIN 1593 IN-BOOK REFERENCE : BOOK 17, HADITH 83

HADITH 84

Jabir (May Allah be pleased with him) said:

وعن جابر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن الشيطان قد يئس أن يعبد المصلون في جزيرة العرب، ولكن في التحريش بينهم" ((رواه مسلم)). التحريش: الإفساد وتغيير قلوبهم وتقاطعهم.

I heard the Messenger of Allah (ﷺ) as saying, "The Satan has despaired of being worshipped by those who engage in prayer in the Arabian Peninsula but (has not lost hope) in creating dissension among them." [Muslim].

IN PLAIN WORDS

Satan has given up hope of being worshipped by those who pray, but still works to stir division among them. Discord between believers is one of his main aims.

REFERENCE : RIYAD AS-SALIHIN 1594 IN-BOOK REFERENCE : BOOK 17,
HADITH 84

HADITH 85

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لا يحل لمسلم أن يهجر أخاه فوق ثلاث، فمن هجر فوق ثلاث، فمات دخل النار". ((رواه أبو داود بإسناد على شرط البخاري)).

The Messenger of Allah (ﷺ) said, "It is not lawful for a Muslim to forsake his (Muslim) brother beyond three days; and whosoever does so for more than three days, and then dies, will certainly enter the Hell." [Abu Dawud].

IN PLAIN WORDS

It is not lawful to shun a fellow Muslim beyond three days; doing so and then dying in that state is a grave danger. Letting a grudge harden carries a heavy warning.

REFERENCE : RIYAD AS-SALIHIN 1595 IN-BOOK REFERENCE : BOOK 17,
HADITH 85

HADITH 86

Abu Khirash Hadrad bin Abu Hadrad Al-Aslami (May Allah be pleased with him) said:

وعن أبي خراش حدرد بن أبي حدرد الأسلمي، ويقال السلمي
الصحابي رضي الله عنه أنه سمع النبي صلى الله عليه وسلم يقول: "من
هجر أخاه سنة فهو كسفك دمه". ((رواه أبو داود بإسناد صحيح)).

I heard the Prophet (ﷺ) saying, "Whosoever forsakes his brother
for a year is like one who sheds his blood." [Abu Dawud].

IN PLAIN WORDS

Whoever cuts off his brother for a whole year carries guilt as serious
as shedding his blood. A long-held estrangement is treated as a
grievous wrong.

REFERENCE : RIYAD AS-SALIHIN 1596 IN-BOOK REFERENCE : BOOK 17,
HADITH 86

HADITH 87

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"لا يحل للمؤمن أن يهجر مؤمناً فوق ثلاث، فإن مرت به ثلاث،
فليلقه، وليسلم عليه، فإن رد عليه السلام، فقد اشتركا في الأجر، وإن لم
يرد عليه، فقد باء بالإثم، وخرج المسلم من الهجرة". ((رواه أبو داود
بإسناد حسن قال أبو داود: إذا كانت الهجرة لله تعالى، فليس من هذا
في شيء)).

The Messenger of Allah (ﷺ) said, "It is not permissible for a
believer to forsake his (Muslim) brother for more than three days. If
three days have passed, he should meet him and greet him; and if
other responds to it they will both share the reward; but if he does
not respond, he will bear his sin and the one who (has taken the

initiative to) greet (the other) will be absolved of the sin of forsaking (one's brother in Faith)." [Abu Dawud].

IN PLAIN WORDS

After three days, go to your brother and greet him; if he answers, you both gain reward, and if he refuses, the sin falls on him while you are freed of it. Taking the first step toward peace lifts the blame from you.

REFERENCE : RIYAD AS-SALIHIN 1597 IN-BOOK REFERENCE : BOOK 17,
HADITH 87

CHAPTER 281

Prohibition of two Holding Secret Counsel to the Exclusion of Conversing together a Third

باب النهي عن تناجي اثنين دون الثالث بغير إذنه إلا لحاجة وهو أن يتحدثا سرّاً بحيث لا يسمعهما وفي معناه إذا تحدثا بلسان لا يفهمه

This short chapter guards something easy to overlook, the feelings of the person sitting right beside you. When three are gathered and two of them slip into a private exchange, leaving the third on the outside, the Prophet (peace be upon him) forbade it. The Arabic word here is najwa, a quiet or secret conversation, and the concern is not the secrecy itself but the loneliness it creates in the one left out.

Notice that the ruling is tied to a reason, lest the third should be grieved. Once the group grows large enough that no one is singled out, the harm lifts. Read these two reports together and you see a faith that pays close attention to small social wounds and asks us to do the same.

HADITH 88

Ibn 'Umar (May Allah be pleased with them) said:

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال:
"إذا كانوا ثلاثة فلا يتناجى اثنان دون الثالث" ((متفق عليه)).
((ورواه أبو دواد وزاد: قال أبو صالح: قلت لابن عمر: فأربعة؟ قال:
لا يضرّك. ورواه مالك في الموطأ: عن عبد الله بن دينار قال: كنت أنا
وابن عمر عند دار خالد بن عقبة التي في السوق، فجاء رجل يريد أن

يناجيه، وليس مع ابن عمر أحد غيري، فدعا ابن عمر رجلاً آخر حتى
كنا أربعة فقال لي وللرجل الثالث الذي دعا: استأخرا شيئاً، فإني
سمعت رسول الله صلى الله عليه وسلم يقول: "لا يتناجى اثنان دون
واحد".

the Messenger of Allah (ﷺ) said, "In the presence of three people, two should not hold secret counsel, to the exclusion of the third." [Al- Bukhari and Muslim]. In Abu Dawud, Abu Salih related: I asked Ibn 'Umar: "What if there are four people." He said, "There is no harm in that." Malik reported in Al-Muwatta that 'Abdullah bin Dinar related: Ibn 'Umar and I were together in Khalid bin 'Uqbah's house which was situated in the market place. A man came to consult Ibn 'Umar. None besides me was present. Ibn 'Umar called another man in and we became four and said to me and the man he had called: Move away a bit because I have heard the Messenger of Allah (ﷺ) saying, "The two people should not hold secret counsel together excluding the third."

IN PLAIN WORDS

When three people are together, two should not whisper privately and leave the third out. Ibn 'Umar adds that once a fourth joins, there is no harm in it.

REFERENCE : RIYAD AS-SALIHIN 1598 IN-BOOK REFERENCE : BOOK 17,
HADITH 88

HADITH 89

Ibn Mas'ud (May Allah be pleased with him) said:

وعن ابن مسعود رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"إذا كنتم ثلاثة، فلا يتناجى اثنان دون الآخر حتى تختلطوا بالناس،

من أجل أن ذلك يحزنه " ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "When three of you are together, two of you must not converse privately ignoring the third till the number increases, lest the third should be grieved." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When three are gathered, two must not talk privately and ignore the third, for it would hurt his feelings, until more people are present.

Faith pays attention to the loneliness we can cause without noticing.

REFERENCE : RIYAD AS-SALIHIN 1599 IN-BOOK REFERENCE : BOOK 17,
HADITH 89

Prohibition of Cruelty

باب النهي عن تعذيب العبد والدابة والمرأة والولد بغير سبب شرعي أو زائد على قدر الأدب

Here the prohibition widens to cover every creature placed under our power, animals, servants, women, and children. The chapter title speaks of cruelty without lawful cause or beyond the measure of correction, and the hadith show a Prophet (peace be upon him) who treated mercy toward the weak as a serious matter of the heart, not a sentimental afterthought.

Watch two threads run through these reports. One is the sanctity of life and the body, no animal made into a living target, no face struck or branded, no creature starved. The other is the awe of standing before God's greater power, when Abu Mas'ud is reminded that Allah has more dominance over him than he has over his slave, the whip falls from his hand. Power over another is a trust, and it will be answered for.

HADITH 90

Ibn 'Umar (May Allah be pleased with them) said:

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال:
 "عذبت امرأة في هرة حبستها حتى ماتت، فدخلت فيها النار، لا هي
 أطعمتها وسقتها، إذ هي حبستها، ولا هي تركتها تأكل من خشاش
 الأرض" ((متفق عليه)). ((خشاش الأرض)) يفتح الخاء المعجمة
 وبالشين المعجمة المكررة، وهي: هوامها وحشراتهما.

The Messenger of Allah (ﷺ) said, "A woman was punished in Hell because of a cat which she had confined until it died. She did not give it to eat or to drink when it was confined, nor did she free it so that it might eat the vermin of the earth." [Al-Bukhari and Muslim]

IN PLAIN WORDS

A woman was punished over a cat she shut up until it starved, neither feeding it nor freeing it to fend for itself. Cruelty to a helpless creature is taken seriously.

REFERENCE : RIYAD AS-SALIHIN 1600 IN-BOOK REFERENCE : BOOK 17, HADITH 90

HADITH 91

Ibn 'Umar (May Allah be pleased with them) reported:

وعنه أنه مر بفتيان من قريش قد نصبوا طيراً وهم يرمونه، وقد جعلوا لصاحب الطير كل خاطئة من نبلهم، فلما رأوا ابن عمر تفرقوا، فقال ابن عمر: من فعل هذا؟ لعن الله من فعل هذا، إن رسول الله صلى الله عليه وسلم لعن من اتخذ شيئاً فيه روح غرضاً. ((متفق عليه)).
"الغَرَضُ" : بفتح الغين المعجمة والراء، وهو الهدف، والشيء الذي يرمى إليه.

I happened to pass by some lads of the Quraish who had tied a bird at which they have been shooting arrows. Every arrow that they missed came into the possession of the owner of the bird. No sooner had they seen Ibn 'Umar, they dispersed. Thereupon, Ibn 'Umar said: "Who has done this? May Allah curse him who has done so. Verily, the Messenger of Allah (ﷺ) has cursed anyone who makes a live thing the target (of one's marksmanship)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Ibn 'Umar rebuked youths who tied up a bird as a target for arrows, recalling that the Prophet (peace be upon him) cursed making any living thing a target. A creature's life is not to be wasted for sport.

REFERENCE : RIYAD AS-SALIHIN 1601 IN-BOOK REFERENCE : BOOK 17,
HADITH 91

HADITH 92

Anas (May Allah be pleased with him) said:

وعن أنس رضي الله عنه قال: نهى رسول الله صلى الله عليه وسلم أن تُصبر البهائم. ((متفق عليه)). ومعناه: تجس للقتل.

The Messenger of Allah (ﷺ) forbade animals being tied (as targets). [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet (peace be upon him) forbade tying up animals to be used as targets. Animals are not to be made into objects for shooting practice.

REFERENCE : RIYAD AS-SALIHIN 1602 IN-BOOK REFERENCE : BOOK 17,
HADITH 92

HADITH 93

Abu Ali Suwaid bin Muqarrin (May Allah be pleased with him) said:

وعن أبي علي سويد بن مقرن رضي الله عنه قال: لقد رأيتني سابع سبعة من بني مقرن ما لنا خادم إلا واحدة لطمها أصغرنا فأمرنا رسول الله صلى الله عليه وسلم أن نعتقها. ((رواه مسلم)). ورواية: "سابع إخوة لي".

I was the seventh child of Banu Muqarrin and we had only one slave-girl. When the youngest of us once happened to slap her (on the face) the Messenger of Allah (ﷺ) ordered us to set her free. [Muslim].

IN PLAIN WORDS

When the youngest of the family slapped their one slave-girl on the face, the Prophet (peace be upon him) ordered them to set her free. Striking the face of someone in your power is treated as a serious wrong.

REFERENCE : RIYAD AS-SALIHIN 1603 IN-BOOK REFERENCE : BOOK 17, HADITH 93

HADITH 94

Abu Mas'ud Al-Badri (May Allah be pleased with him) said:

وعن أبي مسعود البصري رضي الله عنه قال: "كنتُ أضرب غلاماً لي بالوسط، فسمعت صوتاً من خلفي: "اعلم أبا مسعود" فلم أفهم الصوت من الغضب، فلما دنا مني إذا هو رسول الله صلى الله عليه وسلم فإذا هو يقول: "اعلم أبا مسعود أن الله أقدرُ عليك منك على هذا الغلام" فقلت: لا أضرب مملوكاً بعده أبداً. ((وفي رواية: فسقط السوط من يدي من هيبته)) ((وفي رواية: فقلت: يا رسول الله هو حر لوجه الله تعالى، فقال: "أما لو لم تفعل، للفحتك النار، أو لمستك النار")) (رواه مسلم بهذه الروايات)).

I was beating my slave with a whip when I heard a voice behind me which said: "Abu Mas'ud! Bear in mind..." I did not recognize the voice for the intense anger I was in. Abu Mas'ud added: As he came near me, I found that he was the Messenger of Allah (ﷺ) who was

saying, "Abu Mas'ud! Bear in mind that Allah has more dominance upon you than you have upon your slave." Then I said: "I will never beat any slave in future." Another narration is: The whip dropped from my hand in awe of the Prophet (ﷺ). Still another narration is: I said: "He is free for the sake of Allah." He (ﷺ) said, "If you had not done this, you would have been scorched by the Fire." [Muslim].

IN PLAIN WORDS

While beating his slave, Abu Mas'ud heard the Prophet (peace be upon him) remind him that Allah has far greater power over him than he has over the slave. Awareness of God's power over us should soften how we treat those under us.

REFERENCE : RIYAD AS-SALIHIN 1604 IN-BOOK REFERENCE : BOOK 17,
HADITH 94

HADITH 95

Ibn 'Umar (May Allah be pleased with them) reported:

وعن ابن عمر رضي الله عنهما أن النبي صلى الله عليه وسلم قال: "من ضرب غلاماً له حداً لم يأتِه، أو لطمه، فإن كفرته أن يعتقه" ((رواه مسلم)).

The Prophet (ﷺ) said, "The expiation for beating or slapping a slave on the face for something he has not done is to set him free." [Muslim].

IN PLAIN WORDS

The way to make up for beating or slapping a slave on the face for nothing is to set him free. Wronging someone in your charge carries a real cost.

REFERENCE : RIYAD AS-SALIHIN 1605 IN-BOOK REFERENCE : BOOK 17,
HADITH 95

It has been narrated that Hisham bin Hakim bin Hizam (May Allah be pleased with them) happened to pass by some (non-Arab) farmers of Syria who had been made to stand in the sun, and olive oil was poured on their heads. He said:

وعن هشام بن حكيم بن حزام رضي الله عنه أنه مر بالشام على أناس من الأنباط، وقد أقيموا في الشمس، وصُب على رؤوسهم الزيت فقال: ما هذا؟ يُعذبون في الخراج وفي رواية: حُبِسوا في الجزية. فقال هشام: أشهد لسمعت رسول الله صلى الله عليه وسلم يقول: "إن الله يعذب الذين يعذبون الناس في الدنيا" فدخل على الأمير، فحدثه، فأمر بهم فخلوا" ((رواه مسلم. "الأنباط" الفلاحون من العجم)).

"What is the matter?" He was told that they had been detained for the non-payment of Jizyah. (Another narration says that they were being tortured for not having paid Al-Kharaj). Thereupon Hisham said: "I bear testimony to the fact that I heard the Messenger of Allah (ﷺ) saying, 'Allah will torment those who torment people in the world.'" Then he proceeded towards their Amir and reported this Hadith to him. The Amir then issued orders for their release. [Muslim].

IN PLAIN WORDS

Seeing labourers made to stand in the sun and tormented over unpaid dues, Hisham reported the Prophet's warning that Allah will punish those who torment people. He spoke up and the captives were released, showing that cruelty must be opposed, not ignored.

REFERENCE : RIYAD AS-SALIHIN 1606 IN-BOOK REFERENCE : BOOK 17, HADITH 96

وعن ابن عباس رضي الله عنهما قال: رأى رسول الله صلى الله عليه وسلم حماراً موسوم الوجه، فأنكر ذلك؟ فقال: والله لا أسمه إلا أقصى شيء من الوجه، وأمر بجماره، فكوي في جاعرتيه، فهو أول من كوى الجاعرتين. ((رواه مسلم)). ((الجامع تان)): ناحية الوركين حول الدبر.

The Messenger of Allah (ﷺ) saw an ass which had been branded on the face. He disapproved of it. Upon this Ibn 'Abbas (May Allah be pleased with them) said, "By Allah, I shall not brand (the animal) but on a part at a distance from the face." Ibn 'Abbas (May Allah be pleased with them) then commanded branding on the hips; he was the first person to brand the animals on hips. [Muslim].

IN PLAIN WORDS

Seeing a donkey branded on the face, the Prophet (peace be upon him) disapproved, so Ibn 'Abbas branded animals only away from the face. Even an animal's face is to be spared needless harm.

REFERENCE : RIYAD AS-SALIHIN 1607 IN-BOOK REFERENCE : BOOK 17,
HADITH 97

HADITH 98

Ibn 'Abbas (May Allah be pleased with them) said:

وعنه أن النبي صلى الله عليه وسلم : مر عليه حمار قد وُسم في وجهه، فقال: "لعن الله الذي وسمه" ((رواه مسلم. وفي رواية لمسلم أيضاً: نهى رسول الله صلى الله عليه وسلم عن الضرب في الوجه، وعن الوسم في الوجه)).

An ass with a brand on the face happened to pass before the Prophet (ﷺ). Thereupon he said, "May Allah curse the one who has branded it (on the face)." [Muslim]. Another narration in Muslim is: "The Messenger of Allah (ﷺ) prohibited us from hitting across the face and branding on the face (of an animal)."

IN PLAIN WORDS

The Prophet (peace be upon him) called down a curse on whoever branded a donkey on its face, and forbade striking or branding animals on the face. The face of a creature deserves protection.

REFERENCE : RIYAD AS-SALIHIN 1608 IN-BOOK REFERENCE : BOOK 17, HADITH 98

Prohibition of Chastisement with Fire

باب تحريم التعذيب بالنار في كل حيوان حتى القملة ونحوها

This chapter draws one sharp line, punishment by fire belongs to God alone, and is not for human hands to use against any living thing, down to the smallest insect. The Prophet (peace be upon him) corrects his own companions when they reach for fire, teaching that some forms of harm are reserved to the Lord of the Fire and forbidden to us.

The two reports show this principle in motion, an order to burn enemies is withdrawn and replaced, and a burnt ant-hill draws a firm rebuke. Alongside it runs a tender mercy even toward a distressed mother bird. The believer's anger and even warfare have limits set by the dignity God placed in His creation.

HADITH 99

Abu Hurairah (May Allah be pleased with him) said:

عن أبي هريرة رضي الله عنه قال: بعثنا رسول الله صلى الله عليه وسلم في بعث فقال: "إن وجدتم فلاناً وفلاناً لرجلين من قريش سماهما فأحرقوهما بالنار" ثم قال رسول الله صلى الله عليه وسلم حين أردنا الخروج: "إني كنت أمرتكم أن تحرقوا فلاناً وفلاناً، وإن النار لا يعذب بها إلا الله، فإن وجدتموهما فاقتلوهما" ((رواه البخاري)).

The Messenger of Allah (ﷺ) sent us on an expedition and said to us, "If you find so- and-so (he named two persons belonging to the Quraish) commit them to the fire." When we were on the verge of departure, he said to us, "I ordered you to burn so-and-so, but it is

Allah Alone Who punishes with the fire. So if you find them put them to death." [Al- Bukhari].

IN PLAIN WORDS

The Prophet (peace be upon him) first ordered enemies burned, then withdrew it, saying only Allah punishes with fire, so they should be put to death another way. Punishment by fire belongs to Allah alone.

REFERENCE : RIYAD AS-SALIHIN 1609 IN-BOOK REFERENCE : BOOK 17,
HADITH 99

HADITH 100

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: كنا مع رسول الله صلى الله عليه وسلم في سفر، فانطلق لحاجته، فرأينا حمرة معها فرخان، فأخذنا فرخيها، فجاءت الحمرة فجعلت تعرش فجاء النبي صلى الله عليه وسلم فقال: "من فجع هذه بولدها؟ ردوا ولدها إليها" ورأى قرية نمل قد حرقناها، فقال: "من حرق هذه؟" قلنا: نحن. قال: "إنه لا ينبغي أن يعذب بالنار إلا رب النار". قوله: قرية نمل معناه: موضع النمل مع النمل.

We were with the Messenger of Allah (ﷺ) in a journey when he drew apart (to relieve nature). In his absence, we saw a red bird which had two young ones with it. We caught them and the red mother bird came, beating the earth with its wings. In the meantime the Prophet (ﷺ) returned and said, "Who has put this bird to distress on account of its young? Return them to her." He (ﷺ) also noticed a mound of ants which we had burnt up. He asked, "Who has set fire to this?" We replied: "We have done so." He (ﷺ) said,

"None can chastise with fire except the Rubb of the fire." [Abu Dawud].

IN PLAIN WORDS

The Prophet (peace be upon him) was distressed that a mother bird was robbed of her young and that an ant-hill had been burned, teaching that only the Lord of fire may punish with it. His mercy reached even the smallest creatures.

REFERENCE : RIYAD AS-SALIHIN 1610 IN-BOOK REFERENCE : BOOK 17,
HADITH 100

Prohibition of Procrastinating by a Rich Person to Fulfill his Obligation

باب تحريم مطل الغني بحق طلبه صاحبه

This brief chapter names a quiet form of injustice, the delay. When someone has the means to repay what he owes and still drags his feet, the Prophet (peace be upon him) called it oppression, zulm. A debt honoured late, without need, wrongs the one who is owed.

The single hadith here also points to the relief on the other side, if a solvent person takes over the debt owed to you, accept the transfer. Faith asks the one who can pay to pay promptly, and asks the creditor to receive a sound settlement with good grace.

HADITH 101

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"مطل الغني ظلم وإذا أتبع أحدكم على مليء فليتبع" ((متفق عليه. معنى
"أتبع": أحيل)).

The Messenger of Allah (ﷺ) said, "It is an act of oppression on the part of a person to procrastinate in fulfilling his obligation; if the repayment of a debt due to any of you is undertaken by a rich person, you should agree to the substitution." [Al-Bukhari and Muslim].

IN PLAIN WORDS

For someone who can afford to repay a debt to keep delaying is a form of injustice; and if a solvent person offers to take over a debt

owed to you, accept it. Pay promptly when you can, and receive a sound settlement gracefully.

REFERENCE : RIYAD AS-SALIHIN 1611 IN-BOOK REFERENCE : BOOK 17,
HADITH 101

CHAPTER 285

Undesirability of giving a Gift and then ask back for it

باب كراهية عودة الإنسان في هبة لم يسلمها إلى الموهوب له وفي هبة وهبها لولده وسلمها أو لم يسلمها إلى الموهوب له وفي هبة وهبها لولده وسلمها أو لم يسلمها وكراهة شرائه شيئاً تصدق به من الذي تصدق عليه أو أخرجه عن زكاة أو كفارة ونحوها ولا بأس بشرائه من شخص آخر قد انتقل إليه

This chapter draws a clear line under generosity: once you have given something away, whether a gift or a charity, it is no longer yours to reclaim. The Prophet (peace be upon him) uses a deliberately repellent image, a dog returning to its own vomit, so that the heart recoils from the very idea of taking back what was given for a noble purpose.

Notice how both narrations protect the giver from himself. A gift is meant to leave the hand cleanly, and an act of charity is meant to rise to Allah, not circle back into our possession. Watch how even a clever, practical reason to buy it back is gently refused, because the lesson is about the dignity of giving, not the price.

HADITH 102

Ibn 'Abbas (May Allah be pleased with them) said:

عن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال:

"الذي يعود في هبته كالكلب يرجع في قيئه" ((متفق عليه)). ((وفي

رواية: "مثل الذي يرجع في صدقته، كمثل الكلب يقيء، ثم يعود في

قيئه فيأكله". وفي رواية: "العائد في هبته كالعائد في قيئه)).

The Messenger of Allah (ﷺ) said, "He who gives something (to someone) as a gift and then gets it back (from him or her) is like a dog which eats its own vomit." Another narration is: "He who gets back his charity is like a dog which vomits and then returns to that and eats it." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Someone who gives a gift and then takes it back is likened to a dog returning to its own vomit. Once given, a gift or charity should not be reclaimed.

REFERENCE : RIYAD AS-SALIHIN 1612 IN-BOOK REFERENCE : BOOK 17,
HADITH 102

HADITH 103

'Umar bin Al-Khattab (May Allah be pleased with him) said:

وعن عمر بن الخطاب رضي الله عنه قال: حملت على فرس في سبيل
الله فأضاعه الذي كان عنده، فأردت أن أشتريه، وظننت أنه يبيعه
برخص، فسألت النبي صلى الله عليه وسلم فقال: "لا تشتريه ولا تعد في
صدقتك وإن أعطاكه بدرهم، فإن العائد في صدقته كالعائد في قيئه"
((متفق عليه)). قوله: "حملت على فرس في سبيل الله" معناه: تصدقت
به على بعض المجاهدين.

I donated a horse in the way of Allah. Its new possessor did not treat it properly. I made my mind to buy it because I thought that he would sell it at a cheap price (now that it became weak and emaciated). I asked the Prophet (ﷺ) about it, whereupon he said, "Do not buy it and do not get back your charity, for one who gets back the charity is like a dog that eats its own vomit." [Al-Bukhari and Muslim]

IN PLAIN WORDS

'Umar wanted to buy back a horse he had given in charity, but the Prophet (peace be upon him) told him not to take back his charity, comparing it to a dog eating its vomit. What is given for Allah's sake should not circle back to you, even by purchase.

REFERENCE : RIYAD AS-SALIHIN 1613 IN-BOOK REFERENCE : BOOK 17,
HADITH 103

CHAPTER 286

Prohibition of devouring the Property of an Orphan

باب تأكيد تحريم مال اليتيم

This short chapter places the wealth of orphans under a powerful warning. An orphan has lost the protector who would normally guard his rights, so Islam surrounds that wealth with special sanctity and treats consuming it unjustly as one of the gravest sins.

The single hadith here lists the orphan's property alongside shirk, magic, and murder, the most ruinous of acts, so the reader feels just how seriously this trust is taken. The lesson is to fear Allah in anything entrusted to us, especially what belongs to those too weak to defend it.

HADITH 104

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال:
"اجتنبوا السبع الموبقات" قالوا: يا رسول الله وما هن؟ قال: "الشرك
بالله، والسحر وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل
مال اليتيم، والتولي يوم الزحف، وقذف المحصنات المؤمنات الغافلات"
(متفق عليه. "الموبقات" المهلكات).

The Prophet (ﷺ) said, "Keep away from the seven fatalities." It was asked: "What are they, O Messenger of Allah?" He (ﷺ) replied, "Associating anything with Allah in worship (i.e., committing an act of Shirk), sorcery, killing of one whom Allah has declared inviolable without a just cause, devouring the property of an orphan, the

eating of usury (Riba), fleeing from the battlefield and accusing chaste believing women, who never even think of anything touching their chastity." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet (peace be upon him) named seven ruinous sins to keep far from, among them consuming an orphan's wealth, alongside idolatry, sorcery, unlawful killing, usury, fleeing battle, and slandering chaste women. Devouring what belongs to the defenceless is counted among the gravest acts.

REFERENCE : RIYAD AS-SALIHIN 1614 IN-BOOK REFERENCE : BOOK 17,
HADITH 104

CHAPTER 287

Prohibition of taking Ar-Riba (The Usury)

باب تغليظ تحريم الربا

This brief chapter sharpens the warning against riba, dealing in interest or usury. It treats the practice not as an ordinary financial matter but as a wrong serious enough to draw the Prophet's curse on everyone involved.

The single hadith spreads the blame widely, reaching the one who takes interest, the one who pays it, and in another wording the scribe and the witnesses too. The lesson is that all who knowingly take part in such a transaction share in its sin.

HADITH 105

`Abdullah bin Mas`ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: " لعن رسول الله صلى الله عليه وسلم آكل الربا وموكله " ((رواه مسلم)). زاد الترمذي وغيره:
وشاهديه، وكاتبه

The Messenger of Allah (ﷺ) cursed the one who accepts Ar-Riba (the usury) and the one who pays it. [Muslim]. The narration in At-Tirmidhi adds: And the one who records it, and the two persons who stand witness to it.

IN PLAIN WORDS

The Prophet (peace be upon him) called down a curse on the one who takes interest and the one who pays it, and another wording adds the one who records it and the two witnesses. Everyone who knowingly takes part in a usurious deal shares the blame.

CHAPTER 288

Prohibition of Show-off

باب تحريم الرياء

This chapter turns inward to riya, doing acts of worship to be seen and praised by people rather than for Allah alone. The key Arabic term is riya, often called the hidden shirk, because it quietly diverts a deed away from its only worthy audience.

Across these hadith, notice that the deeds in question are outwardly magnificent: martyrdom, knowledge, recitation, lavish charity. Yet when the intention is to win human applause, the reward collapses and the person is exposed. The lesson is to guard the heart's intention as carefully as the action itself.

HADITH 106

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: " قال الله تعالى: أنا أغنى الشركاء عن الشرك، من عمل عملاً أشرك فيه معي غيري، تركته وشركه " ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Almighty Allah says, 'I am the One Who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism..' [Muslim].

IN PLAIN WORDS

Allah, having no need of any partner, rejects any deed done partly for someone other than Him, leaving it to that other. Worship mixed with seeking people's praise is cast off.

HADITH 107

Abu Hurairah (May Allah be pleased with him) said:

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: " إن أول الناس يقضى يوم القيامة عليه رجل استشهد، فأُتي به، فعرفه نعمته، فعرفها، قال: فما عملت فيها؟ قال: قاتلت فيك حتى استشهدت، قال: كذبت، ولكنك قاتلت لأن يقال: جريء، فقد قيل، ثم أمر به، فسحب على وجهه حتى ألقي في النار. ورجل تعلم العلم وعلمه، وقرأ القرآن، فأُتي به، فعرفه نعمه فعرفها. قال فما عملت فيها؟ قال تعلمت العلم وعلمته وقرأت فيك القرآن. قال كذبت، ولكنك تعلمت ليقال: عالم. وقرأت القرآن ليقال: هو قارئ، فقد قيل: ثم أمر به، فسُحب على وجهه حتى ألقي في النار، ورجل وسع الله عليه، وأعطاه من أصناف المال، فأُتي به فعرفه نعمه، فعرفها. قال: فما عملت فيها؟ قال: ما تركت من سبيل تحب أن ينفق فيها إلا أنفقت فيها لك، قال: كذبت، ولكنك فعلت ليقال: جواد، فقد قيل، ثم أمر به فسُحب على وجهه ثم أُلقي في النار" ((رواه مسلم)). جريء بفتح الجيم وكسر الراء وبالمدة، أي: شجاع حاذق

I heard the Messenger of Allah (ﷺ) saying, "The first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allah will remind him of the favours He

had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I fought for Your Cause till I was martyred.' Allah will say: 'You have lied. You fought so that people might call you courageous; and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell. Next a man who had acquired and imparted knowledge and read the Qur'an will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I acquired knowledge and taught it, and read the Qur'an for Your sake.' Allah will say to him: 'You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur'an so that they might call you a reciter, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into Hell. Next a man whom Allah had made affluent and to whom Allah had given plenty of wealth, will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I did not neglect any of the ways You liked wealth to be spent liberally for Your sake'. Allah will say to him: 'You have lied. You did it so that people might call you generous, and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell." [Muslim].

IN PLAIN WORDS

The first judged will be a fallen fighter, a scholar and reciter, and a generous giver, each of whose deeds was done so people would praise them; all are exposed and thrown into the Fire. Even magnificent acts are worthless if done to win human applause rather than for Allah.

`Abdullah bin `Umar (May Allah be pleased with them) said:

وعن ابن عمر رضي الله عنهما أن ناساً قالوا له: إنا ندخل على سلاطيننا فنقول لهم بخلاف ما نتكلم إذا خرجنا من عندهم؟ قال ابن عمر رضي الله عنهما: كنا نعد هذا نفاقاً على عهد رسول الله صلى الله عليه وسلم ((رواه البخاري)).

Some people told me, "We visit our rulers and we tell them things contrary to those which we say when we depart from them."

`Abdullah bin `Umar (May Allah be pleased with them) replied: "In the era of the Messenger of Allah (ﷺ) we considered this to be an act of hypocrisy." [Al-Bukhari].

IN PLAIN WORDS

People said they flatter their rulers to their faces and say the opposite once away, and 'Abdullah bin 'Umar called this hypocrisy in the Prophet's time. Saying one thing in person and another behind the back is two-faced and condemned.

REFERENCE : RIYAD AS-SALIHIN 1618 IN-BOOK REFERENCE : BOOK 17,
HADITH 108

HADITH 109

Jundub (May Allah be pleased with him) said:

وعن جُنْدُب بن عبد الله بن سفيان رضي الله عنه قال: قال النبي صلى الله عليه وسلم: "من سمع سمع الله به، ومن يرائي الله يرائي به" ((متفق عليه)). ((رواه مسلم أيضاً من رواية ابن عباس رضي الله عنه)).
"سمع" بتشديد الميم، ومعناه: أظهر عمله للناس رياء "سمع الله به" أي فضحه يوم القيامة، ومعنى: "من راءى" أي: من أظهر للناس العمل

الصالح ليعظم عندهم "راءى الله به" أي: أظهر سريره على رؤوس
الخلائق.

The Prophet (ﷺ) said, "He who so acts to show off, Allah will disgrace him on the Day of Resurrection, and he who does good deeds so that people (may hold him in high esteem), Allah will expose his hidden evil intentions before the people on the Day of Resurrection." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Whoever does deeds to show off will be disgraced by Allah on the Day of Resurrection, and his hidden motives laid bare before everyone. The reward for acting for people's eyes is exposure, not honour.

REFERENCE : RIYAD AS-SALIHIN 1619 IN-BOOK REFERENCE : BOOK 17,
HADITH 109

HADITH 110

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
"من تعلم علماً مما يبتغى به وجه الله عز وجل لا يتعلمه إلا ليصيب به
عرضاً من الدنيا، لم يجد عرف الجنة يوم القيامة" يعني ربحها. رواه أبو
داود بإسناد صحيح والأحاديث في الباب كثير مشهورة.

The Messenger of Allah (ﷺ) said, "A person who acquires (religious) knowledge, which is (normally) acquired to gain the Pleasure of Allah, (for the sole reason) to secure worldly comforts will not even smell the fragrance of Jannah on the Day of Resurrection (i.e., will not enter Jannah)." [Abu Dawud].

IN PLAIN WORDS

Whoever gains religious knowledge, which should be sought for Allah's pleasure, only to chase worldly gain will be shut out of the fragrance of Paradise. Learning the faith for the wrong motive carries a grave loss.

REFERENCE : RIYAD AS-SALIHIN 1620 IN-BOOK REFERENCE : BOOK 17,
HADITH 110

Things not to be Considered as Showing off

باب ما يُتوهم أنه رياء وليس هو رياء

A sincere person can worry too much. After doing something good, others praise you, and a quiet fear creeps in: was that riya, showing off? This short chapter sets that fear to rest. The key word is riya, doing a deed so that people will see and admire it. The poison of riya is in the intention at the start, not in the praise that may arrive afterward.

Notice the relief in the Prophet's answer. Praise you did not seek, for a deed you did for Allah, is not a stain on it. It is a gift, an early sign of Allah's pleasure carried to you through the tongues of others. The lesson is to guard your intention and then leave the reaction of people to Allah.

HADITH 111

Abu Dharr (May Allah be pleased with him) said:

وعن أبي ذر رضي الله عنه قال: قيل لرسول الله صلى الله عليه وسلم :
أرأيت الرجل يعمل العمل من الخير، ويحمده الناس عليه؟ قال: " تلك
عاجل بشرى المؤمن " ((رواه مسلم)).

The Messenger of Allah (ﷺ) was asked: "Tell us about a person who does some good deed and people praise him, will this be considered as showing off?" He replied, "This is the glad tidings which a believer receives (in this life)." [Muslim].

IN PLAIN WORDS

When someone does a good deed for Allah and people happen to praise him, this is not showing off but a welcome glad tidings for the believer. Praise you did not seek does not spoil a sincere deed.

CHAPTER 290

Prohibition of gazing at women and Beardless Handsome Boys except in Exigency

باب تحريم النظر إلى المرأة الأجنبية والأمرد الحسن غير حاجة شرعية

This chapter trains the gaze. The recurring idea is ghadd al-basar, lowering or restraining the eyes, treating sight as a trust rather than a free pass. The hadith trace a single thread: every limb can carry a person toward sin, and the eye is where it usually begins, so guarding the look guards the heart.

Read these together and a gentle discipline appears. The Prophet does not tell people to abandon ordinary life, sitting on the road, being among others, but to honour its rights, the first of which is the lowered gaze. A few of these hadith touch matters of covering and conduct whose precise rulings belong to the scholars; here we stay with the shared spiritual aim, a clean eye and a protected heart.

HADITH 112

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال:
"كُتِبَ عَلَى ابْنِ آدَمَ نَصِيْبُهُ مِنَ الزَّانَا مَدْرَكَ ذَلِكَ لَا مَحَالَةَ: الْعَيْنَانِ زَنَاهُمَا
النَّظْرُ، وَالْأُذُنَانِ زَنَاهُمَا الْاسْتِمَاعُ، وَاللِّسَانُ زَنَاهُ الْكَلَامُ، وَالْيَدُ زَنَاهَا
الْبَطْشُ، وَالرَّجْلُ زَنَاهَا الْخَطَا، وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى، وَيَصْدُقُ ذَلِكَ
الْفَرْجُ أَوْ يَكْذِبُهُ". ((متفق عليه. وهذا لفظ مسلم، ورواية البخاري
مختصرة)).

The Prophet (ﷺ) said, "Allah has written the very portion of Zina which a man will indulge in. There will be no escape from it. The

Zina of the eye is the (lustful) look, the Zina of the ears is the listening (to voluptuous songs or talk), the Zina of the tongue is (the licentious) speech, the Zina of the hand is the (lustful) grip, the Zina of the feet is the walking (to the place where he intends to commit Zina), the heart yearns and desires and the private parts approve all that or disapprove it." [Al-Bukhari and Muslim]. This is the wording in Muslim; Al-Bukhari wording is a bit short.

IN PLAIN WORDS

Every part of the body can take a share in sin: the eye through a lustful look, the ears, the tongue, the hands, the feet, while the heart desires and the private parts confirm or refuse it. Guarding each limb, especially the gaze, guards the heart.

REFERENCE : RIYAD AS-SALIHIN 1622 IN-BOOK REFERENCE : BOOK 17, HADITH 112

HADITH 113

Abu Sa'id Al-Khudri (May Allah be pleased with him) said:

وعن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إياكم والجلوس في الطرقات". قالوا: يا رسول الله ما لنا من مجالسنا بد نتحدث فيها. فقال رسول الله صلى الله عليه وسلم: "إذا أبيتم إلا المجلس، فأعطوا الطريق حقه". قالوا: وما حق الطريق يا رسول الله؟ قال: "غض البصر، وكف الأذى، ورد السلام، والأمر المعروف والنهي عن المنكر" ((متفق عليه)).

The Prophet (ﷺ) said, "Avoid sitting on roadsides." His Companions said: "O Messenger of Allah (ﷺ), there is no other alternative but to sit there to talk." Thereupon the Messenger of Allah (ﷺ) said, "If you have to sit at all, then fulfill the rights of the road." They asked: "What are their rights?" Thereupon he said, "Lowering the gaze (so

that you may not stare at unlawful things); refraining from doing some harm to others, responding to greeting (i.e., saying 'Wa'alaikumus- salam' to one another) and commanding the good and forbidding the evil." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Told to avoid sitting on roadsides, the companions said they needed to, so the Prophet (peace be upon him) named the road's rights: lower the gaze, do no harm, return greetings, and encourage good while forbidding evil. If you sit among people, honour what you owe them.

REFERENCE : RIYAD AS-SALIHIN 1623 IN-BOOK REFERENCE : BOOK 17,
HADITH 113

HADITH 114

Abu Talhah Zaid bin Sahl (May Allah be pleased with him) said:

وعن أبي طلحة زيد بن سهل رضي الله عنه قال: كنا قعوداً بالأفنية نتحدث فيها فجاء رسول الله صلى الله عليه وسلم فقام علينا فقال: "ما لكم ولجالس الصعدات؟ فقلنا: إنما قعدنا لغير ما بأس، قعدنا نتذاكر، ونحدث. قال: "إما لا فادوا حقها: غض البصر، ورد السلام، وحسن الكلام" ((رواه مسلم)). "الصُّعَدَات" بضم الصاد والعين، أي: الطرقات.

We were sitting and talking on a platform in front of our house when the Messenger of Allah (ﷺ) stopped by us and said, "Why do you sit on roads? Avoid sitting in them." We replied: "We sit there intending no harm. We only sit and discuss (religious) knowledge and talk." He said, "If you have to sit, you should fulfill the rights of the road: Lower your gaze, respond to greetings and talk in a good manner." [Muslim].

IN PLAIN WORDS

When the companions explained they sat outside only to talk, the Prophet (peace be upon him) still asked them to fulfil the rights of the road: lower the gaze, return greetings, and speak well. Even ordinary gatherings carry duties toward others.

REFERENCE : RIYAD AS-SALIHIN 1624 IN-BOOK REFERENCE : BOOK 17,
HADITH 114

HADITH 115

Jarir bin 'Abdullah (May Allah be pleased with him) said:

وعن جرير رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم
عن نظر الفجأة فقال: "أصرف بصرك" ((رواه مسلم)).

I asked the Messenger of Allah (ﷺ) about (the Islamic ruling on) accidental glance (i.e., at a woman one is not Islamically allowed to look at) and he ordered me to turn my eyes away. [Muslim].

IN PLAIN WORDS

Asked about an unintended glance falling on a woman, the Prophet (peace be upon him) told him simply to turn his eyes away. A first accidental look is excused, but it should not be repeated.

REFERENCE : RIYAD AS-SALIHIN 1625 IN-BOOK REFERENCE : BOOK 17,
HADITH 115

HADITH 116

Umm Salamah (May Allah be pleased with her) said:

وعن أم سلمة رضي الله عنها قالت: كنت عند رسول الله صلى الله
عليه وسلم وعنده ميمونة، فأقبل ابن أم مكتوم، وذلك بعد أن أمرنا
بالحجاب فقال النبي صلى الله عليه وسلم: "احتجبا منه" فقلنا: يا رسول

الله إلس هو أعمى لا يبصرنا، ولا يعرفنا؟ فقال النبي صلى الله عليه وسلم : "أفعميا وان أنتما ألستما تبصرانه؟!" ((رواه أبو داود والترمذي: وقال حديث حسن صحيح)).

I was with the Messenger of Allah (ﷺ) along with Maimunah (May Allah be pleased with her) when Ibn Umm Maktum (May Allah be pleased with him) (who was blind) came to visit him. (This incident took place after the order of Hijab). The Prophet (ﷺ) told us to hide ourselves from him (i.e., observe Hijab). We said: "O Messenger of Allah (ﷺ), he is blind and is unable to see us, nor does he know us." He replied; "Are you also blind and unable to see him?" [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

When a blind man came to visit, the Prophet (peace be upon him) still told the women to observe covering, noting that though he could not see them, they could see him. Modesty is a two-way responsibility, not only the other person's.

REFERENCE : RIYAD AS-SALIHIN 1626 IN-BOOK REFERENCE : BOOK 17, HADITH 116

HADITH 117

Abu Sa'id Al-Khudri (May Allah be pleased with him) said:

وعن أبي سعيد رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"لا ينظر الرجل إلى عورة الرجل، ولا المرأة إلى عورة المرأة، ولا
يفضي الرجل إلى الرجل في ثوب واحد، ولا تفضي المرأة إلى المرأة في
ثوب واحد" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "A man must not look at a man's private parts nor must a woman look at a woman's private parts;

neither should two men lie naked under one cover, nor should two women lie naked under the same cover." [Muslim].

IN PLAIN WORDS

A man must not look at another man's private parts, nor a woman at another woman's, and two of the same should not lie naked under one cover. Personal privacy and modesty are to be respected even among the same gender.

REFERENCE : RIYAD AS-SALIHIN 1627 IN-BOOK REFERENCE : BOOK 17,
HADITH 117

CHAPTER 291

Prohibition of Meeting a non-Mahram Woman in Seclusion

باب تحريم الخلوة بالأجنبية

Here the focus shifts from the eye to the situation. The chapter is about khalwa, a man and a non-mahram woman being alone together where no one else can enter. Islam does not wait for harm to happen; it removes the private setting in which temptation grows unwatched.

The hadith move from a blunt warning, even relatives by marriage are not exempt, to the safeguard of a mahram present, to the deep trust owed to the families of those away in Allah's cause. The thread is amana, trust: protecting people, their honour and their bonds, by closing the door on situations that quietly invite betrayal.

HADITH 118

'Uqbah bin 'Amir (May Allah be pleased with him) said:

وعن عقبة بن عامر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إياكم والدخول على النساء"، فقال رجل من الأنصار: أفرأيت الحمو؟ قال: "الحمو الموت" ((متفق عليه)). الحمو قريب الزوج كأخيه، وابن أخيه، وابن عمه.

The Messenger of Allah (ﷺ) said, "Avoid (entering a place) in which are women (uncovered or simply to mix with them in seclusion)." A man from the Ansar said, "Tell me about the brother of a woman's husband." He replied, "The brother of a woman's husband is death." [Al- Bukhari and Muslim].

Avoid being alone in seclusion with women you may not be alone with, and when asked about the husband's brother the Prophet (peace be upon him) called such closeness a danger. Familiarity is no excuse to drop these safeguards.

REFERENCE : RIYAD AS-SALIHIN 1628 IN-BOOK REFERENCE : BOOK 17,
HADITH 118

HADITH 119

Ibn Abbas (May Allah be pleased with them) said:

وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "لا يخلون أحدكم بامرأة إلا مع ذي محرم" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "No one of you should meet a woman in privacy unless she is accompanied by a Mahram (i.e., a relative within the prohibited degrees)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

No one should be alone in private with a woman unless a close relative within the forbidden degrees is present. A trusted relative's presence removes the risk of the secluded setting.

REFERENCE : RIYAD AS-SALIHIN 1629 IN-BOOK REFERENCE : BOOK 17,
HADITH 119

HADITH 120

Buraidah (May Allah be pleased with him) said:

وعن بريدة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"حرمة نساء المجاهدين على القاعدين كحرمة أمهاتهم، ما من رجل من
القاعدين يخلف رجلا من المجاهدين في أهله، فيخونه فيهم إلا وقف له

يوم القيامة، فيأخذ من حسناته ما شاء حتى يرضى" ثم التفت إلينا رسول الله صلى الله عليه وسلم وقال: "ما ظنكم؟" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "The sanctity of the wives of Mujahidun (i.e., those who strive hard and fight in the way of Allah) for those who remain at home (i.e., those who do not go to the battlefield to fight Jihad) is like the sanctity of their own mothers. Anyone who remains behind to look after the family of a Mujahid and betrays his trust, will be made to stand on the Day of Resurrection before the Mujahid who will take away from his meritorious deeds whatever he likes till he is satisfied." The Messenger of Allah (ﷺ) turned toward us and said, "Now, what do you think (i.e., will he leave anything with him)?" [Muslim].

IN PLAIN WORDS

The wives of those away striving in Allah's cause are as sacred to those who stayed behind as their own mothers, and betraying that trust brings a terrible reckoning. Caring for an absent person's family is a heavy trust, not an opportunity.

REFERENCE : RIYAD AS-SALIHIN 1630 IN-BOOK REFERENCE : BOOK 17, HADITH 120

CHAPTER 292

Prohibition for Men and Women apeing one another

باب تحريم تشبه الرجال بالنساء وتشبه النساء بالرجال في لباس وحركة وغير ذلك

This chapter guards the God-given distinction between men and women. The word at its heart is tashabbuh, deliberately imitating the other in dress, manner and bearing. The concern is not personality or taste but the erasing of a natural boundary that Allah set in His creation.

The hadith report a strong rebuke for such imitation, then close with a sobering scene of those who flaunt and mislead. Read in the Buruja spirit, the call is to wear your own created nature with dignity and modesty, and to let outward form follow inward sincerity rather than display. Finer rulings on specific dress are left to the scholars.

HADITH 121

Ibn 'Abbas (May Allah be pleased with them) said:

وعن ابن عباس رضي الله عنهما قال: لعن رسول الله صلى الله عليه وسلم المخنثين من الرجال، والمترجلات من النساء. وفي رواية: لعن رسول الله صلى الله عليه وسلم المتشبهين من الرجال بالنساء، والمتشبهات من النساء بالرجال. ((رواه البخاري)).

The Messenger of Allah (ﷺ) cursed those men who are effeminate, and women who imitate men. Another narration is: The Messenger of Allah (ﷺ) cursed men who copy women and cursed women who copy men. [Al-Bukhari].

IN PLAIN WORDS

The Prophet (peace be upon him) condemned men who imitate women and women who imitate men. Deliberately blurring the natural distinction between the sexes is warned against.

REFERENCE : RIYAD AS-SALIHIN 1631 IN-BOOK REFERENCE : BOOK 17,
HADITH 121

HADITH 122

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: لعن رسول الله صلى الله عليه وسلم الرجل يلبس لبسة المرأة، والمرأة تلبس لبسة الرجل. ((رواه أبو داود بإسناد صحيح)).

The Messenger of Allah (ﷺ) cursed a man who puts on the dress of women, and a woman who puts on the dress of men. [Abu Dawud].

IN PLAIN WORDS

A curse is named for a man who dresses as a woman and a woman who dresses as a man. Crossing this line in clothing is treated as a serious matter.

REFERENCE : RIYAD AS-SALIHIN 1632 IN-BOOK REFERENCE : BOOK 17,
HADITH 122

HADITH 123

Abu Hurairah (May Allah be pleased with him) said:

وعنه قال: قال رسول الله صلى الله عليه وسلم: "صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سَيَاطُ كَأُذُنَابِ الْبَقَرِ يُضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٍ عَارِيَاتٍ مُمِيلَاتٍ مَائِلَاتٍ، رءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا

يدخلن الجنة، ولا يجدن ريحها، وإن ريحها ليوجد من مسيرة كذا وكذا" ((رواه مسلم)). معنى ((كاسيات)) أي من نعمة الله ((عاريات)) من شكرها، وقيل معناه: تستر بعض بدنهن، وتكشف بعضه إظهارا بحالها ونحوه، وقيل: معناه تلبس ثوبا رقيقا يصف لون بدنهن. وأما (مائلات) فقيل: معناه عن طاعة الله، وما يلزمهن حفظه. (مميلات) أي يعلمن غيرهن فعلهن المذموم، وقيل: مائلات يمشين متبخترات، مميلات لأتلافهن. وقيل: مائلات يمشطن المشطة المائلة، وهي مشطة البغايا. مميلات يمشطن غيرهن تلك المشطة. ومعنى (رءوسهن كأسنة البخت) أن يكبرنها ويعظمنها بلف عمامة أو عصابة أو نحوهما.

