

بَابُ الْإِخْلَاصِ مِنْ رِيَّاضِ الصَّالِحِينَ

Workbook

Chapter of Sincerity from Riyāḍ as-Ṣāliḥīn

Authored by

Abū Zakariyyā Yaḥyā ibn
Sharaf al-Nawawī

Translated by

Abul Abbaas Naveed Ayaaz

Publisher

Madeenah.com

eMail

admin@madeenah.com

Workbook: Bāb al-ikhḷāṣ min Riyāḍ as-Ṣāliḥīn (Chapter of Sincerity)

Electronic Edition - Version 1.00 Monday 27th February, 2025
Copyright © 2025 - Madeenah.com

All Rights Reserved*

No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without the prior written permission of the copyright owner;

*Except for one who wishes to charitably print and freely distribute this publication, “as is” - strictly without change, solely seeking the Pleasure of Allah.

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

{So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord} [18:110]

بَابُ الْإِخْلَاصِ وَإِحْضَارِ النِّيَّةِ فِي جَمِيعِ الْأَعْمَالِ وَالْأَقْوَالِ، وَالْأَحْوَالِ الْبَارِزَةِ وَالْخَفِيَّةِ.

The chapter of sincerity and the presence of intention throughout all actions, statements and situations; apparent and hidden.

{وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ} البينة: ٥

{لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ} الحج: ٣٧

{قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعْلَمَهُ اللَّهُ} آل عمران: ٢٩

{They were not commanded except that they should worship Allāh [alone], making their actions sincerely for him; and to establish ṣalāh and give zakāh. That is the correct upright religion} [98:05]

{It is neither their meat nor their blood that reaches Allāh, but it is taqwa (piety) from you that reaches him} [22:37]

{Say [O Muḥammad]: Whether you hide what is in your chest or reveal it, Allāh knows it} [03:29]

[١] وعن أمير المؤمنين أبي حفص عمر بن الخطاب قال، سمعتُ رسولَ الله ﷺ يقول: "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ ، فَهَاجَرَتْهُ إِلَى اللَّهِ وَرَسُولِهِ ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا ، أَوْ امْرَأَةٍ يَنْكِحُهَا ، فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ".

مُتَّفَقٌ عَلَى صِحَّتِهِ، رَوَاهُ إِمَامَا الْمُحَدِّثِينَ ، أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنُ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ بْنِ بَرْدِزْبَهَ الْجَعْفِيُّ الْبُخَارِيُّ ، وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ رَضِيَ اللَّهُ عَنْهُمَا فِي صَحِيحَيْهِمَا اللَّذَيْنِ هُمَا أَصَحُّ الْكُتُبِ الْمَصْنُفَةِ .

[1] Upon the authority of the Chief of the Believers, Abu Ḥafṣ 'Umar Ibn al-Khaṭāb who said, I heard the Messenger of Allāh ﷺ saying:

"Actions are only according to intentions, and for each person is only what he intended. So, whoever migrated to Allāh and his Messenger, his migration will indeed be to Allāh and his Messenger; and whoever migrated for a worldly gain or for a woman to marry, his migration is according to whatever he migrated for."

Agreed upon its authenticity. It was narrated by the two imāms of the scholars of ḥadīth:

Abu 'Abdullāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mughīrah ibn Bardizbah al-Ju'fī al-Bukhārī.

And Abul-Ḥuṣayn Muslim ibn al-Ḥajāj ibn Muslim al-Qushayrī an-Naysabūrī.

May Allāh be pleased with them both. [They narrated it] in their authentic compilations, which are the two most authentic books [of ḥadīth] ever compiled.

[٢] وَعَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: "يَغْزُو جَيْشُ الْكَعْبَةِ فَإِذَا كَانُوا بِبَيْدَاءٍ مِنَ الْأَرْضِ يُخَسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ".

قَالَتْ، قُلْتُ: "يَا رَسُولَ اللَّهِ، كَيْفَ يُخَسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ؟"

قَالَ: "يُخَسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ". متفق عليه - هذا لفظ البخاري

[2] The mother of the believers, Umm ‘Abdillāh ‘Āishah, radiāAllāhu ‘anhu ‘anha said, the Messenger of Allāh ﷺ said, **“An army will invade the Ka'bah. When they are at a desert land, the earth will swallow them up from the first to the last of them.”**

She said, I said, “O Messenger of Allāh, how will it swallow them up from the first to the last of them when there is with them traders and others who are not a part of them?”

