بسم الله الرحمن الرحيم

Chapter One: Sincerity and Intention

In Every Act — Visible and Hidden

Imam al-Nawawi did not open his book with a ruling, a story, or a biography. He opened it with a question that cuts to the centre of everything: **why are you doing what you are doing?**

Before a single hadith is quoted, before a single deed is described, he places this chapter — on sincerity (ikhlas / إِخْلَاص) and intention (niyyah / نِيَّة) — at the very beginning. And that placement is itself a lesson. It tells you that in this religion, **the inner life comes before the outer act**. The heart comes before the hand. The why comes before the what.

The Three Quranic Foundations

Imam al-Nawawi opens this chapter not with hadith but with three ayat from the Quran — each one shining a different light on the same truth.

First Ayah — The Only Command That Matters

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ " حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكَ دِينُ الْقَيِّمَةِ"

"And they were not commanded except to worship Allah, sincere to Him in religion, inclining to truth, and to establish prayer and give zakah. And that is the correct religion." (Surah al-Bayyinah, 98:5)

The word that carries everything in this ayah is **mukhliseen (مُخْلِصِينَ) — sincere, purely devoted.** Notice the structure: they were commanded to worship — but the command is not just about the act of

worship. It is about the *condition* of the worshipper's heart while doing it. Prayer without sincerity is movement. Zakah without sincerity is a transaction. Fasting without sincerity is hunger.

Allah did not say "they were commanded to pray and give zakah and fast." He said they were commanded to **worship Allah with pure sincerity** — and then prayer and zakah are given as examples of what sincere worship looks like in practice.

This ayah is the foundation of the entire chapter: **the deed is the body, but sincerity is the soul.** A body without a soul is a corpse. An act without sincerity is its religious equivalent.

Second Ayah — Allah Does Not Want Your Sacrifice. He Wants You.

"لَن يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَٰكِن يَنَالُهُ التَّقْوَىٰ مِنكُمْ"

"Their meat will not reach Allah, nor will their blood — but what reaches Him is your taqwa." (Surah al-Hajj, 22:37)

This ayah was revealed in the context of the sacrifice of Eid al-Adha — one of the most visible, most communal acts of worship in Islam. And Allah says directly: I do not want the meat. I do not want the blood. What reaches Me is the taqwa — the God-consciousness, the sincerity, the inner turning toward Me — in your heart.

In the modern world, this ayah speaks to something urgent. We live in a time of **visible religion** — of documented prayers, photographed charity, announced fasts, and shared pilgrimages. The sacrifice is posted. The donation is public. The good deed is recorded. And Allah says: none of that reaches Me. What reaches Me is what is happening inside — beneath the performance, behind the camera, in the private space of the heart where only you and I exist.

This does not mean the act is worthless. It means the act is the carrier — and what it carries is either taqwa or emptiness. The same sacrifice, offered by two people standing side by side, can be entirely different in Allah's sight — because what is inside the two hearts is entirely different.

Third Ayah — He Already Knows

"قُلْ إِن تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ"

"Say: Whether you conceal what is in your chests or reveal it — Allah knows it."
(Surah Aal-Imran, 3:29)

This ayah is the quietest of the three — and perhaps the most powerful. It does not command. It does not describe. It simply states a fact: **whatever is in your chest, hidden or shown — Allah already knows it.**

Imam al-Nawawi placed this ayah here deliberately. After establishing what sincerity is (first ayah) and what Allah accepts (second ayah), he closes with the reason why pretending is pointless: **you cannot deceive the One you are worshipping.** The audience for your deeds is not the people in the room. It is not your community, your family, or your followers. It is Allah — and He sees the chest, not just the hands.

This ayah is both sobering and liberating. Sobering — because there is no private corner of the heart where Allah is not present. Liberating — because it means the person who does good in secret, with no audience, no recognition, and no applause, is not losing anything. Allah saw it. And with Allah, nothing sincere is ever lost.

Why This Chapter Comes First

Imam al-Nawawi was one of the greatest scholars Islam produced. He did not arrange Riyad al-Salihin carelessly. He chose to begin with this chapter — on sincerity and intention — because he understood something that modern life constantly threatens to make us forget:

You can be very busy with religion and have very little of it.

You can pray every prayer and have no prayer. You can give enormous charity and have no charity. You can recite Quran daily and have no Quran — in the sense that matters, in the sense that reaches Allah. Because if the intention is wrong — if the heart is performing for people, for reputation, for habit, for social belonging — then the deed has the shape of worship without its substance.

The chapter on sincerity comes first because **intention is not the preparation for the deed — it is the deed's most essential ingredient.** Without it, you are building

a house without a foundation. It may stand for a while. It will not stand forever.

Every hadith that follows in this book — every story, every ruling, every description of a righteous act — is only understood correctly through the lens of this chapter. The three men in the cave (Hadith 12) moved a boulder with sincerity, not with the size of their deeds. The Prophet ﷺ sought forgiveness a hundred times a day (Hadiths 13 & 14) — not out of guilt, but out of sincere turning toward Allah. Ka'b ibn Malik (Hadith 21) was saved by a single honest moment — because that moment was pure.

Everything in this book is a story about sincerity. This chapter simply tells you that before you read the stories.

Three Questions to Open With

- When I perform my most regular act of worship — the one I do every day — when did I last stop and ask myself: *why am I doing this, really?*
- Is there an act of worship in my life that I would stop doing if no one could ever know about it?
- What would change about the way I live if I truly, deeply believed that Allah knows what is in my chest — right now, in this moment?

1 Deeds Are by Intentions

Hadith 1

Hadith Text

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ بْنِ نُفَيْلِ بْنِ عَبْدِ الْعُزَّى بْنِ رِيَاحِ بْنِ عَبْدِ اللَّهِ بْنِ قُرْطِ بْنِ رَزَاحِ بْنِ عَدِيِّ بْنِ كَعْبِ بْنِ لُؤَيِّ بْنِ غَالِبٍ الْقُرَشِيِّ الْعَدَوِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ». مُتَّفَقٌ عَلَى صِحَّتِهِ. رَوَاهُ إِمَامَا الْمُحَدِّثِينَ: أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ بْنِ بَرْدِزْبَةَ الْجُعْفِيُّ الْبُخَارِيُّ، وَأَبُو

الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ رَضِيَ اللَّهُ عَنْهُمَا فِي كِتَابَيْهِمَا اللَّذَيْنِ هُمَا أَصَحُّ الْكُتُبِ الْمُصَنَّفَةِ.

Full Translation

On the authority of the Commander of the Believers, Abu Hafs Umar ibn al-Khattab ibn Nufayl ibn Abd al-Uzza ibn Riyah ibn Abdullah ibn Qurt ibn Razah ibn Adi ibn Ka'b ibn Lu'ayy ibn Ghalib al-Qurashi al-Adawi (may Allah be pleased with him), who said:

I heard the Messenger of Allah ﷺ say: "Deeds are only by intentions, and every person will have only what he intended. So whoever's migration was to Allah and His Messenger — his migration is to Allah and His Messenger. And whoever's migration was for a worldly gain he wished to acquire, or a woman he wished to

marry — his migration is to what he migrated for."

Agreed upon in its authenticity. Narrated by the two Imams of hadith: Abu Abdullah Muhammad ibn Ismail ibn Ibrahim ibn al-Mughirah ibn Bardizbah al-Ju'fi al-Bukhari, and Abu al-Husayn Muslim ibn al-Hajjaj ibn Muslim al-Qushayri al-Naysaburi (may Allah be pleased with both of them) — in their two books, which are the most authentic of all compiled works.

Meanings of Key Words

- **Innama (إِنَّمَا)** — only, exclusively; a word of restriction in Arabic — it closes all other doors and leaves only one open
- **Al-niyyat (النِّيَّات)** — intentions; the plural of niyyah — the settled resolve of the heart toward an act

- **Hijrah (هِجْرَة)** — migration; historically the migration from Makkah to Madinah — used here as the example of the greatest deed a Muslim could perform
- **Dunya yuseebuha (دُنْيَا يُصِيبُهَا)** — a worldly gain he wished to acquire; something material he was chasing
- **Imama al-muhadditheen (إِمَامَا الْمُحَدِّثِينَ)** — the two Imams of hadith; al-Nawawi uses their full lineages to honour them and establish the hadith's unshakeable authority

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Hadith Lessons

Scholars said: if all of Islam were reduced to four hadiths, this would be one of them. If it were reduced to one — many said it would be this one. Imam al-Shafi'i said it constitutes a third of all religious

knowledge. Imam Ahmad said the entire religion revolves around three hadiths — and this is the first.

It is not long. It is not complex. It does not describe a battle, a miracle, or a ruling. It simply states the most important fact about every act a human being will ever perform: **what determines it is not what you did — it is why you did it.**

"Deeds Are Only By Intentions" — The Most Important Word Is "Only"

The word **"innama (إِنَّمَا)"** in Arabic is a word of exclusion. It does not say "deeds are helped by intentions" or "intentions improve deeds." It says: deeds are **only** by intentions. Remove the intention and you have not done the deed — not in any sense that reaches Allah.

This is a radical statement in a world obsessed with output, productivity, and

visible results. We measure everything by what was produced: how much was given, how long was prayed, how many were helped, how visibly it was done. Allah measures by something invisible to everyone in the room except Him: **what was the heart doing when the hands were moving?**

Two people can pray the same prayer, standing side by side, performing identical movements, reciting identical words. In Allah's sight, those two prayers can be entirely different — because inside two chests, two entirely different intentions are alive. One heart is with Allah. The other is somewhere else entirely.

"Every Person Will Have Only What He Intended" — You Cannot Carry Someone Else's Reward

The second sentence is the personal application of the first. Not only are

deeds defined by intentions — your reward is precisely and exactly limited to what **you** intended. Nothing more. Nothing borrowed from someone else's sincerity.

This matters in modern religious life more than we acknowledge. We live in communities, attend the same gatherings, pray in the same rows, give to the same causes. The outward experience is shared. But the reward is entirely individual — carved precisely to the shape of your personal intention. The person sitting next to you at Friday prayer may be receiving an entirely different reward from the same khutbah — because they came with a different heart.

This is not discouraging. It is clarifying. It means your reward is entirely in your own hands — or more accurately, entirely in your own heart. No one else's distraction can reduce yours. No one

else's sincerity can compensate for your absence of it.

The Example of Hijrah — When the Greatest Deed Becomes Empty

The Prophet ﷺ chose the most dramatic example available to him: the migration (hijrah / هِجْرَة) from Makkah to Madinah.

This was not a small act. People left their homes, their families, their wealth, their entire lives. Many suffered terribly. It was the defining sacrifice of early Islam.

And the Prophet ﷺ says: even this — even the hijrah — is only worth what was in the heart behind it.

If a man packed his bags and walked across the desert to Madinah — but his real reason was a business opportunity, or a woman he wanted to marry — then that is what he receives. The journey was real. The sacrifice was real. The physical

act was identical to every other migrant's. But the destination of the reward is wherever the heart was pointed.

This example was chosen deliberately because it removes every excuse. If the greatest visible sacrifice of that era could be rendered spiritually empty by wrong intention — then nothing is too small to be checked, and nothing is too large to be corrupted.

What This Means for Us Today

We live in the age of the performed self. Social media has turned almost every act — charity, prayer, knowledge-sharing, community service, even grief — into something that can be displayed, measured by response, and shaped for an audience.

The Prophet ﷺ is not speaking against action. He is not saying stay home and have pure intentions without doing anything. He is saying: **before you act,**

check who you are acting for. And then act — fully, seriously, generously. But act for Allah.

A donation made quietly, with no receipt and no post, for the sake of Allah alone — reaches somewhere that a loudly announced, publicly celebrated donation may never reach. A prayer prayed in an empty room, with a present heart, may outweigh a prayer prayed in the front row of the masjid with a wandering mind performing for the people behind.

The good news buried in this hadith is profound: **ordinary life, fully intentioned toward Allah, becomes extraordinary worship.** Driving your children to school — with the intention of fulfilling your duty to Allah — is worship. Working honestly — with the intention of providing what Allah made your responsibility — is worship. Eating, sleeping, resting — when intentioned as preparation to serve Allah better — become acts recorded in your favour.

The intention does not just change the quality of worship. It transforms ordinary life into it.

The Full Lineage — Why Imam al-Nawawi Wrote Their Names in Full

A final note on something most readers skip: Imam al-Nawawi closes this hadith by writing the complete lineage of both Imam al-Bukhari and Imam Muslim — every grandfather, every name, the full chain.

This is not decoration. It is honour. These two men dedicated their lives to preserving the words of the Prophet ﷺ with a precision and integrity that no other literature in human history has matched. Al-Nawawi is telling his reader: before you receive this knowledge, know who carried it to you. Know the chain of people who protected these words across generations so that you could read them today.

And it is a quiet reminder of the hadith itself: Imam al-Bukhari and Imam Muslim did what they did — not for fame, not for wealth, not for recognition. They did it because they intended it for Allah. And that intention is why their books are still in your hands more than a thousand years later.

Three Questions to Close With

- When I perform my most regular act of worship today, can I honestly name what my intention was — and is that intention something I would be comfortable presenting to Allah?
- Is there something I am currently doing in the name of religion whose real driver, if I am honest, is the opinion of people around me?
- What is one ordinary daily act — work, parenting, exercise, rest — that I could transform into worship

today simply by renewing my intention before I begin?

2 Resurrected According to Your Intention

Hadith Text

وَعَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَغْزُو جَيْشٌ الْكَعْبَةَ، فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ». قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ؟ قَالَ: «يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ». مُتَّفَقٌ عَلَيْهِ، هَذَا لَفْظُ الْبُخَارِيِّ.

Full Translation

On the authority of the Mother of the Believers, Umm Abdullah Aishah (may Allah be pleased with her), who said:

The Messenger of Allah ﷺ said: **"An army will attack the Ka'bah. When they reach a desert plain of land, the first of them and the last of them will be swallowed by the earth."**

She said: I said: **"O Messenger of Allah — how will the first and last of them be swallowed when among them are their market people and those who are not of them?"**

He said: **"The first and last of them will be swallowed — then they will be resurrected according to their intentions."**

Agreed upon. This is the wording of al-Bukhari.

Meanings of Key Words

- **Yaghdoo jaysh (يَغْزُو جَيْشٌ)** — an army will attack; a prophetic description of an event near the end of times

- **Baydaa' (بَيْدَاءَ)** — a barren, open desert plain; a place of no shelter, no cover, no escape
- **Yukhsafu (يُخْسَفُ)** — swallowed by the earth; the ground opens and takes them — a divine punishment from below
- **Bi-awwalihim wa-akhirihim (بِأَوَّلِهِمْ وَآخِرِهِمْ)** — the first and last of them; every single person in the army, from front to back, without exception
- **Aswaquhum (أَسْوَاقُهُمْ)** — their market people; the traders, merchants, and camp followers who travelled with the army for commerce, not fighting
- **Man laysa minhum (مَنْ لَيْسَ مِنْهُمْ)** — those who are not of them; people who happened to be present

without belonging to the army or sharing its purpose

- **Yub'athoon (يُبْعَثُونَ)** — they will be resurrected; raised on the Day of Judgement
- **'Ala niyyatihim (عَلَى نِيَّاتِهِمْ)** — according to their intentions; each person judged by what they intended, not by what happened to them outwardly

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Hadith Lessons

Imam al-Nawawi placed this hadith immediately after the hadith of intentions — and the reason becomes clear the moment you read it. Hadith 1 established the principle: **deeds are by intentions.** Hadith 2 demonstrates it in the most dramatic, undeniable way possible. It takes you to the end of times, drops an entire army into the earth, and then answers the most human question

imaginable: *but what about the innocent ones who were just there?*

Aishah's Question — The Most Important Question in the Hadith

The Prophet ﷺ describes a terrifying scene: an army marching to attack the Ka'bah — the most sacred place on earth — is swallowed entirely by the ground. First and last. No survivor.

And Aishah — the most intellectually sharp of the companions, the one who questioned and probed in ways others did not — immediately asks the question that every reader is thinking: **what about the people who were just there? The traders. The bystanders. The ones who had nothing to do with the attack?**

This is not just a theological question. It is a deeply human one. It is the question we ask about every collective disaster: what about the innocent? What about

the person who was simply in the wrong place? What about the one who had no intention of harm?

The Prophet ﷺ does not dismiss her question. He does not say "do not ask." He answers it directly — and his answer is the entire lesson of this hadith.

"They Will Be Resurrected According to Their Intentions"

The ground swallows them all equally. The punishment is collective and total. Outwardly, there is no difference between the soldier who came to destroy the Ka'bah and the merchant who came to sell food.

But on the Day of Judgement — they are not judged equally. Each person is raised and judged **according to their intention (niyyah / نِيَّة).** The soldier who came with evil purpose carries that purpose into his resurrection. The trader

who came only for commerce carries that. The bystander who had no connection to the army carries that.

The earth treated them the same. Allah does not.

This is one of the most profound reassurances in the entire Quran and Sunnah about divine justice. Collective worldly events — disasters, wars, famines, pandemics — can strike believers and non-believers alike. The righteous and the wicked can stand in the same place when the calamity arrives. But the worldly outcome is not the final word. **The resurrection individualises what the disaster collectivised.** Every soul is raised alone, judged alone, by what it carried inside — not by where it happened to be standing when the ground opened.

What This Means for Us Today

We live in a world of collective experiences — wars that displace the innocent alongside the guilty, economic collapses that punish the honest alongside the corrupt, pandemics that take the young and the old, the faithful and the faithless. People look at these events and ask Aishah's question in modern language: how is this just? How can everyone be treated the same?

The Prophet's answer reaches across fourteen centuries and says: **the worldly event is not the judgement. The judgement comes later — and it is perfectly precise, perfectly individual, and perfectly tied to what each heart intended.**

This does not make disaster painless. But it makes it bearable. The believer who is caught in a collective calamity — through no fault of their own, with a heart directed toward Allah — is not a victim of divine injustice. They are a person whose true account has not yet

been opened. And when it is opened, it will reflect exactly who they were, not where they stood when the earth moved.

The Chapter's Architecture — Two Hadiths, One Truth

Read together, Hadiths 1 and 2 form a complete picture:

- **Hadith 1** says: your deed is defined by your intention
- **Hadith 2** says: even your fate — on the Day of Judgement — is defined by your intention

The first hadith speaks about acts of worship. The second speaks about the ultimate moment of accountability. Together they close every gap: from the smallest daily deed to the final resurrection, **intention is the thread that runs through everything.**

Imam al-Nawawi understood this. That is why he placed them together at the very opening of a book about righteous

living. Before you read a single story of generosity, patience, or worship — he wants you to understand the only currency that makes any of it real.

Three Questions to Close With

- When I am part of a group — at work, in my community, in my family — and we do something together, do I think about what *my personal intention* is within that shared act?
- If I were "resurrected according to my intentions" from the last week of my life — what would those intentions reveal about where my heart has actually been?
- Does knowing that Allah judges individually — even within collective events — give me peace about the injustices I see in the world, or do I still find this difficult to accept?

3 No Migration After the Conquest — But Jihad and Intention Remain

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Hadith Text

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا». مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Aishah (may Allah be pleased with her) who said: The Prophet ﷺ said:

"There is no migration (hijrah) after the Conquest. But there is jihad and intention. And when you are called to mobilise, then mobilise."

Agreed upon.

Meanings of Key Words

- **La hijrata ba'da al-fath (لَا هِجْرَةَ بَعْدَ الْفَتْح)** — there is no migration after the Conquest; after the conquest of Makkah in 8AH, the obligation of physically migrating from Makkah to Madinah ended — Makkah was now a land of Islam
- **Al-fath (الْفَتْح)** — the Conquest; specifically the conquest of Makkah — the turning point after which the entire Arabian Peninsula began entering Islam
- **Jihad (جِهَادٌ)** — striving; in its broadest sense — striving against the self, against evil, in defence of truth — not reduced to warfare alone

- **Niyyah (نِيَّةٌ)** — intention; paired directly with jihad as its equal partner — the inner striving of the heart
- **Stunfirtum (اسْتُنْفِرْتُمْ)** — you are called to mobilise; when the community, the leader, or the need calls you to respond
- **Fanfiroo (فَانْفِرُوا)** — then mobilise, go forth; respond without hesitation when the call comes

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Hadith Lessons

This hadith does something quietly revolutionary. It closes one door — and immediately opens a larger one. The physical migration to Madinah is over. But the Prophet ﷺ does not leave a vacuum. He replaces it instantly with two words that will define every Muslim's life

until the Day of Judgement: **jihad and intention.**

When a Door Closes — A Larger One Opens

For the early Muslims, hijrah was everything. It was the sacrifice that separated the sincere from the hesitant, the committed from the comfortable. To leave your home, your wealth, your family, your entire world — for the sake of Allah and His Messenger ﷺ — was the defining test of that era.

Then Makkah was conquered. The obligation ended. And someone might have felt — *the greatest deed is now gone. What do we do with that?*

The Prophet ﷺ answers without pause: **"But there is jihad and intention (jihādun wa niyyah / جِهَادٌ وَنِيَّةٌ)."** The greatest external sacrifice has

ended — but the internal one never ends. The battlefield of the self — the daily struggle to remain honest, patient, generous, present with Allah — that jihad has no conquest that closes it. It remains open until your last breath.

This is one of the most liberating statements in all of the Sunnah for the modern Muslim. We were not present at Badr. We did not make hijrah. We did not stand beside the Prophet ﷺ in the early years. And we sometimes carry a quiet grief about that — as if the greatest chapters of this religion were written before we arrived.

The Prophet ﷺ says: the chapter of **niyyah** is still open. The chapter of **jihad** — striving sincerely in whatever Allah placed before you — is still open. The person sitting in an office in Dubai, raising children with taqwa, resisting the endless pull of a distracted world, choosing honesty when dishonesty is

easier, giving when holding back is more comfortable — that person is in the middle of a jihad that Allah is watching and recording.

Jihad and Niyyah — Why Are They Paired?

The Prophet ﷺ did not say just "jihad."

He paired it with "niyyah" — and that pairing is the entire message of this chapter in miniature.

Jihad without niyyah is exertion without direction. A person can work hard, sacrifice much, exhaust themselves — and have it all amount to nothing because the heart was pointed at the wrong destination. And niyyah without jihad is intention without action — a beautiful inner state that never becomes anything real in the world.

Together they form the complete believer: someone whose heart is genuinely directed toward Allah, and

whose hands, time, energy, and choices actually move in that direction. Not one without the other. Both. Always both.

This is the quiet correction this hadith offers to two common modern failures: the person who acts constantly but never stops to ask *why* — and the person who intends beautifully but never actually does anything.

"When You Are Called — Go"

The final line is a direct command: **"When you are called to mobilise — mobilise (idhaa stunfirtum fanfiroo / إِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا)."** When your community needs you, when the moment calls you, when Allah places an opportunity or a responsibility in front of you — do not hesitate.

This is the action arm of the hadith. Intention and jihad are not passive states.

They are always ready to move when the call comes. The believer who lives with genuine niyyah does not need to be dragged into goodness. When the moment arrives — they go.

In practical terms today: when your family needs you, go. When your community calls, go. When a good cause requires your presence, your money, your time, your voice — go. The person of niyyah does not wait for a more convenient moment. They understand that the call itself is from Allah — and the response is part of the jihad.

Three Questions to Close With

- Am I carrying quiet grief that I "missed" the great eras of Islam — when the truth is that the chapter of niyyah and jihad is still open and I am standing in the middle of it right now?

- In my daily life, do I have both — the sincere intention AND the actual movement? Or am I strong in one and absent in the other?
- When the last call came to me — to help, to show up, to give, to act — did I go? Or did I find a reason to wait?

4 The Reward of the One Left Behind by Illness

Full Translation

On the authority of Abu Abdullah Jabir ibn Abdullah al-Ansari (may Allah be pleased with both of them) who said:

We were with the Prophet ﷺ on a military expedition. He said: "Indeed in Madinah there are men — you did not cover any distance, and you did not cross any valley, except that they were with you. Illness held them back."

And in another narration: **"...except that they shared with you in the reward."**

Narrated by Muslim.

Meanings of Key Words

- **Ghazah (غَزَاةٍ)** — a military expedition; leaving home, crossing terrain, facing hardship and danger in the way of Allah
- **Ma sirtum maseeran (مَا سِرْتُمْ مَسِيراً)** — you did not cover any distance; every single step of the journey, however small
- **Qata'tum wadiyan (قَطَعْتُمْ وَادِياً)** — you crossed a valley; every difficult stretch of terrain, every hard passage
- **Illa kaanoo ma'akum (إِلاَّ كَانُوا مَعَكُمْ)** — except that they were with you; present alongside you in full — not symbolically, but in the sight of Allah
- **Habasahum al-marad (حَبَسَهُمُ الْمَرَضُ)** — illness held them back;

they did not choose to stay — they were prevented by something beyond their control

- **Sharakookum fi al-ajr (شَرَكُوكُمْ فِي الأَجْرِ)** — they shared with you in the reward; equal partners in what was earned, despite being absent from what was done

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Hadith Lessons

This hadith is three sentences long. And it quietly dismantles one of the most painful feelings a sincere person can carry: **the feeling that life has sidelined them from the good they genuinely wanted to do.**

The Men Left Behind in Madinah

The companions on this expedition were the ones who showed up. They left their families, endured the road, crossed

valleys, faced whatever the journey brought. They were present — visibly, physically, undeniably.

And the Prophet ﷺ tells them: there are men back in Madinah who are **with you** in every step. Not watching from a distance. Not receiving a reduced portion. With you — step for step, valley for valley.

What separated those men from the expedition? Not unwillingness. Not laziness. Not preference for comfort. **Illness held them back (habasahum al-marad / حَبَسَهُمُ الْمَرَضُ).** The barrier was real and it was beyond their control. Their hearts were on the road. Their bodies could not follow.

And Allah — who sees the heart before He sees the foot — counted them as present.

The Principle That Changes Everything

The second narration makes it explicit: **they shared in the reward (sharakookum fi al-ajr / شَرَكُوكُمْ فِي الأَجْرِ).** Not a lesser reward for trying. Not a consolation for being sick. The same reward — as partners, as equals in what was earned.

This is the logical extension of everything this chapter has been building. Hadith 1 said deeds are by intentions. Hadith 3 said the door of jihad and intention never closes. Now Hadith 4 shows it in the most human, most tender way possible: **when a sincere intention is genuinely blocked — by something the person did not choose and cannot remove — Allah honours the intention as if it became action.**

The condition is everything: the barrier must be real, and the intention must

have been genuine. A person who never intended to go cannot claim the reward of those who were stopped from going. But the person whose heart was fully committed, who prepared, who would have gone if they could — that person's sincerity is not wasted by circumstance.

What This Means for Us Today

Think of the father who wanted to give more to his family but lost his income. The student who intended to seek knowledge but fell ill. The person who wanted to serve their community but was trapped by caregiving, by debt, by circumstances entirely outside their making. The one who planned to pray qiyam but their body failed them at 2am after an exhausting day.

The question this hadith asks is not: *did you do it?* The question is: *did you truly intend it, and was something real holding you back?*

If the answer is yes — you were in Madinah, but you were also on the road. You were in your bed, but you were also crossing the valley. Allah was counting your steps.

This is not a license for passivity. It is a mercy for the sincere. There is a profound difference between the person who avoids difficulty and invents excuses, and the person who genuinely wants to do good and finds life — illness, poverty, responsibility, limitation — standing in the way. Allah knows the difference. And He rewards accordingly.

Three Questions to Close With

- Is there a good I genuinely intended but was prevented from — that I have been grieving as "lost"? Does this hadith change how I see that?
- When I am the one who *did* show up — do I carry any quiet pride about it, forgetting that some who

couldn't come may be receiving the same reward?

- What is preventing me right now from something I sincerely want to do for Allah — and is that barrier real, or is it one I am allowing to stay?

5 The Father's Charity, the Son Who Took It — Both Rewarded

Hadith Text

وَعَنْ أَبِي يَزِيدَ مَعْنِ بْنِ يَزِيدَ بْنِ الأَخْنَسِ رَضِيَ اللَّهُ عَنْهُمْ، وهو وَأَبُوهُ وَجَدُّهُ صَحَابِيُّونَ، قَالَ: كَانَ أَبِي يَزِيدُ أَخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بِهَا فَوَضَعَهَا عِنْدَ رَجُلٍ فِي الْمَسْجِدِ، فَجِئْتُ فَأَخَذْتُهَا، فَأَتَيْتُهُ بِهَا، فَقَالَ: وَاللَّهِ مَا إِيَّاكَ أَرَدْتُ، فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «لَكَ مَا نَوَيْتَ يَا يَزِيدُ، وَلَكَ مَا أَخَذْتَ يَا مَعْنُ». رَوَاهُ الْبُخَارِيُّ.

Full Translation

On the authority of Abu Yazid Ma'n ibn Yazid ibn al-Akhnas (may Allah be pleased with them) — and he, his father,

and his grandfather were all companions —

He said: **My father Yazid had taken out gold dinars intending to give them as charity, and he placed them with a man in the masjid. I came and took them. I then brought them to him and he said: "By Allah, it was not you I intended." So I took the dispute to the Messenger of Allah ﷺ.**

He said: "You have what you intended, O Yazid — and you have what you took, O Ma'n."

Narrated by al-Bukhari.

Meanings of Key Words

- **Dananeer (دَنَانِيرَ)** — gold dinars; significant wealth, not a trivial amount — this was real, valuable charity

- **Yatasaddaqu (يَتَصَدَّقُ)** — giving as charity; the intention was already formed and the money had already left his hand
- **Wada'aha 'inda rajulin (وَضَعَهَا عِنْدَ رَجُلٍ)** — he placed it with a man; he entrusted it to someone in the masjid to distribute, meaning the act of giving had already begun
- **Ma iyyaka aradtu (مَا إِيَّاكَ أَرَدْتُ)** — it was not you I intended; the father's objection — his intended recipient was someone else, a stranger in need
- **Khasamtuhu (خَاصَمْتُهُ)** — I disputed with him, I took him to court; they brought a real disagreement to the Prophet ﷺ for judgement

- **Laka ma nawayta (لَكَ مَا نَوَيْتَ)** — you have what you intended; the reward is sealed by the intention, not the outcome
- **Laka ma akhathta (لَكَ مَا أَخَذْتَ)** — you have what you took; the son keeps the money — the transaction stands

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Hadith Lessons

This hadith is a real family dispute — a father, a son, gold coins, a masjid, and a judgement from the Prophet ﷺ. And in his six-word ruling, the Prophet ﷺ resolves not just this one argument, but one of the deepest questions about how intention and outcome interact.

The Father's Charity Was Already Complete

Yazid intended charity, placed the money with someone to distribute, and the money reached a recipient. The fact that the recipient turned out to be his own son — someone he did not intend — does not cancel what he did. The intention was sincere. The act was real. The money left his hand for the sake of Allah.

The Prophet ﷺ confirms this with perfect clarity: **"You have what you intended, O Yazid."** His reward is locked — not by where the money landed, but by where his heart was pointed when it left his hand. The outcome was unexpected. The intention was pure. And with Allah, the intention is what counts.

This carries a profound reassurance for anyone who has ever given generously and watched the outcome go sideways — the charity that was misused, the help that went to the wrong person, the good

deed whose results were not what you hoped. If the intention was sincere and the act was real, the reward is already written. What happens after your hand opens is between Allah and the recipient — your account was settled the moment you gave.

The Son Keeps the Money — And That Is Also Fine

The ruling for Ma'n is equally clean: **"You have what you took, O Ma'n."** He took the money from the masjid not knowing it was charity — he thought it was his father's personal funds, perhaps left for him. There was no deception, no wrongdoing. He took it in good faith.

The Prophet ﷺ does not ask him to return it. He does not create a problem where there is none. The money reached him legitimately — and it stays with him.

What is beautiful here is the symmetry of the ruling. Both father and son leave the Prophet's ﷺ presence having lost nothing. The father has his full reward. The son has his money. A situation that looked like a conflict — where one person's gain might cancel another's — turns out to have no victim. Allah's system is not a zero-sum transaction.

A Grandfather, a Father, a Son — All Companions

Imam al-Nawawi notes something rare at the opening of this hadith: Ma'n, his father Yazid, and his grandfather al-Akhnas were all companions of the Prophet ﷺ. Three generations who saw the Prophet ﷺ, sat with him, and narrated from him.

This detail is not decoration. It reminds the reader that the companions were real families — with real disputes, real

misunderstandings, real moments of taking something that belonged to someone else by accident. They were not angels. They were people. And they brought their ordinary human conflicts directly to the Prophet ﷺ for resolution — which is itself a lesson in where to take your disputes and how to seek truth even when family is involved.

Three Questions to Close With

- When I give charity or do good — and the outcome is not what I expected — do I trust that my reward was already written at the moment of sincere intention?
- Is there a good deed in my past whose "failure" I am still grieving, when in truth my account with Allah may already be full from it?
- When disputes arise in my family — even over money — is my first

instinct to seek what is right and true, or to simply win?

Hadith 6 "Every Morsel You Place in Your Wife's Mouth Is Worship"

Hadith Text

وَعَنْ أَبِي إِسْحَاقَ سَعْدِ بْنِ أَبِي وَقَّاصٍ مَالِكِ بْنِ أُهَيْبِ بْنِ عَبْدِ مَنَافِ بْنِ زُهْرَةَ بْنِ كِلَابِ بْنِ مُرَّةَ بْنِ كَعْبِ بْنِ لُؤَيِّ بْنِ غَالِبٍ الْقُرَشِيِّ الزُّهْرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَحَدِ الْعَشَرَةِ الْمَشْهُودِ لَهُمْ بِالْجَنَّةِ، قَالَ: جَاءَنِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي عَامَ حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ اشْتَدَّ بِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى، وَأَنَا ذُو مَالٍ وَلاَ يَرِثُنِي إِلاَّ ابْنَةٌ لِي، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ قَالَ: لاَ. قُلْتُ: فَالشَّطْرُ يَا رَسُولَ اللَّهِ؟ فَقَالَ: لاَ. قُلْتُ: فَالثُّلُثُ يَا رَسُولَ اللَّهِ؟ قَالَ: الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ

— أَوْ كَبِيرٌ —، إِنَّكَ إِنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلاَّ أُجِرْتَ بِهَا، حَتَّى مَا تَجْعَلُ فِي فِيِّ امْرَأَتِكَ. قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ أُخَلَّفُ بَعْدَ أَصْحَابِي؟ قَالَ: إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً تَبْتَغِي بِهِ وَجْهَ اللَّهِ إِلاَّ ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً، وَلَعَلَّكَ أَنْ تُخَلَّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ، وَلاَ تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ — يَرْثِي لَهُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ مَاتَ بِمَكَّةَ. مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Abu Ishaq Sa'd ibn Abi Waqqas (may Allah be pleased with him) — one of the ten companions given glad tidings of Jannah — he said:

The Messenger of Allah ﷺ came to visit me during the year of the Farewell Pilgrimage, from an illness that had become severe. I said: "O Messenger of Allah — my illness has reached the state you see, and I am a man of wealth with no one to inherit from me except one daughter. Shall I give two-thirds of my wealth in charity?" He said: "No." I said: "Then half, O Messenger of Allah?" He said: "No." I said: "Then a third, O Messenger of Allah?" He said: "A third — and a third is much — or large. Indeed if you leave your heirs wealthy, that is better than leaving them poor, begging from people. And you will never spend anything seeking thereby the face of Allah except that you will be rewarded for it — even what you place in your wife's mouth."

He said: I said: "O Messenger of Allah — will I be left behind after my companions?" He said: "You will not be left behind and do any deed seeking thereby the face of Allah except that you will increase in rank and elevation by it. And perhaps you will be left behind so that peoples will benefit from you — and others will be harmed by you."

"O Allah — complete the migration of my companions and do not turn them back on their heels. But the wretched one is Sa'd ibn Khawlah" — the Messenger of Allah ﷺ expressing sorrow for him that he died in Makkah.

Agreed upon.

Meanings of Key Words

Ya'ooduni (يَعُودُنِي) — came to visit me in illness; the Prophet ﷺ personally visited the sick — this was his sunnah

Hajjat al-wada' (حَجَّةِ الْوَدَاعِ) — the Farewell Pilgrimage; the Prophet's ﷺ final hajj, 10AH — just months before his death

Waja' ishtadda (وَجَعٍ اشْتَدَّ) — an illness that had become severe; Sa'd genuinely believed he was dying

Dhu mal (ذُو مَالٍ) — a man of wealth; he had substantial assets and felt the weight of that responsibility at death's door

Thuluthayn (ثُلُثَيْ) — two-thirds; Sa'd's first offer — refused

Al-shatr (الشَّطْر) — half; his second offer — also refused

Al-thuluth (الثُّلُث) — a third; the maximum permitted for bequest in Islamic inheritance law — and even this the Prophet ﷺ called "much"

'Aalatan yatakaffafoona al-nas (عَالَةً يَتَكَفَّفُونَ النَّاسَ) — poor, begging from people; stretching out their palms to others in need — a vivid image of dependency and humiliation

Tabtaghi biha wajh Allah (تَبْتَغِي بِهَا وَجْهَ اللَّهِ) — seeking thereby the face of Allah; the condition that transforms any spending into worship

Fi fiyyi imra'atik (فِي فِيِّ امْرَأَتِكَ) — in your wife's mouth; the most intimate, most ordinary, most domestic act of provision imaginable

Darajatan wa rif'atan (دَرَجَةً وَرِفْعَةً) — rank and elevation; every additional day of life lived sincerely adds to your station with Allah

Al-ba'is (الْبَائِسُ) — the wretched, the pitiable one; said with deep compassion, not condemnation

Mata bi Makkah (مَاتَ بِمَكَّةَ) — he died in Makkah; the sorrow was that Sa'd ibn Khawlah had made hijrah and then died in the very land he migrated from — seen as a loss of the full reward of migration

Hadith Lessons

Sa'd ibn Abi Waqqas is lying sick, believing he is about to die. He is one of the ten promised Jannah — and yet he is afraid. Afraid of wasting his wealth. Afraid of dying in the wrong place. Afraid of being left behind. This hadith is built entirely from that fear — and the Prophet ﷺ answers every part of it with something that reframes how a believer should think about wealth, life, and ordinary daily acts.

"No. No. A Third — And A Third Is Much."

Sa'd opens with the most generous offer he can imagine: two-thirds of everything he owns, given as charity at the moment of death. The Prophet ﷺ says no. He tries half. No. He tries a third. The Prophet ﷺ permits it — but immediately qualifies it: "and a third is much."

This exchange alone overturns a common misconception: that the more you give away, the more righteous you are. The Prophet ﷺ is not discouraging charity. He is protecting something that most people in a burst of deathbed generosity forget entirely — the living people you are leaving behind.

"If you leave your heirs wealthy, that is better than leaving them poor, begging from people." The daughter Sa'd mentioned — she has a right. His family

has a right. Charity given at the expense of dependants who will then have to stretch their palms to others is not the highest form of generosity. It is generosity that creates a hidden burden.

The Prophet ﷺ sees what Sa'd's emotion cannot see in that moment: that providing for your family is itself an act of worship — perhaps a greater one than the dramatic gesture of giving everything away.

The Most Ordinary Act Becomes Worship

Then comes the line that carries the entire chapter on its back: "You will never spend anything seeking thereby the face of Allah except that you will be rewarded for it — even what you place in your wife's mouth."

A morsel of food. Placed by a husband's hand into his wife's mouth — perhaps

while she is ill, perhaps as a gesture of love, perhaps simply during a meal. The most private, most domestic, most unremarkable act of family life.

And the Prophet ﷺ says: if that was done seeking the face of Allah — it is rewarded.

This is the practical conclusion of everything the chapter on intention has been building toward. Intention does not only elevate grand sacrifices. It reaches all the way down into the smallest, most hidden moments of daily life and makes them count. The father who feeds his children with the intention of fulfilling his duty to Allah is worshipping. The husband who provides for his wife seeking the face of Allah is in ibadah. The person who goes to work every morning with the intention of earning halal to care for those Allah made their

responsibility — every hour of that work is recorded.

The condition is everything: "seeking thereby the face of Allah (tabtaghi biha wajh Allah / تَبْتَغِي بِهَا وَجْهَ اللَّهِ)." Without that intention, it is just food. With it, it is worship that reaches Allah.

"Will I Be Left Behind?"

Sa'd's second fear is more personal and more painful: will I miss everything? Will I die here, left behind, while my companions complete their journey?

The Prophet ﷺ answers with one of the most encouraging statements in all of the Sunnah: "You will not be left behind and do any deed seeking the face of Allah except that you will increase in rank and elevation by it." Every additional day of

life lived with sincere intention is not a delay — it is a promotion. Every morning you wake up and choose Allah is another degree added to your station.

And then the Prophet ﷺ adds something remarkable: "Perhaps you will be left behind so that peoples will benefit from you — and others will be harmed by you." Sa'd did live — for decades after this conversation. He became one of the greatest military commanders in Islamic history, led the conquest of Persia, and built cities that still exist today. The life he feared was "left behind" turned out to be one of the most consequential lives in the history of Islam.

He did not know that lying sick in his room. Neither do we know what Allah has planned for the years we fear are being wasted.

The Sorrow for Sa'd ibn Khawlah

The hadith closes with a detail that is easy to miss but deeply human: the Prophet ﷺ expresses sorrow — genuine, personal sorrow — for Sa'd ibn Khawlah, who had made hijrah and then died in Makkah. He calls him "al-ba'is (الْبَائِسُ) — the pitiable one" — not as condemnation, but as grief. The Prophet ﷺ felt the loss of that man's full reward on his behalf.

This small closing moment shows us a Prophet ﷺ who was not delivering rulings from a distance. He was present, emotionally present, in every conversation — feeling what the people around him felt, grieving what they lost, caring about outcomes that no one else was tracking.

Three Questions to Close With

When I provide for my family — pay the bills, buy the groceries, cook the food — do I ever consciously make the intention that this is worship seeking the face of Allah? Or does it feel entirely separate from my "religious" life?

Am I carrying the fear that my life is being "left behind" — that I am missing the great deeds — when in truth every sincere day I live is adding rank and elevation with Allah?

Is there generosity I am planning that, if I am honest, would leave those dependent on me in difficulty? And am I willing to hear the Prophet's ﷺ "no" on that?

Hadith 7 "Allah Does Not Look at Your Face — He Looks at Your Heart"

Hadith Text

وَعَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ لاَ يَنْظُرُ إِلَى أَجْسَامِكُمْ، وَلاَ إِلَى صُوَرِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ». رَوَاهُ مُسْلِمٌ.

Full Translation

On the authority of Abu Hurayrah Abd al-Rahman ibn Sakhr (may Allah be pleased with him) who said: The Messenger of Allah ﷺ said:

"Indeed Allah does not look at your bodies, nor at your appearances — but He looks at your hearts."

Narrated by Muslim.

Meanings of Key Words

- **La yanthuru (لاَ يَنْظُرُ)** — does not look at; the verb nazar here means the gaze of evaluation and judgement — the look that determines worth
- **Ajsaamakum (أَجْسَامِكُمْ)** — your bodies; physical form, size, strength, health, ability
- **Suwarakum (صُوَرِكُمْ)** — your appearances, your images; how you look, how you present yourself, what others see when they see you
- **Qulookubakum (قُلُوبِكُمْ)** — your hearts; the seat of intention, faith,

sincerity, love, and consciousness of Allah — everything invisible to the world but fully visible to Allah

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Hadith Lessons

This hadith is eleven Arabic words. It may be the most quietly revolutionary eleven words in the entire collection. In a world that has built entire industries around appearance — around how you look, how you present, how you are perceived — the Prophet ﷺ delivers a single line that collapses all of it and replaces it with the only measure that will ever matter.

The World's Gaze vs. Allah's Gaze

Every human system of evaluation starts with what is visible. Employers look at your CV, your appearance, your confidence in the room. Society looks at your wealth, your status, your body, your

achievements. Social media looks at your image — literally, the photograph, the presentation, the performance of a life. Even within religious communities, people look at the beard, the hijab, the prayer app, the public acts of worship.

The Prophet ﷺ says: **Allah does not look at any of that.**

Not because the body is unimportant. Not because appearance is irrelevant to Islamic conduct. But because when Allah evaluates you — truly evaluates you, in the way that determines your eternal outcome — the gaze goes straight past everything visible and lands on one place: **your heart.**

This is simultaneously the most humbling and the most liberating statement a human being can receive. Humbling — because the heart you have been hiding, the heart you believed no one could see, the heart whose true contents you have been managing

carefully — Allah sees all of it. Liberating — because the heart you have been told is "not enough" by the world's standards, the body that does not measure up, the appearance that society dismisses — none of it determines your worth with Allah.

What Is the Heart Being Looked At For?

The full narration in other versions of this hadith adds: **"and your deeds."** Allah looks at your hearts **and your deeds** — meaning: the heart is the origin, and the deed is what the heart produces. Together they form the complete picture.

But the heart comes first. Always first. A deed without a living heart behind it is a shell. A heart that is alive with sincerity, love of Allah, genuine fear, and real hope — that heart produces deeds that are accepted even when they are small,

ordinary, and entirely invisible to the world.

This connects back to everything this chapter has been saying from the very first hadith: the interior life is the real life. The outside is the expression of it — but the source, the root, the thing Allah is looking at — is what is happening inside.

The Most Important Question of Modern Life

We live in an era of unprecedented pressure on appearance. The average person today is exposed to more images of "ideal" bodies, "successful" faces, and "perfect" lives in a single day than people of previous generations saw in a lifetime. The psychological weight of that is enormous — and it has created a generation that spends enormous energy managing how they look and how they

are perceived, while the interior life quietly starves.

The Prophet ﷺ is not speaking against care of the body or presentation. He is correcting the hierarchy. When appearance becomes the primary currency — when you are more concerned with how your worship looks than what it feels like from the inside — you have inverted the order that Allah uses to evaluate you.

The person who prays in the back row, unknown, with a heart full of genuine love for Allah — is ahead of the person whose prayer is beautiful, public, and admired, but whose heart is somewhere else entirely. The person who gives quietly, with no record and no audience, with a heart seeking only Allah — is carrying more than the person whose generosity is announced, documented, and celebrated, but whose real motivation is the applause.

Allah's gaze does not reach the front row first. It reaches the heart first. Always.

Three Questions to Close With

- If Allah looked at my heart right now — in this moment, not my best moment — what would He find there? And am I at peace with that answer?
- Is there an area of my religious life where I am investing more in how it looks to people than in what it actually is with Allah?
- What would change about my daily life if I genuinely, deeply believed that Allah is not looking at my appearance, my achievements, or my public acts — but only at my heart?

Hadith 8 "Three Men, One Battlefield — Only One Is With Allah"

Hadith Text

وَعَنْ أَبِي مُوسَى عَبْدِ اللَّهِ بْنِ قَيْسٍ الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ رِيَاءً، أَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ». مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Abu Musa Abdullah ibn Qays al-Ash'ari (may Allah be pleased with him) who said:

The Messenger of Allah ﷺ was asked about the man who fights out of courage, and the man who fights out of tribal zeal, and the man who fights to show off — which of these is in the path of Allah?

The Messenger of Allah ﷺ said:

"Whoever fights so that the word of Allah is the highest — he is in the path of Allah."

Agreed upon.

Meanings of Key Words

- **Shajaa'ah (شَجَاعَةً)** — courage, bravery; fighting because it is in one's nature to be bold and fearless — a noble human quality, but a human one
- **Hamiyyah (حَمِيَّةً)** — tribal zeal, fierce loyalty; fighting for honour,

family, tribe, nationality — the deep pull of "my people, right or wrong"

- **Riyaa' (رِيَاءً)** — showing off, seeking reputation; fighting to be seen as brave, to earn praise, to build a name — the most obviously corrupted intention
- **Fi sabil Allah (فِي سَبِيلِ اللَّهِ)** — in the path of Allah; the condition that gives any act its eternal weight and divine acceptance
- **Kalimatu Allah hiya al-'ulya (كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا)** — so that the word of Allah is the highest; not personal victory, not national pride, not reputation — but the elevation of Allah's truth above everything else

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Hadith Lessons

The question asked here is one of the sharpest questions in this entire chapter. Three men. Same battlefield. Same enemy. Same physical act of fighting. Outwardly — completely identical. And the companions ask: which one of them is with Allah?

The Prophet ﷺ does not answer by listing which motivations are acceptable and which are not. He gives one single criterion — and leaves you to measure everything against it yourself.

Three Motivations — All Human, Only One Divine

The first man fights out of **shajaa'ah (شَجَاعَةً) — courage.** He is genuinely brave. He does not hesitate. He runs toward danger when others run away. In human terms, this is admirable. Societies honour this man. Armies decorate him. But courage is a human quality — it says

nothing about where the heart is pointed. A brave man can fight for Allah. He can also fight for ego, for adrenaline, for the love of combat itself. Courage alone does not make the act worship.

The second man fights out of **hamiyyah (حَمِيَّة) — tribal zeal.** He is fighting for his people, his family, his nation, his identity. This is perhaps the most powerful motivator in human history. Men have died for their tribe since the beginning of time. And again — in human terms, loyalty is understood, even respected. But hamiyyah has no divine direction. It is horizontal — man to man, group to group. It does not reach Allah.

The third man fights out of **riyaa' (رِيَاءً) — showing off.** He wants to be seen. He wants the story told about him. He wants the praise, the reputation, the legacy. This is the most obviously corrupted of the three — and yet it may

be the most common, because it hides most easily behind the language of sincerity.

Three men. Three entirely understandable human motivations. And the Prophet ﷺ says: none of these is "fi sabil Allah."

The One Criterion That Changes Everything

"Whoever fights so that the word of Allah is the highest — he is in the path of Allah."

Not so that his people win. Not so that he is remembered as brave. Not so that his cause prevails in a worldly sense. But so that **kalimatu Allah hiya al-'ulya** — the word, the truth, the way of Allah — stands above everything else.

This is the intention that transforms a physical act into worship. And it is a deeply internal, deeply personal thing.

Two men standing side by side in the same fight can be in entirely different spiritual places — one in the path of Allah, one not — and no one in the field can tell the difference. Only Allah can.

Why This Matters Beyond the Battlefield

The companions asked about physical fighting — but the Prophet's ﷺ answer is a universal principle. Replace "fights" with any act:

The person who works hard — are they working so that Allah's truth is upheld in their honesty and provision? Or for reputation and status?

The person who speaks publicly about Islam — are they speaking so that the word of Allah is elevated? Or so that they are seen as knowledgeable?

The person who gives charity — is it so that Allah's command is fulfilled and His

truth enacted? Or for the social standing that generosity brings?

The criterion is the same in every arena: **what is the heart's actual destination?** Is it pointed at Allah's elevation — or at something else wearing the clothing of religious motivation?

The Hardest Honesty

This hadith is uncomfortable precisely because the three motivations it describes are not evil. Courage is good. Loyalty is understandable. Even the desire for recognition is deeply human.

The Prophet ﷺ is not condemning these things as sins. He is saying they are insufficient as the *reason* for a deed that is claimed to be for Allah.

The person who is honest with themselves about this hadith will sit with it for a long time. Because most of us, if we search carefully, will find that our

motivations are rarely purely "so that the word of Allah is the highest." They are usually a mixture — some sincerity, some ego, some habit, some fear of what people will think. The work of this chapter — the entire chapter on sincerity — is the lifelong work of cleaning that mixture, slowly and honestly, until the intention becomes purer.

The Prophet ﷺ is not demanding perfection of motivation before you act. He is demanding honesty about motivation so you can keep refining it.

Three Questions to Close With

- In the most important thing I am currently doing — my work, my parenting, my community role, my religious practice — if I search honestly, what is the primary motivation driving it?
- Is there something I call "for Allah" that, if I lost all the human

recognition attached to it, I would quietly stop doing?

- What would it look like in practice for me to reorient one major area of my life so that its true purpose is "so that the word of Allah is the highest"?

Hadith 9 *The Killer and the Killed — Both in the Fire"*

Hadith Text

وَعَنْ أَبِي بَكْرَةَ نُفَيْعِ بْنِ الْحَارِثِ الثَّقَفِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ». قُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولُ؟ قَالَ: «إِنَّهُ كَانَ حَرِيصاً عَلَى قَتْلِ صَاحِبِهِ». مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Abu Bakrah Nufay' ibn al-Harith al-Thaqafi (may Allah be pleased with him), that the Prophet ﷺ said:

"When two Muslims meet each other with their swords — the killer and the killed are both in the Fire."

I said: **"O Messenger of Allah — this is the killer, but what is the matter with the killed?"**

He said: **"He was eager to kill his companion."**

Agreed upon.

Meanings of Key Words

- **Iltaqa (الْتَقَى)** — they meet each other; two people who deliberately come together in confrontation — not accidental, not defensive — they chose this encounter
- **Bi-sayfayhima (بِسَيْفَيْهِمَا)** — with their two swords; both came armed, both came ready, both came intending to fight

- **Al-qatil (الْقَاتِلُ)** — the killer; the one whose blow landed — he took a life
- **Al-maqtool (الْمَقْتُولُ)** — the killed; the one who died — he lost his life
- **Fi al-nar (فِي النَّارِ)** — in the Fire; the outcome for both — not a warning, a statement
- **Hareesan (حَرِيصاً)** — eager, desperately desirous; not just willing — actively, intensely wanting to kill his fellow Muslim
- **Sahib (صَاحِبِهِ)** — his companion; the same word used for friendship and closeness — these are not strangers or enemies by faith, they are brothers who chose to become killers of each other

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Hadith Lessons

This hadith lands like a verdict. It is short, direct, and leaves no room for negotiation. And the question it provokes — *but what about the one who died?* — is the question that unlocks its deepest lesson about intention.

The Question Everyone Would Ask

The killer goes to the Fire — that is understandable. He took a Muslim life. But the killed? He is the victim. He lost. He died. How can the one who was struck down be in the Fire alongside the one who struck him?

Abu Bakrah asks this exact question, and the Prophet's ﷺ answer is the entire point of the hadith: **"He was eager to kill his companion."**

The man who died did not die innocent. He came with a sword. He came with the intention of killing. He was **harees (حَرِيصاً) — eagerly, desperately**

wanting to end the life of his Muslim brother. The only reason he did not succeed is that the other man was faster. His intention was identical to the killer's. His failure was physical, not moral.

This is Hadith 1 applied to its most extreme consequence: **deeds are by intentions.** The killed man's intention was murder. The fact that he became the victim instead of the perpetrator does not change what his heart carried into that encounter. Allah judges the intention — and both men carried the same one.

The Sword They Both Carried

Notice the precision of the hadith: **"with their two swords (bi-sayfayhima)."** Not one sword — two. Both men came armed. Both men came ready. Both men made a choice to show up to this encounter as killers.

In the conflicts that tear Muslim communities apart — whether physical violence, or the modern equivalents of online warfare, family feuds, business betrayals, community divisions — this detail matters enormously. It is very easy, after a conflict, to cast yourself as the wounded party and the other as the aggressor. But the Prophet ﷺ asks: what sword did *you* bring? What was *your* intention when you entered that encounter? Were you truly the defender — or were you also, in your heart, eager to destroy?

Two Muslims destroying each other is never a story with one villain. It takes two people who chose — with intention — to meet each other with weapons.

The Sanctity of Muslim Blood

This hadith sits in the chapter on sincerity and intention, but it carries one of the heaviest warnings in the entire

religion about the sanctity of Muslim life. The Prophet ﷺ placed killer and killed in the same sentence, with the same outcome — to make unmistakably clear: **the life of a Muslim is not a battlefield. It is sacred ground.**

In an era of Muslim-on-Muslim conflict — political, sectarian, communal — this hadith is not historical. It is immediate. Every time Muslims harm, destroy, or work toward the ruin of other Muslims — whether with literal weapons or with words, wealth, and influence — the question this hadith asks is alive: *what intention did you carry into that encounter?*

Three Questions to Close With

- Is there a conflict in my life — with a family member, a colleague, a community member — where I have cast myself entirely as the victim, but if I am honest, I came with my own "sword"?

- When I enter a disagreement or confrontation, what is my true intention — resolution and truth, or winning and destroying?
- Do I carry the weight of Muslim blood being sacred in the way the Prophet ﷺ described — or has familiarity made me careless about how I treat, speak about, or act toward other Muslims?

Hadith 10 *"Every Step to the Masjid Is a Degree Raised and a Sin Erased"*

Hadith Text

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: «صَلاَةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلاَتِه فِي بَيْتِه وَصَلاَتِه فِي سُوقِه بِضْعاً وَعِشْرِينَ دَرَجَةً، وَذَلِكَ أَنَّ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لاَ يَنْهَزُهُ إِلاَّ الصَّلاَةُ، لاَ يُرِيدُ إِلاَّ الصَّلاَةَ، لَمْ يَخْطُ خَطْوَةً إِلاَّ رُفِعَ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي الصَّلاَةِ مَا كَانَتِ الصَّلاَةُ هِيَ تَحْبِسُهُ، وَالْمَلاَئِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ يَقُولُونَ:

اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ تُبْ عَلَيْهِ، مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحْدِثْ فِيهِ». مُتَّفَقٌ عَلَيْهِ، وَهَذَا لَفْظُ مُسْلِمٍ.

Full Translation

On the authority of Abu Hurayrah (may Allah be pleased with him) who said:

The Messenger of Allah ﷺ said:

"The prayer of a man in congregation exceeds his prayer at home and his prayer in the marketplace by twenty-something degrees. That is because when one of them performs wudu and perfects it, then comes to the masjid — driven by nothing but the prayer, wanting nothing but the prayer — he does not take a single step except that a degree is raised for him by it, and a sin is erased from him by it, until he enters the masjid. When he enters the

masjid, he is in a state of prayer for as long as the prayer is what is keeping him there. And the angels send their prayers upon one of you for as long as he remains in the place where he prayed, saying: 'O Allah, have mercy on him. O Allah, forgive him. O Allah, accept his repentance' — as long as he does not cause harm in it, and as long as he does not break his wudu in it."

Agreed upon. This is the wording of Muslim.

Meanings of Key Words

- **Fi jama'ah (فِي جَمَاعَةٍ)** — in congregation; praying with other Muslims in the masjid — the communal act of worship
- **Bid'an wa 'ishreena darajah (بِضْعاً وَعِشْرِينَ دَرَجَةً)** — twenty-something degrees; other narrations

say twenty-five or twenty-seven — the deliberate vagueness signals abundance, not a fixed ceiling

- **La yanházuhu illa al-salah (لاَ يَنْهَزُهُ إِلاَّ الصَّلاَةُ)** — driven by nothing but the prayer; the word "yanházuhu" means what propels him, what gets him up and moving — and the condition is that only one thing is doing that: the prayer itself
- **La yureedu illa al-salah (لاَ يُرِيدُ إِلاَّ الصَّلاَةَ)** — wanting nothing but the prayer; this is the intention condition stated twice in two different ways — behaviour and desire both pointing to one place
- **Rufi'a lahu biha darajah (رُفِعَ لَهُ بِهَا دَرَجَةٌ)** — a degree is raised for him by it; every single step is a

promotion in his standing with Allah

- **Hutta 'anhu biha khati'ah (حُطَّ عَنْهُ بِهَا خَطِيئَةٌ)** — a sin is erased from him by it; every step carries a double gift — something gained and something removed
- **Tabsihu (تَحْبِسُه)** — what is keeping him there; the prayer — not socialising, not habit, not company — is the sole reason he remains seated
- **Al-mala'ikah yusalloona (الْمَلَائِكَةُ يُصَلُّونَ)** — the angels send their prayers; they make du'a for him — asking Allah for mercy, forgiveness, and accepted repentance on his behalf

- **Ma lam yu'dhi fihi (مَا لَمْ يُؤْذِ فِيهِ)** — as long as he does not cause harm in it; the blessing continues only while the person remains in a state worthy of it
- **Ma lam yuhdith fihi (مَا لَمْ يُحْدِثْ فِيهِ)** — as long as he does not break his wudu in it; the physical condition that ends the state of prayer

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Hadith Lessons

This hadith takes the walk from your front door to the masjid — a journey most people consider the unremarkable part before the prayer — and reveals it to be one of the most loaded moments in a believer's day. Every step counts. Every step has two gifts attached to it. And the rewards do not stop when the prayer ends.

The Condition That Unlocks Everything

Before describing any of the rewards, the Prophet ﷺ states the condition precisely — and he states it **twice**: *"driven by nothing but the prayer, wanting nothing but the prayer."*

The first statement describes behaviour: nothing is pushing him out of his house except the prayer. Not habit. Not social obligation. Not the fear of what people will say if he misses. Not the routine that has become automatic. The prayer itself is what got him up.

The second statement describes desire: nothing is in his heart on that walk except wanting to stand before Allah. Not wanting to be seen. Not wanting to meet someone. Not wanting the comfort of the routine. The prayer — purely the prayer.

This double condition is this chapter's signature in action. The reward of twenty-something degrees is not attached to the physical act of walking to the masjid. It is attached to **walking to the masjid with that intention.** Change the intention — leave the house out of habit, social pressure, or appearance — and the walk is just a walk.

Every Step: A Promotion and a Pardon

"He does not take a single step except that a degree is raised for him and a sin is erased from him."

Picture the man leaving his home for fajr. It is dark. It is cold. The bed was warm. Every step he ta kes on that road — every single one — is simultaneously doing two things in the unseen: lifting his rank with Allah, and removing a record of wrongdoing from his account.

This is one of the most generous mathematical realities in the entire Sunnah. He has not prayed yet. He has not made a single raka'ah. He is simply walking — with the right intention — and the ledger is already moving in his favour with every footfall.

This should completely reframe how a person thinks about the journey to the masjid. Most people think the prayer is the event and the walk is the commute. The Prophet ﷺ is saying: the walk is already the worship. The moment you leave your door with nothing in your heart but Allah — the reward has begun.

He Enters the Masjid — and Is Still Praying

When he arrives and sits waiting for the prayer, the hadith says: **"he is in a state of prayer for as long as the prayer is what is keeping him there."** Sitting in the masjid before the iqamah — still,

waiting, perhaps making dhikr or reading Quran — that sitting is counted as prayer, provided it is the prayer that is holding him in his seat.

The moment he pulls out his phone to scroll, starts chatting about business, or lets his mind wander entirely to worldly matters — he has not technically left. But the internal state that was earning him the reward of being "in prayer" has left. The body remained. The intention departed.

Again — the same body in the same seat, same masjid, same row. Entirely different account, depending on what the heart is doing.

The Angels Who Pray for You

Then comes one of the most moving images in this hadith: **"the angels send their prayers upon one of you for as long as he remains in his place."**

Angels — created from light, free of sin, in constant proximity to Allah — are making du'a specifically for you. Not a general du'a for all Muslims. For **you**, sitting in that spot. Three specific requests: mercy, forgiveness, accepted repentance. The most precious things a human being could ever need — being asked for on your behalf by the finest beings in creation.

And this continues as long as two conditions hold: he does not harm anyone in that space, and he does not break his wudu. Two conditions that are entirely within his control. The angels are ready to keep praying for him. He simply has to not disqualify himself.

In a world where people chase followers, mentors, and connections who will speak well of them — the believer who sits quietly after salah, in his spot, with the right intention, has something infinitely more valuable: angels interceding for

him before the One who owns everything.

Three Questions to Close With

- When I go to pray in congregation — what is genuinely driving me? If the masjid were completely empty and no one would ever know I came or did not come, would I still go?
- Do I rush out of the masjid the moment the prayer ends — or do I sit, even briefly, knowing the angels are still praying for me in that moment?
- Is there a prayer — fajr, isha, any of them — that I have been consistently praying alone when congregation was within my reach, that this hadith is quietly calling me to change?

Hadith 11 *"Allah's Accounting System — The Most Generous Ledger Ever Written"*

Hadith Text

وَعَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فِيمَا يَرْوِي عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ: «إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ: فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً». مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Abu al-Abbas Abdullah ibn Abbas ibn Abd al-Muttalib (may Allah be pleased with both of them), from the Messenger of Allah ﷺ, in what he narrates from his Lord — Blessed and Most High — who said:

"Indeed Allah has written down good deeds and bad deeds. Then He clarified that:

Whoever intended a good deed but did not do it — Allah records it with Him as one complete good deed.

And if he intended it and did it — Allah records it as ten good deeds, up to seven hundred times, up to many times more.

And if he intended a bad deed but did not do it — Allah records it with Him as one complete good deed.

And if he intended it and did it — Allah records it as one single bad deed."

Agreed upon.

Meanings of Key Words

- **Hadith Qudsi (حديث قدسي)** — words narrated from Allah directly through the Prophet ﷺ; not Quran, but divine speech — among the most elevated category of hadith
- **Kataba (كَتَبَ)** — He wrote, He recorded; Allah's own decree — already set, already certain
- **Bayyana (بَيَّنَ)** — He clarified, He explained; after establishing the principle, Allah Himself breaks it down — this detail is a mercy

- **Hamma (هَمَّ)** — he intended, he resolved; the word describes a firm intention that has formed in the heart — not a passing thought, but a real decision
- **Hasanah kamilah (حَسَنَةً كَامِلَةً)** — one complete good deed; not half a deed, not a partial credit — full, complete, recorded
- **'Ashra hasanat (عَشْرَ حَسَنَاتٍ)** — ten good deeds; the minimum multiplier when intention meets action
- **Sab'umi'ati di'f (سَبْعِمِائَةِ ضِعْفٍ)** — seven hundred times; the upper limit mentioned — but then the hadith says "many times more," meaning the ceiling is with Allah's generosity alone

- **Ad'afan katheerah (أَضْعَافٍ كَثِيرَةٍ)** — many times more; beyond calculation — Allah's generosity has no fixed upper boundary
- **Sayyi'atan wahidah (سَيِّئَةً وَاحِدَةً)** — one single bad deed; after all the multiplication of good — evil stays at one, never multiplied

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Hadith Lessons

This is a Hadith Qudsi — Allah speaking directly. And what He chooses to say, in His own words, is not a warning. It is not a list of punishments. It is the most extraordinarily generous accounting system ever described. Read it slowly and let the mathematics of divine mercy land fully.

The Four Scenarios — and What They Reveal About Allah

Allah lays out four possibilities covering every combination of intention and action for both good and evil. The result of placing them side by side is a portrait of who Allah is.

Scenario one: You intended good — but life intervened, or you were unable, or circumstances prevented you. You never did it. Allah records it as **one complete good deed.** The intention alone — without a single action — is rewarded as if the deed was done. This is Hadith 4 (the men left behind by illness) confirmed at the divine accounting level. A sincere intention that was blocked is not a zero. It is a full credit.

Scenario two: You intended good and you did it. Now the multiplier begins. Minimum: ten. And then the hadith opens a door that has no ceiling — seven hundred times, and beyond that "many times more." Scholars note that this "many times more" is where Ramadan fasting lives, where sincerity

multiplies, where need and circumstance and the state of the heart push the number beyond what can be named. Allah's generosity in rewarding good has no upper limit that human language can contain.

Scenario three: You intended evil — but you stopped yourself. You pulled back. Maybe out of fear of Allah, maybe out of shame, maybe out of a last moment of conscience. You did not do it. Allah records it as **one complete good deed.** The restraint itself — the war you won inside yourself — is rewarded as if you did something actively good. This is perhaps the most astonishing line in the entire hadith. Leaving a sin for Allah's sake is an act of worship.

Scenario four: You intended evil and you did it. Allah records it as **one single bad deed.** One. After all the multiplication of good — evil stays stubbornly, mercifully at one. It is never

multiplied. It is never compounded automatically. One deed, one record.

The Asymmetry Is the Message

Place these four scenarios together and the asymmetry is unmistakable — and entirely deliberate.

Good intention alone: **1 reward.**
Good intention + action: **10 to 700+ rewards.**
Evil intention stopped: **1 reward.**
Evil intention + action: **1 penalty.**

This is not a balanced ledger. It is a ledger designed by a Lord who wants His servants to succeed. The system is tilted — overwhelmingly, structurally, intentionally — in the believer's favour. As long as a person keeps trying, keeps intending good, keeps fighting their lower self even when they sometimes lose — they are mathematically, by Allah's own design, accumulating far more than they are losing.

The person who wakes up every day intending to be better, who sometimes succeeds and sometimes fails, who restrains themselves from evil when they can and falls short when they cannot — that person's account, under this system, is growing. Not because they are perfect. Because Allah designed the accounting this way.

The Passing Thought vs. The Firm Intention

One important clarification that protects the believer: the word **"hamma (هَمَّ)"** does not mean a passing thought. A fleeting thought of evil that crosses the mind uninvited — and is dismissed — is not recorded at all. The Prophet ﷺ said elsewhere that Allah has forgiven his Ummah for what the soul whispers to itself, as long as it is not acted upon or spoken.

The "hamma" that concerns Scenario four is the firm, settled intention — the decision that has formed in the heart and is moving toward action. This distinction is a mercy. You are not punished for the thoughts that visit you. You are only accountable for the intentions you cultivate and the actions you choose.

What This Means for the Person Who Feels Behind

There is a type of believer who carries a quiet despair — a sense that their sins are too many, their good deeds too few, their record too damaged to recover. This hadith is Allah's direct answer to that despair, in His own words.

Under this accounting system, a person who has sinned a thousand times but genuinely repents and begins doing good — starts multiplying at 10x, at 700x, at "many times more." A person who restrains themselves from ten sins they

wanted to commit has ten complete good deeds recorded. A person who intended good but was repeatedly prevented has full credits for every prevented intention.

The mathematics of divine mercy are not fair in the human sense. They are far more generous than fair. And this generosity is not an accident — it is Allah describing His own system, in His own words, so that no sincere believer ever has a reason to give up.

Three Questions to Close With

- Is there a good I have been intending for a long time but have not yet done — knowing now that even the sincere intention is already recorded as a complete good deed with Allah?
- When I stop myself from a sin — do I recognise that moment of restraint as an act of worship that

Allah is rewarding, or do I only notice my failures?

- Does knowing the asymmetry of this accounting system — good multiplied endlessly, evil kept at one — change how I feel about my standing with Allah right now?

Hadith 12 "Three Men, One Cave, Three Acts of Sincerity — and the Boulder Moved"

Hadith 12

12/12 ـ وَعَنْ أَبِي عَبْدِ الرَّحْمن عبد الله بْنِ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنهما قَالَ: سَمِعْتُ رَسُولَ الله صلى الله عليه وسلم يَقُولُ: «انْطَلَقَ ثَلاثَةُ نَفَرٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتَّىٰ آوَاهُمُ الْمَبِيتُ إِلَىٰ غَارٍ فَدَخَلُوهُ، فانْحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهِمْ الْغَارَ. فَقَالُوا: لا يُنْجِيكُمْ مِنْ هذِهِ الصَّخْرَةِ إِلَّا أَنْ تَدْعُوا الله بِصَالِحِ أَعْمَالِكُمْ، قَالَ رَجُلٌ مِنْهُمْ: اللهم كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، وَكُنْتُ لاَ أَغْبِقُ قَبْلَهما أَهْلاً وَلا مالاً ، فَنَأَىٰ بِي طَلَبُ الشَّجَرِ يَوْماً فَلَمْ أُرِحْ عَلَيْهِمَا حَتَّىٰ نَامَا، فَحَلَبْت لَهُمَا

غَبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ، فَكَرِهْتُ أَنْ أُوقِظَهُمَا وَأَنْ أَغْبِقَ قَبْلَهُمَا أَهْلاً أَوْ مَالاً، فَلَبِثْتُ ـ وَالْقَدَحُ عَلَىٰ يَدِي ـ أَنْتَظِرُ اسْتِيقَاظَهُمَا حَتَّىٰ بَرَقَ الْفَجْرُ، والصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ قَدَمِي، فاسْتَيْقَظَا فَشَرِبَا غَبُوقَهُمَا. اللهم إِنْ كُنْتُ فَعَلْتُ ذلكَ ابْتِغَاءَ وَجْهِكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هذِهِ الصَّخْرَةِ، فَانْفَرَجَتْ اللهم :قَالَ الآخرُ .شَيْئاً لا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهُ إِنَّهُ كَانَتْ لِيَ ابْنَةُ عَمٍّ كَانَتْ أَحَبَّ النَّاسِ إِلَيَّ، وَفِي كُنْتُ أُحِبُّهَا كَأَشَدِّ مَا يُحِبُّ الرِّجَالُ النِّسَاءَ، :رِوَايَة فَأَرَدْتُهَا عَلَىٰ نَفْسِهَا فَامْتَنَعَتْ مِنِّي، حَتَّىٰ أَلَمَّتْ بِهَا سَنَةٌ مِنَ السِّنِينَ فَجَاءَتْنِي، فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ عَلَىٰ أَنْ تُخَلِّيَ بَيْنِي وَبَيْنَ نَفْسِهَا فَفَعَلَتْ، حَتَّىٰ فَلَمَّا قَعَدْتُ بَيْنَ :إِذَا قَدَرْتُ عَلَيْهَاوَفِي رِوَايَةٍ اتَّقِ اللهَ وَلاَ تَفُضَّ الْخَاتَمَ إِلَّا بِحَقِّهِ، :رِجْلَيْهَا، قَالَتْ فَانْصَرَفْتُ عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ، وَتَرَكْتُ الذَّهَبَ الَّذِي أَعْطَيْتُهَا، اللهم إِنْ كُنْتُ فَعَلْتُ ذلِكَ

ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيهِ، فانْفَرَجَتِ الصَخْرَةُ غَيْرَ أَنَّهُمْ لا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهَا وَقَالَ .الثَّالِثُ: اللهم اسْتَأْجَرْتُ أُجَرَاءَ وَأَعْطَيْتُهُمْ أَجْرَهُمْ، غَيْرَ رَجُلٍ وَاحِدٍ تَرَكَ الَّذِي لَهُ وَذَهَبَ، فَثَمَّرْتُ أَجْرَهُ حَتَّىٰ كَثُرَتْ مِنْهُ الأَمْوَالُ، فَجَاءَنِي بَعْدَ حِينٍ وَقَالَ: يَا عَبْدَ اللهِ أَدِّ إِلَيَّ أَجْرِي، فَقُلْتُ: كُلُّ مَا تَرَىٰ مِنْ أَجْرِكَ؛ مِنَ الإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالرَّقِيقِ، فَقَالَ: يَا عَبْدَ اللهِ لا تَسْتَهْزِئْ بِي! فَقُلْتُ: لا أَسْتَهْزِئُ بِكَ، فَأَخَذَهُ كُلَّهُ فَاسْتَاقَهُ فَلَمْ يَتْرُكْ مِنْهُ شَيْئاً، اللهم إِنْ كُنْتُ فَعَلْتُ ذلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُونَ». مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Abu Abd al-Rahman Abdullah ibn Umar ibn al-Khattab (may Allah be pleased with both of them) who

said: I heard the Messenger of Allah ﷺ say:

"Three men from those who came before you set out travelling, until nightfall forced them to shelter in a cave and they entered it. A boulder rolled down from the mountain and blocked the entrance of the cave.

