

الأربعون حديث النبوة

في السلامة النفسية

FORTY HADITH

**Regarding Psychological and
Mental Well-Being**



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INTRODUCTION

This is the sixth book of the series of Forty Hadith compilations related to different topics and sciences. This particular compilation is focusing on the Prophetic Hadith related to mental health and psychological wellbeing. This topic has been covered in various research papers and articles. However, we wanted to summarize and bring light to this topic from the authentic sunnah of Allah's Messenger to manifest to mankind some of the miracles contained in the Quran and Sunnah related to mental health in Islam.

We find within the teachings of Islam constant encouragement to strive to have healthy minds, healthy bodies, healthy souls, and sharp mental and psychological abilities. While we also find numerous teachings in Islam that encourage the Muslim to avoid and remove harmful things that can negatively affect a Muslim's psyche, psychological, and mental state.

The Prophet Muhammad taught us to seek cures for any ailments we are suffering from and this includes spiritual, physical, and mental issues. Many Muslim scholars of the past wrote extensively on mental disorders, depression, anxiety, and other disorders and advised with proper medical and religious treatments based upon texts from the Quran and Sunnah.

For the Muslim, Quran and the Sunnah are ultimately the fundamental sources that provide guidance for healing (after Allah's Permission and Will) and, as religiosity and mental health are inextricably linked, strong and proper faith is a necessary component to bring about proper healing and recovery from mental and psychological issues. The Muslim who may be experiencing mental and psychological issues should always seek Allah's aid first and foremost, while also seeking professional medical attention from qualified, practicing, trusted, and reputable Muslim psychologists and mental health professionals.

Hopefully, this compilation will remind the believers about some of the authentic texts from the Sunnah of the Prophet Muhammad that discuss the interpersonal (between people) and intrapersonal (within a person) tools necessary for the mental and spiritual health that enables people to overcome the many challenges of the human experience.

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1- الإيمان والتوكل على الله تعالى

BELIEF AND COMPLETE RELIANCE/TRUST UPON ALLAH

1- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ: «يَا غُلَامُ إِنِّي أَعَلِّمُكَ كَلِمَاتٍ، احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَكَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ»

1- Abdullah ibn Abbaas mentioned that one day he was riding behind the Prophet Muhammad (on an animal) and he said to me: “O young boy, I will teach some very important words: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find him before you. When you ask, ask Allah (first and foremost), and when you seek aid, seek Allah’s aid (first and foremost). Be informed, that if the entire creation were to gather together to try and benefit you, they would not be able to benefit you except with what Allah has written for you.

And if the whole creation were to gather together to try and do something to harm you, they would not be able to harm you except with what Allah has written for you. The pens are lifted and the pages are dried.” (Imam Ahmed transmitted it in his Musnad #2669, and Tirmidhi in his ‘Jami’ #2516 with an acceptable chain of narration)

2- الطمأنينة بأقدار الله تعالى

PEACE, CONTENTMENT, AND TRANQUILITY WITH ALLAH'S DECREE

2- عن صهيب الرومي رضي الله عنه، أن النبي صلى الله عليه وسلم، قال: «عَجَبًا لِأَمْرِ الْمُؤْمِنِ؛ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ»

2- Suhaib the Roman reported that Allah's Messenger said: "How amazing are the affairs of the believer for there is good in all of his affairs and this is only for no one else except the believer. If good comes to him he is grateful and thanks Allah, and there is goodness in it for him. If a difficulty or hardship befalls him, then he remains patient (shows reserve and endures patiently) and there is good in it for him." (Saheeh Muslim # 2999)

3- التفكير في الآخرة

REFLECTING OVER THE HEREAFTER

3- عن أنس بن مالك رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: «من كانت الآخرة همّة: جعل الله غناه في قلبه، وجمع له شمله، وأتته الدنيا وهي راغمة، ومن كانت الدنيا همّة: جعل الله فقره بين عينيه، وفرّق عليه شمله، ولم يأتِه من الدنيا إلا ما قُدِّرَ له»

3- Anas bin Malik narrated that the Messenger of Allah (ﷺ) said: "Whoever makes the Hereafter his primary concern, Allah will place riches in his heart, and organize his affairs for him, and the 'dunya' (this material world, worldly desires, wealth, riches, etc) will come to him inevitably. And whoever makes the 'dunya' his primary concern, then Allah will place poverty right before his eyes, and disorganize and disorder his affairs, and he will get nothing of the 'dunya' except that which was written and decreed for him." (Jami Tirmidhi # 2465, and Imam Al Albaani mentioned it in his Silsilah As Saheehah #950 with an acceptable chain)

4- مواساة النفس بذكر الموت

COMFORTING THE SOUL/ONESELF WITH THE REMEMBRANCE OF DEATH

4- عن أبي هريرة رضي الله عنه، أن النبي صلى الله عليه وسلم، قال: «أَكثَرُوا ذِكْرَ هَازِمِ اللَّذَاتِ: الْمَوْتِ؛ فَإِنَّهُ لَمْ يَذْكُرْهُ أَحَدٌ فِي ضَيْقٍ مِنَ الْعَيْشِ إِلَّا وَسَّعَهُ عَلَيْهِ، وَلَا ذَكَرَهُ فِي سَعَةٍ إِلَّا ضَيَّقَهَا عَلَيْهِ»

