



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 37

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Introduction

Dua:

أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ قَالَ وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبِيكُ وَ سَعْدِيكَ وَ الْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَ إِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

الراوي : علي بن أبي طالب | المحدث : الألباني | المصدر : صحيح الترمذي

الصفحة أو الرقم: 3422 | خلاصة حكم المحدث : صحيح

When the Messenger of Allah (ﷺ) started to pray, he would say Takbir, then say: "Wajahtu wajhi lilladhi fataras-samawatiwal-arda hanifan wa ma ana minal-mushrikin. Inna salati wa nusuki wa mahyaya wa mamati lillahi rabbil-alamina, la sharika lahu, wa bidhalika umirtu wa ana min al-muslimin. Allahumma! Antal-maliku la ilaha illa anta, ana abduka zalamtu nafsī wa'taraftu bidhanbi faghfirli dhunubi jami'an, la yaghfirudhunuba illa anta, wahdini lihasanil-ahklaqi, la yahdi li ahsaniha illa anta wasrif anni sayy'aha la yasrifu anni sayy'aha illa anta, labaika wa sa'daika, wal-khairu kulluhu fi yadaika wash-sharru laisa ilaika ana bika wa ilaika ana bika wa ilaika tabarkta wa ta'alaita astaghfiruka wa atubu ilaik. (Verily, I have turned my face toward Him who created the Heavens and the Earth hanifa (worshipping none but Allah Alone), and I am not of the idolaters. Verily, my salah, my sacrifice, my living, and my dying are for Allah, the Lord of the all that exists. He has no partner. And of this I have been commanded, and I am one of the Muslims. O Allah, You are the Sovereign and there is none worthy of worship but You. I am Your slave, I



have wronged myself and I acknowledge my sin. Forgive me all my sins for no one forgives sins but You. Guide me to the best of manners for none can guide to the best of them but You. Protect me from bad manners for none can protect against them but You. I am at Your service, all goodness is in Your hands, and evil is not attributed to You. I rely on You and turn to You, blessed and exalted are You, I seek Your forgiveness and repent to You."

- Feelings of hope will not come if we do not feel broken and a slave to Allah (ﷻ). Nothing can fulfil us or enrich us except our Lord.
- We need tawheed even when we hope, what does this mean? We should hope only from Allah (ﷻ). If we hope from anyone besides Allah (ﷻ) then this is shirk because anyone else is not lord or is not the most merciful.
- One of the pillars of worship is hope and we should only hope from Allah (ﷻ).
- Sometimes we say, "I had so much hope in you" and then we are disappointed because we committed shirk in the first place by placing our hope in someone.
- When we hope from Allah (ﷻ) then we will be rewarded for it, but when we hope from others then we will be deceived.

Hope (الرجاء) in the Sunnah

Hadith

قال ابن مسعود: إِنَّ اللَّهَ لِيُضْحَكُ إِلَى رَجُلَيْنِ: رَجُلٌ قَامَ فِي لَيْلَةٍ بَارِدَةٍ مِنْ فِرَاشِهِ وَلِحَافِهِ وَدَثَارِهِ فَتَوَضَّأَ، ثُمَّ قَامَ إِلَى الصَّلَاةِ، فيقولُ اللَّهُ عزَّ وجلَّ لملائكته: ما حمل عبدي هذا على ما صنع؟ فيقولون: ربَّنَا! رجاء ما عندك، وشفقة مما عندك. فيقول: فَإِنِّي قد أعطيتُهُ ما رجا، وأُمنيتُهُ مما يخافُ، وذكر بقيته

الراوي: [مرة بن شراحيل الهمداني] | المحدث: الألباني | المصدر: صحيح الترغيب

الصفحة أو الرقم: 630 | خلاصة حكم المحدث: صحيح لغيره

Ibn Masood (may Allah be pleased with him) said: verily Allah laughs at two people: one who wakes up on a cold night, leaves his bed and pillow, then performs ablution and gets up to pray. Allah says to the angels: "What made My slave do this (though He already



knows)?” They said: “Our Lord, hoping for what You have and fearing what You have”. Then He says: “I have given him what he hopes for and secured him from what he fears.”

