

WORKBOOK CONTAINING THE AḤĀDĪTH MENTIONED IN

SELECTED

# HADĪTH

OF THE PROPHET

CONCERNING MATTERS OF BELIEF AND  
METHODOLOGY

مذكّرة الحديث النبوي في العقيدة والاتباع

Al-‘Allāmah Rabī‘ b. Hādī al-Madkhalī

© 2018 Ḥikmah Publications



*All rights reserved.*

*No part of this Book may be reprinted or reproduced or utilized in any form, or by any electrical, mechanical or other means now known, or hereafter invented, including photocopying and recording, without prior permission from the publishers.*

First Edition: 1440H/Feb 2019CE

Reviewed and Edited: Hassan Somali  
Ḥikmah Publications

Address:  
Ḥikmah Publications  
P.O. Box 44121  
Philadelphia, PA. 19144  
hikmahpubs@gmail.com



## Table of Contents

Transliteration	4
Ḥadīth 1	5
Ḥadīth 2	8
Ḥadīth 3	10
Ḥadīth 4	11
Ḥadīth 5 & 6	14
Ḥadīth 7 & 8	16
Ḥadīth 9	19
Ḥadīth 10	21
Ḥadīth 11	24
Ḥadīth 12	26
Ḥadīth 13	29
Ḥadīth 14	31
Ḥadīth 15	33
Ḥadīth 16	37
Ḥadīth 17	40
Ḥadīth 18	43
Ḥadīth 19	45
Ḥadīth 20	47
Ḥadīth 21	50



## Transliteration Table

### Consonants

ء	’	د	<b>d</b>	ض	<b>ḍ</b>	ك	<b>k</b>
ب	<b>b</b>	ذ	<b>dh</b>	ط	<b>ṭ</b>	ل	<b>l</b>
ت	<b>t</b>	ر	<b>r</b>	ظ	<b>ẓ</b>	م	<b>m</b>
ث	<b>th</b>	ز	<b>z</b>	ع	‘	ن	<b>n</b>
ج	<b>j</b>	س	<b>s</b>	غ	<b>gh</b>	ه	<b>h</b>
ح	<b>ḥ</b>	ش	<b>sh</b>	ف	<b>f</b>	و	<b>w</b>
خ	<b>kh</b>	ص	<b>ṣ</b>	ق	<b>q</b>	ي	<b>y</b>

### Vowels

Short	َ	<b>a</b>	ِ	<b>i</b>	ُ	<b>u</b>
Long	َ	<b>ā</b>	ِ	<b>ī</b>	ُ	<b>ū</b>
Diphthongs	َ	<b>aw</b>	ِ	<b>ay</b>		

عَزَّوَجَلَّ	The Mighty and Majestic.
سُبْحَانَهُ وَتَعَالَى	The Sublime and Exalted.
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	May Allāh make good mention of His Prophet in the highest company and grant him safety in this life and the next.
رَضِيَ اللهُ عَنْهُ	May Allāh be pleased with him.
رَحِمَهُ اللهُ	May Allāh show mercy to him.
عَلَيْهِ السَّلَامُ	Peace be upon him

## Hadīth 1

### The Methodology of Calling to Allāh

عن ابن عباس - رضي الله عنها - أن رسول الله صلى الله عليه وسلم لما بعث معاذاً إلى اليمن قال: إنك تأتي قوماً من أهل الكتاب، فليكن أول ما تدعوهم إليه شهادة أن لا إله إلا الله - وفي رواية: إلى أن يوحدوا الله - فإن هم أطاعوك لذلك، فأعلمهم أن الله افترض عليهم خمس صلوات في كل يوم وليلة، فإن أطاعوك لذلك فأعلمهم أن الله افترض عليهم صدقة تؤخذ من أغنيائهم فترد على فقرائهم. فإن هم أطاعوك لذلك، فإياك وكرائم أموالهم، واتق دعوة المظلوم، فإنه ليس بينها وبين الله حجاب.

Ibn ‘Abbās (رضي الله عنه) narrated that:

“The Messenger of Allāh (صلى الله عليه وسلم) said to Mu‘ādh when he sent him to Yemen, “Indeed, you are going to the People of the Book. So, invite them first to testify that none has the right to be worshipped but Allāh – in one narration: to single out Allāh. And if they obey you in that, tell them that Allāh has enjoined on them five prayers in each day and night. And if they obey you in that tell them that Allah has made it obligatory on them to pay the Zakāh which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions. Beware of the supplication of the oppressed person because there is no screen between his supplication and Allāh.”