4- Abu Hurairah reported that Allah's Messenger said: "Frequently remember the destroyer of pleasures-death, no one remembers death while living in poverty/difficulty except that the remembrance of death brings him contentment/comfort, and no one remembers death while living in abundance except that it brings him worry." (Saheeh ibn Hibbaan #1161, and Imam Al Albaani mentioned it in Saheehul Jami #1211)

5- دفع وساوس النفس

REPELLING THE WHISPERS OF ONESELF/ONES SOUL

5- عن أبي هريرة رضي الله عنه، أن النبي صلى الله عليه وسلم، قال: «يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا؟ مَنْ خَلَقَ كَذَا؟ حَتَّى يَقُولَ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللَّهِ، وَلْيُتِنِّتْ»

5- Abu Hurairah mentioned that the Prophet Muhammad said: “Shaytaan comes to one of you and says: ‘Who created so-and-so? Until he says “Who created your Lord?” So, when Shaytaan whispers such questions, one should seek refuge with Allah and try to abandon such thoughts.” (Saheehul Bukhari # 3276, Saheeh Muslim #134)

6- التفاؤل وعدم التشاؤم

OPTIMISM AND NOT PESSIMISM

6- عن أبي هريرة رضي الله عنه، أن النبي صلى الله عليه وسلم قال: «لَا طَيْرَةَ، وَخَيْرُهَا الْفَأْلُ. قالوا: وما الفأل؟ قال: الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ»

6- Abu Huraira reported that Allah's Messenger said: "There is no divination but the best type is the good omen. It was said to Allah's Messenger: What is good omen? Thereupon he said: A good word which one of you hears." (Saheehul Bukhari #5754, Saheeh Muslim #2223)

7- راحة النفس بالصلاة

COMFORT/RELAXATION OF ONESELF/SOUL WITH PRAYER

7- عن سالم بن أبي الجعد، قال: قال رجلٌ من حُزاعةَ: لَيْتَنِي صَلَّيْتُ فَاسْتَرَحْتُ، فكأنهم عابوا ذلك عليه، فقال: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَقِمِ الصَّلَاةَ يَا بِلَالُ! أَرْحُنَا بِهَا»

7- Salim ibn Abee Al Ja'd said a man from the tribe of Khuza'aa said: 'I wish I had prayed and I would have been relaxed.' It was as if the people seemed to disapprove of his saying, so he said: 'I heard Allah's Messenger say: "O Bilal call the 'iqamah' for prayer and give us comfort/peace by it." (Sunan Abee Dawud # 4985 with a good chain of narration)

8- صلاة الصبح تطيب النفس

THE FAJR PRAYER SOOTHES/BRINGS PEACE TO ONESELF/SOUL

8- عن أبي هريرة رضي الله عنه، أن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قال: «يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ ثَلَاثَ عُقَدٍ إِذَا نَامَ، بِكُلِّ عُقْدَةٍ يَضْرِبُ عَلَيْكَ لَيْلًا طَوِيلًا، فَإِذَا اسْتَيْقَظَ قَدْ كَرَّ اللَّهُ أَنْحَلَّتْ عُقْدَةٌ، وَإِذَا تَوَضَّأَ أَنْحَلَّتْ عَنْهُ عُقْدَتَانِ، فَإِذَا صَلَّى أَنْحَلَّتِ الْعُقَدُ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانَ»

8- Abu Huraira mentioned that Allah's Messenger said: "When any one of you goes to sleep, the Shaytaan (Satan) ties three knots at the back of his neck, sealing every knot with: "You have a long night, so sleep." So if one awakens and mentions/remembers Allah, a knot will be loosened; if he performs ablution two knots are loosened; and if he prays (all) (three) knots will be loosened, and in the morning he will be active and in good spirits (at peace with oneself); otherwise he will be in bad spirits and sluggish/lazy in the morning." (Saheehul Bukhari #1142, Saheeh Muslim #776)

9- الصيام صفاء للنفس

FASTING PURIFIES THE SOUL/ONESELF

9- عن عبدالله بن عباس رضي الله عنهما، قال: قال رسول الله صلى الله عليه وسلم: «صَوْمُ شَهْرِ الصَّبْرِ، وَثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ: يُذْهِبْنَ وَحَرَ الصَّدْرِ»

9- Abdullah ibn Abbaas reported that Allah's Messenger said: "Fast the month of patience (Ramadan), and three days every month, as it removes hardness¹ of the heart." (Musnad Imam Ahmed #23070, and it has a good chain of narration)

10- كثرة الدعاء بعلاج النفس

FREQUENT AND ABUNDANT SUPPLICATIONS CURE THE SOUL/SELF

10- عن أنس بن مالك رضي الله عنه، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَبِي طَلْحَةَ: «الْتِمِسْ غُلَامًا مِنْ غِلْمَانِكَ، يَخْدُمُنِي حَتَّى أَخْرُجَ إِلَى خَيْبَرَ».

