

Sayings of the Renowned Scholars of Islam

Vol. 2 [from 501 to 1000]

Compiled By

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**In The Name of Allah,
the Most Gracious, the Most Merciful**

"And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"

[Surah Ghafir 40:60]

"Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any ilah (god) with Allah? Little is that you remember!"

[Surah An-Naml 27:62]

The Amir al-Mu'minin Abu Hafs 'Umar ibn al-Khattab (ra) said:

"I heard the Messenger of Allah (pbuh) saying, 'Actions are only by intentions, and each man has only that which he intends. Whoever's emigration is for Allah and His Messenger, then his emigration is for Allah and His Messenger. Whoever's emigration is for some worldly gain which he can acquire or a woman he will marry, then his emigration is for that which he emigrates.'"

[al-Bukhari & Muslim]

Mentioned With	Transliteration	Meaning
Allah's Name	Subhanahu wa ta'ala	He is exalted above weakness and indignity
Allah's Name	'Azza wa-Jal	He is exalted and glorified
Allah's Name	Jalla Jalaluh	Exalted is His glory
Prophet Muhammad	Salla 'Llahu 'alayhi wa sallam	May Allah's peace and blessings be on him
Prophets and Angels	'Alayh is-Salam	Peace be on him
A Male Companion	Radiya 'Llahu 'anhu	May Allah be pleased with him
A Female Companion	Radiya 'Llahu 'anha	May Allah be pleased with her
Two Companion	Radiya 'Llahu 'anhuma	May Allah be pleased with them
More Than Two Companions	Radiya 'Llahu 'anhum	May Allah be pleased with them
A Past Scholar or Righteous Muslim	Rahimahu 'Llah	May Allah have mercy on him

Acknowledgement

All Praise and thanks be to Allah! We praise and thank Him, ask Him for His Help and Forgiveness, and we seek refuge in Allah from the evils of our souls and the mischief of our deeds. He whom Allah guides will not be misled, and he whom Allah misleads will never have a guide. I testify that there is no deity but Allah alone, without any partners, and that Muhammad is His 'Abd (worshiper) and Messenger.

Putting together a work of this nature is a monumental task that obviously takes more effort than that of a translator and editor. As is always, to mention all those who aided me with their various input would be an equally lengthy task. But, of course, a few people stand out for their significant commitment in making this book a success. Special thanks to my Parents, Wife & Khayer Uncle.

Of course, first and last, all praise and thanks are due to Allah (SWT), may He (AWJ) forgive us for any mistakes and show us the right path. Aameen.

Muhammad Gaffer Ibn Abdul Goffur

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501 Ali [ra] said, "Four things, a little of which is still a lot - pain, poverty, fire, and enmity."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.25

502 Abu Bakr said: "Every step that a mujaahid takes in the way of Allaah earns him the merit of 700 good deeds and the forgiveness of 700 sins."

Tabari, 2/462

503 Abu Bakr said: "A people don't abandon jihaad in the way of Allaah except that Allah abandons them, leaving them to be humiliated."

Al-Bidaayah Wan-Nihaayah, 6/305

504 'Abdullaah Ibn Rahawah (ra) said: "Men do not fight with numbers or weapons, but with faith. By going into battle we have a choice of two glorious alternatives: victory or martyrdom."

Ibn Hishaam, 2/375

505 Abu Darda' said: "I love death because I long for my Lord, I love poverty because it makes me humble in front of my Lord, I love sickness because it expiates my sins."

At-Tadhkirah, 1/84

506

Umar [ra] said, "Ten things are not right without ten others - intelligence without God-Consciousness; superiority without knowledge; success without fear; power without justice; noble lineage without manners; happiness without security; wealth without generosity; poverty without contentment; [having] a high and exalted position without humility; and jihad without the guidance and support of Allah."

Preparing for the day of Judgement by Ibn Hajar al-Asqalani, p.54

507

Some of the people said to Ahmad bin Hanbal: "I find it difficult to say about a person that he has such and such problem, and so and so is like such and such." Imam Ahmad said: "If you remain silent and I remain silent when will an ignorant person know the authentic from the unauthentic?!"

Majmoo Fatawa, 28/231

508

Ibn Hajar Al-Asqalani said: "The happy one is the one who sticks to what the Salaf were upon, and avoids what was innovated by the Khalaf."

Fath Al-Bari, 13/267

509

Abul-Ahwas said: "Abdullah said: No one is born learned. Knowledge comes only by way of studies."

Az-Zuhd, p. 134

510

Abu Dharr Jimhir said, "Six things equal everything in the dunya - satisfying food, a virtuous child, a sensible wife, wise speech, a mature intellect, and a healthy body."

Preparing for the day of Judgement by Ibn Hajar al-Asqalani, p.39

511 Ibn Al-Qayyim said: "There are several ways in which Shaytaan fooled the Mushrikeen onto idol worship. He played with every nation in accordance with their mind set and way of thinking. He invited some people to idol worship through honouring the dead. These people sculptured idols in the shape of the righteous as had occurred with the people of Nooh. This is why Allaah's Messenger (saw) has cursed those who make masjids on graves and he forbade salaah at graves."

Igaathat Al-Afhaan, 2/222-223

512 Imaam Abu Haneefah said: "It is detested that he (the supplicator) says, 'By the Right of Your creation'."

Sharh Al-Fiqh Al-Akbar, p. 198

513 Sufyaan Ath-Thawree said: "Innovation is more beloved to Iblees than sin, since a sin may be repented from but innovation is not repented from."

Sharh Usool

514 Muhammad ibn Seereen said: "They used to say: so long as he is following the footsteps (of the Salaf), then he is on the right path."

Al-Laalkaa'i in Sharh Usool I'tiqaad Ahl as-Sunnah wal-Jamaa'ah

515 Abul Hasan Al-Muzayyan said: "A sin committed after another sin is a punishment for the first sin and a good deed that is done after another good deed is the reward for the first good deed."

Sifatul Safwah, 2/456

516 Abu Haatim said: "Probing and seeking the faults of others is from the branches of hypocrisy just like thinking good of others is from the branches of faith. The intelligent one always has a good opinion of his brothers, and keeps his grief and sadness to himself. As for the ignorant one, he has evil opinion of his brothers and does not think about his crimes and distress."

Siyar A'lam an-Nubalaa

517 Imaam Abu Haneefah said: "It is not to be said that His Hand is His Power, nor His Bounty; because that is a nullification of the Attribute, and it is the statement of the people of qadar and I'tizaal."

Al-Fiqh Al-Absat, p. 302

518 'Alee Ibn Abee Taalib said: "If I narrate to you from the Messenger of Allaah (saw), then to fall from the heaven would be dearer to me than to tell lies about him."

Fath Al-Baaree, 6/158

519 Ibn 'Abbaas said: "Indeed the most detestable of things to Allaah are the innovations."

As-Sunan al-Kubraa, 4/316

520 Hassaan ibn 'Atiyah said: "No people introduce innovation into their religion but an equivalent amount of Sunnah will be taken away."

Al-Laalkaa'i in Sharh Usool I'tiqaad Ahl as-Sunnah wal-Jamaa'ah

521 Al-Hasan al-Basri said, "Were it not for saints, the earth and everything in it would have been destroyed; were it not for the virtuous, the corrupt would have perished; were it not for scholars, people would have become like cattle; were it not for rulers, people would have killed one another; were it not for fools, the dunya would have been devastated out of neglect; and were it not for the wind, everything would have stagnated."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.40

522 Abu Haatim said: "A sign of the people of innovation is their battling against the people of Narrations."

Sharh Usool I'tiqaad Ahlus-Sunnah wal-Jamaa'ah, 1/179

523 Sufyaan ath-Thawree said: "Whoever listens to an innovator has left the protection of Allaah and is entrusted with the innovation."

Al-Hilyah, 7/26

524 Ash-Shawkaanee says: "The Muslims have unanimously agreed that women are not allowed to go out of their homes with their faces uncovered, especially in places where there are many evil people."

Nayl Al-Awtaar, 6/226

525 'Ataa reported: "Murrah used to offer six hundred units of voluntary prayer daily..."

As-Siyar, 4/75

526

Imaam al-Barbahaaree said: "The innovators are like scorpions. They bury their heads and bodies in the sand and leave their tails out. When they get the chance they sting; the same with the innovators who conceal themselves amongst the people, when they are able, they do what they desire."

