



نصيحة خير الأنام لأصحابه الكرام

*The Advice of
the Best of Creation
to His Noble Companions*

By the_middle_road

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ

“Actions are but by intentions and every man shall have what he intended...”

(Ṣaḥīḥ Bukhārī and Muslim)

Foreword

All praise is due to Allah, the Cherisher and Sustainer of the entire universe. And the peace and blessings of Allah be upon Muḥammad ﷺ his family and his companions.

Tamīm al-Dārī related that the Prophet ﷺ said, “The *dīn* is *naṣīḥah*.” “To whom?” we asked. “To Allah, His Book, His Messenger, the leaders of the Muslims and their common people,” he replied.

(Ṣaḥīḥ Muslim)

We usually associate the word ‘*naṣīḥah*’ with the concept of giving someone advice. Although that is correct, it is, however, much broader than that. This is supported by the *ḥadīth* mentioned above, since to translate *naṣīḥah* here as advice would not make much sense. To translate it as ‘sincerity’ might be more appropriate but that too does not convey the whole sense of the meaning of the word. The word *naṣīḥah* can be said to mean, ‘to truly want the best for the person one is giving *naṣīḥah* to’. We advise people because we want the best for them.

It is for this - wanting the best for you, the ‘*‘āmmah al-muslimīn* (the generality of Muslims)’ - that this booklet has been compiled. It is a collection of some of the words of advice which the Prophet ﷺ gave to his Companions رضي الله عنهم. He ﷺ commanded us with this in the *ḥadīth*, but he was also the best exemplar of carrying that out. The *aḥādīth* are taken from the six authentic books of *ḥadīth* as well as the *Musnad* of Imām Aḥmad, and they are all either *ṣaḥīḥ* or *ḥasan*, to the best of my knowledge.

Jazākumullāhu khair to Abu Mus’ab and Al-Farooq for their help and assistance, as well as Al-hayaa.

Notes about the Translation

Each *ḥadīth* consists of a *sanad* (a chain of narration) and a *matn* (the wording of the actual *ḥadīth*). The Arabic includes both the *sanad* and the *matn*. However, for the sake of brevity, only the *matn* has been translated and not the *sanad*.

The words of the Prophet ﷺ are written in blue, quotations from the Qur'ān are in green, and the *sanad* of the *ḥadīth* is in grey.

Certain Arabic terms have been transliterated and not translated, in cases where I felt the English equivalent does not convey the whole sense of the word. Those who are unfamiliar with the meaning of these words can refer to the glossary at the end of the book.

Words in square brackets are words which are not explicitly mentioned in the Arabic text but which are necessary in the translation in order for it to be understood properly.

Advice to Abū Bakr ﷺ

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي رَاشِدٍ
الْحُبْرَانِيِّ قَالَ

أَتَيْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ فَقُلْتُ لَهُ حَدِّثْنَا مِمَّا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَأَلْفَى إِلَيَّ صَحِيفَةً فَقَالَ هَذَا مَا كَتَبَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
فَنَظَرْتُ فَإِذَا فِيهَا إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ قَالَ يَا رَسُولَ اللَّهِ عَلَّمَنِي مَا أَقُولُ إِذَا
أَصْبَحْتُ وَإِذَا أُمْسَيْتُ فَقَالَ يَا أَبَا بَكْرٍ فُلْ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ
وَالشَّهَادَةِ لَا إِلَهَ إِلَّا أَنْتَ رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ
وَشَرِّكِهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أُجْرَهُ إِلَى مُسْلِمٍ

Abū Rāshid al-Ḥubrānī said, “I came to ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ and said to him, ‘Relate to us what you heard from the Messenger of Allah ﷺ.’ So he gave me a piece of paper and said, ‘This is what the Messenger of Allah ﷺ wrote to me.’

So I looked and saw in it that Abū Bakr al-Ṣiddīq, may Allah be pleased with him, had said, ‘O Messenger of Allah, teach me what I should say in the morning and in the evening.’ So he replied, ‘O Abū Bakr, say, “O Allah, Originator of the heavens and the earth, Knower of the unseen and the visible, there is none worthy of worship but You, the Lord and Owner of everything. I seek protection in You from the evil of my *nafs*, from the evil of *shaitān* and his [calling to] *shirk*, and that I should commit any evil against myself or bring it upon another Muslim.”’”

(Sunan al-Tirmidhī)

Points to Ponder

- *Aḥādīth* were written down at the time of the Prophet ﷺ.
- The importance of making *dhikr* at the two ends of the day.
- The importance of seeking Allah’s protection against all evil.

