

“One is a devil and two are two devils, but three are a group.”<sup>[1]</sup>

And he ﷺ said:

«إِذَا نَزَلَ أَحَدُكُمْ مَنْزِلًا فَلْيَقُلْ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ. فَإِنَّهُ لَا يَضُرُّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْهُ»

“When any one of you stays at a place, he should say: ‘I seek refuge in the Perfect Word of Allâh from the evil of that which He created,’ nothing would then do him any harm until he moves from that place.”<sup>[2]</sup>

And he ﷺ said:

«إِذَا سَافَرْتُمْ فِي الْخِصْبِ، فَأَعْطُوا الْإِبِلَ حَظَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي السَّنَةِ، فَأَسْرِعُوا عَلَيْهَا السَّيْرَ، وَإِذَا عَرَّسْتُمْ، فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا طُرُقُ الدَّوَابِّ، وَمَأْوَى الْهُوَامِّ بِاللَّيْلِ»

“When you travel through a fertile land, you should (go slow and) give the camels a chance to graze in the land. When you travel in an arid land where there is scarcity of vegetation, you should quicken their pace (lest your camels grow feeble and emaciated for lack of fodder). When you halt for the night, avoid (pitching your tent on) the road, for it is the path of riding beasts and the abode of harmful small creatures (such as scorpions, centipedes etc.) at night.”<sup>[3]</sup>

He prohibited traveling to the land of the enemy with the Qur’ân, fearful that the enemy would get hold of it.<sup>[4]</sup> And he forbade a woman from traveling even a short distance without a *Mahram*. And he ordered the traveller upon completing his business to hasten to return to his family. And he forbade a man from awakening his family

<sup>[1]</sup> Narrated by Abu Dawûd, At-Tirmidhi, Ahmad and Malik.

<sup>[2]</sup> Narrated by Muslim, on the authority of Khawlah Bint Hakeem As-Sulamiyah ؓ.

<sup>[3]</sup> Narrated by Muslim, At-Tirmidhi, Abu Dawûd and Ahmad, on the authority of Abu Hurairah ؓ.

<sup>[4]</sup> Narrated by Al-Bukhari, Muslim, Abu Dawûd, Ibn Majah, Malik and Ahmad.

at night, if his absence from them had been prolonged.<sup>[1]</sup> And when he returned from a journey, he would meet his children<sup>[2]</sup> and he would embrace the person who had returned from a journey and kiss him if he was a member of his family.<sup>[3]</sup>

Ash-Sha’bi said: “When the Companions of the Messenger of Allâh ﷺ returned from a journey, they used to embrace one another and when he ﷺ returned from a journey, he would go first to the mosque and offer a two *Rak’ah* prayer there.



<sup>[1]</sup> Narrated by Al-Bukhari, Muslim, At-Tirmidhi, Ahmad and Ad-Darimi.

<sup>[2]</sup> Narrated by Muslim, on the authority of ‘Abdullah Ibn Ja’far ؓ.

<sup>[3]</sup> Narrated by At-Tabarani, Al-Bukhari in ‘*Al-Adab Al-Mufrad*’ and Ahmad.

## Chapter

It has been authentically reported from the Prophet ﷺ that he taught the Companions ﷺ the *Khutbah*<sup>[1]</sup> of need thus:

«إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ  
أَنْفُسِنَا - وَفِي لَفْظٍ - : وَسَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ  
لَهُ، وَمَنْ يَضِلَّ، فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ  
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»

“All praise and thanks be to Allâh, we praise Him and we seek His Aid and we ask His Forgiveness and we seek shelter with Allâh from the evil of ourselves (and in one narration: and the wickedness of our deeds); whomsoever Allâh guides, there is none can misguide him and whomsoever Allâh sends astray, there is none can guide him. And I testify that none is worthy of worship except Allâh and I testify that Muhammad is His slave and His Messenger.”<sup>[2]</sup>

Then he would recite these three Verses:

«يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٧٦﴾»

“O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allâh)].”<sup>[3]</sup>

«يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ»

<sup>[1]</sup> *Khutbah*: Sermon, address.

<sup>[2]</sup> Narrated by Abu Dawûd, and At-Tirmidhi on the authority of Abdullah bin Masûd.