Tabaqaatul-Hanaabilah, 2/44

527

Umar ra said, "If it were not claiming to know the unseen, I would bear witness that these five types of people will surely be from the people of Paradise - the poor man who has to support a large family; the wife whose husband is pleased with her; the woman who gives her dowry to her husband, considering it an act of charity; the one whose parents are pleased with him; and the one who repents from sins."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.30

528

Mujaahid: "Knowledge will not be learnt by one who is too shy, nor one who is too proud."

Ad-Daarimee, 1/138

529

'Alee Ibn Abee Taalib said: "If I heard a statement from the Messenger of Allaah (saw), Allaah (swt) benefited me by it as much as He willed. If someone else told me of it, I would ask him to swear (that he heard it from the Prophet), and if he swore I would believe him."

Ibn Maajah, #1395

530

Imaam Abu Haneefah said: "It is detested (hated) for the supplicator to say, 'I ask You by the right of so and so,' or, 'By the right of Your Prophets and Messengers,' or, 'By the right of the Sacred (Holy) House and the Sacred Sanctuary.'"

Sharhul 'Aqeedatit Tahaawiyyah, p. 234

531 Maalik Ibn Dinaar said: "Whoever proposed to the world, then the world would not be satisfied until he gave up his Deen as dowry."

Al-Bayhaqi, Al-Zuhd Al-Kabeer, p.100

532 Bakr Ibn 'Abdullaah Al-Muzani said: "If you see someone older than you then respect him saying, 'He has beaten me to Islâm and righteous action.' If you see someone younger than you then respect him saying to yourself, 'I have beaten him in sins'."

Al-Bayhaqi, Al-Zuhd Al-Kabeer, p.100

533 Al-Hasan Al-Basree said: "They (the Companions) made patience a duty upon themselves and gave it (the dunyaa) a station that was equivalent to that of a rotting carcass, which was not lawful to eat from except in the case of necessity. So they ate from it to an extent that would restore their fitness and preserve their souls and give strength for the day."

Al-Hilyah of Aboo Nu'aym 2/138

534 Al-Hasan al-Basrin said, "In the Torah are written five lessons - wealth is in contentment, safety is in seclusion, dignity is in rejecting desires, enjoyment is in long days (in the Hereafter), and patience is in a few days (in the dunya)."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.31

535 Al-Makkee Ibn Ibraaheem (126-214H) said: "I made hajj sixty times, and I married sixty women, and I lived in the precincts of the House (the Ka'bah) for ten years, and I wrote narrations from ten Taabi'ees and if I knew that the people would have a need of me I would not have written from anyone less than the Taabi'een."

Siyaar A'laamin Nubulaa", of Adh-Dhahabee, 9/549-553

536

'Abdullah ibn 'Amr ibn al-'Aas said: "No bid'ah is introduced but it will spread further and no Sunnah is neglected but it will diminish further."

Ibn Battah in Al-Ibaanah

537

'Ali Ibn Abi Taalib (ra) said: "If religion were based on opinion (what people think is common sense), then we should wipe the bottom of the khuff (leather slippers) rather than the top, but I saw the Messenger of Allah wiping the top of them."

Ibn Abi Shaybah in Al-Musannaf

538

Ibn Mas'ood said: "Study and act upon what you learn."

Related by Abu Na'eem

539

Ibn Al-Jawzee said: "A person who truly fears his Lord does not care about others and does not put himself in a position where his religion is at risk."

Sincere Counsel To Students Of Sacred Knowledge by Ibn Al-Jawzee, p.72

540

Qays Ibn Rabee' narrated: "I saw Yazeed Ibn Zuray' in a dream and asked him, 'What has Allaah done with you?' He replied, 'I have been granted entrance into Paradise.' I then asked, 'Why?' He answered, 'By abundantly offering prayer.'"

As-Siyar, 8/297

541 'Abdul Waahid Ibn Safwaan said: "Once we were with Hasan in a funeral so

he said: "May Allaah have mercy on a man who works deeds for the likes of this day. For surely, today you have the ability to work deeds the likes of which your brothers in these graves don't. So take advantage of good health and free time before the great terror and reckoning comes."

Qisarul Aml, p.141

542 'Umar Ibn Al-Khattaab said: "Do not think badly of a word uttered by your brother, when you can find a good interpretation for it."

Majmoo' Fataawa Ibn Baaz, 26/365

543 'Abdullaah Ibn Mas'ood said: "There isn't any true relaxation for the believers besides the meeting of Allaah."

Az-Zuhd of Ahmad, p.194

544 'Umar Ibn Al-Khattaab said: "Whoever appoints a man because of favouritism or blood ties, and does not appoint him for any other reason, has betrayed Allaah and His Messenger. And whoever appoints an evildoer knowing that he is an evildoer, is just like him."

Al-Idaarah Al-'Askariyah Fee Ad-Dawlat Al-Islaamiyah, 1/66

545 'Abdullaah ibn Daawood said: "I have never lied except on one occasion. My father said to me: "Have you read to the teacher?" And I said: "Yes"...whereas I had not read to him."

Siyar A'laam an-Nubalaa, 9/349

546

Talq ibn Habeeb said: "Indeed the rights of Allaah are far greater than the servant can fulfill, and indeed the blessings of Allaah are far more than can be counted, however, be repentful in the morning and evening (i.e. throughout the day)."

Siyar A'laam an-Nubalaa, 4/622

547

Younus Ibn Ubayd said: "I know one hundred virtues, and I don't know whether I possess even one of them."

Tahzib Al-Kamal, 32/524

548

Ahmad Ibn Harb said: "Verily one of us prefers shade over standing in the sun, but we won't prefer Paradise over the Fire!"

Al-Ihya, 4/568

549

Ayyoob as-Sakhtiyaani said: "The more the innovator increases his efforts in innovation, the further away he becomes from Allah."

Al-Bia'h Wan-Nahy 'anha by Ibn Waddaah

550

Yahya ibn Mu'adh al-Razi said, "He whose appetite increases, his corpulence will increase; he whose corpulence increases, his desires will increase; he whose desires increase, his sins will increase; he whose sins increase, the hardness of his heart will increase; and he whose heart becomes hard will drown in the pitfalls of the dunya and its attractions."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.32

551 'Umar ibn 'Abdul-'Azeez said: "I have never lied since learning that lying adversely affects the liar."

Siyar A'laam an-Nubalaa, 5/121

552 Shubrumah said: "We accompanied Karz al Harithi on a journey. Whenever he wanted to set camp in an area, he used to scan it with his eyes and when he found a good piece of land that he liked, he would go to it and pray there until it was time to leave."

Sifat As-Safwah 3/120

553 Abu ad-Darda' (ra) said: "You will never be misguided so long as you follow the footsteps [of the Prophet (saw)]."

Ibn Battah in Al-Ibaanah

554 Ibraaheem al-Hatbee (d.285) said; "I saw Abu 'Abdillaah (Ahmad Ibn Hanbal), and it was as if Allaah had gathered for him the knowledge of the earlier people and the later people."

Siyar 'Alaamin Nubulaa', 11/177-358

555 Imam Al-Awzaa'i said: "You must follow the footsteps of those who came before, even if the people reject you. Beware of personal opinions even if people make them attractive. The clear way is that of the Straight Path."

Al-Khateeb in Sharaf Ashaab al-Hadeeth

556 Yahyaa Ibn Ma'een said; "Defending the sunnah is more excellent than Jihaad in Allaah's cause." So it was said to Yahyaa Ibn Ma'een, "A man spends his wealth,

tires himself out and fights Jhaad, and this one (who defends the sunnah) is more excellent than him?!" He said "Yes, by a great deal!"

Refer to *Siyaar A'laamin Nubulaa*", of Adh-Dhahabee, Vol. 10, Pp. 512-519

557 Shaqeeq al-Balkhee said: "The sign of repentance (is): weeping at what has preceded, fear of falling into sin, leaving evil company and maintaining the company of the good."

Siyaar A'laam an-Nubalaa, 9/315

558 'Abdullaah Ibn 'Umr said: "Every bid'ah is misguidance, even if people think it is good."

