

Zaadu At-Talibeen (Victuals of the seekers)

- ١- الدِّينُ النَّصِيحَةُ
- ٢- الدُّعَاءُ مَخِ الْعِبَادَةِ
- ٣- الْمَرْءُ مَعَ مَنْ أَحَبَّ
- ٤- الْأَنَاءُ مِنَ اللَّهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ
- ٥- الْمَجَالِسُ بِالْأَمَانَةِ
- ٦- الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ
- ٧- الْخَمْرُ جُمَاعُ الْإِثْمِ
- ٨- الْمُؤْمِنُ غَرٌّ كَرِيمٌ وَالْفَاجِرُ خَبٌّ لَيْئِمٌ
- ٩- الظُّلْمُ ظُلُمَاتُ يَوْمِ الْقِيَامَةِ
- ١٠- الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ
- ١١- الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى
- ١٢- الطَّهْوَرُ شَطْرُ الْإِيمَانِ
- ١٣- الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ
- ١٤- الطَّاعِمُ الشَّاكِرُ كَالصَّائِمِ الصَّابِرِ

- ١٥ - الْبَادِيُ بِالسَّلَامِ بَرِيٌّ مِنَ الْكَبِيرِ
- ١٦ - السَّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ
- ١٧ - الْغَيْبَةُ أَشَدُّ مِنَ الزَّانَا
- ١٨ - الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ
- ١٩ - النَّسَاءُ حَبَائِلُ الشَّيْطَانِ
- ٢٠ - التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ
- ٢١ - الْأَقْتِصَادُ فِي النَّفَقَةِ نِصْفُ الْمَعِيشَةِ، وَالتَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ، وَحُسْنُ السُّؤَالِ نِصْفُ الْعِلْمِ
- ٢٢ - الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ
- ٢٣ - الْمُؤْمِنُ مَأْلِفٌ وَلَا خَيْرَ فِيمَنْ لَا يَأْلِفُ وَلَا يُؤْلَفُ
- ٢٤ - الْغِنَاءُ يُنْبِتُ النَّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الزَّرْعَ

٢٥- التُّجَّارُ يُخْشَرُونَ يَوْمَ الْقِيَامَةِ فُجَّارًا إِلَّا مَنْ

اتَّقَى وَبَرَ وَصَدَقَ

٢٦- التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصَّدِيقِينَ

وَالشُّهَدَاءِ

٢٧- آيَةُ الْمُنَافِقِ ثَلَاثٌ : إِذَا حَدَّثَ كَذِبًا, وَإِذَا وَعَدَ

أَخْلَفَ, وَإِذَا أُوتِيَ خَانَ

٢٨- الْكَبَائِرُ: الْإِشْرَاكُ بِاللَّهِ, وَعُقُوقُ الْوَالِدَيْنِ, وَقَتْلُ

النَّفْسِ وَالْيَمِينِ الْغُمُوسُ

٢٩- الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ,

وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهَا النَّاسُ

٣٠- الْخَلْقُ عِيَالُ اللَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ

إِلَى عِيَالِهِ

٣١- الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

٣٢- وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ

وَأَمْوَالِهِمْ

- ٣٣- وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ
- ٣٤- وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطِيَا وَالذُّنُوبَ
- ٣٥- الْبَيِّنَةُ عَلَى الْمُدَّعِيِ وَالْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ
- ٣٦- الْمُؤْمِنُ مِرَاةُ الْمُؤْمِنِ وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ
يَكْفُ عَلَيْهِ ضَيْعَتُهُ وَيَحُوطُهُ مِنْ وَرَائِهِ
- ٣٧- الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ إِنْ اشْتَكَى عَيْنُهُ اشْتَكَى
كُلُّهُ وَإِنْ اشْتَكَى رَأْسُهُ اشْتَكَى كُلُّهُ
- ٣٨- السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ يَمْنَعُ أَحَدَكُمْ نَوْمَهُ
وَطَعَامَهُ وَشَرَابَهُ فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ مِنْ وَجْهِهِ
فَلْيُعَجِّلْ إِلَى أَهْلِهِ
- ٣٩- قُفْلَةٌ كَغَزْوَةٍ
- ٤٠- سَيِّدُ الْقَوْمِ فِي السَّفَرِ خَادِمُهُمْ

١ - الدِّينُ النَّصِيحَةُ

Meaning: Word:

sincerity the النَّصِيحَةُ the religion الدِّينُ

Translation:

The Religion (Islam) is to act with sincerity (*Muslim*).