They said to one another: Nothing will save you from this boulder except that you call upon Allah through your righteous deeds.

The first man said: "O Allah — I had two elderly parents, and I would not give evening drink to family or wealth before serving them. One day I went far in search of grazing and did not return until they had fallen asleep. I milked their evening drink and found them sleeping. I hated to wake them, and hated to give anyone — family or wealth — their drink before them. So I stood — with the cup in my hand

— waiting for them to wake, until the dawn broke, while the children were crying at my feet. Then they woke and drank their evening drink. O Allah — if I did that seeking Your face, then relieve us of what we are in from this boulder." The boulder moved — but not enough to exit.

The second man said: "O Allah — I had a female cousin who was the most beloved of all people to me." In one narration: "I loved her as intensely as men love women. I sought her for herself but she refused me — until a year of hardship struck her and she came to me. I gave her one hundred and twenty dinars on the condition that she give herself to me — and she agreed. When I was able to have her," — in one narration: "when I sat between her legs" — "she said: Fear Allah, and do not break the seal except by its right." So I turned away from her — and she

was the most beloved of people to me — and I left the gold I had given her. O Allah — if I did that seeking Your face, then relieve us of what we are in." The boulder moved further — but still not enough to exit.

The third man said: "O Allah — I hired workers and paid all of them their wages, except one man who left what was owed to him and departed. I invested his wage until wealth grew greatly from it. He came to me after some time and said: O servant of Allah, give me my wage. I said: Everything you see is from your wage — the camels, the cattle, the sheep, and the servants. He said: O servant of Allah, do not mock me! I said: I am not mocking you. So he took it all and drove it away and left nothing behind. O Allah — if I did that seeking Your face, then relieve us of what we are in." The boulder moved and they walked out free."

Agreed upon.

Meanings of Key Words

- **Antalaq (انْطَلَقَ)** — they set out; a journey that began normally — no sign of what was coming
- **Awahum al-mabeet (آوَاهُمُ الْمَبِيتُ)** — nightfall forced them to shelter; they did not choose the cave — circumstance drove them there
- **Sakharah (صَخْرَةٌ)** — a boulder; not a pebble, not a door — a mountain rock that sealed them completely
- **Bi-salih a'malikum (بِصَالِحِ أَعْمَالِكُمْ)** — through your righteous deeds; tawassul — using sincere past deeds as the means of supplication

- **La agbiq (لاَ أَغْبِقُ)** — I would not give evening drink before them; "ghubooq" is the evening milk — the last provision of the day, given to the most important first
- **Baraq al-fajr (بَرَقَ الْفَجْرُ)** — until the dawn broke; he stood all night, cup in hand — not for minutes, for hours
- **Al-sibya yatadaghoon (الصِّبْيَةُ يَتَضَاغَوْنَ)** — the children crying at his feet; his own children, hungry, weeping — and he still did not move the cup
- **Ibtighaa' wajhik (ابْتِغَاءَ وَجْهِكَ)** — seeking Your face; the phrase each man uses — the single condition that makes the deed a key
- **La tafudh al-khatam illa bi-haqqih (لاَ تَفُضَّ الْخَاتَمَ إِلاَّ بِحَقِّهِ)** — do

not break the seal except by its right; her words at the most vulnerable moment — meaning: only through marriage

- **Tharrartu ajrahu (فَثَمَّرْتُ أَجْرَهُ)** — I invested his wage; he did not keep it, did not spend it — he grew it faithfully as a trust
- **Fanfarajat fa-kharajoo yamshoon (فَانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُونَ)** — the boulder moved and they walked out; the final image — free, walking, saved

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Hadith Lessons

This is the longest hadith in the chapter on sincerity — and it earns every word. It is a story that carries three different human beings through three entirely different tests, and shows that the same key — sincere action done purely for

Allah — opens the same impossible door, every time.

The Cave Is Not the Crisis — The Crisis Came Before

Each of these three men did something right long before the boulder fell. The first served his parents through a whole night — not in a moment of emergency, but in an ordinary evening when he came home tired and found them asleep. The second walked away from a woman he desperately wanted — not because he was strong, but because her words landed in his heart at the last possible moment. The third invested a stranger's forgotten wage for years — not because anyone was watching, not because the worker would ever come back, but because the money was a trust.

None of these acts were performed for a cave. None of them were calculated moves to build a spiritual reserve. They

were done — in quiet, unglamorous, privately difficult moments — seeking only the face of Allah. And then, years or decades later, those deeds became the only key that could open a sealed mountain.

This is the architecture of sincere living: **you do not know which deed will matter most when everything else fails.** The act you thought was small, private, and forgotten — Allah kept it. And when the boulder comes, it is ready.

The First Man — A Cup, an All-Night Wait, and Children Crying at His Feet

The image the Prophet ﷺ paints is extraordinarily vivid. A man stands in the dark, a cup of milk in his hand, his elderly parents asleep before him. He will not wake them — that would disturb their rest. He will not drink himself or give to his children first — that would

betray the priority he has always kept. So he stands. And the children cry at his feet. And the dawn comes. And he stands still.

This is not a dramatic sacrifice. No one saw it. No one recorded it. The children crying make it harder, not easier — and he still does not move. What holds him there is not willpower alone. It is a settled understanding of who deserves what, and a heart that has placed Allah's pleasure above every other pull in that moment.

He does not say "I was a good son." He says: **"O Allah — if I did that seeking Your face."** The "if" is not doubt. It is the humility of a man who knows that Allah alone can see whether the intention was truly pure — and he places that judgement entirely with Allah.

The boulder moves. But only partway.

The Second Man — The Most Honest Story of Human Desire in the Sunnah

The Prophet ﷺ does not sanitise this story. He tells it as it happened. A man loved a woman with the full intensity of human desire. He pursued her. He was refused. He waited for her vulnerability — and when it came, he used money to get what he wanted. He had her in the most compromising position imaginable.

And then she said four words: **"Fear Allah. Do not break the seal except by its right."**

Four words from a desperate woman in a desperate situation. And something in him — something real, something that had been dormant — heard it. He stopped. He stood up. He left the gold. He walked away from the most beloved person in his life at the moment he had finally reached her.

This is not a story about a man who was never tempted. It is a story about a man who was fully inside his temptation — and still turned back. The turning back, not the absence of desire, is what Allah accepted. He made the intention to stop **seeking only the face of Allah** — not because the desire vanished, but because something higher won in that moment.

The boulder moves further. But still not enough.

The Third Man — A Forgotten Wage, an Invested Trust, and a Herd That Became a Fortune

This story is quieter than the first two — and perhaps the most relevant to modern life. A worker left without collecting his wage. No forwarding address. No contact. No obligation on anyone to do anything more. The employer could have kept the money.

No one would have known. No court would have ruled against him.

Instead, he invested it. For years. Until camels, cattle, sheep, and servants accumulated from that single unpaid wage. When the worker finally returned — perhaps expecting nothing, or perhaps embarrassed to ask — the employer handed him everything. Every animal. Every servant. The entire accumulated wealth.

The worker thought he was being mocked. The employer said: **I am not mocking you.** And the man took it all and left.

This is what trust looks like when it is rooted in Allah-consciousness rather than human accountability. Not "I'll keep it safe until he comes back." But "I will grow it as if it were my most precious responsibility — because it is his, and Allah is watching." The absence of any human witness did not change the

man's behaviour by a single degree. That is the definition of sincerity.

The boulder moves entirely. They walk out free.

Why Three Deeds — and Why in This Order

The three deeds form a deliberate progression. The first is about **family duty** — honouring parents above personal comfort. The second is about **desire and restraint** — the hardest internal battle a person can fight. The third is about **financial trust** — honesty with wealth when no one is watching.

Together they cover the three areas where human sincerity is most severely tested: family obligations, personal desires, and financial dealings. And in all three — the same condition applies: **"if I did that seeking Your face."**

The boulder needed all three to move completely. One sincere deed cracked it. Two moved it further. Three opened it entirely. This is not a formula — it is a portrait of a complete sincere life: multiple deeds, multiple domains, all pointing the same direction.

The Condition That Made Them Keys

Each man closes his du'a with the same phrase: **"O Allah — if I did that seeking Your face (ibtighaa' wajhik)."** Not "I was righteous." Not "I deserve this." Not "look at what I gave up." But: **if my intention was truly for You — then You know it, and I am placing my hope in that.**

This is tawassul through sincere deeds — using the purity of past acts as the means of approaching Allah in crisis. And the condition that makes a deed usable in this way is precisely what this

entire chapter has been building toward: **the deed must have been done for Allah's face alone, with no other audience in mind.**

The man who served his parents for praise could not use that night as a key. The man who walked away from the woman to look virtuous could not use that restraint. The man who invested the wage to be known as honest could not use that wealth. The keys only work when the intention was genuine — and Allah, who recorded the deeds originally, is the One who verifies the intention now.

Three Questions to Close With

- Is there a deed in my past — quiet, private, costly, unseen — that I did purely for Allah? Do I know that deed is recorded, waiting, and can become a key I may not yet know I will need?

- Which of the three tests — family duty, personal desire, or financial trust — is the area where my sincerity is most tested right now?
- If I were in that cave tonight, which deed from my life would I call upon — and would I say it with the confidence that it was truly done seeking only the face of Allah?

Chapter Two: Repentance

The Door That Is Always Open — Until It Isn't

Before a single hadith on repentance is quoted, Imam al-Nawawi does something that separates this book from a simple collection of narrations. He opens the chapter with a scholarly definition — a precise, structured explanation of what repentance actually *is* and what makes it valid. He is telling the reader: before you seek the door, you need to know how it opens.

The Scholar's Definition

"The scholars said: Repentance is obligatory from every sin."

Not recommended. Not virtuous. **Obligatory (wajib /**

(وَاجِبٌ). This single word carries enormous weight. It means that remaining in a sin without repenting is itself an additional wrong. The sin happened — but the failure to turn from it compounds it. A believer who sins and genuinely intends to repent "someday" is, in the scholarly understanding, in a state of ongoing negligence of an obligation.

And the obligation applies to **every sin** — not just the major ones, not just the public ones, not just the ones that others know about. Every sin has a corresponding obligation of repentance attached to it.

Two Categories — Three Conditions or Four

Imam al-Nawawi then divides sins into two types, and the conditions of repentance differ accordingly. This distinction is one of the most practically

important in Islamic ethics — and most people are unaware of it.

Category One: Sins Between You and Allah

These are sins that involve no other human being's right — missing prayers, breaking a fast, consuming what is forbidden, falling into private sins that harmed no one but your own soul and your relationship with Allah.

For these, repentance has **three conditions** — and all three must be present simultaneously. If even one is missing, the repentance is incomplete:

1. Al-Iqla' (الإقْلاع) — Stop the sin immediately

Not gradually. Not "I'll reduce it." Stop. The person who says "I repent" while continuing the sin is not repenting — they are performing the words of repentance without its reality. The first condition is the hardest for most people

because it requires an immediate break, not a planned one.

2. Al-Nadam (النَّدَم) — Genuine remorse

Not the embarrassment of being caught. Not the regret of consequence. Real, internal sorrow for having disobeyed Allah — for having done something that displeased the One who gave you everything. This is the emotional and spiritual heart of tawbah. Without it, stopping the sin is merely behaviour change, not repentance.

3. Al-'Azm (الْعَزْم) — Firm resolve never to return

A genuine decision, made in the heart, that this sin ends here. Not "I'll try not to." Not "inshaAllah I won't." A firm resolution. Scholars note that if a person later falls back into the sin — that does not automatically invalidate the original repentance, provided the resolve at the time of repentance was genuinely

sincere. But walking into repentance with a secret intention to return to the sin invalidates it immediately.

Category Two: Sins That Involve Another Person's Right

These are sins that harmed another human being — taking their wealth, damaging their reputation, violating their honour, wronging them in any way. For these, the same three conditions apply **— plus a fourth:**

4. Al-Bara'ah min haqq al-sahib (الْبَرَاءَةُ مِنْ حَقِّ صَاحِبِهَا) — Discharging the right of the person wronged

And this fourth condition is specific to the type of wrong:

- **If it was wealth** — return it, or its equivalent, or seek their pardon for it
- **If it was slander or false accusation** — submit to whatever

right they have, or seek their forgiveness

- **If it was backbiting (gheebah / غِيبَة)** — seek their pardon directly

This fourth condition is what makes repentance from sins against others genuinely costly — and genuinely complete. You cannot fully repent from wronging a person while that person's right remains unaddressed. Your vertical relationship with Allah is not fully restored while the horizontal relationship with His servant remains broken.

This is why scholars say: the most dangerous sins are not necessarily the largest ones — but the ones that involve another person's right. Because your repentance depends not just on your own decision, but on restoring what belongs to someone else.

Partial Repentance — Is It Valid?

Imam al-Nawawi addresses a subtle and important question: what if a person repents from some sins but not all?

His answer is both honest and merciful: **"If he repents from some of them, his repentance from that sin is valid according to the people of truth — and the remainder stays on him."**

Partial repentance is not rejected. It counts — for the specific sin repented from. But it does not carry over to sins that were not addressed. This means a person who repents from drinking but continues in backbiting has a genuine repentance from drinking — and an ongoing account for the backbiting. Each sin has its own door, and each door must be opened separately.

The implication for the modern Muslim is significant: do not let the size of your unaddressed sins paralyse you from beginning repentance where you can. Start with one door. Open it fully, with all three conditions. Then move to the

next. Repentance is not all-or-nothing — it is a journey that begins with the first sincere step.

Three Quranic Commands — The Same Word, Three Times

Imam al-Nawawi closes the introduction with three ayat — each one a direct command to repent:

"And turn to Allah in repentance, all of you, O believers — that you may succeed."
(Surah al-Nur, 24:31)

"And seek forgiveness of your Lord and then repent to Him."
(Surah Hud, 11:3)

"O you who believe — turn to Allah in sincere repentance (tawbatan nasooha)."
(Surah al-Tahrim, 66:8)

Three commands. Three different contexts in the Quran. And in all three, the address is to **believers** — not to

those who have abandoned the faith, not to those who are distant from Allah. To believers. To people who pray, who fast, who consider themselves Muslim. The command to repent is not reserved for the gravely fallen. It is the ongoing state of every sincere believer.

The last ayah gives repentance its most powerful description: **tawbatan nasooha (تَوْبَةً نَّصُوحًا) — sincere, pure, genuine repentance.** Scholars define "nasooh" as repentance that is so complete and so honest that the person never returns to that sin — not because they are superhuman, but because the remorse was real, the resolve was genuine, and the turning was total.

What This Introduction Is Telling You Before the Hadiths Begin

Imam al-Nawawi is doing something deliberate by opening Chapter Two this way. He is saying: before you read stories

of repentance, before you feel moved by the hadiths about Allah's mercy, before you receive the glad tidings of forgiveness — **know what you are actually doing when you repent.**

Repentance is not a feeling. It is not a du'a recited in the last ten nights of Ramadan with tears that dry by morning. It is not saying "astaghfirullah" between conversations. It is a structured, serious, complete act — with conditions, with requirements, with obligations — that your soul owes to Allah for every sin you have committed.

The mercy is real. The door is open. But the door has a handle — and the handle is the genuine, full, three-or-four-conditioned turning of the heart back to Allah.

Three Questions to Open This Chapter With

- Is there a sin I have been calling "repented from" — but if I check honestly against the three conditions, one of them is still missing?
- Is there a person whose right I have not yet addressed — whose backbiting I spoke, whose wealth I owe, whose reputation I damaged — and my repentance to Allah is waiting on what I owe them?
- Have I ever made a tawbatan nasooha — a complete, total, genuine repentance — from even one sin in my life? What would it feel like to do that today?

Hadith 13 & 14 *"The Prophet Who Needed No Forgiveness — Asked for It More Than Anyone"*

Hadith Text

Hadith 13:

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «وَاللَّهِ إِنِّي لأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً».
رَوَاهُ الْبُخَارِيُّ.

Hadith 14:

وَعَنِ الأَغَرِّ بْنِ يَسَارٍ الْمُزَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا أَيُّهَا النَّاسُ

تُوبُوا إِلَى اللَّهِ وَاسْتَغْفِرُوهُ، فَإِنِّي أَتُوبُ إِلَيْهِ فِي الْيَوْمِ مِائَةَ مَرَّةً». رَوَاهُ مُسْلِمٌ.

Full Translation

Hadith 13 — On the authority of Abu Hurayrah (may Allah be pleased with him) who said: I heard the Messenger of Allah ﷺ say:

"By Allah — I seek forgiveness from Allah and turn to Him in repentance more than seventy times a day." Narrated by al-Bukhari.

Hadith 14 — On the authority of al-Agarr ibn Yasar al-Muzani (may Allah be pleased with him) who said: The Messenger of Allah ﷺ said:

"O people — turn to Allah in repentance and seek His forgiveness. For indeed I turn to Him in repentance one hundred times a

day."
Narrated by Muslim.

Meanings of Key Words

- **Wallahi (وَاللَّهِ)** — By Allah; an oath — the Prophet ﷺ is swearing to emphasise the reality of what he is about to say, so no one dismisses it as exaggeration
- **Astaghfiru Allah (أَسْتَغْفِرُ اللَّهَ)** — I seek forgiveness from Allah; istighfar — asking Allah to cover, protect, and pardon
- **Atobu ilayhi (أَتُوبُ إِلَيْهِ)** — I turn to Him in repentance; tawbah — returning, reorienting, coming back
- **Akthar min sab'eena marratan (أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً)** — more than seventy times; seventy in Arabic denotes abundance — "more than

seventy" means: beyond counting, beyond what you would expect

- **Mi'ata marratin (مِائَةَ مَرَّةً)** — one hundred times; a complete, rounded number — the full measure of a day given to returning to Allah
- **Ya ayyuha al-nas (يَا أَيُّهَا النَّاسُ)** — O people; not "O sinners" — addressed to all humanity, the righteous and the struggling alike

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Hadith Lessons

These two hadiths sit together and must be read together — because they are making the same profound point from two angles. Hadith 13 is a personal confession. Hadith 14 is a public command. In both, the Prophet ﷺ places himself at the centre of the practice he is describing. And that placement is the entire lesson.

The Oath That Should Stop You

Hadith 13 does not begin with a ruling or a teaching. It begins with an oath: **"Wallahi — By Allah."**

The Prophet ﷺ swore by Allah before saying this. Why? Because he knew that what he was about to say would be difficult to believe. The companions who heard it knew who was speaking — the man whose past and future sins had been forgiven, the most beloved of Allah's creation, the one whose character Allah described as "of the most exalted standard." And that man is swearing — by Allah — that he seeks forgiveness more than seventy times every single day.

The oath is directed at the listener's disbelief. Not disbelief in the Prophet ﷺ — but the quiet, unspoken thought that might arise: *"Surely he doesn't need to do this as much as we do."* The oath closes that

thought before it forms. He is saying: do not reduce what I am about to tell you. Take it fully. This is real.

Why Does the Sinless Man Repent?

This is the question that unlocks both hadiths entirely. The Prophet ﷺ was ma'sum — protected from sin. Allah had forgiven him what came before and what came after. He had no record that needed clearing in the way ordinary human beings do.

So what was he doing seventy, a hundred times a day?

Scholars give three answers — and all three together form a complete picture:

First: He was the model. Everything he did was for the Ummah to follow. When he repented a hundred times a day, he was not confessing a hundred sins — he was teaching a hundred moments of return to Allah that his community

needed to see lived out, not merely instructed.

Second: He was aware of his human limitations before Allah's infinite greatness. Even a heart as pure as his — occupied with revelation, with worship, with the weight of prophethood — would experience moments of being less than fully, perfectly present with Allah. Not sin. But a human heart's natural distance from the divine presence. And istighfar was the constant reorientation back.

Third: His love for Allah was so intense that even the most elevated state of connection felt insufficient in comparison to what Allah deserved. The repentance was not from wrong — it was from the gap between what he gave and what Allah deserved to receive.

For us — the lesson is both humbling and freeing. If the Prophet ﷺ, with everything he was, turned to Allah a

hundred times a day — then our repentance is not a crisis response. It is not the emergency exit we run to when things collapse. It is the **daily rhythm of a living heart** that understands its own smallness before its Lord.

"O People" — The Universal Address

In Hadith 14, the Prophet ﷺ turns outward. He calls: **"Ya ayyuha al-nas — O people."** Not "O sinners." Not "O those who have fallen." Everyone. The righteous and the struggling. The scholar and the beginner. The one who prayed fajr and the one who missed it.

Then he commands: **repent and seek forgiveness.** And then he gives the reason with the most powerful possible evidence: **"For indeed I do it a hundred times a day."**

This is prophetic pedagogy at its most direct. He does not say "because you

sin." He says: "because I do it — and I am telling you to follow." The example comes before the argument. The lived reality comes before the instruction. He is not standing at a distance telling people to repent. He is standing in the middle of the practice, showing them what a day looks like when it is threaded through with returning to Allah.

What This Means for the Way We Live

Most Muslims treat istighfar and tawbah as reactive — something you do after you sin, or in Ramadan, or when life gets difficult. These two hadiths dismantle that model entirely.

The Prophet ﷺ did not repent because his day went wrong. He repented as a **structure of the day itself** — woven into it the way breathing is woven into it. Morning, afternoon, evening — returning to Allah was not the exception

in his schedule. It was the foundation of it.

What would it look like to carry even a fraction of this into daily life? Not a performance of counting. But a genuine, recurring, quiet return — in the car, between meetings, after salah, before sleep — a moment of saying: *My Lord, I return to You. Whatever distance has grown between us in this hour — I am closing it now.*

A hundred times. Not as burden. As habit. As love. As the recognition that the heart, left to itself, drifts — and the practice of returning is what keeps it oriented toward the only One who matters.

Three Questions to Close With

- Do I treat istighfar as a reactive emergency — or as a daily rhythm? What would change if I made it a hundred-times-a-day practice starting tomorrow?

- When I say "astaghfirullah" — is there any genuine heart movement in it, or has it become a sound my mouth makes without my soul present?
- The Prophet ﷺ repented a hundred times a day not from sin but from love and awareness. What would my relationship with Allah look like if I repented from that place — rather than only from guilt?

Hadith 15 *"Allah's Joy at Your Return — More Than a Man Who Found His Life in the Desert"*

Hadith Text

وَعَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ الأَنْصَارِيِّ — خَادِمِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ — رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَلَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَضَلَّهُ فِي أَرْضٍ فَلَاةٍ». مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «لَلَّهُ أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ، حِينَ يَتُوبُ إِلَيْهِ، مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضٍ فَلَاةٍ، فَانْفَلَتَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَأَيِسَ

مِنْهَا، فَأَتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا، وَقَدْ أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ».

Full Translation

On the authority of Abu Hamzah Anas ibn Malik al-Ansari — the servant of the Messenger of Allah ﷺ — (may Allah be pleased with him) who said: The Messenger of Allah ﷺ said:

"Allah is more joyful at the repentance of His servant than one of you who has found his camel after losing it in a barren desert land."

Agreed upon.

And in a narration of Muslim: **"Allah is more intensely joyful at the repentance of His servant — when he**

repents to Him — than one of you who was on his mount in a barren desert land, and it escaped from him carrying his food and drink, and he despaired of it. He came to a tree and lay down in its shade, having given up all hope of his mount. While he was in that state — suddenly it was standing right beside him. He took hold of its reins — then said, from the intensity of his joy: 'O Allah, You are my slave and I am your Lord' — he made this mistake from the sheer intensity of his joy."

Meanings of Key Words

- **Afrahu (أَفْرَحُ)** — more joyful; a comparative — Allah's joy exceeds the most extreme human joy imaginable
- **Ashaddu farahan (أَشَدُّ فَرَحاً)** — more intensely joyful; the second

narration intensifies it further — not just more, but more *intensely*, more *completely*

- **Ardun falah (أَرْضٍ فَلَاةٍ)** — a barren, desolate desert land; no water, no shelter, no people, no possibility of rescue — a place where losing your mount means death
- **Raahilah (رَاحِلَتِهِ)** — his mount, his riding camel; in the desert context this is not convenience — it is survival. Food, water, shade, transport — everything is on the camel
- **Infalatat (انْفَلَتَتْ)** — it escaped, bolted; not wandered — it ran, it was gone
- **Ayisa minha (أَيِسَ مِنْهَا)** — he despaired of it; complete hopelessness — not "maybe I'll

find it" but "it is gone and I will die here"

- **Fadtaja'a fi dhilliha (فَاضْطَجَعَ فِي ظِلِّهَا)** — he lay down in its shade; the posture of a man who has stopped fighting — he is waiting for the end
- **Qa'imatan 'indahu (قَائِمَةً عِنْدَهُ)** — standing right beside him; not in the distance — right there, as if it had never left
- **Khitamiha (بِخِطَامِهَا)** — its reins; he grabbed it — the first physical act of a man whose hands had given up now reaching again
- **Akhta'a min shiddat al-farah (أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ)** — he made a mistake from the sheer intensity of his joy; his words came out wrong — he said "You are my slave and I am your Lord" — reversing the

truth — because joy overwhelmed his tongue

Hadith Lessons

The Prophet ﷺ could have simply said:

"Allah loves your repentance." He could have said: "Allah accepts tawbah." He said neither. Instead he painted a picture — a specific, vivid, emotionally complete scene — and then said: **Allah's joy at your repentance is greater than that.**

The picture he chose was not chosen carelessly. Every detail in it carries weight.

The Desert — Where Stakes Are Absolute

The man is not in a city where he can ask for help. He is not near a village where he could borrow food. He is in **ardun falah (أَرْضٍ فَلَاةٍ)** — a barren, featureless

desert. No water. No shade except what he finds. No people. No rescue.

In this context, the camel is not property. It is life. Everything he needs to survive the journey is on it — food, water, shelter. When it bolts and disappears, it does not take his comfort. It takes his chances.

This is the scale of the loss the Prophet ﷺ chose as his comparison. Not losing money. Not losing a possession. **Losing the thing your life depends on, in a place where no one can save you.**

And he says: Allah's joy at your repentance is *greater* than this man's joy when his camel returns.

Let that land fully. Your one act of genuine turning back to Allah produces more joy in Allah — more than the most desperate, most hopeless human being finding the thing that saves his life at the last possible moment.

He Lay Down — and Gave Up

The detail of the man lying under the tree is not incidental. It is the emotional core of the story. He did not keep searching. He did not keep calling. He lay down.

He had given up.

This is the moment the Prophet ﷺ

chose — not when the man was still running and hoping — but the moment of total surrender to loss. The moment after despair has finished its work and the body finally stops moving.

And it is precisely at *that* moment that the camel appears beside him.

The parallel is not hidden. The person who has fallen so far into sin that they have stopped believing repentance is available to them — the one who has told themselves "I am too far gone, there is no point returning, Allah will not accept me after everything I have done"

— that person is the man lying under the tree.

And the hadith is saying: **that is the exact moment Allah is waiting for your return.** Not when you have cleaned yourself up. Not when you have earned the right to knock on the door again. Right there — in the shade of your despair, in the dust of your failures, with nothing left in your hands.

The Mistake That Explained Everything

The most astonishing moment in the hadith is the man's mistake. When he grabs the reins and his joy overwhelms him — he says: *"O Allah, You are my slave and I am your Lord."* He reversed the words entirely. He meant to say the opposite — "I am Your slave and You are my Lord." But the joy was so violent, so total, so beyond what he had ever felt,

that his tongue could not keep up with his heart.

The Prophet ﷺ does not condemn this mistake. He explains it: **"he made this mistake from the sheer intensity of his joy."** It is told with tenderness, almost with a smile. Because the mistake itself is the proof of how real the joy was.

And then the Prophet ﷺ says: **Allah's joy at your repentance is more intense than this.**

More intense than the joy that scrambled a man's words. More intense than the feeling that made a person forget, for a moment, the most basic facts of existence. That is the measure of what your tawbah produces in Allah.

What This Means for the Person Who Has Given Up

This hadith was not told for people who repent easily and regularly. It was told for the person who has reached the tree. The one who has stopped running. The one who has lain down under the only shade available and decided that the journey is over.

That person may be reading these words right now. And the message from the Prophet ﷺ — delivered in a story, with a desert, a lost camel, and a man's scrambled words of joy — is this:

You have not gone too far. The door has not closed. And your return — right now, from exactly where you are, with everything you carry — will produce a joy in Allah that exceeds anything you have felt in your entire life.

Not because you deserve it. Not because you have earned it. But because that is who Allah is — and the Prophet ﷺ swore it was true.

Three Questions to Close With

- Have I ever reached the "lying under the tree" moment — spiritually, in my relationship with Allah — where I genuinely stopped believing my return was welcome? What happened next?
- Do I carry a picture of Allah that matches this hadith — a Lord who is *more joyful* at my return than the most desperate human being finding his survival — or do I carry a different, harder, more distant picture?
- Is there someone in my life who has "lain down under the tree" and given up on returning to Allah — and does this hadith give me something I could share with them today?

Hadiths 16, 17 & 18 Three Deadlines — and the Door That Is Always Open Until It Isn't"

Hadith Texts

Hadith 16:

وَعَنْ أَبِي مُوسَى عَبْدِ اللَّهِ بْنِ قَيْسٍ الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ تَعَالَى يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا». رَوَاهُ مُسْلِمٌ.

Hadith 17:

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ اللَّهُ عَلَيْهِ». رَوَاهُ مُسْلِمٌ.

Hadith 18:

وَعَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرْغِرْ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Full Translation

Hadith 16: On the authority of Abu Musa Abdullah ibn Qays al-Ash'ari (may Allah be pleased with him), from the Prophet ﷺ:

"Indeed Allah extends His hand at night so that the one who sinned during the day may repent — and He extends His hand during the day so that the one who sinned during the night may repent — until the sun rises from the west."

Narrated by Muslim.

Hadith 17: On the authority of Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah ﷺ said:

"Whoever repents before the sun rises from the west — Allah will accept his repentance."
Narrated by Muslim.

Hadith 18: On the authority of Abu Abd al-Rahman Abdullah ibn Umar ibn al-Khattab (may Allah be pleased with both of them), from the Prophet ﷺ who said:

"Indeed Allah accepts the repentance of a servant as long as he has not yet begun to gargle."
Narrated by al-Tirmidhi, who said: a good hadith.

Meanings of Key Words

- **Yabsutu yadahu (يَبْسُطُ يَدَهُ)** — He extends His hand; a description of Allah's generosity and openness — His hand stretched out, welcoming, waiting — not withdrawn, not closed, not turned away
- **Musi' al-nahar (مُسِيءُ النَّهَارِ)** — the one who sinned during the day; not a label of permanent identity — a description of what happened in those hours, not who the person is
- **Hatta tatlu'a al-shams min maghribiha (حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا)** — until the sun rises from the west; one of the major signs of the Hour — when it occurs, the door of repentance closes for the entire world, forever
- **Taba Allahu 'alayhi (تَابَ اللَّهُ عَلَيْهِ)** — Allah will accept his

repentance; the verb "taba 'alayhi" means Allah turns toward him — a reciprocal turning: the servant turns to Allah, and Allah turns to the servant

- **Ma lam yughargir (مَا لَمْ يُغَرْغِرْ)** — as long as he has not yet begun to gargle; the gargling of the throat — the sound and sensation of the soul rising to the throat at the moment of death, when the body begins its final process and the world of action closes

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Hadith Lessons

Imam al-Nawawi places these three hadiths together because they form a single, complete picture — three different views of the same reality. Each one adds a layer. Together they answer one of the most important questions a human being can ask: **how long do I have?**

Hadith 16 — The Hand That Never Withdraws

The image in this hadith is one of the most tender in all of the Sunnah. Allah — the Lord of everything — is described as **extending His hand.** Not occasionally. Not on special nights. Not in Ramadan only. Every night, for the person who sinned during the day. Every day, for the person who sinned during the night.

The hand is always out. Always open. Always waiting.

This is not a passive waiting — it is an active, ongoing gesture of invitation. The Arabic word **yabsutu (يَبْسُطُ)** describes the continuous, present-tense stretching — it is happening right now, as you read this. Whoever sinned today has a hand extended toward them tonight. Whoever sinned last night has a hand extended toward them right now.

And the only condition the hadith gives for this to end is cosmological: **until the sun rises from the west.** Not until you have sinned too many times. Not until you have used up your chances. Not until Allah grows tired of waiting. The only deadline is the end of the world.

In practical terms — this means there is no human life, however long it has wandered, however deep it has fallen, that has reached the point where the hand has been withdrawn. The hand is out. The question is only whether the servant will reach back.

Hadith 17 — The Cosmic Deadline

Hadith 17 names the deadline explicitly: **"before the sun rises from the west."** This is one of the major signs of the approaching Hour — when it occurs, repentance will no longer be accepted from anyone. The door will

close for the entire world simultaneously and permanently.

The scholars note that this cosmic deadline — while real — is not meant to give comfort about delay. It is meant to reveal the *extent* of Allah's mercy: that the door remains open for the entirety of human history, across all generations, until the very last sign before the end. That is how long Allah has been waiting for every person who has ever lived to return.

But there is a personal deadline that comes before this cosmic one — and Hadith 18 names it.

Hadith 18 — The Gargling of the Throat

"Allah accepts the repentance of a servant as long as he has not yet begun to gargle."

The gargling — **al-ghargharah (الْغَرْغَرَة)** — is the sound and sensation of the soul rising to the throat at the moment of death. It is the point of no return — when the angel of death has arrived, when the veil between this world and the next has begun to lift, when a person begins to see what awaits them.

Up until that moment — the door is open. One breath before the gargling begins — the door is open. A man who sinned every day of a seventy-year life, who never prayed, who hurt people, who wasted his years — if he turns to Allah with genuine tawbah one moment before the gargling begins — **Allah accepts it.**

This is almost too generous to believe. Which is exactly why the Prophet ﷺ stated it so plainly — so that no one could claim they were not told.

But there is a warning on the other side of this mercy: **the gargling can begin at any moment.** The young person who

thinks "I have decades left" does not know this. The healthy person who says "I'll repent when I'm older" does not know this. The busy person who keeps postponing the return does not know this. The deadline is not scheduled. It does not send a reminder. It arrives — and then the door closes.

Three Deadlines — One Urgent Message

Read together, these three hadiths construct three concentric circles of deadline:

The daily deadline — every night, Allah's hand is out for the sins of the day. Every day, for the sins of the night. The smallest unit of time: one day. Return before it closes.

The personal deadline — the gargling of the throat. Your individual point of no return. Unknown. Could be tonight. Could be in forty years. But it will come

— and when it does, the door closes for you personally, permanently.

The cosmic deadline — the sun rising from the west. The end of the door for all of humanity together. The ultimate outer boundary of divine mercy in this world.

Three deadlines. All of them real. All of them unknown in their timing except the cosmic one — and even that, its exact moment is known only to Allah.

The message is not meant to create despair. It is meant to create urgency in the most loving possible way. The door is wide open — wider and longer than you could have imagined. But it will close. And you do not know when your personal gargling will begin.

The Hand and the Throat — Two Images That Complete Each Other

The extended hand and the gargling throat are the two bookends of this

chapter's message on repentance. The hand says: **come back, there is still time, I am waiting, I have not moved.** The throat says: **but the time is not infinite, and the moment it ends, you will know — and it will be too late.**

Together they describe the complete reality of every human life: surrounded by divine mercy on all sides, with a door that is genuinely, permanently open — and a moment approaching, unknown in its timing, when that door will close for good.

The person who truly understands both images does not live in fear — they live in urgency. Not the panicked urgency of someone who thinks Allah is harsh. The urgent tenderness of someone who has been told: **the hand is out right now, the door is open right now — and I do not know when my gargling will begin.**

Three Questions to Close With

- If I knew my personal deadline — the gargling — was one week away, what would I do differently starting tomorrow? And why am I not doing that now?
- Is there a sin I have been carrying for years, telling myself "I'll deal with it later" — while Allah has been extending His hand toward me every single night, waiting?
- Does the image of Allah's hand stretched out — every night, every day, without withdrawal — change how I feel about approaching Him after a day of falling short?

Hadith 19 "You Will Be With Whom You Love — and the Door in the West Has Been Open Since Creation"

Hadith Text

وَعَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ رَضِيَ اللَّهُ عَنْهُ أَسْأَلُهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَ: مَا جَاءَ بِكَ يَا زِرُّ؟ فَقُلْتُ: ابْتِغَاءَ الْعِلْمِ. فَقَالَ: إِنَّ الْمَلَائِكَةَ تَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًى بِمَا يَطْلُبُ... «الْمَرْءُ مَعَ مَنْ أَحَبَّ يَوْمَ الْقِيَامَةِ». فَمَا زَالَ يُحَدِّثُنَا حَتَّى ذَكَرَ بَاباً مِنَ الْمَغْرِبِ مَسِيرَةُ عَرْضِهِ أَوْ يَسِيرُ الرَّاكِبُ فِي عَرْضِهِ أَرْبَعِينَ أَوْ سَبْعِينَ عَاماً. قَالَ سُفْيَانُ: قِبَلَ الشَّامِ، خَلَقَهُ اللَّهُ تَعَالَى يَوْمَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ مَفْتُوحاً لِلتَّوْبَةِ، لاَ يُغْلَقُ حَتَّى

تَطْلُعَ الشَّمْسُ مِنْهُ. رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Full Translation

Zirr ibn Hubaysh said: I came to Safwan ibn Assal (may Allah be pleased with him) to ask him about wiping over leather socks. He said: **"What brought you here, O Zirr?"** I said: **"The seeking of knowledge."** He said: **"Indeed the angels lower their wings for the seeker of knowledge, pleased with what he seeks."**

I said: There is something that has been troubling my chest — wiping over leather socks after relieving oneself. And you were a companion of the Prophet ﷺ, so I came to ask: did you hear him mention anything about it?

He said: **"Yes — he used to command us when we were travelling not to**

remove our leather socks for three days and nights, except in the case of major ritual impurity (janabah) — but for relieving oneself, urination, and sleep."

I said: Did you hear him mention anything about love?

He said: **"Yes — we were with the Messenger of Allah ﷺ on a journey.**

While we were with him, a Bedouin called out to him with a loud, booming voice: 'O Muhammad!' The Messenger of Allah ﷺ answered him

in a similar tone: 'Come here!' I said to the Bedouin: Lower your voice — you are in the presence of the

Prophet ﷺ and you have been

forbidden from this. He said: By Allah, I will not lower it.

The Bedouin said: 'A man loves a people but has not yet reached their level — what of him?' The Prophet

ﷺ **said: 'A person will be with whom he loves on the Day of Judgement.'"**

He continued narrating to us until he mentioned **a gate in the west whose width takes a rider forty or seventy years to cross.** Sufyan, one of the narrators, said: it is in the direction of Syria — **Allah created it on the day He created the heavens and the earth, open for repentance. It will not close until the sun rises from it.**

Narrated by al-Tirmidhi and others. He said: a good and authentic hadith.

Meanings of Key Words

- **Ibtighaa' al-'ilm (ابْتِغَاءَ الْعِلْمِ)** — the seeking of knowledge; the intention Zirr names — and the one that immediately earns the angels' response

- **Tada'u ajnihataha (تَضَعُ أَجْنِحَتَهَا)** — they lower their wings; a gesture of honour, reverence, and service — the angels humble themselves before the seeker of knowledge
- **Ridhan bima yatlubu (رِضىً بِمَا يَطْلُبُ)** — pleased with what he seeks; the angels do not just tolerate the seeker — they are genuinely pleased, satisfied, happy with his pursuit
- **Hakka fi sadri (حَكَّ فِي صَدْرِي)** — it has been troubling my chest; "hakka" means to scratch or irritate — a question that has been sitting uncomfortably, not leaving him alone until answered
- **Al-mas-hu 'ala al-khuffayn (الْمَسْحُ عَلَى الْخُفَّيْنِ)** — wiping over

leather socks; a well-known concession in Islamic jurisprudence — instead of removing socks for wudu, a traveller may wipe over them for up to three days

- **Safar (سَفَر)** — travel; the condition that extends the permission to three days and nights
- **Janabah (جَنَابَة)** — major ritual impurity; requiring full ghusl — the only state that removes the permission to wipe over socks
- **Jawhari al-sawt (جَهْوَرِيّ)** — a loud, booming voice; the Bedouin called out without the refined manners the companions had learned
- **Ha'um (هَاؤُمُ)** — come here, yes; the Prophet ﷺ responded in a similar register — not with correction, but with openness

- **Al-mar'u ma'a man ahabba (الْمَرْءُ مَعَ مَنْ أَحَبَّ)** — a person will be with whom he loves; one of the most beloved statements in the entire Sunnah — not "at the level of whom he loves" but *with* them
- **Babun min al-maghrib (بَابٌ مِنَ الْمَغْرِبِ)** — a gate in the west; a physical, created gate — real, enormous, ancient
- **Maftuuhan lil-tawbah (مَفْتُوحاً لِلتَّوْبَةِ)** — open for repentance; it has been open since the first day of creation — not opened after sins began, not opened in Ramadan — open from day one
- **La yughlaq hatta tatlu'a al-shams minhu (لاَ يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْهُ)** — it will not close until

the sun rises from it; the cosmic deadline of Hadiths 16 and 17 now given a physical, architectural reality

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Hadith Lessons

This hadith is one of the richest in the entire chapter — because it is not just one teaching. It is a living conversation, unfolding naturally, that carries three separate gifts: the honour of the knowledge seeker, the extraordinary promise about love, and the image of a gate that has been open since the beginning of time. Imam al-Nawawi placed it here because of that final image — but everything leading to it is equally alive.

The Angels Lower Their Wings — For You

The hadith opens with Zirr ibn Hubaysh giving his reason for the visit: **"the seeking of knowledge."** And Safwan

responds immediately — not with the answer to the question, but with something more important: **the angels lower their wings for the seeker of knowledge, pleased with what he seeks.**

This is not a metaphor. The angels — who surround us in ways we cannot see — respond to the act of seeking knowledge with a physical gesture of reverence and service. They lower their wings. They make themselves a path beneath the seeker's feet.

And the reason given is beautiful: **ridhan bima yatlubu — pleased with what he seeks.** Not just present. Not just watching. *Pleased.* The angels share the joy of the one who leaves his home, travels, asks, and opens himself to learning something true about Allah and His religion.

In a world where people chase credentials, titles, and degrees for status — this hadith reminds the sincere

student of Islamic knowledge that the most exalted beings in creation are already aware of their journey and already honouring it. You do not need the world's recognition when the angels have lowered their wings.

The Bedouin's Question — and the Answer That Changed Everything

A Bedouin shouts at the Prophet ﷺ with a booming voice. The companions are embarrassed. They try to quiet him. He refuses. And his question — blunt, unfiltered, from a man who had not yet "reached the level" of the people he loved — is one of the most human questions in all of the Sunnah:

"A man loves a people but has not yet reached their level — what of him?"

He is asking about himself. He loves the Prophet ﷺ and the companions. He

admires them. He wants to be among them. But he is not at their level — not in worship, not in sacrifice, not in rank. He is a rough man with a loud voice asking whether his love counts for anything.

And the Prophet ﷺ answers him — and everyone who has ever asked the same question — with one of the most comforting statements in the entire religion:

"Al-mar'u ma'a man ahabba yawm al-qiyamah — a person will be with whom he loves on the Day of Judgement."

Not *at the level of*. Not *rewarded like*. **With.** In the same place. In the same company. On the Day when every connection of this world dissolves — the connection of genuine love will hold.

Anas ibn Malik, who narrated this hadith elsewhere, said: **"Nothing has ever made us happier than this**

hadith." The companions who heard it knew immediately what it meant: that their love for the Prophet ﷺ — even without matching his worship, his sacrifice, his rank — would place them with him on the Day of Judgement.

For the modern Muslim who feels distant from the great figures of this religion — who loves the Prophet ﷺ, loves the companions, loves the righteous — this is the promise: **your love is a bridge. And it leads somewhere real.**

The Gate That Has Been Open Since Creation

Then the hadith closes with an image that stops the breath.

A gate in the west. So wide that a rider on horseback, travelling at full pace, would take **forty to seventy years** just

to cross its width. Not its height. Not its full size. Just its width.

Allah created this gate **on the day He created the heavens and the earth.** Before human beings were created. Before the first sin was committed. Before there was anyone to repent. The gate was already open **— built for repentance before repentance was needed.**

This detail dismantles every argument the heart makes about why the door might be closed to it specifically. The gate was not opened reluctantly after sins began to accumulate. It was not created as a concession. It was **built into the architecture of creation itself** — on day one, before day one of human failure.

And its width — forty to seventy years of riding to cross — is the Quran's visual language for something beyond human comprehension. Allah did not build a small door. He did not build a door that

requires perfect presentation to enter. He built a gate whose width a lifetime cannot traverse — so that no one who approaches it could ever say there was not enough room for them.

It will not close until the sun rises from it. Until then — it is open. Right now. For you. From the direction of the west, where the sun sets each evening — the same direction the sun will one day rise to mark the end of everything — that gate has been standing open, silently, since before your great-great-grandmother's grandmother was born.

Three Gifts in One Hadith

Read as a whole, this hadith delivers three gifts that together form a complete picture of the believer's journey:

For the seeker of knowledge: You are not alone on this path. The angels walk with you, wings lowered, pleased with every step you take toward truth.

For the one who loves but feels unworthy: Your love for Allah, for the Prophet ﷺ, for the righteous — is itself a form of belonging. It will place you with them. You do not need to match their rank. You need to keep the love alive.

For the one who fears the door of repentance has closed: It was built before you were born. Its width cannot be crossed in a lifetime. It has never once been closed since the first day of creation. It is open right now — and it will remain open until the sun rises from it.

Three Questions to Close With

- When I seek Islamic knowledge — reading, listening, attending a class — do I feel the weight of what I am doing, knowing that the angels lower their wings for this act specifically?

- Is there someone I love for the sake of Allah — a scholar, a righteous person, the Prophet ﷺ himself — whose company I am hoping for on the Day of Judgement? Am I keeping that love alive and active, or letting it fade?
- Does the image of the gate — open since creation, wide beyond a lifetime's crossing, built before the first sin — change how I feel about approaching Allah today, after whatever I have done or left undone

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The Angels Lower Their Wings — For You

The hadith opens with Zirr ibn Hubaysh giving his reason for the visit: **"the seeking of knowledge."** And Safwan responds immediately — not with the answer to the question, but with something more important: **the angels lower their wings for the seeker of knowledge, pleased with what he seeks.**

This is not a metaphor. The angels — who surround us in ways we cannot see — respond to the act of seeking knowledge with a physical gesture of

reverence and service. They lower their wings. They make themselves a path beneath the seeker's feet.

And the reason given is beautiful: **ridhan bima yatlubu — pleased with what he seeks.** Not just present. Not just watching. *Pleased.* The angels share the joy of the one who leaves his home, travels, asks, and opens himself to learning something true about Allah and His religion.

In a world where people chase credentials, titles, and degrees for status — this hadith reminds the sincere student of Islamic knowledge that the most exalted beings in creation are already aware of their journey and already honouring it. You do not need the world's recognition when the angels have lowered their wings.

The Bedouin's Question — and the Answer That Changed Everything

A Bedouin shouts at the Prophet ﷺ with a booming voice. The companions are embarrassed. They try to quiet him. He refuses. And his question — blunt, unfiltered, from a man who had not yet "reached the level" of the people he loved — is one of the most human questions in all of the Sunnah:

"A man loves a people but has not yet reached their level — what of him?"

He is asking about himself. He loves the Prophet ﷺ and the companions. He admires them. He wants to be among them. But he is not at their level — not in worship, not in sacrifice, not in rank. He is a rough man with a loud voice asking whether his love counts for anything.

And the Prophet ﷺ answers him — and everyone who has ever asked the same question — with one of the most

comforting statements in the entire religion:

"Al-mar'u ma'a man ahabba yawm al-qiyamah — a person will be with whom he loves on the Day of Judgement."

Not *at the level of*. Not *rewarded like*. **With.** In the same place. In the same company. On the Day when every connection of this world dissolves — the connection of genuine love will hold.

Anas ibn Malik, who narrated this hadith elsewhere, said: **"Nothing has ever made us happier than this hadith."** The companions who heard it knew immediately what it meant: that their love for the Prophet ﷺ — even without matching his worship, his sacrifice, his rank — would place them with him on the Day of Judgement.

For the modern Muslim who feels distant from the great figures of this

religion — who loves the Prophet ﷺ, loves the companions, loves the righteous — this is the promise: **your love is a bridge. And it leads somewhere real.**

The Gate That Has Been Open Since Creation

Then the hadith closes with an image that stops the breath.

A gate in the west. So wide that a rider on horseback, travelling at full pace, would take **forty to seventy years** just to cross its width. Not its height. Not its full size. Just its width.

Allah created this gate **on the day He created the heavens and the earth.** Before human beings were created. Before the first sin was committed. Before there was anyone to repent. The gate was already open **— built for repentance before repentance was needed.**

This detail dismantles every argument the heart makes about why the door might be closed to it specifically. The gate was not opened reluctantly after sins began to accumulate. It was not created as a concession. It was **built into the architecture of creation itself** — on day one, before day one of human failure.

And its width — forty to seventy years of riding to cross — is the Quran's visual language for something beyond human comprehension. Allah did not build a small door. He did not build a door that requires perfect presentation to enter. He built a gate whose width a lifetime cannot traverse — so that no one who approaches it could ever say there was not enough room for them.

It will not close until the sun rises from it. Until then — it is open. Right now. For you. From the direction of the west, where the sun sets each evening — the same direction the sun will one day rise

to mark the end of everything — that gate has been standing open, silently, since before your great-great-grandmother's grandmother was born.

Three Gifts in One Hadith

Read as a whole, this hadith delivers three gifts that together form a complete picture of the believer's journey:

For the seeker of knowledge: You are not alone on this path. The angels walk with you, wings lowered, pleased with every step you take toward truth.

For the one who loves but feels unworthy: Your love for Allah, for the Prophet ﷺ, for the righteous — is itself a form of belonging. It will place you with them. You do not need to match their rank. You need to keep the love alive.

For the one who fears the door of repentance has closed: It was built

before you were born. Its width cannot be crossed in a lifetime. It has never once been closed since the first day of creation. It is open right now — and it will remain open until the sun rises from it.

Three Questions to Close With

- When I seek Islamic knowledge — reading, listening, attending a class — do I feel the weight of what I am doing, knowing that the angels lower their wings for this act specifically?
- Is there someone I love for the sake of Allah — a scholar, a righteous person, the Prophet ﷺ himself — whose company I am hoping for on the Day of Judgement? Am I keeping that love alive and active, or letting it fade?
- Does the image of the gate — open since creation, wide beyond a

lifetime's crossing, built before the first sin — change how I feel about approaching Allah today, after whatever I have done or left undone?

Hadith 20 *"The Man Who Killed a Hundred — and Was Forgiven"*

Hadith Text

وَعَنْ أَبِي سَعِيد سَعْد بْنِ مَالِك بْنِ سِنَان الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ نَبِيِّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْساً، فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ، فَدُلَّ عَلَى رَاهِبٍ، فَأَتَاهُ فَقَالَ: إِنَّهُ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْساً، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: لاَ، فَقَتَلَهُ فَكَمَّلَ بِهِ مِائَةً. ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ، فَدُلَّ عَلَى رَجُلٍ عَالِمٍ فَقَالَ: إِنَّهُ قَتَلَ مِائَةَ نَفْسٍ، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: نَعَمْ، وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟ انْطَلِقْ إِلَى أَرْضِ كَذَا وَكَذَا، فَإِنَّ بِهَا أُنَاساً يَعْبُدُونَ

اللَّهَ تَعَالَى فَاعْبُدِ اللَّهَ مَعَهُمْ، وَلاَ تَرْجِعْ إِلَى أَرْضِكَ فَإِنَّهَا أَرْضُ سُوءٍ. فَانْطَلَقَ حَتَّى إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ، فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ، فَقَالَتْ مَلاَئِكَةُ الرَّحْمَةِ: جَاءَ تَائِباً مُقْبِلاً بِقَلْبِهِ إِلَى اللَّهِ تَعَالَى، وَقَالَتْ مَلاَئِكَةُ الْعَذَابِ: إِنَّهُ لَمْ يَعْمَلْ خَيْراً قَطُّ، فَأَتَاهُمْ مَلَكٌ فِي صُورَةِ آدَمِيٍّ فَجَعَلُوهُ بَيْنَهُمْ فَقَالَ: قِيسُوا مَا بَيْنَ الأَرْضَيْنِ فَإِلَى أَيَّتِهِمَا كَانَ أَدْنَى فَهُوَ لَهُ، فَقَاسُوا فَوَجَدُوهُ أَدْنَى إِلَى الأَرْضِ الَّتِي أَرَادَ، فَقَبَضَتْهُ مَلاَئِكَةُ الرَّحْمَةِ». مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ: «فَكَانَ إِلَى الْقَرْيَةِ الصَّالِحَةِ أَقْرَبَ بِشِبْرٍ، فَجُعِلَ مِنْ أَهْلِهَا». وَفِي رِوَايَةٍ: «فَأَوْحَى اللَّهُ تَعَالَى إِلَى هَذِهِ أَنْ تَبَاعَدِي، وَإِلَى هَذِهِ أَنْ تَقَرَّبِي، وَقَالَ: قِيسُوا مَا بَيْنَهُمَا، فَوَجَدُوهُ إِلَى هَذِهِ أَقْرَبَ بِشِبْرٍ، فَغُفِرَ لَهُ». وَفِي رِوَايَةٍ: «فَنَأَى بِصَدْرِهِ نَحْوَهَا».

Full Translation

On the authority of Abu Sa'id Sa'd ibn Malik ibn Sinan al-Khudri (may Allah be pleased with him), from the Prophet of Allah ﷺ who said:

"Among those who came before you there was a man who had killed ninety-nine people. He asked about the most learned person on earth and was directed to a monk. He came to him and said: he has killed ninety-nine people — is there any repentance for him? The monk said: No. So he killed him and completed a hundred.

Then he asked again about the most learned person on earth and was directed to a scholar. He said: he has killed a hundred people — is there any repentance for him? The scholar said: Yes — and who could stand between him and repentance? Go to such-and-such land, for there are

people there who worship Allah — go and worship Allah with them. And do not return to your land, for it is a land of evil.

He set out — and when he had reached the halfway point, death came to him. The angels of mercy and the angels of punishment disputed over him. The angels of mercy said: He came repentant, turning his heart toward Allah. The angels of punishment said: He never did a single good deed.

Then an angel came to them in the form of a human being and they made him the judge between them. He said: Measure the distance between the two lands — whichever he is closer to, he belongs to. They measured and found him closer to the land he was heading toward. So the angels of mercy took him."

Agreed upon.

In one narration: **"He was closer to the righteous village by a hand span — and he was made of its people."**

In another narration: **"Allah revealed to this land: move further away — and to this land: draw closer. Then He said: measure between them. They found him closer to it by a hand span — and he was forgiven."**

In another narration: **"He had leaned his chest in its direction."**

Meanings of Key Words

- **Rahib (رَاهِبٍ)** — a monk; a man of worship without deep knowledge — his answer came from feeling, not scholarship, and it cost him his life
- **'Alim (عَالِمٍ)** — a scholar; a man of genuine religious knowledge — his answer came from knowing Allah's

mercy, not just fearing His punishment

- **Wa man yahulu baynahu wa bayna al-tawbah (وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ)** — and who could stand between him and repentance?; a rhetorical question that is itself the answer — *no one* stands between a servant and Allah's mercy
- **Ardun soo' (أَرْضُ سُوءٍ)** — a land of evil; the environment that shaped and sustained the sin — the scholar understood that genuine repentance requires leaving the soil that grew the wrong
- **Nasafa al-tariq (نَصَفَ الطَّرِيقَ)** — halfway point of the road; he died before completing the journey — not after arriving, not after worshipping, not after proving himself

- **Mala'ikat al-rahmah (مَلائِكَةُ الرَّحْمَةِ)** — angels of mercy; they argued for him based on what his heart was doing
- **Mala'ikat al-'adhab (مَلائِكَةُ الْعَذَابِ)** — angels of punishment; they argued against him based on his record of deeds
- **Ja'a ta'iban muqbilan bi-qalbihi (جَاءَ تَائِباً مُقْبِلاً بِقَلْبِهِ)** — he came repentant, turning his heart toward Allah; the angels of mercy rested their entire case on the direction of his heart — not his deeds
- **Lam ya'mal khayran qatt (لَمْ يَعْمَلْ خَيْراً قَطُّ)** — he never did a single good deed; the angels of punishment were also factually correct — his record was empty of good

- **Shibr (شِبْرٍ)** — a hand span; the smallest unit of human measurement — the margin by which he was saved
- **Fana'a bi-sadrihi nahwaha (فَنَأَى بِصَدْرِهِ نَحْوَهَا)** — he had leaned his chest in its direction; in one narration the measurement was not even his feet — it was the direction his chest was pointing at the moment of death

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Hadith Lessons

This is one of the most famous stories in all of Islamic tradition — and it earns that fame. It is not merely a story about forgiveness. It is a story about **the architecture of mercy** — how Allah built His forgiveness, what it responds to, what it ignores, and how far it reaches. Every detail in it was chosen by

the Prophet ﷺ to dismantle a specific false belief about who Allah is.

The Monk's Fatal Error — Knowledge Without Mercy

The man killed ninety-nine people. He was not looking for permission to continue. He was looking for a way back. Something in him — buried under a hundred crimes, underneath years of violence — was still alive enough to ask the question: *is there any repentance for me?*

He went to the most worshipful person he could find. And the monk said: **no.**

This answer was not evil. It was ignorant. The monk judged by the size of the sin — and the sin was enormous. Ninety-nine lives. He could not see past the number to the God behind the door. He did not know — or had forgotten — that **no human being has the authority to close the door of Allah's mercy on another human being.**

And this ignorance cost him his life. The man killed him and completed a hundred.

This is one of the most sobering moments in all of the Sunnah — not because of the violence, but because of what the violence reveals: **a wrong answer about Allah's mercy can be more destructive than silence.** The monk's "no" did not protect him. It became the hundredth murder. Religious people who speak about Allah's forgiveness narrowly, harshly, and without knowledge carry a weight they may not have considered.

The Scholar's Answer — "Who Could Stand Between Him and Repentance?"

The scholar's response is everything the monk's was not. He does not say "yes, despite everything." He says something more powerful: **"Yes — and who**

could stand between him and repentance?"

This question reframes the entire conversation. It is not the scholar granting permission. It is the scholar pointing the man back to the only One whose opinion matters: **Allah.** And between this man and Allah's mercy — there is no one. No record. No list of crimes. No human judge. Nothing stands in that space.

Then the scholar gives the most important practical advice in the hadith: **leave the land of evil.** Go to a place where people worship Allah. Be among them. Because genuine repentance is not just an internal declaration — it is a change of direction that includes the environment you live in, the people you sit with, and the soil your daily life grows in.

This is the scholarly wisdom the monk lacked. Real knowledge of Allah produces this answer: mercy is available,

and here is how you walk toward it practically.

He Died Halfway — and Was Still Saved

The man set out. He left everything behind — his land, his history, his hundred crimes. He was walking toward Allah. And then death arrived at the halfway point.

He had not arrived. He had not yet sat with the righteous community. He had not yet prayed with them, learned from them, been changed by them. He had done nothing — except leave, and walk, and lean his chest in the right direction.

And the angels argued over him.

The angels of punishment were factually correct: **he never did a single good deed.** His record was empty. Every entry was a crime. On a purely transactional reading of his account, he had nothing.

The angels of mercy were also correct: **he came repentant, his heart turned toward Allah.** Not his feet. Not his arrival. His heart. The direction of the deepest part of him, in motion toward the right destination.

And the resolution — **measure the distance, give him to whichever land he is closer to** — landed with a hand span's difference. In one narration, it was not even the position of his feet that was measured. It was the lean of his chest. The direction his body was angled at the moment his soul left it.

A hand span. The width of a human palm. That was the margin.

Allah Moved the Earth

In one of the most extraordinary details in any hadith, the narration says: **"Allah revealed to this land: move further away — and to this land: draw closer."**

Allah moved the earth itself. Not to make the man's deeds weigh more. Not to erase his crimes. But to close the distance between where he died and where he was heading — so that the measurement would land in the right direction.

The man could not move. He was dead. So Allah moved the world around him.

This is the mercy that has no parallel in human understanding. A man who killed a hundred people, who died before completing a single act of worship in his repentance, whose only credential was the direction of his chest — and Allah moved the earth to save him.

What This Hadith Is Doing in This Chapter

Every hadith in this chapter on repentance has been expanding the reader's understanding of how far Allah's mercy reaches. Hadith 15 showed a joy

beyond the most desperate human relief. Hadiths 16-18 showed a door open since creation and a hand extended every night. Hadith 19 showed a gate too wide for a lifetime to cross.

Now Hadith 20 shows the absolute outer limit: **a hundred murders, zero good deeds, death at the halfway point — and Allah moved the earth to save him by a hand span.**

If there is anyone reading these pages who believes their sins are too great, their record too damaged, their distance from Allah too far — this hadith was narrated specifically for that person. The Prophet ﷺ did not tell this story as a historical curiosity. He told it so that no one in his Ummah would ever have a reason to give up on Allah's mercy.

Three Questions to Close With

- Is there a sin — or a collection of sins — that I have privately decided

puts me beyond the reach of repentance? Does this hadith give me a specific, named answer to that belief?

- Am I living in my own "land of evil" — an environment, a circle of people, a daily routine — that makes genuine repentance structurally difficult, and have I been avoiding the decision to leave it?
- At this moment — is my chest leaning toward Allah or away from Him? Because according to this hadith, that direction alone, at the moment of death, can be everything.

Hadith 21 — The Story of Ka'b ibn Malik "Fifty Days of Silence — and the Heaviest Repentance Ever Lived"

9/21 ـ وعَنْ عَبْدِ اللهِ بنِ كَعْبِ بنِ مَالكٍ، وكَانَ قائدَ كَعْبٍ رضي الله عنه مِن بَنِيهِ حِينَ سَمِعْتُ كَعْبَ بنَ مَالك رضي الله عنه :عَمِيَ، قَالَ يُحَدِّثُ بحَدِيثِهِ حِينَ تَخَلَّفَ عن رسول الله صلى الله لَمْ أتَخَلَّف :قَالَ كَعْبٌ .عليه وسلم في غَزْوَةِ تَبُوكَ عَن رسول الله صلى الله عليه وسلم في غَزْوَةٍ غَزَاهَا قَطُّ إلَّا في غَزْوَةِ تَبُوكَ، غَيْرَ أنِّي قَدْ تَخَلَّفْتُ في غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتَبْ أحَدٌ تَخَلَّفَ عَنْهُ، إنَّمَا خَرَجَ رسول الله صلى الله عليه وسلم والمُسْلِمُونَ يُرِيدُونَ

غِيرَ قُرَيْشٍ حَتَّىٰ جَمَعَ اللهُ تَعَالَىٰ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَىٰ غَيْرِ مِيعَادٍ. وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللهِ صلى الله عليه وسلم لَيْلَةَ العَقَبَةِ حِينَ تَوَاثَقْنَا عَلَىٰ الإِسْلامِ، وَمَا أُحِبُّ أَنَّ لِي بِهَا مَشْهَدَ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا. وَكَانَ مِن خَبَرِي حِينَ تَخَلَّفْتُ عَنْ رَسُولِ اللهِ صلى الله عليه وسلم فِي غَزْوَةِ تَبُوكَ؛ أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَىٰ وَلا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزْوَةِ، وَاللهِ مَا جَمَعْتُ قَبْلَهَا رَاحِلَتَيْنِ قَطُّ حَتَّىٰ جَمَعْتُهُمَا فِي تِلْكَ الْغَزْوَةِ، وَلَمْ يَكُنْ رَسُولُ اللهِ صلى الله عليه وسلم يُرِيدُ غَزْوَةً إِلَّا وَرَّىٰ بِغَيْرِهَا، حَتَّىٰ كَانَتْ تِلْكَ الْغَزْوَةُ، فَغَزَاهَا رَسُولُ اللهِ صلى الله عليه وسلم فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَراً بَعِيداً وَمَفَازاً، وَاسْتَقْبَلَ عَدَداً كَثِيراً، فَجَلَّىٰ لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ، فَأَخْبَرَهُمْ بِوَجْهِهِمُ الَّذِي يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسُولِ اللهِ كَثِيرٌ وَلا قَالَ .(يُرِيدُ بِذَلِكَ الدِّيوَانَ)يَجْمَعُهُمْ كِتَابٌ حَافِظٌ

فَقَلَّ رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إِلَّا ظَنَّ أَنَّ ذَلِكَ سَيَخْفَى بِهِ مَا لَمْ يَنْزِل فيهِ وَحْيٌ مِنَ اللهِ ، وَغَزَا رسولُ اللهِ صلى اللهُ عليه وسلم تِلْكَ الْغَزْوَةَ حِينَ طَابَت الثِّمَارُ والظِّلالُ، فَأَنَا إِلَيْهَا أَصْعَرُ. فَتَجَهَّزَ رسولُ اللهِ صلى اللهُ عليه وسلم وَالْمُسْلِمُونَ مَعَهُ، وَطَفِقْتُ أَغْدُو لِكَيْ أَتَجَهَّز مَعَهُ، فَأَرْجِعُ وَلَمْ أَقْضِ أَنَا قَادِرٌ عَلَى ذلكَ إِذَا شَيْئاً، وَأَقُولُ فِي نَفْسِي أَرَدْتُ، فَلَمْ يَزَلْ يَتَمَادَى بي حَتَّى اسْتَمَرَّ بالنَّاسِ الْجِدُّ، فَأَصْبَحَ رسولُ اللهِ صلى اللهُ عليه وسلم غَادِياً وَالْمُسْلِمُونَ مَعَهُ، وَلَمْ أَقْضِ مِنْ جِهَازِي شَيْئاً، ثُمَّ غَدَوْتُ فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئاً، فَلَمْ يَزَلْ يَتَمَادَى بي حَتَّى أَسْرَعُوا وَتَفَارَطَ الْغَزْوُ، فَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ، فَيَالَيْتَنِي فَعَلْتُ، ثُمَّ لَمْ يُقَدَّرْ ذَلِكَ لِي، فَطَفِقْتُ إِذَا خَرَجْتُ فِي النَّاسِ بَعْدَ خُرُوجِ رسول اللهِ صلى اللهُ عليه وسلم يَحْزُنُنِي أَنِّي لا أَرَى لِي أُسْوَةً، إلا رَجُلاً مَغْمُوصاً عَلَيْه فِي النِّفَاقِ، أَوْ رَجُلاً

مِمَّنْ عَذَرَ اللهُ تعالَىٰ مِنَ الضُّعَفَاءِ، وَلَمْ يَذْكُرْنِي رسولُ اللهِ صلى الله عليه وسلم حَتَّىٰ بَلَغَ تَبُوكَ، فقالَ وَهُوَ جَالِسٌ فِي القَوْمِ بِتَبُوكَ: «**مَا فَعَلَ كَعْبُ بْنُ**» فقالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ: يا رسولَ اللهِ «**مَالك؟**» حَبَسَهُ بُرْدَاهُ، وَالنَّظَرُ فِي عِطْفَيْهِ، فقالَ لَهُ مُعَاذُ ابْنُ جَبَلٍ رضي الله عنه: بِئْسَ ما قُلْتَ! وَاللهِ يا رسولَ اللهِ مَا عَلِمْنَا عَلَيْهِ إِلَّا خَيْراً، فَسَكَتَ رسولُ اللهِ صلى الله عليه وسلم. فَبَيْنَا هُوَ عَلَىٰ ذلكَ رَأَىٰ رجُلاً مُبْيِضاً يَزُولُ بِهِ السَّرَابُ، فقالَ رسولُ اللهِ صلى الله عليه وسلم: «**كُنْ أَبَا خَيْثَمَةَ**»، فَإِذَا هُوَ أَبُو خَيْثَمَةَ الأَنْصَارِيُّ، وَهُوَ الَّذي تَصَدَّقَ بِصَاعِ التَّمْرِ حِينَ لَمَزَهُ المنَافقُونَ، قَالَ كَعْبٌ: فَلَمَّا بَلَغَنِي أَنَّ رسولَ اللهِ صلى الله عليه وسلم قَدْ تَوَجَّهَ قَافلاً مِنْ تَبُوكَ حَضَرَنِي بَثِّي، فَطَفِقْتُ أَتَذَكَّرُ الْكَذِبَ وَأَقُولُ بِهِ: أَخرُجُ مِنْ سَخَطِهِ غَداً؟ وَأَسْتَعِينُ عَلَىٰ ذلكَ بِكُلِّ ذِي رَأْيٍ مِنْ أَهْلِي، فَلَمَّا قِيلَ إِنَّ رسولَ اللهِ صلى الله

عليه وسلم قَدْ أَظَلَّ قادِماً زَاحَ عَنِّي الْبَاطِلُ، حَتَّىٰ عَرَفْتُ أَنِّي لَمْ أَنْجُ مِنْهُ بِشَيْءٍ أَبَداً، فَأَجْمَعْتُ صِدْقَهُ، وَأَصْبَحَ رسولُ اللّٰه صلى اللّٰه عليه وسلم قَادِماً، وكَانَ إذا قَدِمَ مِنْ سَفَرٍ بَدَأَ بالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ، فَلَمَّا فَعَلَ ذلكَ جَاءَهُ الْمُخَلَّفُونَ يَعْتَذِرُونَ إِلَيْهِ وَيَحْلِفُونَ لَهُ، وَكَانُوا بِضْعَاً وَثَمَانِينَ رَجُلاً، فَقَبِلَ مِنْهُمْ عَلانِيَتَهُمْ، وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ، وَوَكَلَ سَرَائِرَهُمْ إِلَىٰ اللّٰه تَعَالَىٰ حَتَّىٰ جِئْتُ. فَلَمَّا تَعَالَ، جِئْتُ :سَلَّمْتُ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ، ثُمَّ قَالَ مَا » :أَمْشِي حَتَّىٰ جَلَسْتُ بَيْنَ يَدَيْهِ، فقالَ لِي قَالَ: قُلْتُ: يَا «**!خَلَّفَكَ؟ أَلَمْ تكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ** رسولَ اللّٰه إِنِّي واللّٰهِ لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنِّي سَأَخْرُجُ مِنْ سَخَطِه بِعُذْرٍ ؟ لَقَدْ أُعْطِيتُ جَدَلاً، وَلكِنَّنِي وَاللّٰهِ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَىٰ بِه عَنِّي لَيُوشِكَنَّ اللّٰهُ يُسْخِطُكَ عَلَيَّ، وَإِنْ حَدَّثْتُكَ حَدِيثَ

صِدْقٍ تَجِدُ عَلَيَّ فِيهِ إِنِّي لأَرْجُو فِيهِ عُقْبَىٰ اللهِ ـعز وجلـ، وَاللهِ مَا كَانَ لِي مِنْ عُذْرٍ، وَاللهِ مَا كُنْتُ قَطُّ أَقْوَىٰ وَلا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ.

The Narrator

Abdullah ibn Ka'b ibn Malik — the son who guided his father after Ka'b went blind — narrates that he heard Ka'b ibn Malik (may Allah be pleased with him) recount the story of his remaining behind from the Messenger of Allah ﷺ during the expedition of Tabuk.

Full Translation — The Story in Ka'b's Own Words

The Departure He Missed:

"I never stayed behind the Messenger of Allah ﷺ in any battle he fought — except the battle of Tabuk. I did miss the Battle of Badr, but Allah did not reproach anyone who had not

participated in it. And I was present at the night of al-Aqabah when we pledged allegiance to the Messenger of Allah ﷺ, and I would not exchange that night for the Battle of Badr.

As for my news in this battle — I had never been stronger or wealthier than I was when I stayed behind. By Allah, I had never owned two camels at once before, but at the time of this expedition I owned two. Whenever the Messenger of Allah ﷺ intended a battle, he would conceal it — until this time, when he announced the destination openly because the journey was long, the heat was severe, and the enemy was great.

So the Prophet ﷺ informed the Muslims clearly of where they were heading so they could prepare. I began going out to get ready alongside the people — and then I returned without having done anything. I said to myself: I can do that later. I kept delaying — until the people were fully prepared and the army departed.

I thought about going out to join them — but it was not written for me. And I would walk through Madinah and feel grief when I walked among the people, for I saw no one around me except someone known for hypocrisy, or someone Allah had excused due to genuine weakness."

The Return and the Decision:

"When I heard that the Messenger of Allah ﷺ was on his way back, I became overwhelmed with concern. I began thinking of false excuses — saying to myself: what will save me from his anger tomorrow? I even sought the advice of wise members of my family.

But when it was said that the Prophet ﷺ was close, every false excuse I had been constructing collapsed from my mind. I knew clearly that I could never emerge from this by forging a lie. So I made a firm decision: I would tell the truth.

The Prophet ﷺ arrived in the morning. Whenever he returned from a journey, he would

go first to the masjid and pray two rak'ahs, then sit for the people. The men who had stayed behind — more than eighty of them — came and began offering their excuses and taking oaths before him. The Prophet ﷺ accepted their outward reasons, sought forgiveness for them, and left their inner realities to Allah.