Al-Laalkaa'i in Sharh Usool I'tiqaad Ahl as-Sunnah wal-Jamaa'ah

559 'Eesaa Ibn Maryam said: "Indeed whoever prays and fasts, but does not leave off sinning, then it is written that he is a liar."

Siyaar A'laam an-Nubalaa, 13/196

560 Imaam ash-Shaatibee (rahima-hullaah) mentions: "Linguistically bid'ah (innovation) means 'a newly invented matter'. The Sharee'ah definition of bid'ah as: 'A newly invented way [beliefs or action] in the religion, in imitation of the Sharee'ah (prescribed Law), by which nearness to Allaah is sought, [but] not being supported by any authentic proof – neither in its foundations, nor in the manner in which it is performed'."

Al-I'tisaam of ash-Shaatibee, 1/37

561 Muhammad Ibn An-Nadr Al-Haarithe said: "Whoever listens to a person of innovation – and knows that he is a person of innovation – then protection is taken away from him, and he is left to himself."

Sharh Usool I'tiqaad, 1/135-136

562 Imaam Ash-Shaafi'ee said: "The sanity of a person never returned to the one who remained with a soofee for forty days."

Talbess Iblees of Ibn Al-Jawzee, p. 371

563 Anas bin Malik said: "When Abu Musa would sleep, he would wear a small over garment, fearing that his 'awrah would be exposed."

Siyar A'lam an-Nubala', 2/399

564 Rabee' Ibn Khuthaym said: "Make abundant mention of this death, the likes of which you have not tasted before."

Al-Hilyah, 2/114

565 Maalik Bin Dinar said: "The greatest punishment a slave (of Allah) can get is hardheartedness."

Narrated by 'Abdullah Bin Ahmad in Kitab Al-Zuhd

566 Qutaybah Ibn Sa'eed (d.240) said: "If you see a man loving Ahmad, then know that he is a person of the Sunnah."

Siyar 'Alaamin Nubulaa', 11/177-358

567 Ibn Mas'ood (d. 32H) said: "The jamaa'ah is whatever agrees with the truth – even if you are alone."

Reported in Taareekh Dimashq with an authentic chain of narration

568

Imaam Ash-Shaafi'ee said: "A soofee cannot be a soofee unless he has four characteristics: (1) he is lazy, (2) he eats too much, (3) he sleeps too much, and (4) he excretes much."

Tanbeeh Al-Ghabi" of Imaam Burhaan Al-Biqaa'ee Ash-Shaafi'ee, p. 68

569

Al-Hasan Al-Basree said: "What do you think about a day in which they [all of mankind] have stood on their feet for a period of time that amounts fifty thousand years, they haven't eaten any food, nor drank any drink, until the point that their throats have become severed out of thirst and their insides burnt upon out of hunger, and then they will be taken to the Fire and given drink from a scorching, hot spring?!"

Al-Hilyaa, 4/500

570

Imaam Al-Awzaa'ee (d.157) said: "Make yourself patient upon the Sunnah, stop where the people stopped, speak with what they spoke with, and refrain from what they refrained from. And follow the path of your Righteous Predecessors (Salafus Saaliheen) for verily, sufficient for you is that which was sufficient for them."

Related in Ash-Sharee'ah, by Al-Aajurree, p. 58

571

'Alee Ibn Al-Madeene (d.234) said: "Indeed Allaah aided this religion through Abu Bakr as-Sideeq on the day of the apostasy; and through Ahmad Ibn Hanbal on the day of the trial."

Tathkiratul Huffaath, 2/432

572

Imaam Ash-Shaafi'ee said: "If a man becomes a soofee in the first part of the day, by the time Dhuhr comes upon him, you will find him crazy."

Tanbeeh Al-Ghabi" of Imaam Burhaan Al-Biqaa'ee Ash-Shaafi'ee, p. 68

573 Mutarrif Ibn 'Abdillaah said: "Verily, this death has certainly corrupted upon the people of pleasure their pleasure, so seek pleasure in which there is no death."

Lataa'f Al-Ma'arif, p.70

574 Mu'aadh ibn Jabal (ra) said: "O' people, you must seek knowledge before it is taken away, for indeed when its people (the scholars) die, it will be taken away. And beware of bid'ah, innovation and sophistication, and adhere to the ancient way [i.e., the way of the Prophet (saw)]."

Al-Bidaayah wan-Nahy 'anha by Ibn Waddaah

575 Before the battle of Al-Qaadisiyyah, Busr Ibn Abee Rahm Al-Juhanee said to his people: "Nothing should be less significant in your eyes than worldly gain, for worldly gain comes to those who think little of it. Do not incline towards it, for it will run away from you and mislead you."

Taareekh At-Tabaree, 4/359

576 Ibn 'Adbil-Barr said: "It is authentically related from Abu Dardaa' that 'I do not know' is half of knowledge."

Jaami' Bayaanil 'Ilm Wa Fadhlih, 1/54

577 Abu Daawood (d.275) said: "The lectures of Ahmad were sittings of the hereafter. He would not mention in them anything of the worldly affairs; and I never saw him mention this world (elsewhere)."

Siyar 'Alaamin Nubulaa', 11/177-358

578 Imaam Ahmad said: "The Companions of the Messenger of Allaah (saw) – after the four caliphs – are the best of the people, and it is not permissible for anyone to ... speak ill of any of them, blaming them for deficiencies and shortcomings. It is indeed obligatory upon the ruler to reprimand and punish whoever does that, and he should not be pardoned."

Kitaab As-Sunnah, p. 77-78 & Manaajibul Imaam Ahmad, of Ibnul Jawzee, p. 170

579 Al-Khateeb al-Baghdaadee (d. 463H) said: "It is fitting for a student that he begins with memorization of the Book of Allaah – since it is the greatest of the branches of knowledge and that which should be placed first and given precedence."

Al-Jaami' li-Akhlaaqir-Raawee wa Aadaabis-Saami', 1/106

580 Al-Hasan al-Basri said, "The corruption of people's hearts is in six things - the first is that they sin with the hope of repentance; they seek knowledge but do not act upon it; if they do act upon it they are insincere in doing so; they eat the sustenance Allah has provided them but do not show gratitude for it; they are not content with the allotment (qisma) of Allah; and they bury their dead but do not take heed."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.40

581 Qabeesah said: "I have never sat with Sufyaan except that I thought about death, and I have not seen anyone who thought about it more than him."

As-Siyar, 7/240

582 Ishaq Ibn Raahawaih (d. 238H), (the teacher of Imaam Bukhaaree) said: "If you were to ask the ignorant people about the 'Main Body' they would say, 'The majority of people.' they do not know that the jamaa'ah is the scholar who clings to the narrations

from the Prophet (saw) and his way. So whoever is with the him (the scholar) and follows him, then he is the Jama'ah."

Abu Nu'aym in Hilyatul Awliyaah

583 Hasan Al-Basree said: "O Son of Adam! Walk on the earth with your feet as long as you wish, for it shall soon be your grave. You have not ceased to subtract from your life span since you came from your mothers' womb."

Al-Hilyah, 2/155

584 Ibn al-Qayyim said: "Whoever mocks his brother for a sin they repented from will not die until he himself falls into the same sin."

Madaarij vol 1 p. 177

585 'Umar Ibn Al-Khattaab once wrote a letter to Abu 'Ubaydah Ibn Al-Jarraah saying: "It has reached me that the Muslim women enter the public wash areas along with the disbelieving women. So prevent this and do not allow it, for indeed it is not permissible for a disbelieving woman to see a Muslim woman uncovered."

Tafseer Al-Qurtubee, 12/233

586 'Alee Ibn Husayn said: "Tawbah is only through action, and turning back from what has been done. Tawbah is not by mere speech."

Ibn Abee Al-Dunyaa, Al-Tawbah article 57

587 Imaam Ash-Shaafi'ee said: "It is 'deemed as forbidden' to plaster graves and to write on them the name of the person within the grave and the likes. It is also 'deemed as forbidden' to build on them."

Al-Majmoo' 5/266

588

Al-Ahnaf Ibn Qays said: "Restraint is praiseworthy except in three things."

People asked: "And what are they o Abû Bahr?" He replied: "Make haste to do the righteous deed, hurry to conduct the funeral of your deceased, and marry the girl in your charge to a suitable man [as soon as you find him]."