Explanation:

The Arabic word *al-nasiḥa*, used in the ḥadith above, is a comprehensive and unique term and is difficult to translate precisely into English. Even in Arabic, it does not have a synonym. Therefore, the expression "*to act with sincerity*" has been adopted here as a broad explanation for the Arabic word. Other meanings could be *giving good advice, directing toward good, acting sincerely or honestly, or being benevolent and desiring good*.

The remainder of the ḥadith, as narrated by Imām Muslim on the authority of Tamim al-Dāri is : "We inquired from the Messenger of Allah, '*Toward whom?*' He replied, '*For Allah, His Book, His Messenger, the leaders of the Muslims, and the common people*' (*Muslim*). The ḥadith makes it clear that one of the most important aspects of true faith is *to give good counsel, to wish well, and to act toward everything with honesty and sincerity*.

This is further explained as follows: In relation to Allah, "*sincerity*" means *to have faith in His essence and attributes, to obey His each and every command, to express gratitude for His blessings, and to fulfill His rights of Lordship in every possible way.* In terms of the Book of Allah, *it means to fulfill its rights by accepting it as the word of Allah, honoring it and reciting it correctly, and practicing its injunctions.* For the Messenger of Allah, *it means to fulfill his rights, confirm that he is the Messenger of Allah, practice the Sunnah, honor him and his family, and hold everything that he has said to be true.* For the leaders of the Muslims, *it means to assist them in virtue, obey them and exhort others to do the same, remind them of their responsibilities and correct them in a polite, reformative, and wise manner.* The same applies for the scholars of Islam. For the masses, *it is to guide them aright and prevent them from wrong, assist them in their needs and support them, protect them from harm, and deal with them in the best possible manner.*

Similarly, as regards every other aspect of life, the religious obligation of *al-nasiha* is fulfilled by performing everything in the most beneficial and correct manner possible.

٢ - الدُّعَاءُ مُخَّ الْعِبَادَةِ

Word meaning:

essence	مُخَّ	the supplication	الدُّعَاءُ
		the worship	الْعِبَادَةُ

Translation:

Supplication is the essence of worship (Bukhārī)

Explanation:

Supplication (*du'ā'*) has been called *the essence of worship* for two main reasons. First, by supplicating to Allah, a person fulfills his obligation of calling on Allah, which is understood from the verse "*And your Lord says : Call on Me, I will answer you (your prayer)*" (*Al-Qur'ān-40:60*). This is worship in its purest form. Second, by invoking Allah, one realizes that only He can fulfill one's needs. The servant who calls upon his Lord abandons hope in everything else and turns his full attention to Allah, humbling himself in front of Him. This is the essence of worship. Another desired result of worship is to attain reward from Allah. As there is such a *great reward in supplication*, it has been called *the essence of worship*.

٣- المَرْءُ مَعَ مَنْ أَحَبَّ

Word meaning:

with	مَعَ	the person	المَرْءُ
he loves	أَحَبَّ	who	مَنْ

Translation:

A person will be with whom he loves (Bukhārī, Muslim)

Explanation:

This statement of Allah's Messenger (PBUH) was in response to someone who came and inquired, "O Messenger of Allah, what do you say about someone who loves a group of people, but is unable to join them?" .What is meant by "a group of people" is *the learned or righteous people*, and what is meant by, "was unable to join them" is 'a person who was unable to gain their company or achieve the same status as of them in knowledge and action'. To this the Messenger of Allah (صلى الله عليه وسلم) replied, "A person will be with whom he loves;' i.e., *he will be gathered with them on the Day of Judgment*. Allah Most High says, " *Whosoever obeys Allah and the Messenger, they will be with those unto whom Allah has shown favor, of the Prophets and the saints and the martyrs and the righteous. The best of company are they*" (Al-Qur'ān 4:69-70).

The hadith could also be applied more generally to those who aspire to be with evil people and sinners and secretly admire their actions, even though they may not have perpetrated those evil actions themselves. They will be gathered with the sinners on the *Day of Judgment* (*Mirqāt al-Mafātih* 8:740)

٤- الأَنَاةُ مِنَ اللَّهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ

Word Meaning:

from	مِنْ	the calmness	الأَنَاةُ
the devil	الشَّيْطَانُ	the haste	العَجَلَةُ

Translation :

Calmness and patient deliberation is from Allah and haste is from Satan. (Tirmidhī)

Explanation:

This ḥadlth refers to everyday activities and not to acts of worship. A person is encouraged to conduct his daily activities with calmness and patience, as acting in haste often leads to spoiling one's actions. However, when it comes to worship, a person is encouraged to hasten toward good, i.e., embark upon good acts with determination and eagerness, and then complete them with calmness, concentration, and devotion. For example, it is disliked for one to run to join the prayer, but it is commendable to perform the ablution at home and set out for the prayer early.