<sup>[3]</sup> *Sûrah Âl- 'Imrân* 3:102

“O mankind! Be dutiful to your Lord,”<sup>[1]</sup>

and

«يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيدًا ﴿٧٧﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ»

“O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds.”<sup>[2]</sup>

Shu'bah said: “I said to Abu Ishaq: “Is this in the *Khutbah* of marriage or another?” He said: “It is for every need.” And the Prophet ﷺ said:

«إِذَا أَفَادَ أَحَدُكُمْ امْرَأَةً أَوْ خَادِمًا أَوْ دَابَّةً، فَلْيَأْخُذْ بِنَاصِيَتِهَا، وَلْيَدْعُ  
اللَّهَ بِالْبَرَكَاتِ، وَيَسْمِ اللَّهَ عَزَّ وَجَلَّ، وَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا  
وَخَيْرَ مَا جِبَلْتَ عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جِبَلْتَ عَلَيْهِ»

“If any of you acquired a wife, a servant or a riding beast, he should take her (him or it) by the forelock and invoke Allâh’s Blessing and invoke the Name of Allâh, the Almighty, the All-powerful, then say: *Allâhumma, Innee As'aluka Khairaha Wa Khaira Ma Julibat 'Alaihi Wa A'ûdu Bika Min Sharriha Wa Sharri Ma Julibat 'Alaihi* “Oh, Allâh! I ask You for the good in her, and in the disposition which You have given her; and I seek refuge in You from the evil in her, and in the disposition which You have given her.”<sup>[3]</sup>

And he used to say to the (newly) married person:

«بَارَكَ اللَّهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ»

“May Allâh bless (your marriage) for you and may He bless you and join you both in goodness.”<sup>[4]</sup>

And it has been authentically reported from him ﷺ that he said:

<sup>[1]</sup> *Sûrah An-Nisa'* 4:1

<sup>[2]</sup> *Sûrah Al-Ahdhab* 33:70-71

<sup>[3]</sup> Narrated by Ibn Majah and Abu Dawûd, on the authority of 'Amr Ibn Shu'aib, from his father, who reported from his grandfather.

<sup>[4]</sup> Narrated by Abu Dawûd, At-Tirmidhi, Ibn Majah and Ahmad, on the authority of Abu Hurairah ﷺ.

«مَا مِنْ رَجُلٍ رَأَى مُبْتَلَى، فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا. إِلَّا لَمْ يُصِبْهُ ذَلِكَ الْبَلَاءُ كَأَيُّنَا مَا كَانَ»

“If any man sees someone who is put to trial and says: *Al-Hamdu Lillahil-Ladhee ‘Afanee Mimmabtalaka Bihi Wa Fadhdhalanee ‘Ala Katheerin Mimman Khalaqa Tafdeelan* (All praise and thanks be to Allâh, Who spared me from what has afflicted you and greatly preferred me to many of his creatures), he will not be affected by that affliction, whatever it was.”<sup>[1]</sup>

And it is reported from him ﷺ that belief in omens was mentioned in his presence and he said:

«أَحْسِنُهَا الْقَالَ، وَلَا تَرُدُّ مُسْلِمًا، فَإِذَا رَأَيْتَ مِنَ الطَّيْرَةِ مَا تَكْرَهُ، فَقُلْ: اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ، وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ»

“The best of it is optimism; it should not cause a Muslim to be undecided, so if you see some omen which you dislike, say: *Allâhumma, La Ya'tee Bil-Hasanati Illa Anta Wa La Yadfa'us-Sayyi'ati Illa Anta Wa La Hawla Wa La Quwwata Illa Bik*. (Oh, Allâh! None makes it possible for us to earn *Hasanat* except You and none removes *Sayyi'at* except You and there is no power and no might except with You.)”<sup>[2]</sup>

[1] Narrated by At-Tirmidhi, on the authority of Abu Hurairah ؓ.

[2] Narrated by Abu Dawûd, on the authority of 'Urwah Ibn 'Amir, it is a weak *Hadeeth* due to the *Tadlees* (making it appear that he heard directly from someone, when in fact, he only heard it through a third party, who is not mentioned and who might or might not be reliable, or covering up the fact that a reporter was weak by not referring to him by his known name, or by referring to him only by his *Kunya*) of Habeeb Ibn Abi Thabit; also, scholars differ regarding whether or not 'Urwah Ibn 'Amir was a Companion. Ibn Hibban mentioned him as a reliable reporter from among the *Tabi'ûn*. Something similar was narrated by Al-Bukhari and Muslim, on the authority of Abu Hurairah ؓ but without mentioning the supplication: “Oh, Allâh! None makes it possible” etc.