Abu Bakr Al-Daynooree, Al-Mujaalasaah wa Jawaahir Al-'Ilm 6:307

589

Bishr Ibn Mansoor said: "Verily, I think of something from the affairs of the worldly life which distracts me from thinking about the hereafter, and I fear upon my sanity."

Al-Hilyah, 2/241

590

'Umar Ibn Al-Khattaab said: "There is no goodness in people who don't give advice, and there is no goodness in people who don't like to be advised."

Risaalat Al-Mustarshideen, 71

591

Al-Hasan Al-Basree said: "Beware of entering upon a day having tomorrow or other future days as your main concern and worry. (If you do so), you will increase in anxiety and difficulty, and you will wish to collect during your day, what will suffice you for several days. How stupid! One ends up being preoccupied, one's grief gets worse and one's toil and labour becomes great. And the slave ends up neglecting doing (good) deeds as a result of these hopes (he has in tomorrow and the future days)."

Al-Hilyah by Aboo Nu'aym, 2/139

592

Imaam Ash-Shaafi'ee said: "I have seen from the leaders those of them who destroy whatever has been built on graves and the fuqahaa did not see any problem in what the leaders did."

Al-Muhadhdhab, 1/456

593 The Salaf would say: "Innovations are derived from disbelief and they eventually lead to it."

Majmoo' Al-Fataawaa, 6/358

594 'Alee Ibn Abee Taalib said: "Serious matters are the best, and newly invented matters are the worst. Every newly invented matter is an innovation, and everyone who introduces something new is an innovator. The one who innovates is mislead, and no innovator introduces an innovation but he has forsaken a Sunnah."

Al-Bidaayah Wan-Nihaayah, 7/319

595 Fudayl Ibn 'Iyaad said to 'Aasim Al-Ahwal: "O you! Do not allow the people's great number of people to busy you, for indeed the final affair will only be about you besides them. Beware of wasting your day here and there, for surely this is counted against you, and I have not seen anything more beautiful in seeking or faster in catching than a new good deed for an old bad deed."

Al-Hilyah, 3/102

596 'Abbaad Ibn 'Abbaad Al-Khawwaas Ash-Shaamee (d.114h) said: "Let your attitude be, when finding something you disapprove of in your brothers, as though you are offering help from yourselves to yourselves."

Ad-Daarimee, 1/160

597 Al-Hasan al-Basree said: "Whoever learns something in the name of Allaah, seeking that which is with Him, he will win. And whoever learns something for other than Allaah, he will not reach the goal, nor will his acquired knowledge bring him closer to Allaah."

Related by Ibn ul Jawzee

598

Abbaad Ibn 'Abbaad Al-Khawwaas Ash-Shaamee (d.114H) said: "When will the ignorant one learn if the scholar remains silent and hence does not reject [the evil] that has become apparent, nor orders that it should be left?!"

Ad-Daarimee, 1/160

599

Ibn Taymiyyah also said: "Any innovator that has the proof established against him, deserves to be punished. And if not, then still, his innovative and prohibited actions are fruitless and contain no reward in them. Rather they subtract from his good deeds, reduce his reward and serve as a means for lowering his sanctity and status."

Ar-Radd 'Alaa Al-Akhnaa'ee

600

Al-Hasan al-Basri said, "Ahnaf ibn Qays said, "There is no rest for the envious; there is no moral integrity for the liar; there is no well-being for the miser; there is no loyalty for kings; there is no nobility of for the ill-mannered; there is no abrogation for Allah's decree."

Preparing for the day of Judgement by Ibn Hajar al-Asqalani, p.41

601

Imaam Maalik was asked about the Raafidah, so he said: "Do not speak to them (the Shee'ah), nor relate from them, for indeed they lie."

Minhaaj As-Sunnah, 1/13

602

Imaam Maalik said: "It is not allowed to take as a witness the innovators and people of desires."

Jaami' Bayaan Al-Ilm Wa Fadhlilihi

603

Ibn Ma'een mentioned Asbagh Ibn Al-Faraj and said: "He was one of the most knowledgeable of Allaah's creation about the opinions of (Imaam) Maalik. He would know each single question, when Maalik said it and whoever disagreed with him about it."

Siyaar, Vol. 10, Pp. 656-658

604

Once a man said to 'Umar Ibn 'Abdil-'Azeez: "If you would only make some free time for us?!" So he responded: "Where is the free time?! All the free time has gone away. There isn't any free time except with Allaah."

Tabaqaat Ibn Sa'd, 5/397

605

Imaam Ash-Shaafi'ee said: "It is 'deemed as forbidden' to glorify the creation so that its grave becomes a masjid, this is out of the fear that it would be a fitnah for the person and for those people after him."

As-Siraaj Al-Wahhaaj, 1/114

606

Shareek Ibn 'Abdillaah Al-Qaadee, known to have leanings towards exaggerating regarding the Prophet (saw)'s family, though he was just said: "Take from all whom you meet, except for the Raafidah, for they fabricate hadeeths and then take it to be their Religion."

Minhaaj As-Sunnah

607

Abu Shaamah (d.665H) said: "The order to stick to the Jamaa'ah means sticking to the truth and its followers; even if those who stick to the truth are few and those who oppose it are many, since the truth is that which the first Jamaa'ah from the time of the Prophet (saw) and his Companions (ra) were upon. No attention is given to the great number of the people of futility coming after them."

Al-Baa'ith 'Alal-Bida'h Wal-Hawaadith, p.19

608

Ibn 'Abdil-Barr said: "It is prohibited for the Muslims to take the graves of the Prophets, 'Ulamaa' and righteous as masaajid."

At-Tamheed, 1/168

609

Regarding the people of innovation, Imaam Ahmad said: "They differ concerning the Book, they are in opposition to the Book, and they all agree with each other in contradicting the Book. They use the unclear and ambiguous texts as proof for their views and they misguide the people because of what they have difficulty understanding."

Majmoo' Ar-Rasaa'il Al-Kubraa, 1/106

610

Ash-Sha'bee related a hadeeth from the prophet (saw) and when he finished, he said to the man to whom he spoke: "You have taken it for nothing, a man used to travel for something less than this to Madeenah."

Jaami' bayaan Al-'Ilm, 1/92

611

Al-Badawee said: "The origin of shirk is that it began from the glorification of graves and being turned towards (to worship)."

Haashiyat Sunan An-Nisaa'ee, 2/42

612

Ibn 'Abdil-Barr said: "... They should not prevent the youth, if he knows something, from speaking about what he has knowledge of. Perhaps a person may be young in age, but elder with regards to his knowledge. And Allaah blesses whom He wills through wisdom and mercy."

At-Tamheed, 23/150

613 Umar Ibn Al-Khattaab said: "The leader of an army or a campaign should not give anyone the hadd punishment of lashes until the battle is over, lest the Devil cause him to join the disbelievers."

Taareekh Al-Khulafaa' by As-Suyootee, p.131

614 Abu Ad-Dardaa (ra) said: "You will not be a scholar until you learn, and concerning knowledge you will not be a scholar until you act in accordance with it. It is a sufficient amount of sin for you that you do not cease to debate, and it is a sufficient amount of sin for you that you do not cease to dispute. It is a sufficient amount of lies for you that you do not cease to innovate concerning the (commands) of Allaah The Mighty, The Majestic."

Ad-Daarimee, 301

615 Haytham Ibn Jameel was asked: "A man is well learned with regards to the affairs of the Sunnah, should he debate and argue about them?" He replied: "No, however he should inform the people about the Sunnah, so if it is accepted from him then good and if not then he should keep silent."

Jaami'u Bayaan Al-'Ilmi Wa Fadhlilihi, 4/94

616 Wahb Ibn Munbih said: "The example of the dunya (worldly life) and hereafter is like the example of a man who has two wives. If he pleases one of them, the other one will be displeased."

Kitaab Dham Ad-Dunya, 1/119

617 Sufyaan Ath-Thawree said: "When a question or some verdict is put forward to you, then seize the opportunity, but do not vie or compete for them. Take care not to be like the one who loves that his sayings are acted upon, or that his saying should be

publicised or heard – and when it is not, then the effects of that [rejection] can be seen on him.”

