



A COLLECTION OF HADITH FROM  
**MISHKAT AL-MASABIH**



QUBA ACADEMY



## Contents

<b>The Chapter of Faith.....</b>	<b>2</b>
<b>The Chapter of Knowledge.....</b>	<b>6</b>
<b>The Chapter of Funerals.....</b>	<b>8</b>
<b>The Chapter of Zakaat.....</b>	<b>13</b>
<b>The Chapter of Fasting.....</b>	<b>15</b>
<b>The Chapter of the Virtues of the Qur'an.....</b>	<b>19</b>
<b>The Chapter of Supplications.....</b>	<b>22</b>
<b>The Chapter of Tribulations.....</b>	<b>33</b>
<b>The Chapter of Events of the Day of Resurrection and the Beginning of Creation.....</b>	<b>38</b>
<b>The Chapter of Excellent Qualities and Description of the Prophet.....</b>	<b>45</b>
<b>The Chapter of Merits.....</b>	<b>51</b>
Merits of the Quraysh and Mentioning of Tribes.....	51
Merits of the Companions رضي الله عنهم.....	52
Merits of Abu Bakr رضي الله عنه.....	52
Merits of Umar رضي الله عنه.....	53
Merits of Abu Bakr and Umar رضي الله عنهما.....	54
Merits of Uthman رضي الله عنه.....	54
Merits of Abu Bakr, Umar and Uthman رضي الله عنهم.....	55
Merits of Ali رضي الله عنه.....	55
Merits of the Ten Promised Paradise رضي الله عنهم.....	56
Merits of the Household of the Prophet ﷺ رضي الله عنهم.....	57
Merits of the Wives of the Prophet ﷺ رضي الله عنهن.....	58
Collection of Merits.....	59
The Mention of Yemen, the Levant (Syria), and the Mention of Uways al-Qarni.....	61
The Reward of This Ummah.....	62

## The Chapter of Faith

١ وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الْإِسْلَامِ. قَالَ: «الْإِسْلَامُ: أَنْ تُشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا». قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ، يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ». قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: «أَنْ تُعْبَدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ». قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ». قَالَ: فَأَخْبِرْنِي عَنِ أَمَارَاتِهَا. قَالَ: «أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ، يَتَخَاوَلُونَ فِي الْبُنْيَانِ». قَالَ: ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: «يَا عُمَرُ، أَتَدْرِي مِنَ السَّائِلِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ». رَوَاهُ مُسْلِمٌ.

'Umar bin al-Khattāb (رضي الله عنه) reported: One day while we were with the Messenger of Allah ﷺ, a man came to us with extremely white clothes and very black hair. No sign of travel was visible on him, and none of us recognised him. He sat down facing the Prophet ﷺ, placed his knees against his knees, and his hands on his thighs, and said: "O Muhammad, tell me about Islam." He ﷺ said: "Islam is to testify that there is no god but Allah and that Muhammad is the Messenger of Allah; to establish prayer; to give zakat; to fast in Ramadan; and to perform the pilgrimage to the House if you are able." The man said: "You have spoken the truth." We were amazed that he asked and then confirmed the answer. Then he said: "Tell me about faith." He ﷺ said: "It is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in divine decree, both the good and the bad of it." He said: "You have spoken the truth." He then asked: "Tell me about excellence (ihsān)." He ﷺ said: "It is to worship Allah as if you see Him, for though you do not see Him, He surely sees you." Then he said: "Tell me about the Hour." He ﷺ said: "The one who is asked about it knows no more than the one asking." He said: "Then tell me its signs." He ﷺ said: "That a slave woman will give birth to her mistress, and that you will see barefoot, unclothed, destitute shepherds competing in constructing tall buildings." Then he left. I remained seated for a while, then the Prophet ﷺ said: "O 'Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best." He ﷺ said: "That was Jibrīl. He came to teach you your religion." (Muslim)

٢ وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَالْحَجَّ، وَصَوْمَ رَمَضَانَ». رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Ibn 'Umar (رضي الله عنهما) reported: The Messenger of Allah ﷺ said: "Islam is built on five pillars: testifying that there is no god but Allah and that Muhammad is His servant and messenger, establishing prayer, giving zakat, pilgrimage, and fasting during Ramadan." (Bukhari and Muslim)

٣ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، فَأَفْضَلُهَا: قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا: إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ». مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "Faith consists of over seventy branches. The highest of them is saying 'Lā ilāha illa Allah', and the lowest is removing something harmful from the road. And modesty is a branch of faith." (Bukhari and Muslim)

٤، وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ». هَذَا لَفْظُ الْبُخَارِيِّ، وَلِمُسْلِمٍ قَالَ: «إِنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْمُسْلِمِينَ خَيْرٌ؟ قَالَ: مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

‘Abdullāh bin ‘Amr (رضي الله عنهما) reported: The Messenger of Allah ﷺ said: “A true Muslim is one from whose tongue and hand other Muslims are safe; and the Emigrant is the one who abandons what Allah has forbidden.” This is the wording of Bukhari. Muslim adds: A man asked the Prophet ﷺ, “Which of the Muslims is best?” He replied: “The one from whose tongue and hand the Muslims are safe.” (Bukhari and Muslim)

٥، وَعَنْ أَنَسِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ، وَوَلَدِهِ، وَالنَّاسِ أَجْمَعِينَ». رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Anas (رضي الله عنه) reported: The Messenger of Allah ﷺ said: “None of you has true faith until I am more beloved to him than his father, his child, and all of mankind.” (Bukhari and Muslim)

٦، وَعَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا». رَوَاهُ مُسْلِمٌ.

Al-‘Abbās bin ‘Abd al-Muṭṭalib (رضي الله عنه) reported: The Messenger of Allah ﷺ said: “He has tasted the sweetness of faith who is pleased with Allah as his Lord, with Islam as his religion, and with Muhammad as his Messenger.” (Muslim)

٧، وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: أَتَىٰ أَعْرَابِيَّ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، دُلَّنِي عَلَىٰ عَمَلٍ إِذَا عَمَلْتُهُ دَخَلْتُ الْجَنَّةَ. قَالَ: «تَعْبُدُ اللَّهَ، وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتَقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ». قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَا أَزِيدُ عَلَىٰ هَذَا شَيْئًا، وَلَا أَنْقُصُ مِنْهُ. فَلَمَّا وَلَّىٰ، قَالَ النَّبِيُّ ﷺ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَىٰ رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ، فَلْيَنْظُرْ إِلَىٰ هَذَا». رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Abū Hurayrah (رضي الله عنه) reported: A Bedouin came to the Prophet ﷺ and said, “O Messenger of Allah, guide me to an action which, if I do it, I will enter Paradise.” He ﷺ said: “Worship Allah and do not associate anything with Him; establish the prescribed prayers; give the obligatory zakāt; and fast during Ramadan.” The man said, “By Him in whose hand is my soul, I will do no more than this and no less.” When he turned away, the Prophet ﷺ said: “Whoever wants to look at a man from the people of Paradise, let him look at this man.” (Bukhari and Muslim)

٨، وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي أَضْحَىٰ أَوْ فِطْرٍ إِلَىٰ الْمُصَلَّىٰ، فَمَرَّ عَلَىٰ النِّسَاءِ، فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ؛ فَإِنِّي أُرِيْتُكُمْ أَكْثَرَ أَهْلِ النَّارِ». فَقُلْنَ: وَيَمَّ يَا رَسُولَ اللَّهِ؟ قَالَ: «تُكْفِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَذْهَبَ لِبَبِّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ». قُلْنَ: وَمَا نُفْصَانُ دِينِنَا وَعَقْلِنَا يَا رَسُولَ اللَّهِ؟ قَالَ: «أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلُ نِصْفِ شَهَادَةِ الرَّجُلِ؟» قُلْنَ: بَلَىٰ. قَالَ: «فَذَلِكَ مِنْ نُفْصَانِ عَقْلِهَا. أَلَيْسَ إِذَا حَاصَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟» قُلْنَ: بَلَىٰ. قَالَ: «فَذَلِكَ مِنْ نُفْصَانِ دِينِهَا». رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Abū Sa‘īd al-Khudrī (رضي الله عنه) reported: The Messenger of Allah ﷺ went out to the prayer place on ‘Īd al-Aḍḥā or ‘Īd al-Fiṭr, and passed by a group of women. He said: “O women, give in charity, for I have seen that you are the majority of the people of the Fire.” They asked, “Why is that, O Messenger of Allah?” He ﷺ said: “You curse often and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious, sensible man could be led astray by some of you.” They asked, “O Messenger of Allah, what is deficient in our intelligence and religion?” He ﷺ said: “Is not the testimony of a woman equal to half the testimony of a man?” They said, “Yes.” He said: “This is the deficiency in her intelligence. Is it not the case that when she menstruates,

she does not pray or fast?" They said, "Yes." He said: "This is the deficiency in her religion." (Bukhari and Muslim)

٩ وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ، وَالْبُغْضُ فِي اللَّهِ». رَوَاهُ أَبُو دَاوُدَ.

Abū Dharr (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "The most excellent of deeds is loving for the sake of Allah and hating for the sake of Allah." (Abū Dāwūd)

١٠ وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَلَّمَا حَاطَبَنَا رَسُولُ اللَّهِ ﷺ إِلَّا قَالَ: «لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ». رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ.

Anas (رضي الله عنه) reported: The Messenger of Allah ﷺ rarely addressed us without saying: "There is no faith for the one who is not trustworthy, and no religion for the one who does not keep his covenant." (Bayhaqī in Shu'ab al-Īmān)

١١ وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ». رَوَاهُ مُسْلِمٌ.

‘Ubādah bin al-Ṣāmit (رضي الله عنه) reported: I heard the Messenger of Allah ﷺ say: "Whoever testifies that there is no god but Allah and that Muhammad is the Messenger of Allah, Allah will forbid the Hellfire for him." (Muslim)

١٢ وَعَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ». رَوَاهُ مُسْلِمٌ.

‘Uthmān bin ‘Affān (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "Whoever dies knowing that there is no god but Allah will enter Paradise." (Muslim)

١٣ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «مَفَاتِيحُ الْجَنَّةِ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ». رَوَاهُ أَحْمَدُ. Mu‘ādh bin Jabal (رضي الله عنه) reported: The Messenger of Allah ﷺ said to me: "The keys of Paradise are the testimony that there is no god but Allah." (Ahmad)

١٤ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ». قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا هُنَّ؟ قَالَ: «الشُّرْكُ بِاللَّهِ، وَالسَّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرُّحْفِ، وَقَدْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ». مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah (رضي الله عنه) reported: The Prophet ﷺ said: "Avoid the seven destructive sins." They asked: "What are they, O Messenger of Allah?" He replied: "Associating partners with Allah, magic, killing a soul which Allah has made sacred except in justice, consuming usury, consuming the wealth of an orphan, fleeing the battlefield, and slandering chaste, innocent, believing women." (Bukhari and Muslim)

١٥ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى تَجَاوَزَ عَنْ أُمَّتِي مَا وَسَّوَسَتْ بِهِ صُدُورُهَا، مَا لَمْ تَعْمَلْ بِهِ أَوْ تَتَكَلَّمْ». مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "Indeed, Allah has overlooked for my nation what their hearts whisper to them, so long as they do not act upon it or speak of it." (Bukhari and Muslim)

١٦، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ». قَالَ: «وَكَانَ عَرْشُهُ عَلَى الْمَاءِ». رَوَاهُ مُسْلِمٌ.

'Abdullāh bin 'Amr (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "Allah recorded the decrees of all creation fifty thousand years before He created the heavens and the earth." He said: "And His Throne was upon the water." (Muslim)

١٧، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ قَوْلُهُ: {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ}». وَفِي رَوَايَةٍ عَنِ النَّبِيِّ ﷺ قَالَ: «{يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ} نَزَلَتْ فِي عَذَابِ الْقَبْرِ، يُقَالُ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، وَنَبِيِّ مُحَمَّدٌ». مُتَّفَقٌ عَلَيْهِ.

Al-Barā' bin 'Āzib (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "When the Muslim is questioned in the grave, he testifies that there is no god but Allah and that Muhammad is the Messenger of Allah. That is what is meant by the statement: {Allah keeps firm those who believe with the firm word in this worldly life and in the Hereafter}." In another narration, the Prophet ﷺ said: "This verse was revealed concerning the punishment of the grave. It will be said to him: 'Who is your Lord?' and he will reply: 'My Lord is Allah and my Prophet is Muhammad.'" (Bukhari and Muslim)

١٨، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ، فَهُوَ رَدٌّ». مُتَّفَقٌ عَلَيْهِ. 'Ā'ishah (رضي الله عنها) reported: The Messenger of Allah ﷺ said: "Whoever introduces into this matter of ours (i.e. the religion) something that does not belong to it, it will be rejected." (Bukhari and Muslim)

١٩، وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ بَدْعٍ ضَلَالَةٌ». رَوَاهُ مُسْلِمٌ.

Jābir (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "To proceed: The best speech is the Book of Allah, and the best guidance is the guidance of Muhammad. The worst affairs are newly introduced matters (in religion), and every innovation is misguidance." (Muslim)

## The Chapter of Knowledge

١، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَلِّغُوا عَنِّي وَلَوْ آيَةً وَحَدِّثُوا عَنِّي بَنِي إِسْرَائِيلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَفْعَدَهُ مِنَ النَّارِ». رَوَاهُ الْبُخَارِيُّ.

‘Abdullāh bin ‘Amr (رضي الله عنه) reported: The Messenger of Allah ﷺ said, “Convey from me, even if it is one verse; and narrate from the Children of Israel without hesitation, but whoever deliberately lies about me, let him take his seat in the Fire.” (Bukhari)

٢، وَعَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي». (الْبُخَارِيُّ وَمُسْلِمٌ)

Mu‘āwiyah (رضي الله عنه) reported: The Messenger of Allah ﷺ said, “Whomever Allah wishes good for, He grants him understanding of the religion. I am only a distributor, but Allah is the One who gives.” (Bukhari and Muslim)

٣، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ». رَوَاهُ مُسْلِمٌ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said, “When a person dies, their deeds end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for them.” (Muslim)

٤، وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَا يَفْبِضُ الْعِلْمَ انْتِزَاعًا، وَلَكِنْ يَفْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُؤُوسًا جُهَالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا». (الْبُخَارِيُّ وَمُسْلِمٌ)

‘Abdullāh bin ‘Amr (رضي الله عنه) reported: The Messenger of Allah ﷺ said, “Allah does not take away knowledge by removing it, but He takes away knowledge by taking away the scholars. When no scholar remains, people will take ignorant leaders who will issue rulings without knowledge, thus they will go astray and lead others astray.” (Bukhari and Muslim)

٥، عَنْ كَثِيرِ بْنِ قَيْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ فَبَجَاءَهُ رَجُلٌ فَقَالَ: "يَا أَبَا الدَّرْدَاءِ إِنِّي جِئْتُكَ مِنْ مَدِينَةِ الرَّسُولِ ﷺ مَا جِئْتُ لِحَاجَةٍ". فَقَالَ: "فِي أَيِّ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضَى لَطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالِمَ يَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالْجِبَّتَانِ فِي جَوْفِ الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَلَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا، وَلَكِنْ وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ».

Kathīr bin Qays (رضي الله عنه) said: I was sitting with Abū Dardā’ in the mosque of Damascus when a man came to him and said, “O Abū Dardā’, I have come from the town of the Messenger ﷺ, not for any need but to hear a tradition.” He replied: “I heard the Messenger of Allah ﷺ say, ‘Whoever travels a path seeking knowledge, Allah makes the path to Paradise easy for him; the angels lower their wings in approval of the seeker; the inhabitants of the heavens and the earth and the fish in the sea pray for forgiveness for him. The superiority of the learned over the devout is like the moon on the night of full moon over the stars. The scholars are the inheritors of the Prophets; the Prophets did not leave dinar or dirham inheritance, only knowledge, so whoever acquires it has acquired abundant good fortune.’” (Ahmad, Tirmidhi, Abu Dawud, Ibn Majah, and Darimi)

٦، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَصْلَتَانِ لَا تَجْتَمِعَانِ فِي مُنَافِقٍ: حُسْنُ سَمْتٍ وَلَا فِقْهُ فِي الدِّينِ». رَوَاهُ التِّرْمِذِيُّ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said, "Two qualities are never found together in a hypocrite: good manners and understanding of religion." (Tirmidhi)

٧، وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ». رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ.

Anas (رضي الله عنه) reported: The Messenger of Allah ﷺ said, "Whoever sets out seeking knowledge is in the path of Allah until he returns." (Tirmidhi and Darimi)

٨، وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «إِنَّ مِنْ أَسْرَّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةَ يَوْمِ الْقِيَامَةِ: عَالِمٌ لَا يَنْتَفِعُ بِعِلْمِهِ». رَوَاهُ الدَّارِمِيُّ.

Abū Dardā' (رضي الله عنه) said: "The worst position in the sight of Allah on the Day of Resurrection will be of a scholar who does not benefit from his knowledge." (Darimi)

٩، وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «تَعَلَّمُوا الْعِلْمَ وَعَلِّمُوهُ النَّاسَ، تَعَلَّمُوا الْفَرَائِضَ وَعَلِّمُوهَا النَّاسَ، تَعَلَّمُوا الْقُرْآنَ وَعَلِّمُوهُ النَّاسَ، فَإِنِّي أَمْرٌ مَقْبُوضٌ وَالْعِلْمُ سَيَقْبِضُ وَتَنْظَهَرُ الْفِتْنُ حَتَّى يَخْتَلِفَ اثْنَانِ فِي فَرِيضَةٍ لَا يَجِدَانِ أَحَدًا يَفْصِلُ بَيْنَهُمَا». رَوَاهُ الدَّارِمِيُّ وَالدَّارِقُطْنِيُّ.

Ibn Mas'ūd (رضي الله عنه) reported that the Messenger of Allah ﷺ said to him: "Acquire knowledge and teach it to people; learn the obligatory duties and teach them to people; learn the Qur'an and teach it to people. I am a man who will be taken away, and knowledge will be taken away. Trials will appear until two people disagree about an obligatory matter and cannot find anyone to decide between them." (Darimi and Daraqutni)

## The Chapter of Funerals

١ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رُدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيثُ الْعَاطِسِ» رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

Abu Huraira رضي الله عنه reported Allah's Messenger ﷺ as saying, "A Muslim has five duties towards another Muslim: to return the greeting of peace, visit the sick, follow funerals, accept an invitation, and say 'May Allah have mercy on you' when one sneezes."  
(Bukhari and Muslim)

٢ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ رَضِيَ اللَّهُ عَنْهُ أَنَّ شَكَاَ إِلَى رَسُولِ اللَّهِ ﷺ وَجَعًا يَجِدُهُ فِي جَسَدِهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «صَعْ يَدَكَ عَلَى الَّذِي يَأَلَمُ مِنْ جَسَدِكَ وَقُلْ: بِسْمِ اللَّهِ ثَلَاثًا، وَقُلْ سَبْعَ مَرَّاتٍ: أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ». قَالَ: فَفَعَلْتُ فَأَذْهَبَ اللَّهُ مَا كَانَ بِي. رَوَاهُ مُسْلِمٌ

Uthman bin Abi al-'As رضي الله عنه reported that he complained to Allah's Messenger ﷺ of pain he felt in his body. The Messenger of Allah ﷺ told him, "Place your hand on the area that hurts in your body and say three times, 'In the name of Allah,' and then say seven times, 'I seek refuge in the might and power of Allah from the evil of what I feel and fear.'" He said, "I did so, and Allah removed my pain." (Muslim)

٣ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْقَرِيْقُ، وَصَاحِبُ الْهَذْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ» رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

Abu Huraira رضي الله عنه reported Allah's Messenger ﷺ as saying, "There are five types of martyrs: one who dies of plague, one who dies of an internal illness, one who drowns, one who is killed by a collapsing structure, and one who is martyred in the path of Allah."  
(Bukhari and Muslim)

٤ عَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ: غَادَنِي النَّبِيُّ ﷺ مِنْ وَجَعٍ كَانَ يُصِيبُنِي. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ  
Zaid bin Arqam رضي الله عنه reported: The Prophet ﷺ visited me when I was suffering from an illness. (Ahmad and Abu Dawud)

٥ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا فَيَقُولُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ، إِلَّا أَشْفِيكَ، إِلَّا أَنْ يَكُونَ قَدْ حَضَرَ أَجَلُهُ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ  
Ibn Abbas رضي الله عنهما reported: Allah's Messenger ﷺ said, "No Muslim visits a sick Muslim and says seven times, 'I ask Allah, the Mighty, the Lord of the Mighty Throne, to cure you,' except that he will be cured—unless his appointed time has come."  
(Abu Dawud and Tirmidhi)

٦ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ وَهُوَ بِالْمَوْتِ، وَعِنْدَهُ قَدَحٌ فِيهِ مَاءٌ، وَهُوَ يُدْخِلُ يَدَهُ فِي الْقَدَحِ، ثُمَّ يَمْسَحُ وَجْهَهُ، ثُمَّ يَقُولُ: «اللَّهُمَّ أَعْنِي عَلَى مُنْكَرَاتِ الْمَوْتِ، أَوْ سَكَرَاتِ الْمَوْتِ» رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ  
Aisha رضي الله عنها reported: I saw the Prophet ﷺ in his final moments. He had a cup of water beside him, and he would dip his hand into it, then wipe his face and say, "O Allah, help me to bear the distress of death," or, "the agony of death." (Tirmidhi and Ibn Majah)

٧، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلْتُمْ عَلَى الْمَرِيضِ، فَتَنَفَّسُوا لَهُ فِي أَجَلِهِ، فَإِنَّ ذَلِكَ لَا يَرُدُّ شَيْئًا، وَيُطَيِّبُ بِنَفْسِهِ» رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ غَرِيبٌ

Abu Sa'id رضي الله عنه reported: Allah's Messenger ﷺ said, "When you visit a sick person, give them hope for a long life. That will not change anything, but it will bring them comfort." (Tirmidhi and Ibn Majah)

٨، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلْتَ عَلَى مَرِيضٍ، فَمَرُهُ يَدْعُو لَكَ، فَإِنَّ دُعَاءَهُ كَدُعَاءِ الْمَلَائِكَةِ» رَوَاهُ ابْنُ مَاجَةَ

'Umar bin al-Khattab رضي الله عنه reported: Allah's Messenger ﷺ said, "When you visit a sick person, ask them to supplicate for you, for their supplication is like that of the angels." (Ibn Majah)

٩، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ مَرِيضًا، مَاتَ شَهِيدًا، أَوْ وَقِيَ فِتْنَةَ الْقَبْرِ، وَغُدِي وَرِيحٌ عَلَيْهِ بِرُذُفِهِ مِنَ الْجَنَّةِ» رَوَاهُ ابْنُ مَاجَةَ وَابْنُ أَبِي عَسَاكِرٍ فِي شُعَبِ الْإِيمَانِ

Abu Huraira رضي الله عنه reported: Allah's Messenger ﷺ said, "Whoever dies due to illness dies as a martyr, or will be protected from the trial of the grave, and will have his provision brought to him morning and evening from Paradise." (Ibn Majah and Bayhaqi in Shu'b al-Iman)

١٠، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أَلْفَاؤُ مِنَ الطَّاعُونَ كَالْفَارِّ مِنَ الرَّحْفِ وَالصَّابِرُ فِيهِ لَهُ أَجْرُ شَهِيدٍ» رَوَاهُ أَحْمَدُ

Jabir رضي الله عنه reported: Allah's Messenger ﷺ said, "The one who flees from the plague is like the one who flees from battle, but the one who endures it will have the reward of a martyr." (Ahmad)

١١، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَكْثَرُوا ذِكْرَ هَازِمِ اللَّذَاتِ الْمَوْتِ» رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ

Abu Huraira رضي الله عنه reported: Allah's Messenger ﷺ said, "Keep much in your remembrance the destroyer of enjoyments, i.e., death." (Tirmidhi, Nasa'i, and Ibn Majah)

١٢، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُحَفَّةُ الْمُؤْمِنِ الْمَوْتُ» رَوَاهُ ابْنُ أَبِي عَسَاكِرٍ فِي شُعَبِ الْإِيمَانِ  
'Abdullah bin 'Amr reported: Allah's Messenger ﷺ said, "The gift to a believer is death." (Bayhaqi in Shu'b al-Iman)

١٣، عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ» رَوَاهُ مُسْلِمٌ  
Abu Sa'id and Abu Huraira reported: Allah's Messenger ﷺ said, "Prompt your dying ones to say: 'There is no god but Allah.'" (Muslim)

١٤، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ» رَوَاهُ أَبُو دَاوُدَ  
Mu'adh bin Jabal reported: Allah's Messenger ﷺ said, "Whoever's last words are 'There is no god but Allah' will enter Paradise." (Abu Dawud)

١٥، عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأُوا سُورَةَ (بِس) عَلَى مَوْتَاكُمْ» رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَابْنُ مَاجَهَ  
Ma'qil bin Yasar reported: Allah's Messenger ﷺ said, "Recite Surah Ya-Sin over your dying."  
(Ahmad, Abu Dawud, and Ibn Majah)

١٦، عَنْ عَائِشَةَ قَالَتْ: إِنَّ أَبَا بَكْرٍ قَبَّلَ النَّبِيَّ ﷺ وَهُوَ مَيِّتٌ. رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ  
'A'ishah reported: Abu Bakr kissed the Prophet ﷺ after his passing.  
(Tirmidhi and Ibn Majah)

١٧، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ كَفَّنَ فِي ثَلَاثَةِ أَثْوَابٍ يَمَانِيَّةٍ بَيْضَ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ.  
'A'ishah رضي الله عنها reported: The Messenger of Allah ﷺ was shrouded in three white Yemeni cotton garments from Sahul, without a shirt or a turban. (Bukhari and Muslim)

١٨، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَسْرِعُوا بِالْجَنَازَةِ، فَإِنَّ تَكَّ صَالِحَةً فَخَيْرٌ تَقْدُمُونَهَا إِلَيْهِ، وَإِنْ تَكَّ سَوِيٌّ ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ».  
Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "Hasten with the funeral procession; for if the deceased was righteous, it is a good state to which you are bringing them, and if they were otherwise, then it is an evil you are relieving yourselves of."  
(Bukhari and Muslim)

١٩، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَعَى لِلنَّاسِ النَّجَاشِيَّ الْيَوْمَ الَّذِي مَاتَ فِيهِ، وَخَرَجَ بِهِمْ إِلَى الْمِصْلَى، فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.  
Abu Hurairah رضي الله عنه reported: The Prophet ﷺ announced to the people the death of the Negus on the day he passed away. He then took them to the prayer area, arranged them in rows, and pronounced four takbirs over him. (Bukhari and Muslim)

٢٠، عَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى جَنَازَةٍ فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالتَّلْجِ وَالبَرَدِ وَنَقِّهِ مِنَ الخَطَايَا كَمَا نَقَّيْتَ التَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَعِذْهُ مِنْ عَذَابِ القَبْرِ وَمِنْ عَذَابِ النَّارِ». وَفِي رِوَايَةٍ: «وَقِهِ فِتْنَةَ القَبْرِ وَعَذَابَ النَّارِ». قَالَ: حَتَّى تَمَّتْ أَنْ أَكُونَ أَنَا ذَلِكَ المَيِّتُ.  
'Auf bin Malik رضي الله عنه said: The Messenger of Allah ﷺ prayed at a funeral and I have memorised some of his supplication. He was saying, "O Allah, forgive him, show him mercy, grant him security, pardon him, grant him noble provision and a spacious lodging, wash him with water, snow and ice, purify him from sins as You have purified the white garment from filth, give him a better abode in place of his current one, a better family in place of his current one, and a better spouse in place of his current one, cause him to enter paradise and preserve him from the trial in the grave and the punishment in hell." In another version: "And guard him from the trial in the grave and the punishment in hell." He added, "I wished I had been that dead person." (Muslim)

٢١، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا الأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا» رَوَاهُ البُخَارِيُّ.  
'A'ishah رضي الله عنها reported: The Messenger of Allah ﷺ said, "Do not revile the dead, for they have come to what they have sent before them." (Bukhari)

٢٢، عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تُصَلُّوا إِلَيْهَا». رَوَاهُ مُسْلِمٌ.  
Abu Marthad al-Ghanawi رضي الله عنه reported: The Messenger of Allah ﷺ said, "Do not sit on graves, and do not pray facing them." (Muslim)

٢٣، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَدَخَلَ الْمَيِّتَ الْقَبْرَ قَالَ: «بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ﷺ». وَفِي رِوَايَةٍ: «وَعَلَى سُنَّةِ رَسُولِ اللَّهِ ﷺ». رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَهَ، وَرَوَى أَبُو دَاوُدَ السَّائِبَةَ.  
Ibn 'Umar رضي الله عنهما reported: When the Prophet ﷺ placed the deceased in the grave, he said, "In the name of Allah, by Allah's grace, and following the creed of the Messenger of Allah ﷺ." A version has, "And following the Sunnah of the Messenger of Allah ﷺ."  
(Ahmad, Tirmidhi, Ibn Majah, and Abu Dawud transmitted the second version)

٢٤، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا مَاتَ أَحَدُكُمْ فَلَا تَحْبِسُوهُ وَأَسْرِعُوا بِهِ إِلَى قَبْرِهِ، وَليُفْرَأَ عِنْدَ رَأْسِهِ فَاتِحَةُ الْبَقْرَةِ وَعِنْدَ رِجْلَيْهِ بِخَاتِمَةِ الْبَقْرَةِ». رَوَاهُ النَّبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ، وَقَالَ: وَالصَّحِيحُ أَنَّهُ مَوْقُوفٌ عَلَيْهِ.