Hadith

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى شَابٍّ وَهُوَ فِي الْمَوْتِ فَقَالَ كَيْفَ تَجِدُكَ قَالَ وَاللَّهِ يَا رَسُولَ اللَّهِ إِنِّي أَرْجُو اللَّهَ وَإِنِّي أَخَافُ ذُنُوبِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَجْتَمِعَانِ فِي قَلْبٍ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو وَآمَنَهُ مِمَّا يَخَافُ

الراوي: أنس بن مالك | المحدث: الألباني | المصدر: صحيح الترمذي

الصفحة أو الرقم: 983 | خلاصة حكم المحدث: حسن

It was narrated from Anas that the Prophet (ﷺ) entered upon a young man who was dying and said: “How do you feel?” He said: “I have hope in Allah, O Messenger of Allah (ﷺ), but I fear my sins.” The Messenger of Allah (ﷺ) said: “These two things (hope and fear) do not coexist in the heart of a person in a situation like this, but Allah will give him that which he hopes for and keep him safe from that which he fears.”

Hadith

يقول الله تعالى : يا آدَمُ ! فَيَقُولُ : لَبَّيْكَ وسعديك والخيرُ في يديكَ ، فيقولُ : أَخْرِجْ بَعَثَ النَّارِ ، قال : وما بَعَثَ النَّارِ ؟ قال : من كُلِّ أَلْفٍ تِسْعُمَائَةٍ وَتِسْعَةً وَتِسْعِينَ ، فَعِنْدَهَا يَشْيِبُ الصَّغِيرُ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا ، وَتَرَى النَّاسَ سُكَارَى ، وَمَا هُمْ بِسُكَارَى ، وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ قَالُوا : يا رسولَ اللهِ ! وأَيْنَا ذَلِكَ الواحدُ ؟ قال : أَبْشِرُوا ، فَإِنَّ مِنْكُمْ رَجُلًا ، وَمِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفَ ، وَالَّذِي نَفْسِي بِيَدِهِ ، أَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ ، أَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ ، أَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ ، مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّعْرَةِ السَّودَاءِ فِي جِلْدٍ ثَوْرٍ أَبْيَضَ ، أَوْ كَشَعْرَةِ بَيْضَاءَ فِي جِلْدٍ ثَوْرٍ أَسْوَدَ ، أَوْ كَالرَّقْمَةِ فِي ذِرَاعِ الْجِمَارِ

الراوي: أبو سعيد الخدري وعمران بن الحصين | المحدث: الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 8142 | خلاصة حكم المحدث: صحيح



The Messenger of Allah (ﷺ) said: Allah, the High and Glorious, would say: O Adam I and he would say: At Your service and call, O Lord, and the good is in Your Hand. Allah would say: Bring forth the group of (the denizens of) Fire. He (Adam) would say: Who are the denizens of Hell? It would be said: They are out of every thousand nine hundred and ninety-nine. He said: It is at this juncture that every child would become white-haired and every pregnant woman would abort and you would see people in a state of intoxication, and they would not be in fact intoxicated but grievous will be the torment of Allah. He (the narrator) said: This had a very depressing effect upon them (upon the companions) and they said: Messenger of Allah, who amongst us would be (that unfortunate) person (who would be doomed to Hell)? He said: Good tidings for you, Yajuj Majuj would be those thousands (who would be the denizens of Hell) and a person (selected for Paradise) would be amongst you. He (the narrator) further reported that he (the Messenger of Allah) again said: By Him in Whose Hand is thy life, I hope that you would constitute one-fourth of the inhabitants of Paradise. We extolled Allah and we glorified (Him). He again said: BY Him in Whose Hand is my life, I wish you would constitute one-third of the inhabitants of Paradise. We extolled Allah and Glorified (Him). He again said: By Him in Whose Hand is my life, I hope that you would constitute half of the inhabitants of Paradise. Your likeness among the people is the likeness of a white hair on the skin of a black ox or a strip on the foreleg of a donkey.