فَخَرَجَ بِي أَبُو طَلْحَةَ مُرْدِفِي وَأَنَا غُلَامٌ رَاهِقْتُ الْحُلْمَ، فَكُنْتُ أُخْدِمُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ كَثِيرًا يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ»

10- Anas ibn Malik reported that Allah's Messenger said to Abu Talha, "Choose one of your boy servants to serve me in my expedition to Khaibar." So, Abu Talha took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allah's Messenger when he would stop and rest. I used to repeatedly hear him saying²: "O Allah! I seek refuge in you from distress and sorrow, from helplessness and laziness, from stinginess and cowardice, from being heavily in debt and from being overcome by men." (Saheehul Bukhari #6363)

11- التَعَوُّذُ بِذِكْرِ اللَّهِ تَعَالَى

SEEKING REFUGE IN THE REMEMBRANCE OF ALLAH

11- عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مِنْ عَبْدٍ يَقُولُ فِي صَبَاحِ كُلِّ يَوْمٍ، وَمَسَاءٍ كُلِّ لَيْلَةٍ: بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلَاثَ مَرَّاتٍ، فَيَضُرَّهُ شَيْءٌ»

11- Uthman ibn Affaan said that he heard Allah's Messenger say³: "There is no worshipper who will ever be harmed by anything if this three times says every time he wakes up and every time he goes to sleep: "In the name of Allah Who with His Name nothing can cause harm in the earth nor in the heavens and He is the All-Hearing, the All-Knowing." (Musnad Imam Ahmed #446, Sunan Abee Dawud #5088, Jami Tirmidhi #3388, Sunan ibn Majah #3869 with a good chain of narration)

12- دعوة المكروب

SUPPLICATION OF THE DISTRESSED

12- عن سعد بن أبي وقاص رضي الله عنه، أن النبي صلى الله عليه وسلم، قال: «دَعْوَةُ أَخِي ذِي النُّونِ الَّتِي دَعَا بِهَا فِي بطنِ الحوت: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ، لَمْ يَدْعُ مُسْلِمٌ بِهَا فِي كُرْبَةٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُ»

12- Sa'd ibn Abee Waqaas reported that the Prophet Muhammad said: "The supplication of Dhun-Nun (Prophet Yunus) when he supplicated, while in the belly of the whale was: 'There is none worthy of worship except You, Glory be to You, Indeed, I have been of the transgressors.'⁴ No Muslim supplicates with it for anything, ever, except Allah responds to him." (Mustadrak Al Hakim #4172, and Imam Al Albaani mentioned it in his Saheehul Jami #2846 with a good chain of narration)

13- الذكر عند الكرب

DHIKR/REMEMBRANCE OF ALLAH DURING TIMES OF DISTRESS

13- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ»

13- Abdullah ibn Abbaas reported that Allah's Messenger used to say during times of distress: "There is none worthy of worship but Allah, the Mighty, the Forbearing. There is none worthy of worship but Allah, Lord of the Magnificent Throne. There is none worthy of worship but Allah, Lord of the heavens and Lord of the earth, and Lord of the Noble Throne."⁵

14- دعاء الهم والحزن

SUPPLICATION FOR SORROW AND SADNESS

14- عن عبدالله بن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «ما أصاب أحداً قط همٌّ، و لا حزنٌ، فقال: اللهمَّ إني عبدك، و ابنُ عبدك، وابنُ أمتك، ناصيتي بيدك، ماضٍ فيَّ حكمك، عدلٌ فيَّ قضاؤك، أسألك بكلِّ اسم هو لك سميَّت به نفسك، أو علِّمته أحداً من خلقك، أو أنزلته في كتابك، أو استأثرت به في علم الغيب عندك، أن تجعل القرآنَ ربيعَ قلبي، و نورَ صدري، و جلاءَ حزني، و ذهابَ همِّي، إلا أذهبَ اللهُ همَّه و حزنه، و أبدله مكانه فرجاً، قال: فقيل: يا رسولَ اللهِ ألا نتعلَّمُها؟ فقال بلى، ينبغي لمن سمعها أن يتعلَّمها»

14- 14-Abdullah ibn Mas'ood reported that Allah's Messenger said: Whoever is overwhelmed by sorrow or sadness and says this supplication will find complete relief from their sadness and sorrow and Allah will open doors for them⁶: "O Allah, I am Your slave, and the son of Your male slave, and the son of your female slave. My forehead is in Your Hand (i.e. you have control over me).

Your Judgment upon me is assured, and Your Decree concerning me is just. I ask You by every Name that You have named Yourself with, revealed in Your Book, taught any one of Your creation, or kept unto Yourself in the knowledge of the unseen that is with You, to make the Qur'an the comfort of my heart, and the light of my chest, the remover of my sadness, and the reliever of my distress.” Someone said: O Messenger of Allah, should we learn this supplication? He replied: “Of course, whoever hears it should learn it.” (Musnad Imam Ahmed #3712, Saheeh ibn Hibbaan #972, Musnad Al Bazaar #1994, and Tahawee in Mushkil Al Athaar 10/210 with a fair chain of narration)

15- التداوي بالرقية

MEDICATING WITH 'RUQYAH' (INCANTATIONS)

15- عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «يَا مُحَمَّدُ اشْتَكَيْتَ؟» فَقَالَ: نَعَمْ، قَالَ: بِاسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِاسْمِ اللَّهِ أَرْقِيكَ»