'Abdullah bin 'Umar رضي الله عنهما reported: I heard the Prophet ﷺ say, "When one of you dies, do not delay him, but take him quickly to his grave, and let the opening verses of Surah al-Baqarah be recited at his head and its concluding verses at his feet."  
(Bayhaqi transmitted it in *Shu'ab al-Iman* and said the correct view is that it does not go farther back than him.)

٢٥، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَزَى مُصَابًا فَلَهُ مِثْلُ أَجْرِهِ». رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عَلِيِّ بْنِ عَاصِمٍ، وَقَالَ: وَرَوَاهُ بَعْضُهُمْ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ بِهَذَا الْإِسْنَادِ مَوْقُوفًا.

'Abdullah bin Mas'ud رضي الله عنه reported: The Messenger of Allah ﷺ said, "Whoever consoles a bereaved person will receive a reward similar to his."  
(Tirmidhi and Ibn Majah. Tirmidhi said: This is a gharib hadith, and we do not know it as marfu' except from the narration of 'Ali bin 'Asim. He also mentioned that some narrated it from Muhammad bin Suqah with this isnad in mawquf form)

٢٦، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا جَاءَ نَعْيَ جَعْفَرٍ قَالَ النَّبِيُّ ﷺ: «صَانِعُوا لِأَلِ جَعْفَرٍ طَعَامًا، فَقَدْ أَتَاهُمْ مَا يَشْغَلُهُمْ». رَوَاهُ التِّرْمِذِيُّ وَابْنُ دَاوُدَ وَابْنُ مَاجَهَ.

'Abdullah bin Ja'far رضي الله عنه reported: When the news of Ja'far's death came, the Prophet ﷺ said, "Prepare food for Ja'far's family, for they have received something that preoccupies them." (Tirmidhi, Abu Dawud, and Ibn Majah)

٢٧، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: زَارَ النَّبِيُّ ﷺ قَبْرَ أُمِّهِ فَبَكَى وَأَبَكَى مِنْ حَوْلِهِ، فَقَالَ: «اسْتَأذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي، وَاسْتَأذَنْتُهُ فِي أَنْ أُزُورَ قَبْرَهَا فَأُذِنَ لِي، فَرُزُوا الْقُبُورَ، فَإِنَّهَا تُذَكِّرُ الْمَوْتَ». رَوَاهُ مُسْلِمٌ.  
Abu Hurayrah رضي الله عنه reported: The Prophet ﷺ visited his mother's grave and wept, causing those around him to weep. He then said, "I asked my Lord's permission to seek forgiveness for her, but I was not permitted. Then I asked permission to visit her grave, and I was permitted. So visit graves, for they remind you of death." (Muslim)

٢٨، عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ أَنْ يَقُولُوا: «السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لِلْآخِرُونَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ». رَوَاهُ مُسْلِمٌ.

Buraidah رضي الله عنه reported: The Messenger of Allah ﷺ used to teach them to say when they went out to the cemeteries, "Peace be upon you, inhabitants of the dwellings from among the believers and the Muslims. If Allah wills, we shall join you. We ask Allah to grant us and you well-being." (Muslim)

٢٩، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ بِقُبُورٍ بِالْمَدِينَةِ فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ: «السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفْنَا وَنَحْنُ بِالْآخِرِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

Ibn 'Abbas رضي الله عنه reported that when God's messenger passed by some graves in Medina, he turned his face towards them and said, "Peace be upon you, inhabitants of the graves. God forgive us and you. You have gone before us, and we are coming after." (Tirmidhi)

## The Chapter of Zakaat

١ «عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ: «إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ. فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. فَإِنْ هُمْ أَطَاعُوا لَدَيْكَ. فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ. فَإِنْ هُمْ أَطَاعُوا لَدَيْكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةَ تُؤْخَذُ مِنْ أَغْنِيائِهِمْ فَتَرُدُّ فِي فُقَرَائِهِمْ. فَإِنْ هُمْ أَطَاعُوا لَدَيْكَ. فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ» مُتَّفَقٌ عَلَيْهِ

Ibn 'Abbas رضي الله عنهما reported that the Messenger of Allah ﷺ sent Mu'adh to Yemen and said, "You are going to a people from the People of the Book, so invite them to testify that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah. If they obey you in that, then inform them that Allah has made five prayers obligatory upon them every day and night. If they obey you in that, then inform them that Allah has obligated upon them a charity to be taken from their wealthy and given to their poor. If they obey you in that, then beware of taking the best of their wealth, and fear the supplication of the oppressed, for there is no barrier between it and Allah." (Bukhari and Muslim)

٢ وَعَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اسْتَفَادَ مَالًا فَلَا زَكَاةَ فِيهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ» رَوَاهُ التِّرْمِذِيُّ

Ibn 'Umar رضي الله عنهما reported that the Messenger of Allah ﷺ said, "Whoever acquires wealth, there is no zakah due on it until a full year passes over it." (Tirmidhi)

٣ وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ أَقِطٍ أَوْ صَاعًا مِنْ زَبِيبٍ. مُتَّفَقٌ عَلَيْهِ

Abu Sa'id al-Khudri رضي الله عنه said, "We used to give Zakah al-Fitr as one sā' of food, or one sā' of barley, or one sā' of dates, or one sā' of dried yogurt, or one sā' of raisins." (Bukhari and Muslim)

٤ وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجِلُّ الصَّدَقَةُ لِغَنِيِّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ». رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالدَّارِمِيُّ وَرَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ عَنْ أَبِي هُرَيْرَةَ

'Abdullah bin 'Amr رضي الله عنهما reported that the Messenger of Allah ﷺ said, "Charity is not lawful to be given to a wealthy person nor for one who is strong and able-bodied." (Tirmidhi, Abu Dawud, and Darimi)

Ahmad, Nasa'i, and Ibn Majah also narrated it from Abū Hurayrah رضي الله عنه.

٥ وَعَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: " اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ: حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ ". رَوَاهُ مُسْلِمٌ

Jabir رضي الله عنه reported that the Messenger of Allah ﷺ said, "Beware of oppression, for oppression will be layers of darkness on the Day of Resurrection. And beware of greed, for greed destroyed those before you. It drove them to shed blood unlawfully and to make lawful what was forbidden for them." (Muslim)

٦ وَعَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ خَبٌّ وَلَا بَخِيلٌ وَلَا مَنَانٌ» .  
رَوَاهُ التِّرْمِذِيُّ .

Abu Bakr al-Siddiq رضي الله عنه reported that the Messenger of Allah ﷺ said, “A deceitful person, a miser, and one who reminds others of his favors will not enter Paradise.” (Tirmidhi)

٧ وَعَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِيقٍ» .  
رَوَاهُ مُسْلِمٌ

Abu Dharr رضي الله عنه reported that the Messenger of Allah ﷺ said, “Do not belittle any act of goodness, even if it is meeting your brother with a cheerful face.” (Muslim)

٨ وَعَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةً» مُتَّفَقٌ عَلَيْهِ

Abu Mas'ud رضي الله عنه reported that the Messenger of Allah ﷺ said, “When a Muslim spends on his family seeking reward from Allah, it is counted as charity for him.” (Bukhari and Muslim)

٩ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ كَسْبِ زَوْجِهَا مِنْ غَيْرِ أَمْرِهِ فَلَهَا نِصْفُ أَجْرِهِ» مُتَّفَقٌ عَلَيْهِ

Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said, “If a woman spends from her husband's earnings without his direct instruction, she will have half of his reward.” (Bukhari and Muslim)

## The Chapter of Fasting

١ عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «إذا دخل رمضان فُتحت أبواب السماء». وفي رواية: «فتحت أبواب الجنة، وغُلقت أبواب جهنم، وسُلّست الشياطين». وفي رواية: «فتحت أبواب الرحمة». متفق عليه

Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said, “When Ramadan begins, the gates of heaven are opened.” In another narration: “The gates of Paradise are opened, the gates of Hell are closed, and the devils are chained.” In another narration: “The gates of mercy are opened.” (Bukhari and Muslim)

٢ وعن سهل بن سعد رضي الله عنه قال: قال رسول الله ﷺ: «في الجنة ثمانية أبواب، منها: باب يُسمّى الرِّيَّانَ لا يدخله إلا الصَّائمون». متفق عليه

Sahl bin Sa'd رضي الله عنه reported that the Messenger of Allah ﷺ said, “Paradise has eight gates, among them is a gate called al-Rayyan, through which none will enter except those who fasted.” (Bukhari and Muslim)

٣ عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «من صام رمضان إيمانًا واحتسابًا غُفر له ما تقدم من ذنبه ومن قام ليلة القدر إيمانًا واحتسابًا غُفر له ما تقدم من ذنبه». متفق عليه

Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said, “Whoever fasts in Ramadan with faith and seeking reward from Allah will have his previous sins forgiven, and whoever stands in prayer on Laylat al-Qadr with faith and seeking reward from Allah will have his previous sins forgiven.” (Bukhari and Muslim)

٤ عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «صوموا لرؤيته وأفطروا لرؤيته، فإن غُم عليكم فأكملوا عدة شعبان ثلاثين». متفق عليه

Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said, “Fast upon seeing it (*the new moon*) and break your fast upon seeing it. If it is obscured from you, then complete thirty days of Sha‘ban.” (Bukhari and Muslim)

٥ عن أنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ: «تسحّروا فإن في السحور بركة». متفق عليه  
Anas bin Malik رضي الله عنه reported that the Messenger of Allah ﷺ said, “Take suhur, for indeed there is blessing in suhur.” (Bukhari and Muslim)

٦ عن ابن عمر رضي الله عنهما قال: كان النبي ﷺ إذا أفطر قال: «ذهب الطَّمَةُ، وابتلَّت العُرُوق، وثبت الأجر إن شاء الله». رواه أبو داود

Ibn ‘Umar رضي الله عنهما reported that when the Prophet ﷺ would break his fast, he would say, “The thirst has gone, the veins are moistened, and the reward is confirmed, if Allah wills.” (Abu Dawud)

٧ عن معاذ بن زُهْرَةَ قَالَ: إِنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَفْطَرَ قَالَ: «اللَّهُمَّ لَكَ صُفْمٌ، وَعَلَى رِزْقِكَ أَفْطَرْتُ». رواه أبو داود مرسلًا

Mu‘adh bin Zuhrah رضي الله عنه reported that when the Prophet ﷺ would break his fast, he would say, “O Allah, for You I fasted, and upon Your provision I break my fast.” (Abu Dawud - mursal narration)

٨ عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «من لم يدع قول الزور والعمل به، فليس لله حاجة في أن يدع طعامه وشرابه». رواه البخاري

Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said, “Whoever does not abandon false speech and acting upon it, Allah has no need for him to leave his food and drink.” (Bukhari)

٩ عن ابن عباس رضي الله عنهما قال: «إن النبي ﷺ احتجم وهو محرم، واحتجم وهو صائم». متفق عليه. Ibn ‘Abbas رضي الله عنهما reported, “The Prophet ﷺ underwent cupping while in the state of ihram, and he underwent cupping while fasting.” (Bukhari and Muslim)

١٠ عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «من نسي وهو صائم فأكل أو شرب، فليتم صومه، فإنما أطعمه الله وسقاه». متفق عليه

Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said, “Whoever forgets while fasting and eats or drinks, let him complete his fast, for it was Allah who fed him and gave him drink.” (Bukhari and Muslim)

١١ عن عائشة رضي الله عنها قالت: إن حمزة بن عمرو الأسلمي قال للنبي ﷺ: أصوم في السفر، وكان كثير الصيام. فقال: «إن شئت فصم، وإن شئت فافطر». متفق عليه

‘Aisha رضي الله عنها reported that Hamzah bin ‘Amr al-Aslami said to the Prophet ﷺ, “Should I fast while travelling?” and he used to fast frequently. So he ﷺ said, “If you wish, then fast; and if you wish, then break your fast.” (Bukhari and Muslim)

١٢ عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «لا يحل للمرأة أن تصوم وزوجها شاهد إلا بإذنه، ولا تأذن في بيته إلا بإذنه». رواه مسلم

Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said, “It is not lawful for a woman to fast while her husband is present except with his permission, nor may she allow anyone into his house except with his permission.” (Muslim)

١٣ وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ وَعَلَيْهِ صَوْمٌ صَامَ عَنْهُ وَلِيهِ»

‘Aisha رضي الله عنها reported that the Messenger of Allah ﷺ said, “Whoever dies while owing fasts, his guardian should fast on his behalf.” (Bukhari and Muslim)

١٤ عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «أفضل الصيام بعد رمضان شهر الله المحرم، وأفضل الصلاة بعد الفريضة صلاة الليل». رواه مسلم

Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said, “The best fasting after Ramadan is the month of Allah, al-Muharram, and the best prayer after the obligatory prayers is the night prayer.” (Muslim)

١٥ عن أبي أيوب الأنصاري رضي الله عنه أنه حدثه أن رسول الله ﷺ قال: «من صام رمضان، ثم أتبعه ستاً من شوال، كان كصوم الدهر». رواه مسلم.

Abu Ayyub al-Ansari رضي الله عنه reported that the Messenger of Allah ﷺ said, "Whoever fasts Ramadan and then follows it with six days of Shawwal, it is as though he fasted the entire year." (Muslim)

١٦، وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ الْإِثْنَيْنِ وَالْخَمِيسَ. رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ 'Aisha رضي الله عنها reported, "The Messenger of Allah ﷺ used to fast on Mondays and Thursdays." (Tirmidhi and Nasa'i)

١٩، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُعْرَضُ الْأَعْمَالُ يَوْمَ الْإِثْنَيْنِ وَالْخَمِيسِ فَأَجِبُ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ». رَوَاهُ التِّرْمِذِيُّ Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said, "Deeds are presented on Mondays and Thursdays, and I love that my deeds be presented while I am fasting." (Tirmidhi)

٢٠، وعن أبي ذر قال: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ إِذَا صُمْتَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فَصُمْ ثَلَاثَ عَشْرَةَ وَأَرْبَعَةَ عَشْرَةَ وَخَمْسَ عَشْرَةَ». رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ Abu Dharr رضي الله عنه reported that the Messenger of Allah ﷺ said, "O Abu Dharr, if you fast three days of the month, then fast the thirteenth, fourteenth, and fifteenth." (Tirmidhi and Nasa'i)

٢١، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ. رَوَاهُ أَبُو دَاوُدَ Abū Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ prohibited fasting on the Day of 'Arafah for the one at 'Arafah. (Abu Dawud)

٢٢، وَعَنْ حَفْصَةَ قَالَتْ: أَرْبَعٌ لَمْ يَكُنْ يَدْعُهُنَّ النَّبِيُّ ﷺ: «صِيَامُ عَاشُورَاءَ وَالْعَشْرِ وَثَلَاثَةُ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكْعَتَانِ قَبْلَ الْفَجْرِ». رَوَاهُ النَّسَائِيُّ Hafsa رضي الله عنها reported, "There were four things the Prophet ﷺ would never leave: fasting on 'Ashura, the ten days (of Dhul-Hijjah), three days of every month, and the two rak'ahs before Fajr." (Nasa'i)

٢٣، وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوَيْلِ مِنَ الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ». رَوَاهُ الْبُخَارِيُّ 'Aisha رضي الله عنها reported that the Messenger of Allah ﷺ said, "Seek Laylat al-Qadr in the odd nights of the last ten nights of Ramadan." (Bukhari)

٢٤، وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَجْتَهِدُ فِي الْعَشْرِ الْأَوَاخِرِ مَا لَا يَجْتَهِدُ فِي غَيْرِهِ. رَوَاهُ مُسْلِمٌ 'Aisha رضي الله عنها reported, "The Messenger of Allah ﷺ would strive in worship during the last ten nights more than he would at any other time." (Muslim)

٢٥، وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْعَشْرُ شَدَّ مِئْزَرَهُ وَأَحْيَا لَيْلَهُ وَأَيَّقَطَ أَهْلَهُ.  
متفق عليه

'Aisha رضي الله عنها reported, "When the last ten nights entered, the Messenger of Allah ﷺ would tighten his waist-wrapper, spend the night in worship, and awaken his family." (Bukhari and Muslim)

٢٦، وَعَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَّخِرَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ اغْتَكَفَ أَزْوَاجُهُ مِنْ  
بعده. متفق عليه

'Aisha رضي الله عنها reported that the Prophet ﷺ used to perform i'tikaf during the last ten nights of Ramadan until Allah took his soul, then his wives observed i'tikaf after him. (Bukhari and Muslim)

٢٧، وَعَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ يَعْرُضُ عَلَى النَّبِيِّ ﷺ الْقُرْآنَ كُلَّ عَامٍ مَرَّةً فَعَرَّضَ عَلَيْهِ مَرَّتَيْنِ فِي الْعَامِ الَّذِي  
فُيِّضَ وَكَانَ يَعْتَكِفُ كُلَّ عَشْرًا فَأَعْتَكَفَ عِشْرِينَ فِي الْعَامِ الَّذِي فُيِّضَ. رَوَاهُ الْبُخَارِيُّ

Abū Hurayrah رضي الله عنه reported, "The Qur'an used to be reviewed with the Prophet ﷺ once every year, but it was reviewed with him twice in the year in which he passed away. He also used to perform i'tikaf for ten days every year, but he performed i'tikaf for twenty days in the year in which he passed away." (Bukhari)

٢٨، وَعَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي الْمُعْتَكِفِ: «هُوَ يَعْتَكِفُ الدُّنُوبَ وَيُجْرَى لَهُ مِنَ الْحَسَنَاتِ  
كَعَامِلِ الْحَسَنَاتِ كُلِّهَا». رَوَاهُ ابْنُ مَاجَةَ

Ibn 'Abbas رضي الله عنهما reported that the Messenger of Allah ﷺ said regarding the one observing i'tikaf, "He restrains himself from sins, and he is given rewards like the one who performs all good deeds." (Ibn Majah)

## The Chapter of the Virtues of the Qur'an

١ عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ». رَوَاهُ الْبُخَارِيُّ

Narrated by Uthman (may Allah be pleased with him): The Messenger of Allah (Peace be upon him) said: "The best among you are those who learn the Qur'an and teach it." (Bukhari)

٢ وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌ لَهُ أَجْرَانِ» مُتَّفَقٌ عَلَيْهِ

Narrated by Aisha (may Allah be pleased with her): The Messenger of Allah (Peace be upon him) said: "The proficient reciter of the Qur'an will be with the noble and righteous scribes (angels), and the one who recites the Qur'an with difficulty, stumbling through its verses, will have double the reward." (Bukhari and Muslim)

٣ وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا حَسَدَ إِلَّا عَلَى اثْنَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُو بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُ مِنْهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ" مُتَّفَقٌ عَلَيْهِ

Narrated by Ibn Umar (may Allah be pleased with him): The Messenger of Allah (Peace be upon him) said: "Envy is not justified except in two cases: a person to whom Allah has given the Qur'an, and he recites it during the hours of the night and day, and a person to whom Allah has given wealth, and he spends it (in his path) during the hours of the night and day." (Bukhari and Muslim)

٤ وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ». رَوَاهُ مُسْلِمٌ

Narrated by Umar ibn al-Khattab (may Allah be pleased with him): The Messenger of Allah (Peace be upon him) said: "Indeed, Allah elevates some people by this Book and degrades others by it." (Muslim)

٥ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي يَقْرَأُ فِيهِ سُورَةَ الْبَقَرَةِ». رَوَاهُ مُسْلِمٌ

Narrated by Abu Hurayrah (may Allah be pleased with him): The Messenger of Allah (Peace be upon him) said: "Do not make your houses like graves. Indeed, Shaytan flees from a house in which Surah Al-Baqarah is recited." (Muslim)

٦ وَعَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْأَيَّتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَ بِهِمَا فِي لَيْلَةٍ كَفَتَاهُ» مُتَّفَقٌ عَلَيْهِ

Narrated by Abu Mas'ud (may Allah be pleased with him): The Messenger of Allah (Peace be upon him) said: "The last two verses of Surah Al-Baqarah, whoever recites them in a night, they will suffice him." (Bukhari and Muslim)

٧ وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عَصِمَ مِنْ فِتْنَةِ الدَّجَالِ». رَوَاهُ مُسْلِمٌ

Narrated by Abu Darda (may Allah be pleased with him): The Messenger of Allah (Peace be upon him) said: "Whoever memorises ten verses from the beginning of Surah Al-Kahf will be protected from the trial of the Dajjal." (Muslim)

٨ وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَيُعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثَلَاثَ الْقُرْآنِ؟» قَالُوا: وَكَيْفَ يَقْرَأُ ثَلَاثَ الْقُرْآنِ؟ قَالَ: «قُلْ هُوَ اللهُ أَحَدٌ» يَعْدِلُ ثَلَاثَ الْقُرْآنِ. رَوَاهُ مُسْلِمٌ وَرَوَاهُ الْبُخَارِيُّ عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ

Abu Darda (May Allah be pleased with him) reported: The Messenger of Allah (Peace be upon him) said, "Is any one of you unable to recite one-third of the Qur'an in a night?" They asked, "How can one recite one-third of the Qur'an?" He said, "Say, 'He is Allah, [Who is] One.' It is equivalent to one-third of the Qur'an." (Muslim, and narrated by Bukhari from Abu Sa'id (May Allah be pleased with him))

٩ وَعَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " يُقَالُ لِصَاحِبِ الْقُرْآنِ: اِقْرَأْ وَارْتَقِ وَرَتَّلْ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا ". رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ أَبُو دَاوُدَ وَالتَّسَائِي

Abdullah ibn Amr (May Allah be pleased with him) said: The Messenger of Allah (Peace be upon him) said, "It will be said to the companion of the Qur'an, 'Recite, rise, and recite as you used to recite in the world, for your place will be at the last verse you recite.'" (Ahmad, Tirmidhi, Abu Dawood, and an-Nasa'i)

١٠ وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْحَرَبِ». رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ صَحِيحٌ

Ibn Abbas (May Allah be pleased with him) said: The Messenger of Allah (Peace be upon him) said, "Indeed, the one who has nothing of the Qur'an in his heart is like a ruined house." (Tirmidhi and Darimi)

١١ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَرَأَ (طه) وَ (يس) قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِأَلْفِ عَامٍ فَلَمَّا سَمِعَتِ الْمَلَائِكَةُ الْقُرْآنَ قَالَتْ طُوبَى لَأُمَّةٍ يَنْزِلُ هَذَا عَلَيْهَا وَطُوبَى لِأَجْوَابِ تَحْمِيلِ هَذَا وَطُوبَى لِأَلْسِنَةٍ تَتَكَلَّمُ بِهِذَا». رَوَاهُ الدَّارِمِيُّ

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (Peace be upon him) said, "Indeed, Allah, Blessed and Exalted, recited (Ta-Ha) and (Ya-Sin) before He created the heavens and the earth by a thousand years. When the angels heard the Qur'an, they said, 'Blessed is the nation to whom this is revealed, and blessed are the hearts that carry it, and blessed are the tongues that speak it.'" (Darimi)

١٢ وَعَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ رَضِيَ اللهُ عَنْهُ قَالَ: بَلَغَنِي أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ قَرَأَ (يس) فِي صَدْرِ النَّهَارِ فَضِيَّتْ حَوَائِجُهُ». رَوَاهُ الدَّارِمِيُّ مُرْسَلًا

At' ibn Abi Rabah (May Allah be pleased with him) said: I have been informed that the Messenger of Allah (Peace be upon him) said, "Whoever recites (Ya-Sin) in the early part of the day, his needs will be fulfilled." (Darimi)

١٣، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَعَاهَدُوا الْقُرْآنَ فَوَالَّذِي نَفْسِي بِيَدِهِ لَهَوَ أَشَدُّ تَفْصِيًّا مِنَ الْإِبِلِ فِي عُقْلَاهَا». مُتَّفَقٌ عَلَيْهِ

Abu Musa al-Ash'ari (May Allah be pleased with him) reported: The Messenger of Allah (Peace be upon him) said, "Preserve the Qur'an! By Him in Whose Hand my soul is, it is more prone to slipping away than camels are from their tethers." (Bukhari and Muslim).