## Chapter

It has been authentically reported from the Prophet ﷺ that he said:

«الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، وَالرُّؤْيَا السَّوْءُ مِنَ الشَّيْطَانِ، فَمَنْ رَأَى رُؤْيَا يَكْرَهُ مِنْهَا شَيْئًا، فَلْيَنْفُثْ عَنْ يَسَارِهِ، وَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ، فَإِنَّهَا لَا تَضُرُّهُ، وَلَا يُخْبِرُ بِهَا أَحَدًا، فَإِنْ رَأَى رُؤْيَا حَسَنَةً، فَلْيَسْتَبْشِرْ وَلَا يُخْبِرْ بِهَا إِلَّا مَنْ يُحِبُّ»

“A righteous vision comes from Allâh and a bad dream (*Hulm*) from Satan. So when one of you sees a bad dream in which there is something that he does not like, he should spit on his left side three times and seek refuge with Allâh from the devil, then it will not harm him; and he should not tell anyone about it; and if he sees a righteous vision, he should feel pleased, but he should not disclose it to anyone except those whom he loves.”<sup>[1]</sup>

And he ordered one who sees something which dislikes to change the side on which he was lying and he ordered him to pray.<sup>[2]</sup> So he ordered him to do five things: (i) To spit on his left side, (ii) to seek refuge with Allâh from Satan, (iii) not to inform anyone of it, (iv) to change the side on which he had been lying and (v) to stand up and pray. And he ﷺ said:

«الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعَبِّرْ، فَإِذَا عَبَّرْتَ وَفَعَتْ، وَلَا يَقْصُهَا إِلَّا عَلَى وَادٍ أَوْ ذِي رَأْيٍ»

[1] Narrated by Al-Bukhari, Muslim and At-Tirmidhi, on the authority of Abu Qatadah ؓ and this is the wording of Muslim.

[2] Narrated by Muslim, on the authority of Jabir and Abu Hurairah ؓ.

“A vision (flies away) on the leg of a bird, so long as it is not interpreted, but if it is interpreted, it settles.” (Abu Razeen said:) “And I think he said: “Do not tell it except to one whom you love or one who has judgment.”<sup>[1]</sup>

And it is also reported that he ﷺ said to the one who had had a vision:

«خَيْرًا رَأَيْتَ»

“You have seen something good,”

then he interpreted it.<sup>[2]</sup>



<sup>[1]</sup> Narrated by Abu Dawūd, Ibn Majah and Ahmad, on the authority of Abu Razeen ﷺ.

<sup>[2]</sup> Narrated by Ibn Majah, on the authority of Umm Al-Fadl ﷺ.

## Chapter

### Regarding What Should be Said and Done by a Person Who is Afflicted by Whispering

It is reported on the authority of ‘Abdullah Ibn Mas’ūd ﷺ, who declared that he heard it from the Prophet ﷺ:

«إِنَّ لِلْمَلَكِ بِقَلْبِ ابْنِ آدَمَ لَمَّةً، وَلِلشَّيْطَانِ لَمَّةً، فَلَمَّةُ الْمَلَكِ إِيعَادٌ بِالْخَيْرِ، وَتَصْدِيقٌ بِالْحَقِّ، وَرَجَاءٌ صَالِحٌ ثَوَابٍ، وَلَمَّةُ الشَّيْطَانِ إِيعَادٌ بِالشَّرِّ، وَتَكْذِيبٌ بِالْحَقِّ، وَقُنُوطٌ مِنَ الْخَيْرِ، فَإِذَا وَجَدْتُمْ لَمَّةَ الْمَلَكِ، فَاحْمَدُوا اللَّهَ، وَاسْأَلُوهُ مِنْ فَضْلِهِ، وَإِذَا وَجَدْتُمْ لَمَّةَ الشَّيْطَانِ، فَاسْتَعِيدُوا بِاللَّهِ وَاسْتَغْفِرُوهُ»

“The appointed angel whispers into the heart of the son of Adam and Satan whispers into his heart; the whispering of the angel is a promise of goodness, an affirmation of the truth, the hope of a goodly reward, while the whispering of Satan is a promise of evil, denial of the truth and despair of goodness. So if you find the whispering of the angel, praise and thank Allāh and ask Him to give you from His Bounty; but if you found the whispering of Satan, seek refuge with Allāh and ask His Forgiveness.”<sup>[1]</sup>

<sup>[1]</sup> Narrated by Salih Ibn Kaisan, on the authority of Ibn Mas’ūd ﷺ, its *Sanad* is *Munqati’* (broken), because ‘Ubaidillah Ibn ‘Abdillah did not meet his father’s uncle, Ibn Mas’ūd ﷺ. It was also narrated by At-Tirmidhi, Ibn Hibban and At-Tabari, on the authority of Ibn Mas’ūd ﷺ, in a *Marfū’* form, but its *Sanad* is weak, because it contains one ‘Ata’ Ibn As-Sa’ib,

'Uthman Ibn Abil-'As said to the Prophet ﷺ: "Oh, Messenger of Allâh! Satan intervenes between me and my prayer and my recitation (of the Qur'ân) and he confounds me." Thereupon, the Messenger of Allâh ﷺ said:

«ذَاكَ شَيْطَانٌ يُقَالُ لَهُ: خِنْزَبٌ، فَإِذَا أَحْسَسْتَهُ، فَتَعَوَّذْ بِاللَّهِ، وَانْفُلْ  
عَنْ يَسَارِكَ ثَلَاثًا»

"That is (the doing of) a devil who is known as Khinzab; so when you perceive his effect, seek refuge with Allâh from it and spit three times to your left."<sup>[1]</sup>

And the Companions ﷺ complained to him that a person among them finds within himself something which he would rather be burnt to a cinder than to speak about; and the Prophet ﷺ said:

«اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسَةِ»

"Allâh is Most Great, Allâh is Most Great, Allâh is Most Great! All praise and thanks be to Allâh, Who repels his (Satan's) plot and reduces it to whispering."<sup>[2]</sup>

And he ﷺ advised one who is afflicted by any kind of whispering of association of ideas regarding the doers of actions, if it is said to him: "This is Allâh, Who created all things in creation; then who created Allâh?" – that he should say:

«هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ»

"He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing."<sup>[3]</sup>

who used to mix up his narrations in his later years, according to Ahmad, Abu Hatim Ar-Razi and others. It was also narrated by At-Tabari as a saying of Ibn Mas'ûd ﷺ with an authentic chain of narrators.

[1] Narrated by Muslim and Ahmad on the authority of 'Uthman Ibn Al-'As ﷺ.

[2] Narrated by Abu Dawûd and Ahmad, on the authority of 'Abdullah Ibn 'Abbas ﷺ.

[3] *Sûrah Al-Hadeed* 57:3

Likewise, Ibn 'Abbas ﷺ said to Abu Zameel, when he asked about some thought which he found in his heart: "What is it?" Abu Zameel said: "By Allâh, I will not speak of it." Ibn 'Abbas ﷺ asked: "Is it some form of doubt?" Abu Zameel said: "Yes." He laughed and said: "No one is free from that; if you find such a thing within yourself, say:

«هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ»

"He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him)."<sup>[1]</sup>

So he showed them through this Verse the falseness of logical association of ideas and that the chain of creation begins with the Creator and there is nothing before Him, just as it ends with the last creation, after which there is nothing, and just as His Highness is that above which there is nothing and His Nearness is that more than which there is nothing more encompassing. And if there had been anything before him which had affected Him, that would be the Lord, the Creator, therefore there can be nothing before the Creator, Who is Independent of all others, while everything else is in need of Him. He is the Self-existent, while all others exist through Him. He exists with His Self and He is Eternal, and none existed before Him, while everything else existed having formerly been non-existent. He is Eternal and Everlasting, while everything else remains in existence through Him. The Prophet ﷺ said:

«لَا يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يَقُولَ قَائِلُهُمْ: هَذَا اللَّهُ خَلَقَ الْخَلْقَ،

فَمَنْ خَلَقَ اللَّهُ؟ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا، فَلْيَسْتَعِذْ بِاللَّهِ، وَلْيَتَّبِعْهُ»

"The people will keep on asking until one of them says: "This is Allâh, Who created the whole of creation; then who created Allâh?" So whoever finds any such thing (within himself) should seek refuge with Allâh and it will cease."<sup>[2]</sup>

And Allâh, Most High says:

[1] *Sûrah Al-Hadeed* 57:3.

[2] Narrated by Al-Bukhari, Muslim, Abu Dawûd and Ahmad, on the authority of Abu Hurairah ﷺ.

﴿وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ﴾

“And if an evil whisper from *Shaitan* (Satan) tries to turn you away (from doing good), then seek refuge in Allâh.”<sup>[1]</sup>

And because the devil is of two types: One which is seen by the eye – and that is the human type – and one which is not seen and that is the jinn – Allâh, Most High has commanded His Prophet ﷺ to suffice himself against the evil of the human devil by avoiding him and by pardoning him and by opposing him with that which is better; and to suffice himself against the evil of the jinn by seeking refuge from him with Allâh and He has combined the two in *Sûrah Al-A'raf* and *Sûrah Al-Mu'minûn*.

For what is it but seeking refuge (with Allâh) in humility, or to repel it with that which is better, they are both good and desirable.

This is the cure for the disease of the evil that is seen. And that is the cure for the disease of the evil that is unseen.