Hadith

إِنَّ لِكُلِّ نَبِيٍّ حَوْضًا ، وَإِنَّهُمْ يَتَبَاهَوْنَ أَتْيَهُمْ أَكْثَرُ وَارِدَةً ، وَإِنِّي أَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ وَارِدَةً

الراوي : سمرة بن جندب | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 2156 | خلاصة حكم المحدث : صحيح

"Indeed there is a pool of water for every Prophet, and indeed they compete to see which of them has the most arriving at it. Indeed I hope that mine will be the one with the most arrival."

Hadith

أَحَبُّ النَّاسِ إِلَى اللَّهِ أَنْفَعُهُمْ لِلنَّاسِ ، وَ أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ سُرُورٌ يَدْخُلُهُ عَلَى مُسْلِمٍ ، أَوْ يَكْشِفُ عَنْهُ كُزْبَةً ، أَوْ يُفْضِي عَنْهُ دَيْنًا، أَوْ تَطْرُدُ عَنْهُ جُوعًا ، وَ لَأَنْ أَمْشِيَ مَعَ أَخٍ لِي فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَغْتَكِفَ فِي هَذَا الْمَسْجِدِ ، يَعْنِي مَسْجِدَ الْمَدِينَةِ شَهْرًا ، وَ مَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ ، وَ مَنْ كَظَمَ غَيْظَهُ ، وَ لَوْ شَاءَ أَنْ يُمَضِّيَهُ أَمُضَاهُ مَلَأَ اللَّهُ قَلْبَهُ رَجَاءً يَوْمَ الْقِيَامَةِ ، وَ مَنْ مَشَى مَعَ أَخِيهِ فِي حَاجَةٍ حَتَّى تَنْهَيَا لَهُ أَثَبَّتَ اللَّهُ قَدَمَهُ يَوْمَ تَزُولُ الْأَقْدَامُ ، [وَ إِنَّ سُوءَ الْخُلُقِ يُفْسِدُ الْعَمَلَ ، كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ.

الراوي : عبدالله بن عمر | المحدث : الألباني | المصدر : السلسلة الصحيحة

الصفحة أو الرقم: 906 | خلاصة حكم المحدث : صحيح

The most beloved people to Allah are the most beneficial to the people. And the most beloved deeds to Allah are those who make others happy, or remove a distress, or fulfill a debt of another, or remove hunger from another, or to attend with his brother for a need is more beloved than to stay in the Masjid An Nabbawi for one month. Whoever suppresses his anger then Allah will conceal his faults. And whoever suppresses his anger then Allah will fill his heart with hope in the Last Day. And whoever walks with his brother in need until he fulfills his need then Allah keeps his feet firm on the Day when the feet will slip. But it is bad manners which spoil the deeds just as vinegar spoils honey.

- To go with someone for their errands such as your daughter wants to go the store and she does not want to go on her own, and you go though you don't want to. This is better than staying in the Masjid An Nabawi for one month.

Hadith

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرْبَعُونَ خَصْلَةً أَغْلَاهَنَّ مَنِيحَةُ الْعَنْزِ، مَا مِنْ عَامِلٍ يَعْمَلُ بِخَصْلَةٍ مِنْهَا رَجَاءَ ثَوَابِهَا، وَتَضِيقَ مَوْعُودِهَا، إِلَّا أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ قَالَ حَسَّانُ: فَعَدَدْنَا مَا دُونَ مَنِيحَةِ الْعَنْزِ، مِنْ رَدِّ السَّلَامِ، وَتَسْمِيَةِ الْعَاطِسِ، وَإِمَاطَةِ الْأَذَى عَنِ الطَّرِيقِ، وَنَحْوِهِ فَمَا اسْتَطَعْنَا أَنْ نَبْلُغَ خَمْسَ عَشْرَةَ خَصْلَةً.