15- Abu Sa'eed narrated that: Jibril came to the Prophet and said⁷: "O Muhammad! Are you suffering?" He said: "Yes." He said: "In the Name of Allah, I recite a prayer (Ruqyah) over you, from the evil of every person and evil eye. In the Name of Allah I recite a prayer (Ruqyah) over you, may Allah cure you." (Saheeh Muslim #2186)

16- القوة مع الثقة بالله تعالى

POWER AND STRENGTH LIES IN TRUSTING
AND RELYING UPON ALLAH

16- عن أبي هريرة رضي الله عنه، أن النبي صلى الله عليه وسلم، قال: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ، احْرَصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ، فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ؛ فَإِنَّ "لَوْ" تَفْتَحُ عَمَلَ الشَّيْطَانِ»

16- Abu Huraira reported Allah's Messenger (ﷺ) as saying: “A strong believer is better and is more beloved to Allah than a weak believer, and there is good in everyone. Strive/work towards that which gives you benefit and seek help from Allah and do not lose heart or become despaired, and if anything (bad) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah decreed it/ordained it and He does what He wills. Saying “if” opens the doors for Shaytaan.” (Saheeh Muslim #2664)

17- اليقين على قسمة الأرزاق

**HAVING CERTAINTY AND CONTENTMENT
KNOWING THAT ONE'S PROVISIONS AND
SUSTENANCE ARE PREORDAINED**

17- عن جابر بن عبد الله رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: «أَيُّهَا النَّاسُ: اتَّقُوا اللَّهَ، وَأَجْمَلُوا فِي الطَّلَبِ؛ فَإِنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْقَهَا، وَإِنْ أَبْطَأَ عَنْهَا، فَاتَّقُوا اللَّهَ وَأَجْمَلُوا فِي الطَّلَبِ، خَذُوا مَا حَلَّ، وَدَعُوا مَا حَرَّمَ»

17- It was narrated from Jabir bin 'Abdullah that the Messenger of Allah (ﷺ) said: "O people, fear Allah and be moderate in seeking a living, for no soul will die until it has received all its provision, even if it is slow in coming. So fear Allah and be moderate in seeking provision; take that which is permissible and leave that which is forbidden. ")Sunan ibn Majah #1756 and Imam Al Albaani mentioned it in his Saheehul Jami #2742)

18- ترك التباغض والتحاسد

ABANDONING HATRED AND ENVY

18- عن أبي هريرة رضي الله عنه، أن رسول الله ﷺ قال: «إياكم والظن؛ فإن الظن أكذب الحديث، ولا تحسسوا، ولا تجسسوا، ولا تنافسوا، ولا تحاسدوا، لا تباغضوا، ولا تدابروا، وكُونُوا عِبَادَ اللَّهِ إِخْوَانًا»

18- Abu Hurairah reported that Allah's Messenger said: "Avoid suspicion, for suspicion is the gravest lie in speech and do not be inquisitive about one another and do not spy upon one another and do not be envious towards one another, and do not harbor malice towards one another, and do not harbor abandonment of one another and hostility against one another. And be fellow-brothers and servants of Allah."

19- حقيقة السعادة

TRUE HAPPINESS AND BLISS

19- عن عبدالله بن عمر رضي الله عنهما، قال: قال رسول الله صلى الله عليه وسلم: «مَنْ أَصْبَحَ مُعَافًى فِي بَدَنِهِ، آمِنًا فِي سِرِّهِ، عِنْدَهُ قُوَّةٌ يَوْمِهِ: فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا»

19- Abdullah ibn Umar reports that Allah's Messenger said: "Whoever awakens with a healthy body, safety in his dwelling, and having food for one's day, it is as if he has acquired the entire world." (Jami Tirmidhi #2346, and Imam Al Albaani mentioned it in his Silsilah Saheehah #2318 with an acceptable chain of narration)

20- القناعة وغنى النفس

**CONTENTMENT AND RICHNESS OF THE
SOUL/SELF**

20- عن أبي هريرة عن النبي صلى الله عليه وسلم، قال: «ليس الغنى عن كثرة العرض، ولكن الغنى غنى النفس»

19- Abu Hurairah reported that Allah's Messenger said: "Wealth is not in having many possessions, but rather (true) wealth is feeling sufficiency/contentment in the soul." (Saheehul Bukhari #6446, Saheeh Muslim #1051)

21- عدم التطلع لما عند غيره

**NOT CONCERNING ONESELF WITH OTHER
PEOPLE'S AFFAIRS AND THEIR
POSSESSIONS**

21- عن عبدالله بن عمر رضي الله عنهما، قال: قال صلى الله عليه وسلم: «صَلِّ صَلَاةَ مُودَعٍ كَأَنَّكَ تَرَاهُ؛ فَإِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ، وَايَأْسَ مِمَّا فِي أَيْدِي النَّاسِ تَعِشْ غَنِيًّا، وَإِيَّاكَ وَمَا يُعْتَذَرُ مِنْهُ»