٥ - الْمَجَالِسُ بِالْأَمَانَةِ**Word Meaning:**

the trust الْأَمَانَةُ the gatherings الْمَجَالِسُ

Translation:

Gatherings are to be kept in trust (*Abū Dāwūd*).

Explanation:

What a person hears or sees in a meeting must be kept confidential and should not be disclosed to others. However, as the remainder of the narration states, three things are exempted from this. These are *plans to murder*, *plans to rape a woman*, or *plans to usurp someone's wealth* (*Mazad al-rāghib* in 8). See also Hadlth 17.

٦- الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

Word Meaning:

branch شُعْبَةٌ

the modesty

الْحَيَاءُ

the faith

الْإِيمَانُ

Translation:

Modesty is a branch of faith. (Bukhārī, Muslim)

Explanation:

Hadith narrations mention that there are more than seventy branches of faith. Of these, *hayā'* (modesty, bashfulness, shyness) is specifically mentioned, affirming it as one of the most important branches. *Hayā'* is an important means of restraining oneself from sin, and restraint from sin is one of the most important obligations of faith.

The type of *hayā'* referred to in this hadith is the modesty that comes from faith and not the natural shyness in a person. It has been explained by the saying, "*Your Lord do not find you from where He has prohibited you:*" which is also part of *ihsān*, or "*perfection of faith*".

'Abdullah ibn Mas'ūd (رضي الله عنه) relates that one day the Messenger of Allah (صلى الله عليه وسلم) said, "Be shy of Allah Most High as much as is His due:' The Companions present said, "*All praise to Allah, we are shy of Him:*" The Messenger (صلى الله عليه وسلم) said, "That is not the point. Whoever is shy of Allah as much as is His due, he should protect his head and that which it comprises [i.e., mind, mouth, ears], his stomach and

that which is adjoining it [i.e., preserve it from unlawful wealth and protect the private parts from the unlawful], and he should remember death and that which is to come after it; and whoever desires the Hereafter should abandon the adornments of this world. Whoever fulfills these duties has been shy of Allah as much as is His due" (*Ahmad*).

٧- الخمرُ جُماعُ الإثمِ

Word Meaning:

constitutes	جُماعُ	the alcohol	الخمرُ
		the sin	الإثمُ

Translation:

Alcohol constitutes many sins. (Razīn)

Explanation:

A narration in *Sunan al-Bayhaqi* from 'Abdullah Ibn 'Umar (رضي الله عنه) states, "Alcohol is the mother of all obscenities and the gravest of sins". There is a saying that a person was once called to prostrate before an idol, but refused. He was then asked to commit murder, but refused. He was then invited to commit adultery, but refused. However, when he was offered alcohol he accepted and he then committed all of the other sins.

٨- الْمُؤْمِنُ غَرٌّ كَرِيمٌ وَالْفَاجِرُ خَبٌّ لَيْئِمٌ

Word Meaning:

simple	غَرٌّ	the believer	الْمُؤْمِنُ
the transgressor	الْفَاجِرُ	noble	كَرِيمٌ
ignoble	لَيْئِمٌ	deceitful	خَبٌّ

Translation:

A believer is simple and noble and a transgressor is deceitful and ignoble.

(*Abū Dāwūd, Tirmidhī*)

Explanation:

This Hadith describes the contrast between two types of people. The first type is a true believer who shuns the affairs of this world and occupies himself with making provisions for the next world. At times, this type of person may be deceived in his worldly affairs, not out of ignorance, but because of his generous and noble character and lack of concern for the material objects of this world, and he is free of cynicism toward others.

The second type of person is a transgressor or an unrighteous person who is well acquainted with the methods of deception. He never allows himself to be deceived, but continually deceives others. He is ungenerous in his nature. This type of person has been characterized by the Messenger (صلى الله عليه وسلم) as ignoble and his nature contrary to that of a true believer (*Mirqāt al-Mafātih* 8:813, *Mazad al-rāghibīn*:10).