الراوي : عبدالله بن عمرو | المحدث : البخاري | المصدر : صحيح البخاري



الصفحة أو الرقم: 2631 | خلاصة حكم المحدث: [صحيح]

That Allah's Messenger (ﷺ) said, "There are forty virtuous deeds and the best of them is the Maniha of a shegoat, and anyone who does one of these virtuous deeds hoping for Allah's reward with firm confidence that he will get it, then Allah will make him enter Paradise because of Hassan (a subnarrator) said, "We tried to count those good deeds below the Maniha; we mentioned replying to the sneezer, removing harmful things from the road, etc., but we failed to count even fifteen."

- This can include allowing others to borrow something you have.

Hadith

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ، نُودِيَ مِنْ أَبْوَابِ الْجَنَّةِ: يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: يَا أَبَايَ أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الْأَبْوَابِ مِنْ صُرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا، قَالَ: نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ.

الراوي: أبو هريرة | المحدث: البخاري | المصدر: صحيح البخاري

الصفحة أو الرقم: 1897 | خلاصة حكم المحدث: [صحيح]

The Messenger of Allah (ﷺ) said, "He who spends a pair in the way of Allah will be called from the gates of Jannah: 'O slave of Allah! This gate is better for you' and one who is constant in Salat (prayer), will be called from the Gate of Salat; and whoever is in the Cause of Allah, will be called from the Gate of Struggling for Allah; and who is regular in observing Saum will be called from Ar-Raiyan Gate. The one who is generous in charity will be called from the Gate of Charity." Abu Bakr (May Allah be pleased with him) said: "O Messenger of Allah (ﷺ)! May my mother and father be sacrificed for you! Those who are called from these gates will stand in need of nothing. Will anybody be called from all of those gates?" He replied, "Yes, and I hope that you will be one of them."



- We hope from Allah (ﷻ) to enter from all doors.

Hadith

فَتَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَابًا بَيْنَهُ وَبَيْنَ النَّاسِ أَوْ كَشَفَ سِتْرًا فَإِذَا النَّاسُ يَصَلُّونَ وَرَاءَ أَبِي بَكْرٍ فَحَمِدَ اللَّهُ عَلَى مَا رَأَى مِنْ حُسْنِ حَالِهِمْ رَجَاءً أَنْ يَخْلُقَهُ اللَّهُ فِيهِمْ بِالَّذِي رَأَاهُمْ فَقَالَ يَا أَيُّهَا النَّاسُ أَيُّمَا أَحَدٍ مِنَ النَّاسِ أَوْ مِنَ الْمُؤْمِنِينَ أَصِيبَ بِمُصِيبَةٍ فَلْيَتَعَزَّ بِمُصِيبَتِي بِإِنِّ أَمَّتِي لَنْ يُصَابَ بِمُصِيبَةٍ بَعْدِي أَشَدَّ عَلَيْهِ مِنْ مُصِيبَتِي

الراوي : عائشة أم المؤمنين | المحدث : الألباني | المصدر : صحيح ابن ماجه

الصفحة أو الرقم : 1310 | خلاصة حكم المحدث : صحيح

“The Messenger of Allah (ﷺ) opened a door that was between him and the people or drew back a curtain and he saw the people praying behind Abu Bakr (may Allah be pleased with him). He praised Allah for what he saw of their good situation and hoped that Allah succeed him by what he saw in them.* He said: ‘O people, whoever among the people or among the believers is stricken with a calamity, then let him console himself with the loss of me, for no one among my nation will be stricken with any calamity worse than my loss.’”

Provision (الرزق) in the Sunnah

Hadith

ثَلَاثَةٌ كُلُّهُمُ ضَامِنٌ عَلَى اللَّهِ إِنْ عَاشَ رُزِقَ وَكُفِيَ، وَإِنْ مَاتَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ : مَنْ دَخَلَ بَيْتَهُ فَسَلَّمَ ، فَهُوَ ضَامِنٌ عَلَى اللَّهِ ، وَمَنْ خَرَجَ إِلَى الْمَسْجِدِ فَهُوَ ضَامِنٌ عَلَى اللَّهِ ، وَمَنْ خَرَجَ فِي سَبِيلِ اللَّهِ فَهُوَ ضَامِنٌ عَلَى اللَّهِ

الراوي : أبو أمامة الباهلي | المحدث : الألباني | المصدر : صحيح الترغيب

الصفحة أو الرقم : 321 | خلاصة حكم المحدث : صحيح

Abu Umama reported that the Prophet, may Allah bless him and grant him peace, said, Allah is responsible for three:



If they live, they will be provided and sufficed, and if they die, they will enter the Garden. Allah Almighty is responsible for whoever enters his house, saying 'Peace'. Allah is responsible for whoever goes out to the mosque. Allah is responsible for whoever goes out in the Way of Allah."