## Ḥadīth 2

### The Excellence of Tawḥīd

عن عبادة بن الصامت – رضي الله عنه – قال: قال رسول صلى الله عليه وسلم: من شهد أن لا إله إلا الله وحده لا شريك له، وأن محمداً عبده ورسوله، وأن عيسى عبد الله ورسوله وكلمته ألقاها إلى مريم وروح منه، والجنة حق والنار حق أدخله الله الجنة على ما كان من العمل.

‘Ubādah b. Ṣāmit (رضي الله عنه) narrated that the Messenger of Allāh (صلى الله عليه وسلم) said:

“Whoever testifies that none has the right to be worshipped except Allāh alone, without any partner and that Muḥammad is His slave and Messenger and that ‘Īsá is a slave of Allāh and His Messenger and [created with] His Word which He pronounced unto Maryam and a soul created by Him, and that Paradise is true and the Fire is true, then Allāh will admit him to Paradise even if there are shortcomings in his deeds<sup>1</sup>.”

---

---

---

---

---

---

---

---

---

---

<sup>1</sup> There are two possible meanings for this. This is one of them mentioned by the scholars.





### Ḥadīth 3

## The Right of Allāh Upon His Servants

عن معاذ بن جبل – رضي الله عنه – قال كنت رديف النبي صلى الله عليه وسلم على حمار، فقال لي: أتدري ما حق الله على العباد وما حق العباد على الله؟ قلت: الله ورسوله أعلم. قال حق الله على العباد أن يعبدوه ولا يشركوا به شيئاً، وحق العباد على الله أن لا يعذب من لا يشرك به شيئاً. قلت: يا رسول الله أفلا أبشر الناس؟ قال: لا تبشرهم فيتكلوا.

Mu‘ādh b. Jabal (رضي الله عنه) said:

“I was riding with the Prophet (صلى الله عليه وسلم) upon a donkey and he said to me: ‘Do you know the right of Allāh upon the slaves and the right of the slave upon Allāh?’

I said: ‘Allāh and His Messenger know best.’

He said: ‘The right of Allāh upon His slaves is that they should worship Him alone and not associate anything with Him, and the right of the slaves upon Allāh is that He will not punish the one who does not associate anything with Him.’

I said: ‘O Messenger of Allāh should I not inform the people?’  
He said: ‘Do not inform them for they will depend on it.’”

## Hadīth 4

### The Forbiddance of Seeking Blessings Through Trees and the Like

عن أبي واقد الليثي - رضي الله عنه - قال: خرجنا مع رسول الله صلى الله عليه وسلم إلى حنين ونحن حدثاء عهد بكفر، وللمشركين سدرة يعكفون عندها وينوطون بها أسلحتهم يقال لها ذات أنواط، فمررنا بسدرة، فقلنا يا رسول الله اجعل لنا ذات أنواط، كما لهم ذات أنواط فقال رسول الله صلى الله عليه وسلم: الله أكبر إنها السنن قلتُم والذي نفسي بيده، كما قالت بنو إسرائيل لموسى [ اجعل لنا إلهاً كما لهم آلهة قال إنكم قوم تجهلون ] لتركن سنن من كان قبلكم.

From Abū Wāqid al-Laythī (رضي الله عنه) who said:

“We departed with the Messenger of Allāh (صلى الله عليه وسلم) to Hunayn and we had recently left disbelief. The Mushrikūn used to have a tree which they used to devote themselves to [seeking blessings] and hang their weapons upon, they called it *Dhāt Anwāt*. So we passed by a tree and we said: ‘O Messenger of Allāh, appoint for us a *Dhāt Anwāt* like they have a *Dhāt Anwāt*.’

So the Messenger of Allāh said: ‘Allāh is the Greatest, by Him in whose Hand is my soul, verily what you have said is just as the Bani Isrā’īl said to Musa:





## Ḥadīth 5 & 6

### The Grave Danger of Supplicating to Other than Allāh

عن ابن مسعود - رضي الله عنه - أن رسول الله صلى الله عليه وسلم قال: من مات وهو يدعو من دون الله نداً دخل النار.

وعن جابر - رضي الله عنه -: من لقي الله لا يشرك به شيئاً دخل الجنة ومن لقيه يشرك به شيئاً دخل النار.