<sup>[1]</sup> *Sûrah Fussilat* 41:36

## Chapter

He ﷻ ordered the person whose anger is intense to extinguish the burning embers of his wrath by performing ablution and by sitting if he was standing and by lying down if he was sitting and by seeking refuge with Allâh from Satan. And because anger and desire are two embers of fire in the heart of the son of Adam, he ordered him to extinguish them in the aforementioned manner, as in the Words of Allâh, Most High:

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنْفُسَكُمْ﴾

“Enjoin you *Al-Birr* (piety and righteousness and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves.”<sup>[1]</sup>

And this was due only to intensity of desire, so He commanded them to employ the means to extinguish the burning ember of it, which is to seek help from Allâh with patience and prayer and He, Most High commanded them seek refuge with Him from Satan when he whispers evil thoughts to him.

And since all sins are generated by anger and desire and the result of intense anger is murder and the result of intense desire is unlawful sexual intercourse, Allâh has linked them together in *Sûrah Al-An'am* and *Sûrah Al-Isra'* and *Sûrah Al-Furqân*.

When the Prophet ﷺ saw something that he loved, he would say:

«الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ»

“*Al-Hamdu Lillahil-Ladhee Bini'matihi Tatimmus-Salihah*”

“All praise and thanks be to Allâh, by Whose Grace good deeds are accomplished.”

<sup>[1]</sup> *Sûrah Al-Baqarah* 2:44

And if he saw something which he disliked, he would say:

«الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ»

“Al-Hamdu Lillahi ‘Ala Kulli Hal’”

“All praise and thanks be to Allâh in all circumstances.”<sup>[1]</sup>

He would supplicate Allâh for those who approached him with something which he loved, so when Ibn ‘Abbas ؓ placed water for him to perform ablution, he said:

«اللَّهُمَّ فَفِّهْهُ فِي الدِّينِ، وَعَلِّمُهُ التَّأْوِيلَ»

“Oh, Allâh! Grant him knowledge in the Religion and teach him interpretation.”<sup>[2]</sup>

And when Abu Qatadah supported him when he slipped from his riding beast, he said to him:

«حَفِظَكَ اللَّهُ بِمَا حَفِظْتَ بِهِ نَبِيَّهُ»

“May Allâh protect you by that with which you have protected His Prophet.”<sup>[3]</sup>

And he ؓ said:

[1] Narrated Ibn Majah and Ibn A-Sunni, on the authority of ‘A’ishah ؓ, its *Sanad* is weak, containing one Zuhair Ibn Muhammad, who, according to Ad-Darimi: “He commits many mistakes.” It also contains one Mansûr Ibn ‘Abdir-Rahman, of whom Ibn Hajr Al-‘Asqalani said: “He is not strong.” Abu Na’eem narrated it in ‘Al-Hilyah’ with another chain, on the authority of Abu Hurairah ؓ, as did Ibn Majah, but its *Sanad* is also weak, containing in its chain of narrators one Moosa Ibn ‘Ubaidah Ibn Nasheet, of whom Imam Ahmad said: “It is not permissible to quote his *Hadeeth*,” and Abu Hatim Ar-Razi said: “He narrates *Ahadeeth* which are *Munkarah*.” It also contains one Muhammad Ibn Thabit, who, according to Yahya Ibn Ma’een, Az-Zahabi, Abu Hatim Ar-Razi and others, is unknown. Thus it cannot support the first *Hadeeth*.

[2] Narrated by Al-Bukhari, Muslim and Ahmad, on the authority of Ibn ‘Abbas ؓ, this is the wording of Ahmad.

[3] Narrated by Muslim and Abu Dawûd, on the authority of Abu Qatadah ؓ.

«مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَقَالَ لِفَاعِلِهِ: جَزَاكَ اللَّهُ خَيْرًا. فَقَدْ أْبْلَغَ فِي الثَّنَاءِ»

“Whoever had a good deed done for him and said to the doer of the deed: “May Allâh reward you with goodness,” he has attained the highest level of praise.”<sup>[1]</sup>

And he said to the man (‘Abdullah Ibn Abi Rabee’ah ؓ who lent him money when he repaid it:

«بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، إِنَّمَا جَزَاءُ السَّلْفِ الْحَمْدُ وَالْأَدَاءُ»

“May Allâh bless you in your family and your wealth; the only reward of a loan is praise and payment.”<sup>[2]</sup>

And if he was given a gift and he accepted it, he would give something even better in return for it.<sup>[3]</sup> If he did not want it, he would apologize to the giver, such as his saying to As-Sa’b Ibn Jathamah ؓ:

«إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَّا حُرْمٌ»

“We only return it because we are in a state of *Ihram*.”<sup>[4]</sup>

And he ordered his people to seek refuge with Allâh from the accursed Satan when they hear the braying of a donkey and when they hear a cockerel crowing, to seek Allâh’s Bounty.<sup>[5]</sup> And it is narrated that he ordered them to make *Takbeer* when there is a fire, for it extinguishes it.<sup>[6]</sup> And he disliked for a group of people sitting

[1] Narrated by At-Tirmidhi, on the authority of Usamah Ibn Zaid ؓ, it was declared authentic by Ibn Hibban.