١٤، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ». رَوَاهُ الْبُخَارِيُّ

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (Peace be upon him) said, "He is not one of us who does not recite the Qur'an in a beautiful tone." (Bukhari)

١٥، وَعَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «رَبِّينَا الْقُرْآنَ بِأَصْوَاتِكُمْ». رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَابْنُ مَاجَهَ وَالدَّارِمِيُّ

Al-Bara' ibn Azib (May Allah be pleased with him) reported: The Messenger of Allah (Peace be upon him) said, "Beautify the Qur'an with your voices." (Ahmad, Abu Dawood, Ibn Majah, and Darimi)

١٦، وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ بْنَ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأُوهَا. وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْرَأُ بِهَا فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ ثُمَّ أَمَهَلْتُهُ حَتَّى أَنْصَرَفَ ثُمَّ لَبَّيْتُهُ بِرِدَائِهِ فَجِئْتُ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتَنِيهَا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُرْسِلُهُ أَقْرَأُ " فَقَرَأْتُ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَكَذَا أَنْزَلْتُ». ثُمَّ قَالَ لِي: «اقْرَأُ». فَقَرَأْتُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَكَذَا أَنْزَلْتُ إِنْ الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَأُوا مَا تيسرَ مِنْهُ». مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ

Umar ibn al-Khattab (May Allah be pleased with him) reported: I heard Hisham ibn Hakim ibn Hizam reciting Surah al-Furqan in a way different from how I had heard the Messenger of Allah (Peace be upon him) recite it. I was about to correct him, but I waited until he finished. I then took him by his cloak and brought him to the Messenger of Allah (Peace be upon him). I said, "O Messenger of Allah, I heard this person reciting Surah al-Furqan in a way different from what you taught me." The Messenger of Allah (Peace be upon him) said, "Release him. Recite." I recited as I had heard. The Messenger of Allah (Peace be upon him) said, "Thus it was revealed." Then he said to me, "Recite." So I recited, and he said, "Thus it was revealed. The Qur'an was revealed in seven dialects, so recite whatever is easiest for you." (Bukhari and Muslim. The wording is from Muslim)

## The Chapter of Supplications

١ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدُّعَاءُ هُوَ الْعِبَادَةُ» ثُمَّ قَرَأَ: (وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ) رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَأَبْنُ مَاجَه

An-Nu'man bin Bashir رضي الله عنه reported Allah's Messenger ﷺ as saying, "Supplication is worship." He then recited, "And your Lord said, Call upon Me; I will respond to you" (Qur'an, 40:60). (Ahmad, Tirmidhi, Abu Dawud, Nasa'i, and Ibn Majah)

٢ وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدُّعَاءُ مُخُّ الْعِبَادَةِ». رَوَاهُ التِّرْمِذِيُّ

Anas رضي الله عنه reported Allah's Messenger ﷺ as saying, "Supplication is the essence of worship." (Tirmidhi)

٣ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ». رَوَاهُ التِّرْمِذِيُّ

Abu Huraira رضي الله عنه reported Allah's Messenger ﷺ as saying, "Allah will be angry with those who do not make requests from Him." (Tirmidhi)

٤ وَعَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ يَدَيْهِ فِي الدُّعَاءِ لَمْ يَحْطِطْهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ. رَوَاهُ التِّرْمِذِيُّ

'Umar رضي الله عنه said that when Allah's Messenger ﷺ raised his hands in supplication, he did not lower them until he wiped his face with them. (Tirmidhi)

٥ وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُسْتَجِبُ الْجَوَامِعَ مِنَ الدُّعَاءِ وَيَبْدَعُ مَا سِوَى ذَلِكَ. رَوَاهُ أَبُو دَاوُدَ

'A'isha رضي الله عنها said that Allah's Messenger ﷺ liked comprehensive supplications and avoided others. (Abu Dawud)

٦ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَفْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ». رَوَاهُ مُسْلِمٌ

Abu Huraira and Abu Said رضي الله عنهما reported Allah's Messenger ﷺ as saying, "People will not sit remembering Allah without the angels surrounding them, mercy covering them, peace descending on them, and Allah mentioning them among those who are with Him." (Muslim)

٧ وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ مَثَلُ الْحَيِّ وَالْمَيِّتِ» متفق عليه

Abu Musa رضي الله عنه reported Allah's Messenger ﷺ as saying, "The example of the one who remembers his Lord and the one who does not is like the living and the dead." (Bukhari and Muslim)

٨ وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: " يَقُولُ اللَّهُ تَعَالَى: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَأَزِيدُ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاءُ سَبِيئَةٍ مِثْلِهَا أَوْ أَغْفِرُ وَمَنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً وَمَنْ لَقِيَنِي بِقَرَابِ الْأَرْضِ حَاطِيَةً لَا يُشْرِكُ بِي شَيْئًا لَقِيْتُهُ بِمِثْلِهَا مَغْفِرَةً". رَوَاهُ مُسْلِمٌ

Abu Dharr رضي الله عنه reported Allah's Messenger ﷺ as stating that Allah says, "He who does a good deed will have ten times that amount of reward, and I shall give more; but he who does an evil deed will have an equivalent punishment, or I shall grant forgiveness. If anyone draws near Me by a span, I shall draw near him by a cubit; if anyone draws near Me by a cubit, I shall draw near him by a fathom; if anyone comes to Me walking, I shall come to

him running; and if anyone meets Me with sins as large as the earth but does not associate anything with Me, I shall meet him with an equal amount of forgiveness." (Muslim)

٩٠ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْغَفَّارُ الْقَهَّارُ الْوَهَّابُ الرَّزَّاقُ الْفَتَّاحُ الْعَلِيمُ الْقَابِضُ الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمُعِزُّ الْمُذِلُّ السَّمِيعُ الْبَصِيرُ الْحَكَمُ الْعَدْلُ اللَّطِيفُ الْخَبِيرُ الْحَلِيمُ الْعَظِيمُ الْغَفُورُ الشَّكُورُ الْعَلِيُّ الْكَبِيرُ الْحَفِيفُ الْمُقِيبُ الْحَسِيبُ الْجَلِيلُ الْكَرِيمُ الرَّقِيبُ الْمُجِيبُ الْوَاسِعُ الْحَكِيمُ الْوَدُودُ الْمَجِيدُ الْبَاعِثُ الشَّهِيدُ الْحَقُّ الْوَكِيلُ الْقَوِيُّ الْمَتِينُ الْوَلِيُّ الْحَمِيدُ الْمُخْصِي الْمُبْدِي الْمُعِيدُ الْمُحْيِي الْمُمِيتُ الْحَيُّ الْقَيُّومُ الْوَاحِدُ الْمَاجِدُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الْقَادِرُ الْمُقْتَدِرُ الْمُقَدِّمُ الْمُؤَخَّرُ الْأَوَّلُ الْآخِرُ الظَّاهِرُ الْبَاطِنُ الْوَالِي الْمَتَعَالِي الْبَرُّ النَّوَّابُ الْمُنْتَقِمُ الْعَفُوُّ الرَّؤُوفُ مَالِكُ الْمُلْكِ ذُو الْجَلَالِ وَالْإِكْرَامِ الْمُقْسِطُ الْجَامِعُ الْعَفِيُّ الْمَغْنَمِيُّ الْمَنَاعُ الصَّارُ النَّافِعُ الثَّوْرُ الْهَادِي الْبَدِيعُ الْبَاقِي الْوَارِثُ الرَّشِيدُ الصَّبُورُ». رَوَاهُ التِّرْمِذِيُّ وَابْنُ أَبِي عَرِيبٍ

Abu Huraira رضي الله عنه reported Allah's Messenger ﷺ as saying, "Allah Most High has ninety-nine names. He who retains them in his memory will enter paradise. He is Allah, the only deity; the Compassionate, the Merciful, the King, the Holy, the Source of Peace, the Preserver of security, the Protector, the Mighty, the Overpowering, the Great in Majesty, the Creator, the Maker, the Fashioner, the Forgiver, the Dominant, the Bestower, the Provider, the Decider, the Knower, the Withholder, the Plentiful Giver, the Abaser, the Exalter, the Honourer, the Humiliator, the Hearer, the Seer, the Judge, the Just, the Gracious, the Informed, the Clement, the Incomparably Great, the Forgiving, the Rewarder, the Most High, the Most Great, the Preserver, the Sustainer, the Reckoner, the Majestic, the Generous, the Watcher, the Answerer, the Liberal, the Wise, the Loving, the Glorious, the Raiser, the Witness, the Real, the Trustee, the Strong, the Firm, the Patron, the Praiseworthy, the All-Knowing, the Originator, the Restorer to life, the Giver of life, the Giver of death, the Living, the Eternal, the Self-sufficient, the Grand, the One, the Single, He to whom men repair, the Powerful, the Prevailing, the Advancer, the Delayer, the First, the Last, the Outward, the Inward, the Governor, the Sublime, the Amply Beneficent, the Acceptor of Repentance, the Avenger, the Pardoner, the Kindly, the Ruler of the Kingdom, the Lord of Majesty and Splendour, the Equitable, the Gatherer, the Independent, the Enricher, the Depriver, the Harmer, the Benefiter, the Light, the Guide, the First Cause, the Enduring, the Inheritor, the Director, the Patient." (Tirmidhi and Baihaqi, in Kitab ad-Da'awat al-Kabir)

١٠٠ عَنْ سَمُرَةَ بِنْتِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " أَفْضَلُ الْكَلَامِ أَرْبَعٌ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ " وَفِي رِوَايَةٍ: " أَحَبُّ الْكَلَامِ إِلَى اللَّهِ أَرْبَعٌ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ لَا يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ ". رَوَاهُ مُسْلِمٌ

Samura bin Jundub رضي الله عنه reported Allah's Messenger ﷺ as saying, "The most excellent words are four: Glory be to Allah; Praise be to Allah; there is no god but Allah; and Allah is most great." A version has, "The words dearest to Allah are four: Glory be to Allah; Praise be to Allah; there is no god but Allah; and Allah is most great. It does not matter which you say first." (Muslim)

١١ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ " متفق عليه

Abu Huraira رضي الله عنه reported Allah's Messenger ﷺ as saying, "Two expressions which are light on the tongue but heavy in the scale are dear to the Compassionate One: Glory be to Allah, and I begin with praise of Him; and Glory be to Allah the Incomparably Great." (Bukhari and Muslim)

١٢، وَعَنْ جَوَابِرَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا بُكَرَةً جَبِينَ صَلَّى الصُّبْحَ وَهِيَ فِي مَسْجِدِهَا ثُمَّ رَجَعَ بَعْدَ أَنْ أَصْحَى وَهِيَ جَالِسَةٌ قَالَ: «مَا زِلْتُ عَلَى الْحَالِ الَّتِي فَارَقْتُكَ عَلَيْهَا؟» قَالَتْ: نَعَمْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَقَدْ قُلْتُ بَعْدَكَ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ لَوْ وُزِنَتْ بِمَا قُلْتَ مِنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَاءِ نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ ". رَوَاهُ مُسْلِمٌ

Juwairiya رضي الله عنها reported that the Prophet ﷺ went out from her one morning at the time when he prayed the morning prayer while she was in her place of worship. He returned in the forenoon and found her sitting. He asked her if she was still in the same position as that in which he had left her, and when she replied that that was so, he said: "Since leaving you I have three times said four phrases which, if weighed against all you have said today, would prove to be heavier: Glory be to Allah, and I begin with praise of Him to the number of His creatures, in accordance with His good pleasure, to the weight of His throne and the extent of His words." (Muslim)

١٣، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ». رَوَاهُ التِّرْمِذِيُّ

Jabir رضي الله عنه reported that the Messenger of Allah ﷺ said: "Whoever says 'Glory be to Allah, and all praise if for Him,' a palm tree will be planted for him in paradise." (Tirmidhi)

١٤، وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " أَفْضَلُ الذِّكْرِ: لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدَّعَاءِ: الْحَمْدُ لِلَّهِ ". رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ

Jabir رضي الله عنه reported that the Messenger of Allah ﷺ said: "The best remembrance is: 'There is no god but Allah' and the best supplication is: 'Praise be to Allah.'" (Tirmidhi and Ibn Majah)

١٤، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَاللَّهِ إِنِّي لِأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً». رَوَاهُ الْبُخَارِيُّ

Abu Huraira رضي الله عنه reported that the Messenger of Allah ﷺ said: "I swear by Allah that I ask Allah's pardon and turn to Him in repentance more than seventy times a day." (Bukhari)

١٥، وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا أَيُّهَا النَّاسُ تَوْبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ إِلَيْهِ فِي الْيَوْمِ مِائَةَ مَرَّةً». رَوَاهُ مُسْلِمٌ

He رضي الله عنه reported that the Messenger of Allah ﷺ said: "O people, turn in repentance to Allah, for I turn to Him in repentance a hundred times a day." (Muslim)

١٧، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَزُوي عَنْ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: «يَا عِبَادِي إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظْلِمُوا يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ يَا عِبَادِي كُلُّكُمْ جَانِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعَمُونِي أَطْعِمْكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسِكُمْ يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَجْرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا أَتَقَى قَلْبَ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَجْرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَفْجَرِ قَلْبٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَجْرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ فِي الْبَحْرِ يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا عَلَيْكُمْ ثُمَّ أَوْفَيْكُمْ بِهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمِدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ». رَوَاهُ مُسْلِمٌ

Abu Dharr رضي الله عنه quoted Allah's messenger ﷺ as saying among the things he transmitted from Allah, who is blessed and exalted, that He has said: "My servants, I have made oppression unlawful for Myself and I have made it unlawful among you, so do not oppress one another. My servants, you are all straying except those whom I guide, but if you ask for My guidance I will guide you. My servants, you are all hungry except those whom I

feed, but if you ask Me for food, I will feed you. My servants, you are all naked except those whom I have clothed, but if you ask Me for clothing, I will clothe you. My servants, you are all sinning night and day, but I forgive all sins, so if you ask Me forgiveness, I will forgive you. My servants, you will not be able to injure Me and succeed in such a purpose, neither will you be able to benefit Me and succeed in such a purpose. My servants, even if the first and last of you, men and jinn, were as pious as the one with the most pious heart among you, that would not cause any increase in My dominion. My servants, if the first and last of you, men and jinn, were as wicked as the man with the most wicked heart among you, that would not cause any diminution in My dominion. My servants, if the first and last of you, men and jinn, were to stand in one plain and make request of Me and I were to give every man what he asked, that would make no more diminution of what I possess than a needle would when put into the sea. My servants, they are only your deeds which I put to your account and then pay you in full for them; so let him who experiences good praise Allah, and let him whose experience is different blame no one but himself." (Muslim)

١٨، عَنْ أَنَسِ بْنِ رَضِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا أَبَالِي يَا ابْنَ آدَمَ إِنَّكَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلَا أَبَالِي يَا ابْنَ آدَمَ إِنَّكَ لَوْ لَقِيتَنِي بِفَرَابِ الْأَرْضِ حَطَابًا ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِفَرَابِهَا مَغْفِرَةً ". رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ أَحْمَدُ وَالدَّارِمِيُّ عَنْ أَبِي ذَرٍّ وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Anas reported that Allah's messenger ﷺ stated that Allah has said: "Son of Adam, as long as you supplicate Me and hope in Me, I will pardon you in spite of what you have done, and I do not care. Son of Adam, if your sins were so numerous as to reach the lofty regions of the sky, then you asked My forgiveness, I would forgive you, and I do not care. Son of Adam, if you were to meet Me with enough sins to fill the earth, then met Me not associating anything with Me, I would bring you as much pardon as would fill the earth." (Tirmidhi. Ahmad and Darimi transmitted it from Abu Dharr)

١٩، وَعَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَصَرَ مَنْ اسْتَغْفَرَ وَإِنْ عَادَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً». رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ

Abu Bakr as-Siddiq رضي الله عنه reported Allah's messenger ﷺ as saying: "He who asks pardon is not a confirmed sinner, even if he returns to his sin seventy times a day." (Tirmidhi and Abu Dawud)

٢٠، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ الْمُؤْمِنَ إِذَا أذْنَبَ كَانَتْ نُكْتَةً سَوْدَاءَ فِي قَلْبِهِ فَإِنْ تَابَ وَاسْتَغْفَرَ صُقِلَ قَلْبُهُ وَإِنْ زَادَ زَادَتْ حَتَّى تَعْلُوَ قَلْبُهُ فَذَلِكُمْ الرَّانُ الَّذِي ذَكَرَ اللَّهُ تَعَالَى (كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ) رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Abu Huraira رضي الله عنه reported Allah's messenger ﷺ as saying, "When a believer sins, there is a black spot in his heart. If he repents and asks for pardon, his heart is polished; but if he continues to sin, the spot increases until it covers his heart. That is the rust mentioned by Allah most high, 'Nay, but what they were committing has spread like rust over their hearts.'" (Qur'an, 83:14). (Ahmad, Tirmidhi, and Ibn Majah)

٢١، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ كِتَابًا فَهُوَ عِنْدَهُ فَوْقَ عَرْشِهِ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي". وَفِي رِوَايَةٍ "غَلَبَتْ غَضَبِي". متفق عليه

Abu Huraira رضي الله عنه reported Allah's messenger ﷺ as saying, "When Allah completed the creation, He wrote a book that is with Him above His Throne: 'My mercy has preceded My anger.'" A version says, "Has prevailed over My anger." (Bukhari and Muslim).

٢٢، وَعَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يُدْخِلُ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ وَلَا يُجِيرُهُ مِنَ النَّارِ وَلَا أَنَا إِلَّا بِرَحْمَةِ اللَّهِ". رَوَاهُ مُسْلِمٌ

Jabir رضي الله عنه reported Allah's messenger ﷺ as saying, "What you do will not bring any of you into paradise or protect you from hell, including myself, except by Allah's mercy." (Muslim).

٢٣، وَعَنْ أَنَسِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: "الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي". رَوَاهُ مُسْلِمٌ

Anas رضي الله عنه narrated that when Allah's messenger ﷺ went to his bed, he said, "Praise be to Allah who has fed us, given us drink, satisfied us, and given us refuge. Many there are who have no one to provide sufficiency for them, or give them refuge." (Muslim).

٢٤، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَصْبَحَ قَالَ: "اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ". وَإِذَا أَمْسَى قَالَ: "اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الثُّشُورُ". رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَابْنُ مَاجَةَ

Abu Huraira رضي الله عنه said that Allah's messenger ﷺ would say in the morning, "O Allah, by You we come to the morning, by You we come to the evening, by You we live, by You we die, and to You is our return." In the evening, he said, "O Allah, by You we come to the evening, by You we come to the morning, by You we live, by You we die, and to You are we resurrected." (Tirmidhi, Abu Dawud, and Ibn Majah).

٢٥، وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو بَكْرٍ: قُلْتُ يَا رَسُولَ اللَّهِ مُرْنِي بِشَيْءٍ أَقُولُهُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ قَالَ: "قُلِ اللَّهُمَّ غَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَ قُلُّهُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ وَإِذَا أَخَذْتُ مَضْجَعِي". رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالدَّارِمِيُّ

He, رضي الله عنه, narrated that Abu Bakr رضي الله عنه said he had asked Allah's messenger ﷺ to command him something to say in the morning and the evening, and he had told him to say, "O Allah, who knowest the unseen and the seen, Creator of the heavens and the earth, Lord and Possessor of everything, I testify that there is no god but You; I seek refuge in You from the evil within myself, from the evil of the devil and his [incitement to] attributing partners [to Allah]." He instructed him to say it in the morning and evening, and when he went to bed. (Tirmidhi, Abu Dawud, and Darimi).

٢٦، وَعَنْ أَبِي ثَعْلَبَةَ قَالَ: سَمِعْتُ أَبِي يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا مِنْ عَبْدٍ يَقُولُ فِي صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءٍ كُلِّ لَيْلَةٍ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلَاثَ مَرَّاتٍ فَيَضُرَّهُ شَيْءٌ". فَكَانَ أَبَانُ قَدْ أَصَابَهُ طَرْفٌ فَالَجَّ فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَيْهِ فَقَالَ لَهُ أَبَانُ: مَا تَنْظُرُ إِلَيَّ؟ أَمَا إِنَّ الْحَدِيثَ كَمَا حَدَّثْتُكَ وَلَكِنِّي لَمْ أَقُلْهُ يَوْمَئِذٍ لِيُفْضِيَ اللَّهُ عَلَيَّ قَدْرَهُ. رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَأَبُو دَاوُدَ وَفِي رِوَايَتِهِ: "لَمْ تُصَبِّهُ فَجَاءَهُ بَلَاءٌ حَتَّى يُضِيحَ وَمَنْ قَالَهَا حِينَ يُضِيحُ لَمْ تُصَبِّهُ فَجَاءَهُ بَلَاءٌ حَتَّى يُمْسِيَ"

Aban bin 'Uthman رضي الله عنه said he heard his father quoting Allah's messenger ﷺ as saying that if anyone says three times every morning and evening, "In the name of Allah, when whose name is mentioned nothing in earth or heaven can cause harm, and He is the Hearer, the Knower," he will not be harmed by anything. Aban was afflicted by some paralysis, and when a man began to look at him Aban would say, "Why are you looking at

me? The tradition is as I told it to you, but I did not say the words that day in order that Allah might carry out what He had decreed for me." (Tirmidhi, Ibn Majah, and Abu Dawud. Abu Dawud's version has, "He will not suffer sudden affliction till the morning, and if anyone says it in the morning he will not suffer sudden affliction till the evening.")

٢٧ وَعَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يَقُولُ إِذَا أَمْسَى وَإِذَا أَصْبَحَ ثَلَاثًا: رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ». رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ

Thauban رضي الله عنه reported that the Messenger of Allah ﷺ said, "If any Muslim says three times in the evening and morning, 'I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad as my Prophet,' it is Allah's duty to please him on the Day of Resurrection." (Ahmad and Tirmidhi)

٢٨ وَعَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَصَعَ يَدَهُ تَحْتَ رَأْسِهِ ثُمَّ قَالَ: «اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكَ أَوْ تَبْعَثُ عِبَادَكَ». رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ أَحْمَدُ عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ Hudhaifa رضي الله عنه reported that when the Prophet ﷺ wanted to go to sleep, he placed his hand under his head and said, "O Allah, guard me from Your punishment on the Day You gather Your servants," or "the Day You raise up Your servants." (Tirmidhi, and Ahmad narrated it from al-Bara' رضي الله عنه)

٢٩ وَعَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَرْقُدَ وَصَعَ يَدَهُ الْيُمْنَى تَحْتَ حَدِّهِ ثُمَّ يَقُولُ: «اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ». ثَلَاثَ مَرَّاتٍ رَوَاهُ أَبُو دَاوُدَ Hafsa رضي الله عنها reported that when the Messenger of Allah ﷺ wanted to sleep, he would place his right hand under his cheek and then say three times, "O Allah, guard me from Your punishment on the day when You raise up Your servants." (Abu Dawud)

٣٠ وَعَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَالَ حِينَ يَأْوِي إِلَى فِرَاشِهِ: أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ أَوْ عَدَدَ رَمْلِ عَالِيَجٍ أَوْ عَدَدَ وَرَقِ الشَّجَرِ أَوْ عَدَدَ أَيَّامِ الدُّنْيَا». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ غَرِيبٌ Abu Sa'id رضي الله عنه reported that the Messenger of Allah ﷺ said, "Whoever says when going to bed: 'I seek forgiveness from Allah, there is no deity except Him, the Ever-Living, the Sustainer, and I turn to Him in repentance' three times, Allah will forgive his sins, even if they are as abundant as the foam of the sea, or as numerous as the sand of Al-'Alaj, or as many as the leaves of the trees, or as countless as the days of this world." (Tirmidhi)

٣١ وَعَنْ أَبِي مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا أَصْبَحَ أَحَدُكُمْ فَلْيَقُلْ: أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ رَبِّ الْعَالَمِينَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ: فَشَحَهُ وَنَصْرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهَدَاهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَمِنْ شَرِّ مَا بَعْدَهُ. ثُمَّ إِذَا أَمْسَى فَلْيَقُلْ مِثْلَ ذَلِكَ». رَوَاهُ أَبُو دَاوُدَ Abu Malik رضي الله عنه reported that the Messenger of Allah ﷺ said, "When one of you wakes up in the morning, he should say: 'We have entered the morning, and with it the dominion belongs to Allah, Lord of all the worlds. O Allah, I ask You for the good of this day—its victory, its light, its blessing, and its guidance. And I seek refuge in You from the evil it contains and the evil of what comes after it.' In the evening, he should say the same." (Abu Dawud)

٣٢، وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا أَصْبَحَ: «أُصْبِحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَكَلِمَةِ الْإِخْلَاصِ وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ».

رواه أحمد والدارمي  
 'Abd al-Rahman bin Abza رضي الله عنه said that the Messenger of Allah ﷺ used to say in the morning, "We have entered the morning on the natural disposition of Islam, the word of sincerity, the religion of our Prophet Muhammad ﷺ, and the way of our father Abraham, who was a true monotheist and was not among the polytheists." (Ahmad and Darimi)

٣٣، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا». متفق عليه

Ibn 'Abbas رضي الله عنهما reported that the Messenger of Allah ﷺ said, "If one of you intends to have relations with his spouse and says: 'In the name of Allah, O Allah, keep us away from Shaytaan and keep Shaytaan away from what You provide us,' and it is decreed that they have a child as a result, no devil will ever harm that child." (Bukhari and Muslim)

٣٤، وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ».