Ibn Mas'ūd (رَضِيَ اللهُ عَنْهُ) narrated that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“Whoever dies while supplicating to a rival besides Allāh, will enter the Fire.”

Jābir narrated that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“Whoever meets Allāh without associating anything with Him will enter paradise, and whoever meets Him associating anything with Him will enter the Hellfire.”

---

---

---

---

---

---

---



## Ḥadīth 7 & 8

### To Allāh Belongs the Command Alone, It Is Not Shared by A Prophet, Angel or Anyone Else

عن أنس - رضي الله عنه - قال: شج النبي صلى الله عليه وسلم يوم  
أحد وكسرت ربايعيته، فقال: كيف يفلاح قوم شجوا نبيهم؟ فنزلت الآية  
[ليس لك من الأمر شيء.]

Anas (رضي الله عنه) narrated that:

“The Prophet (صلى الله عليه وسلم) suffered a head wound on the Day of Uḥud and one of his teeth was broken, so he said: “How can a people who wound their Prophet achieve success?”

Then the following verse was revealed:

“You do not have anything of the Command.”

وعن ابن عمر - رضي الله عنهما - أنه سمع رسول الله صلى الله عليه  
وسلم يقول إذا رفع رأسه من الركوع في الركعة الأخيرة من الفجر: اللهم العن  
فلاناً وفلاناً بعد ما يقول: سمع الله لمن حمده ربنا ولك الحمد، فأنزل الله  
[ليس لك من الأمر شيء ..] الآية.



وفي رواية يدعو على صفوان بن أمية وسهيل بن عمرو والحارث بن هشام.  
فنزلت [ ليس لك من الأمر شيء ]

Ibn ‘Umar (رضي الله عنه) narrated that he heard the Messenger of Allāh (صلى الله عليه وسلم) say when he raised his head from *rukū‘* in the final *rak‘ah* of Fajr:

“O Allāh, curse so and so...” After which he said: “Allāh hears those who praise Him. Our Lord, to You belongs all praise”.

So Allāh revealed:

“You do not have anything of the Command.”

In one narration, he (صلى الله عليه وسلم) supplicated against Ṣafwān b. Umayyah, Suhail b ‘Amr and al-Ḥārith b. Hishām, so the following verse was revealed:

“You do not have anything of the Command.”

---

---

---

---

---

---

---

---

---

---



## Hadīth 9

### The Truthfulness of Faith

عن أنس - رضي الله عنه - أن رسول الله صلى الله عليه وسلم قال: لا يؤمن أحدكم حتى أكون أحب إليه من ولده ووالده والناس أجمعين.

Anas (رَضِيَ اللهُ عَنْهُ) narrated that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“None of you truly believes until I become more beloved to him than his children, his parents and the whole of mankind.”

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---



## Ḥadīth 10

### Clinging to the Book and the Sunnah and the Sunnah of the Rightly Guided Caliphs

عن أبي نجیح العریاض بن ساریة - رضي الله عنه - قال: وعظنا رسول الله صلى الله عليه وسلم موعظة بليغة وجلت منها القلوب وذرفت منها العيون، فقلنا: يا رسول الله!! كأنها موعظة مودع، فأوصنا. قال: أوصيكم بتقوى الله والسمع والطاعة وإن تأمر عليكم عبد فإنه من يعيش منكم فسيرى اختلافاً كثيراً، فعليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي، عضو عليها بالنواجذ وإياكم ومحدثات الأمور، فإن كل بدعة ضلالة

From Abū Najīḥ al-‘Irbāḍ bin Sāriyah (رَضِيَ اللهُ عَنْهُ) said that:

“The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) admonished us with a powerful admonition which caused the hearts to fear and the eyes to shed tears, so we said: “O Messenger of Allāh, this is as if it were a farewell sermon, so advise us.”

He said: “I advise you to fear Allāh, and to hear and obey, even if a slave is appointed as a ruler over you. For verily he who lives long amongst you will see many differences. So, I order you to stick to my Sunnah and the way of the rightly guided Caliphs after me. Bite on to that with your molar teeth and beware of the newly invented matters, for verily every innovation is misguidance.”