[2] Narrated by An-Nasa’i, Ibn Majah and Ahmad, on the authority of ‘Abdullah Ibn Rabee’ah ؓ.

[3] Narrated by Al-Bukhari, Abu Dawûd and At-Tirmidhi, on the authority of ‘A’ishah ؓ.

[4] Narrated by Al-Bukhari, At-Tirmidhi and Ibn Majah, on the authority of Ibn ‘Abbas ؓ.

[5] Narrated by Al-Bukhari and Muslim, on the authority of Abu Hurairah ؓ.

[6] Narrated by Ibn As-Sunni, Al-‘Uqaili in ‘Ad-Du’afa’ (The Weak Narrators) and Ibn ‘Adi in ‘Al-Kamil’, on the authority of ‘Amr Ibn Shu’aib, on the authority of his father, on the authority of his grandfather; and it is a weak *Hadeeth*, according to Shu’aib and ‘Abdul Qadir Al-Arna’ût.

together that their meeting should be empty of mention of Allâh, the Almighty, the All-Powerful; and he said:

«مِنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةً، وَمَنْ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةً»

“Whoever sat in a place in which he did not mention Allâh’s Name, *Tirah* from Allâh will befall him; and whoever lay down without mentioning Allâh’s Name, *Tirah* will befall him from Allâh.”<sup>[1]</sup>

*Tirah* means grief. And he said: “Whoever sat in a gathering in which there is much clamour and shouting and he said before standing up from the gathering:

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ، وَأَتُوبُ إِلَيْكَ إِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ»

“*Subhanakallahumma Wa Bihamdika, Ashhadu Alla Ilaha Illa Anta, Astaghfiruka Wa Atubu Ilaika*”

“Glory and praise be to You, O, Allâh! I testify that none is worthy of worship except You; I seek forgiveness from You and I turn to You in repentance), whatever happened during his sitting there will be forgiven for him.”<sup>[2]</sup>

And in Abu Dawûd’s ‘*Sunan*’, it is reported that he used to say it when he wished to stand up from a gathering and he was asked about it and he said:

«ذَلِكَ كَفَّارَةٌ لِمَا يَكُونُ فِي الْمَجْلِسِ»

“It is an expiation for what takes place during the gathering.”



<sup>[1]</sup> Narrated by Abu Dawûd, Ibn As-Sunni and Al-Humaidi, on the authority of Abu Hurairah ؓ.

<sup>[2]</sup> Narrated by At-Tirmidhi and Abu Dawûd, on the authority of Abu Hurairah ؓ. It was declared authentic Ibn Hibban and Al-Hakim and this was confirmed by Az-Zahabi.

## Chapter

### Regarding Expressions Which He Disliked<sup>[1]</sup> to Hear Spoken

Such expressions included: “*Khabutah Nafsee*”<sup>[2]</sup> or: “*Jashat Nafsee*” (My soul has become agitated). He also disliked that grapes be called *Karm* and that a person should say: “*Halakan-Nas*” (The people are ruined [i.e. they will all enter the Hell-fire]).” And he said: “If he said that, he is the first of them to be ruined.”<sup>[3]</sup> And bearing the same meaning is the expression: “*Fasad-an-Nas*” (the people have become evil), and: “*Fasadaz-Zaman*” (The time is evil) and other similar expressions. He forbade that it be said: “We have received rain due to the position of such-and-such a heavenly body.”<sup>[4]</sup> He also forbade that it be said: “As Allâh and you will.”<sup>[5]</sup> Also among the things which he detested is swearing by other than Allâh<sup>[6]</sup> and saying in one’s oath: “He is a Jew, or the like, if he does such-and-such a thing.”<sup>[7]</sup> Also among the things which he hated is saying about a

<sup>[1]</sup> Although Ibn Al-Qayyim has used the word disliked, it should be understood that some of these expressions are prohibited. It is not uncommon among scholars of Islamic Jurisprudence to describe something which is prohibited as ‘*Makrûh*’ (disliked).

<sup>[2]</sup> See Chapter: Regarding His  Guidance in Guarding His Words and Choosing His Expressions With Care.

<sup>[3]</sup> Narrated by Muslim and Ahmad, on the authority of Ibn ‘Abbas ؓ.

<sup>[4]</sup> Narrated by Muslim, At-Tirmidhi, Abu Dawûd, An-Nasa’i, Ahmad, Malik and Ad-Darimi.

<sup>[5]</sup> Narrated by Ahmad, on the authority of Ibn ‘Abbas ؓ.