The Messenger of Allah (ﷺ) said, "There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and, women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one side. They will not enter Jannah and they will not smell its fragrance which is perceptible from such and such a distance." [Muslim].

IN PLAIN WORDS

The Prophet (peace be upon him) described two kinds he had not yet seen who face punishment: those who beat people with whip-like lashes, and women dressed yet as if naked, leading others astray and led astray themselves. Cruelty and immodest display both carry a grave warning.

CHAPTER 293

Prohibition of following the Manners of Satan and Disbelievers

باب النهي عن التشبه بالشيطان والكفار

This chapter is about identity through small habits. A believer is asked to carry a distinct character, even in ordinary acts like eating or grooming, so that the heart stays clear about whom it follows and whom it does not. The Arabic idea at work is tashabbuh, deliberately imitating the ways of others, which the Prophet (peace be upon him) gently steers us away from when those ways belong to Satan or to disbelief.

Notice the two threads woven together here. First, we are told not to copy Satan even in the manner of eating, because the right hand is the hand of dignity and the left is not. Second, we are encouraged to look visibly different from those who reject faith. The lesson is not contempt for anyone, but a quiet care that our outward habits keep reflecting an inward allegiance to Allah.

HADITH 124

Jabir (May Allah be pleased with him) said:

عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا تأكلوا بالشمال، فإن الشيطان يأكل ويشرب بشماله" ((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) as saying: "Do not eat with your left hand, because Satan eats and drinks with his left hand."
[Muslim].

IN PLAIN WORDS

Do not eat with your left hand, because that is the manner of Satan. The right hand is the hand of dignity for eating and drinking.

HADITH 125

Ibn 'Umar (May Allah be pleased with them) said:

وعن ابن عمر رضي الله عنهما أن رسول الله قال: "لا يأكلن أحدكم بشماله، ولا يشربن بها. فإن الشيطان يأكل بشماله ويشرب بها" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "No person should eat and drink with his left hand for Satan eats with his left hand and drinks with his left hand." [Muslim].

IN PLAIN WORDS

No one should eat or drink with his left hand, for that is Satan's way. Keep the right hand for nourishing yourself.

REFERENCE : RIYAD AS-SALIHIN 1635 IN-BOOK REFERENCE : BOOK 17,
HADITH 125

HADITH 126

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن اليهود والنصارى لا يصبغون، نخالفوهم" ((متفق عليه)). المراد: خِضَابُ شَعْرِ اللَّحْيَةِ وَالرَّأْسِ الْأَبْيَضِ بِصُفْرَةٍ أَوْ حُمْرَةٍ، وَأَمَّا السَّوَادُ، فَمَنْعُهُ عَنْهُ كَمَا سَنَذْكُرُ فِي الْبَابِ بَعْدَهُ، إِنْ شَاءَ اللَّهُ تَعَالَى.

I heard the Messenger of Allah (ﷺ) as saying: "Jews and Christians do not dye their hair, so act differently from them." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Since some who reject faith did not dye their greying hair, the Prophet (peace be upon him) told the believers to do otherwise. A believer is encouraged to keep a distinct identity even in small habits.

REFERENCE : RIYAD AS-SALIHIN 1636 IN-BOOK REFERENCE : BOOK 17,
HADITH 126

Forbidding to Dye Hair Black

باب نهى الرجل والمرأة عن خضاب شعرهما بسواد

This brief chapter narrows the previous theme to a single detail: when grey hair is changed, it should not be changed to black. The point is honesty and contentment, letting the marks of age be softened naturally rather than disguised into a false youth.

The one hadith here shows the Prophet (peace be upon him) responding to an elderly man whose hair had turned snow white. Notice that change itself is permitted, even encouraged, yet it is steered away from black. The spiritual lesson is to wear our years with dignity and gratitude; the precise rulings on which dyes are allowed are a matter for the scholars.

HADITH 127

Jabir (May Allah be pleased with him) said:

عن جابر رضي الله عنه قال: أتى بأبي قحافة والد أبي بكر الصديق رضي الله عنهما يوم فتح مكة ورأسه ولحيته كالثغامة بيضاء، فقال رسول الله صلى الله عليه وسلم: "غيروا هذا واجتنبوا السواد" ((رواه مسلم)).

Abu Quhafah, father of Abu Bakr (May Allah be pleased with them) was presented to the Messenger of Allah (ﷺ) on the day of the conquest of Makkah and his head and beard were snow white. The Messenger of Allah (ﷺ) said, "Change it (i.e., dye it and avoid black colour)." [Muslim].

IN PLAIN WORDS

Told to dye his hair, an elderly man with snow-white head and beard, change is allowed but steered away from black. Soften the marks of age naturally rather than disguise them into false youth.

CHAPTER 295

On Prohibition of Shaving a part of Head

باب النهي عن القزع وهو حلق بعض الرأس دون بعض وإباحة حلقه كله
للرجل دون المرأة

This chapter addresses qaza, shaving only part of the head and leaving the rest, which the Prophet (peace be upon him) discouraged. Behind the grooming detail lies a love of balance and wholeness: either keep the hair or remove it, but do not leave the head patchy and inconsistent.

Read the hadith together and a measured picture emerges. Cutting hair in an uneven, attention seeking way is set aside, while shaving the whole head is shown to be entirely acceptable for men, even done by the Prophet (peace be upon him) himself for grieving children. The lesson is moderation and tidiness in appearance, with the broad guidance differing for men and women; the legal particulars are left to the scholars.

HADITH 128

Ibn 'Umar (May Allah be pleased with them) said:

عن ابن عمر رضي الله عنهما قال: نهى رسول الله صلى الله عليه وسلم
عن القزع. ((متفق عليه)).

The Messenger of Allah (ﷺ) forbade shaving a part of the head.
[Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet (peace be upon him) forbade shaving only part of the head and leaving the rest. Keep your grooming balanced rather than patchy.

HADITH 129

Ibn 'Umar (May Allah be pleased with them) said:

وعنه قال: رأى رسول الله صلى الله عليه وسلم صبياً قد حلق بعض شعر رأسه وترك بعضه فنهاهم عن ذلك وقال: "احلقوه كله، أو اتركوه كله". رواه أبو داود بإسناد صحيح على شرط البخاري ومسلم.

The Messenger of Allah (ﷺ) saw a boy, some portion of whose head was shaved and some of it was left out. He prohibited them from that and said, "Shave the whole of it or leave the whole of it." [Muslim].

IN PLAIN WORDS

Seeing a boy with part of his head shaved and part left, the Prophet (peace be upon him) said to shave it all or leave it all. The guidance is to avoid an uneven, attention-seeking look.

REFERENCE : RIYAD AS-SALIHIN 1639 IN-BOOK REFERENCE : BOOK 17,
HADITH 129

HADITH 130

'Abdullah bin Ja'far (May Allah be pleased with them) said:

وعن عبد الله بن جعفر رضي الله عنهما أن النبي صلى الله عليه وسلم أمهل آل جعفر رضي الله عنه ثلاثاً، ثم أتاهم فقال: "لا تبكوا على أخي بعد اليوم". ثم قال: "ادعوا لي بني أخي" فجاء بنا كأنا أفرخ فقال: "ادعوا لي الحلاق" فأمره، فحلق رؤوسنا". رواه أبو داود بإسناد صحيح على شرط البخاري ومسلم.

The Prophet (ﷺ) gave respite for three days to the family of Ja'far (after his martyrdom). Then he came and said, "Don't weep for my brother after this day." He said, "Bring all of my nephews to me." We were accordingly brought as if we were chickens. Then he said, "Call for me a barber." He directed him to shave our heads which he did. [Abu Dawud].

IN PLAIN WORDS

After three days of mourning for the martyred Ja'far, the Prophet (peace be upon him) had the children's heads shaved. Shaving the whole head is shown to be entirely acceptable.

REFERENCE : RIYAD AS-SALIHIN 1640 IN-BOOK REFERENCE : BOOK 17,
HADITH 130

HADITH 131

'Ali (May Allah be pleased with him) said:

وعن علي قال: نهى رسول الله صلى الله عليه وسلم أن تحلق المرأة رأسها. ((رواه النسائي)).

The Messenger of Allah (ﷺ) prohibited a woman from shaving her head. [An- Nasa'i].

IN PLAIN WORDS

The Prophet (peace be upon him) forbade a woman from shaving her head. The guidance on hair differs here for women.

REFERENCE : RIYAD AS-SALIHIN 1641 IN-BOOK REFERENCE : BOOK 17,
HADITH 131

CHAPTER 296

Prohibition of Wearing False Hair, Tattooing and Filling of Teeth

باب تحريم وصل الشعر والوشم والوشر وهو تحديد الإنسان

This chapter gathers a set of strong warnings about altering the body for the sake of vanity: joining false hair, tattooing, and filing gaps between the teeth. The thread running through them is the idea of changing Allah's creation, treating the form He gave as something to be reshaped to chase an illusion of beauty.

Notice how heavy the language is, with the Prophet (peace be upon him) speaking of a curse, and how Ibn Mas'ud anchors it all in the Qur'an itself. There is real compassion in the chapter too, as a mother's wish to beautify her sick daughter is answered with firmness yet care. The spiritual heart of it is gratitude and contentment with how Allah made us; the finer rulings, including any exceptions, rest with the scholars.

HADITH 132

Asma' (May Allah be pleased with her) said:

وَعَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أَمْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَتِي أَصَابَتْهَا الْحَصْبَةُ، فَتَمَرَّقَ شَعْرُهَا، وَإِنِّي زَوَّجْتُهَا، أَفَأَصِلُ فِيهِ؟ فَقَالَ: لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمَوْصُولَةَ مَتَفَقُّ عَلَيْهِ. وَفِي رَوَايَةٍ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ. قَوْلُهَا: "فَتَمَرَّقَ" هُوَ بِالرَّاءِ، وَمَعْنَاهُ: انْتَثَرُ وَسَقَطَ، "وَالْوَاصِلَةُ": الَّتِي تَصِلُ شَعْرَهَا، أَوْ شَعْرَ غَيْرِهَا بِشَعْرِ آخَرَ. "وَالْمَوْصُولَةُ": الَّتِي يُوصَلُ شَعْرُهَا. "وَالْمُسْتَوْصِلَةُ": الَّتِي تَسْأَلُ مَنْ يَفْعَلُ ذَلِكَ لَهَا.

A woman came to the Prophet (ﷺ) and said: "O Messenger of Allah! I have a daughter who had an attack of small pox and her hair fell off. Now I want to celebrate her marriage. Can I get her a wig?" Thereupon the Prophet (ﷺ) said, "Allah has cursed the maker and wearer of a wig." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A woman asked about a wig for her daughter whose hair fell out after illness, and the Prophet (peace be upon him) said a curse rests on the maker and wearer of false hair. Attaching false hair is strongly condemned.

REFERENCE : RIYAD AS-SALIHIN 1642 IN-BOOK REFERENCE : BOOK 17,
HADITH 132

HADITH 133

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا نَحْوُهُ، مُتَّفَقٌ عَلَيْهِ.

A similar narration was narrated on the authority of 'Aishah.

IN PLAIN WORDS

A similar report comes through 'Aishah, repeating the same warning. It reinforces the prohibition against false hair.

REFERENCE : RIYAD AS-SALIHIN 1643 IN-BOOK REFERENCE : BOOK 17,
HADITH 133

HADITH 134

Humaid bin 'Abdur-Rahman (May Allah be pleased with him) said:

وَعَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ عَامَ حَجِّ عَلَى الْمَنْبَرِ وَتَنَاولَ قُصَّةً مِنْ شَعْرِ كَانَتْ فِي يَدِ حَرَسِيٍّ فَقَالَ: يَا أَهْلَ الْمَدِينَةِ

أَيْنَ عُلَمَاؤُكُمْ؟، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْ مِثْلِ هَذِهِ
وَيَقُولُ: "إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هَذِهِ نِسَاؤُهُمْ" مُتَّفَقٌ عَلَيْهِ.

I saw Mu'awiyah (May Allah be pleased with him) during the Hajj (pilgrimage) standing on the pulpit. He took from the guard a bunch of hair, and said: "O people of Al-Madinah! Where are your scholars? (Why do they do not prohibit you) I heard the Prophet (ﷺ) prohibiting from using this (false hair) and saying, 'The people of Bani Israel were ruined when their women wore such hair.'" [Al-Bukhari and Muslim]

IN PLAIN WORDS

Holding up a bunch of false hair during Hajj, Mu'awiyah recalled the Prophet's warning against it and that earlier peoples were ruined when their women used it. The practice is condemned as a path that led others to ruin.

REFERENCE : RIYAD AS-SALIHIN 1644 IN-BOOK REFERENCE : BOOK 17,
HADITH 134

HADITH 135

Ibn 'Umar (May Allah be pleased with them) said:

وعن ابن عمر رضي الله عنه أن رسول الله صلى الله عليه وسلم لعن
الواصلة والمستوصلة والواشمة والمستوشمة ((متفق عليه)).

The Messenger of Allah (ﷺ) cursed the maker and wearer of a wig and the tattooer and the one who is tattooed. [Al-Bukhari and Muslim].

IN PLAIN WORDS

A curse is named for those who make or wear false hair and those who tattoo or are tattooed. Altering the body in these ways for vanity is strongly warned against.

HADITH 136

Ibn Mas'ud (May Allah be pleased with him) said:

وعن ابن مسعود رضي الله عنه قال: لعن الله الواشطات والمستوشمات والمتنمصات والمتفلجات بالحسن، المغيرات خلق الله! فقالت له امرأة في ذلك فقال: وما لي لا ألعن من لعنه رسول الله صلى الله عليه وسلم وهو في كتاب الله؟! قال الله تعالى: {وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا} ((الحشر:7)). ((متفق عليه)). المتفلجة هي: التي تبرد من أسنانها ليتباعد بعضها من بعض قليلا، وتحسنها وهو الوشر. والنامصة: [هي] التي تأخذ من شعر حاجب غيرها، وترققه ليصير حسنا. والمتنمصة: التي تأمر من يفعل بها ذلك.

Allah has cursed those women who practise tattooing and those women who have themselves tattooed, and those women who get their hair removed from their eyebrows and faces (except the beard and the mustache), and those who make artificial spaces between their teeth for beauty, whereby they change Allah's creation. A woman started to argue with him, saying: "What is all this?" He replied: "Why should I not curse those whom the Messenger of Allah (ﷺ) cursed and who are cursed in Allah's Book? Allah, the Exalted, has said in His Book: "And whatsoever the Messenger (Muhammad (ﷺ)) gives you, take it; and whatsoever he forbids you, abstain (from it)." (: [Al-Bukhari and Muslim].

IN PLAIN WORDS

Ibn Mas'ud relayed the curse on women who tattoo, pluck the brows, and file gaps in their teeth for beauty, because they change Allah's

creation, and grounded it in the Qur'an's command to obey the Messenger. Reshaping the body to chase beauty is condemned.

REFERENCE : RIYAD AS-SALIHIN 1646 IN-BOOK REFERENCE : BOOK 17,
HADITH 136

Prohibition of Plucking Grey Hairs

باب النهي عن نتف الشيب من اللحية والرأس وغيرهما وعن نتف الأبرم
شعر لحيته عند أول طلوعه

Grey hair, the Prophet (peace be upon him) taught elsewhere, is a light for the believer on the Day of Resurrection, so this chapter warns against tearing it out in a chase after a younger look. The single hadith here does not name grey hair at all, which tells you something: an-Nawawi places it under this heading because the deeper issue is not the hair but the impulse behind it, reshaping ourselves to a standard Allah never set.

The Arabic word to sit with is shayb, the greying that comes with age and dignity. Notice how the chapter reaches for a broad principle rather than a narrow ruling: anything we introduce into the religion, or any quiet contempt for the way Allah has made us, is measured against what He and His Messenger actually gave us. The fine points of grooming belong to the scholars; the heart-lesson is contentment with how He has fashioned you.

HADITH 137

'Aishah (May Allah be pleased with her) said:

وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم :
"من عمل عملاً ليس عليه أمرنا فهو رد" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "He who does something contrary to our way (i.e., Islam) will have it rejected." [Muslim].

IN PLAIN WORDS

Whoever introduces into the faith something that is not part of it will have it rejected. Placed here, it warns against altering ourselves or

our religion beyond what Allah and His Messenger gave.

REFERENCE : RIYAD AS-SALIHIN 1647 IN-BOOK REFERENCE : BOOK 17,
HADITH 137

CHAPTER 298

Prohibition of using the right hand for cleaning after toilet without a valid reason

باب كراهة الاستنجاء باليمين ومس الفرج باليمين من غير عذر

This chapter is about honouring the right hand. Across the Sunnah the right is reserved for what is noble and clean, eating, giving, greeting, while the left is left for what removes filth, and this hadith draws that line clearly. The reader should see an ethic of order and dignity woven into the smallest daily acts, not merely a rule about hygiene.

Two cautions sit side by side here: do not handle impurity with the hand kept for honour, and do not breathe into the vessel you drink from. The thread joining them is adab, a trained courtesy toward yourself, toward what you touch, and toward whoever shares your cup or your space. The precise rulings on purification are a matter for scholars; what Buruja draws out is the beauty of a faith that dignifies even these private moments.

HADITH 138

Abu Qatadah (May Allah be pleased with him) said:

عن أبي قتادة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إذا
بال أحدكم، فلا يؤخذن ذكره بيمينه، ولا يستنجي بيمينه، ولا يتنفس في
الإناء" ((متفق عليه)) وفي الباب أحاديث كثيرة صحيحة.

The Prophet (ﷺ) said, "Do not touch your private parts with your right hand while urinating, nor for washing or cleaning (your private parts); and do not breathe into the drinking vessel from which you drink." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Do not touch the private parts or clean yourself with the right hand, and do not breathe into the cup you drink from. The right hand is kept for what is clean and dignified, and good manners reach even these private moments.

REFERENCE : RIYAD AS-SALIHIN 1648 IN-BOOK REFERENCE : BOOK 17,
HADITH 138

Undesirability of Wearing one Shoe or Sock

باب كراهة المشي في نعل واحدة أو خف واحد لغير عذر وكراهة لبس النعل والخف قائماً لغير عذر

Here the Prophet (peace be upon him) corrects something most of us would never think twice about: walking in a single shoe. The guidance is to keep the two feet balanced, both covered or both bare, and the chapter gathers three hadith that protect that simple symmetry. The lesson is that a faith of mercy attends even to your gait and your comfort.

Notice the gentle logic running through these reports: if one shoe is lost or its lace breaks, do not limp along unevenly, restore the pair or remove both. Scholars discuss the wisdom behind it, from avoiding harm and imbalance to refusing a careless, lopsided appearance; the broad point for the reader is moderation and care for one's own body, never leaving oneself half-served.

HADITH 139

Abu Hurairah (May Allah be pleased with him) said:

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"لا يمشي أحدكم في نعل واحدة لينعلهما جميعاً أو ليخلعهما جميعاً". وفي
رواية "أو ليحفهما جميعاً ((متفق عليه))."

The Messenger of Allah (ﷺ) said, "None of you should walk wearing one shoe; you should either wear them both or take them off both." [Al- Bukhari and Muslim].

Do not walk in just one shoe; either wear both or take both off. Keep your feet balanced rather than lopsided.

REFERENCE : RIYAD AS-SALIHIN 1649 IN-BOOK REFERENCE : BOOK 17,
HADITH 139

HADITH 140

Abu Hurairah (May Allah be pleased with him) said:

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إذا انقطع
شسع نعل أحدكم، فلا يمشِ في الأخرى حتى يصلحها" ((رواه
مسلم)).

I heard the Messenger of Allah (ﷺ) saying, "When the lace of one of the shoes of any one of you is cut off, he should not walk with the other until he has got the lace repaired." [Muslim].

IN PLAIN WORDS

If the lace of one shoe breaks, do not walk on with the other until it is fixed. Restore the pair rather than go about unevenly.

REFERENCE : RIYAD AS-SALIHIN 1650 IN-BOOK REFERENCE : BOOK 17,
HADITH 140

HADITH 141

Jabir (May Allah be pleased with him) said:

وعن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم نهى أن
ينتعل الرجل قائماً. ((رواه أبو داود بإسناد حسن))

The Messenger of Allah (ﷺ) forbade a person wearing (tying up) his shoe while standing. [Abu Dawud with a good Isnad].

IN PLAIN WORDS

The Prophet (peace be upon him) forbade putting on or tying a shoe while standing. The guidance is toward care and steadiness in a simple daily act.

REFERENCE : RIYAD AS-SALIHIN 1651 IN-BOOK REFERENCE : BOOK 17,
HADITH 141

CHAPTER 300

Prohibition of Leaving the Fire Burning

باب النبي عن ترك النار في البيت عند النوم ونحوه سواء كانت في سراج أو غيره

This chapter turns mercy into safety inside the home. The Prophet (peace be upon him) tells his community to put out fires before sleeping, and the urgency in his words, calling fire your enemy, shows that protecting life and property is itself part of God-consciousness. Care for the household at night is treated here as a religious responsibility, not mere housekeeping.

Read the three hadith as widening circles of the same prudence: extinguish the flame, then cover the pots, tie the water-skin, and lock the doors, each step paired with naming Allah over what you secure. The chapter blends practical precaution with trust, you take every means available and then commit the night to Allah, knowing even a small spark or a wandering mouse can bring ruin.

HADITH 142

Ibn 'Umar (May Allah be pleased with them) said:

عن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "لا تتركوا النار في بيوتكم حين تنامون" ((متفق عليه)).

The Prophet (ﷺ) said, "Do not keep the fire burning in your homes when you go to bed." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A simple instruction of care: put out any flame in the home before sleeping, so an unattended fire cannot cause harm while everyone rests.

HADITH 143

Abu Musa Al-Ash'ari (May Allah be pleased with him) said:

وعن أبي موسى الأشعري رضي الله عنه قال: احترق بيت بالمدينة على أهله من الليل، فلما حدث رسول الله صلى الله عليه وسلم بشأنهم قال: "إن هذه النار عدو لكم، فإذا نمت فأطفئوها" ((متفق عليه)).

A house in Al-Madinah was burnt with its occupants inside it one night. When this was reported to the Messenger of Allah (ﷺ) he said, "Fire is your enemy. So, put it out before going to bed." [Al-Bukhari and Muslim].

IN PLAIN WORDS

After a household died in a house fire, the Prophet (peace be upon him) called fire an enemy and urged people to extinguish it before bed. Take real precautions to protect life.

REFERENCE : RIYAD AS-SALIHIN 1653 IN-BOOK REFERENCE : BOOK 17,
HADITH 143

HADITH 144

Jabir (May Allah be pleased with him) said:

وعن جابر رضي الله عنه عن النبي صلى الله عليه وسلم قال: "غطوا الإناء، وأوكئوا السقاء، وأغلقوا الأبواب، وأطفئوا السراج، فإن الشيطان لا يحل سقاء، ولا يفتح باباً ولا يكشف إناءً، إن لم يجد أحدكم إلا أن يعرض على إنائه عوداً، ويذكر اسم الله، فليفعل، فإن الفويسقة

تضرم على أهل البيت بيتهم" ((رواه مسلم)) "الفويسقة: الفأرة،
و"تضرم": تحرق.

The Messenger of Allah (ﷺ) said, "Cover up the (kitchen) containers (i.e., pots, pans, etc.), tie up the mouth of the water-skin, lock up the doors and extinguish the lamps, because Satan can neither untie the water-skin nor open the door nor uncover the containers. If one can cover the cooking pot even by placing a piece of wood across it, and pronounce the Name of Allah on it, let him do it. A mouse can sometimes cause a house to burn along its dwellers." [Muslim]

IN PLAIN WORDS

A list of nightly safeguards: cover the food, close the water-skin, lock the doors, and put out the lamps, while mentioning Allah's name. Small precautions, even a stick laid across a pot, can prevent ruin.

REFERENCE : RIYAD AS-SALIHIN 1654 IN-BOOK REFERENCE : BOOK 17,
HADITH 144

CHAPTER 301

Prohibition of putting oneself to Undue Hardship

باب النهي عن التكلف وهو فعل وقول ما لا مصلحة فيه بمشقة

This short chapter warns against takalluf, the habit of straining after things that carry no real benefit, whether in speech, religion, or daily life. The Arabic title points to forced effort and pretension: speaking about what you do not know, manufacturing complications, or putting on a show of depth you do not actually have. Islam came to make worship clear and life manageable, not to reward people for inventing burdens.

Notice how both narrations tie this back to honesty. The cure for pretending to know is simply admitting you do not know, and the Prophet himself was told to declare that he asked no payment and was no pretender. Watch how humility about the limits of your knowledge is treated here as a form of knowledge in its own right.

HADITH 145

'Umar (May Allah be pleased with him) said:

وعن ابن عمر رضي الله عنهما قال : "نهينا عن التكلف" . ((رواه البخاري)).

We have been forbidden to go into excess. [Al-Bukhari].

IN PLAIN WORDS

A short reminder that the believers were warned against going to excess: straining after what carries no real benefit, in religion or daily life.

HADITH 146

Masruq (May Allah be pleased with him) said:

وعن مسروق قال : دخلنا على عبدالله بن مسعود رضي الله عنه فقال :
يا أيها الناس من علم شيئاً فليقل به، ومن لم يعلم، فليقل :الله أعلم، فإن
من العلم أن يقول الرجل لما لا يعلم: الله أعلم . قال الله تعالى لنبية صلى
الله عليه وسلم :{قل ما أسألكم عليه من أجر وما أنا من المتكلفين} .
((رواه البخاري)) .

We visited 'Abdullah bin Mas'ud (May Allah be pleased with him) and he said to us: O people! He who has the knowledge of any matter may convey it to the others. And he who has no knowledge, thereof, should say: "Allahu a'lam (Allah knows better)." It is a part and parcel of knowledge that a man who has no knowledge of a matter should say: "Allah knows better." Allah said to His Prophet (ﷺ): "Say (O Muhammad (ﷺ)): 'No wage do I ask of you for this (the Qur'an), nor am I one of the Mutakallifun (those who pretend and fabricate things which do not exist).'" (:) [Al-Bukhari].

IN PLAIN WORDS

Ibn Mas'ud teaches that whoever knows something may share it, and whoever does not should simply say 'Allah knows better.' Admitting the limits of your knowledge is itself part of knowledge.

CHAPTER 302

Prohibition of Bewailing the Deceased

باب تحريم النياحة على الميت ولطم الخد وشق الجيب وبتف الشعر وحلقه،
والدعاء بالويل والثبور

This chapter forbids niyahah, the loud ritual wailing over the dead that was common in pre-Islamic Arabia: striking the cheeks, tearing clothes, pulling out hair, and crying out laments of despair. The Arabic title lists these acts one by one. Islam does not forbid grief or even tears, but it draws a firm line at theatrical lamentation that rejects Allah's decree and treats death as catastrophe rather than return to Him.

Read the hadith together and a careful distinction emerges. Quiet weeping and a sorrowing heart are mercy, while the tongue that wails, curses fate, and recites a dead person's praises in protest is what brings blame. Several reports also show that the early Muslims pledged at the Prophet's hand never to wail, marking it as a serious commitment of faith, not a small matter of custom. Where the exact rulings of mourning are concerned, the details belong to the scholars; what concerns us here is the heart's posture of patience and surrender.

HADITH 147

'Umar bin Al-Khattab (May Allah be pleased with him) said:

عن عمر بن الخطاب رضي الله عنه قال: قال النبي صلى الله عليه وسلم
:"الميت يُعذب في قبره بما نِيح عليه". وفي رواية: "مَا نِيحَ عَلَيْهِ" ((متفق
عليه)).

The Prophet (ﷺ) said, "The deceased is tortured in his grave for bewailing over him." [Al-Bukhari and Muslim].

IN PLAIN WORDS

This warns against the loud public wailing that was practised over the dead, showing how seriously such lamentation is treated.

REFERENCE : RIYAD AS-SALIHIN 1657 IN-BOOK REFERENCE : BOOK 17,
HADITH 147

HADITH 148

Ibn Mas'ud (May Allah be pleased with him) said:

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ليس منا من ضرب الخدود، وشق الجيوب، ودعا بدعوى الجاهلية" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "He who (on befalling a calamity) slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is none of us." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Striking one's own face, tearing one's clothes, and following the despairing customs of ignorance when struck by loss is disowned here. Grief should not collapse into self-harm and rejection of Allah's decree.

REFERENCE : RIYAD AS-SALIHIN 1658 IN-BOOK REFERENCE : BOOK 17,
HADITH 148

HADITH 149

Abu Burdah (May Allah be pleased with him) reported:

وعن أبي بردة قال: وجع أبو موسى، فغشي عليه، ورأسه في حجر امرأة من أهله، فأقبلت تصيح برنة فلم يستطع أن يرد عليها شيئاً، فلما أفاق

قال: أنا بريء ممن برئ منه رسول الله صلى الله عليه وسلم ، إن رسول الله صلى الله عليه وسلم برئ من الصالقة، والحالقة، والشاقة. ((متفق عليه)) "الصالقة": التي ترفع صوتها بالنياحة والندب. والحالقة: التي تحلق رأسها عند المصيبة الشاقة: التي تشق ثوبها.

(My father) Abu Musa got seriously ill and lost his consciousness. His head was in the lap of a woman of the family and she began to wail. When Abu Musa recovered his consciousness, he said: "I am innocent of those from whom Messenger of Allah (ﷺ) is innocent. Verily, the Messenger of Allah (ﷺ) declared himself free of (the responsibility) for a woman who wails, shaves her head and tears up her clothes." [Al- Bukhari and Muslim].

IN PLAIN WORDS

Abu Musa, on recovering, distanced himself from the wailing of a grieving woman, recalling that the Prophet had declared himself free of one who wails loudly, shaves her head, and tears her clothes in grief.

REFERENCE : RIYAD AS-SALIHIN 1659 IN-BOOK REFERENCE : BOOK 17, HADITH 149

HADITH 150

Al-Mughirah bin Shu'bah (May Allah be pleased with him) said:

وعن المغيرة بن شعبة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول "من نيح عليه، فإنه يُعَذَّب بما نيح عليه يوم القيامة" ((متفق عليه)).

I heard the Messenger of Allah (ﷺ) saying, "He who allows (others) to wail over his death, will be punished for it on the Day of Resurrection." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A warning against allowing others to wail over one's death, encouraging a person to discourage such lamentation rather than permit it.

REFERENCE : RIYAD AS-SALIHIN 1660 IN-BOOK REFERENCE : BOOK 17,
HADITH 150

HADITH 151

Umm 'Atiyyah (May Allah be pleased with her) said:

وعن أم عطية نُسبية -بضم النون وفتحها- رضي الله عنها قالت : أخذ
علينا رسول الله صلى الله عليه وسلم عند البيعة أن لا ننوح. ((متفق
عليه)).

At the time of giving the pledge of allegiance, the Messenger of Allah (ﷺ) took from us an oath that we would not wail. [Al-Bukhari and Muslim].

IN PLAIN WORDS

When women pledged allegiance, the Prophet had them promise not to wail over the dead, showing this was treated as a real commitment of faith.

REFERENCE : RIYAD AS-SALIHIN 1661 IN-BOOK REFERENCE : BOOK 17,
HADITH 151

HADITH 152

An-Nu'man bin Bashir (May Allah be pleased with them) said:

وعن النعمان بن بشير رضي الله عنه قال: أغمى على عبد الله بن رواحة
رضي الله عنه فجعلت أخته تبكي، وتقول: واجبلأه، وا كذا وا كذا:

تعدد عليه فقال حين أفاق: ما قلت شيئاً إلا قيل لي: أنت كذلك؟!
((رواه البخاري)).

When 'Abdullah bin Rawahah (May Allah be pleased with him) became unconscious, his sister began to weep and shout: "Alas! For the mountain among men. Alas! for such and such (mentioning his virtuous qualities)." When he recovered his consciousness, he said: "I was asked (disapprovingly, by the angels) about everything you said concerning me whether I am as you said." [Al- Bukhari].

IN PLAIN WORDS

When his sister loudly praised the dying Ibn Rawahah, he later said he had been questioned about whether he truly was as she claimed. A caution against exaggerated laments over the dying.

REFERENCE : RIYAD AS-SALIHIN 1662 IN-BOOK REFERENCE : BOOK 17,
HADITH 152

HADITH 153

Ibn 'Umar (May Allah be pleased with them) said:

وعن ابن عمر رضي الله عنهما قال: اشتكى سعد بن عبادة رضي الله عنه شكوى فأتاه رسول الله صلى الله عليه وسلم يعوده مع عبد الرحمن بن عوف، وسعد بن أبي وقاص، وعبد الله بن مسعود رضي الله عنهم، فلما دخل عليه، وجده في غشية فقال: "أقضي؟" قالوا: لا يا رسول الله فبكى رسول الله صلى الله عليه وسلم فلما رأى القوم بكاء النبي صلى الله عليه وسلم بكوا، قال: "ألا تسمعون؟ إن الله لا يُعذب بدمع العين، ولا بحزن القلب، ولكن يعذب بهذا" وأشار إلى لسانه "أو يرحم" ((متفق عليه)).

The Messenger of Allah (ﷺ) visited Sa'd bin 'Ubadah during his illness. He was accompanied by 'Abdur-Rahman bin 'Auf, Sa'd bin Abu Waqqas and 'Abdullah bin Mas'ud (May Allah be pleased with them). When they entered his house, they found him unconscious. The Messenger of Allah asked, "Has he died?" They replied: "No, O Messenger of Allah." Hearing this the Messenger of Allah (ﷺ) began to weep. When his Companions saw this, they also began to weep too. He said, "Listen attentively: Allah does not punish for the shedding of tears or the grief of the heart, but takes to task or show mercy because of the utterances of this (and he pointed to his tongue)." [Al- Bukhari and Muslim].

IN PLAIN WORDS

Seeing his Companion near death, the Prophet wept, then explained that Allah does not punish for tears or a grieving heart, but holds us accountable for what the tongue says. Quiet sorrow is allowed; reckless words are not.

REFERENCE : RIYAD AS-SALIHIN 1663 IN-BOOK REFERENCE : BOOK 17,
HADITH 153

HADITH 154

Abu Malik Al-Ash'ari (May Allah be pleased with him) said:

وعن أبي مالك الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "النائحة إذا لم تتب قبل موتها تقام يوم القيامة وعليها سربال من قطران، ودرع من جرب" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a garment of scabies (Allah knows the nature thereof)." [Muslim].

IN PLAIN WORDS

A severe warning that the woman who makes a habit of wailing over the dead and dies without turning away from it faces disgrace on the Day of Resurrection.

REFERENCE : RIYAD AS-SALIHIN 1664 IN-BOOK REFERENCE : BOOK 17,
HADITH 154

HADITH 155

Asid bin Abu Usaid reported:

وعن أسيد بن أبي أسيد التابعي عن امرأة من المبايعات قالت: كان
فيما أخذ علينا رسول الله صلى الله عليه وسلم، في المعروف الذي أخذ
علينا أن لا نعصيه فيه: أن لا نخمش وجهًا، ولا ندعو ويلا، ولا نشق
جيبًا، وأن لا ننشر شعرًا. ((رواه أبو داود بإسناد حسن))

A woman who had taken a pledge of allegiance at the hand of the Messenger of Allah (ﷺ) said: "Among the matters in respect of which we gave the Messenger of Allah (ﷺ) the pledge not to disobey him in any Ma'ruf [i.e., all that Islam ordains (V::)] was that we should not slap our faces, bewail, tear our clothes up and tear out our hair (in grief)." [Abu Dawud].

IN PLAIN WORDS

Among the things women pledged to the Prophet was that they would not slap their faces, wail, tear their clothes, or pull out their hair in grief. Mourning has dignity, not violence against oneself.

REFERENCE : RIYAD AS-SALIHIN 1665 IN-BOOK REFERENCE : BOOK 17,
HADITH 155

HADITH 156

Abu Musa (May Allah be pleased with him) said:

وعن أبي موسى رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
 "ما من ميت يموت، فيقوم باكيهم، فيقول: واجبلاه، وأسيده، أو نحو
 ذلك إلا وكل به ملكان يلحزانه: أهكذا كنت؟!". رواه الترمذي وقال
 حديث حسن. «اللَّهُزُّ: الدَّفْعُ بِجَمْعِ اليَدِ فِي الصَّدْرِ.

The Messenger of Allah (ﷺ) said, "If anyone dies and the mourner gets up and says: 'Alas! For the mountain among men. Alas! For the chief...' and such like, Allah will put two angels in charge of him who will beat on the breast and ask him (disapproving): 'Were you like that?' " [At- Tirmidhi].

IN PLAIN WORDS

A caution that crying out exaggerated laments of praise over the dead invites a stern questioning about whether the dead person was truly as described.

REFERENCE : RIYAD AS-SALIHIN 1666 IN-BOOK REFERENCE : BOOK 17,
 HADITH 156

HADITH 157

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
 : "اثنان في الناس هما بهم كفر: الطعن في النسب، والنياحة على
 الميت" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Two things are signs of disbelief on the part of those who indulge in them: Slandering one's lineage and wailing over the dead." [Muslim].

IN PLAIN WORDS

Two habits are named as belonging to disbelief in those who do them: attacking people's lineage and wailing loudly over the dead. Both are treated as grave failings of the tongue.

REFERENCE : RIYAD AS-SALIHIN 1667 IN-BOOK REFERENCE : BOOK 17,
HADITH 157

CHAPTER 303

Prohibition of Consultation with Soothsayers

باب النهي عن إتيان الكهان والمنجمين والعراف وأصحاب الرمل والطوارق بالحصى والشعير ونحو ذلك

This chapter forbids turning to soothsayers, fortune-tellers, astrologers, and diviners who claim to reveal the unseen (al-ghayb). The long Arabic title catalogues their many forms: those who read the stars, draw lines in the sand, or scatter pebbles and grain to predict the future. Knowledge of the hidden belongs to Allah alone, so seeking it from these channels strikes at the heart of tawhid and trust in Him.

Notice how the hadith expose the mechanism behind the occasional 'hit': a stolen word of truth wrapped in a hundred lies. The Prophet's guidance is twofold, to refuse these practitioners entirely and to refuse to let omens steer your choices, while still going about your work in reliance on Allah. The warnings are severe, from prayers withheld for forty days to the unlawful earnings of the diviner being placed beside the most shameful gains.

HADITH 158

'Aishah (May Allah be pleased with her) said:

عن عائشة رضي الله عنها قالت: سأل رسول الله صلى الله عليه وسلم أناس عن الكهان، فقال: "ليسوا بشيء" فقالوا: يا رسول الله إنهم يحدثونا أحياناً بشيء، فيكون حقاً؟ فقال رسول الله صلى الله عليه وسلم: "تلك الكلمة من الحق يخطفها الجني. فيقرها في أذن وليه، فيخلطون معها مائة كذبة" ((متفق عليه)). وفي رواية للبخاري عن عائشة رضي

اللَّهُ عَنْهَا أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّ الْمَلَائِكَةَ تَنْزِلُ فِي الْعَنَانِ -وَهُوَ السَّحَابُ- . فَتَذَكُرُ الْأَمْرَ قَاضِي فِي السَّمَاءِ، فَيَسْتَرْقِ الشَّيْطَانُ السَّمْعَ، فَيَسْمَعُهُ، فَيُوحِيهِ إِلَى الْكُهَّانِ، فَيَكْذِبُونَ مَعَهَا مِائَةَ كَذِبَةٍ مِنْ عِنْدِ أَنْفُسِهِمْ" قَوْلُهُ: «فَيَقْرُهَا» هُوَ بَفَتْحِ الْيَاءِ وَضَمِّ الْقَافِ وَالرَّاءِ، أَيُ: يُلْقِيهَا، «وَالْعَنَانُ» بَفَتْحِ الْعَيْنِ.

Some people asked the Messenger of Allah (ﷺ) about soothsayers. He (ﷺ) said, "They are of no account." Upon this they said to him, "O Messenger of Allah! But they sometimes make true predictions." Thereupon the Messenger of Allah (ﷺ) said, "That is a word pertaining to truth which a jinn snatches (from the angels) and whispers into the ears of his friend (the soothsayers) who will then mix more than a hundred lies with it." [Al-Bukhari and Muslim]. The narration in Al-Bukhari is: "The angels descend in the clouds and mention matters which has been decreed in heaven; Satan steals a hearing (listens to it stealthily) and communicates it to the soothsayers who tell along with it a hundred lies."

IN PLAIN WORDS

Asked about soothsayers, the Prophet dismissed them. When told they sometimes predict truly, he explained the rare true word is a snatched scrap mixed with over a hundred lies. Their accuracy is not worth trusting.

REFERENCE : RIYAD AS-SALIHIN 1668 IN-BOOK REFERENCE : BOOK 17,
HADITH 158

HADITH 159

وعن قبيصة بنت أبي عبيد، عن بعض أزواج النبي صلى الله عليه وسلم، ورضي الله عنها، عن النبي صلى الله عليه وسلم قال: "من أتني

عرافاً فسأله عن شيء، فصدقه، لم تقبل له صلاة أربعين يوماً" ((رواه مسلم)).

Narrated Safiyyah, daughter of Abu 'Ubaid, on the authority of some of the wives of the Prophet (ﷺ) who said, "He who goes to one who claims to tell about matters of the Unseen and believes in him, his Salat (prayers) will not be accepted for forty days."
[Muslim].

IN PLAIN WORDS

A warning that going to one who claims knowledge of the unseen and believing him is so serious that the person's prayers are not accepted for forty days.

REFERENCE : RIYAD AS-SALIHIN 1669 IN-BOOK REFERENCE : BOOK 17, HADITH 159

HADITH 160

Qabisah bin Al-Mukhariq (May Allah be pleased with him) said:

وعن قبيصة بن المخارق رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "العِيفَةُ، والطَّيْرَةُ، والطَّرْقُ، من الجبَّتْ". ((رواه أبو داود بإسناد حسن)). وقال: «الطَّرْقُ» هُوَ الزَّجْرُ: أَي زَجْرُ الطَّيْرِ وَهُوَ أَنْ يَتَيَمَّنَّ أَوْ يَتَشَاءَمَ بِطَيْرَانِهِ، فَإِنْ طَارَ إِلَى جِهَةِ الْيَمِينِ، تَيَمَّنَ، وَإِنْ طَارَ إِلَى جِهَةِ الْيَسَارِ، تَشَاءَمَ. قال أبو داود: «وَالْعِيفَةُ»: انْخَطُّ. قال الجَوْهَرِيُّ فِي الصِّحَاحِ: الْجَبْتُ كَلِمَةً تَقَعُ عَلَى الصَّنَمِ وَالْكَاهِنِ وَالسَّاحِرِ وَنَحْوِ ذَلِكَ.

I heard the Messenger of Allah (ﷺ) saying, "The practice of 'Iyafah, the interpretation of omens from the flight of birds, the practice of

divination by drawing lines on the ground and taking evil omens are all practices of Al-Jibt (the idol, the diviner, or sorcerer)." [Abu Dawud].

IN PLAIN WORDS

Reading omens from birds, drawing lines on the ground to divine the future, and taking evil omens are all named as practices tied to falsehood and idolatry.

REFERENCE : RIYAD AS-SALIHIN 1670 IN-BOOK REFERENCE : BOOK 17,
HADITH 160

HADITH 161

Ibn 'Abbas (May Allah be pleased with them) said:

وعن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "من اقتبس علماً من النجوم، اقتبس شعبة من السحر زاد ما زاد". ((رواه أبو داود بإسناد صحيح))

The Messenger of Allah (ﷺ) said, "He who acquires a branch of the knowledge of astrology, learns a branch of magic (of which he acquires more as long as) he continues to do so." [Abu Dawud].

IN PLAIN WORDS

Learning astrology as a way to foretell the future is described as taking up a branch of magic, growing the more one pursues it.

REFERENCE : RIYAD AS-SALIHIN 1671 IN-BOOK REFERENCE : BOOK 17,
HADITH 161

HADITH 162

Mu'awiyah bin Al-Hakam (May Allah be pleased with him) reported:

وعن معاوية بن الحكم رضي الله عنه قال: قلت يا رسول الله إني حديث عهد بجاهلية، وقد جاء الله تعالى بالإسلام، وإن منا رجالا يأتون الكهان؟ قال: "فلا تأتهم" قلت: ومنا رجال يتطيرون؟ قال: "ذلك شيء يجدونه في صدورهم، فلا يصدهم" قلت: ومنا رجال يخطون؟ قال: "كان نبي من الأنبياء يخط، فمن وافق خطه، فذاك" ((رواه مسلم)).

I said: "O Messenger of Allah, I have recently emerged from ignorance and Allah has favoured me with Islam. There are still some men among us who visit the soothsayers to consult them (on matters relating to the future)." He (ﷺ) replied, "Do not visit them." I said: "There are some men who are guided by omens." He replied, "These are the ideas which come up in their minds but you should not be influenced by them (i.e., these things) should not prevent them from pursuing their works." I said: "There are some men who practise divination by drawing lines on the ground." The Messenger of Allah (ﷺ) replied, "There was a Prophet who drew lines, the line which agrees with the line drawn by that Prophet would be correct." [Muslim].

IN PLAIN WORDS

A new Muslim asked about visiting soothsayers and following omens; the Prophet told him not to visit them and not to let omens stop him from his work. Trust Allah and carry on.

REFERENCE : RIYAD AS-SALIHIN 1672 IN-BOOK REFERENCE : BOOK 17, HADITH 162

HADITH 163

Abu Mas'ud Al-Badri (May Allah be pleased with him) said:

وعن أبي مسعود البدرى رضي الله عنه قال: إن رسول الله صلى الله عليه وسلم "نهى عن ثمن الكلب، ومهر البغي وحُلوان الكاهن" ((متفق عليه)).

The Messenger of Allah (ﷺ) prohibited the price of a dog, the earning of an prostitute, and the money given to a soothsayer. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The earnings paid to a soothsayer are forbidden, listed alongside other unlawful gains, marking such income as something to avoid.

REFERENCE : RIYAD AS-SALIHIN 1673 IN-BOOK REFERENCE : BOOK 17,
HADITH 163

CHAPTER 304

Forbiddance of Believing in Ill Omens

باب النهي عن التطير

This chapter forbids tatayyur, the pre-Islamic habit of reading bad luck into birds, days, sounds, or chance events and then changing your plans out of fear. The Arabic title names it directly. Such belief assigns power over good and harm to created things rather than to Allah, so it sits at odds with sincere reliance on Him alone.

Watch the balance the Prophet strikes. He cancels the superstition of contagion-as-fate and evil omens, yet he welcomes the fa'l, the good and hopeful word that lifts the heart. The closing hadith gives the believer's practical remedy: when something unwelcome stirs unease, do not retreat, but turn to Allah with a du'a affirming that only He brings good and only He wards off harm.

HADITH 164

Anas (May Allah be pleased with him) said:

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا عدوى ولا طيرة ويعجبني الفأل" قالوا: وما الفأل؟ قال: "كلمة طيبة" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Not the transmission of disease of one person to another and no evil omen, but I am pleased with good omens." He was asked: "What is good omen?" He replied, "A good word." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet set aside belief in automatic contagion and evil omens, but welcomed a good and hopeful word that lifts the heart. Optimism is encouraged; superstition is not.

HADITH 165

Ibn 'Umar (May Allah be pleased with them) said:

وعن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم
: "لا عدوى ولا طيرة، وإن كان الشؤم في شيء ففي الدار والمرأة،
والفرس" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "There is no infection and no evil omen; but if there is anything (that may be a source of trouble) then it could be a house, a horse, and a woman." [Al-Bukhari and Muslim].

IN PLAIN WORDS

He again denied that disease spreads by itself or that omens hold power, noting that if anything were a source of trouble it might be a house, a horse, or a woman. Reject superstition, do not fear created things.

REFERENCE : RIYAD AS-SALIHIN 1675 IN-BOOK REFERENCE : BOOK 17,
HADITH 165

HADITH 166

Buraidah (May Allah be pleased with him) said:

وعن بريدة رضي الله عنه أن النبي صلى الله عليه وسلم كان لا يتطير.
((رواه أبو داود بإسناد صحيح))

The Prophet never took ill omens. [Abu Dawud].

IN PLAIN WORDS

A brief report that the Prophet himself never took bad omens from events, modelling freedom from superstition.

REFERENCE : RIYAD AS-SALIHIN 1676 IN-BOOK REFERENCE : BOOK 17,
HADITH 166

HADITH 167

'Urwah bin 'Amir (May Allah be pleased with him) said:

وعن عروة بن عامر رضي الله عنه قال: ذكرت الطيرة عند رسول الله صلى الله عليه وسلم فقال: "أحسنها الفأل، ولا ترد مسلماً فإذا رأى أحدكم ما يكره، فليقل: اللهم لا يأتي بالحسنات إلا أنت، ولا يدفع السيئات إلا أنت، ولا حول ولا قوة إلا بك". ((حديث صحيح رواه أبو داود بإسناد صحيح))

When talking of omens was mentioned in the presence of the Messenger of Allah (ﷺ) he said, "The best type of omen is the good omen." He added, "A Muslim should not refrain from anything because of an omen." He (ﷺ) told them, "When any of you sees anything which he dislikes, he should say: 'Allahuma la ya'ti bil-hasanati illa Anta, wa la yadfa'us- sayyi'ati illa Anta, wa la hawla wa la quwwata illa Bika (O Allah ! You Alone bring good things; You Alone avert evil things, and there is no might or power but in You).'" [Abu Dawud with Sahih Isnad].

IN PLAIN WORDS

When omens were discussed, the Prophet praised the good, hopeful word and said a Muslim should not hold back from anything because of an omen. He taught a du'a affirming that only Allah brings good and wards off harm.

Prohibition of Drawing Portraits

باب تحريم تصوير الحيوان في بساط أو حجر أو ثوب أو درهم أو مخدة أو دينار أو وسادة وغير ذلك وتحريم اتخاذ الصور في حائط وسقف وستر وعمامة وثوب ونحوها والأمر بإتلاف الصورة

This chapter gathers the warnings against making images of living things, animals and people, and against keeping such images displayed in the home. The Arabic key word is tasweer, the act of forming or fashioning a likeness. The sin these hadith describe is not artistic skill itself but the attempt to imitate the creative act that belongs to Allah alone, which is why the maker is challenged to breathe life into what he has shaped and cannot.

Notice how the texts move from the maker to the home to the wider duty of the believer. The pictures invite the most severe punishment, the angels of mercy withhold themselves from a house that displays an image or keeps a dog, and finally Ali is sent to erase images and level raised graves. Read these as guarding the heart against rivalling Allah and against the door of veneration that idols once entered through. Where fine detail of ruling is concerned, that belongs to the scholars; the spirit here is humility before the only true Creator.