Advice to ‘Umar ﷺ

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ حَدَّثَنِي سِمَاكُ الْحَنْفِيُّ
أَبُو زُمَيْلٍ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ

دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى حَصِيرٍ قَالَ فَجَلَسْتُ فَإِذَا عَلَيْهِ إِزَارٌ
وَلَيْسَ عَلَيْهِ غَيْرُهُ وَإِذَا الْحَصِيرُ قَدْ أُتْرَ فِي جَنْبِهِ وَإِذَا أَنَا بِقَبْضَةٍ مِنْ شَعِيرٍ نَحْوِ الصَّاعِ وَقَرَطٍ
فِي نَاحِيَةٍ فِي الْعُرْفَةِ وَإِذَا إِهَابٌ مُعَلَّقٌ فَابْتَدَرْتُ عَيْنَايَ فَقَالَ مَا يُبْكِيكَ يَا ابْنَ الْخَطَّابِ فَقُلْتُ
يَا نَبِيَّ اللَّهِ وَمَالِي لَا أَبْكِي وَهَذَا الْحَصِيرُ قَدْ أُتْرَ فِي جَنْبِكَ وَهَذِهِ خِزَانَتُكَ لَا أَرَى فِيهَا إِلَّا مَا
أَرَى وَذَلِكَ كِسْرَى وَقَيْصَرُ فِي التَّمَارِ وَالْأَنْهَارِ وَأَنْتَ نَبِيُّ اللَّهِ وَصَفْوَتُهُ وَهَذِهِ خِزَانَتُكَ قَالَ
يَا ابْنَ الْخَطَّابِ أَلَا تَرْضَى أَنْ تَكُونَ لَنَا الْآخِرَةَ وَلَهُمُ الدُّنْيَا قُلْتُ بَلَى

‘Umar said, “I entered upon the Messenger of Allah ﷺ while he was [lying down] on a mat. I sat down [and looked around]: he had on an *izār*, and nothing else; the mat had left an imprint upon his side; and where I was [sitting], there was a handful of barley, amounting to about one *sā*.¹ There was some material used for tanning hides in a corner of the room and an untanned hide hanging [on the wall]. [On seeing all this] my eyes suddenly filled with tears.

He asked me, ‘What makes you cry, O son of al-Khaṭṭāb?’ ‘O Prophet of Allah, and why should I not cry!?’ I exclaimed. ‘This mat has left an imprint upon your side, and this treasury of yours – I see nothing in it except what I can see. And there are *Kisrā* and *Qaiṣar*,² in the midst of fruits and rivers; and you are the Prophet of Allah and His Chosen One, and this is your treasure house.’ He said, ‘O son of al-Khaṭṭāb, are you not content that for us there is the *ākhirah*, and for them there is the *dunyā*?’ “Yes,” I replied.”

(Sunan ibn Mājah)

¹ A cubic measure equivalent to approximately 2 600 grams.

² The titles of the rulers of the Persian and Byzantium empires.

Points to Ponder

- The poverty and asceticism of the Prophet ﷺ.
- The love, care and concern ‘Umar رضي الله عنه had for the Prophet ﷺ.
- ‘Umar رضي الله عنه cried.
- The superiority of the *ākhirah* over the *dunyā*. Be content with the *ākhirah* and do not seek to gain the riches of this world.

Advice to ‘Uthmān ﷺ

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ حَدَّثَنَا حُجَيْبُ بْنُ الْمُنْتَنَى حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ مُعَاوِيَةَ بْنِ
صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ النُّعْمَانَ بْنِ بَشِيرٍ عَنْ عَائِشَةَ
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عُثْمَانُ إِنَّهُ لَعَلَّ اللَّهَ يُفَمِّصُكَ فَمِيصًا فَإِنْ أَرَادُوكَ
عَلَى خَلْعِهِ فَلَا تَخْلَعُهُ لَهُمْ

‘Ā’ishah related that the Prophet ﷺ said, “O ‘Uthmān, indeed, perhaps Allah will clothe you with a shirt, so if they try to make you take it off, then do not do so for them.”³

(Sunan al-Tirmidhī)

Points to Ponder

- Allah granted the Prophet ﷺ knowledge about certain things which would happen in the future.
- The importance of remaining firm upon the truth, no matter the consequences.

³ The shirt is a metaphor for the *khilāfah* and taking it off is a metaphor for stepping down.

Advice to ‘Alī ﷺ

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ أَخْبَرَنَا شَرِيكَ عَنْ أَبِي رَبِيعَةَ الْإِيَادِيِّ عَنْ ابْنِ بُرَيْدَةَ
عَنْ أَبِيهِ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيِّ يَا عَلِيُّ لَا تُتْبِعِ النَّظْرَةَ النَّظْرَةَ فَإِنَّ لَكَ الْأُولَى
وَلَيْسَتْ لَكَ الْآخِرَةُ

The Messenger of Allah ﷺ told ‘Alī, “O ‘Alī, do not follow one glance with another, for certainly, the first one is for you, but not the second.”⁴

(Sunan al-Tirmidhī and Sunan Abū Dāwūd)

Points to Ponder

- ‘Alī ﷺ was still a youth when this was said to him.
- We are forgiven for unintentional mistakes.
- The importance of lowering the gaze.