Al-Hilyah, by Aboo Nu’aym, 6/377

618

Maymoon Ibn Mihraan said: “Do not debate with the one who is more knowledgeable than you, for if you do that he will hoard from you all his knowledge and he won’t be harmed by anything that you say to him at the least.”

Jaami Al-’Uloom Wa Al-Hikam, 1/517

619

Hammaad Ibn Salamah said: “One of the shaykhs of the Raafidah said, ‘When we used to gather and find something to be good, we would make it a hadeeth.’”

Minhaaj As-Sunnah

620

Zuhree said: “Abu Salamah used to debate with Ibn ‘Abbaas, (and) because of this, he was hindered from great knowledge.”

Jaami Al-’Uloom Wa Al-Hikam, 1/518

621

Abdul-Kareem Al-Jazaree said: “A pious man never debates.”

Ash-Shu’ab, 8129

622

Umar ibn al-Khattaab said: “Do not enter upon the mushrikeen in their churches on the day of their festival, for divine wrath is descending upon them.”

Al-Bayhaqee. Ahkaam Ahl al-Dhimmah, 1/723-724

623 Sufyaan Ath-Thawree said: "You should take to being unknown, for indeed this is the age to remain unknown. And take to remaining aloof (at a distance) and secluded, and associating little with the people, because when the people used to meet, some of them would benefit the others. But as for today, then that has gone, and in our view, salvation lies in abandoning them."

Al-Hilyah, by Aboo Nu'aym, 6/376

624 Al-Zafraanee said: "The people of hadeeth were sleeping until (Imaam) Ash-Shaafi'ee woke them up."

The Sunnah And Its Role In Islamic Legislation" p. 537

625 Aun Ibn 'Abdillaah Ibn 'Utbaah said: The slave worrying about his sins is a motive to leaving them off, his remorse for them is a key to repentance, and a slave will not continue to worry about the sin that he commits until it becomes more beneficial to him than some of his good deeds."

Al-Hilyah, 4/251

626 Imraan Al-Munqaree said: "I said to al-Hasan one day concerning something that he said, 'O Abu Sa'eed, this is not what the fuqahaa have said!' So he said, 'Woe to you, have you ever seen a faqeeh?! The faqeeh is the zaahid (ascetic) regarding the life of this world who strives for the Hereafter, is upon clear evident knowledge concerning the affairs of his religion and is constant in the worship of his Lord.'"

Ad-Daarimee, 302

627 Ata' used to say: "'Aa'ishah was the most knowledgeable of people and the most wise."

Siyar A'laam An-Nubula', 2/185

628

Raafi' Ibn Ashras said: "It used to be said, 'From the punishments of the liar is that his credibility is not accepted.' And I say that from the punishment of the sinful innovator is that his good qualities are not mentioned."

Sharh 'Ilal At-Tirmidhee, 1/50

629

Sufyaan Ath-Thawree said: "Fear the trial and temptation of the ignorant worshipper and the evil corrupt scholar since their temptation is a trial for everyone that has been captivated and enraptured."

Al-Jarh Wat-Ta'deel, 1/91-92

630

Hatim al-Asamm said, "Four things are not appreciated except by four types of people - youth is not appreciated but by the old, freedom from worried is not appreciated but by those afflicted with calamities, health is not appreciated but by those in poor health, and life is not appreciated but by the dead."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.25

631

'Umar Ibn Al-Khattaab said: "Avoid the enemies of Allaah on their festivals."

Ahkaam Ahl al-Dhimmah, 1/723-724

632

'Abdullaah Ibn 'Amr said: "Whoever settles in the land of the non-Arabs and celebrates their new year and festival and imitates them until he dies in that state, will be gathered with them on the Day of Resurrection."

Al-Bayhaqee. Ahkaam Ahl al-Dhimmah, 1/723-724

633 Al-Hasan Al-Basree said: "Verily, a man commits a sin and never forgets it and he won't cease to be afraid of it until he enters Paradise."

Az-Zuhd of Imaam Ahmad, p. 338

634 Imaam Ash-Shaafi'ee said: "Among the people who follow their own desires, I have not seen a group bear witness to more lies than the Raafidah."

Ikhtisaar Uloom Al-Hadeeth, by Ibn Katheer, p.109

635 An-Nawawee has been quoted to have said: "The mursal hadeeth is a weak hadeeth according to the vast majority of hadeeth scholars, Ash-Shaafi'ee, and most of the fuqahaa (scholars of fiqh) and jurists of usool."

See Tadreeb of As-Suyootee, p.119

636 Abul Minhaal said: "There can't possibly be a better neighbour for the slave in his grave than abundant istighfaar."

Az-Zuhd of Imaam Ahmad, p. 396

637 Ibn Mas'ood said: "Imitate and follow (the Messenger of Allaah pbuh) and do not do bid'ah, for what you have been commanded is enough for you."

Ad-Daarimee – Saheeh

638 Hudhayfah Ibn Al-Yamaan said: "Every act of worship that the Companions of the Messenger [pbuh] did not do, do not do them."

Abu Daawood – Saheeh

639 Ibn Abee Al-Hadeed said: "Know that lies in the hadeeth of virtues first started with the Shee'ah..."

Sharh Nahjul Balaaghah, 2/134

640 Al-Ahnaaf Ibn Qays, the chief of Banu Tameem and one of the most eloquent of the Arabs, used to say: "I heard the speeches of Abu Bakr, 'Umar, 'Uthmaan, 'Ali and the caliphs who came after them, and I never heard words from the mouth of any person that were more powerful and more beautiful than those of 'A'ishah (ra)." Mu'aawiyah used to say something similar.'

Siyar A'laam An-Nubula', 2/183

641 Yahya Ibn Yahyaa An-Naisabooree said: "Defending the Sunnah is more virtuous than jihaad."

Naqd Al-Mantiq, p.12

642 Sufyaan Ath-Thawree said: "If you loved a man for the sake of Allah and then he innovated an innovation in Islam and you did not hate him for it, then you didn't (really) love him for the sake of Allah."

Hilyatul Awliyaa (7/34) by Abu Nu'aym al Asbahaanee

643 Ahmad Ibn 'Aasim said: "Surely, this is the easy prey, clean up the rest of your life and you will be forgiven for your past."

Az-Zuhd Al-Kabeer, p.228

644 Some of the salaf would say: "Knowledge is not relaying an abundance of narrations. The scholar is the one who follows knowledge, utilizes it acting upon it, and complies to the sunan even if he does not have much knowledge."

Al-Jaami' Li Shu'ab Al-Eemaan, 4/433

645 'Urwah ibn az-Zubayr said: "I was acquainted with 'A'ishah, and I have never seen anyone at all who was more knowledgeable of any verse that was revealed, any obligatory duty, any sunnah, anyone who was more well-versed in poetry or narrated more poetry; anyone who was more knowledgeable of Arabic history and lineage and so forth; or anyone who had more knowledge of judiciary matters or medicine than her."

Siyar A'laam An-Nubula', 2/193

646 'Umar Ibn Al-Khattaab said: "By Allaah, besides Whom there is no other god, if I had all the gold and silver in the world, I would pay it to avoid the terror of what comes after death."

Saheeh At-Tawtheeq Fee Seerat Wa Hayaat Al-Faarooq, p.383

647 Ibn Al-Qayyim said: "Whoever obtains an authentic hadeeth from Allaah's Messenger (saw) if he wants to turn away from it let him know that the Prophet (saw) is the one who is addressing you."

Madaarij Us-Saalikeen

648 Imaan Maalik said: "Knowledge is not relaying an abundance of narrations, but rather it is light that Allaah places in the heart."

Al-Jaami' Li Akhlaaq Ar-Raawee Wa Aadaab As-Saami', 2/174

649 Ibn 'Abbaas said: "Allaah has commanded the believing women, when they come out of their homes, due to a necessity, to cover their faces by placing their jalaabeeb over their heads, and only expose one eye."

Mukhtasar Tafseer Ibn Katheer, 2/114

650 Ali ra said, "The most difficult of actions are four - forgiving when in a state of anger, contentment in times of hardship, chastity in seclusion, and speaking the truth in front of someone whom one fears or from whom one hopes for largesse."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.27

651 Once 'Umar Ibn 'Abdul 'Azeez was advised: "O 'Umar, beware of being the ally of Allâh in open, while being His enemy in secret. If one's nature in open and secret do not equate then he is a hypocrite, and the hypocrites occupy the lowest level in Hellfire."