He said, **“It will swallow them up, from the first to the last of them, and then they will be resurrected according to their intentions.”**

[Agreed Upon – this is the wording of al-Bukhārī]

[٣] وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ النَّبِيُّ ﷺ: "لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا". مُتَّفَقٌ عَلَيْهِ
وَمَعْنَاهُ: لَا هِجْرَةَ مِنْ مَكَّةَ لِأَنَّهَا صَارَتْ دَارَ إِسْلَامٍ.

[٤] وَعَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ فَقَالَ: "إِنَّ بِالْمَدِينَةِ لِرِجَالًا مَا سِرْتُمْ مَسِيرًا، وَلَا قَطَعْتُمْ وَادِيًا، إِلَّا كَانُوا مَعَكُمْ حَبْسَهُمُ الْمَرَضُ". وَفِي رَوَايَةٍ: "إِلَّا شَرَكُوكُمْ فِي الْأَجْرِ". رَوَاهُ مُسْلِمٌ

[3] ‘Āishah, radiaAllāhu ‘anha, said: the Prophet ﷺ said: **"There is no more hijrah (migration) after the Conquest of Makkah, but there is jihad and intention. When you are called to it, go."** [Agreed Upon]

The meaning of: "There is no more hijrah..." i.e. from Makkah because it is now a land of Islām.

[4] Abu ‘Abdullāh Jābir ibn ‘Abdullāh al-Anṣārī said, "Once we were with the Prophet ﷺ on an expedition and he said, **"There are men [who have remained behind] in Madinah, yet they have accompanied you on every stretch you have travelled and every valley you have crossed - illness has kept them behind."**

In a narration: **"...they have a share of the reward with you."** [Muslim]

[٥] وَرَوَاهُ الْبُخَارِيُّ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: رَجَعْنَا مِنْ غَزْوَةِ تَبُوكَ مَعَ النَّبِيِّ ﷺ فَقَالَ: "إِنَّ أَقْوَامًا خَلَفْنَا بِالْمَدِينَةِ مَا سَلَكْنَا شِعْبًا وَلَا وَادِيًا، إِلَّا وَهُمْ مَعَنَا؛ حَبَسَهُمُ الْعُذْرُ".

[٦] وَعَنْ أَبِي يَزِيدَ مَعْنِ بْنِ يَزِيدَ بْنِ الْأَخْنَسِ رَضِيَ اللَّهُ عَنْهُمْ، وَهُوَ وَأَبُوهُ وَجَدُهُ صَحَابِيُّونَ، قَالَ: كَانَ أَبِي يَزِيدُ أَخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بِهَا، فَوَضَعَهَا عِنْدَ رَجُلٍ فِي الْمَسْجِدِ، فَجِئْتُ فَأَخَذْتُهَا فَأَتَيْتُهُ بِهَا. فَقَالَ: "وَاللَّهِ، مَا إِلَيَّكَ أَرَدْتُ".

فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: "لَكَ مَا نَوَيْتَ يَا يَزِيدُ، وَلَكَ مَا أَخَذْتَ يَا مَعْنُ". رَوَاهُ الْبُخَارِيُّ

[5] Al-Bukhārī narrates from Anas, radiaAllāhu ‘anhu who said, "We returned from the expedition to Tabuk with the Prophet ﷺ and he said, “A group of people have remained behind in Madinah; we did not travel through a ravine or a valley except that they are with us – they were only held behind due to a [valid] excuse".

[6] Abu Yazīd Ma'an ibn Yazīd ibn al-Akhnas, radiaAllāhu ‘anhu - he, his father and grandfather were Companions - said, "My father Yazīd had put aside some gold coins for charity; he placed them in the care of a man in the masjid. I came, took them and brought them to him.

He said, “By Allāh, I did not intend [the coins] for you!”

I took the case to the Messenger of Allāh ﷺ and he said, “Yazīd, for you is [the reward for] what you intended, and for you Ma'an is what you took".

[Al-Bukhārī]

[٧] وَعَنْ أَبِي إِسْحَاقَ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَحَدِ الْعَشْرَةِ الْمَشْهُودِ لَهُمْ بِالْجَنَّةِ قَالَ: جَاءَنِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي عَامَ حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ اشْتَدَّ بِي. فَقُلْتُ: "يَا رَسُولَ اللَّهِ، إِنِّي قَدْ بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى، وَأَنَا ذُو مَالٍ وَلَا يَرِثُنِي إِلَّا ابْنَتِي لِي، أَفَأَتَصَدَّقُ بِثُلُثِي مَالِي؟"
قَالَ: "لا". قُلْتُ: "فَالشَّطْرُ يَا رَسُولَ اللَّهِ؟" فَقَالَ: "لا".