⁴ i.e. one is not held accountable for the first unintentional glance at a non-*maḥram* woman, only for the second intentional one.

Advice to ibn ‘Abbās ﷺ

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا لَيْثُ بْنُ سَعْدٍ وَأَبْنُ
لَهِيْعَةَ عَنْ قَيْسِ بْنِ الْحَجَّاجِ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا أَبُو الْوَلِيدِ حَدَّثَنَا
لَيْثُ بْنُ سَعْدٍ حَدَّثَنِي قَيْسُ بْنُ الْحَجَّاجِ الْمَعْنَى وَاحِدٌ عَنْ حَنْشِ الصَّنَعَانِيِّ عَنْ ابْنِ عَبَّاسٍ
قَالَ

كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ يَا غُلَامُ إِنِّي أَعْلَمُكَ كَلِمَاتٍ أَحْفَظُ اللَّهُ
يَحْفَظُكَ أَحْفَظُ اللَّهُ تَجِدُهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلُ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ
لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ
يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

‘Abdullāh ibn ‘Abbās said, “One day I was behind the Messenger of Allah ﷺ when he said to me, ‘O young boy, indeed I shall teach you some words [of advice]. Be mindful of Allah, and He will protect you. Be mindful of Allah, and you will find Him facing you. If you ask [for something], ask of Allah; and if you seek help, seek help from Allah.

Know that even if the *ummah* were to gather together to benefit you with something, they would not benefit you except with that which Allah has already decreed for you. And if they were to gather together to harm you with something, they would not harm you except with that which Allah has already decreed upon you. The pens have been lifted and the pages have dried.”

(Sunan al-Tirmidhī)

Another version reads:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُزَيْدَ حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ عَنِ الْحَجَّاجِ بْنِ الْفَرَّافِصَةِ قَالَ أَبُو عَبْدِ الرَّحْمَنِ هُوَ عَبْدُ اللَّهِ بْنُ يُزَيْدَ وَأَنَا قَدْ رَأَيْتُهُ فِي طَرِيقِ فَسَلَّمَ عَلَيَّ وَأَنَا صَبِيٌّ رَفَعَهُ إِلَى ابْنِ عَبَّاسٍ أَوْ أُسْنَدَهُ إِلَى ابْنِ عَبَّاسٍ قَالَ وَحَدَّثَنِي هَمَّامُ بْنُ يَحْيَى أَبُو عَبْدِ اللَّهِ صَاحِبُ الْبَصْرِيِّ أُسْنَدَهُ إِلَى ابْنِ عَبَّاسٍ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ لَهِيْعَةَ وَنَافِعُ بْنُ يُزَيْدَ الْمِصْرِيَّانِ عَنْ قَيْسِ بْنِ الْحَجَّاجِ عَنْ حَنْشِ الصَّنَعَانِيِّ عَنْ ابْنِ عَبَّاسٍ وَلَا أَحْفَظُ حَدِيثَ بَعْضِهِمْ عَنْ بَعْضٍ أَنَّهُ قَالَ

كُنْتُ رَدِيفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا غُلَامُ أَوْ يَا غُلَيْمُ أَلَا أَعْلَمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهِنَّ فَقُلْتُ بَلَى فَقَالَ احْفَظْ اللَّهَ يَحْفَظْكَ احْفَظْ اللَّهَ تَجِدْهُ أَمَامَكَ تَعْرِفْ إِلَيْهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ وَإِذَا سَأَلْتَ فَاسْأَلْ اللَّهَ وَإِذَا اسْتَعْنَتْ فَاسْتَعْنِ بِاللَّهِ قَدْ جَفَّ الْقَلَمُ بِمَا هُوَ كَائِنٌ قُلُوا أَنْ الْخَلْقَ كُلَّهُمْ جَمِيعًا أَرَادُوا أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ لَمْ يَقْدِرُوا عَلَيْهِ وَإِنْ أَرَادُوا أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ لَمْ يَقْدِرُوا عَلَيْهِ وَاعْلَمْ أَنَّ فِي الصَّبْرِ عَلَى مَا تَكَرَّرَ خَيْرًا كَثِيرًا وَأَنَّ النَّصْرَ مَعَ الصَّبْرِ وَأَنَّ الْفَرَجَ مَعَ الْكُرْبِ وَأَنَّ مَعَ الْعُسْرِ يُسْرًا

‘Abdullāh ibn ‘Abbās said, “I was once behind the Prophet ﷺ on a mount when he said to me, ‘O young boy - or O little boy - shall I not teach you some words by which Allah will benefit you?’ ‘Of course,’ I replied.