Then I came. When I greeted him, he smiled the smile of a man who is angry — and said: Come forward. I walked forward until I sat before him. He said: What kept you back? Did you not buy your mount? I said: O Messenger of Allah — by Allah, if I were sitting before any man of the world, I could escape his anger with an excuse — for I have been given a share of eloquence. But by Allah, I know that if I told you a lie today to please you, Allah would soon cause you to be angry with me. And if I told you the truth — and you became angry at me for it — I would still hope for good from Allah. There is no excuse. I stayed behind with full ability and no justification.

The Prophet ﷺ said: As for this one — he has told the truth. Stand until Allah judges concerning you."

The Boycott — Fifty Days:

"The people of Madinah began to avoid us — the three of us who had told the truth — and they changed toward us, until the very earth felt different to me, as though it were not the same earth I had always known.

We remained in this state for fifty nights. My two companions stayed in their homes, weeping. I was the youngest and the strongest of the three, so I would go out, attend the prayers with the Muslims, walk the markets — but no one would speak to me.

I would go to the Messenger of Allah ﷺ after the prayer and greet him — watching carefully to see whether his lips moved in return. Then I would pray near him and steal glances at him: when I was in prayer he would look at me, and

when I turned to look at him he would turn his face away.

When the harshness of the isolation became severe, I climbed over the wall to Abu Qatadah — who was my cousin and most beloved of people to me — and greeted him. By Allah, he did not return my greeting. I said: O Abu Qatadah — I ask you by Allah, do you not know that I love Allah and His Messenger? He remained silent. I asked again. He said: Allah and His Messenger know best. My eyes filled with tears and I turned and climbed back over the wall.

Then a letter reached me from the King of Ghassan, saying: We have heard that your companion has treated you harshly — come to us and we will honour you. When I read it I said: This too is a test. I took it to the oven and burned it.

When forty of the fifty nights had passed, a messenger of the Prophet ﷺ came to me and said: The Messenger of Allah commands you to keep away from your wife. I said: Should I

divorce her? He said: No — only keep apart from her, do not approach her. I sent her to her family.

Then the wife of Hilal ibn Umayyah came to the Prophet ﷺ and said: O Messenger of Allah, Hilal ibn Umayyah is an old man with no one to serve him — do you permit me to serve him? He said: Yes, but do not let him approach you. She said: By Allah, he has no desire for anything — he has not stopped weeping since this matter began."

The Morning of the Fiftieth Day:

"When fifty nights had passed — after the fajr prayer on the morning of the fiftieth night, while I was sitting on the roof of one of our dwellings, in the exact state the Quran described — that the earth with all its vastness had constricted around me and my own soul had constricted within me — I heard a voice calling from the peak of Mount Sala': O Ka'b ibn Malik — glad tidings!

I fell down in prostration. I knew that relief had come.

The Messenger of Allah ﷺ had announced our accepted repentance in the fajr prayer. People rushed out to give us the good news. A man on horseback raced toward me. A man from Banu Aslam ran up the mountain on foot — and his voice reached me before the horse.

When he came, I took off my garments and dressed him in them out of joy — by Allah, I owned no other garments that day. I borrowed two garments, wore them, and went to the Messenger of Allah ﷺ. People met me in groups, congratulating me, saying: may this accepted repentance be glad tidings for you.

When I entered the masjid, the Prophet ﷺ was sitting surrounded by people. His face was shining — and whenever he was happy, his face would shine as if it were a piece of the moon, and we all knew this about him. I sat before him. He said: Be happy with the best day that

has come upon you since your mother gave birth to you.

I said: Is this from you, O Messenger of Allah, or from Allah? He said: No — it is from Allah.

Then I said: O Messenger of Allah — as part of my repentance, I give away all my wealth in charity for the sake of Allah and His Messenger. He said: Keep some of it — it will be better for you. I said: Then I will keep my share in Khaybar.

And I said: O Messenger of Allah — Allah has saved me because of my truthfulness. So my repentance obliges me to speak nothing but the truth for as long as I live. By Allah — I do not know of any Muslim whom Allah has granted a greater blessing of truthfulness since I said that to the Prophet ﷺ than He has granted me.

Since the day I said it until today, I have not intended a lie — and I hope that Allah will protect me for the rest of my days."

And about the three of them Allah revealed:

"And upon the three who were left behind — until the earth with all its vastness constricted around them, and their own souls constricted within them, and they were certain that there is no refuge from Allah except in Him. Then He turned to them in mercy so that they could repent. Indeed Allah is the Accepting of Repentance, the Merciful."
(Surah al-Tawbah, 9:118)

Meanings of Key Words

- **Takhallafa (تَخَلَّفَ)** — remained behind; not fled, not rebelled — simply did not go, and the weight of that single absence defined fifty of the most important days of his life
- **Fasami'tu (فَسَمِعْتُ)** — and I heard; the narration begins with Ka'b's own son — a detail that places us

inside a family living with the memory of what truthfulness cost and gave

- **La agbiqu (لاَ أَغْبِقُ)** — I had no excuse; Ka'b's clearest sentence — stripped of all the eloquence he was known for, down to its bare truth
- **Tabassama tabassuma al-mughdab (تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ)** — he smiled the smile of an angry man; one of the most precise emotional descriptions in the Sunnah — not a full smile, not a frown — the controlled expression of a man containing his displeasure
- **Daqat 'alayya al-ardh bima rahubat (ضَاقَتْ عَلَيَّ الأَرْضُ بِمَا رَحُبَتْ)** — the earth constricted around me with all its vastness; the Quran used Ka'b's own lived experience as its language — this

phrase in Surah al-Tawbah describes precisely what he felt

- **Khamsoona laylah (خَمْسُونَ لَيْلَةً)** — fifty nights; not a symbolic number — fifty real nights, each one longer than the last
- **Wajahu yastaniru (وَجْهُهُ يَسْتَنِيرُ)** — his face would shine; the companions' way of knowing the Prophet ﷺ was genuinely, deeply happy — not merely pleased
- **Absharir bi-khayri yawm (أَبْشِرْ بِخَيْرِ يَوْمٍ)** — be happy with the best day; the Prophet's ﷺ first words to Ka'b after fifty days of silence — not a rebuke, not a condition — pure glad tidings
- **Tawbatan an la aqula illa haqqa (تَوْبَةً أَنْ لاَ أَقُولَ إِلاَّ حَقًّا)** —

repentance that I speak nothing but truth; Ka'b turned his repentance into a lifelong covenant — the sin was absence, and the cure he chose was permanent truthfulness

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Hadith Lessons

This is the longest hadith in Riyad al-Salihin. It is the only hadith in the book that has an entire ayah of Quran revealed specifically about it. And it is not a story about a sinner who committed something shameful in the dark. It is a story about a good man, in a moment of weakness, who chose procrastination over duty — and then, when the moment of accountability came, chose truth over survival.

Every detail matters.

The Trap of "I'll Do It Tomorrow"

Ka'b was not a hypocrite. He was not trying to avoid the Prophet ﷺ. He was not secretly against Islam. He was strong, wealthy, capable — better equipped than most to make the journey. And his account of what happened is almost painful in its familiarity:

"I began to go out to prepare — and then returned without doing anything. I said to myself: I can do it later. I kept on this way until the people were fully ready and the army had departed."

This is not extraordinary evil. It is ordinary human delay. He told himself "tomorrow" enough times that the army left without him. And by the time he realised what had happened, the departure was complete and the season had already closed behind it.

The scholars note that Ka'b's sin was not rebellion or betrayal. It was **ghafla — heedlessness.** The slow accumulation of "not yet" until the moment passed. In

a chapter about repentance, the Prophet ﷺ included this story to make clear:

repentance is not only for the dramatically fallen. It is for the person who was simply not fully present when the call came — and who must now face what that cost.

The Moment of Truth — When Eloquence Chose Silence

Ka'b was a poet. He was known for his gift with words. And when the Prophet ﷺ returned and more than eighty men

came forward with their rehearsed excuses and sworn oaths — Ka'b could have done the same. He was better at words than most of them.

But when he sat before the Prophet ﷺ

he said something that stands as one of the most courageous sentences in the Sunnah:

"By Allah — if I told you a lie today to please you, Allah would soon cause you to be angry with me. And if I told you the truth — and you became angry at me — I would still hope for good from Allah."

He chose the anger of the Prophet ﷺ in the short term over the anger of Allah in the long term. He chose the uncertainty of honesty over the false safety of a convincing story. And in doing so, he set in motion fifty days of suffering — and the most celebrated repentance in Islamic history.

The lesson is not abstract: **truth, even when it is immediately costly, is the only foundation on which genuine repentance can be built.** The eighty men who came with false excuses received the outward acceptance of the Prophet ﷺ. Ka'b received fifty days of silence. And then he received an ayah of

Quran that will be recited until the end of time.

Fifty Days — What the Isolation Actually Was

Most people read the fifty-day boycott as punishment. It was not punishment. It was a purification — a furnace that burned away everything that was not essential, until only the most real things remained.

Consider what Ka'b describes: walking through his own city unseen. Greeting his cousin and receiving no reply.

Standing in salah next to the Prophet ﷺ

and being unable to tell whether his greeting was returned. The earth — the same earth he had known his whole life — feeling narrow and strange.

And then the letter from the Ghassanid king arrived, offering honour and refuge. A genuine exit. A real escape from the

pain. Ka'b burned it without a second thought. He said: *"This too is a test."*

This moment — burning the letter — is where Ka'b's repentance became complete. The test was not just whether he would stay in the boycott. The test was whether the pressure of the boycott would send him away from the Prophet ﷺ entirely. He burned the letter. He stayed. He endured.

And then his wife was sent away too — the last human comfort removed — and he endured that as well.

By the fiftieth morning, there was nothing left in his life except the bare reality of who he was before Allah. No status, no connection, no comfort, no escape. Just a man on a rooftop, waiting for a verdict from his Lord.

The Shining Face and the Best Day

When the Prophet ﷺ announced the acceptance of their repentance in fajr prayer — Ka'b heard his name called from the mountain top before the horseman could reach him. He fell in prostration immediately. He gave the clothes off his body to the bearer of good news. He walked to the masjid with borrowed garments.

And then the Prophet ﷺ looked at him — face shining like a piece of the moon — and said:

"Be happy with the best day that has come upon you since your mother gave birth to you."

Ka'b said: Is this from you, or from Allah? The Prophet ﷺ said: **No — it is from Allah.**

The best day of his life was not the day he wrote his most celebrated poem. It was not the night of al-Aqabah. It was the fiftieth morning, after fifty nights of

the hardest silence he had ever known — when Allah turned toward him.

The Covenant He Made With Himself

Ka'b's response to his forgiveness is one of the most quietly powerful moments in the entire story. He did not just celebrate. He turned the repentance into a permanent covenant:

"O Messenger of Allah — my repentance obliges me to speak nothing but the truth for as long as I live."

He identified the root. The sin was not cruelty or violence or betrayal. The sin was a moment of weakness that could have been covered with a lie. And he decided: never again. Not because lies had been prohibited before — they always had been. But because he had seen, with devastating clarity, what truth

cost him and what it gave him. And he chose it permanently.

Ka'b ibn Malik narrated this story himself, in full, with no detail softened or omitted. He did not sanitise the part about the king's letter. He did not skip over the part about his cousin refusing to greet him. He did not reduce the fifty days to a vague hardship. He told it completely — because the completeness of the truth was the completion of his repentance.

Three Questions to Close With

- Is there a "Tabuk" in my life — a call I heard, a responsibility I kept delaying with "tomorrow," that eventually departed without me? What would honest accountability for that look like?
- When I stand before Allah on the Day of Judgement — will I have the record of the eighty who

offered convincing excuses and were left to Allah's private judgement — or the record of Ka'b, who told the truth and received the best day of his life?

- Is there a lie — or a half-truth — that I have been living with about myself, my relationship with Allah, or a wrong I have committed, that I have been maintaining because the truth feels too costly right now?

Hadith 22 *"She Gave Her Soul to Allah — and That Was Enough"*

Hadith 22

"She Gave Her Soul to Allah — and That Was Enough"

Hadith Text

وَعَنْ أَبِي نُجَيْد عِمْرَانَ بْنِ الْحُصَيْنِ الْخُزَاعِيِّ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهِيَ حُبْلَى مِنَ الزِّنَى، فَقَالَتْ: يَا رَسُولَ اللَّهِ أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَيَّ. فَدَعَا نَبِيُّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلِيَّهَا فَقَالَ: «أَحْسِنْ إِلَيْهَا، فَإِذَا وَضَعَتْ فَأْتِنِي». فَفَعَلَ. فَأَمَرَ بِهَا نَبِيُّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَشُدَّتْ عَلَيْهَا ثِيَابُهَا، ثُمَّ أَمَرَ بِهَا فَرُجِمَتْ، ثُمَّ صَلَّى عَلَيْهَا. فَقَالَ لَهُ عُمَرُ: تُصَلِّي عَلَيْهَا يَا

رَسُولَ اللَّهِ وَقَدْ زَنَتْ؟ فَقَالَ: «لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ، وَهَلْ وَجَدْتَ أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ عَزَّ وَجَلَّ؟!». رَوَاهُ مُسْلِمٌ.

Full Translation

On the authority of Abu Nujayd Imran ibn al-Husayn al-Khuza'i (may Allah be pleased with both of them), that a woman from the tribe of Juhaynah came to the Messenger of Allah ﷺ while she was pregnant from fornication. She said:

"O Messenger of Allah — I have committed an offence that carries a prescribed punishment. Carry it out upon me."

The Prophet of Allah ﷺ called her guardian and said: **"Treat her well. When she has given birth, bring her to me."**

He did so. The Prophet of Allah ﷺ then gave his command — her garments were bound tightly around her — then he commanded and she was stoned. Then he prayed the funeral prayer over her.

Umar said to him: **"You pray over her, O Messenger of Allah — and she committed fornication?"**

He said: **"She has repented a repentance that — if it were divided among seventy of the people of Madinah — it would be sufficient for all of them. And have you found anything greater than a person giving their very soul generously to Allah, the Mighty and Majestic?"**

Narrated by Muslim.

Meanings of Key Words

- **Hubla min al-zina (حُبْلَى مِنَ الزِّنَى)** — pregnant from fornication;

she came carrying the visible proof of what she had done — there was no ambiguity, no possibility of denial

- **Asabtu haddan fa-aqimhu 'alayya (أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَيَّ)** — I have committed an offence that carries a prescribed punishment — carry it out upon me; she came of her own will, with her own words, making her own confession — no one reported her, no one arrested her, no one compelled her
- **Waliyyaha (وَلِيَّهَا)** — her guardian; the Prophet ﷺ immediately ensured she would be cared for — his first response was not judgment but welfare
- **Ahsin ilayha (أَحْسِنْ إِلَيْهَا)** — treat her well; the Prophet's ﷺ instruction to the guardian —

ihsan, excellence of treatment, not mere tolerance

- **Shuddat 'alayha thiyabuha (شُدَّتْ عَلَيْهَا ثِيَابُهَا)** — her garments were bound tightly around her; a detail of dignified care — even in the execution of the sentence, her modesty and dignity were protected
- **Salla 'alayha (صَلَّى عَلَيْهَا)** — he prayed the funeral prayer over her; the Prophet ﷺ himself led her janazah — the highest honour available to the dead
- **Tawbatan law qusimat (تَوْبَةً لَوْ قُسِمَتْ)** — a repentance that if it were divided; the comparative construction — her repentance was not just valid, it was so complete it could have been shared across seventy people and still been sufficient for each

- **Jadat bi-nafsiha (جَادَتْ بِنَفْسِهَا)** — she gave her very soul generously; "jada" means to give generously, freely, abundantly — she gave the most precious thing a human being possesses, and she gave it willingly, for Allah

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Hadith Lessons

This hadith is one of the most difficult and one of the most luminous in the entire chapter. Difficult — because it confronts us with the full weight of Islamic criminal law in its historical application. Luminous — because what it reveals about the nature of sincere repentance, and about who this woman was, is among the most extraordinary things said by the Prophet ﷺ in his entire life.

Read it as he intended it — not as a legal ruling to be extracted, but as a portrait of

what complete sincerity before Allah looks like in a human being.

She Came Herself

The first and most important detail: **no one brought her.** No witness testified against her. No one reported her. No one arrested her or compelled her confession. She walked to the Prophet ﷺ herself, pregnant and visible, and said: *I have committed an offence that carries a prescribed punishment — carry it out upon me.*

She knew what she was asking for. She was not confused about the consequences. She was carrying the evidence of what she had done in her own body. And she came anyway.

Scholars note that she could have remained silent. The burden of proof in Islamic criminal law is extraordinarily high — four witnesses to the act itself is the threshold. Without her own confession, there was no case. She could

have had the child quietly, raised it, and carried the sin privately before Allah. She chose not to.

She chose to come because something in her could not carry the weight of the sin without resolving it completely. This is the Quranic definition of tawbah made flesh: she stopped the sin, felt genuine remorse, resolved never to return — and then went a step further than any of the three conditions required. She walked to the Prophet ﷺ and asked him to close the account in this world so that nothing would remain for the next.

The Prophet's First Response — Care, Not Condemnation

Before any sentence, before any legal proceeding, the Prophet ﷺ called her guardian and said: **"Treat her well."** Then he waited — through her pregnancy, through her delivery —

ensuring she was cared for and that the child would be born safely before anything else occurred.

This detail is not incidental. It reveals the Islamic framework for justice: even where punishment exists, the human being receiving it retains their full dignity, their full rights, and their full entitlement to care. She was not imprisoned, not humiliated, not paraded. She was sent home to be treated well.

And the Prophet ﷺ waited months —

not in haste to carry out the sentence, but in care for the life of her unborn child and for her own welfare during that time. The scholars derived from this that the execution of any sentence is delayed for pregnancy and nursing — a protection embedded in the Prophet's ﷺ own response to this woman.

Umar's Question and the Answer That Defines the Hadith

When the Prophet ﷺ stood to lead her funeral prayer, Umar ibn al-Khattab — the man whose faith no one questioned — was genuinely confused. He asked directly: *You pray over her, O Messenger of Allah — and she committed fornication?*

This is not Umar being cruel. He was asking a sincere legal and theological question: does the crime affect her standing before Allah in death? Does it affect what is owed to her from the community?

The Prophet's ﷺ answer reorients everything:

"She has repented a repentance that — if divided among seventy of the people of Madinah — it would be sufficient for all of them."

Seventy people of Madinah — the city of the companions, the most concentrated

community of believers on earth at that time. Her single repentance, if distributed among them, would be enough for every one of them. This is not a small compliment. It is a statement that her repentance exceeded, in depth and completeness, what most people in the most righteous community on earth had offered.

Then he said something even more extraordinary: **"And have you found anything greater than a person giving their very soul generously to Allah?"**

The word **"jadat (جَادَتْ)"** — she gave generously — is the word used for the highest form of giving. She did not surrender her life reluctantly. She offered it. She came willingly, waited through a pregnancy, and then gave the most precious thing she possessed — her own life — as the final act of her repentance.

The Prophet ﷺ is saying: this is not merely forgiven. This is among the

greatest acts of worship ever witnessed in Madinah.

What This Hadith Is Teaching About Repentance

Every hadith in this chapter has expanded the reader's understanding of repentance in a different direction. Hadith 20 showed a man who killed a hundred and was forgiven on the way to change. This hadith shows a woman who committed a sin and chose the most complete possible resolution — and received in return the Prophet's ﷺ own janazah prayer and one of the most extraordinary testimonies ever given about a human being's standing before Allah.

Together they form a single message: **the completeness of repentance is not measured by the size of the sin. It is measured by the completeness of the turning.** The man who killed a hundred

turned his chest in the right direction at the moment of death and was saved. This woman turned her entire existence — her very life — toward Allah and was described as having given what nothing could surpass.

The sin does not define the outcome. The sincerity does.

A Note on the Legal Dimension

This hadith is included in a chapter on repentance — not in a chapter on criminal law. Imam al-Nawawi's purpose here is not to teach the legal ruling on hadd punishments. It is to show the highest possible expression of sincere repentance in a human life.

The legal scholars are unanimous: this hadith cannot be used to encourage confession or self-reporting. The Islamic legal system does not require, seek, or pressure such confessions — and the Prophet ﷺ himself, in other narrations,

hinted to individuals who confessed to turn away and seek Allah's private forgiveness instead. This woman's choice was exceptional, personal, and driven by the state of her own soul — not by an obligation imposed on her.

What the hadith teaches is not legal procedure. It is the portrait of a heart that found it impossible to meet Allah while carrying an unresolved account — and chose to close it completely, at the highest possible cost, purely for Him.

Three Questions to Close With

- Is there a sin I have been managing privately — neither fully repenting from nor fully confronting — that this woman's story quietly judges?
- Do I understand repentance as something I do when I have no other option, or as something I pursue with the urgency of

someone who genuinely wants their account with Allah to be clean?

- The Prophet ﷺ said: **"Have you found anything greater than a person giving their soul generously to Allah?"** — What is the most complete act of giving to Allah that my life currently contains?

Hadith 23 *"One Valley of Gold — and He Wants Two"*

Hadith Text

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَوْ أَنَّ لِابْنِ آدَمَ وَادِياً مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ، وَلَنْ يَمْلأَ فَاهُ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ». مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Ibn Abbas (may Allah be pleased with both of them), that the Messenger of Allah ﷺ said:

"If the son of Adam had a valley of gold, he would wish to have two. And

nothing will fill his mouth except the earth — and Allah turns in mercy toward whoever repents."

Agreed upon.

Meanings of Key Words

- **Wadi (وَادِياً)** — a valley; not a coin, not a treasure chest — a valley, an entire geographical expanse filled with gold. The scale of the hypothetical is deliberately overwhelming
- **Ahhabba an yakoona lahu wadiyaan (أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ)** — he would wish to have two; the moment the first is secured, the desire does not rest — it doubles immediately, automatically, without pause
- **Lan yamla'a fahu illa al-turab (وَلَنْ يَمْلأَ فَاهُ إِلَّا التُّرَابُ)** — nothing

will fill his mouth except the earth; "fah (فَاهُ)" is his mouth — and the earth is the grave. The only thing that finally closes human desire is death itself

- **Wa yatoob Allahu 'ala man taba (وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ)** — and Allah turns in mercy toward whoever repents; after the diagnosis — the cure

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Hadith Lessons

This hadith is eleven words. It is placed here — at the end of the chapter on repentance — not as a standalone observation about greed, but as a diagnosis that explains why repentance is so hard and so necessary in the first place.

The Disease the Prophet ﷺ Is Naming

The hadith does not say: if a man is greedy, he will want more. It says: **if the son of Adam** — ibn Adam, any human being, by nature — had a valley of gold, he would want two. This is not a character flaw in some people. It is the structural condition of the human soul without spiritual correction.

The desire for more is not evil in itself — it is the engine of human effort and creativity. But when it operates without direction, without ceiling, without the recognition that it can never be satisfied by the world — it becomes the root of every sin this chapter has addressed. The man who sinned a hundred times, the man who delayed at Tabuk, the woman whose story closed the previous hadith — all of them, at some level, were chasing a valley that kept becoming two valleys the moment they arrived.

The Prophet ﷺ is not condemning the desire. He is naming its nature honestly: **it has no natural end.** Left to itself, desire simply multiplies. One valley secured becomes the starting point for wanting the next.

The Grave Closes What Life Cannot

"Nothing will fill his mouth except the earth."

The Arabic "fah" is the mouth — the opening, the place of speech, of appetite, of desire expressed outward. And the only thing that finally fills it is the earth of the grave.

This is one of the most sobering images in the Sunnah — not because death is presented as punishment, but because it is presented as the only natural endpoint of a desire that nothing in the world can satisfy. Every human being chasing the second valley will eventually have their mouth filled with earth. The question is

only whether they recognised this before or after.

The scholars say: this is precisely why repentance cannot be deferred indefinitely. The person who says "I will repent when I have enough" will never have enough — because that is the nature of the disease the Prophet ﷺ is describing. The second valley will always be visible on the horizon. The gargling of Hadith 18 will arrive before the feeling of "enough" ever does.

Why This Sentence Ends With Repentance

The final line — **"and Allah turns in mercy toward whoever repents"** — is not an afterthought. It is the cure placed immediately after the diagnosis.

The disease: desire that multiplies without end, that no valley can satisfy, that only death closes.

The cure: turning back to Allah — who is the only source large enough that the human soul, when it turns toward Him, finally finds rest from the chase.

This is why the chapter on repentance ends here. Not with a dramatic story of sin and forgiveness. Not with angels and thresholds and gates in the west. But with a single, quiet line about human nature — and the one direction in which the soul that understands its own condition will always turn.

The valley of gold will never be enough. **Allah will.**

Three Questions to Close With

- Where in my life am I currently chasing a second valley — convinced that one more achievement, one more acquisition, one more level will finally bring the satisfaction the first one didn't?

- Have I ever experienced the feeling of "enough" through something worldly — or has every arrival simply revealed the next destination?
- Does understanding this hadith change the urgency with which I approach repentance — knowing that "when I have settled this worldly matter" may be a valley that keeps multiplying?

Hadith 24 "The Killer and His Victim — Both Enter Paradise Together"

Hadith Text

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَضْحَكُ اللَّهُ سُبْحَانَهُ وَتَعَالَى إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ يَدْخُلاَنِ الْجَنَّةَ، يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ فَيُقْتَلُ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيُسْلِمُ فَيُسْتَشْهَدُ». مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Abu Hurayrah (may Allah be pleased with him), that the Messenger of Allah ﷺ said:

"Allah — Glorified and Exalted — laughs at two men: one of them kills

the other, yet both of them enter Paradise. This one fights in the path of Allah and is killed. Then Allah turns in mercy to his killer — he accepts Islam and is himself martyred."

Agreed upon.

Meanings of Key Words

- **Yadhak Allah (يَضْحَكُ اللَّهُ)** — Allah laughs; laughter here is an attribute of Allah affirmed as it comes, without comparison to human laughter and without asking how — it describes a divine expression of pleasure, of joy, of something that delights Him
- **Ila rajulayni (إِلَى رَجُلَيْنِ)** — at two men; the laugh is directed at them together — not at one, not despite the other — at both, as a pair, as a story

- **Yaqtulu ahaduhuma al-akhar (يَقْتُلُ أَحَدُهُمَا الآخَرَ)** — one of them kills the other; the most direct possible statement of what happened — no softening, no euphemism
- **Yudkhulan al-jannah (يَدْخُلاَنِ الْجَنَّةَ)** — both of them enter Paradise; the punchline arrives before the explanation — we are told the ending first, so that the story that follows lands with full force
- **Fi sabil Allah (فِي سَبِيلِ اللَّهِ)** — in the path of Allah; the first man's death was not random — it was shahada, martyrdom, the highest death in Islam
- **Yatoob Allahu 'ala al-qatil (يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ)** — Allah turns in

mercy to the killer; the initiative is Allah's — He turns toward the killer before the killer has done anything

- **Fa-yuslimu (فَيُسْلِمُ)** — he accepts Islam; the turning is completed — from killer of a Muslim to member of the Ummah
- **Fa-yustashhadu (فَيُسْتَشْهَدُ)** — and he is martyred; he dies the same death as the man he killed — in the path of Allah

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Hadith Lessons

This hadith is the final hadith of the chapter on repentance — and Imam al-Nawawi chose it with precision. After twenty-three hadiths that have taken us through the conditions of tawbah, the width of the gate, the hand extended every night, the man who killed a hundred, the woman who gave her soul

— the chapter closes with a single image that contains everything.

And it opens with something almost shocking: **Allah laughs.**

The Laugh That Opens the Hadith

Allah laughing is not a metaphor to be explained away. It is an attribute affirmed by the Prophet ﷺ — belonging to Allah in a manner that befits His majesty, unlike anything in human experience, not to be compared and not to be denied.

But what matters here is *what* makes Allah laugh — because that tells us what Allah finds delightful, what scenario produces this divine expression of pleasure. And the answer is: **two men, one of whom killed the other, both entering Paradise.**

This is not a neutral observation. Allah is not laughing at the irony of the situation

the way a detached observer might. He is laughing with something that can only be described as *delight* — at the outcome His own mercy produced. He turned toward the killer. He accepted his Islam. He brought him to shahada. And now the killer and his victim stand at the same gate.

The laugh is the laugh of a Lord who loves what His mercy creates.

The Reversal That Only Repentance Produces

Recall Hadith 9 from Chapter One — the man who fights out of personal courage, tribal zeal, or to show off is not in the path of Allah. Now recall Hadith 8 — only the one who fights so that the word of Allah is the highest is truly fi sabil Allah.

The first man in this hadith died fighting in the path of Allah — and entered

Paradise as a martyr. This is already the highest outcome.

Now look at his killer. At the moment he killed that Muslim, he was on the wrong side of everything. He was an enemy of Islam, taking a life that was sacred. By any ledger-based accounting, his record was catastrophic.

And then: **"Allah turns in mercy to his killer."**

The initiative is divine. The hadith does not say "the killer sought repentance" — it says Allah turned toward him first. This is the language of divine pursuit — the same structure as Hadith 15 where the camel appeared beside the man who had given up. Allah moved toward this man before the man moved toward Allah.

What followed was Islam, then martyrdom — the same death his victim died. The killer became, at the end, the same thing as the one he killed.

They Enter Together — and That Is the Point

The hadith tells us the ending before the story: **both enter Paradise.** The martyr who was killed — and the man who killed him. Together.

This is the theological summit of the entire chapter on repentance. Every hadith before this one has been building toward a single claim: that genuine repentance, accepted by Allah, does not merely cancel a sin. It can transform the sinner into something that stands beside the most honoured of Allah's servants.

The martyr did not have to wait for his killer to be excluded before he could enter. The killer did not enter through a separate, lesser door. They entered together — as the object of Allah's laughter, His delight, His pleasure at what His mercy had produced.

What This Means for How We See People

This hadith has a quiet but urgent implication for how believers look at people around them — especially enemies, especially those who have harmed the Muslim community, especially those whose record seems irredeemable.

The man who killed a Muslim in battle — fighting against Islam — became a martyr. The man who killed a hundred people became forgiven by a hand span. The woman who came pregnant with the evidence of her sin became the subject of the Prophet's ﷺ janazah prayer and his testimony about her repentance.

No human being looking at these people at their worst moments could have predicted their endings. And that is precisely the point. Allah's mercy operates in a dimension that human judgment cannot access. The person you

have written off — the one whose record you have privately decided is too damaged, whose sins you have catalogued and found unforgivable — may be the next person Allah laughs toward as they enter Paradise.

This is not a call to ignore wrongdoing or pretend sin does not matter. It is a call to hold every human verdict loosely — because the One who actually decides has already demonstrated, across this entire chapter, that His mercy reaches further than any human ledger can calculate.

Three Questions to Close With

- Is there someone in my life — or in the world — whose past I have decided makes them beyond the reach of genuine change? Does this hadith ask me to reconsider that verdict?

- If Allah laughs with delight at the outcome His mercy produces — what does that tell me about how He feels when I turn back to Him, regardless of what I am turning back from?
- Having completed this chapter — what is the single most important thing I have learned about repentance that I did not fully understand before?

Chapter Three:

Patience — الصبر

"The Station That Has No Ceiling"

Before a single hadith is presented, Imam al-Nawawi opens this chapter the way he opened the chapter on repentance — with the Book of Allah itself. But this time he does not cite three ayat. He cites six — and then says: *"and the ayat commanding patience and explaining its virtue are many and well-known."* He is telling you: the Quran has so much to say about sabr that six ayat are merely a representative sample.

This is the only chapter in the book introduced this way. Patience is not one virtue among many. In the Quran's framework — and in the framework Imam al-Nawawi is building here — it is

the foundation beneath every other virtue.

The Six Ayat — Each One a Complete Teaching

First Ayah — The Command That Has Two Levels

"O you who believe — be patient and outdo others in patience."
(Surah Al Imran, 3:200)

The Arabic gives two distinct commands in one breath: **isbiru (اصْبِرُوا)** — be patient yourself — and **sabiru (صَابِرُوا)** — compete in patience with others, endure *together*, hold each other in patience.

The first is personal. The second is communal — and harder. Carrying your own difficulty is one level of sabr. Staying steadfast alongside others who

are also struggling, holding the line together when everyone around you wants to give up — that is a higher station. The form **"sabiru"** is the form of mutual action — like "fight together" — suggesting that patience is not only an internal state but a collective practice, a way of being with others in difficulty.

The scholars of tasawwuf note that this communal dimension of sabr is why the sheikh-student relationship in tarbiyah is so important — the murid learns to hold steadfast not just alone in his room, but in the company of a path, a community, a tradition.

Second Ayah — The Announcement Before the Test Arrives

"And We will surely test you with something of fear and hunger and loss of wealth and lives and fruits — and give glad tidings to the patient."
(Surah al-Baqarah, 2:155)

This ayah does something extraordinary: it announces the test **before** it comes. Allah does not say "if you are tested" — He says **"We will surely test you (wa la-nabluwan-nakum / وَلَنَبْلُوَنَّكُمْ)"** — the lam and the nun of emphasis making it a certainty.

Five categories of trial are named: fear, hunger, loss of wealth, loss of lives, loss of fruits (livelihoods, outcomes, what you worked for). These cover every dimension of human vulnerability — the internal (fear), the physical (hunger), the material (wealth), the personal (lives), and the consequential (fruits of effort). There is no major human suffering that falls outside these five categories.

And then — before describing what the patient ones do or how they endure — Allah says: **"give glad tidings to the patient."** The bushra, the glad tidings, arrives before the description of patience is even given. You are being

congratulated before the test has been explained. This is the Quranic way of telling the believer: the outcome is already honourable — your job is simply to hold.

Third Ayah — The Reward Without a Ceiling

"Indeed the patient will be given their reward without account."
(Surah al-Zumar, 39:10)

Every other deed in the Islamic framework is rewarded according to a scale — the minimum being ten times, the scale going up to seven hundred and beyond as Hadith 11 established. But this ayah removes the scale entirely for the patient.

Bi-ghayri hisab (بِغَيْرِ حِسَابٍ) — without account, without measure, without calculation. The scholars say: this means the reward is so vast it cannot be computed by any scale that applies to

other deeds. It is not multiplied by a number — it is simply given in a quantity that only Allah knows.

Ibn Ata'illah al-Iskandari in his Hikam says something that resonates here: *"Among the signs of relying on deeds is the loss of hope when a downfall occurs."* The patient person does not lose hope when the test intensifies — because their reward is not being calculated by any human measure they can lose track of.

Fourth Ayah — Patience with People Is the Highest Patience

"And whoever is patient and forgives — indeed that is among the most resolute of matters."
(Surah al-Shura, 42:43)

The context of this ayah is crucial: it comes after speaking about responding to wrongdoing. The ayah before it permits retaliation in equal measure.

Then this ayah arrives: **but whoever is patient and forgives.**

This is the hardest sabr — not patience with illness, not patience with poverty, not patience with loss. Patience with people who have wronged you. Patience that includes forgiveness. And Allah describes it as **'azm al-umur (** عَزْمِ الْأُمُورِ**)** — among the most resolute, most determined, most weighty of all matters.

The word **'azm** carries the meaning of firmness of purpose, of something that requires genuine inner strength to choose. It is used elsewhere in the Quran for the highest qualities of the prophets — the **ulu al-'azm**, the prophets of firm resolve. To be patient with those who wrong you and to forgive them is placed in that category of spiritual weight.

In the tarbiyah tradition, this ayah is the foundation of the station of **'afw (**عفو**)** — pardon — which comes only

after sabr has been fully established in the heart.

Fifth Ayah — The Two Tools and the Promise

"Seek help through patience and prayer — indeed Allah is with the patient."
(Surah al-Baqarah, 2:153)

Two tools are named: **al-sabr (الصَّبْر)** and **al-salah (الصَّلاة)**. Patience and prayer. Together — not separately. The scholars explain: sabr is the internal holding, the stillness of the heart in difficulty. Salah is the external turning, the structured return to Allah multiple times a day. Together they form a complete response to every hardship — the inner dimension and the outer practice reinforcing each other.

And then the promise: **"indeed Allah is with the patient (inna Allaha ma'a al-**

sabirin / إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ")" — the ma'iyyah, the divine companionship, the special closeness that Allah extends specifically to those who hold steady. Not just His general knowledge and encompassing awareness — but the particular closeness of support, aid, and presence that the Quran reserves for this quality alone.

In the Ash'ari framework this ma'iyyah is real and affirmed — a closeness that befits Allah's transcendence, not implying direction or proximity in a physical sense, but a genuine divine nearness of care, support, and assistance that the patient person receives in a manner others do not.

Sixth Ayah — The Test Is to Know You, Not to Break You

"And We will surely test you until We know the strivers among you and the patient — and We will test your

reports."
(Surah Muhammad, 47:31)

This ayah reframes the entire purpose of trial. The test is not punishment. It is not arbitrary suffering. It is **revelation** — Allah making manifest what is already in you, bringing forward what your soul contains so that it can be known, recognised, and honoured.

"Until We know (hatta na'lam / حَتَّىٰ نَعْلَمَ)" — the scholars of Ash'ari theology are careful here: Allah's knowledge is eternal and complete, needing no new information. What is meant is the knowledge that is actualised in existence — the making-real of what was potential, so that the mujahideen and the sabirun become known not just in divine foreknowledge but in their own lived reality.

And the final phrase — **"and We will test your reports (wa nabluwa**

akhbarakum / وَنَبْلُوَاْ أَخْبَارَكُمْ)" —

means: We will examine what you actually produce, what your reality turns out to be. The test is not the enemy of the believer. It is the refiner — the process by which what is real in a person comes to the surface.

What These Six Ayat Establish Together

Imam al-Nawawi chose these six ayat because together they answer every major question about sabr before the hadiths begin:

Question	Ayah	Answer
What is sabr?	Al Imran 200	Personal steadfast holding together
Will I be tested?	Al-Baqarah 155	Yes — certainly, a dimensions of hur

Question	Ayah	Answer
What is the reward?	Al-Zumar 10	Beyond calculat
What is the hardest sabr?	Al-Shura 43	Patience with pe combined with
How do I sustain it?	Al-Baqarah 153	Through patien salah — and All follows
Why does the test exist?	Muhammad 31	To make real wh the mujahid and

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A Note on the Three Types of Sabr

The scholars of tasawwuf and akhlaq divide sabr into three stations — and all six ayat touch on at least one of them:

- **Sabr 'ala al-ta'ah (الصبر على الطاعة)** — patience in performing

acts of obedience; holding yourself to worship, learning, and service even when the nafs resists

- **Sabr 'an al-ma'siyah (الصبر عن المعصية)** — patience from committing sin; restraining the self from what it desires when that desire leads to wrong
- **Sabr 'ala al-musibah (الصبر على المصيبة)** — patience through affliction; holding steady when loss, illness, fear, or grief arrives

The second ayah (al-Baqarah 155) addresses the third. The fourth (al-Shura 43) addresses the second. The first (Al Imran 200) addresses all three. And the reward ayah (al-Zumar 10) applies to all three without distinction — the ceiling is removed for every form of genuine sabr.

Three Questions to Open This Chapter With

- Which of the three types of sabr is hardest for me right now — holding to obedience, restraining from sin, or bearing affliction?
- Is there a person who has wronged me whom I have not yet fully forgiven — and does the fourth ayah speak directly to that unfinished station?
- The sixth ayah says the test is to make real what is in you — what do you believe the tests of your life so far have revealed about what is genuinely inside you?

Hadith 25 "Seven Sentences — A Complete Map of the Believer's Day"

Hadith 25

"Seven Sentences — A Complete Map of the Believer's Day"

Hadith Text

وَعَنْ أَبِي مَالِك الْحَارِث بْنِ عَاصِمٍ الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «الطُّهُورُ شَطْرُ الإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلآنِ — أَوْ تَمْلأُ — مَا بَيْنَ السَّمَاوَاتِ وَالأَرْضِ، وَالصَّلاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ.

كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا، أَوْ مُوبِقُهَا». رَوَاهُ مُسْلِمٌ.

Full Translation

On the authority of Abu Malik al-Harith ibn Asim al-Ash'ari (may Allah be pleased with him) who said: The Messenger of Allah ﷺ said:

"Purity is half of faith. Al-hamdulillah fills the Scale. SubhanAllah and al-hamdulillah together fill — or fill — what is between the heavens and the earth. Prayer is light. Charity is proof. Patience is radiance. And the Quran is either an argument for you or against you.

Every person goes out in the morning — selling their soul, either liberating it or destroying it."

Narrated by Muslim.

Meanings of Key Words

- **Al-tahoor (الطُّهُورُ)** — purity, purification; broader than wudu alone — it includes physical cleanliness, ritual purity, and by extension the purity of the heart from spiritual impurities
- **Shatr al-iman (شَطْرُ الإِيمَانِ)** — half of faith; not a fraction to diminish it — but a statement that iman has an outer and an inner dimension, and tahoor represents the outer half that makes the inner half functional
- **Tamla' al-mizan (تَمْلأُ الْمِيزَانَ)** — fills the Scale; the mizan is the scale of deeds on the Day of Judgement — al-hamdulillah alone fills it entirely
- **Ma bayna al-samawati wa al-ard (مَا بَيْنَ السَّمَاوَاتِ وَالأَرْضِ)** — what is

between the heavens and the earth; the entire created expanse — SubhanAllah and al-hamdulillah together fill all of it

- **Al-salatu noor (الصَّلاةُ نُورٌ)** — prayer is light; noor — not just illumination but a quality of the person, a light they carry that shows in their face, their manner, their decisions
- **Al-sadaqatu burhan (الصَّدَقَةُ بُرْهَانٌ)** — charity is proof; burhan is the strongest form of evidence — conclusive, irrefutable proof of the sincerity of one's faith
- **Al-sabru diya' (الصَّبْرُ ضِيَاءٌ)** — patience is radiance; diya' is distinct from noor — it is the light that comes from a burning source, like sunlight rather than moonlight —

stronger, more intense, generated from within through effort and heat

- **Al-Qur'anu hujjatun laka aw 'alayk (الْقُرآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ)** — the Quran is an argument for you or against you; hujjah is legal proof — the Quran will stand as a witness, and its testimony will either vindicate or condemn
- **Yaghdu (يَغْدُو)** — goes out in the morning; the moment of departure at the start of each day — the daily transaction begins
- **Bai'un nafsahu (بَائِعٌ نَفْسَهُ)** — selling his soul; every person is in a transaction — the soul is the commodity, and each day determines whether it was sold well or squandered

- **Mu'tiquha (مُعْتِقُهَا)** — liberating it; freeing the soul — the highest outcome of the day's transaction
- **Mubiquha (مُوبِقُهَا)** — destroying it; wasting it, ruining it — the word carries the sense of something cast into destruction

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Hadith Lessons

This hadith is unlike anything else in the chapter. It does not tell a story. It does not describe a scenario. It delivers seven compressed statements — each one a complete universe — and then closes with a single image that frames the entire day of every human being who has ever lived.

The Prophet ﷺ is not teaching one lesson here. He is handing the listener a complete instrument panel for the

believer's life. And patience — **al-sabr diya'** — sits at the centre of it.

Why This Hadith Opens the Chapter on Patience

Imam al-Nawawi placed this as the first hadith of the patience chapter — not because it is only about patience, but because it situates patience within a complete picture of what the believer's life actually is. Before you understand what patience means, you need to understand the framework in which it operates. That framework is the daily transaction — the selling of the soul — that every human being enters from the moment they wake.

The Seven Statements — Each One a World

1. Purity is half of faith.

The scholars explain this in two ways. The first: tahoor refers to wudu and

physical ritual purity, which is the outer condition for salah — and since salah is the pillar of the religion, its prerequisite carries this enormous weight. The second — and the one more relevant to this chapter on patience — is that tahoor includes the purification of the heart. The Sufis and scholars of tazkiyah say: iman has a zahir (outer) and a batin (inner). The outer half is the physical and ritual dimension. The inner half is the state of the heart. Together they make a whole faith. Neither is sufficient without the other.

In the tarbiyah tradition, this opening statement is read as a program: you cannot work on the inner without attending to the outer, and attending only to the outer while neglecting the inner produces a shell without a soul.

2. Al-hamdulillah fills the Scale.

A single phrase of praise — spoken sincerely, with the heart present — fills the entire scale of deeds on the Day of

Judgement. This is Hadith 11's principle made concrete: a sincere small deed, multiplied by Allah's generosity, exceeds what the human mind can calculate. Al-hamdulillah is the declaration that all praise, in its totality and its reality, belongs to Allah alone — not to causes, not to people, not to luck. The person who says it and means it has understood something about existence that fills a scale.

3. SubhanAllah and al-hamdulillah fill what is between the heavens and the earth.

Together — the declaration of Allah's transcendence above all imperfection, and the declaration that all praise is His — they fill the entire created expanse. The scholars of language note that the expanse between heavens and earth is the space of creation itself — everything that exists in the created order. Two phrases fill all of it. This is the Quran's consistent teaching about dhikr: it is not

small. It occupies a dimension that the physical world cannot contain.

4. Prayer is light.

Not prayer gives light — prayer **is** light. The salah does not merely benefit the person who performs it. It becomes a quality of their being. The noor of salah is described in other hadiths as visible on the face of those who guard their prayers — a light that others perceive without being told its source. In the Ash'ari framework, this is not metaphorical decoration. It is a real quality that Allah places in the one who maintains their prayer, a mark of divine closeness that manifests in the created world.

5. Charity is proof.

Burhan — the strongest category of evidence. Not suggestion, not indication, but proof. Why? Because money is the thing the nafs holds most tightly. Giving it away freely, sincerely, for Allah — is the clearest possible demonstration that

something beyond the nafs is in control. The miser can pray with his body. He can recite with his tongue. But the hand that opens and gives despite the nafs's resistance — that hand is proving something that cannot be faked.

6. Patience is radiance.

Here the hadith distinguishes between noor (نُور) for prayer and diya' (ضِيَاء) for patience. Both words mean light — but they are not synonyms. The Quran itself makes this distinction in Surah Yunus, referring to the sun as diya' and the moon as noor. Diya' is the light of a burning source — generated through combustion, through effort, through the expenditure of something internal. Noor can be reflected light — received from outside.

Prayer is noor — a light received through the act of turning to Allah in salah. Patience is diya' — a light generated from within, produced by the

burning of difficulty, by the effort of holding steady when everything in you wants to let go. It is more intense. It is harder to produce. And it burns from the inside out.

This distinction is why patience opens a chapter of its own. It is not simply another virtue alongside prayer and charity. It is a different quality of light — one that comes only through a process of internal heat.

7. The Quran is an argument for you or against you.

No middle ground. The Quran does not sit neutrally in a person's life. Every person who has encountered it — every person who has heard it, read it, been raised with it — has a relationship with it that will testify on the Day of Judgement. If they engaged it, lived by it, allowed it to shape them — it speaks for them. If they neglected it, recited it without presence, used it ceremonially while

ignoring its commands — it speaks against them.

The scholars of all four madhahib have derived from this the obligation of engaging the Quran beyond mere recitation — understanding it, acting on it, allowing it to govern the life.

The Closing Image — The Morning Transaction

"Every person goes out in the morning — selling their soul, either liberating it or destroying it."

This final sentence gathers everything that came before it and places it inside a single frame: the day is a transaction. The soul is the commodity. And the buyer is the person themselves — the choices they make from the moment they rise.

The word **"yaghdu (يَغْدُو)"** — goes out in the morning — is the same root as ghadwa, the early morning time. The

transaction begins at first light. Not at the office, not when the difficult moment arrives — but the moment the day begins and the person steps into it.

Two outcomes only. **Mu'tiquha** — liberating the soul. **Mubiquha** — destroying it. There is no third option of simply maintaining, simply existing, simply getting through. Every day moves the soul in one direction or the other. The question of every morning is: in which direction will today's transaction take it?

And the seven statements that preceded this closing image are the instruments of liberation: purity, praise, glorification, prayer, charity, patience, Quran. A person who builds their day around these seven things is a person who goes out in the morning and comes back having freed their soul a little more. A person who abandons them — or treats them as background noise — is a person

whose transaction, by the end of the day, has moved the other way.

Why Patience Earns Diya' and Not Noor

In the tarbiyah tradition, the distinction the Prophet ﷺ made between noor for prayer and diya' for patience is understood as a hierarchy of spiritual effort. Prayer is given — you stand, you recite, you bow, and Allah places noor in you. It is a gift that comes through a structured act.

Patience is earned — through the grinding reality of holding when you want to release, of staying when you want to leave, of not speaking when every part of you wants to. The diya' it produces is not given from outside — it is generated from inside, through the heat of that internal struggle. This is why Surah al-Zumar promises patience a reward without calculation: the effort

required to produce diya' is beyond what any fixed scale can measure.

Three Questions to Close With

- Of the seven statements in this hadith, which one am I treating most lightly in my daily life — and what would it look like to restore its full weight?
- The Prophet ﷺ described patience as diya' — a light generated from burning. What difficulty in my life right now has the potential to produce that light, if I hold it with the right intention?
- At the end of today — will my soul's transaction have moved toward liberation or toward destruction? And what is the one choice I can make tomorrow morning that determines which direction it goes?

Hadith 26 *"Ask Me for Anything — But the Best I Can Give You Is This"*

Hadith Text

وَعَنْ أَبِي سَعِيد سَعْد بْنِ مَالِك بْنِ سِنَان الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَاساً مِنَ الأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى نَفِدَ مَا عِنْدَهُ، فَقَالَ لَهُمْ حِينَ أَنْفَقَ كُلَّ شَيْءٍ بِيَدِهِ: «مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْراً وَأَوْسَعَ مِنَ الصَّبْرِ». مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Abu Sa'id Sa'd ibn Malik ibn Sinan al-Khudri (may Allah be pleased with him), that some people from the Ansar asked the Messenger of Allah ﷺ — and he gave them. Then they asked again — and he gave them. Until what he had was exhausted. When he had spent everything in his hands, he said to them:

"Whatever good I have, I will never withhold it from you. And whoever seeks to be chaste, Allah will make them chaste. Whoever seeks to be self-sufficient, Allah will make them self-sufficient. Whoever strives to be patient, Allah will grant them patience. And no one has ever been given a gift better and more expansive than patience."

Agreed upon.

Meanings of Key Words

- **Nafida (نَفِدَ)** — was exhausted, ran out completely; not reduced — finished. The Prophet ﷺ gave until there was nothing left in his hands
- **Lan addakhirahu 'ankum (لَنْ أَدَّخِرَهُ عَنْكُمْ)** — I will never withhold it from you; "lan" is the emphatic negation of the future — absolute, permanent, not merely "I don't intend to" but "it will never happen"
- **Man yasta'fif yu'iffahu Allah (مَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ)** — whoever seeks to be chaste, Allah will make them chaste; "yasta'fif" is the form of seeking — you reach for 'iffah, you try for it, you initiate the effort — and Allah completes it
- **Man yastaghni yughnihi Allah (مَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ)** — whoever seeks

to be self-sufficient, Allah will make them self-sufficient; again the seeking form — ghina is not wealth, it is the feeling and reality of sufficiency, of not needing what others have

- **Man yatasabbar yusabbirhu Allah (مَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ)** — whoever strives to be patient, Allah will grant them patience; "yatasabbar" is the most important word in the hadith — the form of deliberate, effortful self-training in patience
- **'Ata'an khayran wa awsa'a min al-sabr (عَطَاءً خَيْراً وَأَوْسَعَ مِنَ الصَّبْرِ)** — a gift better and more expansive than patience; two qualities named — khayran (better in quality) and awsa'a (more expansive in quantity and reach).

No gift in the world matches it in either dimension

Hadith Lessons

The scene that opens this hadith matters as much as the teaching that closes it.

The Prophet ﷺ did not deliver this statement in a lecture or in a moment of calm reflection. He delivered it at the moment his hands became empty — after giving everything he had, repeatedly, to people who kept asking.

That context is not incidental. It is the frame that makes the teaching complete.

The Empty Hands That Spoke the Richest Words

The Ansar came and asked. He gave. They came again. He gave again. This continued — the hadith says — **until what he had was exhausted.** Every dirham, every provision, everything that

was in his possession passed through his hands into theirs.

And then, with empty hands, he said: *whatever good I have, I will never withhold from you.*

This is not a contradiction. It is the definition of prophetic generosity — giving beyond the point of comfort, beyond the point of personal reserve, until the physical reality matches the internal intention. The Prophet ﷺ was not saying "I would give you more if I had it." He had already proven it. The empty hands were the proof. The statement was simply the verbal confirmation of what his hands had already demonstrated.

Then — from that position of material emptiness — he offered them something he still had. Something that could not run out. Something better than everything he had just given them combined.

The Three Seek-and-Receive Equations

The Prophet ﷺ gives three parallel structures — each built on the same grammar: **you initiate the seeking, Allah completes the reality.**

Whoever seeks chastity — Allah grants chastity.
Whoever seeks self-sufficiency — Allah grants self-sufficiency.
Whoever strives for patience — Allah grants patience.

The verb form in all three is the **"seeking/striving" form (istif'al / tafa''ul)** — not the simple present tense. He did not say "whoever is patient." He said **"whoever strives to be patient (yatasabbar)."** The difference is everything.

This is one of the most important psychological and spiritual teachings in the entire book. Patience is not a

personality type you either have or don't have. It is not a gift distributed unevenly at birth. It is a capacity that is **acquired through deliberate effort** — and when you make that effort sincerely, Allah responds by making you what you were trying to become.

The scholars of tasawwuf and tarbiyah have built entire programs of spiritual training on this principle. The murid who sits with a sheikh is not waiting to receive patience as a sudden gift. He is striving — in the daily friction of his life, in his relationship with his sheikh, in his practice of dhikr and worship — and through that striving, Allah is training him. The hadith is the divine guarantee behind the training: **your effort calls forth Allah's completion.**

Why "Yatasabbar" Is Not "Yasbar"

The distinction between **yasbar (يَصْبِرُ)** — simply being patient —

and **yatasabbar (يَتَصَبَّرُ)** — actively striving to cultivate patience — is one the classical scholars emphasised strongly.

Yasbar describes a state. Yatasabbar describes a practice — a deliberate, ongoing, sometimes struggling effort to hold patience in place even when it does not come naturally. The person who is naturally patient by temperament does not need to yatasabbar — they simply are. But most people are not naturally patient. Most people feel the pull to react, to complain, to give up, to lash out. **Yatasabbar** is the word for that person — the one who has to actively work to hold the patience that does not come easily.

And it is precisely that person — the one who is struggling and still trying — who receives the divine response: **yusabbirhu Allah — Allah will grant them patience.** Not the

person who finds it easy. The one who is working at it.

This is why the chapter on patience in Riyad al-Salihin exists — not for people who are already patient, but for people who need to become it through sustained effort and divine assistance.

No Gift Better or More Expansive

The hadith closes with a comparative that has no exception carved out: **"No one has ever been given a gift better and more expansive than patience."**

Not prophecy — because not everyone is called to prophethood. Not wealth — because wealth is finite and can be lost. Not health, intelligence, status, eloquence — all of these are bounded, fragile, and comparative. Patience is the one gift that:

- **Works in every situation** — whether rich or poor, healthy or sick, honoured or humiliated

- **Grows with use** — unlike wealth which diminishes when spent, patience deepens when exercised
- **Has no ceiling of reward** — as established in the Quran (al-Zumar 10) and the previous hadith's diya' metaphor
- **Cannot be taken away by circumstance** — a person can lose their wealth in a day, their health in a moment, their status in an instant; but the sabr built through years of striving becomes part of who they are

The Prophet ﷺ had just given the Ansar everything he materially possessed. And then he told them: the thing I have just described to you — patience — is better than all of it. Better than what I gave you. Better than what you came asking for. Better than anything in the world that changes hands between human beings.

This is the opening hadith of the patience chapter doing what the opening hadiths of all great chapters do: establishing the *rank* of what is being discussed before the details begin. Patience is not a coping mechanism. It is not a last resort when other options fail. It is, in the Prophet's ﷺ own words, the best and most expansive gift any human being has ever received.

Three Questions to Close With

- Am I treating patience as something I either have or don't have — or as something I am actively striving to cultivate, knowing that my striving calls forth Allah's completion?
- Is there an area of my life where I keep asking for the material solution — the provision, the change in circumstances — while

overlooking the gift the Prophet ﷺ said was better than all of it?

- If patience truly is the best and most expansive gift ever given — what would it look like to pursue it with the same seriousness I give to pursuing the things I think I need?

Hadith 27 *"The Believer's Situation Is Always Goodness — Without Exception"*

Hadith Text

وَعَنْ أَبِي يَحْيَى صُهَيْبِ بْنِ سِنَانٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «عَجَباً لأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لأَحَدٍ إِلاَّ لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْراً لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْراً لَهُ». رَوَاهُ مُسْلِمٌ.

Full Translation

On the authority of Abu Yahya Suhayb ibn Sinan (may Allah be pleased with

him) who said: The Messenger of Allah ﷺ said:

"How remarkable is the affair of the believer — indeed his entire affair is goodness for him. And this belongs to no one except the believer: if ease comes to him, he is grateful — and that is goodness for him. And if hardship comes to him, he is patient — and that is goodness for him."

Narrated by Muslim.

Meanings of Key Words

- **'Ajaban (عَجَباً)** — how remarkable, how wondrous; the Prophet ﷺ opens with an expression of amazement — directing the listener's attention to something that should genuinely astonish
- **Amruhu kulluhu (أَمْرَهُ كُلَّهُ)** — his entire affair; the word **kulluhu** —

all of it, every part — leaves no corner of the believer's life outside this principle. Not most of it. Not the good parts. All of it

- **Lahu khayrun (لَهُ خَيْرٌ)** — goodness for him; not just neutral, not just bearable — positively good, genuinely beneficial
- **Laysa dhalika li-ahadin illa lil-mu'min (وَلَيْسَ ذَلِكَ لأَحَدٍ إِلاَّ لِلْمُؤْمِنِ)** — this belongs to no one except the believer; an exclusive — this reality is not available to everyone. It is a function of faith specifically
- **Sarra' (سَرَّاءُ)** — ease, joy, prosperity, expansion; everything that pleases and delights
- **Shukr (شَكَرَ)** — gratitude; not merely feeling thankful internally but expressing and enacting it —

through acknowledgement, through use of the blessing in what pleases Allah

- **Darra' (ضَرَّاءُ)** — hardship, pain, contraction, difficulty; everything that presses and constricts
- **Sabara (صَبَرَ)** — he was patient; the response to hardship — holding steady, not abandoning faith, not collapsing into despair

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Hadith Lessons

This hadith is one of the most quoted in all of Islamic literature — and it risks becoming so familiar that its actual claim stops being heard. Read it again slowly: **the entire affair of the believer is goodness for them.** Every part. Every season. Every circumstance. This is not comfort language. It is a theological statement about the structure

of a believer's life — and the Prophet ﷺ opens it with wonder, as if even he found it remarkable.

The Wonder the Prophet ﷺ Felt

'Ajaban — the hadith begins with the Prophet ﷺ expressing amazement. This is significant. He is not merely presenting information. He is saying: pause, look at this, let it land — because what I am about to describe is genuinely extraordinary.

What is extraordinary is not that good things happen to believers. What is extraordinary is the **structure** — the fact that the two opposite states of human experience, ease and hardship, both resolve into goodness for the same person, through two different responses. The same outcome from two opposite doors. That is what produces the wonder.

In the tarbiyah tradition, this hadith is understood as a description of a station — not a feeling. The person who has truly internalised this truth does not merely *say* "alhamdulillah" in hardship. They have reached a place where the heart actually recognises the goodness in what is happening, even when the circumstances are painful. That recognition is the fruit of years of tarbiyah, of working with a sheikh, of gradually polishing the mirror of the heart until it reflects reality as Allah has described it rather than as the nafs experiences it.

The Two Doors — and the Two Responses

The hadith names two and only two possible states of human circumstance: **sarra'** and **darra'** — ease and hardship, expansion and constriction. Together they cover everything. There is no third category of

human experience that falls outside these two.

For each, the Prophet ﷺ names the response that transforms it into goodness:

Ease + Gratitude = Goodness.
Hardship + Patience = Goodness.

The mathematics are elegant and complete. But the responses are not automatic — they are choices. Ease can arrive and be met with arrogance, forgetfulness, and attachment to the blessing rather than the One who gave it. Hardship can arrive and be met with complaint, despair, and turning away from Allah. When those wrong responses occur, the ease and the hardship are still real — but the goodness is not activated. The transformation only happens when the believer brings the right response to the right door.

This is why the hadith specifies: **if ease comes to him and he is grateful.** Not if ease comes to him. The gratitude is the condition. And: **if hardship comes to him and he is patient.** Not if hardship comes to him. The patience is the condition.

The believer's life is not automatically good by virtue of being a believer. It becomes good through the believer's response. And that response — shukr and sabr — is the entire practice of this chapter and the chapter before it, lived out in real time.

"This Belongs to No One Except the Believer"

The exclusivity clause is the most theologically loaded part of the hadith. Why can't a non-believer have the same experience?

Because the transformation of ease into goodness through gratitude, and

hardship into goodness through patience, requires a specific orientation: **everything is referred back to Allah.** The ease is received as His gift. The hardship is held as His decree. The gratitude is directed to Him. The patience is practised for Him. Without that orientation — without the foundational belief that there is a Lord who gives and withholds with wisdom and love — neither gratitude nor patience has the same quality or the same destination.

A non-believer can certainly feel thankful for good fortune and can certainly endure hardship with fortitude. But that thankfulness has no divine address, and that fortitude has no divine reward. It is horizontal — human to circumstance — rather than vertical — servant to Lord.

The goodness the Prophet ﷺ is describing is specifically the goodness that flows from that vertical relationship. It is not a general psychological

observation. It is a description of what happens when a believer, with real faith, meets their life with the right response.

Suhayb ibn Sinan — the Narrator Who Lived This Hadith

The companion who narrates this hadith is Suhayb ibn Sinan — a man whose life was one of the most remarkable embodiments of exactly what it describes. Born free, captured into slavery, he eventually made his way to Makkah and accepted Islam early. When he tried to emigrate to Madinah, the Quraysh blocked him and demanded he give up the wealth he had accumulated as the price of his freedom. He gave them everything — every dirham — and arrived in Madinah with nothing but his faith.

The Prophet ﷺ met him and said: **"Your transaction was profitable, O Abu Yahya."**

He had just lost everything in material terms. The Prophet ﷺ called it profit.

This is the man who narrated: *"his entire affair is goodness for him."* He did not narrate it as theory. He narrated it from inside the experience.

Three Questions to Close With

- Is there a hardship in my life right now that I am meeting with complaint rather than patience — and what would it look like to genuinely activate the goodness this hadith says is inside it?
- Is there an ease in my life that I have been receiving with forgetfulness or attachment — rather than with the gratitude that turns it into something that counts?
- Have I ever experienced a moment where hardship, met with genuine patience, produced something I later recognised as unambiguously

good? Does that memory make this hadith easier to believe in the current difficulty?

Hadith 28 *"The Day the Prophet ﷺ Left — and Fatimah Watched"*

Hadith Text

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا ثَقُلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَعَلَ يَتَغَشَّاهُ الْكَرْبُ، فَقَالَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا: وَا كَرْبَ أَبَتَاهُ، فَقَالَ: «لَيْسَ عَلَى أَبِيكِ كَرْبٌ بَعْدَ الْيَوْمِ». فَلَمَّا مَاتَ قَالَتْ: يَا أَبَتَاهُ أَجَابَ رَبّاً دَعَاهُ، يَا أَبَتَاهُ جَنَّةُ الْفِرْدَوْسِ مَأْوَاهُ، يَا أَبَتَاهُ إِلَى جِبْرِيلَ نَنْعَاهُ. فَلَمَّا دُفِنَ قَالَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا: أَطَابَتْ أَنْفُسُكُمْ أَنْ تَحْثُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ التُّرَابَ؟ رَوَاهُ الْبُخَارِيُّ.

Full Translation

On the authority of Anas (may Allah be pleased with him) who said: When the Prophet ﷺ became gravely ill, distress began to wash over him in waves. Fatimah (may Allah be pleased with her) said: *"Oh, the distress of my father!"* He said: **"There will be no distress upon your father after today."**

When he died, she said: *"O my father — he answered a Lord who called him. O my father — Jannat al-Firdaws is his abode. O my father — to Jibril we announce his death."*

And when he was buried, Fatimah said: *"Did your souls find it acceptable to pour soil over the Messenger of Allah ﷺ?"*

Narrated by al-Bukhari.

Meanings of Key Words

- **Thaqula (ثَقُلَ)** — became heavy, gravely ill; the weight of sickness pressing down — the scholars of

seerah note that the Prophet ﷺ suffered intensely in his final illness

- **Yataghashshahu al-karb (يَتَغَشَّاهُ الْكَرْبُ)** — distress was washing over him; taghashshahu — to cover completely, to envelop from above like a wave breaking over something. The karb was not occasional — it was coming in waves, covering him
- **Karb (كَرْبٌ)** — distress, anguish; specifically the deep constriction of breath and heart that comes with intense physical or emotional pain — the same root as the darkening that precedes a storm
- **Wa-karba abataah (وَا كَرْبَ أَبَتَاهُ)** — oh, the distress of my father; an Arabic cry of grief — the particle "wa" here is the particle of lamentation, not conjunction. It is a

formal expression of anguish in classical Arabic

- **Laysa 'ala abiki karbun ba'da al-yawm (لَيْسَ عَلَى أَبِيكِ كَرْبٌ بَعْدَ الْيَوْمِ)** — there will be no distress upon your father after today; spoken in the present-future tense of certainty — a promise, not a hope
- **Ajaba rabban da'ahu (أَجَابَ رَبّاً دَعَاهُ)** — he answered a Lord who called him; the death of the Prophet ﷺ reframed in one phrase — not a loss but a response to a divine invitation
- **Jannat al-Firdaws ma'wahu (جَنَّةُ الْفِرْدَوْسِ مَأْوَاهُ)** — Jannat al-Firdaws is his abode; al-Firdaws is the highest level of Jannah — Fatimah did not say "we hope" or

"inshallah." She said it as established fact

- **Ila Jibril nan'ahu (إِلَى جِبْرِيلَ نَنْعَاهُ)** — to Jibril we announce his death; nan'ahu — to announce a death, to deliver the news of passing. She is saying: the one who brought revelation to him is the one worthy of receiving the news of his departure
- **Ataabat anfusukum (أَطَابَتْ أَنفُسُكُمْ)** — did your souls find it acceptable; a piercing question — "taaba" means to become comfortable, to find something agreeable. Did your inner self settle comfortably with this act?
- **Tathuu al-turab (تَحْثُوا التُّرَابَ)** — to pour soil; the physical act of burial — throwing earth into the grave

over the body of the one being buried

Hadith Lessons

This is the most intimate hadith in the entire chapter. Every hadith before this has been teaching — principles, formulas, spiritual mechanics. This one is a scene. Three moments, each separated by a single sentence of narration, each showing Fatimah al-Zahra — the daughter of the Prophet ﷺ — moving through the most devastating experience a human being can face. And within that devastation, a display of something that transcends ordinary patience.

Imam al-Nawawi placed this hadith here deliberately. Before this, we learned what patience is. Now we watch what it looks like in its most refined form — from the person who had the most right to grieve of anyone on earth.

Scene One — The Dying Man and His Daughter's Cry

Anas ibn Malik was present. He watched. He recorded what he saw with the precision of someone who knew history was being made — and whose heart was breaking at the same time.

The Prophet ﷺ was gravely ill. The seerah records that his final illness lasted approximately thirteen days, with intensifying fever and pain. The word **yataghashshahu** — distress washing over him in waves — captures something specific: this was not a quiet, peaceful decline. It was visibly, physically difficult. The greatest human being who ever lived was suffering.

Fatimah was beside him. She had been told, in a private moment the hadith collections record, that she would be the first of his family to follow him — that she would join him soonest. She knew what was coming. And when she saw the

waves of distress moving through her father, she cried out: **"Oh, the distress of my father."**

This is not a cry of weak faith. It is the cry of a daughter watching her father suffer. The scholars are unanimous: Fatimah's expression of grief here is not a departure from patience — it is the human reality that patience exists inside of, not instead of. Patience does not erase the feeling. It governs the response.

And her father, from inside his distress, turned his attention to her — and gave her a gift.

The Gift Spoken From Inside the Pain

"There will be no distress upon your father after today."

The Prophet ﷺ was in agony. And he used what remained of his energy to

comfort the one watching him. This inversion — the suffering one consoling the grieving one — is itself a lesson in the station of prophetic character. But the content of what he said is the theological core of this scene.

He did not say: do not worry, I will recover. He said: **after today, no distress.** He was not promising her recovery. He was promising her something better — that everything she was watching him endure was the last of it. That what lay on the other side of this moment was a place where karb does not exist.

He was giving her the frame she would need to hold what was coming. He was saying: the distress you see is real — and it is ending. What replaces it is beyond what this world contains.

Scene Two — Three Lines at the Moment of Death

When the Prophet ﷺ died, Fatimah said three things. Each one began with **"Ya abatah"** — O my father. Each one reframed his departure away from loss and toward arrival.

"O my father — he answered a Lord who called him."

Death as response. Not taken — invited. Not loss — homecoming. Allah called, and the Prophet ﷺ answered. The frame of this single phrase converts the entire experience: what looks from the human side like the worst thing that has ever happened is, from the divine side, the fulfillment of a call that was always going to be answered.

"O my father — Jannat al-Firdaws is his abode."

Not "we hope." Not "inshallah." Ma'wahu — his abode, his dwelling, his home. Fatimah said this with the certainty of one who had received direct

information from her father about his station. Al-Firdaws is described in the hadith literature as the highest and most central point of Jannah, from which the rivers of paradise flow, and above which is the Throne of al-Rahman. She did not reach for comfort. She stated a fact.

"O my father — to Jibril we announce his death."

Of all the things she could have said, she chose this. Jibril — the one who came to him for twenty-three years. The one who recited the Quran to him and with him. The one whose wings the Prophet ﷺ had seen stretching to the horizon. She was saying: the bond between this man and the angel of revelation was so real, so established, so defining — that Jibril is the first one worthy of receiving this news. The relationship did not end with the revelation. It was real. It is still real. And Jibril should know.

Scene Three — The Question That Has No Answer

Then he was buried. The earth was placed over him. And Fatimah turned to those who had done it and asked:

"Did your souls find it acceptable to pour soil over the Messenger of Allah ﷺ?"

The scholars have understood this in different ways. Some say it is an expression of raw grief — the human reality of watching the most beloved person in the world be covered by earth. Others say it is a statement of wonder, not accusation — how extraordinary that this moment has come, that these hands have done this thing, that this is now reality. Others say it carries the weight of a reminder to everyone present: you have just done something of unimaginable significance. Let that settle in you. Let your soul feel what it has just witnessed.

What it is not — and the scholars are clear on this — is a reproach of what was done. The Prophet ﷺ had commanded burial. The companions were fulfilling his instruction. Fatimah was not objecting. She was doing what the great do at the edge of the unbearable: she was insisting that the moment be felt completely, not passed through numbly.

Why This Hadith Is in the Chapter on Patience

There is no explicit instruction in this hadith. No principle is stated. No formula is given. And yet Imam al-Nawawi placed it here — in the chapter on patience — because it shows something that principles alone cannot convey.

It shows patience from the inside. It shows what it looks like when someone who has every right to collapse instead

reframes, instead bears witness, instead asks a question that forces others to feel the weight of what has happened. Fatimah did not abandon her grief. She did not suppress it. She moved through it — and at each stage, her words showed a heart that was holding the reality of what was happening within a framework of faith.

The three sentences at the moment of death are not suppression. They are transformation — the work of a heart that has been trained to see what is real behind what is visible. He answered a Lord who called. Firdaws is his home. Jibril receives the news. These are not comforting fictions. They are the deeper reality of what was happening, spoken aloud by a woman who chose to stand inside that deeper reality even as the surface reality was as painful as anything a human being has ever endured.

That is patience at its highest register. Not the absence of grief. The presence

of sight — seeing truly, even through tears.

Fatimah al-Zahra — Who She Was

For those who may be meeting her formally for the first time: Fatimah bint Muhammad was the youngest and most beloved of the Prophet's ﷺ daughters, born to Khadijah (may Allah be pleased with her). She married Ali ibn Abi Talib and was the mother of al-Hasan and al-Husayn. The Prophet ﷺ called her **"the leader of the women of the people of Paradise"** and described her as a part of him: *"Fatimah is a part of me — whoever angers her angers me."* She died approximately six months after the Prophet ﷺ — fulfilling the private promise he had given her that she would be the first of his family to follow him. She was approximately twenty-seven or twenty-eight years old.

She did not live long after him. But what she said in the three days between his death and his burial — the words this hadith preserves — are among the most luminous expressions of grief and faith ever recorded.

Three Questions to Close With

- When I am in the middle of my own version of distress — am I able to hold, even faintly, the frame that Fatimah held: that this is a call being answered, that there is an abode on the other side, that the deeper reality is more real than what I can see?
- The Prophet ﷺ consoled his grieving daughter from inside his own pain. Is there someone in my life who is watching me suffer — and am I attending, even in my difficulty, to what that is doing to them?

- Fatimah's question at the graveside — "did your souls find it acceptable?" — was an insistence that the moment be felt, not bypassed. Is there a loss in my life that I have been bypassing, numbing, rushing past — that deserves to be sat with fully?