## Ḥadīth 11

### Allāh is Pleased with Three Things and He Hates Three Things

عن أبي هريرة - رضي الله عنه - أن رسول الله صلى الله عليه وسلم قال: إن الله يرضى لكم ثلاثاً ويسخط لكم ثلاثاً: يرضى لكم أن تعبدوه، ولا تشركوه به شيئاً، وأن تعتمصوا بجبل الله جميعاً ولا تفرقوا، وأن تناصحوا من ولاه الله أمركم، - ويسخط لكم ثلاثاً - قيل وقال، وكثرة السؤال، وإضاعة المال.

Abū Hurairah (رضي الله عنه) narrated that the Messenger of Allāh (صلى الله عليه وسلم) said:

“Verily, Allāh is pleased with three things for you and He is hates three things for you. He is pleased that you should worship Him and not associate anything with Him; and that you hold fast to the Rope of Allāh, together and do not become divided; and that you advise those whom Allāh has placed in authority over you. And He hates three things for you: gossip, excessive questioning and wasting of wealth.”

---

---

---

---

---

---

---





## Ḥadīth 12

### Striving Against the People of Deviation

عن عبد الله بن مسعود – رضي الله عنه – أن رسول الله صلى الله عليه وسلم قال: ما من نبي بعثه الله في أمة قبلي إلا كان له من أمته حواريون وأصحاب يأخذون بسنته ويقتدون بأمره، ثم إنها تخلف من بعدهم خلوف يقولون ما لا يفعلون ويفعلون ما لا يؤمرون فمن جاهدكم بيده، فهو مؤمن ومن جاهدكم بلسانه فهو مؤمن ومن جاهدكم بقلبه فهو مؤمن وليس وراء ذلك من الإيمان حبة خردل .

‘Abdullāh b. Mas‘ūd (رضي الله عنه) narrated that the Messenger of Allāh (صلى الله عليه وسلم) said:

“No prophet was sent to a nation before me except that he had disciples and companions who followed his *Sunnah* and followed his commands. Then after them came generations who said that which they did not do, and they did that which they were not commanded. So whoever strives against them with his hand is a believer, whoever strives against them with his tongue is a believer, and whoever strives against them with his heart, then he is a believer; there is not even a mustard seed of faith after that.”

---

---





## Ḥadīth 13

### The Religion Is *Nasīḥah*

عن تميم الداري - رضي الله تعالى عنه - قال: قال رسول الله صلى الله عليه وسلم: الدين النصيحة (ثلاثاً) قلنا لمن؟ قال: لله ولكتابه ولرسوله والأئمة المسلمين وعامتهم

Tamīm ad-Dārī (رضي الله عنه), who reported that the Prophet (صلى الله عليه وسلم) said:

“The religion is sincerity of purpose,” (three times) We said, “To Whom?” He replied “To Allāh, to His Book, to His Messenger, to the leaders of the Muslims and their common folk.”

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---



## Ḥadīth 14

### The Most Beloved Actions to Allāh

عن عبد الله بن مسعود - رضي الله عنه - قال: سألت رسول الله صلى الله عليه وسلم أي الأعمال أحب إلى الله عز وجل؟ قال: الصلاة على وقتها. قلت ثم أي؟ قال: بر الوالدين. قلت: ثم أي؟ قال: الجهاد في سبيل الله.

It is narrated from ‘Abdullāh bin Mas‘ūd (رضي الله عنه) who said:

I asked the Messenger of Allāh (صلى الله عليه وسلم) which of the deeds is most beloved to Allāh (عز وجل)?” He said: “Prayer at its time”. I said, “Then which?” He said: “Honoring the parents”. I said “Then which?” He said: “Jihād in the Path of Allāh.”

---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---





## Ḥadīth 15

### Is Not Striving in Allāh's Path Not from the Best of Actions [Danger of Showing Off]

عن أبي هريرة - رضي الله عنه - قال: سمعت رسول الله صلى الله عليه وسلم يقول: إن أول الناس يقضى يوم القيامة عليه رجل استشهد فأُتي به فعرفه نعمه فعرفها قال: فما عملت فيها؟ قال: قاتلت فيك حتى استشهدت. قال: كذبت ولكنك قاتلت لأن يقال: جريء. فقد قيل: ثم أمر به فسحب على وجهه حتى ألقي في النار ورجل تعلم العلم وعلمه وقرأ القرآن. فأُتي به فعرفه نعمه فعرفها قال: فما عملت فيها؟ قال: تعلمت العلم وعلمته وقرأت فيك القرآن. قال: كذبت ولكنك تعلمت العلم ليقال: عالم وقرأت القرآن ليقال: هو قارئ فقد قيل. ثم أمر به فسحب على وجهه حتى ألقي في النار ورجل وسع الله عليه وأعطاه من أصناف المال كله، فأُتي به فعرفه نعمه فعرفها. قال: فما عملت فيها قال: ما تركت من سبيل تحب أن ينفق فيها إلا أنفقت فيها لك قال: كذبت ولكنك فعلت ليقال: هو جواد، فقد قيل. ثم أمر به فسحب على وجهه ثم ألقي في النار.