He then told me, ‘Be mindful of Allah, and He will protect you. Be mindful of Allah, and you will find Him in front of you. Become acquainted with Him in [times of] ease, and He will be acquainted with you in [times of] difficulty. If you ask [for something], ask of Allah; and if you seek help, seek help from Allah.

The [ink of] the pen has already dried concerning that which will be: so even if the entire creation – all of them together – wanted to benefit you with something which Allah did not decree for you, they would not be able to do that. And if they wanted to harm you with something which Allah did not decree upon you, they would not be able to do that. Know that in being patient with that which you dislike, there lies much good; that with patience comes victory, with distress comes relief, and with hardship comes ease.’”

(Musnad Aḥmad)

Points to Ponder

- The care and concern the Prophet ﷺ had for the young.
- The Prophet ﷺ prepared ibn ‘Abbās to receive the advice by informing beforehand that he was about to tell him something of significance.
- Seek help from the Creator, not the creation.
- Be content with the Divine Decree.
- Difficult times are bound to pass.

Advice to Abū Hurairah ﷺ

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَمْرِو عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ
الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ

قُلْتُ يَا رَسُولَ اللَّهِ مَنْ أَسْعَدُ النَّاسُ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ فَقَالَ لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لَا
يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلُ مِنْكَ لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ أَسْعَدُ النَّاسُ
بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَبْلِ نَفْسِهِ

Abū Hurairah, may Allah be pleased with him, said, “I asked, ‘O Messenger of Allah, who will be the most fortunate of mankind in receiving your intercession on the Day of Resurrection?’ He replied, ‘I certainly thought, O Abū Hurairah, that no one would ask me about this *ḥadīth* before you, because of what I noticed concerning your great desire for [learning] *ḥadīth*. The most fortunate of mankind to receive my intercession on the Day of Resurrection will be those who say ‘*Lā ilāha illa Allah*’⁵ sincerely, of their own accord.’”

(Ṣaḥīḥ al-Bukhārī)

Points to Ponder

- The word *ḥirṣ* means greed, avidity, covetousness, desire, aspiration, avarice. That is the attitude Abū Hurairah ﷺ had towards *ḥadīth*.
- Say ‘*Lā ilāha illa Allah*’ and be of the fortunate ones.
- Another version of the *ḥadīth* states that it should be said from the heart.

⁵ Meaning, “There is none worthy of worship except Allah”.

Advice to Ubay ﷺ

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى أَبِي بِنِ كَعْبٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبِي وَهُوَ يُصَلِّي فَالْتَفَتَ أَبِي وَلَمْ يُجِبْهُ وَصَلَّى أَبِي فَخَفَفَ ثُمَّ انْصَرَفَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْكَ السَّلَامُ مَا مَنَعَكَ يَا أَبِي أَنْ تُجِيبَنِي إِذْ دَعَوْتُكَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ فِي الصَّلَاةِ قَالَ أَفَلَمْ تَجِدْ فِيهَا أَوْحَى اللَّهُ إِلَيَّ أَنْ

اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

قَالَ بَلَى وَلَا أَعُودُ إِنْ شَاءَ اللَّهُ قَالَ أُتِيبُ أَنْ أَعْلَمَكَ سُورَةً لَمْ يَنْزَلْ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْفُرْقَانِ مِثْلَهَا قَالَ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ تَقْرَأُ فِي الصَّلَاةِ قَالَ فَفَرَأُ أُمَّ الْفُرْقَانِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْزَلْتُ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْفُرْقَانِ مِثْلَهَا وَإِنَّهَا سَبْعٌ مِنْ الْمَتَانِي وَالْفُرْقَانُ الْعَظِيمُ الَّذِي أُعْطِيَهُ

Abū Hurairah related that the Messenger of Allah ﷺ went out and passed by Ubay ibn Ka'b. He ﷺ called out, "O Ubay," while Ubay was performing *ṣalāh*; so he turned [his head] around but did not respond to him. He completed his *ṣalāh*, shortening it, then turned to the Messenger of Allah ﷺ and said, "Peace be upon you, O Messenger of Allah."

He ﷺ replied, "And upon you be peace. What prevented you, O Ubay, from responding to me when I called you?" "O Messenger of Allah, indeed, I was in *ṣalāh*," he answered. He asked, "Did you not find in what Allah revealed to me: 'Respond to Allah and to the Messenger when he calls you to that which gives you life?'"⁶ "Certainly," he said, "and I will not do that again, *in shā Allah*."

He asked, "Do you love that I should teach you a *sūrah*, the like of which was not revealed in the *Taurāh*, nor the *Injīl*, nor the *Zabūr*, nor in the [rest of] the *Furqān*?" "Yes, O Messenger of Allah," he replied. Then the Messenger of Allah ﷺ asked him, "What did you recite in the *ṣalāh*?" So he recited the Mother of the Qur'ān.⁷ At that, the Messenger of Allah ﷺ said, "By Him in whose grasp is my soul, the like of it was not revealed in the *Taurāh*, nor the *Injīl*, nor the *Zabūr* nor in the [rest of] the *Furqān*. And it is the Seven Oft-Repeated [verses] and the Great Qur'ān which I was given."