Hadith 29 *"The Prophet ﷺ Wept — and Explained Why"*

Hadith Text

وَعَنْ أَبِي زَيْدٍ أُسَامَةَ بْنِ زَيْدِ بْنِ حَارِثَةَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَحِبِّهِ وَابْنِ حِبِّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَرْسَلَتْ بِنْتُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: إِنَّ ابْنِي قَدِ احْتُضِرَ فَاشْهَدْنَا، فَأَرْسَلَ يُقْرِئُ السَّلَامَ وَيَقُولُ: «إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ». فَأَرْسَلَتْ إِلَيْهِ تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَّهَا. فَقَامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ، وَمُعَاذُ بْنُ جَبَلٍ، وَأُبَيُّ بْنُ كَعْبٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَرِجَالٌ رَضِيَ اللَّهُ عَنْهُمْ، فَرُفِعَ إِلَى رَسُولِ اللَّهِ صَلَّى

اللهُ عَلَيْهِ وَسَلَّمَ الصَّبِيُّ، فَأَقْعَدَهُ فِي حِجْرِهِ، وَنَفْسُهُ تَقَعْقَعُ، فَفَاضَتْ عَيْنَاهُ، فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ مَا هَذَا؟ فَقَالَ: «هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ تَعَالَى فِي قُلُوبِ عِبَادِهِ». وَفِي رِوَايَةٍ: «فِي قُلُوبِ مَنْ شَاءَ مِنْ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحَمَاءَ». مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Abu Zayd Usamah ibn Zayd ibn Harithah — the freed servant of the Messenger of Allah ﷺ, his beloved, and the son of his beloved — (may Allah be pleased with them both) who said:

The daughter of the Prophet ﷺ sent word: *"My son is dying — come be with us."* He sent back his salams and said: **"Indeed, to Allah belongs what He took, and to Him belongs what**

He gave. Everything with Him has an appointed term. Let her be patient and seek reward from Allah."

She then sent again, swearing by him that he must come. So he rose — accompanied by Sa'd ibn 'Ubadah, Mu'adh ibn Jabal, Ubayy ibn Ka'b, Zayd ibn Thabit, and other men (may Allah be pleased with them). The child was lifted up to the Messenger of Allah ﷺ and he seated him in his lap — while the child's soul was rattling in his chest. His eyes then overflowed with tears.

Sa'd said: *"O Messenger of Allah — what is this?"*

He said: **"This is mercy — which Allah the Exalted has placed in the hearts of His servants."**

And in another narration: **"In the hearts of whomever He wills among His servants. And Allah shows mercy only to those among His servants who are merciful."**

Agreed upon.

Meanings of Key Words

- **Moula rasulillah wa hibbihi wabni hibbihi (مَوْلَى رَسُولِ اللَّهِ وَحِبِّهِ وَابْنِ حِبِّهِ)** — the freed servant of the Messenger of Allah, his beloved, and the son of his beloved; Usamah ibn Zayd is introduced with three distinctions — freed servant, personal beloved of the Prophet ﷺ, and the son of Zayd ibn Harithah who was also the Prophet's ﷺ beloved. A man honoured from two directions
- **Uhtudira (احْتُضِرَ)** — is at the point of death, is in his final moments; the passive form — he is being attended to by death, as if death itself has arrived and is present beside him

- **Fashhhadna (فَاشْهَدْنَا)** — come be with us, bear witness with us; shahida means to be present, to witness. She is not asking him to change what is happening — she is asking him to be present for it
- **Inna lillahi ma akhatha (إِنَّ لِلَّهِ مَا أَخَذَ)** — indeed to Allah belongs what He took; past tense — already taken, already completed in the divine knowledge. This is the first part of the theological frame the Prophet ﷺ sent before coming
- **Wa lahu ma a'taa (وَلَهُ مَا أَعْطَى)** — and to Him belongs what He gave; the child was never owned by his mother. He was given on loan, and the One who gave is reclaiming what was always His

- **Bi-ajalin musamman (بِأَجَلٍ مُسَمًّى)** — with an appointed, named term; musamman means specifically named and designated — not approximate, not approximate — exactly determined in the knowledge of Allah before the creation of the world
- **Faltasbir waltahtasib (فَلْتَصْبِرْ وَلْتَحْتَسِبْ)** — let her be patient and let her seek reward; two separate instructions — sabr is the internal holding, ihtisab is the conscious directing of that holding toward Allah for reward. Patience without ihtisab holds the pain. Patience with ihtisab transforms it
- **Tuqsimu 'alayhi (تُقْسِمُ عَلَيْهِ)** — she swore by him, adjured him; she made an oath invoking his name, placing an obligation on him to

come. This was a recognised form of request in Arab culture — binding enough that he rose

- **Nafsuhu taq'qa'u (نَفْسُهُ تَقَعْقَعُ)** — his soul was rattling; qaq'aah is the sound of something hollow being shaken — the death rattle, the sound of the soul at the very threshold of departure. The narration does not soften this. It describes what was there
- **Fadhat 'aynaahu (فَاضَتْ عَيْنَاهُ)** — his eyes overflowed; fadha is to overflow as a vessel that is completely full spills over. Not a trickle — a flowing. The emotion had filled to capacity and could no longer be contained
- **Rahmah ja'alahallahu fi qulubi 'ibadihi (رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ)** — mercy which Allah has

placed in the hearts of His servants; ja'ala — placed deliberately, installed. The mercy in the heart is not accidental feeling. It is divine placement

- **Innama yarhamullahu minal 'ibadir-ruhamaa' (وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحَمَاءَ)** — Allah shows mercy only to those of His servants who are merciful; innama is the particle of restriction — only, exclusively. The divine mercy is channeled toward those who carry mercy in their own hearts

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Hadith Lessons

This hadith teaches two things simultaneously — and the tension between them is the lesson. It teaches the theology of patience with the most compressed and complete statement the Prophet ﷺ ever gave on the subject.

And then it shows the Prophet ﷺ himself weeping over a dying child — and explaining that the tears are not a contradiction of that theology, but an expression of something Allah placed in the heart deliberately.

Patience and tears can exist in the same moment. This hadith is the proof.

The Message He Sent Before He Came

When the first message arrived — *my son is dying, come be with us* — the Prophet ﷺ did not go. He sent back his salams and sent back a teaching. This has puzzled some readers: why did he not go immediately? The scholars offer several answers. Some say he was occupied with something that could not be interrupted. Some say the first message was informational, and the divine wisdom guided him to send the frame first,

before his presence. But the most important dimension of this detail is what it reveals about the teaching itself.

He sent the theology before he sent himself. He wanted her to have the frame in her hands before the moment of greatest intensity arrived. He wanted the words — **"to Allah belongs what He took, to Him belongs what He gave, everything has an appointed term"** — to land in her before the scene became overwhelming. He was preparing her heart for what her eyes were about to see.

This is the practice of the great teachers and shuyukh of tarbiyah across history: they do not arrive at the student's crisis with the teaching in hand. They have been planting the teaching long before the crisis — so that when the moment comes, the student already has something to hold.

Three Sentences That Contain Everything

"To Allah belongs what He took."

The child was not taken from his mother. He was reclaimed by the One who owned him. **Lillahi** — to Allah — is placed first in the sentence for emphasis. The ownership has always been His. The death is not a theft. It is a return.

"To Him belongs what He gave."

The giving, too, was His. The years, the months, whatever time was given — was gift, not entitlement. This phrase does something specific to grief: it reframes the entire relationship. The mother did not lose something that was hers. She is returning something that was lent.

"Everything with Him has an appointed, named term."

Musamman — named. Not approximate. Not flexible. Not something that could have been different

if circumstances had been different. The moment of this child's death was written before the child was created. This is not fatalism that produces passivity — it is a theological reality that produces peace. There is nothing that could have been done differently to change a term that was set by Allah before the world began.

These three sentences are the most complete statement of Islamic theology of death and loss in the entire hadith literature. They have been the words spoken at deathbeds across the Muslim world for fourteen centuries. They are what Imam al-Nawawi wanted to place in this chapter — not as abstract theology, but as living words that a mother was given by her father the Prophet ﷺ in the worst moment of her life.

Faltasbir Waltahtasib — The Two Instructions

Let her be patient — sabr: holding the self together, not falling apart, not abandoning the trust in Allah's decree.

Let her seek reward — ihtisab: consciously directing the patience toward Allah, with the intention of receiving its reward. The Arabic word comes from hisab — the accounting. Ihtisab is the act of saying: I am counting this, I am submitting this to Allah, I am holding this in a way that I expect to find its value on the Day when accounts are settled.

Sabr without ihtisab is endurance — human and admirable, but limited. Sabr with ihtisab is worship — the endurance of the same pain, held with the same internal strength, but transformed into an act of devotion that Allah receives and rewards. The Prophet ﷺ wanted both for his daughter. Not just that she would hold — but that she would hold in a way that counted.

He Came Anyway — and He Wept

She sent again. She swore by him. And he rose.

He came with four of the greatest companions of the Muslim community: Sa'd ibn 'Ubadah — the leader of the Khazraj. Mu'adh ibn Jabal — the scholar of halal and haram, the one the Prophet ﷺ described as the most knowledgeable of his community in what is permitted and forbidden. Ubayy ibn Ka'b — the master of Quran recitation, of whom the Prophet ﷺ said: "recite the Quran from four," naming Ubayy first. Zayd ibn Thabit — the chief scribe, the compiler of the Quran under Abu Bakr.

These are not ordinary companions who happened to be nearby. These are the intellectual and spiritual pillars of the early Muslim community. Their presence at this moment — around a dying child,

gathered behind the Prophet ﷺ — is itself a teaching about what the presence of community means in the face of death.

The child was placed in his lap. The death rattle was audible — the narration records it with the precise Arabic word that captures that sound. And then: **his eyes overflowed.**

Sa'd ibn 'Ubadah — himself present, himself a man of stature — saw this and asked: *what is this?* The question is not challenging. It is genuine. Sa'd needed to understand what he was seeing. A man who had sent the theology of patience to this house an hour ago was now weeping in it. What do those tears mean?

"This Is Mercy"

"This is mercy — which Allah placed in the hearts of His servants."

The tears are not weakness. They are not a departure from patience. They are not evidence that the theology he sent was hollow. They are something Allah installed in the human heart deliberately — **ja'ala**, placed — as a sign of aliveness, as the expression of love, as the mark of a heart that has not hardened.

The Prophet ﷺ wept over this dying child because he loved him. Because the child was his daughter's son. Because the sound of the departing soul was real and present in the room and his heart responded to it with what Allah had placed in it. The tears were not chosen — they overflowed. **Fadhat** — spilled over, as a vessel too full to contain what was in it.

And then the second narration adds the principle that closes the loop: **"Allah shows mercy only to those among His servants who are merciful."**

The mercy in the heart — the mercy that produces tears at a child's dying — is the very quality that draws down Allah's mercy. The hard heart, the one that has sealed itself against feeling in the name of "strength" or "patience" — that heart has closed off the channel through which divine mercy flows. The soft heart, the one that weeps at what is real and painful — that heart is the one Allah shows mercy to.

This is among the most important clarifications in the entire chapter: **patience does not require the erasure of feeling.** The Prophet ﷺ wept and was patient. Those two realities existed in the same man in the same room at the same moment. He did not suppress the tears in order to be patient. He held the theology of Allah's ownership and appointed terms — and his eyes overflowed — and both of those things were true simultaneously.

The tears were mercy. The theology was patience. Neither cancelled the other.

Usamah ibn Zayd — the Narrator

The hadith is narrated by Usamah ibn Zayd — introduced by al-Nawawi with three designations: the freed servant of the Prophet ﷺ, his beloved (hibb), and the son of his beloved. His father Zayd ibn Harithah was the Prophet's ﷺ adopted son before the verse of Surah al-Ahzab changed the rules of adoption — and one of the most loved people to the Prophet ﷺ in all of Madinah. Usamah inherited that love. The Prophet ﷺ was seen kissing Usamah and al-Hasan together, holding one on each knee, saying: *"O Allah, have mercy on them, for I show mercy to them."* He was a child who grew up in the Prophet's ﷺ lap — which makes his narration of a scene

involving a child in the Prophet's ﷺ lap quietly resonant.

Three Questions to Close With

- Is there grief in my life that I have been suppressing in the name of patience — not realising that the tears themselves may be the mercy Allah placed in me, and that expressing them is not weakness but the mark of a living heart?
- The Prophet ﷺ sent the theology before he sent his presence. Is there someone in my life who is facing loss — and have I given them the frame they need before the worst moment arrives, rather than waiting until I am standing in the room?
- "Allah shows mercy only to those who are merciful." How have I been tending the softness of my own heart — the quality that both

expresses mercy toward others and draws down Allah's mercy toward me?

Hadith 30 *"The Boy Who Taught a Nation to Die for Allah"*

Hadith Text

وَعَنْ صُهَيْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كَانَ مَلِكٌ فِيمَنْ قَبْلَكُمْ وَكَانَ لَهُ سَاحِرٌ، فَلَمَّا كَبِرَ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبِرْتُ فَابْعَثْ إِلَيَّ غُلَاماً أُعَلِّمْهُ السِّحْرَ. فَبَعَثَ إِلَيْهِ غُلَاماً يُعَلِّمُهُ. وَكَانَ فِي طَرِيقِهِ إِذَا سَلَكَ رَاهِبٌ، فَقَعَدَ إِلَيْهِ وَسَمِعَ كَلَامَهُ فَأَعْجَبَهُ. وَكَانَ إِذَا أَتَى السَّاحِرَ مَرَّ بِالرَّاهِبِ وَقَعَدَ إِلَيْهِ، فَإِذَا أَتَى السَّاحِرَ ضَرَبَهُ. فَشَكَا ذَلِكَ إِلَى الرَّاهِبِ فَقَالَ: إِذَا خَشِيتَ السَّاحِرَ فَقُلْ: حَبَسَنِي أَهْلِي، وَإِذَا خَشِيتَ أَهْلَكَ فَقُلْ: حَبَسَنِي السَّاحِرُ. فَبَيْنَمَا هُوَ عَلَى ذَلِكَ إِذْ أَتَى عَلَى دَابَّةٍ عَظِيمَةٍ قَدْ

حَبَسَتِ النَّاسَ، فَقَالَ: الْيَوْمَ أَعْلَمُ السَّاحِرُ أَفْضَلُ أَمِ الرَّاهِبُ أَفْضَلُ. فَأَخَذَ حَجَراً فَقَالَ: اللَّهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاحِرِ فَاقْتُلْ هَذِهِ الدَّابَّةَ حَتَّى يَمْضِيَ النَّاسُ. فَرَمَاهَا فَقَتَلَهَا وَمَضَى النَّاسُ. فَأَتَى الرَّاهِبَ فَأَخْبَرَهُ. فَقَالَ لَهُ الرَّاهِبُ: أَيْ بُنَيَّ أَنْتَ الْيَوْمَ أَفْضَلُ مِنِّي، قَدْ بَلَغَ مِنْ أَمْرِكَ مَا أَرَى، وَإِنَّكَ سَتُبْتَلَى، فَإِنِ ابْتُلِيتَ فَلَا تَدُلَّ عَلَيَّ. وَكَانَ الْغُلَامُ يُبْرِئُ الأَكْمَهَ وَالأَبْرَصَ وَيُدَاوِي النَّاسَ مِنْ سَائِرِ الأَدْوَاءِ. فَسَمِعَ جَلِيسٌ لِلْمَلِكِ كَانَ قَدْ عَمِيَ، فَأَتَاهُ بِهَدَايَا كَثِيرَةٍ، فَقَالَ: مَا هَاهُنَا لَكَ أَجْمَعُ إِنْ أَنْتَ شَفَيْتَنِي. فَقَالَ: إِنِّي لَا أَشْفِي أَحَداً، إِنَّمَا يَشْفِي اللَّهُ تَعَالَى، فَإِنْ آمَنْتَ بِاللَّهِ تَعَالَى دَعَوْتُ اللَّهَ فَشَفَاكَ. فَآمَنَ بِاللَّهِ تَعَالَى فَشَفَاهُ اللَّهُ تَعَالَى. فَأَتَى الْمَلِكَ فَجَلَسَ إِلَيْهِ كَمَا كَانَ يَجْلِسُ فَقَالَ لَهُ الْمَلِكُ: مَنْ رَدَّ عَلَيْكَ بَصَرَكَ؟ قَالَ: رَبِّي. قَالَ: وَلَكَ رَبٌّ غَيْرِي؟! قَالَ: رَبِّي وَرَبُّكَ اللَّهُ. فَأَخَذَهُ

فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْغُلَامِ. فَجِيءَ بِالْغُلَامِ فَقَالَ لَهُ الْمَلِكُ: أَيْ بُنَيَّ قَدْ بَلَغَ مِنْ سِحْرِكَ مَا تُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ. فَقَالَ: إِنِّي لَا أَشْفِي أَحَداً، إِنَّمَا يَشْفِي اللَّهُ تَعَالَى. فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الرَّاهِبِ. فَجِيءَ بِالرَّاهِبِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ، فَأَبَى. فَدَعَا بِالْمِنْشَارِ، فَوُضِعَ الْمِنْشَارُ فِي مَفْرِقِ رَأْسِهِ فَشَقَّهُ حَتَّى وَقَعَ شِقَّاهُ. ثُمَّ جِيءَ بِجَلِيسِ الْمَلِكِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ فَأَبَى، فَوُضِعَ الْمِنْشَارُ فِي مَفْرِقِ رَأْسِهِ فَشَقَّهُ بِهِ حَتَّى وَقَعَ شِقَّاهُ. ثُمَّ جِيءَ بِالْغُلَامِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ، فَأَبَى. فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ إِلَى جَبَلِ كَذَا وَكَذَا فَاصْعَدُوا بِهِ الْجَبَلَ، فَإِذَا بَلَغْتُمْ ذِرْوَتَهُ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَاطْرَحُوهُ. فَذَهَبُوا بِهِ فَصَعِدُوا بِهِ الْجَبَلَ، فَقَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ، فَرَجَفَ بِهِمُ الْجَبَلُ فَسَقَطُوا، وَجَاءَ يَمْشِي إِلَى الْمَلِكِ. فَقَالَ لَهُ الْمَلِكُ: مَا فُعِلَ بِأَصْحَابِكَ؟ فَقَالَ: كَفَانِيهِمُ

اللَّهُ تَعَالَى. فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ فَاحْمِلُوهُ فِي قُرْقُورٍ وَتَوَسَّطُوا بِهِ الْبَحْرَ، فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَاقْذِفُوهُ. فَذَهَبُوا بِهِ، فَقَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ، فَانْكَفَأَتْ بِهِمُ السَّفِينَةُ فَغَرِقُوا، وَجَاءَ يَمْشِي إِلَى الْمَلِكِ. فَقَالَ لَهُ الْمَلِكُ: مَا فُعِلَ بِأَصْحَابِكَ؟ فَقَالَ: كَفَانِيهِمُ اللَّهُ تَعَالَى. فَقَالَ لِلْمَلِكِ: إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا آمُرُكَ بِهِ. قَالَ: مَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ وَتَصْلُبُنِي عَلَى جِذْعٍ، ثُمَّ خُذْ سَهْماً مِنْ كِنَانَتِي ثُمَّ ضَعِ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قُلْ: بِسْمِ اللَّهِ رَبِّ الْغُلَامِ، ثُمَّ ارْمِنِي. فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ قَتَلْتَنِي. فَجَمَعَ النَّاسَ فِي صَعِيدٍ وَاحِدٍ وَصَلَبَهُ عَلَى جِذْعٍ، ثُمَّ أَخَذَ سَهْماً مِنْ كِنَانَتِهِ، ثُمَّ وَضَعَ السَّهْمَ فِي كَبِدِ الْقَوْسِ، ثُمَّ قَالَ: بِسْمِ اللَّهِ رَبِّ الْغُلَامِ. ثُمَّ رَمَاهُ فَوَقَعَ السَّهْمُ فِي صُدْغِهِ فَوَضَعَ يَدَهُ فِي صُدْغِهِ فَمَاتَ. فَقَالَ النَّاسُ: آمَنَّا بِرَبِّ الْغُلَامِ. فَأُتِيَ الْمَلِكُ فَقِيلَ لَهُ: أَرَأَيْتَ مَا

كُنْتَ تَحْذَرُ قَدْ وَاللَّهِ نَزَلَ بِكَ حَذَرُكَ، قَدْ آمَنَ النَّاسُ. فَأَمَرَ بِالأُخْدُودِ بِأَفْوَاهِ السِّكَكِ فَخُدَّتْ، وَأُضْرِمَ فِيهَا النِّيرَانُ، وَقَالَ: مَنْ لَمْ يَرْجِعْ عَنْ دِينِهِ فَأَقْحَمُوهُ فِيهَا. فَفَعَلُوا. حَتَّى جَاءَتِ امْرَأَةٌ وَمَعَهَا صَبِيٌّ لَهَا، فَتَقَاعَسَتْ أَنْ تَقَعَ فِيهَا، فَقَالَ لَهَا الصَّبِيُّ: يَا أُمَّاهُ اصْبِرِي فَإِنَّكِ عَلَى الْحَقِّ». رَوَاهُ مُسْلِمٌ.

Full Translation

On the authority of Suhayb (may Allah be pleased with him) that the Messenger of Allah ﷺ said:

"Among the people before you, there was a king who had a sorcerer. When the sorcerer grew old, he said to the king: I have grown old — send me a boy to teach magic. So the king sent him a boy to be taught. On the boy's path there was a monk, and the boy would sit with him and listen to his

words and be moved by them. When he would go to the sorcerer, he would pass by the monk and sit with him — and when he reached the sorcerer, the sorcerer would beat him. He complained of this to the monk, who said: When you fear the sorcerer, say: my family delayed me. When you fear your family, say: the sorcerer delayed me.

One day, a tremendous creature appeared on the road and blocked the people's passage. The boy said: Today I will know — is the sorcerer better, or is the monk better? He took a stone and said: O Allah, if the affair of the monk is more beloved to You than the affair of the sorcerer, kill this creature so the people may pass. He threw it and killed it, and the people passed.

He went to the monk and told him. The monk said: My son — today you are better than me. Your affair has

reached what I see. And you will be tested — if you are tested, do not lead them to me.

The boy would heal the blind from birth and the leper, and cure people from all kinds of diseases. A companion of the king who had gone blind heard of him, and came to him with many gifts, saying: All of this is yours if you heal me. The boy said: I heal no one — it is only Allah who heals. But if you believe in Allah, I will call upon Allah and He will heal you. So he believed in Allah, and Allah healed him.

The man went back to sit with the king as he used to, and the king said: Who restored your sight? He said: My Lord. The king said: Do you have a lord other than me?! He said: My Lord and your Lord is Allah. So the king seized him and kept torturing him until he led them to the boy.

The boy was brought. The king said: My son — your sorcery has reached the point where you heal the blind and the leper. The boy said: I heal no one — it is only Allah who heals. So the king seized him and kept torturing him until he led them to the monk.

The monk was brought and told: Abandon your religion. He refused. A saw was brought and placed at the parting of his head and he was split until his two halves fell.

Then the companion of the king was brought and told: Abandon your religion. He refused. The saw was placed at the parting of his head and he was split until his two halves fell.

Then the boy was brought and told: Abandon your religion. He refused. The king sent him with a group of men saying: Take him to such-and-such mountain, climb to its peak — if he renounces his religion, let him go;

otherwise throw him off. They took him and climbed. He said: O Allah, spare me from them however You will. The mountain shook beneath them and they fell. He walked back to the king.

The king said: What happened to your companions? He said: Allah spared me from them.

The king sent him with another group saying: Take him in a boat out to the middle of the sea — if he renounces his religion, bring him back; otherwise throw him in. They took him out. He said: O Allah, spare me from them however You will. The boat capsized and they drowned. He walked back to the king.

The king said: What happened to your companions? He said: Allah spared me from them.

Then he said to the king: You will not be able to kill me until you do what I

command you. The king said: What is it? The boy said: Gather all the people onto one plain and crucify me on a trunk. Then take an arrow from my quiver, place it in the middle of the bow, and say: In the name of Allah, Lord of the boy. Then shoot me — for if you do that, you will kill me.

So he gathered all the people onto one plain, crucified the boy on a trunk, took an arrow from his quiver, placed it in the bow, and said: In the name of Allah, Lord of the boy. He shot — and the arrow struck the boy's temple. The boy placed his hand on his temple and died.

The people said: We believe in the Lord of the boy.

The king was told: Do you see what you feared? By Allah, it has come upon you — the people have believed. So he ordered trenches to be dug at the entrances of the roads,

fires to be kindled in them, and said: Whoever does not abandon his religion, throw him in. And they did so.

Until a woman came with her infant child. She hesitated at the edge of the fire. The child said to her: O mother — be patient, for you are upon the truth."

Narrated by Muslim.

Meanings of Key Words

- **Sahir (سَاحِرٌ)** — sorcerer, magician; a practitioner of magic in service of the king — the official instrument of the king's false power
- **Rahib (رَاهِبٌ)** — monk, religious hermit; a man of sincere faith who had withdrawn from the world and devoted himself to worship; the scholars note he was upon the true religion of that era

- **Fa-aj'abahu (فَأَعْجَبَهُ)** — it moved him, impressed him, captivated him; something in the monk's words struck a chord in the boy's fitrah — the innate recognition of truth
- **Habisani ahli / habisani al-sahir (حَبَسَنِي أَهْلِي / حَبَسَنِي السَّاحِرُ)** — my family delayed me / the sorcerer delayed me; the monk's practical advice — not outright deception, but a statement with partial truth in each direction, protecting the boy while he navigated his double life
- **Dabbah 'azimah (دَابَّةٍ عَظِيمَةٍ)** — a tremendous creature; described as having blocked the road entirely — a moment that became the boy's first decisive test of faith
- **Allahuma in kana amr al-rahib ahabb ilayka (اللَّهُمَّ إِنْ كَانَ أَمْرُ**

الرَّاهِبِ أَحَبَّ إِلَيْكَ) — O Allah, if the affair of the monk is more beloved to You; a conditional du'a — not a demand but a sincere submission to divine judgment: if truth is with the monk, let Your action confirm it

- **Stutbala (سَتُبْتَلَى)** — you will be tested; the monk's prophecy — not a fear, but a recognition. The boy's gifts would make him visible, and visibility in a kingdom of falsehood guarantees trial
- **Akma h (أَكْمَهَ)** — blind from birth; not someone who lost sight but one who was born without it — considered by the people of that time the most irreversible of conditions
- **Abras (أَبْرَصَ)** — leper; the most socially devastating illness of the ancient world — those with leprosy

were excluded from community entirely

- **Innama yashfi Allah (إِنَّمَا يَشْفِي اللَّهُ)** — it is only Allah who heals; the boy's refrain — said not once but twice, first to the blind courtier and then to the king himself. The key phrase of his entire mission
- **Wa laka rabbun ghayri (وَلَكَ رَبٌّ غَيْرِي)** — do you have a lord other than me?! The king's claim of divinity made explicit — his rage is not political, it is theological. Someone had declared a Lord above him
- **Rabbii wa rabbuk Allah (رَبِّي وَرَبُّكَ اللَّهُ)** — my Lord and your Lord is Allah; one of the most defiant and complete declarations of tawhid in all of hadith literature

— spoken in the presence of a king who claimed lordship, by a man who had just been healed through that tawhid

- **Minshar (مِنْشَارٌ)** — a saw; placed at the mafrik — the crown, the parting point of the head — and drawn until the person was split in two. The scholars of hadith confirm this was a known execution method of that era
- **Mafriqi ra'sihi (مَفْرِقِ رَأْسِهِ)** — the parting of his head, the crown; the most vulnerable point — the place where the skull divides from front to back
- **Qurqur (قُرْقُورٍ)** — a large boat, a vessel sufficient for open sea; used to take the boy far from land before throwing him

- **Inkafa'at (انْكَفَأَتْ)** — capsized, overturned; the boat flipped entirely — all the king's men drowned, the boy walked back
- **Sa'id wahid (صَعِيدٍ وَاحِدٍ)** — one open plain; the boy demanded this specifically — the entire population present, as witnesses. His death was designed to be the largest possible da'wah
- **Kibanat al-qaws / kabid al-qaws (كَبِدِ الْقَوْسِ)** — the middle of the bow; the strongest, most accurate position for the arrow — the boy gave precise instructions for his own execution
- **Bismillahi rabb al-ghulam (بِسْمِ اللَّهِ رَبِّ الْغُلَامِ)** — in the name of Allah, Lord of the boy; the king was forced to invoke the name of Allah — to acknowledge the Lord the

boy had been proclaiming — as the condition of the arrow's power. The boy made his killer confess the truth as he killed him

- **Sudghihi (صُدْغِهِ)** — his temple; the arrow struck the temple and the boy placed his hand there and died
- **Amanna bi-rabb il-ghulam (آمَنَّا بِرَبِّ الْغُلَامِ)** — we believe in the Lord of the boy; the declaration of an entire people in a single moment — the outcome the boy had engineered through his death
- **Al-ukhdud (الأُخْدُودِ)** — the trench, the ditch; a long groove cut into the earth, filled with fire, dug at the entrances of the roads so no one could pass without facing it
- **Bi-afwahi al-sikak (بِأَفْوَاهِ السِّكَكِ)** — at the entrances of the

roads; strategic placement — every path into and out of the city ran past a trench of fire. There was no way to avoid the choice

- **Taqaa'asat (تَقَاعَسَتْ)** — she hesitated, she drew back; the word implies a pulling backward against one's will, a physical reluctance — her instinct to survive was fighting with her faith
- **Ya ummahu isbiri fa-innaki 'ala al-haqq (يَا أُمَّاهُ اصْبِرِي فَإِنَّكِ عَلَى الْحَقِّ)** — O mother, be patient, for you are upon the truth; the final words of the hadith — spoken by an infant who was granted speech by Allah in the moment his mother needed it most

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Hadith Lessons

This is the longest hadith in the chapter — and the most cinematically structured. It is not a statement. It is not a scene. It is a complete story, with a beginning, a development, a climax, and a closing image that has echoed through Muslim history for fourteen centuries. The Prophet ﷺ told this story not as historical information but as instruction — as a living model of what patience, faith, and the willingness to sacrifice everything looks like in its most extreme and most glorious form.

Imam al-Nawawi placed this hadith to close the chapter's opening sequence. Everything that came before — the theology of patience, the equations of ease and hardship, the mercy of tears, the frame of divine ownership — all of it now gets embodied. In a boy. In a monk. In a blind man who chose to answer "my Lord" rather than save himself. In a woman at the edge of a fire. And in an infant who spoke.

The Boy's Journey — Three Stages of Formation

The story does not begin with the boy's heroism. It begins with his formation — and that formation is itself a lesson in tarbiyah.

Stage One — The Divided Life.
The boy was sent to learn sorcery. He had no choice in this — he was a child, assigned by the king. But on his path, there was a monk. And something in the monk's words struck the boy's fitrah — the innate capacity for recognising truth that Allah placed in every human being. He began to stop, to sit, to listen. He was now living two lives: the required one with the sorcerer, and the chosen one with the monk.

The monk did not demand purity immediately. He gave the boy practical cover — tell each one you were delayed by the other. This is not dishonesty in

the deepest sense — it is wisdom about what the moment requires. The boy was not yet ready for open confrontation. The monk knew that. He protected the boy while the boy grew.

Stage Two — The Moment of Testing.

The creature on the road was not merely a miracle story. It was the boy's internal crisis made external. He had been sitting between two worlds — which one was true? Which one carried divine authority? He took a stone, and he made a du'a that is one of the most beautifully structured in all of hadith: *O Allah — if the monk's way is more beloved to You, confirm it with Your action.* He submitted the question entirely to Allah. He did not claim to know. He asked Allah to show him. And Allah showed him.

When he killed the creature with a stone — and the people passed — the boy knew. He ran to the monk. And the monk looked at him and said something

that shifted the entire relationship: **"My son — today you are better than me."** The teacher recognising that the student has arrived. The vessel that was filled is now overflowing. And then — the prophecy: *you will be tested.*

Stage Three — The Gifts and the Visibility They Bring.

The boy began healing. Blindness from birth. Leprosy. All diseases. The hadith does not explain how — it simply states it as fact. The important detail is not the mechanism but the boy's response to every person who came: **"I do not heal anyone. It is only Allah who heals."** Every miracle was redirected to its true source. The boy had learned from the monk that the power flowing through him was not his — and he never allowed anyone to believe otherwise.

This consistency was not safe. It was not political. It was the statement that would eventually reach the king — and ignite everything.

The Blind Courtier — The First Public Declaration

The king's companion came with many gifts. He came as a transaction: heal me and everything here is yours. The boy refused the frame entirely: *I don't heal — Allah heals. If you believe in Allah, I will ask Him and He will heal you.* The courtier believed. Allah healed him. He went back to his seat beside the king — and the king noticed.

"Who restored your sight?"

This was not a casual question. The king knew his courtier had been blind. He was probing. And the courtier answered with words that changed his destiny: **"My Lord."**

"Do you have a lord other than me?!"

The king's question reveals the entire structure of his tyranny. His claim was not merely political power — it was divine claim. He placed himself in the

position of Lord. And the courtier's answer — **"My Lord and your Lord is Allah"** — demolished that claim with four words in a single breath.

The courtier was tortured until he named the boy. The boy was brought. The king tried to call it sorcery — the boy refused that frame: *I do not heal, Allah heals.* The boy was tortured until he named the monk. The monk was brought. And then the executions began.

Three Deaths — and Why the Order Matters

The monk was killed first. The courtier second. The boy last. The order is not accidental. Each death escalated what the survivors were watching.

The monk — the elder, the teacher — split by a saw at the crown of his head. No hesitation, no negotiation. He was offered the chance to recant. He refused. He was split. His death demonstrated to

everyone watching: this is the cost. The king is serious. The fire is real.

The courtier — a man of status, a companion of the king, someone with everything to lose and everything to gain by simply saying the words. He refused. He was split. His death demonstrated something else: it is not only the devout who die for this. Even the newly converted, even the man who believed yesterday — he would not recant.

Then the boy. The king tried twice to kill him away from witnesses — the mountain, the sea. Both times the boy's du'a destroyed his executioners and he walked back. This alone is extraordinary. But what the boy does next is the theological climax of the entire story.

The Boy's Final Strategy — Engineering His Own Death as Da'wah

"You will not be able to kill me until you do what I command you."

The boy had understood something. His miraculous survival had not changed the king's heart — it had only frustrated him. The king could keep sending men. He could torture. He could try forever. But the boy had been given divine protection that made all of it fail.

So the boy made a choice. He chose to die. But he chose to die in a way that would accomplish what his life, for all its miracles, had not yet managed: the mass conversion of an entire people.

His instructions were precise and deliberate:

- **Gather everyone onto one plain** — maximum audience, no one absent
- **Crucify me on a trunk** — elevated, visible, a public spectacle
- **Take an arrow from my quiver** — not the king's arrow, the

boy's own; he controlled the instrument

- **Say: In the name of Allah, Lord of the boy** — the king must confess, before thousands of witnesses, the name of the God he had been denying

The boy understood that his death would do what his healing had never done — it would force the king to publicly invoke Allah, and it would give the watching people a sign they could not explain away. The arrow would only work with the name of Allah. The king would prove, in the act of killing the boy, that there was a Lord above him.

The arrow struck the temple. The boy placed his hand there and died. And the people — thousands of them, gathered on one plain — said:

"We believe in the Lord of the boy."

The king's fear had arrived. Everything he had been trying to prevent had

happened. In trying to kill the boy quietly, he had given the boy the stage he needed. In trying to silence the message, he had amplified it beyond anything the boy's lifetime of healing could have achieved. The boy's death was not defeat. It was the strategy. It was the culmination of a life so completely surrendered to Allah's will that even its ending was placed in Allah's hands — and used for His purpose.

The Trenches — and the Final Test of Every Believer

The king's response to mass conversion was the ukhdud — the trench. Ditches dug at every road entrance, filled with fire, with guards at the edge. Every person who would not recant was thrown in.

This is the moment the hadith becomes universally personal. Until now, the story has been about exceptional individuals

— a boy with supernatural gifts, a monk of unusual faith, a courtier of unusual courage. Now the story turns to ordinary people — unnamed, without miracles, without protection — walking toward fire because they had said "we believe in the Lord of the boy" on an open plain. And one by one, they were thrown in.

The scholars note that Allah does not describe their fear. He does not record their hesitation. The Quran, in Surah al-Buruj, simply states that the believers — men and women — were burned. The hadith records one moment at the edge, and that moment is the closing image of the entire story.

The Woman and the Infant — The Last Words of the Hadith

A woman came with her infant child. She hesitated at the edge of the fire.

This is the most humanly relatable moment in the entire story. Everyone

else has been presented as having already made their decision — the monk, the courtier, the boy, the hundreds before her. But this woman — she **hesitated**. The Arabic word *taqaa'asat* carries the image of someone physically pulling back, leaning away, the body's survival instinct fighting the soul's conviction. She was on the truth. She knew she was on the truth. And she could not make herself step forward.

She had a child. That child was alive in her arms, and the fire was in front of her, and every human thing in her was pulling her back.

And the infant — that child in her arms — spoke. In a moment of divine mercy, Allah gave the infant speech. And the infant said:

"O mother — be patient, for you are upon the truth."

This is the final word of the chapter's opening sequence. After all the theology

of patience — the scales filled by praise, the diya' of sabr, the framework of divine ownership, the tears of the Prophet ﷺ, the wonder of the believer's affair — all of it arrives here. At a woman at the edge of a fire, being told by her infant to be patient.

Isbiri fa-innaki 'ala al-haqq. Be patient, for you are upon the truth.

Not: the fire won't hurt you. Not: you will survive. Not: everything will be fine. The child did not lie to her. The fire was real. The pain was real. What was also real — what the infant was given the words to confirm in that moment — was this: *you are on the truth. What you are about to walk into is the right direction. The hardship is real and the haqq is real and they are both real at the same time. Be patient.*

She stepped forward.

The Connection to Surah al-Buruj

This hadith is the narrative behind the Quran's Surah al-Buruj (Chapter 85), which opens with an oath by the sky and the promised day, and then declares: *"Cursed were the People of the Ditch — the fire, full of fuel, when they sat by it, and they were witnesses to what they did to the believers. And they resented them for nothing except that they believed in Allah, the Exalted in Might, the Praiseworthy."*

The Quran does not tell us the trench-makers won. It tells us they are cursed. It tells us the believers who entered the fire had Jannah waiting. It tells us the punisher and the one punished had profoundly different outcomes — and the one thrown into the fire was on the winning side.

The scholars of tafsir note that the Quran's framing of this story is itself a message to the early Muslims of Makkah, who were being persecuted and were asking the question every believer in every age asks: how can we be on the

truth and still suffer? The answer of Surah al-Buruj is the answer of this hadith: the fire is real. The truth is real. The outcome is in Allah's hands. And He is watching — **Shahid** — a witness to everything.

Why This Hadith Closes the Opening of the Patience Chapter

Imam al-Nawawi began the chapter with principles. Patience is diya'. The believer's affair is all goodness. To Allah belongs what He took. No gift is better than patience. The Prophet ﷺ wept and explained why tears are mercy.

He closes the opening sequence with this story because it does what no principle can do alone: it shows what all of that looks like at the absolute limit of human endurance. Not theoretical hardship. Not inconvenience. Not illness or loss or financial pressure — though those are real. But fire. Saws at the crown of the

head. A mountain summit. The open sea. The choice between your faith and your life, repeated at every road entrance in the city.

And in that extreme, the chapter's teaching holds. The woman was upon the truth. The infant confirmed it. She was patient. And the hadith ends there — with her step into the fire unnamed, unrecorded, unknown to history — and known completely to Allah.

That is the chapter's invitation. Not to fire necessarily. But to the same interior reality the woman carried: you are on the truth. Whatever the difficulty in front of you. Be patient.

Three Questions to Close With

- The boy refused to take credit for any healing — every miracle was immediately redirected: *it is only Allah who heals*. What gifts or capacities in my own life am I

holding as mine rather than returning to their source?

- The boy chose the manner and moment of his death because he understood that his death, done this way, would accomplish what his life could not. Have I ever considered that some of my hardships — the ones I most want to escape — may be the very instrument through which something essential is being accomplished?
- The woman hesitated at the edge of the fire. She was on the truth and she hesitated. The infant did not condemn her hesitation — he simply reminded her of what was real. Is there something I am hesitating at the edge of right now — not because I doubt the truth, but because the cost is real — and what would it mean to hear those words spoken to me: *be patient, for you are upon the truth?*

Hadith 31 *"Patience Is at the First Blow"*

Hadith Text

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرٍ، فَقَالَ: «اتَّقِي اللَّهَ وَاصْبِرِي». فَقَالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تُصَبْ بِمُصِيبَتِي! وَلَمْ تَعْرِفْهُ. فَقِيلَ لَهَا: إِنَّهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. فَأَتَتْ بَابَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ، فَقَالَتْ: لَمْ أَعْرِفْكَ. فَقَالَ: «إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى». مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Anas (may Allah be pleased with him) who said: The Prophet ﷺ passed by a woman who was weeping

beside a grave. He said: **"Fear Allah and be patient."**

She said: *"Away from me — for you have not been struck by a calamity like mine!"* And she did not recognise him.

She was told: *That is the Prophet* ﷺ.

She came to the Prophet's door and found no gatekeepers there. She said: *"I did not recognise you."*

He said: **"Patience is only at the first blow."**

Agreed upon.

Meanings of Key Words

- **Marra (مَرَّ)** — passed by; he was not summoned, he was not asked — he was simply walking and he passed. This detail matters: the teaching happened in the ordinary movement of the Prophet's ﷺ day

- **Tabki 'inda qabrin (تَبْكِي عِنْدَ قَبْرٍ)** — weeping beside a grave; the scholars of hadith record that this was a recently dug grave — her grief was fresh, the loss was new, the earth above the buried was not yet settled
- **Ittaqi Allah wa'sbiri (اتَّقِي اللَّهَ وَاصْبِرِي)** — fear Allah and be patient; two commands in sequence — taqwa first, then patience. The order is significant: patience that is not rooted in taqwa is mere endurance. Patience that flows from taqwa is worship
- **Ilayki 'anni (إِلَيْكَ عَنِّي)** — away from me, leave me alone; a direct, sharp dismissal. Not a request — a command. The woman told the Prophet ﷺ to go away without knowing who he was

- **Fa-innaka lam tusab bi-musibati (فَإِنَّكَ لَمْ تُصَبْ بِمُصِيبَتِي)** — for you have not been struck by a calamity like mine; the argument from inside grief — you cannot speak to me about patience because you have not felt what I am feeling. A statement so human, so recognisable, that it has echoed in every generation since
- **Lam ta'rifhu (وَلَمْ تَعْرِفْهُ)** — and she did not recognise him; the narrator inserts this to explain her response — not disrespect born of knowledge, but a raw reaction born of complete absorption in her grief. She did not see who was speaking. She only felt what she was feeling
- **Bawwabin (بَوَّابِينَ)** — gatekeepers, doormen; the hadith notes their absence specifically — the Prophet's ﷺ door was open.

Anyone could come. There was no barrier between the people and their Prophet ﷺ

- **Lam a'rifka (لَمْ أَعْرِفْكَ)** — I did not recognise you; her apology — not an explanation of why she was right to speak as she did, but an acknowledgment that she had not known who was addressing her. The implicit weight: had I known, I would not have spoken so
- **Innama al-sabru 'inda al-sadmati al-ula (إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى)** — patience is only at the first blow; the defining statement of this hadith and one of the most quoted lines in all Islamic literature on grief. **Innama** — only, exclusively. **Sadmah** — a blow, an impact, a collision. The word is used for the moment a wave strikes

a shore, the moment a hard thing hits — the first shock of loss

- **Al-sadmah al-ula (الصَّدْمَةُ الأُولَى)** — the first blow; the initial moment of impact. Not the days that follow. Not the grief that continues for weeks. The specific, defined moment when the loss first lands — that is where patience lives or is lost

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Hadith Lessons

This is the shortest hadith in the chapter — and perhaps the most psychologically precise. Its teaching is delivered in five Arabic words: **innama al-sabru 'inda al-sadmati al-ula.** Patience is only at the first blow. Everything else in the hadith — the scene, the woman's response, the apology, the Prophet's gentleness — is the frame that makes those five words land with their full weight.

The Scene — What the Prophet ﷺ Saw

He was walking. He passed a grave. Beside it, a woman weeping. He stopped and spoke: *fear Allah and be patient.*

No introduction. No asking who she was or what had happened. He saw grief, he saw a grave, and he offered the two things that grief at a grave most needs: a reminder of divine awareness and an instruction toward patience.

What he received was a dismissal.

The scholars of hadith have discussed this scene at length, and they are unanimous on one point: the woman's response — *away from me, you have not been struck by my calamity* — was not sinful. It was not a violation of the Prophet's ﷺ right. It was the speech of someone whose grief had temporarily overwhelmed their awareness of

everything outside of itself. She was not insulting a known figure of authority. She was a woman at a grave, in the first acute phase of loss, who told a stranger to leave her alone.

Her grief had consumed her field of vision entirely. There was no space in that moment for anything outside the weight of what had just been taken from her.

The Apology — and What the Prophet ﷺ Did Not Say

When she was told who he was, she came to his door. She found it open — no gatekeepers, no barrier, no protocol that would have made the encounter formal and distancing. She said: *I did not recognise you.*

She expected, perhaps, a correction. A gentle rebuke. An acknowledgment that what she had said was inappropriate.

What she received instead was a teaching.

He did not say: it is fine, do not worry. He did not validate her grief at the expense of the principle. He did not return to the command — he did not say again: fear Allah and be patient. He gave her something new. Something more precise. Something that addressed not her behaviour but the anatomy of the moment in which it had happened.

"Patience is only at the first blow."

He was not rebuking her for how she had spoken to him. He was explaining to her where the real test had been — and gently, without accusation, identifying the moment that mattered.

Al-Sadmah al-Ula — The First Blow and Why It Is Everything

The word **sadmah** is extraordinarily chosen. It is the word for the impact of collision — when two things meet with

force and something gives way. In classical Arabic it is used for the crash of a wave against rock, the impact of a calamity landing on the heart.

Al-sadmah al-ula — the first blow. The moment the news arrives. The moment the reality becomes undeniable. The moment the loss lands in the body before the mind has had time to construct any frame around it. That split second — or that first hour, that first day — before the grief has been processed, before the community has gathered, before the words of consolation have been spoken and the Quran has been recited and the frame of faith has been consciously drawn around the wound.

That is where patience lives. Or is lost.

What comes after — the weeping at the grave three days later, the continuing sadness, the dreams about the one who has gone, the moments of missing that arrive unexpectedly for years — all of

that is normal human grief, and none of it is the failure of patience. The Prophet ﷺ wept at deaths. He wept at his grandson's dying. He wept for Ibrahim his son. Fatimah wept. The companions wept. Grief continuing is not the absence of patience.

What **is** the test of patience — the only and specific moment that the hadith identifies — is the first blow. The moment of impact. The reaction in that first instant before the soul has found its footing. *Does the tongue say what it should not say? Does the heart accuse Allah? Does the person collapse into something that crosses the line from grief into what the scholars call "jaza" — wailing, tearing clothing, saying words of objection to divine decree?*

If the first blow is met with **"inna lillahi wa inna ilayhi raji'un"** — if the heart's first movement is toward Allah rather than away from Him — then the test has

been passed. What follows is grief, and grief is human, and grief is not the test.

The Woman Was Not Condemned — and Why That Matters

The Prophet ﷺ did not rebuke her after she identified herself and apologised. He did not say: you should not have spoken to me that way. He did not record her failure. He offered her the teaching she needed — and moved on.

This gentleness is itself a lesson about how to address people in acute grief. The woman was not in a state to receive a correction. She was not in a state to receive anything except precisely what the Prophet ﷺ gave her: a principle that reframed the moment she had already passed through, without judgment, without making her feel worse about how she had navigated the worst moment of her life.

The scholars of tarbiyah note: wisdom in consolation means knowing not only what to say but when the person is capable of receiving it. The Prophet ﷺ spoke to her at the grave when she was not capable. He gave her the teaching when she came to his door — when the acute phase had slightly passed, when she was able to walk and seek and listen. He waited for the moment when the teaching could land.

What the Woman's Words Reveal — and Why They Ring True

"You have not been struck by a calamity like mine."

This sentence has survived fourteen centuries because it is the sentence every grieving person recognises from the inside. The logic of grief is always particular — *my loss is this specific, irreplaceable thing, and you cannot know it unless you have lost it.* The mother who has

lost a child cannot be consoled by someone who has never lost a child. The husband at his wife's grave feels that no one who has not stood there can tell him what to feel.

The woman was not wrong that her experience was particular. She was not wrong that there is a dimension of loss that cannot be entered from the outside. What she missed — and what the Prophet ﷺ gently corrected without stating directly — was that the principle of patience does not require the one offering it to have suffered identically. The principle is not *I know how you feel*. The principle is: **Allah owns what He took. Everything has an appointed term. Patience at the first blow is the test, and beyond it, grief is human and permitted.**

The teaching is universal even when the grief is particular. The Prophet ﷺ knew

this. And he waited for the moment the woman could hear it.

The Open Door — No Gatekeepers

The detail that the Prophet's door had no gatekeepers is not incidental. It is the narrator's way of recording something about the character of the Prophet ﷺ that made this entire scene possible. A woman who had told him to go away — a stranger at the grave — could walk to his house, come to his door, and find it open. There was no one to stop her. No protocol to navigate. No intermediary who would have said: you spoke to the Prophet ﷺ that way, you may not enter.

The door was open. She came. He received her. He gave her the teaching.

This is the character that the hadith is also preserving — alongside the principle of patience. The Prophet ﷺ

was accessible. His accessibility made correction gentle. His gentleness made the correction receivable. And the teaching — five words — has been received by every Muslim who has ever stood at the edge of a fresh loss and heard them quoted in that moment.

Three Questions to Close With

- When calamity has struck me in the past — what was my first movement? Did I know, in that first blow, that the test was happening in that instant? And does knowing it now change how I want to meet the next first blow?
- The Prophet ﷺ waited — he gave the teaching at the door, not at the grave. Is there someone in my life who is in the acute phase of loss, and am I trying to offer them the framework too early, before they are capable of receiving it?

- The woman's words — *you have not been struck by what I have been struck by* — are the words of a heart that has temporarily closed around its grief. Have I ever used that sentence, in those words or in that spirit, to keep the teaching of patience at arm's length? And what would it mean to open the door the way the Prophet ﷺ left his?

Hadith 32 *"When Allah Takes the One Most Beloved to You"*

Hadith Text

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَقُولُ اللَّهُ تَعَالَى: مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا ثُمَّ احْتَسَبَهُ إِلَّا الْجَنَّةُ». رَوَاهُ الْبُخَارِيُّ.

Full Translation

On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah ﷺ said:

"Allah the Exalted says: I have no reward for My believing servant, when I take his beloved one from among the people of this world and

he then bears it with ihtisab — except Paradise."

Narrated by al-Bukhari.

Meanings of Key Words

- **Yaqulu Allahu ta'ala (يَقُولُ اللَّهُ تَعَالَى)** — Allah the Exalted says; this is a hadith qudsi — divine speech transmitted through the Prophet ﷺ but not part of the Quran. Allah speaks in the first person. The reward being described is coming directly from the divine mouth, as it were — not reported, not narrated through intermediaries, but stated by Allah Himself
- **Ma li-'abdi al-mu'min 'indi jaza'un… illa al-jannah (مَا لِعَبْدِيَ الْمُؤْمِنِ عِنْدِي جَزَاءٌ... إِلَّا الْجَنَّةُ)** — I have no reward for My believing

servant… except Paradise; the grammatical structure here is the structure of exclusivity and elevation — there is no reward sufficient for what this servant has endured except the entirety of Paradise. Not a deed in Paradise. Not a place in Paradise. **Al-Jannah** — Paradise itself, as the answer to this specific loss

- **'Abdi al-mu'min (عَبْدِيَ الْمُؤْمِنِ)** — My believing servant; two possessives in two words — *'abdi* (My servant) and *al-mu'min* (the believer). The possessive "My" is the possessive of closeness, of ownership that carries honour. This servant belongs to Allah in the way that the most precious things belong to the one who values them most
- **Qabadtu (قَبَضْتُ)** — I took, I seized; from qabdh — the act of

taking with the full hand, completely. Allah describes Himself as the one who acts — He took. Not "death came." Not "the person died." **I took.** The agency is divine, the act is direct, the frame is immediately established: this loss did not happen to you — it was done by Me, for My reasons

- **Safiyyahu (صَفِيَّهُ)** — his beloved one, his chosen intimate; this is the word that carries the entire emotional weight of the hadith. Safiyy comes from safa — pure, clear, unmixed. The safiyy is the one who has been chosen from among all people as the purest, most precious, most intimate companion. Not merely a loved one — the most loved one. The person whose loss is the most irreplaceable

- **Min ahli al-dunya (مِنْ أَهْلِ الدُّنْيَا)** — from among the people of this world; the qualification situates the loss in its proper frame. The safiyy belongs to this world — meaning the relationship, the presence, the physical reality of that person was a worldly gift. What is being taken is the worldly dimension. What remains — and what the believer will find — is beyond this world entirely
- **Thumma ihtasabahu (ثُمَّ احْتَسَبَهُ)** — and then he bore it with ihtisab; **thumma** — then, subsequently, after. The ihtisab comes after the taking — meaning it is the response to the loss, not the prevention of feeling it. And ihtisab, as established in Hadith 29, is the conscious directing of one's patience toward Allah with the

intention of divine reward — counting it with Allah, submitting it to His account

- **Illa al-jannah (إِلَّا الْجَنَّةُ)** — except Paradise; the only possible answer to the scale of this loss, in Allah's own assessment, is Paradise itself. Not a reward. Not a multiplied deed. The entire destination — Jannah — as the recompense for one act of ihtisab over one irreplaceable loss

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Hadith Lessons

This is a hadith qudsi — Allah speaking directly. And what Allah chooses to speak about, in this direct speech, is the most specific and most devastating of human losses: the death of the **safiyy** — the most beloved person in one's life. And He pairs it with the most total of all rewards: **al-Jannah** — not something in Paradise, but Paradise itself.

The hadith is short. It is among the shortest in the chapter. And it is, in certain respects, the most overwhelming.

Hadith Qudsi — Why the Form Matters

When the Prophet ﷺ narrates a hadith qudsi, he is transmitting words that Allah Himself spoke — not Quranic revelation, but divine speech nonetheless. The difference between a hadith nabawi (prophetic hadith) and a hadith qudsi is significant: in the hadith nabawi, the Prophet ﷺ reports the meaning and may formulate the words. In the hadith qudsi, the words themselves are attributed to Allah.

This means the choice of every word here is divine. The choice of **safiyy** — the most beloved — is deliberate. The choice of **qabadtu** — I took — is deliberate. The choice of **illa al-**

jannah — except Paradise — is deliberate. Allah chose to make this statement in this form to communicate something that could not have been communicated as powerfully through any other vehicle.

He is speaking about the greatest human loss. And He is speaking about it in the first person — as the One who caused it.

Qabadtu — "I Took"

The verb **qabadtu** — I took, I seized — is one of the most arresting words in the entire hadith. In the previous hadith (29), the Prophet ﷺ told the grieving mother: *to Allah belongs what He took* — the same root, but in the third person, as a theological principle. Here, Allah speaks it Himself, in the first person: **I took.**

There is no distance in this. No passive construction — "the person was taken" or "death came." Allah says: I did this. I

was the agent. The taking of your safiyy — the most beloved person in your life — was My act, performed by My will, at the time I determined.

For some, this directness might seem harsh. The scholars of tafsir and hadith explain it as the opposite: it is the most consoling thing Allah could have said. When a calamity is anonymous — when loss feels like randomness, like the universe simply doing what it does without care — the grief has no address, no meaning, no frame. But when the One who loves you most says: *I took* — then the loss is not random. It is not meaningless. It is an act of a Lord who sees, who knows, who has a reason, and who — as this very hadith shows — has prepared something for the one who receives it with ihtisab that is worth more than what was taken.

I took your most beloved person. And I am giving you Paradise in return. That is what this hadith qudsi

says. And because Allah says it — in the first person, directly — it has the weight of a divine promise made face to face.

Safiyyahu — The Word That Makes This Specific

The hadith does not say "loved one." It does not say "family member" or "dear person." It says **safiyy** — from the root of purity and selection, the one chosen above all others as the most precious, the most intimate, the closest.

Every person has a safiyy — or has had one. The mother whose child has died. The husband whose wife has died after forty years. The child whose father was the axis of their world. The friend whose best companion — the one who knew everything — has gone. The safiyy is irreplaceable by definition. You can love others again. You can form new relationships. But the particular person who occupied that particular place —

the one Allah calls *safiyyahu* — cannot be replaced.

Allah chose this word deliberately. He is not making a general statement about loss. He is speaking about the most specific and most devastating category of loss — the one that leaves a gap no other person can fill. And He is saying: for that particular loss, borne with ihtisab, the reward is Paradise itself.

The scholars note the significance of this: the scale of the reward matches the scale of the loss. A small hardship borne with patience brings a proportionate reward. But the loss of the safiyy — the most beloved — is answered with **al-Jannah** — the most total of all rewards. Allah's justice and generosity operate together: the magnitude of what is asked is matched by the magnitude of what is given.

Thumma Ihtasabahu — The Condition and Its Timing

Thumma — then, after. The ihtisab comes after the taking. This sequence is important: Allah does not require the believer to have had ihtisab before the loss, or to be performing ihtisab during the first moment of shock. The sequence is: I took, and **then** — after — the believer practised ihtisab.

This connects directly to Hadith 31: *patience is at the first blow.* The first blow is the test of patience. After that, the continuing grief is human and permitted. And the ihtisab — the conscious surrender of the loss to Allah, the counting of it with Him as an act of worship for which reward is expected — is the practice that begins in that first blow and continues through the grief.

Ihtisab is not a feeling. It is a decision. It is the believer saying — in the first blow, or as close to it as they can manage — *I submit this to You. I count this with You. I*

hold this in a way that I am placing before You as my act of worship. It is the difference between grief that has an address and grief that has none. Both feel the same pain. The one with ihtisab has directed that pain toward Allah and toward the reward He has promised. The one without it suffers the same loss but without the divine accounting that transforms it.

Illa al-Jannah — The Only Adequate Answer

Allah says: there is no reward I can give this servant — *no reward at my disposal, in all that I possess and all that I can give* — except **al-Jannah**.

The scholars pause on this construction. Allah is not saying: the reward is Jannah. He is saying: no other reward would be adequate. The structure implies that He considered, as it were, what would be proportionate — and found that nothing

in the created order, nothing among the rewards He gives for deeds, nothing short of Paradise itself could answer the scale of what this servant has given up and borne.

This is one of the most direct statements in all of hadith literature about the weight of this specific form of patience. The patient endurance of the loss of your safiyy — practised with ihtisab — is, in Allah's own assessment, worth Paradise. Not worth a deed that leads to Paradise. Worth Paradise as its direct and complete recompense.

The Chapter's Arc — Where This Hadith Sits

By this point in the chapter, Imam al-Nawawi has built a complete architecture:

- Hadith 25: Patience is diya' — the most intense form of light,

generated from within through effort

- Hadith 26: Whoever strives for patience, Allah grants it — and no gift is better or more expansive
- Hadith 27: The believer's entire affair is goodness — ease plus gratitude, hardship plus patience
- Hadith 28: Fatimah at her father's deathbed — the model of patience inside devastating loss
- Hadith 29: The Prophet ﷺ wept — tears are mercy, not contradiction of patience
- Hadith 30: The boy and the trench — patience at the ultimate limit, unto death and fire
- Hadith 31: Patience is at the first blow — the anatomy of the test, precisely located

And now, Hadith 32: Allah speaks directly about the most specific loss —

the safiyy — and names the most complete reward — al-Jannah.

The chapter has moved from principle to practice to extreme example to divine speech. Each hadith has deepened the frame. This one closes the deepening with the voice of Allah Himself — establishing, beyond any further argument, what the loss of the most beloved person in your life is worth when met with faith and ihtisab.

It is worth everything.

Three Questions to Close With

- Who is my safiyy — the most beloved person in my life — and have I ever truly sat with the reality that their presence is a loan, and that the One who gave them has already named the reward for their eventual return to Him?
- Ihtisab is a decision made in grief, not the absence of grief. Is there a

loss I have already suffered — the death of a beloved, or another form of irreplaceable loss — that I have not yet consciously submitted to Allah with the intention of His reward? And what would it mean to make that submission now, even years later?

- Allah says: no reward I have is adequate for this servant except Paradise itself. Does that change how I understand what is being asked of me in my hardest moments — and what I am being given in exchange?

Hadith 33 *"A Punishment Transformed Into Mercy"*

Hadith Text

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الطَّاعُونِ، فَأَخْبَرَهَا: «أَنَّهُ كَانَ عَذَاباً يَبْعَثُهُ اللَّهُ تَعَالَى عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ تَعَالَى رَحْمَةً لِلْمُؤْمِنِينَ، فَلَيْسَ مِنْ عَبْدٍ يَقَعُ فِي الطَّاعُونِ فَيَمْكُثُ فِي بَلَدِهِ صَابِراً مُحْتَسِباً يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ». رَوَاهُ الْبُخَارِيُّ.

Full Translation

On the authority of 'Aisha (may Allah be pleased with her) that she asked the Messenger of Allah ﷺ about the plague.

He informed her:

"It was a punishment that Allah would send upon whoever He willed. But Allah the Exalted has made it a mercy for the believers. There is no servant who is in a land where the plague has struck, remaining in his city — patient, bearing it with ihtisab, knowing that nothing will befall him except what Allah has written for him — except that he will have the reward equivalent to a martyr."

Narrated by al-Bukhari.

Meanings of Key Words

- **Al-ta'un (الطَّاعُونُ)** — the plague; specifically the bubonic plague — one of the most feared diseases of

the ancient and medieval world, capable of wiping out entire cities. The scholars of hadith distinguish it from general epidemic disease, though many rulings extend to both

- **'Adhabun yab'athuhu Allahu 'ala man yasha' (عَذَاباً يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ)** — a punishment that Allah sends upon whoever He wills; the past tense is used deliberately — *kana* — it **was** a punishment. The Prophet ﷺ is describing its original nature and function across previous nations. It was a divine instrument of punishment, not merely a natural disease
- **Fa-ja'alahu Allahu rahmatun lil-mu'minin (فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ)** — but Allah has made it a mercy for the believers; the **fa** is the pivot of the entire hadith — the turn from what it was to what it has become.

The transformation is divine and specific: not mercy for everyone, but mercy **for the believers.** The same plague, the same suffering — but a different outcome depending on who receives it and how

- **Yaqa'u fi al-ta'un (يَقَعُ فِي الطَّاعُونِ)** — is struck by the plague, falls into it; the verb yaqa'u — to fall into — captures the experience of a person suddenly inside a plague situation: surrounded by it, threatened by it, unable to simply step away
- **Yamkuthu fi baladih (يَمْكُثُ فِي بَلَدِهِ)** — remaining in his city; makthu — to stay, to remain in place. This is the first condition: he does not flee. The hadith literature on plague establishes clearly that leaving a plague-stricken land is prohibited — not because flight

might spread the disease to others, but because remaining is itself the act of trust in divine decree that earns the reward

- **Sabiran (صَابِراً)** — patient; the first quality of the one who earns the reward — holding steady in the face of the fear, the suffering, the deaths around him
- **Muhtasiban (مُحْتَسِباً)** — bearing it with ihtisab; the second quality — not merely enduring, but consciously directing that endurance toward Allah with the expectation of divine reward. Sabir and muhtasib appear together here as they did in Hadith 29 — the pair that transforms endurance into worship
- **Ya'lamu annahu la yusibahu illa ma kataba Allahu lah (يَعْلَمُ أَنَّهُ لَا**

(يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ) — knowing that nothing will befall him except what Allah has written for him; the third condition — and it is an interior one. Not just staying, not just being patient, not just having ihtisab — but **knowing**, in the heart, that his fate is already written. The plague cannot add to or subtract from what Allah has decreed. This knowledge is the theological foundation on which the patience and ihtisab rest

- **Mithlu ajri al-shahid (مِثْلُ أَجْرِ الشَّهِيدِ)** — the reward equivalent to a martyr; **mithlu** — like, equivalent to. The scholars note the precision of this word: not that the person IS a shahid in every legal sense, but that his reward is like the reward of one. The distinction matters for rulings of burial and ghusl — he is washed and prayed over normally

— but the reward in the next world is equivalent to the one who died in the path of Allah

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Hadith Lessons

This hadith performs one of the most remarkable transformations in all of Islamic teaching: it takes a plague — something that was, by the Prophet's ﷺ own description, a divine punishment — and shows how the same instrument, meeting the same suffering, produces a completely different outcome in the life of the believer. Not because the plague changes. Because the believer's interior response to it changes everything.

The Pivot — From Punishment to Mercy

Kana 'adhaban… fa-ja'alahu rahmatun lil-mu'minin.

It was a punishment. Allah made it a mercy for the believers.

This pivot is the theological core of the hadith and one of the most important principles in the entire chapter on patience. It establishes something that runs through every hadith in this chapter but here reaches its clearest expression: **the nature of a hardship is not fixed. Its nature depends on who receives it and how.**

The plague itself does not change. The suffering it causes does not change. People die. People fear death. People watch those around them die. All of that is identical for the believer and the non-believer. But the outcome — the destination of that suffering, what it produces in the next world — is entirely different. For the one who remains, is patient, maintains ihtisab, and holds the knowledge of divine decree in their heart: the punishment becomes mercy.

The instrument of divine wrath becomes the instrument of divine reward.

This is the Quranic principle made concrete: *"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient."* (al-Baqarah: 155). The test does not change. The good tidings belong to the one who receives it in the right way.

Three Conditions — Not One

The scholars of hadith analysis note that the Prophet ﷺ did not give a single condition for earning the martyr's reward in plague. He gave three — stacked inside a single sentence — and all three must be present together.

First: remaining in the city (yamkuthu fi baladih).

Not fleeing. This is the outward, observable condition. The person stays.

The scholars explain that fleeing a plague-struck land has two dimensions of wrongness: it represents a lack of trust in divine decree — as if running from the city will change what Allah has written — and it potentially endangers others. But the deeper reason the staying earns reward is that it is the first act of trust: *I am not going anywhere. My fate is here because Allah's decree is here. There is nowhere to run from what is written.*

Second: patience and ihtisab (sabiran muhtasiban).

The interior quality that accompanies the staying. Not merely remaining physically while the heart is consumed with panic and complaint, but remaining with patience — holding steady — and with ihtisab — directing that holding toward Allah consciously, with the intention of His reward. As established in Hadiths 26, 29, and 32: sabr and ihtisab together are the pair that transforms hardship into worship.

Third: the knowledge of divine decree (ya'lamu annahu la yusibahu illa ma kataba Allahu lah).

This is the deepest and most interior condition. The Prophet ﷺ did not say "hoping" or "believing vaguely." He said **ya'lamu** — he knows. This is the settled knowledge in the heart that one's fate is already written — that the plague is not a random force acting independently of divine will, that the body cannot be struck except by what Allah has decreed for it, that staying or leaving changes nothing about what has already been determined. This knowledge is what makes the staying peaceful rather than merely stubborn, what makes the patience real rather than forced, what makes the ihtisab genuine rather than performative.

Without this knowledge, the person who stays in the plague-struck city is simply someone who did not leave. With this

knowledge, they are performing an act of theological conviction — a living statement of tawhid through the most terrifying of circumstances.

The Martyr's Reward — What It Means

Mithlu ajri al-shahid — the reward equivalent to that of a martyr.

The shahid — the martyr — occupies one of the highest stations in Islamic eschatology. The hadith literature describes the martyr as one who does not feel the pain of death, whose sins are forgiven with the first drop of blood, who intercedes for seventy of his family, who is given the highest levels of Jannah. The martyr in the path of Allah is the model of giving everything — the body itself — for the sake of truth.

The person who remains in a plague-struck city, staying with patience and ihtisab and the knowledge of divine

decree, has not died on a battlefield. They may not die at all — the hadith is not contingent on death, only on the condition of remaining. But the quality of their interior surrender — the complete reliance on divine decree, the willingness to remain in mortal danger because they know that fate is already written and flight is pointless — produces the same quality of reward as the one who gave their life in Allah's cause.

This is one of the most expansive expressions of a principle that runs through the entire chapter: **the reward of sabr is not proportional to the visibility of the sacrifice.** The believer who stays quietly in a suffering city, known to no one, producing no dramatic moment, practising an interior faith that no one else can see — earns what the martyr earns. Because Allah sees the interior. And it is the interior that determines the outcome.

'Aisha Asked — and Why the Narrator Matters

The hadith begins: **'Aisha asked.** This detail is not incidental. 'Aisha — Umm al-Mu'minin, the Mother of the Believers, the most learned of the Prophet's ﷺ wives, the transmitter of a quarter of the Sunnah, the one the companions used to go to when they did not know — she asked about the plague. Her question produced this answer.

The scholars note that 'Aisha's asking style throughout the hadith corpus is characterised by precision: she asked about specific things that had theological weight and whose answers would be needed by the community. Her question about the plague was not curiosity — it was the question of someone who understood that this disease had profound implications for how believers

should understand suffering, divine decree, and reward.

The answer she received — and transmitted — has been the frame through which Muslim communities have understood epidemic disease for fourteen centuries. Every major plague in Islamic history — the plague of 'Amwas in the time of Umar, the plague of Shiroe in the Abbasid era, the Black Death of the 14th century — was met by Muslim scholars and communities with this hadith in hand. It shaped how they stayed, how they prayed, how they died, and how they understood what was happening to them.

The Connection to the Chapter's Theme

By Hadith 33, the chapter on patience has now addressed:

- The general nature of patience and its rewards (Hadiths 25–27)

- The patience of the Prophet's ﷺ family at the greatest of all losses (Hadith 28)
- The permission and mercy of tears within patience (Hadith 29)
- The extreme outer limit of patience — dying in fire for the truth (Hadith 30)
- The anatomy of the first blow and where patience is located (Hadith 31)
- The specific loss of the safiyy and its reward of Jannah (Hadith 32)

And now: the patience of an entire community inside an epidemic — the collective, sustained, days-long or weeks-long endurance of a plague that kills those around you, that may kill you, that surrounds you with fear and death, and that you choose to remain inside because you know that fate is already written.

Every previous hadith has addressed individual patience in individual moments. This one addresses the patience of someone inside a long, communal, sustained suffering — where there is no single first blow, but a continuing rain of blows, day after day, as the disease moves through the city. And it establishes: this too is rewarded. This too is counted. This too — the quiet, sustained, daily act of remaining with trust and knowledge — is worth the reward of the martyr.

Three Questions to Close With

- The three conditions — staying, patience with ihtisab, and the knowledge that fate is written — are the conditions for transforming punishment into mercy. Which of these three is the weakest link in my own practice of patience in sustained hardship — and what would it mean to strengthen it?

- The hadith establishes that the plague was a punishment for previous nations but Allah made it a mercy for the believers. Is there a sustained difficulty in my own life — something that has been present for a long time, not a single blow but an ongoing weight — that I have been receiving as punishment rather than as a potential mercy? What would it take to receive it differently?
- The martyr's reward goes to the person who stays in quiet, sustained, invisible trust — known to no one except Allah. Does knowing that the reward for unseen patience is equivalent to the most publicly recognised sacrifice in Islam change how I understand the value of what I carry privately?

Hadith 34 & 35 *"The Two Eyes — and the Woman Who Chose Paradise"*

Hadith Texts

Hadith 34:

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: إِذَا ابْتَلَيْتُ عَبْدِي بِحَبِيبَتَيْهِ فَصَبَرَ عَوَّضْتُهُ مِنْهُمَا الْجَنَّةَ». يُرِيدُ عَيْنَيْهِ. رَوَاهُ الْبُخَارِيُّ.

Hadith 35:

وَعَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ فَقُلْتُ: بَلَى. قَالَ: هَذِهِ الْمَرْأَةُ السَّوْدَاءُ أَتَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: إِنِّي أُصْرَعُ، وَإِنِّي

أَتَكَشَّفُ، فَادْعُ اللَّهَ تَعَالَى لِي. قَالَ: «إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ، وَإِنْ شِئْتِ دَعَوْتُ اللَّهَ تَعَالَى أَنْ يُعَافِيَكِ». فَقَالَتْ: أَصْبِرُ. فَقَالَتْ: إِنِّي أَتَكَشَّفُ، فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفَ، فَدَعَا لَهَا. مُتَّفَقٌ عَلَيْهِ.

Full Translations

Hadith 34:
On the authority of Anas (may Allah be pleased with him) who said: I heard the Messenger of Allah ﷺ say: **"Indeed Allah the Exalted said: When I test My servant by taking his two beloved ones and he is patient — I compensate him for them with Paradise."** — meaning his two eyes.

Hadith 35:
On the authority of 'Ata' ibn Abi Rabah who said: Ibn 'Abbas (may Allah be pleased with them both) said to me: *"Shall I show you a woman from the people of Paradise?"* I said: *Of course.* He

said: *"This dark-skinned woman — she came to the Prophet ﷺ and said: I have seizures, and I become exposed during them — so make du'a to Allah for me. He said: If you wish, be patient and you will have Paradise. And if you wish, I will make du'a to Allah that He cures you. She said: I will be patient. Then she said: But I become exposed — so make du'a to Allah that I am not exposed. And he made du'a for her."*

Agreed upon.