21- Abdullah ibn Umar reported that Allah's Messenger said: "Pray your prayer as if it is your last and Allah is watching you, even though you cannot see Him, know that He sees you. Ignore and do not hope for what people possess, and you will live a life of richness. And beware of doing or saying things that you later have to apologize for." (Tabarani in his 'Mu'jam Al Awsat #4427, and Imam Al Albaani mentioned it in his Silsilah Saheehah #1914)

22- النظر للأدنى في الرزق

LOOKING AT THOSE WHO HAVE LESS SUSTENANCE/PROVISIONS

22- عن أبي هريرة رضي الله عنه، أن النبي صلى الله عليه وسلم، قال: «انْظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ، وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ، فَهُوَ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ»

22- Abu Hurairah reported that Allah's Messenger said: "Look at those who have less than you and do not look at those who have more than you, for this will keep you from belittling Allah's favor upon you." (Saheeh Bukhari #461, Saheeh Muslim #2963)

23- فهم حكمة البلاء

UNDERSTANDING THE WISDOM BEHIND
THE TRIAL/TRIBULATION

23- عن أنس بن مالك رضي الله عنه، عن النبي صلى الله عليه وسلم قال: «إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَى، وَمَنْ سَخِطَ فَلَهُ السَّخَطُ»

23- “The magnitude of the reward goes along with the magnitude of the tribulation. If Allah loves a people, He afflicts them with trials/tribulations. Those who accept it gladly receive Allah’s good pleasure, but those who are displeased with the tribulation receive Allah’s anger/displeasure.” (Jami Tirmidhi #2396 with an acceptable chain of narration)

24- توازن الفطرة والشرع

BALANCING NATURAL INSTINCT AND ISLAMIC LEGISLATION (SHARIA)

24- عن أنس بن مالك رضي الله عنه، قال: جَاءَ ثَلَاثَةٌ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا أُخْبِرُوا كَانَتْهُمْ تَقَالُوبُهَا، فَقَالُوا: وَإِنْ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟! قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، قَالَ أَحَدُهُمْ: أَمَّا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا، وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ، وَقَالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ، فَقَالَ: «أَنْتُمْ الَّذِينَ قُلْتُمْ كَذًا وَكَذَا؟! أَمَّا وَاللَّهِ إِنِّي لَا خَشَاكُمُ لِلَّهِ، وَأَتَقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأَفْطِرُ، وَأُصَلِّي وَأَرْفُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي»

24- Anas ibn Malik reported that three men came to the houses of the wives of the Prophet Muhammad inquiring about how the Prophet Muhammad used to worship. When they were informed, they considered their worship insignificant and said: "Where are we in comparison to the Prophet Muhammad, while Allah has forgiven his past and future sins. One of them said: "As for me, then I will pray the whole entire night." Another one said:

“As for me then I will fast continuously and never break the fast.” The third one said: “As for me, then I will abstain from women and never get married.” So the Prophet came and asked them: ‘Are you the ones who said such and such? And he said: “I swear by Allah, I fear Allah more than you do, and I am the most obedient and dutiful to him, but I still observe fasting and break my fast; I perform the prayer and sleep at night, and I marry women. So whoever abandons my Sunnah (my way) then he does not belong to me.” (Saheeh Bukhari #5063, Saheeh Muslim #1401)

25- تجنب الشبهات

AVOID AND ABANDON THE DOUBTFUL
MATTERS

25- عن الحسن بن علي رضي الله عنهما، قال: حفظت من رسول الله صلى الله عليه وسلم: «دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ؛ فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَإِنَّ الْكُذْبَ رَيْبَةٌ»

25- Al Hasan ibn Ali said: I memorized these words from the Prophet Muhammad: “Leave that which you are doubtful about for that which is not doubtful. For truth is peace of mind/tranquility, and falsehood is doubt.” (Musnad Imam Ahmed #1630, Jami Tirmidhi # 2442, and Saheeh ibn Hibbaan with an acceptable chain of narration)

26- الابتعاد عن الفتن

AVOIDING 'FITAN'

26- عن حُدَيْفَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «تُعْرَضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُودًا عُودًا، فَأَيُّ قَلْبٍ أَشْرَبَهَا، نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءٌ، وَأَيُّ قَلْبٍ أَنْكَرَهَا، نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءٌ، حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ، عَلَى أَبْيَضَ مِثْلِ الصَّفَا، فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ، وَالْآخِرُ أَسْوَدُ مُرْبَادًا كَالْكُوزِ، مُجَخِيًا، لَا يَعْرِفُ مَعْرُوفًا، وَلَا يُنْكِرُ مُنْكَرًا، إِلَّا مَا أَشْرَبَ مِنْ هَوَاهُ»

26- Hudthayfah said that he heard Allah's Messenger say: "Fitan/Temptations will be presented to men's hearts as a reed mat is woven stick by stick, and any heart that absorbs them will have a black mark put in it, but any heart which rejects them, them will have a white mark put in it. The result is that hearts will be of two kinds, one white like a white stone which will not be harmed by temptation as long as the heavens and the earth endure, and the other black and dust-colored like a vessel which is sick/cracked,

not recognizing what is good, nor not denouncing what is denounceable, except that which has been absorbed by his desires.” (Saheeh Muslim #144)