Al-Bayhaqi, Al-Zuhd Al-Kabeer, p.100

652 Abdullaah Ibn Mas'ud said: "A memoriser of the Quraan should be known for his long night prayers when people are asleep, his fasting when people are eating, his sadness when people are happy, his silence when people are talking nonsense, and his humbleness when people are not. He should be wise, gentle and not talk too much: he should not be rude, negligent, clamorous, nor hot tempered."

Ibn Al Jawzee, Sifaat As-Safwa: 1/413

653 Ibn Al-Jawzee said: "A preacher, in particular, should not be seen behaving like common folks or spending time in the market place or laughing out loud. This is to make sure that people have a good opinion about him and lend an ear to him when he speaks."

Sincere Counsel To Students Of Sacred Knowledge by Ibn Al-Jawzee, p.84

654 Ibn Kathir says in his Tafsir: "A characteristic of the dunya is that it flees from the one who chases her, and it chases the one who flees from her."

Tafsir Ibn Kathir, 4/197

655 Haani', the freed slave of 'Uthmaan said: "Whenever 'Uthmaan (ra) used to stand over a grave, his beard would become wet from tears."

Al-Hilyah, 1/61

656 Mu'aadh (ra) said: "One day Abu Bakr (ra) entered a garden and there was a finch standing in the shade of a tree, so he sighed deeply and then said, 'Glad tidings to you o bird! You eat fruit, receive shade from the trees and then you pass on to no reckoning; only if Abu Bakr was like you!'"

Al-Mutamanniyeen, p.71. And there is some difference on the authenticity of this Athaar

657 Talq Ibn Habeeb said: "Verily, Allaah's rights are far too heavy for the slaves to fulfill, and indeed, the favours of Allaah are far too many for the slaves to count, however, wake up as repentants, and go to sleep as repentants."

Al-Musannaf, 7/182

658 Ja'far said: "Once it was said to Sa'eed Ibn Jubayr, 'Who from the people is of the most worship?' He answered, 'The man who has committed sins and whenever he remembers his sins, he looks down on his [good] deeds.'"

Sifat-us Safwah, 2/665

659 Al-Hasan Al-Basree said: "I met people and if a man amongst them would sit with a people, they would deem him ignorant, but he is not ignorant. Rather he is a Muslim faqeeh. (This was because of their fear of Allaah and dislike for fame)"

Kitaab Az-Zuhd of Wakee', 1/307

660 Imaam An-Nawawee said: "It is 'deemed as forbidden' to plaster graves and to build and write on them even if the grave is found within a cemetery it should be destroyed."

As-Siraaj Al-Wahhaaj, 1/114

661 Abu Dharr (radiallaahu-anhu) said: "The Messenger (sallallaahu-alahi-wasallam) did not even leave a bird flapping its wings in the sky except that he gave us knowledge regarding it."

At-Tabarani in 'Mu'jam al-Kabir'

662 Maalik Ibn Deenaar said: "By Allaah, if it was possible for me not to sleep, I would not sleep out of fear that the punishment would descend and I am asleep. By Allaah, if I had some helpers, I would spread them out among the Dunyaa and give them orders to cry out to the people, 'O mankind, the Fire! The Fire!'"

Al-Ihyaa, 4/567

663 Muhammad Ibn Sireen (d.110) said: "I asked 'Ubaydah As-Salmaanee about Allaah's saying, '... to cast their jalaabeeb upon themselves...' so he veiled his face and head and only exposed his left eye."

Tafseer Ibn Katheer, 6/470

664 Imaad Ud-Deen At-Tabaree said: "So He commanded the women to veil their faces and cover their heads."

Tafseer Ilkiyaa Al-Haras At-Tabaree, 4/135

665 Abu Muslim Al-Khulaanee used to say: "If I saw paradise or the Fire in an eye's view today, I wouldn't have anything extra to put forth."

As-Siyar, 4/9

666 Yahyaa Ibn Ma'een said: "Knowledge is understanding and comprehension, and knowledge is not in relaying abundance of narrations."

Al-Jaami' Li Akhlaaq Ar-Raawee Wa Aadaab As-Saami', 2/174

667 Ibn Sireen said: "They would not ask for the chain (of narrators), but when the fitnah occurred, they said, 'Name us your men.' They would see who was from the people of the Sunnah and take their hadeeth, and they would see who was from the people of innovation and not take their hadeeth."

Muqaddimah Saheeh Muslim, 1/13-15

668 Ibn 'Abbaas said: "There was once a time in which when a man would say, 'Allaah's Messenger said...' our eyes would hasten to him and our ears would open wide (to listen) to him. But when the difficulties and disgrace befell the people, we did not take from the people except for that which we knew."

Muqaddimah Saheeh Muslim, 1/13-15

669 Ibn Al-Jawzee said concerning this ayah (ahzaab:59): "It means that they must cover their heads and faces so that they may be known as free women. The definition of a jilbaab is a loose outer garment, as has been stated by Ibn Qutaybah."

Rawaa'i Al-Bayaan, 2/382

670 Al-Asbahaanee said: "... Knowledge is not relaying an abundance of narrations, but rather it is following it, utilizing it, acting in accordance with it, and compliance to the Companions and the Taabi'een even if he does not have much knowledge."

Al-Hujjah Fee Bayaan Al-Mahajjah, 2/438

671 Imam Muslim said in the introduction to his saheeh: "In our basic view and the view of the scholars of narrations, the mursal hadeeth is not a valid proof, neither in our view nor in the view of the learned scholars of hadeeth."

Muqaddimah, Baab Sihhat Al-Ihtijaaj Bil-Hadeeth Al-Mu'an'an

672 Malik Ibn Dinar said: "Love of this world is the head of every mistake (i.e. the main reason behind mistakes). Women are the traps of the shaytan. And wine is a caller to every sin!"

Kitaab Dham Ad-Dunya, 3/416

673 'Ali Bin Al-Fudayl said: "I saw ath-Thawri went into Sujud while praying, and I performed Tawaf around the House seven times before he raised his head from Sujud."

As-Siyar, 7/277

674 Mu'awiyah Bin Murrah said: "I lived during the time of seventy of the Companions of Muhammad (saw) and had they lived among you today, they would not recognize any of your acts except the Adhan!"

Hilyat al-Awliyaa, 2/299

675 Abu Ad-Dardaa said: "You will not become an 'aalim (scholar) until you become a mut'alim (student) and you will not become a muta'alim (student) until you act upon the knowledge you possess."

Iqtidaa-u Al'Ilmi Al-'Amal, 29

676 Imaam Ash-Shaafi'ee said: "As for enjoying (one's wife) without reaching the vagina (during menses), in between the buttocks, or enjoying the whole body – there is nothing wrong in that."

Al-Umm, 5/137

677 Imam Abu Muthaffar Samaani (d.489 AH) said: "Indeed we have been ordered with following and have been recommended to it, and prohibited from innovating and rebuked for it. The sign of the Ahl-ul-Sunnah is that they follow the Salaf as-Salih, and that they leave everything that is innovated and a novelty."

Taken from: 'al-Inteesar li Ahl-ul-hadeeth' p.69

678 Once 'Alaa Ibn Muhammad entered upon 'Ataa As-Sulaymee and he had passed out, so he asked his wife Umm Ja'far, "What is the matter with 'Ataa?" She replied, "Our neighbour lit her clay oven so he looked towards it thereupon he passed out."

Tadhkiratul Huffaadh, 1/216

679 Al-Muqree (d.213H) said: "I am between ninety and a hundred years old, and I have taught the recitation of the Quraan in Basrah for thirty-six years, and here in Makkah for thirty-five years."

Tahdheebut Tahdheeb

680 Abu Bakr al-Siddiq said, "Darkness is of five types and its lamps are five - love of the dunya is a darkness and its lamp is God-consciousness; sins are a darkness and their lamp is repentance; the grave is a darkness and its lamp is: 'There is no god but Allah, Muhammad is the Messenger of Allah'; the Hereafter is a darkness and its lamp is righteous actions; and the path is a darkness and its lamp is certitude."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.30

681 Umar Ibn 'Abdil-'Azeez said: "Whoever acts without knowledge, harms more than benefits."

Musannaf of Ibn Abee Shaybah, 13/470

682 Adh-Dhahabee said: "Knowledge is not relaying an abundance of narrations but it is light that Allaah places in the heart and its condition is following it and fleeing from desires and innovations."