متفق عليه  
 Ibn 'Abbas رضي الله عنهما also reported that the Messenger of Allah ﷺ used to say in times of distress: "There is no deity except Allah, the Great, the Most Forbearing. There is no deity except Allah, Lord of the Mighty Throne. There is no deity except Allah, Lord of the heavens, Lord of the earth, and Lord of the Noble Throne." (Bukhari and Muslim)

٣٥، وَعَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى السَّفَرِ كَبَّرَ ثَلَاثًا ثُمَّ قَالَ: (سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ) اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِنَا لَنَا بَعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ». وَإِذَا رَجَعَ قَالَهُنَّ وَرَادَ: «أَيُّبُونَ تَأْيُبُونَ غَائِبُونَ لِرَبِّنَا حَامِدُونَ».

رواه مسلم  
 Ibn 'Umar رضي الله عنهما said that when the Messenger of Allah ﷺ mounted his camel for a journey, he would say "Allahu Akbar (Allah is the Greatest)" three times, then recite: 'Glory be to Him who has subjected this to us, for we could not have done it ourselves, and surely to our Lord we will return.' Then he would say: 'O Allah, we ask You for piety, righteousness, and deeds that please You in this journey of ours. O Allah, make this journey easy for us and shorten its distance for us. O Allah, You are the Companion on the journey and the Guardian of the family and wealth. O Allah, I seek refuge in You from the hardships of travel, gloomy scenes, and an adverse return to our family and wealth.' On his return, he would add: 'Returning, repentant, worshipping, and praising our Lord.' (Muslim)

٣٦، وَعَنْ حَوْلَةَ بِنْتِ حَكِيمٍ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ نَزَلَ مِنْزِلًا فَقَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْحَلَ مِنْ مَنْزِلِهِ ذَلِكَ».

رواه مسلم  
 Khawla bint Hakim رضي الله عنها reported that she heard the Messenger of Allah ﷺ say, "Whoever alights at a place and says: 'I seek refuge in the perfect words of Allah from the evil of what He has created,' no harm will befall him until he departs from that place." (Muslim)

٣٧، وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرْفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. أَيُّونَ تَائِبُونَ غَائِبُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ. صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ». متفق عليه

Ibn 'Umar رضي الله عنهما reported that when the Messenger of Allah ﷺ returned from a military expedition, Hajj, or 'Umrah, he would say "Allahu Akbar" (Allah is the Greatest) three times on every elevated place. Then he would say: "There is no deity except Allah alone, without any partner. To Him belongs the dominion, and to Him is all praise, and He is over all things capable. We are returning repentant, worshipping, prostrating before our Lord, and praising Him. Allah has fulfilled His promise, helped His servant, and defeated the Confederates alone." (Bukhari and Muslim)

٣٨، وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْأَحْزَابِ عَلَى الْمُشْرِكِينَ فَقَالَ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اللَّهُمَّ اهْزِمِ الْأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلِّزْلِهِمْ». متفق عليه:

'Abdullah bin Abi Awfa رضي الله عنه reported that on the day of the Battle of the Confederates, the Messenger of Allah ﷺ invoked against the polytheists, saying: "O Allah, the One who revealed the Book, the One swift in reckoning, O Allah, defeat the Confederates; O Allah, defeat them and shake them." (Bukhari and Muslim)

٣٩، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: «اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّي وَرَبُّكَ اللَّهُ». رَوَاهُ التِّرْمِذِيُّ. وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Talha bin 'Ubaidullah رضي الله عنه said that when the Prophet ﷺ saw the new moon he said, "O Allah, make the new moon rise on us with security, faith, safety and Islam. My Lord and your Lord is Allah." (Tirmidhi)

٤٠، وَعَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ دَخَلَ السُّوقَ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ أَلْفَ حَسَنَةٍ، وَمَحَا عَنْهُ أَلْفَ سَيِّئَةٍ، وَرَفَعَ لَهُ أَلْفَ دَرَجَةٍ، وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ". رَوَاهُ التِّرْمِذِيُّ وَأَبْنُ مَاجَةَ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ غَرِيبٌ، وَفِي شَرْحِ السُّنَّةِ: «مَنْ قَالَ فِي سُوقِ جَامِعٍ بَيْعًا فِيهِ» بدل «مَنْ دَخَلَ السُّوقَ».

'Umar رضي الله عنه reported that the Messenger of Allah ﷺ said: "Whoever enters the market and says, 'There is no deity but Allah alone with no partner; to Him belongs the dominion, to Him belongs all praise, He gives life and causes death, and He is Ever-Living and does not die. In His hand is all good, and He has power over all things,' Allah will record for him one million good deeds, erase one million bad deeds, elevate him by one million ranks, and build for him a house in Paradise." (Tirmidhi and Ibn Majah. Sharh as-Sunnah has the wording: 'Whoever says this in a general market where things are sold' instead of 'on entering the market.')

٤١، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ جَلَسَ مَجْلِسًا فَكَثُرَ فِيهِ لَعْفُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ إِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ". رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِي الدَّعَوَاتِ الْكَبِيرِ

Abu Huraira رضي الله عنه reported that Allah's Messenger ﷺ said: "Whoever sits in an assembly where there is much clamour (wicked talk) and says before getting up to leave, 'Glory be to You, O Allah, and I begin with praise of You; I testify that there is no god but You; I ask Your pardon and turn to You in repentance,' he will be forgiven for what took place in that assembly." (Tirmidhi, and Baihaqi in Kitab ad-Da'awat al-Kabir)

٤٢، وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ودَّعَ رَجُلًا أَخَذَ يَدَهُ فَلَا يَدَعُهَا حَتَّى يَكُونَ الرَّجُلُ هُوَ يَدْعُ يَدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَقُولُ: «أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَآخِرَ عَمَلِكَ» وَفِي رِوَايَةِ «خَوَاتِيمِ عَمَلِكَ». رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَابْنُ مَاجَهَ وَفِي رِوَايَتِهِمَا لَمْ يَذْكَرْ: «وَآخِرَ عَمَلِكَ»

Ibn 'Umar رضي الله عنهما reported that when the Prophet ﷺ bid farewell to a man, he would take him by the hand and not let it go until the man let go of the Prophet's ﷺ hand. The Prophet ﷺ would say: "I entrust to Allah your religion, what you are responsible for, and your last deeds." In one narration, it is mentioned as "Your final deeds." (Tirmidhi, Abu Dawud, and Ibn Majah, and in their versions, the words "your last deeds" are not mentioned.)

٤٣، وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: «بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزَلَّ أَوْ نُضِلَّ أَوْ نُظْلِمَ أَوْ نُظْلَمَ أَوْ نُجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا». رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالتَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي رِوَايَةِ أَبِي دَاوُدَ وَابْنِ مَاجَهَ قَالَتْ أُمُّ سَلَمَةَ: مَا خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَيْتِي قَطُّ إِلَّا رَفَعَ طَرْفَهُ إِلَى السَّمَاءِ فَقَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ»

Umm Salama رضي الله عنها reported that when the Prophet ﷺ went out of his house, he would say: "In the name of Allah; I trust in Allah; O Allah, we seek refuge in You from slipping, or straying, or causing injustice, or suffering injustice, or doing wrong, or having wrong done to us." (Narrated by Ahmad, Tirmidhi, and Nasa'i. In the version of Abu Dawud and Ibn Majah, Umm Salama said: "The Messenger of Allah ﷺ never left my house without raising his gaze to the sky and saying: 'O Allah, I seek refuge in You lest I stray or lead others astray, or cause injustice, or suffer injustice, or do wrong, or have wrong done to me.'")

٤٤، وَعَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ: بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ يُقَالُ لَهُ جِيئَ بِهُدَيْتٍ وَكُفِيَتْ وَوُقِيَتْ فَيَتَنَحَّى لَهُ الشَّيْطَانُ وَيَقُولُ شَيْطَانٌ آخِرُ: كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ ". رَوَاهُ أَبُو دَاوُدَ وَرَوَى التِّرْمِذِيُّ إِلَى قَوْلِهِ: «الشَّيْطَانُ»

Anas رضي الله عنه reported that Allah's Messenger ﷺ said: "When a man goes out of his house and says, 'In the name of Allah; I trust in Allah; there is no might and no power except in Allah,' he will be told at that moment, 'You are guided, defended, and protected.' The devil will move away from him, and another devil will say, 'How can you deal with a man who has been guided, defended, and protected?'" (Abu Dawud. Tirmidhi transmitted up to the words, "the devil will move away from him.")

٤٥، وَعَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَصَلْعِ الدِّينِ وَعَلْبَةِ الرِّجَالِ» متفق عليه

Anas رضي الله عنه said that the Prophet ﷺ used to say: "O Allah, I seek refuge in You from worry, grief, incapacity, slackness, cowardice, stinginess, the burden of debt, and being overpowered by men." (Bukhari and Muslim)

٤٦، وَعَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلَاهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا». رَوَاهُ مُسْلِمٌ

Zayd bin Arqam رضي الله عنه said that the Messenger of Allah ﷺ used to say: "O Allah, I seek refuge in You from incapacity, slackness, cowardice, stinginess, old age, and the punishment of the grave. O Allah, grant my soul its piety and purify it; You are the best of those who purify it; You are its Patron and Master. O Allah, I seek refuge in You from knowledge that does not benefit, from a heart that does not humble itself, from an appetite that is never satisfied, and from a supplication that is not answered." (Muslim)

٤٧، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْأَرْبَعِ: مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ ". رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَابْنُ مَاجَةَ وَرَوَاهُ التِّرْمِذِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَالتَّسَائِي عَنْهُمَا

Abu Huraira رضي الله عنه said that the Messenger of Allah ﷺ used to say: "O Allah, I seek refuge in You from the four things: knowledge that does not benefit, a heart that does not humble itself, an appetite that is never satisfied, and a supplication that is not heard." (Ahmad, Abu Dawud, and Ibn Majah. Tirmidhi transmitted it from 'Abdullah bin Amr, and Nasa'i from both sources.)

٤٨، وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أُنْبِتُ وَبِكَ خَاصَمْتُ اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ» متفق عليه

Ibn 'Abbas رضي الله عنها said that the Messenger of Allah ﷺ used to say, "O Allah, to You I have submitted, in You I believe, on You I rely, to You I turn in repentance, and by You I contend. O Allah, I seek refuge in Your might, other than whom there is no god, lest You lead me into error. You are the Living One who does not die, while the jinn and mankind die." (Bukhari and Muslim)

٤٩، وَعَنْهُ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّقَاقِ وَالتَّفَاقِ وَسُوءِ الْأَخْلَاقِ». رَوَاهُ أَبُو دَاوُدَ وَالتَّسَائِي

He (Ibn 'Abbas) رضي الله عنها said that the Messenger of Allah ﷺ used to say, "O Allah, I seek refuge in You from divisiveness, hypocrisy, and evil character." (Abu Dawud and Nasa'i)

٥٠، وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالتَّجْدَامِ وَالتَّجُونِ وَمِنْ سَبْيِ الْأَسْقَامِ». رَوَاهُ أَبُو دَاوُدَ وَالتَّسَائِي

Anas رضي الله عنه said that the Messenger of Allah ﷺ used to say, "O Allah, I seek refuge in You from leprosy, elephantiasis, madness, and evil diseases." (Abu Dawud and Nasa'i)

٥١، وَعَنْ قُطَيْبَةَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ». رَوَاهُ التِّرْمِذِيُّ

Qutba bin Malik رضي الله عنه said that the Prophet ﷺ used to say, "O Allah, I seek refuge in You from objectionable characteristics, deeds, and passions." (Tirmidhi)

٥٢، وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَكْثَرَ دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ». مُتَّفَقٌ عَلَيْهِ

Anas رضي الله عنه said that the Prophet's most frequent supplication was, "O Allah, grant us good in this world, good in the next, and protect us from the punishment of the Fire."  
(Bukhari and Muslim)

٥٣، وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُبُرِ صَلَاةِ الْفَجْرِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَعَمَلًا مُتَقَبَّلًا وَرِزْقًا طَيِّبًا». رَوَاهُ أَحْمَدُ وَابْنُ مَاجَةَ وَابْنُ أَبِي عَاصِمٍ وَابْنُ أَبِي شَيْبَةَ وَابْنُ مَسْرُورٍ وَابْنُ أَبِي عَرِينَةَ وَابْنُ أَبِي عَرِينَةَ فِي الدَّعَوَاتِ الْكَبِيرِ

Umm Salama رضي الله عنها said that the Prophet ﷺ used to say after the dawn prayer, "O Allah, I ask You for beneficial knowledge, acceptable actions, and good provision." (Ahmad, Ibn Majah, and Baihaqi in [Kitab] ad-Da'awat al-kabir)

٥٤، وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهَا قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ وَالْعَمَّةَ وَالْأَمَانَةَ وَحُسْنَ الْخُلُقِ وَالرِّضَا بِالْقَدْرِ»

'Abdallah bin 'Amr رضي الله عنها said that the Messenger of Allah ﷺ used to say, "O Allah, I ask You for health, continence, integrity, good character, and acceptance of what is decreed."

٥٥، وَعَنْ أُمِّ مَعْبِدٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ وَعَمَلِي مِنَ الرِّيَاءِ وَلِسَانِي مِنَ الْكُذْبِ وَعَيْنِي مِنَ الْخِيَانَةِ فَإِنَّكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ». رَوَاهُمَا الْبَيْهَقِيُّ فِي الدَّعَوَاتِ الْكَبِيرِ

Umm Ma'bad رضي الله عنها said, "I heard the Messenger of Allah ﷺ say, 'O Allah, purify my heart from hypocrisy, my actions from vain show, my tongue from falsehood, and my eyes from wrongful glances, for You know the surreptitious looks of the eyes and what is concealed in the breasts.'" (Baihaqi in [Kitab] ad-Da'awat al-kabir)

## The Chapter of Tribulations

١ وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ، يُضِيحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُضِيحُ كَافِرًا، يَبِيعُ دِينَهُ بَعْرَضٍ مِنَ الدُّنْيَا». رَوَاهُ مُسْلِمٌ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said, “Hasten to do good deeds before trials come like pieces of a dark night — a man will be a believer in the morning and a disbeliever by evening, or a believer in the evening and a disbeliever by morning, selling his religion for some worldly gain.” (Muslim)

٢ وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بِتَقَارِبِ الزَّمَانِ، وَيُقْبَضُ الْعِلْمُ، وَتُظْهِرُ الْفِتْنُ، وَيَلْقَى الشُّحُّ، وَيَكْثُرُ الْهَرْجُ». قَالُوا: وَمَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ». مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said, “Time will become contracted, knowledge will be taken away, trials will appear, miserliness will be cast into people's hearts, and killing (harj) will increase.” They asked, “What is harj?” He replied, “Killing.” (Bukhari and Muslim)

٣ وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَذْهَبُ الدُّنْيَا حَتَّى يَأْتِيَ يَوْمٌ لَا يَدْرِي الْقَاتِلُ فِيْمَ قَتَلَ، وَلَا الْمَقْتُولُ فِيْمَ قُتِلَ». فَقِيلَ: كَيْفَ يَكُونُ ذَلِكَ؟ قَالَ: «الْهَرْجُ، الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ». رَوَاهُ مُسْلِمٌ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said, “By Him in Whose hand my soul is, the world will not pass away until a time comes when the killer will not know why he killed, and the one who was killed will not know why he was killed.” He was asked, “How will that be?” He replied, “There will be turmoil — both the killer and the one killed will be in the Fire.” (Muslim)

٤ وَعَنْ سَفِينَةَ رضي الله عنه قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْخِلَافَةُ ثَلَاثُونَ سَنَةً، ثُمَّ تَكُونُ مُلْكًا». ثُمَّ قَالَ سَفِينَةُ: أَمْسِكْ: خِلَافَةَ أَبِي بَكْرٍ سِتِّينَ، وَخِلَافَةَ عَمْرٍ عَشْرَ سِنِينَ، وَعُثْمَانَ اثْنَتَيْ عَشْرَةَ، وَعَلِيٍّ سِتًّا. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَأَبُو دَاوُدَ.

Safinah (رضي الله عنه) reported: I heard the Prophet ﷺ say, “The Caliphate will last for thirty years, then there will be kingship.” Then Safinah said: Count — the Caliphate of Abū Bakr was two years, that of ‘Umar was ten, ‘Uthmān twelve, and ‘Alī six. (Ahmad, Tirmidhi, and Abū Dāwūd)

٥ وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: «وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدِ افْتَرَبَ، أَفْلَحَ مَنْ كَفَّ يَدَهُ». رَوَاهُ أَبُو دَاوُدَ.

Abū Hurayrah (رضي الله عنه) reported: The Prophet ﷺ said, “Woe to the Arabs because of an evil that is drawing near! The one who holds back his hand will be saved.” (Abū Dāwūd)

٦ وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا خُوْرًا وَكِرْمَانَ مِنَ الْأَعَاجِمِ، حُمْرَ الْوُجُوهِ، فُطْسَ الْأَنْوُفِ، صَغَارَ الْأَعْيُنِ، وَجُوهَهُمُ الْمَجَانُّ الْمَطْرَفَةُ، نِعَالُهُمُ الشَّعْرُ». رَوَاهُ الْبُخَارِيُّ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said, “The Hour will not be established until you fight Khuz and Kirman — people from among the non-Arabs with red faces, flat noses, and small eyes. Their faces will look like hammered shields, and their sandals will be made of hair.” (Bukhari)

٧ وَعَنْ نَافِعِ بْنِ عُثْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَغْزُونَ جَزِيرَةَ الْعَرَبِ فَيَفْتَحُهَا اللَّهُ، ثُمَّ فَارِسَ فَيَفْتَحُهَا اللَّهُ، ثُمَّ تَغْزُونَ الرُّومَ فَيَفْتَحُهَا اللَّهُ، ثُمَّ تَغْزُونَ الدَّجَالَ فَيَفْتَحُهَا اللَّهُ». رَوَاهُ مُسْلِمٌ.

Nāfi' bin 'Utbah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "You will fight against Arabia and Allah will grant victory over it, then Persia and Allah will grant victory over it, then you will fight the Byzantines and Allah will grant victory over them, then you will fight the Dajjāl and Allah will grant victory over him." (Muslim)

٨ وَعَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُمْرَانُ بَيْتِ الْمَقْدِسِ خَرَابٌ يَثْرِبُ، وَخَرَابُ يَثْرِبَ خُرُوجُ الْمَلْحَمَةِ، وَخُرُوجُ الْمَلْحَمَةِ فَتْحُ قُسْطَنْطِينِيَّةَ، وَفَتْحُ قُسْطَنْطِينِيَّةَ خُرُوجُ الدَّجَالِ». رَوَاهُ أَبُو دَاوُدَ.

Mu'ādh bin Jabal (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "The flourishing of Bayt al-Maqdis will mark the ruin of Yathrib; the ruin of Yathrib will be followed by the great battle; the great battle will be followed by the conquest of Constantinople; and the conquest of Constantinople will be followed by the coming of the Dajjāl." (Abu Dawud)

٩ وَعَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَلْحَمَةُ الْعُظْمَى، وَفَتْحُ الْقُسْطَنْطِينِيَّةِ، وَخُرُوجُ الدَّجَالِ فِي سَبْعَةِ أَشْهُرٍ». رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ.

Mu'ādh bin Jabal (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "The great war, the conquest of Constantinople, and the appearance of the Dajjāl will all occur within seven months." (Tirmidhi and Abu Dawud)

١٠ وَعَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: يُوشِكُ الْمُسْلِمُونَ أَنْ يُحَاصِرُوا إِلَى الْمَدِينَةِ، حَتَّى يَكُونَ أَبْعَدَ مَسَالِحِهِمْ سَلَاخٌ، وَسَلَاخٌ قَرِيبٌ مِنْ حَيْبَرَ. رَوَاهُ أَبُو دَاوُدَ.

Ibn 'Umar (رضي الله عنهما) said: "The Muslims will soon be besieged up to Madīnah, such that the furthest outpost of their forces will be at Salāḥ, and Salāḥ is near Khaybar." (Abu Dawud)

١١ وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَسْرَاطِ السَّاعَةِ: أَنْ يُزْفَعَ الْعِلْمُ، وَيَكْثُرَ الْجَهْلُ، وَيَكْثُرَ الرِّثَاءُ، وَيَكْثُرَ شَرْبُ الْخَمْرِ، وَيَقِلَّ الرَّجَالُ، وَتَكْثُرَ النِّسَاءُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً الْقَيْمُ الْوَاحِدُ». وَفِي رَوَايَةٍ: «يَقِلُّ الْعِلْمُ، وَيَظْهَرُ الْجَهْلُ». مُتَّفَقٌ عَلَيْهِ.

Anas (رضي الله عنه) reported: I heard the Messenger of Allah ﷺ say: "Among the signs of the Hour is that knowledge will be taken away, ignorance will become widespread, fornication will increase, wine-drinking will increase, men will become few, and women will become many, so that fifty women will be looked after by one man." And in another narration: "Knowledge will become scarce and ignorance will appear." (Bukhari and Muslim)

١٢ وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ، تُضِيءُ أَعْنَاقَ الْإِبِلِ بِبُصْرَى». مُتَّفَقٌ عَلَيْهِ.

Anas (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "The Hour will not be established until a fire comes out from the land of the Hijāz and illuminates the necks of the camels in Busrā." (Bukhari and Muslim)

١٣ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَوَّلُ أَسْرَاطِ السَّاعَةِ نَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ». رَوَاهُ الْبُخَارِيُّ.

Anas (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "The first of the signs of the Hour will be a fire which will gather the people from the East to the West." (Bukhari)

١٤، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَتَقَارَبَ الزَّمَانُ، فَتَكُونُ السَّنَةُ كَالشَّهْرِ، وَالشَّهْرُ كَالْجُمُعَةِ، وَتَكُونُ الْجُمُعَةُ كَالْيَوْمِ، وَيَكُونُ الْيَوْمُ كَالسَّاعَةِ، وَتَكُونُ السَّاعَةُ كَالضَّرْمَةِ بِالنَّارِ». رَوَاهُ التِّرْمِذِيُّ.

Anas (رضي الله عنه) reported: The Messenger of Allah ﷺ said: “The Hour will not be established until time contracts: a year will feel like a month, a month like a week, a week like a day, a day like an hour, and an hour like the flicker of a flame.” (Tirmidhi)

١٥، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَهْدِيُّ مِنِّي، أَجَلَى الْجَنَبَةِ، أَقْنَى الْأَنْفِ، يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلِئَتْ ظُلْمًا وَجَوْرًا، يَمْلِكُ سَبْعَ سِنِينَ». رَوَاهُ أَبُو دَاوُدَ.

Abū Sa‘īd al-Khudrī (رضي الله عنه) reported: The Messenger of Allah ﷺ said: “The Mahdi is from my lineage. He will have a broad forehead and a prominent nose. He will fill the earth with fairness and justice as it was filled with oppression and injustice, and he will rule for seven years.” (Abu Dawud)

١٦، عَنْ حُذَيْفَةَ بْنِ أَسِيدِ الْعِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَطَّلَعَ النَّبِيُّ ﷺ عَلَيْنَا وَنَحْنُ نَتَذَكَّرُ، فَقَالَ: «مَا تَذَكَّرُونَ؟» قَالُوا: نَذَكُرُ السَّاعَةَ، قَالَ: «إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْا قَبْلَهَا عَشْرَ آيَاتٍ: الدُّخَانُ، وَالدَّجَالُ، وَالدَّابَّةُ، وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنُزُولُ عِيسَى بْنِ مَرْيَمَ، وَيَأْجُوجَ وَمَأْجُوجَ، وَثَلَاثَةَ حُسُوفٍ: حُسْفٍ بِالشَّرْقِ، وَحُسْفٍ بِالمَغْرِبِ، وَحُسْفٍ بِجَزِيرَةِ الْعَرَبِ، وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ». رَوَاهُ مُسْلِمٌ.

Hudhayfah bin Asīd al-Ghifārī (رضي الله عنه) reported: The Prophet ﷺ came upon us while we were discussing, and said: “What are you discussing?” They replied: “We are talking about the Hour.” He said: “It will not come until you see ten signs: the smoke, the Dajjāl, the Beast, the rising of the sun from the West, the descent of ‘Īsā son of Maryam, Gog and Magog, and three land-slidings: one in the East, one in the West, and one in the Arabian Peninsula. And the last of them is a fire which will emerge from Yemen, driving the people to their gathering place.” (Muslim)

١٧، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَادِرُوا بِالْأَعْمَالِ سِتًّا: الدُّخَانُ، وَالدَّجَالُ، وَدَابَّةَ الْأَرْضِ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَأَمْرَ الْعَامَّةِ، وَخَوْبِيصَةَ أَحَدِكُمْ». رَوَاهُ مُسْلِمٌ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: “Hasten to do good deeds before six events: the smoke, the Dajjāl, the Beast of the earth, the rising of the sun from the West, the general turmoil, and the individual trial of each one of you.” (Muslim)

١٨، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا بَيْنَ خَلْقِ آدَمَ إِلَى قِيَامِ السَّاعَةِ أَمْرٌ أَكْبَرُ مِنَ الدَّجَالِ». رَوَاهُ مُسْلِمٌ.

‘Imrān bin Ḥusayn (رضي الله عنه) reported: I heard the Messenger of Allah ﷺ say: “From the creation of Ādam until the coming of the Hour, there is no matter more serious than the Dajjāl.” (Muslim)

١٩، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ نَبِيٍّ إِلَّا أَنْذَرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ، أَلَّا إِنَّهُ أَعْوَرٌ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: ك ف ر». مُتَّفَقٌ عَلَيْهِ.