<sup>[6]</sup> Narrated by At-Tirmidhi, Abu Dawûd and Ahmad, on the authority of Ibn ‘Umar ؓ.

<sup>[7]</sup> Narrated by Abu Dawûd, An-Nasa’i, And Ibn Majah, on the authority of Buraidah ؓ.

ruler: "King of Kings"<sup>[1]</sup> and a master referring to his slave as: "Abdee" or: "Amatee".<sup>[2]</sup> He also hated that anyone should malign the wind,<sup>[3]</sup> fever<sup>[4]</sup> and the cockerel (when it crows)<sup>[5]</sup> and he hated that anyone should call people with the calls of the *Jahiliyyah*, such as calling people to tribalism and fanatical allegiance to it.<sup>[6]</sup> Similar to it is the fanatical following of schools of Islamic Jurisprudence, methodologies and scholars. He also disliked that 'Isha' should commonly be referred to as "Al-'Atamah", ignoring thereby the term 'Isha'.<sup>[7]</sup> He also prohibited that a Muslim should revile another Muslim<sup>[8]</sup> and that two people should whisper to each other and exclude the third.<sup>[9]</sup> He also forbade that a woman should inform her husband about the charms of another woman<sup>[10]</sup> and that a person should say: "Oh, Allâh! Forgive me, if You wish."<sup>[11]</sup> He also prohibited frequent swearing<sup>[12]</sup> and he forbade that a person should refer to a rainbow as *Qaws Qudah* (Qudah's bow)<sup>[13]</sup> And he

[1] Narrated by Al-Bukhari, Muslim, Abu Dawûd and At-Tirmidhi, on the authority of Abu Hurairah ؓ.

[2] Narrated by Al-Bukhari and Muslim, on the authority of Abu Hurairah ؓ.

[3] Narrated by At-Tirmidhi, on the authority of Ubayy Ibn Ka'b ؓ and he declared it *Hasan-Saheeh*. It was also narrated by Ahmad, Abu Dawûd and Al-Bukhari in 'Al-Adab Al-Mufrad'.

[4] Narrated by Muslim, on the authority of Jabir Ibn 'Abdillah ؓ.

[5] Narrated by Abu Dawûd and Ahmad, on the authority of Zaid Ibn Khalid Al-Juhani ؓ.

[6] Narrated by Ahmad, Al-Bukhari in 'Al-Adab Al-Mufrad' and At-Tabarani, on the authority of Ubayy Ibn Ka'b ؓ.

[7] Narrated by Muslim, on the authority of Ibn 'Umar ؓ.

[8] Narrated by Al-Bukhari, on the authority of Ibn Mas'ûd ؓ.

[9] Narrated by Al-Bukhari and Muslim, on the authority of Ibn 'Umar ؓ.

[10] Narrated by Al-Bukhari, on the authority of Ibn Mas'ûd ؓ.

[11] Narrated by Al-Bukhari and Muslim, on the authority of Abu Hurairah ؓ.

[12] Narrated by Muslim, on the authority of Abu Qatadah ؓ.

[13] Narrated by Abu Na'eem in 'Hilyah Al-Awliya', on the authority of Ibn 'Abbas ؓ, it contains in its *Sanad* one Zakariyyah Ibn Hakeem, who is weak, according to scholars of *Hadeeth*. Qudah was the pre-Islamic god of storms and thunder. He was believed to carry a bow and arrows which,

forbade that anyone should ask another by Allâh's Countenance<sup>[1]</sup> and that Al-Madinah should be referred to as Yathrib<sup>[2]</sup> and he forbade that a man should be asked for what reason he had beaten his wife, unless there was some pressing need for it. He also disliked that a person should say: "I have fasted all of Ramadan," or: "I have stood the whole night in prayer."<sup>[3]</sup>

Also disliked is to speak clearly about things which should be alluded to indirectly (such as sexual intercourse, answering the call of nature etc.) and to say: "May Allâh prolong your existence" and other such expressions. Also hated is the saying of the fasting person: "By the right of the One Who has sealed my mouth," for it is only the mouth of the disbeliever which is sealed. It is also hated to describe taxes as "rights", or to describe what has been spent in obedience to Allâh as "lost". And it is hated to say: "I have spent much money in this world." And it is hated for the scholar delivering a legal ruling to say in matters where juristic reasoning (*Ijtihad*) is exercised: "Allâh has made such-and-such lawful," or: "Allâh has made such-and-such unlawful." It is also hated to describe evidences from the Qur'ân and *Sunnah* as metaphorical or figurative, especially if the doubts expressed by free thinkers and philosophers are presented as irrefutable facts, for (I swear that) none is worthy of worship except Allâh – how much corruption has occurred in the Religion and in worldly matters due to these two expressions! It is also detested for a man to speak of what occurs between him and his wife, as the villains do.