HADITH 168

Ibn 'Umar (May Allah be pleased with them) said:

عن ابن عمر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن الذين يصنعون هذه الصور يعذبون يوم القيامة، يقال لهم: أحيوا ما خلقتهم" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Those who draw pictures will be punished on the Day of Resurrection; and it will be said to them:

'Breathe soul into what you have created.'" [Al-Bukhari and Muslim].

IN PLAIN WORDS

Those who make images of living things face punishment and will be challenged to breathe life into what they made, which they cannot. The fault is trying to imitate Allah's act of creation.

REFERENCE : RIYAD AS-SALIHIN 1678 IN-BOOK REFERENCE : BOOK 17,
HADITH 168

HADITH 169

'Aishah (May Allah be pleased with her) said:

وعن عائشة رضي الله عنها قالت: قدم رسول الله صلى الله عليه وسلم من سفر وقد سترت سهوة لي بقرام فيه تماثيل فلما رآه رسول الله صلى الله عليه وسلم، تلون وجهه، وقال: "يا عائشة، أشد الناس عذاباً عن الله يوم القيامة الذين يضاھون بخلق الله" قالت: فقطعناه، فجعلنا منه وسادة أو وسادتين. ((متفق عليه)). «الْقَرَامُ» بكسر القاف هو: السِتْرُ. «وَالسَّهْوَةُ» بفتح السين المهملة وهي: الصُّفَّةُ تُكُونُ بَيْنَ يَدَيِ الْبَيْتِ، وقيل: هِيَ الطَّاقُ النَّافِذُ فِي الْحَائِطِ.

The Messenger of Allah (ﷺ) visited me after returning from a journey, and I had a shelf with a thin cloth curtain hanging over it and on which there were portraits. When he saw it, the colour of his face changed (because of anger) and he said, "O 'Aishah! the most grievous torment from Allah on the Day of Resurrection will be for those who imitate (Allah) in the act of His creation." 'Aishah said: We tore it into pieces and made a cushion or two cushions out of that. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Finding figured images on a curtain displeased the Prophet, who warned that the worst torment falls on those who imitate Allah's creation. The images were torn up and put to humble use as cushions.

REFERENCE : RIYAD AS-SALIHIN 1679 IN-BOOK REFERENCE : BOOK 17,
HADITH 169

HADITH 170

Ibn 'Abbas (May Allah be pleased with them) said:

وعن ابن عباس رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "كل مصور في النار يجعل له بكل صورة صورها نفس فيعذبه في جهنم" قال ابن عباس: فإن كنت لا بد فاعلا، فاصنع الشجر وما لا روح فيه" ((متفق عليه)).

I heard the Messenger of Allah (ﷺ) saying, "Every painter will go to Hell, and for every portrait he has made, there will be appointed one who will chastise him in the Hell." Ibn 'Abbas said: If you have to do it, draw pictures of trees and other inanimate things. [Al-Bukhari and Muslim].

IN PLAIN WORDS

A stern warning against making images of living things, picturing a reckoning for each one made. Ibn 'Abbas adds that if one must draw, let it be trees and lifeless things.

REFERENCE : RIYAD AS-SALIHIN 1680 IN-BOOK REFERENCE : BOOK 17,
HADITH 170

HADITH 171

Ibn 'Abbas (May Allah be pleased with them) said:

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من صور في الدنيا، كُف أن ينفخ فيها الروح يوم القيامة وليس بناخ" ((متفق عليه)).

I heard the Messenger of Allah (ﷺ) saying, "Whosoever makes a picture, will be punished on the Day of Resurrection, and will be asked to infuse soul therein, which he will not be able to do." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Whoever makes an image of a living thing will be asked on the Day of Resurrection to put a soul into it, something he can never do. The point is humility before the only Creator.

REFERENCE : RIYAD AS-SALIHIN 1681 IN-BOOK REFERENCE : BOOK 17,
HADITH 171

HADITH 172

Ibn Mas'ud (May Allah be pleased with him) said:

وعن ابن مسعود رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن أشد الناس عذاباً يوم القيامة المصورون" ((متفق عليه)).

I heard the Messenger of Allah (ﷺ) saying, "Those who will receive the most severe punishment from Allah on the Day of Resurrection will be painters (of living objects)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Those who fashion images of living things are named among the people facing the most severe punishment, underscoring how serious imitating Allah's creation is.

HADITH 173

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "قال الله تعالى: {ومن أظلم ممن ذهب يخلق كخلقي! فليخلقوا ذرة أو ليعلقوا حبة، أو ليعلقوا شعيرة" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "The Almighty Allah said: 'Who is more an oppressor than him who goes to create like My creation? Let him make an ant or a grain of corn or a grain of barley.'" [Al-Bukhari and Muslim].

IN PLAIN WORDS

In a divine saying, those who try to create like Allah's creation are challenged to make even an ant, a grain of corn, or barley, showing they cannot rival the Creator.

REFERENCE : RIYAD AS-SALIHIN 1683 IN-BOOK REFERENCE : BOOK 17,
HADITH 173

HADITH 174

Abu Talhah (May Allah be pleased with him) said:

وعن أبي طلحة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا تدخل الملائكة بيتاً فيه كلب ولا صورة" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "The angels do not enter a house in which there is a dog or a portrait." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Angels do not enter a home that has a dog or a figured image in it, linking the household's atmosphere to what is kept inside it.

REFERENCE : RIYAD AS-SALIHIN 1684 IN-BOOK REFERENCE : BOOK 17,
HADITH 174

HADITH 175

Ibn 'Umar (May Allah be pleased with them) said:

وعن ابن عمر رضي الله عنهما قال: وعد رسول الله صلى الله عليه وسلم جبريل أن يأتيه فراث عليه حتى اشتد على رسول الله صلى الله عليه وسلم، فخرج فلقية جبريل فشكا إليه، فقال: إنا لا ندخل بيتاً فيه كلب ولا صورة. ((رواه البخاري)) (("راث" : أبطأ، وهو بالثاء المثلثة)) .

Jibril (Gabriel) promised to visit the Messenger of Allah (ﷺ) but delayed and this grieved him very much. When he came out of his house, Jibril met him. The Messenger of Allah (ﷺ) asked him about the reason of delay, and he replied: "We do not enter a house in which there is a dog or a portrait." [Al-Bukhari].

IN PLAIN WORDS

When the angel Jibril delayed a promised visit, the reason given was that angels do not enter a house containing a dog or an image. A vivid reminder of the same teaching.

REFERENCE : RIYAD AS-SALIHIN 1685 IN-BOOK REFERENCE : BOOK 17,
HADITH 175

HADITH 176

'Aishah (May Allah be pleased with her) said:

وعن عائشة رضي الله عنها قالت: واعد رسول الله صلى الله عليه وسلم جبريل عليه السلام في ساعة أن يأتيه، فجاءت تلك الساعة ولم يأتها!

قالت: وكان بيده عصاً، فطرحها من يده وهو يقول: "ما يخلف الله وعده ولا رسله" ثم التفت، فإذا جرو كلب تحت سريره. فقال: "متى دخل هذا الكلب؟" فقلت: والله ما دريت به، فأمر به فأخرج، فجاءه جبريل عليه السلام: فقال رسول الله صلى الله عليه وسلم: "وعدتني، فجلست لك ولم تأتني" فقال: منعني الكلب الذي كان في بيتك، إنا لا ندخل بيتاً فيه كلب ولا صورة" ((رواه مسلم)).

Jibril (Gabriel) (ﷺ) made a promise with the Messenger of Allah (ﷺ) to come at a definite hour; that hour came but he did not visit him. There was a staff in the hand of the Messenger of Allah (ﷺ). He threw it from his hand and said, "Never does Allah back out of His Promise, nor do His messengers." Then he noticed a puppy under his bed and said, "O 'Aishah, when did this dog enter?" She said: "By Allah, I don't know." He then commanded that it should be turned out. No sooner than had they expelled it, Jibril came and the Messenger of Allah (ﷺ) said to him, "You promised to visit me. I waited for you but you did not come." Whereupon he said: "The dog kept me from coming. We do not enter a house in which there is a dog or a picture." [Muslim].

IN PLAIN WORDS

Jibril's promised visit was held up until a puppy hidden under the bed was put out, because angels do not enter a house with a dog or a picture. The Prophet also affirmed that Allah never breaks His promise.

REFERENCE : RIYAD AS-SALIHIN 1686 IN-BOOK REFERENCE : BOOK 17, HADITH 176

HADITH 177

Abul-Haiyaj Haiyan bin Husain said:

وعن أبي الهياج حيان بن حصين قال: قال لي علي بن أبي طالب رضي الله عنه: ألا أبعثك على ما بعثني عليه رسول الله صلى الله عليه وسلم؟ أن لا تدع صورة إلا طمسها، ولا قبراً مشرفاً إلا سويته. ((رواه مسلم)).

'Ali bin Abu Talib (May Allah be pleased with him) said to me: "Shall I not send you to do a task that the Messenger of Allah (ﷺ) had assigned to me? Spare no portrait unwiped out, and leave not a high grave unlevelled." [Muslim].

IN PLAIN WORDS

Ali was sent on a task the Prophet had given him: to wipe out figured images and to level graves raised high. The aim was to guard against rivalling Allah and the door of veneration.

REFERENCE : RIYAD AS-SALIHIN 1687 IN-BOOK REFERENCE : BOOK 17, HADITH 177

CHAPTER 306

Prohibition of Keeping a Dog except as a Watchdog or Hunting

باب تحريم اتخاذ الكلب إلا لصيد أو ماشية أو زرع

Here the focus narrows to keeping dogs, and the texts permit it for a clear purpose, guarding crops or livestock or for hunting, while discouraging it otherwise. The recurring measure is the qirat, a great unit of reward, drained daily from the keeper who has no such need. The lesson is about weighing what we bring into our lives against its cost to our worship and our reward.

Notice the two hadith largely agree, with the wording moving between one qirat and two; the point is not the exact figure but that needless keeping carries a real spiritual price. The detail of permitted versus discouraged keeping is a matter the scholars work out; for the heart, the takeaway is to keep only what serves a genuine need and not let habit quietly erode our good deeds.

HADITH 178

Ibn 'Umar (May Allah be pleased with them) said:

عن ابن عمر رضي الله عنهما قال سمعت رسول الله صلى الله عليه وسلم يقول: "من اقتنى كلباً إلا كلب صيد أو ماشية فإنه ينقص فإنه ينقص من أجره كل يوم قيراطان" ((متفق عليه)). وفي رواية: قيراط.

The Messenger of Allah (ﷺ) said, "He who keeps a dog other than one for guarding the fields or herds or hunting, will lose two Qirat every day out of his rewards." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Keeping a dog without need, that is, not for guarding crops or livestock or for hunting, costs the owner a measure of reward each

REFERENCE : RIYAD AS-SALIHIN 1688 IN-BOOK REFERENCE : BOOK 17,
HADITH 178

HADITH 179

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
: "من أمسك كلباً فإنه ينقص كل يوم من عمله قيراط إلا كلب حرث
أو ماشية" ((متفق عليه)). وفي رواية لمسلم: "من اقتنى كلباً ليس
بكلب صيد، ولا ماشية ولا أرض، فإنه ينقص من أجره قيراطان كل
يوم".

The Messenger of Allah (ﷺ) said, "He who keeps a dog, will lose out of his good deeds equal to one Qirat every day, except one who keeps it for guarding the fields or the herd." [Al-Bukhari and Muslim]. In a narration of Muslim, the Messenger of Allah (ﷺ) is reported to have said: "He who keeps a dog for any reason other than to guard his property (lands) or his flock of sheep, his good deeds equal to two Qirat will be deducted every day."

IN PLAIN WORDS

Whoever keeps a dog loses a set amount of his good deeds daily, unless it guards fields or herds. The lesson is to weigh what we take into our lives against its cost to our reward.

REFERENCE : RIYAD AS-SALIHIN 1689 IN-BOOK REFERENCE : BOOK 17,
HADITH 179

CHAPTER 307

Undesirability of Hanging Bells round the Necks of Animals

باب كراهة تعليق الجرس في البعير وغيره من الدواب وكراهية استصحاب الكلب والجرس في السفر

This short chapter treats two companions on a journey that the angels of mercy avoid, a dog and a bell, and names the ringing bell as belonging to the instruments of Satan. The thread links it to the previous chapters: things that repel the company of angels and carry an echo of heedlessness rather than remembrance.

Notice how a small, ordinary item, a jingling bell, is weighed by its spiritual effect, not its size. The believer is invited to fill the journey of life with what draws nearness, the remembrance of Allah, rather than sounds and habits that carry no good. Questions of exactly which bells and settings are meant are for the scholars; the heart's lesson is to choose what keeps mercy near.

HADITH 180

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " لا تصحب الملائكة رفقة كلب أو جرس " . ((رواه مسلم))

The Messenger of Allah (ﷺ) said, "Angels do not accompany the travellers who have with them a dog or a bell." [Muslim].

IN PLAIN WORDS

Angels do not accompany travellers who carry a dog or a bell, linking the company on a journey to the remembrance and atmosphere we keep.

HADITH 181

Abu Hurairah (May Allah be pleased with him) said:

وعنه أن النبي صلى الله عليه وسلم قال: "الجرس مزامير الشيطان".
((رواه مسلم))

The Prophet (ﷺ) said, "The bell is one of the musical instruments of Satan." [Muslim].

IN PLAIN WORDS

The ringing bell is described as belonging to the instruments of Satan, inviting the believer to prefer the remembrance of Allah over idle, heedless sounds.

REFERENCE : RIYAD AS-SALIHIN 1691 IN-BOOK REFERENCE : BOOK 17,
HADITH 181

CHAPTER 308

Undesirability of Riding a Camel which eats Animals' waste

باب كراهة ركوب الجلالة وهي البعير أو الناقة التي تأكل العذرة فإن أكلت
علفًا طاهرًا فطاب لحمها زالت الكراهة

This brief chapter records the prohibition of riding the jallalah, a camel whose feed is dung and filth. The concern is purity and wholesomeness, keeping the believer's habits clean of what is foul, and the chapter heading notes that once such an animal feeds on clean fodder and its flesh becomes good again, the dislike falls away.

Notice that the ruling tracks the cause: it is the filth, not the animal, that is the issue, and removing the cause removes the dislike. The detailed conditions are a matter for the scholars; the spirit for the reader is the steady Islamic call toward cleanliness and away from the impure in what we consume and how we live.

HADITH 182

Ibn 'Umar (May Allah be pleased with them) said:

عن ابن عمر رضي الله عنهما قال: نهى رسول الله صلى الله عليه وسلم
عن الجلالة في الإبل أن يركب عليها. ((رواه أبو داود بإسناد صحيح
((

The Messenger of Allah (ﷺ) prohibited riding a camel which eats dung, or animal or human waste. [Abu Dawud].

IN PLAIN WORDS

Riding a camel that feeds on dung and human or animal waste is prohibited here, reflecting the steady call toward cleanliness in our habits and what surrounds us.

Prohibition of Spitting in the Mosque

باب النهي عن البصاق في المسجد والأمر بإزالته منه إذا وجد فيه، والأمر بتنزيه المسجد عن الأقدار

This chapter is about reverence for the masjid, the house set aside for Allah. Its central idea is simple: a place built for prayer and the remembrance of Allah deserves to be kept clean and dignified, free of anything dirty or careless. The word that runs underneath these hadith is tanzih, the honouring of a sacred space by keeping it pure.

Notice how the Prophet (peace be upon him) does not only forbid soiling the mosque but actively removes filth with his own hand, and reminds us what the building is truly for. The lesson reaches past spit and dirt: it is an attitude of respect for the places where we stand before our Lord.

HADITH 183

Anas bin Malik (May Allah be pleased with him) said:

عن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم : "البصاق في المسجد خطيئة، وكفارتها دفنها" ((متفق عليه)). والمراد بِدَفْنِهَا إِذَا كَانَ الْمَسْجِدُ تُرَابًا أَوْ رَمْلًا وَنَحْوَهُ فَيُؤَارِيهَا تَحْتَ تُرَابِهِ. قَالَ أَبُو الْحَاسَنِ الرُّوْيَانِيُّ مِنْ أَصْحَابِنَا فِي كِتَابِهِ (البحر) وَقِيلَ: الْمُرَادُ بِدَفْنِهَا إِخْرَاجُهَا مِنَ الْمَسْجِدِ، أَمَّا إِذَا كَانَ الْمَسْجِدُ مُبْلَطًا أَوْ مُجَصَّصًا، فَذَلِكَهَا عَلَيْهِ بِمَدَاسِهِ أَوْ بَغَيْرِهِ كَمَا يَفْعَلُهُ كَثِيرٌ مِنَ الْجَهَالِ، فَلَيْسَ ذَلِكَ بِدَفْنٍ، بَلْ زِيَادَةٌ فِي

الْحَطِيئَةُ وَتَكْثِيرُ الْقَدْرِ فِي الْمَسْجِدِ، وَعَلَى مَنْ فَعَلَ ذَلِكَ أَنْ يَمْسَحَهُ بَعْدَ
ذَلِكَ بِثَوْبِهِ أَوْ يَدِهِ أَوْ غَيْرِهِ أَوْ يَغْسِلَهُ.

The Messenger of Allah (ﷺ) said, "Spitting in the mosque is a sin, and its expiation is that the spittle should be buried in earth." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Spitting inside the mosque is called a sin, and making up for it by burying the spittle. The lesson is reverence for the place set aside for worship.

REFERENCE : RIYAD AS-SALIHIN 1693 IN-BOOK REFERENCE : BOOK 17,
HADITH 183

HADITH 184

'Aishah (May Allah be pleased with her) said:

وعن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم رأى في
جدار القبلة مخاطاً أو بزاقاً أو نخامة فحكّه ((متفق عليه)).

The Messenger of Allah (ﷺ) saw spittle or snot or sputum, sticking to the wall towards Qiblah and scratched it off. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet himself scratched away spittle or mucus stuck on the wall facing the prayer direction, showing by action that the mosque is to be kept clean.

REFERENCE : RIYAD AS-SALIHIN 1694 IN-BOOK REFERENCE : BOOK 17,
HADITH 184

HADITH 185

Anas (May Allah be pleased with him) said:

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن هذه المساجد لا تصلح لشيء من البول ولا القذر، إنما هي لذكر الله تعالى، وقراءة القرآن" أو كما قال رسول الله صلى الله عليه وسلم .
(رواه مسلم).

The Messenger of Allah (ﷺ) said, "It is not proper to use the mosque for urinating or easing oneself. They are merely built for the remembrance of Allah and the recitation of the Qur'an", or as he stated. [Muslim].

IN PLAIN WORDS

The mosque is not for relieving oneself; it was built for the remembrance of Allah and the recitation of the Qur'an. Keep the sacred space for its true purpose.

REFERENCE : RIYAD AS-SALIHIN 1695 IN-BOOK REFERENCE : BOOK 17,
HADITH 185

CHAPTER 310

Undesirability of Quarrelling or Raising voices in the Mosque

باب كراهة الخصومة في المسجد ورفع الصوت فيه ونشد الضالة والبيع والشراء والإجارة ونحوها من المعاملات

Here the focus moves from physical cleanliness to the conduct we bring into the mosque. Worldly noise, disputes, lost-and-found calls, and buying and selling all pull the heart away from why the masjid exists. The chapter asks us to keep this space reserved for worship, remembrance, and learning.

The strong wording in some of these reports, such as praying that a lost item not be returned, is meant to teach, not to curse. Across the hadith, watch how the Prophet (peace be upon him) and 'Umar (may Allah be pleased with him) both guard the dignity of the mosque from being turned into a marketplace or a public square.

HADITH 186

Abu Hurairah (May Allah be pleased with him) said:

عن أبي هريرة رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: "من سمع رجلا ينشد ضالة في المسجد فليقل: لا ردها الله عليك، فإن المساجد لم تبَنَ لهذا" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "If anyone hears a man inquiring in the mosque about something he has lost, he should say: 'La raddaha Allahu 'alaika (May Allah not restore it to you),' for mosques are not built for this purpose." [Muslim]

Hearing someone search the mosque for a lost item, one is told to say a phrase wishing it not returned, because mosques were not built for that. Worldly business does not belong in the place of worship.

REFERENCE : RIYAD AS-SALIHIN 1696 IN-BOOK REFERENCE : BOOK 17,
HADITH 186

HADITH 187

Abu Hurairah (May Allah be pleased with him) said:

وعنه أن رسول الله صلى الله عليه وسلم قال: "إذا رأيتم من يبيع أو
يبتاع في المسجد، فقولوا: لا أربح الله تجارتك، وإذا رأيتم من ينشد
ضالة فقولوا: لا ردها الله عليك". رواه الترمذي، وقال: (حَدِيثٌ
حَسَنٌ).

The Messenger of Allah said, "When you see someone buying or selling in the mosque, say to him: 'La arbaha-Allahu tijarataka (May Allah not make your bargain profitable)! When you see someone announcing something lost in it, say: 'May Allah not restore it to you!'" [At-Tirmidhi].

IN PLAIN WORDS

Buying, selling, or announcing lost property in the mosque is met with a pointed reply wishing the trade unprofitable or the item not restored. The mosque is not a marketplace.

REFERENCE : RIYAD AS-SALIHIN 1697 IN-BOOK REFERENCE : BOOK 17,
HADITH 187

HADITH 188

Buraidah (May Allah be pleased with him) said:

وعن بريدة رضي الله عنه أن رجلا نشد في المسجد فقال: من دعا إلى
الجمال الأحمر، فقال رسول الله صلى الله عليه وسلم: "لا وجدت، إنما
بنيت المساجد لم بنيت له" ((رواه مسلم)).

A man announced (the loss of his camel) in the mosque, uttering these words: "Has any one seen my red camel?" Upon this the Messenger of Allah (ﷺ) said, "May it not be restored to you! The mosques are built for what they are meant to be (i.e., prayer, remembrance of Allah, acquiring knowledge, etc.)." [Muslim].

IN PLAIN WORDS

When a man called out about his lost camel in the mosque, the Prophet responded that it not be restored, reminding all that mosques are built for prayer, remembrance, and learning.

REFERENCE : RIYAD AS-SALIHIN 1698 IN-BOOK REFERENCE : BOOK 17,
HADITH 188

HADITH 189

'Amr bin Shu'aib on the authority of his grandfather (May Allah be pleased with him) said:

وعن عمرو بن شعيب، عن أبيه، عن جده رضي الله عنه أن رسول الله
صلى الله عليه وسلم نهى عن الشراء والبيع في المسجد، وأن تنشد فيه
ضالة، أو ينشد فيه شعر. ((رواه أبو داود، والترمذي وقال حديث
حسن))

The Messenger of Allah (ﷺ) prohibited (us) from buying and selling in the mosque; (he also prohibited us from) making announcement in it about something lost and from reciting poems in it. [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

Trading in the mosque, announcing lost items there, and reciting poetry in it were all prohibited, keeping the space reserved for its sacred purpose.

REFERENCE : RIYAD AS-SALIHIN 1699 IN-BOOK REFERENCE : BOOK 17,
HADITH 189

HADITH 190

As-Sa'ib bin Yazid (May Allah be pleased with him) said:

وعن السائب بن زيد الصحابي رضي الله عنه قال: كنت في المسجد
فخصبني رجل، فنظرت فإذا عمر بن الخطاب رضي الله عنه فقال:
اذهب فائتني بهذين، فجئته بهما، فقال: من أين أنتم؟ فقالا: من أهل
الطائف، فقال: لو كنتما من أهل البلد، لأوجعتكما، ترفعان أصواتكما
في مسجد رسول الله صلى الله عليه وسلم ! ((رواه البخاري)).

While I was in the mosque, someone threw a pebble at me, and when I looked up, I saw that it was 'Umar bin Al-Khattab, who said: "Go and call me these two men." I brought them and 'Umar (May Allah be pleased with him) asked them: "Where are you from?" On their replying that they belonged to At-Taif, he said: "Had you been the inhabitants of Al-Madinah, I would have given you a beating for raising your voices in the mosque of the Messenger of Allah (ﷺ)." [Al- Bukhari].

IN PLAIN WORDS

'Umar rebuked two men for raising their voices in the Prophet's mosque, even threatening discipline, showing how seriously the dignity and quiet of the mosque were guarded.

CHAPTER 311

Undesirability of Entering the Mosque after Eating raw Onion or Garlic

باب النهي من أكل ثوماً أو بصلاً أو كراثاً أو غيره مما له رائحة كريهة عن دخول المسجد قبل زوال رائحته إلا لضرورة

This chapter deals with a courtesy of the mosque that touches on our fellow worshippers: a person who has eaten raw garlic or onion is told to keep away until the smell is gone. The concern is the comfort of those praying shoulder to shoulder, and the dignity of an assembly gathered for Allah.

The guidance is about a strong, lingering odour, not about the foods themselves, which remain permissible to eat. Notice the gentle reasoning given: what offends people also offends the angels, so removing a needless source of discomfort is part of good character in shared worship.

HADITH 191

Ibn 'Umar (May Allah be pleased with them) said:

عن ابن عمر رضي الله عنه أن النبي صلى الله عليه وسلم قال: "من أكل من هذه الشجرة -يعني الثوم- فلا يقربن مسجدنا" ((متفق عليه)). وفي رواية لمسلم: "مساجدنا".

The Prophet (ﷺ) said, "He who has eaten garlic should not come to our mosque." [Al-Bukhari and Muslim]. The narration in Muslim is: "He who has eaten garlic should not come to our mosques."

IN PLAIN WORDS

Eating raw garlic and then coming to the mosque is discouraged, out of care for the comfort of fellow worshippers gathered for prayer.

HADITH 192

Anas (May Allah be pleased with him) said:

وعن أنس رضي الله عنه قال: قال النبي صلى الله عليه وسلم: "من
أكل من هذه الشجرة، فلا يقربنا، ولا يصلين معنا" ((متفق عليه)).

The Prophet (ﷺ) said, "He who has eaten from this plant (i.e., garlic) should not approach us and should not offer Salat (prayer) along with us." [Al- Bukhari and Muslim].

IN PLAIN WORDS

One who has eaten garlic is told to keep away from the congregation until the smell is gone, so others praying nearby are not bothered.

REFERENCE : RIYAD AS-SALIHIN 1702 IN-BOOK REFERENCE : BOOK 17,
HADITH 192

HADITH 193

Jabir (May Allah be pleased with him) said:

وعن جابر رضي الله عنه قال: قال النبي صلى الله عليه وسلم: "من
أكل ثومًا أو بصلاً فليعتزلنا، أو فليعتزل مسجدنا" ((متفق عليه)). وفي
رواية لمسلم: "من أكل البصل، والثوم، الكراث، فلا يقربن مسجدنا،
فإن الملائكة تتأذى مما يتأذى منه بنو آدم".

The Prophet (ﷺ) said, "He who has eaten garlic or onion should keep away from us or our mosques." [Al-Bukhari and Muslim]. The narration in Muslim is: "He who has eaten onion or garlic or leek should not approach our mosque, because the angels are also

offended by the strong smells) that offend the children of Adam." [Muslim].

IN PLAIN WORDS

Whoever eats garlic, onion, or leek should stay away from the mosque until the odour fades, since the strong smell that offends people also offends the angels. Courtesy in shared worship.

REFERENCE : RIYAD AS-SALIHIN 1703 IN-BOOK REFERENCE : BOOK 17, HADITH 193

HADITH 194

It has been narrated that 'Umar (May Allah be pleased with him) said in the sermon of Friday prayer:

وعن عمر بن الخطاب رضي الله عنه أنه خطب يوم الجمعة فقال في خطبته: ثم إنكم أيها الناس تأكلون شجرتين ما أراهما إلا خبيثتين: البصل، والثوم -لقد رأيت رسول الله صلى الله عليه وسلم إذا وجد ريحهما من الرجل في المسجد أمر به، فأخرج إلى البقيع، فن أكلهما، فليمتهما طبخاً. ((رواه مسلم)).

"O you people! You eat garlic and onion. I think the odour of these to be very offensive. I saw that if the Messenger of Allah (ﷺ) happened to find a man with such offensive odour in the mosque, he would order him to be taken out of the mosque and sent to Al-Baqi'. He who wants to eat any of these, should cook them till their odour dies out. [Muslim].

IN PLAIN WORDS

'Umar reminded people that a strong odour from raw garlic or onion is offensive in the mosque, advising that such foods be cooked until the smell dies. The lingering smell in shared space is the issue, not the food.

CHAPTER 312

Undesirability of Sitting with Erected Legs during Friday Sermon

باب كراهة الاحتباء يوم الجمعة والإمام يخطب لأنه يجلب النوم فيفوت
استماع الخطبة ويخاف انتقاض الوضوء

This brief chapter addresses a single posture during the Friday sermon: ihtiba', sitting with the knees drawn up and wrapped toward the belly. Such a position invites drowsiness, and the concern is that a worshipper may doze off and miss the words of the khutbah.

The point is attentiveness. The Friday sermon is meant to be heard and taken in, so the believer is guided away from a comfortable, sleep-inducing posture toward staying alert and present for the reminder.

HADITH 195

Mu'adh bin Anas Al-Juhani (May Allah be pleased with him) said:

عن معاذ بن أنس الجهني، رضي الله عنه، أن النبي صلى الله عليه وسلم
نهى عن الحبوّة يوم الجمعة والإمام يخطب ((رواه أبو داود والترمذي
وقالا: حديث حسن))

The Prophet (ﷺ) forbade (us) from sitting with our legs drawn up to our belly (Ihtiba') during the Friday Khutbah (religious talk before the prayer). [Abu Dawud and At-Tirmidhi].

IN PLAIN WORDS

Sitting during the Friday sermon with the knees drawn up and wrapped toward the belly is discouraged, because that comfortable posture invites drowsiness and one may miss the words of the sermon.

CHAPTER 313

Prohibition of having a Hair cut or paring one's nail during the first ten days of Dhul-Hijjah for one who intends to Sacrifice an Animal

باب نهى من دخل عليه عشر ذي الحجة وأراد أن يضحي عن أخذ شيء
من شعره أو أظفاره حتى يضحي

This chapter speaks to anyone who plans to offer a sacrificial animal and finds the first ten days of Dhul-Hijjah arriving. The single hadith here gives a clear instruction: such a person should leave their hair and nails untouched until the sacrifice has been made.

Read it as a small act of mindfulness that ties the believer to the coming sacrifice, marking these days as set apart. The wider details of how this is understood belong to the scholars; what concerns the reader is the simple spirit of preparing the heart for an act of worship.

HADITH 196

Umm Salamah (May Allah be pleased with her) said:

عن أم سلمة 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 شيئاً حتى يضحي" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "When anyone of you intends to sacrifice the animal and enter in the month of Dhul-Hijjah, he should not get his hair cut or nails pared till he has offered his sacrifice."
[Muslim].

IN PLAIN WORDS

Whoever intends to offer a sacrifice, once the month of Dhul-Hijjah has begun, is told not to cut his hair or trim his nails until the sacrifice is made. A small way of marking these days for worship.

REFERENCE : RIYAD AS-SALIHIN 1706 IN-BOOK REFERENCE : BOOK 17,
HADITH 196

Prohibition of Swearing in the name of anything besides Allah

باب النهي عن الحلف بمخلوق كالنبي والكعبة والملائكة والسماء والآباء
والحياة والروح والرأس ونعمة السلطان وتربة فلان والأمانة، وهي من
أشدها نهياً

An oath places something great as a witness to your truthfulness, so it must be sworn by Allah alone. To swear by a father, a leader, the Ka'bah, or trust (amanah) is to lift a created thing to a station that belongs only to the Creator. The Arabic word Tawhid, the oneness of Allah, is the heart of this chapter: even our speech must honour that He alone is supreme.

Watch how firmly the Prophet, peace be upon him, closes this door. He does not merely discourage swearing by other than Allah; he calls it an act that brushes against Kufr and Shirk. As the closing note in the chapter explains, the scholars read this as a severe warning rather than a charge of disbelief, much like calling showing off a hidden Shirk. The lesson is to keep our oaths, and our hearts, fixed on Allah alone.

HADITH 197

Ibn 'Umar (May Allah be pleased with them) said:

عن ابن عمر، رضي الله عنهما، عن النبي صلى الله عليه وسلم ، قال:
"إن الله تعالى ينهاكم أن تحلفوا بآبائكم، فمن كان حالفًا، فليحلف بالله،
أوليصمت" ((متفق عليه)). وفي رواية في الصحيح "فمن كان حالفًا
فلا يحلف إلا بالله أو ليسكت".

The Prophet (ﷺ) said, "Allah has prohibited you from taking an oath by your fathers. He who must take an oath, may do so by swearing in the Name of Allah or he should remain silent." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Swearing oaths by one's forefathers is prohibited; whoever must take an oath should swear by Allah's name or stay silent. Oaths honour the One who is supreme.

REFERENCE : RIYAD AS-SALIHIN 1707 IN-BOOK REFERENCE : BOOK 17,
HADITH 197

HADITH 198

'Abdur-Rahman bin Samurah (May Allah be pleased with him) said:

وعن عبد الرحمن بن سُمْرَةَ، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا تحلفوا بالطواغي، ولا بأبائكم". ((رواه مسلم)).
"الطواغي": جمع طاغية، وهي الأصنام، ومنه الحديث: "هذه طاغية دوس": أي: صنمهم ومعبودهم، وروي في غير مسلم: "الطواغيت" جمع طاغوت، وهو الشيطان والصنم.

The Messenger of Allah (ﷺ) said, "Swear neither by the name of Taghut (i.e., false deities, false leaders, etc.) nor by your fathers." [Muslim].

IN PLAIN WORDS

A clear instruction not to swear by false deities or by one's forefathers, keeping oaths fixed on Allah alone.

REFERENCE : RIYAD AS-SALIHIN 1708 IN-BOOK REFERENCE : BOOK 17,
HADITH 198

HADITH 199

Buraidah (May Allah be pleased with him) said:

وعن بريدة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من حلف بالأمانة، فليس منا". ((حديث صحيح رواه أبو داود بإسناد صحيح))

The Messenger of Allah (ﷺ) said, "He who swears by Amanah (trust) is not one of us." [Abu Dawud with authentic Isnad].

IN PLAIN WORDS

Swearing by 'trust' (amanah) rather than by Allah is firmly disowned here, reinforcing that oaths belong to Allah's name alone.

REFERENCE : RIYAD AS-SALIHIN 1709 IN-BOOK REFERENCE : BOOK 17,
HADITH 199

HADITH 200

Buraidah (May Allah be pleased with him) reported:

وعنه قال: قال رسول الله صلى الله عليه وسلم: "من حلف فقال: إني بريء من الإسلام، فإن كان كاذباً، فهو كما قال، وإن كان صادقاً، فلن يرجع إلى الإسلام سالماً". ((رواه أبو داود))

The Messenger of Allah (ﷺ) said, "If anyone swears that in such and such case he will be free from Islam and afterwards he turns out to be a liar, he will be as he has sworn; but if he is speaking the truth, he will not revert safely to Islam." [Abu Dawud].

IN PLAIN WORDS

A grave warning about swearing falsely that one is free from Islam: making such an oath as a liar carries its own weight, and even when truthful it harms one's faith. Guard against reckless oaths.

HADITH 201

Ibn 'Umar (May Allah be pleased with them) said:

وعن ابن عمر رضي الله عنهما أنه سمع رجلا يقول: لا والكعبة، قال ابن عمر: لا تحلف بغير الله، فإني سمعت رسول الله صلى الله عليه وسلم يقول: "من حلف بغير الله، فقد كفر أو أشرك". ((رواه الترمذي وقال حديث حسن)) وفسر بعض العلماء قوله: "كفر أو أشرك" على التخليط، كما روي أن النبي صلى الله عليه وسلم قال: "الرياء شرك".

I heard a man saying: "No, by the Ka'bah." I admonished him: "Do not swear by any thing besides Allah, for I heard the Messenger of Allah (ﷺ) saying, 'He who swears by anyone or anything other than Allah, has indeed committed an act of Kufr or Shirk'." [At- Tirmidhi]. [Some 'Ulama' are of the opinion that the words of the Prophet (ﷺ) that "He who swears by anyone or anything other than Allah has indeed committed an act of Kufr or Shirk," are in the nature of extreme admonition. And in fact, it is not Shirk. The same applies to the saying of the Prophet (ﷺ), who said, "showing off is Shirk."]

IN PLAIN WORDS

Ibn 'Umar corrected a man who swore by the Ka'bah, citing that swearing by anything other than Allah is a serious wrong. The attached note explains scholars read this as severe warning, not literal disbelief.

Illegality of Swearing Falsely

باب تغليظ اليمين الكاذبة عمداً

A false oath is not a small slip of the tongue; it drags the name of Allah into a lie in order to seize what belongs to another. This chapter calls such an oath by its grave name, al-Yamin al-Ghamus, the oath that plunges its swearer into sin and into the Fire. It sits among the major sins precisely because it weaponises sacred speech against a brother's rights.

Notice how the hadith strip away every excuse. The amount stolen does not matter, even a twig of a tree, because the crime is the betrayal of trust and the contempt for Allah's name. Read alongside the verse it cites, the warning is stark: such a person forfeits Allah's address, His look of mercy, and His purification on the Day of Resurrection.

HADITH 202

Ibn Mas'ud (May Allah be pleased with him) said:

عن ابن مسعود رضي الله عنه أن النبي صلى الله عليه وسلم قال: "من خلف على مال امرئ مسلم بغير حقه، لقي الله وهو عليه غضبان" قال: ثم قرأ علينا رسول الله صلى الله عليه وسلم مصداقه من كتاب الله عز وجل: {إن الذين يشترون بعهد الله وأيمانهم ثمناً قليلاً} ((آل عمران: 77)) إلى آخر الآية: ((متفق عليه)).

The Prophet (ﷺ) said, "He who takes oath to acquire the property of a Muslim unjustly will meet Allah and He will be angry with him" then he recited: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the

Hereafter. Neither will Allah speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment." (:) [Al-Bukhari and Muslim].

IN PLAIN WORDS

Taking a false oath to seize a Muslim's property unjustly meets Allah's anger. The verse cited warns such people forfeit Allah's mercy on the Day of Resurrection. A false oath drags Allah's name into a lie.

REFERENCE : RIYAD AS-SALIHIN 1712 IN-BOOK REFERENCE : BOOK 17,
HADITH 202

HADITH 203

Abu Umamah Iyas bin Tha'labah Al-Harithi (May Allah be pleased with him) said:

وعن أبي أمامة إياس بن ثعلبة الحارثي رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من اقتطع حق امرئ مسلم بيمينه، فقد أوجب الله له النار. -وحرّم عليه الجنة" فقال له رجل: وإن كان شيئاً يسيراً يا رسول الله؟ قال: "وإن كان قضيباً من أراك" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "He who misappropriates the right of a Muslim by taking a false oath, Allah will condemn him to the fire of Hell and will forbid Jannah for him." A person asked: "O Messenger of Allah, even if it is something insignificant?" He replied, "Yes, even if it is the twig of the Arak tree." [Muslim].

IN PLAIN WORDS

Whoever wrongly takes another Muslim's right by a false oath is warned of the Fire, even if what was taken is as small as a twig. The amount does not lessen the betrayal of trust.

HADITH 204

'Abdullah bin 'Amr bin Al-As (May Allah be pleased with them) said:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "الكبائر: الإشراك بالله، وعقوق الوالدين، وقتل النفس، واليمين الغموس" ((رواه البخاري)). وفي رواية: أن أعرابياً جاء إلى النبي صلى الله عليه وسلم فقال: يا رسول الله ما الكبائر؟ قال: الإشراك بالله قال: ثم ماذا؟ قال: اليمين الغموس قلت: وما اليمين الغموس؟ قال: الذي يقتطع مال امرئ مسلم يعني بيمين هو فيها كاذب

The Prophet (ﷺ) said, "Of the major sins are: Associating anything in worship with Allah, disobedience to the parents, killing without justification and taking a false oath (intentionally)." [Al- Bukhari]. Another narration is: A bedouin came to the Prophet (ﷺ) and asked him: "O Messenger of Allah, what are the cardinal sins?" He (ﷺ) replied, "Associating anything with Allah in worship." The man asked: "(What is) next?" The Messenger of Allah (ﷺ) replied, "Al-Yamin Al-Ghamus." He asked: "What do you mean by Al-Yamin Al-Ghamus?" The Messenger of Allah (ﷺ) replied, "Swearing falsely to usurp the property of a Muslim."

IN PLAIN WORDS

Among the major sins listed are setting up partners with Allah, disobedience to parents, killing without right, and the deliberate false oath used to seize a Muslim's property. Such an oath is named a grave sin.

CHAPTER 316

Desirability of Expiating the Oath taken by a Person who afterwards Breaks it for a better Alternative

باب ندب من حلف على يمين فرأى غيرها خيراً منها أن يفعل ذلك المحلوف عليه ثم يكفر عن يمينه

An oath should never become a chain that binds you to the worse of two choices. This chapter teaches a merciful balance: if you have sworn to do something and then see that a different course is better, choose the better one and offer the prescribed expiation (kaffarah) for the oath. Goodness is the goal, and the oath is meant to serve it, not to imprison it.

Notice the gentle priority across these hadith. Clinging stubbornly to an oath that harms one's family or others is heavier with Allah than simply paying its expiation. The details of how that expiation is fulfilled belong to the scholars; the heart of the matter is that a believer keeps moving toward what is right.

HADITH 205

'Abdur-Rahman bin Samurah (May Allah be pleased with him) said:

عن عبد الرحمن بن سمرّة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "وإذا حلفت على يمين، فرأيت غيرها خيراً منها، فأت الذي هو خير، وكفر عن يمينك" ((متفق عليه)).

The Messenger of Allah (ﷺ) said to me, "When you take an oath and consider something else to be better than it, make expiation for your oath and choose the better alternative." [Al-Bukhari and Muslim].

IN PLAIN WORDS

If you swear to do something and then see a better course, the guidance is to make the prescribed expiation for the oath and choose the better option. An oath should not chain you to the worse choice.

REFERENCE : RIYAD AS-SALIHIN 1715 IN-BOOK REFERENCE : BOOK 17,
HADITH 205

HADITH 206

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"من حلف على يمين، فرأى غيرها خيراً منها، فليكفر عن يمينه، وليفعل
الذي هو خير" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "When you swear an oath and consider something else to be better than it, make expiation for your oath and do the thing that is better." [Muslim].

IN PLAIN WORDS

The same teaching: when you swear an oath but find something better, atone for the oath and do what is better. Goodness is the goal the oath is meant to serve.

REFERENCE : RIYAD AS-SALIHIN 1716 IN-BOOK REFERENCE : BOOK 17,
HADITH 206

HADITH 207

Abu Musa (May Allah be pleased with him) said:

وعن أبي موسى رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"إني والله إن شاء الله لا أحلف على يمين، ثم أرى خيراً منها إلا
كفرت عن يميني، وأتيت الذي هو خير" . ((متفق عليه))

The Messenger of Allah (ﷺ) said, "Verily, I swear by Allah, if Allah wills, I shall not swear to do something but that if I consider something else to be better than it, then I shall make expiation for my oath and adopt the thing that is better." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Even the Prophet expressed this practice for himself: if he swore to something and saw a better course, he would make expiation and take the better path. A model of keeping toward what is right.

REFERENCE : RIYAD AS-SALIHIN 1717 IN-BOOK REFERENCE : BOOK 17,
HADITH 207

HADITH 208

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "لأن يلج أحدكم في يمينه في أهله آثم له عند الله تعالى من أن يعطي كفارته التي فرض الله عليه". ((متفق عليه)) قوله: "يلج" بفتح اللام، وتشديد الجيم: أي يتمادى فيها، ولا يكفر، قوله: "آثم" هو بالناء المثناة، أي: أكثر إثماً.

The Messenger of Allah (ﷺ) said, "Persistence in respect of his oath about his family is more sinful with Allah than the payment of its expiation prescribed by Allah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Stubbornly clinging to an oath that harms one's family is described as more sinful with Allah than simply paying the expiation due for breaking it. Do not let an oath force harm on those close to you.

Expiation of Oaths

باب العفو عن لغو اليمين وأنه لا كفارة فيه وهو ما يجري على اللسان بغير قصد اليمين كقوله على العادة: لا والله، وبلى والله، ونحو ذلك

Not every time the name of Allah crosses our lips is it a binding oath. This short chapter draws a gentle line between a vow we truly intend and the words that slip out by habit, the reflexive 'No, by Allah' or 'Yes, by Allah' we say without meaning to swear at all. The Arabic term is laghw, the idle or unintentional speech, and the mercy here is that Allah does not hold us to account for it.

Read this alongside the chapters that warn against careless swearing, and notice the balance: the tongue is to be guarded, yet our Lord is forgiving of what the heart never set out to do. What He weighs is intention, not the accident of speech.

HADITH 209

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: أنزلت هذه الآية: { لا يؤاخذكم الله باللغو في أيمانكم } في قول الرجل: لا والله، وبلى والله. ((رواه البخاري)) .

The Ayah: "Allah will not punish you for what is unintentional in your oaths..." was revealed in respect of those persons who are in the habit of repeating: 'No, by Allah'; and 'Yes, by Allah.' [Al- Bukhari].

IN PLAIN WORDS

The verse that Allah will not punish you for unintentional oaths is explained as referring to people who habitually say 'No, by Allah' and

'Yes, by Allah' without meaning to swear. Allah weighs intention, not slips of the tongue.

REFERENCE : RIYAD AS-SALIHIN 1719 IN-BOOK REFERENCE : BOOK 17,
HADITH 209

CHAPTER 318

Abomination of Swearing in Transaction

باب كراهة الحلف في البيع وإن كان صادقاً

Here Buruja turns to the marketplace, and to a habit so common it can feel harmless: swearing by Allah to push a sale through. These two narrations name the hidden cost. An oath may indeed move the goods faster, but it quietly drains away the barakah, the blessing, that is the real wealth in any dealing.

Notice the trade being described, not the price tag but what is sacrificed for it. To invoke Allah's name to win a customer is to spend something far more valuable than the sale is worth. The lesson sits in the heart's lane: let your word and your honesty be enough, and leave the swearing aside.

HADITH 210

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "الحلف منفقة للسلعة، ممحقة للكسب" ((متفق عليه)).

I heard the Messenger of Allah (ﷺ) saying, "Swearing produces a ready sale for a commodity, but blots out the blessing." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Swearing oaths to push a sale through may move the goods quickly, but it wipes out the blessing in the dealing. Honest words should be enough.

REFERENCE : RIYAD AS-SALIHIN 1720 IN-BOOK REFERENCE : BOOK 17,

HADITH 210

Abu Qatadah (May Allah be pleased with him) said:

عن أبي قتادة رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم
يقول: "إياكم وكثرة الحلف في البيع، فإنه ينفق ثم يحق" ((رواه
مسلم)).

I heard the Messenger of Allah (ﷺ) saying, "Beware of excessive swearing in sale, because it may promote trade but this practice will eliminate the blessing." [Muslim].

IN PLAIN WORDS

A caution against excessive swearing in trade: it may boost sales but drains away the blessing, the real wealth in any transaction.

REFERENCE : RIYAD AS-SALIHIN 1721 IN-BOOK REFERENCE : BOOK 17,
HADITH 211

CHAPTER 319

About Begging in the Name of Allah

باب كراهة أن يسأل الإنسان بوجه الله عز وجل غير الجنة وكراهة منع من
سأل بالله تعالى وتشفع به

The name of Allah is weighty, and these narrations teach us to honour that weight in two directions. First, we should not ask 'by the Face of Allah' for trivial worldly things; that supreme appeal is reserved for the greatest request, Paradise itself. Second, when someone does invoke Allah's name to ask us for help or shelter, we are urged to respond.

Read together, the two hadith form a courtesy of the heart: keep the most sacred form of asking for the most sacred goal, and when others come to you in that name, meet them with generosity, gratitude, and prayer. This chapter is about reverence for Allah's name and the kindness it should awaken between people.

HADITH 212

Jabir (May Allah be pleased with him) said:

عن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا
يسأل بوجه الله إلا الجنة" ((رواه أبو داود)).

The Messenger of Allah (ﷺ) said, "No one should ask in the Face of Allah for anything except Jannah." [Abu Dawud].

IN PLAIN WORDS

One should not ask 'by the Face of Allah' for ordinary worldly things; that most sacred form of asking is reserved for the greatest request, Paradise itself.

HADITH 213

Ibn 'Umar (May Allah be pleased with them) said:

وعن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم
: "من استعاذ بالله فأعيذوه، ومن سأل بالله، فأعطوه، ومن دعاكم
فأجيبوه، ومن صنع إليكم معروفاً فكافئوه، فإن لم تجدوا ما تكافئونه به،
فادعوا له حتى تروا أنكم قد كافأتموه" . ((حديث صحيح رواه أبو داود
والنسائي بأسانيد الصحيحين))

The Messenger of Allah (ﷺ) said, "Grant shelter to him who begs for it in the Name of Allah, give to him who begs in the Name of Allah, accept the invitation of him who invites you, and requite him who does a favour to you, but if you are unable to requite him, go on praying for him till you are sure that you have requited him adequately." [Abu Dawud and An- Nasa'i].

IN PLAIN WORDS

When someone asks of you in Allah's name, give to them and grant them shelter; accept invitations, and repay kindness, or keep praying for the person until you feel you have repaid them. Honour Allah's name with generosity.

CHAPTER 320

Prohibition of Addressing somebody as 'The King of Kings'

باب تحريم قول شاهنشاه للسلطان وغيره لأن معناه ملك الملوك، ولا يوصف بذلك غير الله سبحانه وتعالى

Words can quietly trespass on what belongs to Allah alone. This brief chapter forbids calling any person 'King of kings,' Malik al-Amlak, because absolute, all-encompassing kingship is a description of the Lord and no creature shares in it. To hand that title to a human being, or to crave it for oneself, is to blur the line between the servant and the Master.

Notice how the hadith frames it not as a small slip of etiquette but as something deeply disgraceful before Allah. The lesson belongs to tawhid and humility at once: keep the language of ultimate sovereignty for the One who truly owns it.

HADITH 214

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه النبي صلى الله عليه وسلم قال: "إِنْ أَخْنَعَ اسْمَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ رَجُلٌ تَسْمَى مَلِكُ الْأَمْلَاقِ" ((متفق عليه)). قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ: «مَلِكُ الْأَمْلَاقِ» مِثْلُ: شَاهِنِ شَاهٍ.

The Prophet (ﷺ) said, "The most disgraceful man near Allah is a man who calls himself (or likes others to call him) Malikul-Amlak (i.e., king of kings)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Calling oneself, or wishing to be called, 'King of kings' is named among the most disgraceful things before Allah, since absolute

kingship belongs to Allah alone.