(Sunan al-Tirmidhī)

Points to Ponder

- The importance of responding to the Prophet ﷺ.
- The superiority of the *Fātiḥah* over all other revelation.

⁶ al-Qur'an (8: 24).

⁷ The *Fātiḥah*, the first chapter of the Qur'ān.

Advice to Mu‘ādh ﷺ

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُفَرِّقِيُّ حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ
قَالَ سَمِعْتُ عُقْبَةَ بْنَ مُسْلِمٍ يَقُولُ حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ الْحُبْلِيُّ عَنْ الصَّنَابِحِيِّ عَنْ مُعَاذِ
بْنِ جَبَلٍ

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِهِ وَقَالَ يَا مُعَاذُ وَاللَّهِ إِنِّي لَأُحِبُّكَ وَاللَّهِ إِنِّي
لَأُحِبُّكَ فَقَالَ أَوْصِيكَ يَا مُعَاذُ لَا تَدَعَنَّ فِي ذُبُرِ كُلِّ صَلَاةٍ تَقُولُ اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ
وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Mu‘ādh ibn Jabal related that the Messenger of Allah ﷺ took him by the hand and said, “O Mu‘ādh, by Allah, indeed I surely love you. By Allah, indeed, I surely love you.” Then he said, “I advise you, O Mu‘ādh: do not leave off saying at the end of every *ṣalāh*,⁸ ‘O Allah, help me [to engage in] remembrance of You, thankfulness towards You, and beautiful worship of You.’”

(Sunan Abū Dāwūd)

Points to Ponder

- The Prophet ﷺ held the hand of Mu‘ādh ﷺ.
- The Prophet ﷺ loved Mu‘ādh ﷺ and he expressed that love.
- The importance of always being constant in doing acts of worship.

⁸ i.e. either after the *ṣalāh* or in the last part of it.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذِ الصَّنَعَانِيُّ عَنْ مَعْمَرٍ عَنْ عَاصِمِ بْنِ أَبِي
النَّجُودِ عَنْ أَبِي وَائِلٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ

كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ يَا
رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ قَالَ لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ
لَيْسِيرٌ عَلَى مَنْ يَسْرَهُ اللَّهُ عَلَيْهِ تَعَبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ
وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ الصَّوْمِ جَنَّةٌ وَالصَّدَقَةُ
تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ قَالَ ثُمَّ تَلَا

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ فَلَا تَعْلَمُ نَفْسٌ
مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ وَذُرْوَةِ سَنَامِهِ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ رَأْسُ
الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذُرْوَةُ سَنَامِهِ الْجِهَادُ ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِمَلَكَ ذَلِكَ كُلِّهِ قُلْتُ
بَلَى يَا نَبِيَّ اللَّهِ فَأَخَذَ بِلِسَانِهِ قَالَ كُفَّ عَلَيْكَ هَذَا فَقُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِدُونَ بِمَا نَتَكَلَّمُ بِهِ
فَقَالَ تَكَلَّمْتَ أُمَّكَ يَا مُعَاذُ وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا
حَصَائِدُ أَلْسِنَتِهِمْ

Mu‘ādh ibn Jabal said, “I was once on a journey with the Prophet ﷺ. One morning I happened to be close by to him while we were travelling, so I said, ‘O Messenger of Allah, tell me about a deed which will enter me into Paradise and distance me from the Fire.’ ‘You have certainly asked me about something immense,’ he replied, ‘but it is indeed easy for the one for whom Allah makes it easy. [It is that] you worship Allah and do not associate anything with Him, that you establish the *ṣalāh*, give the *zakāh*, fast the month of Ramaḍān, and perform the pilgrimage to the House.’⁹

Then he added, ‘Shall I not guide you to the doors of goodness? Fasting is a shield; charity extinguishes sins just as water extinguishes fire, and [so too does] the *ṣalāh* of a person in the depths of the night.’ Then he recited, ‘Their sides forsake their beds, to call on their Lord in fear and hope; and from what We have provided them, they spend. So no soul knows what is kept hidden for them of delights of the eye - as a reward for what they used to do.’¹⁰

Then he said, ‘Shall I not tell you about the head of all matters, its pillar and its peak? The head of all matters is Islam, its pillar is *ṣalāh* and its peak is *jihād*.’

‘Shall I not tell you about the foundation of all of that?’ he then asked. ‘Of course, O Prophet of Allah,’ I responded. So he took hold of his tongue and said, ‘Restrain this.’ ‘O Prophet of Allah, are we going to be taken to account for all the things we say!?’ I exclaimed. He replied, ‘May your mother be bereft of you!’¹¹ O Mu‘ādh, is there anything which causes people to be toppled into the Fire on their faces – or their noses – except the harvests of their tongues?’”