Abū Hurairah (رضي الله عنه) narrated that:

I heard the Messenger of Allāh (صلى الله عليه وسلم) say:

“The first of the people to be judged on the Day of Resurrection, will be a man who was martyred. He shall be

brought and Allāh will acquaint him with His blessings and he will acknowledge them. Then Allāh will say: ‘What did you do with these blessings?’

He will say: ‘I fought for Your sake until I was martyred.’ Allāh will say: ‘You have lied. You fought so that the people would say, ‘He is courageous’. And it was said about you.’ Then Allāh will order for him to be dragged upon his face until he is thrown into the Fire. Then a man will be brought, who learned knowledge and taught it, and he recited the Qur’ān. He shall be brought and Allāh will acquaint him with His blessings and he will acknowledge them. Then Allāh will say, ‘What did you do with these blessings?’

He will say: ‘I learned knowledge and taught it, and recited the Qur’ān, for Your sake.’ Allāh will say: ‘You have lied. You learned knowledge, so that people would say, ‘He is a scholar’, and you recited the Qur’ān so that they would say, ‘He is a reciter’. And it was said about you.’ Then Allāh will order him to be dragged upon his face until he is thrown into the Fire. Then a man will be brought whom Allāh had given vast riches and had granted him every type of wealth. He shall be brought and Allāh will acquaint him with His blessings and he will acknowledge them. Then Allāh will say: ‘What did you do with these blessings?’ He will say: ‘I did not leave a way in which You Love for people to spend, except that I spent upon it for Your sake.’ Allāh will say: ‘You have lied. You did it so that people would say, ‘He is generous’. And it was said about you.’

Then Allāh will order him to be dragged upon his face until he is thrown into the Fire.”

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---



## Ḥadīth 16

### The Effect of the Knowledge and Guidance That Muhammad Came with Upon the Various Types of People

عن أبي موسى الأشعري - رضي الله عنه - عن النبي صلى الله عليه وسلم قال: مثل ما بعثني الله به من الهدى والعلم، كمثل الغيث الكثير أصاب أرضاً، فكان منها نقية قبلت الماء أنبتت الكلاً والعشب الكثير. وكان منها أجادب أمسكت الماء، فنفع الله بها الناس فشربوا وسقوا وزرعوا. وأصاب طائفة منها أخرى إنما هي قيعان لا تمسك ماء ولا تنبت كلاً. فذلك مثل من فقه في دين الله ونفعه ما بعثني الله به، فعلم وعلم. ومثل من لم يرفع بذلك رأساً ولم يقبل هدى الله الذي أرسلت به.

Abū Mūsá al-Ash‘arī (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) who said:

“The example of guidance and knowledge with which Allāh has sent me is like copious rain falling on the earth, some of which was fertile soil that absorbed the water and brought forth vegetation and grass in abundance. Another portion of it was hard and held the water and Allāh benefited the people with it and they used it for drinking, making their animals drink from it and to irrigate the land for cultivation. Another portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits).

The example of the person who comprehends Allāh’s religion and benefits him with that which Allāh has sent me with, and thus he learns it and teaches it to others; and the example of a person who does not give it any importance and does not accept Allāh’s guidance which I have been sent with.”

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---



## Ḥadīth 17

### Truthfulness and Lies and the Consequences of Them

عن عبد الله بن مسعود – رضي الله عنه – قال رسول الله صلى الله عليه وسلم: عليكم بالصدق فإن الصدق يهدي إلى البر وإن البر يهدي إلى الجنة، وما يزال الرجل يصدق ويتحرى الصدق حتى يكتب عند الله صديقاً. وإياكم والكذب، فإن الكذب يهدي إلى الفجور وإن الفجور يهدي إلى النار. وما يزال الرجل يكذب ويتحرى الكذب حتى يكتب عند الله كذاباً

‘Abdullāh b. Mas‘ūd (رضي الله عنه) narrated that the Messenger of Allāh (صلى الله عليه وسلم) said:

“Adhere to truthfulness, for verily truthfulness leads to righteousness, and certainly righteousness leads to Paradise. A man continues to be truthful and endeavors to be truthful until he is written as a very truthful person with Allāh.