Anas (رضي الله عنه) reported: The Messenger of Allah ﷺ said: “There has been no prophet except that he warned his nation about the one-eyed liar. Know that he is one-eyed, but your Lord is not one-eyed. Between his eyes is written: Kaaf-Faa-Raa.” (Bukhari and Muslim)

٢٠، وَعَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَا يَدْخُلُ الْمَدِينَةَ رُغْبُ الْمَسِيحِ الدَّجَالِ، لَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ، عَلَى كُلِّ بَابٍ مَلَكَانٌ». رَوَاهُ الْبُخَارِيُّ.

Abū Bakrah (رضي الله عنه) reported: The Prophet ﷺ said, “The terror of the Messiah al-Dajjāl will not enter Madinah. On that day, it will have seven gates, at each of which are two angels.” (Bukhari)

٢١، عَنْ فَاطِمَةَ بِنْتِ قَيْسِ رَضِيَ اللَّهُ عَنْهَا فِي حَدِيثِ تَمِيمِ الدَّارِيِّ: قَالَتْ: قَالَ: فَإِذَا أَنَا بِامْرَأَةٍ تَجْرُ شَعْرَهَا، قَالَ: مَا أَنْتِ؟ قَالَتْ: أَنَا الْجَسَّاسَةُ، أَذْهَبُ إِلَى ذَلِكَ الْقَصْرِ، فَأَتَيْتُهُ، فَإِذَا رَجُلٌ يَجْرُ شَعْرَهُ، مُسَلَّسٌ فِي الْأَغْلَالِ، يَنْزُو فِيمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَقُلْتُ: مَنْ أَنْتِ؟ قَالَ: أَنَا الدَّجَالُ. رَوَاهُ أَبُو دَاوُدَ

Fāṭimah bint Qays (رضي الله عنها) narrated from the story of Tamīm al-Dārī that he said: “I came upon a woman dragging her hair. I asked her, ‘Who are you?’ She said, ‘I am al-Jassāsah. Go to that castle.’ So I went to it and found a man with long hair, bound in chains, jumping between the sky and the earth. I asked him, ‘Who are you?’ and he replied, ‘I am al-Dajjāl.’” (Abū Dāwūd)

٢٢، وَعَنْ عَمْرٍو بْنِ حُرَيْثٍ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ قَالَ: «الدَّجَالُ يَخْرُجُ مِنْ أَرْضِ الْمَشْرِقِ، يُقَالُ لَهَا: حُرَّاسَانُ، يَتَّبِعُهُ أَقْوَامٌ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمَطْرَفَةُ». رَوَاهُ التِّرْمِذِيُّ  
'Amr bin Hurayth narrated from Abū Bakr al-Siddīq (رضي الله عنه) that the Messenger of Allah ﷺ said: “The Dajjāl will emerge from a land in the East called Khurāsān. He will be followed by people whose faces look like hammered shields.” (Tirmidhi)

٢٣، وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَّبِعُ الدَّجَالُ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا، عَلَيْهِمُ السَّيِّحَانُ». رَوَاهُ فِي "شرح السنّة"

Abū Sa‘īd al-Khudrī (رضي الله عنه) reported: The Messenger of Allah ﷺ said, “Seventy thousand from my ummah will follow the Dajjāl, wearing Persian cloaks.” (Reported in Sharḥ al-Sunnah)

٢٤، وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقِيَهِ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ - يَغْنِي ابْنُ صَيَّادٍ - فِي بَعْضِ طُرُقِ الْمَدِينَةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ. مَاذَا تَرَى؟» قَالَ: أَرَى عَرْشًا عَلَى الْمَاءِ. فَقَالَ: «تَرَى عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ. وَمَا تَرَى؟» قَالَ: أَرَى صَادِقَيْنِ وَكَاذِبًا، أَوْ كَاذِبَيْنِ وَصَادِقًا. فَقَالَ: «لَيْسَ عَلَيْهِ، فَدَعُوهُ». رَوَاهُ مُسْلِمٌ

Abū Sa‘īd al-Khudrī (رضي الله عنه) reported: The Messenger of Allah ﷺ, Abū Bakr, and ‘Umar met him — meaning Ibn Ṣayyād — on one of the roads of Madinah. The Messenger of Allah ﷺ asked him, “Do you testify that I am the Messenger of Allah?” He replied, “Do you testify that I am the messenger of Allah?” The Prophet ﷺ responded, “I believe in Allah, His angels, His books, and His messengers. What do you see?” He said, “I see a throne on the water.” The Prophet ﷺ said, “You are seeing the throne of Iblīs on the sea. What else do you see?” He said, “I see two who tell the truth and one who lies — or two who lie and one who tells the truth.” The Prophet ﷺ said, “He is confused, so leave him alone.” (Muslim)

٢٥، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: وَاللَّهِ مَا أَشْكَ أَنَّ الْمَسِيحَ الدَّجَالَ ابْنُ صَيَّادٍ. رَوَاهُ أَبُو دَاوُدَ وَالْبَيْهَقِيُّ فِي «كِتَابِ الْبُعْثِ وَالنُّشُورِ»

Nāfi‘ reported: Ibn ‘Umar (رضي الله عنهما) used to say, “By Allah, I do not doubt that the Messiah al-Dajjāl is Ibn Ṣayyād.” (Abū Dāwūd and al-Bayhaqī in Kitāb al-Ba‘th wa al-Nushūr)

٢٦، وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «قَدْ فَقَدْنَا ابْنَ صَيَّادٍ يَوْمَ الْحَرَّةِ» رَوَاهُ أَبُو دَاوُدَ  
Jābir (رضي الله عنه) reported: “We lost sight of Ibn Ṣayyād on the day of the Battle of al-Ḥarrah.” (Abū Dāwūd)

٢٧، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخَنزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيُفِيضَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ، وَحَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا» ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: فَأَفْرَعُوا إِنْ شِئْتُمْ: (وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ) [النساء: ١٥٩] متفق عليه

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said, “By Him in whose hand my soul is, the son of Mary will soon descend among you as a just judge. He will break the cross, kill swine, abolish the jizyah, and wealth will pour forth until no one will accept it. A single sajdah will then be better than the world and what it contains.” Abū Hurayrah (رضي الله عنه) used to say: “Recite if you wish: ﴿And there is none of the People of the Book but must believe in him before his death﴾ (4:159).” (Bukhārī and Muslim)

٢٨، وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَنْزِلُ عَيْسَى ابْنُ مَرْيَمَ إِلَى الْأَرْضِ، فَيَتَزَوَّجُ، وَيُولِدُ لَهُ، وَيَمْكُثُ خَمْسًا وَأَرْبَعِينَ سَنَةً، ثُمَّ يَمُوتُ، فَيُدْفَنُ مَعِيَ فِي قَبْرِي، فَأَقُومُ أَنَا وَعَيْسَى ابْنُ مَرْيَمَ فِي قَبْرِ وَاحِدٍ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ»  
رواه ابن الجوزي في كتاب الوفا

‘Abdullāh bin ‘Amr (رضي الله عنهما) reported: The Messenger of Allah ﷺ said, “‘Īsā bin Maryam will descend to the earth, get married, have children, and remain for forty-five years. Then he will die and be buried with me in my grave. Then I and ‘Īsā bin Maryam shall arise from one grave between Abū Bakr and ‘Umar.” (Ibn al-Jawzī in Kitāb al-Wafā’)

٢٩، وَعَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ» قَالَ شُعْبَةُ: وَسَمِعْتُ قَتَادَةَ يَقُولُ فِي قِصَصِهِ: كَفَّضِلْ إِحْدَاهُمَا عَلَى الْأُخْرَى، فَلَا أُدْرِي أَدَّكَرَهُ عَنْ أَنَسِ أَوْ قَالَهُ قَتَادَةُ؟ متفق عليه  
Anas (رضي الله عنه) reported: The Messenger of Allah ﷺ said, “I and the Hour have been sent like these two.” Shu‘bah added: “I heard Qatādah say in his narration, ‘Like the superiority of one over the other,’ but I do not know if he reported that from Anas or said it himself.” (Bukhārī and Muslim)

٣٠، وَعَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ: اللَّهُ اللَّهُ» وَفِي رِوَايَةٍ: «لَا تَقُومُ السَّاعَةُ عَلَى أَحَدٍ يَقُولُ: اللَّهُ اللَّهُ» رواه مسلم  
Anas (رضي الله عنه) reported: The Messenger of Allah ﷺ said, “The Hour will not come until ‘Allah, Allah’ is no longer said on earth.” In another version: “The Hour will not come upon anyone who says, ‘Allah, Allah.’” (Muslim)

## The Chapter of Events of the Day of Resurrection and the Beginning of Creation

١ وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "يَقْبِضُ اللَّهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكِ الْأَرْضِ؟" مُتَّفَقٌ عَلَيْهِ.

He reported: The Messenger of Allah ﷺ said, "Allah will seize the earth on the Day of Resurrection and fold up the sky in His right hand, then He will say: 'I am the King. Where are the kings of the earth?'" (Bukhari and Muslim)

٢ وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «السَّمْسُ وَالْقَمَرُ مَكْوَرَانِ يَوْمَ الْقِيَامَةِ». رَوَاهُ الْبُخَارِيُّ.  
Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said, "The sun and the moon will be folded up on the Day of Resurrection." (Bukhari)

٣ وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصُّورُ قَرْنٌ يُنْفَخُ فِيهِ». رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَالدَّارِمِيُّ.

'Abdallāh bin 'Amr (رضي الله عنه) reported: The Messenger of Allah ﷺ said, "The trumpet (al-Şūr) is a horn that will be blown into." (Tirmidhī, Abū Dāwūd, Dāramī)

٤ عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ، لَيْسَ فِيهَا عِلْمٌ لِأَحَدٍ». مُتَّفَقٌ عَلَيْهِ.

Sahl bin Sa'd (رضي الله عنه) reported: The Messenger of Allah ﷺ said, "People will be gathered on the Day of Resurrection on a white plain with a reddish tinge, like a round loaf of pure bread, with no landmark for anyone." (Bukhari and Muslim)

٥ وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَعْرِقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرْفُهُمْ فِي الْأَرْضِ سَبْعِينَ ذِرَاعًا، وَيَلْجِمُهُمْ حَتَّى يَبْلُغَ آذَانَهُمْ». مُتَّفَقٌ عَلَيْهِ.

He reported: The Messenger of Allah ﷺ said, "People will sweat on the Day of Resurrection until their sweat penetrates the earth seventy cubits, and it will cover them until it reaches their ears." (Bukhari and Muslim)

٦ وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَبْقَى مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسُمْعَةً، فَيَذْهَبُ لِيَسْجُدَ، فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا». مُتَّفَقٌ عَلَيْهِ.

He reported: I heard the Messenger of Allah ﷺ say, "Our Lord will uncover His shin, and every believing man and woman will prostrate before Him, but those who used to prostrate in the world for show and reputation will attempt to prostrate but their backs will become a single solid piece." (Bukhari and Muslim)

٧ عَنْ عَائِشَةَ رضي الله عنها أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ أَحَدٌ يُحَاسَبُ يَوْمَ الْقِيَامَةِ إِلَّا هَلَكَ». قُلْتُ: أَوْ لَيْسَ يَقُولُ اللَّهُ: «فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا»؟ فَقَالَ: «إِنَّمَا ذَلِكَ الْعَرْضُ، وَلَكِنْ مَنْ نُوقِشَ فِي الْحِسَابِ هَلَكَ». مُتَّفَقٌ عَلَيْهِ.

'Ā'ishah (رضي الله عنها) reported: The Prophet ﷺ said, "Anyone who is questioned in detail on the Day of Resurrection will perish." I said, "Doesn't Allah say, 'He will be given an easy reckoning'?" He replied, "That is only the presentation [of deeds]; but whoever is scrutinised in the reckoning will perish." (Bukhari and Muslim)

٨، وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ دَفَعَ اللَّهُ إِلَى كُلِّ مُسْلِمٍ يَهُودِيًّا أَوْ نَصْرَانِيًّا، فَيَقُولُ: هَذَا فِكَائِكَ مِنَ النَّارِ». رَوَاهُ مُسْلِمٌ.

Abū Mūsā (رضي الله عنه) reported: The Messenger of Allah ﷺ said: “When the Day of Resurrection comes, Allah will hand over a Jew or a Christian to every Muslim and say, ‘This is your ransom from the Fire.’” (Muslim)

٩، وَعَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَعَدَنِي رَبِّي أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ، مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا، وَثَلَاثَ حَتِيَّاتٍ مِنْ حَتِيَّاتِ رَبِّي». رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ.

Abū Umāmah (رضي الله عنه) reported: I heard the Messenger of Allah ﷺ say: “My Lord promised me that He will admit into Paradise seventy thousand from my Ummah without reckoning or punishment. With each thousand, there will be seventy thousand, and [in addition] three handfuls from the handfuls of my Lord.” (Ahmad, Tirmidhi, Ibn Mājah)

١٠، وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ (يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ)، مَا طُولُ هَذَا الْيَوْمِ؟ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهُ لَيُخَفَّفُ عَلَى الْمُؤْمِنِ حَتَّى يَكُونَ أَهْوَنَ عَلَيْهِ مِنَ الصَّلَاةِ الْمَكْتُوبَةِ يُصَلِّيَهَا فِي الدُّنْيَا». رَوَاهُ الْبَيْهَقِيُّ فِي كِتَابِ «الْبُعْثِ وَالتُّشُورِ».

Abū Sa‘īd al-Khudrī (رضي الله عنه) reported: The Messenger of Allah ﷺ was asked about the verse, “A Day whose length is fifty thousand years”, and how anyone could bear it. He replied: “By the One in whose hand is my soul, it will be lightened for the believer so that it becomes easier for him than the obligatory prayer he used to perform in the world.” (Bayhaqī, al-Ba‘th wa al-Nushūr)

١١، وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَوْضِي مَسِيرَةَ شَهْرٍ، وَزَوَايَاهُ سَوَاءٌ، مَاؤُهُ أَبْيَضُ مِنَ اللَّبَنِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمُسْكِ، وَكِبْرَانُهُ كُنُجُومِ السَّمَاءِ، مَنْ يَشْرَبَ مِنْهُ فَلَا يَظْمَأُ أَبَدًا». مُتَّفَقٌ عَلَيْهِ.

‘Abd Allāh bin ‘Amr (رضي الله عنه) reported: The Messenger of Allah ﷺ said: “My Pond is a month’s journey across; its sides are equal, its water is whiter than milk, its fragrance sweeter than musk, and its cups are like the stars in the sky. Whoever drinks from it will never feel thirst again.” (Bukhari and Muslim)

١٢، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ، مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ أَوْ نَفْسِهِ». رَوَاهُ الْبُخَارِيُّ.

Abū Hurayrah (رضي الله عنه) reported that the Prophet ﷺ said: “The happiest people with my intercession on the Day of Resurrection will be those who said, Lā ilāha illa Allāh sincerely from their hearts or souls.” (Bukhari)

١٣، وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، يَقُولُ اللَّهُ تَعَالَى: مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ، فَأَخْرَجُوهُ». فَيَخْرُجُونَ قَدِ امْتَحَشُوا وَعَادُوا حُمَمًا، فَيُلْقَوْنَ فِي نَهْرِ الْحَيَاةِ، فَيَنْبُثُونَ كَمَا تَنْبُثُ الْحَبَّةُ فِي حَمِيلِ السَّبِيلِ، أَلَمْ تَرَوْا أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً؟ مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: “When the people of Paradise enter Paradise and the people of Hell enter Hell, Allah the Exalted will say: ‘Bring out those in whose hearts there is faith equal to a mustard seed.’ They will be brought out, scorched and turned into charcoal, and then cast into the river of life. They will grow like a seed carried in the silt of a flood—haven’t you seen how it sprouts yellow and curved?” (Bukhari and Muslim)

١٤، وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيُصَيَّبَنَّ أَقْوَامًا سَفَعُ مِنَ النَّارِ بِذُنُوبٍ أَصَابُوهَا عُقُوبَةً، ثُمَّ يُدْخِلُهُمُ اللَّهُ الْجَنَّةَ بِفَضْلِهِ وَرَحْمَتِهِ، فَيُقَالُ لَهُمْ: الْجَهَنَّمِيُّونَ». رَوَاهُ الْبُخَارِيُّ.

Anas (رضي الله عنه) reported: The Prophet ﷺ said: "Some people will be scorched by the Fire due to sins they committed as a punishment. Then Allah will admit them to Paradise by His grace and mercy, and they will be called the Jahannamis (former people of Hell)." (Bukhari)

١٥، وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَارَ أَهْلُ الْجَنَّةِ إِلَى الْجَنَّةِ وَأَهْلُ النَّارِ إِلَى النَّارِ، جِيءَ بِأَلْمُوتِ حَتَّى يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يُنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ لَا مَوْتَ، وَيَا أَهْلَ النَّارِ لَا مَوْتَ». فَيَزِدَادُ أَهْلَ الْجَنَّةِ فَرَحًا إِلَى فَرَحِهِمْ، وَيَزِدَادُ أَهْلَ النَّارِ حُزْنًا إِلَى حُزْنِهِمْ». مُتَّفَقٌ عَلَيْهِ.

Ibn 'Umar (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "When the people of Paradise enter Paradise and the people of Hell enter Hell, death will be brought and placed between Paradise and Hell, then it will be slaughtered. Then a caller will announce, 'O people of Paradise, no more death! O people of Hell, no more death!' This will increase the joy of the people of Paradise and the grief of the people of Hell." (Bukhari and Muslim)

١٦، وَعَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شِعَارُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ: رَبِّ سَلِّمْ سَلِّمْ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ غَرِيبٌ.

Al-Mughīrah bin Shu'bah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "The slogan of the believers on the Day of Resurrection, on the Bridge (Ṣirāṭ), will be: 'O Lord, keep [us] safe! Keep [us] safe!'" (Tirmidhi)

١٧، وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي». رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ.

Anas (رضي الله عنه) reported: The Prophet ﷺ said: "My intercession is for those among my ummah who commit major sins." (Tirmidhi and Abu Dawud)

١٨، وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ مِنَ النَّارِ بِالشَّفَاعَةِ كَأَنَّهُمُ الثُّعَابِيرُ». قِيلَ: وَمَا الثُّعَابِيرُ؟ قَالَ: «إِنَّهَا الصُّغَائِبُ». مُتَّفَقٌ عَلَيْهِ.

Jābir (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "People will come out of the Fire due to intercession looking like tha'ārīr." It was asked, "What is tha'ārīr?" He replied, "They are like small cucumbers." (Bukhari and Muslim)

١٩، وَعَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُشَفَّعُ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ: الْأَنْبِيَاءُ، ثُمَّ الْعُلَمَاءُ، ثُمَّ الشُّهَدَاءُ». رَوَاهُ ابْنُ مَاجَةَ.

'Uthmān bin 'Affān (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "Three will intercede on the Day of Resurrection: the Prophets, then the scholars, then the martyrs." (Ibn Mājah)

٢٠، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ تَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ». وَافْرَدُوا إِنْ شِئْتُمْ: {فَلَا تَعْلَمُ نَفْسٌ مِمَّا أُخْفِيَ لَهُمْ مِنْ قَرَّةٍ أَعْيَنَ}. مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "Allah the Most High said: 'I have prepared for My righteous servants what no eye has seen, no ear has heard, and no heart has ever imagined.'" Then he said: "Recite, if you wish: {No soul knows what comfort has been hidden for them-}." (Bukhari and Muslim)

٢١، وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَوْضِعُ سَوْطِ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا». مُتَّفَقٌ عَلَيْهِ.  
Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "The space of a whip in Paradise is better than the world and everything in it." (Bukhari and Muslim)

٢٢، وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَدْخُلُ الْجَنَّةَ يَنْعَمُ وَلَا يَبْأَسُ، وَلَا تَبْلَى ثِيَابُهُ، وَلَا يَفْنَى شَبَابُهُ». رَوَاهُ مُسْلِمٌ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "Whoever enters Paradise will enjoy bliss and will not suffer; his clothes will never wear out, and his youth will never end." (Muslim)

٢٣، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَدْنَى مَفْعِدِ أَحَدِكُمْ مِنَ الْجَنَّةِ أَنْ يَقُولَ لَهُ: تَمَنَّ، فَيَتَمَنَّ وَيَتَمَنَّ، فَيَقُولَ لَهُ: هَلْ تَمَنَيْتَ؟ فَيَقُولَ: نَعَمْ، فَيَقُولَ لَهُ: فَإِنَّ لَكَ مَا تَمَنَيْتَ، وَمِثْلَهُ مَعَهُ». رَوَاهُ مُسْلِمٌ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "The lowest place of any of you in Paradise will be that Allah will tell him to express his wish, and he will keep wishing and wishing. Then He will ask: 'Have you expressed your wish?' When he replies: 'Yes,' He will say: 'You will have what you have wished for and the like of it along with it.'" (Muslim)

٢٤، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ مِائَةٌ عَامٌ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ غَرِيبٌ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "There are a hundred levels in Paradise, and the distance between each two levels is a hundred years." (Tirmidhi)

٢٥، وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ، لَوْ أَنَّ الْعَالَمِينَ اجْتَمَعُوا فِي إِحْدَاهُنَّ لَوَسِعَتْهُمْ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ غَرِيبٌ.

Abū Sa'īd (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "There are a hundred levels in Paradise. If all the worlds gathered in one of them, it would accommodate them." (Tirmidhi)

٢٦، وَعَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُزْدًا مُكْحَلِينَ، أَبْنَاءَ ثَلَاثِينَ - أَوْ ثَلَاثٍ وَثَلَاثِينَ - سَنَةً». رَوَاهُ التِّرْمِذِيُّ.

Mu'ādh bin Jabal (رضي الله عنه) reported: The Prophet ﷺ said: "The inhabitants of Paradise will enter Paradise hairless, beardless, with their eyes lined with kohl, aged thirty or thirty-three years." (Tirmidhi)

٢٧، وَعَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةٌ صَفٌّ، تَمَانُونَ مِنْهَا مِنْ هَذِهِ الْأُمَّةِ، وَأَرْبَعُونَ مِنْ سَائِرِ الْأُمَمِ». رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَابْنُ أَبِي عَرِينَةَ فِي كِتَابِ الْبَعْثِ وَالنُّشُورِ.

Buraydah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "The inhabitants of Paradise will be in one hundred and twenty rows—eighty of them from this nation, and forty from the rest of the nations." (Tirmidhi, Dārimī, and al-Bayhaqī in Kitāb al-Ba'th wa'l-Nushūr)

٢٨، وَعَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ لَسُوقًا، مَا فِيهَا شَرَى وَلَا بَيْعٌ، إِلَّا الصُّورَ مِنَ الرِّجَالِ وَالنِّسَاءِ، فَإِذَا اشْتَهَى الرَّجُلُ صُورَةَ دَخَلَ فِيهَا». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ غَرِيبٌ.

Alī (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "In Paradise there is a market in which there is no buying or selling, but only images of men and women. When a man desires an image, he enters into it." (Tirmidhi)

٢٩، وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَدْنَى أَهْلِ الْجَنَّةِ الَّذِي لَهُ ثَمَانُونَ أَلْفَ خَادِمٍ، وَاثْنَتَانِ وَسَبْعُونَ رُوحَةً، وَتُنْصَبُ لَهُ قُبَّةٌ مِنْ لَوْلُؤٍ وَزَبَرْجَدٍ وَيَاقُوتٍ، كَمَا بَيْنَ الْجَابِيَةِ إِلَى صَنْعَاءَ». رواه الترمذي.

Abū Sa‘īd (رضي الله عنه) reported: The Messenger of Allah ﷺ said: “The lowest of the inhabitants of Paradise will be the one who has eighty thousand servants and seventy-two wives, and for whom a pavilion made of pearls, chrysoptase, and rubies will be erected, as vast as the distance between al-Jābiyah and Ṣan‘ā’.” (Tirmidhi)

٣٠، وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةٌ، لَمَنْ يَنْظُرُ إِلَى جَنَائِهِ وَأَزْوَاجِهِ وَتَعْبِيمِهِ وَخَدَمِهِ وَسُرْرِهِ، مَسِيرَةَ أَلْفِ سَنَةٍ، وَأَكْرَمَهُمْ عَلَى اللَّهِ مَنْ يَنْظُرُ إِلَى وَجْهِهِ غُدُوَّةً وَعَشِيَّةً». ثُمَّ قَرَأَ: «رُوحَهُ يَوْمَئِذٍ نَاصِرَةٌ، إِلَى رَبِّهَا نَاطِرَةٌ». [القيامة: ٢٢-٢٣]. رواه أحمد والترمذي.

Ibn ‘Umar (رضي الله عنهما) reported: The Messenger of Allah ﷺ said: “The lowest in rank among the people of Paradise will be the one who sees his gardens, wives, blessings, servants, and couches stretching a distance of a thousand years’ journey. The most honoured of them by Allah will be the one who looks at His Face morning and evening.” He then recited: “Faces that Day will be radiant, looking at their Lord.” (75:22–23) (Aḥmad and Tirmidhi)

٣١، وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «بَيْنَا أَهْلَ الْجَنَّةِ فِي تَعْبِيمِهِمْ إِذْ سَطَعَ نُورٌ فَرَفَعُوا رُؤُوسَهُمْ، فَإِذَا الرَّبُّ قَدْ أَشْرَفَ عَلَيْهِمْ مِنْ فَوْقِهِمْ، فَقَالَ: السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْجَنَّةِ، قَالَ: وَذَلِكَ قَوْلُهُ تَعَالَى: «سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ»، قَالَ: فَيَنْظُرُ إِلَيْهِمْ وَيَنْظُرُونَ إِلَيْهِ، فَلَا يَلْتَفِتُونَ إِلَى شَيْءٍ مِنَ التَّعْبِيمِ مَا دَامُوا يَنْظُرُونَ إِلَيْهِ، حَتَّى يَحْتَجِبَ عَنْهُمْ، وَيَبْقَى نُورُهُ وَبَرَكَتُهُ عَلَيْهِمْ فِي دِيَارِهِمْ». رَوَاهُ ابْنُ مَاجَةَ.

Jābir (رضي الله عنه) reported: The Prophet ﷺ said, “While the people of Paradise are enjoying their bliss, a light will suddenly shine over them. They will look up and see their Lord gazing upon them from above and He will say: ‘Peace be upon you, O people of Paradise.’ This is the meaning of Allah’s saying: ‘Peace—a word from a Merciful Lord’ [36:58]. Then He will look at them and they will look at Him. As long as they are looking at Him, they will not turn to any of the bliss they were in, until He veils Himself from them, but His light and blessing will remain upon them in their dwellings.” (Ibn Mājah)

٣٢، وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا أَبُو طَالِبٍ، وَهُوَ مُتَعَلِّجٌ بِنُغْلَيْنِ يَغْلِي مِنْهُمَا دِمَاعُهُ». رَوَاهُ الْبُخَارِيُّ.