(Sunan al-Tirmidhī)

Points to Ponder

- The kind of questions the *Ṣaḥābah* ﷺ asked and the things that concerned them.
- Observing the five pillars will cause you to enter Paradise.
- There is safety in silence.
- The sins of the tongue are numerous and great, and cause people to enter the Fire.

⁹ i.e. the Ka’bah in Makkah.

¹⁰ al-Qur’an (32: 16 - 17).

¹¹ An exclamation of amazement, not meant to be taken literally.

Advice to ‘Ā’ishah ﷺ

حَدَّثَنَا قُنَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ حَدَّثَنَا أَيُّوبُ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا

أَنَّ الْيَهُودَ أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا السَّامُ عَلَيْكَ قَالَ وَعَلَيْكُمْ فَقَالَتْ عَائِشَةُ
السَّامُ عَلَيْكُمْ وَلَعَنَكُمْ اللَّهُ وَغَضِبَ عَلَيْكُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَهَلًا يَا
عَائِشَةُ عَلَيْكَ بِالرَّفْقِ وَإِيَّاكَ وَالْعُنْفَ أَوْ الْفُحْشَ قَالَتْ أَوْلَمْ تَسْمَعْ مَا قَالُوا قَالَ أَوْلَمْ تَسْمَعِي مَا
قُلْتُ رَدَدْتُ عَلَيْهِمْ فَيُسْتَجَابُ لِي فِيهِمْ وَلَا يُسْتَجَابُ لَهُمْ فِيَّ

‘Ā’ishah, may Allah be pleased with her, related that the Jews came to the Prophet ﷺ and said, “Death be upon you.” He replied, “**And upon you.**” So ‘Ā’ishah said, “Death be upon you, may Allah curse you and may He be angry with you.”

The Messenger of Allah ﷺ then told her, “**Take it easy, O ‘Ā’ishah. You should be gentle, and you should beware of harshness or obscenity.**” “Did you not hear what they said?” she protested. He replied, “**Did you not hear what I said? I responded to them, so it was accepted from me but not from them.**”

(Ṣaḥīḥ al-Bukhārī)

Another version reads:

حَدَّثَنَا مُؤَمَّلٌ حَدَّثَنَا حَمَّادٌ حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ
أَنَّ الْيَهُودَ دَخَلُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا السَّامُ عَلَيْكَ فَقَالَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ السَّامُ عَلَيْكُمْ فَقَالَتْ عَائِشَةُ السَّامُ عَلَيْكُمْ يَا إِخْوَانَ الْقِرَدَةِ وَالْخَنَازِيرِ وَلَعْنَةُ
اللَّهِ وَغَضَبُهُ فَقَالَ يَا عَائِشَةُ مَهْ فَقَالَتْ يَا رَسُولَ اللَّهِ أَمَا سَمِعْتَ مَا قَالُوا قَالَ أَوْ مَا سَمِعْتَ مَا
رَدَدْتُ عَلَيْهِمْ يَا عَائِشَةُ لَمْ يَدْخُلِ الرَّفْقُ فِي شَيْءٍ إِلَّا زَانَهُ وَلَمْ يُنْزَعْ مِنْ شَيْءٍ إِلَّا شَانَهُ

Anas ibn Mālik related that the Jews entered upon the Prophet ﷺ and said, “Death be upon you.” The Prophet ﷺ replied, “Death be upon you.” ‘Ā’ishah then said, “Death be upon you, O brothers of apes and pigs, and the curse of Allah and His Anger.”

He then said, “O ‘Ā’ishah, stop.” “O Messenger of Allah, did you not hear what they said?” she protested. He replied, “Did you not hear what I replied to them? O ‘Ā’ishah, gentleness never enters anything, except that it beautifies it; and it is not removed from anything, except that it disfigures it.”

(Musnad Ahmad)

Points to Ponder

- The tact and diplomacy of the Prophet ﷺ in his reply to them.
- The love ‘Ā’ishah ؓ had for the Prophet ﷺ.
- Gentleness makes things beautiful.
- Harshness, indecency and using foul language are not qualities befitting a believer.