27- تقوية العلاقة بالمجتمع

**STRENGTHENING ONE'S RELATIONSHIP
WITH THE COMMUNITY**

27- عن النعمان بن بشير رضي الله عنهما، قال: قال رسول الله عليه وسلم: «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ، وَتَرَاحُمِهِمْ، وَنِعَاطِفِهِمْ مَثَلُ الْجَسَدِ؛ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى»

27- An Nu'maan ibn Basheer reported that Allah's Messenger said: "The similarity of the believers in their mutual love, mercy, and kindness is like one body. If one limb suffers, then the rest of the body suffers with fever and restlessness." (Saheeh Muslim #2586)

28- حسن اختيار الرفقة

PROPERLY CHOOSING ONE'S
COMPANIONS/FRIENDS

28- عن أبي موسى الأشعري رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: «مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ، كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكِيرِ، فَحَامِلُ الْمِسْكِ: إِمَّا أَنْ يُحْذِيكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ الْكِيرِ: إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً»

28- "The example of a pious companion and an evil one is like that of a perfume seller and a blacksmith. The perfume seller will either give you some perfume as a present, or you will buy some from him, or you will get at least a good smell from him. As for the blacksmith, then he will either burn your clothes or you will get a bad smell from him." (Saheeh Bukhari #5534, Saheeh Muslim #2628)

29- تجنب الغضب

AVOIDING AND ABANDONING ANGER

29- عن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: «لَيْسَ أَشَدَّ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ»

29- Abu Hurairah reported that Allah's Messenger said: "A strong person is not the person who can overpower others. Rather, a strong person is the one who controls himself when he is angry."

30- التلبينة تخفف الحزن

'TALBINAH' (BARLEY PORRIDGE) REDUCES SADNESS

30- عن عائشة رضي الله عنها: أَنَّهَا كَانَتْ تَأْمُرُ بِالتَّبْنِينِ
لِلْمَرِيضِ وَلِلْمَحْزُونِ عَلَى الْهَالِكِ، وَكَانَتْ تَقُولُ: إِنِّي سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ التَّبْنِينَ تُجِمُّ فَوَادَ
الْمَرِيضِ، وَتَذْهَبُ بِبَعْضِ الْحُزْنِ»

30- Aishah used to recommend 'Talbinah' for the sick person and for those grieving over a deceased relative. She used to say that: 'I heard Allah's Messenger say: "Talbinah gives rest/relaxation to the heart of the sick, and relieves some grief/sadness."' (Saheeh Bukhari #6114, Saheeh Muslim #2609)

31- التداوي بالصدقة

TREATMENT BY GIVING CHARITY

31- عن عبد الله بن مسعود رضي الله عنه، أن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ، وَدَاوُوا مَرَضَكُمْ بِالصَّدَقَةِ، وَأَعِدُّوا لِلْبَلَاءِ الدُّعَاءَ»

31- Abdullah ibn Mas'ood reported that Allah's Messenger said: "Protect/preserve your wealth by paying 'Zakah', and treat your sick by giving 'sadahah' (charity), and prepare for calamity by making supplication." (Tabarani in his Mu'jam Al Kabeer #10196, and Al Awsat #1963, and it was reported as a raised narration by Al Hasan Al Basree in Al Maraseel of Abu Dawud #105)

32- الوقاية من السحر

PROTECTION FROM MAGIC

32- عن سعد بن أبي وقاص رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: «مَنْ تَصَبَّحَ سَبْعَ تَمَرَاتٍ عَجْوَةً، لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سُمٌّْ، وَلَا سِحْرٌ»

32- Sa'd ibn Abee Waqaas reported that Allah's Messenger said: "He who eats seven 'Ajwa dates in the morning, will not be affected by poison or magic on that day." (Saheeh Bukhari #5769, Saheeh Muslim #2047)

33- العلاج من العين

TREATMENT FOR THE EVIL EYE

33- عن أبي أمامة بن سهل بن حنيف: مرَّ عامرُ بن ربيعةَ بسَهْل بن حنيف، وهو يغتسلُ فقال: لم أرَ كاليوم، ولا جلدًا مَخْبَأةً فَمَا لَبِثَ أَنْ لُبِطَ بِهِ، فَأُتِيَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقِيلَ لَهُ: أَذْرِكُ سَهْلًا صَرِيحًا، قَالَ «مَنْ تَتَّهَمُونَ بِهِ»، قَالُوا عَامِرُ بْنُ رَبِيعَةَ، قَالَ: «عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ، إِذَا رَأَى أَحَدَكُمْ مِنْ أَخِيهِ مَا يَعْجِبُهُ، فَلْيَدْعُ لَهُ بِالْبَرَكَةِ»، ثُمَّ دَعَا بِمَاءٍ، فَأَمَرَ عَامِرًا أَنْ يَتَوَضَّأَ، فغَسَلَ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ، وَرُكْبَتَيْهِ وَدَاخِلَةَ إِزَارِهِ، وَأَمَرَهُ أَنْ يَصُبَّ عَلَيْهِ. قَالَ سُفْيَانُ: قَالَ مَعْمَرُ، عَنِ الزُّهْرِيِّ: وَأَمَرَهُ أَنْ يَكْفَأَ الْإِنَاءَ مِنْ خَلْفِهِ»