Beware of lying, as verily lying leads to wickedness, and certainly wickedness leads to the Fire. And a man continues to tell lies and endeavors to lie until he is written as a liar with Allāh.”







## Ḥadīth 18

### The Signs of Hypocrisy

عن عبد الله بن عمرو قال: قال رسول الله صلى الله عليه وسلم: أربع من كن فيه كان منافقاً خالصاً ومن كانت فيه خصلة منهن كانت فيه خصلة من النفاق حتى يدعها: إذا أؤتمن خان، وإذا حدث كذب، وإذا عاهد غدر، وإذا خاصم فجر.

‘Abdullah b. ‘Amr (رضي الله عنه) narrated that the Messenger of Allāh (صلى الله عليه وسلم) said:

“Whoever has four characteristics will be a pure hypocrite, and whoever has one of them has a trait of hypocrisy until he abandons it: whenever he is trusted he betrays, whenever he speaks he lies, whenever he makes a covenant he is treacherous, and whenever he quarrels he insults.”

---

---

---

---

---

---

---

---

---

---

---

---



## Ḥadīth 19

### Stay Away from the Seven Destructive Sins

عن أبي هريرة - رضي الله عنه - عن النبي صلى الله عليه وسلم قال :  
اجتنبوا السبع الموبقات. قالوا: يا رسول الله وما هن؟ قال: الشرك بالله،  
والسحر، وقتل النفس التي حرم الله إلا بالحق؛ وأكل الربا وأكل مال  
اليتيم، والتولي يوم الزحف وقذف المحصنات الغافلات المؤمنات

From Abu Hurairah (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said:

“Avoid the seven destructive sins. They said; ‘O Messenger of Allāh, what are they?’

He said: ‘To associate partners with Allāh, to practice magic, killing a soul that Allāh has prohibited except for legitimate cause, consuming interest, consuming the wealth of an orphan, fleeing from the battlefield at the time of fighting, and falsely accusing chaste believing women of illegal sexual intercourse.’”

---

---

---

---

---

---

---



## Ḥadīth 20

### The Salvation of This Nation Lies in Obeying the Prophet, and Its Destruction Is Disobeying Him

عن أبي موسى الأشعري - رضي الله عنه - قال: قال رسول الله صلى الله عليه وسلم: مثلي ومثل ما بعثني الله به، كمثل رجل أتى قومه فقال: يا قوم إني رأيت الجيش بعيني، وإني أنا النذير العريان، فالنجاء. فأطاعه طائفة من قومه، فأدلجوا، فانطلقوا على مهلمهم فنجوا. وكذبه طائفة فصبحهم الجيش، فأهلكهم واجتاحهم فذلك مثل من أطاعني فاتبع ما جئت به. ومثل من عصاني وكذب ما جئت به من الحق.

Abu Mūsá al-Ash‘arī (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) said:

“My example and the example of what I have been sent with is that of a man who came to his people and said, ‘O people, I have seen the enemy’s army with my own eyes, and I am a naked warner; so protect yourselves!’ A group of his people obeyed him and fled at night stealthily, so they were safe. However, another group of them disbelieved in him and stayed at their places, so when the army came in the morning they killed and annihilated them completely. This is the example of the one who obeys me and follows that which I have brought; and the example of the one who disobeys me and disbelieves in that which I have brought.”







## Ḥadīth 21

### The Importance of Loving Allāh and His Messenger

عن أنس - رضي الله عنه - عن النبي صلى الله عليه وسلم قال: ثلاث من كن فيه وجد بهن حلاوة الإيمان: أن يكون الله ورسوله أحب إليه مما سوهما، وأن يحب المرء لا يحبه إلا لله، وأن يكره أن يعود في الكفر كما يكره أن يقذف في النار.

Anas (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) said:

“Whoever possesses three qualities will taste the sweetness of faith: That Allāh and His Messenger is more beloved to him than anything else. That he loves a person, loving them only for the sake of Allāh. That he hates to return to disbelief just as he hates to be thrown into the Fire.”

---

---

---

---

---

---

---

---

---

---

---

---

---