Hadith

ليس من عملٍ يُقَرَّبُ من الجنَّةِ إلا قد أمرتكم به ، ولا من عملٍ يُقَرَّبُ إلى النَّارِ إلا وقد نهيتكم عنه ، فلا يستبطن أحدٌ منكم رزقه ؛ فإنَّ جبريلَ ألقى في روعي : أنَّ أحدًا منكم لن يخرج من الدنيا حتى يستكملَ رزقه ، فاتَّقوا اللهَ أيها الناسُ ! وأَجملوا في الطَّلَبِ ، فإن استبطأ أحدٌ منكم رزقه فلا يطلبه بمعصيةِ اللهِ ؛ فإنَّ اللهَ لا يُنالُ فضلهُ بمعصيته.

الراوي : عبدالله بن مسعود | المحدث : الألباني | المصدر : صحيح الترغيب

الصفحة أو الرقم: 1700 | خلاصة حكم المحدث : صحيح لغيره

There is no deed which brings one closer to paradise except I command to it and there is no deed which brings one closer to the hellfire except I prohibited it. Your provision will not be slowed down. Jibreel revealed to me: No person will leave this life except he will get all the provision written for him." Therefore have taqwa of Allah O people, beautify the request. If provision has slowed down do not seek it while disobeying Allah for verily Allah does not give from His favors while He is disobeyed.

Hadith

إنما الدنيا لأربعة نفرٍ؛ عبدٌ رزقه الله مالاً و علماً فهو يتقي فيه ربّه ، و يصل في رَحِمِهِ ، و يعلم لله فيه حقّاً ، فهذا بأفضلِ المنازلِ ، و عبدٌ رزقه الله علماً ، و لم يرزقه مالاً ، فهو صادقُ النِّيَّةِ ، يقولُ : لو أن لي مالاً لعملتُ بعملِ فلانٍ ، فهو بنيتهُ ، فأجرُهما سواءٌ و عبدٌ رزقه الله مالاً ، و لم يرزقه علماً يخبطُ في ماله بغيرِ علمٍ ، و لا يتقي فيه ربّه ، و لا يصل في رَحِمِهِ ، و لا يعلم لله فيه حقّاً ، فهذا بأخبثِ المنازلِ ، و عبدٌ لم يرزقه الله مالاً و لا علماً فهو يقولُ : لو أن لي مالاً لعملتُ فيه بعملِ فلانٍ ، فهو بنيتهُ ، فوزرُهما سواءٌ (مثل هذه الأمةِ كمثلِ أربعةِ نفرٍ : رجلٌ آتاه الله مالاً و علماً فهو يعملُ بعلمِهِ في ماله ؛ ينفقه في حقّه ، و رجلٌ آتاه الله علماً و لم يُؤتِه مَالاً و هو يقولُ : لو كان لي مثلُ هذا عملتُ فيه بمثلِ الذي يعملُ فهما في الأجرِ سواءٌ ، و رجلٌ آتاه الله مالاً و لم يُؤتِه علماً فهو يخبطُ في ماله ينفقه في غيرِ حقّه ، و رجلٌ لم يُؤتِه الله مالاً و لا علماً ، و هو يقولُ : لو كان لي مثلُ هذا عملتُ فيه بمثلِ الذي يعملُ قال رسولُ اللهِ : فهما في الوزرِ سواءٌ