REFERENCE : RIYAD AS-SALIHIN 1724 IN-BOOK REFERENCE : BOOK 17,
HADITH 214

CHAPTER 321

Prohibition of Conferring a Title of Honor upon a Sinner, a Hypocrite, and the Like

باب النهي عن مخاطبة الفاسق والمبتدع ونحوهما بسيد ونحوه

Words carry weight, and the names we hand out can quietly endorse what a person stands for. This short chapter touches a subtle danger: dressing up wrongdoing in the language of honor. To call an open sinner or a hypocrite a 'chief' or 'master' (in Arabic, sayyid) is to lend him a dignity he has not earned, and to risk normalizing the very thing he should be turning away from.

Notice the care here for both the heart of the speaker and the health of the community. Buruja's takeaway is simple: hold your praise honest. Respect titles belong to those who carry them rightly, not to anyone who happens to wield influence.

HADITH 215

Buraidah (May Allah be pleased with him) said:

عن بريدة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا تقولوا للمنافق سيد، فإنه إن يكن سيِّداً، فقد أسخطتم ربكم عز وجل".
((رواه أبو داود بإسناد صحيح))

The Messenger of Allah (ﷺ) said, "Do not address a hypocrite with the title of chief, (or similar titles of respect) for even if he deserves this title you will invite Allah's Wrath by using it for him." [Abu Dawud].

IN PLAIN WORDS

Addressing a hypocrite with titles of honour like 'chief' is warned against, since lending him undeserved dignity in this way risks Allah's displeasure. Keep praise honest.

REFERENCE : RIYAD AS-SALIHIN 1725 IN-BOOK REFERENCE : BOOK 17,
HADITH 215

Undesirability of Reviling Fever

باب كراهة سب الحمى

When pain arrives, the tongue often reaches for complaint. This chapter gently redirects that instinct. Illness, here a burning fever, is presented not as a curse to be cursed back, but as something that can purify a believer, burning away sins the way a furnace burns the impurity out of iron.

The point is not to deny that sickness hurts, but to reframe how we meet it. Buruja's invitation is to trade reviling for patience and trust, seeing hardship as a quiet mercy that can leave the heart cleaner than it found it.

HADITH 216

Jabir (May Allah be pleased with him) reported:

عن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم دخل على أم السائب، أو أم المسيب فقال: "مالك يا أم السائب -أو يا أم المسيب- تزفزين؟" قالت: الحمى لا بارك الله فيها، فقال: "لا تسبي الحمى، فإنها تذهب خطايا بني آدم، كما يذهب الكير خبث الحديد" ((رواه مسلم)). «تُزَفِّفِينَ» أَي تَحَرِّكِينَ حَرَكَةً سَرِيعَةً، وَمَعْنَاهُ: تَرْتَعِدِينَ. وَهُوَ بِضَمِّ التَّاءِ وَبِالزَّايِ الْمَكْرُورَةِ وَالْفَاءِ الْمَكْرُورَةِ، وَرُويَ أَيضًا بِالرَّاءِ الْمَكْرُورَةِ وَالْقَافِينَ.

The Messenger of Allah (ﷺ) visited Umm Sa'ib (or Umm Musaiyyab) and asked her, "What ails you O Umm Sa'ib (or Umm Musaiyyab)? You are shivering." She replied: "It is a fever, may Allah

not bless it!" He said to her, "Do not revile fever, for it cleanses out the sins of the sons of Adam in the same way that a furnace removes the dirt of iron." [Muslim].

IN PLAIN WORDS

When a sick woman cursed her fever, the Prophet told her not to revile it, explaining that fever cleanses a believer's sins as a furnace burns impurity from iron. Meet hardship with patience, not complaint.

REFERENCE : RIYAD AS-SALIHIN 1726 IN-BOOK REFERENCE : BOOK 17,
HADITH 216

CHAPTER 323

Prohibition of Reviling the Wind

باب النهي عن سب الريح وبيان ما يقال عند هبوبها

The wind comes and goes by Allah's command, sometimes carrying mercy and sometimes carrying trial, so the believer is taught not to insult it but to turn toward its Lord. This chapter pairs that prohibition with the actual words to say when a strong wind unsettles us, asking Allah for the good in it and seeking refuge from its harm.

Across these three hadith, notice the same move repeated: instead of railing at creation, we speak to the Creator. Buruja's takeaway is that unsettling moments are openings for du'a, a chance to remember that what stirs the air also answers to Allah.

HADITH 217

Abul-Mundhir Ubaiy bin Ka'b (May Allah be pleased with him) said:

عن أبي المنذر أبي بن كعب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا تسبوا الريح، فإذا رأيتم ما تكرهون، فقولوا: اللهم إنا نسألك من خير هذه الريح وخير ما فيها وخير ما أمرت به، ونعوذ بك من شر هذه الريح وشر ما فيها وشر ما أمرت به". ((رواه الترمذي وقال حديث حسن صحيح))

The Messenger of Allah (ﷺ) said, "Do not revile the wind. When you experience something abominable (about it), supplicate: 'Allahumma inna nas'aluka min khairi hadhihir-rihi, wa khairi ma fiha, wa khairi ma umirat bihi. Wa na'udhu bika min sharri hadhihir-rihi, wa sharri ma fiha, wa sharri ma umirat bihi. (O Allah, we beg of You the good of this wind and the good of that which it contains and the good of that which it has been commanded; and we seek refuge in

you from the evil of this wind and the evil of that which it contains and the evil of that which it has been commanded)." [At-Tirmidhi].

IN PLAIN WORDS

Do not insult the wind; when it brings something unwelcome, turn to Allah with the taught du'a, asking for its good and what it carries and seeking refuge from its harm.

REFERENCE : RIYAD AS-SALIHIN 1727 IN-BOOK REFERENCE : BOOK 17,
HADITH 217

HADITH 218

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "الريح من روح الله، تأتي بالرحمة، وتأتي بالعذاب، فإذا رأيتموها فلا تسبوها، وسلوا الله خيرها، واستعيذوا بالله من شرها".
((رواه أبو داود بإسناد حسن)) قوله صلى الله عليه وسلم من روح الله هو بفتح الراء أي رحمته بعباده

I heard the Messenger of Allah (ﷺ) saying, "The wind is the Blessing of Allah. Sometimes it brings His Mercy and sometimes it brings His Chastisement. When you experience it, do not revile it but beg of Allah its good; and seek Allah's Refuge against its evil." [Abu Dawud with good Isnad].

IN PLAIN WORDS

The wind is a blessing of Allah that can carry mercy or trial. Rather than reviling it, ask Allah for its good and seek His refuge from its evil.

REFERENCE : RIYAD AS-SALIHIN 1728 IN-BOOK REFERENCE : BOOK 17,
HADITH 218

'Aishah (May Allah be pleased with her) said:

وعن عائشة رضي الله عنها قالت: كان النبي صلى الله عليه وسلم إذا عصفت الريح قال: اللهم إني أسألك خيرها، وخير ما فيها، وخير ما أرسلت به، وأعوذ بك من شرها، وشر ما فيها، وشر ما أرسلت به" ((رواه مسلم)).

Whenever the wind blew strongly, The Prophet (ﷺ) would say: "Allahumma inni as'aluka khairaha, wa khaira ma fiha, wa khaira ma ursilat bihi. Wa a'udhu bika min sharriha, wa sharri ma fiha, wa sharri ma ursilat bihi. (O Allah, I beg of You its good and the good of that which it contains and the good of the purpose for which it has been sent; and I seek Your Refuge from its evil and the evil of that which it contains and the evil of the purpose for which it has been sent)." [Muslim].

IN PLAIN WORDS

When the wind blew hard, the Prophet would ask Allah for its good and the good of what it brings, and seek refuge from its evil. Unsettling moments become openings for prayer.

REFERENCE : RIYAD AS-SALIHIN 1729 IN-BOOK REFERENCE : BOOK 17, HADITH 219

CHAPTER 324

Undesirability of Reviling the Rooster

باب كراهة سب الديك

Even the crow of a rooster has a place in a believer's day, and this brief chapter asks us to see it. The rooster is not to be cursed, because its call rouses people for prayer, turning an ordinary animal into a small, faithful summoner toward the worship of Allah.

The wider lesson reaches past one bird. Buruja's takeaway is to guard the tongue from carelessly reviling creation, and to notice the quiet good that even humble things carry when they help us toward what matters.

HADITH 220

Zaid bin Khalid Al-Juhani (May Allah be pleased with him) said:

عن زيد بن خالد الجهني رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا تسبوا الديك، فإنه يوقظ للصلاة". ((رواه أبو داود بإسناد صحيح))

The Messenger of Allah (ﷺ) said, "Do not revile the rooster for it wakes you up for prayer." [Abu Dawud].

IN PLAIN WORDS

Do not curse the rooster, for its crow wakes people for prayer. Even a humble creature can carry quiet good, so guard the tongue from careless reviling.

Prohibition of Attributing Rain to the Stars

باب النبي عن قول الإنسان: مطرنا بنوء كذا

This short chapter guards the heart's tawhid at the very moment a blessing arrives. Rain is a clear mercy, and the question an-Nawawi places before us is simple but searching, to whom do we credit it. The pre-Islamic Arabs spoke of rain coming from the rising and setting of certain stars (anwa'), as though the sky itself had power. Islam keeps the gratitude and redirects it to its true Owner.

Notice that the issue is not the words alone but the belief beneath them. Naming a star as a mere season or sign is one thing, crediting it as the giver is another. The lesson is to let every gift trace back to Allah, so that thankfulness becomes worship rather than superstition.

HADITH 221

Zaid bin Khalid (May Allah be pleased with him) said:

عن زيد بن خالد رضي الله عنه قال: صلى بنا رسول الله صلى الله عليه وسلم صلاة الصبح بالحديبية في أثر سماء كانت من الليل، فلما انصرف أقبل على الناس، فقال: "هل تدرون ماذا قال ربكم؟" قالوا: الله ورسوله أعلم. قال: قال: "أصبح من عبادي مؤمن بي وكافر بي، فأما من قال: مُطِرْنَا بفضل الله ورحمته، فذلك مؤمن بي كافر بالكواكب، وأما من قال: مُطِرْنَا بنوء كذا وكذا، فذلك كافر بي مؤمن بالكواكب" ((متفق عليه)). والسماء هنا: المطر.

The Messenger of Allah (ﷺ) led the Fajr prayer at Al-Hudaibiyyah after a rainfall during the night. At the conclusion of prayer, he

turned towards the people and said, "Do you know what your Rubb has said?" They replied: "Allah and His Messenger know better." Upon this he remarked, "He has said: 'Some of My slaves have entered the morning as My believers and some as unbelievers. He who said: We have had a rainfall due to the Grace and Mercy of Allah, believes in Me and disbelieves in the stars; and he who said: We have had a rainfall due to the rising of such and such star, disbelieves in Me and affirms his faith in the stars.'" [Al-Bukhari and Muslim].

IN PLAIN WORDS

After night rain, the Prophet relayed that whoever credits the rain to Allah's grace believes in Him, while whoever credits it to a star turns from Him. Trace every blessing back to its true Giver.

REFERENCE : RIYAD AS-SALIHIN 1731 IN-BOOK REFERENCE : BOOK 17,
HADITH 221

CHAPTER 326

Prohibition of Calling a Muslim an Infidel

باب تحريم قوله لمسلم: يا كافر

Here an-Nawawi warns against the heavy tongue that throws the word kufr, disbelief, at a fellow Muslim. To declare someone outside the faith is among the gravest accusations a person can make, and these two hadith show that the charge does not vanish into the air. It lands somewhere.

The thread to notice is the principle of return, takfir wrongly aimed comes back upon the one who launched it. This is a powerful restraint on anger and arrogance in disputes, and a reminder that judging hearts and faith belongs to Allah, while details of who is and is not within Islam are matters for qualified scholars, not for heated argument.

HADITH 222

Ibn 'Umar (May Allah be pleased with them) said:

عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم :
"إذا قال رجل لأخيه: يا كافر، فقد باء بها أحدهما، فإن كان كما قال
وإلا رجعت عليه" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "When a person calls his brother (in Islam) a disbeliever, one of them will certainly deserve the title. If the addressee is so as he has asserted, the disbelief of the man is confirmed, but if it is untrue, then it will revert to him." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Calling a fellow Muslim a disbeliever is so serious that the charge lands on one of the two: if untrue, it returns to the accuser. A strong

restraint on rash judgement of others' faith.

REFERENCE : RIYAD AS-SALIHIN 1732 IN-BOOK REFERENCE : BOOK 17,
HADITH 222

HADITH 223

Abu Dharr (May Allah be pleased with him) said:

وعن أبي ذر رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم
يقول: "من دعا رجلا بالكفر، أو قال: عدو الله، وليس كذلك إلا
حار عليه" ((متفق عليه)). حار رجع.

I heard the Messenger of Allah (ﷺ) saying, "If somebody accuses another of disbelief or calls him the enemy of Allah, such an accusation will revert to him (the accuser) if the accused is innocent." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Accusing someone of disbelief or calling him an enemy of Allah rebounds on the accuser if the accused is innocent. Judging hearts belongs to Allah, not to angry speech.

REFERENCE : RIYAD AS-SALIHIN 1733 IN-BOOK REFERENCE : BOOK 17,
HADITH 223

CHAPTER 327

Prohibition of Obscenity

باب النهي عن الفحش وبذاء اللسان

This chapter turns to the cleanliness of speech, naming fuhsh, obscenity, and a foul tongue as marks foreign to true faith. The Buruja heart here is that what fills the mouth reveals what fills the soul, and the believer is asked to keep both pure.

Read the two hadith together and a contrast appears, indecency only spoils and disfigures, while decency (haya' and good character) only beautifies. Speech is never neutral, it either stains or graces whatever it touches.

HADITH 224

Ibn Mas'ud (May Allah be pleased with him) said:

عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
: "ليس المؤمن بالطعان، ولا اللعان، ولا الفاحش، ولا البذي".
(رواه الترمذي وقال حديث حسن).

The Messenger of Allah (ﷺ) said, "A true believer does not taunt or curse or abuse or talk indecently." [At-Tirmidhi].

IN PLAIN WORDS

A true believer does not taunt, curse, abuse, or speak indecently.
Pure faith shows itself in a clean tongue.

REFERENCE : RIYAD AS-SALIHIN 1734 IN-BOOK REFERENCE : BOOK 17,
HADITH 224

HADITH 225

Anas (May Allah be pleased with him) said:

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"ما كان الفحش في شيء إلا شانه، وما كان الحياء في شيء إلا زانه"
(رواه الترمذي وقال حديث حسن)).

The Messenger of Allah (ﷺ) said, "Indecency does not leave anything untainted and decency does not leave anything ungraced and embellished." [At- Tirmidhi].

IN PLAIN WORDS

Indecency only spoils and disfigures whatever it touches, while decency and good character only beautify. Speech is never neutral; it either stains or graces.

REFERENCE : RIYAD AS-SALIHIN 1735 IN-BOOK REFERENCE : BOOK 17,
HADITH 225

CHAPTER 328

Undesirability of Pretentiousness and Exaggeration during Conversation

باب كراهة التعجير في الكلام والتشدد فيه وتكلف الفصاحة واستعمال وحشي اللغة ودقائق الإعراب في مخاطبة العوام ونحوهم

An-Nawawi closes this run with a caution against showy, over-polished speech, the affected eloquence that aims to impress rather than to communicate. The Arabic mutanatti'un names those who strain and overreach in their words, and the Prophet (peace be upon him) repeats their ruin three times for emphasis.

Across these hadith the measure is the heart, not the vocabulary. What draws a believer near to the Messenger on the Day of Resurrection is good character, while affected, boastful, tongue-rolling speech pushes a person far away. The lesson is plain talk and sincerity over performance.

HADITH 226

Ibn Mas'ud (May Allah be pleased with him) said:

عن ابن مسعود رضي الله عنه أن النبي صلى الله عليه وسلم قال: "هلك المتنطعون"، قالها ثلاثاً. ((رواه مسلم. "المتنطعون": المبالغون في الأمور)).

The Prophet (ﷺ) said, "Ruined are Al-Mutanatti'un." He repeated this thrice. [Muslim].

IN PLAIN WORDS

The Prophet warned, repeating it three times, that those ruined are the people who strain and overreach in their words and deeds. A caution against excess.

HADITH 227

'Abdullah bin 'Amr bin Al-As (May Allah be pleased with them) said:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "إن الله يبغض البليغ من الرجال الذي يتخلل بلسانه كما تتخلل البقرة". ((رواه أبو داود والترمذي وقال حديث حسن)) .

The Messenger of Allah (ﷺ) said, "Verily, Allah dislikes an eloquent person who rolls his tongue as a cow rolls its tongue (while eating)." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

Allah dislikes the person who shows off with affected, tongue-rolling eloquence, likened to a cow chewing. Sincerity matters more than performance.

REFERENCE : RIYAD AS-SALIHIN 1737 IN-BOOK REFERENCE : BOOK 17,
HADITH 227

HADITH 228

Jabir bin 'Abdullah (May Allah be pleased with them) said:

وعن جابر بن عبد الله رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "إن من أحبكم إلي، وأقربكم مني مجلساً يوم القيامة، أحاسنكم أخلاقاً، وإن أبغضكم إلي وأبعدكم مني يوم القيامة، والثرثارون،

والمتشدقون، والمتفهبون". ((رواه الترمذي وقال حديث حسن)).

وقد سبق شرحه في باب حسن الخلق.

The Messenger of Allah (ﷺ) said, "The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in behaviour; and the most hateful and the farthest from me on the Day of Resurrection will be the talkative and the most pretentious and the most rhetorical." [At-Tirmidhi].

IN PLAIN WORDS

The dearest to the Prophet on the Day of Resurrection are those best in character; the farthest are the talkative, the pretentious, and those who show off in speech. Choose plain sincerity over display.

REFERENCE : RIYAD AS-SALIHIN 1738 IN-BOOK REFERENCE : BOOK 17,
HADITH 228

Abomination of Self-Condensation

باب كراهة قوله: خبث نفسي

This short chapter is about the weight our words carry, even the offhand ones we mutter about ourselves. The Prophet (peace be upon him) corrected a particular habit of speech: calling one's own soul khabithat, a word tied to filth and corruption. The teaching is gentle but precise. We are allowed to admit we feel low or out of sorts, but not to brand the soul Allah entrusted to us with the language of evil.

Notice how the Prophet (peace be upon him) does not forbid honesty about a bad mood; he offers a cleaner way to say the same thing. The Buruja takeaway is the care a believer gives to the tongue, choosing words that describe a passing state without insulting the gift of one's own self.

HADITH 229

'Aishah (May Allah be pleased with her) said:

عن عائشة رضي الله عنها عن النبي صلى الله عليه وسلم قال: "لا يقولن أحدكم خبث نفسي، ولكن ليقول: لقست نفسي" ((متفق عليه)).
قال العلماء معنى خبث أي غثيت وهو معنى لقست ولكن كره لفظ الخبث

The Prophet (ﷺ) said, "None of you should say: 'My soul has become evil.' He should say: 'My soul is in bad shape.'" [Al-Bukhari and Muslim].

One should not say 'my soul has become evil,' but rather 'my soul is in bad shape.' Admitting a low mood is fine; branding the soul with the language of evil is not.

REFERENCE : RIYAD AS-SALIHIN 1739 IN-BOOK REFERENCE : BOOK 17,
HADITH 229

CHAPTER 330

Undesirability of Calling Grapes 'Al-Karm'

باب كراهية تسمية العنب كَرَمًا

Here the Prophet (peace be upon him) reshapes a single word. In Arabic al-karm is rooted in karam, meaning generosity and nobility, and the Arabs had attached this honourable name to the grapevine, the source of wine. The Prophet (peace be upon him) redirected that noble word away from the plant of intoxication and reserved its dignity for the believer's heart.

Across these two narrations the lesson is the same: true nobility belongs not to a vine but to the heart filled with faith. The Buruja takeaway is to notice how the Prophet (peace be upon him) trains the imagination through language, gently steering honour toward what truly deserves it.

HADITH 230

Abu Hurairah (May Allah be pleased with him) said:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"لا تسموا العنب الكرم، فإن الكرم المسلم" ((متفق عليه)). ((وهذا
لفظ مسلم)). وفي رواية: "إنما الكرم قلب المؤمن" وفي رواية للبخاري
ومسلم: "يقولون الكرم، إنما الكرم قلب المؤمن".

The Messenger of Allah (ﷺ) said, "None of you should use the word Al-Karm for grapes, for Al-Karm is a Muslim (worthy of respect)." [Al- Bukhari and Muslim] Another narration is: "Verily, Al-Karm is the heart of a true believer." Another narration is: "People have named grapes as Al-Karm; verily, only the heart of a believer is Al-Karm."

IN PLAIN WORDS

The Prophet redirected the honourable word al-karm away from the grapevine, the source of wine, saying it truly belongs to the heart of a believer. True nobility lies in faith, not a vine.

REFERENCE : RIYAD AS-SALIHIN 1740 IN-BOOK REFERENCE : BOOK 17,
HADITH 230

HADITH 231

Wa'il bin Hujr (May Allah be pleased with him) said:

وعن وائل بن حجر رضي الله عنه عن النبي صلى الله عليه وسلم قال:
"لا تقولوا: الكرّم، ولكن قولوا: العنب، والحبْلَة" رواه مسلم الحبلَة بفتح
الحاء والباء ويقال أيضا بإسكان الباء

The Prophet (ﷺ) said, "Do not say Al-Karm when talking about grapes but say Al-'Inab or Al-Habalah." [Muslim].

IN PLAIN WORDS

Rather than calling grapes al-karm, use the plain names for them. The Prophet trains the imagination through language, reserving the word of honour for what deserves it.

REFERENCE : RIYAD AS-SALIHIN 1741 IN-BOOK REFERENCE : BOOK 17,
HADITH 231

CHAPTER 331

Prohibition of Describing the Charms of a Woman to a man without a valid reason approved by the Shari'ah

باب النهي عن وصف محاسن المرأة لرجل إلا أن يحتاج إلى ذلك لغرض شرعي كنكاحها ونحوه

This chapter guards the eyes of the heart as much as the eyes of the body. The Prophet (peace be upon him) forbade a woman from mingling with another woman and then painting her physical details for her husband so vividly that he could all but see her. The concern is the way words can plant images and stir desire toward what is forbidden.

The deeper point sits squarely in the realm of character and modesty: a tongue can expose what should stay private and can open a door to temptation without anyone being seen. The Buruja takeaway is that protecting modesty includes guarding our descriptions of others, not only our glances. Where any related ruling has finer detail, that belongs to the scholars.

HADITH 232

Ibn Mas'ud (May Allah be pleased with him) said:

عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : " لا تبأشر المرأة المرأة، فتصفها لزوجها كأنه ينظر إليها " ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "No woman should touch another woman's body and then describe the details of her figure to her

husband in such a manner as if he was looking at her." [Al-Bukhari].

IN PLAIN WORDS

A woman should not describe another woman's body to her husband so vividly that he could all but picture her. Modesty includes guarding our descriptions of others, not only our glances.

REFERENCE : RIYAD AS-SALIHIN 1742 IN-BOOK REFERENCE : BOOK 17,
HADITH 232

CHAPTER 332

Abomination of saying: "Forgive me if you wish, O Allah!"

باب كراهة قول الإنسان: «اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ»، بل يجزم بالطلب

This chapter is about how we ask of Allah. The Prophet (peace be upon him) corrected the habit of softening a supplication with 'if You wish,' as though Allah might find a request too much or need to be coaxed. We are taught instead to ask with certitude (yaqin), confident and resolute, because nothing we could ever ask is large in the sight of the One who gives.

Notice the reasoning the Prophet (peace be upon him) gives across both narrations: no one can compel Allah, so the conditional phrasing serves no purpose and only betrays a weak heart. The Buruja takeaway is to bring boldness and full trust into du'a, expressing our need plainly and persistently rather than hedging it.

HADITH 233

Abu Hurairah (May Allah be pleased with him) said:

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"لا يقولن أحدكم: اللهم اغفر لي إِنْ شِئْتَ: اللهم ارحمني إِنْ شِئْتَ،
ليعزم المسألة، فإنه لا مكره له" ((متفق عليه)). ((وفي رواية لمسلم:
"ولكن ليعزم، وليعظم الرغبة، فإن الله تعالى، لا يتعاضمه شيء
أعطاه")) .

The Messenger of Allah (ﷺ) said, "You must not supplicate: 'O Allah! forgive me if You wish; O Allah bestow mercy on me if You wish.' But beg from Allah with certitude for no one has the power to

compel Allah." [Al-Bukhari and Muslim] Another narration of Muslim is: "A supplication should be made in full confidence and one should persistently express his desire (before Allah) in his supplication, for no bounty is too great for Allah to bestow (upon his slaves)."

IN PLAIN WORDS

Do not soften a prayer with 'if You wish,' as if Allah might find a request too great. Ask Him with certainty, for no one can compel Allah and nothing is too much for Him to give.

REFERENCE : RIYAD AS-SALIHIN 1743 IN-BOOK REFERENCE : BOOK 17,
HADITH 233

HADITH 234

Anas (May Allah be pleased with him) said:

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"إذا دعا أحدكم، فليعزم المسألة، ولا يقولن: اللهم إن شئت، فأعطني،
فإنه لا مستكره له" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "When one of you supplicates, let him be decisive and he should not say: 'O Allah, bestow upon me such and such if You wish', because no one has the power to compel Him." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When you supplicate, be decisive and do not add 'if You wish,' since no one can compel Allah. Bring confidence and full trust into your du'a.

CHAPTER 333

Abomination of saying: "What Allah Wills and so-and-so Wills"

باب كراهة قول: ما شاء الله و شاء فلان

This short chapter guards how we speak about Allah's will alongside the will of people. The objection is to the little word 'and', which in Arabic places two things side by side as equals. To say 'What Allah wills and so-and-so wills' quietly levels the Creator with a creature, as if their wills stood on the same footing.

The remedy is a single word: 'then' (in Arabic, thumma), which signals sequence and subordination rather than partnership. Notice how a matter of grammar is really a matter of tawhid, keeping Allah's will first and supreme and every human will dependent on it and coming only after.

HADITH 235

Hudhaifah bin Yaman (May Allah be pleased with him) said:

عن حذيفة بن اليمان رضي الله عنه عن النبي صلى الله عليه وسلم قال:
"لا تقولوا: ما شاء الله و شاء فلان، ولكن قولوا: ما شاء الله، ثم شاء
فلان". رواه أبو داود بإسناد صحيح

The Prophet (ﷺ) said, "Say not: 'What Allah wills and so-and-so wills', but say: 'What Allah wills, and then what so-and-so wills.'" [Abu Dawud with authentic Isnad].

IN PLAIN WORDS

Do not say 'what Allah wills and so-and-so wills,' which places them as equals; say 'what Allah wills, and then what so-and-so wills.' A small change in wording keeps Allah's will first and supreme.

CHAPTER 334

Abomination of Holding Conversation after 'Isha' (Night) Prayer

باب كراهة الحديث بعد العشاء الآخرة

This chapter looks at how the believer treats the hours around the night prayer. It draws a simple thread: do not slip into sleep before praying Isha, and do not fritter the night away in idle talk once it is done.

Yet the same hours can be filled well. The chapter also holds out the reward of patiently waiting for the prayer, turning what might be wasted time into something counted in our favour with Allah.

HADITH 236

Abu Barzah (May Allah be pleased with him) said:

عن أبي برزة رضي الله عنه أن رسول الله صلى الله عليه وسلم كان يكره النوم قبل العشاء والحديث بعدها. ((متفق عليه)).

The Messenger of Allah (ﷺ) disliked going to bed before the 'Isha' (night) prayer and indulging in conversation after it." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet disliked two habits around the night prayer: dozing off before praying Isha, and staying up in pointless chatter afterward. The lesson is to pray on time and let the night settle into rest.

REFERENCE : RIYAD AS-SALIHIN 1746 IN-BOOK REFERENCE : BOOK 17,
HADITH 236

HADITH 237

Ibn 'Umar (May Allah be pleased with them) said:

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم صلى العشاء في آخر حياته، فلما سلم، قال: "أرأيتم ليلتكم هذه؟ فإن على رأس مائة سنة لا يبقی من هو على ظهر الأرض اليوم أحد" ((متفق عليه)).

Once, towards the end of his life, the Messenger of Allah (ﷺ) concluded the 'Isha' (night) prayer and said, "After one hundred years from tonight none of the people on the surface of the earth will survive." [Al- Bukhari and Muslim].

IN PLAIN WORDS

Speaking near the end of his life, the Prophet noted that everyone then alive would have passed on within a hundred years. It is a reminder that no generation lasts and our time here is short.

REFERENCE : RIYAD AS-SALIHIN 1747 IN-BOOK REFERENCE : BOOK 17, HADITH 237

HADITH 238

Anas (May Allah be pleased with him) said:

وعن أنس رضي الله عنه أنهم انتظروا النبي صلى الله عليه وسلم ، فجاءهم قريباً من شطر الليل فصلی بهم، يعني العشاء، قال: ثم خطبنا فقال: "ألا إن الناس قد صلوا. ثم رقدوا، وإنكم لن تزالوا في صلاة ما انتظرت الصلاة" ((رواه البخاري)).

Once the Prophet (ﷺ) delayed the 'Isha' (night) prayer till midnight. He (ﷺ) turned to us after the prayer and said, "All the people slept after offering their prayers, but you who waited, will be accounted as if you were engaged in your prayer throughout the period." [Al- Bukhari].

IN PLAIN WORDS

When the Prophet led a very late Isha, he told those who had waited that their patience counted as if they had spent that whole time in prayer. Waiting for worship is itself rewarded.

REFERENCE : RIYAD AS-SALIHIN 1748 IN-BOOK REFERENCE : BOOK 17,
HADITH 238

CHAPTER 335

Prohibition of Refusal by a Woman when her Husband calls her to his Bed

باب تحريم امتناع المرأة من فراش زوجها إذا دعاها ولم يكن لها عذر شرعي

This chapter touches the intimate life of marriage and the duty spouses owe each other within it. Its single hadith is stern in tone, warning a wife against turning her husband away without cause and leaving him to pass the night resentful. The spiritual heart of it is that marriage carries mutual rights, and withholding them needlessly wounds the bond.

Read it in the broader spirit of the Prophet's teaching, where kindness, consideration and excused needs run both ways between husband and wife. The detailed conditions and exceptions are a matter for scholars; what the believer takes from it is the seriousness of guarding marital harmony and not letting a spouse sleep in anger.

HADITH 239

Abu Hurairah (May Allah be pleased with him) said:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا دعا الرجل امرأته إلى فراشه فأبت، فبات غضبان عليها، لعنتها الملائكة حتى تصبح" ((متفق عليه)). وفي رواية: حتى: ترجع.

The Messenger of Allah (ﷺ) said, "If a man calls his wife to his bed and she refuses, and thus he spends the night angry with her, the angels continue cursing her till the morning." [Al-Bukhari and Muslim].

IN PLAIN WORDS

This hadith warns a wife against turning her husband away from intimacy without reason and leaving him to spend the night upset. It

points to the seriousness of guarding closeness and not letting a spouse sleep in resentment.

REFERENCE : RIYAD AS-SALIHIN 1749 IN-BOOK REFERENCE : BOOK 17,
HADITH 239

CHAPTER 336

Prohibition of Observing an Optional Saum (Fast) by a Woman without the Permission of her Husband

باب تحريم صوم المرأة وزوجها حاضر إلا بإذنه

This chapter touches the give-and-take of married life, where even acts of worship are weighed against a spouse's rights. Its single hadith speaks of a wife taking on an optional fast while her husband is present at home.

The wider point is consideration within marriage: voluntary devotions are good, but they should not quietly override what a husband and wife owe each other. Where the finer conditions lie is a matter for scholars.

HADITH 240

Abu Hurairah (May Allah be pleased with him) said:

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"لا يحل للمرأة أن تصوم وزوجها شاهد إلا بإذنه، ولا تأذن في بيته إلا
بإذنه" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "It is not lawful for a woman to observe an optional Saum (fast) without the permission of her husband when he is at home. Nor should she allow anyone to enter his house without his permission." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The hadith states that a wife should not take on a voluntary fast while her husband is at home without his agreement, and should not let

others into his house without his leave. It teaches mutual consideration within the marriage.

REFERENCE : RIYAD AS-SALIHIN 1750 IN-BOOK REFERENCE : BOOK 17,
HADITH 240

CHAPTER 337

Prohibition of raising one's Head before the Imam

باب تحريم رفع المأموم رأسه من الركوع أو السجود قبل الإمام

Prayer behind an imam is meant to be just that: a following, where the congregation moves with their leader and not ahead of him. This short chapter warns against rushing up out of bowing or prostration before the imam does.

Its single hadith uses a vivid warning to press the point home. The lesson is patience and order in congregational prayer, staying in step with the one we have chosen to follow.

HADITH 241

Abu Hurairah (May Allah be pleased with him) said:

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "أما يخشى أحدكم إذا رفع رأسه قبل الإمام أن يجعل الله رأسه رأس حمار! أو يجعل الله صورته صورة حمار" ((متفق عليه)).

The Prophet (ﷺ) said, "Does he who raises up his head before the Imam not fear that Allah will make his head that of a donkey or make his appearance similar to that of donkey?" [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet gave a stark warning to anyone who lifts his head out of bowing before the imam does. The point is to follow the imam and not race ahead of him in prayer.

CHAPTER 338

Prohibition of Placing the hands on the sides during As-Salat (The Prayer)

باب كراهة وضع اليد على الخاصرة في الصلاة

Prayer has a posture of the body that mirrors a posture of the heart. This brief chapter notes one discouraged stance: standing in prayer with a hand resting on the hip. The concern is the attitude such a pose carries, a relaxed, self-satisfied bearing that does not belong before Allah.

What to notice is how closely Islam ties the outward to the inward. Even where one places the hands while standing is shaped so the worshipper looks and feels like a humble servant, not someone standing at ease. The detailed ruling is a matter for scholars; the heart of it is reverence in how we hold ourselves before our Lord.

HADITH 242

Abu Hurairah (May Allah be pleased with him) said:

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم: نهى عن الخصر في الصلاة. ((متفق عليه)).

We are prohibited from placing the hand on the side during As-Salat (the prayer). [Al-Bukhari and Muslim].

IN PLAIN WORDS

This brief report tells us the believers were told not to stand in prayer with a hand resting on the hip. It guards against a relaxed, self-satisfied posture before Allah.

CHAPTER 339

Abomination of Joining As-Salat (The Prayer) when the Food is ready or when one is in desperate need to answer the call of Nature

باب كراهة الصلاة بحضرة الطعام ونفسه تتوق إليه أو مع مدافعة الأخبثين:
وهما البول والغائط

Prayer asks for a settled, attentive heart, and that is hard to find when the body is pulled elsewhere. This chapter notes two such distractions: hunger for food already served, and the urgent need to relieve oneself.

The guidance is gentle and practical: tend to the pressing need first so you can pray with presence rather than struggle through it. The aim is worship that the heart is actually free to give.

HADITH 243

'Aishah (May Allah be pleased with her) said:

عن عائشة رَضِيَ اللهُ عَنْهَا، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: "لَا صَلَاةَ بِحَضْرَةِ طَعَامٍ، وَلَا وَهُوَ يُدَافِعُهُ الْأَخْبَثَانِ".
((رواه مسلم))

I heard the Messenger of Allah (ﷺ) saying, "No Salat (prayer) should be performed when the food has been served, nor should it be performed when a person is in need of relieving himself."

[Muslim].

IN PLAIN WORDS

The Prophet taught that one should not pray when food has just been served, nor while badly needing to relieve oneself. Settling such

distractions first lets the heart attend to the prayer.

REFERENCE : RIYAD AS-SALIHIN 1753 IN-BOOK REFERENCE : BOOK 17,
HADITH 243

CHAPTER 340

Prohibition of raising one's Eyes towards the sky during As-Salat (The Prayer)

باب النهي عن رفع البصر إلى السماء في الصلاة

In prayer the worshipper stands before Allah, and where the eyes lift the heart can wander after them. This short chapter warns against raising the gaze toward the sky during Salat.

The single hadith carries a firm warning to keep the eyes lowered and present. The lesson is reverence: holding our gaze in its place as a sign of humility before our Lord.

HADITH 244

Anas bin Malik (May Allah be pleased with him) said:

عن أنس بن مالك قال: قال رسول الله: « مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ » ! فَاسْتَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ : « لِيَنْتَهَنَّ عَنْ ذَلِكَ ، أَوْ لَتُخَطَفَنَّ أَبْصَارُهُمْ » ! . رواه البخاري

The Messenger of Allah (ﷺ) said, "How is it that some people raise their eyes towards the sky during As-Salat (the prayer)?" He stressed (this point) and added, "People must refrain from raising their eyes towards heaven in Salat (prayer), or else their sights will certainly be snatched away." [Al-Bukhari].

IN PLAIN WORDS

The Prophet sternly questioned why some people lift their eyes toward the sky in prayer, warning them to stop. It teaches us to keep the gaze lowered and humble while we stand before Allah.

CHAPTER 341

Undesirability of Glancing in one Direction of the other during Prayer

باب كراهة الالتفات في الصلاة لغير عذر

Prayer is a private audience with Allah, and where the eyes wander the heart tends to follow. This short chapter warns against turning the head or letting the gaze drift during Salat for no real need, because every stray glance is a piece of presence quietly lost. The Arabic word here is iltifat, the turning away of attention, and the Prophet (peace be upon him) frames it not as a small slip but as something an enemy actively steals.

Notice how both hadith treat distraction as theft rather than mere carelessness. The lesson is not anxiety about the smallest movement but a gentle pull back toward focus: guard your gaze in prayer the way you would guard a conversation with someone you deeply love and respect.

HADITH 245

'Aishah (May Allah be pleased with her) said:

عن عائشة رضي الله عنها قالت: سألت رسول الله صلى الله عليه وسلم
عن الالتفات في الصلاة فقال: "هو اختلاس يختلسه الشيطان من
صلاة العبد" ((رواه البخاري)).

I asked the Messenger of Allah (ﷺ) about random looks in Salat (prayer), and he replied, "It is something which Satan snatches from the slave's Salat." [Al-Bukhari].

IN PLAIN WORDS

Aishah asked about glancing around in prayer, and the Prophet said it is something Satan steals from a worshipper's Salat. Stray looks

quietly rob us of the focus prayer deserves.

REFERENCE : RIYAD AS-SALIHIN 1755 IN-BOOK REFERENCE : BOOK 17,
HADITH 245

HADITH 246

Anas (May Allah be pleased with him) said:

وعن أنس رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم :
"إياك والالتفات في الصلاة، فإن الالتفات في الصلاة هلكة، فإن كان
لأبد، ففي التطوع لا في الفريضة". ((رواه الترمذي وقال حديث
حسن صحيح)).

The Messenger of Allah (ﷺ) said to me, "Beware of looking around in Salat (prayer), because random looks in Salat are a cause of destruction. If there should be no help from it, it is permissible in the voluntary and not in obligatory Salat." [At-Tirmidhi].

IN PLAIN WORDS

The Prophet warned against looking around in prayer, calling it harmful, while noting it is more excusable in voluntary prayer than in the obligatory one when there is genuine need. The lesson is to guard our attention in Salat.

REFERENCE : RIYAD AS-SALIHIN 1756 IN-BOOK REFERENCE : BOOK 17,
HADITH 246

CHAPTER 342

Prohibition of facing the Graves during Salat (Prayer)

باب النهي عن الصلاة إلى القبور

This short chapter is about the respect owed to graves and the worshipper's care over where he prays. It records guidance not to pray facing graves, nor to sit upon them.

The thread is reverence: keeping the act of prayer directed purely toward Allah, and treating the resting places of the dead with dignity rather than as ordinary ground.

HADITH 247

Abu Marthad Kannaz bin Husain (May Allah be pleased with him) said:

عن أبي مرثد كنان بن الحصين رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "لا تصلوا إلى القبور، ولا تجلسوا عليها" ((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) saying: "Do not offer Salat (prayer) facing the graves and do not sit on them." [Muslim].

IN PLAIN WORDS

The Prophet taught that one should not pray facing graves, nor sit on them. It keeps prayer directed to Allah alone and treats the resting places of the dead with respect.

CHAPTER 343

Prohibition of passing in front of a Worshipper while he is offering Salat (Prayer)

باب تحريم المرور بين يدي المصلي

When someone stands in prayer they have entered a space set apart for meeting their Lord, and this chapter teaches us to honor that space rather than cut across it. The single hadith uses a vivid image to show just how seriously the Prophet (peace be upon him) regarded interrupting a worshipper's path.

The heart of it is courtesy rooted in reverence: a small act of patience, simply waiting rather than walking through, protects another person's moment of devotion. Notice how the sin of cutting across is framed as so weighty that the one who truly grasped it would rather wait a very long time than do it.

HADITH 248

Abul-Juhaim 'Abdullah bin Al-Harith (May Allah be pleased with him) said:

عن أبي الجهم عبد الله بن الحارث بن الصمة الأنصاري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لو يعلم المار بين المصلي ماذا عليه لكان أن يقف أربعين خيراً له من أن يمر بين يديه" ((قال الراوي: لا أدري قال أربعين يوماً، أو أربعين شهراً، أو أربعين سنة)). (متفق عليه).

The Messenger of Allah (ﷺ) said, "If the person who passes in front of a praying person, realizes the enormity of the sinfulness of this act, it will have been better for him to wait forty than to pass in

front of him." [Al-Bukhari and Muslim]. [The narrator was not sure whether the Prophet (ﷺ) said forty days, months or years.]

IN PLAIN WORDS

The Prophet said that if someone knew how serious it is to cut across in front of a person praying, he would rather wait a very long time than do it. The lesson is to honour another's prayer by simply waiting instead of walking through.

REFERENCE : RIYAD AS-SALIHIN 1758 IN-BOOK REFERENCE : BOOK 17,
HADITH 248

CHAPTER 344

Undesirability of offering optional Prayer after the announcement of Iqamah

باب كراهة شروع المأموم في نافلة بعد شروع المؤذن في إقامة الصلاة سواء كانت النافلة سنة تلك الصلاة أو غيرها

Once the call to stand for the obligatory prayer is given, the moment belongs to that prayer and nothing should compete with it. This chapter teaches the worshipper to set aside any voluntary Salat the instant the Iqamah is announced, so that attention and the congregation are not divided.

The lesson is about priority and presence: there is a time for extra devotion and a time to fall straight into the ranks of the obligatory. When the Iqamah sounds, readiness for the fard prayer takes precedence over any optional act, however good that act is in itself.

HADITH 249

Abu Hurairah (May Allah be pleased with him) said:

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إذا أقيمت الصلاة، فلا صلاة إلا المكتوبة" ((رواه مسلم)).

The Prophet (ﷺ) said, "When the Iqamah is called, no prayer should be performed except the obligatory prayer." [Muslim].

IN PLAIN WORDS

The Prophet taught that once the call to stand for the obligatory prayer is made, no other prayer should be started. When the Iqamah sounds, readiness for the obligatory prayer comes first.

Abomination of Selecting Friday for Fasting

باب كراهة تخصيص يوم الجمعة بصيام أو ليلته بصلاة من بين الليالي

Friday (al-Jumu'ah) is the weekly festival of the believers, a day for gathering, the congregational prayer, and abundant remembrance.

This short chapter gathers the guidance that singling Friday out on its own for fasting, or singling its night out for standing in prayer above other nights, is discouraged.

Notice the gentle logic running through these hadith. The point is not that worship on Friday is bad, but that the day should not be set apart as if it carried a special obligation it does not have. Pair its fast with the day before or after, and let Friday keep its character as a day of joy and congregation. Where the finer rulings of fasting are concerned, the details belong to the scholars.

HADITH 250

Abu Hurairah (May Allah be pleased with him) reported:

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا تخصوا ليلة الجمعة بقيام من بين الليالي، ولا تخصوا يوم الجمعة بصيام من بين الأيام إلا أن يكون في صوم يصومه أحدكم" ((رواه مسلم)).

The Prophet (ﷺ) said, "Do not choose the Friday night among all other nights for standing in (Tahajjud) prayer, and do not choose Friday among all other days for Saum (fasting) except that one you have accustomed to." [Muslim].

IN PLAIN WORDS

The Prophet taught not to single out Friday night for night prayer, or Friday alone for fasting, above other days. Friday should keep its

place as a day of gathering rather than be set apart for special worship.

REFERENCE : RIYAD AS-SALIHIN 1760 IN-BOOK REFERENCE : BOOK 17,
HADITH 250

HADITH 251

Abu Hurairah (May Allah be pleased with him) said:

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "لا يصومن أحدكم يوم الجمعة إلا يوماً قبله أو بعده" ((متفق عليه)).

I heard the Messenger of Allah (ﷺ) as saying: "None of you should observe fast on Friday except that he should observe fast either one day before it or one day after it." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet said no one should fast on Friday on its own, but rather join it to the day before or the day after. This keeps Friday from being singled out as a fixed day of fasting.

REFERENCE : RIYAD AS-SALIHIN 1761 IN-BOOK REFERENCE : BOOK 17,
HADITH 251

HADITH 252

Muhammad bin 'Abbad (May Allah be pleased with him) said:

وعن محمد بن عباد قال: سألت جابراً رضي الله عنه: أنهى النبي صلى الله عليه وسلم عن صوم يوم الجمعة؟ قال: نعم ((متفق عليه)).

I asked Jabir (May Allah be pleased with him). Did the Prophet (ﷺ) prohibit fasting on Friday?" He said, "Yes." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Jabir confirmed that the Prophet forbade singling out Friday for fasting. The point is not to set the day apart with a fast it was not

given.

REFERENCE : RIYAD AS-SALIHIN 1762 IN-BOOK REFERENCE : BOOK 17,
HADITH 252

HADITH 253

وعن أم المؤمنين جويرة بنت الحارس رضي الله عنها أن النبي صلى الله عليه وسلم دخل عليها يوم الجمعة وهي صائمة، فقال: "أصمت أمس؟" قالت: لا، قال: "تريدن أن تصومي غدا" قالت: لا، قال: "فأفطري" ((رواه البخاري))

Juwairiyah bint Al-Harith (May Allah be pleased with her), the Mother of the Believers, said that the Prophet (ﷺ) visited her on a Friday and she was observing fast. He asked, "Did you observe fast yesterday?" She said, "No." He asked, "Do you intend to observe fast tomorrow?" She said, "No." He said, "In that case, give up your fast today." [Al-Bukhari].

IN PLAIN WORDS

Finding Juwairiyah fasting on a Friday alone, the Prophet asked whether she had fasted the day before or would the day after, and when she said no, he told her to break it. This shows Friday should not be singled out for a lone fast.

REFERENCE : RIYAD AS-SALIHIN 1763 IN-BOOK REFERENCE : BOOK 17,
HADITH 253

CHAPTER 346

Prohibition of Extending Fast beyond one Day

باب تحريم الوصال في الصوم وهو أن يصوم يومين أو أكثر، ولا يأكل ولا يشرب بينهما

This chapter addresses al-wisal, the practice of joining one fast to the next without eating or drinking in between. The Prophet (peace be upon him) forbade it for his community, not to make worship lighter, but out of mercy for the body that the soul is meant to travel in.

The lesson here is about the spirit of sustainable devotion. Islam asks for steady, lifelong worship rather than feats of endurance that wear a person down. Notice in the second hadith how the Prophet (peace be upon him) sets his own state apart from ours, a reminder that he was sustained in a way no one else can claim.

HADITH 254

Abu Hurairah and 'Aishah (May Allah be pleased with them) said:

عن أبي هريرة وعائشة رضي الله عنهما أن النبي صلى الله عليه وسلم نهى عن الوصال. ((متفق عليه)).

The Prophet (ﷺ) prohibited observing continuous voluntary fasts beyond one day. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet forbade joining voluntary fasts together without breaking them, going beyond a single day. It is a mercy that spares the body and favours steady worship.

HADITH 255

Ibn 'Umar (May Allah be pleased with them) said:

وعن ابن عمر رضي الله عنهما قال: نهى رسول الله صلى الله عليه وسلم
عن الوصال. قالوا: إنك تواصل؟ قال: "إني لست مثلكم، إني أُطعم
وأُسقى" ((متفق عليه)). ، وهذا لفظ البخاري.

The Messenger of Allah (ﷺ) prohibited observing continuous fasts beyond one day. The Companions submitted: "But you do it." He replied, "I am not like you. I am given to eat and to drink (from Allah)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When the Companions noted that the Prophet himself fasted continuously, he replied that he was not like them, for he was sustained by his Lord in a way they were not. He set his own state apart from what he asked of them.

CHAPTER 347

Prohibition of Sitting on the Graves

باب تحريم الجلوس على قبر

This chapter carries a single, vivid hadith on the respect owed to the dead and their resting places. Sitting upon a grave is treated as a serious disrespect, conveyed through a startling comparison.

The heart of it is reverence (hurmah) for the believer, which does not end at death. The grave is not ordinary ground to be lounged upon; it is the resting place of a soul awaiting its Lord, and our conduct around it should reflect that dignity.

HADITH 256

Abu Hurairah (May Allah be pleased with him) said:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"لأن يجلس أحدكم على جمرة، فتحرق ثيابه، فتخلص على جلده خير له
من أن يجلس على قبر" ((رواه مسلم))

The Messenger of Allah (ﷺ) said, "It is much better for one of you to sit on a live coal, which will burn his clothes and get to his skin than to sit on a grave." [Muslim].

IN PLAIN WORDS

Through a startling comparison, the Prophet taught how serious it is to sit upon a grave. The point is the dignity owed to the dead, whose resting place is not ordinary ground to lounge upon.

CHAPTER 348

Prohibition of Plastering and Building over the Graves

باب النهي عن تجصيص القبر والبناء عليه

Closely linked to the chapter before it, this one records the prohibition of plastering graves into permanent structures, sitting on them, or building over them. It guards both the simplicity of how Muslims bury their dead and the sincerity of how they relate to them.

Underlying the guidance is a concern for humility and pure devotion: that graves not become grand monuments or places that draw veneration away from Allah alone. The broad spiritual point is what concerns us here; the particulars of practice are matters for the scholars.

HADITH 257

Jabir (May Allah be pleased with him) said:

عن جابر رضي الله عنه قال: نهى رسول الله صلى الله عليه وسلم أن يجصص القبر، وأن يقعد عليه، وأن يبنى عليه. ((رواه مسلم))

The Messenger of Allah (ﷺ) forbade that the graves should be plastered (made into permanent structures), used as sitting places (for the people) or building over them. [Muslim].

IN PLAIN WORDS

The Prophet forbade plastering graves into permanent structures, sitting on them, or building over them. This keeps burial simple and devotion turned to Allah alone.