قُلْتُ: "فَالثُلُثُ يَا رَسُولَ اللَّهِ؟" قَالَ: "الثُلُثُ وَالثُلُثُ كَثِيرٌ - أَوْ كَبِيرٌ - إِنَّكَ إِنْ تَذَرُ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلَ فِي فِي امْرَأَتِكَ".

[7] Abu Ishāq Sa'ad ibn Abi Waqqās - one of the ten Companions given the glad tidings of Jannah – said,

"The Messenger of Allāh ﷺ visited me in the year of the Farewell Hajj because of a severe illness I had.

I said, "O Messenger of Allāh, this illness has affected me severely as you see, and I have much wealth but no heirs except my daughter. Therefore, can I donate two-thirds of my wealth in charity?"

He replied, "No".

I asked, "A half?" He replied, "No".

He said, 'A third, but a third is a lot. It is better to leave your heirs with sufficiency instead of leaving them poor, begging from other people.

Whatever you spend desiring by it the face of Allāh, you will be rewarded for it - even for a morsel you put in your wife's mouth."

قَالَ: فَقُلْتُ "يَا رَسُولَ اللَّهِ، أُخَلِّفُ بَعْدَ أَصْحَابِي؟"

قَالَ: "إِنَّكَ لَنْ تُخَلِّفَ فَتَعْمَلْ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ إِلَّا اُزِدَّتْ بِهِ دَرَجَةً وَرِفْعَةً، وَلَعَلَّكَ أَنْ تُخَلِّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ".
يَرِثِي لَهُ رَسُولُ اللَّهِ ﷺ أَنْ مَاتَ بِمَكَّةَ. مُتَّفَقٌ عَلَيْهِ.

I said, "O Messenger of Allāh, will I remain [in Makkah] after my companions leave?"

He said, "If you remain after them, any virtuous actions you do will raise you in degree and elevation. You remaining behind will benefit some people and others be harmed by you. O Allāh, let my Companions complete their hijrah and do not let them turn back on their heels."

Sa'ad ibn Khawlah was unfortunate; the Messenger of Allāh grieved over his death in Makkah."

[Al-Bukhārī & Muslim]

[٨] وَعَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَامِكُمْ، وَلَا إِلَى صُورِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ". رَوَاهُ مُسْلِمٌ

[٩] وَعَنْ أَبِي مُوسَى عَبْدِ اللَّهِ بْنِ قَيْسٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً وَيُقَاتِلُ حَمِيَّةً وَيُقَاتِلُ رِيَاءً، أَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ؟

فَقَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ". مُتَّفَقٌ عَلَيْهِ

[8] Abu Hurayrah 'AbdurRaḥmān ibn Ṣakhr said that the Messenger of Allāh ﷺ said, "**Allāh does not look at your bodies nor your appearances, rather He looks at your hearts and your actions.**"

[9] Abu Mūsa 'Abdullāh ibn Qays al-Ash'arī said, the Messenger of Allāh ﷺ was asked about a man who fights to prove his courage, a man who fights out of zeal, and a man who fights to show off - whether any of these were fighting in the way of Allāh.

The Messenger of Allāh ﷺ said, "**The one fights so that the word of Allāh gains ascendancy is in the way of Allāh.**"

[Al-Bukhārī & Muslim]

[١٠] وعن أبي بَكْرَةَ نُفَيْعِ بْنِ الْحَارِثِ الشَّقْفِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: "إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ".

قُلْتُ: "يَا رَسُولَ اللَّهِ، هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟"

قَالَ: "إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ". مُتَّفَقٌ عَلَيْهِ

[10] Abu Bakra Nufai' ibn al-Hārith ath-Thaqafi, radiaAllāhu 'anhu, said, "The Prophet ﷺ said, **“When two Muslims clash against each other with their swords, then both the killer and killed are in the Fire.”**

I asked, "O Messenger of Allāh ﷺ, I can understand this with regards to the killer, but what about the murdered man?"