Meanings of Key Words — Hadith 34

- **Habibatayhi (حَبِيبَتَيْهِ)** — his two beloved ones; the dual form of habibah — the most beloved, the most precious. The word is feminine in Arabic and applies to things of great intimate value. Anas — the narrator — clarifies immediately: **he means his two eyes**. The Prophet ﷺ called the

eyes the two most beloved things a person possesses. Not the hands, not the legs, not hearing — the eyes. Because sight is the sense through which the world is most fully experienced, and losing it is among the deepest of sensory losses

- **Ibtalaitu (ابْتَلَيْتُ)** — I tested, I tried; Allah speaks in the first person again — a hadith qudsi. *I* tested. *I* took. The agency is divine, deliberate, and acknowledged
- **Fa-sabara (فَصَبَرَ)** — and he was patient; the **fa** is the conditional response — the single condition between the taking and the reward. If he is patient. That is all that stands between the loss of both eyes and Paradise

- **'Awwadtuhu minhuma al-jannah (عَوَّضْتُهُ مِنْهُمَا الْجَنَّةَ)** — I compensate him for them with Paradise; **'awwada** — to compensate, to give in exchange for what was taken. This is divine replacement — you gave up your two eyes, and I give you Paradise in their place. The exchange is explicitly named: the two eyes for the entirety of Jannah

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Meanings of Key Words — Hadith 35

- **Ata' ibn Abi Rabah (عَطَاءُ بْنِ أَبِي رَبَاحٍ)** — one of the great tabi'in — the generation after the companions — and a leading scholar of fiqh in Makkah. His narration from Ibn 'Abbas carries enormous authority

- **Ala urrika imra'atan min ahli al-jannah (أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ)** — shall I show you a woman from the people of Paradise; Ibn 'Abbas is not guessing. He is transmitting a prophetic identification — the Prophet ﷺ had recognised or indicated this woman's station, and Ibn 'Abbas preserved that knowledge and pointed her out while she was still alive and walking among the people
- **Al-mar'atu al-sawda' (الْمَرْأَةُ السَّوْدَاءُ)** — the dark-skinned woman; the narration identifies her by this description, not by name. The scholars note that she was a known figure in Madinah — recognised by the community. Her anonymity in name but visibility in person is itself significant: she is

pointed to, not named, because her station is shown through what she chose, not through lineage or title

- **Usra'u (أُصْرَعُ)** — I have seizures, I fall; the passive form — she is thrown down by it. The scholars of hadith identify this as epilepsy or a similar convulsive condition. It came upon her involuntarily and repeatedly
- **Atakashhafu (أَتَكَشَّفُ)** — I become exposed; during the seizures, her clothing would become disarranged and her body would be revealed. For a Muslim woman conscious of her modesty and her 'awrah, this was a source of profound distress — not merely physical suffering but the involuntary violation of something she deeply valued

- **In shi'ti sabartii wa laki al-jannah (إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ)** — if you wish, be patient and you will have Paradise; the Prophet ﷺ gives her a choice. He does not assume. He does not decide for her. He lays out two real options — each with its consequence — and leaves the decision entirely in her hands
- **In shi'ti da'awtu Allaha an yu'afiyaki (وَإِنْ شِئْتِ دَعَوْتُ اللَّهَ أَنْ يُعَافِيَكِ)** — if you wish, I will make du'a to Allah to cure you; the second option is equally real — the Prophet ﷺ would make du'a and she would be cured. This is not a lesser choice. This is the Prophet ﷺ offering intercession. Choosing to be cured was a legitimate and honoured path

- **Asabiru (أَصْبِرُ)** — I will be patient; her answer — two words in Arabic. No elaboration, no conditions, no lengthy deliberation recorded. She chose. She chose Paradise over cure
- **Fadou laha (فَدَعَا لَهَا)** — and he made du'a for her; for the specific thing she asked — that she would not be exposed during the seizures. She chose patience over cure, but she asked that the dimension of the affliction that threatened her modesty be addressed. The Prophet ﷺ made du'a for that specific request without hesitation

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Hadith Lessons — Hadith 34

The Eyes — Why "Beloved Ones"

The Prophet ﷺ — in this hadith qudsi — chose a specific word for the eyes that is used nowhere else in this

context: **habibatayhi** — his two beloveds. Not his two organs. Not his two faculties. His two most beloved things.

This naming does something before the hadith even reaches its teaching: it acknowledges the full weight of what is being taken. Allah is not minimising the loss of sight. He is not saying: this is a small thing, endure it gracefully. He is saying: I know what these are to you. I know how much you love them. I know what their loss costs. And **because** I know that — because I am taking your two most beloved things — what I am giving you in exchange is commensurate with that cost: Paradise.

The exchange is named explicitly: **'awwadtuhu minhuma** — I compensate him **for them.** The eyes are the currency. Paradise is what they purchase. Allah presents it as a transaction — not to diminish the loss, but to honour the person who endured it

by making clear that what was taken was seen and what is given is proportionate.

One Condition Only

Fa-sabara — and he was patient.

That is the single condition between the loss of both eyes and the entirety of Paradise. Not a lifetime of additional worship. Not a specific number of prayers or a specific amount of charity. One quality, maintained in the face of the most intimate sensory deprivation a human being can experience: patience.

This is the chapter's thesis statement made most compact. The gift of patience — established in Hadith 26 as better and more expansive than any other gift — produces, when applied to the greatest physical loss, the greatest of all rewards. The proportion holds at every scale.

Hadith Lessons — Hadith 35

Ibn 'Abbas and the Living Proof

Ibn 'Abbas — the companion the Prophet ﷺ made du'a for, saying *"O Allah, give him deep understanding of the religion and teach him the interpretation"* — did not merely narrate this hadith. He performed it. He took his student 'Ata' ibn Abi Rabah, pointed to a woman in the crowd, and said: **shall I show you a woman from the people of Paradise?**

She was alive. She was there. She was walking among people. And Ibn 'Abbas knew her station — because the Prophet ﷺ had, through some transmission that reached Ibn 'Abbas, identified her or her choice as carrying that guarantee.

This is one of the most remarkable framings in all of Riyad al-Salihin: a companion pointing to a living person and saying — **that woman, right there, is from the people of Paradise.** The teaching of patience is not abstract. It is

embodied. It has a face. It is walking past you in the street.

The Choice She Was Given — and What It Reveals

The Prophet ﷺ gave her two real options.

Option One: **Be patient — and you will have Paradise.** Keep the illness. Keep the seizures. Keep the suffering. Receive Paradise as the reward for the patience with which you carry it.

Option Two: **I will make du'a and Allah will cure you.** The illness ends. The suffering ends. The Prophet's ﷺ intercession secures your cure. You live the rest of your life in health.

Both options are presented without hierarchy. The Prophet ﷺ did not say: option one is better. He did not say: you should choose patience. He gave her the

choice with full information about what each path carried — and he waited.

The scholars note the profound respect in this exchange. He treated her as a person capable of making a decision about her own life and her own relationship with Allah. He did not decide what was best for her. He gave her the knowledge and stepped back.

She chose in two words: **Asabiru. I will be patient.**

She chose an illness that threw her to the ground, repeatedly, involuntarily, for the rest of her life — over a cure that the Prophet ﷺ himself would make du'a for.

She chose the harder path. She chose it knowingly, voluntarily, and immediately.

"But I Become Exposed — Make Du'a for That"

After her choice, she added one request: *I become exposed during the seizures — make du'a that I am not exposed.*

This detail is one of the most humanly precise moments in the entire chapter. She chose to keep the illness. She chose the pain, the falling, the vulnerability of a convulsive condition. But the aspect of it that troubled her most was not the pain — it was the involuntary exposure of her body, the violation of her modesty that happened against her will every time she fell.

She was not asking for a lesser suffering. She was asking that the dimension of the suffering that cost her something beyond physical pain — her dignity, her modesty, the protection of her 'awrah — be addressed. She had accepted everything else. This one thing she asked to be spared.

And the Prophet ﷺ made du'a for her.

Without comment, without explanation,

without making her justify the request. She had chosen the harder path in full, and she asked for one specific mercy within it — and he honoured that.

The scholars of fiqh and tarbiyah draw several lessons from this exchange:

First: choosing patience over cure is not obligatory. Seeking treatment, making du'a for healing, asking for 'afiyah — wellbeing and freedom from affliction — is entirely legitimate. The Prophet ﷺ himself made du'a for 'afiyah regularly. Choosing patience does not mean refusing treatment or declining to ask for cure.

Second: within a chosen path of patience, specific requests for relief are not contradictions. She kept the illness. She asked for one specific mercy within it. Both things were true simultaneously. Patience is not all-or-nothing indifference to suffering.

Third: the Prophet ﷺ honoured both her choice and her request without ranking them. He made du'a for what she asked without suggesting she should have asked for less or more. Her judgment about what she needed — within the framework of her chosen path — was respected completely.

The Unnamed Woman — Known to Allah, Identified by Ibn 'Abbas

She has no name recorded in the hadith. She is identified only as **al-mar'atu al-sawda'** — the dark-skinned woman. She had no lineage of note, no rank among the companions, no famous deeds recorded beyond this single exchange. She was a woman with a chronic illness who came to the Prophet ﷺ with a request — and made a choice.

And Ibn 'Abbas, one of the greatest scholars in the history of Islam, pointed

to her in a crowd and said: that woman is from the people of Paradise.

Her station was secured not by what she did but by what she chose to endure and how she chose to carry it. She is the living embodiment of Hadith 26 — no gift better than patience — and Hadith 27 — the believer's affair is all goodness — walking through Madinah in a body that fell to the ground in seizures, and carrying in that body the guarantee of Jannah.

Reading Hadiths 34 and 35 Together

Imam al-Nawawi placed these two hadiths together — and the pairing is instructive. Both concern specific, named physical conditions: blindness in Hadith 34, epilepsy in Hadith 35. Both are hadith qudsi or contain direct divine speech. Both result in the same reward: **al-Jannah** — Paradise.

But they differ in one crucial dimension: **the path to the reward.**

In Hadith 34, the blindness comes to the servant — it is not chosen. Allah takes the eyes, the servant is patient, and the reward comes. The patience is responsive — meeting what arrives.

In Hadith 35, the woman is given a choice. She could have been healed. She chose not to be. Her patience is not only responsive — it is **elected.** She looked at her illness and said: I will keep this, for Paradise.

Together, the two hadiths cover the full range of how patience and illness meet: the patience of the one who has no choice but to endure, and the patience of the one who is offered a way out and declines it. Both are rewarded with Jannah. Both are honoured. Both are valid paths.

What they share — and what makes them consecutive in this chapter — is

the same foundation: **the knowledge that what Allah has given and what Allah has taken are both in His hands, and that the response of the heart to what is in His hands is the only variable that determines what those things are worth.**

Three Questions to Close With

- Ibn 'Abbas pointed to an ordinary woman in a crowd and said: that is a woman of Paradise. Her distinction was not visible — it was interior, a choice she had made. Who around me might be carrying that kind of invisible distinction — bearing something with patience that I know nothing about?
- The woman chose to keep her illness for Paradise. Is there a difficulty in my life that, if I were given the same choice — keep it for Jannah, or be freed from it — I

would genuinely choose to keep? And what does my honest answer reveal about where my heart actually is?

- She asked to be spared the exposure — the specific dimension of the suffering that touched her dignity — while keeping everything else. Within whatever difficulty I am carrying, is there a specific, legitimate mercy I should be asking Allah for — not to escape the difficulty, but to be spared the particular aspect of it that is hardest to bear?

Hadith 36 *"He Wiped the Blood From His Face — and Asked for Their Forgiveness"*

Hadith Text

وَعَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْكِي نَبِيّاً مِنَ الأَنْبِيَاءِ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمْ، ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، يَقُولُ: «اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ».
مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Abu 'Abd al-Rahman 'Abdullah ibn Mas'ud (may Allah be pleased with him) who said:

It is as if I am looking right now at the Messenger of Allah ﷺ — imitating a prophet from among the prophets (may Allah's salawat and peace be upon them) — whose people had struck him and made him bleed. And he was wiping the blood from his face, saying:

"O Allah — forgive my people, for they do not know."

Agreed upon.

Meanings of Key Words

- **Ka-anni anzuru (كَأَنِّي أَنْظُرُ)** — it is as if I am looking right now; Ibn Mas'ud is using the present tense of vivid recall — not "I remember seeing" but "I am seeing, right now, as I speak." The image of the Prophet ﷺ in that moment of narration was so precisely preserved in his memory that decades later it was still immediate, still visual, still

alive before his eyes. This is one of the most powerful openings in the hadith literature — a companion saying: the scene is in front of me

- **Yahki (يَحْكِي)** — imitating, enacting, embodying; not merely describing with words but performing — re-enacting the prophet's posture, movement, gesture. The Prophet ﷺ showed the companions what this prophet looked like. He became the scene in front of them. Ibn Mas'ud watched the Prophet ﷺ become another prophet — and the image never left him
- **Nabiyyan min al-anbiya' (نَبِيّاً مِنَ الأَنْبِيَاءِ)** — a prophet from among the prophets; not named. The scholars of hadith have discussed who this prophet was — many say it was the Prophet Muhammad ﷺ

himself at the Battle of Uhud, others say it refers to a prophet before him, perhaps from the Children of Israel. The deliberate non-naming is significant: the teaching is universal. It could be any prophet. The lesson belongs to prophethood as a whole

- **Daraba-hu qawmuhu fa-adamwhu (ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ)** — his people struck him and made him bleed; **qawmuhu** — his own people. Not strangers, not an enemy nation — the very people he was sent to. They struck him with enough force to draw blood. And **adamwhu** — they made him bleed — the verb indicates the blood was real and flowing, not a minor wound
- **Wa huwa yamsha h al-dama 'an wajhih (وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ)** — while he was wiping the blood from

his face; the present participle — he is wiping, the action is ongoing. He has not stopped, cleaned himself, and then spoken. He is speaking **while** wiping the blood. The du'a and the wiping are simultaneous. The wound is fresh and the forgiveness is immediate

- **Allahumma ighfir li-qawmi (اللَّهُمَّ اغْفِرْ لِقَوْمِي)** — O Allah, forgive my people; **li-qawmi** — for my people. Not "forgive those who struck me." Not "forgive my enemies." My **people** — a word of ownership and belonging. He claimed them even as they were bleeding him. The relationship of prophethood — of being sent to a people — did not end when they struck him. They were still **his** people
- **Fa-innahum la ya'lamun (فَإِنَّهُمْ لَا يَعْلَمُونَ)** — for they do not know; the

justification he offered to Allah for why they should be forgiven. Not: they are weak. Not: I forgive them. Not: overlook their sin. But: **they do not know.** Ignorance as the grounds for mercy. The prophet understood that the people hitting him did not understand what they were doing — who they were hitting, what they were refusing, what they were throwing away. And that ignorance, in his eyes, was reason enough to ask for their forgiveness rather than their punishment

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Hadith Lessons

This is the shortest hadith in the chapter — shorter even than Hadith 31. It contains one scene, one action, and twelve Arabic words of du'a. And within those twelve words is what many of the scholars of tarbiyah consider the single highest expression of patience in the

entire chapter: a prophet, bleeding from wounds his own people gave him, asking Allah not to punish them but to forgive them — because they do not know.

The Prophet ﷺ Became the Scene

Ibn Mas'ud does not say: the Prophet ﷺ told us about a prophet. He says: **I am looking at the Prophet ﷺ imitating a prophet.** The Prophet ﷺ enacted it. He showed the companions what this prophet looked like — the posture, the gesture of wiping blood from the face, the words spoken in that moment. He performed it for them.

This pedagogical choice — to show rather than merely tell — is itself a lesson in how the Prophet ﷺ taught.

The scene needed to be seen, not just heard. The image needed to be placed in the companions' memories in a way that

no verbal description could achieve. And it worked: decades later, Ibn Mas'ud could still see it. The Prophet ﷺ wiping his face, speaking those words — it was in front of Ibn Mas'ud's eyes as he narrated.

The scholars of seerah note that this scene almost certainly reflects what happened at the Battle of Uhud — when the Prophet ﷺ himself was struck, his face was wounded, his tooth was broken, blood ran down his face — and in that moment he said these exact words. Whether he was narrating another prophet's story or whether the scene he enacted was his own, the words are the same. The du'a is the same. **Allahumma ighfir li-qawmi fa-innahum la ya'lamun.** O Allah, forgive my people — for they do not know.

The Sequence That Is Impossible Without Prophetic Character

Consider what is happening in this scene:

He has been struck. By his own people — the ones he was sent to save, the ones he had spent years calling, warning, loving, bearing patience with. They struck him hard enough to draw blood. He is physically wounded. The blood is on his face, running, real.

And in that moment — while wiping it — he speaks. Not a cry of pain. Not an expression of outrage. Not even a neutral silence. He speaks to Allah. And what he says is: **forgive them.**

The patience in this hadith is not the patience of endurance — of simply not reacting, of holding back anger. That would already be remarkable. This is something beyond that: it is the patience of a heart so completely free from ego and so completely occupied with the welfare of those who are hurting it, that the immediate response to being wounded is concern for the wounders. He is not asking Allah to help him bear

the pain. He is not asking Allah to restrain his response. He is asking Allah to forgive the people whose hands have just bloodied his face.

"For They Do Not Know" — The Frame That Makes Forgiveness Possible

The justification the prophet offers is not sentimental. It is not simply "I forgive them" — a personal decision to release resentment. It is a theological claim about the state of the people who struck him: **they do not know.**

They do not know who they are striking. They do not know what they are refusing. They do not know what the consequences of their rejection will be for them. They do not know what they are throwing away.

This framing — ignorance as the grounds for seeking forgiveness — is one of the most important principles in

Islamic ethics of da'wah and human relationship. The scholars of tarbiyah note that the greatest protection against bitterness toward people who wrong you is the recognition of their ignorance. Not in the sense of excusing all wrongdoing — but in the sense of understanding that most human cruelty comes not from malice fully informed but from people who do not understand what they are doing, what it costs the one they harm, what it costs themselves spiritually, what is available to them that they are destroying through their own hands.

When you see the person who harms you as someone who does not know — as someone whose harmful act is itself a form of deprivation, a form of loss — the response shifts from anger to something closer to grief on their behalf. The prophet wiping blood from his face was not suppressing rage. He was genuinely seeing his people clearly: they are striking me because they do not

know. And because they do not know, they need forgiveness more than they need punishment.

The Most Refined Station of Patience

The chapter has moved through a progression:

- Patience as the best gift (Hadith 26)
- Patience transforming the believer's entire affair into goodness (Hadith 27)
- Patience at the graveside and through the death of the Prophet ﷺ (Hadith 28)
- Patience with tears — mercy and patience coexisting (Hadith 29)
- Patience unto fire and death (Hadith 30)
- Patience at the first blow (Hadith 31)

- Patience rewarded with Paradise for the loss of the safiyy (Hadith 32)
- Patience through plague, earning the martyr's reward (Hadith 33)
- Patience through blindness — eyes exchanged for Paradise (Hadith 34)
- Patience chosen over cure — the woman of Jannah (Hadith 35)

And now — this. The patience that does not merely endure, does not merely hold, does not merely direct its pain toward Allah. The patience that, at the moment of the wound, turns toward the wounders with forgiveness and intercession.

This is the summit of what Imam al-Nawawi has been building toward. The other hadiths showed patience receiving — receiving hardship with the right response. This hadith shows patience giving — giving forgiveness, giving intercession, giving concern for the welfare of the very people who caused

the harm — in the very moment the harm is being caused.

The scholars of tasawwuf call this maqam al-ihsan fi al-sabr — the station of excellence in patience. It is not sufficient to bear the pain. Excellence is to respond to the pain with a quality of heart toward those who caused it that reflects the station of prophethood: **they do not know — so forgive them.**

This Du'a — Its Place in Islamic History

Allahumma ighfir li-qawmi fa-innahum la ya'lamun has become one of the most taught du'as in the Islamic tradition — not as a liturgical formula for regular recitation, but as the model response to being wronged by people who do not understand what they are doing.

When a caller to Allah is mocked. When a scholar is rejected. When a person of

faith is treated with contempt by those closest to them. When someone bears the consequences of another person's ignorance and pays the price with their own body or honour or peace — this is the du'a. Not: O Allah punish them. Not: O Allah show them what they have done. But: O Allah forgive them — because they do not know.

The Prophet ﷺ himself said this at Uhud when his face was bloodied. The same words. His embodiment of the earlier prophet was not performance — it was the expression of his own soul, which had reached the same station by the same path: love for the people he was sent to, understanding of their ignorance, and the complete absence of personal grievance in the face of personal injury.

Three Questions to Close With

- Is there someone in my life who has wounded me — struck me in some way, drawn blood in the metaphorical sense — from whom I have withheld forgiveness? And what would it mean to apply this du'a to them: *they do not know* — and to ask Allah to forgive them rather than to punish them?
- The prophet spoke this du'a **while** wiping the blood — not after he had cleaned himself and composed himself and thought it through. The forgiveness was immediate, simultaneous with the wound. How far is my own immediate response to being wronged from this? And is there a practice I can build that moves my first response closer to this station?
- Ibn Mas'ud said: it is as if I am looking at him right now. The image was so alive in him decades later that he described it in the

present tense. What image of the Prophet ﷺ do I carry inside me — and is it alive enough that I could say the same?

Hadith 37 *"Even the Thorn"*

Hadith Text

وَعَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حَزَنٍ وَلَا أَذًى وَلَا غَمٍّ، حَتَّى الشَّوْكَةُ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ». مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Abu Sa'id and Abu Hurayrah (may Allah be pleased with them both) from the Prophet ﷺ who said:

"Nothing befalls the Muslim — no fatigue, no illness, no worry, no grief, no harm, no distress — not even a

thorn that pricks him — except that Allah expiates some of his sins through it."

Agreed upon.

Meanings of Key Words

- **Ma yusibu al-muslim (مَا يُصِيبُ الْمُسْلِمَ)** — nothing befalls the Muslim; **ma** is the comprehensive negation — not some things, not most things, not the major things only. **Nothing.** The scope is total before the list even begins. And the subject is **al-Muslim** — the believer specifically; this reality, like the one in Hadith 27, belongs to the one whose faith gives the suffering a frame and a destination
- **Nasab (نَصَبٌ)** — fatigue, physical exhaustion; the tiredness that comes from sustained physical

effort — the weariness in the muscles and bones after labour. Not illness — the healthy body that has been worked to its limit

- **Wasab (وَصَبٌ)** — illness, chronic pain, physical disease; a persistent bodily condition, pain that settles in and stays. The scholars distinguish it from nasab: nasab is the exhaustion of effort, wasab is the suffering of sickness
- **Hamm (هَمٌّ)** — worry, anxiety, preoccupation with future harm; the mental state of someone whose mind is occupied with what might happen, what could go wrong, what threat is approaching. Hamm is forward-looking — it lives in anticipated suffering
- **Huzn (حُزْنٌ)** — grief, sadness, sorrow; the emotional state of someone who has already lost

something or someone. Huzn is backward-looking — it lives in what has passed, what is gone, what is mourned. Together, hamm and huzn cover the full temporal range of human emotional suffering: anxiety about the future, grief over the past

- **Adhan (أَذىً)** — harm, injury, hurt; a broad word covering physical harm, social harm, harm to one's honour or dignity — anything from a wound to an insult to being treated unjustly. The scholars note its breadth: it includes being spoken against, being wronged, being disrespected, being physically injured
- **Ghamm (غَمٌّ)** — distress, oppression of the chest, constriction; the feeling of something pressing down on the heart — a heaviness that is not

quite grief and not quite anxiety but a suffocating weight. The root is related to covering — as if something has been placed over the heart and is pressing down on it

- **Hatta al-shawkatu yushaakuha (حَتَّى الشَّوْكَةُ يُشَاكُهَا)** — not even a thorn that pricks him; **hatta** is the particle of extreme limit — "even to the point of." After listing six categories of suffering ranging from physical exhaustion to grief to existential distress, the Prophet ﷺ descends to the smallest possible example: a thorn. A single thorn. The prick of a point against the skin. The briefest, most trivial, most quickly forgotten of physical discomforts. Even that
- **Kaffara Allahu biha min khatayahu (كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ)** — except that Allah

expiates some of his sins through it; **kaffara** — to expiate, to cover, to wipe away. And **min** — some of. Not necessarily all sins are wiped by each instance of suffering — but some portion of the account of wrongs is cleared. Every instance of suffering is working on the believer's record, reducing what stands against them, lightening what they will face

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Hadith Lessons

After the great heights of the preceding hadiths — the martyr's reward for patience in plague, Paradise for the loss of the eyes, the woman who chose Jannah over cure, the prophet forgiving while bleeding — Imam al-Nawawi brings the chapter to this. The thorn.

The deliberate descent from the sublime to the infinitesimal is the lesson. The chapter has established that the greatest

sufferings produce the greatest rewards. Now it establishes that the smallest sufferings — the ones so minor that they are forgotten within minutes — are also not wasted. Nothing is wasted. Not one moment of discomfort in the life of a Muslim passes without being received by Allah and used to clear some portion of their account.

The Six Categories — A Complete Map of Human Suffering

The Prophet ﷺ does not say "hardship" and stop there. He enumerates — and the enumeration is a taxonomy of human suffering so complete that the scholars have marvelled at its comprehensiveness. Six categories, covering every dimension of how difficulty enters a human life:

Nasab — the suffering of the working body. The person who labours physically, who carries burdens, who builds and farms and walks and works

until the body is spent. Every ache of honest labour is counted.

Wasab — the suffering of the sick body. The person who lies ill, who endures chronic pain, who lives inside a body that is not functioning as it should. Every day of sickness is counted.

Hamm — the suffering of the anxious mind. The person who lies awake worrying, whose thoughts will not settle, who carries the weight of anticipated harm. Every night of anxiety is counted.

Huzn — the suffering of the grieving heart. The person who mourns a loss, who carries sadness, who misses what is gone. Every tear of genuine grief is counted.

Adha — the suffering of being wronged. The person who is harmed by others — physically, socially, verbally, in their reputation or their rights. Every injustice endured is counted.

Ghamm — the suffering of oppressive weight. The person who feels crushed, constricted, overwhelmed by a heaviness they cannot fully name or explain. Every moment of that pressing darkness is counted.

Six categories. Body in labour. Body in sickness. Mind in anxiety. Heart in grief. Person under injustice. Soul under weight. After these six — which together cover every form of suffering a human being can experience — the Prophet ﷺ says: **and even a thorn.**

The Thorn — Why the Prophet ﷺ Descended This Far

The thorn is not an afterthought. It is the culminating point of the hadith — the rhetorical device that makes the teaching complete. The six categories are vast. A listener might accept that major suffering expiates sins — illness, grief,

persecution. Those are significant. They require patience. They cost something real.

But the thorn? The prick of a point that makes you wince for a moment and then is gone — does that count? Is anything really being wiped from the account by something so small?

Hatta — the Prophet ﷺ insists on it.

Even that. Even the thorn. The mechanism of expiation is not calibrated by the magnitude of the suffering alone — it is universal. Every instance of discomfort in the life of a Muslim, however small, is received by Allah and applied to the account.

The scholars of hadith note that this teaching has a profound practical consequence: it transforms the entire experience of daily life for the believer who internalises it. There is no neutral moment of discomfort. There is no wasted suffering. The headache, the

aching foot, the difficult conversation, the exhaustion at the end of a long day, the sadness that arrives without announcement, the worry that won't leave — all of it is working. All of it is being received. All of it is being applied.

Expiation — What Is Being Cleared

Kaffara min khatayahu — expiates some of his sins.

The word **khataya** is the plural of khati'ah — a sin, a wrong act, something on the record of deeds that stands against the person. The believer's account, in the Islamic framework of divine reckoning, contains both good deeds and wrongs. What stands against a person on the Day of Judgement is what needs to be addressed — either by repentance, by good deeds that outweigh them, by divine forgiveness, or by what this hadith describes: the expiation that

comes through suffering borne in this world.

The suffering is not punishment. It is not evidence of divine displeasure. It is, in the Islamic framework, one of the mechanisms of divine mercy — the clearing of what stands against the believer before they reach Allah, so that they arrive with a lighter account than they would otherwise carry. The person who suffers in this world and bears it as a Muslim — even without conscious patience, simply by virtue of being a Muslim who endured it — has that suffering working on their behalf.

The scholars note that the hadith does not require patience as a condition here — unlike Hadith 34 (blindness) and Hadith 33 (plague), which explicitly require sabr and ihtisab. This hadith says simply: what befalls the Muslim. The expiation happens by virtue of the suffering itself, in the life of the believer. Patience and ihtisab would increase and

elevate the reward — but the basic expiation of sins through suffering is given without conditions beyond being a Muslim.

Two Narrators — Abu Sa'id and Abu Hurayrah Together

This hadith is narrated by two companions simultaneously — Abu Sa'id al-Khudri and Abu Hurayrah, both present, both transmitting the same hadith together. This double transmission is noted by the scholars as a mark of particular weight — two major companions who heard the same words at the same time, and both preserved them.

Abu Sa'id al-Khudri has appeared earlier in this chapter (Hadith 26 — the Ansar asking the Prophet ﷺ until his hands were empty). Abu Hurayrah is the most prolific narrator of hadith in the entire Sunnah — the companion who devoted

himself to memorisation and transmission with an intensity unmatched in the early community. Their joint narration of this particular hadith — the one that promises expiation down to the thorn — is as if the tradition is saying: this teaching is too important to rest on a single narrator. Two witnesses. One teaching.

Where This Hadith Sits in the Chapter's Architecture

The chapter on patience in Riyad al-Salihin has moved from the grand to the granular — from the theology of patience as half of faith, to the woman at the fire's edge, to the prophet wiping blood while asking forgiveness, and now to this: the thorn.

The movement is intentional. Imam al-Nawawi is building a complete picture of what it means to live as a Muslim in a world of suffering. The picture includes:

- The greatest trials (plague, blindness, the loss of the most beloved)
- The medium trials (illness, worry, grief, persecution)
- And now — the smallest trials (the thorn, the prick, the momentary discomfort)

All of them are within the same divine economy. All of them are being received. All of them are being used. The believer who understands this does not need a catastrophe to be engaged in the work of expiation and reward. Every day of ordinary life — with its ordinary fatigue and ordinary worries and ordinary small pains — is a day in which the account is being worked on, the record is being lightened, the meeting with Allah is being prepared.

The Theological Gift This Hadith Gives

The greatest practical gift of this hadith is the elimination of wasted suffering. In a framework without this teaching, suffering that is not dramatic enough to require obvious patience — the cold, the headache, the difficult sleep, the passing sadness — is simply unpleasant and then gone. It leaves nothing behind. It accomplishes nothing.

In the framework this hadith establishes, that suffering has been received. It has been logged. It has been applied. The believer does not need to perform patience visibly, does not need to make a spiritual act of every moment of discomfort — the mechanism operates by virtue of their Islam and their suffering meeting. The thorn pricks them. Allah expiates some of what stands against them. They move on with a slightly lighter account than they had a moment before.

This does not mean suffering is sought or welcomed in a masochistic sense —

the Prophet ﷺ regularly made du'a for 'afiyah — wellbeing and freedom from affliction. But when the thorn comes — and it always comes, because the thorn is simply what life in a physical world produces — the believer knows it was not wasted.

Nothing is wasted.

Three Questions to Close With

- If I genuinely internalised this hadith — if I truly believed that every headache, every sleepless night, every moment of worry or sadness or physical pain was working on my account — how would that change my relationship with the ordinary discomforts of my daily life?
- The hadith covers both the suffering of the body (nasab, wasab) and the suffering of the mind and heart (hamm, huzn,

ghamm). Which of these is most present in my life right now — and does knowing it is being received change anything about how I am carrying it?

- The thorn is the minimum — the smallest possible unit of suffering that the hadith addresses. Is there something in my life so minor that I have never thought to connect it to Allah's mercy — and what would it mean to begin seeing even that through the lens of this hadith?

Hadith 38 *"The Prophet ﷺ in Fever — and the Tree That Sheds Its Leaves"*

Hadith Text

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُوعَكُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّكَ تُوعَكُ وَعْكاً شَدِيداً. قَالَ: «أَجَلْ، إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ». قُلْتُ: ذَلِكَ أَنَّ لَكَ أَجْرَيْنِ؟ قَالَ: «أَجَلْ ذَلِكَ كَذَلِكَ. مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذىً، شَوْكَةً فَمَا فَوْقَهَا إِلَّا كَفَّرَ اللَّهُ بِهَا سَيِّئَاتِهِ، وَحُطَّتْ عَنْهُ ذُنُوبُهُ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا». مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Ibn Mas'ud (may Allah be pleased with him) who said:

I entered upon the Prophet ﷺ while he was suffering from fever. I said: O Messenger of Allah — you have a very intense fever. He said: **"Yes — I am afflicted like two men among you."** *I said: Is that because you have two rewards? He said:* **"Yes, that is so. No Muslim is struck by any harm — even a thorn or anything above that — except that Allah expiates his sins through it, and his wrongs are shed from him as a tree sheds its leaves."**

Agreed upon.

Meanings of Key Words

- **Yu'aku (يُوعَكُ)** — suffering from fever; wa'k is the specific word for the intense, consuming heat and shaking of high fever — not mild

discomfort. Ibn Mas'ud described it as **shadidan** — severe. He saw it and was alarmed enough to say something

- **Ajal (أَجَلْ)** — yes, indeed; a word of full confirmation — not a reluctant admission but a clear, unhesitating acknowledgment. The Prophet ﷺ did not deflect, did not minimise, did not say "it is nothing." He said: yes
- **Ka-ma yu'aku rajulani minkum (كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ)** — as two men among you are afflicted; double the intensity of an ordinary person's fever. The scholars explain this as proportional to his station — the prophets were tested most severely of all people, then those nearest to them in rank

- **Ajrayn (أَجْرَيْنِ)** — two rewards; Ibn Mas'ud made the connection himself — double suffering, double reward. The Prophet ﷺ confirmed it without elaboration: *yes, that is so*
- **Shawkatan fama fawqaha (شَوْكَةً فَمَا فَوْقَهَا)** — a thorn or anything above that; where Hadith 37 used the thorn as the lower limit of a descending list, here the thorn is the floor of an ascending scale — everything from the smallest prick upward is included. The principle has no ceiling and no floor
- **Huttat 'anhu dhunubuhu (حُطَّتْ عَنْهُ ذُنُوبُهُ)** — his wrongs are shed from him; **hutta** — dropped, released, removed. Not chipped away gradually but shed — the word implies a release rather than an extraction

- **Kama tahuttu al-shajaru waraqaha (كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا)** — as a tree sheds its leaves; the closing image of the hadith — chosen by the Prophet ﷺ with deliberate precision, as we will explore below

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Hadith Lessons

Hadith 37 established the principle: Muslim suffering, down to a thorn, expiates sins. This hadith is not a repetition — it is the same principle seen from inside a living scene, with two additions that Hadith 37 does not contain: the proportionality of suffering to reward, and the image of the tree.

The Scene — Walking In on the Prophet ﷺ

Ibn Mas'ud entered. He found the Prophet ﷺ in the grip of a severe fever

— visibly, physically suffering. His first words were not a greeting or a question — they were an expression of concern: *you are burning intensely*.

What is remarkable is what the Prophet ﷺ did not do. He did not say: *do not worry, I am fine*. He did not deflect the concern or perform composure. He said: **ajal** — yes. I confirm it. And then he named its scale: I have this like two men.

This is the Prophet ﷺ acknowledging his own suffering plainly, without minimisation, without self-erasure in the name of patience. The acknowledgment and the patience were not in tension — they existed together in the same breath. He said yes to the reality of the pain, and then connected that reality immediately to its meaning.

This matters because a misunderstanding of patience sometimes produces a suppression of honest acknowledgment

— as if saying "I am suffering" is a failure of trust in Allah. The Prophet ﷺ, the highest model of patience in human history, said plainly: *yes, I am suffering, and severely.* The patience was in what he said next — not in denying what was real.

Double Suffering, Double Reward — The Proportionality Principle

Ibn Mas'ud made the intuitive leap: *is that because you have two rewards?* And the Prophet ﷺ confirmed it: **ajal dhalika kadhalik** — yes, exactly so.

This confirmation establishes a principle the chapter has approached from different angles but here states most directly: **the reward scales with the suffering.** Not as a formula that can be calculated, but as a divine proportion — what is asked of you in terms of endurance corresponds to what is given to you in terms of reward. The prophets

were asked the most. They received the most. Then those nearest to them. Then the next.

The companion 'Ata' ibn Abi Rabah — who appears in Hadith 35 — was asked why affliction seems to fall hardest on the best people. He pointed to this principle. The intensity of the trial is not a sign of divine abandonment. It is a sign of divine attention — Allah giving to this person a proportionate instrument of elevation.

The Tree — What This Image Does That "Expiation" Alone Cannot

Hadith 37 used the word **kaffara** — expiation, covering, wiping away. A theological term — precise and correct, but abstract. Here the Prophet ﷺ adds something different: an image.

"His wrongs are shed from him as a tree sheds its leaves."

A tree in autumn does not negotiate with its leaves. It does not decide which ones to release and which to keep. It does not work at the shedding — it simply happens, in its season, completely. Every leaf falls. The tree that was covered becomes bare — not diminished, but cleared. Ready.

This image does several things at once:

It conveys totality. Not some sins, not most — the leaves of a tree in autumn fall entirely. The language of Hadith 37 said *min khatayahu* — some of his sins. This hadith's image extends the picture toward completeness — the full covering falling away.

It conveys effortlessness. The tree does not struggle to shed. The person does not have to do additional work beyond carrying the suffering that was sent to them. The shedding happens as a natural consequence — the suffering is the season, and the leaves fall.

It conveys readiness for renewal. A tree that has shed its leaves is not finished — it is prepared. What comes next grows on clean branches. The believer who has been cleared through suffering is not depleted. They are prepared for what Allah intends to grow in them next.

The scholars of tarbiyah note that this image is one of the gentlest in all of hadith literature on the subject of sin and its consequences. It does not present the person standing before their record in dread. It presents a natural process — suffering comes, leaves fall, the person is cleared — as organic and as certain as the seasons.

What This Hadith Adds to the Chapter

Hadith 37 gave the principle from a position of teaching — the Prophet ﷺ stating it declaratively to the community.

Hadith 38 gives the same principle from inside a moment of vulnerability — the Prophet ﷺ feverish, confirmed to be suffering doubly, using his own body as the occasion to extend the teaching to every Muslim.

The movement from principle to embodied scene is the same movement the entire chapter makes repeatedly: the theology of patience is never abstract for long. It always returns to a person, a moment, a body in real suffering — and shows the teaching living there.

Three Questions to Close With

- Ibn Mas'ud walked in and named what he saw: *you are suffering severely*. Is there suffering in my life that I have been refusing to name honestly — to myself or to Allah — under the mistaken belief that acknowledgment is a failure of patience?

- The reward doubles with the suffering. Is there a period of my life when the difficulty was most intense — and does this principle change how I understand what was happening in that period, and what was being built or cleared?
- The tree sheds its leaves completely and is then ready for new growth. What might Allah be preparing in me — after or through whatever I am currently carrying — that requires this clearing first?

Hadith 39 *"The Sign That Allah Wants Good for You"*

Hadith Text

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْراً يُصِبْ مِنْهُ». رَوَاهُ الْبُخَارِيُّ.

Full Translation

On the authority of Abu Hurayrah (may Allah be pleased with him) who said:

The Messenger of Allah ﷺ said:

"Whomever Allah intends good for — He afflicts him."

Narrated by al-Bukhari.

Meanings of Key Words

- **Man yurid Allahu bihi khayran (مَنْ يُرِدِ اللَّهُ بِهِ خَيْراً)** — whomever Allah intends good for; **yurid** — wills, intends deliberately and specifically for that person. The khair is the destination already decided. The affliction is what carries the person there
- **Yusib minhu (يُصِبْ مِنْهُ)** — He afflicts him; from **asaba** — to strike, to land on, to reach. The same root as **musibah** — calamity. Allah strikes the one He has chosen for khair. The striking is not incidental — it is the instrument of the intention

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Hadith Lessons

Nine Arabic words. The entire hadith. And within them, one of the most

complete inversions of ordinary human assumption in the chapter.

The natural expectation: if Allah wants good for me, He will protect me from hardship. He will smooth the path. He will remove difficulty. Divine favour looks like ease.

The Prophet ﷺ says the opposite: **the affliction is the good.** Not a detour from it. Not the price paid for it later. The affliction itself is the form in which Allah's intention of khair arrives and is delivered.

Why This Hadith Stands Alone

The chapter has already established what affliction does — it expiates sins, earns the martyr's reward, produces diya', purchases Paradise, clears the account like a tree shedding leaves. Those hadiths explained the **mechanisms.**

This hadith steps back from all the mechanisms and states the **intention** behind them: Allah afflicts the one He wants good for. Not because affliction is good in itself. But because Allah, who knows what this person needs and what they are capable of, has chosen this specific instrument to deliver something specific to them.

The difference is significant. Knowing that suffering expiates sins tells you what your suffering is doing. Knowing that the affliction is a sign of divine intention of khair tells you what your suffering **means** — what it says about your relationship with Allah, what it reveals about how He is looking at you.

The Prophets — the Evidence the Hadith Implies

The hadith does not give examples. But the entire prophetic tradition is its evidence. The most afflicted people in

human history were the prophets — and they were the most beloved to Allah and the most intended for khair of all creation. Ibrahim thrown into fire. Ayyub consumed by illness. Yunus in the belly of the whale. Musa pursued by Pharaoh. 'Isa rejected and threatened. Muhammad ﷺ bleeding at Uhud, boycotted in Makkah, burying his children.

If anyone could have been protected from affliction by divine favour, it was them. They were not protected. They were afflicted most — because the intention of khair for them was greatest, and the instrument chosen to deliver it was proportionate to what they were being prepared for.

The companion tradition recorded this explicitly: the Prophet ﷺ was asked who is most severely tried, and he said: the prophets, then those most like them, then the next. The intensity of the

affliction tracks the intensity of divine intention toward the person's khair.

What This Hadith Does to the Question "Why Me?"

Every person in sustained difficulty eventually asks some version of: why is this happening to me? Why me specifically? What have I done?

This hadith reframes the question entirely. The question "why me?" assumes that affliction is a punishment or a random distribution of cosmic misfortune. This hadith offers a different reading: **why you** — because Allah has chosen you specifically for khair, and this is how He is delivering it.

That reframing does not erase the pain. It does not answer every specific question about why this particular difficulty in this particular form. But it changes the emotional and theological address of the experience: from

abandonment to attention, from punishment to intention, from randomness to purpose.

The scholars of tarbiyah note that this shift — from "why me?" to "He intends good for me" — is not a psychological trick or a coping mechanism. It is a theological reality stated directly by the Prophet ﷺ. The believer who internalises it is not deceiving themselves into feeling better. They are seeing their situation more accurately than the one who reads affliction only as loss.

One Question to Sit With

The next time difficulty arrives — before "why is this happening to me?" — what would it mean to ask instead: *what is the khair He is intending, and what is this affliction carrying toward me?*

Hadith 40 *"Do Not Wish for Death — But If You Must, Say This"*

Hadith Text

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لِضُرٍّ أَصَابَهُ، فَإِنْ كَانَ لَا بُدَّ فَاعِلاً فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْراً لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْراً لِي». مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Anas (may Allah be pleased with him) who said: The Messenger of Allah ﷺ said:

"None of you should wish for death because of a harm that has befallen

him. But if he cannot help it, let him say: O Allah — keep me alive as long as life is better for me, and take me when death is better for me."

Agreed upon.

Meanings of Key Words

- **La yatamannayanna (لَا يَتَمَنَّيَنَّ)** — let none of you wish; the emphatic prohibition — the doubled nun at the end of the verb makes it among the strongest negations in Arabic grammar. Not "it is disliked to wish for death" — a firm, emphatic: do not
- **Li-durrin asabahu (لِضُرٍّ أَصَابَهُ)** — because of a harm that has befallen him; the reason being prohibited is specific — wishing for death **because of** a difficulty. The prohibition is not about death itself

but about using death as the escape route from present pain

- **Fa-in kana la budda fa'ilan (فَإِنْ كَانَ لَا بُدَّ فَاعِلاً)** — but if he cannot help it; **la budda** — there is no avoiding it, it is unavoidable. The Prophet ﷺ acknowledges human reality: sometimes the feeling is overwhelming and the person cannot simply stop. The teaching does not condemn the feeling — it redirects it
- **Allahuma ahyini ma kanat al-hayatu khayran li (اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْراً لِي)** — O Allah, keep me alive as long as life is better for me; **ma kanat** — for as long as. The duration of life is submitted entirely to divine knowledge of what is better. The person is not asking to live — they are asking

Allah to make the decision about whether they should

- **Wa tawaffani idha kanat al-wafatu khayran li (وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْراً لِي)** — and take me when death is better for me; again — **idha** — when. Not if. The timing of death is submitted to the same divine knowledge. The person is not asking to die — they are asking Allah to bring death when He knows it to be the better outcome

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Hadith Lessons

This hadith is a direct intervention in one of the most human of responses to sustained suffering: the wish to escape. It does not condemn the person who reaches that place. It does not tell them their feeling is wrong. It tells them: **do**

not make that wish — and here is what to say instead.

Why the Prohibition

Wishing for death because of harm contains a hidden claim: that the person knows death would be better than continued life in their current condition. It is a judgment about what is good for them — made from inside pain, with limited knowledge, at the moment of least clarity.

The entire chapter has been building toward one principle: the believer does not know what is good for them better than Allah does. Hadith 39 just established that affliction itself is the form in which Allah's intention of khair arrives. The person who wishes for death to escape the affliction is, in effect, trying to exit the very vehicle through which Allah is delivering their good.

Beyond this, the scholars note that wishing for death carries a subtle objection to divine decree — a "this should not be happening to me" directed at the present moment with enough intensity to want out entirely. It is the furthest point from ihtisab — from consciously submitting the suffering to Allah with expectation of reward.

"But If He Cannot Help It" — The Prophet ﷺ Meets Human Reality

This phrase is one of the most compassionate pivots in the chapter. The Prophet ﷺ knows that telling someone in deep suffering "do not wish for death" may not be enough — the feeling can be overwhelming, the pain can be consuming, and the wish can arise faster than it can be suppressed.

So he does not stop at the prohibition. He says: **if you cannot avoid it — here**

is what to say. He gives a replacement, not just a restriction. The feeling is redirected rather than simply condemned.

This is the Prophet's ﷺ characteristic method throughout this chapter: he meets the person where they are, acknowledges what is real, and gives them something better to do with what they are feeling. The woman at the grave — he waited for her to be able to hear. The feverish body — he confirmed the pain before explaining its meaning. Here — he acknowledges that the wish can overwhelm, and provides the exit that is not an exit from life but an exit from the claim to know what is best.

The Du'a — Its Precision

"O Allah — keep me alive as long as life is better for me, and take me when death is better for me."

Every word of this du'a is a transfer of authority. The person is not asking to live. They are not asking to die. They are asking Allah — who alone knows what is better — to make both decisions. The entire content of the wish is handed over.

The person who says this sincerely has done something profound: they have taken the most intimate of all questions — when should my life end? — and placed it entirely in the hands of the One who knows the answer. They have stopped trying to solve their pain through the only exit they can imagine, and instead opened a door to the One who can see all the exits they cannot.

The scholars note that this du'a is recommended for regular recitation — not only in moments of extreme distress but as a standing orientation of the believer toward their own life and death. It is the du'a of someone who has genuinely surrendered the timeline of

their existence to Allah, in ease and in difficulty alike.

Where This Hadith Sits in the Chapter

The chapter began by teaching what patience is and what it produces. It moved through the great models of patience — prophets, companions, the woman at the fire. It descended to the thorn and the leaf. It established that affliction is the sign of divine intention of khair.

And now, at the close of the chapter's main sequence, it addresses the moment when patience reaches its breaking point — when the person wants out entirely. The teaching does not abandon them there. It meets them there and says: even here, there is a better way to hold this. Even here, the answer is not to escape the life — it is to submit its duration to the One who gave it.

The chapter ends where it began: with the believer's entire affair in Allah's hands. Ease and hardship — Hadith 27. Life and death — Hadith 40. All of it submitted. All of it trusted. That is the chapter's final word on patience.

Three Questions to Close With

- Have I ever reached the place this hadith addresses — the wish to escape through death, or through some equivalent exit from a life that had become unbearable? And looking back, what was Allah delivering through the very period I most wanted to leave?
- The du'a transfers the decision entirely to Allah. Is there a dimension of my life — beyond just its length — that I am currently holding in my own hands and trying to determine from inside the pain,

rather than submitting to the One who can see it clearly?

- The Prophet ﷺ said "if you cannot help it" — acknowledging that the feeling can overwhelm. Is there someone in my life right now who is in that place, and does this hadith change how I would speak to them?

Hadith 41 *We Were Complaining — And He Remembered What Came Before You"*

Hadith Text

وَعَنْ أَبِي عَبْدِ اللَّهِ خَبَّابِ بْنِ الأَرَتِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، فَقُلْنَا: أَلَا تَسْتَنْصِرُ لَنَا؟ أَلَا تَدْعُو لَنَا؟ فَقَالَ: «قَدْ كَانَ مَنْ قَبْلَكُمْ يُؤْخَذُ الرَّجُلُ، فَيُحْفَرُ لَهُ فِي الأَرْضِ فَيُجْعَلُ فِيهَا، ثُمَّ يُؤْتَى بِالْمِنْشَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيُجْعَلُ نِصْفَيْنِ، وَيُمْشَطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ وَعَظْمِهِ، مَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهِ لَيُتِمَّنَّ اللَّهُ هَذَا الأَمْرَ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى

حَضْرَمَوْتَ لاَ يَخَافُ إِلَّا اللَّهَ وَالذِّئْبَ عَلَى غَنَمِه، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ». رَوَاهُ الْبُخَارِيُّ.

Full Translation

On the authority of Abu 'Abd Allah Khabbab ibn al-Aratt (may Allah be pleased with him) who said:

We complained to the Messenger of Allah ﷺ

— while he was reclining in the shade of the Ka'bah, using his cloak as a pillow — and we said: Will you not seek help for us? Will you not make du'a for us?

He said: **"Among those before you, a man would be taken and a pit dug for him in the earth, and he would be placed inside it. Then a saw would be brought and placed on his head and he would be split in two. And he would be combed with iron combs down to his flesh and bone, and that**

would not turn him away from his religion.

And by Allah — Allah will surely complete this matter until a rider travels from San'a' to Hadramawt fearing only Allah and the wolf over his sheep. But you are rushing."

Narrated by al-Bukhari.

Meanings of Key Words

- **Shakawna ilayhi (شَكَوْنَا إِلَىٰ رَسُولِ اللهِ)** — we complained to the Messenger of Allah; past-tense complaint — the suffering had become heavy enough to prompt them to speak. The tone is not accusation but the speech of people at the end of endurance asking for the one who can change the reality
- **Mutossidan burdatan lahu fi zilli al-Ka'bah (مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ**

(الْكَعْبَةِ — reclining in the shade of the Ka'bah using his cloak as a pillow; the Prophet ﷺ is in the sacred centre, resting, while the companions come frantic with persecution. The calmness of his posture is not indifference — it is the measure of the distance between human pace and divine timeline

- **Ala tastansiru lana (أَلَا تَسْتَنْصِرُ لَنَا؟)** — will you not seek help for us? **Istansar** — to seek help, to ask for victory. The companions want the external reality to change — the persecution to end, the relief to come
- **Ala tadu' lana (أَلَا تَدْعُو لَنَا؟)** — will you not make du'a for us? They want the Prophet ﷺ to ask Allah

specifically for them, to intercede in the divine court on their behalf

- **Qad kana man qablakum (قَدْ كَانَ مَنْ قَبْلَكُمْ)** — there was among those before you; the Prophet ﷺ does not answer their request immediately. Instead, he takes them out of their present moment and into history — to people who also suffered for their faith, and even more severely
- **Yu'khadhu al-rajul (يُؤْخَذُ الرَّجُلُ)** — the man would be taken; passive voice — seized, not going willingly. The persecution is not courted — it comes unsought
- **Yuhafru lahu fi al-ard (يُحْفَرُ لَهُ فِي الأَرْضِ)** — a pit would be dug for him in the earth; the earth opens beneath him, he is placed inside,

and the world above becomes his roof. The persecution is spatial, enclosing, isolating

- **Yuj'alu fiha (فَيُجْعَلُ فِيهَا)** — he would be placed inside; deliberate, almost ceremonial placement. The world rearranges itself to accommodate his suffering
- **Yu'ta bil-manshar (يُؤْتَى بِالْمِنْشَارِ)** — a saw would be brought; the iron instrument is brought, not improvised. The hostility is organised, not ad hoc
- **Yuwdaju 'ala ra'sihi (فَيُوضَعُ عَلَى رَأْسِهِ)** — placed on his head; the core, the crown, the place of identity and thought is the first point of contact. The persecution does not start at the extremities
- **Yuj'al nisfayn (فَيُجْعَلُ نِصْفَيْنِ)** — he would be split in two; absolute

division — not merely wounded, but halved. The person becomes two pieces. The Prophet ﷺ does not soften the image

- **Yumshatu bi-amsihati al-hadid ma dun lahmih wa 'azmih (يُمْشَطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ وَعَظْمِهِ)** — he would be combed with iron combs down to his flesh and bone; the combs drag repeatedly, going over and over, beneath the skin to the flesh and bone. The suffering is not a single strike — it is ongoing, textured, relentless
- **Ma yasudduhu dhalika 'an dinhi (مَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ)** — that would not turn him away from his religion; the subjunctive form — that would not turn him, that would not move him from his faith. The persecution is insufficent to move him from where he stands

- **Wal-lahi layutimanna Allahu hadha al-amr (وَاللَّهِ لَيُتِمَّنَّ اللَّهُ هَذَا الأَمْرَ)** — and by Allah, Allah will surely complete this matter; **wal-lahi** — oath by Allah. The completion is not vaguely hoped — it is categorically guaranteed
- **Hatta yaseerar rakiibu min San'an ila Hadramawt (حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ)** — until a rider travels from San'a' to Hadramawt; specific places, real route, concrete image — not symbolic language. The rider is an ordinary person, the journey is real
- **La yakhafu illa Allah wa al-dhi'ba 'ala ghanamihi (لاَ يَخَافُ إِلَّا اللَّهَ وَالذِّئْبَ عَلَى غَنَمِهِ)** — fearing only Allah and the wolf over his sheep; the fear of Allah is the only legitimate fear. The only other fear

is the practical concern of a shepherd — the wolf over his flock. The fear of people, of persecution, of losing safety, has been stripped away

- **Wa laikum ta's'tajilun (وَلَكِنَّكُمْ تَسْتَعْجِلُونَ)** — but you are rushing;

  the Prophet ﷺ diagnoses the heart:

  not the suffering itself, but the impatience with the time it is taking. **Ta's'tajilun** — rushing, wanting it now, wanting the completion before its appointed time

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Hadith Lessons

The companions came to the Prophet ﷺ at the edge of endurance. They had been persecuted in Makkah, their bodies scarred, their lives precarious. They were asking for the Prophet ﷺ to do what he

could do — seek help (istinṣār) and make du'a. The Prophet ﷺ could have said yes and ended there. Instead, he answered with a story — a story about people before them who were torn apart yet held to their deen, and a vision of a future where the religion would be so firmly established that a rider would travel from San'a' to Hadramawt afraid only of Allah and the wolf.

He did not shame their complaint. He did not tell them to be silent. He acknowledged their pain — they came to him complaining — and then he corrected the lens through which they were seeing it. The correction was this: **the matter will be completed, but not on the timetable you want.** They were not wrong to want relief. They were wrong to think the relief should come at the speed their hearts demanded.

The Shade of the Ka'bah — The Calm at the Centre

The Prophet ﷺ was in the shade of the Ka'bah — the holiest place, the spiritual centre, the nexus of everything sacred in Makkah — reclining, resting, using his cloak as a pillow. The companions came to him under the weight of persecution. The contrast between his calm and their agitation is the teaching: the one who carries the entire weight of the Ummah's affairs is not frantic.

The leader's posture is not a denial of the suffering. It is the measure of the difference between human time and divine time. The companions were living in the moment of the pit and the saw. The Prophet ﷺ saw both — the pit and the rider on the road, the immediate persecution and the distant completion. The rider would not be travelling if the men in the pits had turned away. The

riders represent the result of the men who held.

The Past as a Mirror for the Present

The Prophet ﷺ did not tell them: *you are suffering more than anyone before you.* He told them the opposite: those before you were torn in half and combed with iron — and that did not turn them from their religion. The message is not comparative suffering. It is comparative principle: **the same force that kept them on the deen — their firmness in the face of the unimaginable — is available to you in the face of the intense but smaller suffering you are enduring.**

Those people did not see the rider travelling from San'a' to Hadramawt. They saw only the pit, the saw, the iron combs. The Prophet ﷺ sees both — the present persecution and the future completion — and he aligns the

companions' vision with that of the people before them. The principle stands: hold in the pit, and the road will be completed.

The Oath — And the Diagnosis

"Wal-lahi layutimanna Allahu hadha al-amr..." — and by Allah, Allah will surely complete this matter. The oath is the guarantee. The completion is certain. The riders will travel from San'a' to Hadramawt. The fear of people will be gone. The only legitimate fear will be the fear of Allah.

But then the pivot: **"wa laikum ta's'tajilun"** — but you are rushing.

The Prophet ﷺ diagnoses the heart. The issue is not the suffering. The issue is the impatience with waiting for the completion to unfold. The matter is unfolding; it will be completed. But the riders are not ready yet. The patience required to carry the religion through to

completion is not optional — it is the engine of the future.

The scholars of tarbiyah note that this is the precise description of human difficulty: the believer does not doubt the truth. They do not doubt the promise of completion. They doubt the timeline. They want relief now, victory now, explanation now, comfort now.

The Prophet ﷺ names that desire as *ta's'tajilun* — rushing. The cure is not less suffering; it is more patience with the time.

Three Questions to Close With

- The Prophet ﷺ did not dismiss the companions' complaint — he redirected it. Is there a persecution or difficulty in my life where I am not mistaken for wanting relief, but where I am rushing the timeline and

expecting the completion before its time?

- The image of the rider from San'a' to Hadramawt traveling fearlessly is the future of this matter. What present difficulty of mine might be the pit and the saw that will produce a future where I, too, travel a road without the fear I carry now?
- The Prophet ﷺ accuses them of rushing, not of weakness. Am I harming my patience more by wanting relief quickly than by the relief itself not arriving?

Hadith 42 *If Allah and His Messenger Are Not Just, Then Who Is?”*

Hadith Text

وعنِ ابْنِ مَسْعُودٍ رضي اللَّهُ عَنْهُ قَالَ:

لَمَّا كَانَ يَوْمُ حُنَيْنٍ آثَرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَاساً فِي الْقِسْمَةِ: فَأَعْطَى الأَقْرَعَ بْنَ حَابِسٍ مِائَةً مِنَ الإِبِلِ وأَعْطَى عُيَيْنَةَ بْنَ حِصْنٍ مِثْلَ ذَلِكَ، وَأَعْطَى نَاساً مِنْ أَشْرَافِ الْعَرَبِ وآثَرَهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ.

فَقَالَ رَجُلٌ: وَاللَّهِ إِنَّ هَذِهِ قِسْمَةٌ مَا عُدِلَ فِيهَا، وَمَا أُرِيدَ فِيهَا وَجْهُ اللَّهِ، فَقُلْتُ: وَاللَّهِ لأُخْبِرَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأَتَيْتُهُ فَأَخْبَرْتُهُ بِمَا قَالَ، فَتَغَيَّرَ وَجْهُهُ حَتَّى كَانَ كَالصِّرْفِ.

ثُمَّ قَالَ: «فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللَّهُ وَرَسُولُهُ؟» ثُمَّ قَالَ: «يَرْحَمُ اللَّهُ مُوسَى! قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ».

فَقُلْتُ: لَا جَرَمَ لَا أَرْفَعُ إِلَيْهِ بَعْدَهَا حَدِيثاً.

مُتَّفَقٌ عَلَيْهِ.

وقوله «كَالصِّرْفِ» هو بِكَسْرِ الصَّادِ الْمُهْمَلَةِ: وَهُوَ صِبْغٌ أَحْمَرُ.

Full Translation

On the authority of Ibn Mas'ud (may Allah be pleased with him) who said:

On the day of Hunayn, the Messenger of Allah ﷺ gave preference to some people in the distribution of the spoils of war. He gave al-Aqra' ibn Habis one hundred camels, and gave 'Uyaynah ibn Hisn the same, and he gave to several of the leaders among the Arabs and favored them that day in the distribution.

A man said: "By Allah, this is a division in which justice has not been done, and in which the face of Allah was not sought." I said: "By Allah, I will certainly inform the Messenger of Allah ﷺ about this." So I went to him and told him what the man had said. His face changed until it became like **al-ṣirf** *(a deep red dye).*

Then he said: ***"Then who will be just if Allah and His Messenger are not just?*** *Then he said:* ***May Allah have mercy on Musa — he was hurt more than this and yet he was patient."***

I said: "By Allah, I will never again bring him a report like that."

Agreed upon.

Meanings of Key Words

- **Yawmu Hunayn (يَوْمُ حُنَيْنٍ)** — the day of Hunayn; after the battle of Hunayn and the conquest of Ta'if,

the Prophet ﷺ distributed the spoils in Jirana. The distribution was not haphazard — it was a calculated political and communal act with specific purposes in mind

- **Aathara nasan fi al-qisma (آثَرَ نَاساً فِي الْقِسْمَةِ)** — favored some people in the distribution; **aathara** — gave more, put ahead, prioritized. The Prophet ﷺ distributed the spoils with a wisdom that was not always visible to the onlooker. He was not distributing equally — he was distributing according to the needs of the Ummah at that moment
- **Al-Aqra' ibn Habis wa Uyaynah ibn Hisn** — two powerful Bedouin leaders from Najd; their tribes were influential, their conversion important, and their inclusion in the early Muslim community critical.

The Prophet ﷺ was using the distribution to consolidate the nascent Muslim state, not merely to pay out loot

- **Ashraf al-'Arab** — the leaders, the nobles, the notable people among the Arabs; the Quraysh and other tribal leaders who had recently entered Islam after the conquest of Makkah and whose allegiance was fragile. The Prophet ﷺ was securing them with strategic gifts — a political act disguised as a religious distribution
- **Qismah ma 'udila fiha (قِسْمَةٌ مَا عُدِلَ فِيهَا)** — this division in which justice has not been done; the man's claim was categorical. Not "I think" or "perhaps." He swore by Allah that there was no justice in this distribution, converting a strategic act into a moral accusation

- **Ma urida fiha wajhu Allah (مَا أُرِيدَ فِيهَا وَجْهُ اللَّهِ)** — and in which the face of Allah was not sought; this was the most severe part of the accusation. Not only that the distribution was unjust, but that the Prophet ﷺ was acting for worldly reasons — to please people, to secure power — not for Allah. The same accusation that later opposition would use against the Prophet ﷺ and the khulafa' was being voiced in this moment
- **Val-lahi la ukhbiranna (وَاللَّهِ لأُخْبِرَنَّ)** — by Allah, I will certainly inform; Ibn Mas'ud's oath reflects how shocking the man's statement was to him. He did not dismiss it. He treated it as something so

serious that it had to be brought to the Prophet ﷺ immediately

- **Fataghayyara wajhuhu hatta kana kaṣ-ṣirf (فَتَغَيَّرَ وَجْهُهُ حَتَّى كَانَ كَالصِّرْفِ)** — his face changed until it became like ṣirf. The scholars explain ṣirf as a deep red dye — the color of intense anger that rises to the skin but does not spill over. The Prophet ﷺ did not strike, did not curse, did not expel. The anger was visible in the face alone
- **Fa man ya'dilu idha lam ya'dilil-Lahu wa rasuluhu (فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللَّهُ وَرَسُولُهُ)** — then who will be just if Allah and His Messenger are not just? A rhetorical question that turns the accusation back on the claimant. If the two most just entities in existence are unjust, then

justice itself has no center, no standard, no reference point. The Prophet ﷺ is not saying "I am perfect." He is saying the distribution was done in accordance with the justice Allah had revealed to him — and if that is not justice, then there is no such thing

- **Yarhamu Allah Mūsa qad uwudhi bi akthara min hadha fa sabara (يَرْحَمُ اللَّهُ مُوسَى! قَدْ أُوْذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ)** — May Allah have mercy on Musa — he was harmed more than this and yet he was patient; the Prophet ﷺ does not descend into argument. He references the story of Musa — the Prophet who was thrown into the river as an infant, whose people repeatedly disobeyed and disbelieved, who was tested beyond what most prophets ever face —

and notes that Musa was patient. The implication is clear: if Musa endured greater harm and remained patient, the companions should be able to endure a accusation that did not match his actual suffering

- **La jarana la arfa'u ilayhi ba'daha hadithan (لَا جَرَمَ لَا أَرْفَعُ إِلَيْهِ بَعْدَهَا حَدِيثاً)** — by Allah, I will never again bring him a report like that; Ibn Mas'ud's resolution after seeing the Prophet ﷺ's grief. The report was not a lie — the man had spoken. But Ibn Mas'ud recognizes that there is a dimension of the Prophet ﷺ's dignity and honour that should not be exposed to careless or hasty reporting

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Hadith Lessons

This hadith leaves the battlefield of Hunayn and enters the quieter, more intimate space of the Prophet ﷺ's inner life. The companions had been fighting, winning, collecting spoils. The Prophet ﷺ had been distributing, securing alliances, laying the foundations of the nascent state. Then, a man whispers a claim that strikes at the heart of prophethood itself: **the Prophet ﷺ is unjust, and he is acting for worldly reasons, not for the sake of Allah.**

The Prophet ﷺ — the man whose life was the embodiment of justice — had been accused of injustice. The man who had never claimed anything for himself, who had given away every share he had except a small portion that was returned to him, was being told that his distribution was not done for the face of Allah. The accusation was public, categorical, and dangerous.

The Prophet ﷺ's Anger — And Where It Stopped

The Prophet ﷺ's face changed until it became like ṣirf — a deep red dye. The anger was visible on the skin, in the color of the blood rising to the surface. But it did not go beyond that. He did not order the man arrested. He did not expel him from the community. He did not strike him or curse him. The anger was contained within the space of his own face.

The scholars of hadith note this as one of the most powerful demonstrations of the Prophet ﷺ's character: **he was capable of anger — and he chose not to act on it.** The anger was not for himself. It was for the sanctity of the accusation. It was evidence that the Prophet ﷺ would not be indifferent to

accusations against his justice — but that he would not be vindictive either. The anger was a sign that he recognized the gravity of what was happening — not a sign that he would descend to the level of the accusation.

Then came the rhetorical question — not a curse, not a rebuke, but a logic that exposed the absurdity of the claim. If Allah and His Messenger are not just, then justice itself has no center. The Prophet ﷺ did not deny that the distribution was unequal — it was unequal by design. He denied that the inequality was a sign of injustice. The unequal distribution was doing what justice sometimes must do — giving more to those whose inclusion in the community would secure the survival and growth of the religion.

Musa ibn Imran — The Prophet of Greater Affliction

Then the Prophet ﷺ brought Musa into the scene. He did not say: *I am better than you.* He said: **May Allah have mercy on Musa — he was harmed more than this and yet he was patient.**

The reference to Musa is not a mere consolation. It is a calibration. Musa had been:

- Cast into the river as an infant
- Hostile to the people of his mother's people
- Disobeyed repeatedly by his own community
- Challenged by magicians, kings, and rebellious followers

And despite all of that, Musa had remained patient. The Prophet ﷺ is not saying that the companions' suffering was nothing. He is saying that the history of prophecy was built on patience in the face of accusations, misunderstandings, and rejection — and that if Musa

endured greater harm with patience, the companions could endure an accusation that did not match their actual suffering.

The lesson is not that accusations are not painful — they are. The lesson is that the standard of the Prophet is not to retaliate on his own behalf, but to hold patience in the face of misunderstanding, to trust that Allah knows the truth, and to let the matter rest in Allah's hands.

Ibn Mas'ud's Resolution — And What It Teaches

After seeing the Prophet ﷺ's reaction,

Ibn Mas'ud said: *I will never again bring him a report like that.* Not because the man had not spoken, or because the accusation was false — he had spoken, and the accusation was a real statement. But Ibn Mas'ud realized that there is a difference between reporting a fact and

exposing the Prophet ﷺ to unnecessary pain.

The scholars of tarbiyah draw from this Ibn Mas'ud's wisdom: **not every truth should be brought to the Prophet's ﷺ ears.** There is a wisdom in discernment — in knowing when something should be reported, and when it should be held back, not out of concealment, but out of protection for the one who carries the weight of the Ummah. The Prophet ﷺ had enough to carry — he did not need every whisper repeated to him.

Three Questions to Close With

- The Prophet ﷺ did not repel the accusation with logic alone — he exposed its absurdity by asking who would be just if Allah and His Messenger were not. Is there a

judgment I am holding against someone in authority that, if I applied it consistently, would leave me without any standard of justice at all?

- The Prophet ﷺ referenced Musa, the prophet who was tested far more than he was, and noted that Musa was patient. When I am accused or misunderstood, is my suffering closer to the Prophet ﷺ and Musa — or is it something smaller that I am magnifying?
- Ibn Mas'ud resolved never to bring such a report again. Is there a difference in my life between speaking truth and exposing someone unnecessarily — and what would it mean to hold that distinction?

Hadith 43 *"If Allah Wants Good, He Hastens the Reckoning Here"*

Hadith Text

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ:

« إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ خَيْراً عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا، وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِذَنْبِهِ حَتَّى يُوَافِيَ بِهِ يَوْمَ الْقِيَامَةِ».

وَقَالَ النَّبِيُّ ﷺ:

« إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ تَعَالَىٰ إِذَا أَحَبَّ قَوْماً ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَى،

«وَمَنْ سَخِطَ فَلَهُ السُّخْطُ».

رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ.

Full Translation

On the authority of Anas (may Allah be pleased with him) who said: The Messenger of Allah ﷺ said:

"When Allah intends good for a servant, He hastens his punishment for him in this world. And when Allah intends evil for a servant, He holds back from him because of his sin until he comes with it on the Day of Resurrection."

And the Prophet ﷺ said:

"Indeed the greatness of the reward is with the greatness of the trial, and when Allah loves a people He tests them. So whoever is content will have contentment, and whoever is displeased will have displeasure."

Meanings of Key Words

- **Idhā arāda Allāhu bi-ʻabdihi khayran ʿajjala lahu al-ʻuqūbah fī al-dunyā** —
  "When Allah intends good for a servant, He hastens his punishment for him in this world."
  The word **ʻuqūbah** does not mean "evil" or "random suffering." It means the **consequence** of a wrong — brought forward in this life so that it does not accumulate until the Hereafter.
- **Amṣaka ʻanhu bidhanbihi** —
  "He holds him back because of his sin."
  This is one of the most sober phrases in the hadith: the sin remains, the account is not cleaned, and the person is left to carry it.
- **Yuwāfī bihi yawm al-qiyāmah** —
  "He will meet with it on the Day of

Resurrection."
Meeting it means arriving with it fully: the same sins, but now in the place where the scales are heavy and the judgment final.

- **'Iẓamu al-jazā' ma'a 'iẓami al-balā'** —
"The greatness of the reward is with the greatness of the trial."
The two rise together. The trial is not removed from the believer's life, but the reward is raised in proportion.
- **Idhā aḥabba quwwama abtalāhum** —
"When Allah loves a people, He tests them."
Love is not absence of heat. It is love that is expressed through investment, responsibility, and refinement. The loved ones are tested, not spared.

- **Man raḍiya fa lahu al-riḍā, wa man sakhiṭa fa lahu al-sakhaṭ** — "Whoever is content will have contentment, and whoever is displeased will have displeasure." Contentment is not the absence of pain. It is the presence of trust. Displeasure is not the awareness of pain. It is the refusal to accept the Giver of the pain.

Hadith Lessons

This hadith is not a general theory of life. It is a precise teaching about how Allah deals with a servant's **sins** when He intends good or evil for that servant. The believer is not told that every hardship is a "punishment." They are told that **when Allah intends good**, He may bring the consequences of certain sins forward in this life so they do not have to be weighed again in the Hereafter.

The scholars explain that this is a **mercy** and a **relief** in disguise. The pain of loss or accountability in this world is finite: it passes, ends, is forgotten. The pain of reckoning in the Hereafter, by comparison, is infinite. When Allah takes the bill in this life, He is sparing the believer from a heavier bill later. The hadith does not say this is the only treatment of sin — forgiveness is the best of all — but it says that if there must be punishment, bringing it forward is better than delaying it.

The opposite is even more severe: **when Allah intends evil for a servant, He holds back the reckoning.** The person continues sinning, and nothing seems to stop them. The world appears to smile on them, no door closes, no harm overtakes them — and yet the sins are not cleansed. The hadith does not say this is "good" for the person. It calls it *shar* — evil. The evil is that the bill is being carried forward, until the person

stands before Allah on the Day of Resurrection burdened with what was never dealt with. The hadith implies that the one who is left in ease while continuing in wrong is not the one being loved — he is the one being prepared for a heavier account.

The second part of the hadith completes the picture: **the greatness of the reward is with the greatness of the trial.** Not every trial is punishment; many trials are pure refinement, not linked to a specific sin, and intended to raise the rank of the believer, not to cleanse a file. When Allah loves a people, He tests them — not because He enjoys their suffering, but because the only way to reach the highest stations is through the highest training. The test reveals the heart: the one who meets his trial with **riḍā** — contentment and trust — receives Allah's pleasure. The one who meets it with **sakhaṭ** — complaint, resentment, and latent accusation of the

Giver — brings displeasure upon himself, even if the outward complaint is only to people around him.

The hadith quietly reframes what most people consider "good news" and "bad news." The one who is punished in this world may be the one Allah intends good for, because his reckoning is being brought forward. The one who appears to "get away with it" may be the one Allah intends evil for, because his sins are being stored until the Day of Judgment. The believer is asked to shift from looking at the **surface** — ease or hardship — to looking at the **destination** — is my account being lightened here, or is it being carried forward?

Three Questions to Close With

- When hardship comes that feels like a punishment — especially when it is tied to a specific wrong

— do I see it as a bill being taken early, or merely as unfair suffering?

- This hadith says that when Allah intends evil for someone, He leaves their sins untouched. Am I more afraid of immediate difficulty, or of a life of sin that seems to pass without consequences?
- The hadith says: when Allah loves a people, He tests them — and the heart's reaction is what matters. When something difficult happens, is my inner response closer to *riḍā* (contentment, trust) or *sakhaṭ* (displeasure, blame)?