CHAPTER 349

Prohibition for a Slave to run away from his Master

باب تغليظ تحريم إباق العبد من سيده

This short chapter addresses a relationship from the world of the early Muslims, that of a bondsman and the one responsible for him, and it uses that relationship to teach something timeless about trust and loyalty. The Arabic term is ibaq, the act of a servant fleeing the one he is bound to serve. An-Nawawi places it among the prohibited actions because abandoning a rightful trust and the protection that came with it was treated as a serious breach.

Notice how heavily the Prophet weights the matter, tying it to the acceptance of prayer and even to disbelief in one narration. The point Buruja draws from it is the gravity of breaking a bond of responsibility you owe to another, and how outward acts of worship are hollow when a person is in open rebellion against a duty they know is binding. The specific legal status of slavery and its rulings belong to scholars; what the heart should take is faithfulness to one's obligations.

HADITH 258

Jarir bin Abdullah (May Allah be pleased with him) said:

عن جرير بن عبد الله رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : "أَيُّمَا عَبْدٍ أَبَقَ، فَقَدْ بَرَّئَ مِنْهُ الذِّمَّةُ" ((رواه مسلم))

The Messenger of Allah (ﷺ) said, "If a slave runs away from his master, his responsibility to him is absolved." [Muslim].

IN PLAIN WORDS

This hadith speaks of a bondsman who flees the one responsible for him, saying the protection owed to him falls away. It warns against abandoning a trust and the care that came with it.

REFERENCE : RIYAD AS-SALIHIN 1768 IN-BOOK REFERENCE : BOOK 17,
HADITH 258

HADITH 259

Jarir bin Abdullah (May Allah be pleased with him) said:

وعنه عن النبي صلى الله عليه وسلم : "إذا أبق العبد، لم تقبل له صلاة"
((رواه مسلم)) • وفي رواية: "فقد كفر" •

The Prophet (ﷺ) said, "When the slave runs away from his master, his Salat (prayer) will not be accepted." [Muslim]. Another narration is: "He is guilty of disbelief (i.e., in case he believes in the lawfulness of doing so)."

IN PLAIN WORDS

The Prophet warned that one who flees the master he is bound to serve has his prayer left unaccepted. It shows how outward worship rings hollow while a known duty is being cast off.

REFERENCE : RIYAD AS-SALIHIN 1769 IN-BOOK REFERENCE : BOOK 17,
HADITH 259

Undesirability of Intercession in Hudud

باب تحريم الشفاعة في الحدود

This chapter confronts one of the oldest threats to any community, the temptation to bend justice for the powerful and the well connected while crushing the weak. The Arabic word is hudud, the fixed penalties set by Allah, and the issue here is shafa'ah, interceding to have such a penalty waived once a case has reached the authorities.

The single hadith is unforgettable because of who is rebuked and how. The Prophet's anger, his diagnosis of what destroyed earlier nations, and his oath naming his own beloved daughter all drive home one principle, that Allah's law stands above rank and affection. Buruja's emphasis is on the heart's posture toward fairness; the technical workings of the penalties themselves are a matter for scholars, but the warning against partiality is for everyone.

HADITH 260

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها، أن قريشاً أهمهم شأن المرأة المخزومية التي سرقت فقالوا: من يكلم فيها رسول الله صلى الله عليه وسلم؟ فقالوا: ومن يجترئ عليه إلا أسامة بن زيد، حب رسول الله صلى الله عليه وسلم:، فكلمه أسامة فقال صلى الله عليه وسلم: "أتشفع في حد من حدود الله تعالى؟" ثم قام فاخطب، ثم قال: "إنما أهلك الذين قبلكم أنهم كانوا إذا سرق فيهم الشريف تركوه، وإذا سرق فيهم الضعيف، أقاموا عليه الحد، وإيم الله لو أن فاطمة بنت محمد سرقت لقطعت يدها"

((متفق عليه)). وفي رواية فتلون وجه رسول الله صلى الله عليه وسلم
" فقال: "أتشفع في حد من حدود الله؟" قال أسامة: استغفر لي يا
رسول الله قال: ثم أمر بتلك المرأة فقطعت يدها.

The Quraish were anxious about a woman from Banu Makhzum who had committed theft and asked: "Who will speak to the Messenger of Allah (ﷺ) about her?" Then they said: "No one will be bold enough to do so except Usamah bin Zaid, the (Companion who was) dearly loved by the Messenger of Allah (ﷺ)." So Usamah (May Allah be pleased with him) spoke to him and the Messenger of Allah (ﷺ) (angrily) said, "Are you interceding regarding one of the punishments prescribed by Allah?" He then got up and delivered an address in which he said, "Indeed what destroyed the people before you was just that when a person of high rank among them committed a theft, they spared him; but if the same crime was done by a poor person they inflicted the prescribed punishment on him. I swear by Allah that if Fatimah daughter of Muhammad should steal, I would have her hand cut off." [Al-Bukhari and Muslim]. In another narration 'Aishah (May Allah be pleased with her) said: (Upon hearing the intercession of Usamah), the face of the Messenger of Allah (ﷺ) changed color (because of anger) and he said, "Do you dare to intercede in matters prescribed by Allah?" Usamah pleaded: "O Messenger of Allah! Pray for my forgiveness." 'Aishah (May Allah be pleased with her) added: Thereafter the Messenger of Allah (ﷺ) gave orders to have that woman's hand cut off.

IN PLAIN WORDS

When people sought to spare a high-ranking thief her punishment, the Prophet was angered and said earlier nations were destroyed for punishing the weak while sparing the powerful. He swore he would apply the law even to his own daughter, showing Allah's justice stands above rank.

CHAPTER 351

Prohibition of Relieving Nature on the Paths

باب النهي عن التغوط في طريق الناس وظلهم وموارد الماء ونحوها

Here the prohibited actions reach into the ordinary corners of daily life, the road people walk and the shade where they rest. The chapter teaches that mindfulness of others is part of faith, and that harming the public spaces a community shares is no small thing.

The striking phrase is that these acts provoke cursing, meaning they draw the resentment and complaint of everyone inconvenienced by them. Buruja reads this as a lesson in social conscience, that a believer guards the comfort and dignity of strangers he will never meet, and avoids becoming a source of harm in the places people depend on.

HADITH 261

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
“اتقوا اللاعنين” قالوا: وما اللاعنان؟ قال: “الذي يتخلى في طريق الناس
أو في ظلهم” ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Avoid two habits which provoke cursing." The Companions said: "What are those things which provoke cursing?" He said, "Relieving on the thoroughfares or under the shades where people take shelter and rest." [Muslim].

IN PLAIN WORDS

The Prophet warned against two habits that draw people's curses: relieving oneself on the paths they walk or in the shade where they rest. The lesson is care for the shared spaces others depend on.

CHAPTER 352

Prohibition of Urinating into Stagnant Water

باب النهي عن البول ونحوه في الماء الراكد

This brief chapter continues the theme of protecting what a community holds in common, turning now to water that does not flow. In the world of the early Muslims, a still pool or well might be the only source people had to drink from, wash with, and purify themselves before prayer, so fouling it touched everyone who relied on it.

Though stated in a single line, the prohibition carries a wide principle that Buruja draws out, that the believer keeps clean the resources others share and never spoils a common good for a moment's convenience. The detailed rulings on water and purity belong to scholars; the heart of the matter is care for what sustains the whole community.

HADITH 262

Jabir (May Allah be pleased with him) said:

عن جابر رضي الله عنه : أن رسول الله صلى الله عليه وسلم نهى أن
يبال في الماء الراكد. رواه مسلم

The Messenger of Allah (ﷺ) forbade urinating into stagnant water. [Muslim].

IN PLAIN WORDS

The Prophet forbade urinating into still water. It teaches care for a resource the whole community drinks from and uses, not spoiling a shared good.

CHAPTER 353

Prohibition of giving preference to Children over one another in giving Gifts, etc.

باب كراهة تفضيل الوالد بعض أولاده على بعض في الهبة

This short chapter sets a clear principle for parents, fairness between children when giving gifts. A father had singled out one son for a generous present, and the Prophet (peace be upon him) would not even witness it until every child was treated the same. The Arabic title speaks of karahah, a disliked act, because favouritism plants seeds that good homes should never sow.

Notice how the guidance moves from the act to the heart. The Prophet (peace be upon him) calls it injustice and links it to taqwa, mindfulness of Allah, and he gently reminds the father that he hopes for love and kindness from all his children equally. The lesson is about guarding family bonds and treating those in our care with even-handed justice.

HADITH 263

An-Nu'man bin Bashir (May Allah be pleased with them) said:

عن النعمان بن بشير رضي الله عنهما أن أبا له أتي به رسول الله صلى الله عليه وسلم فقال: إني نحت ابني هذا غلاماً كان لي، فقال رسول الله صلى الله عليه وسلم: "أكل ولدك نحتته مثل هذا؟" فقال: لا، فقال رسول الله صلى الله عليه وسلم فأرجعه". وفي رواية: فقال رسول الله صلى الله عليه وسلم: "أفعلت هذا بولدك كلهم؟" قال: لا، قال: "اتقوا الله واعدوا بين أولادكم" فرجع أبي، فرد تلك الصدقة. وفي رواية: فقال

رسول الله صلى الله عليه وسلم : "يا بشير ألك ولد سوى هذا؟" قال: نعم، قال: "أكلهم وهبت له مثل هذا؟" قال: لا، قال: "فلا تشهدني إذاً فأني لا أشهد على جور" وفي رواية "لا تشهدني على جور" وفي رواية: "أشهد على هذا غيري" ثم قال: "أيسرك أن يكونوا إليك في البر سواء؟" قال "بلى، قال: "فلا إذاً" ((متفق عليه)).

My father took me to the Messenger of Allah (ﷺ) and said to him: "I have gifted one of my slaves to this son of mine." The Messenger of Allah (ﷺ) said, "Have you given such gift to every son of yours?" He replied, "No." Thereupon he said, "Take this gift back." Another narration is: The Messenger of Allah (ﷺ) said, "Be mindful of your obligation to Allah and do justice in respect of your children." My father came back and revoked his gift. Another narration is: The Messenger of Allah (ﷺ) asked, "Have you other children besides this one?" He said, "Yes." The Messenger of Allah (ﷺ) asked, "Have you awarded a gift like this to all of them." He said, "No." The Messenger of Allah (ﷺ) said, "I am not going to bear witness to this act of injustice." Another narration is: The Messenger of Allah (ﷺ) asked, "Do you not except goodness from all of them as you except from him?" He said, "Yes, of course." The Messenger of Allah (ﷺ) said, "Then don't do this (i.e., do not give a gift to one son only)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When a father wished to give a special gift to only one son, the Prophet refused to witness it and told him to treat all his children equally. He called favouritism an injustice and urged fairness and mindfulness of Allah within the family.

CHAPTER 354

Prohibition of Mourning beyond Three Days (For Women)

باب تحريم إحداث المرأة على ميت فوق ثلاثة أيام إلا على زوج أربعة أشهر وعشرة أيام

This chapter concerns how a woman observes mourning after a death, marking out a limit to the time of formal grieving. Its hadith preserves the wives of the Prophet acting on what they had heard from him.

The guidance sets mourning at three days, with the loss of a husband as the one exception lasting four months and ten days. Notice how the Companions held to this even amid real grief, trusting the Prophet's teaching over their own feelings.

HADITH 264

Zainab bint Abu Salamah (May Allah be pleased with them) said:

عن زينب بنت أبي سلمة رضي الله عنهما قالت: دخلت على أم حبيبة رضي الله عنه زوج النبي صلى الله عليه وسلم حين توفي أبوها أبو سفيان بن حرب رضي الله عنه، فدعت بطيب فيه صفرة خلوق أو غيره، فدهنت منه جارية، ثم مست بعارضتها. ثم قالت: والله مالي بالطيب من حاجة، غير أنني سمعت رسول الله صلى الله عليه وسلم يقول على المنبر: "لا يحل لامرأة تؤمن بالله واليوم الآخر أن تحد على ميت فوق ثلاث ليال، إلا على زوج أربعة أشهر وعشرا" قالت زينب: ثم دخلت على زينب بنت جحش رضي الله عنها حين توفي أخوها، فدعت

بطيب، فمست منه، ثم قالت: أما والله مالي بالطيب من حاجة، غير أنني سمعت رسول الله صلى الله عليه وسلم يقول على المنبر: "لا يحل لامرأة تؤمن بالله واليوم الآخر أن تحد على ميت فوق ثلاث إلا على زوج أربعة أشهر وعشراً" ((متفق عليه)).

I went to Umm Habibah (May Allah be pleased with her) the wife of the Prophet (ﷺ), when her father Abu Sufyan bin Harb (May Allah be pleased with him) died. Umm Habibah (May Allah be pleased with her) sent for a yellow coloured perfume or something else like it, and she applied it to a slave-girl and then rubbed it on her own cheeks and said: "By Allah, I have no need for perfume, I heard the Messenger of Allah (ﷺ) saying from the pulpit, 'It is not permissible for a woman who believes in Allah and the Last Day to mourn for the dead beyond three days, except for the death of her husband; in which case the period of mourning is of four months and ten days.'" Zainab said: I then visited Zainab, daughter of Jahsh (May Allah be pleased with her) when her brother died; she sent for perfume and applied it and then said: "Beware! By Allah, I don't feel any need of perfume but I heard the Messenger of Allah (ﷺ) saying from the pulpit, 'It is not permissible for a woman who believes in Allah and the Last Day to mourn the dead beyond three days except in case of her husband (for whom the period is) four months and ten days.'" [Al-Bukhari and Muslim]

IN PLAIN WORDS

Two of the Prophet's wives, though grieving a father and a brother, deliberately applied perfume to show they would not mourn beyond three days, recalling his teaching. Mourning the dead is set at three days, except for a husband, where the period is four months and ten days.

CHAPTER 355

Prohibition of Malpractices in Commerce

باب تحريم بيع الحاضر للبادي وتلقي الركان والبيع على بيع أخيه والخطبة
على خطبته إلا أن يأذن أو يرد

Here the Prophet (peace be upon him) names several practices in the marketplace that corrode trust between people. A city dweller intercepting a villager's goods to sell them at inflated prices, rushing out to meet incoming caravans before they learn the fair market rate, undercutting a sale or a marriage proposal already under way, najsh or fake bidding to drive up a price, and even a woman scheming for another's divorce. The thread running through them all is fairness and refusing to gain at a brother's expense.

Notice how the Prophet (peace be upon him) frames it in the last hadith, a believer is the brother of another believer, so you do not move in on what your brother is already pursuing. The broad spiritual point is that honest dealing and brotherhood outweigh profit, and that exploiting someone's ignorance or stepping over their rights betrays both. The finer rulings of trade belong to the scholars, but the ethic here is plain, treat others' interests as you would want yours treated.

HADITH 265

Anas bin Malik (May Allah be pleased with him) said:

عن أنس رضي الله عنه قال: نهى رسول الله صلى الله عليه وسلم أن
يبيع حاضر لباد وإن كان أخاه لأبيه وأمه. ((متفق عليه)).

The Messenger of Allah (ﷺ) forbade that a person in the city should make a deal on behalf of a villager on commission even if he is his real brother." [Al-Bukhari and Muslim]

The Prophet forbade a city dweller from selling on commission for a villager who did not know the local prices, even a close relative. It guards fair dealing and protects people from being taken advantage of.

REFERENCE : RIYAD AS-SALIHIN 1775 IN-BOOK REFERENCE : BOOK 17,
HADITH 265

HADITH 266

Ibn 'Umar (May Allah be pleased with them) said:

وعن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: "لا تتلقوا السلع حتى يهبط بها إلى الأسواق" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Do not meet the merchandise till they arrive in the market." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet said not to intercept incoming goods before they reach the market. This stops traders from exploiting sellers who have not yet learned the fair price.

REFERENCE : RIYAD AS-SALIHIN 1776 IN-BOOK REFERENCE : BOOK 17,
HADITH 266

HADITH 267

Ibn 'Abbas (May Allah be pleased with them) said:

وعن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "لا تتلقوا الركبان، ولا يبيع حاضر لباد" فقال له طاوس: ما قوله: لا يبيع حاضر لباد؟ قال: لا يكون له سمساراً. ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "The caravans carrying merchandise should not be met on the way to purchase from them; a man in the city should not sell for a man of the desert." Tawus

asked him (Ibn 'Abbas): "What do these words really imply?" He said: "He should not work as an agent on his behalf." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet forbade meeting caravans on the road to buy from them, and a city dweller acting as agent for a man from the desert. As Ibn Abbas explained, one should not trade on another's behalf in a way that exploits his ignorance.

REFERENCE : RIYAD AS-SALIHIN 1777 IN-BOOK REFERENCE : BOOK 17,
HADITH 267

HADITH 268

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: نهى رسول الله صلى الله عليه وسلم أن يبيع حاضر لباد، ولا تناجشوا ولا يبيع الرجل على بيع أخيه، ولا يخطب على خطبة أخيه، ولا تسأل المرأة طلاق أختها لتكفأ ما في إنائها. وفي رواية قال: نهى رسول الله صلى الله عليه وسلم عن التلقي وأن يبتاع المهاجر للأعرابي، وأن تشتري المرأة طلاق أختها، وأن يستام الرجل على سوم أخيه، ونهى عن النجش والتصرية" ((متفق عليه)).

The Messenger of Allah (ﷺ) forbade that a man in the city should be the commission agent of a man from the desert and prohibited the practice of Najsh (i.e., offering a high price for something in order to allure another customer who is interested in the thing); and that a man should make an offer while the offer of his brother is pending; or that he should make a proposal of marriage while that of his brother is pending; or that a woman should try that a sister of

hers might be divorced so that she might take her place. Another narration is: The Messenger of Allah (ﷺ) forbade the people from meeting the caravan on the way for entering into business transaction with them; and the selling of the goods by a dweller of the city on behalf of a man of the desert; and the seeking by a woman the divorce of her sister (from her husband); and the practice of Najsh and leaving the animals unmilked (for sometime for the purpose of accumulation of milk to deceive the buyer). [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet named several unfair dealings: acting as agent to exploit an out-of-towner, fake bidding to push up a price, undercutting a sale or marriage proposal already under way, and a woman scheming to displace another wife. The thread is refusing to gain at another's expense.

REFERENCE : RIYAD AS-SALIHIN 1778 IN-BOOK REFERENCE : BOOK 17,
HADITH 268

HADITH 269

Ibn 'Umar (May Allah be pleased with them) said:

وعن ابن عمر رضي الله عنهما، أن رسول الله صلى الله عليه وسلم قال:
"لا يبيع بعضكم على بيع بعض، ولا يخطب على خطبة أخيه إلا أن
يأذن له" ((متفق عليه، وهذا لفظ مسلم))

The Messenger of Allah (ﷺ) said, "A person should not enter into a transaction when his (Muslim) brother has already negotiated, nor should he make a proposal of marriage when that of his brother is pending, except with the permission of the latter." [Al-Bukhari and Muslim]

IN PLAIN WORDS

The Prophet taught that one should not step into a deal or a marriage proposal that a fellow believer is already pursuing, unless that person allows it. It protects people from being undercut by their own brothers.

REFERENCE : RIYAD AS-SALIHIN 1779 IN-BOOK REFERENCE : BOOK 17,
HADITH 269

HADITH 270

'Uqbah bin 'Amir (May Allah be pleased with him) said:

وعن عقبة بن عامر أن رسول الله صلى الله عليه وسلم قال: "المؤمن أخو المؤمن، فلا يحل لمؤمن أن يبتاع على بيع أخيه ولا يخطب على خطبة أخيه حتى يذر" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "A Mu'min is the brother of another Mu'min; and thus it is not permissible for a Mu'min to make an offer while the offer of his brother is pending, nor should he make a proposal of marriage while that of his brother is pending till he withdraws his proposal." [Muslim].

IN PLAIN WORDS

The Prophet said one believer is the brother of another, so he must not move in on a sale or marriage proposal his brother is pursuing until that brother steps back. Brotherhood means not edging others out of what they are already seeking.

REFERENCE : RIYAD AS-SALIHIN 1780 IN-BOOK REFERENCE : BOOK 17,
HADITH 270

Prohibition of Squandering Wealth

باب النهي عن إضاعة المال في غير وجوهه التي أذن الشرع فيها

This chapter warns against wasting wealth, idaa'at al-mal, spending it outside the channels Allah has permitted. The two hadith pair what Allah loves with what He dislikes, and squandering money sits alongside idle talk and pestering with needless questions as habits that displease Him. Wealth is treated as a trust, not a toy.

Notice the company that wastefulness keeps. In the first hadith it is listed right after the call to worship Allah alone and to hold fast to His Rope, the bond of believers, so guarding wealth is framed as part of a disciplined, God-conscious life. The second hadith widens the picture to other violations of people's rights, reminding us that how we handle money is inseparable from how we honour Allah and one another.

HADITH 271

Abu Hurairah (May Allah be pleased with him) said:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
 "إن الله تعالى يرضى لكم ثلاثاً، ويكره لكم ثلاثاً: فيرضى لكم أن
 تعبدوه، ولا تشركوا به شيئاً، وأن تعتصموا بحبل الله جميعاً ولا تفرقوا،
 ويكره لكم: قيل وقال، وكثرة السؤال، وإضاعة المال" ((رواه مسلم،
 وتقدم شرحه)).

The Messenger of Allah (ﷺ) said, "Verily, Allah likes three things for you and disapproves three things for you. He likes that you should worship Him Alone, not to associate anything with Him (in worship) and to hold fast to the Rope of Allah and not to be divided among

yourselves; and He disapproves for you irrelevant talk, persistent questioning and the squandering of the wealth." [Muslim].

IN PLAIN WORDS

The Prophet listed three things Allah loves: worshipping Him alone, holding together as believers, and three He dislikes: idle talk, pestering with questions, and wasting wealth. It frames careful use of money as part of a disciplined, God-conscious life.

REFERENCE : RIYAD AS-SALIHIN 1781 IN-BOOK REFERENCE : BOOK 17,
HADITH 271

HADITH 272

Warrad, the scribe of Al-Mughirah bin Shu'bah (May Allah be pleased with him) said:

وعن ورا د كاتب المغيرة شعبة قال: أُملى على المغيرة بن شعبة في كتاب إلى معاوية رضي الله عنه ، أن النبي صلى الله عليه وسلم أن يقول في دبر كل صلاة مكتوبة: "لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير، اللهم لا مانع لما أعطيت، ولا معطي لما منعت، ولا ينفع ذا الجد منك الجد" وكتب إليه أنه "كان ينهى عن قيل وقال، وإضاعة المال، وكثرة السؤال، وكان ينهى عن عقوق الأمهات، ووأد البنات، ومنع وهات" ((متفق عليه وسبق شرحه)).

Al-Mughirah bin Shu'bah dictated a letter to me addressed to Mu'awiyah (May Allah be pleased with him) that the Prophet (ﷺ) used to supplicate at the end of each obligatory Salat (prescribed prayer): "La ilaha illallahu, wahadahu la sharika lahu, la hul-mulku, wa la hul-hamdu, wa Huwa 'ala kulli shai'in Qadir. Allahumma la mani'a lima a'taita, wa la mu'tiya lima mana'ta, wa la yanfa'u dhal-jaddi mink-al-jaddu. (There is no true god except Allah, the One, Who has no partner. His is the sovereignty and His is the praise, and

He is Able to do everything. O Allah! Nobody can withhold what You give; and nobody can give what You withhold; and the high status of a person is of no avail against Your Will)." He also wrote to him that the Prophet (ﷺ) used to forbid irrelevant talk, wasteful expenditure, persistent questioning, disobedience of parents (especially mothers), infanticide of daughters by burying them alive, depriving others of their rights and acquisition of property wrongfully. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Along with a supplication the Prophet said after each obligatory prayer, this report lists things he forbade: idle talk, wasting money, endless questioning, disobeying parents, killing infant daughters, and denying others their rights. Together they show that how we handle wealth is tied to how we honour Allah and people.

REFERENCE : RIYAD AS-SALIHIN 1782 IN-BOOK REFERENCE : BOOK 17,
HADITH 272

CHAPTER 357

Prohibition of Pointing with a Weapon at another Brother in Faith

باب النهي عن الإشارة إلى مسلم بسلاح ونحوه سواء كان جاداً أو مازحاً،
والنهي عن تعاطي السيف مسلولاً

This chapter draws a firm line around how we handle anything that can wound. A weapon is never a prop for a joke, and a blade is never a thing to wave near another person. The Arabic word silah covers any instrument of harm, and the ruling holds whether the one carrying it is serious or only playing.

Notice the reasoning the Prophet (peace be upon him) gives. The danger is not only the intention but the accident, the slip of the hand, the thing no one planned. Buruja's takeaway here is about guarding others from harm we did not even mean, treating their safety as a trust we carry.

HADITH 273

Abu Hurairah (May Allah be pleased with him) said:

عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال:
"لا يُشَرُّ أحدكم إلى أخيه بالسلاح، فإنه لا يدري لعل الشيطان ينزع في
يده، فيقع في حفرة من النار" ((متفق عليه)). وفي رواية لمسلم قال:
قال أبو القاسم صلى الله عليه وسلم: "من أشار إلى أخيه بحديدة، فإن
الملائكة تلعنه، حتى ينزع وإن كان أخاه لأبيه وأمه". قوله صلى الله عليه
وسلم: "ينزع" ضبط بالعين المهملة مع كسر الزاي، وبالغين المعجمة مع

فتحها، ومعناها متقارب، ومعناه بالمهملة يرمي، وبالمعجمة أيضًا يرمي ويفسد، وأصل النزع الطعن والفساد.

The Messenger of Allah (ﷺ) said, "None of you should point at his brother with a weapon because he does not know that Satan may make it lose from his hand and, as a result, he may fall into a pit of Hell-fire (by accidentally killing him)." [Al-Bukhari and Muslim]. The narration in Muslim is: Abul-Qasim (i.e., the Messenger of Allah) (ﷺ) said, "He who points at his (Muslim) brother with a weapon is cursed by the angels even if the other person should be his real brother."

IN PLAIN WORDS

The Prophet said never to point a weapon at a fellow believer, since it could slip and cause harm no one intended, and the Muslim wording adds that one who does so is cursed by the angels. The lesson is guarding others even from accidental harm.

REFERENCE : RIYAD AS-SALIHIN 1783 IN-BOOK REFERENCE : BOOK 17, HADITH 273

HADITH 274

Jabir (May Allah be pleased with him) said:

وعن جابر رضي الله عنه قال: "نهى رسول الله صلى الله عليه وسلم أن يتعاطى السيف مسلولا". ((رواه أبو داود والترمذي وقال حديث حسن))

The Messenger of Allah (ﷺ) prohibited from presenting a drawn sword to another." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

The Prophet forbade handing someone a drawn, unsheathed sword. It is a simple safeguard against an accidental injury.

CHAPTER 358

Undesirability of Leaving the Mosque without offering Salat (Prayer) after the Adhan has been Proclaimed

باب كراهة الخروج من المسجد بعد الأذان إلا لعذر حتى يصلي المكتوبة

Once the adhan is called, the believer has been summoned, and to walk out of the mosque without praying the obligatory prayer turns away from that call. This short chapter captures the seriousness of answering Allah's invitation rather than leaving it behind.

The single narration shows a Companion's reaction, not a casual opinion but a recognition that ignoring the summons is to disobey the Prophet (peace be upon him) himself. Notice how the early Muslims felt the weight of the adhan. The finer rulings on valid excuses belong to the scholars, while the heart of it is to stay and respond.

HADITH 275

Abu Sha'tha' said:

عن أبي الشعثاء قال: كنا قعوداً مع أبي هريرة رضي الله عنه في المسجد فأذن المؤذن، فقام رجل من المسجد يمشي، فأتبعه أبو هريرة بصره حتى خرج من المسجد فقال أبو هريرة: أما هذا فقد عصى أبا القاسم صلى الله عليه وسلم " ((رواه مسلم)).

We were sitting with Abu Hurairah (May Allah be pleased with him) in the mosque when the Mu'adhdhin proclaimed the Adhan. A man stood up in the mosque and started walking out. Abu Hurairah (May Allah be pleased with him) stared at him till he went out of the mosque. Upon this Abu Hurairah (May Allah be pleased with him) said: Indeed, this man has disobeyed Abul-Qasim (ﷺ). [Muslim].

IN PLAIN WORDS

When a man walked out of the mosque after the call to prayer without staying to pray, Abu Hurairah said he had disobeyed the Prophet. It shows the seriousness of answering the call rather than turning away from it.

REFERENCE : RIYAD AS-SALIHIN 1785 IN-BOOK REFERENCE : BOOK 17,
HADITH 275

Undesirability of Rejecting the Gift of Perfume

باب كراهة رد الريحان لغير عذر

This gentle chapter is about receiving kindness with grace. A gift of fragrance, light to carry and pleasing to the senses, should not be turned away. The guidance reflects the Prophet's own manners and the courtesy that knits believers together.

Notice how a small thing, a flower or a scent, becomes a lesson in gratitude and good company. Accepting an easy, pleasant gift honours the giver and keeps hearts warm. Buruja's note here is simply this, do not refuse goodness offered with a good heart.

HADITH 276

Abu Hurairah (May Allah be pleased with him) said:

عن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم : "من عرض عليه ريحان، فلا يردّه، فإنه خفيف المحمل طيب الريح" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "He who is presented with a flower of sweet basil should not reject it, because it is light in weight and pleasant in odour." [Muslim].

IN PLAIN WORDS

The Prophet taught that a gift of sweet basil should not be refused, since it is light to carry and pleasant in scent. Accepting an easy, kind gift honours the one who offers it.

HADITH 277

Anas bin Malik (May Allah be pleased with him) reported:

وعن أنس بن مالك رضي الله عنه أن النبي صلى الله عليه وسلم كان لا
يرد الطيب ” ((رواه البخاري)).

The Prophet (ﷺ) never refused a gift of perfume. [Al- Bukhari].

IN PLAIN WORDS

Anas reports that the Prophet never turned down a gift of perfume.
His example teaches us to receive small kindnesses graciously.

REFERENCE : RIYAD AS-SALIHIN 1787 IN-BOOK REFERENCE : BOOK 17,
HADITH 277

CHAPTER 360

Undesirability of Praising a Person in his Presence

باب كراهة المدح في الوجه لمن خيف عليه مفسدة من إعجاب ونحوه،
وجوازه لمن أمن ذلك في حقه

This chapter warns against heaping praise on someone to their face, because flattery can swell a person with self-importance and quietly ruin them. The Arabic verb the Prophet (peace be upon him) chose, that you have killed or broken the neck of the one praised, shows the spiritual harm of excessive, undue praise.

Notice the balance the hadith teach. Praise is not banned outright, but it must stay honest and humble, said as I reckon him to be so, while leaving the true verdict to Allah, who alone knows hearts. Watch how the Companions guarded against flattery so fiercely that one of them threw dust at a flatterer. The thread here is sincerity and protecting both the praiser and the praised from pride.

HADITH 278

Abu Musa Al-Ash'ari (May Allah be pleased with him) said:

وعن أبي موسى الأشعري رضي الله عنه قال: سمع رسول الله صلى الله عليه وسلم رجلاً يُثني على رجل ويُطريه في المدحة، فقال: "أهلكتم، أو قطعتم ظهر الرجل" ((متفق عليه)). (23) .

The Prophet (ﷺ) heard a person lauding another person or praising him too much. Thereupon he said, "You killed the man," or he said, "You ruined the man." [Al-Bukhari and Muslim].

Hearing someone heap praise on another, the Prophet said he had killed or ruined the man. Excessive praise to a person's face can fill him with pride and quietly harm him.

REFERENCE : RIYAD AS-SALIHIN 1788 IN-BOOK REFERENCE : BOOK 17,
HADITH 278

HADITH 279

Abu Bakrah (May Allah be pleased with him) reported:

وعن أبي بكر رضي الله عنه أن رجلاً ذكر عند النبي صلى الله عليه وسلم ، فأثنى عليه رجل خيراً، فقال النبي صلى الله عليه وسلم : "ويحك! قطعت عنق صاحبك" يقوله مراراً "وإن كان أحدكم مادحاً لا محالة، فليقل: أحسب كذا وكذا إن كان يرى أنه كذلك وحسيبه الله، ولا يزيكي على الله أحداً" ((متفق عليه)).

Mention of a man was made to the Prophet (ﷺ) and someone praised him whereupon he (ﷺ) said, "Woe be to you! You have broken the neck of your friend!" He repeated this several times and added, "If one of you has to praise his friend at all, he should say: 'I reckon him to be such and such and Allah knows him well', if you think him to be so-and-so, you will be accountable to Allah because no one can testify the purity of others against Allah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet warned that praising someone too much breaks his neck, and taught that if you must praise, say you reckon him to be so while leaving the true verdict to Allah. Praise should stay honest and humble, since only Allah knows hearts.

REFERENCE : RIYAD AS-SALIHIN 1789 IN-BOOK REFERENCE : BOOK 17,
HADITH 279

وعن همام بن الحارث، عن المقداد، رضي الله عنه أم رجلا جعل يمدح عثمان رضي الله عنه ، فعمد المقداد، فجثا على ركبتيه، فجعل يحثو في وجهه الحصباء، فقال له عثمان: ما شأنك؟ فقال: إن رسول الله صلى الله عليه وسلم قال: "إذا رأيتم المادحين، فاحثوا في وجوههم التراب" ((رواه مسلم)). فهذه الأحاديث في النهي، وجاء في الإباحة أحاديث كثيرة صحيحة. قال العلماء: وطريق الجمع بين الأحاديث أن يقال: إن كان الممدوح عنده كمال إيمان ويقين، ورياضة نفس، ومعرفة تامة بحيث لا يفتن، ولا يغتر بذلك، ولا تلعب به نفسه، فليس بحرام ولا مكروه، وإن خيف عليه شيء من هذه الأمور، كره مدحه في وجهه كراهة شديدة، وعلى هذا التفصيل تنزل الأحاديث المختلفة في ذلك. ومما جاء في الإباحة قوله صلى الله عليه وسلم لأبي بكر رضي الله عنه: "أرجو أن تكون منهم" أي من الذين يدعون من جميع أبواب الجنة لدخولها، وفي الحديث الآخر: "لست منهم" أي: لست من الذين يُسبلون أزهرهم خيلاء. وقال صلى الله عليه وسلم لعمر رضي الله عنه: "ما رآك الشيطان سالكا فجا إلا سلك فجا غير فجا" والأحاديث في الإباحة كثيرة، وقد ذكرت جملة من أطرافها في كتاب: "الأذكار".

A person began to praise 'Uthman (May Allah be pleased with him), and Al-Miqdad (May Allah be pleased with him) sat upon his knees and began to throw pebbles upon the flatterer's face. 'Uthman (May

Allah be pleased with him) said: "What is the matter with you?" He said: "Verily, the Messenger of Allah (ﷺ) said, 'When you see those who shower undue praises upon others throw dust upon their faces.'" [Muslim].

IN PLAIN WORDS

When a man showered praise on Uthman, Al-Miqdad threw pebbles at his face, recalling the Prophet's instruction to throw dust at those who praise others excessively. It shows how seriously the Companions guarded against flattery.

REFERENCE : RIYAD AS-SALIHIN 1790 IN-BOOK REFERENCE : BOOK 17,
HADITH 280

CHAPTER 361

Undesirability of departing from or coming to a Place stricken by a Epidemic

باب كراهة الخروج من بلد وقع فيها الوباء فراراً منه وكراهة القدوم عليه

This chapter teaches a striking balance. When plague strikes a land, you do not rush in, and you do not flee out. The Prophet (peace be upon him) draws a quarantine line centuries before the word existed, protecting both the healthy outside and the community inside.

Notice the deeper lesson woven through 'Umar's story. Some mistook the guidance for running from Allah's decree, but 'Umar answered that taking precaution is itself acting within the decree, like a herdsman who chooses the green valley over the barren one. Trust in Allah (tawakkul) and sensible caution are not opposites; they belong together. The key term is qadar, the Divine Decree, which we move within, never away from.

HADITH 281

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنه أن عمر بن الخطاب رضي الله عنه خرج إلى الشام حتى إذا كان بسرغ لقيه أمراء الأجناد -أبو عبيدة بن الجراح وأصحابه- فأخبروه أن الوباء قد وقع بالشام، قال بن عباس: فقال عمر: ادع لي المهاجرين الأولين، فدعوتهم، فاستشارهم، وأخبرهم أن الوباء قد وقع بالشام، فاختلفوا، فقال بعضهم: خرجت لأمر، ولا نرى أن ترجع عنه. وقال بعضهم: معك بقية الناس وأصحاب رسول الله صلى الله عليه وسلم ، ولا نرى أن تقدمهم على هذا الوباء. فقال: ارتفعوا

عني، ثم قال: ادع لي الأنصار، فدعوتهم، فاستشارهم، فسلوكوا سبيل المهاجرين، واختلفوا كاختلافهم، فقال: ارتفعوا عني، ثم قال: ادع لي من كان ها هنا من مشيخة قريش من مهاجرة الفتح، فدعوتهم، فلم يختلف عليه منهم رجلان، فقالوا: نرى أن ترجع بالناس، ولا تقدمهم على هذا الوباء، فنأى عمر رضي الله عنه في الناس: إني مصبح على ظهر، فأصبحوا عليه فقال أبو عبيدة بن الجراح رضي الله عنه: أفرار من قدر الله؟ فقال عمر رضي الله عنه: لو غيرك قالها يا أبا عبيدة! -وكان عمر يكره خلافه- نعم نفر من قدر الله إلى قدر الله، أرايت لو كان لك إبل، فهبطت وادياً له عدوتان، إحداها خصبة، والأخرى جدبة، أليس إن رعيت الخصبة رعيتها بقدر الله، وإن رعيت الجدبة رعيتها بقدر الله؟ قال: فجاء عبد الرحمن بن عوف رضي الله عنه، وكان متغيباً في بعض حاجته، فقال: إن عندي من هذا علما، سمعت رسول الله صلى الله عليه وسلم يقول: "إذا سمعتم به بأرض، فلا تقدموا عليه، وإذا وقع بأرض وأنتم بها، فلا تخرجوا فرارا منه" فحمد الله تعالى عمر رضي الله عنه وانصرف. ((متفق عليه)). والعدوة: جانب الوادي.

'Umar bin Al- Khattab (May Allah be pleased with him) set out for Ash-Sham (the region comprising Syria, Palestine, Lebanon and Jordan). As he reached at Sargh (a town by the side of Hijaz) he came across the governor of Al-Ajnad, Abu 'Ubaidah bin Al-Jarrah (May Allah be pleased with him) and his companions. They

informed him that an epidemic had broken out in Syria. Ibn 'Abbas relates: 'Umar (May Allah be pleased with him) said to me: "Call to me the earliest Muhajirun (Emigrants)." So I called them. He sought their advice and told them that an epidemic had broken out in Ash-Sham. There was a difference of opinion whether they should proceed further or retreat to their homes in such a situation. Some of them said: "You have set forth to fight the enemy, and therefore you should not go back;" whereas some of them said: "As you have along with you many eminent Companions of Messenger of Allah (ﷺ), we would not advise you to set forth to the place of the plague (and thus expose them deliberately to a danger)." 'Umar (May Allah be pleased with him) said: "You can now go away." He said: "Call to me the Ansar (the Helpers)." So I called them to him, and he consulted them and they differed in their opinions as well. He said: "Now, you may go." He again said: "Call the old (wise people) of the Quraish who had emigrated before the conquest of Makkah." I called them. 'Umar (May Allah be pleased with him) consulted them in this issue and not even two persons among them differed in the opinions. They said: "We think that you should go back along with the people and do not take them to this scourge. 'Umar (May Allah be pleased with him) made an announcement to the people, saying: "In the morning I intend to go back, and I want you to do the same." Abu 'Ubaidah bin Al-Jarrah (May Allah be pleased with him) said: "Are you going to run away from the Divine Decree?" Thereupon 'Umar (May Allah be pleased with him) said: "O Abu 'Ubaidah ! Had it been someone else to say this." ('Umar (May Allah be pleased with him) did not like to differ with him). He said: "Yes, we are running from the Divine Decree to the Divine Decree. What do you think if you have camels and you happen to get down a valley having two sides, one of them covered with foliage and the other being barren, will you not act according to the Divine Decree if you graze them in vegetative land? In case you graze them in the barren land, even then you will be doing so according to the Divine Decree. There happened to come 'Abdur-Rahman bin 'Auf who had been

absent for some of his needs. He said: I have knowledge about it. I heard the Messenger of Allah (ﷺ) saying, "If you get wind of the outbreak of plague in a land, you should not enter it; but if it spreads in the land where you are, you should not depart from it." Thereupon 'Umar bin al-Khattab (May Allah be pleased with him) praised Allah and went back. [Al-Bukhari and Muslim].

IN PLAIN WORDS

Learning of a plague ahead, Umar consulted the Companions and chose to turn back, explaining that taking precaution is moving within Allah's decree, not fleeing it. Abdur-Rahman then recalled the Prophet's teaching not to enter a plague-struck land or leave one: trust in Allah and caution belong together.

REFERENCE : RIYAD AS-SALIHIN 1791 IN-BOOK REFERENCE : BOOK 17,
HADITH 281

HADITH 282

Usamah bin Zaid (May Allah be pleased with him) said:

وعن أسامة بن زيد رضي الله عنه عن النبي صلى الله عليه وسلم قال:
"إذا سمعتم الطاعون بأرض، فلا تدخلوها، وإذا وقع بأرض، وأنتم فيها،
فلا تخرجوا منها" ((متفق عليه)).

The Prophet (ﷺ) said, "If you get wind of the outbreak of plague in a land, do not enter it; and if it breaks out in a land in which you are, do not leave it." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet taught that if plague breaks out in a land, do not enter it, and if you are already in it, do not leave. It protects both those outside and the community within.

Prohibition of Magic

باب التغليظ في تحريم السحر

This short chapter sounds an alarm about sihr, sorcery or magic, by placing it among the gravest sins a soul can commit. Magic trades in harm, deception, and reliance on other than Allah, which corrodes both faith and society.

The single hadith here lists seven destructive sins together, so notice the company magic keeps: it stands beside shirk, murder, and devouring an orphan's wealth. The lesson is not a list to memorise but a warning about the things that ruin a person, in this life and the next.

HADITH 283

Abu Hurairah (May Allah be pleased with him) said:

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال:
"أجتنبوا السبع الموبقات" قالوا: يا رسول الله وما هن؟ قال: "الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات"
(متفق عليه).

The Prophet (ﷺ) said, "Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practising sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women

who never even think of anything touching chastity and are good believers." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet warned against seven ruinous sins, naming them together: associating partners with Allah, sorcery, unlawful killing, consuming an orphan's wealth or usury, fleeing battle, and falsely accusing chaste believing women. It is a warning about the things that destroy a person here and hereafter.

REFERENCE : RIYAD AS-SALIHIN 1793 IN-BOOK REFERENCE : BOOK 17,
HADITH 283

CHAPTER 363

Prohibition of Carrying the Qur'an into the Land of Enemy

باب النهي عن المسافرة بالمصحف إلى بلاد الكفار إذا خيف وقوعه بأيدي العدو

This short chapter records guidance about carrying the Qur'an when travelling toward enemy territory. It reflects a concern for honouring the sacred text and keeping it from harm.

Its single hadith states the prohibition plainly. The heart of it is the care and reverence owed to the Book of Allah, especially where it might fall into hostile hands.

HADITH 284

Ibn 'Umar (May Allah be pleased with them) said:

عن ابن عمر رضي الله عنهما قال: "نهى رسول الله صلى الله عليه وسلم أن يسافر بالقرآن إلى أرض العدو" ((متفق عليه)).

The Messenger of Allah (ﷺ) forbade travelling to the land of the enemy carrying the Qur'an. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet forbade travelling into enemy territory while carrying the Qur'an. It reflects care to keep the sacred text from falling into hostile hands.

CHAPTER 364

Prohibition of using Utensils made of Gold and Silver

باب تحريم استعمال إناء الذهب وإناء الفضة في الأكل والشرب والطهارة
وسائر وجوه الاستعمال

This chapter addresses eating and drinking from vessels of gold and silver. Beneath the ruling lies a lesson about the heart: such luxury feeds pride and worldly attachment, and the believer is asked to hold this life loosely while keeping its true reward for the Hereafter.

Notice how the Prophet contrasts the two abodes, naming silk and these vessels as the share of others in this world but reserved for the believers in the next. The point is detachment and humility now; the precise rulings on these vessels are for scholars to detail.

HADITH 285

Umm Salamah (May Allah be pleased with her) said:

عن أم سلمة رضي الله عنها أن رسول الله صلى الله عليه وسلم قال:
"الذي يشرب في آنية الفضة إنما يجرجر في بطنه نار جهنم" ((متفق
عليه)). وفي رواية لمسلم: "أن الذي يأكل أو يشرب في آنية الفضة
والذهب"

The Messenger of Allah (ﷺ) said, "Whosoever drinks in utensils of silver, in fact, kindles in his belly the fire of Hell." [Al-Bukhari and Muslim]. The narration of Muslim is: "Verily, the person who eats or drinks in utensils made of gold and silver."

The Prophet warned that one who drinks from silver vessels brings the fire of Hell into himself, with the Muslim wording adding eating and gold as well. It is a strong caution against this kind of luxury.

REFERENCE : RIYAD AS-SALIHIN 1795 IN-BOOK REFERENCE : BOOK 17,
HADITH 285

HADITH 286

Hudhaifah (May Allah be pleased with him) reported:

وعن حذيفة رضي الله عنه، قال: إن النبي صلى الله عليه وسلم نهانا عن الحرير، والديباج والشرب في آنية الذهب والفضة، وقال: "هن لهم في الدنيا وهم لكم في الآخرة" ((متفق عليه)). وفي رواية في الصحيحين عن حذيفة رضي الله عنه، قال: سمعت رسول الله صلى الله عليه وسلم يقول: "لا تلبسوا الحرير ولا الديباج، ولا تشربوا في آنية الذهب والفضة ولا تأكلوا في صحافها".

The Prophet (ﷺ) prohibited us from wearing silk or Dibaj and from drinking out of gold and silver vessels and said, "These are meant for them (non- Muslims) in this world and for you in the Hereafter." In another narration Hudhaifah (May Allah be pleased with him) said: The Messenger of Allah (ﷺ) said, "Do not wear silk and Dibaj, nor eat or drink from utensils made of gold and silver." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet forbade silk and drinking from gold and silver vessels, saying such things are the share of others in this world but belong to the believers in the Hereafter. The lesson is detachment from worldly luxury now.

HADITH 287

Anas bin Sirin (May Allah be pleased with him) said:

وعن أنس بن سيرين قال: كنت مع أنس بن مالك رضي الله عنه عند نفر من المجوس، فجيء بفالودج على إناء من فضة، فلم يأكله، ف قيل له: حوله، فحوله على إناء من خلنج، وجيء به فأكله. ((رواه البيهقي بإسناد حسن)). الخلنج الجفنة

I was with Anas bin Malik (May Allah be pleased with him) in the company of some Magians when Faludhaj (a sweet made of flour and honey) was brought in a silver utensil, and Anas did not take it. The man was told to change the utensil. So he changed the utensil and when he brought it to Anas, he took it. [Al-Baihaqi].

IN PLAIN WORDS

Anas declined a sweet served in a silver vessel and only took it once it was moved to a different one. His action shows care to avoid eating from such vessels.

CHAPTER 365

Prohibition of Wearing Saffron-Colored Dress

باب تحريم لبس الرجل ثوباً مزعفرأً

This short chapter draws a line around one specific habit of dress: men wearing garments dyed with saffron, a bright golden-yellow colour. The Arabic word is mu'asfar, cloth coloured with safflower or saffron. The point is not that yellow is sinful in itself, but that the Prophet (peace be upon him) marked this particular look as something believing men should leave aside.

Notice how the second hadith gives us the reason: these were the garments of the disbelievers, a badge of an identity that did not belong to the believer. The lesson sits in the lane of character and identity, that a Muslim carries himself in a way that does not borrow the markers of disbelief. The finer details of which colours and fabrics are involved belong to the scholars; what we take here is the heart of it, that how we present ourselves quietly says who we belong to.

HADITH 288

Anas (May Allah be pleased with him) said:

عن أنس رضي الله عنه قال: نهى النبي صلى الله عليه وسلم أن يتزعفر الرجل. ((متفق عليه)).

The Prophet (ﷺ) prohibited men from wearing saffron-dyed clothes. [Al- Bukhari and Muslim].

IN PLAIN WORDS

The Prophet forbade men from wearing clothes dyed with saffron. It marks out a particular look that believing men were told to leave aside.

REFERENCE : RIYAD AS-SALIHIN 1798 IN-BOOK REFERENCE : BOOK 17,
HADITH 288

HADITH 289

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) said:

وعن عبد الله بن عمرو بن العاص رضي الله عنه قال: رأى النبي صلى الله عليه وسلم علي ثوبين معصفرين فقال: "أملك أمرك بهذا؟" قلت: أغسلهما؟ قال: "بل احرقهما". وفي رواية فقال: "إن هذا من ثياب الكفار فلا تلبسها" ((رواه مسلم)).

The Prophet (ﷺ) saw me dressed in two saffron-coloured garments and asked, "Has your mother commanded you to wear these?" I asked him, "Shall I wash them out?" He replied, "You had better set them to fire." Another narration is: "These are garments of the disbelievers. So do not wear them." [Muslim].

IN PLAIN WORDS

Seeing a young man in two saffron-coloured garments, the Prophet discouraged him and, in another wording, called them the dress of the disbelievers and told him not to wear them. The point is that a believer does not borrow the markers of disbelief in how he dresses.

REFERENCE : RIYAD AS-SALIHIN 1799 IN-BOOK REFERENCE : BOOK 17,
HADITH 289

CHAPTER 366

Prohibition of observing silence from Dawn till Night

باب النهي عن صمت يوم إلى الليل

Here the prohibition is on a strange-sounding practice: vowing to stay completely silent for a whole day, from dawn until night, as if speechlessness were itself an act of worship. The Arabic term for it is samt, deliberate silence treated as devotion. Islam has no such ritual, and these two hadith make that plain.

What ties the chapter together is the phrase the Companions use to dismiss it: this is an act of the Days of Ignorance (Jahiliyyah), the pre-Islamic past. Faith is not expressed by sealing the mouth and withdrawing from people; it is expressed through speech that is good, through dhikr, advice, and kindness. Silence has its place, but a silence vowed as worship has no place in the religion.

HADITH 290

'Ali (May Allah be pleased with him) said:

عن علي رضي الله عنه قال: حفظت عن رسول الله صلى الله عليه وسلم: "لا يتم بعد احتلام، ولا صمات يوم إلى الليل". قال الخطابي في تفسير هذا الحديث: كان من نسك الجاهلية الصمات، فنهوا في الإسلام عن ذلك، وأمروا بالذكر والحديث بالخير.