33- It was narrated that Abu Umamah bin Sahl bin Hunaif said: “ ‘Amir bin Rabi’ah passed by Sahl bin Hunaif when he was bathing, and said: ‘I have never seen such beautiful skin.’ Immediately, Sahl fell to the ground. He was brought to the Prophet and it was said: ‘Sahl has had an issue (fainted/lost consciousness).’ He said: ‘Whom do think is responsible?’ They said: “ ‘Amir bin Rabi’ah.’ They said: ‘Why would anyone of you kill his brother? If he sees something that he likes, then let him supplicate for

blessings for him.’ Then he called for water, and he told ‘Amir to perform ablution, then he washed his face and his arms up to the elbows, his knees and inside his lower garment, then he told him to pour the water over him.” Sufyan (one of the narrators) said that Ma’mar said that Az Zuhree said: “and ordered him to pour the water from behind him.” (Musnad Imam Ahmed #16023, Sunan ibn Majah #3509, Saheeh ibn Hibaan #1624)

34- قراءة سورة البقرة في البيت

RECITING SURAH AL BAQARAH IN THE HOME

34- عن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: «لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ؛ إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ»

34- Abu Hurairah reported that Allah's Messenger said: "Do not turn your houses into graveyards, Shaytaan flees from a house in which Surah Al Baqarah is recited." (Saheeh Muslim #780)

35- قراءة المعوذتين

RECITING AL MU'AWWIDHATAIN

35- عن عبد الرحمن بن عابس رضي الله عنه، قال: قال لي رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ: «يَا ابْنَ عَابِسٍ، أَلَا أُخْبِرُكَ بِأَفْضَلِ مَا تَعُوذُ بِهِ الْمَتَعَوِّذُونَ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ»

35- Abdurahman ibn Abbaas reported that Allah's Messenger said: "O Ibn 'Aabis, should I not tell you of the best thing with which those who seek refuge with Allah may do so?" He said: "Yes, O Messenger of Allah." He said: "Say: I seek refuge with (Allah) the Lord of the daybreak.", "Say: I seek refuge with (Allah) the Lord of mankind." - these two Surahs." (Sunan An Nisaa'ee #5432 with a fair chain of narration)

36- إغلاق الفم عند التثاؤب

COVERING ONE'S MOUTH WHEN
YAWNING

36- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا تَثَاءَبَ أَحَدُكُمْ، فَلْيُمْسِكْ بِيَدِهِ
عَلَى فِيهِ؛ فَإِنَّ الشَّيْطَانَ يَدْخُلُ»

36- Abu Sa'eed Al Khudree reported that Allah's Messenger said: "If one of you yawns, then let him place his hand over his mouth otherwise Shaytaan will enter."
(Saheeh Muslim #2995)

37- استغلال الفراغ فيما ينفع

USING ONE'S FREE TIME FOR BENEFIT
AND IN POSITIVE MANNER

37- عن عبد الله بن عباس رضي الله عنهما، أن النبي صلى الله عليه وسلم، قال: «نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ، وَالْفَرَاغُ»

37- Abdullah ibn Abbaas reported that Allah's Messenger said: "Two blessings that many people are heedless about: health and free time." (Saheeh Bukhari #6412)

38- المعاصي تضعف النفس

SINS WEAKEN THE SOUL/SELF

38- عن عبد الله بن عمر رضي الله عنهما، أن النبي صلى الله عليه وسلم، قال: «بُعِثْتُ بِالسِّيفِ بَيْنَ يَدَيِ السَّاعَةِ؛ حَتَّى يُعْبَدَ اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رَمْحِي، وَجُعِلَ الذِّلُّ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

38- I have been sent with the sword, before the Hour, so that Allah alone is worshipped without any partner; my provision has been placed beneath the shade of my spear; subservience/inferiority and humiliation have been placed upon those who disobey my orders, and whoever imitates a people, then he is one of them." (Imam Al Bukhari mentioned it in his Saheeh as a ‘Mu’allaq’ (suspended) narration indicating that it has some weakness, Imam Ahmed transmitted it in his Musnad #5115, and Imam Al Albaani deemed it authentic in his Saheehul Jami #2831)

39- أثر الاسم واللقب على النفس

EFFECTS OF ONE'S NAME AND
NICKNAME/TITLE ON THE SOUL

39- عن المسيب بن حزن رضي الله عنهما: أَنَّ أَبَاهُ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «مَا اسْمُكَ؟ قَالَ: حَزْنٌ، قَالَ: أَنْتَ سَهْلٌ. قَالَ: لَا أُغَيِّرُ اسْمًا سَمَّاهُ سَمَانِيهِ أَبِي. قَالَ ابْنُ الْمُسَيَّبِ: فَمَا زَالَتْ الْحُزُونَةُ فِيْنَا بَعْدُ!»