Another expression which is hated is to say: "They claim"<sup>[4]</sup> or:

when fired, causes hailstorms. In ancient Arabia, the center of his cult was near Makkah.

[1] Narrated by Abu Dawûd, on the authority of Jabir Ibn 'Abdillah ؓ, it contains in its *Sanad* one Sulaiman Ibn Mu'adh At-Tameemi, who is maligned by more than one scholar of *Hadeeth*, including Ibn Hajr, who said: "A poor memory and has Shiite leanings."

[2] Narrated by Al-Bukhari, on the authority of Abu Hurairah ؓ.

[3] Narrated by Abu Dawûd, on the authority of Abu Bakrah ؓ.

[4] Narrated by Abu Dawûd, Al-Bukhari in 'Al-Adab Al-Mufrad' and At-Tahawi by routes on the authority of Al-Awza'i, on the authority of Yahya

“They mentioned” or: “They say” or other such like expressions. It is also hated for the Sultan to be called Allâh’s *Khaleefah*, because a *Khaleefah* is only one who takes the place of someone who is absent and Allâh is the *Khaleefah* of a person’s family during his absence.

And one should be extremely careful regarding the oppression incumbent in few words: “I”, “mine” and “I have”. For by these words *Iblees* (Satan), Pharaoh and Qârûn<sup>[1]</sup> were put to trial, for *Iblees* said: {I am better than he},<sup>[2]</sup> Pharaoh said: {Is not mine the dominion of Egypt? }<sup>[3]</sup> and Qârûn said: { This has been given to me because of the knowledge I possess }<sup>[4]</sup> The best use of the word “I” is in the saying of the slave: “I am the sinning slave, who acknowledges his sins and seeks forgiveness” and other similar expressions (of humility). As for the word “mine”, the best use of it is as in the saying: “Mine is the sin, mine is the transgression, mine is the dire need (for Allâh) and mine is the humility.” As for the words: “I have”, the best use of them is as in the words: “Forgive me my seriousness, my jesting, my mistakes and the things which I do intentionally – and all of these (failings) are in me.”<sup>[5]</sup>

Ibn Abi Katheer, on the authority of Abu Qilabah, who said that Ibn Mas’ûd said to ‘Abu ‘Abdillah, or ‘Abdullah said to Abu Mas’ûd: “What have you heard the Messenger of Allâh saying with regard to the expression: “They claim”? He said: “I heard the Messenger of Allâh (ﷺ) saying: “It is a bad riding-beast for a man (to say): “They claim” Abu ‘Abdillah is Hudhaifah ؓ. According to scholars of *Hadeeth*, all of the narrators are trustworthy, however, Abu Qilabah did not hear from Abu Mas’ûd Al-Ansari, according to *Al-Hafiz* Al-Munziri, so if he narrates on the authority of Huzafah ؓ, it is *Mursal*.

[1] Qârûn: One of the people of Moses ؑ, he was reputed to have been a very wealthy man, which caused him to be proud and arrogant, for which reason Allâh destroyed him.

[2] *Sûrah Al-A’raf* 7:12

[3] *Sûrah Az-Zûkhruf* 43:51

[4] *Sûrah Al-Qasas* 28:78

[5] Narrated by Muslim and Ahmad, on the authority of Abu Mûsa Al-Ash’ari ؓ.

## Chapter

### Regarding His ﷺ Guidance in *Jihad* and Battles

Because *Jihad* is the apex of Islam and the positions of those who perform it are the loftiest positions in Paradise and likewise, they have a high status in the life of this world, the Messenger of Allâh was at the highest peak of it, for he mastered all types of it: He struggled (*Jihad*) with his heart and soul, by calling (to Islam) and proclaiming (the truth), with the sword and the spear. His hours were devoted to *Jihad*, which is why he was the best in all the worlds in remembering Allâh and the greatest in Allâh’s Estimation.

Allâh, Most High commanded him to perform *Jihad* from the time when He sent him, for He said:

﴿فَلَا تَطِيعَ الْكٰفِرِيْنَ وَجٰهَدْهُمْ بِدِيْنِ جِهَادًا كَبِيْرًا ﴿٥٢﴾﴾

“So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur’ân).”<sup>[1]</sup>

– And this is a Makkan *Sûrah* in which he ordered him to make *Jihad* by proclaiming (the truth). Likewise, *Jihad* against the hypocrites is only by convincing argument and is more difficult than *Jihad* against the disbelievers and it is the *Jihad* of the special and unique people (the Prophets and the righteous) and those who help them; and even though they may be small in numbers, they are greater in Allâh’s Sight.

[1] *Sûrah Al-Furqân* 25:52