Advice to Asmā' ﷺ

حَدَّثَنَا يَعْقُوبُ بْنُ كَعْبِ الْأَنْطَاكِيِّ وَمُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ قَالَا حَدَّثَنَا الْوَلِيدُ عَنْ سَعِيدِ بْنِ بَشِيرٍ عَنْ قَتَادَةَ عَنْ خَالِدِ قَالَ يَعْقُوبُ ابْنُ دُرَيْكِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ دَخَلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهَا ثِيَابٌ رَفِاقٌ فَأَعْرَضَ عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ يَا أَسْمَاءُ إِنَّ الْمَرْأَةَ إِذَا بَلَغَتْ الْمَحِيضَ لَمْ تَصَلِحْ أَنْ يَرَى مِنْهَا إِلَّا هَذَا وَهَذَا وَأَشَارَ إِلَى وَجْهِهِ وَكَفَّيْهِ

‘Ā’ishah, may Allah be pleased with her, related that Asmā’ bint Abū Bakr entered upon the Messenger of Allah ﷺ while wearing a thin garment. So the Messenger of Allah ﷺ turned away from her and said, “O Asmā’, indeed, when a woman attains puberty it is not proper that anything should be seen of her, except this and this,” – and he pointed to his face and hands.

(Sunan Abū Dāwūd)

Points to Ponder

- The Prophet ﷺ turned away from Asmā’ ﷺ. If we were to meet him ﷺ, would he turn away from us as well?
- We should not look at people who are dressed inappropriately.

Advice to Fātimah ﷺ

حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدِ يَعْنِي الْجَرِيرِيَّ عَنْ أَبِي الْوَرْدِ عَنْ
ابْنِ أَعْبَدٍ قَالَ

قَالَ لِي عَلِيُّ رَضِيَ اللَّهُ عَنْهُ أَلَا أُحَدِّثُكَ عَنِّي وَعَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَكَأَنْتَ مِنْ أَحَبِّ أَهْلِهِ إِلَيْهِ فُلْتُ بَلَى قَالَ إِنَّهَا جَرَّتْ بِالرَّحَى حَتَّى أَثْرَفَ فِي يَدِهَا
وَاسْتَقَّتْ بِالْقُرْبَةِ حَتَّى أَثْرَفَ فِي نَحْرِهَا وَكُنَسَتْ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا فَأَتَى النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ خَدَمٌ فَقُلْتُ لَوْ أَتَيْتَ أَبَاكَ فَسَأَلْتِيهِ خَادِمًا فَأَنْتَهُ فَوَجَدْتُ عِنْدَهُ حُدَانًا فَرَجَعْتُ فَأَتَاهَا
مِنْ الْعَدِّ فَقَالَ مَا كَانَ حَاجَتُكَ فَسَكَتَتْ فَقُلْتُ أَنَا أُحَدِّثُكَ يَا رَسُولَ اللَّهِ جَرَّتْ بِالرَّحَى حَتَّى
أَثْرَفَتْ فِي يَدِهَا وَحَمَلَتْ بِالْقُرْبَةِ حَتَّى أَثْرَفَتْ فِي نَحْرِهَا فَلَمَّا أَنْ جَاءَكَ الْخَدَمُ أَمَرْتُهَا أَنْ تَأْتِيكَ
فَتَسْتَخْدِمَكَ خَادِمًا يَقِيهَا حَرًّا مَا هِيَ فِيهِ قَالَ اتَّقِي اللَّهَ يَا فَاطِمَةُ وَأَدِّي فَرِيضَةَ رَبِّكَ وَأَعْمَلِي
عَمَلَ أَهْلِكَ فَإِذَا أَخَذْتَ مَضْجَعَكَ فَسَبِّحِي ثَلَاثًا وَتَلَاثِينَ وَاحْمَدِي ثَلَاثًا وَتَلَاثِينَ وَكَبِّرِي أَرْبَعًا
وَتَلَاثِينَ فَتِلْكَ مِائَةٌ فَهِيَ خَيْرٌ لَكَ مِنْ خَادِمٍ قَالَتْ رَضِيْتُ عَنْ اللَّهِ عَزَّ وَجَلَّ وَعَنْ رَسُولِهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ

ibn A‘bud said, “‘Alī, may Allah be pleased with him, said to me, ‘Shall I not tell you about myself and Fātimah, the daughter of the Messenger of Allah ﷺ, who was the most beloved of his family to him?’ ‘Certainly,’ I replied.

He said, ‘Indeed, she used the hand mill to the extent that it left marks on her hands, she drew water with a waterskin to the extent that it left marks on the upper part of her chest, and she swept the house to the extent that her clothes became dust-coloured. Then some servants came in to the possession of the Prophet ﷺ, so I said, “If only you would go to your father and ask him for a servant.” She went to him but found him busy speaking with some men, so she returned.

He then came to her the following day and enquired, “[What is it that you need?](#)” She kept quiet, so I spoke up, “I will tell you, O Messenger of Allah. She used the hand mill to the extent that it left it marks on her hands and she carried the waterskin to the extent that it left marks on the upper part of her chest. So when some servants came in to your possession, I commanded her to go to you and ask you for a servant who would protect her from [having to do] the difficult work she is doing.”