Hadith 44 "The Son Was Calmer Than Ever"

ـ وَعَنْ أَنَسٍ رضي الله عنه قَالَ: كَانَ ابْنٌ لأبي طَلْحَةَ رضي الله عنه يَشْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقُبِضَ الصبِيُّ، فَلَمَّا رَجَعَ أَبُو طَلْحَةَ قَال :مَا فَعَلَ ابْنِي؟ قَالَتْ أُمُّ سُلَيْمٍ وَهِيَ أُمُّ الصَبِيّ هُوَ أَسْكَنُ مَا كَانَ، فَقَرَّبَتْ إِلَيْهِ الْعَشَاءَ فتَعَشَّى، ثُمَّ أَصَاب وَارُوا الصَّبِيَّ، فَلَمَّا أَصْبَحَ أَبُو :مِنْهَا، فَلَمَّا فَرَغَ قَالَتْ طَلْحَةَ أَتَىٰ رَسُولَ الله صلى الله عليه وسلم قَالَ: «**أَعَرَسْتُمُ اللَّيْلَةَ؟**» :فَأَخْبَرَهُ، فَقَالَ فَوَلَدَتْ «**اللهم بَارِكْ لَهُمَا؟**» :نَعَم، قَالَ احْمِلْهُ حَتَّىٰ تَأْتِي بِهِ :غُلاماً، فَقَالَ لِي أَبُو طَلْحَةَ النَّبِيَّ صلى الله عليه وسلم ، وَبَعَثَ مَعَهُ قَالَ: نَعَمْ، تَمَرَاتٌ، «**أَمَعَهُ شَيْءٌ؟**» :بِتَمَرَاتٍ، فَقَالَ

فَأَخَذَها النَّبِيُّ صلى الله عليه وسلم فَمَضَغَهَا، ثُمَّ أَخَذَهَا مِنْ فِيهِ فَجَعَلَهَا فِي فِي الصَّبِيِّ، ثُمَّ حَنَّكَهُ، وَسَمَّاهُ عَبْدَ اللَّهِ. مُتَّفَق عَلَيْه.

وَفِي رِوَايَةٍ لِلْبُخَارِيِّ: قَالَ ابْنُ عُيَيْنَةَ: فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: فَرَأَيْتُ تِسْعَةَ أَوْلادٍ كُلُّهُمْ قَدْ قَرَؤُوا الْقُرْآنَ، يَعْنِي مِنْ أَوْلادِ عَبْدِ اللهِ الْمَوْلُودِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: مَاتَ ابْنٌ لأَبِي طَلْحَةَ مِنْ أُمِّ سُلَيْمٍ، فَقَالَتْ لأَهْلِهَا: لا تُحَدِّثُوا أَبَا طَلْحَةَ بابنه حَتَّى أُحَدِّثَهُ، فَجَاءَ فَقَرَّبَتْ إِلَيْهِ عَشَاءً فَأَكَلَ وَشَرِبَ، ثُمَّ تَصَنَّعَتْ لَهُ أَحْسَنَ مَا كَانَتْ تَصَنَّعُ قَبْلَ ذلكَ، فَوَقَعَ بِهَا، فَلَمَّا أَنْ رَأَتْ أَنَّهُ قَدْ شَبِعَ وَأَصَابَ مِنْهَا قَالَتْ: يَا أَبَا طَلْحَةَ، أَرَأَيْتَ لَوْ أَنَّ قَوْماً أَعَارُوا عَارِيَتَهُمْ أَهْلَ بَيْتٍ فَطَلَبُوا عَارِيَتَهُمْ، أَلَهُم أَنْ يَمْنَعُوهُمْ ؟ قَالَ: لا، فَقَالَتْ: فَاحْتَسِبِ ابْنَكَ. قَالَ: فَغَضِبَ، ثُمَّ قَالَ: إِذَا تَرَكْتِنِي حَتَّى

تَلَطَّخْتُ ثُمَّ أَخْبَرْتِنِي بِابْنِي! فَانْطَلَقَ حَتَّىٰ أَتَىٰ رَسُولَ اللهِ صلى الله عليه وسلم فَأَخْبَرَهُ بِمَا كَانَ، فَقَالَ **بَارَكَ اللهُ فِي** » : رَسُولُ اللهِ صلى الله عليه وسلم وَكَانَ رَسُولُ اللهِ صلى :قَال: فَحَمَلَتْ، قَال «**لَيْلَتِكُمَا** اللهِ عليه وسلم فِي سَفَرٍ وَهِيَ مَعَهُ، وَكَانَ رَسُولُ اللهِ صلى اللهِ عليه وسلم إِذَا أَتَىٰ الْمَدِينَةَ مِنْ سَفَرٍ لا يَطْرُقُهَا طُرُوقاً فَدَنَوْا مِنَ الْمَدِينَةِ، فَضَرَبَهَا الْمَخَاضُ، فَاحْتَبَسَ عَلَيْهَا أَبُو طَلْحَةَ، وَانْطَلَقَ رَسُولُ اللهِ صلى يَقُولُ أَبُو طَلْحَةَ: إِنَّكَ لَتَعْلَمُ يَا :اللهِ عليه وسلم ، قَالَ رَبِّ أَنَّهُ يُعْجِبُنِي أَنْ أَخْرُجَ مَعَ رَسُولِ اللهِ صلى اللهِ عليه وسلم إِذا خَرَجَ، وَأَدْخُلَ مَعَهُ إِذَا دَخَلَ، وَقَد يَا أَبَا طَلْحَةَ مَا :احْتَبَسْتُ بِمَا تَرَى، تَقُولُ أُمُّ سُلَيْمٍ أَجِدُ الذي كُنْتُ أَجِدُ، انْطَلِقْ، فانطَلَقْنَا، وَضَرَبَهَا فَقَالَتْ لِي .المَخَاضُ حِينَ قَدِمَا فَوَلَدَتْ غُلاماً يَا أَنَسُ لا يُرْضِعُهُ أَحَدٌ حَتَّىٰ تَغْدُوَ بِهِ عَلَىَّ :أُمِّي رَسُولِ صلى اللهِ عليه وسلم ، فَلَمَّا أَصْبَحَ احْتَمَلْتُهُ

فَانْطَلَقْتُ بِهِ إِلَىٰ رَسُولِ اللهِ صلى الله عليه وسلم وَذَكَرَ تَمَامَ الْحَدِيثِ.

On the authority of Anas (may Allah be pleased with him) who said:

Abu Talha had a son who was ill. Abu Talha went out, and the child passed away in his absence. When Abu Talha returned, he said: What has become of my son? Umm Sulaym, the boy's mother, said: He is calmer than he has ever been. She then brought him supper and he ate. Then he had relations with her. When he finished, she said: Bury the child. When morning came, Abu Talha went to the Messenger of Allah ﷺ and told him what had happened. The Prophet said: "Did you spend the night in marital intimacy?" He said: Yes. The Prophet said: "O Allah, bless them."

She later gave birth to a boy. Abu Talha said to me: Carry him until you bring him to the Prophet ﷺ, and he sent some dates with him. The Prophet said: "Does he have anything with

him?" He said: Yes, dates. So the Prophet took them, chewed them, then took them from his mouth and placed them in the child's mouth, then rubbed them on the child's palate, and named him Abdullah.

Agreed upon.

In another narration by al-Bukhari, Ibn 'Uyaynah said: A man from the Ansar said: "I saw nine children, all of whom had learned the Qur'an," meaning from the children of Abdullah who was born.

In another narration by Muslim: A son of Abu Talha from Umm Sulaym died. She said to her family: 'Do not tell Abu Talha about his son until I am the one to tell him.' So when he came, she brought him dinner and he ate and drank. Then she prepared herself as beautifully as she ever had before, and he was intimate with her. When she saw that he had eaten and had been with her, she said: 'O Abu Talha, what do you think if some people lent something to a household and then asked for their loan back — would they have the right to refuse it?' He said: 'No.' She said: 'Then seek reward for your

son.' He became angry and said: 'You left me until I was soiled, then you told me about my son!' Then he went to the Messenger of Allah ﷺ and informed him of what had happened.

The Messenger of Allah ﷺ said: "May Allah bless your night." He said: She became pregnant.

He said: The Messenger of Allah ﷺ was on a journey and she was with him. Whenever the Messenger of Allah ﷺ would come to Madinah from a journey, he would not enter it suddenly. They drew near Madinah, and labor pains seized her. Abu Talha was held back with her while the Messenger of Allah ﷺ continued on. Abu Talha said: 'You know, my Lord, that I love to go out with the Messenger of Allah ﷺ when he goes out, and to enter with him when he enters, but I have been held back by what You see.' Umm Sulaym said: 'O Abu Talha, I no longer feel what I used to feel — go on.' So they went on, and when they arrived, labor pains

seized her and she gave birth to a boy. My mother said to me: 'O Anas, let no one nurse him until you take him to the Messenger of Allah ﷺ in the morning.' When morning came, I carried him and took him to the Messenger of Allah ﷺ, and then the rest of the hadith was mentioned.

Hadith Lessons

This hadith is no longer only the story of a child's death and another child's birth. With the added narrations, it becomes the story of an entire **household of patience** — how grief entered that home, how it was carried, how it was spoken, how it was turned toward Allah, and how Allah returned from that night a lineage of blessing.

Umm Sulaym's response is one of the most refined displays of **sabr** and **riḍā** in the Sunnah. She does not deny the loss, and she does not collapse under it. She orders the house, restrains the people from speaking before she does, receives

her husband with calmness, feeds him, comforts him, and waits until he is able to hear. Then when she speaks, she does not begin with raw shock. She begins with an image: an **ʿāriyah** — a loan returned to its owner. That image is not an attempt to make the child insignificant. It is a theological framing of grief: this son was always Allah's before he was ours. We were entrusted, not owners. The moment she says **"faḥtasib ibnaka"** — seek reward through your son — the loss is moved from the level of pain alone to the level of worship.

Abu Talha's first reaction matters too. He becomes angry. He says: *you left me until I was soiled, then you told me about my son.* This is important because it keeps the hadith human. Patience here is not the absence of pain, and it is not instant serenity in every heart. Umm Sulaym embodies the sabr of steadiness; Abu Talha momentarily embodies the sting of

being overtaken by grief through an unexpected door. Neither of them falls outside the circle of virtue. The Prophet ﷺ does not rebuke Abu Talha for his anger, nor Umm Sulaym for her method. Instead, he looks past the human roughness of the moment and sees the deeper truth: a husband and wife met one of the heaviest nights of their life without rebellion against Allah. And so he says: **"Bāraka Allāhu fī laylatikumā"** — may Allah bless your night.

That du'ā' is one of the most astonishing turns in the entire chapter. The night was, outwardly, a night of death. The Prophet ﷺ names it instead as a night of **barakah**. He does not erase the grief; he locates within it a divine opening. And the hadith shows what that opening became. Umm Sulaym conceived. She later bore a son. The Prophet ﷺ performed taḥnīk for him, named

him **‘Abdullāh**, and then the additional Bukhari report extends the blessing even further: from that one newborn came descendants, and among them were **nine children, all readers of the Qur’an**. The point is not merely numerical fertility. It is that the blessing of one night of sabr did not stop at one child; it flowed through generations into a house of Qur’an.

The travel scene in the Muslim narration adds another layer. After the loss, after the blessing, after the conception, the story does not become magically easy. There is still journey, fatigue, labor pain, delay, and uncertainty. Abu Talha is held back while the Prophet ﷺ moves ahead, and he turns not to complaint but to Allah: *You know, my Lord, how much I love to go out with the Messenger when he goes out and enter with him when he enters, yet I have been held back by what You see.* This is a very subtle station of adab with Allah. He does not protest the decree; he states

his love, names his disappointment, and leaves the matter in Allah's sight. Then Umm Sulaym again appears in her same strength: *I no longer feel what I used to feel — go on.* Even in labor, she is trying to release him from distress. This household is now consistently shown as a household whose grief did not make it self-absorbed. They remained turned outward: toward each other, toward the Prophet ﷺ, toward Allah.

The final detail — **"let no one nurse him until you bring him to the Messenger of Allah ﷺ"** — completes the moral architecture of the hadith. The first son was taken. The second son is received not with panic, possessiveness, or mere parental joy, but with immediate orientation toward prophetic blessing. The new child is brought first to the Messenger ﷺ. In other words: the replacement is not treated as private compensation only; he is placed, from

his first morning, inside the orbit of prophecy. That is why this hadith is not simply about patience after bereavement. It is about how a believing home receives loss, receives return, and keeps both tied to Allah.

Three Questions to Close With

- Umm Sulaym did not only endure grief — she **framed** it theologically: this child was a trust returned to its Owner. When I lose something beloved, do I know how to move from "this was mine" to "this was Allah's and He entrusted it to me for a time"?
- The Prophet ﷺ called that night a night of **barakah**, and the blessing reached beyond one child into generations of Qur'an. Is there a painful night in my life that I still see only as loss, while Allah may have placed in it the beginning of a

mercy I have not yet lived long enough to see?

- This household did not allow grief to sever its connection to the Prophet ﷺ, to worship, or to tenderness between husband and wife. When hardship enters my home, does it push us inward into bitterness, or does it deepen our adab with Allah and our mercy toward one another?

Hadith 45 *"The Strong One Is Not the Wrestler"*

Hadith Text

وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللهِ ﷺ قَالَ:

« لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah ﷺ said:

"The strong one is not the one who overcomes others in wrestling. Rather, the strong one is the one who controls himself when angry."

Agreed upon.

Meanings of Key Words

- **الشديد**— the strong one; the hadith redefines strength from physical force to inward mastery.
- **بالصُّرَعَة**— the wrestler, the one who throws others down; outward victory in a contest is not the measure here.
- **يملك نفسه**— controls himself, possesses himself, does not let anger possess him.
- **عند الغضب**— at the moment of anger; this is the real test, because anger is when self-command is hardest.

Hadith Lessons

This hadith is short, but it overturns a common idea. People often call the strong person the one who can overpower bodies, raise voices, or win arguments. The Prophet ﷺ moves strength to a deeper place: the person who is truly strong is the one who does not become a slave to his own anger. Physical power may defeat an opponent for a moment, but self-mastery defeats the inner collapse that anger can cause.

That is why the hadith does not praise passivity. It praises control. A person who never feels anger is not the point; a person who feels it and still owns himself is. The real battlefield is internal. When anger rises, it can make a person say what he later regrets, break relationships he later wants back, and turn dignity into embarrassment. The strong believer is the one who stands inside that storm without being dragged by it.

This hadith also corrects a hidden vanity. Someone may look calm until challenged, then discover that his "strength" was only the absence of pressure. The Prophet ﷺ teaches that the pressure point reveals the truth. Control at ease is common; control in anger is the mark of real strength. That is why this hadith belongs with the chapter on patience: patience here is not only waiting through hardship, but restraining the self at the exact moment it wants to explode.

Three Questions to Close With

- When I think of strength, do I usually picture power over others, or power over myself?
- What happens to my character when I am angry — do I become smaller, louder, or more controlled?
- If someone watched only my reactions under pressure, would

they call me strong in the Prophet's sense?

Hadith 46 "Say the Word That Breaks the Heat of Anger"

Hadith Text

وَعَنْ سُلَيْمَانَ بْنِ صُرَدٍ رضي الله عنه قَالَ:
كُنْتُ جَالِسًا مَعَ النَّبِيِّ ﷺ، وَرَجُلَانِ يَسْتَبَّانِ، وَأَحَدُهُمَا قَدِ احْمَرَّ وَجْهُهُ، وَانْتَفَخَتْ أَوْدَاجُهُ، فَقَالَ رَسُولُ اللهِ ﷺ:
إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ذَهَبَ عَنْهُ مَا تَعَوَّذْ بِاللَّهِ مِنَ». فَقَالُوا لَهُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «**يَجِدُ الشَّيْطَانِ الرَّجِيمِ**». مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Sulayman ibn Surad (may Allah be pleased with him) who said:

I was sitting with the Prophet ﷺ when two men were insulting one another. One of them had gone red in the face and his veins had swollen. The Messenger of Allah ﷺ said:

"I know a word that, if he were to say it, what he feels would leave him: if he said, 'I seek refuge in Allah from Satan, the accursed,' what he feels would leave him."

So they said to him: The Prophet ﷺ said, **"Seek refuge in Allah from Satan, the accursed."**

Agreed upon.

Meanings of Key Words

- **يستبان**— insulting one another; the fight begins with speech before it becomes action.
- **احمر وجهه**— his face had turned red; anger has become visible on the body.
- **انتفخت أوداجه**— his veins had swollen; this is a vivid picture of rage rising through the body.
- **أعوذ بالله من الشيطان الرجيم**— I seek refuge in Allah from Satan, the accursed; a direct way to cut anger off from its hidden source.
- **ذهب عنه ما يجد**— what he feels would leave him; not necessarily every emotion, but the heat and push of the moment would break.

Hadith Lessons

This hadith shows that anger is not only emotional — it is spiritual. The Prophet ﷺ traces the fire of the moment back to Satan, and gives a remedy that is not just psychological but devotional.
Saying **"A'ūdhu billāhi min ash-shayṭān ir-rajīm"** interrupts the chain. It reminds the heart that this is not only "my feeling"; it is a battle for the soul.

The hadith also shows the Prophet's practical mercy. He does not merely say, "Be patient" in the abstract. He gives a word to say. That word creates distance between the person and the anger. It slows the heat, returns the mind, and lets the believer remember Allah before he speaks or acts. This is why so many scholars teach that the beginning of anger management in Islam is not self-expression but self-protection.

There is also a subtle lesson here about escalation. Two men begin by exchanging insults. Then one man's body

changes under the force of anger. The Prophet ﷺ intervenes at the earliest possible point. Islam does not wait until the damage is done; it treats the small spark before it becomes a fire. That is the prophetic way in all matters of the heart.

Three Questions to Close With

- When anger starts rising, do I try to win the moment, or do I try to save my heart?
- Do I actually use the prophetic words that are meant to break anger, or do I rely on willpower alone?
- When I am about to speak in anger, do I remember that the first battle is spiritual before it is verbal?

Hadith 47 *"The One Who Suppresses Anger While Able to Act on It"*

Hadith Text

وَعَنْ مُعَاذِ بْنِ أَنَسٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ:

«مَنْ كَظَمَ غَيْظًا، وَهُوَ قَادِرٌ عَلَىٰ أَنْ يُنْفِذَهُ، دَعَاهُ اللَّهُ سُبْحَانَهُ وَتَعَالَىٰ عَلَىٰ رُؤُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ حَتَّىٰ يُخَيِّرَهُ مِنَ الْحُورِ الْعِينِ مَا شَاءَ».

رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Full Translation

On the authority of Muʿādh ibn Anas (may Allah be pleased with him) that the Prophet ﷺ said:

“Whoever suppresses anger while he is able to act on it—Allah will call him before the heads of all creation on the Day of Resurrection, and will let him choose from the Hoor al-ʿīn whatever he wishes.”

Narrated by Abu Dawud, and al-Tirmidhi who said: a good hadith.

Meanings of Key Words

- **كَظَمَ غَيْظًا** — suppresses anger; *kaẓama* means to hold it down, to bottle it, to keep it from emerging.
- **وَهُوَ قَادِرٌ عَلَىٰ أَنْ يُنْفِذَهُ** — while he is able to act on it; this is the key condition. He is not weak; he is restrained by choice.
- **دَعَاهُ اللَّهُ عَلَىٰ رُؤُوسِ الْخَلَائِقِ** — Allah calls him before the heads of all

creation; a public honor on the Day of Resurrection.

- يُخَيَّرَهُ مِنَ الْحُورِ الْعِينِ مَا شَاءَ — let him choose from the Hoor al-ʿīn whatever he wishes; the reward is so great that he is given choice among the most honored companions of Paradise.
- حُور الْعِين — Hoor al-ʿīn; the pure, beautiful companions of Paradise with luminous eyes.

Hadith Lessons

This hadith describes a station of self-mastery that is not only private, but honored publicly before all creation. The person who can hold his anger when he is fully capable of acting on it is not ignored by Allah. On the Day of Resurrection, Allah Himself will call him forward before everyone, and will give him permission to choose from the

highest ranks of Paradise. That is not a minor reward for a small act. It is divine favor for a moment of inner strength.

The condition is important: the person must be **able** to act on his anger. If a person suppresses anger only because he is weak or powerless, this is not the same station. The hadith praises the person who is strong enough to harm, but instead chooses to restrain himself. That choice is the essence of spiritual strength.

This hadith also connects with the earlier hadiths about anger. In one, the Prophet ﷺ says the strong one is not the wrestler, but the one who controls himself at anger. In another, he says the shortest advice is "do not become angry." Here, he gives a direct picture of the reward: a public call before all creation, and the freedom to choose from the most honored companions of Paradise. Anger restraint is not just about

avoiding sin; it is about gaining a station so high that Allah honors it in front of the entire world.

Three Questions to Close With

- When I am angry and fully capable of reacting, what stops me — fear, habit, or something deeper?
- If Allah honored me in front of all creation for one act of restraint, would I believe that holding back anger could be that act?
- Do I treat anger control as a small moral preference, or as a way to reach a station that Allah will announce before everyone?

Hadith 48 *"Do Not Become Angry"*

Hadith Text

وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي، قَالَ: «**لَا تَغْضَبْ**»، فَرَدَّدَ مِرَارًا، قَالَ: «**لَا تَغْضَبْ**». رَوَاهُ الْبُخَارِيُّ.

Full Translation

On the authority of Abu Hurayrah (may Allah be pleased with him), a man said to the Prophet ﷺ: "Advise me." He said: **"Do not become angry."** The man repeated his request several times, and each time he said: **"Do not become angry."**

Narrated by al-Bukhari.

Meanings of Key Words

- **أوصني**— advise me; the man asks for a compact summary of religion he can live by.
- **لا تغضب**— do not become angry; not a denial that anger exists, but a command not to let it take over.
- **ردد مراراً**— he repeated it many times; he wanted something broader, but the Prophet ﷺ kept bringing him back to the same root issue.

Hadith Lessons

This hadith is short, but it is one of the most concentrated pieces of Prophetic advice in the Sunnah. The man asks for a broad instruction, and the Prophet ﷺ gives him one command: **do not become angry**. That does not mean

anger is never felt. It means anger must not be given authority. The Prophet ﷺ is pointing to the place where many sins begin: a word spoken too fast, a decision made too quickly, a bond broken too easily, a regret that cannot be pulled back.

The repetition matters. The man hoped for a different answer, maybe a longer list or a more detailed rule. Instead, the Prophet ﷺ keeps returning to the same phrase. That repetition shows that this is not a side issue. For many people, anger is the doorway through which character collapses. If anger is mastered, many other problems weaken with it. If anger masters a person, even good intentions can be ruined by one moment of heat.

The hadith also teaches that self-restraint is not weakness. Some people think not reacting quickly makes them small. The Prophet ﷺ teaches the opposite: the

person who can hold himself at the moment of irritation is the one with real strength. Anger is easy. Control is difficult. The spiritual work is not to never feel heat, but to prevent heat from becoming harm.

Three Questions to Close With

- What usually happens to my speech, my choices, and my tone when I get angry?
- If the Prophet ﷺ wanted to protect my life with one sentence, would "do not become angry" be enough to explain why?
- Do I treat anger as a normal emotion, or as a dangerous force that needs to be governed quickly?

Hadith 49 *"Trial Continues Until It Leaves No Sin Behind"*

Hadith Text

وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

مَا يَزَالُ الْبَلاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ، حَتَّى يَلْقَى اللهَ تَعَالَى وَمَا عَلَيْهِ خَطِيئَةٌ».

رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Full Translation

On the authority of Abu Hurayrah (may Allah be pleased with him) who said:

The Messenger of Allah ﷺ said:

"A believer, male or female, continues to be afflicted in his self,

his child, and his wealth, until he meets Allah تعالى with no sin upon him."

Narrated by al-Tirmidhi, who said: a good, authentic hadith.

Meanings of Key Words

- مَا يَزَالُ الْبَلَاءُ— the trial continues; it does not come once and end immediately. It may recur, deepen, and spread across different parts of a person's life.
- بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ— the believer, male and female; the rule applies to both. Trial is not a sign that faith is absent.
- فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ— in himself, his child, and his wealth; these are the three places where trial often cuts deepest: body, family, and provision.

- حَتَّىٰ يَلْقَىٰ اللَّهَ تَعَالَىٰ— until he meets Allah; the endpoint is not the world but the meeting with the Creator.
- وَمَا عَلَيْهِ خَطِيئَةٌ— and no sin remains upon him; the trial has purified him fully.

Hadith Lessons

This hadith gives a very serious but comforting picture of the believer's life. It tells us that trial is not accidental, and it is not always a sign of rejection. A believer may be tested repeatedly in the things most precious to him: his own body, his children, his wealth, and the stability of his life. The hadith does not promise that the believer will be spared these wounds. It promises that the wounds can become a means of purification.

The phrase **"until he meets Allah and has no sin upon him"** is the heart of

the hadith. That means the believer's hardships are not wasted. Even when the reason is hidden, the result can be cleansing. Suffering can reduce the burden of sin, polish the heart, and make the meeting with Allah lighter. This is not a call to seek pain, nor a claim that every hardship is punishment. It is a reminder that Allah may use hardship to remove what would otherwise remain and follow the servant into the Hereafter.

The hadith also protects the believer from despair. If trials come again and again, it does not mean Allah has abandoned the servant. It may mean the opposite: Allah is dealing with him closely, refining him, and not allowing the baggage of sin to remain. The believer should therefore respond with patience, trust, and repentance, not with objection or hopelessness. The goal is not simply to survive trial, but to arrive before Allah with a lighter load.

Three Questions to Close With

- When trial touches my body, family, or wealth, do I only see loss — or do I also see the possibility of purification?
- If hardship can remove sin, do I treat patience as passive waiting, or as active work of the heart before Allah?
- The hadith says the believer meets Allah with no sin remaining. What in my life still needs to be washed away before that meeting?

Hadith 50 *"Umar Stopped at the Book of Allah"*

Hadith Text

وَعَنْ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَدِمَ عُيَيْنَةُ بْنُ حِصْنٍ فَنَزَلَ عَلَى ابْنِ أَخِيهِ الْحُرِّ بْنِ قَيْسٍ، وَكَانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ رضي الله عنه، وَكَانَ الْقُرَّاءُ أَصْحَابَ مَجْلِسِ عُمَرَ رضي الله عنه وَمُشَاوَرَتِهِ كُهُولًا كَانُوا أَوْ شُبَّانًا. فَقَالَ عُيَيْنَةُ لِابْنِ أَخِيهِ: يَا ابْنَ أَخِي لَكَ وَجْهٌ عِنْدَ هَذَا الأَمِيرِ فَاسْتَأْذِنْ لِي عَلَيْهِ، فَاسْتَأْذَنَ فَأَذِنَ لَهُ عُمَرُ. فَلَمَّا دَخَلَ قَالَ: هِيَ يَا ابْنَ الْخَطَّابِ، فَوَاللهِ مَا تُعْطِينَا الْجَزْلَ، وَلَا تَحْكُمُ فِينَا بِالْعَدْلِ، فَغَضِبَ عُمَرُ رضي الله عنه حَتَّى هَمَّ أَنْ يُوقِعَ بِهِ، فَقَالَ لَهُ الْحُرُّ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ

تَعَالَىٰ قَالَ لِنَبِيِّهِ ﷺ: {خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ} [الأعراف: 199]، وَإِنَّ هَذَا مِنَ الْجَاهِلِينَ. وَاللَّهِ مَا جَاوَزَهَا عُمَرُ حِينَ تَلَاهَا، وَكَانَ وَقَّافًا عِنْدَ كِتَابِ اللَّهِ تَعَالَى.

رَوَاهُ الْبُخَارِيُّ.

Full Translation

On the authority of Ibn ʿAbbās (may Allah be pleased with both of them), he said:

ʿUyaynah ibn Ḥiṣn came to Madinah and stayed with his nephew al-Ḥurr ibn Qays, who was among those whom ʿUmar (may Allah be pleased with him) drew close to himself. The Qur'an reciters were the people of ʿUmar's council and consultation, whether they were older men or young men.

ʿUyaynah said to his nephew: "Nephew, you have a place with this ruler, so ask

permission for me to enter upon him." So he sought permission, and ʿUmar granted him permission.

When ʿUyaynah entered, he said in a harsh tone: "O son of al-Khaṭṭāb, by Allah, you do not give us much, and you do not judge among us with justice."

ʿUmar became angry, and his anger rose so strongly that he was on the verge of striking him or taking forceful action against him. Then al-Ḥurr said to him: "O Commander of the Faithful, Allah تعالى said to His Prophet ﷺ:

{خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ}

"Take what is easy, enjoin what is right, and turn away from the ignorant." [al-Aʿrāf: 199]

And this man is among the ignorant."

By Allah, ʿUmar did not go beyond what the verse said when it was recited to him,

and he was one who stopped at the Book of Allah تعالى.

Meanings of Key Words

- يُدْنِيهِمْ— draws them close; ʿUmar gave certain people special access because he valued their sound judgment and knowledge. He did not treat all advisors as equal; he prioritized those who carried Qur'an and insight.
- الْقُرَّاء— the reciters; in this context, not just people who recite words, but people who live by Qur'an. They were the ones ʿUmar consulted in important matters, whether they were older or younger.
- الْجَزْل— abundant, generous provision; ʿUyaynah is saying that

ʿUmar does not give enough from the public funds.

- أَنْ يُوقِعَ بِهِ— to strike him or attack him violently; ʿUmar's anger was not weak. He was ready to act, but he did not let it cross the line.
- خُذِ الْعَفْوَ— take what is easy; accept the mild path, do not demand the harsh response, forgive what is less severe.
- وَأْمُرْ بِالْعُرْفِ— and enjoin what is right; do not just ignore the ignorant person, but guide toward what is good in a gentle way.
- وَأَعْرِضْ عَنِ الْجَاهِلِينَ— and turn away from the ignorant; when someone acts from ignorance, do not meet him with equal ignorance. Withdraw from the battle.

- **وَقَّافًا عِنْدَ كِتَابِ اللَّهِ**— stopping at the Book of Allah; not passing beyond its limits, not going further than what revelation allows.

Hadith Lessons

This hadith is not simply about controlling anger. It is about **submission to the Qur'an in the middle of a real, dangerous moment**. ʿUmar is not in a classroom. He is not grading a student. He is in his own council, facing a man who insults him publicly, questions his justice, and challenges his generosity. ʿUmar's anger is natural. But what makes him a model is that he does not let his anger become his law.

The moment al-Ḥurr recites the verse, the situation changes. The anger is not erased instantly, but it is **held back**. ʿUmar does not say: "I will ignore this for now, but I will deal with him later."

He says: “I will not go beyond what Allah commanded.” That is the station of a person who stops at the Book of Allah.

Life Example: The Leader Who Is Insulted

Think of a leader in the community, a manager at work, or a teacher who is spoken to harshly in front of others. The person says: “You never listen to us,” “You are unfair,” “You do not care.” The leader’s face gets hot. The tone changes. He wants to cut the person off, punish them, shut them down.

In that moment, there are two roads:

- One road is ego: “I am the authority, and you will not insult me.”
- The other road is revelation: “Allah told My Prophet to take the easy path and turn away from the ignorant.”

If the leader chooses the first road, he may win the argument but lose his daʾwah. If he chooses the second, he may lose the moment but keep his station. That is what ʿUmar did.

Life Example: The Parent Who Is Disrespected

Think of a parent who has worked hard for their children, and one of them says in anger: "You never give enough," "You only care about work," "You do not understand me." The parent feels the heat rise. They want to shout, to punish, to say something that will wound the child.

If the parent responds from anger, the child may feel the pain for years. If the parent remembers the verse, they may say less, forgive more, and guide gently. The child may not change immediately, but the parent will not add sin to the moment.

Life Example: The Regular Person in a Public Argument

Think of a person at work, in a store, or in a traffic situation. Someone says something rude. The person's anger rises quickly. They want to insult back, to escalate, to make the other person feel the same pain.

If they stop at the Book of Allah, they will not say everything they feel. They will tolerate the insult, turn away, and not let ignorance meet ignorance. That is not weakness. It is strength under the rule of revelation.

What Makes ʿUmar Different

ʿUmar is not a person who never gets angry. He gets angry. He is on the verge of striking ʿUyaynah. But the difference is that **the Qur'an is stronger than his anger**. When the verse is recited, he does not argue. He does not say: "This person is not truly ignorant." He accepts

the verse and stops. That is the mark of a true leader of the Muslims.

Al-Ḥurr also shows the correct way to correct someone in authority. He does not say: "You are wrong, you are too harsh." He says: "Allah said this to your Prophet, and this person is among the ignorant." He does not attack ʿUmar's person. He anchors the correction in revelation. That is why ʿUmar accepts it instantly.

The Lesson for the Believer Today

The lesson is not that every person who insults me is ignorant, and I should just ignore them. The lesson is that **when anger rises, I should not let it become my judge**. I should let the Qur'an be my judge. If I am insulted, I can choose to be mild. If I am provoked, I can choose to turn away. If I am angry, I can choose not to act on it.

This is not about being passive. It is about being ruled by the Book of Allah, not by the moment.

Three Questions to Close With

- When I am insulted in front of others, do I react from ego first, or do I remember what the Qur'an says about the ignorant?
- In my work, family, or social life, do I have people around me who can correct me with Qur'an the way al-Ḥurr corrected ʿUmar?
- If anger rises and I am fully capable of acting on it, do I stop the moment I hear a reminder from the Book of Allah — or do I keep going until I have said everything I feel?

Hadith 51 *"Give What Is Due From You, Ask From Allah What Is Due To You"*

Hadith Text

وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

«إِنَّهَا سَتَكُونُ بَعْدِي أَثَرَةٌ وَأُمُورٌ تُنكِرُونَهَا» قَالُوا: يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنَا؟

قَالَ: «تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ».

مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of ʿAbdullāh ibn Masʿūd (may Allah be pleased with him) that the Messenger of Allah ﷺ said:

"Indeed, after me there will be divergence (preference of some over others unjustly) and affairs you will deny and reject."

They said: "O Messenger of Allah, what do you command us?"

He said: **"You fulfill the right that is upon you, and you ask Allah for what belongs to you."**

Agreed upon.

Meanings of Key Words

- **أَثَرَةٌ**— unjust preference of some over others; giving people their due based on personal favoritism rather than justice. It can mean nepotism, tribalism, or taking sides in ways that break the law of Allah.

- أُمُورٌ تُنكِرُونَهَا— affairs you will deny and reject; things that go against the Sunnah, the religion, and the clear standards of right and wrong.
- تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ— you fulfill the right that is upon you; the believer is commanded to do what is his duty, to give what he owes, to act rightly regardless of what others do.
- تَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ— you ask Allah for what belongs to you; the believer does not take what is not his, does not force his way, does not seize rights by his own hand. He asks Allah for what is due to him.
- الْحَقُّ الَّذِي عَلَيْكُمْ— the right that is upon you; your own duty, your responsibility, your obligation before Allah.

- الَّذِي لَكُمْ— what belongs to you; the reward, the justice, the right that Allah has promised you if you do your duty.

Hadith Lessons

This hadith is one of the most practical instructions for living in difficult times.

The Prophet ﷺ tells the Companions that after him there will be **atharah** — people being favored over others for personal reasons — and other wrong things that their hearts will reject. He does not say this will not happen. He says it will happen, and then he tells them what to do when it happens.

The command is not to rise up in chaos, not to take the law into their own hands, and not to seize power by force. The command is simple and deep:

"You fulfill the right that is upon you, and you ask Allah for what belongs to you."

This means:

- Do your duty even when others do not do theirs.
- Give what you owe even when others do not give what they owe.
- Ask Allah for your right, even when people deny it.

Life Example: The Workplace When Corruption Spreads

Imagine a workplace where promotion is not based on merit, but on favoritism. People who work harder are not rewarded. People who are close to the boss are given better positions. The employee feels the injustice. He wants to complain, to fight, to force his way, to take action that crosses the line.

The hadith says:

- He still does his duty. He still works with honesty, still gives what he owes, still does not steal time, still does not lie about his work.
- He does not take his right by force. He does not demand promotion in a way that violates the rules.
- He asks Allah for his right. He trusts that Allah will give him his reward, in this life or the next, in a way that he cannot see yet.

Example in Business

Imagine a business where people are not being paid what they are owed. Contracts are broken. Promises are not kept. The entrepreneur feels the injustice. He wants to break the law, to take revenge, to seize what is his by any means.

The hadith says:

- He still gives what he owes. He still pays his workers, still fulfills his contracts, still keeps his word.

- He does not take what is not his. He does not cheat others to get even.
- He asks Allah for what belongs to him. He trusts Allah to give him his right in a way that does not make him sin.

Example in Society

Imagine a society where justice is not given equally. Some people are treated harshly, others are treated gently. The believer sees this. He wants to fight in a way that makes him part of the same injustice.

The hadith says:

- He still does what is right. He still tells the truth, still keeps his word, still gives justice, even when others do not.
- He does not take justice into his own hands. He does not become like the people he is fighting against.

- He asks Allah for his right. He trusts that Allah will bring justice in a way that preserves his soul.

The Difference Between This Command and Something Else

This command is not passive. It is not "do nothing." It is not "wait and see." It is not "ignore everything." It is active: **fulfill the right that is upon you**. That means the believer still does his duty. That is work. That is effort. That is sacrifice.

But the believer does not cross the line. The believer does not take his right by force. The believer does not become like the people who are doing wrong.

The Believer's Position

The believer is in a position of strength. He does his duty. He trusts Allah for his right. He does not despair. He does not become bitter. He does not become like the people who are doing wrong.

This is the station of the believer who is living in difficult times and still keeps his connection with Allah.

Three Questions to Close With

- When I see injustice in my work, family, or society, do I still do my duty even when others do not?
- Do I ask Allah for my right, or do I try to take it by any means, even if it makes me sin?
- When I see favoritism, corruption, or wrong, do I become like the people I am fighting against, or do I stay on the path of the Prophet ﷺ?

Hadith 52 *"Be Patient Until You Meet Me at the Pond"*

Hadith Text

وَعَنْ أَبِي يَحْيَىٰ أُسَيْدِ بْنِ حُضَيْرٍ رضي الله عنه أَنَّ رَجُلاً مِنَ الأَنْصَارِ قَالَ: يَا رَسُولَ اللَّهِ، أَلا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فُلَانًا؟ فَقَالَ:

«إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّىٰ تَلْقَوْنِي عَلَى الْحَوْضِ».

مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Abu Yaḥyā Usayd ibn Ḥudayr (may Allah be pleased with him) that a man from the Ansar said:

“O Messenger of Allah, will you not appoint me to a position of authority as You appointed so-and-so?”

The Prophet ﷺ said:

“Indeed, after me you will encounter unjust preference of some over others, so be patient until you meet me at the pond.”

Agreed upon.

Meanings of Key Words

- **أَلَا تَسْتَعْمِلُنِي**— will You not appoint me; the man is asking for a position of responsibility, authority, or leadership.
- **كَمَا اسْتَعْمَلْتَ فُلَانًا**— as You appointed so-and-so; he is comparing himself to someone else who was given a position.

- أَثَرَةٌ— unjust preference of some over others; giving people positions based on favoritism, tribalism, or personal reasons rather than justice.
- فَاصْبِرُوا— so be patient; the command is not to fight, to seize power, or to force appointment. It is to be patient.
- حَتَّىٰ تَلْقَوْنِي عَلَى الْحَوْضِ— until you meet me at the pond; the Prophet's ﷺ pond (al-Ḥawḍ) in Paradise, where he will meet his Ummah on the Day of Resurrection.

Hadith Lessons

This hadith shows a very clear moment. A man from the Ansar comes to the Prophet ﷺ and asks for a position of authority. He says: "Why did You give so-and-so a position and not me?" This

is not a question of corruption. It is a question of envy, comparison, and desire for leadership.

The Prophet ﷺ does not give him a long explanation. He does not stop to defend His choice. He gives him a prophetic warning and a command:

"Indeed, after me you will encounter unjust preference of some over others, so be patient until you meet me at the pond."

The Prophet ﷺ is telling him:

- There will be times when people are given positions for the wrong reasons.
- There will be times when you are not appointed even when you deserve it.
- There will be times when the people you see are given preference over you are not as good as you.

- But the command is not to fight, to take power, to force appointment. The command is to **be patient** until you meet me at the pond in Paradise.

This is a very deep station. The believer does not measure his worth by the positions he gets in this life. He measures his worth by whether he will meet the Prophet ﷺ at the pond in Paradise.

Life Example: The Workplace When Someone Else Gets Promoted

Imagine a person who works hard, gives his time, gives his effort, stays late, and does not demand anything. Then someone else is promoted, and this person is not. The person feels the injustice. He wants to fight, to complain, to force his way, to make his voice heard.

The hadith says:

- There will be times when people are given positions for the wrong reasons.
- There will be times when you are not appointed even when you deserve it.
- But the command is to be patient. Your reward is not in this life. Your reward is at the pond in Paradise.

Example in Family

Imagine a person in a family who does the work, who takes care of the parents, who gives his time, who does not complain. Then another sibling is given more trust, more responsibility, more honor. The person feels the injustice. He wants to fight, to make his voice heard, to force his way.

The hadith says:

- There will be times when people are given positions for the wrong reasons.

- There will be times when you are not appointed even when you deserve it.
- But the command is to be patient. Your reward is not in this life. Your reward is at the pond in Paradise.

What Makes This Hadith Different

This hadith is not about corruption. It is about **desire for leadership**. The man is not saying: "The system is corrupt." He is saying: "Why did You give so-and-so a position and not me?" The Prophet ﷺ is telling him:

- Do not measure your worth by positions in this life.
- Do not fight for leadership.
- Be patient. Your reward is at the pond in Paradise.

This is a very deep station. The believer does not measure his worth by the positions he gets in this life. He measures his worth by whether he will

meet the Prophet ﷺ at the pond in Paradise.

The Believer's Position

The believer is in a position of strength. He does not fight for leadership. He does not force his way. He does not become bitter. He trusts Allah for his reward. He knows that his reward is not in this life. His reward is at the pond in Paradise.

Three Questions to Close With

- When I see someone else given a position I deserve, do I feel envy, or do I trust Allah for my reward?
- Do I measure my worth by the positions I get in this life, or by whether I will meet the Prophet ﷺ at the pond in Paradise?
- When I am not appointed even when I deserve it, do I fight for

leadership, or do I be patient until I meet the Prophet ﷺ at the pond?

Hadith 53 *"The Garden Is Under the Shade of the Swords"*

Hadith Text

وَعَنْ أَبِي إِبْرَاهِيمَ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ رضي الله عنهما أَنَّ رَسُولَ اللَّهِ ﷺ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ، انْتَظَرَ حَتَّىٰ إِذَا مَالَتِ الشَّمْسُ قَامَ فِيهِمْ، فَقَالَ:

«يَا أَيُّهَا النَّاسُ لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَاسْأَلُوا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ». ثُمَّ قَالَ النَّبِيُّ ﷺ: **«اللَّهُمَّ مُنْزِلَ الْكِتَابِ، مُجْرِيَ السَّحَابِ، هَازِمَ الْأَحْزَابِ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ»**. مُتَّفَقٌ عَلَيْهِ.

وبالله التَّوْفِيقُ.

Full Translation

On the authority of Abu Ibrāhīm ʿAbdullāh ibn Abī Awfā (may Allah be pleased with both of them) that on one of the days when the Messenger of Allah ﷺ faced his enemy, he waited until the sun tilted, then he stood among them and said:

"O people, do not wish to meet the enemy, and ask Allah for safety. But when you meet them, then be patient, and know that the Garden is under the shade of the swords."

Then the Prophet ﷺ said:

"O Allah, Downlader of the Book, Driver of the clouds, Defeater of the factions, defeat them and grant us victory over them."

Agreed upon.
And with Allah is the success.

Meanings of Key Words

- لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ— do not wish to meet the enemy; do not seek hardship for its own sake, do not ask for battle when you can ask for safety.
- اسْأَلُوا اللَّهَ الْعَافِيَةَ— ask Allah for safety; the first request should be for protection, not for conflict.
- فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا— but when you meet them, then be patient; when the moment comes, you do not run. You hold firm.
- الْجَنَّةُ تَحْتَ ظِلَالِ السُّيُوفِ— the Garden is under the shade of the swords; the highest reward is won through the hardest trial, through the moment where life and death are close.
- مُنْزِلَ الْكِتَابِ— Downlader of the Book; Allah sent the Qur'an, the guidance, the law.

- مُجْرِيَ السَّحَابِ— Driver of the clouds; Allah controls the rain, the clouds, the natural world.
- هَازِمَ الْأَحْزَابِ— Defeater of the factions; Allah breaks the enemies of the believers, the groups who oppose the truth.
- اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ— defeat them and grant us victory over them; the duʿāʾ for victory, not for personal revenge.

Hadith Lessons

This hadith is about the believer's position in the face of the enemy. It is not about seeking war. It is about **patience when the moment comes**, and **trust in Allah for the reward**.

The Prophet ﷺ does not tell the people to wish for battle. He tells them to ask

for safety. He does not say: "Go and fight for the sake of fighting." He says: "Ask Allah for safety. But when you meet them, be patient." This is the difference between seeking hardship and **accepting hardship when it comes**.

The most powerful line is: **"The Garden is under the shade of the swords."** This is not a call to blood. It is a call to **station**. The highest reward is won through the hardest trial. The moment where life and death are close is the moment where the believer can reach the highest station. This is not about glory. It is about **sacrifice**.

The duʿāʾ at the end shows the direction of the heart. The Prophet ﷺ does not say: "Kill them." He says: "O Defeater of the factions, defeat them and grant us victory over them." This is not personal revenge. It is seeking Allah's help, not his own power.

Life Example: The Struggle in Work

Imagine a person who works in a difficult environment. There is conflict. There is pressure. There is the enemy of stress, of failure, of burnout. The person wants to escape. He wants to quit. He wants to avoid the battle.

The hadith says:

- Do not wish for the battle. Ask Allah for safety.
- But when the battle comes, be patient.
- Know that the reward is under the shade of the struggle.

Example in Family

Imagine a family where there is conflict. There is tension. There is the enemy of misunderstanding, of anger, of division. The person wants to escape. He wants to leave. He wants to avoid the battle.

The hadith says:

- Do not wish for the battle. Ask Allah for safety.
- But when the battle comes, be patient.
- Know that the reward is under the shade of the struggle.

What Makes This Hadith Different

This hadith is not about seeking war. It is about **patience when the moment comes**. It is about **trust in Allah for the reward**. It is about **sacrifice**. The highest reward is won through the hardest trial.

Three Questions to Close With

- When I face difficulty, do I wish for the battle, or do I ask Allah for safety?
- When the battle comes, do I run, or do I hold firm and be patient?

- Do I know that the reward is under the shade of the struggle, and do I trust Allah for that reward?

باب الصدق

The Chapter of Truthfulness

قال الله تعالىٰ:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ} [التوبة: 119]

{وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ} [الأحزاب: 35]

{فَلَوۡ صَدَقُواْ ٱللَّهَ لَكَانَ خَيۡرٗا لَّهُمۡ} [محمد: 21]

Meaning of the Verses

These verses place **truthfulness** not just as a nice moral trait, but as a religious station. In the first verse, Allah commands the believers to be with the truthful, which means truthfulness is a company, a direction, and a way of living. In the second, Allah praises truthful men and truthful women

together, showing that sincerity before Allah is not limited by gender or status. In the third, Allah links real good with being truthful to Him, which means that many of the losses people fear are smaller than the loss of not being sincere.

The point of this chapter is that truthfulness is not only about speech. It includes truthfulness in belief, intention, promises, repentance, worship, and even the way a person presents himself to people. A person may say the right words and still not be truthful if his heart is elsewhere. That is why the Qur'an keeps returning to this quality: it is one of the foundations of a sound inner life.

What This Chapter Prepares For

This opening sets the tone for the hadiths that will follow. Truthfulness is not only about avoiding lies; it is about becoming a person whose outward and

inward match. Life often rewards shortcuts, image, and performance, but the Qur'an keeps pulling the believer back to what is real. That is why this chapter begins with Qur'anic commands before the hadiths themselves: truthfulness is already a Qur'anic identity before it becomes a narration.

A truthful believer does not need to build a false version of himself to be accepted. He can speak plainly, repent plainly, and act plainly. He does not have to protect an image at the cost of sincerity. In life, this matters in friendship, marriage, work, and worship. The person who lives truthfully may not always look impressive at first, but he becomes trustworthy, steady, and beloved to Allah.

Three Questions to Close With

- Do I value truthfulness mainly in speech, or do I also care whether

my heart, intentions, and actions are truthful?

- When the Qur'an tells me to be with the truthful, do I think of truth as a company and direction, not just a moral rule?
- If Allah were to measure my life by sincerity rather than appearance, what would He find most in need of correction?

Hadith 54 *Truth Leads to Righteousness"*

Hadith Text

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ:

« إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا».

مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Abdullah ibn Masʿūd (may Allah be pleased with him), from the Prophet ﷺ who said:

"Truthfulness leads to righteousness, and righteousness leads to Paradise. A man keeps telling the truth until he is written before Allah as a truthful one. Falsehood leads to wickedness, and wickedness leads to the Fire. A man keeps lying until he is written before Allah as a liar."

Agreed upon.

Meanings of Key Words

- **الصِّدْق**— truthfulness; not only speaking accurately, but being real, straight, and trustworthy before Allah and people.
- **يَهْدِي إِلَى الْبِرِّ**— leads to righteousness; truthfulness is not isolated. It naturally opens into

good conduct, clean intention, and sound action.

- الْبِرّ— righteousness; a broad word for everything good that Allah loves.
- صِدِّيقًا— a truthful one; a person whose truthfulness becomes his identity, not just a momentary habit.
- الْكَذِب— lying; saying what is not true, but also building a false self or false image.
- الْفُجُور— wickedness, moral breaking away from what is right; when falsehood stops being a single act and becomes a path.
- كَذَّابًا — a great liar; someone whose lying has become established and known.

Hadith Lessons

This hadith gives one of the clearest moral pathways in the Sunnah. It does not merely say that truth is good and lies are bad. It shows that each one **moves** a person somewhere. Truth is not static. It leads somewhere. Lying is not static either. It also leads somewhere. The Prophet ﷺ is teaching that character is directional: the words we choose repeatedly carve the road we end up walking.

The first movement is beautiful: **truth → righteousness → Paradise**. That means truthfulness is not only a matter of correct speech. It is the beginning of a whole spiritual shape. A truthful person becomes easier to trust, easier to follow, and easier to love for the sake of Allah. He does not need to keep track of multiple versions of himself. One reality is enough.

Life Example: The Honest Person at Work

A person may be tempted to cover up a mistake at work. He can lie about the delay, hide the missing file, or pretend the task was completed. The lie may work for a day. But if he keeps doing it, he becomes a person who lives by managing appearances instead of telling the truth. He may still look successful, but inside he is moving away from **birr**. If instead he tells the truth, admits the mistake, and corrects it, he may suffer a small loss now, but he is walking toward righteousness. That is exactly the road the hadith describes.

Life Example: Marriage and Family

In family life, small lies often seem harmless: "I'm fine" when someone is not fine, "I forgot" when the truth is embarrassment, "I didn't mean it" when the person did mean it. These small distortions slowly teach the heart that image matters more than reality. Over

time, the home becomes fragile because trust is thin. Truthfulness, by contrast, may feel uncomfortable at first, but it creates a house where people can actually stand on solid ground.

The Other Road

The opposite road is equally clear: **lying → wickedness → Fire**. That does not mean every lie instantly sends a person to Hell. It means lying is a path that naturally bends the soul toward corruption. A liar has to keep adding lies to protect the first lie. Soon he is no longer just lying in speech; he is lying in intention, in promise, in self-presentation, and sometimes even in worship. The soul becomes divided. What is inside and what is outside stop matching.

That is why the hadith says a person keeps lying until he is written before Allah as a liar. The danger is not just one bad sentence. The danger is becoming the kind of person lying has shaped.

Once that happens, falsehood begins to feel normal, and truth begins to feel costly.

Life Example: Social Media and Image

This hadith speaks strongly to the age of performance. A person can build an entire identity online that is not really him. He can edit, exaggerate, borrow ideas, and hide weakness. None of that may look like "lying" in the narrow sense, but it can still train the heart to live as a mask. The hadith warns that if falsehood becomes your habit, it will not stay confined to one platform or one post. It will shape the whole self.

Why the Final Writing Matters

The hadith says a person is **written** before Allah as truthful or a liar. That is very serious. It means Allah is not merely watching isolated acts. He is seeing the direction of the heart and the repeated pattern of the life. A single

truth can matter. A repeated truth can shape a person's rank. A single lie can also matter. A repeated lie can shape a person's identity before Allah.

Three Questions to Close With

- Do I treat truthfulness as a habit that shapes my whole direction, or just as a rule for rare moments?
- When I lie, even in "small" ways, do I think about where that road can lead if I keep walking it?
- Am I becoming a person whose outward speech and inward reality match, or a person who survives by managing impressions?

Hadith 55 *"Leave What Makes You Doubt"*

Hadith Text

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنهما قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ:

دَعْ مَا يَرِيبُكَ إِلَىٰ مَا لَا يَرِيبُكَ، فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَالْكَذِبَ رِيبَةٌ».

رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ صَحِيحٌ.

Full Translation

On the authority of Abu Muhammad al-Hasan ibn ʿAli ibn Abi Talib (may Allah be pleased with both of them), who said: I memorized from the Messenger of Allah ﷺ:

“Leave what makes you doubt for what does not make you doubt, for truthfulness is peace of mind, and falsehood is doubt.”

Narrated by al-Tirmidhi, who said: a sound hadith.

Meanings of Key Words

- دَعْ مَا يَرِيبُكَ— leave what causes you uncertainty or inner disturbance; do not stay attached to what your heart does not settle over.
- إِلَىٰ مَا لَا يَرِيبُكَ— for what does not trouble you; choose the path that is clear and calm.
- الصِّدْق— truthfulness; not only in speech, but in the state of the heart and the clarity of the path.

- طُمَأْنِينَة— peace, stillness, inward calm; the soul settles when it is aligned with what is right.
- رِيبَة— doubt, suspicion, uneasy uncertainty; the heart feels it is standing on unstable ground.

Hadith Lessons

This hadith is about **inner clarity**. Not every question in life has to be answered by force, and not every doubtful thing has to be held onto just because it is available. The Prophet ﷺ gives a very simple rule: if something leaves you uneasy, step away from it and choose what is clear. That is a deep form of faith, because it assumes that a believer should not make a home in confusion when clarity is available.

The hadith also connects truthfulness with peace. Truth does not only mean

correct facts. It means the soul is no longer splitting itself into different versions. A truthful person is not constantly managing cover-ups, explanations, and excuses. That is why truth brings **ṭuma'nīnah**. The heart can rest because it is not carrying a hidden contradiction.

Life Example: Food, Money, and Doubt

A person may be unsure whether a certain source of money is clean, or whether a certain food is truly permissible, or whether a deal contains something questionable. The hadith does not ask him to become obsessive. It asks him to choose the path that does not leave the heart in anxiety. If he can step away and choose a cleaner option, that is often better for the soul than forcing himself to live with internal alarm.

Life Example: Relationships

Sometimes a relationship feels wrong even if you cannot immediately explain why. The person may not be openly sinful, but the connection brings confusion, mixed signals, secrecy, or inner discomfort. This hadith teaches that the believer should not ignore that inner unease forever. If the path is making the heart unstable, it may be safer to leave it for what is calmer and more transparent.

Life Example: Decision-Making

A student choosing a field, a worker choosing a job, or a family choosing a move may face two options. One looks attractive but unsettled; the other is simpler but cleaner. The hadith teaches that peace of mind is not a trivial thing. Often the path with less anxiety is not just emotionally easier — it is spiritually safer. This does not mean every hard choice is wrong. It means the believer should not ignore the soul's alarm when a clear alternative exists.

Why This Hadith Fits Bab al-Sidq

This hadith belongs in the chapter of truthfulness because truth is not only about what is said. Truth is also the state of a life that can stand without needing concealment. A truthful path does not require constant self-justification. A false path does. That is why the hadith says falsehood is **rībah** — it creates inner agitation. Even if a person outwardly gets away with it, the heart often knows.

The best kind of clarity is not merely intellectual. It is moral. The believer wants a life where he can sleep with a clean conscience, speak without fear of contradiction, and stand before Allah without carrying a deliberate confusion he chose to keep.

Three Questions to Close With

- When I feel uneasy about a matter, do I honestly step away from it, or

do I try to silence the unease and continue anyway?

- Do I trust that truth brings peace of heart, even if it costs me something outwardly?
- Are there choices in my life that look acceptable on the outside but keep my heart in a state of restless doubt?

Hadith 56 *"What the Prophet Commands"*

Hadith Text

عَنْ أَبِي سُفْيَانَ صَخْرِ بْنِ حَرْبٍ رضي الله عنه فِي حَدِيثِهِ الطَّوِيلِ فِي قِصَّةِ هِرَقْلَ، قَالَ هِرَقْلُ: فَمَاذَا يَأْمُرُكُمْ - يَعْنِي النَّبِيَّ ﷺ -؟ قَالَ أَبُو سُفْيَانَ: قُلْتُ: يَقُولُ:

اعْبُدُوا اللَّهَ وَحْدَهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَاتْرُكُوا » مَا يَقُولُ آبَاؤُكُمْ، وَيَأْمُرُنَا بِالصَّلَاةِ، وَالصِّدْقِ، وَالْعَفَافِ، وَالصِّلَةِ«.

مُتَّفَقٌ عَلَيْهِ.

Full Translation

On the authority of Abu Sufyan Ṣakhr ibn Ḥarb (may Allah be pleased with

him), in his long narration in the story of Heraclius, Heraclius said: "What does he command you — meaning the Prophet ﷺ?" Abu Sufyan said: "I said: He says:

'Worship Allah alone and do not associate anything with Him, leave what your fathers say, and he commands us to pray, to be truthful, to be chaste, and to maintain ties.'"

Agreed upon.

Meanings of Key Words

- **اعْبُدُوا اللَّهَ وَحْدَهُ**— worship Allah alone; the foundation of the message is pure tawḥīd.
- **وَلَا تُشْرِكُوا بِهِ شَيْئًا**— do not associate anything with Him; worship is not shared with idols, people, customs, or desires.

- وَاتْرُكُوا مَا يَقُولُ آبَاؤُكُمْ— leave what your fathers say; inherited tradition is not a proof when it opposes revelation.
- الصَّلَاة— prayer; the daily return of the servant to Allah.
- الصِّدْق— truthfulness; the heart and speech matching reality.
- الْعَفَاف— chastity, self-restraint, purity; guarding oneself from what is forbidden and degrading.
- الصِّلَة— maintaining ties; especially family ties, but also the wider bonds of mercy and social responsibility.

Hadith Lessons

This hadith is powerful because it is a summary from the outside. Abu Sufyan is not speaking as a believer here; he is

describing what the Prophet ﷺ commands, and even in that setting the message appears clean and unmistakable. The Prophet ﷺ begins with worship of Allah alone, and then the practical shape of that worship appears in daily life: prayer, truthfulness, chastity, and maintaining ties. That means Islam is not only a belief system. It is a way of living that reaches the private and the public life together.

Life Example: Truth Is Not Only About Speech

When the Prophet ﷺ commands **truthfulness**, he is not only talking about avoiding lies in conversation. He is describing a person whose inner life is not split. In practical life, this means not pretending to be what you are not, not building a false image, not making promises you do not intend to keep. A truthful person

becomes easier to trust in marriage, work, and friendship because his words do not constantly need repair.

Life Example: Chastity in a World of Temptation

Al-ʿafāf is especially important because temptation does not usually announce itself as evil. It often arrives as entertainment, attention, flirtation, or private compromise. The hadith shows that the Prophet ﷺ does not just forbid obvious sin. He commands a life of guardedness and self-respect. A chaste person knows how to say no to what weakens the soul, even when the world calls it freedom.

Life Example: Maintaining Ties

Ṣila is one of the most human commands in the hadith. Some people can pray and still be cruel at home. Some can speak well in public and still sever family ties in private. The Prophet ﷺ

gathers all of this into one message: worship must show itself in relationships. If a person prays but is harsh with parents, cold with relatives, or absent in responsibility, something is missing in the way he is living the command.

Life Example: Leaving Custom When It Opposes Truth

The phrase **"leave what your fathers say"** is not a rejection of heritage in itself. It is a rejection of inherited authority when it blocks truth. That is very relevant today. A person may continue a habit, a family assumption, or a social rule simply because "this is how we do it." But the Prophet ﷺ teaches that revelation comes first. If custom clashes with Allah's command, custom has to step aside.

Why This Hadith Fits the Chapter

This hadith is a beautiful bridge between **belief** and **behavior**. It tells us

that the Prophet's message is not only an idea to assent to. It is a set of commands that reshape worship, speech, self-control, and family life. The chapter on truthfulness is fitting because truthfulness is one of the most visible signs that a person has actually entered the religion deeply. A person who lies, betrays, or lives by image instead of reality is not walking in the same direction as this hadith.

Three Questions to Close With

- Do I treat worship as something private only, or do I see that it must shape truthfulness, chastity, and family ties too?
- Are there inherited habits in my life that I keep only because "my family does it," even though they clash with what is right?
- If someone watched my daily life, would they see that my prayer,

honesty, purity, and relationships
are all connected by the same faith?

Hadith 57 *"Whoever Asks Allah for Martyrdom Truthfully"*

Hadith Text

عَنْ أَبِي ثَابِتٍ، وَقِيلَ: أَبِي سَعِيدٍ، وَقِيلَ: أَبِي الْوَلِيدِ، سَهْلِ بْنِ حُنَيْفٍ ـ وَهُوَ بَدْرِيٌّ ـ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ قَالَ:

«مَنْ سَأَلَ اللَّهَ تَعَالَى الشَّهَادَةَ بِصِدْقٍ بَلَّغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ».

رَوَاهُ مُسْلِمٌ.

Full Translation

On the authority of Abu Thabit, and it is said: Abu Saʿid, and it is said: Abu al-Walid, Sahl ibn Hunayf — and he was one of the people of Badr — may Allah

be pleased with him, that the Prophet ﷺ said:

"Whoever asks Allah تعالى for martyrdom truthfully, Allah will bring him to the ranks of the martyrs, even if he dies on his bed."

Narrated by Muslim.

Meanings of Key Words

- **الشهادة**— martyrdom; not merely death in battle, but dying in the cause of Allah with sincerity and acceptance.
- **بصدق**— truthfully; with a sincere heart, not as a phrase of emotion or a wish for status.
- **بلغه الله منازل الشهداء**— Allah brings him to the ranks of the martyrs; meaning Allah gives him the

reward, rank, and station of the martyrs.

- **وإن مات على فراشه**— even if he dies on his bed; the outward form may not be battle, but the inward truth can still be honored by Allah.

Hadith Lessons

This hadith is about the weight of **sincere intention**. A person may ask Allah for martyrdom without ever reaching a battlefield, and yet Allah can still grant him the station of the martyrs if his request is truthful. The hadith does not turn intention into a fantasy. It turns intention into a real moral force before Allah. What the heart truly wants matters, especially when that want is tied to obedience, sacrifice, and readiness to give oneself for the truth.

The word **"truthfully"** is the key. Many people say grand words with no real inner meaning. They may say they want

the highest rank, but they are unwilling to leave comfort, ego, or sin behind. This hadith teaches that Allah sees whether the request is real. If the request is real, its reward can be real even when the outward opportunity never comes. That is one of the deepest patterns in Islam: the heart is not a side issue; it is a source of reward.

Wanting Good Without the Full Chance

A person may sincerely wish to become a person of Qur'an, or to be among the people of prayer, or to serve Islam in a serious way. Maybe illness, poverty, age, or circumstances block him from the outward form he wanted. This hadith gives hope: if the desire was true and the heart was honest, Allah can still raise him by that truthfulness. The reward is not limited to what the body managed to complete.

A Person Who Longs for Sacrifice

Someone may say, "I want to stand for truth," but when he is asked to give up popularity, income, or social approval, he retreats immediately. That is not the same as a sincere request for martyrdom or sacrifice. The hadith is teaching that Allah distinguishes between a passing wish and a genuine inner longing. A true request is shown by the way the heart leans toward obedience even before the external test arrives.

The Second Point: Asking for Martyrdom Is Praiseworthy

The note under the hadith is important: it is recommended to ask for martyrdom, **with sincerity**. This does not mean asking for death carelessly or seeking danger for its own sake. It means asking Allah to grant you the highest sincerity in sacrifice, and if your life is to end in that way, to accept it from you. The point is the heart's readiness, not reckless behavior.

Sincere Aspirations vs. Empty Bravado

Some people speak about noble things only when they are safe. They love big religious language when it costs nothing. But when sacrifice becomes personal, their words collapse. This hadith separates sincere aspiration from empty bravado. Allah does not reward slogans. He rewards truth in the heart.

Why This Matters in Daily Life

Even outside the context of martyrdom, the hadith teaches a broader principle: **honest longing for good is meaningful before Allah**. If a believer truly wants to repent, truly wants to pray, truly wants to give charity, truly wants to leave sin, but dies before completing every detail, Allah knows what the heart meant. That is not a license for laziness. It is a call to sincerity. The heart that is honest in its direction is already on the path of blessing.

Three Questions to Close With

- When I ask Allah for something great, do I truly mean it, or am I only speaking in religious language?
- If I am prevented from doing a good deed I sincerely wanted, do I trust that Allah sees the truth of my intention?
- Are my desires for sacrifice, worship, and obedience real enough that they would still matter even if I never got the outward chance?

Hadith 58 “Spoils Were Not Permitted Before Us”

Hadith Text

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

غَزَا نَبِيٌّ مِنَ الأَنْبِيَاءِ صَلَوَاتُ اللهِ وَسَلَامُهُ عَلَيْهِمْ، » فَقَالَ لِقَوْمِهِ: لَا يَتْبَعَنِّي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَمَّا يَبْنِ بِهَا، وَلَا أَحَدٌ بَنَى بُيُوتًا لَمْ يَرْفَعْ سُقُوفَهَا، وَلَا أَحَدٌ اشْتَرَى غَنَمًا أَوْ خَلِفَاتٍ وَهُوَ يَنْتَظِرُ أَوْلَادَهَا. فَغَزَا، فَدَنَا مِنَ الْقَرْيَةِ صَلَاةَ الْعَصْرِ أَوْ قَرِيبًا مِنْ ذَلِكَ، فَقَالَ لِلشَّمْسِ: إِنَّكِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْبِسْهَا عَلَيْنَا، فَحُبِسَتْ حَتَّى فَتَحَ اللهُ عَلَيْهِ، فَجَمَعَ الْغَنَائِمَ، فَجَاءَتْ ـ يَعْنِي النَّارَ ـ لِتَأْكُلَهَا فَلَمْ تَطْعَمْهَا، فَقَالَ: إِنَّ فِيكُمْ غُلُولًا،

فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهِ، فَقَالَ: فِيكُمُ الْغُلُولُ، فَلْتُبَايِعْنِي قَبِيلَتُكَ، فَلَزِقَتْ يَدُ رَجُلَيْنِ أَوْ ثَلَاثَةٍ بِيَدِهِ، فَقَالَ: فِيكُمُ الْغُلُولُ. فَجَاءُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ، فَوَضَعَهَا، فَجَاءَتِ النَّارُ فَأَكَلَتْهَا، فَلَمْ تَحِلَّ الْغَنَائِمُ لِأَحَدٍ قَبْلَنَا، ثُمَّ أَحَلَّ اللهُ لَنَا الْغَنَائِمَ لَمَّا رَأَى ضَعْفَنَا وَعَجْزَنَا فَأَحَلَّهَا لَنَا».

متفقٌ عليه.

Full Translation

On the authority of Abu Hurayrah (may Allah be pleased with him) who said:

The Messenger of Allah ﷺ said:

"A prophet from among the prophets — may Allah's prayers and peace be upon them all — went out in battle. He said to his people: 'Let no man follow me who has married a woman and wants to

consummate with her but has not yet done so; nor anyone who has built houses but has not yet raised their roofs; nor anyone who has bought sheep or pregnant she-camels while he is waiting for their offspring.'

He went out in battle. When he neared the town at the time of ʿAsr prayer or close to it, he said to the sun: 'You are commanded, and I am commanded. O Allah, hold it back for us.' So it was held back until Allah granted him victory.

He then gathered the spoils. Fire came — meaning, to consume them — but did not taste them. He said: 'Surely there is stolen property among you. Let a man from every tribe pledge allegiance to me.' The hand of one man stuck to his hand. He said: 'Stolen property is among you; let your tribe pledge allegiance to me.' The hands of two or three men then stuck to his hand. He said: 'Stolen property is among you.'

They brought a head like the head of a cow made of gold. He placed it down, and the fire came and consumed it. Spoils were not lawful for anyone before us. Then Allah made the spoils lawful for us when He saw our weakness and inability, so He permitted them for us."

Meanings of Key Words

- مَلَكَ بُضعَ امرأة — a man who has concluded marriage with a woman and has the right to marital intimacy but has not yet lived with her; his heart is strongly attached to beginning this new life.
- بُضع — refers to intimate relations and the private marital right; here it highlights the fresh, unfulfilled desire that may distract from full participation in battle.

- بَنَى بُيوتًا لَم يَرفَع سقوفها — someone whose houses are built in structure but whose roofs are unfinished; his thoughts are still occupied with completing his home and securing his worldly stability.
- اشترى غنمًا أو خَلِفات وهو ينتظر أولادها — a person who has bought sheep or pregnant she-camels and is awaiting their offspring; his hopes and calculations are tied to future increase in wealth.
- الخَلِفَات — plural of خَلِفَة, pregnant she-camel; it symbolizes wealth in a state of expectation and growth.
- فَقَالَ لِلشَّمْسِ: إنك مأمورة وأنا مأمور — "You are commanded, and I am commanded"; the sun moves by Allah's command, and the prophet acts by Allah's command, showing

that both creation and messenger are under the same Lord.

- الغنائم — spoils of war; property taken from the enemy in battle, to be handled according to Allah's law.
- الغلول — secret betrayal in spoils; taking something from the spoils privately before proper division, or hiding a share that is not rightfully one's own.
- لم تحل الغنائم لأحد قبلنا — spoils were not lawful for previous nations; they were a trust to be consumed by a sign from Allah (fire), not personal wealth.
- لما رأى ضعفنا وعجزنا — when He saw our weakness and inability; Allah looked at the condition of this Ummah and made the law easier in mercy.

Hadith Lessons

Emptying the Heart for Obedience

The prophet in the story deliberately excludes those whose hearts are heavily tied to fresh, unfinished worldly hopes: the new husband who has not yet begun life with his wife, the builder whose houses are not yet complete, and the owner whose livestock is about to multiply. These attachments are not forbidden, but they divide attention at the moment when full focus and readiness are needed. A person whose heart is constantly pulled back to a new love, an unfinished home, or expected gain may not stand firm under pressure. This teaches us to free our hearts as much as we can when entering major duties or acts of worship.

Divine Help for Sincere Obedience

When the prophet says to the sun, "You are commanded, and I am commanded," he is acknowledging that both the

movement of the universe and his own actions are under Allah's orders. The miracle of the sun being held back until victory comes is a clear sign that Allah can adjust time itself in favor of a commanded mission. For us, the lesson is not to expect miracles on demand, but to remember that sincere obedience places us under Allah's care: He can open unexpected ease, change circumstances, and grant us the time and opportunity we need to complete what He has asked of us.

Hidden Betrayal Blocks Acceptance

The fire's refusal to consume the gathered spoils signals that there is ghulul — hidden theft — among the people. Only when the stolen golden head is brought out openly does the fire accept the spoils. One concealed act of dishonesty stands between the entire army and the full enjoyment and acceptance of their gains. This shows how serious hidden betrayal is. In our

lives, a secret wrong in shared wealth — whether family money, business funds, or community resources — can quietly remove barakah and trust. The hadith urges us to purify our dealings and to treat honesty in shared property as a condition for Allah's blessing.

Mercy in Allowing Spoils for This Ummah

The Prophet ﷺ explains that spoils were not lawful for previous nations, but Allah made them lawful for this Ummah when He saw its weakness and inability. This is a clear sign of mercy and consideration: Allah did not burden this Ummah with a rule that would be too heavy for it, but allowed it to benefit from spoils as part of its provision. However, this permission does not remove the duty of honesty. Wealth that is lawful in itself can still lose its blessing if it is mixed with betrayal or taken without right. The believer should see

the allowance of spoils and the wideness of halal as a trust that calls for gratitude and careful integrity.

Three Questions to Close With

When I enter major acts of worship or responsibility, do I actively reduce competing attachments so my heart can be present, or do I carry all my new desires into that moment?

Is there any hidden "golden head" in my dealings — something taken or claimed in shared wealth that I need to expose and correct before Allah?

How do I show, in practice, that I see the ease and mercy in our law (like lawful spoils and wide provision) as a trust that demands extra honesty and gratitude?

Chapter 3: Patience

This chapter does not open with a hadith, but with a set of Qur'anic verses and explanatory notes that establish the spiritual logic of the bab. Imam al-Nawawi is not simply introducing a topic; he is framing patience as one of the central disciplines of the believer's life. The chapter prepares the reader to understand sabr as faith under pressure, obedience under strain, and trust in Allah when life is difficult.

Opening Text

قال الله تعالىٰ:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ} [آل عمران: 200]،

وقال تعالىٰ:

{وَلَنَبۡلُوَنَّكُم بِشَيۡءٖ مِّنَ ٱلۡخَوۡفِ وَٱلۡجُوعِ وَنَقۡصٖ مِّنَ ٱلۡأَمۡوَٰلِ وَٱلۡأَنفُسِ وَٱلثَّمَرَٰتِۗ وَبَشِّرِ ٱلصَّٰبِرِينَ} [البقرة: 155]،

وقال تعالىٰ:

{إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجۡرَهُم بِغَيۡرِ حِسَابٖ} [الزمر: 10]،

وقال تعالىٰ:

{وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنۡ عَزۡمِ ٱلۡأُمُورِ} [الشورى: 43]،

وقال تعالىٰ:

{ٱسۡتَعِينُواْ بِٱلصَّبۡرِ وَٱلصَّلَوٰةِۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ} [البقرة: 153]،

وقال تعالىٰ:

{وَلَنَبۡلُوَنَّكُمۡ حَتَّىٰ نَعۡلَمَ ٱلۡمُجَٰهِدِينَ مِنكُمۡ وَٱلصَّٰبِرِينَ وَنَبۡلُوَاْ أَخۡبَارَكُمۡ} [محمد: 31].