I have retained in my memory the saying of the Messenger of Allah (ﷺ) that: "No one is considered an orphan after he has attained the age of maturity; and it is unlawful to remain silent from dawn till night." [Abu Dawud with Hasan (good) Isnad].

The Prophet taught that no one is counted an orphan once grown, and that vowing total silence from dawn until night is not allowed. Faith is not shown by sealing the mouth.

REFERENCE : RIYAD AS-SALIHIN 1800 IN-BOOK REFERENCE : BOOK 17,
HADITH 290

HADITH 291

Qais bin Abu Hazim (May Allah be pleased with him) said:

وعن قيس بن أبي حازم قال: دخل أبو بكر الصديق رضي الله عنه على امرأة من أحمس يقال لها: زينب، فأراها لا تتكلم. فقال: ما لها لا تتكلم؟ فقالوا: حجت مصمته، فقال لها: تكلمي فإن هذا لا يحل، هذا من عمل الجاهلية! فتكلمت. رواه البخاري

Abu Bakr (May Allah be pleased with him) came upon a woman named Zainab from the Ahmas tribe and noticed that she was observing total silence. He said: "What has happened to her? Why does she not speak?" People informed him that she had sworn to remain silent. He then said to her: "You should speak, it is not permissible (to observe silence), for it is an act of the Days of Ignorance (Jahiliyyah)." (After hearing this) she started speaking. [Al-Bukhari].

IN PLAIN WORDS

Finding a woman who had vowed to stay completely silent, Abu Bakr told her to speak, calling such silence a practice of the pre-Islamic days. The religion is lived through good speech, not by withdrawing into silence as worship.

CHAPTER 367

Prohibition of attributing wrong Fatherhood

باب تحريم انتساب الإنسان إلى غير أبيه وتوليده إلى غير مواليه

This chapter guards the truth of lineage. To knowingly claim a man as your father who is not your father, or to attach yourself as a freed slave to a master who is not yours, is treated here as a grave sin, not a small social fib. The honesty Islam demands reaches all the way into who we say we come from.

Across these reports the language is severe: such falsehood is called an act of disbelief (kufr), it bars one from Paradise, and it draws the curse of Allah, the angels, and all people. The thread to notice is that lying about origins corrupts something Allah has fixed, and the same hadith warn against two close cousins of this sin: claiming what is not yours, and hurling the charge of disbelief at an innocent person. All of it comes back to truthfulness about reality as Allah made it.

HADITH 292

Sa'd bin Abu Waqqas (May Allah be pleased with him) said:

عن سعد بن أبي وقاص رضي الله عنه أن النبي صلى الله عليه وسلم قال: "من ادعى إلى غير أبيه وهو يعلم أنه غير أبيه، فالجنة عليه حرام" ((متفق عليه)).

The Prophet (ﷺ) said, "He who (falsely) attributes his fatherhood to anyone besides his real father, knowing that he is not his father, will be forbidden to enter Jannah." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet warned that anyone who knowingly claims a father who is not his own will be barred from Paradise. Honesty reaches all the way into who we say we come from.

HADITH 293

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا
ترغبوا عن آبائكم، فمن رغب عن أبيه، فهو كافر" ((متفق عليه)).

The Prophet (ﷺ) said, "Do not turn away from your fathers, for he who turns away from his father, will be guilty of committing an act of disbelief." [Al-Bukhari and Muslim]

IN PLAIN WORDS

The Prophet warned against turning away from one's true father, calling it an act of disbelief. The lesson is truthfulness about one's own lineage.

REFERENCE : RIYAD AS-SALIHIN 1803 IN-BOOK REFERENCE : BOOK 17,
HADITH 293

HADITH 294

Yazid bin Sharik bin Tariq (May Allah be pleased with him) said:

وعن يزيد بن شريك بن طارق قال: رأيت علياً رضي الله عنه على المنبر
يخطب، فسمعتة يقول: لا والله ما عندنا من كتاب نقرأه إلا كتاب
الله، وما في هذه الصحيفة، فنشرها فإذا فيها أسنان الإبل، وأشياء من
الجراحات، وفيها: قال رسول الله صلى الله عليه وسلم: "المدينة حرم ما
بين عير إلى ثور، فمن أحدث فيها حدثاً، أو آوى محدثاً، فعليه لعنة الله
والملائكة والناس أجمعين، لا يقبل الله منه يوم القيامة صرفاً ولا عدلاً،

ذمة المسلمين واحدة، يسعى بها أدناهم، فمن أخفر مسلماً، فعليه لعنة الله والملائكة والناس أجمعين، لا يقبل الله منه يوم القيامة صرفاً ولا عدلاً، ومن ادعى إلى غير أبيه، أو انتفى إلى غير مواليه، فعليه لعنة الله والملائكة والناس أجمعين، لا يقبل الله منه يوم القيامة صرفاً ولا عدلاً" ((متفق عليه)). "ذِمَّةُ الْمُسْلِمِينَ" أَي: عَهْدُهُمْ وَأَمَانَتُهُمْ. "وَأَخْفَرُهُ": نَقَضَ عَهْدَهُ. "وَالصَّرْفُ": التَّوْبَةُ، وَقِيلَ: الْحِيلَةُ. "وَالْعَدْلُ": الْفِدَاءُ.

I saw 'Ali (May Allah be pleased with him) giving a Khutbah (sermon) from the pulpit and I heard him saying: "By Allah, we have no book to read except Allah's Book and what is written in this scroll. He unrolled the scroll which showed a list of what sort of camels to be given as blood-money, and other legal matters relating to killing game in the sanctuary of Makkah and the expiation thereof. In it was also written: The Messenger of Allah (ﷺ) said: 'Al-Madinah is a sanctuary from 'Air to Thaur (mountains). He who innovates in this territory new ideas in Islam, commits a sin therein, or shelters the innovators, will incur the Curse of Allah, the angels, and all the people, and Allah will accept from him neither repentance nor a ransom on the Day of Resurrection. The asylum (pledge of protection) granted by any Muslim (even of the) lowest status is to be honoured and respected by all other Muslims, and whoever betrays a Muslim in this respect (by violating the pledge) will incur the Curse of Allah, the angels, and all the people; and Allah will accept from him neither repentance nor a ransom on the Day of Resurrection. Whoever attributes his fatherhood to someone other than his (real) father, and takes someone else as his master other than his (real) master without his permission, will incur the Curse of Allah, the angels and all the people, and Allah will accept from him neither repentance nor a ransom on the Day of Resurrection." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Ali relayed the Prophet's words that whoever falsely claims a father other than his own, or a master other than his true one, brings upon himself the curse of Allah, the angels, and all people. Lying about one's origins is treated as a grave wrong.

REFERENCE : RIYAD AS-SALIHIN 1804 IN-BOOK REFERENCE : BOOK 17,
HADITH 294

HADITH 295

Abu Dharr (May Allah be pleased with him) reported:

وعن أبي ذر رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: "ليس من رجل ادعى لغير أبيه وهو يعلمه إلا كفر، ومن ادعى ما ليس له، فليس منا، وليتبوا مقعده من النار، ومن دعا رجلاً بالكفر، أو قال: عدو الله، وليس كذلك إلا حار عليه" ((متفق عليه وهذا لفظ رواية مسلم)).

I heard the Messenger of Allah (ﷺ) saying: "A person who attributes his fatherhood to anyone other than his real father, knowing that he is not his father, commits an act of disbelief. And he who makes a claim of anything which in fact does not belong to him, is none of us. He should make his abode in Hell, and he who labels anyone as disbeliever or calls him the enemy of Allah and he is in fact not so, his charge will revert to him." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet warned against three things: knowingly claiming a false father, claiming what does not belong to you, and branding an innocent person a disbeliever, whose charge falls back on the accuser. All of it comes back to truthfulness about reality as Allah made it.

CHAPTER 368

Prohibition of doing that which Allah and His Messenger have Prohibited

باب التحذير من ارتكاب ما نهى الله عزوجل أو رسوله صلى الله عليه وسلم عنه

A single, weighty hadith forms this chapter, and its theme is the seriousness of crossing the limits Allah has set. When something has been declared unlawful (haram), treating it casually is not a private matter; it touches the relationship between the servant and his Lord.

The striking word here is anger: Allah becomes angry when His prohibitions are violated. This is not anger as we feel it, but a way of impressing on the heart that what Allah forbids, He forbids in earnest. The takeaway is reverence, that we approach the boundaries of the religion not looking for loopholes but with awe of the One who drew them.

HADITH 296

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "إن الله تعالى يغار، وغيره الله أن يأتي المرء ما حرم الله عليه" ((متفق عليه)).

The Prophet (ﷺ) said, "Allah, the Exalted, becomes angry, and His Anger is provoked when a person does what Allah has declared unlawful." [Al- Bukhari and Muslim].

IN PLAIN WORDS

The Prophet taught that Allah's anger is roused when a person does what He has declared unlawful. It impresses on the heart that Allah's

prohibitions are meant in earnest, and should be approached with awe rather than loopholes.

REFERENCE : RIYAD AS-SALIHIN 1806 IN-BOOK REFERENCE : BOOK 17,
HADITH 296

CHAPTER 369

Expiation for the violation of Commandments of Allah

باب ما يقوله ويفعله من ارتكب منهياً عنه

This short chapter is about the small repairs the heart makes when it slips. The Arabic word kaffarah means an expiation, a deed that wipes over a wrong, and Imam an-Nawawi places it here to teach a reflex: when the tongue or the habit carries you somewhere it should not, you do not despair, you immediately make amends.

Notice how light and immediate the remedy is. A word of tawhid answers a careless oath, a quiet act of charity answers a careless invitation to sin. The lesson is not to treat slips casually but to keep the door of return always within reach.

HADITH 297

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من حلف فقال في حلفه: باللات والعزى، فليقل: لا إله إلا الله، ومن قال لصاحبه: تعالى أقامرك فليتصدق" ((متفق عليه)).

The Prophet (ﷺ) said, "He who takes an oath and involuntarily says: 'By Al-Lat and Al-'Uzza' should at once affirm: 'La ilaha illallah (there is no true god except Allah)', and he who says to his companion: 'Come let's gamble' should make expiation by giving something in charity." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet taught quick repairs for slips of the tongue: one who carelessly swears by something other than Allah should at once affirm there is no god but Allah, and one who invites another to

gamble should give something in charity. The lesson is to make amends right away rather than despair.

REFERENCE : RIYAD AS-SALIHIN 1807 IN-BOOK REFERENCE : BOOK 17,
HADITH 297

BOOK 18

The Book of Miscellaneous ahadith of Significant Values

كتاب المنثورات والملح

This brief section gathers reports of significant value, including those about the Dajjal and the signs of the Hour. It turns the believer's attention to what lies ahead and to readiness for the Day to come.

CHAPTER 370

Ahadith about Dajjal and Portents of the Hour

باب أحاديث الدجال وأشراط الساعة وغيرها

This is the longest gathering in the book, a wide collection of reports about the end of time and the Hour. At its centre stands the Dajjal, the great deceiver, whom every Prophet warned about, and the descent of 'Isa who finally undoes him. The unifying Arabic idea is fitnah, trial, the testing of faith when truth and falsehood are deliberately confused.

Read across these hadith and a single message keeps returning: the believer is anchored by clarity about Allah. The Dajjal's whole power is illusion, his fire is water and his water is fire, and the one who holds to tawhid sees through him. Alongside the warnings sit reminders of mercy, repentance, honest earning, the worth of the mosque over the marketplace, and the certainty of resurrection and account.

HADITH 1

An-Nawwas bin Sam'an (May Allah be pleased with him) reported:

عن النّوّاس بن سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّجَالَ ذَاتَ غَدَاةٍ، نَخْفَضُ فِيهِ، وَرَفَعَ حَتَّى ظَنَنَاهُ فِي طَائِفَةِ النَّخْلِ. فَلَمَّا رَحْنَا إِلَيْهِ، عَرَفَ ذَلِكَ فِينَا، فَقَالَ: "مَا شَأْنُكُمْ؟" قُلْنَا: يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَالَ الْغَدَاةَ، نَخْفَضُ فِيهِ حَتَّى ظَنَنَاهُ فِي طَائِفَةِ النَّخْلِ فَقَالَ: "غَيْرِ الدَّجَالِ أَخُوفُنِي عَلَيْكُمْ؛ إِنْ يَخْرُجُ وَأَنَا فِيكُمْ، فَأَنَا جَمِيعُهُ دُونَكُمْ؛ وَإِنْ يَخْرُجُ وَلَسْتُ فِيكُمْ، فَاْمُرُّوْا جَمِيعَ نَفْسِهِ، وَاللَّهُ خَلِيفَتِي

على كل مسلم، إنه شاب قطط، عينه طافية، كأني أشبهه بعبد العزى
بن قطن، فمن أدركه منكم فليقرأ عليه فواتح سورة الكهف، إنه خارج
خلة بين الشام والعراق، فعاث يمينا وعاث شمالاً، يا عباد الله فاثبتوا”
قلنا: يا رسول الله وما لبثه في الأرض؟ قال: "أربعون يوماً: يوم كسنة،
ويوم كشهراً، ويوم كجمعة، وسائر أيامه كأيامكم" قلنا: يا رسول الله ،
فذلك اليوم الذي كسنة أتكفيناه فيه صلاة يوم؟ قال: لا، اقدروا له
قدره” فقلنا: يا رسول الله وما إسرعه في الأرض؟ قال: "كالغيث
استدبرته الريح، فيأتي على القوم، فيدعوهم، فيؤمنون به، ويستجيبون له
فيأمر السماء فتمطر، والأرض فتنبت، فتروح عليهم سارحتهم، أطول
ما كانت ذرى، وأسبغه ضروعاً، وأمدّه خواصر، ثم يأتي القوم
فيدعوهم، فيردون عليه قوله، فيصرف عنهم، فيصبحون محلين ليس
بأيديهم شيء من أموالهم، ويمر بالخربة فيقول لها: أخرجي كنوزك،
فتبعه كنوزها كيحاسب النحل، ثم يدعو رجلاً ممتلاً شاباً فيضربه
بالسيف، فيقطعه جزلتين رمية الغرض، ثم يدعو، فيقبل، ويتהלل
وجهه يضحك، فينما هو كذلك إذ بعث الله تعالى المسيح ابن
مريم، صلى الله عليه وسلم ، فينزل عند المنارة البيضاء شرقي دمشق بين
مهرودتين، واضعاً كفيه على أجنحة ملكين، إذا طأطأ رأسه، قطر،
وإذا رفعه تحدر منه جمان كاللؤلؤ، فلا يحل لكافر يجد نفسه إلا مات،
ونفسه ينتهي إلى حيث ينتهي طرفه، فيطلبه حتى يدركه بباب لد

فيقتله، ثم يأتي عيسى ، صلى الله عليه وسلم ، قوم قد عصمهم الله منه،
فيمسح عن وجوههم، ويحدثهم بدرجاتهم في الجنة، فبينما هو كذلك
إذ أوحى الله تعالى إلى عيسى صلى الله عليه وسلم إني قد أخرجت عباداً
لي لا يدان لأحد بقتالهم، فخرز عبادي إلى الطور، ويبعث الله يأجوج
ومأجوج وهم من كل حدب ينسلون، فيمر أوائلهم على بحيرة طبرية
فيشربون ما فيها، ويمر آخرهم فيقول: لقد كان بهذه مرة ماء، ويحصر
نبي الله عيسى، صلى الله عليه وسلم ، وأصحابه حتى يكون رأس الثور
لأحدهم خيراً من مائة دينار لأحدكم اليوم، فيرغب نبي الله عيسى،
صلى الله عليه وسلم وأصحابه، رضي الله عنهم، إلى الله تعالى، فيرسل
الله تعالى عليهم النغف في رقابهم، فيصبحون فرسى كموت نفس
واحدة ثم يهبط نبي الله عيسى، صلى الله عليه وسلم ، وأصحابه رضي الله
عنهم، إلى الله تعالى، فيرسل الله تعالى عليهم النغف في رقابهم
فيصبحون فرسى كموت نفس واحدة ثم يهبط نبي الله عيسى، صلى الله
عليه وسلم ، وأصحابه رضي الله عنهم، إلى الأرض، فلا يجدون في
الأرض موضع شبر إلا ملأه زهمهم ونتاجهم، فيرغب، نبي الله عيسى صلى
الله عليه وسلم ، وأصحابه رضي الله عنهم إلى الله تعالى، فيرسل الله
تعالى طيراً كأعناق البخت، فتحملهم، فتطرحهم حيث شاء الله، ثم
يرسل الله عز وجل مطراً لا يكن منه بيت مدر ولا وبر، فيغسل
الأرض حتى يتركها كالزقة، ثم يقال للأرض: أنبتي ثمرتك، وردي

بركتك، فيومئذ تأكل العصاة من الرمانة، ويستظلون بقحفها، ويبارك في الرسل حتى إن اللقحة من الإبل لتكفي الفئام من الناس، واللقحة من البقر لتكفي القبيلة من الناس، واللقحة من الغنم لتكفي الفخذ من الناس، فينما هم كذلك إذ بعث الله تعالى ريحاً طيبة، فتأخذهم تحت آباطهم، فتقبض روح كل مؤمن وكل مسلم؛ ويبقى شرار الناس يتهارجون فيها تهارج الحمر فعليهم تقوم الساعة" ((رواه مسلم)). قوله: «خلة بين الشام والعراق»: أي طريقاً بينهما. وقوله: «عاث» بالعين المهملة والثاء المثناة، والعيث: أشد الفساد. «والذرى»: بضم الذال المعجمة وهو أعالي الأسنة وهو جمع ذروة بضم الذال وكسرها «واليعاسيب»: ذكور النحل. «وجزلتين»: أي قطعتين، «والغرض»: الهدف الذي يرمى إليه بالنشاب، أي: يرميه رمية كرمية النشاب إلى الهدف. «والمهرودة»: بالذال المهملة والمعجمة، وهي: الثوب المصبوغ. قوله: «لا يدان»: أي لا طاقة. «والنغف»: دود. «وفرسي»: جمع فريس، وهو القتيل. و «الزقة»: بفتح الزاي واللام وبالقاف، ... وروي: الزقة بضم الزاي وإسكان اللام وبالفاء وهي المرأة. ... «والعصابة»: الجماعة. «والرسل» بكسر الراء: اللبن. «واللقحة»: اللبن. «والفئام» بكسر الفاء وبعدها همزة ممدودة: الجماعة. ... «والفخذ» من الناس: دون القبيلة.

One morning the Messenger of Allah (ﷺ) made a mention of Dajjal, and he described him to be insignificant and at the same time

described him so significant that we thought he was on the date-palm trees (i.e., nearby). When we went to him (the Prophet (ﷺ)) in the evening, he perceived the sign of fear on our faces. He said, "What is the matter with you?" We said: "O Messenger of Allah, you talked about Dajjal this morning raising your voice and lowering it until we thought he was hiding in the palm-trees grove: He said: "Something other than Dajjal make worry about you. If he appears while I am with you, I will defend you against him. But if he appears after I die, then everyone of you is his own defender. Allah is the One Who remains after me to guide every Muslim. Dajjal will be a young man with very curly hair with one eye protruding (with which he cannot see). I compare (his appearance) to that of Al-'Uzza bin Qatan. He who amongst you survives to see him, should recite over him the opening Ayat of Surat Al-Kahf (i.e., Surat 18: Verses 1-). He will appear on the way between Syria and Iraq and will spread mischief right and left. O slaves of Allah! Remain adhered to the truth." We asked: "O Messenger of Allah! How long will he stay on the earth?" He said, "For forty days. One day will be like a year, one day like a month, one day like a week and the rest of the days will be like your days." We said: "O Messenger of Allah! Will one day's Salat (prayer) suffice for the Salat of that day which will be equal to one year?" Thereupon he said, "No, but you must make an estimate of time and then offer Salat." We said: "O Messenger of Allah! How quickly will he walk upon the earth?" Thereupon he said, "Like cloud driven by the wind (i.e., very quickly). He will come to the people and call them to his obedience and they will affirm their faith in him and respond to him. He will then give command to the sky and it will send its rain upon the earth and he will then send his command to the earth and it will grow vegetation. Then in the evening their pasturing animals will come to them with their humps very high and their udders full of milk and their flanks stretched. He will then come to another people and invite them, but they will reject him and he will leave them, in barren lands and without any goods and chattels! He would then walk through the waste land and say to

it: 'Bring forth your treasures', and the treasures will come out and follow him like swarms of bees. He will then call a person brimming with youth and strike him with the sword and cut him into two pieces and make these pieces lie at a distance, which is generally between the archer and his target. He will then call that young man and he will come forward, laughing, with his face gleaming out of joy; and it will be at this very time that Allah will send `Isa (Jesus), son of Maryam (Mary) who will descend at the white minaret in the eastern side of Damascus, wearing two garments lightly dyed and placing his hands on the wings of two angels. When he will lower his head, there would fall drops of water from his head, and when he will raise it up, drops like pearls would scatter from it. Every disbeliever who will find his (i.e., `Isa's) smell will die and his smell will reach as far as he will be able to see. He will then search for Dajjal until he will catch hold of him at the gate of Ludd (village near Jerusalem), and will kill him. Then the people, whom Allah will have protected, will come to `Isa son of Maryam, and he will wipe their faces and will inform them of their ranks in Jannah, and it will be under such conditions that Allah will reveal to `Isa these words: 'I have brought forth from amongst my slaves such people against whom none will be able to fight, so take these people safely to the mountain.' And then Allah will send Ya'juj and Ma'juj (Gog and Magog people) and they will sworn down from every slope. The first of them will pass the Lake Tabariyah (near the Dead Sea in Palestine) and drink all its water. And when the last of them will pass, he will say: 'There was once water there.' Prophet `Isa (ﷺ) and his companions will then be so much hard-pressed that the head of an ox will be dearer to them than one hundred dinar, and `Isa along with his companions, will make supplication to Allah, Who will send insects which will attack their (Ya'juj and Ma'juj people) neck until they all will perish like a single person. Prophet, `Isa and his companions will then come down and they will not find in the earth as much space as a single span which would not be filled with their corpses and their stench. Prophet `Isa and his companions will

then again beseech Allah, Who will send birds whose necks will be like those of Bactrian camels, and they will carry them and throw them where Allah will desire. Then Allah will send down rain which will spare no house in the city or in the countryside. It would wash away the earth until it appears like a mirror. Then the earth will be told to bring forth its fruit and restore its blessings; and as a result of this, there will grow such a big pomegranate that a group of people will eat from it and seek shelter under its skin. Milk will be so blessed that the milk of one she-camel will suffice for a large company and the cow will give so much milk, that it will suffice for a whole tribe. The sheep will give so much milk that the whole family will be able to drink out of that, and at that time Allah will send a pleasant wind which will soothe people even under their armpits, and will take the life of every Muslim and true believer, and only the wicked will survive. They will commit adultery in public like asses and the Resurrection Day will be held.'" [Muslim].

IN PLAIN WORDS

A long account of the Dajjal, the great deceiver, and the trials of the end times. The Prophet urges believers to hold firmly to the truth, and reassures that Allah remains the protector and that 'Isa will defeat the deceiver in the end.

REFERENCE : RIYAD AS-SALIHIN 1808 IN-BOOK REFERENCE : BOOK 18,
HADITH 1

HADITH 2

Rib'i bin Hirash (May Allah be pleased with him) said:

وعن ربعي بن حراش قال: انطلقت مع أبي مسعود الأنصاري إلى
حذيفة بن اليمان رضي الله عنهم فقال له أبو مسعود، حدثني ما سمعت
من رسول الله صلى الله عليه وسلم ، في الدجال قال: "إن الدجال
يخرج ، وإن معه ماء و ناراً ، فأما الذي يراه الناس ماء فنار تحرق،

وأما الذي يراه الناس ناراً، فماء بارد عذب، فمن أدركه منكم، فليقع في
الذي يراه ناراً، فإنه ماء عذب طيب" فقال أبو مسعود: وأنا قد سمعته.
(متفق عليه).

I accompanied Abu Mas'ud Al-Ansari to Hudaifah bin Al-Yaman (May Allah be pleased with them). Abu Mas'ud said to him: "Tell us what you heard from the Messenger of Allah (ﷺ) about Dajjal (the Antichrist)." Hudaifah said: He (ﷺ) said, "Dajjal will appear, and with him will be water and fire. That which people consider to be water will in fact be a burning fire, and that which people will consider to be fire will in fact be cool and sweet water. He who from amongst you happens to face him, should jump into that which he sees as fire for that will be nice and sweet water." Abu Mas'ud said: "I have also heard this from the Messenger of Allah (ﷺ)." [Al-Bukhari and Muslim]

IN PLAIN WORDS

The Dajjal's power is illusion: what looks like fire is really cool water, and what looks like water is burning fire. The believer who keeps clear sight should choose what only appears to be the fire.

REFERENCE : RIYAD AS-SALIHIN 1809 IN-BOOK REFERENCE : BOOK 18,
HADITH 2

HADITH 3

'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) said:

وعن عبد الله بن عمرو بن العاص رضي الله عنهما قال: قال رسول الله
صلى الله عليه وسلم: "يخرج الدجال في أمتي فيمكث أربعين لا أدري
يوماً أو أربعين شهراً، أو أربعين عاماً، فيبعث الله تعالى عيسى بن مريم.
صلى الله عليه وسلم، فيطلبه فيهلكه، ثم يمكث الناس سبع سنين ليس

بين اثنين عداوة، ثم يرسل الله عز وجل، ريحاً باردة من قبل الشام، فلا يبقى على وجه الأرض أحد في قلبه مثقال ذرة من خير أو إيمان إلا قبضته، حتى لو أن أحداً دخل في كبد جبل، لدخلته عليه حتى تقبضه، فيبقى شرار الناس في خفة الطير، وأحلام السباع لا يعرفون معروفاً، ولا ينكرون منكراً، فيتمثل لهم الشيطان، فيقول: ألا تستجيبيون؟ فيقولون: فما تأمرنا؟ فيأمرهم بعبادة الأوثان، وهم في ذلك دار رزقهم، حسن عيشهم، ثم ينفخ في الصور، فلا يسمعه أحد إلا أصغى ليتا ورفع ليتا، وأول من يسمعه رجل يلوط حوض إبله فيصعق ويصعق الناس، ثم يرسل الله -أو قال: ينزل الله - مطراً كأنه الطل أو الظل، فتنبت منه أجساد الناس، ثم ينفخ فيه أخرى فإذا هم قيام ينظرون، ثم يقال: يا أيها الناس هلم إلى ربكم، وقفوهم إنهم مسئولون، ثم يقال: أخرجوا بعث النار فيقال: من كم؟ فيقال: من كل ألف تسعمائة وتسعة وتسعين، فذلك يوم يجعل الولدان شيباً، وذلك يوم يكشف عن ساق" ((رواه مسلم)). «الليت»: صفحة العنق. ومعناه يضع صفحة عنقه ويرفع صفحته الأخرى.

The Messenger of Allah (ﷺ) said, "Dajjal (the Antichrist) will appear in my Ummah and he will stay in the world for forty. I do not know whether this will be forty days or forty months or forty years. Allah will then send (Prophet) 'Isa (Jesus), son of Maryam (Mary). 'Isa will pursue him and slaughter him. Then people will survive for seven years (i.e., after the demise of 'Isa) in the state that there will be no rancour between two persons. Then Allah will send a cool breeze

from the side of Ash-Sham. None will remain upon the face of the earth having the smallest particle of good or Faith in him but he will die, so much so that even if someone amongst you will enter the innermost part of a mountain, this breeze will reach that place also and will cause him to die. Only the wicked people will survive and they will be as fast as birds (i.e., to commit evil) and as ferocious towards one another as wild beasts. They will never appreciate the good, nor condemn evil. Then Shaitan (Satan) will come to them in the garb of a man and will say: 'Will you not obey me?' They will say: 'What do you order us to do?' He will command them to worship idols. They will have abundance of sustenance and will lead comfortable lives. Then the Trumpet will be blown. Every one hearing it, will turn his neck towards it and will raise it. The first one to hear that Trumpet will be a man who will be busy repairing the basin for his camels. He will become unconscious. Allah will send, or will cause to send, rain which will be like dew and there will grow out of it (like wild growth) the bodies of the people. Then the second Trumpet will be blown and they will stand up and begin to look around. Then it will be said: 'O people! Go to your Rubb.' Then there will be a command: 'Make them stand there.' After it they will be called to account. Then it will be said: 'Separate from them the share of the Fire.' It will be asked: 'How much?' It will be said: 'Nine hundred and ninety-nine out of every thousand.' That will be the Day which will make children hoary-headed men because of its terror and that will be the Day when the Shin will be uncovered." [Muslim].

IN PLAIN WORDS

Another report on the Dajjal's limited stay, his defeat by 'Isa, and a later cleansing wind that takes the souls of the faithful. It ends with the terror of the Day when all are called to account.

REFERENCE : RIYAD AS-SALIHIN 1810 IN-BOOK REFERENCE : BOOK 18,
HADITH 3

HADITH 4

Anas bin Malik (May Allah be pleased with him) said:

-وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"ليس من بلد إلى سيطؤه الدجال، إلا مكة والمدينة، وليس نقب من
أثقابها إلا عليه الملائكة صافين تحرسهما، فينزل بالسبخة، فترجف
المدينة ثلاث رجفات، يخرج الله منها كل كافر ومنافق" . ((رواه
مسلم)).

The Messenger of Allah (ﷺ) said, "There will be no land which will not be trampled by Dajjal (the Antichrist) but Makkah and Al-Madinah; and there will be no passage leading to them which will not be guarded by the angels, arranged in rows. Dajjal will appear in a barren place adjacent to Al-Madinah and the city will be shaken three times. Allah will expel from it every disbeliever and hypocrite." [Muslim].

IN PLAIN WORDS

Makkah and Al-Madinah will be kept safe from the Dajjal, guarded by angels. A reminder that no deception can overcome the places and people Allah protects.

REFERENCE : RIYAD AS-SALIHIN 1811 IN-BOOK REFERENCE : BOOK 18,
HADITH 4

HADITH 5

Anas (May Allah be pleased with him) said:

وعنه رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "يتبع
الدجال من يهود أصبهان سبعون ألفا عليهم الطيالة" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Dajjal (the Antichrist) will be followed by seventy thousand Jews of Isfahan and will be dressed

in robes of green coloured satin." [Muslim].

IN PLAIN WORDS

A brief detail about a large following that will gather behind the Dajjal. It shows how many will be swept up by his deception.

REFERENCE : RIYAD AS-SALIHIN 1812 IN-BOOK REFERENCE : BOOK 18,
HADITH 5

HADITH 6

Umm Sharik (May Allah be pleased with her) reported:

وعن أم شريك رضي الله عنها أنها سمعت النبي صلى الله عليه وسلم يقول: لينفرن الناس من الدجال في الجبال" ((رواه مسلم)).

I heard the Prophet (ﷺ) saying, "People will run away from Dajjal (the Antichrist) seeking shelter in the mountains." [Muslim].

IN PLAIN WORDS

When the great trial appears, people will flee to the mountains for safety. A picture of how frightening that test will be.

REFERENCE : RIYAD AS-SALIHIN 1813 IN-BOOK REFERENCE : BOOK 18,
HADITH 6

HADITH 7

'Imran bin Hussain (May Allah be pleased with them) reported:

وعن عمران بن حصين رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "ما بين خلق آدم إلى قيام الساعة أمر أكبر من الدجال". ((رواه مسلم)).

I heard the Messenger of Allah (ﷺ) saying, "Between time of the creation of Adam and the Resurrection Day, there is nothing greater than the mischief of Dajjal (the Antichrist)." [Muslim].

The Prophet states that no trial in all of history is greater than that of the Dajjal. It explains why he warned about it so seriously.

REFERENCE : RIYAD AS-SALIHIN 1814 IN-BOOK REFERENCE : BOOK 18,
HADITH 7

HADITH 8

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

وعن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: "يخرج الدجال فيتوجه قبله رجل من المؤمنين فيتلقاه المسالِح: مسالِح الدجال، فيقولون له: إلى أين تعمد؟ فيقول: أعمد إلى هذا الذي خرج فيقولون له أَو ما تؤمن بربنا؟ فيقول: ما برنا خفاء! فيقولون: اقتلوه، فيقول بعضهم لبعض: أليس قد نهاكم ربكم أن تقتلوا أحداً دونه، فينطلقون به إلى الدجال، فإذا رآه المؤمن قال: يا أيها الناس إن هذا الدجال الذي ذكر رسول الله صلى الله عليه وسلم ، فيأمر الدجال به فيشبح، فيقول: خذوه وشجوه، فيوسع ظهره وبطنه ضرباً، فيقول: أَو ما تؤمن بي؟ فيقول: أنت المسيح الكذاب! فيؤمر به ، فيؤثر بالمنشار من مفرقه حتى يفرق بين رجليه، ثم يمشي الدجال بين القطعتين ، ثم يقول له: قم ، فيستوي قائماً، ثم يقول له: أَتؤمن بي؟ فيقول: ما ازددت فيك إلا بصيرة، ثم يقول: يا أيها الناس إنه لا يفعل بعدي بأحد من الناس، فيأخذه الدجال ليدبحه، فيجعل الله ما بين رقبته إلى ترقوته نحاساً، فلا يستطيع إليه سبيلاً، فيأخذ بيديه ورجليه فيقذف به،

فيحسب الناس أنما قذفه إلى النار، وإنما أُلقي في الجنة" فقال رسول الله صلى الله عليه وسلم: "هذا أعظم الناس شهادة عند رب العالمين" ((رواه مسلم)). وروى البخاري بعضه بمعناه "المسالح": هم الخفراء والطلائع.

I heard the Prophet (ﷺ) saying, "Dajjal (the Antichrist) will come forth and a person from amongst the believers will go towards him and the armed watchmen of Dajjal will meet him and they will say to him: 'Where do you intend to go?' He will say: 'I intend to go to this one who has appeared.' They will say to him: 'Don't you believe in our lord (meaning Dajjal)?' He will say: 'There (i.e., we know Him to be Allah, Alone, without any partners) is nothing hidden about our Rubb.' Some of them will say: 'Let us kill him', but some others will say: 'Has your lord (Dajjal) not forbidden you to kill anyone without his consent?' So they will take him to Dajjal. When the believer will see him, he will say: 'O people! This is Dajjal about whom the Messenger of Allah (ﷺ) has informed us.' Dajjal will have him laid on his stomach and have his head. He will be struck on his back and on his stomach. Dajjal will ask him: 'Don't you believe in me?' He will say: 'You are the false Messiah.' He will then give his order to have him sawn with a saw into two from the parting of his hair up to his legs. After that Dajjal will walk between the two halves and will say to him: 'Stand up', and he will stand on his feet. He will then say to him: 'Don't you believe in me?' The person will say: 'It has added to my insight that you are Dajjal'. He will add: 'O people! He will not be able to behave with anyone amongst people in such a manner after me.' Dajjal will try to kill him. The space between his neck and collarbone will turn into copper and he will find no way to kill him. So he will catch hold of him by his hand and feet and throw him into (what appears to be the fire). The people will think that he has been thrown into the fire whereas he will be thrown into Jannah." The

Messenger of Allah (ﷺ) added, "He will be the most eminent amongst the people with regard to martyrdom near the Rubb of the worlds." [Muslim]

IN PLAIN WORDS

A believer who openly names the Dajjal for what he is will be struck down and miraculously restored, his faith only deepening. His steadfastness earns him a place of high honor.

REFERENCE : RIYAD AS-SALIHIN 1815 IN-BOOK REFERENCE : BOOK 18,
HADITH 8

HADITH 9

Al-Mughirah bin Shu'bah (May Allah be pleased with him) said:

وعن المغيرة بن شعبة رضي الله عنه قال: ما سأل أحد رسول الله صلى الله عليه وسلم عن الدجال أكثر مما سألته؛ وإنه قال لي: "ما يضرك؟" قلت: إنهم يقولون: إن معه جبل خبز ونهر ماء! قال: "هو أهون على الله من ذلك" ((متفق عليه)).

No one asked the Messenger of Allah (ﷺ) more about Dajjal than I asked him. He said to me, "He will not harm you." I said: "O Messenger of Allah, it is reported that he will have with him a mountain of bread and a river full of water." Thereupon he said, "He (Dajjal) is far too worthless and insignificant near Allah (to let him deceive the believers)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Despite the wonders the Dajjal seems to carry, he is utterly worthless before Allah and cannot truly harm the believer. Faith makes his tricks powerless.

REFERENCE : RIYAD AS-SALIHIN 1816 IN-BOOK REFERENCE : BOOK 18,
HADITH 9

HADITH 10

Anas (May Allah be pleased with him) said:

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"ما من نبي إلا وقد أُنذر أُمته الأعور الكذاب، ألا إنه أعور، وإن
ربكم عز وجل ليس بأعور، مكتوب بين عينيه ك ف ر " ((متفق
عليه)).

The Messenger of Allah (ﷺ) said, "There has not been a Prophet who has not warned his Ummah of that one-eyed liar (Dajjal). Behold, he is blind in one eye and your Rubb (Allah) is not blind. On his forehead are the letters: (K.F.R.) (meaning Kafir- disbeliever)." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Every Prophet warned about the one-eyed deceiver. Knowing his sign helps believers recognize that he is only a flawed creature, while Allah is perfect and beyond any defect.

REFERENCE : RIYAD AS-SALIHIN 1817 IN-BOOK REFERENCE : BOOK 18,
HADITH 10

HADITH 11

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"ألا أحدثكم حديثاً عن الدجال ما حدث به نبي قومه! إنه أعور،
وإنه يجيء معه بمثال الجنة والنار، فالتى يقول إنها الجنة هي النار"
((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Let me tell you something about Dajjal (the Antichrist) which no Prophet had told his people. He is

blind (in one eye) and will bring with him something like Jannah and Hell; but what he calls Jannah will be in fact Hell." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet warns that what the Dajjal presents as paradise is really the opposite. Appearances in that trial are reversed, so do not trust what the eye is shown.

REFERENCE : RIYAD AS-SALIHIN 1818 IN-BOOK REFERENCE : BOOK 18,
HADITH 11

HADITH 12

'Abdullah bin 'Umar (May Allah be pleased with them) said:

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم ذكر
الدجال بين ظهراني الناس فقال: "إن الله ليس بأعور، ألا إن المسيح
الدجال أعور العين اليمنى، كأن عينه عنب طافية" ((متفق عليه)).

One day the Messenger of Allah (ﷺ) mentioned Al-Masih Dajjal (the Antichrist) in the presence of the people and said, "Verily, Allah is not one-eyed but Al-Masih Ad-Dajjal is blind in the right eye which looks like a swollen grape." [Al-Bukhari and Muslim]

IN PLAIN WORDS

A reminder that the Dajjal is blind in one eye, while Allah has no such defect. It teaches believers to see through the deceiver by holding to a clear knowledge of their Lord.

REFERENCE : RIYAD AS-SALIHIN 1819 IN-BOOK REFERENCE : BOOK 18,
HADITH 12

HADITH 13

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
" لا تقوم الساعة حتى يقاتل المسلمون اليهود، حتى يختبئ اليهودي من
وراء الحجر والشجر، فيقول الحجر والشجر: يا مسلم هذا يهودي خلفي
تعالى فاقتله، إلا الغرقد فإنه من شجر اليهود " ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "The Last Hour will not come until the Muslims fight against the Jews, until a Jew will hide himself behind a stone or a tree, and the stone or the tree will say: 'O Muslim, there is a Jew behind me. Come and kill him,' but Al-Gharqad tree will not say so, for it is the tree of the Jews." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A report of conflict near the end of time. It is given as a sign of the approaching Hour.

REFERENCE : RIYAD AS-SALIHIN 1820 IN-BOOK REFERENCE : BOOK 18,
HADITH 13

HADITH 14

Abu Hurairah (May Allah be pleased with him) reported:

وعنه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
والذي نفسي بيده لا تذهب الدنيا حتى يمر الرجل بالقبر، فيتمرغ عليه،
ويقول: ياليتني مكان صاحب هذا القبر، وليس به الدين، ما به إلا
البلاء " ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "By Him in Whose Hand my soul is, the world will not come to an end until a man passes by a grave and will lie over it saying, 'Would that I were in this grave (i.e., dead)!' Not he will say so because of religious reasons but because

of widespread mischief and severe trials of this world." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A time of such widespread turmoil will come that people will wish for death just to escape the trials, not out of longing for the Hereafter. It pictures how heavy worldly hardship can become.

REFERENCE : RIYAD AS-SALIHIN 1821 IN-BOOK REFERENCE : BOOK 18,
HADITH 14

HADITH 15

Abu Hurairah (May Allah be pleased with him) said:

وعنه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: " لا تقوم الساعة حتى يحسر الفرات عن جبل من ذهب يقتتل عليه، فيقتل من كل مائة تسعة وتسعون، فيقول كل رجل منه: لعلني أن أكون أنا أنجو". وفي رواية: "يوشك أن يحسر الفرات عن كنز من ذهب، فمن حضره فلا يأخذ منه شيئاً" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "The Hour will not come to pass before the River Euphrates dries up to unveil the mountain of gold, for which people will fight. Ninety-nine out of one hundred will die (in the fighting) and every man amongst them will say: 'Perhaps I may be the only one to remain alive.'" Another narration is: "The time is near when the River Euphrates will dry up to unveil a treasure of gold. Whosoever may be alive at that time, should not take anything of it." [Al-Bukhari and Muslim]

IN PLAIN WORDS

A sign of the end times: a hidden treasure of gold will be uncovered, and people will fight over it. The wise are told to keep away from it rather than be drawn into the strife.

HADITH 16

Abu Hurairah (May Allah be pleased with him) said:

وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "يتركون المدينة على خير ما كانت، لا يغشاها إلا العوافي -يريد: عوافي السباع والطيور، وآخر من يحشر راعيان من مزينة يريدان المدينة ينعقان بغنمهما فيجدانها وحوشاً، حتى إذا بلغا ثنية الوداع خراً على وجوههما" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "People will desert Al-Madinah in spite of it being in better condition except for wild beasts and birds. The Last Hour will happen upon two shepherds of the tribe of Muzainah. They will enter Al-Madinah driving their sheep but will find it full of wild beasts and would turn away. When they will arrive at the hill named Thaniyyat-ul-Wada' they will fall on their faces." [Al- Bukhari and Muslim].

IN PLAIN WORDS

A description of a time when even a flourishing Al-Madinah will be left empty. It is one of the signs marking the nearness of the final Hour.

HADITH 17

Abu Sa'id Al-Khudri (May Allah be pleased with him) said:

وعن أبي سعيد الخدري رضي الله عنه أن النبي صلى الله عليه وسلم قال: "يكون خليفة ((متفق عليه)). خلفاءكم في آخر الزمان يحشو المال ولا يعده" ((رواه مسلم)).

The Prophet (ﷺ) said, "From your caliphs there will be one in the Last Days who will distribute wealth without counting it." [Muslim].

IN PLAIN WORDS

A leader will come in the last days who gives wealth so freely he does not even count it. A sign of great abundance in that time.

REFERENCE : RIYAD AS-SALIHIN 1824 IN-BOOK REFERENCE : BOOK 18, HADITH 17

HADITH 18

Abu Musa Al-Ash'ari (May Allah be pleased with him) said:

وعن أبي موسى الأشعري رضي الله عنه أن النبي صلى الله عليه وسلم قال: "ليأتين على الناس زمان يطوف الرجل فيه بالصدقة من الذهب، فلا يجد أحداً يأخذها منه، ويرى الرجل الواحد يتبعه أربعون امرأة يلذن به من قلة الرجال وكثرة النساء" ((رواه مسلم)).

The Prophet (ﷺ) said, "A time will come when a man will go about with alms from his gold and will not find anyone to receive it. One man will be seen being followed by forty women dependant upon him on account of the scarcity of men and excess of women." [Muslim].

IN PLAIN WORDS

A description of an era of such ease and changed conditions that charity will find no taker, and the balance of men and women will shift. These are listed as signs of the times.

HADITH 19

Abu Hurairah (May Allah be pleased with him) reported:

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: " اشترى رجل من رجل عقاراً، فوجد الذي اشترى العقار في عقاره جرة فيها ذهب، فقال له الذي اشترى العقار خذ ذهبك: إنما اشتريت منك الأرض، ولم أشتِ الذهب، وقال الذي له الأرض: إنما بعثتك الأرض وما فيها، فتحاكما إلى رجل، فقال الذي تحاكما إليه: ألكما ولد؟ قال أحدهما: لي غلام، وقال الآخر: لي جارية، قال: أنكما الغلام الجارية وأنفقوا على أنفسهما منه وتصدقا" ((متفق عليه)).

The Prophet (ﷺ) said, "A man bought a piece of land from another man, and the buyer found a jar filled with gold in the land. The buyer said to the seller: 'Take your gold, as I bought only the land from you and not the gold.' The owner of the land said: 'I sold you the land with everything in it.' So both of them took their case before a third man who asked: 'Have you any children?' One of them said: 'I have a boy.' The other said, 'I have a girl.' The man said: 'Marry the girl to the boy and spend the money on them; and whatever remains give it in charity.'" [Al-Bukhari and Muslim].

IN PLAIN WORDS

Two people each refuse to take gold that is not rightly theirs, and a wise judge settles it by uniting their children and giving the rest to charity. A lesson in honesty and trustworthiness over wealth.

HADITH 20

Abu Hurairah (May Allah be pleased with him) said:

وعنه 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 ففضى به للكبرى، نفرجتا على سليمان
بن داود، صلى الله عليه وسلم فأخبرته، فقال: ائتوني بالسكين أشقه
بينهما. فقالت الصغرى: لا تفعل رحمك الله، هو ابنها، ففضى به
للصغرى" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "There were two women, each had her child with her. A wolf came and took away the child of one of them. One woman said to her companion: 'The wolf has taken your son.' The other said: 'It has taken your son.' So both of them took the dispute to Prophet Dawud (David) (ﷺ) who judged that the boy should be given to the older lady. Then they went to Prophet Sulaiman (Solomon) (ﷺ) son of Dawud and put the case before him. Prophet Sulaiman said: 'Give me a knife so that I may cut the child into two and give one half to each of you.' The younger woman said: 'Do not do so; may Allah bless you! He is her child.' On that Prophet Sulaiman decided the case in favour of the younger woman." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Prophet Sulaiman uncovers the truth by offering to divide the disputed child, knowing the real mother would give him up rather

than see him harmed. A lesson in the wisdom Allah grants to settle matters justly.

REFERENCE : RIYAD AS-SALIHIN 1827 IN-BOOK REFERENCE : BOOK 18,
HADITH 20

HADITH 21

Mirdas Al-Aslami (May Allah be pleased with him) said:

وعن مرادس الأسلي رضي الله عنه قال: قال للنبي صلى الله عليه وسلم: "يذهب الصالحون الأول فالأول، وتبقى حثالة كحثة الشعير أو التمر، لا يبالهم الله باله" ((رواه البخاري)).

The Prophet (ﷺ) said, "The pious men will depart one after another, the dregs of people, like the sediment of barley or dates will remain; Allah will not raise them in value and esteem." [Al- Bukhari].

IN PLAIN WORDS

As righteous people pass away one after another, those of little worth are left behind. A sober reminder to value and become among the good while they remain.

REFERENCE : RIYAD AS-SALIHIN 1828 IN-BOOK REFERENCE : BOOK 18,
HADITH 21

HADITH 22

Rifa'ah bin Rafi' Az-Zuraqi (May Allah be pleased with him) said:

وعن رفاعه بن رافع الزرقى رضي الله عنه قال: جاء جبريل إلى النبي صلى الله عليه وسلم: "إذا أنزل الله تعالى بقوم عذاباً. وعن رفاعه بن رافع الزُّرقِيّ - رضي الله عنه - قال: جاء جبريل إلى النبيّ - صلى الله عليه وسلم - قال: مَا تَعُدُّونَ أَهْلَ بَدْرٍ فَيَكُمُ؟ قال: «مِنْ أَفْضَلِ الْمُسْلِمِينَ»

أَوْ كَلِمَةً نَحْوَهَا. قَالَ: وَكَذَلِكَ مَنْ شَهِدَ بَدْرًا مِنَ الْمَلَائِكَةِ. (رواه البخاري)

Jibril (Gabriel) came to the Prophet (ﷺ) and asked him: "How do you estimate among you those who participated in the battle of Badr?" He replied, "They were the best of Muslims" (or he may have said something similar to that). Jibril said: "The same is the case with the angels who were at Badr." [Al- Bukhari].

IN PLAIN WORDS

Those who took part in the battle of Badr are counted among the very best, on a level likened to the angels present there. It honors their sincerity and sacrifice.

REFERENCE : RIYAD AS-SALIHIN 1829 IN-BOOK REFERENCE : BOOK 18, HADITH 22

HADITH 23

Ibn 'Umar (May Allah be pleased with them) said:

وعن ابن عمر رضي الله عنهما قال : قال رسول الله : « إِذَا أَنْزَلَ اللَّهُ تَعَالَى بِقَوْمٍ عَذَابًا ، أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ ، ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ » . متفق عليه .

The Messenger of Allah (ﷺ) said, "If Allah afflicts punishment upon a nation, it befalls the whole population indiscriminately and then they will be resurrected and judged according to their deeds." [Al-Bukhari and Muslim].

IN PLAIN WORDS

When a punishment descends upon a people, it can fall on all of them together, but each person is then raised and judged by their own deeds. A reminder that final accountability is always individual.

HADITH 24

Jabir (May Allah be pleased with him) said:

وعن جابر رضي الله عنه قال: كان جذع يقوم إليه النبي صلى الله عليه وسلم ، يعني في الخطبة. فلما وضع المنبر، سمعنا للجذع مثل صوت العشار حتى نزل النبي، صلى الله عليه وسلم ، فوضع يده عليه فسكن". وفي رواية: فلما كان يوم الجمعة قعد النبي، صلى الله عليه وسلم على المنبر، فصاحت النخلة التي كان يخطب عندها حتى كادت أن تنشق. وفي رواية: فصاحت صياح الصبي، فنزل النبي صلى الله عليه وسلم ، حتى أخذها فضمها إليه، فجعلت تن أنين الصبي الذي يسكت حتى استقرت ، قال: "بكت على ما كانت تسمع من الذكر" ((رواه البخاري)).

There was a trunk of a date-palm tree upon which the Prophet (ﷺ) used to recline while delivering Khutbah (sermon). When a pulpit was placed in the mosque, we heard the trunk crying out like a pregnant she-camel. the Prophet (ﷺ) came down from the pulpit and put his hand on the trunk and it became quiet. Another narration is: The Prophet (ﷺ) used to stand by a tree or a date-palm on Friday (to give the Khutbah). Then an Ansari woman or man said, "O Messenger of Allah! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, the Prophet (ﷺ) sat on the pulpit [to deliver the Khutbah (sermon)] and the trunk of the date- palm on which he used to recline cried out as if it would split asunder. Another narration is: It cried like a child and the Prophet (ﷺ) descended (from the pulpit) and embraced it while it continued moaning like a child being

quietened. The Prophet (ﷺ) said, "It was crying for (missing) what it used to hear of Dhikr near it." [Al-Bukhari].