Ibn ‘Abbās (رضي الله عنهما) reported: The Messenger of Allah ﷺ said, “The person in Hell with the least punishment will be Abū Ṭālib. He will be wearing two sandals [of fire], from which his brain will boil.” (Bukhārī)

٣٣، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أُوقِدَ عَلَى النَّارِ أَلْفَ سَنَةٍ حَتَّى احْمَرَّتْ، ثُمَّ أُوقِدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى ابْيَضَّتْ، ثُمَّ أُوقِدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى اسْوَدَّتْ، فَهِيَ سَوْدَاءٌ مُظْلِمَةٌ». رَوَاهُ التِّرْمِذِيُّ.

Abū Hurayrah (رضي الله عنه) reported: The Prophet ﷺ said, “Hell was heated for one thousand years until it turned red, then it was heated for another thousand years until it turned white, then it was heated for another thousand years until it turned black. It is now black and dark.” (Tirmidhi)

٣٤، وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لِسُرَادِقِ النَّارِ أَرْبَعَةُ جُدُرٍ، كَثَافٌ كُلُّ جِدَارٍ مَسِيرَةَ أَرْبَعِينَ سَنَةً». رَوَاهُ التِّرْمِذِيُّ.

Abū Sa‘īd al-Khudrī (رضي الله عنه) reported: The Prophet ﷺ said, “The awnings of Hell have four thick walls, and each wall is the width of a journey of forty years.” (Tirmidhi)

٣٥، وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «بِعَظْمِ أَهْلِ النَّارِ فِي النَّارِ، حَتَّىٰ إِنْ بَيْنَ شَحْمَةِ أُذُنِ أَحَدِهِمْ إِلَىٰ عَاتِقِهِ مَسِيرَةَ سَبْعِمِائَةِ عَامٍ، وَإِنْ غَلَطَ جِلْدُهُ سَبْعُونَ ذِرَاعًا، وَإِنْ ضُرْسُهُ مِثْلُ أُحُدٍ».

Ibn 'Umar (رضي الله عنهما) reported: The Prophet ﷺ said, "The people of Hell will grow large in size. The distance between the earlobe and the shoulder of one of them will be the span of seven hundred years; the thickness of his skin will be seventy cubits; and his molar tooth will be like [Mount] Uhud." (Mishkāt al-Maṣābīh 5681)

٣٦، وَعَنِ الْحَسَنِ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «السَّمْسُ وَالْقَمَرُ تَوْرَانِ مُكْوَرَانِ فِي النَّارِ يَوْمَ الْقِيَامَةِ». فَقَالَ الْحَسَنُ: وَمَا ذُنُبُهُمَا؟ فَقَالَ: أَحَدُكَ عَنْ رَسُولِ اللَّهِ ﷺ، فَسَكَتَ الْحَسَنُ. رَوَاهُ الْبَيْهَقِيُّ فِي «كِتَابِ الْبُعْثِ وَالنُّشُورِ».

Al-Hasan reported: Abū Hurayrah (رضي الله عنه) told us that the Messenger of Allah ﷺ said, "The sun and the moon will be like two rounded oxen thrown into Hell on the Day of Resurrection." Al-Hasan asked, "What sin did they commit?" He replied, "I am narrating to you from the Messenger of Allah ﷺ." So al-Hasan fell silent. (Bayhaqī in Kitāb al-Ba'th wa al-Nushūr)

٣٧، وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِنَا يَوْمًا الصَّلَاةَ، ثُمَّ رَفِيَ الْمِنْبَرَ فَأَشَارَ بِيَدِهِ قِبَلَ قِبْلَةِ الْمَسْجِدِ، فَقَالَ: «قَدْ أُرِيتُ الْآنَ، مُذْ صَلَّيْتُ لَكُمْ الصَّلَاةَ، الْجَنَّةَ وَالنَّارَ مُمْتَلَتَيْنِ فِي قِبَلِ هَذَا الْجِدَارِ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ». رَوَاهُ الْبُخَارِيُّ.

Anas (رضي الله عنه) reported: The Messenger of Allah ﷺ led us in prayer one day, then he climbed the pulpit and pointed toward the qibla of the mosque and said, "I have just now been shown paradise and hell pictured in front of this wall since I led you in prayer, and I have never seen such good and evil as I have seen today." (Bukhari)

٣٨، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ تَعَالَى كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي، فَهُوَ مَكْتُوبٌ عِنْدَهُ فَوْقَ الْعَرْشِ». مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah (رضي الله عنه) reported: I heard the Messenger of Allah ﷺ say, "Allah the Exalted wrote a document before He created the creation: 'My mercy has preceded My anger,' and it is written with Him above the Throne." (Bukhari and Muslim)

٣٩، وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وَصَفَ لَكُمْ». رَوَاهُ مُسْلِمٌ.

'Ā'ishah (رضي الله عنها) reported: The Messenger of Allah ﷺ said, "The angels were created from light, the jinn from smokeless fire, and Adam from what has been described to you." (Muslim)

٤٠، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَيُّوبُ يَغْتَسِلُ عُزْيَانًا، فَحَرَ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ، فَجَعَلَ أَيُّوبُ يَخْتِي فِي ثَوْبِهِ، فَتَنَادَاهُ رَبُّهُ: يَا أَيُّوبُ، أَلَمْ أَكُنْ أَعْنَيْتُكَ عَمَّا تَرَى؟ قَالَ: بَلَى، وَعِزَّتِكَ، وَلَكِنْ لَا عَنِي بِإِغْنَى بَرَكَتِكَ». رَوَاهُ الْبُخَارِيُّ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said, "While Prophet Ayyub was bathing naked, a swarm of golden locusts fell on him, and he began gathering them in his garment. His Lord called to him, 'O Ayyub, did I not enrich you from what you see?' He replied, 'Yes, by Your might, but I cannot do without Your blessing.'" (Bukhari)

٤١، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى». مُتَّفَقٌ عَلَيْهِ. وَفِي رِوَايَةِ الْبُخَارِيِّ: «مَنْ قَالَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى فَقَدْ كَذَبَ».

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said, "It is not proper for a servant to say, 'I am better than Yūnus bin Mattā.'" And in another narration by Bukhari: "Whoever says, 'I am better than Yūnus bin Mattā,' has lied." (Bukhari and Muslim)

٤٢، وَفِي رِوَايَةِ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَا تُخَيِّرُوا بَيْنَ الْأَنْبِيَاءِ». مُتَّفَقٌ عَلَيْهِ. وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: «لَا تُفَضِّلُوا بَيْنَ أَنْبِيَاءِ اللَّهِ».

In a narration from Abū Sa'īd (رضي الله عنه), he reported the Prophet ﷺ said, "Do not differentiate between the prophets." And in another narration from Abū Hurayrah (رضي الله عنه): "Do not give preference to some prophets over others." (Bukhari and Muslim)

٤٣، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «إِنَّمَا سُمِّيَ الْخَضِرُ لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ، فَإِذَا هِيَ تَهْتَرُ مِنْ خَلْفِهِ خَضْرَاءَ». رَوَاهُ الْبُخَارِيُّ.

Abū Hurayrah (رضي الله عنه) reported: The Prophet ﷺ said, "Al-Khidr was so named because he once sat on a patch of white barren land, and it turned green behind him." (Bukhari)

٤٤، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى بْنِ مَرْيَمَ فِي الْأُولَى وَالْآخِرَةِ، الْأَنْبِيَاءُ إِخْوَةٌ مِنْ عَالَمٍ، وَأُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ، وَلَيْسَ بَيْنَنَا نَبِيٌّ». مُتَّفَقٌ عَلَيْهِ

Abū Hurayrah (رضي الله عنه) reported that the Messenger of Allah ﷺ said: "I am the nearest of people to 'Isā bin Maryam in this world and the next. The prophets are brothers from different mothers, but their religion is one. And there is no prophet between us." (Bukhari and Muslim)

٤٥، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ بَنِي آدَمَ يَطْعَنُ الشَّيْطَانُ فِي جَنْبَيْهِ بِإِصْبَعَيْهِ حِينَ يُولَدُ، غَيْرَ عِيسَى بْنِ مَرْيَمَ، دَهَبَ يَطْعَنُ فَطَعَنَ فِي الْحِجَابِ». مُتَّفَقٌ عَلَيْهِ

Abū Hurayrah (رضي الله عنه) reported that the Messenger of Allah ﷺ said: "Every child of Ādam is pierced by Satan with his two fingers at birth, except 'Isā bin Maryam. He went to pierce him, but struck the veil instead." (Bukhari and Muslim)

٤٦، وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: «كَمَلُ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَآسِيَةُ امْرَأَةَ فِرْعَوْنَ، وَفَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ». مُتَّفَقٌ عَلَيْهِ

Abū Mūsā (رضي الله عنه) reported that the Prophet ﷺ said: "Many men have attained perfection, but among women none attained it except Maryam bint 'Imrān and Āsiyah, the wife of Pharaoh. And the superiority of 'Ā'ishah over women is like the superiority of tharīd over all other foods." (Bukhari and Muslim)

٤٧، وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أُذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللَّهِ مِنْ حَمَلَةِ الْعَرْشِ، أَنَّ مَا بَيْنَ أُذُنَيْهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِمِائَةِ عَامٍ». رَوَاهُ أَبُو دَاوُدَ

Jābir bin 'Abdillāh (رضي الله عنه) reported that the Messenger of Allah ﷺ said: "I have been given permission to speak about an angel from among the carriers of the Throne of Allah, whose distance between the lobe of his ear and his shoulder is a journey of seven hundred years." (Abū Dāwūd)

٤٨، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ مِنْ بَعْضِ مَلَائِكَتِهِ». رَوَاهُ ابْنُ مَاجَهَ

Abū Hurayrah (رضي الله عنه) reported that the Messenger of Allah ﷺ said: "A believer is more honoured by Allah than some of His angels." (Ibn Mājah)

## The Chapter of Excellent Qualities and Description of the Prophet

١، عَنْ وَائِلَةَ بِنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ، وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ، وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ». رَوَاهُ مُسْلِمٌ. وَفِي رِوَايَةٍ لِلتِّرْمِذِيِّ: «إِنَّ اللَّهَ اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ، وَاصْطَفَى مِنْ وَلَدِ إِسْمَاعِيلَ بَنِي كِنَانَةَ».

Wāthilah bin al-Asqa' (رضي الله عنه) said: I heard the Messenger of Allah ﷺ say: "Indeed, Allah chose Kinānah from the descendants of Ismā'īl, He chose Quraysh from Kinānah, from Quraysh He chose Banū Hāshim, and He chose me from Banū Hāshim." (Muslim)

In a narration: "Indeed, Allah chose Ismā'īl from among the children of Ibrāhīm, and He chose Banū Kinānah from among the descendants of Ismā'īl." (Tirmidhi)

٢، وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَفْتِحُ، فَيَقُولُ الْخَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ، فَيَقُولُ: بِكَ أُمِرْتُ أَنْ لَا أُفْتَحَ لِأَحَدٍ قَبْلَكَ». رَوَاهُ مُسْلِمٌ.

Anas (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "I shall come to the gate of Paradise on the Day of Resurrection and ask for it to be opened. The keeper will ask, 'Who are you?' I will say, 'Muḥammad.' He will say, 'I was ordered not to open for anyone before you.'" (Muslim)

٣، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتِّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّغْبِ، وَأُجِلَّتْ لِي الْعَنَائِمُ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخْتِمَ بِي النَّبِيُّونَ». رَوَاهُ مُسْلِمٌ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "I have been given superiority over the prophets in six ways: I have been given concise speech full of meaning, I have been supported with awe [cast into the hearts of enemies], spoils have been made lawful for me, the earth has been made a place of worship and a means of purification for me, I have been sent to all of creation, and the line of prophets has ended with me." (Muslim)

٤، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بُعِثْتُ بِجَوَامِعِ الْكَلِمِ، وَنُصِرْتُ بِالرُّغْبِ، وَبَيَّنَّا أَنَا نَائِمٌ رَأَيْتُنِي أَوْتِيَتْ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ، فَوُضِعَتْ فِي يَدِي». مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "I have been commissioned with concise speech full of meaning; I have been supported with awe [cast into the hearts of enemies]; and while I was sleeping, I saw myself being brought the keys of the treasures of the earth, which were then placed in my hand." (Bukhari and Muslim)

٥، وَعَنْ الْعَبَّاسِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ جَاءَ إِلَى النَّبِيِّ ﷺ، فَكَانَهُ سَمِعَ شَيْئًا، فَقَامَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ، فَقَالَ: «مَنْ أَنَا؟» فَقَالُوا: أَنْتَ رَسُولُ اللَّهِ. فَقَالَ: «أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ، إِنَّ اللَّهَ خَلَقَ الْخَلْقَ، فَجَعَلَنِي فِي خَيْرِهِمْ، ثُمَّ جَعَلَهُمْ فِرْقَتَيْنِ، فَجَعَلَنِي فِي خَيْرِ الْفِرْقَةِ، ثُمَّ جَعَلَهُمْ قَبَائِلَ، فَجَعَلَنِي فِي خَيْرِهِمْ قَبِيلَةً، ثُمَّ جَعَلَهُمْ بِيُوتًا، فَجَعَلَنِي فِي خَيْرِهِمْ بَيْتًا، فَأَنَا خَيْرُهُمْ نَفْسًا، وَخَيْرُهُمْ بَيْتًا». رَوَاهُ التِّرْمِذِيُّ.

Al-'Abbās (رضي الله عنه) reported: The Prophet ﷺ once heard something and went up the pulpit. He said, "Who am I?" They replied, "You are the Messenger of Allah." He said: "I am Muhammad bin 'Abd Allāh bin 'Abd al-Muṭṭalib. Allah created the creation and placed me in the best of them. Then He made them into two sections and placed me in the better section. Then He made them into tribes and placed me in the best tribe. Then He made them into families and placed me in the best family. So I am the best of them in soul and the best of them in family." (Tirmidhi)

٦ وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ مَتَى وَجَبَتْ لَكَ النَّبُوءَةُ؟ قَالَ: «وَأَدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ». رَوَاهُ التِّرْمِذِيُّ.

Abu Huraira (رضي الله عنه) reported: When the Messenger of Allah ﷺ was asked, "O Messenger of Allah, when was prophethood established for you?" he replied: "When Adam was between the spirit and the body." (Tirmidhi)

٧ وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَبِيَدِي لِيَوَاءَ الْحَمْدِ وَلَا فَخْرَ. وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ آدَمَ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لِيَوَائِي وَأَنَا أَوْلَى مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَلَا فَخْرَ». رَوَاهُ التِّرْمِذِيُّ.

Abu Sa'id (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "I shall be preeminent among the descendants of Adam on the Day of Resurrection, and this is no boast; and in my hand will be the banner of praise, and this is no boast. There will be no prophet, Adam or any other, who will not be under my banner. I shall be the first from whom the earth will be cleft open, and this is no boast." (Tirmidhi)

٨ وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَلَسَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ حَتَّى إِذَا دَنَا مِنْهُمْ سَمِعَهُمْ يَتَذَكَّرُونَ قَالَ بَعْضُهُمْ: إِنَّ اللَّهَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَقَالَ آخَرُ: مُوسَى كَلَّمَهُ اللَّهُ تَكْلِيمًا وَقَالَ آخَرُ: فِعْيَسَى كَلِمَةَ اللَّهِ وَرُوحَهُ. وَقَالَ آخَرُ: آدَمُ اضْطَفَاهُ اللَّهُ فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: «قَدْ سَمِعْتُ كَلَامَكُمْ وَعَجَبْتُكُمْ أَنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ وَهُوَ كَذَلِكَ وَآدَمُ اضْطَفَاهُ اللَّهُ وَهُوَ كَذَلِكَ أَلَا وَأَنَا حَبِيبُ اللَّهِ وَلَا فَخْرَ وَأَنَا حَامِلُ لِيَوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ تَحْتَهُ آدَمُ فَمَنْ دُونَهُ وَلَا فَخْرَ وَأَنَا أَوْلَى شَافِعٍ وَأَوْلَى مُشْفَعٍ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَأَنَا أَوْلَى مَنْ يُحْرَكُ حَلْقُ الْجَنَّةِ فَيَفْتَحُ اللَّهُ لِي فَيَدْخُلُنِيهَا وَمَعِيَ فَقَرَاءُ الْمُؤْمِنِينَ وَلَا فَخْرَ وَأَنَا أَكْرَمُ الْأَوْلِيِّينَ وَالْآخِرِينَ عَلَى اللَّهِ وَلَا فَخْرَ». رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ.

Ibn 'Abbas (رضي الله عنه) reported: Some of the companions of Allah's messenger ﷺ were sitting, and when he approached, he heard them discussing. One of them said, "Allah took Ibrahim as a friend," another said, "Musa spoke directly to Allah," another said, "Isa is Allah's word and spirit," and another said, "Adam was chosen by Allah." Then the Messenger of Allah ﷺ came out to them and said:

"I have heard your discussion and your amazement. Indeed, Ibrahim was Allah's friend, Musa spoke directly to Allah, Isa was Allah's word and spirit, and Adam was chosen by Allah. I am the one whom Allah loves, and this is no boast. On the Day of Resurrection, I will carry the banner of praise, under which will be Adam and those who came after him, and this is no boast. I will be the first to intercede, and the first whose intercession will be accepted, and this is no boast. I will be the first to knock on the gate of paradise, and Allah will open it for me and admit me along with the poor among the believers, and this is no boast. I will be the most honoured among the first and last in the sight of Allah, and this is no boast."

(Tirmidhi and Darimi)

٩ وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَا قَائِدُ الْمُرْسَلِينَ وَلَا فَخْرَ وَأَنَا خَاتَمُ النَّبِيِّينَ وَلَا فَخْرَ وَأَنَا أَوْلَى شَافِعٍ وَمُشْفَعٍ وَلَا فَخْرَ». رَوَاهُ الدَّارِمِيُّ.

Jabir (رضي الله عنه) reported: The Prophet ﷺ said, "I am the leader (qa'id) of the messengers, and this is no boast; I am the seal of the prophets, and this is no boast; and I shall be the first to make intercession and the first whose intercession is accepted, and this is no boast." (Darimi)

١٠ وَعَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُنْتُ إِمَامَ النَّبِيِّينَ وَخَطِيبَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ غَيْرَ فَخْرٍ». رَوَاهُ التِّرْمِذِيُّ.

Ubayy bin Ka'b (رضي الله عنه) reported the Prophet ﷺ as saying, "On the day of resurrection, I shall be the leader (imam) of the prophets, their spokesman, and the one who will intercede for them, and this is no boast." (Tirmidhi)

١١ وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ بَعَثَنِي لِتَمَامِ مَكَارِمِ الْأَخْلَاقِ وَكَمَالِ مَحَاسِنِ الْأَفْعَالِ». رَوَاهُ فِي شَرْحِ السُّنَّةِ.

Jabir (رضي الله عنه) reported the Prophet ﷺ as saying, "Allah has sent me to perfect good qualities of character and to complete good deeds." (Sharh as-Sunnah)

١٢ عَنْ جُبَيْرِ بْنِ مُطْعَمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " إِنَّ لِي أَسْمَاءً: أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمَاجِي الَّذِي يَمْحُو اللَّهُ بِهِ الْكُفْرَ وَأَنَا الْحَاشِرُ الَّذِي يُحْشِرُ النَّاسَ عَلَى قَدَمِي وَأَنَا الْعَاقِبُ. وَالْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ شَيْءٌ. مُتَّفَقٌ عَلَيْهِ.

Jubair bin Mut'im (رضي الله عنه) reported that he heard the Prophet ﷺ saying, "I have names. I am Muhammad, I am Ahmad, I am al-Mahi (the obliterator) by whom Allah obliterated infidelity, I am al-Hashir (the gatherer) who will gather mankind at my feet, I am al-Aqib (the last in succession), and al-Aqib is the one after whom there will be no prophet." (Bukhari and Muslim)

١٣ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَزْهَرَ اللَّوْنِ كَانَ عَرْفُهُ اللَّوْلُو إِذَا مَشَى تَكَفَّأَ وَمَا مَسَسَتْ دِيبَاجَةً وَلَا حَرِيرًا أَلْيَنَ مِنْ كَفِّ رَسُولِ اللَّهِ ﷺ وَلَا شَمَمْتُ مِسْكَ وَلَا عَبْرَةَ أَطْيَبَ مِنْ رَائِحَةِ النَّبِيِّ ﷺ. مُتَّفَقٌ عَلَيْهِ

Anas (رضي الله عنه) said, "Allah's Messenger ﷺ had a clear complexion, and his sweat resembled pearls. When he walked, he leaned slightly forward. I never touched brocade or silk that was softer than the palm of Allah's Messenger's ﷺ hand, nor did I smell musk or ambergris sweeter than the fragrance of the Prophet ﷺ." (Bukhari and Muslim)

١٤ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ صَلْبِيعَ الْقَمِ أَشْكَلَ الْعَيْنَيْنِ مَنْهُوشَ الْعَقَبَيْنِ قِيلَ لِسِمَاكِ: مَا صَلْبِيعُ الْقَمِ؟ قَالَ: عَظِيمُ الْقَمِ. قِيلَ: مَا أَشْكَلَ الْعَيْنَيْنِ؟ قَالَ: طَوِيلُ شَقِّ الْعَيْنِ. قِيلَ: مَا مَنْهُوشُ الْعَقَبَيْنِ؟ قَالَ: قَلِيلُ لَحْمِ الْعَقَبِ. رَوَاهُ مُسْلِمٌ

Simak bin Harb narrated from Jabir bin Samura (رضي الله عنه) that Allah's Messenger ﷺ had a "dali" mouth, "ashkal" eyes, and "manhush" ankles. When Simak was asked about the meaning of a "dali" mouth, he explained it meant a large mouth. When asked about "ashkal" eyes, he said they were long in shape. And when asked about "manhush" ankles, he said it referred to having little flesh on the ankles. (Muslim)

١٥ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ صَخْمَ الرَّأْسِ وَاللَّحْيَةِ شَيْنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ مُشْرَبًا حُمْرَةً صَخْمَ الْكَرَادِيْسِ طَوِيلَ الْمَسْرِبَةِ إِذَا مَشَى تَكَفَّأَ كَأَنَّهُ يَنْحَطُّ مِنْ صَبَبٍ لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ ﷺ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Ali bin Abu Talib (رضي الله عنه) said: Allah's Messenger ﷺ was neither tall nor short, with a large head and beard, calloused hands and feet, and a reddish tinge. He had large joints, long hair on his chest, and when he walked, he bent forward as though descending a slope. I have never seen anyone like him before or after. (Tirmidhi)

١٦ وَعَنْ أَبِي عُيَيْبَةَ بْنِ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ لِلرَّبِيعِ بِنْتِ مُعَوَّذِ بْنِ عَفْرَاءَ رَضِيَ اللَّهُ عَنْهَا: صَفِي لَنَا رَسُولُ اللَّهِ ﷺ قَالَتْ: يَا بَنِي لَوْ رَأَيْتَهُ لَرَأَيْتَ الشَّمْسَ طَالِعَةً. رَوَاهُ الدَّارِمِيُّ

Abu Ubaydah bin Muhammad bin Ammar bin Yasir رضي الله عنه told that he asked ar-Rubaiyi, daughter of Mu'awwidh bin Afra' رضي الله عنها, to describe Allah's Messenger ﷺ to him. She replied, "If you had seen him, sonny, you would have seen the sun rising." (Darimi)

١٧، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ فَمَا قَالَ لِي: أَفْ وَلَا: لِمَ صَنَعْتَ؟ وَلَا: أَلَا صَنَعْتَ؟ مُتَّفَقٌ عَلَيْهِ

Anas رضي الله عنه said: "I served the Prophet ﷺ for ten years, and he never said to me, 'Shame!' or 'Why did you do such and such?' or 'Why did you not do such and such?'" (Bukhari and Muslim)

١٨، وَعَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ وَأَجْوَدَ النَّاسِ وَأَشَجَعَ النَّاسِ وَلَقَدْ فَرَعَ أَهْلَ الْمَدِينَةِ ذَاتَ لَيْلَةٍ فَأَنْطَلَقَ النَّاسُ قِبَلَ الصَّوْتِ فَاسْتَقْبَلَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ سَبَقَ النَّاسُ إِلَى الصَّوْتِ هُوَ يَقُولُ: «لَمْ تَزَاعُوا لَمْ تَزَاعُوا» وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عَزِيٍّ مَا عَلَيْهِ سَرْجٌ وَفِي عُنُقِهِ سَيْفٌ. فَقَالَ: «لَقَدْ وَجَدْتُهُ بَحْرًا». مُتَّفَقٌ عَلَيْهِ

He said: Allah's messenger ﷺ was the best of men, the most generous of men, the bravest of men. One night when the people of Madinah were startled and went in the direction of the sound, they were met by the Prophet ﷺ who had gone in the direction of the sound before them, and he was saying, "You have nothing to fear, you have nothing to fear." He was on a bare-backed horse with no saddle belonging to Abu Talhah رضي الله عنه and had a sword slung on his neck. He said, "I found it could run like a great river." (Bukhari and Muslim)

١٩، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ ادْعُ عَلَى الْمُشْرِكِينَ. قَالَ: «إِنِّي لَمْ أُبْعَثْ لَعْنًا وَإِنَّمَا بُعِثْتُ رَحْمَةً». رَوَاهُ مُسْلِمٌ

Abu Huraira رضي الله عنه told that when Allah's messenger ﷺ was asked to invoke a curse on the polytheists, he replied, "I was not sent as one given to cursing; I was sent only as a mercy." (Muslim)

٢٠، وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَجْمِعًا قَطُّ صَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ وَإِنَّمَا كَانَ يَتَبَسَّمُ. رَوَاهُ الْبُخَارِيُّ

`A'isha رضي الله عنها said she never saw the Prophet ﷺ laughing so immoderately that she could see his uvula, for he used only to smile. (Bukhari)