He said, “[Be mindful of Allah, O Fātimah, carry out the duties of your Lord, and work in the service of your family. Then when you lie down to sleep, say ‘Subhānallah’ thirty-three times, ‘Alḥamdulillāh’ thirty-three times and ‘Allāhu akbar’ thirty-four times - and that makes one hundred – for that is better for you than a servant.](#)” She responded, “I am pleased with Allah *‘azza wa jall* and with His Messenger ﷺ.””

(Sunan Abū Dāwūd)

Another version reads:

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ ح حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ الْمَعْنَى عَنْ
الْحَكَمِ عَنْ ابْنِ أَبِي لَيْلَى قَالَ قَالَ مُسَدَّدٌ قَالَ حَدَّثَنَا عَلِيُّ قَالَ

شَكَتْ فَاطِمَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَلَقَى فِي يَدَيْهَا مِنَ الرَّحَى فَأْتِيَ بِسَبِي
فَأْتَتْهُ تَسْأَلُهُ فَلَمْ تَرَهُ فَأَخْبَرَتْ بِذَلِكَ عَائِشَةُ فَلَمَّا جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ فَأَتَانَا
وَقَدْ أَخَذْنَا مَضَاجِعَنَا فَذَهَبْنَا لِنُقُومَ فَقَالَ عَلِيُّ مَكَانِكُمَا فَجَاءَ فَفَعَدَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ
عَلَى صَدْرِي فَقَالَ أَلَا أَدُلُّكُمَا عَلَى خَيْرٍ مِمَّا سَأَلْتُمَا إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا فَسَبِّحَا ثَلَاثًا وَتَلَاثِينَ
وَاحِدًا ثَلَاثًا وَتَلَاثِينَ وَكَبِّرَا أَرْبَعًا وَتَلَاثِينَ فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ

‘Alī said, “Fāṭimah complained to the Prophet ﷺ about the marks left on her hands from her using the hand mill. A slave then came in to the possession of the Prophet ﷺ. So she went to him to ask him [for a servant], but did not see him. She then informed ‘Ā’ishah about why she had come and when the Prophet ﷺ arrived, ‘Ā’ishah related to him what had happened.

He then came to us while we had already lain down to sleep. We began to stand up, but he told us, ‘[Stay] on your places.’ He then came and sat between us until I felt the coldness of his feet on my chest. He said, ‘Shall I not guide you two to that which is better than what you asked for? When you lie down to sleep, say ‘Subḥānallāh’ thirty-three times, ‘Alḥamdulillāh’ thirty-three times and ‘Allāhu akbar’ thirty-four times, for that is better for you than a servant.’”

(Sunan Abū Dāwūd)

Points to Ponder

- The poverty of ‘Alī and Fātimah ﷺ, despite their high standing.
- How hard Fātimah ﷺ worked. She is a queen and the leader of the women of Paradise, but not in this world.
- The shyness Fātimah ﷺ had for her father. In another version it states that she hid her face under the blanket out of shyness for the Prophet ﷺ.
- The respect ‘Alī and Fātimah ﷺ had for the Prophet ﷺ in that they tried to stand up for him.
- The intimacy the Prophet ﷺ had with the two of them.
- The Prophet ﷺ commanded his daughter to have *taqwā*.
- The superiority of *dhikr* over material gain.
- The importance of making *dhikr* before going to sleep.

*“Know that the one who has given you sincere advice
has displayed love for you.”*

(Imām al-Ḥārith al-Muḥāsibī)

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ

وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُ

*“Oh Allah! Indeed, we seek Your protection from knowingly associating anything with You,
and we seek Your forgiveness for what we are unaware of.”*

(Musnad Aḥmad)

تم بحمد الله



Glossary

ahādīth – plural of *ḥadīth*.

dīn – a way of life or religion.

ḥadīth - a saying of the Prophet ﷺ.

ḥasan – good. A *ḥadīth* that can be relied upon to be true but of a slightly lower category than *ṣaḥīḥ*.

Injīl - the revelation given to Jesus, peace be upon him.

in shā Allah - Meaning, “If Allah wills”.

izār - a garment that is wrapped around the waist and which covers the lower part of the body.

Furqān - the Criterion, another name for the Qur’ān.

jihād - striving in the path of Allah.

khilāfah – the position of leadership over the Muslim community.

nafs - the self.

naṣīḥah – sincere advice.

ṣaḥīḥ – authentic. A *ḥadīth* that can be relied upon to be true.

ṣalāh - the prayer which Muslims perform five times daily.

shaitān - the devil, Satan.

shirk - associating partners with Allah.

sūrah - a chapter of the Qur’ān.

taqwā – God-consciousness.

Taurāh - the Torah: the revelation given to Moses, peace be upon him.

ummah - the Muslim nation.

Zabūr - the Psalms: the revelation given to David, peace be upon him.

zakāh - the wealth of the rich which is given to the poor. It is calculated at 2.5% of the wealth stored for one year.