والآيات في الأمر بالصبر وبيان فضله كثيرة معروفة.

Translation

Allah the Most High says:
"O you who believe, be patient, remain steadfast, and stand firm." [Aal Imran: 200]
And He says:
"We will surely test you with something of fear, hunger, loss of wealth, lives, and fruits; but give glad tidings to the patient." [Al-Baqarah: 155]
And He says:
"Indeed, the patient will be given their reward without measure." [Az-Zumar: 10]
And He says:
"Whoever is patient and forgives, that is truly among the matters requiring firm resolve." [Ash-Shura: 43]
And He says:
"Seek help through patience and prayer. Indeed, Allah is with the patient." [Al-Baqarah: 153]
And He says:
"We will surely test you until We make evident those among you who strive and those who are patient, and We will test

your reports." [Muhammad: 31]
The verses commanding patience and explaining its virtue are many and well known.

Chapter Meaning

This chapter teaches that patience is not a secondary moral quality. It is one of the main ways the believer remains upright in this world. The Qur'an describes patience as something demanded by obedience, required by hardship, and rewarded with a generosity that cannot be measured.

The overall meaning is deeply human: life will press on the believer from many sides, but the believer is not left without guidance. Patience is the inner posture that keeps the soul from breaking, rebelling, or collapsing into despair. It is the quiet strength that allows faith to survive real pressure.

Why This Chapter Comes Here

Imam al-Nawawi begins with these verses because they define the chapter before any further explanation is needed. The Qur'an already shows that sabr belongs to the believer's daily life, not only to rare moments of tragedy. It is needed in obedience, in resisting sin, and in enduring pain.

The placement is spiritually exact. By opening the bab with these verses, Imam al-Nawawi teaches that patience is not merely advised; it is commanded, rewarded, and linked to Allah's nearness. This turns the chapter into a moral training ground rather than a theoretical discussion.

Key Ideas

Sabr — restraint, holding the soul steady, and refusing to let the self run loose under pressure.

اصبروا وصابروا— be patient and remain patient; this suggests endurance that is active, sustained, and resistant to fatigue.

ولنبلونكم— We will test you; trials are part of the believer's path, not evidence of abandonment.

وبشر الصابرين— give glad tidings to the patient; patience is not only burden, but also promise.

بغير حساب— without measure; the reward of patience exceeds normal reckoning because its struggle is often hidden.

واستعينوا بالصبر والصلاة— seek help through patience and prayer; patience becomes stronger when it is joined to worship.

What the Chapter Teaches Us

The first lesson is that the believer must remain firm in obedience, leave disobedience, and accept Allah's decree with a heart that does not turn against its Lord. Patience is not passive helplessness. It is a disciplined way of

remaining faithful when it would be easier to give in, give up, or grow bitter.

The second lesson is that trials are normal in the life of faith. Fear, hunger, loss, grief, and depletion are all named directly so that the believer does not imagine that hardship means failure. Rather, hardship can be a field in which sincerity is proved and rank is raised.

The third lesson is that patience is among the noblest of moral qualities. It is difficult, and that is why it is praised. Many people can appear strong in comfort, but patience reveals who can remain upright when life becomes costly.

Contemporary Reflection

This chapter speaks directly to modern pressure. A young person trying to protect faith in a distracted world, a worker carrying financial strain, a parent stretched thin by responsibility, and anyone wrestling with temptation or disappointment will recognize

themselves in these verses. Patience here is not abstract spirituality; it is the shape of survival for a believer living in a demanding age.

It also corrects a common misunderstanding. Patience is not emotional numbness, denial, or pretending that pain does not exist. It is the refusal to let pain produce rebellion against Allah. That is why the Qur'an joins sabr with salah: when the soul is tired, prayer keeps patience from becoming mere self-control and turns it into worship.

Hadith 59 Truthfulness in Trade

Arabic Text

عن أبي خالدٍ حكيم بن حزَام رضي الله عنه قال:
قال رسولُ اللَّه صلى الله عليه وسلم:
« الْبَيِّعَان بالخِيَارِ ما لم يتَفَرَّقا، فإن صَدَقا وبيَّنا بُورِك لَهُما في بيعِهِمَا، وإن كَذَبا وكَتَما مُحِقَتْ بركَةُ بَيْعِهِما». متفقٌ عليه.

Translation

Abu Khalid Hakim ibn Hizam, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said:
"The buyer and seller have the option [to cancel] so long as they have not separated. If they speak the truth and make things clear, they will be blessed in their sale. But if they lie and conceal, the blessing of their sale will be erased."

1. Connection to the Chapter

This hadith is placed under **truthfulness** because its deepest concern is not trade itself, but the moral quality of honesty in trade. Imam al-Nawawi includes it here to show that sidq is not limited to personal speech, worship, or public declarations; it must also govern business, negotiation, and every exchange where trust is involved.

The Prophet, peace and blessings be upon him, ties blessing to truth and loss of blessing to deception. That makes this hadith a practical lesson in sincerity: a person's dealings reveal whether truthfulness is a real part of the heart or only a beautiful claim.

2. Key Concept Breakdown

البيّعان— the two parties to a sale; both seller and buyer carry moral responsibility.

بالخيار— having the choice; the deal is still open while they remain together.

ما لم يتفرقا— so long as they have not separated; the moment of finality has not yet arrived.

صدق— to speak truthfully; to be honest about the item, the price, the condition, and anything relevant.

بيّنا— to make things clear, to disclose, to remove ambiguity; this is stronger than merely "not lying." It means actively opening the truth so the other person is not left in darkness.

بورك لهما— blessing is placed in their transaction; the exchange becomes fruitful, calm, and beneficial.

كذبا وكَتما — they lied and concealed; one corrupts speech, the other corrupts silence.

مُحِقَت بركة — the blessing is erased; the sale may still happen, but its inner goodness disappears.

3. Hadith Lessons

This hadith teaches that Islam does not measure a transaction by profit alone. A deal can be legally complete and still be spiritually ruined if it rests on concealment. The Prophet, peace and blessings be upon him, makes barakah dependent on honesty, not on sharpness or cleverness.

The word بيّنا deserves special attention. It is not a weak command to "avoid falsehood." It calls the seller and buyer to actively clarify what matters. That means disclosing defects, being honest about condition, not overstating quality, not hiding damage, not using half-truths, and not leaving the other person to discover the reality after it is too late. In other words, the believer is not merely

forbidden from lying; he is required to make the truth visible.

This is what makes the hadith so morally serious. Deception in trade does not always come as an open lie. Sometimes it comes as silence about a flaw, a polished description that hides weakness, a vague answer that avoids disclosure, or pressure that prevents the other side from thinking clearly. The Prophet, peace and blessings be upon him, cuts through all of that and teaches that clear honesty is the path to blessing.

It also teaches that both sides of the sale are responsible. The seller must not hide defects or exaggerate the item, and the buyer must not manipulate, misrepresent, or take advantage through dishonesty. Islam does not permit one side to win by morally weakening the other.

A deeper lesson is that barakah is not a decoration added after the deal. It is the real goodness that makes income

peaceful, sufficient, and clean. Without it, a transaction may produce money but leave behind suspicion, regret, and inner loss. With it, even a modest sale can carry enduring benefit.

4. Special Reflections

This hadith is especially relevant in a world where people are trained to market, polish, and present everything at its best angle. Many modern forms of deception are not dramatic lies; they are careful omissions, softened truths, and selective disclosures. A seller may hide a flaw, exaggerate a benefit, or speak just enough to close the sale without truly informing the buyer.

The same disease can appear in smaller forms too. A used item may be sold with hidden defects. A service may be described in a way that sounds better than it is. A person may use emotional pressure to hurry a transaction before the other side can think properly.

Sometimes the deception is not what is said, but what is intentionally left unsaid.

That is why بيّنا is such a powerful word.

It represents moral transparency. It means that a believer does not merely avoid falsehood; he removes confusion. He allows the other person to see clearly before deciding. That is a high standard, but it is exactly the standard that preserves blessing.

5. Three Questions to Close With

- When I deal with people, do I make the truth clear, or do I leave others to discover it too late?
- Am I more concerned with closing the deal, or with preserving the barakah of what I earn?
- In the private details I usually hide, would my honesty still stand if Allah exposed everything?

Chapter 5: Watchfulness

This chapter does not open with a hadith, but with Qur'anic verses that awaken the heart to Allah's nearness, knowledge, and oversight. Imam al-Nawawi is teaching that a believer's inner life is not hidden from the Lord, even when it is hidden from people. The bab of **muraqabah** is therefore not about fear alone, but about living with awareness that Allah sees, knows, and surrounds every state of the servant.

Opening Text

قال الله تعالىٰ:

{ٱلَّذِي يَرَىٰكَ حِينَ تَقُومُ * وَتَقَلُّبَكَ فِي ٱلسَّٰجِدِينَ}

[الشعراء: 218 ـ 219]،

وقال تعالىٰ:

{وَهُوَ مَعَكُمۡ أَيۡنَ مَا كُنتُمۡۚ} [الحديد: 4]،

وقال تعالىٰ:

{إِنَّ ٱللَّهَ لَا يَخۡفَىٰ عَلَيۡهِ شَيۡءٞ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ} [آل عمران: 5]،

وقال تعالىٰ:

{إِنَّ رَبَّكَ لَبِٱلۡمِرۡصَادِ} [الفجر: 14]،

وقال تعالىٰ:

{يَعۡلَمُ خَآئِنَةَ ٱلۡأَعۡيُنِ وَمَا تُخۡفِي ٱلصُّدُورُ} [غافر: 19]،

والآيات في الباب كثيرةٌ معلومة.

Translation

Allah the Most High says:
"It is He who sees you when you stand, and your movements among those who prostrate."
"And He is with you wherever you are."
"Indeed, nothing in the earth or in the heaven is hidden from Allah."
"Indeed, your Lord is ever watchful."
"He knows the treachery of the eyes and what the breasts conceal."

The verses on this topic are many and well known.

Chapter Meaning

This chapter is about living before Allah with inward awareness. Muraqabah is the state of the heart that knows it is being seen, heard, and known at all times. It is not a cold technical idea. It is the spiritual condition that makes a believer careful in private, sincere in public, and restrained even when no person is present.

The verses build this meaning gradually. Allah sees the servant in prayer, is with the servant wherever he is, nothing escapes His knowledge, and He watches every hidden movement and inward intention. This creates a life where the heart no longer behaves as if it is alone.

Why This Chapter Comes Here

Imam al-Nawawi begins with these verses because muraqabah is the root of many other virtues. A person who feels

watched by Allah will be more truthful, more modest, more patient, more obedient, and less likely to sin in secrecy. Before a believer can improve outward conduct, the inner sense of divine awareness must be alive.

The placement is especially wise because it addresses the hidden places where character is actually formed. People may appear religious in front of others, but muraqabah is what governs the unseen self. That is why this bab is so necessary: it deals with the heart before behavior.

Key Ideas

ٱلَّذِي يَرَىٰكَ— He who sees you; this is not distant observation, but complete divine awareness.

وَتَقَلُّبَكَ— your movements and changes; even your shifts, transitions, and inner states are known.

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ— He is with you wherever you are; this does not mean physical closeness, but knowledge, power, and encompassing presence.

لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ— nothing is hidden from Him; secrecy before Allah is impossible.

لَبِٱلْمِرْصَادِ— ever watchful, lying in wait over deeds; it carries a sense of solemn alertness and accountability.

خَآئِنَةَ ٱلْأَعْيُنِ— the treachery of the eyes; even the glance that people think is private is known to Him.

مَا تُخْفِي ٱلصُّدُورُ— what the breasts conceal; the heart itself is exposed before Allah.

What the Chapter Teaches Us

The first lesson is that the believer should train the heart to know that Allah is watching. This awareness changes

everything. It affects what one says, what one looks at, what one hides, what one delays, and what one excuses. A heart that feels Allah's sight does not become perfect, but it becomes careful.

The second lesson is that divine nearness has different meanings depending on the context. Sometimes it means Allah's encompassing knowledge and power, sometimes it carries warning and threat, and sometimes it signifies support, help, and strengthening. The believer therefore reads these verses with reverence, not simplistically.

The third lesson is that inner secrecy is an illusion. A person may hide a thought, a glance, a desire, or an intention from people, but none of it is lost from Allah. This is both sobering and merciful: sobering because nothing escapes accountability, merciful because the servant is never abandoned in hidden struggle.

Contemporary Reflection

This chapter is intensely modern, because modern life gives people endless chances to act as if they are unseen. Screens, private messages, hidden habits, anonymous sins, and quiet compromises all depend on the illusion of privacy. Muraqabah cuts through that illusion and returns the heart to reality.

For a young Muslim, this means learning to live cleanly when no one is checking. For a worker, it means remembering Allah in the middle of routine and pressure. For anyone tired, distracted, or morally divided, it means returning to the simple but life-changing awareness that Allah sees the hand, the eye, the intention, and the secret thought. A person who truly lives with this awareness begins to change even when no one else notices.

Hadith 60 Jibril Teaching the Religion

Arabic Text

عن عمر بن الخطاب رضي الله عنه قال:

« بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رسولِ الله صلى الله عليه وسلم ، ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شديدُ بَياضِ الثِّيَابِ، شديدُ سَوَادِ الشَّعْرِ، لا يُرَىٰ عَلَيْهِ أَثَرُ السَّفَرِ، وَلا يَعْرِفُهُ منَّا أحَدٌ، حَتَّىٰ جَلَسَ إِلَىٰ النَّبِيِّ صلى الله عليه وسلم فأَسْنَدَ رُكْبَتَيْهِ إِلَىٰ رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَىٰ فَخِذَيْهِ، وقالَ: يَا مُحَمَّدُ أخبِرْني عَنِ الإِسْلامِ، فقالَ رسولُ الله صلى الله عليه وسلم: الإسلامُ أنْ تَشْهَدَ أنْ لا إلهَ إلَّا اللهُ، وَأنَّ مُحَمَّداً رسولُ الله، وَتُقيمَ الصَّلاةَ، وَتُؤْتِيَ الزَّكاةَ، وَتَصُومَ رمضانَ، وَتَحُجَّ الْبَيْتَ إنِ استَطَعْتَ إِلَيْهِ سَبيلاً. قالَ: صَدَقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ! قالَ:

فَأَخْبِرْنِي عَنِ الإِيمَانِ، قالَ: أَنْ تُؤْمِنَ بِاللهِ، وَمَلائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قالَ: صَدَقْتَ. قالَ: فَأَخْبِرْنِي عَنِ الإِحْسَانِ، قالَ: أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قالَ: ما المسؤولُ عنها بأعلم من السائلِ. قالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قالَ: أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قال: يا عُمَرُ أَتَدْرِي مَنِ السَّائِلُ؟ قلتُ: اللهُ ورسُولُهُ أَعْلَمُ، قالَ: فإنَّه جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ». رواه مسلم.

Translation

Umar ibn al-Khattab, may Allah be pleased with him, said:
"While we were sitting with the Messenger of Allah, peace and blessings be upon him, one day a man appeared to us whose clothes were intensely white

and whose hair was intensely black. No sign of travel could be seen on him, and none of us knew him. He sat down before the Prophet, placed his knees against his knees, and placed his hands on his thighs, and said: 'O Muhammad, tell me about Islam.' The Messenger of Allah, peace and blessings be upon him, said: 'Islam is to testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish prayer, give zakah, fast Ramadan, and make pilgrimage to the House if you are able to find a way to it.' He said: 'You have spoken the truth.' We were amazed that he was asking him and then confirming him. He said: 'Then tell me about faith.' He said: 'It is to believe in Allah, His angels, His Books, His messengers, the Last Day, and to believe in divine decree, its good and its evil.' He said: 'You have spoken the truth.' He said: 'Then tell me about excellence.' He said: 'It is to worship Allah as though you see Him; and if you do not see Him, then indeed

He sees you.' He said: 'Then tell me about the Hour.' He said: 'The one asked knows no more than the one asking.' He said: 'Then tell me about its signs.' He said: 'That the slave woman will give birth to her mistress, and that you will see barefoot, naked, destitute shepherds competing in building tall structures.' Then he left. I remained for some time, then he said: 'O Umar, do you know who the questioner was?' I said: 'Allah and His Messenger know best.' He said: 'It was Jibril; he came to you to teach you your religion.'"

1. Connection to the Chapter

This hadith is placed under chapter (Muraqaba) **watchfulness** because its climax is the definition of **ihsan**: to worship Allah as though you see Him, and if you do not see Him, then He surely sees you. That is the essence of muraqabah. The chapter begins here because the hadith does not merely

mention awareness of Allah; it gives the most complete Prophetic statement of it.

The whole scene also reinforces the believer's inner posture before Allah. Jibril comes in a form that appears unknown, yet nothing about the event is hidden from the Prophet ﷺ. The hadith therefore trains the heart to live under divine sight, not human sight.

2. Key Words Meaning

الإسلام— outward submission; the visible form of religion expressed through the pillars.

الإيمان— inward belief; what settles in the heart and gives life to the outward acts.

الإحسان— excellence, watchfulness, and beauty in worship; doing what is right with presence of heart.

كأنك تراه — as though you see Him; the heart behaves as if standing before Allah.

فإنه يراك — He sees you; even when vision fails, divine awareness remains.

أماراتها — its signs; the events that point toward the nearing of the Hour.

تلد الأمة ربتها — the slave woman will give birth to her mistress; a sign of inversion, upheaval, and the reversal of normal order.

العالة — the destitute; those with nothing materially who rise into visible power or display.

3. Hadith Lessons

This hadith teaches that religion is built in layers. Islam is the outward structure: prayer, fasting, zakah, pilgrimage, and the testimony of faith. Iman is the inward truth that gives those actions meaning. Ihsan is the living heart of both: worship

done with awareness, seriousness, and nearness to Allah.

The scene also teaches that knowledge can be conveyed through questioning. Jibril asks what he already knows so that the Companions may learn by hearing the answer. That is an elegant lesson in teaching: sometimes a question is not for the questioner, but for the people listening.

The most powerful phrase in the hadith is **"as though you see Him"**. This is the spiritual center of the entire religion. A person may perform acts outwardly, but without this inward presence, the worship remains thin. Ihsan makes faith alive by placing the heart in the presence of Allah.

The hadith also reminds us that the Hour is unknown in its exact time, but its signs are visible. The world may grow upside down in status, wealth, and ambition, yet none of that changes the

fact that people are moving toward accountability.

4. Special Reflections

This hadith is one of the clearest answers to the confusion of modern religiosity. Many people reduce Islam to identity, culture, or emotion. Others reduce it to rules alone. This hadith refuses both reductions. It says Islam has a body, iman has a heart, and ihsan has a soul.

It also speaks powerfully to people who live distracted, double lives. A person may pray, but not feel Allah. A person may believe, but not let that belief shape choices. A person may speak of religion, but live without ihsan. This hadith diagnoses that weakness and shows the cure: return the heart to watchfulness.

The signs of the Hour are not given to satisfy curiosity. They are given to awaken seriousness. A world in which the weak are elevated, the poor are made visible, and people compete in empty

display is not a world to admire; it is a world to wake up in.

5. Three Questions to Close With

- Which layer of my religion is weakest right now: Islam in action, iman in the heart, or ihsan in worship?
- When I worship, do I act as though Allah sees me, or only as though people might?
- Do the signs of the Hour make me more serious about my life, or merely more informed?

Hadith 61: Fear Allah Wherever You Are

Arabic Text

عن أبي ذرٍّ جندب بن جنادة، وأبي عبد الرحمن معاذ بن جبل رضي الله عنهما، عن رسول الله صلى الله عليه وسلم قال:

« اتَّقِ اللهَ حَيْثُمَا كُنْتَ، وَاتْبِعِ السَّيئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ». رواه الترمذي، وقال: حديث حسن.

Translation

Abu Dharr Jundub ibn Junadah and Abu Abdur-Rahman Muadh ibn Jabal, may Allah be pleased with them both, reported that the Messenger of Allah, peace and blessings be upon him, said: "Fear Allah wherever you are, follow a bad deed with a good deed and it will erase it, and deal with people with good character."

1. Connection to the Chapter

This hadith belongs under **المراقبة** because it begins with inward awareness of Allah and ends with outward beauty among people. A heart that truly watches Allah does not divide life into private and public selves. It stays conscious of Him in every place, every state, and every choice.

The command **اتَّقِ اللهَ حَيْثُمَا كُنْتَ** is the heart of watchfulness. It means that the believer does not become careless in hidden places, relaxed in lonely moments, or bold in secret sins. Muraqabah is not a mood; it is a moral discipline rooted in the knowledge that Allah sees what people do not see.

2. Key Words Meaning

اتَّقِ— guard yourself; place a barrier between your soul and Allah's displeasure.

حيثما كنت— wherever you are; no place is outside Allah's knowledge.

اتبع— follow up; do not leave the soul after a fall, but move it toward repair.

السيئة— the bad deed; sin is treated seriously, not casually.

الحسنة— the good deed; a righteous act that heals, lifts, and cleanses.

تمحها— it erases it; good action is not merely decorative, but spiritually corrective.

خالق الناس— deal with people; religion does not remain inward only, but shows itself in conduct.

بخلق حسن— with beautiful character; gentleness, fairness, patience, and dignity in treatment of others.

3. Hadith Lessons

The first lesson is that Allah's awareness should govern every situation. The believer is not asked to be righteous only when seen. He is asked to fear Allah wherever he is. That includes private moments, concealed habits, emotional reactions, and silent intentions.

The second lesson is that sin is not the end of the story. The Prophet ﷺ teaches a believer not to remain trapped after a mistake, but to answer it with a good deed. Prayer, charity, repentance, forgiveness, and service to others all help wipe away the stain of wrongdoing. This is a mercy from Allah, not a license to sin.

The third lesson is that good character is not secondary to religion. The hadith joins God-consciousness and conduct because one without the other is incomplete. A person may pray and still be harsh, selfish, or difficult to live with. This hadith refuses that separation and

makes beautiful character part of religious seriousness.

4. Special Reflections

This hadith is especially relevant to modern life because many sins happen in hidden spaces: on screens, in private chats, in unguarded emotions, in moments when no one is present. اتَّقِ اللهَ حَيْثُمَا كُنْتَ cuts through that privacy and returns the heart to accountability.

The command to follow a bad deed with a good one is also psychologically wise. People often fall into despair after sin, and despair itself can become a second failure. The Prophet ﷺ gives a better path: do not excuse the sin, but do not let it own you. Repair it with good.

The call to deal with people well is equally serious. A person may be spiritually aware inwardly but still wound others through tone, arrogance, impatience, or roughness. This hadith

teaches that muraqabah should make a person easier to live with, not harder.

5. Three Questions to Close With

- Do I fear Allah only in public, or also in the places where no one can see me?
- After I fall into a sin, do I move toward repair, or do I remain spiritually stuck?
- Does my character with people reflect inner watchfulness, or does it expose that my religion has stayed on the surface?

Hadith 62 Guard Allah and You Will Find Him

Arabic Text

عن ابن عباس رضي الله عنهما قال:

كنتُ خلف النبي صلى الله عليه وسلم يوماً، فقال:

« يا غُلامُ، إنّي أُعَلِّمُكَ كلمات: احفظِ اللهَ يَحفظْكَ، احفظِ اللهَ تَجِدْهُ تجاهَكَ، إذا سألتَ فاسألِ الله، وإذا استعنتَ فاستعن بالله، واعلمْ أنَّ الأمةَ لو اجتمعوا على أن ينفعوك بشيءٍ لم ينفعوك إلا بشيءٍ قد كتبه الله لك، وإن اجتمعوا على أن يضرّوك بشيءٍ لم يضرّوك إلا بشيءٍ قد كتبه الله عليك. رُفِعت الأقلام، وجفّت الصحف».

وفي روايةٍ أخرى:

« احفظِ اللهَ تجده أمامك، تعرّفْ إلى الله في الرخاء يعرفْكَ في الشدة، واعلمْ أن ما أخطأك لم

يكن ليصيبك، وما أصابك لم يكن ليخطئك، واعلمْ أن النصر مع الصبر، وأن الفرج مع الكرب، وأن مع العسر يسراً».

Translation

Ibn Abbas, may Allah be pleased with them both, said:

I was behind the Prophet, peace and blessings be upon him, one day when he said:

"Young man, I am teaching you some words: Guard Allah, and He will guard you. Guard Allah, and you will find Him before you. If you ask, ask Allah; and if you seek help, seek help from Allah. Know that if the entire الأمة were to gather to benefit you with something, they would not benefit you except with something Allah has already written for you. And if they were to gather to harm you with something, they would not harm you except with something Allah has already written against you. The pens

have been lifted, and the pages have dried."
And in another narration:
"Guard Allah, and you will find Him before you. Know Allah in times of ease, and He will know you in times of hardship. Know that what missed you was never going to reach you, and what reached you was never going to miss you. Know that victory comes with patience, relief comes with hardship, and ease comes with difficulty."

1. Connection to the Chapter

This hadith belongs under **المراقبة** because it teaches that a believer's life is built on conscious awareness of Allah's nearness, protection, and decree. The command **احفظ الله** is not merely about outward obedience; it is about living with the heart in a state of watchfulness and loyalty before Allah in all circumstances.

The hadith also moves from inner awareness to practical trust. A person

who truly watches Allah does not become dependent on people, terrified of creation, or confused by events. He knows that Allah is the One who guards, gives, withholds, opens, and decrees.

2. Key Words Meaning

احفظ الله— guard Allah's commands; keep His rights, His limits, and His religion.

يَحفظْكَ— He will guard you; divine protection meets the servant's obedience.

تجده تجاهك— you will find Him before you; not physically, but by aid, support, and nearness in outcome.

إذا سألت فاسأل الله— when you ask, ask Allah; the heart should not turn first to creation for what only the Creator gives.

إذا استعنت فاستعن بالله— when you seek help, seek help from Allah; reliance begins with Him.

رُفِعت الأقلام— the pens have been lifted; the decree has already been written.

جفّت الصحف— the pages have dried; the matter is settled.

تعرّف إلى الله في الرخاء— know Allah in ease; build your relationship with Him before hardship arrives.

يعرفك في الشدة— He will know you in hardship; meaning He will meet you with aid, care, and mercy.

3. Hadith Lessons

The first lesson is that guarding Allah's commands is the path to being guarded by Allah. This is the law of spiritual reciprocity. A believer who watches over prayer, obedience, honesty, and limits of conduct is not abandoned in return. The

protection may not always look dramatic, but it is real.

The second lesson is that the human being is helpless before Allah's decree. People may gather to help or harm, but they cannot cross what Allah has written. This does not produce passivity; it produces freedom from fear. When the heart understands that creation has no independent power, it stops living in terror of people.

The third lesson is that dependence must be purified. The Prophet ﷺ does not say only "be thankful to Allah," but "ask Allah" and "seek help from Allah." That means the believer's first instinct should be toward the Lord, not the means. Means are used, but the heart rests in the Cause of all causes.

The fourth lesson is that Allah's help is often linked to a person's previous loyalty to Him. **Know Allah in times of ease** means build your connection

before the storm comes. The person who remembers Allah only in crisis often finds his heart weak. But the one who has remembered Him in safety finds that mercy waiting for him in hardship.

4. Special Reflections

This hadith is especially strong for people who feel controlled by circumstances. It speaks to the person under pressure from family, work, money, health, reputation, or future uncertainty. The hadith breaks the illusion that people hold ultimate power over your life. They do not.

It also corrects a subtle spiritual disease: turning to Allah only after exhausting every other option, while the heart still leans toward people. The Prophetic teaching here is deeper. Ask Allah first. Seek help from Allah first. Let the heart learn dependence before it learns strategy.

The phrase رُفِعت الأقلام وجفّت الصحف gives the heart stability. It means what is written has already been written. That does not remove effort, but it removes panic. The believer works, strives, and plans, yet does not collapse when the result differs from his wish.

5. Three Questions to Close With

- Do I guard Allah's rights when life is easy, or only when I feel vulnerable?
- When I am in need, is my first turning to Allah or to people?
- Do I live with the calm certainty that what reached me was meant for me, and what missed me was never mine to begin with?

Hadith 63 Hidden Sins That Destroy

Arabic Text

عن أنس رضي الله عنه قال:

« إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالاً هِيَ أَدَقُّ فِي أَعْيُنِكُمْ مِنَ الشَّعْرِ، كُنَّا نَعُدُّهَا عَلَىٰ عَهْدِ رسولِ الله صلى الله عليه وسلم مِنَ الْمُوبِقَاتِ».

والموبقات: المهلكات.

Translation

Anas, may Allah be pleased with him, said:

"You are surely doing deeds which, in your eyes, are finer than a hair, yet we used to count them during the time of the Messenger of Allah, peace and blessings be upon him, among the destructive sins."

And **m وبقات**means destructive matters.

1. Connection to the Chapter

This hadith belongs under المراقبة because it exposes the danger of small sins that people dismiss when they lose awareness of Allah. The chapter is about living before Allah with seriousness, and this hadith warns that a sin can seem tiny to the human eye while being enormous in the sight of the religion.

Muraqabah protects a person from treating hidden disobedience as harmless. When the heart remembers that Allah sees what people belittle, it stops making excuses for what slowly destroys the soul.

2. Key Words Meaning

أدق— finer, smaller, more subtle; something nearly invisible in the human perception.

في أعينكم— in your eyes; what matters here is not only the deed itself, but how the heart estimates it.

الموبقات— destructive sins; acts that ruin and bring spiritual destruction.

كنا نعدها— we used to count them; the Companions treated these matters with gravity.

على عهد رسول الله— in the time of the Messenger of Allah; the scale of sin was measured by revelation, not by personal comfort.

3. Hadith Lessons

The first lesson is that not every sin announces itself loudly. Some sins are so small in appearance that people dismiss them, but they accumulate into destruction. This hadith teaches that the believer must not judge sin by its size in his own eyes, but by its reality before Allah.

The second lesson is that moral seriousness is lost when watchfulness is lost. A person who lives without

muraqabah begins to say: it is only a glance, only a word, only a small compromise, only a private habit. The Prophet's companions thought differently. They feared subtle sins because they understood how quickly the heart can harden.

The third lesson is that spiritual destruction often begins with what appears manageable. A hair-thin deed may become a thick rope of corruption if repeated, excused, and normalized. That is why the hadith is so powerful: it does not only warn against gross sins, but against the human tendency to minimize them.

4. Special Reflections

This hadith is especially relevant in a world that teaches people to measure everything by outward scale. If something is small, it is treated as safe. If something is private, it is treated as less serious. If something is common, it is

treated as normal. The hadith overturns that logic.

In modern life, many destructive acts are treated as insignificant because they are easy to hide. Repeated dishonesty, concealed desires, casual impurity, secret arrogance, and habitual indulgence may all seem "small" to the doer. But this hadith warns that the believer should not trust the self's casual estimate. The soul is often most dangerous when it is most comfortable with sin.

5. Three Questions to Close With

- Which sin do I treat as small that Allah may be counting as destructive?
- Do I excuse repeated private disobedience because it looks light in my own eyes?
- If I measured my hidden habits the way the Companions measured sin, what would need to change first?

Hadith 64 Allah's Jealousy Over His Limits

Arabic Text

عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال:

« إِنَّ اللهَ تَعَالَىٰ يَغَارُ، وَغَيْرَةُ الله تَعَالَىٰ أَنْ يَأْتِيَ الْمَرْءُ مَا حَرَّمَ اللهُ عَلَيْهِ». متفق عليه.

و«الْغَيْرَةُ»: بفتح الغين، وأصلها الأنفة.

Translation

Abu Hurayrah, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said: "Indeed, Allah, Most High, is jealous, and the jealousy of Allah, Most High, is that a person should do what Allah has forbidden for him."

And **ghayrah** is with a open ghain, and

its root meaning is protective self-respect or indignation.

1. Connection to the Chapter

This hadith belongs under مراقبة because it makes the servant conscious that Allah is not indifferent to sin. A person who truly lives with watchfulness understands that forbidden acts are not small, neutral, or hidden from divine concern. They violate the limits of the One who sees and guards.

The hadith deepens مراقبة by adding a moral intensity to the relationship between the servant and his Lord. Allah's prohibition is not a cold rule. It is a sacred boundary, and crossing it is a matter that arouses divine displeasure in a way suited to His majesty.

2. Key Words Meaning

يَغَار— He has ghayrah; He protects His limits and does not approve of their violation.

غَيْرَة الله— Allah's protective jealousy over what He has forbidden; this is not like created jealousy, but a meaning befitting His perfection.

أن يأتي المرء— that a person should come to, commit, or approach.

ما حرّم الله عليه— what Allah has made unlawful for him; the forbidden is not arbitrary, but sacredly protected.

الأنفة— dignified aversion to violation; a sense that what is sacred should not be violated.

3. Hadith Lessons

The first lesson is that sin is not spiritually light. The believer may normalize what Allah has forbidden, but the hadith reminds him that heaven does

not normalize it. There is divine disapproval attached to crossing limits.

The second lesson is that shame for sin is a sign of life in the heart. When a person belittles disobedience, it is often a sign that fear of Allah has weakened. But when he sees sin as grave, it reflects living مراقبة and a heart still sensitive to Allah.

The third lesson is that Allah's prohibitions are part of His mercy. He forbids because He knows what damages the servant. To transgress those limits is not merely to break a rule; it is to walk into what harms the soul. The hadith therefore combines warning with care.

4. Special Reflections

This hadith is especially important in a culture that trains people to think that private sin is harmless if nobody is hurt. The believer must not think this way. The one most wounded by sin is often

the sinner himself, because he damages his own relationship with Allah.

The explanation of **ghayrah** as protective dignity matters here. It helps the reader understand that Allah's disapproval is tied to the honor of His sacred limits. The servant who values his Lord will also treat the forbidden things of Allah with seriousness, not with casual tolerance.

This hadith also explains why some hearts remain spiritually sensitive while others become numb. The heart that watches Allah feels the weight of forbidden things. The heart that has lost that awareness can commit them repeatedly without alarm. The difference between the two hearts is not knowledge alone, but living vigilance.

5. Three Questions to Close With

- Do I treat Allah's forbidden limits with fear and seriousness, or have I become casual with them?

- When I sin, do I feel the weight of having crossed a sacred boundary?
- Is my heart still alive enough to hate what Allah has forbidden, or has familiarity dulled my response?

Hadith 65 The Trial of Blessing and Gratitude

ـ السادس: عَنْ أَبي هُرَيْرَةَ رضي الله عنه 6/65
أنهُ سَمِعَ النَّبيَّ صلى الله عليه وسلم يَقُولُ: «إنَّ ثَلاثَةً
مِنْ بَنِي إسْرَائِيلَ: أبْرَصَ، وَأقْرَعَ، وَأعْمَى، أرَادَ اللهُ
أنْ يَبْتَلِيَهُمْ، فَبَعَثَ إلَيْهِمْ مَلَكاً، فَأتَىٰ الأبْرَصَ
لَوْنٌ حسنٌ، :أيُّ شَيْءٍ أحَبُّ إلَيْكَ؟ قَالَ :فَقَالَ
وَجِلْدٌ حَسَنٌ، وَيَذْهَبُ عَنِّي الَّذي قَدْ قَذرَني
النَّاسُ، فَمَسَحَه، فَذَهَبَ عَنْهُ قَذَرُهُ، وَأُعْطِيَ لَوْناً
الإبلُ :فَأيُّ الْمَالِ أحَبُّ إلَيْكَ؟ قَالَ :حَسَناً، قَالَ
ـ أوْ قَالَ الْبَقَرُ ـ شَكَّ الرَّاوِي ـ، فَأُعْطِيَ نَاقَةً
فَأتَىٰ الأقْرَعَ .بَارَكَ اللهُ لَكَ فِيهَا :عُشَرَاءَ، فَقَالَ
شَعْرٌ حَسَنٌ، :أيُّ شَيْءٍ أحَبُّ إلَيْكَ ؟ قال :فَقَالَ
وَيَذْهَبُ عَنِّي هذَا الذي قَذرنِي النَّاسُ، فَمَسَحَهُ،

فَأَيُّ :فَذَهَبَ عَنْهُ، وَأُعْطِيَ شَعْراً حَسَناً، قال
الْبَقَرُ، فَأُعْطِيَ بَقَرَةً :الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ
.بَارَكَ اللهُ لَكَ فِيهَا :حَامِلاً، وقَالَ

فَأَتَىٰ الأَعْمَىٰ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ
أَنْ يَرُدَّ اللهُ إِلَيَّ بَصَرِي فَأُبْصِرَ النَّاسَ، :؟ قال
فَأَيُّ الْمَالِ :فَمَسَحَهُ، فَرَدَّ اللهُ إِلَيْهِ بَصَرَهُ، قال
الْغَنَمُ، فَأُعْطِيَ شَاةً وَالِداً. :أَحَبُّ إِلَيْكَ؟ قال
فَأُنْتِجَ هذَانِ، وَوَلَّدَ هذَا، فَكَانَ لِهذَا وَادٍ مِنَ
.الإِبِلِ، وَلِهذَا وَادٍ مِنَ الْبَقَرِ، وَلِهذَا وَادٍ مِنَ الْغَنَمِ

رَجُلٌ :ثُمَّ إِنَّهُ أَتَىٰ الأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ
مِسْكِينٌ قَدِ انْقَطَعَتْ بِيَ الْحِبَالُ فِي سَفَرِي، فَلا
بَلاغَ لِيَ الْيَوْمَ إِلَّا بِاللهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي
أَعْطَاكَ اللَّوْنَ الْحَسَنَ، وَالْجِلْدَ الْحَسَنَ، وَالْمَالَ بَعِيراً
الْحُقُوقُ :أَتَبَلَّغُ بِهِ فِي سَفَرِي، فقالَ
كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ :فقالَ .كَثِيرَةٌ

إنَّمَا :يقْذرُك النَّاسُ، فَقيراً فَأعْطَاكَ اللهُ!؟ فقالَ
إنْ كُنْتَ :وَرِثْتُ هذَا المال كَابِراً عَنْ كابِر، فقالَ
.كَاذِباً فَصَيَّرَكَ اللهُ إلَىٰ ما كُنْتَ

وَأتَىٰ الأقْرَعَ في صُورَتِه وَهَيْئَتِه، فقالَ لَهُ مِثْلَ ما
إنْ :قَالَ لِهذَا، وَرَدَّ عَلَيْه مِثْلَ مَا ردَ هذَا، فقالَ
.كُنْتَ كَاذِباَ فَصَيَّرَكَ اللهُ إلَىٰ مَا كُنْتَ

رَجُلٌ :وَأتَىٰ الأعْمَىٰ في صُورَتِه وَهَيْئَتِه، فقالَ
مِسْكِينٌ وَابْنُ سَبِيلٍ انْقَطَعَتْ بِيَ الحِبَالُ في سَفَرِي،
فَلا بَلاغَ لِيَ الْيَوْمَ إلَّا بالله ثُمَّ بِكَ، أسْأَلُكَ بالَّذي
رَدَّ عَلَيْكَ بَصَرَكَ شَاةً أتَبَلَّغُ بِهَا في
قَدْ كُنْتُ أعْمَىٰ فَرَدَّ اللهُ إلَيَّ :سَفَري؟ فقالَ
بَصَري، فَخُذْ ما شِئْتَ، وَدَعْ مَا شِئْتَ، فَوَاللهِ ما
أجْهَدُكَ الْيَوْمَ بِشَيْءٍ أخَذْتَهُ لله ـعز
أمْسِكْ مالَكَ فإنَّمَا ابْتُلِيتُمْ، فَقَدْ :، فقالَ ـوجل

رضِي اللهُ عنك، وَسَخِطَ عَلَىٰ صَاحِبَيْكَ». متفقّ عليه.

Abu Hurayrah, may Allah be pleased with him, reported that he heard the Prophet, peace and blessings be upon him, say:

"There were three men from the Children of Israel: a leper, a bald man, and a blind man. Allah wanted to test them, so He sent an angel to them. The angel came to the leper and said: 'What do you desire most?' He said: 'A good color, good skin, and for the affliction that people find repulsive in me to go away.' So he passed his hand over him, and his affliction disappeared, and he was given a good color. Then he said: 'What kind of wealth do you most desire?' He said: 'Camels' — or he said cattle — the narrator was unsure. So he was given a pregnant camel, and he said: 'May Allah bless you in it.'

Then he went to the bald man and said: 'What do you desire most?' He said: 'Beautiful hair, and for the thing that people find repulsive in me to go away.' So he passed his hand over him, and it disappeared, and he was given beautiful hair. Then he said: 'What kind of wealth do you most desire?' He said: 'Cattle.' So he was given a pregnant cow, and he said: 'May Allah bless you in it.'

Then he went to the blind man and said: 'What do you desire most?' He said: 'That Allah return my sight to me so that I may see people.' So he passed his hand over him, and Allah returned his sight to him. Then he said: 'What kind of wealth do you most desire?' He said: 'Sheep.' So he was given a female sheep with young.

Then these two produced offspring, and this one produced offspring, until the first had a valley full of camels, the second had a valley full of cattle, and the third had a valley full of sheep.

Then the angel came to the leper in his original form and appearance and said: 'I am a poor man, and my means have been cut off during my journey. Today I have no way forward except through Allah, then through you. I ask you by the One who gave you the good color, the good skin, and the wealth, for a camel by which I may continue my journey.' He said: 'I have many obligations.' The angel said: 'I seem to know you. Were you not the leper whom people found repulsive, poor, and then Allah gave you?' He said: 'I inherited this wealth from generation to generation.' The angel said: 'If you are lying, may Allah return you to what you were.'

Then he came to the bald man in his form and appearance and said to him the same as he said to the first, and he received the same response. So he said: 'If you are lying, may Allah return you to what you were.'

Then he came to the blind man in his form and appearance and said: 'I am a poor man and a traveler whose means have been cut off during my journey. Today I have no way forward except through Allah, then through you. I ask you by the One who returned your sight to you, for a sheep by which I may continue my journey.' He said: 'I was blind, and Allah returned my sight to me, so take what you wish and leave what you wish. By Allah, I will not make it hard for you today in anything you take for the sake of Allah, the Mighty and Majestic.' The angel said: 'Keep your wealth. You were only being tested. Allah is pleased with you and angry with your two companions.'"

Agreed upon.

1. Connection to the Chapter

This hadith belongs under **مراقبة** because it reveals how the hidden condition of the heart is exposed when Allah gives

ease after hardship. The chapter is about living with awareness of Allah's sight, and this hadith shows that watchfulness is not only needed in suffering, but also in blessing. A person may endure deprivation with patience, then fail the test when Allah opens the doors of relief.

The hadith teaches that blessings are not merely gifts to enjoy. They are tests that reveal whether the servant remembers the Giver or becomes satisfied with the gift alone. Muraqabah keeps the heart from forgetting that every favor is a trust.

2. Key Words Meaning

ابتلاهم— He tested them; the trial was deliberate, not accidental.

قذرني الناس— people found me repulsive; this reflects pain, humiliation, and exclusion.

عشراء— a pregnant camel; a valuable and productive gift.

بارك الله لك فيها— may Allah bless it for you; the blessing is the true increase, not the mere possession.

فإنما ابتليتم— you were only tested; abundance itself is a test, not proof of favor.

صَيَّرَكَ الله إلى ما كنت— may Allah return you to what you once were; a severe response that exposes ingratitude and denial.

رضي الله عنك— Allah is pleased with you; this is the real success of the believer.

3. Hadith Lessons

The first lesson is that hardship and prosperity are both tests. The leper, the bald man, and the blind man each received mercy, but only one responded

with humility and gratitude. Allah's giving does not automatically purify the heart; sometimes it reveals it.

The second lesson is that ingratitude can hide behind comfort. The first two men denied their past and claimed wealth as if it had always been theirs. Their response was not merely a lie; it was a failure to remember Allah. They forgot the humiliation from which Allah had lifted them.

The third lesson is that the grateful servant is not the one who speaks of blessings only, but the one who uses them correctly. The blind man recognized the gift, admitted his former state, and showed readiness to give for Allah's sake. That is why he is told to keep his wealth and is praised with divine pleasure.

The fourth lesson is that watchfulness includes remembering the source of every blessing. A person who lives with muraqabah does not become spiritually

blind when provision arrives. He sees the Hand behind the gift, and that keeps him soft, humble, and generous.

4. Special Reflections

This hadith is especially powerful in a world where people are tempted to worship improvement itself. When someone is healed, promoted, educated, or enriched, it is easy to start imagining that the blessing belongs to the self. The hadith tears that illusion apart. The blessing is from Allah, and the heart must remain morally awake while enjoying it.

It also exposes a painful truth about human nature: many people remain needy in their manners even after they are no longer needy in their circumstances. They remember the pain of the past only until the past becomes inconvenient to admit. The hadith rebukes that cowardice and teaches that gratitude requires memory.

The final scene is especially moving. The blind man does not hide his former state. He names Allah's favor and is willing to part with what he has for the sake of the One who gave him sight. That is not only gratitude; it is a heart that has not been corrupted by receiving.

5. Three Questions to Close With

- When Allah changes my condition, do I remember who lifted me, or do I start speaking as if I earned everything alone?
- Do my blessings make me more humble and generous, or more forgetful and self-possessed?
- If Allah tested me with recovery, wealth, or relief, would I remain grateful in the same way I hoped to be patient in hardship?

Hadith 66 The Intelligent One and the Self-Driven One

Arabic Text

عن أبي يعلى شداد بن أوس رضي الله عنه عن النبي صلى الله عليه وسلم قال:

« الْكَيِّس مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْت، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا، وَتَمَنَّىٰ عَلَى اللهِ».

رواه الترمذي وقال: حديث حسن.

Translation

Abu Ya'la Shaddad ibn Aws, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said:

"The intelligent one is the one who holds himself to account and works for what comes after death, and the incapable one is the one who follows his

desires and then places his hopes on Allah."

1. Connection to the Chapter

This hadith belongs under المراقبةbecause it describes the practical result of living with awareness of Allah. The one who watches himself before Allah does not drift with desire; he disciplines the soul, measures his actions, and prepares for the life after death. Muraqabah is not just fear of being seen — it is also the habit of self-accountability before the Day when all accounts become open.

The hadith also shows that watchfulness is tied to realism. The intelligent believer does not live on wishful thinking. He lives with moral urgency, knowing that death ends the time of excuses and opens the time of reckoning.

2. Key Words Meaning

الكيّس— the clever, shrewd, truly intelligent person; not merely sharp in

worldly matters, but wise in what leads to salvation.

دان نفسه— held himself to account, disciplined his soul, and ruled it before it ruled him.

عمل لما بعد الموت— worked for what comes after death; lived with the Hereafter as the real destination.

العاجز— the incapable one; the person who fails not because he lacks strength in a worldly sense, but because he cannot govern his desires.

أتبع نفسه هواها— followed his soul's desires; let desire lead, instead of leading the self.

تمنى على الله— made hopes and empty wishes about Allah; relied on desire and fantasy instead of obedience and effort.

3. Hadith Lessons

The first lesson is that real intelligence is moral intelligence. The Prophet ﷺ does not define the wise person by social success, verbal skill, wealth, or status. He defines him by self-accountability and preparation for the life after death. A person may be educated, talented, and articulate, yet still be spiritually foolish if he lets desire rule him.

The second lesson is that the soul must be governed, not indulged. **دان نفسه** is a powerful expression. It carries the meaning of making the self answerable, restraining it, and refusing to leave it without discipline. This is the heart of muraqabah: the believer does not let the soul roam freely, because he knows that unchecked desire becomes a master.

The third lesson is that hope without action is a deception. **تمنى على الله** is not the hopeful trust that believers are commanded to have. It is the false

comfort of assuming mercy while refusing obedience. The hadith warns against a religion of slogans, delays, and excuses. A person cannot follow desire today and rely on forgiveness tomorrow as if the future were guaranteed.

The fourth lesson is that the next life is the real measure of success. The intelligent person builds for what remains. He works while the time to work still exists, and he does not waste his life in what dies with the body.

4. Special Reflections

This hadith is deeply relevant in modern life because many people confuse ambition with intelligence. A person may plan well for his career, money, image, and comfort, but never plan seriously for death. The hadith exposes that imbalance. A life can be busy and still be spiritually lazy.

It also speaks to a culture of self-indulgence. People often say, "follow

your heart," even when the heart is confused, restless, and easily led. But this hadith teaches the opposite: the heart must be trained, and the self must be held accountable. Desire is not a trustworthy guide when left untamed.

The phrase تمنى على الله is especially sharp. Many people build their spiritual life on vague expectations: later I will change, later I will repent, later I will become serious. This is not reliance on Allah; it is procrastination dressed as faith. The hadith tears away that illusion.

5. Three Questions to Close With

- Do I live as one who is preparing for death, or as one who assumes there will always be more time?
- When my desires pull me, do I govern my soul, or do I excuse it?
- Is my hope in Allah supported by obedience, or is it only a wish I repeat to avoid change?

Hadith 67 Leaving What Does Not Concern One

Arabic Text

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:

«مِنْ حُسْنِ إِسْلامِ الْمَرْءِ تَرْكُهُ مَا لا يَعْنِيهِ».

حديث حسن رواه الترمذي وغيره.

Translation

Abu Hurayrah, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said:

"Part of the excellence of a person's Islam is his leaving what does not concern him."

1. Connection to the Chapter

This hadith belongs under **المراقبة** because a heart that watches Allah becomes

selective about where it spends its attention. The person who lives with awareness of Allah does not scatter himself across every matter, nor does he become entangled in what has no rightful claim over his soul. Muraqabah gives the believer an inward seriousness, and that seriousness naturally produces restraint.

The hadith also shows that a strong Islam is not built only by doing more. Sometimes it is built by leaving more. A person who protects his heart from unnecessary noise, useless involvement, and empty curiosity is practicing a quiet but powerful form of spiritual discipline.

2. Key Words Meaning

حُسن— beauty, excellence, and quality;

Islam becomes more complete when it is lived with wisdom and balance.

إسلام المرء— a person's Islam; not merely his label, but the lived reality of his surrender to Allah.

تركه— his leaving, abandoning, or refraining from.

ما لا يعنيه— what does not concern him; what has no real duty, benefit, or rightful place in his attention.

3. Hadith Lessons

This hadith teaches that a believer's attention is a trust. Not every matter deserves a response, not every issue deserves involvement, and not every voice deserves to be followed. Much of what drains the soul comes not from major sins, but from unnecessary engagement with what has no real value.

The hadith also teaches the value of restraint in speech, curiosity, and interference. Many people become tired, anxious, and morally weakened because

they keep stepping into matters that do not belong to them. A mature Muslim learns to ask: is this my responsibility, or am I feeding my restlessness?

There is also a deeper meaning here. What does not concern a person often becomes a doorway to spiritual damage. It can pull him into gossip, comparison, suspicion, emotional agitation, and waste. The Prophet ﷺ is teaching a cleaner way of living: keep your soul where it belongs.

4. Special Reflections

This hadith is especially powerful in modern life because modern life is built on distraction. People are constantly pulled into things that do not concern them: endless scrolling, other people's private lives, pointless debates, reaction culture, gossip disguised as insight, and constant comparison with what others have. The result is a scattered heart.

The hadith offers a very different model of value. It says the healthy soul is not the one that knows everything, comments on everything, or enters every discussion. The healthy soul is the one that knows what deserves its attention and what does not. That is not weakness; it is spiritual intelligence.

The phrase **ما لا يعنيه** is especially important. It does not only mean what is useless. It means what has no rightful claim over you before Allah. That makes the hadith much stronger. It is not just about efficiency or manners. It is about accountability. A believer should not pour his life into things he will not be asked about and that will not reform him.

This hadith also protects the heart from hidden diseases. When a person is always involved in what does not concern him, he slowly becomes open to envy, suspicion, pride, irritation, and moral

confusion. But when he learns to leave unnecessary things, his heart becomes cleaner and more focused.

5. Three Questions to Close With

- How much of my attention is spent on matters that do not truly concern me before Allah?
- Do I use my speech to build what matters, or do I waste it on what is unnecessary?
- If I removed from my life everything that does not concern me, what would remain of my priorities?

Hadith 68 The Man Will Not Be Questioned About Why He Struck His Wife

Arabic Text

عن عمر رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال:

« لا يُسْأَلُ الرَّجُلُ فيمَ ضرَبَ امرَأتَهُ». رواه أبو داود وغيره.

Translation

Umar, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said:
"The man will not be asked why he struck his wife."

1. Connection to the Chapter

This hadith is placed under **المراقبة** because the chapter is not only about

knowing that Allah sees you in worship or private sin, but also about guarding the tongue, the heart, and the home from unnecessary intrusion. A person who lives with مراقبة learns when to speak, when to remain silent, and when not to pry into what does not concern him. The home has its own privacy, and the believer should not turn every family matter into public curiosity.

The hadith also points to a deeper lesson: not everything should be asked about by outsiders. Some matters belong to the private sphere of a household, where public questioning only spreads fitnah, embarrassment, and unnecessary exposure. مراقبة trains the heart to respect what Allah has covered.

2. Key Words Meaning

لا يُسأل — he will not be questioned; not every private matter is open for public interrogation.

الرجل— the man; the one responsible for the family sphere mentioned in the hadith.

فيما ضرب امرأته— about why he struck his wife; the wording points to an issue that is not to be turned into casual public inquiry.

ضرب— striking; in the context of the fiqh of the hadith, this is discussed by scholars with restrictions and conditions, not as a license for abuse.

امرأته— his wife; the matter concerns the privacy and internal affairs of the marriage.

3. Hadith Lessons

This hadith teaches first that a believer should not be overly inquisitive about what does not concern him. Some questions do not heal anything; they only expose, embarrass, or inflame. The

chapter of مراقبة reminds the believer to have restraint not only in sin, but also in questioning.

The hadith also reflects that marriage has private tensions and internal dealings that are not meant for public gossip. A person who is truly serious about Allah does not make a habit of prying into other people's homes, especially when doing so will not help, correct, or protect anyone.

A third lesson is that the believer should live with dignity in speech. Not every matter needs to be pulled into discussion. Not every conflict needs to be inspected by everyone. Sometimes wisdom is found in leaving what is hidden covered, unless a real need for intervention exists.

4. Special Reflections

This hadith should be read with seriousness and care, not as permission for injustice. The Prophetic teaching

does not honor oppression. Rather, it belongs to a moral atmosphere in which the believer avoids unnecessary questioning into private domestic matters. A home is not a public stage, and not every family problem should be turned into exposure.

In modern life, people often rush to ask, comment, and circulate private marital details. That is not concern; it is intrusion. This hadith pushes the believer toward restraint, privacy, and a clean tongue. It also reminds us that what is hidden in a household should only be opened when there is a real need for justice, reform, or protection.

The deeper movement of the hadith is in the chapter's spirit: watch yourself, not other people's private wounds. Protect your own conduct, and do not become a person who feeds on the exposure of others.

5. Three Questions to Close With

- Do I ask about private matters because I truly need to help, or because I am drawn to what is hidden?
- Do I respect the privacy of households, or do I treat other people's pain as conversation?
- Is my speech guided by **مراقبة**, or by curiosity that has no real benefit?

باب التقوى — Chapter of Taqwa

This chapter gathers Qur'anic verses that define **taqwa** as the believer's protection, direction, and inner shield. Imam al-Nawawi places them here to show that taqwa is not a vague feeling, but a practical way of living before Allah with obedience, caution, and clarity.

Opening Text

قال الله تعالىٰ:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ} [آل عمران: 102]،

وقال تعالىٰ:

{فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ} [التغابن: 16]،

وهذه الآية مبيّنة للمراد من الأولى،

وقال تعالىٰ:

{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا}
[الأحزاب: 70]،
والآيات في الأمر بالتقوى كثيرة معلومة.
وقال تعالىٰ:
{وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا * وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ} [الطلاق: 2 ـ 3]،
وقال تعالىٰ:
{يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَتَّقُواْ ٱللَّهَ يَجۡعَل لَّكُمۡ فُرۡقَانٗا وَيُكَفِّرۡ عَنكُمۡ سَيِّـَٔاتِكُمۡ وَيَغۡفِرۡ لَكُمۡۗ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ} [الأنفال: 29]،
والآيات في الباب كثيرة معلومة.

Translation

Allah the Most High says:
"O you who believe, fear Allah as He should be feared." [Aal Imran: 102]
And He says:
"So fear Allah as much as you are able." [At-Taghabun: 16]

And this verse explains the meaning intended by the first.
And He says:
"O you who believe, fear Allah and speak a straight word." [Al-Ahzab: 70]
And the verses commanding taqwa are many and well known.
And He says:
"Whoever fears Allah, He will make for him a way out, and provide for him from where he does not expect." [At-Talaq: 2-3]
And He says:
"O you who believe, if you fear Allah, He will grant you a criterion, erase your sins, and forgive you. And Allah is the possessor of tremendous bounty." [Al-Anfal: 29]
The verses on this chapter are many and well known.

Chapter Meaning

This chapter presents taqwa as a life of conscious guarding. The believer is not left unprotected in this world; taqwa

becomes his shield, his compass, and his source of clarity. It is the state in which a servant tries to place himself where Allah's command is obeyed and Allah's displeasure is avoided.

The verses also show that taqwa is not impossible perfection. The Qur'an first commands complete taqwa, then clarifies that the servant fears Allah according to ability. This teaches both seriousness and mercy. The believer must strive fully, but he is not asked to transcend human limits.

Why This Chapter Comes Here

Imam al-Nawawi opens this bab with Qur'anic commands because taqwa is the foundation beneath many other virtues in the book. Patience, truthfulness, watchfulness, and moral discipline all grow from a heart that fears Allah and wants to remain safe from His punishment.

The verses also show the fruit of taqwa: relief from distress, unexpected provision, forgiveness of sins, and a criterion that separates truth from falsehood. This makes the chapter not just a moral command, but a spiritual promise.

Key Words Meaning

التقوى— guarding oneself against Allah's punishment by obeying His commands and avoiding His prohibitions.

حق تقاته— fearing Him as He deserves to be feared; a complete seriousness toward His right.

ما استطعتم— as much as you are able; the measure of duty is tied to capacity.

قولًا سديدًا— straight, upright, truthful speech; speech that is sound in meaning and honest in direction.

مخرجًا— a way out; relief from what traps the soul or suffocates the life.

رزقه من حيث لا يحتسب— provision from where he does not expect; gifts that come through means beyond calculation.

فرقانًا— a criterion; light and discernment by which truth is recognized from falsehood.

What the Chapter Teaches Us

The first lesson is that taqwa is a practical form of salvation. It is not merely emotional piety. It means living in a way that protects the soul from sin and the heart from corruption. A person with taqwa becomes careful in action, speech, intention, and response.

The second lesson is that Allah does not burden the servant beyond capacity. This protects the believer from despair. He is commanded to strive, but not to be crushed by impossible standards. The

balance between "fear Allah as He should be feared" and "fear Allah as much as you are able" is one of the Qur'an's great mercies.

The third lesson is that taqwa opens doors. The verses connect it to relief, provision, forgiveness, and discernment. In other words, taqwa is not a loss; it is a gain. What looks restrictive at first becomes expansive in outcome.

Contemporary Reflection

This chapter is deeply relevant to modern life because many people live without a moral center. They are pulled by impulse, pressure, appetite, and opinion. Taqwa gives the believer an inward line he will not cross, even when the world normalizes compromise.

It also speaks to people under financial strain, emotional pressure, and uncertainty. The Qur'an does not say that taqwa removes all hardship instantly, but it does promise a way out, provision,

and a clearer path. For the believer, taqwa is not a burden added to life; it is the protection that helps him survive life with dignity.

Hadith 69 The Noblest Among People

Arabic Text

عن أبي هريرة رضي الله عنه قال: قيل: يا رسولَ الله مَنْ أَكْرَمُ النَّاسِ؟ قال:

«أَتْقَاهُمْ»، فقالوا: ليس عن هذا نسألك، قال: «فَيُوسُفُ نبيُّ الله بنُ نبيِّ الله بنِ نبيِّ الله بنِ خليلِ الله»، قالوا: ليس عن هذا نسألك، قال: «فَعَنْ مَعَادِنِ الْعَرَب تَسْأَلُونِي؟ خِيَارُهُمْ فِي الجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلامِ إذا فَقُهُوا».

متفق عليه.

Translation

Abu Hurayrah, may Allah be pleased with him, reported that it was said: "O Messenger of Allah, who are the noblest of people?" He said: "The most God-fearing among them." They said: "We are not asking you about this." He said:

“Then Yusuf, the Prophet of Allah, son of the Prophet of Allah, son of the Prophet of Allah, son of the close friend of Allah.” They said: “We are not asking you about this.” He said: “Then are you asking me about the true roots of the Arabs? Their best in the pre-Islamic period are their best in Islam, if they understand the religion.”

1. Connection to the Chapter

This hadith belongs under التقوى because it makes taqwa the true measure of human nobility. The chapter is about fearing Allah, and this hadith shows the social result of that fear: the noblest person is not the one with the finest lineage, but the one with the greatest taqwa.

Imam al-Nawawi places it here to cut through worldly standards of rank. People usually ask about family, class, status, or ancestry. The Prophet ﷺ answers by moving the heart away from

inherited honor and toward the honor that comes from obedience and God-consciousness.

2. Key Words Meaning

أكرم الناس— the noblest of people; the one with the highest true worth.

أتقاهم— the most God-fearing among them; the one whose life is most guarded by taqwa.

معادن العرب— the roots or noble sources of the Arabs; the people's original character and quality.

خيارهم في الجاهلية— their best in the pre-Islamic period; those who already possessed good qualities before Islam.

خيارهم في الإسلام— their best in Islam; those same qualities become even better when guided by faith.

إذا فقهوا— if they understand the religion; not merely if they know facts, but if they gain real understanding of Allah's law and purpose.

3. Hadith Lessons

The first lesson is that human nobility is not built on appearance, ancestry, or public prestige. The Prophet ﷺ answers the question by placing taqwa at the center. A person may come from a famous family and still be spiritually small, while another may be unknown to people yet high before Allah because of taqwa.

The second lesson is that nobility in Islam has a moral dimension. Yusuf عليه السلام is mentioned because he combines prophecy, lineage, beauty of character, and historical honor. But even then, the discussion returns to what the heart is asking for: the real measure is not

bloodline alone, but the reality of faith and obedience.

The third lesson is that natural goodness matters, but only when Islam refines it. Some people already had noble traits before Islam: courage, generosity, restraint, leadership, or dignity. When such people enter Islam and فقهوا— understand it deeply — those qualities become purified and elevated. This shows that Islam does not erase what is good; it disciplines and completes it.

The fourth lesson is that understanding the religion is not optional decoration. The hadith does not say "their best in Islam are their best if they memorized more." It says "if they understood." That means noble character must be joined to insight, otherwise it remains raw and unformed.

4. Special Reflections

This hadith speaks loudly to a world obsessed with status. People still sort

themselves by background, education, tribe, wealth, accent, nationality, and social image. The Prophet ﷺ destroys that whole way of ranking human beings and replaces it with taqwa.

It also has a subtle warning: inherited goodness is not enough. A person may come from a respected background and still fail if he does not enter Islam with understanding. The phrase **إذا فقهوا** matters here because it shows that the same people who had noble traits in ignorance can become truly excellent only through religious understanding.

The mention of Yusuf عليه السلام also teaches something beautiful: nobility can exist in suffering. He was tested, imprisoned, sold, and separated, yet his rank remained high. That means dignity before Allah is not broken by hardship. It is broken by sin and lack of taqwa.

5. Three Questions to Close With

- What do I treat as the source of human honor: taqwa, or worldly status?
- If people judged me by my relationship with Allah, where would I stand?
- Do I possess knowledge of the religion in a way that reforms my character, or only in a way that informs my mind?

Hadith 70 The Sweetness and Greenery of the World

Arabic Text

عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال:

« إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللهَ مُسْتَخْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتنَةِ بَنِي إِسْرائيلَ كَانَتْ فِي النِّسَاءِ». رواه مسلم.

Translation

Abu Sa'id al-Khudri, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said:

"Indeed, the world is sweet and green, and Allah has made you successors in it, so He may see how you act. So beware of the world and beware of women, for

the first trial of the Children of Israel was in women."

1. Connection to the Chapter

This hadith belongs under التقوى because it teaches the believer how to live responsibly inside a world that is attractive, temporary, and morally dangerous. Taqwa is not only about avoiding open sin; it is about walking through a beautiful world without becoming trapped by its sweetness. The chapter begins with taqwa, and this hadith shows why taqwa is needed: the world can seduce the heart if it is not guarded.

The hadith also makes clear that the believer is not owner of the world, but a custodian in it. Allah has placed human beings as successors, meaning they are entrusted, tested, and watched. That awareness is the essence of taqwa.

2. Key Words Meaning

حلوة— sweet, attractive, and pleasing to the desire.

خضرة— green, fresh, and inviting; something that looks full of life.

مستخلفكم— making you successors or custodians; placing you in charge temporarily, not permanently.

فينظر كيف تعملون— so He may see how you act; the world is a place of examination, not entitlement.

فاتقوا الدنيا— beware of the world; do not let its beauty pull you into heedlessness.

واتقوا النساء— beware of women; this is a warning against the fitnah of unlawful desire and the pathways that lead to it.

فتنة— trial, temptation, and the pressure that exposes what is hidden in the heart.

3. Hadith Lessons

The first lesson is that the world is appealing by design. It is not condemned because it is ugly, but because it is alluring. The believer must therefore understand that attraction itself is part of the test. Wealth, comfort, beauty, pleasure, and status can all become distractions if the heart loses direction.

The second lesson is that life is trust, not possession. Allah has made people successors in the world, which means they are temporary caretakers. A believer should therefore ask not, "What can I take from this world?" but, "How will I act while I am placed in it?"

The third lesson is that the believer must guard himself from fitnah, especially the fitnah that awakens desire and leads to disobedience. The mention of women here is not a denial of honor or value, but a warning that desire can become a powerful trial when it is not governed by taqwa. The first trial of the Children of

Israel is mentioned to show that history repeats when hearts remain unguarded.

The fourth lesson is that taqwa means living with moral alertness in a world that constantly invites compromise. It is not enough to know that the world is temporary; one must also resist being shaped by its temptations.

4. Special Reflections

This hadith becomes even sharper in modern life, because the world today is not only sweet and green — it is endlessly displayed, marketed, and amplified. People are constantly being trained to want more, look more, compare more, and desire more. The believer has to protect the heart from being softened into surrender by beauty without boundaries.

The warning about women should also be read with seriousness and precision. The issue is not the existence of women, but the fitnah of unlawful attraction,

imbalance, gaze, and desire. In the modern age, this includes the whole culture of sexualized imagery, hidden relationships, emotional attachment, and what begins as a glance but grows into corruption. Taqwa means guarding the pathways before the sin becomes large.

The hadith also exposes a deep illusion: people often think they are using the world, when in fact the world is using them. They think they are managing desire, when desire is quietly managing them. This is why the Prophet ﷺ gives a warning instead of praise.

5. Three Questions to Close With

- Do I see the world as a trust I will answer for, or as something I am entitled to enjoy without restraint?
- Which part of the world's beauty weakens my taqwa the most?
- Am I guarding my eyes, heart, and desires with seriousness, or have I

allowed attraction to become
normal to me?

Hadith 71 Seeking Guidance, Taqwa, Chastity, and Sufficiency

Arabic Text

عن ابن مسعود رضي الله عنه أن النبي صلى الله عليه وسلم كان يقول:

«اللهم إِنِّي أسألك الهُدىٰ والتُّقَىٰ والعَفافَ والغِنَى».

رواه مسلم.

Translation

Ibn Mas‘ud, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, used to say: “O Allah, I ask You for guidance, taqwa, chastity, and sufficiency.”

1. Connection to the Chapter

This hadith belongs under **التقوى** because it gathers the inner qualities that protect

a believer from deviation. Guidance shows the road, taqwa keeps a person on it, chastity protects the soul from being degraded, and sufficiency frees the heart from needing what people possess. The chapter of taqwa is not only about fear; it is about asking Allah for the state that keeps the servant upright.

The Prophet ﷺ does not merely tell us to be strong. He teaches us to ask Allah for the very qualities that make strength possible. That is the heart of taqwa: dependence on Allah for the condition of the heart.

2. Key Words Meaning

الهُدىٰ— guidance; being shown the truth and made steady upon it.

التُّقَىٰ— God-consciousness; guarding oneself from what displeases Allah.

العفاف— chastity, purity, self-restraint; being dignified in desire and need.

الغِنَى— sufficiency, richness of the soul, and being free from asking people.

3. Hadith Lessons

The first lesson is that the believer should ask Allah to improve both religion and life. The Prophet ﷺ did not separate spiritual needs from practical needs. Guidance and taqwa shape the soul, while chastity and sufficiency protect a person's dignity in ordinary life. This is a complete supplication for a complete human being.

The second lesson is that taqwa needs to be requested, not assumed. A person may admire righteousness, but that does not mean he possesses it. The Prophet ﷺ teaches us to ask for it directly, because hearts change and guidance is a gift from Allah.

The third lesson is that العفاف is a major protection. A person with chastity is not

ruled by appetite, shameful dependence, or uncontrolled desire. He asks Allah to make him dignified, clean, and self-guarded. That is deeply connected to taqwa, because many sins begin when restraint collapses.

The fourth lesson is that الغنى is not only money. It is the state of not being enslaved by neediness. A person may be poor and still rich in the heart if he is content, dignified, and not begging from creation. This is a powerful form of freedom.

4. Special Reflections

This hadith is especially modern in a world that has made desire, exposure, and dependency feel normal. People are constantly urged to want, ask, display, and consume. The Prophet ﷺ teaches the opposite direction: ask Allah for sufficiency, not endless craving; ask for chastity, not shamelessness; ask for guidance, not confusion.

It also shows the beauty of Prophetic du'a. The wording is brief, but it gathers life itself. A believer does not need a thousand scattered desires if he has these four. Guidance keeps him correct, taqwa keeps him guarded, chastity keeps him clean, and sufficiency keeps him free.

There is also a quiet correction here: some people think religious life is only about external duties. But this supplication reaches the interior of the soul. It asks for the state in which obedience becomes possible and sin becomes difficult. That is the deeper meaning of taqwa.

5. Three Questions to Close With

- Do I ask Allah for the qualities that keep my heart upright, or only for outward relief?
- Which is weaker in me right now: guidance, taqwa, chastity, or sufficiency?

- Am I living as someone who depends on Allah for dignity, or as someone who keeps chasing it from creation?

Hadith 72 Choosing What Is More Pleasing to Allah

Arabic Text

عن أبي طريف عدي بن حاتم الطائي رضي الله عنه قال:

سمعت رسول الله صلى الله عليه وسلم يقول:
مَنْ حَلَفَ عَلَىٰ يَمِينٍ ثُمَّ رَأَىٰ أَتْقَىٰ لله مِنْهَا فَلْيَأْتِ التَّقْوَى». رواه مسلم.

Translation

Adi ibn Hatim al-Ta'i, may Allah be pleased with him, reported that he heard the Messenger of Allah, peace and blessings be upon him, say:
"Whoever swears an oath, then sees something more pleasing to Allah than it, let him do what is more pleasing to Allah."

1. Connection to the Chapter

This hadith belongs under التقوى because it teaches that taqwa is not only avoiding sin, but also choosing what is better for Allah when a person has tied himself to something else by oath. The believer is not meant to become a prisoner of his own words when those words block a more righteous path. Taqwa is higher than stubbornness.

The hadith also shows that the center of religious life is not rigid insistence on keeping formality at all costs. What matters is what brings one closer to Allah. If the oath stands in the way of what is more righteous, then taqwa is to leave the oath and choose the better deed.

2. Key Words Meaning

حلف— to swear an oath; to bind oneself by invoking Allah's name.

يمين— an oath; a sworn commitment with moral and legal weight.

أتقى— more God-fearing, more pleasing to Allah, more aligned with taqwa.

فليأت التقوى— let him do what is most righteous and most guarded before Allah.

3. Hadith Lessons

The first lesson is that taqwa is the scale by which actions should be measured. A believer should not cling to an oath if abandoning it leads to what is better in the sight of Allah. The oath is respected, but it is not absolute when higher righteousness is at stake.

The second lesson is that a Muslim must learn not to make his ego more important than his obedience. Sometimes people keep their oaths simply because they do not want to feel they "backed down." But the Prophet ﷺ teaches that humility before Allah is better than pride before the self.

The third lesson is that religion is flexible in the service of righteousness. The goal is not to win an argument with one's own words, but to reach what is closer to taqwa. That means the believer should think in terms of what pleases Allah, not merely what preserves his personal firmness.

4. Special Reflections

This hadith is especially important for people who turn promises, vows, and personal declarations into emotional chains. A person may say, "I already said it, so I must stick to it," even when what he swore to do is now less righteous than another path. The hadith teaches that the believer's loyalty is to Allah first, not to pride.

It also speaks to a subtle disease: people sometimes use oaths to lock themselves into bad decisions. The prophetic guidance is wiser than that. When the better path becomes clear, the servant should move toward it rather than

remain imprisoned by a previous choice. That is not weakness. That is taqwa.

5. Three Questions to Close With

- When an oath or promise I made blocks a better path, do I choose taqwa or stubbornness?
- Am I more committed to preserving my wording, or to preserving what is more pleasing to Allah?
- Do I see flexibility in obedience as weakness, or as a higher form of sincerity?

Hadith 73 Fear Allah, Pray, Fast, Give Zakah, and Obey in What Is Right

Arabic Text

عن أبي أمامة صُدَيِّ بن عجلان الباهلي رضي الله عنه قال:

سمعت رسول الله صلى الله عليه وسلم يخطب في حجة الوداع، فقال:

« اتَّقُوا اللهَ، وَصَلُّوا خَمْسَكُمْ، وَصُومُوا شَهْرَكُمْ، وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ، وَأَطِيعُوا أُمَرَاءَكُمْ، تَدْخُلُوا جَنَّةَ رَبِّكُمْ».

رواه الترمذي وقال: حديث حسن صحيح.