٢١، وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَّفَحِشًا وَلَا سَخَابًا فِي الْأَسْوَاقِ وَلَا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَعْفُو وَيَصْفَحُ. رَوَاهُ التِّرْمِذِيُّ

`A'isha رضي الله عنها said Allah's messenger was not unseemly or lewd in his language, nor was he loud-voiced in the streets, nor did he return evil for evil, but he would forgive and pardon. (Tirmidhi)

٢٢، وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ فِي كَلَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرْتِيلٌ وَتَرْسِيلٌ. رَوَاهُ أَبُو دَاوُدَ  
Jabir رضي الله عنه said Allah's messenger spoke in a distinct and leisurely manner. (Abu Dawud)

٢٣، وَعَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَوَاهُ التِّرْمِذِيُّ

`Abdallah bin al-Harith bin Jaz' رضي الله عنه said he had seen no one more given to smiling than Allah's messenger. (Tirmidhi)

٢٤، وَعَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَلَسَ يَتَحَدَّثُ يُكْبِرُ أَنْ يَرْفَعَ طَرْفَهُ إِلَى السَّمَاءِ. رَوَاهُ أَبُو دَاوُدَ

`Abdallah bin Salam رضي الله عنه said that when Allah's messenger sat talking he would often raise his eyes to the sky. (Abu Dawud)

٢٥، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَرْبَعِينَ سَنَةً فَمَكَثَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ ثُمَّ أَمَرَ بِالْهَجْرَةِ فَهَاجَرَ عَشْرَ سِنِينَ وَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً. مُتَّفَقٌ عَلَيْهِ

Ibn `Abbas رضي الله عنه said Allah's messenger was commissioned at the age of forty, he remained in Makkah thirteen years receiving revelations, after which he was ordered to emigrate, he was an emigrant for ten years and died at the age of sixty-three. (Bukhari and Muslim)

٢٦، وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً يَسْمَعُ الصَّوْتُ وَيَرَى الضُّوءَ سَبْعَ سِنِينَ وَلَا يَرَى شَيْئًا وَتَمَانَ سِنِينَ يُوحَى إِلَيْهِ وَأَقَامَ بِالْمَدِينَةِ عَشْرًا وَتَوَفِّيَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ. مُتَّفَقٌ عَلَيْهِ

He said Allah's messenger stayed in Makkah fifteen years hearing the voice and seeing the light for seven years, but seeing nothing along with it, and eight years during which revelations were given to him. He stayed in Madinah ten years and died at the age of sixty-five. (Bukhari and Muslim)

٢٧، وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً. مُتَّفَقٌ عَلَيْهِ

Anas رضي الله عنه said Allah took him when he was just sixty years old. (Bukhari and Muslim)

٢٨، وَعَنْهُ قَالَ: قُبِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ وَأَبُو بَكْرٍ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ وَعُمَرُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. رَوَاهُ مُسْلِمٌ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبُخَارِيُّ: ثَلَاثَ وَسِتِّينَ أَكْثَرَ

He said the Prophet ﷺ was taken at the age of sixty-three, Abu Bakr رضي الله عنه at the age of sixty-three, and `Umar رضي الله عنه at the age of sixty-three. (Muslim)

٢٩، وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي لَأَعْرِفُ حَجْرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ إِنِّي لَأَعْرِفُهُ الْآنَ». رَوَاهُ مُسْلِمٌ

Jabir bin Samura رضي الله عنه reported Allah's messenger ﷺ as saying, "I know a stone in Makkah which used to give me a salutation before I received my commission, and indeed I know it now." (Muslim)

٣٠، وَعَنْ أَنَسِ قَالَ: إِذَا أَهْلُ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرِيَهُمْ آيَةً فَأَرَاهُمْ الْقَمَرَ شَقَّتَيْنِ حَتَّى رَأَوْا جِزَاءً بَيْنَهُمَا. مُتَّفَقٌ عَلَيْهِ

Anas رضي الله عنه said that when the people of Makkah asked Allah's messenger ﷺ to show them a sign, he showed them the moon in two pieces between which they were able to see Hira. (Bukhari and Muslim)

٣١، وَعَنْ ابْنِ مَسْعُودٍ قَالَ: انشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَقَّتَيْنِ: فِرْقَةٌ فَوْقَ الْجَبَلِ وَفِرْقَةٌ دُونَهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اشْهَدُوا». مُتَّفَقٌ عَلَيْهِ

Ibn Mas'ud رضي الله عنه said that in the time of Allah's messenger ﷺ the moon was split in two portions, one above the mountain and one below it, and Allah's messenger ﷺ said, "Testify." (Bukhari and Muslim)

٣٢، وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ لَعِبَتِ الْحَبَشَةُ بِحِرَابِهِمْ فَرَحًا لِقُدُومِهِ. رَوَاهُ أَبُو دَاوُدَ وَفِي رِوَايَةِ الدَّارِمِيِّ (صَحِيح) قَالَ: مَا رَأَيْتُ يَوْمًا قَطُّ كَانَ أَحْسَنَ وَلَا أَوْسَأَ مِنْ يَوْمِ دَخَلْنَا فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا رَأَيْتُ يَوْمًا كَانَ أَفْبَحَ وَأَظْلَمَ مِنْ يَوْمِ مَاتَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي رِوَايَةِ التِّرْمِذِيِّ قَالَ: لَمَّا كَانَ الْيَوْمَ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ فَلَمَّا كَانَ الْيَوْمَ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ وَمَا نَفَضْنَا أَيْدِينَا عَنِ الثَّرَابِ وَإِنَّا لَفِي دَفْنِهِ حَتَّى أَنْكَرْنَا فُلُوبَنَا.

Anas رضي الله عنه told that when Allah's messenger ﷺ came to Medina, the Abyssinians played with their spears out of joy over his arrival. (Abu Dawud)

In another version: I have never seen a day which was better or brighter than the day when Allah's messenger ﷺ entered to us; and I have never seen a worse or a darker day than the day on which Allah's messenger ﷺ died. (Darimi)

In another version: When the day came on which Allah's messenger ﷺ entered Medina, everything in it shone; but when the day came on which he died, everything in it was dark.

We did not brush the earth off our hands when we were engaged in burying him, and we felt sore at heart. (Tirmidhi)

٣٣، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِينَارًا وَلَا دِرْهَمًا وَلَا شَاةً وَلَا بَعِيرًا وَلَا أَوْصَى بِشَيْءٍ. رَوَاهُ مُسْلِمٌ

'Ā'ishah رضي الله عنها said: Allah's messenger ﷺ did not leave behind a single dinar or dirham, nor a sheep or a camel, and he did not make a will regarding anything. (Muslim)

٣٤، عَنْ عَمْرٍو بْنِ الْحَارِثِ أَخِي جُوَيْرِيَةَ قَالَ: مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ مَوْتِهِ دِينَارًا وَلَا دِرْهَمًا وَلَا عَبْدًا وَلَا أَمَةً وَلَا شَيْئًا إِلَّا بَعَلْتَهُ الْبَيْضَاءَ وَسِلَاحَهُ وَأَرْضًا جَعَلَهَا صَدَقَةً. رَوَاهُ الْبُخَارِيُّ

'Amr bin al-Hārith, the brother of Juwairiyah رضي الله عنهما said: When Allah's messenger ﷺ passed away, he left neither a dinar nor a dirham, nor a male slave nor a female slave, nor anything else, except for his white mule, his weapons, and a piece of land which he had made a charitable endowment. (Bukhari)

## The Chapter of Merits

### Merits of the Quraysh and Mentioning of Tribes

١، وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَزَالُ الْإِسْلَامُ عَزِيْزًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ». وَفِي رِوَايَةٍ: «لَا يَزَالُ أَمْرُ النَّاسِ مَا ضَبَّ مَا وَلِيَهُمْ اثْنَا عَشَرَ رَجُلًا كُلُّهُمْ مِنْ قُرَيْشٍ». وَفِي رِوَايَةٍ: «لَا يَزَالُ الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ أَوْ يَكُونَ عَلَيْهِمْ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ». مُتَّفَقٌ عَلَيْهِ.

Jābir bin Samurah (رضي الله عنه) reported: I heard the Messenger of Allah ﷺ say: "Islam will continue to be strong during the reign of twelve caliphs, all of whom are from Quraysh."

In another narration: "People's affairs will remain stable as long as they are ruled by twelve men, all from Quraysh."

In another narration: "The religion will remain established until the Hour comes or until twelve caliphs rule over them, all of them from Quraysh." (Bukhari and Muslim)

٢، وَعَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَسْلَمٌ وَغِفَارٌ وَمُرَيْنَةُ وَجُهَيْنَةُ حَبِيبٌ مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ وَالْحَلِيفِيُّنَ بَنِي أَسَدٍ وَغَطَفَانَ». مُتَّفَقٌ عَلَيْهِ.

Abū Bakrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "Aslam, Ghifār, Muzaynah, and Juhaynah are better than Banū Tamīm, Banū 'Āmir, and the two allies Banū Asad and Ghatafān." (Bukhari and Muslim)

٣، وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَاتَ النَّبِيُّ ﷺ وَهُوَ يَكْرَهُ ثَلَاثَةَ أَحْيَاءٍ: ثَقِيفًا وَبَنِي حَنِيفَةَ وَبَنِي أُمَيَّةَ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ غَرِيبٌ.

'Imrān bin Ḥuṣayn (رضي الله عنه) reported: The Prophet ﷺ passed away while he disliked three tribes: Thaqīf, Banū Ḥanīfah, and Banū Umayyah. (Tirmidhi)

٤، وَعَنْ أُمِّ حَرِيرٍ مَوْلَاةِ طَلْحَةَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ مَوْلَايَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ افْتِرَابِ السَّاعَةِ هَلَاكُ الْعَرَبِ». رَوَاهُ التِّرْمِذِيُّ.

Umm Ḥarīr, the freedwoman of Ṭalḥah bin Mālik (رضي الله عنها), reported: I heard my master say that the Messenger of Allah ﷺ said: "One of the signs of the approach of the Hour is the destruction of the Arabs." (Tirmidhi)

٥، وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحِبُّوا الْعَرَبَ لِثَلَاثٍ: لِأَنَّي عَرَبِيٌّ، وَالْقُرْآنُ عَرَبِيٌّ، وَكَلَامُ أَهْلِ الْجَنَّةِ عَرَبِيٌّ». رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ.

Ibn 'Abbās (رضي الله عنهما) reported: The Messenger of Allah ﷺ said: "Love the Arabs for three reasons: because I am Arab, the Qur'an is in Arabic, and the speech of the people of Paradise is Arabic." (Bayhaqi in Shu'ab al-Īmān)

## Merits of the Companions رضي الله عنهم

٦، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تَسُبُّوا أَصْحَابِي، فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ، وَلَا نَصِيفَهُ». مُتَّفَقٌ عَلَيْهِ.

Abū Sa‘īd al-Khudrī (رضي الله عنه) reported: The Prophet ﷺ said: “Do not speak ill of my Companions. If any one of you were to spend gold equal to [mount] Uhud, it would not equal a mudd given by one of them — nor even half of it.” (Bukhari and Muslim)

٧، وَعَنْ جَابِرِ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَمَسُّ النَّارُ مُسْلِمًا رَأَى، أَوْ رَأَى مَنْ رَأَى». رَوَاهُ التِّرْمِذِيُّ. Jābir (رضي الله عنه) reported that the Prophet ﷺ said: “The Fire will not touch a Muslim who has seen me, or who has seen someone who saw me.” (Tirmidhi)

٨، وَعَنْ عَبْدِ اللَّهِ بْنِ مُعَفَّلٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُ فِي أَصْحَابِي، لَا تَتَّخِذُوهُمْ غَرَضًا مِنْ بَعْدِي، فَمَنْ أَحَبَّهُمْ فَبِحَبِّي أَحَبَّهُمْ، وَمَنْ أَبْغَضَهُمْ فَبِبُغْضِي أَبْغَضَهُمْ، وَمَنْ آذَاهُمْ فَقَدْ آذَانِي، وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ، وَمَنْ آذَى اللَّهَ فَيُوشِكُ أَنْ يَأْخُذَهُ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ غَرِيبٌ.

‘Abdullāh bin Mughaffal (رضي الله عنه) reported: The Messenger of Allah ﷺ said: “Fear Allah regarding my Companions. Do not take them as targets [for criticism] after me. Whoever loves them, it is out of love for me that he loves them; and whoever hates them, it is out of hatred for me that he hates them. Whoever harms them, has harmed me; and whoever harms me, has harmed Allah; and whoever harms Allah — it is likely that Allah will seize him.” (Tirmidhi, ḥadīth gharīb)

٩، وَعَنْ ابْنِ عُمَرَ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمْ الَّذِينَ يَسُبُّونَ أَصْحَابِي فَقُولُوا: لَعْنَةُ اللَّهِ عَلَى شَرِّكُمْ». رَوَاهُ التِّرْمِذِيُّ.

Ibn ‘Umar (رضي الله عنهما) reported: The Messenger of Allah ﷺ said: “When you see those who revile my Companions, say: ‘May the curse of Allah be on your worst ones.’” (Tirmidhi)

## Merits of Abu Bakr رضي الله عنه

١٠، وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنَّهُ أَجِي وَصَاحِبِي، وَقَدْ اتَّخَذَ اللَّهُ صَاحِبَكُمْ خَلِيلًا». رَوَاهُ مُسْلِمٌ.

‘Abdullāh bin Mas‘ūd (رضي الله عنه) reported: The Prophet ﷺ said: “If I were to take a close friend, I would have taken Abū Bakr as a close friend; but he is my brother and my companion. Allah has taken your companion [meaning the Prophet ﷺ] as a close friend.” (Muslim)

١١، وَعَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ قَالَ: قُلْتُ لِأَبِي: أَيُّ النَّاسِ خَيْرٌ بَعْدَ النَّبِيِّ ﷺ؟ قَالَ: أَبُو بَكْرٍ. قُلْتُ: ثُمَّ مَنْ؟ قَالَ: عُمَرُ. وَخَشِيْتُ أَنْ يَقُولَ: عُثْمَانُ. قُلْتُ: ثُمَّ أَنْتَ؟ قَالَ: «مَا أَنَا إِلَّا رَجُلٌ مِنَ الْمُسْلِمِينَ». رَوَاهُ الْبُخَارِيُّ.

Muḥammad bin al-Hanafiyyah (a son of Ali رضي الله عنه) reported: I asked my father, “Who is the best of people after the Prophet ﷺ?” He replied, “Abū Bakr.” I said, “Then who?” He said, “‘Umar.” I feared he would say ‘Uthmān, so I said, “Then you?” He replied: “I am only a man among the Muslims.” (Bukhari)

١٢، وَعَنْ ابْنِ عُمَرَ رضي الله عنهما قَالَ: كُنَّا فِي زَمَنِ النَّبِيِّ ﷺ لَا نَعْدِلُ بِأَبِي بَكْرٍ أَحَدًا، ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ، ثُمَّ نَشْرُكُ أَصْحَابَ النَّبِيِّ ﷺ لَا نَقَاصَ لِبَيْنَهُمْ. رَوَاهُ الْبُخَارِيُّ.

Ibn 'Umar (رضي الله عنهما) reported: During the lifetime of the Prophet ﷺ, we did not prefer anyone over Abū Bakr, then 'Umar, then 'Uthmān. After them, we left the rest of the Companions without distinguishing between them. (Bukhari)

١٣، وَعَنْ ابْنِ عُمَرَ رضي الله عنهما عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ لِأَبِي بَكْرٍ رضي الله عنه: «أَنْتَ صَاحِبِي فِي الْعَارِ وَصَاحِبِي عَلَى الْحَوْضِ». رَوَاهُ التِّرْمِذِيُّ.

Ibn 'Umar (رضي الله عنهما) reported that the Messenger of Allah ﷺ said to Abū Bakr (رضي الله عنه): "You are my companion in the cave and my companion at the Pond." (Tirmidhi)

١٤، وَعَنْ عَائِشَةَ رضي الله عنها أَنَّ أَبَا بَكْرٍ رضي الله عنه دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَنْتَ عَتِيقُ اللَّهِ مِنَ النَّارِ». فَسَمِيَ يَوْمَئِذٍ عَتِيقًا. رَوَاهُ التِّرْمِذِيُّ.

'Ā'ishah (رضي الله عنها) reported: Abū Bakr (رضي الله عنه) entered upon the Messenger of Allah ﷺ, and he said: "You are Allah's freed one from the Fire." Thus, he was called 'Atīq from that day. (Tirmidhi)

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### Merits of Umar رضي الله عنه

١٥، وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ كَانَ فِيمَا قَبْلَكُمْ مِنَ الْأُمَمِ مُحَدِّثُونَ، فَإِنْ يَكُ فِي أُمَّتِي أَحَدٌ فَإِنَّهُ عُمَرُ». مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "Among the nations before you there were inspired people; and if there is anyone among my nation, it is 'Umar." (Bukhari and Muslim)

١٦، وَعَنْ ابْنِ عُمَرَ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ جَعَلَ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَقَلْبِهِ». رَوَاهُ التِّرْمِذِيُّ.

Ibn 'Umar (رضي الله عنهما) reported: The Messenger of Allah ﷺ said: "Allah has placed truth upon 'Umar's tongue and heart." (Tirmidhi)

١٧، وَعَنْ ابْنِ عَبَّاسٍ رضي الله عنهما عَنِ النَّبِيِّ ﷺ قَالَ: «اللَّهُمَّ أَعِزِّ الْإِسْلَامَ بِأَبِي جَهْلٍ بِنِ هِشَامٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ». فَأَصْبَحَ عُمَرُ فَغَدَا عَلَى النَّبِيِّ ﷺ فَأَسْلَمَ، ثُمَّ صَلَّى فِي الْمَسْجِدِ ظَاهِرًا. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ.

Ibn 'Abbās (رضي الله عنهما) reported: The Prophet ﷺ said: "O Allah, strengthen Islam with either Abū Jahl bin Hishām or 'Umar bin al-Khattāb." The next morning, 'Umar approached the Prophet ﷺ and embraced Islam, then prayed openly in the mosque. (Ahmad and Tirmidhi)

١٨، وَعَنْ عُقْبَةَ بْنِ غَامِرٍ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: «لَوْ كَانَ بَعْدِي نَبِيٌّ لَكَانَ عُمَرُ بْنُ الْخَطَّابِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ غَرِيبٌ.

'Uqbah bin 'Āmir (رضي الله عنه) reported: The Prophet ﷺ said: "If there were to be a Prophet after me, it would have been 'Umar bin al-Khattāb." (Tirmidhi)

## Merits of Abu Bakr and Umar رضي الله عنهما

١٩، وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كَهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ». رَوَاهُ التِّرْمِذِيُّ، وَرَوَاهُ ابْنُ مَاجَةَ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ.

Anas (رضي الله عنه) reported: The Messenger of Allah ﷺ said: “Abu Bakr and Umar will be the chiefs of the middle-aged inhabitants of Paradise, of those who belonged to the earliest and latest times, except the Prophets and Messengers.” (Tirmidhi; also reported by Ibn Majah from Ali رضي الله عنه)

٢٠، وَعَنْ عَبْدِ اللَّهِ بْنِ حَنْظَلٍ أَنَّ النَّبِيَّ ﷺ رَأَى أَبَا بَكْرٍ وَعُمَرَ فَقَالَ: «هَذَانِ السَّمْعُ وَالْبَصَرُ». رَوَاهُ التِّرْمِذِيُّ مُرْسَلًا.  
'Abd Allah bin Hantab reported: The Prophet ﷺ saw Abu Bakr and Umar and said: “These are (like) hearing and sight.” (Tirmidhi)

٢١، وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ نَبِيٍّ إِلَّا وَلَهُ وَزِيرَانِ مِنَ أَهْلِ السَّمَاءِ وَوَزِيرَانِ مِنَ أَهْلِ الْأَرْضِ، فَأَمَّا وَزِيرَايَ مِنَ أَهْلِ السَّمَاءِ فَجِبْرِيلُ وَمِيكَائِيلُ، وَأَمَّا وَزِيرَايَ مِنَ أَهْلِ الْأَرْضِ فَأَبُو بَكْرٍ وَعُمَرُ». رَوَاهُ التِّرْمِذِيُّ.

Abū Sa‘īd al-Khudrī (رضي الله عنه) reported: The Messenger of Allah ﷺ said: “There is no prophet except that he has two ministers from the inhabitants of heaven and two ministers from the inhabitants of the earth. My two ministers from the inhabitants of heaven are Jibrīl and Mikā‘īl, and my two ministers from the inhabitants of the earth are Abu Bakr and Umar.” (Tirmidhi)

٢٢، وَعَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِرَسُولِ اللَّهِ ﷺ: رَأَيْتُ كَأَنَّ مِيزَانًا نَزَلَ مِنَ السَّمَاءِ، فَوُزِنْتَ أَنْتَ وَأَبُو بَكْرٍ فَرَجَحْتَ أَنْتَ، وَوُزِنَ أَبُو بَكْرٍ وَعُمَرُ فَرَجَحَ أَبُو بَكْرٍ، وَوُزِنَ عُمَرُ وَعُثْمَانُ فَرَجَحَ عُمَرُ، ثُمَّ رُفِعَ الْمِيزَانُ، فَاسْتَاءَ لَهَا رَسُولُ اللَّهِ ﷺ، يَعْني فِسَاءَهُ ذَلِكَ، فَقَالَ: «خِلَافَةُ نُبُوَّةٍ ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ مَنْ يَشَاءُ». رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ.

Abū Bakrah (رضي الله عنه) reported: A man said to the Messenger of Allah ﷺ, “I saw in a dream as though a scale descended from the sky. You and Abu Bakr were weighed and you were heavier. Then Abu Bakr and Umar were weighed and Abu Bakr was heavier. Then Umar and Uthman were weighed and Umar was heavier. Then the scale was lifted.” The Messenger of Allah ﷺ was distressed by that, meaning it saddened him. He then said: “There will be a caliphate following the model of prophethood, then Allah will give kingship to whomever He wills.” (Tirmidhi and Abu Dawud)

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## Merits of Uthman رضي الله عنه

٢٣، وَعَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ رَفِيقٌ، وَرَفِيقِي - يَعْني فِي الْجَنَّةِ - عُثْمَانُ». رَوَاهُ التِّرْمِذِيُّ

Talḥah bin ‘Ubayd Allah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: “Every Prophet has a companion, and my companion (meaning in Paradise) will be ‘Uthmān.” (Tirmidhi)

## Merits of Abu Bakr, Umar and Uthman رضي الله عنهم

٢٤، وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي حَائِطٍ مِنْ حَيْطَانِ الْمَدِينَةِ، فَجَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِيُّ ﷺ: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ»، فَفَتَحْتُ لَهُ، فَإِذَا أَبُو بَكْرٍ، فَبَشَّرْتُهُ بِمَا قَالَ رَسُولُ اللَّهِ ﷺ، فَحَمِدَ اللَّهُ. ثُمَّ جَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِيُّ ﷺ: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ»، فَفَتَحْتُ لَهُ، فَإِذَا عُمَرُ، فَأَخْبَرْتُهُ بِمَا قَالَ النَّبِيُّ ﷺ، فَحَمِدَ اللَّهُ. ثُمَّ جَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ لِي: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ»، فَفَتَحْتُ، فَإِذَا عُثْمَانُ، فَأَخْبَرْتُهُ بِمَا قَالَ النَّبِيُّ ﷺ، فَحَمِدَ اللَّهُ ثُمَّ قَالَ: اللَّهُ الْمُسْتَعَانُ. مُتَّفَقٌ عَلَيْهِ.

Abū Mūsā al-Ash‘arī (رضي الله عنه) reported: I was with the Prophet ﷺ in a garden among the gardens of Madinah, and a man came asking for the gate to be opened. The Prophet ﷺ said, “Open it for him and give him good news of Paradise.” I opened it and it was Abū Bakr (رضي الله عنه). I gave him the good news as the Prophet ﷺ had said, and he praised Allah. Then another man came and asked to be let in, and the Prophet ﷺ said, “Open it for him and give him good news of Paradise.” I opened it and it was ‘Umar (رضي الله عنه). I informed him and he praised Allah. Then another man came and asked to be let in, and the Prophet ﷺ said, “Open it for him and give him good news of Paradise after a trial that will befall him.” I opened it and it was ‘Uthmān (رضي الله عنه). I informed him and he praised Allah and said, “Allah is the One whose help is sought.” (Bukhārī and Muslim)

٢٥، وَعَنْ جَابِرِ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُرِيَ اللَّيْلَةَ رَجُلًا صَالِحًا كَأَنَّ أَبَا بَكْرٍ نَبِيظُ رَسُولِ اللَّهِ ﷺ وَنَبِيظُ عُمَرَ بِأَبِي بَكْرٍ وَنَبِيظُ عُثْمَانَ بِعُمَرَ». قَالَ جَابِرٌ: فَلَمَّا قُفْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ قُلْنَا: أَمَّا الرَّجُلُ الصَّالِحُ فَرَسُولُ اللَّهِ ﷺ، وَأَمَّا نَوَاطُ بَعْضِهِمْ بِبَعْضٍ فَهُمْ وُلَاةُ الْأَمْرِ الَّذِي بَعَثَ اللَّهُ بِهِ نَبِيَّهُ ﷺ. رَوَاهُ أَبُو دَاوُدَ.

Jābir (رضي الله عنه) reported: The Messenger of Allah ﷺ said: “Last night a righteous man was shown in a dream, as if Abū Bakr (رضي الله عنه) was attached to the Messenger of Allah ﷺ, and ‘Umar (رضي الله عنه) was attached to Abū Bakr, and ‘Uthmān (رضي الله عنه) was attached to ‘Umar.” Jābir (رضي الله عنه) said: When we got up and left the presence of the Messenger of Allah ﷺ, we said: As for the righteous man, it is the Messenger of Allah ﷺ; and as for their being attached to each other, it signifies that they will be rulers over the matter with which Allah sent His Prophet ﷺ. (Abū Dāwūd)

## Merits of Ali رضي الله عنه

٢٦، وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنهما أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ». رَوَاهُ التِّرْمِذِيُّ.