الراوي : أبو كبشة الأنماري | المحدث : الألباني | المصدر : صحيح الترغيب

الصفحة أو الرقم: 16 | خلاصة حكم المحدث : صحيح لغيره

He (ﷺ) also said, "Remember well what I am going to tell you: The world is for four kinds of people. (1) One upon whom Allah has bestowed wealth and knowledge and so he fears his Rabb in respect to them, joins the ties of blood relationship and acknowledges the Rights of Allah on him (and fulfills them); this type will have the best position (in Jannah). (2) One upon whom Allah has conferred knowledge but no wealth, and he is sincere in his intention and says: 'Had I possessed wealth, I would have acted like so-and-so.' If that is his intention, his reward is the same as that of the other. (3) One whom Allah has given wealth but no knowledge and he squanders his wealth ignorantly, does not fear Allah in respect to it, does not discharge the obligations of kinship and does not acknowledge the Rights of Allah. Such a person will be in the worst position (in the Hereafter). (4) One upon whom Allah has bestowed neither wealth nor knowledge and he says: 'Had I possessed wealth, I would have acted like so-and-so (i.e., he would squander his wealth).' If this is his intention, both will have equal sin."

Hadith

لو أَنَّ ابْنَ آدَمَ هَرَبَ مِنْ رِزْقِهِ كَمَا يَهْرَبُ مِنَ الْمَوْتِ ، لَأَذْرَكَ رِزْقُهُ كَمَا يُذْرِكُهُ الْمَوْتُ

الراوي : جابر بن عبدالله | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 5240 | خلاصة حكم المحدث : حسن

If the child of Adam were to run away from his provision as he runs away from death, then his provision will reach him just as death will reach him too.

- We cannot escape our rizq and some examples of rizq which we might escape is getting pregnant, a salam or a hug from someone we are avoiding.

Hadith

مَنْ أَكَلَ أَوْ شَرِبَ نَاسِيًا فَلَا يُفِطِرُ ، فَإِنَّمَا هُوَ رِزْقُ رَزَقَهُ اللَّهُ



الراوي : أبو هريرة | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 6082 | خلاصة حكم المحدث : صحيح

"Whoever eats or drinks forgetfully, then he has not broken (the fast), for it was only a provision that Allah provided for him."

Hadith

مَنْ سَرَّهُ أَنْ يُمَدَّ لَهُ فِي عُمُرِهِ ، وَيُزَادَ فِي رِزْقِهِ ؛ فَلْيَبَرِّ وَالْذَّيَّةَ ، وَلْيَصِلْ رَجَمَهُ

الراوي : أنس بن مالك | المحدث : الألباني | المصدر : صحيح الترغيب

الصفحة أو الرقم: 2488 | خلاصة حكم المحدث : حسن لغيره

Whoever would be happy to have his life prolonged and his provision to be increased then let him be dutiful to parents and connect to his family.

Hadith

مَنْ بَلَغَهُ عَنْ أَخِيهِ مَعْرُوفٌ مِنْ غَيْرِ مَسْأَلَةٍ وَ لَا إِشْرَافٍ نَفْسٍ فَلْيَقْبَلْهُ وَ لَا يَرُدَّهُ ، فَإِنَّمَا هُوَ رِزْقٌ سَاقَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ

الراوي : خالد بن عدي الجهني | المحدث : الألباني | المصدر : صحيح الترغيب

الصفحة أو الرقم: 848 | خلاصة حكم المحدث : صحيح

Whoever is given something good from his brother without asking then let him accept it and not reject for it is provision which Allah has driven to him.

Hadith

مَا رَزَقَ اللَّهُ عَبْدًا خَيْرًا لَهُ وَلَا أَوْسَعَ مِنَ الصَّبْرِ

الراوي : أبو هريرة | المحدث : الألباني | المصدر : صحيح الترغيب

الصفحة أو الرقم: 3396 | خلاصة حكم المحدث : صحيح



There is no provision which Allah provides His slave greater and vaster than the provision of patience.

Hadith

اللهم اغفر لي ذنبي ، ووسع لي داري ، وبارك لي في رزقي

الراوي : أبو هريرة | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 1265 | خلاصة حكم المحدث : حسن

O Allah forgive me my sins, expand for me my home, and bless for me my provision.

May Allah (ﷻ) increase our hope in Him and bless our provision. Ameen.