IN PLAIN WORDS

The very palm trunk the Prophet once leaned on wept when he moved to a pulpit, longing for the remembrance of Allah it used to hear. A striking sign, and a lesson in love for dhikr.

REFERENCE : RIYAD AS-SALIHIN 1831 IN-BOOK REFERENCE : BOOK 18,
HADITH 24

HADITH 25

Abu Tha'labah Al-Khushani (May Allah be pleased with him) said:

وعن أبي ثعلبة الخشني جرثوم بن ناشر رضي الله عنه عن رسول الله
صلى الله عليه وسلم قال: "إن الله تعالى فرض فرائض فلا تضيعوها،
وحد حدوداً فلا تعتدوها، وحرم أشياء فلا تنتهكوها، وسكت عن
أشياء رحمة لكم غير نسيان فلا تبحثوا عنها". حديث حسن. رواه
الدارقطني وغيره.

The Messenger of Allah (ﷺ) said, "Allah, the Exalted, has laid down certain duties which you should not neglect, and has put certain limits which you should not transgress, and has kept silent about other matters out of mercy for you and not out of forgetfulness, so do not seek to investigate them." [Ad-Daraqutni and others]

IN PLAIN WORDS

Allah has set duties to keep, limits not to cross, and left some things unspoken out of mercy, so we should not dig into them. A teaching of contentment with what the religion has made plain.

REFERENCE : RIYAD AS-SALIHIN 1832 IN-BOOK REFERENCE : BOOK 18,
HADITH 25

HADITH 26

'Abdullah bin Abu 'Aufa (May Allah be pleased with them) said:

وعن عبد الله بن أبي أوفى رضي الله عنهما قال: غزونا مع رسول الله صلى الله عليه وسلم سبع غزوات نأكل الجراد، وفي رواية: نأكل معه الجراد" ((متفق عليه)).

We accompanied the Messenger of Allah (ﷺ) in seven expeditions, and we ate locusts. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The companions ate locusts while traveling with the Prophet. A simple report about the food they shared on their journeys.

REFERENCE : RIYAD AS-SALIHIN 1833 IN-BOOK REFERENCE : BOOK 18,
HADITH 26

HADITH 27

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "لا يلدغ المؤمن من جحر مرتين" ((متفق عليه)).

The Prophet (ﷺ) said, "A believer should not be stung twice from the same hole." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A believer should learn from a mistake and not fall for the same trap twice. A call to alertness and wisdom from experience.

REFERENCE : RIYAD AS-SALIHIN 1834 IN-BOOK REFERENCE : BOOK 18,
HADITH 27

HADITH 28

Abu Hurairah (May Allah be pleased with him) said:

وعنه قال: قال رسول الله صلى الله عليه وسلم ، : "ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم ولا يزكيهم ولهم عذاب أليم: رجل على فضل ماء بالفلاة يمنع من ابن السبيل، ورجل بايع رجلاً، سلعة، بعد العصر، فحلف بالله لأخذها بكذا وكذا، فصدقه وهو على غير ذلك، ورجل بايع إماماً لا يبايعه إلا لدنيا، فإن أعطاه منها وفى ، وإن لم يعطه منها لم يف " ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "There are three (types of) people with whom Allah will neither speak on the Day of Resurrection nor purify them (from sins) and there will be a painful chastisement for them: A person who has spare water in a desert and he refuses to give it to the traveller; a person who sells a commodity to another person after the afternoon prayer and swears by Allah that he has bought it at such and such price, and the buyer pays him accordingly though in reality it was not true; and a person who pledges allegiance to an Imam (leader) just for some worldly benefit, and then if the Imam bestows on him (something out of that) he fulfills his allegiance, and if does not give him, he does not fulfill it." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A stern warning about three who will face Allah's anger: withholding spare water from a traveler, swearing falsely to sell goods, and giving loyalty only for worldly gain. It links honesty and generosity to one's standing before Allah.

REFERENCE : RIYAD AS-SALIHIN 1835 IN-BOOK REFERENCE : BOOK 18,
HADITH 28

HADITH 29

Abu Hurairah (May Allah be pleased with him) said:

وعنه عن النبي صلى الله عليه وسلم قال: " بين النفختين أربعون" قالوا: يا أبا هريرة أربعون يوماً؟ قال: أبيت، قالوا: أربعون سنة؟ قال: أبيت، قالوا: أربعون شهراً؟ قال: أبيت" ويلى كل شئ من الإنسان إلا عجب ذنبه، فيه يركب الخلق، ثم ينزل الله من السماء ماء، فينبتون كما ينبت البقل" ((متفق عليه)).

The Prophet (ﷺ) said, "Between the two Blowing of the Trumpet there will be an interval of forty." The people said, "O Abu Hurairah! 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 last coccyx bone (end part of the spinal cord), and from that bone Allah will reconstruct the whole body. Then Allah will send down water from the sky and people will grow like green vegetables'." [Al- Bukhari and Muslim].

IN PLAIN WORDS

After the Trumpet is blown, the body returns to dust except one small bone, from which Allah will rebuild each person and bring rain that revives them. A reassurance of the certainty of resurrection.

REFERENCE : RIYAD AS-SALIHIN 1836 IN-BOOK REFERENCE : BOOK 18, HADITH 29

HADITH 30

Abu Hurairah (May Allah be pleased with him) reported:

وعنه قال: بينما النبي صلى الله عليه وسلم في مجلس يحدث القوم، جاءه أعرابي فقال: متى الساعة؟ فمضى رسول الله صلى الله عليه وسلم ،

يحدث، فقال بعض القوم: سمع ما قال: فكره ما قال، وقال بعضهم: بل لم يسمع، حتى إذا قضى حديثه قال: "أين السائل عن الساعة؟" قال: ها أنا يا رسول الله . قال: "إذا ضيعت الأمانة ، فانتظر الساعة" قال: كيف إضاعتها؟ قالك "إذا وسد الأمر إلى غير أهله فانتظر الساعة" ((رواه البخاري)).

Once the Prophet (ﷺ) was speaking to us when, a bedouin came and asked him: "When will the Last Day be?" The Messenger of Allah (ﷺ) continued his talk. Some of those present thought that he had heard him but disliked the interruption and the other said that he had not hear him. When the Messenger of Allah (ﷺ) concluded his speech he asked, "Where is the one who inquired about the Last Day?" The man replied: "Here I am." The Messenger of Allah (ﷺ) replied, "When the practice of honouring a trust is lost, expect the Last Day." He asked: "How could it be lost?" He replied, "When the government is entrusted to the undeserving people, then wait for the Last Day." [Al- Bukhari].

IN PLAIN WORDS

When trusts are betrayed and responsibility is handed to those unfit for it, expect the Hour to be near. A warning that the collapse of trustworthiness signals deep decay.

REFERENCE : RIYAD AS-SALIHIN 1837 IN-BOOK REFERENCE : BOOK 18,
HADITH 30

HADITH 31

Abu Hurairah (May Allah be pleased with him) reported:

وعنه أن رسول الله صلى الله عليه وسلم قال: "يصلون لكم، فإن أصابوا فلكم، وإن أخطؤوا فلكم وعليهم" ((رواه البخاري)).

The Messenger of Allah (ﷺ) said, "Your leaders will lead you in Salat (prayer). If they conduct it properly, you and they will be rewarded; but if they make mistakes you will earn the reward and they will be held responsible (for the mistakes)." [Al- Bukhari].

IN PLAIN WORDS

When those who lead the prayer do it well, both they and the people are rewarded; if they err, the people still keep their reward and the leaders bear the fault. A comfort to followers and a charge to leaders.

REFERENCE : RIYAD AS-SALIHIN 1838 IN-BOOK REFERENCE : BOOK 18,
HADITH 31

HADITH 32

Abu Hurairah (May Allah be pleased with him) said in the interpretation of the Ayah reported:

وعنه رضي الله عنه : { كنتم خير أمة أخرجت للناس } قال: خير
الناس للناس يأتون بهم في السلاسل في أعناقهم حتى يدخلوا في
الإسلام. أخرجه: البخاري.

"You are the best of peoples ever raised up for (the benefit of) mankind..." (:110): The best for mankind are those who bring them with chains round their necks till they embrace Islam (and thereby save them from the eternal punishment in the Hell-fire, and make them enter Jannah in the Hereafter)." [Al-Bukhari].

IN PLAIN WORDS

Explaining a verse, the best people are those who guide others, even from hardship, toward faith and ultimate safety. It frames true benefit to mankind as leading them to good.

REFERENCE : RIYAD AS-SALIHIN 1839 IN-BOOK REFERENCE : BOOK 18,
HADITH 32

HADITH 33

Abu Hurairah (May Allah be pleased with him) said:

وعنه عن النبي صلى الله عليه وسلم قال: "عجب الله عز وجل من قوم يدخلون الجنة في السلاسل" ((رواهما البخاري)). معناه: يؤسرون ويقيدون ثم يسلمون فيدخلون الجنة.

the Prophet (ﷺ) said, "Allah marvels at those people who enter Jannah in chains." [Al-Bukhari].

IN PLAIN WORDS

Allah marvels at people brought to faith and ultimately to Paradise through circumstances that began in hardship. It shows how Allah can turn difficulty into the path of salvation.

REFERENCE : RIYAD AS-SALIHIN 1840 IN-BOOK REFERENCE : BOOK 18,
HADITH 33

HADITH 34

Abu Hurairah (May Allah be pleased with him) said:

وعنه عن النبي صلى الله عليه وسلم قال: "أحب البلاد إلى الله مساجدها ، وأبغض البلاد إلى الله أسواقها" ((رواه مسلم)).

the Prophet (ﷺ) said, "The dearest parts on the face of the earth near Allah are its mosques, and the most hated parts near Allah are its markets." [Muslim].

IN PLAIN WORDS

The dearest places to Allah are the mosques and the most disliked are the marketplaces. A reminder to treasure places of worship over places of mere trade.

REFERENCE : RIYAD AS-SALIHIN 1841 IN-BOOK REFERENCE : BOOK 18,
HADITH 34

وعن سلمان الفارسي رضي الله عنه من قوله قال: لا تكونن إن استطعت أول من يدخل السوق، ولا آخر من يخرج منها، فإنها معركة الشيطان، وبها ينصب رايته. ((رواه مسلم هكذا)). ورواه البرقاني في صحيحه عن سلمان قال: قال رسول الله صلى الله عليه وسلم: "لا تكن أول من يدخل السوق، ولا آخر من يخرج منها، فيها باض الشيطان وفرخ".

The Prophet (ﷺ) said, "Do not, if you can help, be the first to enter the market and the last to leave it because it is an arena of Satan and the standard of Satan is set there." [Muslim]. There are other narrations with some variation in the wordings.

IN PLAIN WORDS

The Prophet advises not to be the first into the market or the last to leave, since it is a place where heedlessness and temptation gather. A caution to guard the heart amid commerce.

REFERENCE : RIYAD AS-SALIHIN 1842 IN-BOOK REFERENCE : BOOK 18,
HADITH 35

HADITH 36

'Asim Al-Ahwal said:

وعن عاصم الأحول عن عبد الله بن سرجس رضي الله عنه قال: قلت لرسول الله صلى الله عليه وسلم: يا رسول الله غفر الله لك، قال: "ولك" قال عاصم: فقلت له: استغفر لك رضي الله عنه صلى الله عليه

وسلم ؟ قال: نعم ولك، ثم تلا هذه الآية: {واستغفر لذنبك، وللمؤمنين والمؤمنات} ((محمد:19)). ((رواه مسلم)).

'Abdullah bin Sarjis (May Allah be pleased with him) said to the Messenger of Allah (ﷺ): "O Messenger of Allah! May Allah forgive all your sins!" The Messenger of Allah (ﷺ) said, "And yours also." 'Asim reported: I asked 'Abdullah: "Did the Messenger of Allah (ﷺ) seek forgiveness for you?" He replied: "Yes, and for you also." Then he recited the Verse: "Seek forgiveness for your sins and for the believing men and the believing women." (:) [Muslim].

IN PLAIN WORDS

When a companion asked Allah to forgive the Prophet, he returned the prayer, and they sought forgiveness for one another, recalling a verse on this. A model of praying for each other's pardon.

REFERENCE : RIYAD AS-SALIHIN 1843 IN-BOOK REFERENCE : BOOK 18, HADITH 36

HADITH 37

Abu Mas'ud Al-Ansari (May Allah be pleased with him) said:

وعن أبي مسعود الأنصاري رضي الله عنه قال: قال النبي صلى الله عليه وسلم : "إن مما أدرك الناس من كلام النبوة الأولى: إذا لم تستحي فاصنع ما شئت" ((رواه البخاري)).

The Prophet (ﷺ) said, "One of the admonitions of the previous Prophets which has been conveyed to people is that if you have no modesty, you can do whatever you like." [Al- Bukhari].

IN PLAIN WORDS

From the teaching of earlier Prophets: when a person loses all sense of modesty, nothing holds them back from any wrong. It shows modesty as an inner restraint that protects character.

HADITH 38

Ibn Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: قال النبي صلى الله عليه وسلم :
"أول ما يقضى بين الناس يوم القيامة في الدماء" ((متفق عليه)).

The Prophet (ﷺ) said, "The first matter concerning which people will be judged on the Day of Resurrection will be the matter of blood." [Al-Bukhari and Muslim]

IN PLAIN WORDS

On the Day of Resurrection, the first matters to be judged among people will be those concerning bloodshed. It underscores how gravely Allah regards harming life.

REFERENCE : RIYAD AS-SALIHIN 1845 IN-BOOK REFERENCE : BOOK 18,
HADITH 38

HADITH 39

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم :
"خلقت الملائكة من نور، وخلق الجان من مارج من نار، وخلق آدم
مما وصف لكم" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Angels were created from light, jinns were created from a smokeless flame of fire, and 'Adam was created from that which you have been told (i.e., sounding clay like the clay of pottery)." [Muslim].

IN PLAIN WORDS

Angels were made from light, jinn from smokeless fire, and Adam from clay, as described. A simple statement about the different origins of these creations.

REFERENCE : RIYAD AS-SALIHIN 1846 IN-BOOK REFERENCE : BOOK 18,
HADITH 39

HADITH 40

'Aishah (May Allah be pleased with her) said:

وعنها رضي الله عنها قالت: "كان خلق نبي الله صلى الله عليه وسلم
القرآن" ((رواه مسلم في جملة حديث طويل)).

The conduct of the Prophet (ﷺ) was entirely according to the Qur'an. [Muslim in a long Hadith].

IN PLAIN WORDS

The Prophet's character was a living embodiment of the Qur'an. A model that to follow him is to follow the Book itself.

REFERENCE : RIYAD AS-SALIHIN 1847 IN-BOOK REFERENCE : BOOK 18,
HADITH 40

HADITH 41

'Aishah (May Allah be pleased with her) reported:

وعنها قالت : قال رسول الله صلى الله عليه وسلم : "من أحب لقاء الله
أحب الله لقاءه، ومن كره لقاء الله كره الله لقاءه" فقلت: يا رسول
الله ، أكرهية الموت؟ فكلنا نكره الموت! قال: "ليس كذلك، ولكن
المؤمن إذا بشر برحمة الله ورضوانه وجنته أحب لقاء الله ، فأحب الله
لقاءه، وإن الكافر إذا بشر بعذاب الله وسخطه، كره لقاء الله وكره الله
لقاءه" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "He who loves to meet Allah, Allah loves to meet him; and he who dislikes to meet Allah, Allah abhors to meet him." I ('Aishah) said: "O Messenger of Allah! So far as the feelings of aversion against death is concerned, we all have this feeling." Thereupon he said, "I do not mean that. What I meant is that when a (true) believer is given the glad tidings of the Mercy of Allah, His Pleasures and His Jannah (at the time of death), he loves to meet Allah, and Allah also loves to meet him. When a disbeliever is given the news of the Torment of Allah and His Wrath (at the time of death), he dislikes to meet Allah and Allah also abhors to meet him." [Muslim].

IN PLAIN WORDS

Whoever longs to meet Allah, Allah longs to meet them. This is not about fearing death itself, but about the believer welcoming Allah's mercy at the end, while the disbeliever turns away.

REFERENCE : RIYAD AS-SALIHIN 1848 IN-BOOK REFERENCE : BOOK 18, HADITH 41

HADITH 42

Safiyyah bint Huyai (May Allah be pleased with her), the Mother of the Believers, said:

وعن أم المؤمنين صفية بن حيي رضي الله عنها قالت: كان النبي صلى الله عليه وسلم معتكفاً، فأتيته أزوره ليلاً، فحدثته ثم قت لأنقلب، فقام معي ليقبلني، فمر رجلان من الأنصار رضي الله عنهما، فلما رأيا النبي صلى الله عليه وسلم أسرعاً، فقال صلى الله عليه وسلم: على رسلكما إنها صفية بنت حيي فقالا: سبحان الله يا رسول الله! "إن الشيطان يجري من ابن آدم مجرى الدم، وإني خشيت أن يقذف في قلوبكما شراً أو قال: شيئاً" ((متفق عليه)).

I came to visit the Prophet (ﷺ) while he was in the state of I'tikaf [(seclusion) in the mosque during the last ten days of Ramadan]. After having talked to him, I got up to return. The Prophet (ﷺ) also got up with me and accompanied me a part of the way. At that moment two Ansari man passed by. When they saw him they quickened their pace. The Prophet (ﷺ) said to them, "Do not hurry. She is Safiyyah, daughter of Huyai, my wife." They said: "Subhan Allah (Allah is free from imperfection)! O Messenger of Allah! (You are far away from any suspicion)." The Messenger of Allah (ﷺ) said, "Satan circulates in a person like blood (in the blood streams). I apprehended lest Satan should drop some evil thoughts in your minds." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Even with his own wife, the Prophet stopped to clarify the situation to passersby, explaining that Satan flows through a person like blood and he wished to spare them any evil suspicion. A lesson in protecting others from misjudging.

REFERENCE : RIYAD AS-SALIHIN 1849 IN-BOOK REFERENCE : BOOK 18, HADITH 42

HADITH 43

Al-'Abbas bin 'Abdul-Muttalib (May Allah be pleased with him) said:

وعن أبي الفضل العباس بن عبد المطلب رضي الله عنه قال: شهدت مع رسول الله صلى الله عليه وسلم يوم حنين فلزمت أنا وأبو سفيان بن الحارث بن عبد المطلب رسول الله صلى الله عليه وسلم فلم نفارقه ورسول الله صلى الله عليه وسلم على بغلة له بيضاء، فلما التقى المسلمون والمشركون ولى المسلمون مدبرين ، فطفق رسول الله صلى الله عليه وسلم ، يركض بغلته قبل الكفار، وأنا آخذ بلجام بغلة رسول الله صلى

الله عليه وسلم، أكفها إرادة أن لا تسرع وأبو سفيان أخذ بركاب
 رسول الله صلى الله عليه وسلم فقال: رسول الله صلى الله عليه وسلم
 "أي عباس ناد أصحاب السمرة" قال العباس، وكان رجلاً صيتاً فقلت
 بأعلى صوتي: أين أصحاب السمرة، فوالله لكأن عطفتهم حين سمعوا
 صوتي عطفة البقر على أولادها، فقالوا: يا لبيك يا لبيك، فاقتلوا هم
 والكفار، والدعوة في الأنصار يقولون: يا معشر الأنصار، يا معشر
 الأنصار، ثم قصرت الدعوة على بني الحارث بن الخزرج، فنظر رسول
 الله صلى الله عليه وسلم وهو على بغلته كالمتمطاول عليها إلى قتالهم فقال:
 "هذا حين حمي الوطيس" ثم أخذ رسول الله صلى الله عليه وسلم
 حصيات، فرمى بهن وجوه الكفار، ثم قال: "انهزموا ورب محمد"،
 فذهبت أنظر فإذا القتال على هيئته فيما أرى، فوالله ما هو إلا أن
 رماهم بحصياته، فما زلت أرى حدهم كيلاً، وأمرهم مدبراً، ((رواه
 مسلم)). «الوطيس» التنور، ومعناه: اشتدت الحرب. وقوله: «حدهم»
 هو بالحاء المهملة: أي بأسهم.

I was in the company of the Messenger of Allah (ﷺ) on the day of
 (the battle of) Hunain. Abu Sufyan bin Al-Harith and I did not leave
 the Messenger of Allah (ﷺ) throughout the battle. The Messenger
 of Allah (ﷺ) was riding on his white mule. When the Muslims had
 an encounter with the pagans, Muslims took to their heels. The
 Messenger of Allah (ﷺ) began to urge his mule towards the
 disbelievers, holding the bridle of his mule. I was trying to restrain it
 from going very fast, and Abu Sufyan was holding the stirrup of the
 mule of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ)

said, "O Abbas! Call out the People of As-Samurah [i.e., those people who had made the covenant under the tree (i.e., Bai'ah Ridwan)]." 'Abbas called out at the top of his voice: "Where are the People of As-Samurah." 'Abbas said: As soon as they heard my voice, they rushed towards the Prophet (ﷺ) like a cow turning towards her calf. They were shouting: "Here we are." Soon they began to fight the infidels. Then there was a call for Ansar. Those who called out to them shouted: "O you the people of Ansar! O you the people of Ansar!" They ended their call at Banu Al-Harith bin Al-Khazraj. The Messenger of Allah (ﷺ) who was riding on his mule looked at their fight with his neck stretched forward and he said, "This is the time when the fight is raging hot." Then the Messenger of Allah (ﷺ) took pebbles and threw them in the face of the disbelievers. He said, "By the Rubb of Muhammad, the disbelievers will be defeated." I continued to watch until I found that their force was subdued and they began to retreat. [Muslim].

IN PLAIN WORDS

At a hard moment in battle when many fled, the Prophet stood firm, rallied his loyal companions, and trusted in Allah for victory. An example of steadfastness and reliance on Allah under pressure.

REFERENCE : RIYAD AS-SALIHIN 1850 IN-BOOK REFERENCE : BOOK 18, HADITH 43

HADITH 44

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"يا أيها الناس إن الله طيب لا يقبل إلا طيباً، وإن الله أمر المؤمنين
بما أمر به المرسلين، فقال تعالى: {يا أيها الرسل كلوا من الطيبات
واعلموا صالحاً} ، وقال تعالى: {يا أيها الذين آمنوا كلوا من طيبات ما

رزقناكم} ثم ذكر الرجل يطيل السفر أشعث أغبر يمد يديه إلى السماء :
يا رب يارب، ومطعمه حرام، ومشربه حرام، وملبسه حرام، وغذي
بالحرام فأنى يستجاب لذلك؟! ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "O people! Allah is Pure and, therefore, accepts only that which is pure. Allah has commanded the believers as He has commanded His Messengers by saying: 'O Messengers! Eat of the good things, and do good deeds.' (:) And He said: 'O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you...'" (:172). Then he (ﷺ) made a mention of the person who travels for a long period of time, his hair are dishevelled and covered with dust. He lifts his hand towards the sky and thus makes the supplication: 'My Rubb! My Rubb!' But his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful, how can, then his supplication be accepted?" [Muslim].

IN PLAIN WORDS

Allah is pure and accepts only what is pure, so He commands good food and good deeds. Even an earnest prayer can be blocked when a person's food, drink, and clothing come from unlawful means.

REFERENCE : RIYAD AS-SALIHIN 1851 IN-BOOK REFERENCE : BOOK 18,
HADITH 44

HADITH 45

Abu Hurairah (May Allah be pleased with him) said:

وعنه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "ثلاثة لا
يكلمهم الله يوم القيامة، ولا يزكيهم، ولا ينظر إليهم ، ولهم عذاب أليم:
شيخ زان، وملك كذاب، وعائل مستكبر" ((رواه مسلم)). (4)

The Messenger of Allah (ﷺ) said, "There are three (types of) people whom Allah will neither speak to on the Day of Resurrection nor will He purify them (i.e., from their sins), nor will look upon them; and they will have a painful chastisement. These are: An old man who commits fornication; a king who is a great liar and a poor man who is proud." [Muslim]

IN PLAIN WORDS

A warning about three whom Allah will not speak to or purify on the Day of Resurrection: an elderly man who fornicates, a ruler who lies, and a poor man who is arrogant. Each shows pride or sin where there is least excuse for it.

REFERENCE : RIYAD AS-SALIHIN 1852 IN-BOOK REFERENCE : BOOK 18, HADITH 45

HADITH 46

Abu Hurairah (May Allah be pleased with him) said:

وعنه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "سيحان وجيحان والفرات والنيل كل من أنهار الجنة" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Saihan (Oxus), Jaihan (Jaxartes), Al-Furat (Euphrates) and An-Nil (Nile) are all from the rivers of Jannah." [Muslim].

IN PLAIN WORDS

Several great rivers are named as having a blessed source connected to Paradise. A statement honoring these waters as a special favor.

REFERENCE : RIYAD AS-SALIHIN 1853 IN-BOOK REFERENCE : BOOK 18, HADITH 46

HADITH 47

Abu Hurairah (May Allah be pleased with him) said:

وعنه قال: أخذ رسول الله صلى الله عليه وسلم بيدي فقال: "خلق الله التربة يوم السبت، وخلق فيها الجبال يوم الأحد، وخلق الشجر يوم الاثنين وخلق المكروه يوم الثلاثاء، وخلق النور يوم الأربعاء، وبث فيها الدواب يوم الخميس، وخلق آدم صلى الله عليه وسلم بعد العصر من يوم الجمعة في آخر الخلق في آخر ساعة من النهار فيما بين العصر إلى الليل" ((رواه مسلم)).

The Messenger of Allah (ﷺ) took hold of my hand and said, "Allah, the Exalted and Glorious, created the earth on Saturday, the mountains on Sunday, the trees on Monday, the things entailing labour on Tuesday, light on Wednesday, He spread out animals of all kinds on Thursday, and created Adam in the afternoon on Friday, and it was the last hour of Friday between the afternoon and the night." [Muslim].

IN PLAIN WORDS

A report describing the order in which Allah created parts of the world across the days, ending with the creation of Adam. A simple account of how creation unfolded.

REFERENCE : RIYAD AS-SALIHIN 1854 IN-BOOK REFERENCE : BOOK 18, HADITH 47

HADITH 48

Abu Sulaiman Khalid bin Al-Walid (May Allah be pleased with him) said:

وعن أبي سليمان خالد بن الوليد رضي الله عنه قال: "لقد انقطعت في يدي يوم مؤته تسعة أسياف، فما بقي في يدي إلا صفيحة يمانية" ((رواه البخاري)).

In the battle of Mu'tah, seven swords were broken in my hand, and all that remained with me was a Yemeni sword. [Al- Bukhari].

IN PLAIN WORDS

In one battle, this companion broke seven swords in his hand and fought on with the last that remained. A glimpse of his courage and effort in struggle.

REFERENCE : RIYAD AS-SALIHIN 1855 IN-BOOK REFERENCE : BOOK 18,
HADITH 48

HADITH 49

'Amr bin 'Al-'As (May Allah be pleased with him) said:

وعن عمرو بن العاص رضي الله عنه سمع رسول الله صلى الله عليه وسلم يقول: "إذا حكم الحاكم، فاجتهد، ثم أصاب، فله أجران، وإن حكم واجتهد، فأخطأ، فله أجر" ((متفق عليه)).

I heard the Messenger of Allah (ﷺ) saying, "When a judge utilizes his skill of judgement and comes to a right decision, he will have a double reward, but when he uses his judgement and commits a mistake, he will have a single reward." [Al-Bukhari and Muslim]

IN PLAIN WORDS

A judge who strives sincerely and reaches the right ruling gains a double reward, and one reward even if he errs after honest effort. It encourages sincere effort and eases the fear of honest mistakes.

REFERENCE : RIYAD AS-SALIHIN 1856 IN-BOOK REFERENCE : BOOK 18,
HADITH 49

HADITH 50

'Aishah (May Allah be pleased with her) said:

وعن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم قال: "الحُمى فيح جهنم فأبردوها بالماء" ((متفق عليه)).

The Prophet (ﷺ) said, "Fever comes from the vehement raging of Hell, so cool it with water." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet links fever to the heat of Hell and advises cooling it with water. A piece of guidance on easing fever's distress.

REFERENCE : RIYAD AS-SALIHIN 1857 IN-BOOK REFERENCE : BOOK 18, HADITH 50

HADITH 51

'Aishah (May Allah be pleased with her) said:

وعنها رضي الله عنها عن النبي صلى الله عليه وسلم قال: "من مات وعليه صوم، صام عنه وليه" ((متفق عليه)).

The Prophet (ﷺ) said, "If a person dies without observing Saum (fasts), his Wali should make it up on his behalf." [Al-Bukhari and Muslim].

IN PLAIN WORDS

If someone dies still owing fasts they were able to make up, a close relative may fulfill those fasts for them. A way that loved ones can help settle what was left undone.

REFERENCE : RIYAD AS-SALIHIN 1858 IN-BOOK REFERENCE : BOOK 18, HADITH 51

HADITH 52

'Auf bin Malik (May Allah be pleased with him) said:

وعن عوف بن مالك بن الطفيل أن عائشة رضي الله عنها حدثت أن عبد الله بن الزبير رضي الله عنهما قال في بيع أو عطاء أعطته عائشة رضي الله عنها: والله لتنتهين عائشة، أو لأجعلن عليها، قالت أهو قال هذا؟ قالو: نعم، قالت: هو لله علي نذر أن لا أكلم ابن الزبير أبداً، فاستشفع بن الزبير إليها حين طالت الهجرة، فقالت: لا والله لا أشفع فيه أبداً، ولا أتحنث إلى نذري فلما طال ذلك على ابن الزبير كلم المسور ابن مخزومة، وعبد الرحمن بن الأسود بن عبد يغوث وقال لهما: أنشدكما الله لما أدخلتماني على عائشة رضي الله عنها، فإنها لا يحل لها أن تنذر قطيعتي، فأقبل به المسور، وعبد الرحمن حتى استأذنا على عائشة، فقالا: السلام عليك ورحمة الله وبركاته، أندخل؟ قالت عائشة: ادخلوا، قالوا: كلنا؟ قالت: نعم ادخلوا كلكم، ولا تعلم أن معهما ابن الزبير، فلما دخلوا، دخل ابن الزبير الحجاب، فاعتنق عائشة رضي الله عنها، وطفق يناشدها ويبكي، وطفق المسور، وعبد الرحمن يناشدانها إلا كلمته وقبلت منه، ويقولان: إن النبي صلى الله عليه وسلم نها عما قد علمت من الهجرة، ولا يحل لمسلم أن يهجر أخاه فوق ثلاث ليال، فلما أكثروا على عائشة من التذكرة والتحريج، طفقت تذكرهما وتبكي، وتقول: إني نذرت والنذر شديد، فلم يزل بها حتى كلمت ابن الزبير، وأعتقت في نذرها ذلك أربعين رقبة، وكانت تذكر نذرها بعد ذلك فتبكي حتى تبل دموعها خمارها. ((رواه البخاري)).

'Aishah (May Allah be pleased with her) as told that 'Abdullah bin Az-Zubair (May Allah be pleased with them) had said in respect of selling of a gift which was presented to her: "By Allah! If 'Aishah does not stop this kind of thing, I will declare her incompetent to administer her property." 'Aishah (May Allah be pleased with her) asked: "Did He ('Abdullah bin Az-Zubair) say so?" The people said: "Yes." 'Aishah (May Allah be pleased with her) said: "I vow it before Allah that I will never speak to Ibn Az-Zubair." When this desertion lasted long, 'Abdullah bin Az-Zubair sought intercession with her, but she said: "By Allah I will not accept the intercession of anyone for him, and I will not commit a sin of breaking my vow." When this state of affairs was prolonged, Ibn Az-Zubair felt it hard on him. He said to Al-Miswar bin Makhramah and 'Abdur-Rahman bin Al-Aswad bin Yaghut: "I beseech you in the Name of Allah that you should take me to 'Aishah because it is unlawful for her to vow to sever relations with me." So Al-Miswar and 'Abdur-Rahman took him with them. They sought her permission, saying: "As-salamu 'alaika wa rahmatullahi wa barakatuhu! Shall we come in?" 'Aishah (May Allah be pleased with her) said: "Come in," They asked: "All of us?" She said: "All of you," not knowing that Ibn Az-Zubair was also with them. So, when they entered, Ibn Az-Zubair entered the screened place and got hold of 'Aishah (May Allah be pleased with her), his aunt. He was requesting her to forgive him and wept. Al-Miswar and 'Abdur-Rahman also pleaded on his behalf and requested her to speak to him and to accept his repentance. They said to her: "The Prophet (ﷺ) forbade to cut off relationship because it is unlawful for any Muslim not to talk to his (Muslim) brother (or sister, for that matter) for more than three (days)." So when they persisted in urging and reminding her of the superiority of having good relation with kith and kin, she began to weep, saying: "I have made a vow which is a matter of very serious nature." They persisted in their appeal till she spoke with 'Abdullah bin Az-Zubair, and she freed forty slaves as an expiation for breaking her vow. Later on,

whenever she remembered her vow, she would weep so much that her veil would become wet with tears. [Al- Bukhari].

IN PLAIN WORDS

When 'Aishah bound herself by a vow never to speak to her nephew, she eventually relented after being reminded that cutting off relatives is forbidden, then freed slaves to make up for breaking the vow. It shows the weight of keeping family ties and of honoring one's word.

REFERENCE : RIYAD AS-SALIHIN 1859 IN-BOOK REFERENCE : BOOK 18,
HADITH 52

HADITH 53

'Uqbah bin 'Amir (May Allah be pleased with him) said:

وعن عقبة بن عامر رضي الله عنه أن رسول الله صلى الله عليه وسلم
خرج إلى قتلى أحد، فصلى عليهم بعد ثمان سنين كالمودع للأحياء
والأموات، ثم طلع إلى المنبر، فقال: إني بين أيديكم فرط وأنا شهيد
عليكم، وإن موعدكم الحوض، وإني لأنظر إليه من مقامي هذا، وإني
لست أخشى عليكم أن تشركوا، ولكن أخشى عليكم الدنيا أن تنافسوها"
قال: فكانت آخر نظرة نظرتها إلى رسول الله صلى الله عليه وسلم .
(متفق عليه)). وفي رواية: "ولكنني أخشى عليكم الدنيا أن تنافسوا
فيها، وتقتلوا فتهلكوا كملا هلك من كان قبلكم" قال عقبة: فكان آخر
ما رأيت رسول الله صلى الله عليه وسلم على المنبر. وفي رواية قال: «إني
فرط لكم وأنا شهيد عليكم وإني والله لأنظر إلى حوضي الآن، وإني
أعطيت مفاتيح خزائن الأرض، أو مفاتيح الأرض، وإني والله ما

أخاف عليكم أن تشركوا بعدي، ولكن أخاف عليكم أن تنافسوا فيها» .
والمراد بالصلاة على قتلى أحد: الدعاء لهم، لا الصلاة المعروفة.

One day the Messenger of Allah (ﷺ) went out and asked Allah's forgiveness for the martyrs of the battle of Uhud after eight years. It seemed that by so doing, he bid farewell to the living and the dead. He then came back, rose to the pulpit and said, "I shall be your precursor; I am a witness for you (before Allah), and I will be present before you at the River (Haud Al-Kauthar). By Allah I can see with my own eyes the Haud from this place. I am not afraid that you will associate anything with Allah in worship after (my demise), but I apprehend that you will vie with one another for the life of the world." The narrator said: It was the last time that I saw the Messenger of Allah (ﷺ). [Al-Bukhari and Muslim]. There are some more narrations with very minor changes in its wording.

IN PLAIN WORDS

Near the end of his life the Prophet bid farewell to the living and the dead, saying he feared not idolatry for his people but their rivalry over worldly things. A warning that worldly competition is a real danger to faith.

REFERENCE : RIYAD AS-SALIHIN 1860 IN-BOOK REFERENCE : BOOK 18,
HADITH 53

HADITH 54

Abu Zaid 'Amr bin Akhtab Al-Ansari (May Allah be pleased with him) said:

وعن أبي زيد عمرو بن أخطب الأنصاري رضي الله عنه قال: صلى بنا
رسول الله صلى الله عليه وسلم الفجر، وصعد المنبر، فخطبنا حتى
حضرت الظهر، فنزل فصلى، ثم صعد المنبر حتى حضرت العصر، ثم

نزل فصلی، ثم صعد المنبر حتى غربت الشمس، فأخبرنا ما كان هو كائن، فأعلمنا أحفظنا. ((رواه مسلم)).

The Messenger of Allah (ﷺ) led us in the morning (Fajr) prayer and he ascended the pulpit and addressed us until it was the time for the Zuhr prayer. He then came down the pulpit and led us in Salat (prayer). Again he ascended the pulpit and addressed until it was the time for the 'Asr prayer. He then again came down, led us in Salat and again ascended the pulpit and addressed us until sunset. He informed us of everything that lay hidden in the past and what will happen in the future; and the most learned amongst us is the one who has preserved it in his memory. [Muslim].

IN PLAIN WORDS

The Prophet once spent a full day informing his companions of all that had passed and all that would come, and the best of them is the one who remembered it. It shows the depth of knowledge he conveyed.

REFERENCE : RIYAD AS-SALIHIN 1861 IN-BOOK REFERENCE : BOOK 18, HADITH 54

HADITH 55

'Aishah (May Allah be pleased with her) said:

وعن عائشة رضي الله عنها قالت: قال النبي صلى الله عليه وسلم : من نذر أن يطيع الله فليطعه ومن نذر أن يعصي الله فلا يعصه" ((رواه البخاري)).

The Prophet (ﷺ) said, "He who vows to obey Allah, should obey Him. But he who vows to disobey Allah, should not disobey Him." [Al- Bukhari].

IN PLAIN WORDS

Whoever vows to obey Allah must carry it out, but a vow to disobey Him must not be kept. It teaches that no pledge can justify wrongdoing.

REFERENCE : RIYAD AS-SALIHIN 1862 IN-BOOK REFERENCE : BOOK 18,
HADITH 55

HADITH 56

Umm Sharik (May Allah be pleased with her) said:

-وعن أم شريك رضي الله عنها أن رسول الله صلى الله عليه وسلم أمرها بقتل الأوزاغ وقال: "كان ينفخ على إبراهيم" ((متفق عليه)).

The Messenger of Allah (ﷺ) ordered me to kill chameleon. He also said, "It blew (fire) on Prophet Ibrahim. [Al-Bukhari and Muslim].

IN PLAIN WORDS

The Prophet ordered the killing of a certain harmful creature, noting its part in the harm done to Prophet Ibrahim. A brief instruction about that creature.

REFERENCE : RIYAD AS-SALIHIN 1863 IN-BOOK REFERENCE : BOOK 18,
HADITH 56

HADITH 57

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من قتل وزغة في أول ضربة فله كذا وكذا حسنة، ومن قتلها في الضربة الثانية، فله كذا وكذا حسنة، ودون الأول وإن قتلها في الضربة الثالثة، فله كذا وكذا حسنة" ((رواه مسلم)). وفي رواية: "من قتل وزغاً في أول ضربة، كتب له مائة حسنة، وفي الثانية دون ذلك، وفي

الثالثة دون ذلك" ((رواه مسلم)). قال أهل اللغة: «الوزغ» العظام
من سام أبرص.

The Messenger of Allah (ﷺ) said, "He who kills a chameleon at the first blow, such and such number of good deeds will be awarded to him; whoever kills it at the second blow, such and such number of merits will be recorded for him. And if he kills it at the third blow, he will get such and such merits." Another narration is: The Messenger of Allah (ﷺ) said, "If anyone kills a chameleon with the first blow, a hundred good deeds will be recorded for him; less than that will be recorded for him if he kills it at the second blow, and still less rewards will be recorded for him if he kills it at the third blow." [Muslim].

IN PLAIN WORDS

Reward is recorded for killing a certain harmful creature, with the most reward for ending it in a single strike. It encourages dealing with such harm swiftly.

REFERENCE : RIYAD AS-SALIHIN 1864 IN-BOOK REFERENCE : BOOK 18,
HADITH 57

HADITH 58

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
" قال رجل لأتصدقن بصدقة، فخرج بصدقته، فوضعها في يد سارق،
فأصبحوا يتحدثون: تصدق على سارق! فقال: اللهم لك الحمد لأتصدقن
بصدقة، فخرج بصدقته، فوضعها في يد زانية؟! فأصبحوا يتحدثون:
تصدق على زانية فقال: اللهم لك الحمد على زانية، لأتصدقن بصدقة،

نفرج بصدقته، فوضعها في يد غني، فأصبحوا يتحدثون! تصدق الليلة على غني، فقال: اللهم لك الحمد على سارق، وعلى زانية، وعلى غني! فأتى فقيل له: أما صدقتك على سارق، فلعله أن يستعف عن سرقة، وأما الزانية فلعلها تستعف عن زناها، وأما الغني فلعله أن يعتبر، فينفق مما آتاه الله" ((رواه البخاري بلفظه، ومسلم بمعناه)).

The Messenger of Allah (ﷺ) said: "A man (from amongst the people before you) said: 'Indeed! I will give in charity.' So he took his Sadaqah out and placed it in a thief's hand. In the morning the people were talking (about this incident) and saying: 'Sadaqah was given to a thief last night.' The man said: 'O Allah! Praise be to You. I have given Sadaqah to a thief. Indeed, I will give in charity!' So he took his Sadaqah out and he placed it in a prostitute's hand. In the morning the people were talking (about this incident) and saying: 'Sadaqah was given to a prostitute last night.' On hearing this, the man said: 'Praise be to You, O Allah! I gave Sadaqah to a prostitute. Indeed, I will give in charity!' So he took his Sadaqah out and placed it in a rich man's hand. In the morning the people were talking (about this incident) and saying: 'Sadaqah was given to a rich man last night.' The man said: 'O Allah! Praise be to You (for helping me) give charity to a thief, a prostitute and a rich man.' Then he had a dream in which he was told that his Sadaqah to the thief might result in his refraining from his theft, his Sadaqah to the prostitute might help her abstain from her immorality, and his Sadaqah to the rich man might help him pay heed and spend from what Allah had bestowed upon him." [Al- Bukhari].

IN PLAIN WORDS

A man gave charity by night and unknowingly handed it to a thief, a sinful woman, and a rich man, yet was shown that each gift might still

bring about good. A comfort that sincere giving is never wasted, even if it seems misplaced.

REFERENCE : RIYAD AS-SALIHIN 1865 IN-BOOK REFERENCE : BOOK 18,
HADITH 58

HADITH 59

Abu Huraira reported:

وعنه قال: كنا مع رسول الله صلى الله عليه وسلم في دعوة، فرفع إليه الذراع، وكانت تعجبه، فنهس منها نهسة وقال: أنا سيد الناس يوم القيامة، هل تدرون مم ذاك؟ يجمع الله الأولين والآخرين في صعيد واحد، فيبصرهم الناظر، ويسمعهم الداعي، وتدنون منهم الشمس، فيبلغ الناس من الغم والكره ما لا يطيقون ولا يحتملون، فيقول الناس: ألا ترون إلى ما أنتم فيه إلى ما بلغكم، ألا تنظرون من يشفع لكم إلى ربكم؟ فيقول بعض الناس لبعض: أبوكم آدم، ويأتونه فيقولون: يا آدم أنت أبو البشر، خلقك الله بيده، ونفخ فيك من روحه، وأمر الملائكة، فسجدوا لك وأسكنك الجنة، ألا تشفع لنا إلى ربك؟ ألا ترى ما نحن فيه، وما بلغنا؟ فقال: إن ربي غضب غضباً لم يغضب قبله مثله، ولا يغضب بعده مثله، وإنه نهاني عن الشجرة، فعصيت، نفسي نفسي، اذهبوا إلى غيري، اذهبوا إلى نوح، فيأتون نوحاً فيقولون: يا نوح، أنت أول الرسل إلى أهل الأرض، وقد سماك الله عبداً شكوراً، ألا ترى ما نحن فيه، ألا ترى ما بلغنا ألا تشفع لنا إلى ربك؟ فيقول: إن ربي غضب اليوم غضباً لم يغضب قبله مثله، ولن يغضب بعده مثله،

وإنه قد كانت لي دعوة دعوت بها على قومي، نفسي نفسي نفسي،
اذهبوا إلى غيري، اذهبوا إلى إبراهيم فيأتون إبراهيم فيقولون: يا إبراهيم
أنت نبي الله وخليله من أهل الأرض اشفع لنا إلى ربك، ألا ترى ما
نحن فيه؟ فيقول لهم: إن ربي غضب اليوم غضباً لم يغضب قبله مثله،
ولن يغضب بعده مثله، وإني كنت كذبت ثلاث كذبات، نفسي
نفسى نفسي، اذهبوا إلى غيري، اذهبوا إلى موسى، فيأتون موسى،
فيقولون: يا موسى أنت رسول الله فضلك الله برسالاته وبكلامه على
الناس، اشفع لنا إلى ربك ألا ترى ما نحن فيه؟ فيقول: إن ربي قد
غضب اليوم غضباً لم يغضب قبله مثله، ولن يغضب بعده مثله، وإني
قد قتلت نفساً لم أؤمر بقتلها، نفسي نفسي نفسي، اذهبوا إلى غيري،
اذهبوا إلى عيسى، فيأتون عيسى، فيقولون: يا عيسى أنت رسول الله
وكلمته ألقاها إلى مريم وروح منه، وكلمت الناس في المهد، اشفع لنا
إلى ربك، ألا ترى ما نحن فيه؟ فيقول عيسى: إن ربي غضب اليوم
غضباً لم يغضب قبله مثله، ولن يغضب بعده مثله ولم يذكر ذنباً، نفسي
نفسى نفسي، اذهبوا إلى غيري، اذهبوا إلى محمد صلى الله عليه وسلم .
وفي رواية: "فيأتوني فيقولون: يا محمد أنت رسول الله وخاتم الأنبياء،
وقد غفر لك ما تقدم من ذنبك وما تأخر، اشفع لنا إلى ربك، ألا
ترى ما نحن فيه؟ فأنطلق، فأتي تحت العرش، فأقع ساجداً لربي، ثم
يفتح الله علي من محامده، وحسن الثناء عليه شيئاً لم يفتح على أحد

قبلي ثم يقال: يا محمد ارفع رأسك، سل تعطه، واشفع تشفع، فأرفع رأسي، فأقول أمتي يارب، أمتي يا رب، فيقال: يا محمد أدخل من أمتك من لا حساب عليهم من الباب الأيمن من أبواب الجنة وهم شركاء الناس فيما سوى ذلك من الأبواب" ثم قال: "والذي نفسي بيده إن ما بين المصراعين من مصاريع الجنة كما بين مكة وهجر، أو كما بين مكة وبصرى" ((متفق عليه)).

Meat was one day brought to the Messenger of Allah (ﷺ) and a foreleg was offered to him, a part which he liked. He sliced with his teeth a piece out of it and said: I shall be the leader of mankind on the Day of Resurrection. Do you know why? Allah would gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then the voice of the proclaimer would be heard by all of them and the eyesight would penetrate through all of them and the sun would come near. People would then experience a degree of anguish, anxiety and agony which they shall not be able to bear and they shall not be able to stand. Some people would say to the others: Don you see in which trouble you are? Don't you see what (misfortune) has overtaken you? Why don't you find one who should intercede for you with your Lord? Some would say to the others: Go to Adam. And they would go to Adam and say: O Adam, thou art the father of mankind. Allah created thee by His own Hand and breathed in thee of His spirit and ordered the angels to prostrate before thee. Intercede for us with thy Lord Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Adam would say: Verily, my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterward. Verily, He forbade me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else; go to Noah. They would come to Noah and would say: O Noah,

thou art the first of the Messengers (sent) on the earth (after Adam), and Allah named thee as a "Grateful Servant," intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? He would say: Verily, my Lord is angry today as He had never been angry before, and would never be angry afterwards. There had emanated a curse from me with which I cursed my people. I am concerned with only myself, I am concerned only with myself; you better go to Ibrahim (peace be upon him). They would go to Ibrahim and say: Thou art the apostle of Allah and His Friend amongst the inhabitants of the earth; intercede for us with thy Lord. Don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? Ibrahim would say to them: Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards. and (Ibrahim) would mention his lies (and then say): I am concerned only with myself, I am concerned only with myself. You better go to someone else: go to Moses. They would come to Moses (peace be upon him) and say: O Moses, thou art Allah's messenger, Allah blessed thee with His messengership and His conversation amongst people. Intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Moses (peace be upon him) would say to them: Verily, my Lord is angry as He had never been angry before and would never be angry afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am concerned with myself, I am concerned with myself. You better go to Jesus (peace be upon him). They would come to Jesus and would say: O Jesus, thou art the messenger of Allah and thou conversed with people in the cradle, (thou art) His Word which I-Ie sent down upon Mary. and (thou art) the Spirit from Him; so intercede for us with thy Lord. Don't you see (the trouble) in which we are? Don't you see (the misfortune) that has overtaken us? Jesus (peace be upon him) would say: Verily, my Lord is angry today as He had never been angry before or would ever be angry afterwards. He mentioned no sin of his. (He simply said:) I am

concerned with myself, I am concerned with myself; you go to someone else: better go to Muhammad (ﷺ). They would come to me and say: O Mahammad, thou art the messenger of Allah and the last of the apostles. Allah has pardoned thee all thy previous and later sins. Intercede for us with thy Lord; don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? I shall then set off and come below the Throne and fall down prostrate before my Lord; then Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say: Muhammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted I would then raise my head and say: O my Lord, my people, my people. It would be said: O Muhammad, bring in by the right gate of Paradise those of your people who would have no account to render. They would share with the people some other door besides this door. The Prophet then said: By Him in Whose Hand is the life of Muhammad, verify the distance between two door leaves of the Paradise is as great as between Mecca and Hajar, or as between Mecca and Busra. [Al-Bukhari and Muslim]

IN PLAIN WORDS

On the Day of Resurrection people will go in turn to the great Prophets seeking intercession, each humbly declining, until they come to the Prophet Muhammad, who will be granted to intercede. It shows his special rank and the mercy that will open the gates of relief.