39- Al Musayib ibn Hazn mentions That when his grandfather, Hazn visited the Prophet, the Prophet asked him: “What is your name?” He said: “My name is Hazn.” The Prophet said: “But you are Sahl.” He said: “I will not change the name that my father named me with.” So Ibnul Musayib said: “There has been roughness/harshness in our character ever since.” (Saheeh Bukhari #6190)

40- السكينة في الخير ومجالس العلم

PEACE AND TRANQUILITY ARE FOUND IN GOODNESS AND THE GATHERINGS OF KNOWLEDGE

40- عن أبي هريرة رضي الله عنه، أن النبي صلى الله عليه وسلم، قال: «مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا: نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسِّرَ عَلَى مُعْسِرٍ: يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا: سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا: سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ: إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَأَ بِهِ عَمَلُهُ، لَمْ يُسْرِعْ بِهِ نَسَبُهُ»

40- Abu Hurairah reported that Allah's Messenger said: "If anyone removes a hardship of this world from a believer, Allah will remove one of the hardships of the day of resurrection from him; if one relieves/assists one who is in debt, Allah will grant him ease in this world and the next; and if anyone conceals the faults of a Muslim, Allah will conceal his faults, in this world and the next.

Allah is in the aid of His servants as long as a Muslim is aiding his brother. If anyone pursues a path seeking religious knowledge, Allah will make the path of paradise easy. There are no people who gather in a mosque reciting the Book of Allah, studying it together except that tranquility/peace descend upon them, they become covered by Allah's Mercy, and the angels surround them, and Allah mentions them among those who are with Him (angels). But he who is slowed down by his actions, will not be hastened forward by his lineage.” (Saheeh Muslim #2699)

41- ترك السهر بغير مفيد

AVOIDING STAYING UP LATE AT NIGHT
WITHOUT BENEFIT

41- عن أبي برزة الأسلمي رضي الله عنه: «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ، وَالْحَدِيثَ بَعْدَهَا»

41- Abu Barzah Al Aslamee reported that the Prophet would dislike to sleep before Isha and to talk after it." (Saheeh Bukhari #48)

42- الصلاة على النبي صلى الله
عليه وسلم

SENDING SALUTATIONS UPON THE
PROPHET MUHAMMAD

42- عَنْ أَبِي بَنْ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: «يَا رَسُولَ اللَّهِ: إِنِّي أَكْثَرُ الصَّلَاةِ عَلَيْكَ، فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي؟ فَقَالَ: مَا شِئْتَ. قَالَ: قُلْتُ: الرَّبْعُ؟ قَالَ: مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ. قُلْتُ: النِّصْفُ؟ قَالَ: مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ. قَالَ: قُلْتُ: فَالثُّلُثَيْنِ؟ قَالَ: مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ. قُلْتُ: أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا؟ قَالَ: إِذَا تَكْفَى هَمَّكَ، وَيُغْفِرُ لَكَ ذَنْبَكَ»

41- Ubayy ibn Ka'b said that he told Allah's Messenger saying: "I frequently send the 'Salat' upon you and asked how much 'Salawat' should I devote to you?". The Prophet said: "As much as you wish." Then Ubayy asked: "One fourth?" The Prophet replied: "As you like, but if you increase it that will be better for you." Then Ubayy asked: "How about half?" The Prophet replied: "As you like, but if you increase it that will be better for you." So Ubayy asked: "How about two-thirds?" So the Prophet responded: "As you like, but if you increase it that will be better for you."

Ubayy then said: “I will devote my entire supplications (Salawat upon the Prophet Muhammad) to you.” The Prophet replied: “Then all your problems will be solved, and your sins will be forgiven.” (Jami Tirmidhi #2457, Musnad Imam Ahmed #20736, Al Bayhaqee in Shu’ab Al Iman #1579, Imam Al Albaani deemed it acceptable in Saheeh Targee wa Tarheeb #1670)

NOTE AND TRANSLITERATIONS

1: It has also been understood to mean: enmity, hatred, jealousy, hypocrisy, anger and other evil traits

2: Allahuma inee a'oothu bika minal hemmi wal hazani wal ajzi wal kasli wal bukhli wal jubni wa dal'I dayni wa ghalabti rijaali

3: Bismillahi lathee la yaduru ma'a ismihi shay'un fil ardi wa la fis samaa'I wa huwas sameeul aleem

4: Lā ilāha illā anta subḥānaka innī kuntu minath thālimīn

5: Lā ilāha illallāh al-'Aẓīm al-Ḥalīm, lā ilāha illallāh Rabbu 'l-'Arshi 'l-'Aẓīm, lā ilāha illallāh Rabbus-samāwāti wa Rabbu 'l-arḍ wa Rabbu 'l-'Arshi 'l-Karīm.

6: Allāhumma innī `abduk, ibnu `abdik, ibnu amatik, nāsiyatī biyadik, māḍīn fiyya ḥukmuk, `adlun fiyya qaḍā'uk, as'aluka bikullis'min huwa lak, sammayta bihi nafsak, aw anzaltahu fī kitābik, aw `allamtahu aḥadan min khalqik, aw'ista'tharta bihi fī `ilmil-ghaybi `indak, an taj`ala 'l-Qur'āna rabī'a qalbī, wa nūra ṣadrī, wa jalā'a ḥuznī, wa dhahāba hammī.

7: Bismillahi arqika, min kulli shay'in yu'dhika, min sharri kulli nafsin aw `aynin aw hasidin. Allahu yashfika, bismillahi arqika

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