Siyar A'laam An-Nubulaa, 13/323

683 Yahyaa Ibn Al-Qaasim said: "Ibn Sakeenah (rh) used to be a scholar with vast knowledge. He never wasted any of his time; whenever we entered upon him, he would say to us, 'Don't say anything more than salaams and (ask about the) issue of such and such...' because of his great diligence upon researching and establishing the rulings and regulations of the Religion."

Dhayl Tareekh Baghdaad, 1/354

684 Ibn Al-Qayyim said: "A person who acts without knowledge is like someone who travels without a guide, and it is known that a person like this will more likely be destroyed than saved."

Miftah Daar As-Sa'ada, 1/82-83

685 Al-Hasan Al-Basree said: "Seek knowledge in a way that does not harm (you acting on) your worship, and worship in a way that does not harm (you gaining) your knowledge. **Whoever acts without knowledge harms more than he benefits.**"

Musannaf of Ibn Abee Shaybah, 13/499

686 Muslim Ibn Ibraaheem said: "Hishaam Ad-Dastawaa'ee never used to put out his lamp at night until the morning and used to say, 'Whenever I see the darkness, I think about the darkness of the grave.'"

Al-Hilyah 6/221

687 Ibn Taymiyyah said: "Some of the Shaafi'ee and Hanbalee scholars, and others, have permitted killing the one who calls to innovations that are in opposition to the Quraan and Sunnah. This is the same case with the Maalikee scholars who said, 'Maalik and others only allowed killing the Qadariyyah for the purpose of eradicating corruption from the lands, not because of their apostasy.'"

As-Siyaasat Ash-Shara'iyyah, p.123

688 Al-Hasan Al-Basree said: "Be vigilant and totally on your guard, for indeed it (the dunyaa) is like a snake – it is soft to touch, but its poison is deadly and fatal."

Al-Hilyah of Aboo Nu'aym 2/135

689 Ibn Hazm said: If you are impressed by your brothers' praise for you, then think of the criticism of your enemies; then your self-admiration will disperse. If you have no enemies, there is nothing good in you; there is no one whose status is lower than the one who has no enemy. It is no more than the status of the one who has no blessing from Allaah (swt) for which he is to be envied, may Allaah keep us safe and sound. If you think little of your faults, then think of them if people found out about them. Imagine people finding out about them, then you will be embarrassed and will recognise your shortcomings."

Al-Akhlaaq Was-Siyar, p. 71

690 Ibn Al-Qayyim mentioned: "... Optional knowledge is better than the excellence of extra and optional worship. This is because the benefit of knowledge is general, it benefits its possessor and it benefits the rest of the people as well. Whereas the benefit of worship is particular to the person who does that worship. Also because with the scholar, his benefit and knowledge remains after his death. Whereas worship is cut off from him at his death."

Miftaah daaris Sa'aadah, 1/120

691 Ubaydullaah Ibn Sulaymaan Ibn Mu'aawiyah Ash-Shaamee reported: "Our grandfather wore out two prayer rugs and began on a third, with the place of his knees, face and hands from the abundance of prayer that he offered."

As-Siyar, 9/361

692 Qutaybah Ibn Sa'eed said: "Ash-Shaafi'ee died and the sunan died. Sufyaan (ath-Thawree) died and wara' died. And Ahmad (Ibn Hanbal) died, and bida' emerged."

Quoted in Mu'jam of Ibn Al-'Arabee

693 Ibn 'Abbaas would not enter the bathroom except that he was alone, and would be wearing a thick outer garment, saying: "I am shy from Allah Seeing me in the bathroom without any clothing."

Siyar A'lam an-Nubala', 3/355

694 Al-Awzaa'ee said: "The most excellent du'aa is insistence upon Allaah and earnest imploring unto Him."

Ash-Shu'ab, 2/1107

695 Ibn 'Uyaynah said: "Don't ever leave off making du'aa nor allow what [bad deeds] you commit to prevent you from it, for indeed Allaah answered the du'aa of Iblees (the Devil) and he is the most evil of creation [when he said to Allaah] "'Grant me respite until the Day in which they will be resurrected.' He (Allaah) said, 'Indeed you are from those who are granted respite.'" [7:14-15]

Ash-Shu'ab, 2/1147

696 Ibn Sama`ah said: "For forty years, I only missed Takbir Tahrimah (initial takbeer) when my mother died."

As Siyar 10/646

697 Imaam Malik said: "If 'ilm al-kalaam (philosophical rhetoric) were (beneficial) knowledge, the Sahaabah and Taabi'oon would have spoken of it just as they spoke of the rulings of Islam. But it is falsehood and points to falsehood."

Al-Baghawi in Sharh as-Sunnah

698 Yahyaa Ibn Mu'aadh said: "Do not find slow the answer to your du'aas when you have shut off its path with your sins."

As-Siyar, 13/15

699 Once, one of the Salaf gave his friends some advice saying: "When you leave me then split up; so perhaps one of you will read some Quraan in the road, because whenever you meet up with each other you talk."

Saydul Khaatir, p.480

700 Ahnaf ibn Qays was asked, "What is the best thing that can be given to a servant [of Allah]?" He replied, "An instinctively upright intellect." It was said, "And if not this?" He said, "Good manners." It was said, "If not this?" He said, "An agreeable companion." It was said, "If not this?" He said, "A heart attached [to Allah]." It was said, "If not this?" He said, "Long silence." It was said, "If not this?" He said, "Immediate death."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.42

701 Abu Al-Ashhab said: "Umar passed by a garbage dump and stopped there, and it was as if his companions were bothered by it (the smell). He said, 'This is the world of yours which you are so eager for and you weep over.'"

Umar Ibn Al-Khattaab, His Life And Times, By 'Ali Muhammad As-Sallaabi, Vol. I, p. 288

702 Umar saw a beggar asking people (for charity), with a sack full of foodstuff on his back. He took the food and gave it to the Zakah camels, then said to him, "Now ask for what you want."

Umar Ibn Al-Khattaab, His Life And Times, By 'Ali Muhammad As-Sallaabi, Vol. I, p. 287

703 Ash-Sha'bi said: "If you hear anything, then write it down, even if you have to write it on a wall."

Kitaab Al-'Ilm, 146

704 Imaam Ahmad Ibn Hanbal said: "Upon the neck of every person whose hand touches an inkstand or pen is the favour of Ash-Shaafi'ee."

The Sunnah And Its Role In Islamic Legislation, p. 537

705 Abu Dardaa' said: "Whoever knocks on the door then it is on the brink of it being opened up for him, and whoever makes a lot of du'aa then his supplication is on the verge of being answered."

Ash-Shu'ab, 2/1142

706 Imaam Ash-Shaafi'ee said: "The Muslims are unanimously agreed that if a sunnah of the Messenger of Allaah (sallallaahu `alaihi wa sallam) is made clear to someone, it is not permitted for him to leave it for the saying of anyone else."

I'laam, 2/361

707 Imaam Abu Haneefah said: "When I say something contradicting the Book of Allaah the Exalted or what is narrated from the Messenger (sallallaahu `alaihi wa sallam), then ignore my saying."

Al-Fulaani in Eeqaaz Al-Himam, p. 50

708 Ubayd Bin Ja'far said: "I never saw my uncle Bishr Bin Masnur miss the first takbir, and whenever any person stood up in our mosque to ask people for help, my uncle gave him something."

Sifat as Safwah 3/376

709 Al-Fudayl ibn 'Iyaad said: "Follow the path of guidance, and do not worry about how few are the people who follow it. Beware of the paths of misguidance, and do not be deceived by the large numbers of those who doomed."

Al-I'tisaam by Imam Ash-Shaatibi

710 Qataadah Ibn Khulayd said: "You will never find a believer except doing one of three things: (1) Offering worship in the masjid. (2) Resting in a house that screens him. (3) Or handling some worldly business that is binding (on him)."

Sifat as Safwah, 3/231

711 Abdur-Rahmaan Ibn Mahdee said: "When I saw Ar-Risaalah by Shaafi'ee, it amazed me because I saw the speech of an understanding, eloquent and sincere man, and so I supplicate for him frequently."