REFERENCE : RIYAD AS-SALIHIN 1866 IN-BOOK REFERENCE : BOOK 18, HADITH 59

HADITH 60

Ibn 'Abbas (May Allah be pleased with them) reported:

وعن ابن عباس رضي الله عنهما قال: جاء إبراهيم صلى الله عليه وسلم
بأم إسماعيل وبابنها إسماعيل وهي ترضعه حتى وضعها عند البيت عند
دوحة فوق زمزم في أعلى المسجد وليس بمكة يومئذ أحد وليس بها
ماء، فوضعهما هناك، ووضع عندهما جراباً فيه تمر، وسقاء فيه ماء، ثم
قفى إبراهيم منطلقاً، فتبعته أم إسماعيل فقالت: يا إبراهيم أين تذهب
وتتركنا بهذا الوادي الذي ليس فيه أنيس ولا شيء؟ فقالت له ذلك
مراراً، وجعل لا يلتفت إليها، قالت له: الله أمرك بهذا؟ قال: نعم ،
قالت: إذا لا يضيعنا، ثم رجعت، فانطلق إبراهيم صلى الله عليه وسلم ،
حتى إذا كان عند الثنية حيث يرونها استقبل بوجهه البيت ، ثم دعا
بهؤلاء الدعوات ، فرفع يديه فقال: {ربنا إني أسكنت من ذريتي بواد
غير ذي زرع} حتى بلغ {يشكرون} وجعلت أم إسماعيل ترضع
إسماعيل، وتشرب من ذلك الماء، حتى إذا نفذ ما في السقاء عطشت،
وعطش ابنها، وجعلت تنظر إليه يتلوى -أوقال: يتلبط- فانطلقت
كراهية أن تنظر إليه ، فوجدت الصفا أقرب جبل في الأرض يليها،
فقامت عليه، ثم استقبلت الوادي تنظر هل ترى أحداً؟ فلم تر أحداً،
فهبطت من الصفا حتى إذا بلغت الوادي، رفعت طرف درعها، ثم
سعت سعي الإنسان المجهود حتى جاوزت الوادي، ثم أتت المروة،
فقامت عليها، فنظرت هل ترى أحداً؟ فلم تر أحداً، ففعلت ذلك سبع
مرات، قال ابن عباس رضي الله عنهما: قال النبي صلى الله عليه وسلم

"فذلك سعي الناس بينها" فلما أشرفت على المروة سمعت صوتاً، فقالت:
صه- تريد نفسها- ثم تسمعت ، فسمعت أيضاً فقالت: قد أسمعت إن
كان عندك غواث فأغث، فإذا هي بالملك عند موضع زمزم، فبحث
بعقبه -أو قال بجناحه- حتى ظهر الماء، فجعلت تحوضه وتقول بيدها
هكذا، وجعلت تغرف الماء في سقائها وهو يفور بعدما تغرف، وفي
رواية : بقدر ما تغرف، قال ابن عباس رضي الله عنهما : قال النبي
صلى الله عليه وسلم : "رحم الله أم إسماعيل لو تركت زمزم -أو قال:
لو لم تغرف من الماء، لكان زمزم عينا معينا" قال: فشربت ، وأرضعت
ولدها، فقال لها الملك: لا تخافوا الضيعة فإن ههنا بيتا لله بينه هذا
الغلام وأبوه، وإن الله لا يضيع أهله، وكان البيت مرتفعاً من الأرض
كالرابية تأتيه السيول، فتأخذ عن يمينه وعن شماله، فكانت كذلك حتى
مرت بهم رفقة من جرهم، أو أهل بيت من جرهم مقبلين من طريق
كداء، فنزلوا في أسفل مكة، فرأوا طائراً عائفاً فقالوا: إن هذا الطائر
ليدور على ماء لعهدنا بهذا الوادي وما فيه ماء، فأرسلوا جرياً أو
جريين، فإذا هم بالماء، فرجعوا، فأخبروهم، فأقبلوا وأم إسماعيل عند
الماء، فقالوا: أتأذنين لنا أن نزل عندك؟ قالت: نعم، ولكن لا حق لكم
في الماء، قالوا: نعم، قال ابن عباس: قال النبي صلى الله عليه وسلم :
"فألقي ذلك أم إسماعيل، وهي تحب الأنس، فنزلوا، فأرسلوا إلى أهلهم
فنزلوا معهم، حتى إذا كانوا بها أهل آيات، وشب الغلام وتعلم العربية

منهم وأنفسهم وأعجبهم حين شب ، فلما أدرك ، زوجه امرأة منهم ،
وماتت أم إسماعيل ، فجاء إبراهيم بعد ما تزوج إسماعيل يطالع تركته فلم
يجد إسماعيل ، فسأل امرأته عنه فقالت : خرج يبتغي لنا - وفي رواية :
يصيد لنا - ثم سألها عن عيشتهم وهيئتهم فقالت : نحن بشر ، نحن في
ضيق وشدة ، وشكت إليه ، قال : فإذا جاء زوجك ، أقرئي عليه السلام
وقولي : غير عتبة بابك ، قال : ذاك أبي وقد أمرني أن أفارقك ، الحق
بأهلك . فطلقها ، وتزوج منهم أخرى ، فلبث عنهم إبراهيم ما شاء الله ثم
أتاهم بعد ، فلم يجده ، فدخل على امرأته ، فسأله عنه ، قالت : خرج
يبتغي لنا ، قال : كيف أنتم ؟ وسألها عن عيشتهم وهيئتهم ، فقالت : نحن
بخير وسعة وأثنت على الله تعالى ، فقال : ما طعامكم ؟ قالت : اللحم قال :
فما شربكم ؟ قالت الماء . قال : اللهم بارك لهم في اللحم والماء ، قال النبي
صلى الله عليه وسلم : " ولم يكن لهم يؤمئذ حب ولو كان لهم دعا لهم
فيه " قال : فهما لا يخلو عليهما أحد بغير مكة إلا لم يوافقاه . وفي رواية
جاء فقال : أين إسماعيل ؟ فقالت امرأته : ذهب يصيد ، فقالت امرأته :
ألا تنزل ، فتطعم وتشرب ؟ قال : وما طعامكم وما شربكم ؟ قالت : طعامنا
اللحم ، وشربنا الماء ، قال : اللهم بارك لهم في طعامهم وشربهم - قال ،
فقال أبو القاسم صلى الله عليه وسلم : " بركة دعوة إبراهيم صلى الله عليه
وسلم " قال : فإذا جاء زوجك ، فاقرئي عليه السلام ومره يثبت عتبة
بابه ، فلما جاء إسماعيل ، قال : هل أتاكم من أحد ؟ قالت : نعم ، أتنا شيخ

حسن الهيئة، وأنت عليه فسألني عنك، فأخبرته ،فسألني كيف عيشنا،
فأخبرته، أنا بخير، قال: فأوصاك بشيء؟ قالت: نعم، يقرأ عليك
السلام، ويأمرك أن تثبت عتبة بابك، قال: ذاك أبي وأنت العتبة
أمرني أن أمسكك، ثم لبث عنهم ما شاء الله، ثم جاء بعد ذلك
وإسماعيل يبني نبلاً له تحت دوحة قريباً من زمزم، فلما رآه، قام إليه
، فصنع كما يصنع الوالد بالولد، والولد بالوالد قال يا إسماعيل إن الله
أمرني بأمر ، قال: فاصنع ما أراك ربك؟ قال: وتعينني، قال: وأعينك،
قال: فإن الله أمرني أن أبني بيتاً ههنا، وأشار إلى أكمة مرتفعة على ما
حولها، فعند ذلك رفع القواعد من البيت، فجعل إسماعيل يأتي بالحجارة
وإبراهيم يبني حتى إذا ارتفع البناء، جاء بهذا الحجر فوضعه له فقام عليه،
وهو يبني وإسماعيل يناوله الحجارة وهما يقولان : ربنا تقبل منا إنك أنت
السميع العليم. وفي رواية: إن إبراهيم خرج بإسماعيل وأم إسماعيل،
معهم شنة فيها ماء، فجعلت أم إسماعيل تشرب من الشنة، فيدر لبنها
على صبيها حتى قدم مكة، فوضعها تحت دوحة، ثم رجع إبراهيم إلى
أهله، فاتبعته أم إسماعيل حتى لما بلغوا كداء، نادته من ورائه: يا
إبراهيم إلى من تتركنا؟ قال: إلى الله ، قالت: رضيت بالله، فرجعت،
وجعلت تشرب من الشنة، ويدر لبنها على صبيها حتى لما فني الماء قالت:
لو ذهبت ، فنظرت لعل أحس أحداً، قال: فذهبت فصعدت الصفا،
فنظرت ونظرت هل تحس أحداً، فلما بلغت الوادي، سمعت، وأتت

المروءة، وفعلت ذلك أشواطاً، ثم قالت: لو ذهبت فنظرت ما فعل
الصبي، فذهبت ونظرت، فإذا هو على حاله كأنه ينشغ للموت، فلم
تقرها نفسها، فقالت: لو ذهبت، فنظرت لعل أحس أحداً، فذهبت
فصعدت الصفا، فنظرت ونظرت، فلم تحس أحداً حتى أتمت سبعاً، ثم
قالت: لو ذهبت، فنظرت ما فعل، فإذا هي بصوت فقال: أغث إن
كان عندك خير، فإذا جبريل صلى الله عليه وسلم فقال بعقبه هكذا،
وغمز بعقبه على الأرض فانبتق الماء فدهشت أم إسماعيل، فجعلت
تحفن، وذكر الحديث بطوله. ((رواه البخاري)) بهذه الروايات كلها.
«الدوحة» الشجرة الكبيرة. قوله: «قفى»: أي: ولى. ... «والجري»:
الرسول. «وألفى»: معناه وجد. قوله: «ينشغ»: أي: يشغ.

Ibrahim (عليه السلام) brought his wife and her son Isma'il (عليه السلام), while she was suckling him, to a place near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. In those days, there was no human being in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Isma'il's mother followed him saying: "O Ibrahim! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him: "Has Allah commanded you to do so?" He said: "Yes." She said: "Then He will not neglect us." She returned while Ibrahim proceeded onwards. Having reached the Thaniya, where they could not see him, he faced Ka'bah, raised his both hands and supplicated: "O our Rubb! I have made some of my offspring to dwell in an uncultivable valley

by Your Sacred House (the Ka'bah at Makkah) in order, O our Rubb, that they may perform As-Salat (Iqamat-as-Salat). So fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks." (:). Isma'il's mother went on suckling Isma'il and drinking from the water which she had. When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at Isma'il, tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of As-Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safa, and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safa and Al-Marwah) seven times." Ibn 'Abbas further related: The Prophet (ﷺ) said, "This is the source of the tradition of the Sa'y - i.e., the going of people between the two mountains. When she reached Al-Marwah (for the last time), she heard a voice and she exclaimed: 'Shshs!' (Silencing herself) and listened attentively. She heard the voice again and said: 'O (whoever you may be) You have made me hear your voice; have you any succour for me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or with his wing), till water flowed out from that place. She started to make something like of a basin around it, using her hands in this way and began to fill her water- skin with water with her hands, and the water was flowing out until she had scooped some of it." The Prophet (ﷺ) further said, "May Allah bestow mercy on Isma'il's mother! Had she let the Zamzam flow without trying to control it (or had she not scooped in that water) while filling her water-skin, Zamzam would have been a stream flowing on the surface of the earth." The Prophet (ﷺ) further added, "Then she

drank (water) and suckled her child. The angel said to her: 'Do not be afraid of being neglected, for this is the site on which the House of Allah will be built by this boy and his father, and Allah will never let neglected His people.' The House of Allah (the Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She continued living in that way till some people from the tribe of Jurhum passed by her and her child. As they were coming from through the way of Kada', in the lower part of Makkah where they saw a bird that had a habit of flying around water and not leaving it. They said: 'This bird must be flying over water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came towards the water." The Prophet (ﷺ) added, "Isma'il's mother was sitting near the water. They asked her: 'Do you allow us to stay with you?' She replied: 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet (ﷺ) further said, "Isma'il's mother was pleased with the whole situation as she used to love the company of the people. So, they settled there, and later on they sent for their families who came and settled with them. The child (i.e., Isma'il) grew up and learnt Arabic from them (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty, they gave him one of their daughters in marriage. After Isma'il's mother had died, Ibrahim came after Isma'il's marriage in order to see his family that he had left before, but he did not find Isma'il there. When he asked Isma'il's wife about him, she replied: 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied complaining to him: 'We are living in hardship, misery and destitution.' He said: 'When your husband returns, convey my salutations to him and tell him to change the threshold of the door of his house.' When Isma'il came, he seemed to have perceived something unusual. He asked his wife: 'Did anyone visit you?' She replied: 'Yes, an old man of such and such

description came and asked me about you and I informed him, and he asked about our state of living, and, I told him that we were living in hardship and poverty.' Thereupon Isma'il said: 'Did he advise you anything?' She replied: 'Yes, he told me to convey his salutations to you and to change the threshold of your door.' Isma'il said: 'That was my father, and he has ordered me to divorce you. Go back to your family.' So Isma'il divorced her and married another woman from amongst them (Jurhum). Then Ibrahim stayed away from them for a period as long as Allah wished, and called on them again but did not find Isma'il. So he came to Isma'il's wife and asked her about him. She said: 'He has gone in search of our livelihood.' Ibrahim asked her about their sustenance and living: 'How are you getting on?' She replied: 'We are prosperous and well off.' Then she praised Allah, the Exalted. Ibrahim asked: 'What kind of food do you eat?' She said: 'Meat.' He said: 'What do you drink?' She said: 'Water.' He said, 'O Allah! Bless their meat and water!'" The Prophet (ﷺ) added, "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet (ﷺ) further said, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected because these things do not suit him unless he lives in Makkah." The Prophet (ﷺ) added, "Then Ibrahim said to Isma'il's wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his door.' When Isma'il came back, he asked his wife: 'Did anyone call on you?' She replied: 'Yes, a good looking old man came to me.' She praised him and added: 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in good condition.' Isma'il asked her: 'Did he give you a piece of advice?' She said: 'Yes, he told me to convey his regards to you and ordered that you should keep firm the threshold of your door.' On that Isma'il said: 'He was my father and you are the threshold of the door. He has ordered me to keep you with me.' Then Ibrahim stayed away from them for a period as long as Allah wished and called on them afterwards. He

saw Isma'il under a tree near Zamzam, sharpening his arrows. When he saw Ibrahim, he rose up to welcome him, and they greeted each other as a father does with his son or a son does with his father. Ibrahim said: 'O Isma'il! Allah has given me an order.' Isma'il said: 'Do what your Rubb has commanded you to do.' Ibrahim asked: 'Will you help me?' Isma'il said: 'I will help you.' Ibrahim said: 'Allah has ordered me to build a house here, pointing to a hillock higher than the land surrounding it.'" The Messenger of Allah (ﷺ) added, "Then they raised the foundations of the House (i.e., Ka'bah). Isma'il brought the stones and Ibrahim was building (the house). When the walls became high, Isma'il brought stone and placed it for Ibrahim who stood over it and carried on building the House, while Isma'il was handing over the stones to him, both of them prayed: 'O our Rubb! Accept this service from us! Verily, You are the All- Hearer and the All-Knower.'" [Al-Bukhari]. There are some more narrations about this incident, some adding details and some with minor variations in the wordings.

IN PLAIN WORDS

The story of Ibrahim leaving Hajar and the infant Isma'il near the Sacred House, her trust that Allah would not abandon them, the gushing of Zamzam, and the later building of the Ka'bah. A powerful lesson in trust in Allah and obedience to His command.

REFERENCE : RIYAD AS-SALIHIN 1867 IN-BOOK REFERENCE : BOOK 18, HADITH 60

HADITH 61

Sa'id bin Zaid (May Allah be pleased with him) reported:

وعن سعيد بن زيد رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "الكُمأة من المن، وماؤها شفاء للعين" ((متفق عليه)).

I heard the Messenger of Allah (ﷺ) saying, "Truffle (edible fungus) is a species of Al-Manna and their water cures eye diseases." [Al-

IN PLAIN WORDS

The Prophet describes a certain plant as a gift of Allah's provision and its water as a cure for the eyes. A simple note on a blessing in nature.

REFERENCE : RIYAD AS-SALIHIN 1868 IN-BOOK REFERENCE : BOOK 18,
HADITH 61

BOOK 19

The Book of Forgiveness

كتاب الاستغفار

This closing section is about seeking Allah's forgiveness and returning to Him. It also recalls some of the bounties Allah has prepared for the believers in Paradise. It leaves the reader with hope: a door of mercy that is always open, and a promised reward worth striving for.

CHAPTER 371

Seeking Forgiveness

باب الأمر بالاستغفار وفضله

This chapter gathers the Prophet's own habit of turning back to Allah. The Arabic word is istighfar, the seeking of forgiveness, and the striking thing is how often the best of creation, who was already forgiven, kept asking. If he sought pardon dozens of times a day, the door is clearly meant to stay open for everyone.

Across these hadith you will meet the great formulas of return, including Sayyid al-Istighfar, the master of seeking forgiveness, and a promise that constant istighfar brings relief from distress and provision from unexpected places. The lesson is that asking forgiveness is not only for the guilty after sin but a daily polish for a living heart.

HADITH 1

Al-Agharr Al-Muzani (May Allah be pleased with him) said:

وعن الأغر المزني رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إنه ليغان على قلبي، وإني لأستغفر الله في اليوم مائة مرة" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Sometimes I perceive a veil over my heart, and I supplicate Allah for forgiveness a hundred times in a day." [Muslim].

IN PLAIN WORDS

Even the Prophet would feel a faint dullness over his heart and would seek Allah's forgiveness many times a day. It shows that asking forgiveness is a regular polish for the heart, not only a response to sin.

HADITH 2

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول "والله إني لأستغفر الله وأتوب إليه في اليوم أكثر من سبعين مرة" ((رواه البخاري)).

I heard the Messenger of Allah (ﷺ) saying, "I swear by Allah that I seek Allah's Pardon and turn to Him in repentance more than seventy times a day." [Al-Bukhari].

IN PLAIN WORDS

The Prophet himself sought Allah's pardon and turned to Him in repentance many times every day. If the best of creation did so, the door of repentance is clearly open and meant for all.

REFERENCE : RIYAD AS-SALIHIN 1870 IN-BOOK REFERENCE : BOOK 19,
HADITH 2

HADITH 3

Abu Hurairah (May Allah be pleased with him) said:

وعنه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "والذي نفسي بيده لو لم تذنّبوا، لذهب الله تعالى بكم، ولجاء بقوم يذنّبون فيستغفرون الله تعالى فيغفر لهم" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "By the One in Whose Hand my soul is! If you do not commit sins, Allah would replace you with a people who would commit sins and seek forgiveness from Allah; and Allah will certainly forgive them." [Muslim].

IN PLAIN WORDS

Allah's mercy is so vast that, had people not sinned, He would bring others who sin, repent, and are forgiven. A reassurance that turning back to Allah always finds His forgiveness.

REFERENCE : RIYAD AS-SALIHIN 1871 IN-BOOK REFERENCE : BOOK 19,
HADITH 3

HADITH 4

Ibn 'Umar (May Allah be pleased with them) said:

وعن بن عمر رضي الله عنه قال: كنا نعد لرسول الله صلى الله عليه وسلم في المجلس الواحد مائة مرة: "رب اغفر لي، وتب علي إنك أنت التواب الرحيم" ((رواه أبوداود والترمذي)). وقال: ((حديث حسن صحيح غريب)).

We counted Messenger's saying a hundred times during one single sitting: Rabb- ighfir li, wa tubb 'alayya, innaka Antat-Tawwabur-Rahim. (My Rubb! Forgive me and pardon me. Indeed, You are the Oft-Returning with compassion and Ever Merciful." [Abu Dawud and At- Tirmidhi].

IN PLAIN WORDS

The companions noted the Prophet repeating, many times in one sitting, a short prayer asking Allah for forgiveness and acceptance. A simple practice of constant return to Allah.

REFERENCE : RIYAD AS-SALIHIN 1872 IN-BOOK REFERENCE : BOOK 19,
HADITH 4

HADITH 5

Ibn 'Abbas (May Allah be pleased with them) said:

وعن ابن عباس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من لزم الاستغفار ، جعل الله له من كل ضيق مخرجاً ومن كل هم فرجاً، ورزقه من حيث لا يحتسب" رواه أبو داود.

The Messenger of Allah (ﷺ) said, "If anyone constantly seeks pardon (from Allah), Allah will appoint for him a way out of every distress and a relief from every anxiety, and will provide sustenance for him from where he expects not." [Abu Dawud].

IN PLAIN WORDS

A short, powerful formula of seeking forgiveness is given, promising pardon even for one whose sin felt as grave as fleeing the battlefield. It shows the reach of Allah's mercy for the one who turns to Him.

REFERENCE : RIYAD AS-SALIHIN 1873 IN-BOOK REFERENCE : BOOK 19, HADITH 5

HADITH 6

Ibn Mas'ud (May Allah be pleased with him) said:

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "من قال: أستغفر الله الذي لا إله إلا هو الحي القيوم وأتوب إليه ، غفرت ذنوبه ، وإن كان قد فر من الزحف" ((رواه أبو داود والترمذي والحاكم، وقال: حديث صحيح على شرط البخاري ومسلم)).

The Messenger of Allah (ﷺ) said, "He who says: 'Astaghfirullah-alladhi la ilaha illa Huwal-Haiyul-Qayyum, wa atubu ilaihi (I seek the forgiveness of Allah, there is no true god except Allah, the Ever-Living, the Self- Subsisting, and I turn to Him in repentance),' his sins will be forgiven even if he should have run away from the battlefield (while he was engaged in fighting for the Cause of

Allah)." [Abu Dawud, At-Tirmidhi and Al-Hakim (on conditions of Al-Bukhari and Muslim for accepting Hadith)].

IN PLAIN WORDS

Whoever prays the master supplication for forgiveness, given here, with firm belief and dies that day or night will be among the people of Paradise. A heartfelt daily prayer of acknowledging Allah and one's own need for pardon.

REFERENCE : RIYAD AS-SALIHIN 1874 IN-BOOK REFERENCE : BOOK 19,
HADITH 6

HADITH 7

Shaddad bin Aus (May Allah be pleased with him) said:

وعن شداد بن أوس رضي الله عنه عن النبي صلى الله عليه وسلم قال:
"سيد الإستغفار أن يقول العبد : اللهم أنت ربي، لا إله إلا أنت ،
خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت أعوذ بك من
شر ما صنعت أبوء لك بنعمتك علي، وأبوء بذنبي، فاغفر لي فإنه لا
يعفو الذنوب إلا أنت، من قالها من النهار موقنا بها، فمات من يومه قبل
أن يمسي، فهو من أهل الجنة، ومن قالها من الليل وهو موقن بها فمات
قبل أن يصبح، فهو من أهل الجنة" ((رواه البخاري)). (1)

The Prophet (ﷺ) said, "The best supplication for seeking forgiveness (Syed-ul- Istighfar) is to say: 'Allahumma Anta Rabbi, la ilaha illa Anta, khalaqtani wa ana 'abduka, wa ana 'ala 'ahdika wa wa'dika mastata'tu, a'udhu bika min sharri ma sana'tu, abu'u laka bini'matika 'alayya, wa abu'u bidhanbi faghfir li, fa innahu la yaghfirudh-dhunuba illa Anta. (O Allah! You are my Rubb. There is no true god except You. You have created me, and I am Your slave, and I hold to Your Covenant as far as I can. I seek refuge in You

from the evil of what I have done. I acknowledge the favours that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon).' He who supplicates in these terms during the day with firm belief in it and dies on the same day (before the evening), he will be one of the dwellers of Jannah; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will be one of the dwellers of Jannah." [Al-Bukhari].

IN PLAIN WORDS

After finishing prayer, the Prophet would seek forgiveness and then praise Allah as the source of peace. A simple habit of closing worship with humility and remembrance.

REFERENCE : RIYAD AS-SALIHIN 1875 IN-BOOK REFERENCE : BOOK 19, HADITH 7

HADITH 8

Thauban (May Allah be pleased with him) reported:

- وعن ثوبان رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا انصرف من صلاته ، استغفر الله ثلاثاً وقال: "اللهم أنت السلام، ومنك السلام، تباركت يا ذا الجلال والإكرام" قيل للأوزاعي- وهو أحد رواة: كيف الإستغفار؟ قال: يقول: "أستغفر الله ، أستغفر الله" ((رواه مسلم)).

Whenever the Messenger of Allah (ﷺ) finished his Salat (prayer), he would beg forgiveness three times [by saying, 'Astaghfirullah' (times)] and then he would say: "Allahumma Antas-Salamu, wa minkas-Salamu, tabarakta ya Dhal-Jalali wal-Ikram. (O Allah! You are the Bestower of security and security comes from You; Blessed are You. O Possessor of glory and honour)." Imam Al-Auza'i (one of the subnarrators) of this Hadith was asked: "How forgiveness

should be sought?" He replied: "I say: Astaghfirullah, Astaghfirullah (I seek forgiveness from Allah. I seek forgiveness from Allah)."
[Muslim].

IN PLAIN WORDS

Near the end of his life, the Prophet often repeated a short praise of Allah joined with seeking forgiveness and turning back to Him. A model of keeping the tongue moist with repentance.

REFERENCE : RIYAD AS-SALIHIN 1876 IN-BOOK REFERENCE : BOOK 19,
HADITH 8

HADITH 9

'Aishah (May Allah be pleased with her) reported:

وعن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم
يكثر أن يقول قبل موته "سبحان الله وبحمده، أستغفر الله، وأتوب إليه"
(متفق عليه).

Prior to his demise, the Messenger of Allah (ﷺ) used to supplicate frequently: Subhan Allahi wa bihamdihi; Astaghfirullah wa atubu ilaihi (Allah is free from imperfection, and I begin with praising Him. I beg forgiveness from Allah and I turn to Him in repentance." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Allah promises to keep forgiving the one who keeps asking, however many or great the sins, as long as they do not associate partners with Him. A vast assurance of mercy for the sincere.

REFERENCE : RIYAD AS-SALIHIN 1877 IN-BOOK REFERENCE : BOOK 19,
HADITH 9

HADITH 10

Anas (May Allah be pleased with him) said:

وعن أنس رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "قال الله تعالى: يا ابن آدم إنك ما دعوتني ورجوتني غفرت لك ما كان منك ولا أبالي، يا ابن آدم لو بلغت ذنوبك عنان السماء، ثم استغفرتني، غفرت لك ولا أبالي، يا ابن آدم إنك لو أتيتني بقراب الأرض خطايا، ثم لقيتني لا تشرك بي شيئاً، لأتيتك بقرابها مغفرة".

(2)

I heard the Messenger of Allah (ﷺ) saying, "Allah, the Exalted, has said: 'O son of Adam! I shall go on forgiving you so long as you pray to Me and aspire for My forgiveness whatever may be your sins. O son of Adam! I do not care even if your sins should pile up to the sky and should you beg pardon of Me, I would forgive you. O son of Adam! If you come to Me with an earthful of sins and meet Me, not associating anything with Me in worship, I will certainly grant you as much pardon as will fill the earth.'" [At-Tirmidhi].

IN PLAIN WORDS

The Prophet counseled women to give charity and seek forgiveness often, and addressed gratitude to husbands and steadfastness in faith. A call to charity and to constant seeking of Allah's pardon.

REFERENCE : RIYAD AS-SALIHIN 1878 IN-BOOK REFERENCE : BOOK 19, HADITH 10

HADITH 11

Ibn 'Umar (May Allah be pleased with them) said:

وعن ابن عمر رضي الله عنهما أن النبي صلى الله عليه وسلم قال: "يا معشر النساء تصدقن، وأكثرن من الاستغفار، فإني رأيتكن أكثر أهل

النار" قالت امرأة منهم: مالنا أكثر أهل النار؟ قال: "تكثرون اللعن،
وتكفرن العشير ما رأيتم من ناقصات عقل ودين أغلب لذي لب
منكن" قالت: ما نقصان العقل والدين؟ قال: "شهادة امرأتين بشهادة
رجل، وتمكث الأيام لا تصلي" ((رواه مسلم)).

The Prophet (ﷺ) said, "O women folk! You should give charity and be diligent in seeking Allah's forgiveness because I have seen (i.e., on the Night of the Ascension to the highest heavens) that dwellers of the Hell are women." A woman amongst them said: "Why is it that the majority of the dwellers of Hell are women?" The Prophet (ﷺ) replied, "You curse frequently and are ungrateful to your husbands. In spite of your lacking in wisdom and failing in religion, you are depriving the wisest of men of their intelligence." Upon this the woman asked: "What is the deficiency in our wisdom and in our religion?" He (ﷺ) replied, "Your lack of wisdom can be well judged from the fact that the evidence of two women is equal to that one man. You do not offer Salat (prayer) for some days and you do not fast (the whole of) Ramadan sometimes, it is a deficiency in religion." [Muslim].

IN PLAIN WORDS

Whoever constantly seeks Allah's forgiveness will be given relief from every distress and provision from where they did not expect. A promise that istighfar opens doors of ease and sustenance.

REFERENCE : RIYAD AS-SALIHIN 1879 IN-BOOK REFERENCE : BOOK 19,
HADITH 11

CHAPTER 372

Some of the Bounties which Allah has prepared for the Believers in Paradise

باب بيان ما أعد الله للمؤمنين في الجنة

Here the book lifts its gaze to Jannah, the Paradise Allah has prepared for the believers. The descriptions are deliberately vivid, gold, musk, pearl tents, rivers, and reunions, yet the hadith keep insisting that the reality is beyond anything an eye has seen or a heart imagined. The point is to make the unseen reward feel near enough to work for.

Read these reports together and a gentle order appears, rising from the lowest dweller of Paradise, who is still given a kingdom many times the world, up to the highest, and finally to the greatest gift of all. Notice how the climax is never the food or the gardens but the sight of Allah and His everlasting pleasure, the joy beside which every other delight is small.

HADITH 12

Jabir (May Allah be pleased with him) reported:

وعن جابر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
“يأكل أهل الجنة فيها ، ويشربون ، ولا يتغوطون، ولا يتخطون، ولا يبولون، ولكن طعامهم ذلك جشاء كرش المسك، يلهمون التسبيح والتكبير، كما يلهمون النفس ” ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "The inhabitants of Jannah will eat and drink therein, but they will not have to pass excrement, to blow their noses or to urinate. Their food will be digested producing belch which will give out a smell like that of musk. They will be

inspired to declare the freedom of Allah from imperfection and proclaim His Greatness as easily as you breathe." [Muslim].

IN PLAIN WORDS

In Paradise people will eat and drink with no waste or discomfort, their bodies pure, and praising Allah will be as easy as breathing. A picture of a life freed of every burden of this world.

REFERENCE : RIYAD AS-SALIHIN 1880 IN-BOOK REFERENCE : BOOK 19, HADITH 12

HADITH 13

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"قال الله تعالى أعددت لعبادي الصالحين ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر، واقرؤوا إن شئتم: {فلا تعلم نفس ما أخفي لهم من قرة أعين جزاء بما كانوا يعملون} ((السجدة:17))
((متفق عليه)).

The Messenger of Allah (ﷺ) said, "Allah, the Exalted, has said: 'I have prepared for my righteous slaves what no eye has seen, no ear has heard, and the mind of no man has conceived.' If you wish, recite: 'No person knows what is kept hidden for them of joy as a reward for what they used to do.'" (:) [Al-Bukhari and Muslim].

IN PLAIN WORDS

Allah has prepared for the righteous rewards beyond anything any eye has seen, any ear has heard, or any mind has imagined. It tells us the joy of Paradise is greater than we can picture.

REFERENCE : RIYAD AS-SALIHIN 1881 IN-BOOK REFERENCE : BOOK 19, HADITH 13

Abu Hurairah (May Allah be pleased with him) said:

وعنه قال: قال رسول الله صلى الله عليه وسلم "أول زمرة يدخلون الجنة على صورة القمر ليلة البدر، ثم الذين يلونهم على أشد كوكب دري في السماء إضاءة، لا يبولون ولا يتغوطون، ولا يتفلون، ولا يتخبطون، أمشاطهم الذهب، وريحهم المسك، ومجامرهم الألوة -عود الطيب- أزواجهم الحورالعين، على خلق رجل واحد، على صورة أبيهم آدم ستون ذراعاً في السماء" ((متفق عليه)). وفي رواية للبخاري ومسلم: آتيتهم فيها الذهب، ورشحهم المسك، ولكل واحد منهم زوجتان يرى مخ ساقهما من وراء اللحم من الحسن، لا اختلاف بينهم ، ولا تباغض: قلوبهم قلب رجل واحد، يسبحون الله بكرة وعشيّاً. قوله: (على خلق رجل واحد). رواه بعضهم بفتح الخاء واسكان اللام وبعضهم بضمهما وكلاهما صحيح.

The Messenger of Allah (ﷺ) said, "The first group (of people) to enter Jannah will be shining like the moon on a full-moon night. Then will come those who follow them who will be like the most shining planet in the sky. They will not stand in need of urinating or relieving of nature or of spitting or blowing their noses. Their combs will be of gold and their sweat will smell like musk; in their censers the aloes-wood will be used. Their wives will be large eyed maidens. All men will be alike in the form of their father 'Adam, sixty cubits tall.'" Another narration is: The Messenger of Allah (ﷺ) said, "Their utensils will be of gold, their perspiration will smell like musk; everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive

beauty. They (i.e., the people of Jannah) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The first to enter Paradise will shine like the full moon, free of every discomfort, in pure surroundings and perfect harmony, their hearts united as one. A vision of beauty, peace, and unbroken brotherhood.

REFERENCE : RIYAD AS-SALIHIN 1882 IN-BOOK REFERENCE : BOOK 19,
HADITH 14

HADITH 15

Al-Mughirah bin Shu'bah (May Allah be pleased with him) said:

وعن المغيرة بن شعبة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: "سأل موسى صلى الله عليه وسلم ربه، ما أدنى أهل الجنة منزلة؟ قال: هو رجل يحيى بعد ما أدخل أهل الجنة-الجنة، فيقال له: ادخل الجنة، فيقول: أي رب كيف وقد نزل الناس منازلهم، وأخذوا أخذاتهم؟ فيقول له: أترضى أن يكون لك مثل ملك ملك من ملوك الدنيا؟ فيقول: رضيت رب فيقول: لك ذلك ومثله ومثله ومثله، فيقول في الخامسة: رضيت يا رب فيقول: هذا لك وعشرة أمثاله، ولك ما اشتيت نفسك، ولدت عينك، فيقول: رضيت رب، قال رب فأعلاهم منزلة؟ قال: أولئك الذين أردت؛ غرست كرامتهم بيدي، وختمت عليها، فلم تر عين، ولم تسمع أذن، ولم يخطر على قلب بشر" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "Musa (Moses) (عليه السلام) asked his Rubb: 'Who amongst the inhabitants of Jannah will be the lowest in rank?' He said: 'It will be a person who will be admitted into Jannah last of all when all the dwellers of Jannah have entered Jannah. It will be said to him: Enter Jannah. But he will say: O my Rubb! How should I enter while the people have settled in their apartments and taken their shares? It will be said to him: Will you be satisfied and pleased if you have a kingdom like that of a monarch of the world? He will say: I will be content, my Rubb. Allah will say: For you is that, and like that and like that and like that and like that. He will say at the fifth time: I am well-pleased, my Rubb. Allah will say: It is for you and ten times more like it. You will have whatever your soul desires and whatever your eyes could delight in. He will say: I am well-pleased, my Rubb.' Musa (عليه السلام) said: 'Who will be of the highest rank in Jannah.' Allah said: 'They are those whom I chose and I established their honour with My Own Hand. I attest with My Seal that they will be blessed with such bounties as no eye has seen, no ear has heard and no human mind has perceived.'" [Muslim].

IN PLAIN WORDS

Even the lowest in rank in Paradise will be given a kingdom many times the size of this world, plus all the soul desires, while the highest receive gifts beyond any imagining. It shows how boundless Allah's generosity will be.

REFERENCE : RIYAD AS-SALIHIN 1883 IN-BOOK REFERENCE : BOOK 19, HADITH 15

HADITH 16

'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إني لأعلم آخر النار خروجاً منها، وآخر أهل الجنة دخولاً الجنة، رجل يخرج من النار حبواً؛ فيقول الله عز وجل له: اذهب فادخل

الجنة، فيأتيها، فيخيل إليه أنها ملاءى، فيرجع فيقول: يا رب وجدتها ملاءى، فيقول الله عز وجل له: اذهب فادخل الجنة، فيرجع ، فيقول: يا رب وجدتها ملاءى، في سورة يقول الله عز وجل له : اذهب فادخل الجنة ، فيأتيها، فيخيل إليه أنها ملاءى، فيرجع، فيقول: يا رب وجدتها ملاءى! فيقول الله عز وجل له: اذهب فادخل الجنة، فإن لك مثل الدنيا وعشرة أمثالها أو إن لك مثل عشرة أمثال الدنيا، فيقول: أأسخربي، أو تضحك بي وأنت الملك" قال: فلقد رأيت رسول الله صلى الله عليه وسلم ضحك حتى بدت نواجذه فكان يقول: "ذلك أدنى أهل الجنة منزلة" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "I know of the last of the inhabitants of the Hell to be taken out from there and the last one to enter Jannah. He is a man who will come out of the Fire, crawling on all fours. Allah, the Rubb of glory and honour will say to him: 'Go and enter Jannah.' He will go to it and think that it is full up. He will then come back and say: 'O my Rubb, it is full up.' Allah will say to him: 'Go and enter Jannah.' He will again go to it and think that it is full up. So he will turn back. Allah will again say: 'Go and enter Jannah. For you have what is equal to ten times the world.' He will say: 'Are You making fun of me while You are the King?" At this I (i.e., the narrator) saw the Messenger of Allah (ﷺ) laugh till his premolars were visible and he said, "Such man will be the last dweller of Jannah in its lowest rank." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The very last person to leave the Fire and enter Paradise, crawling out, will still be granted what equals ten times this world. It reveals the immense mercy waiting even for the least of those saved.

HADITH 17

Abu Musa (May Allah be pleased with him) said:

وعن أبي موسى رضي الله عنه أن النبي صلى الله عليه وسلم قال: "إن
للمؤمن في الجنة نخيمة من لؤلؤة واحدة مجوفة طولها في السماء ستون
ميلاً، للمؤمن فيها أهلون، يطوف عليهم المؤمن فلا يرى بعضهم بعضاً،
(متفق عليه)». «الميل»: ستة آلاف ذراع

The Prophet (ﷺ) said, "In Jannah the believer will have a tent made of a single hollowed pearl of which the length will be sixty miles in the sky. The believer will have his wives with him and he will visit them and they will not be able to see one another." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A believer in Paradise will have a vast dwelling made from a single hollowed pearl, stretching enormously. A glimpse of the grandeur prepared for the faithful.

REFERENCE : RIYAD AS-SALIHIN 1885 IN-BOOK REFERENCE : BOOK 19,
HADITH 17

HADITH 18

Abu Sa'id Al-Khudri (May Allah be pleased with him) said:

وعن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم
قال: "إن في الجنة لشجرة يسير الراكب الجواد المضمر السريع مائة سنة
ما يقطعها" ((متفق عليه)). وروياه في "الصحيحين" أيضاً من رواية

أبي هريرة رضي الله عنه قال: "يسير الراكب في سورة في ظلها سنة ما يقطعها".

The Prophet (ﷺ) said, "There is a tree in Jannah that is so huge that if a rider of a swift horse has to cover its distance from one end to another in one hundred years, he will not be able to do so."

Another narration from Abu Hurairah (May Allah be pleased with him) is: The Messenger of Allah (ﷺ) said, "A rider will not be able to cross its (the tree's) shade even after travelling for one hundred years." [Al-Bukhari and Muslim]

IN PLAIN WORDS

In Paradise there is a tree so vast that a swift rider could not cross its shade in a hundred years. An image of the limitless scale of its blessings.

REFERENCE : RIYAD AS-SALIHIN 1886 IN-BOOK REFERENCE : BOOK 19, HADITH 18

HADITH 19

Abu Sa'id Al-Khudri (May Allah be pleased with him) said:

وعنه عن النبي صلى الله عليه وسلم قال: "إن أهل الجنة ليتراءون أهل الغرف من فوقهم كما تراءون الكوكب الدري الغابر في الأفق من المشرق أو المغرب لتفاضل ما بينهم" قالوا: يا رسول الله، تلك منازل الأنبياء لا يبلغها غيرهم؟ قال: "بلى والذي نفسي بيده رجال آمنوا بالله وصدقوا المرسلين" ((متفق عليه)).

The Prophet (ﷺ) said, "The dwellers of Jannah will look at those in the upper abodes above them as you look at a shining star which remains in the eastern or western horizon; such will be the difference in superiority which some of them have over others." The

Messenger of Allah (ﷺ) was asked: "Will those be the dwellings of the Prophets which no one else will be able to reach?" He (ﷺ) replied, "Yes, but by Him in Whose Hand my soul is! men who believed in Allah and acknowledged the truthfulness of the Messengers will reach them." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The people of Paradise will see those in the highest ranks far above them, like a distant shining star, yet such heights are reachable by those who truly believed and followed the Messengers. It encourages striving for the highest with sincere faith.

REFERENCE : RIYAD AS-SALIHIN 1887 IN-BOOK REFERENCE : BOOK 19,
HADITH 19

HADITH 20

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:
"لقاب قوس في الجنة خير مما تطلع عليه الشمس أو تغرب" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "A space in Jannah equal to the distance between the middle and the end of a bow will be better than all that upon which the sun rises and sets." [Al-Bukhari and Muslim].

IN PLAIN WORDS

A space in Paradise no bigger than a small stretch is better than the whole world and all it contains. It puts the worth of this entire life beneath the smallest portion of the next.

REFERENCE : RIYAD AS-SALIHIN 1888 IN-BOOK REFERENCE : BOOK 19,
HADITH 20

HADITH 21

Anas (May Allah be pleased with him) said:

وعن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن في الجنة سوقاً يأتونها كل جمعة. فتهب ريح الشمال، فتحثوا في وجوههم وثيابهم، فيزدادون حسناً وجمالاً فيرجعون إلى أهلهم، وقد ازدادوا حسناً وجمالاً، فيقول لهم أهلهم: والله لقد ازددتم حسناً وجمالاً! فيقولون: وأنتم والله لقد ازددتم بعدنا حسناً وجمالاً!" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "In Jannah there is a market to which the people will come every Friday. The northern wind will blow and shower fragrance on their faces and clothes and, consequently, it will enhance their beauty and loveliness. They will then return to their wives who will also have increased in their beauty and loveliness, and their families will say to them: 'We swear by Allah that you have been increased in beauty and loveliness since leaving us.' Thereupon they will reply: 'We swear by Allah that you have also been increased in beauty and loveliness since we left you.'" [Muslim].

IN PLAIN WORDS

Each week the people of Paradise will gather where a fragrant wind increases their beauty, and they return to their families lovelier still. A picture of joy that keeps growing without end.

REFERENCE : RIYAD AS-SALIHIN 1889 IN-BOOK REFERENCE : BOOK 19,
HADITH 21

HADITH 22

Sahl bin Sa'd (May Allah be pleased with him) said:

وعن سهل بن سعد رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن أهل الجنة ليتراءون الغرف في الجنة كما تراءون الكوكب في السماء" ((متفق عليه)).

The Messenger of Allah (ﷺ) said, "The dwellers of Jannah will see the upper abodes of Jannah as you see the stars in the sky." [Al-Bukhari and Muslim].

IN PLAIN WORDS

The dwellers of Paradise will see its highest abodes the way we see distant stars in the sky. An image of the soaring ranks within it.

REFERENCE : RIYAD AS-SALIHIN 1890 IN-BOOK REFERENCE : BOOK 19, HADITH 22

HADITH 23

Sahl bin Sa'd (May Allah be pleased with him) said:

وعنه رضي الله عنه قال: شهدت من النبي صلى الله عليه وسلم مجلساً وصف فيه الجنة حتى انتهى، ثم قال في آخر حديثه: "فيها ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر" ثم قرأ {تَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ} إلى قوله تعالى: {فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ} . ((رواه البخاري)).

I was in the company of the Prophet (ﷺ). He gave a description of Jannah and concluded with these words, "There will be bounties which no eye has seen, no ear has heard and no human heart has ever perceived." He (ﷺ) then recited this Verse: "Their sides forsake their beds, to invoke their Rubb in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed

on them. No person knows what is kept hidden for them of joy..." (:,) [Al-Bukhari].

IN PLAIN WORDS

The Prophet described Paradise and closed by saying its bounties surpass anything seen, heard, or imagined, reciting a verse about those who pray in hope and give in charity. It links such reward to humble worship and generosity.

REFERENCE : RIYAD AS-SALIHIN 1891 IN-BOOK REFERENCE : BOOK 19,
HADITH 23

HADITH 24

Abu Sa'id and Abu Hurairah (May Allah be pleased with them) reported:

وعن أبي سعيد وأبي هريرة رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "إذا دخل أهل الجنة - الجنة - ينادي مناد: إن لكم أن تحيوا، فلا تموتوا أبداً، وإن لكم أن تصحوا، فلا تسقموا أبداً، وإن لكم أن تشبوا فلا تهرموا أبداً، وإن لكم أن تنعموا، فلا تبأسوا أبداً" ((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "When the dwellers of Jannah enter Jannah, an announcer will call: (You have a promise from Allah that) you will live therein and you will never die; you will stay healthy therein and you will never fall ill; you will stay young and you will never become old; you will be under a constant bliss and you will never feel miserable." [Muslim].

IN PLAIN WORDS

When the people of Paradise enter, they are told they will live forever without death, stay healthy without illness, remain young, and never know misery. A promise of endless, untroubled bliss.

HADITH 25

Abu Hurairah (May Allah be pleased with him) said:

وعن أبي هريرة رضي الله عنه أن 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"
((رواه مسلم)).

The Messenger of Allah (ﷺ) said, "The lowest place of any of you in Jannah will be that Allah will tell him to express his wish. He will wish and wish again. Allah will then ask him: 'Have you expressed your wish?' He will answer: 'Yes, I have.' Allah will say: 'You will have what you have wished for and the like thereof along with it.'" [Muslim].

IN PLAIN WORDS

Even the one of lowest place in Paradise will be told to wish, and will receive all he wishes for and as much again. A sign of Allah's overflowing generosity to every dweller.

REFERENCE : RIYAD AS-SALIHIN 1893 IN-BOOK REFERENCE : BOOK 19,
HADITH 25

HADITH 26

Abu Sa'id Al-Khudri (May Allah be pleased with him) said:

وعن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن الله عز وجل يقول لأهل الجنة: يا أهل الجنة، فيقولون: لبيك ربنا وسعديك، والخير في يدك فيقول: هل رضيتم؟ فيقولون:

وما لنا لا نرضى يا ربنا وقد أعطيتنا ما لم تعط أحداً من خلقك! فيقول:
ألا أعطيكم أفضل من ذلك فيقولون: وأي شيء أفضل من ذلك؟
فيقول: أحل عليكم رضواني، فلا أسخط عليكم بعده أبداً" ((متفق
عليه)).

The Messenger of Allah (ﷺ) said, "Allah, the Rubb of honour and glory, will say to the inhabitants of Jannah: 'O inhabitants of Jannah!' They will respond: 'Here we are! At Your service, O our Rubb. All good is in Your Hand!' He will ask them: 'Are you pleased?' They will reply: 'Why should we not be pleased, O Rubb, when You have given us what You have not given to any of Your creatures?' Allah will say: 'Shall I not give you something better than that?' They will ask: 'O Rubb! What can be better than that?' Allah will say: 'I shall bestow My Pleasure upon you and I shall never be displeased with you.'" [Al-Bukhari and Muslim].

IN PLAIN WORDS

Allah will ask the people of Paradise if they are pleased, and they will marvel at all they have been given. Yet He offers something greater still, showing His favor never runs out.

REFERENCE : RIYAD AS-SALIHIN 1894 IN-BOOK REFERENCE : BOOK 19,
HADITH 26

HADITH 27

Jarir bin 'Abdullah (May Allah be pleased with him) reported:

وعن جرير بن عبد الله رضي الله عنه قال: كما عند رسول الله صلى الله
عليه وسلم فنظر إلى القمر ليلة البدر، وقال: "إنكم سترون ربكم عياناً كما
ترون هذا القمر، لا تضامون في رؤيته" ((متفق عليه)).

We were sitting with the Messenger of Allah (ﷺ) when he looked at the full moon and observed, "You shall see your Rubb in the Hereafter as you are seeing this moon; and you will not feel the slightest inconvenience in seeing Him." [Al-Bukhari and Muslim].

IN PLAIN WORDS

Just as people clearly see the full moon, the believers will see their Lord in the Hereafter without any difficulty. It speaks of the greatest joy awaiting the faithful.

REFERENCE : RIYAD AS-SALIHIN 1895 IN-BOOK REFERENCE : BOOK 19,
HADITH 27

HADITH 28

Suhaib (May Allah be pleased with him) reported:

وعن صهيب رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إذا دخل أهل الجنة -الجنة- يقول الله تبارك وتعالى: تريدون شيئاً أزيدكم؟ فيقولون: ألم تبيض وجوهنا؟ ألم تدخلنا الجنة وتنجنا من النار؟ فيكشف الحجاب، فما أعطوا شيئاً أحب إليهم من النظر إلى ربهم" ((رواه مسلم)). قال الله تعالى: {إن الذين آمنوا وعملوا الصالحات يهديهم ربهم بإيمانهم تجري من تحتهم الأنهار في جنات النعيم* دعواهم فيها سبحانك اللهم وتحيتهم فيها سلام وآخر دعواهم أن الحمد لله رب العالمين} ((يونس: 10، 9)). الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله. اللهم صل على محمد وعلى آل محمد، كما صليت على إبراهيم وعلى آل إبراهيم، وبارك على محمد، وعلى آل محمد، كما باركت

على إبراهيم وعلى آل إبراهيم ، إنك حميد مجيد. قال مؤلفه رضي الله عنه
: " فرغت منه يوم الاثنين رابع شهر رمضان سنة سبعين وستمائة".

The Messenger of Allah (ﷺ) said, "When the inhabitants of Jannah enter Jannah, Allah, the Glorious and Exalted, will say to them: 'Do you wish me to give you anything more?' They will reply: 'Have You not made our faces bright? Have You not brought us into Jannah and delivered us from the Hell?' And Allah will remove the Veil. The (dwellers of Jannah) will feel that they have not been awarded anything dearer to them than looking at their Rubb." [Muslim]. Allah, the Exalted, says: "Verily, those who believe and do deeds of righteousness, their Rubb will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Jannah). Their way of request therein will be Subhanaka Allahumma (Glory to You, O Allah!) and Salam (peace, safety from evil) will be their greetings therein (Jannah)! and the close of their request will be: Al-hamdu lillahi Rabbil-'Alamin [All the praises and thanks are to Allah, the Rubb of 'Alamin (mankind, jinn and all that exists)]." (:;)

IN PLAIN WORDS

When offered anything more, the people of Paradise will mention the gifts already given, and then Allah will lift the Veil so they may look upon Him, dearer to them than all else. The sight of their Lord is the highest reward of all.

REFERENCE : RIYAD AS-SALIHIN 1896 IN-BOOK REFERENCE : BOOK 19,
HADITH 28