He replied, **“He also desired to kill his companion.”**

[Al-Bukhārī & Muslim]

[١١] وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: "صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي سُوقِهِ وَبَيْتِهِ بَضْعًا وَعِشْرِينَ دَرَجَةً، وَذَلِكَ أَنَّ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لَا يُرِيدُ إِلَّا الصَّلَاةَ، لَا يَنْهَزُهُ إِلَّا الصَّلَاةُ: لَمْ يَخْطْ خُطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي الصَّلَاةِ مَا كَانَتِ الصَّلَاةُ هِيَ تَحْبِسُهُ، وَالْمَلَائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ، يَقُولُونَ: اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ثَبِّ عَلَيْهِ، مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُجْدِثْ فِيهِ". مُتَّفَقٌ عَلَيْهِ، وَهَذَا لَفْظُ مُسْلِمٍ.

Abu Hurayrah, radiAllāhu ‘anhu, narrated that the Messenger of Allāh ﷺ said, "The ṣalāh of a man in congregation is some twenty degrees higher than his ṣalāh in his shop or his house. This is because when one of you performs wuḍū properly and then goes to the masjid with no other intention except the ṣalāh and nothing else, then Allāh will raise him up a rank with every step he takes, and a wrong action will also fall away from him, until he enters the masjid.

When he enters the masjid, it will be as if he is in ṣalāh the whole time he is waiting for it and the angels supplicate for him whilst he is sitting there, saying, 'O Allāh, be merciful to him; O Allāh, forgive him; O Allāh, turn towards him.'

This is as long as he does not harm anybody and has not broken his wuḍū."

[Agreed upon; this is the wording of Muslim]

[١٣] وَعَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ فِي مَا يَرَوِي عَنْ رَبِّهِ، تَبَارَكَ وَتَعَالَى، قَالَ: "إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَبَارَكَ وَتَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِئَةٍ ضَعِيفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً". مُتَّفَقٌ عَلَيْهِ

Abul 'Abbās 'Abdullāh Ibn 'Abbās, radiaAllāhu 'anhu, said that the Messenger of Allah ﷺ said, in what he reported from his Lord, blessed and most-high: "**Allāh wrote good actions and bad actions and then clarified them. Whoever intended to do a good action and then did not do it, Allāh, blessed and most-high, will write a good deed for him.**

If he intended to do it and then did it, Allāh will write ten to seven hundred good deeds and then multiplied many times.

If he intended an evil action and then did not do it, Allāh will write a full good deed for him.

If he intended it and then did it, Allāh will write one bad deed for him."

[Al-Bukhārī & Muslim]

[١٣] وَعَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "انْطَلَقَ ثَلَاثَةٌ نَفَرٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتَّى آوَاهُمُ الْمَبِيتُ إِلَى غَارٍ فَدَخَلُوهُ، فَأَنحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهِمُ الْغَارُ. فَقَالُوا: "إِنَّهُ لَا يُنْجِيكُمْ مِنْ هَذِهِ الصَّخْرَةِ إِلَّا أَنْ تَدْعُوا اللَّهَ بِصَالِحِ أَعْمَالِكُمْ". قَالَ رَجُلٌ مِنْهُمْ: اللَّهُمَّ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، وَكُنْتُ لَا أَغْنِي قَبْلَهُمَا أَهْلًا وَلَا مَالًا، فَتَنَّى بِي طَلَبَ الشَّجَرِ يَوْمًا، فَلَمْ أَرِحْ عَلَيْهِمَا حَتَّى نَامَا، فَحَلَبْتُ لَهُمَا غُبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ، فَكَرِهْتُ أَنْ أَوْقِظَهُمَا وَأَنْ أَغْنِيَ قَبْلَهُمَا أَهْلًا أَوْ مَالًا، فَلَبِثْتُ - وَالْقَدَحُ عَلَى يَدَيَّ - أَنْتَظِرُ اسْتِيقَاضَهُمَا حَتَّى بَرَقَ الْفَجْرُ وَالصَّبِيَّةُ يَتَضَاغُونَ عِنْدَ قَدَمَيَّ، فَاسْتَيْقَظَا فَشَرِبَا غُبُوقَهُمَا.

'Umar ibn al-Khaṭāb said, "I heard the Messenger of Allāh ﷺ say, "Three men before you were travelling and took refuge for the night in a cave. They entered it and a rock fell down the mountain and blocked the entrance. They said, 'The only thing that will rescue us from this rock is to supplicate to Allāh by virtue of our good deeds.'

One of them said, "O Allāh, my parents were both old and I never give milk to my family nor friends before giving it to them first.