‘Imrān bin Ḥuṣayn (رضي الله عنهما) reported: The Prophet ﷺ said: “‘Alī is from me and I am from him, and he is the guardian of every believer.” (Tirmidhī)

٢٧، وَعَنْ زَيْدِ بْنِ أَرْقَمَ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ». رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ. Zayd bin Arqam (رضي الله عنه) reported: The Prophet ﷺ said: “Whoever I am his patron, ‘Alī is his patron as well.” (Aḥmad and Tirmidhī)

٢٨، وَعَنْ أُمِّ سَلَمَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُحِبُّ عَلِيًّا مُنَافِقٌ وَلَا يُبْغِضُهُ مُؤْمِنٌ». رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ، وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِسْنَادًا.

Umm Salamah (رضي الله عنها) reported: The Messenger of Allah ﷺ said: “No hypocrite loves ‘Alī, and no believer hates him.” (Aḥmad and Tirmidhī)

٢٩، وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّنِي». رَوَاهُ أَحْمَدُ.  
Umm Salamah (رضي الله عنها) reported: The Messenger of Allah ﷺ said: "Whoever reviles 'Alī has reviled me." (Aḥmad)

### Merits of the Ten Promised Paradise رضي الله عنهم

٣٠، وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا سَمِعْتُ النَّبِيَّ ﷺ جَمَعَ أَبَوَيْهِ لِأَحَدٍ إِلَّا لِسَعْدِ بْنِ مَالِكٍ، فَإِنِّي سَمِعْتُهُ يَقُولُ يَوْمَ أُحُدٍ: «يَا سَعْدُ ازِمْ فِدَاكَ أَبِي وَأُمِّي». مُتَّفَقٌ عَلَيْهِ.

'Alī (رضي الله عنه) reported: I never heard the Prophet ﷺ combine his parents (in a prayer of ransom) for anyone except for Sa'd bin Mālik. I heard him on the Day of Uḥud saying: "Shoot, O Sa'd! May my father and mother be your ransom!" (Bukhārī and Muslim)

٣١، وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عَبِيدَةَ بْنُ الْجَرَّاحِ». مُتَّفَقٌ عَلَيْهِ.

Anas (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "Every nation has a trustworthy man, and the trustworthy man of this nation is Abū 'Ubaydah bin al-Jarrāḥ." (Bukhārī and Muslim)

٣٢، وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ فِي الْجَنَّةِ، وَسَعِيدُ بْنُ زَيْدٍ فِي الْجَنَّةِ، وَأَبُو عَبِيدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ». رَوَاهُ التِّرْمِذِيُّ.

'Abd al-Raḥmān bin 'Awf (رضي الله عنه) reported: The Prophet ﷺ said: "Abū Bakr is in Paradise, 'Umar is in Paradise, 'Uthmān is in Paradise, 'Alī is in Paradise, Ṭalḥah is in Paradise, al-Zubayr is in Paradise, 'Abd al-Raḥmān bin 'Awf is in Paradise, Sa'd bin Abī Waqqāṣ is in Paradise, Sa'īd bin Zayd is in Paradise, and Abū 'Ubaydah bin al-Jarrāḥ is in Paradise." (Tirmidhī)

٣٣، وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ، وَأَشَدُّهُمْ فِي أَمْرِ اللَّهِ عُمَرُ، وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ، وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ، وَأَفْرُوهُمْ أَبِي بْنُ كَعْبٍ، وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ، وَلِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عَبِيدَةَ بْنُ الْجَرَّاحِ». رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ، وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَرَوَاهُ مَعْمَرٌ عَنْ قَتَادَةَ مُرْسَلًا وَفِيهِ: «وَأَفْضَاهُمْ عَلِيٌّ».

Anas (رضي الله عنه) reported: The Prophet ﷺ said: "The most compassionate of my Ummah towards my Ummah is Abū Bakr, the strongest in the matter of Allah is 'Umar, the most modest is 'Uthmān, the best in the knowledge of obligations is Zayd bin Thābit, the best reciter of the Qur'an is Ubayy bin Ka'b, the most knowledgeable of halal and haram is Mu'ādh bin Jabal. Every nation has a trustworthy man, and the trustworthy man of this Ummah is Abū 'Ubaydah bin al-Jarrāḥ." (Aḥmad and Tirmidhī)

In another mursal narration through Ma'mar from Qatādah, it adds: "The most learned in legal matters is 'Alī."

## Merits of the Household of the Prophet ﷺ رضي الله عنهم

٣٤، وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ [ندع أبناءنا وأبناءكم] دَعَا رَسُولُ اللَّهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ فَقَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي». رَوَاهُ مُسْلِمٌ.

Sa'd bin Abi Waqqas (رضي الله عنه) reported: When this verse was revealed – "Come, let us call our sons and your sons..." (Qur'an 3:61) – the Messenger of Allah ﷺ called `Ali, Fatimah, Hasan, and Husayn, and said: "O Allah, these are the members of my family." (Muslim)

٣٥، وَعَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَالْحَسَنَ بْنَ عَلِيٍّ عَلَى عَاتِقِهِ يَقُولُ: «اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَجِبْهُ». مُتَّفَقٌ عَلَيْهِ.

Al-Bara' (رضي الله عنه) reported: I saw the Prophet ﷺ carrying al-Hasan bin `Ali on his shoulder while saying: "O Allah, I love him, so love him." (Bukhari and Muslim)

٣٦، وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمْ يَكُنْ أَحَدٌ أَشْبَهَ بِالنَّبِيِّ ﷺ مِنَ الْحَسَنِ بْنِ عَلِيٍّ. وَقَالَ فِي الْحَسَنِ أَيُّضًا: كَانَ أَشْبَهُهُمْ بِرَسُولِ اللَّهِ ﷺ. رَوَاهُ الْبُخَارِيُّ.

Anas (رضي الله عنه) reported: No one resembled the Prophet ﷺ more closely than al-Hasan bin `Ali. He also said about al-Hasan that he was the one who most resembled the Messenger of Allah ﷺ. (Bukhari)

٣٧، وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَمَّنِي النَّبِيُّ ﷺ إِلَى صَدْرِهِ فَقَالَ: «اللَّهُمَّ عَلِّمَهُ الْحِكْمَةَ». وَفِي رِوَايَةٍ: «عَلِّمَهُ الْكِتَابَ». رَوَاهُ الْبُخَارِيُّ.

Ibn `Abbas (رضي الله عنهما) reported: The Prophet ﷺ embraced me and said: "O Allah, teach him wisdom." In another narration: "Teach him the Book." (Bukhari)

٣٨، وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي حِجَّتِهِ يَوْمَ عَرَفَةَ وَهُوَ عَلَى نَاقَتِهِ الْقِصْوَاءِ يَخْطُبُ، فَسَمِعْتُهُ يَقُولُ: «يَا أَيُّهَا النَّاسُ، إِنِّي تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضَلُّوا: كِتَابَ اللَّهِ وَعِزَّتِي أَهْلَ بَيْتِي». رَوَاهُ التِّرْمِذِيُّ.

Jabir (رضي الله عنه) reported: I saw the Messenger of Allah ﷺ during his Hajj on the day of `Arafa, while he was on his she-camel al-Qaswa', delivering a sermon. I heard him say: "O people, I am leaving among you something which, if you hold firmly to it, you will never go astray: the Book of Allah and my family members, the people of my household." (Tirmidhi)

٣٩، وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ: «أَنَا حَزْبٌ لِمَنْ حَارَبَهُمْ وَسَلْمٌ لِمَنْ سَالَهُمْ». رَوَاهُ التِّرْمِذِيُّ.

Jabir (رضي الله عنه) reported: The Messenger of Allah ﷺ said regarding `Ali, Fatimah, Hasan, and Husayn: "I am at war with those who fight them, and at peace with those who make peace with them." (Tirmidhi)

٤٠، وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ جَعْفَرًا يَطِيرُ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ غَرِيبٌ.

Jabir (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "I saw Ja'far flying in Paradise along with the angels." (Tirmidhi)

٤١، وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ». رَوَاهُ التِّرْمِذِيُّ.

Abu Sa'id (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "Al-Hasan and al-Husayn are the chief leaders of the youth of Paradise." (Tirmidhi)

٤٢، وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْحَسَنَ وَالْحُسَيْنَ هُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا». رَوَاهُ التِّرْمِذِيُّ،

Ibn `Umar (رضي الله عنهما) reported: The Messenger of Allah ﷺ said: "Al-Hasan and al-Husayn are my two sweet basils from the world." (Tirmidhi)

٤٣، وَعَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: الْحَسَنُ أَشْبَهَ رَسُولَ اللَّهِ ﷺ مَا بَيْنَ الصَّدْرِ إِلَى الرَّأْسِ، وَالْحُسَيْنُ أَشْبَهَ النَّبِيَّ ﷺ مِمَّا كَانَ أَسْفَلَ مِنْ ذَلِكَ. رَوَاهُ التِّرْمِذِيُّ.

`Ali (رضي الله عنه) reported: Al-Hasan most resembled the Messenger of Allah ﷺ in the part from the chest to the head, and al-Husayn most resembled him in the part lower than that. (Tirmidhi)

٤٤، وَعَنْ أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ وَهُوَ آخِذٌ بِبَابِ الْكَعْبَةِ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَلَا إِنَّ مَثَلِ أَهْلِ بَيْتِي فِيكُمْ مَثَلُ سَفِينَةِ نُوحٍ، مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا هَلَكَ». رَوَاهُ أَحْمَدُ.

Abu Dharr (رضي الله عنه) reported, while holding the door of the Ka'bah: I heard the Prophet ﷺ say: "Indeed, my family among you is like the Ark of Noah. Whoever boards it will be saved, and whoever stays away from it will perish." (Ahmad)

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### Merits of the Wives of the Prophet ﷺ رضي الله عنهن

٤٥، وَعَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ». مُتَّفَقٌ عَلَيْهِ.

`Ali (رضي الله عنه) reported: I heard the Messenger of Allah ﷺ say: "The best woman of her time was Mary the daughter of `Imran, and the best woman of her time is Khadijah the daughter of Khuwaylid." (Bukhari and Muslim)

٤٦، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى جِبْرِيلُ النَّبِيَّ ﷺ فَقَالَ: «يَا رَسُولَ اللَّهِ، هَذِهِ خَدِيجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ وَطَعَامٌ، فَإِذَا أَتَتْكَ فَأَقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا وَمَنِّي، وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَخَبَ فِيهِ وَلَا نَصَبَ». مُتَّفَقٌ عَلَيْهِ.

Abū Hurayrah (رضي الله عنه) reported: Gabriel came to the Prophet ﷺ and said, "Messenger of Allah, here is Khadijah who has come bringing a vessel containing condiments and food. When she comes, give her greetings from her Lord and from me, and give her glad tidings of a house in Paradise made of brilliant pearls, where there will be neither noise nor fatigue." (Bukhari and Muslim)

٤٧، وَعَنْ أَبِي سَلَمَةَ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشُ، هَذَا جِبْرِيلُ يُفَرِّئُكَ السَّلَامَ». قَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ. قَالَتْ: وَهُوَ يَرَى مَا لَا أَرَى. مُتَّفَقٌ عَلَيْهِ.

Abū Salamah reported that `Ā'ishah (رضي الله عنها) said: The Messenger of Allah ﷺ said, "O `Ā'ish, this is Gabriel conveying greetings to you." She replied, "And upon him be peace and the mercy of Allah," and she added, "He sees what I do not see." (Bukhari and Muslim)

٤٨، وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا أَشْكَلَ عَلَيْنَا أَصْحَابِ رَسُولِ اللَّهِ ﷺ حَدِيثٌ قَطُّ فَسَأَلْنَا عَائِشَةَ إِلَّا وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا. رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

Abū Mūsā (رضي الله عنه) reported: Whenever a hadith was unclear to us, the companions of the Messenger of Allah ﷺ would ask `Ā'ishah (رضي الله عنها) about it and always found that she had knowledge regarding it. (Tirmidhi)

٤٩، وَعَنْ مُوسَى بْنِ طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا رَأَيْتُ أَحَدًا أَفْصَحَ مِنْ عَائِشَةَ. رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

Mūsā bin Ṭalḥah (رضي الله عنه) reported: I have not seen anyone whose speech was more eloquent than 'Ā'ishah (رضي الله عنها). (Tirmidhi)

### Collection of Merits

٥٠، وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اسْتَقْرُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَسَالِمِ مَوْلَى أَبِي حذيفة، وَأَبِي بِنِ كَعْبٍ، وَمَعَاذِ بْنِ جَبَلٍ». مُتَّفَقٌ عَلَيْهِ.

Abdullah bin Amr (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "Learn the Qur'an from four: `Abdullah bin Mas'ud (رضي الله عنه), Salim the freed slave of Abu Hudhayfah (رضي الله عنه), Ubayy bin Ka'b (رضي الله عنه), and Mu'adh bin Jabal (رضي الله عنه)." (Bukhari and Muslim)

٥١، وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «يَا أَبَا مُوسَى لَقَدْ أُعْطِيتَ مِزْمَارًا مِنْ مِزَامِيرِ آلِ دَاوُدَ». مُتَّفَقٌ عَلَيْهِ.

Abū Mūsā (رضي الله عنه) reported: The Prophet ﷺ said to him, "O Abu Musa! You have been given a flute among the flutes of the family of Dawud." (Bukhari and Muslim)

٥٢، وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَمَعَ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ أَرْبَعَةٌ: أَبِي بِنِ كَعْبٍ، وَمُعَاذُ بْنُ جَبَلٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو زَيْدٍ. قِيلَ لِأَنَسٍ: مَنْ أَبُو زَيْدٍ؟ قَالَ: أَحَدُ عُمَمَتِي. مُتَّفَقٌ عَلَيْهِ.

Anas (رضي الله عنه) reported: During the time of the Messenger of Allah ﷺ, four people had gathered the entire Qur'an: Ubayy bin Ka'b (رضي الله عنه), Mu'adh bin Jabal (رضي الله عنه), Zayd bin Thabit (رضي الله عنه), and Abu Zayd (رضي الله عنه). He was asked, "Who is Abu Zayd?" He said, "One of my uncles." (Bukhari and Muslim)

٥٣، وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ». وَفِي رَوَايَةٍ: «أَهْتَزَّ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ». مُتَّفَقٌ عَلَيْهِ.

Jābir (رضي الله عنه) reported: I heard the Prophet ﷺ say, "The Throne shook at the death of Sa'd bin Mu'adh (رضي الله عنه)." In another narration: "The Throne of the Most Merciful shook at the death of Sa'd bin Mu'adh (رضي الله عنه)." (Bukhari and Muslim)

٥٤، وَعَنْ أُمِّ سُلَيْمٍ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، أَنْسَ خَادِمُكَ، اذْعُ اللَّهُ لَهُ. فَقَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أُعْطِيَتْهُ». قَالَ أَنَسُ: فَوَاللَّهِ إِنَّ مَالِي لَكَثِيرٌ، وَإِنَّ وَلَدِي وَوَلَدَ وَلَدِي لَيَتَعَادُونَ عَلَيَّ نَحْوَ الْمِائَةِ الْيَوْمَ. مُتَّفَقٌ عَلَيْهِ.

Umm Sulaym (رضي الله عنها) reported: She said, "O Messenger of Allah, Anas is your servant. Supplicate to Allah for him." The Prophet ﷺ said, "O Allah! Increase his wealth and his children and bless him in what You have given him." Anas (رضي الله عنه) said: "By Allah, my wealth is abundant, and my children and grandchildren are nearly a hundred today." (Bukhari and Muslim)

٥٥، وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ، وَآيَةُ الْتَفَاقٍ بُغْضُ الْأَنْصَارِ». مُتَّفَقٌ عَلَيْهِ.

Anas (رضي الله عنه) reported: The Prophet ﷺ said, "The sign of faith is love for the Ansār, and the sign of hypocrisy is hatred for the Ansār." (Bukhari and Muslim)

٥٦، وَعَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْأَنْصَارُ لَا يُحِبُّهُمْ إِلَّا الْمُؤْمِنُ، وَلَا يُبْغِضُهُمْ إِلَّا مُتَافِقٌ، فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ». مُتَّفَقٌ عَلَيْهِ.

Al-Barā' (رضي الله عنه) reported: I heard the Messenger of Allah ﷺ say, "No one loves the Ansār except a believer, and no one hates them except a hypocrite. Whoever loves them, Allah will love him; and whoever hates them, Allah will hate him." (Bukhari and Muslim)

٥٧، وَعَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ وَلِأَبْنَائِهِمُ وَالْأَنْصَارِ». رَوَاهُ مُسْلِمٌ.

Zayd bin Arqam (رضي الله عنه) reported: The Messenger of Allah ﷺ said, "O Allah! Forgive the Ansar, the sons of the Ansar, and the sons of the sons of the Ansar." (Muslim)

٥٨، وَعَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ دُورِ الْأَنْصَارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الْأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ، وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ». مُتَّفَقٌ عَلَيْهِ.

Abū Usayd (رضي الله عنه) reported: The Messenger of Allah ﷺ said, "The best of the tribes of the Ansar are the Banu Najjar, then the Banu `Abd al-Ashhal, then the Banu al-Harith bin al-Khazraj, then the Banu Sa'idah; and there is good in all the tribes of the Ansar." (Bukhari and Muslim)

٥٩، وَعَنْ رِفَاعَةَ بْنِ رَافِعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ جِبْرِيْلُ إِلَى النَّبِيِّ ﷺ فَقَالَ: «مَا تَعُدُّونَ أَهْلَ بَدْرِ فِيكُمْ؟» قَالَ: «مِنْ أَفْضَلِ الْمُسْلِمِينَ» أَوْ كَلِمَةً نَحْوَهَا. قَالَ: «وَكَذَلِكَ مَنْ شَهِدَ بَدْرًا مِنَ الْمَلَائِكَةِ». رَوَاهُ الْبُخَارِيُّ.

Rifā'ah bin Rāfi' (رضي الله عنه) reported: Jibril came to the Prophet ﷺ and said, "How do you regard those who were present at Badr among you?" He replied, "They are among the best of the Muslims," or something similar. He said, "And so are the angels who witnessed Badr." (Bukhari)

٦٠، وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَّةِ أَلْفًا وَأَرْبَعِمِائَةٍ، فَقَالَ لَنَا النَّبِيُّ ﷺ: «أَنْتُمْ الْيَوْمَ خَيْرُ أَهْلِ الْأَرْضِ». مُتَّفَقٌ عَلَيْهِ.

Jābir (رضي الله عنه) reported: On the day of Hudaibiyah, our number was one thousand four hundred, and the Prophet ﷺ said to us, "Today you are the best people on the earth." (Bukhari and Muslim)

٦١، وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْجَنَّةَ تَشْتَاقُ إِلَى ثَلَاثَةٍ: عَلِيٍّ، وَعَمَّارٍ، وَسَلْمَانَ». رَوَاهُ التِّرْمِذِيُّ.

Anas (رضي الله عنه) reported: The Messenger of Allah ﷺ said, "Paradise longs for three: Ali (رضي الله عنه), Ammar (رضي الله عنه), and Salman (رضي الله عنه)." (Tirmidhi)

٦٢، وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ عُمَرُ يَقُولُ: «أَبُو بَكْرٍ سَيِّدُنَا وَأَعْتَقَ سَيِّدَنَا يَعْني بِلَالًا». رَوَاهُ الْبُخَارِيُّ.

Jābir (رضي الله عنه) reported: `Umar used to say, "Abu Bakr is our chief, and he manumitted our chief," meaning Bilāl. (Bukhari)

٦٣، وَعَنْ قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا نَعْلَمُ حَيًّا مِنْ أَحْيَاءِ الْعَرَبِ أَكْثَرَ شَهِيدًا أَعَزَّ يَوْمَ الْقِيَامَةِ مِنَ الْأَنْصَارِ. قَالَ: وَقَالَ أَنَسٌ: قُتِلَ مِنْهُمْ يَوْمَ أُحُدٍ سَبْعُونَ وَيَوْمَ بَدْرٍ مِائَةٌ وَسَبْعُونَ وَيَوْمَ الْبَيْتِ الْمَقَامَةِ عَلَى عَهْدِ أَبِي بَكْرٍ سَبْعُونَ. رَوَاهُ الْبُخَارِيُّ.

Qatāda (رضي الله عنه) said: We know no clan of the Arabs which will have more martyrs or be more exalted on the day of resurrection than the Ansar. He said that Anas (رضي الله عنه) mentioned that seventy of them were killed at the battle of Uhud, seventy at the battle of Bi'r Ma`ūna, and seventy at the battle of al-Yamama during the time of Abu Bakr. (Bukhari)

٦٤، وَعَنْ قَيْسِ بْنِ حَازِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ عَطَاءُ الْبَدْرِيِّينَ خَمْسَةَ آلَافٍ. وَقَالَ عُمَرُ: لأَفْضَلُهُمْ عَلَى مَنْ بَعْدَهُمْ. رَوَاهُ الْبُخَارِيُّ.

Qais bin Hāzim (رضي الله عنه) reported: The grant to those who were present at Badr was five thousand each, and `Umar said, "I shall certainly give them precedence over those who come after them." (Bukhari)

### The Mention of Yemen, the Levant (Syria), and the Mention of Uways al-Qarni

٦٥، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «إِنَّ رَجُلًا يَأْتِيكُمْ مِنَ الْيَمَنِ يُقَالُ لَهُ: أُوَيْسٌ، لَا يَدْعُ بِالْيَمَنِ غَيْرَ أُمَّ لَهُ، قَدْ كَانَ بِهِ بَيَاضٌ فَدَعَا اللَّهَ فَأَذْهَبَهُ إِلَّا مَوْضِعَ الدَّبْنَارِ أَوْ الدَّرْهَمِ، فَمَنْ لَقِيَهُ مِنْكُمْ فَلْيَسْتَغْفِرْ لَكُمْ». وَفِي رِوَايَةٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ خَيْرَ التَّابِعِينَ رَجُلٌ يُقَالُ لَهُ: أُوَيْسٌ، وَلَهُ وَالِدَةٌ، وَكَانَ بِهِ بَيَاضٌ، فَمَرُوهُ فَلْيَسْتَغْفِرْ لَكُمْ». رَوَاهُ مُسْلِمٌ.

Umar bin al-Khattab (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "A man called Uwais will come to you from Yemen, leaving there only a mother. He had been afflicted by leprosy and supplicated to Allah, who removed it all except a spot the size of a dinar or a dirham. If any of you meet him, let him ask Allah to forgive you." In another narration, Umar (رضي الله عنه) said: I heard the Messenger of Allah ﷺ say: "The best of the Followers will be a man called Uwais. He will have a mother and had been afflicted by leprosy. Instruct him to seek forgiveness for you." (Muslim)

٦٦، وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمِينِنَا». قَالُوا: يَا رَسُولَ اللَّهِ وَفِي نَجْدِنَا؟ فَأَظْنُّهُ قَالَ فِي الثَّلَاثَةِ: «هُنَاكَ الرَّزَازِلُ وَالْفِتَنُ وَبِهَا يُطْلَعُ قَرْنُ الشَّيْطَانِ». رَوَاهُ الْبُخَارِيُّ.  
Ibn Umar (رضي الله عنه) reported: The Prophet ﷺ said: "O Allah, bless us in our Syria; O Allah, bless us in our Yemen." They said: "O Messenger of Allah ﷺ, and in our Najd?" He said again: "O Allah, bless us in our Syria; O Allah, bless us in our Yemen." They said again: "O Messenger of Allah ﷺ, and in our Najd?" Ibn Umar (رضي الله عنه) said: I think he said on the third time: "There are earthquakes and tribulations there, and there the horn of Satan will appear." (Bukhari)

٦٧، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ أَقْبِلْ بِقُلُوبِهِمْ وَبَارِكْ لَنَا فِي صَاعِنَا وَمُدِّنَا». رَوَاهُ التِّرْمِذِيُّ.

Anas (رضي الله عنه) reported from Zayd bin Thabit (رضي الله عنه) that the Prophet ﷺ looked towards Yemen and said: "O Allah, turn their hearts towards us, and bless us in our sa' and mudd." (Tirmidhi)

٦٨، وَعَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طُوبَى لِلشَّامِ». قُلْنَا: لِأَيِّ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لِأَنَّ مَلَائِكَةَ الرَّحْمَنِ بِأَسْطَةِ أَجْنِحَتِهَا عَلَيْهَا». رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ.

Zayd bin Thabit (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "Blessed is Syria." We said: "Why is that, O Messenger of Allah ﷺ?" He said: "Because the angels of the Most Merciful are spreading their wings over it." (Ahmad and Tirmidhi)

٦٩، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخِلَافَةُ بِالْمَدِينَةِ وَالْمُلْكُ بِالشَّامِ». رَوَاهُ الْبَيْهَقِيُّ.  
Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "The Caliphate will be in Madinah and the kingdom in Syria." (Bayhaqi)

## The Reward of This Ummah

٧٠، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنْ أَشَدِّ أُمَّتِي لِي حُبًّا نَاسًا يَكُونُونَ بَعْدِي، يَوَدُّ أَحَدُهُمْ لَوْ رَأَى بِأَهْلِيهِ وَمَالِهِ». رَوَاهُ مُسْلِمٌ.

Abū Hurayrah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "Among those who love me most from my ummah will be people who will come after me, and each of them would wish to see me even if it meant sacrificing his family and wealth." (Muslim)

٧١، وَعَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللَّهِ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ». مُتَّفَقٌ عَلَيْهِ.

Mu`āwiyah (رضي الله عنه) reported: I heard the Prophet ﷺ say: "There will always be a group in my ummah upholding the command of Allah, unharmed by those who forsake or oppose them, until the command of Allah comes while they are upon that." (Bukhari and Muslim)

٧٢، وَعَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «طُوبَى لِمَنْ رَأَى وَأَمَنَ بِي، وَطُوبَى لِمَنْ لَمْ يَرِنِي وَأَمَنَ بِي». رَوَاهُ أَحْمَدُ.

Abū Umāmah (رضي الله عنه) reported: The Messenger of Allah ﷺ said: "Glad tidings to the one who saw me and believed in me, and glad tidings to the one who did not see me but still believed in me." (Ahmad)

٧٣، وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ تَجَاوَزَ عَنِ أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ». رَوَاهُ ابْنُ مَاجَةَ وَابْنُ أَبِي حَتْمٍ.

Ibn `Abbās (رضي الله عنهما) reported: The Messenger of Allah ﷺ said: "Allah has overlooked for my ummah mistakes, forgetfulness, and what they are forced to do under compulsion." (Ibn Mājah and Bayhaqi)