Translation

Abu Umamah Sudayy ibn Ajlan al-Bahili, may Allah be pleased with him, said:
I heard the Messenger of Allah, peace

and blessings be upon him, deliver a sermon during the Farewell Pilgrimage. He said:
"Fear Allah, pray your five prayers, fast your month, give the zakah of your wealth, obey your leaders, and you will enter the garden of your Lord."

1. Connection to the Chapter

This hadith belongs under التقوى because it gathers the essential acts that preserve taqwa in daily life. The Prophet ﷺ begins with fear of Allah, then immediately names the major obligations that give taqwa its shape: prayer, fasting, zakah, and obedience in what is right. Taqwa here is not abstract emotion; it is the discipline of living by the obligations of Islam.

The hadith also shows that the path to Paradise is not hidden or complicated. It is built on the foundations of Islam lived with sincerity and guardfulness. That is why Imam al-Nawawi places it in this

chapter: taqwa is the force that makes the pillars alive.

2. Key Words Meaning

اتقوا الله— fear Allah, guard yourselves against His displeasure, and live with awareness of Him.

صلوا خمسكم— pray your five prayers; preserve the daily connection with Allah.

صوموا شهركم— fast your month; fulfill the obligation of Ramadan.

أدوا زكاة أموالكم— give the zakah of your wealth; purify your property by obeying Allah's right in it.

أطيعوا أمراءكم— obey your leaders; remain orderly and cooperative in what is right and lawful.

جنة ربكم— the garden of your Lord; Paradise is the promised outcome of taqwa and obedience.

3. Hadith Lessons

The first lesson is that taqwa is not separate from the pillars of Islam. It is expressed through them. Fear of Allah becomes visible in prayer, fasting, zakah, and obedience to rightful authority. A person cannot claim taqwa while neglecting the core duties that Islam made binding.

The second lesson is that the Prophet ﷺ ties practical religion to the promise of Paradise. This teaches balance: Islam is not merely about spiritual feeling, nor is it only about legal performance. It is the union of inward reverence and outward submission.

The third lesson is that obedience to leaders is part of order and taqwa when it remains within the obedience of Allah. Islam does not encourage chaos. It encourages discipline, structure, and social stability, provided that no

command of creation overrides the command of the Creator.

The fourth lesson is that the road to Paradise is guarded by habits, not slogans. Prayer at its time, fasting as commanded, zakah with sincerity, and lawful obedience are the daily signs of a heart that fears Allah.

4. Special Reflections

This hadith speaks strongly to modern Muslims who often want the destination without the discipline. People may love the idea of Paradise, but the Prophet ﷺ reminds us that Paradise is approached through obedience. The path is not built on good intentions alone; it is built on concrete, repeated acts of submission.

It also corrects a modern tendency to separate religion into private spirituality and public life. The hadith unites them. Prayer and fasting are private acts of worship, zakah is social and financial,

and obedience to leaders preserves public order. Taqwa reaches all of them.

The mention of أطيعوا أمراءكم should be read carefully: it is obedience in what is right, not obedience in disobedience. Islam does not ask the servant to surrender his conscience to sin. It asks him to maintain order, avoid rebellion, and remain within the lawful structure of obedience.

5. Three Questions to Close With

- Do I live taqwa only as a feeling, or does it show in my prayer, fasting, zakah, and conduct?
- Am I seeking Paradise through obedience, or only through hope and good wishes?
- In the responsibilities Allah placed on me, am I treating them as the path to Jannah or as burdens to delay?

باب اليقين والتوكل —

Chapter of Certainty and Reliance

This chapter gathers the Qur'anic foundations of **yaqin** and **tawakkul** , showing that a believer's heart is meant to rest on Allah with certainty, not to sway with fear, panic, or worldly pressure. Imam al-Nawawi places these verses here because certainty gives the heart firmness, and reliance gives that firmness its direction.

Opening Text

قال الله تعالىٰ:

{وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا} [الأحزاب: 22]،

وقال تعالىٰ:

{ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُواْ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُواْ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ * فَٱنقَلَبُواْ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُواْ رِضْوَٰنَ ٱللَّهِ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ} [آل عمران: 173 ـ 174]،

وقال تعالىٰ:

{وَتَوَكَّلْ عَلَى ٱلْحَيِّ ٱلَّذِي لَا يَمُوتُ} [الفرقان: 58]،

وقال تعالىٰ:

{وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ} [إبراهيم: 11]،

وقال تعالىٰ:

{فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ} [آل عمران: 159]،

وقال تعالىٰ:

{وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥ} [الطلاق: 3]،

وقال تعالىٰ:

{إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا

تُلِيَتۡ عَلَيۡهِمۡ ءَايَٰتُهُۥ زَادَتۡهُمۡ إِيمَٰنٗا وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ{ [الأنفال: 2].

والآيات في فضل التوكل كثيرة معروفة.

Translation

Allah the Most High says:

“When the believers saw the

confederates, they said, ‘This is what Allah and His Messenger promised us, and Allah and His Messenger have spoken the truth.’ And it only increased them in faith and submission.” [Al-Ahzab: 22]

And He says:

“Those to whom people said, ‘Indeed,

the people have gathered against you, so fear them,’ but it only increased them in faith, and they said, ‘Allah is sufficient for us, and He is the best disposer of affairs.’ So they returned with a favor from Allah and bounty, untouched by

any harm, and they followed Allah's pleasure; and Allah is the possessor of great bounty." [Aal Imran: 173-174]

And He says:

"And rely upon the Ever-Living who does not die." [Al-Furqan: 58]

And He says:

"And upon Allah let the believers rely." [Ibrahim: 11]

And He says:

"So when you have resolved, then rely upon Allah." [Aal Imran: 159]

And He says:

"Whoever relies upon Allah, then He is sufficient for him." [At-Talaq: 3]

And He says:

"The believers are only those whose hearts tremble when Allah is mentioned, and when His verses are recited to them,

they increase them in faith, and upon their Lord they rely." [Al-Anfal: 2] The verses on the virtue of reliance are many and well known.

Chapter Meaning

This chapter teaches that certainty and reliance are not passive feelings. They are the heart's settled knowledge that Allah is true in His promise, sufficient in His care, and wise in His decree. Yaqin gives the believer inner stability, while tawakkul turns that stability into action without panic.

The Qur'anic verses show believers facing pressure, fear, and outward danger, yet becoming more faithful rather than less. That is the true mark of certainty: when fear comes, the heart does not collapse into doubt, but rises into submission and trust.

Why This Chapter Comes Here

Imam al-Nawawi places these verses here because a believer cannot live a serious life without certainty and reliance. Without **yaqin** ,the heart becomes weak and unsettled. Without **tawakkul** ,the heart becomes self-dependent, anxious, and overburdened.

The chapter also reveals that reliance is not built on laziness. The Qur'an says, "When you have resolved, then rely upon Allah," which means the servant must do what he can and then leave the outcome to Allah. Tawakkul is trust after effort, not escape from effort.

Key Words Meaning

— **اليقين** firm certainty; the strength of faith until the believer sees truth with inward clarity.

— التوكلrelying upon Allah in both outward action and inward trust for benefit and protection.

— حسبنا اللهAllah is sufficient for us; a declaration that the heart's real support is Allah alone.

— الوكيلthe One who manages, protects, and suffices.

— وجلت قلوبهمtheir hearts trembled; awe and reverence when Allah is mentioned.

— فإذا عزمتwhen you have resolved; after making a clear decision and taking the proper means.

What the Chapter Teaches Us

The first lesson is that certainty shows itself in how a believer responds to pressure. When the believers saw the

confederates, they did not interpret the event as the collapse of faith. They remembered Allah's promise. Yaqin does not deny difficulty; it interprets difficulty through Allah's truth.

The second lesson is that tawakkul is linked to courage. When people are feared, the believer says, "Allah is sufficient for us." That is not a slogan; it is a state of heart. It frees the servant from being ruled by threats, appearances, or numbers.

The third lesson is that reliance on Allah is exclusive. The heart may use means, but it does not lean on them as if they control benefit and harm. The true believer works, plans, and takes steps, yet knows that the final outcome belongs to Allah alone.

Contemporary Reflection

This chapter is especially needed in an age of anxiety, uncertainty, and

emotional overloading. People are constantly asked to predict, control, and secure everything. Tawakkul breaks that pressure. It tells the believer that he is responsible for action, not for mastering outcomes.

Yaqin is equally necessary for people whose hearts are shaken by news, competition, family pressure, financial strain, or the feeling that the world is unstable. This chapter teaches that the believer can be calm without being careless, and active without being afraid. He does not deny reality; he trusts the One who governs it.

Hadith 74 The Nations Displayed Before the Prophet

Arabic Text

عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم:

« عُرِضَتْ عَلَيَّ الأممُ، فرأيْتُ النبيَّ ومعه الرُّهيط، والنبيَّ ومعه الرجلُ والرجلانِ، والنبيَّ وليس معه أحدٌ. إذ رُفع لي سوادٌ عظيم فظننت أنهم أمتي، فقيل لي: هذا موسى وقومه، ولكن انظر إلى الأفق، فنظرت فإذا سوادٌ عظيم، فقيل لي: انظر إلى الأفق الآخر، فإذا سوادٌ عظيم، فقيل لي: هذه أمتك، ومعهم سبعون ألفًا يدخلون الجنة بغير حساب ولا عذاب».

ثم نهض فدخل منزله، فخاض الناس في أولئك

الذين يدخلون الجنة بغير حساب ولا عذاب، فقال بعضهم: فلعلهم الذين صحبوا رسول الله صلى الله عليه وسلم، وقال بعضهم: فلعلهم الذين ولدوا في الإسلام فلم يشركوا بالله شيئًا. فخرج عليهم رسول الله صلى الله عليه وسلم فقال:
«ما الذي تخوضون فيه؟» فأخبروه، فقال:
« هم الذين لا يرقون، ولا يسترقون، ولا يتطيرون، وعلى ربهم يتوكلون».
فقام عكاشة بن محصن فقال: ادع الله أن يجعلني منهم، فقال: «أنت منهم». ثم قام رجل آخر فقال: ادع الله أن يجعلني منهم، فقال: «سبقك بها عكاشة». متفق عليه.

Translation

Ibn Abbas, may Allah be pleased with them both, reported that the Messenger of Allah, peace and blessings be upon him, said:

“Nations were shown to me. I saw a

prophet with a small band, a prophet with a man or two, and a prophet with no one with him. Then a great mass was raised before me, and I thought that they were my nation. It was said to me: This is Moses and his people. But look toward the horizon. So I looked and saw a great mass. Then it was said to me: Look to the other horizon. So I looked and saw a great mass. It was said to me: This is your nation, and with them are seventy thousand who will enter Paradise without reckoning or punishment."
Then he stood up and entered his dwelling, and the people began speaking about those who enter Paradise without reckoning or punishment. Some of them said: Perhaps they are the ones who accompanied the Messenger of Allah. Others said: Perhaps they are those who were born in Islam and never associated anything with Allah. Then the Messenger of Allah, peace and blessings be upon him, came out and said:
"What are you discussing?" They

informed him, and he said:
"They are those who do not ask others to perform ruqyah for them, do not believe in bad omens, and place their trust in their Lord."
Then ʿUkashah ibn Mihsan stood and said: "Supplicate Allah that He make me among them." He said: "You are among them." Then another man stood and said: "Supplicate Allah that He make me among them." He said: "You have been preceded by ʿUkashah."

1. Connection to the Chapter

This hadith belongs under **اليقين والتوكل** because it is one of the clearest descriptions of the kind of heart that reaches high certainty and true reliance on Allah. The seventy thousand are not praised for status, lineage, or outward fame, but for an inward state: they do not depend on omens, do not cling to people for their healing needs, and rest their hearts on Allah alone.

The hadith also fits the chapter because it shows what **yaqin** and **tawakkul** look like when they mature into real conduct. Such people are not ruled by fear, superstition, or dependence on creation. Their hearts are anchored in Allah, and that anchoring is what makes them fit for Paradise without reckoning.

2. Key Words Meaning

عُرِضَتْ— was shown or presented; this was a divine unveiling of realities.

الرُّهيط— a small group, a tiny band; few followers compared to the message brought.

سواد عظيم— a great mass or vast crowd; a large visible gathering of people.

بغير حساب ولا عذاب— without reckoning or punishment; a special mercy and honor from Allah.

لا يرقون— according to the wording here, not seeking ruqyah from others; scholars have discussed this wording, and the intended sense is not to reject lawful ruqyah, but to show a lofty level of self-reliance upon Allah.

لا يسترقون— do not ask others to perform ruqyah for them; they do not lean on people for this need.

لا يتطيرون— do not believe in bad omens; they are not ruled by superstition.

وعلى ربهم يتوكلون— they place their trust in their Lord; this is the root of the whole description.

سبقك بها عكاشة— ʿUkashah has preceded you in it; a gentle closing that ends further requests.

3. Hadith Lessons

The first lesson is that the truth is not measured by numbers. Many prophets came with only a few followers, and some with none at all, yet they remained true. This removes the heart from measuring success by crowds and popularity. The believer learns that nearness to Allah may belong to a small, hidden group.

The second lesson is that the seventy thousand are distinguished by inward freedom. They are not ruled by omens, not bound by dependence on people, and not weakened by superstition. This means that certainty in Allah creates a heart that is clean, direct, and unenslaved.

The third lesson is that relying on Allah is not a slogan; it is a way of life. The heart that truly trusts Allah does not collapse when means are few. It uses the means without worshipping them, and it seeks healing, help, and relief without making its soul needy before creation.

The fourth lesson is that not every lawful thing is the highest thing. Asking others for ruqyah is not inherently forbidden, but the seventy thousand are described by a level of trust so complete that they do not need to depend on people. That is a mark of spiritual strength, not a burden on the rest of the الأمة.

The fifth lesson is in ʿUkashah's moment. He asked directly and was answered directly. Then the second man was gently turned away with wisdom. That shows the Prophet's mercy and his ability to close a door without humiliating anyone. It also teaches that honor belongs to Allah alone to grant.

4. Special Reflections

This hadith speaks powerfully to a modern age full of anxiety, compulsive reassurance, and superstition in new forms. People may not fear birds or omens the old way, but they often live by signs, patterns, messages, and emotional

readings that quietly govern their decisions. The hadith calls the believer back to solid trust.

It also corrects a subtle weakness in spiritual life: the habit of overdependence. Many people lean too quickly on other people for emotional, social, or spiritual steadiness. Islam does not forbid help, but it does call the heart to rise above neediness so that trust remains with Allah.

The strongest line in the hadith is وعلى ربهم يتوكلون. It gathers the whole description. Not asking for ruqyah, not fearing omens, and not depending on causes in a broken way are all manifestations of the same reality: the heart has settled upon its Lord. That kind of reliance is not emptiness; it is fullness.

5. Three Questions to Close With

- Do I let omens, emotions, or signs govern me, or do I place my heart on Allah?
- Where do I lean on creation more than I lean on my Lord?
- If my trust in Allah were tested by fear, uncertainty, or lack, would it still stand firm?

Hadith 75 A Supplication of Islam, Faith, Reliance, Return, and Defending the Truth

Arabic Text

عن ابن عباس رضي الله عنهما أيضًا أن رسول الله صلى الله عليه وسلم كان يقول:

« اللهم لك أسلمت، وبك آمنت، وعليك توكلت، وإليك أنبتُ، وبك خاصمتُ. اللهم إني أعوذ بعزتك لا إله إلا أنت أن تضلني، أنت الحي الذي لا يموت، والجن والإنس يموتون».

متفق عليه، وهذا لفظ مسلم، واختصره البخاري.

Translation

Ibn Abbas, may Allah be pleased with them both, also reported that the Messenger of Allah, peace and blessings

be upon him, used to say:
"O Allah, to You I have submitted, in You I have believed, upon You I have relied, to You I have returned, and by You I have defended the truth. O Allah, I seek refuge in Your might—there is no god but You—from being led astray. You are the Ever-Living who never dies, while jinn and humans die."

1. Connection to the Chapter

This hadith is a perfect fit for **اليقين والتوكل** because it gathers the inner language of a heart that has settled upon Allah. It is not merely a du'a; it is a declaration of where the soul stands when life becomes heavy. Yaqin is seen here in the firmness of submission, belief, return, and trust, while tawakkul is explicit in the words "upon You I have relied."

The chapter speaks about certainty and reliance, and this hadith shows their living expression. A believer who truly

knows Allah does not only believe in Him abstractly; he speaks to Him from the place of surrender and dependence.

2. Key Words Meaning

لك أسلمت— to You I have submitted; I have yielded my will to Your command.

بك آمنت— in You I have believed; my faith is anchored in Your truth.

عليك توكلت— upon You I have relied; I have entrusted my affairs to You.

إليك أنبت— to You I have returned; I have turned back to Your worship and nearness.

بك خاصمت— by You I have defended the truth; I argued for Your religion with Your support, not with ego.

أعوذ بعزتك— I seek refuge in Your might; I hide myself in Your power and protection.

أن تضلني— that You let me go astray; from the greatest fear: deviation from guidance.

الحي الذي لا يموت— the Ever-Living who never dies; the One whose support never ends.

3. Hadith Lessons

The first lesson is that the believer's relationship with Allah should cover the whole life of the heart. Submission, faith, trust, return, and truth-defending are all mentioned together because real religion is comprehensive. The servant does not belong to himself; he belongs to Allah.

The second lesson is that tawakkul is not passive helplessness. It is the act of giving the heart to Allah after using the faculties He gave. A believer still thinks, speaks, argues for truth, and returns in repentance—but he does all of that while depending on Allah.

The third lesson is that the most dangerous loss is not worldly loss but misguidance. The du'a seeks refuge from being led astray because guidance is the soul's real life. Wealth can be restored, health can return, but misguidance can ruin the heart itself.

The fourth lesson is that Allah is the living support of every believer. The du'a contrasts Allah's eternal life with the mortality of jinn and humans. This means every created helper, every human backing, every visible support is temporary. Only Allah remains.

4. Special Reflections

This hadith is especially beautiful because it sounds like the speech of a soul that has stopped negotiating with the world. It is a full declaration of dependence. Many people live fragmented lives: they submit in one area, believe in another, rely on people in a third, and only turn to Allah in

moments of crisis. This du'a gathers the fragments.

The phrase **خاصمت بك** is also important. The believer does not defend truth through ego, anger, or empty combativeness. He argues by Allah's guidance and for Allah's sake. That is a needed lesson today, when religious debate often becomes performance rather than service to truth.

The refuge from misguidance is also deeply modern. People fear failure, loss, rejection, and instability, but the Prophet ﷺ teaches fear of something more serious: being left to drift from the truth. When the heart is not guided, every other success becomes fragile.

5. Three Questions to Close With

- Have I truly submitted to Allah, or only accepted Him in words?

- When I defend what is right, am I doing so by Allah's guidance or by my own ego?
- What do I fear more: losing worldly comfort, or losing guidance?

Hadith 76 “Allah Is Sufficient for Us, and He Is the Best Disposer of Affairs”

Arabic Text

عن ابن عباس رضي الله عنهما أيضًا قال:
{حَسۡبُنَا ٱللَّهُ وَنِعۡمَ ٱلۡوَكِيلُ}، قالها إبراهيم صلى الله عليه وسلم حين أُلقي في النار، وقالها محمد صلى الله عليه وسلم حين قالوا: {إِنَّ ٱلنَّاسَ قَدۡ جَمَعُواْ لَكُمۡ فَٱخۡشَوۡهُمۡ فَزَادَهُمۡ إِيمَٰنٗا وَقَالُواْ حَسۡبُنَا ٱللَّهُ وَنِعۡمَ ٱلۡوَكِيلُ}. رواه البخاري.

وفي رواية له عن ابن عباس رضي الله عنهما قال:
كان آخر قول إبراهيم صلى الله عليه وسلم حين «أُلقي في النار: حسبي الله ونعم الوكيل».

1. Connection to the Chapter

This report belongs to the chapter of اليقين والتوكلbecause it is one of the purest expressions of reliance on Allah in a moment when every worldly cause has failed. Ibrahim عليه السلام did not say this in ease, but when he was being thrown into fire. Muhammad ﷺ and his Companions said it when fear was being spread around them and the enemy was gathering against them.

The chapter is about a heart that does not collapse when the world becomes threatening. This statement is the language of certainty when outward security disappears.

2. Key Words Meaning

حسبنا الله— Allah is sufficient for us; He alone is enough.

ونعم الوكيل— and what an excellent disposer of affairs He is; the best One to entrust with every matter.

أُلقي في النار— was thrown into the fire; a moment of absolute outward danger.

فاخشوهم— fear them; the voice of intimidation meant to shake faith.

فزادهم إيمانًا— but it increased them in faith; pressure did not weaken them, it deepened them.

3. Hadith Lessons

The first lesson is that tawakkul is inherited from the prophets. This is not a side quality in religion; it is part of the prophetic path itself. Ibrahim and Muhammad عليهما الصلاة والسلام stand on the same side of this meaning: when the servant has no power, he turns fully to Allah.

The second lesson is that true reliance shows itself most clearly under fear. Easy moments do not reveal the depth of trust. The fire reveals it. The gathering of enemies reveals it. If the heart still says,

"Allah is sufficient for us," then the believer has begun to taste real certainty.

The third lesson is that faith can grow under threat. The Qur'an says their fear did not reduce them; it increased them in faith. This is a deep spiritual principle. Not every hardship is a loss. For the one who trusts Allah, hardship can become a place where faith becomes stronger and cleaner.

The fourth lesson is that this phrase is not only for old stories. It is the believer's language whenever the world becomes too large and the self becomes too small. It is a declaration that no enemy, no danger, and no pressure is greater than the sufficiency of Allah.

4. Special Reflections

This verse is powerful because it strips the heart of dependence on visible means. Fire normally burns, enemies normally threaten, and numbers normally frighten. But tawakkul says that

these things do not own the outcome. Allah owns the outcome.

There is also a quiet dignity in the wording. The believers did not become dramatic, panicked, or emotionally scattered. They responded with a sentence of profound composure. In modern life, where people are trained to overreact, this is a needed discipline: calmness born from certainty.

The mention of Ibrahim عليه السلام is especially moving. His statement was not merely a survival technique; it was worship. He entrusted himself to Allah at the moment when human safety had completely broken down. That is why his words live forever.

5. Three Questions to Close With

- When fear rises, do I reach for Allah first, or for my own panic?
- Do I say "Allah is sufficient for us" only as a phrase, or do I live it when pressure becomes real?

- What would change in my heart if I truly believed that Allah is the best One to entrust every matter to?

Hadith 77 Hearts Like the Hearts of Birds

Arabic Text

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال:

« يَدْخُلُ الْجَنَّةَ أَقْوَامٌ أَفْئِدَتُهُمْ مِثْلُ أَفْئِدَةِ الطَّيْرِ». رواه مسلم.

قيل: معناه متوكلون، وقيل: قلوبهم رقيقة.

1. Connection to the Chapter

This hadith belongs under **اليقين والتوكل** because it describes the inward state of people whose hearts are soft, trusting, and free from reliance on themselves. Their entry into Paradise is linked to a kind of spiritual lightness: they are not hardened by ego, not burdened by self-importance, and not trapped in the illusion that they control

their own fate. The chapter is about hearts that rest in Allah, and this hadith gives that rest a human face.

The bird is a fitting image because it lives with vulnerability and dependence, yet it moves with remarkable freedom. That is what true tawakkul looks like: not arrogance, not heaviness, but a heart that knows its need and still moves forward without fear.

2. Key Words Meaning

أقوام— groups of people; not a single exceptional case, but a recognizable type of believer.

أفئدتهم— their hearts; the center of inner life, intention, fear, love, and trust.

مثل أفئدة الطير— like the hearts of birds; either in lightness and quickness to turn toward truth, or in reliance on Allah, or in fear and softness.

رقيقة— tender, soft, delicate; not hardened by sin, pride, or bitterness.

متوكلون— people who rely on Allah; they entrust their affairs to Him and do not lean on creation.

3. Hadith Lessons

The first lesson is that the people of Paradise are not described here by wealth, power, or public achievement. They are described by the state of their hearts. That matters because Allah looks at the inward place from which actions come, not only at the outward shape of those actions.

The second lesson is that softness of heart is a virtue, not a weakness. In modern life, people often praise hardness as strength. But the heart that becomes rigid is often the heart that has lost its capacity for humility, fear of Allah, mercy, and repentance. The bird-

like heart is the opposite: alert, alive, and receptive.

The third lesson is that tawakkul and tenderness belong together. A person who truly trusts Allah does not need to dominate everything. He can live with openness, because he knows that Allah is enough. That produces calmness, mercy, and a kind of spiritual agility.

The fourth lesson is that a heart like the heart of a bird is not careless. Birds are small, exposed, and dependent, but they live by what Allah provides. In that sense, the hadith teaches a heart that combines fragility with trust. It does not pretend to be invincible; it knows it is held by Allah.

4. Special Reflections

This hadith has a very modern relevance because many people today are emotionally armored. They are trying to survive by becoming harder, more guarded, less affected, and less needing.

But a heart that has made itself untouchable has often made itself less alive. The hadith points to a different ideal: a heart that is soft enough to believe, to repent, to fear, to hope, and to trust.

If the meaning is taken as **tawakkul**, then the bird is a powerful image of provision without anxiety. It goes out in the morning with empty stomach, returns filled, and yet it does not own tomorrow. That is the lesson for the believer who is consumed by provision, plans, and fear of lack. If the meaning is taken as **رقّة القلب**, then the image shows a heart that is easily moved by reminder and quickly returns to Allah.

Both meanings deepen each other. The soft heart is often the trusting heart. The trusting heart is often the soft heart. And that is why such people are fit for Paradise.

5. Three Questions to Close With

- Is my heart soft enough to be moved by Allah's reminder, or has it grown hard under pressure?
- Do I trust Allah in the way a bird trusts its Lord for provision and direction?
- Have I confused emotional hardness with strength, when Allah may be asking for tenderness, humility, and trust?

Hadith 78 Trusting Allah in Danger and the Prophet's Mercy

Arabic Text

عن جابر رضي الله عنه أنه غزا مع النبي صلى الله عليه وسلم قبل نجد، فلما قفل رسول الله صلى الله عليه وسلم قفل معهم، فأدركتهم القائلة في وادٍ كثير العضاه، فنزل رسول الله صلى الله عليه وسلم، وتفرّق الناس يستظلون بالشجر، ونزل رسول الله صلى الله عليه وسلم تحت سمرة، فعلق بها سيفه، ونمنا نومة، فإذا رسول الله صلى الله عليه وسلم يدعونا، وإذا عنده أعرابيّ، فقال:

« إن هذا اخترط عليَّ سيفي وأنا نائم، فاستيقظت وهو في يده صلتًا، قال: من يمنعك مني؟ قلت: الله،

ثلاثًا».

ولم يعاقبه وجلس. متفق عليه.

Translation

Jabir, may Allah be pleased with him, reported that he went on a campaign with the Prophet, peace and blessings be upon him, toward Najd. When the Messenger of Allah returned, they returned with him. The midday rest overtook them in a valley full of thorny trees. The Messenger of Allah descended, and the people spread out seeking shade under the trees. The Messenger of Allah descended beneath a samurah tree and hung his sword upon it. We fell asleep for a short while, and then the Messenger of Allah called us. There was a Bedouin man with him. He said:

"This man drew my sword against me while I was asleep. I woke up while it was in his hand, drawn. He said: 'Who will protect you from me?' I said: 'Allah'

— three times."
And he did not punish him, but sat down.

In another version, Jabir said: We were with the Messenger of Allah at Dhat al-Riqa'. When we came upon a shady tree, we left it for the Messenger of Allah. Then a man from the polytheists came while the sword of the Messenger of Allah was hanging from the tree, so he took it. He said: "Do you fear me?" He said: "No." He said: "Who will protect you from me?" He said: "Allah." So the sword fell from his hand, and the Messenger of Allah took the sword and said: "Who will protect you from me?" He said: "Be the better taker." He said: "Do you testify that there is no god but Allah and that I am the Messenger of Allah?" He said: "No, but I pledge that I will not fight you, and I will not be with people who fight you." So he let him go, and he went to his companions and said:

“I have come to you from the best of people.”

1. Connection to the Chapter

This hadith belongs under **اليقين والتوكل** because it shows tawakkul in its most vivid form: when the believer is outwardly vulnerable, his heart remains anchored in Allah. The Prophet ﷺ was awake to danger, yet his reply was not panic, pride, or loss of control. He relied on Allah, and Allah protected him.

It also belongs here because the incident reveals the fruit of certainty: calmness in the face of threat. A heart that truly knows Allah does not collapse when the sword is drawn. It speaks from a deeper place than fear.

2. Key Words Meaning

قفل— returned; came back from the expedition.

القائلة— the midday rest or nap time.

العضاه— thorny trees.

السَّمُرة— a tree of the acacia type.

اخترط السيف— drew the sword out suddenly.

صلتاً— drawn and unsheathed.

من يمنعك مني— who will protect you from me?

الله— the answer of pure reliance.

3. Hadith Lessons

The first lesson is that tawakkul is strongest when danger is near. A person can speak of trust when life is easy, but the true state of the heart appears when the situation is threatening. The Prophet ﷺ answered with one word: **Allah**. That is the essence of certainty.

The second lesson is that reliance on Allah does not erase means, but it does

erase fear of created things. The Prophet ﷺ did not become weak in character, yet he did not answer threat with revenge. He remained calm because he knew that his protection was not in the hand of the attacker.

The third lesson is that the Prophet ﷺ combined strength with mercy. He had the power to punish, but he chose not to. This is not weakness. It is prophetic control: the ability to act from wisdom rather than raw anger.

The fourth lesson is that the sword falling from the man's hand is a sign that Allah can break danger from its own center. What looked like a moment of absolute vulnerability became a moment of divine protection. Tawakkul does not always look dramatic; sometimes it simply ends with the enemy disarmed.

4. Special Reflections

This hadith is a diagnosis of the human condition. Most fear comes from the illusion that the immediate threat is ultimate. The man had the sword. The Prophet ﷺ had no visible defense. Yet the true balance of power was with Allah. That is the kind of certainty the modern soul desperately needs.

It also teaches a profound lesson about dealing with enemies. The Prophet ﷺ did not only overcome the man physically; he tried to open the door of guidance. He asked him to testify to the truth, then released him when he refused. The goal was not humiliation. The goal was to bring the heart toward truth if possible.

The man's later statement — "I have come to you from the best of people" — reveals the force of prophetic character. He had approached as a threat, but left with admiration. That is what happens

when power is joined to mercy and tawakkul.

5. Three Questions to Close With

- When I feel exposed or threatened, do I still answer from a heart that trusts Allah?
- Do I use strength only to overpower people, or also to guide them with mercy?
- If I were under pressure, would my first response be fear, pride, or "Allah"?

Hadith 79 True Reliance and the Bird's Daily Search for Provision

Arabic Text

عن عمر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول:

« لو أنكم تتوكلون على الله حقَّ توكله لرزقكم كما يرزق الطير، تغدو خماصًا وتروح بطانًا». رواه الترمذي، وقال: حديث حسن.

Translation

Umar, may Allah be pleased with him, reported that the Messenger of Allah, peace and blessings be upon him, said: "If you were to rely upon Allah as He deserves to be relied upon, He would provide for you as He provides for the birds: they leave in the morning hungry and return in the evening full."

1. Connection to the Chapter

This hadith belongs under **اليقين والتوكل** because it defines reliance on Allah in a way that joins inward trust with outward movement. The bird does not sit in its nest pretending that food will come by itself; it goes out, seeks, and returns with provision from Allah. That is the balance the chapter is teaching: certainty in the Provider, and action in the world.

The hadith also shows that tawakkul is not passive waiting. It is a heart leaning on Allah while the body moves through lawful means. That is why it sits so naturally in this chapter.

2. Key Words Meaning

لو أنكم تتوكلون— you truly rely; your heart depends on Allah with sincerity.

حق توكله— as He deserves to be relied upon; complete trust without corrupt dependence on creation.

لرزقكم— He would provide for you; provision comes from Allah, not from illusion or self-sufficiency.

تغدو— goes out in the morning; takes the first steps into seeking.

خماصًا— with empty, lean bellies; starting the day in need.

تروح— returns in the evening.

بطانًا— full-bellied; coming back with provision.

3. Hadith Lessons

The first lesson is that lawful effort is part of tawakkul. The bird does not stay still. It moves. Likewise, the believer seeks work, takes steps, and uses means, but his heart remains attached to Allah. This is the difference between reliance and laziness.

The second lesson is that provision is already in Allah's hands. The bird does

not create its own sustenance. It simply leaves in the morning and returns with what Allah decreed. That should free the believer from panic, because the source of provision is not the employer, market, or people — it is Allah.

The third lesson is that tawakkul produces dignity. The bird goes out hungry, but not humiliated. The believer too may begin the day with needs, uncertainty, or lack, yet he does not need to lose his moral uprightness or internal calm.

The fourth lesson is that the heart must trust more than the eye. The eye sees emptiness in the morning. Tawakkul sees the Lord of provision. That deeper vision is what this hadith is trying to build.

4. Special Reflections

This hadith is especially needed in a time when many people are anxious about money, jobs, and stability. The soul can

easily become trapped in constant fear of tomorrow. The Prophet ﷺ answers that fear by reminding us that provision is not locked behind human control.

At the same time, the hadith protects us from a false idea of spirituality. A person cannot claim tawakkul while refusing to work, refusing to plan, and refusing to move. The bird does not sit in a branch and wait. It goes out. So the believer must combine serenity of heart with honest effort.

The image of the bird is also psychologically beautiful. Birds are small and exposed, yet they live. Their daily movement is a quiet sermon: if Allah feeds what flies, then He can certainly feed what walks. The issue is not whether the world is secure; the issue is whether the heart knows its Lord.

5. Three Questions to Close With

- Do I trust Allah for provision, or do I trust only what I can see and control?
- Am I using means with a calm heart, or am I using them as if they were the real source?
- Does my daily effort look more like the bird's movement, or like anxious striving without reliance?

Hadith 80 Sleeping on the Path of Surrender

Arabic Text

عن أبي عمارة البراء بن عازب رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم:

« يا فلان إذا أويت إلى فراشك فقل: اللهم أسلمت نفسي إليك، ووجهت وجهي إليك، وفوضت أمري إليك، وألجأت ظهري إليك، رغبة ورهبة إليك، لا ملجأ ولا منجى منك إلا إليك، آمنت بكتابك الذي أنزلت، ونبيك الذي أرسلت. فإنك إن متَّ من ليلتك متَّ على الفطرة، وإن أصبحت أصبت خيرًا».

متفق عليه.

وفي رواية أخرى:

« إذا أتيت مضجعك فتوضأ وضوءك للصلاة، ثم

اضطجع على شقك الأيمن، وقل: وذكر نحوه، ثم قال: واجعلهن آخر ما تقول».

1. Connection to the Chapter

This hadith belongs under **اليقين والتوكل** because it turns the private act of going to sleep into a renewal of surrender to Allah. Sleep is a moment when human control disappears, so the believer is taught to place himself in Allah's care before power leaves his limbs. That is the deepest shape of tawakkul: handing over the self when one can no longer hold on to anything.

The chapter is about hearts that rest in Allah with certainty. This du'a gathers that certainty in one place: the heart, the face, the back, the hope, the fear, the book, and the Messenger. Nothing is left outside submission.

2. Key Words Meaning

أويت إلى فراشك— when you come to your bed; the moment of retreat from the day into rest.

أسلمت نفسي إليك— I have surrendered my soul to You; I give myself wholly to Allah.

وجهت وجهي إليك— I have turned my face to You; my direction, purpose, and inward attention are for Allah.

فوضت أمري إليك— I have entrusted my affair to You; I leave my outcomes to Allah.

ألجأت ظهري إليك— I have leaned my back upon You; You are my support when I can no longer stand.

رغبة ورهبة— in hope and in fear; the believer comes to Allah with desire for His mercy and fear of His judgment.

لا ملجأ ولا منجى منك إلا إليك— there is no refuge and no escape from You except to You; only Allah can shelter from Allah.

على الفطرة— upon the natural, sound disposition of Islam and surrender.

3. Hadith Lessons

The first lesson is that tawakkul should not remain a daytime concept. It belongs even to the hour when a person lies down and loses control over wakefulness, movement, and awareness. If the servant dies after such a night, he dies with the last state of his heart being surrender to Allah.

The second lesson is that faith is renewed through repeated return. Every night becomes a small rehearsal for death. The believer places himself under Allah's care, and by doing so, he strengthens the meaning of submission in his soul.

The third lesson is that the du‘a is comprehensive. It does not speak only of trust, but also of belief in the Book and the Messenger. That matters because certainty is not a vague feeling. It is tied to revelation.

The fourth lesson is that outward manners support inward meaning. The second narration mentions wuḍū’, sleeping on the right side, and making these words the last thing spoken. The body is taught to participate in surrender, so that the heart is not alone in worship.

4. Special Reflections

This hadith is one of the most beautiful acts of spiritual closure in Islam. The day ends not with noise, distraction, or unresolved anxiety, but with a complete return to Allah. A person may spend the day burdened by work, conflict, desire, and pressure, but at night he comes back to the place where he is no longer self-made and self-protected.

The line **لا ملجأ ولا منجى منك إلا إليك** is especially deep. It teaches that even fear is answered by Allah. You do not flee from Him to safety; you flee to Him for safety. That is the paradox of certainty: the One whose justice you fear is also the One whose mercy you seek.

This also quietly trains the believer against modern restlessness. Many people go to bed carrying unfinished thoughts, silent fears, and the burden of tomorrow. The Prophet ﷺ teaches a cleaner ending: place the affair back where it belongs.

5. Three Questions to Close With

- When I lie down at night, do I actually surrender my life to Allah, or only my body to sleep?
- Is the last thing in my heart hope and fear directed to Allah, or unfinished anxiety?

- If death came in my sleep, would my final state be one of retreat from Allah or return to Him?

Hadith 81 “What Do You Think of Two, When Allah Is Their Third?”

Arabic Text

عن أبي بكر الصديق عبد الله بن عثمان بن عامر بن عمر بن كعب بن تيم بن مرة بن كعب بن لؤي بن غالب القرشي التيمي رضي الله عنه ـ وهو وأبوه وأمه صحابة رضي الله عنهم ـ قال:

نظرتُ إلى أقدام المشركين ونحن في الغار، وهم على رؤوسنا، فقلتُ: يا رسول الله لو أن أحدهم نظر تحت قدميه لأبصرنا، فقال:

«ما ظنك يا أبا بكر باثنين الله ثالثهما».

متفق عليه.

1. Connection to the Chapter

This hadith is one of the clearest windows into **اليقين والتوكل**. The scene is outwardly suffocating: enemies above the cave, danger near, and no visible escape. Yet the Prophet ﷺ answers not with fear, but with certainty in the nearness and sufficiency of Allah. That is the heart of tawakkul when the world has narrowed to a single breath.

It also belongs here because it shows that certainty is not a luxury of easy days. It is the light that appears when the believer is surrounded. Abu Bakr's fear was human, but the Prophet's answer lifted the moment above fear and into reliance.

2. Key Words Meaning

نظرت إلى أقدام المشركين— I saw the feet of the idolaters; the danger was physically close.

في الغار— in the cave; a place of concealment, weakness, and apparent vulnerability.

لو أن أحدهم نظر تحت قدميه— if one of them were to look beneath his feet; Abu Bakr is describing how near the danger is.

ما ظنك— what do you think; a question meant to correct the heart.

باثنين الله ثالثهما— of two, while Allah is their third; not a numerical addition, but a declaration of divine support, care, and presence.

3. Hadith Lessons

The first lesson is that the believer should train his heart to see beyond what is visible. Abu Bakr saw feet; the Prophet ﷺ saw the reality of Allah's nearness and protection. Tawakkul does not deny

danger, but it refuses to make danger final.

The second lesson is that companionship in faith is not ordinary companionship. The Prophet ﷺ and Abu Bakr in the cave are the image of a heart supported by another heart in truth, and both supported by Allah. This is why the verse about the cave remains so moving: the human pair is small, but the divine support is immense.

The third lesson is that certainty produces calm speech. The Prophet ﷺ does not panic, calculate, or spiral into fear. He answers with a sentence that reorders reality. That is one of the marks of prophetic certainty.

The fourth lesson is that Abu Bakr's concern itself is a sign of love and sincerity. He was not thinking of himself first. He was worried about the Prophet ﷺ. This is the kind of faith that

becomes self-forgetting in the presence of the Messenger.

4. Special Reflections

This hadith teaches the soul how to survive enclosed places. Many people today feel trapped by work, finances, family pressure, or inner fear. The cave is not only a physical place; it is a spiritual condition. The believer sometimes lives in a cave of pressure, where escape seems impossible. This hadith says: Allah is still there.

It also corrects the modern addiction to visible control. We want to see exits, guarantees, and outcomes. But tawakkul often begins exactly where visibility ends. The Prophet ﷺ teaches that Allah's companionship is more real than the enemy's nearness.

The phrase ما ظنك باثنين الله ثالثهما should not be read as a mere number. It is a statement of divine backing, care, protection, and

knowledge. The human pair is small, but when Allah is with them, smallness becomes strength.

5. Three Questions to Close With

- When danger feels close, do I see only the threat, or do I remember Allah's nearness?
- Do I speak from panic, or from the calm certainty that Allah is with the believer?
- In the caves of my own life, have I learned to trust the One who sees what I cannot see?

Hadith 82 The Prophetic Supplication When Leaving Home

Arabic Text

عن أم المؤمنين أم سلمة، واسمها هند بنت أبي أمية حذيفة المخزومية رضي الله عنها، أن النبي صلى الله عليه وسلم كان إذا خرج من بيته قال:

« بِسْمِ اللهِ، تَوَكَّلْتُ عَلَى اللهِ، اللهم إِنِّي أعوذُ بِكَ أنْ أضِلَّ أوْ أُضَلَّ، أوْ أزِلَّ أوْ أُزَلَّ، أوْ أظْلِمَ أوْ أُظْلَمَ، أوْ أجْهَلَ أوْ يُجْهَلَ عَلَيَّ».

حديث صحيح رواه أبو داود، والترمذي وغيرهما بأسانيد صحيحة.

1. Connection to the Chapter

This hadith belongs under **اليقين والتوكل** because it teaches the believer how to leave the safety of private space without leaving the protection of Allah. The

home is a place of shelter, but the believer does not step into the world naked; he steps out wrapped in remembrance, trust, and refuge. That is the practical form of tawakkul: before action begins, the heart is already leaning on Allah.

It also fits this chapter because it shows that certainty is not only for great crises. It begins with ordinary exits, daily routines, and small transitions. The Prophet ﷺ teaches that even leaving the house is a moment that deserves divine dependence.

2. Key Words Meaning

بسم الله— in the name of Allah; beginning the outward journey with divine blessing.

توكلت على الله— I place my trust in Allah; I rely on Him for guidance and protection.

أعوذ بك— I seek refuge in You; I turn to Allah for shelter.

أن أضل أو أضل— from going astray or being led astray; from losing guidance or causing others to lose it.

أن أزل أو أزل— from slipping or being made to slip; from moral or practical missteps.

أن أظلم أو أظلم— from ظلم, whether by committing injustice or suffering it.

أن أجهل أو يجهل علي— from acting ignorantly or being treated with ignorance; from losing composure or being dragged into the foolishness of others.

3. Hadith Lessons

The first lesson is that the believer should not leave his home with a soul that thinks itself self-sufficient. The

Prophet ﷺ begins with the name of Allah and the admission of dependence. That is how a Muslim enters the public world: not with arrogance, but with trust.

The second lesson is that the dangers outside are not only physical. The du'a protects from deviation, error, injustice, and ignorance. This means the believer is not merely asking for safety of the body, but safety of the heart, the tongue, and the conduct.

The third lesson is that tawakkul is joined to moral alertness. The one who depends on Allah must also fear slipping into ظلم or being pulled into الجهل. Reliance on Allah is not passive innocence; it is disciplined awareness.

The fourth lesson is that the believer is not only concerned with avoiding sin, but also with avoiding becoming the cause of harm to others. The du'a asks not only not to stray, but not to mislead;

not only not to ظلم, but not to ظلم. This is a mature and ethical form of religion.

4. Special Reflections

This hadith speaks very strongly to modern life because leaving home today often means entering a world of confusion, speed, emotional pressure, and moral exposure. A person can leave the house physically clean but mentally scattered. The Prophet ﷺ teaches him to leave with a shield around the heart.

The four pairs in the supplication are also profound. They show that a believer should fear both active sin and passive harm: not only doing wrong, but being dragged into wrong; not only oppressing, but being oppressed; not only committing foolishness, but being caught in other people's foolishness. The du'a trains the soul to seek a life of integrity on every side.

There is also a quiet beauty in beginning the day this way. Before the first conversation, the first transaction, the first argument, the first decision, the servant has already asked Allah to govern his steps. That is how certainty becomes daily character rather than abstract belief.

5. Three Questions to Close With

- When I leave home, do I go out with Allah's name on my tongue and Allah's trust in my heart?
- Which danger do I fear more: physical harm, or moral slipping and ignorance?
- Do I ask Allah only to protect me, or also to protect me from becoming a source of harm to others?

Hadith 83 The Protection of the One Who Leaves His House

Arabic Text

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:

«مَنْ قَالَ ـ يَعْنِي إِذَا خَرَجَ مِنْ بَيْتِهِ ـ: بِسْمِ اللهِ، تَوَكَّلْتُ عَلَى اللهِ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلَّا بِاللهِ، يُقَالُ لَهُ: هُدِيتَ وَكُفِيتَ وَوُقِيتَ، وَتَنَحَّى عَنْهُ الشَّيْطَانُ».

رواه أبو داود والترمذي والنسائي وغيرهم. وقال الترمذي: حديث حسن.

وزاد أبو داود: «فيقول ـ يعني الشيطان لشيطان آخر ـ: كيف لك برجل قد هُدِيَ وكُفِيَ ووُقِيَ؟»

1. Connection to the Chapter

This hadith belongs under اليقين والتوكل because it teaches the believer to step into the world with a heart already protected by reliance on Allah. The house is not the end of trust, and the street is not the end of danger; the Prophetic response is to carry tawakkul out into the day. That is why the chapter gathers these texts: certainty must travel with the believer, not stay locked inside worship moments.

It also shows that the believer's daily life is meant to be fortified by revelation, not by self-made formulas. The Prophet ﷺ taught a remembered phrase that becomes a shield, a compass, and a sign of surrender.

2. Key Words Meaning

بسم الله — in the name of Allah; beginning with His blessing and authority.

توكلت على الله— I rely on Allah; I entrust my outward movement and inward safety to Him.

لا حول ولا قوة إلا بالله— there is no movement away from evil and no power for good except through Allah.

هُديت— you have been guided; your path has been set aright.

كُفيت— you have been sufficed; Allah is enough for you.

وُقيت— you have been protected; Allah has guarded you from harm.

تنحى عنه الشيطان— the devil moves away from him; the person is not an easy target.

3. Hadith Lessons

The first lesson is that reliance on Allah is not abstract. It has a spoken form, a lived form, and a protective effect. The

believer who leaves his house with this remembrance is not leaving alone; he is leaving with divine support.

The second lesson is that true guidance is the first gift in the du‘a, sufficiency is the second, and protection is the third. That order matters. The believer does not only ask to be safe; he asks to be rightly directed, because being guided is better than merely being comfortable.

The third lesson is that **لا حول ولا قوة إلا بالله** is a declaration of human weakness and divine power. It strips away the illusion of self-sufficiency. The believer admits that he cannot turn from error, cannot remain firm, and cannot attain good except by Allah.

The fourth lesson is that the devil’s influence weakens where remembrance is strong. The hadith does not merely say the devil is resisted; it says he moves away. This is the practical dignity of

dhikr: it changes the atmosphere around the servant.

4. Special Reflections

This hadith is especially important in a time when people step out each day already mentally overstimulated, anxious, and distracted. The Prophet ﷺ teaches a way of leaving the house that is not rushed, heedless, or self-dependent. The believer begins by remembering Allah, and that remembrance shapes the whole day.

It also shows that the simplest words can carry the deepest protection. Many people seek complicated methods for peace, but the Prophet ﷺ gave a short sentence that gathers surrender, dependence, and power. The more one repeats it with understanding, the more the heart learns where safety truly lies.

The final image of the devil asking another devil, "How can you deal with a

man who has been guided, sufficed, and protected?" is a powerful picture. It means that the protected heart becomes unattractive territory for whispering and harm. That is not magic; it is the fruit of living remembrance.

5. Three Questions to Close With

- Do I leave home with Allah's remembrance, or with my mind already scattered into the world?
- When I say "I rely on Allah," do I understand that every good movement and every protection comes from Him alone?
- Is my house the only place where I remember Allah, or does my dependence travel with me into the day?

Hadith 84: “Perhaps You Are Provided For Because of Him”

عَنْ أَنَسٍ رضي الله عنه قَالَ: كَانَ أَخَوَانِ عَلَىٰ عَهْدِ النَّبِيِّ صلى الله عليه وسلم، وَكَانَ أَحَدُهُمَا يَأْتِي النَّبِيَّ صلى الله عليه وسلم، وَالآخَرُ يَحْتَرِفُ، فَشَكَا الْمُحْتَرِفُ أَخَاهُ لِلنَّبِيِّ صلى الله عليه وسلم، فَقَالَ: «لَعَلَّكَ تُرْزَقُ بِهِ». رَوَاهُ التِّرْمِذِيُّ بِإِسْنَادٍ صَحِيحٍ عَلَىٰ شَرْطِ مُسْلِمٍ.

Translation:

Anas (may Allah be pleased with him) reported: There were two brothers during the time of the Prophet (peace and blessings be upon him). One of them would regularly attend the Prophet’s gatherings (for knowledge and worship), while the other worked to earn

a living. The working brother complained about his sibling to the Prophet (peace and blessings be upon him), who said: "Perhaps you are being provided for because of him." [Reported by al-Tirmidhi with a sound chain meeting Muslim's conditions]

Gloss: "Yahtarifu" — he works, earns, and seeks livelihood through a trade or craft.

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1. Connection to the Chapter

This hadith appears in the chapter on **certainty and reliance upon Allah (al-yaqin wa al-tawakkul)**. It reframes how we understand "provision" (rizq): it is not only what your hands produce, but also what Allah sends through unseen channels—blessings, prayers, and the spiritual weight of those devoted to His path.surahquran+2

By placing it here, Imam al-Nawawi teaches that **true reliance** includes recognizing divine causes beyond visible labor: the scholar's presence, the worshiper's du'a, the barakah of a household anchored in faith.almosleh+1

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2. Key Concept Breakdown

- **يَأْتِي النَّبِيَّ — "Attends the Prophet"** — This is not casual attendance; it is committed pursuit of knowledge, adab, and nearness to Allah through the Prophet's company. It represents the "people of knowledge and worship" whose lives are oriented toward the Hereafter.surahquran+1
- **يَحْتَرِفُ — "Works/earns a livelihood"** — Legitimate work is honored in Islam; the complaint

was not about working itself, but about perceived imbalance in contribution.almosleh+2

- **لَعَلَّكَ تُرْزَقُ بِهِ — "Perhaps you are provided for because of him"** — A gentle, profound correction: your sustenance may be flowing through your brother's spiritual role—his prayers, his presence, the barakah of his dedication.surahquran+2

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3. Hadith Lessons

- **Support the people of knowledge.** The Prophet's reply validates the social contract: some devote themselves to learning and teaching; others support them materially—and both share in the reward and the provision.surahquran+2

- **Sustaining students of knowledge is a key to rizq.** Providing for those who seek sacred knowledge is not a loss; it is an investment that opens doors of blessing for the provider and the community.saaid+2
- **Barakah is real—and communal.** A single devoted worshiper or student can become a spiritual anchor for an entire family or neighborhood. Their du'a, their recitation, their sincerity can shield and sustain others.surahquran+2
- **Do not belittle unseen contributions.** In a world that measures value by income and output, this hadith honors the invisible economy of faith: prayer, study, presence, and the quiet work of the heart.saaid+1

4. Special Reflections: A Deeper Look

- **Balance, not abandonment of work.** The hadith does not tell the worker to stop working, nor the student to stop studying. It corrects the heart's narrative: "I am the sole provider" becomes "We are partners in a single sustenance, each playing a role Allah has willed."hadithprophet+1
- **A model for community building.** The Prophetic vision includes families and communities intentionally supporting a "knowledge-bearer" among them—knowing that this choice can multiply mercy, stability, and guidance for all.saaid+1
- **A warning against transactional thinking.** If you only value what you can measure, you will miss the barakah that sustains you. The

hadith trains the heart to see beyond the visible ledger.surahquran+1

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5. Three Questions to Close With

1. Who in your circle is devoted to knowledge or worship—and how might your support (time, money, protection, encouragement) be unlocking barakah for you both?
2. Where have you reduced "provision" to salary alone—and what unseen causes (prayer, gratitude, honest conduct, family ties) might be carrying more weight than you realize?
3. If your household or community decided to intentionally support one student of knowledge this year, what would that look like practically—and what would you

ask Allah to open through that choice?

Chapter 8: باب ـ الاستقامة Bab al-Istiqamah (The Chapter of Steadfastness)

Opening Text

قال الله تعالىٰ: {فَٱسۡتَقِمۡ كَمَآ أُمِرۡتَ} [هود: 112]، وقال تعالىٰ: {إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسۡتَقَٰمُواْ تَتَنَزَّلُ عَلَيۡهِمُ ٱلۡمَلَٰٓئِكَةُ أَلَّا تَخَافُواْ وَلَا تَحۡزَنُواْ وَأَبۡشِرُواْ بِٱلۡجَنَّةِ ٱلَّتِي كُنتُمۡ تُوعَدُونَ * نَحۡنُ أَوۡلِيَآؤُكُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي ٱلۡأٓخِرَةِ وَلَكُمۡ فِيهَا مَا تَشۡتَهِيٓ أَنفُسُكُمۡ وَلَكُمۡ فِيهَا مَا تَدَّعُونَ * نُزُلٗا مِّنۡ غَفُورٖ رَّحِيمٖ} [فصلت: 30 ـ 32]، وقال تعالىٰ: {إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسۡتَقَٰمُواْ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ

يَحۡزَنُونَ * أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءَۢ بِمَا كَانُواْ يَعۡمَلُونَ. {الأحقاف: 13ـ 14]

Translation

Allah the Exalted said: "So remain steadfast, as you have been commanded" [Hud: 112].

And He said: "Indeed, those who say, 'Our Lord is Allah,' and then remain steadfast, the angels descend upon them, saying: 'Do not fear, nor grieve; but receive glad tidings of Paradise, which you were promised. We are your allies in this worldly life and in the Hereafter. There you will have whatever your souls desire, and there you will have whatever you call for. A hospitality from the Forgiving, the Merciful.'" [Fussilat: 30–32].

And He said: "Indeed, those who say, 'Our Lord is Allah,' and then remain steadfast, no fear shall be upon them, nor shall they grieve. They are the companions of Paradise, abiding therein,

as a reward for what they used to do." [Al-Ahqaf: 13–14].

Chapter Meaning

This chapter opens with a concentrated revelation-theme: **istiqamah**—holding straight on the path Allah has drawn, without leaning into extremes, excuses, or compromises. The verses do not merely praise consistency; they locate it as the living proof that one's declaration of faith—"Our Lord is Allah"—is real, not rhetorical.quran+4

Imam al-Nawawi places these verses here to set the spiritual tone before the hadiths that follow: the Prophet's guidance on istiqamah is not an optional virtue but the **core posture** of a believer under pressure.youtube+1

Why This Chapter Comes Here

After chapters on sincerity, repentance, and God-consciousness, Imam al-

Nawawi moves to **stability**. Many people begin with enthusiasm but fracture under the grind of work, family, debt, loneliness, and distraction. This chapter answers: how does faith stay upright when life keeps pushing?quran+1

The answer is not heroic bursts but **steady alignment**: standing straight on the commanded path, with the community ("and whoever repents with you"), and without transgressing limits. The Qur'anic promises attached to istiqamah are immense—angelic presence at death, freedom from crippling fear and grief, and the glad tidings of Paradise.quran+4

Key Ideas

- **Istiqamah is not perfection**—it is direction. It means returning again and again to the straight path, even after slips, without drifting into

either laxity or harsh extremism.quran+1

- **It begins with truth in speech**: "Our Lord is Allah" must be more than a phrase; it becomes real when life choices line up with it.tafsirweb+1
- **It is communal and personal**: "You and whoever repents with you." Stability grows in company—family, friends, teachers—who also aim for the middle, honest path.yanbuweather+1
- **It is guarded by boundaries**: "Do not transgress." Zeal without limits becomes burnout or self-righteousness; negligence becomes drift. Istiqamah lives in the disciplined middle.yanbuweather+1
- **It carries a cosmic reward**: angels descend with reassurance at the most vulnerable moment—death—telling the heart: do not fear what

comes next, do not grieve what you leave behind.quran+3

What the Chapter Teaches Us

- **Faith is tested by consistency, not intensity.** A short, sincere routine kept daily beats a heroic week followed by collapse.quran+1
- **Repentance is part of istiqamah**, not its opposite. The verse includes "whoever repents with you," acknowledging that humans err but return.yanbuweather+1
- **Steadfastness is protected by moderation.** The warning "do not transgress" is a mercy: it saves the believer from the two cliffs that destroy many—overload and under-effort.yanbuweather+1
- **The reward is both inward and outward.** In life, believers are supported ("We are your allies"); at death, they are comforted; in the

Hereafter, they are hosted by the Forgiving, the Merciful.quran+2

Contemporary Reflection

For a young Muslim working long hours, or a parent juggling bills and school runs, istiqamah is not about adding more obligations. It is about **protecting a small, honest center**: one prayer offered with presence, one truthful choice when cutting corners is easier, one act of kindness when you're drained.quran+1

In a world that rewards extremes—hustle culture on one side, numb escapism on the other—istiqamah is the quiet rebellion of **staying human and faithful**. It refuses both the burnout of "more, more, more" and the surrender of "nothing matters." It says: I will walk straight, with Allah, at my pace, within my limits, and I will keep returning when I stumble.yanbuweather+1

The verses promise that this posture does not go unnoticed. Angels meet the steadfast heart at its most fragile moment and replace terror with trust, grief with glad tidings. That is the destiny of those who say, "Our Lord is Allah," and then live as if they mean it.quran+3

Three Questions to Close With

1. Where in your life is "Our Lord is Allah" true in words but not yet in choices—and what one small alignment could you make this week?
2. Which extreme (overload or neglect) most threatens your steadiness right now, and what boundary would protect your middle path?
3. If angels were to descend at your moment of greatest fear, what would you need to hear—and how

does istiqamah prepare your heart
to receive it?

Hadith 85 The Comprehensive Word — “I Believe in Allah, Then Be Steadfast”

عن أَبِي عَمْرٍو، وَقِيلَ: أَبِي عَمْرَةَ، سُفْيَانَ بْنِ عَبْدِ اللهِ رضي الله عنه قَالَ: قُلْتُ: يَا رَسُولَ اللهِ، قُلْ لِي فِي الإِسْلاَمِ قَوْلاً لا أَسْأَلُ عَنْهُ أَحَداً غَيْرَكَ، قَالَ: «قُلْ: آمَنْتُ بِاللهِ، ثُمَّ اسْتَقِمْ». رَوَاهُ مُسْلِم.quran+2

Translation:
Abu ‘Amr—also said: Abu ‘Amrah—Sufyan ibn ‘Abdillah (may Allah be pleased with him) reported: I said, “O Messenger of Allah, tell me a word about Islam that I will not need to ask anyone else about after you.” He (peace and blessings be upon him) said: “Say: ‘I believe in Allah,’ and then be steadfast.” [Reported by Muslim]quran+2

1. Connection to the Chapter

This hadith is the practical core of **Bab al-Istiqamah**. The chapter opened with Qur'anic commands to "remain steadfast as you have been commanded" and promises to those who say, "Our Lord is Allah, then remain steadfast." Here, the Prophet ﷺ compresses the entire path into two movements: **inner conviction** ("I believe in Allah") and **outer consistency** ("then be steadfast").binbaz.org+2

Imam al-Nawawi places it here to show that istiqamah is not a vague ideal; it is the **living continuation of faith** through daily obedience, restraint, and return after slips.islamweb+1

2. Key Concept Breakdown

- **آمنتُ بالله — "I believe in Allah"**
  — This is not mere tongue-service.

It is heart-assent that Allah alone is Lord, God, and Lawgiver; it is surrender to His oneness in worship, trust, and obedience. It includes renewing the pillars of faith so that choices flow from certainty, not mood.binbaz.org+3

- **ثُمَّ — "then"** — The sequence matters. Steadfastness grows from rooted belief; without it, discipline becomes performance or burnout.binbaz.org+1
- **اسْتَقِمْ — "be steadfast"** — To stand straight on the path: performing obligations, avoiding prohibitions, and maintaining balance—no extremism, no negligence. It implies continuity, not perfection: keep walking, correct your direction, and return when you drift.islamweb+4

3. Hadith Lessons

- **Faith must be lived, not just spoken.** The Prophet's answer rejects a faith that ends at declaration. True iman shows in consistent action—prayer kept, honesty maintained, boundaries respected—even when tired or pressured.hadeethenc+2
- **Steadfastness is the proof of sincerity.** Anyone can say "I believe"; the one who stays upright through weeks, months, and years—under work stress, family strain, and inner temptation—shows that the heart truly submitted.binbaz.org+1
- **The comprehensive formula.** These two sentences gather the whole of Islam: **ikhlas** (sincerity to Allah) and **mutaba'ah** (following the Prophetic path). Sincerity roots the heart; following the Sunnah

keeps the steps straight.binbaz.org+1

- **A realistic path for real people.** The Companion asked for a word he would not need to ask anyone else about. The Prophet gave him a lifeline: renew faith, then hold the line. This is for the young worker, the exhausted parent, the lonely student—anyone who needs a clear, sustainable way.alukah+2

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4. Special Reflections: What This Hadith Shows Us

- **Istiqamah protects the heart from two destroyers:** the drama of extremes (overloading until collapse) and the numbness of drift (doing nothing until distance grows). The middle path—steady, honest, bounded—is where faith survives and matures.sunnah+2

- **Continuity over intensity.** A small, sincere routine kept daily outweighs heroic bursts that end in shame. The word "then be steadfast" is a call to rhythm, not spectacle.islamweb+1
- **Repentance is built into steadfastness.** Standing straight does not mean never stumbling; it means refusing to make stumbling a home. Return quickly, correct gently, and continue.islamweb+1

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5. Three Questions to Close With

1. Where is your "I believe in Allah" most tested right now—time, money, relationships—and what one honest action would align your life with it this week?
2. Which extreme (overload or neglect) most threatens your steadiness—and what boundary or

small habit would protect your middle path?

3. If you had to summarize your current spiritual state in one sentence, would it sound more like "I say I believe" or "I believe—and I am staying upright"? What needs to change?

Hadith 86: Steady Steps, Straight Aim — And Mercy Above All

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «قَارِبُوا وَسَدِّدُوا، وَاعْلَمُوا أَنَّهُ لَنْ يَنْجُوَ أَحَدٌ مِنكُمْ بِعَمَلِهِ»، قَالُوا: وَلاَ أَنْتَ يَا رَسُولَ اللهِ؟ قَالَ: «وَلاَ أَنَا إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ». رَوَاهُ مُسْلِم.

And the glosses:
"Al-muqarabah" — the measured aim, with no excess and no shortfall.
"Al-sidad" — uprightness and hitting the mark.
"Yataghhammadani" — He covers me and wraps me (in mercy).

Translation:
Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (peace and blessings be upon him)

said: “Be moderate and be exacting, and know that none of you will be saved by his deeds.” They said, “Not even you, O Messenger of Allah?” He said, “Not even me—unless Allah envelopes me with mercy and bounty from Him.” [Reported by Muslim]

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1. Connection to the Chapter

This hadith deepens **Bab al-Istiqamah** by answering the question every sincere heart eventually asks: “How much is enough, and can my effort save me?” The Prophet’s reply sets the spiritual physics of the path: **do your utmost within your capacity, aim straight, and place your ultimate hope in Allah’s mercy.** This is the practical shape of “I believe in Allah, then be steadfast” from the previous hadith—steadfastness defined by balance, accuracy, and dependence.

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2. Key Concept Breakdown

- **قَارِبُوا — "Be moderate / come close"** — Keep to the middle path that your energy and reality can sustain; avoid the two cliffs: burning out in extremism and drifting in neglect. It is the fiqh of human limits: Allah does not burden a soul beyond what it can bear.
- **وَسَدِّدُوا — "Be exacting / make straight"** — Aim carefully at the mark: fulfill obligations properly, avoid prohibitions cleanly, and correct your course when you miss. Sidad is not perfectionism; it is disciplined alignment.
- **لَنْ يَنْجُوَ أَحَدٌ بِعَمَلِهِ — "None will be saved by his deeds"** — A merciful warning against self-reliance. Deeds are necessary, but they are not the price-tag that purchases salvation;

they are the **means** through which mercy reaches you.

- **يَتَغَمَّدَنِيَ — "Envelops me / covers me"** — The image is tender and total: mercy wrapping the servant like a garment, hiding faults, softening consequences, and granting what effort alone could never earn.

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3. Hadith Lessons

- **Steadfastness is according to ability.** The Prophet commands a sustainable rhythm: "Be moderate." This is for the exhausted worker, the sleep-deprived parent, the student under deadlines—anyone tempted to swing between overdoing and giving up.
- **Accuracy matters more than volume.** "Be exacting" calls for quality in worship and ethics: pray with presence, speak truthfully,

keep boundaries, and avoid showy bursts that collapse.

- **Deeds save through mercy, not by right.** However high a person climbs in piety, knowledge, or service, salvation remains a gift. Works open the door; mercy walks you through it.
- **No room for self-admiration.** Even the best of creation ﷺ placed his hope in Allah's covering mercy. This kills spiritual pride and teaches every believer humility, gratitude, and constant return.

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4. Special Reflections: Important Points

- **The mercy-deed relationship.** Do not read "none will be saved by his deeds" as "deeds do not matter." The Prophetic pattern across the Sunnah is clear: deeds are the **pathway** mercy uses to reach you.

They are necessary, but not sufficient in themselves.

- **A realistic spirituality for real lives.** The command "be moderate" is a divine accommodation to human frailty. It protects the believer from the guilt spiral that follows heroic overcommitment, and from the numbness that follows chronic under-effort.
- **The Prophet's example.** When the Companions asked, "Not even you?" he ﷺ did not claim exception by rank. He modeled the exact posture he wants from us: effort plus dependence, sincerity plus humility.

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5. On the Excellence of the Companions (Following the Chapter Notes)

The Companions' question—"Not even you, O Messenger of Allah?"—reveals their hunger for precision in faith. They did not leave a gap in understanding; they asked until the meaning was clear, then embodied it. This is part of why they are "the deepest in knowledge, the least in pretense": they combined sharp inquiry with immediate application.

For us, following their sunnah means:

- Asking clear questions when confused, not guessing in the dark.
- Applying what we learn, not collecting information as decoration.
- Measuring our states against theirs: sincerity, humility, and consistency over show.

Three Questions to Close With

1. Where in your routine are you tipping into excess or neglect—and what single adjustment would bring

you back to the moderate, exacting middle?

2. When you think about salvation, does your inner narrative lean more toward "my efforts must earn it" or "my efforts invite mercy"—and how does that belief shape your daily choices?
3. In what area of your life do you need to ask a clear, honest question (like the Companions did) so you can stop guessing and start walking straight?

Chapter 9: Reflecting on the Vastness of Allah's Creation, the Perishing of This World, the Terrors of the Hereafter, and Disciplining the Self Toward Steadfastness

Opening Text

قال الله تعالىٰ: {إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ أَن تَقُومُواْ لِلَّهِ مَثۡنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُواْ} [سبأ: 46]، وقال تعالىٰ: {إِنَّ فِي خَلۡقِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱخۡتِلَٰفِ ٱلَّيۡلِ وَٱلنَّهَارِ لَأٓيَٰتٖ لِّأُوْلِي ٱلۡأَلۡبَٰبِ * ٱلَّذِينَ يَذۡكُرُونَ ٱللَّهَ قِيَٰمٗا وَقُعُودٗا وَعَلَىٰ جُنُوبِهِمۡ وَيَتَفَكَّرُونَ فِي خَلۡقِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ رَبَّنَا مَا خَلَقۡتَ هَٰذَا بَٰطِلٗا

سُبۡحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ} [آل عمران: 190ـ 191]، وقال تعالىٰ: {أَفَلَا يَنظُرُونَ إِلَى ٱلۡإِبِلِ كَيۡفَ خُلِقَتۡ * وَإِلَى ٱلسَّمَآءِ كَيۡفَ رُفِعَتۡ * وَإِلَى ٱلۡجِبَالِ كَيۡفَ نُصِبَتۡ * وَإِلَى ٱلۡأَرۡضِ كَيۡفَ سُطِحَتۡ * فَذَكِّرۡ إِنَّمَآ أَنتَ مُذَكِّرٞ} [الغاشية: 17ـ 21]، وقال تعالىٰ: {أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ} [محمد: 10].

Translation

Allah the Exalted said: "I exhort you to one thing only: that you stand for Allah, in pairs and alone, then reflect." [Saba: 46]

And He said: "Indeed, in the creation of the heavens and the earth, and the alternation of night and day, are signs for people of understanding—those who remember Allah while standing, sitting, and lying on their sides, and reflect upon the creation of the heavens and the earth: 'Our Lord, You have not created

this in vain. Glory be to You; so protect us from the punishment of the Fire.'" [Al 'Imran: 190–191]
And He said: "Do they not look at the camel—how it is created? And at the sky—how it is raised? And at the mountains—how they are set firm? And at the earth—how it is spread out? So remind; you are only a reminder." [Al-Ghashiyah: 17–21]
And He said: "Have they not traveled through the land and seen?" [Muhammad: 10]

Chapter Meaning

This chapter is not about abstract philosophy; it is a **spiritual discipline for the heart under pressure**. Imam al-Nawawi gathers these verses to train the believer to **use the mind in worship**—to stand before Allah, alone or together, and think deeply until the heart arrives at certainty, humility, and obedience. Reflection (tafakkur) is defined here as

the deliberate work of the intellect upon a reality until it yields a result: awareness of Allah's greatness, the emptiness of worldly illusions, and the urgency of preparation for the Hereafter.

The chapter also links reflection to **self-critique and reform**: "the wise one is he who holds himself to account," as the earlier hadith states. Thinking about creation exposes the soul's shortcuts, excuses, and attachments—and then carries it back to the straight path.

Why This Chapter Comes Here

After
establishing **istiqamah** (steadfastness) in the previous chapter, Imam al-Nawawi now supplies its **fuel and guardrails**. Without reflection, consistency becomes mechanical; with reflection, consistency becomes alive, humble, and God-oriented. The verses show that those who "remember Allah in every posture"

are the very ones who "reflect on the creation of the heavens and the earth"—linking dhikr and tafakkur as twin engines of a stable heart.

The chapter also warns against the most common derailment: **following desire over divine law for the sake of worldly gain**—a reality as pressing today as in every age.

Key Ideas

- **Tafakkur is worship of the heart.** It is not idle daydreaming but focused contemplation that moves from observation to insight, from insight to fear of Allah, and from fear to action.
- **Creation is a book of signs.** The heavens, earth, night, day, mountains, camels—each is a page pointing to the Creator's power, wisdom, and purpose. Reading

them rightly increases faith and certainty.

- **Reflection produces three fruits:** khushu‘ (reverent awe), dhikr (remembrance), and yaqin (certainty) in Allah’s promise and warning—which then drive sincere, useful work.
- **Self-examination is part of reflection.** The “wise one” scrutinizes his own motives and outcomes: “Did I truly benefit from this prayer, this fast, this effort? Was it accepted, or merely performed?”
- **A warning against desire-driven lives.** Many pursue interests while casually violating Allah’s law. The chapter’s closing note is urgent: beware of being among those who trade the Hereafter for fleeting gain.

What the Chapter Teaches Us

- **Stand for Allah, then think.** The verse "stand for Allah… then reflect" teaches a method: pause your noise, stand in sincere intention, and let the mind work under Allah's gaze until clarity emerges.
- **Reflect to remember, remember to reflect.** The people of "al-albab" (sound intellects) are described as both remembering and reflecting; each strengthens the other, producing a heart that is soft yet steady.
- **Useful work over empty wishes.** The chapter urges investment in deeds that benefit both worlds and condemns filling the soul with forbidden desires and idle hopes that delay action.
- **Humility through magnitude.** When you truly see the scale of creation—how the sky is raised, mountains fixed, earth

spread—pride shrinks, dependence grows, and the plea "Our Lord, You have not created this in vain; protect us from the Fire" becomes personal.

Contemporary Reflection

For a young Muslim juggling deadlines, rent, family duties, and a phone that never sleeps, this chapter is a **practical reset**. Reflection here is not a retreat from life but a way to **re-enter life with direction**. Five minutes of intentional thought—on a verse, on a night sky, on the design of your own body—can break the trance of distraction and re-anchor the heart.

It also answers a quiet crisis: **knowing much but feeling little**. Information without reflection leaves the heart dry. Tafakkur turns knowledge into awe, awe into worship, and worship into consistent, sincere action.

And the warning is timely: in a world that rewards "interests" even when they conflict with Allah's law, the chapter calls for courage—to measure choices by eternal outcomes, not short-term gains.

Three Questions to Close With

1. What is one sign in creation you can study this week (sky, mountains, your own body, a daily routine) so that your mind moves from observation to a specific change in behavior?
2. When you "stand for Allah" in prayer or quiet, what single question could you ask yourself to turn performance into reflection (e.g., "What did I truly intend here?" or "What is this prayer changing in me?")?
3. Where in your life are you tempted to follow desire for worldly benefit despite knowing Allah's law—and

what concrete boundary will you set
to protect your Hereafter?

Hadith 87

Hadith 88

Hadith 89

Hadith 90

Hadith 91

Hadith 92

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