One day I went far away in search of something and did not reach them until they had already fallen asleep. I milked their evening drink but found them asleep. I did not want to wake them nor to give my family or friends their evening drink until they drink. So

I remained with the cup in my hand waiting for them to wake up until dawn came. The children were at my feet, crying because of hunger. Then they woke up and drank their drink.

اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هَذِهِ الصَّخْرَةِ ، فَانْفَرَجَتْ شَيْئًا لَا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهُ.

قَالَ الْآخَرُ: اللَّهُمَّ إِنَّهُ كَانَتْ لِي ابْنَةٌ عَمٌّ، كَانَتْ أَحَبَّ النَّاسِ إِلَيَّ - فِي رَوَايَةٍ - كُنْتُ أُحِبُّهَا كَأَشَدِّ مَا يُحِبُّ الرَّجَالُ النِّسَاءَ - فَأَرَدْتُهَا عَلَى نَفْسِهَا فَاُمْتَنَعَتْ مِنِّي حَتَّى أَلَمْتُ بِهَا سَنَةً مِنَ السِّنِينَ فَجَاءَتْني فَأَعْطَيْتُهَا عِشْرِينَ وَمِئَةَ دِينَارٍ عَلَى أَنْ تُخَلِّيَ بَيْنِي وَبَيْنَ نَفْسِهَا فَفَعَلَتْ، حَتَّى إِذَا قَدَرْتُ عَلَيْهَا - فِي رَوَايَةٍ - فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا، قَالَتْ: اتَّقِ اللَّهَ وَلَا تَفْضُ الْخَاتَمَ إِلَّا بِحَقِّهِ. فَاَنْصَرَفْتُ عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ وَتَرَكْتُ الذَّهَبَ الَّذِي أُعْطِيتُهَا .

O Allāh, if I did that out of the desire for your pleasure, then rescue us from the situation we are in regarding this rock."

It opened a little, but they still could not get out.

The second said, "O Allāh, a cousin of mine was the person I loved more than any other. In another narration: "I loved one her with the most intense love a man can have for a woman."

I tried to seduce her, but she refused me until, one year when she was in dire need, she came to me and I gave her a hundred and twenty dinars provided that she would let me do what I wanted with her. She did that but when I was about to have my way with her. In Another narration: "when I was between her legs."

She said, 'Fear Allāh and do not break the seal without having the right to do so.

Then I left her alone although she was, of all people, the one I loved the most and also left her with the gold I had given her.

اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيهِ. "فَانْفَرَجَتِ الصَّخْرَةُ، غَيْرَ أَنَّهُمْ لَا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهَا .

وَقَالَ الثَّالِثُ: اللَّهُمَّ اسْتَأْجَرْتُ أَجْرَاءَ وَأَعْطَيْتُهُمْ أَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ تَرَكَ الَّذِي لَهُ وَذَهَبَ، فَشَرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ الْأَمْوَالُ، فَجَاءَنِي بَعْدَ حِينٍ، فَقَالَ: "يَا عَبْدَ اللَّهِ، أَدِّ إِلَيَّ أَجْرِي". فَقُلْتُ: "كُلُّ مَا تَرَى مِنْ أَجْرِكَ مِنَ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالرَّقِيقِ". فَقَالَ: "يَا عَبْدَ اللَّهِ، لَا تَسْتَهْزِئْ بِي". فَقُلْتُ: "لَا أَسْتَهْزِئُ بِكَ". فَأَخَذَهُ كُلَّهُ فَاسْتَأَقَهُ فَلَمْ يَتْرُكْ مِنْهُ شَيْئًا. اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيهِ ، فَانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْسُحُونَ". مُتَّفَقٌ عَلَيْهِ

O Allāh, if I did that out of the desire for your pleasure then rescue us from our situation"

The rock moved a little further, but they still could not get out.

The third said, "O Allāh, I employed some workers and gave all of them their wages except for one man who went off without taking what he was owed. I invested his wage until it multiplied in value. After a time, he came to me and said, "Abdullah, pay me my wage'.

I said, "All the camels, cattle, sheep and slaves that you see here have come from your wage."

He said, "Abdullāh, do not make fun of me?" I said, 'I am not making fun of you.' He took them all and drove them off, not leaving anything.

O Allāh, if I did that out of the desire for your pleasure then rescue us from the situation we are in."

The rock moved away, and they walked out."

[Al-Bukhārī & Muslim]