The Sunnah And Its Role In Islamic Legislation" p. 537

712 Ibn Qudaamah said: "The Salaf used to forbid others from sitting with the innovators, looking into their books, and listening to their speech."

Al-Adaab Ash-Shara'eeyah, 1/232

713 Imaam Ahmad Ibn Hanbal also said: "We did not know... the abrogating hadeeth from the abrogated hadeeth until Ash-Shaafi'ee sat with us."

The Sunnah And Its Role In Islamic Legislation" p. 537

714 Ibn 'Umar once heard a man sneezing and saying, "Praise be to Allah and peace and blessings be upon the Messenger of Allah." Ibn 'Umar said to him: "This is not what the Messenger of Allah taught us to do. Rather, he said, 'When any one of you sneezes, let him praise Allah (by saying Al-Hamdu Lillaah).' He did not say, 'and send blessings upon the Messenger of Allah.'"

At-Tirmidhi in his Sunan with a hasan isnad

715 Aa'ishah said: "Ask Allaah to facilitate everything, even the string to your sandal, for if Allaah had not made facilitation, it would not be facilitated."

Ash-Shu'ab, 2/1142

716 Ahmad Ibn 'Abdullaah Al-'Ijlee said: "Abdul Waleed (Hishaam Ibn 'Abdul Maalik – d.227H) was a reliable and sound narrator of hadeeth in Basrah. He narrated from seventy women, and students used to travel to him after (the death of) Abu Daawood At-Tayaaleesee."

Siyaar A'laamun Nubulaa, vol. 10, Pp. 341-347

717 Muhammad bin al-Husayn bin 'Ali said: "The heart of a person is never afflicted with the slightest bit of arrogance except that his intelligence and sanity is decreased because of that in accordance with how much of that arrogance has entered his heart."

Ihya' 'Ulum ad-Din, 3/400

718 Muhammad Ibn Al-Waleed said: "Once 'Umar Ibn 'Abdil-'Azeez passed by a man in whose hand were stones he played with and at the (same) time he was supplicating, 'O Allaah! Allow me to marry one of the Hoor Al-'Een', so 'Umar turned to him and cried out, 'What an evil proposer you are! Certainly you should throw these stones and make you du'aa sincere and pure to Allaah.'"

Al-Hilyah, 5/287

719 'Abdullaah Ibn Mas'ood said: "Indeed, I hate to see a man totally free, not doing anything from the work of the life of this world nor the Hereafter."

Al-Hilyah 1/130

720 Ali ibn Abi Talib [ra] said, "There is no good in prayer without concentration and calmness; there is no good in fasting without refraining from idle talk; there is no good in reading without any contemplation; there is no good in knowledge without piety; there is no good in wealth without generosity; there is no good in brotherhood without caring for one another; there is no good in supplication without sincerity."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.48

721 Qaasim al-Joo'ee said: "I advise you with five matters: (1) when you are treated unjustly, do not behave unjustly; (2) when you are praised do not become happy; (3) when you are criticised, do not become upset; (4) when you are not believed, do not become angry; (5) and if the people act deceitfully towards you, do not act deceitfully towards them."

Related by Ibn al-Jawzee in Sifatus-Safwaa, 2/200

722 Alee Ibn Abee Taalib said: "Whoever moves a handspan away from the body of the Muslims has gone beyond the pale of Islaam."

Musannaf Ibn Abee Shaybah, 15/24

723 Alee Ibn Al-Madini said: "There are no people better than the companions of Hadeeth. The rest of the people were in search of the Duniya while they were establishing the Deen."

Masalat al-'Uloo wal Nazool, p.45

724 Abdullaah Ibn Mas'ood said: "Whoever from amongst you wants to follow, then he should follow the Companions of the Messenger of Allaah -sallAllaahu alayhi wa sallam- since their hearts were the most righteous in this Ummah, the deepest in knowledge, the most natural, the most correct in guidance and were in the best condition. The Companions were people whom Allaah chose to be with His Prophet and to establish His religion. So know their excellence and follow them in their footsteps, for indeed they were on the correct guidance."

Jamia Bayaan al-Ilm wa Fadleehi, 2/97

725 Ibn 'Abbaas said to a person who opposed the Sunnah by quoting the words of Abu Bakr and 'Umar: "Soon stones from heaven will be sent down upon you (as a punishment). I say to you, 'The Messenger of Allah said,' and you say, 'Abu Bakr and 'umar said?!'."

Abd ar-Razzaaq in Al-Musannaf with a saheeh isnad

726 Abu Muslim Al-Khawlaanee would frequently perform dhikr, his tongue would always move in the remembrance of Allaah and so a man asked one of his

colleagues: "Is your friend mad?" Abu Muslim replied: "No, my brother, rather this is the cure for madness!"

Abdullaah Ibn Ahmad, *Zawaa'id Al-Zuhd*, p. 384

727 Some of the Salaf said: "The one who is silent about the truth is a silent devil, while the one who speaks falsehood is a speaking devil."

Ad-Durar As-Saniyyah of Hamad bin 'Atiq an-Najdi, 8/75-79

728 It is reported that a man was closely watching Bishr As-Sulaimi, who was prolonging his prayer and praying it well. When Bishr completed his prayer, he said to the man, "Do not be deceived by what you have seen from me. For indeed, Iblees the Devil (shaytaan) – may Allaah curse him – worshiped Allaah for thousands of years and then ended up being what he is now!"

Bahrud-Dumoo, p.171

729 Uthman [ra] said, "The most futile of all things are ten - a scholar who is not asked, knowledge which is not acted upon, a correct opinion which is not accepted, a weapon which is not used, a mosque wherein none pray, a copy of the Qur'an which is not read, wealth which is not spent, a horse which is not mounted, knowledge of asceticism by one who pursues the dunya, and a long life in which no provisions have been prepared for the departure."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.54

730 Umar Ibn Al-Khattaab once said to Al-Ahnaf Ibn Qais: "O Ahnaf, the more one laughs, the less dignity will he possess. Whoever jokes (excessively or indecently) is a person who will be taken lightly. Whoever does something frequently will become known by that thing. Whoever speaks often, errs often; the more often one errs, the less modesty will he possess; whoever has a low level of modesty will also have a low level of piety; and when one has a low level of piety, then his heart dies."

Sifatus-Safwah, 1/1449

731 Ali ibn Abi Talib [ra] said, "Were it not for five things all of mankind would have been righteous - contentment with ignorance, covetousness over this world (dunya), miserliness over what is surplus, insincerity in actions, and conceit over one's opinion."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.31

732 Imaam Ahmad said: "Nothing compares to seeking knowledge, for the person who has corrected his intention. He intends to remove ignorance from himself and from others."

Majmoo' Al-Fataawa 26/50

733 Some of the salaf used to say: "From amongst the punishments of committing sins is that they lead to more sins and from the rewards of performing good deeds is that one performs more good deeds, so if a slave performs a good deed another good deed calls towards him proclaiming do me too!"

Ad-Daa Wad-Dawaa

734 'Alee Ibn Abee Taalib said: "One of the ways in which Allaah honoured this Ummah and singled them out for blessing is that He sent to them Muhammad (saw), who taught them the Book, wisdom, obligations and the Sunnah so that they will be guided..."

Al-Bidaayah Wan-Nihaayah, 7/262

735 It is narrated in "Kitab Al-Ilm" of Abu Khaithama: "I have indeed seen them (people) writing on their palms with stalk reeds in the presence of Al-Baraa."

Kitaab Al-'Ilm, 147

736 Al-Qurtubee said: "Our scholars have said that it is prohibited for the Muslims to take the graves of the Prophets and of the 'Ulamaa as masaajid."

Tafseer Al-Qurtubee, 10/380

737 Imaam al-Bukhari was asked: "What is it that strengthens one's memory?" He replied: "Constantly looking through books."

Jami' Bayan al-'Ilm wa Fadlih

738 Khaalid Ibn Ma'daan said: "There is not a person except he has four eyes: two in his head with which he sees the matters of this worldly life, and two in his heart with which he looks to the matters of the hereafter. So if Allâh wants good for his servant, He opens his heart's eyes, and so he perceives what he has been promised in the unseen world. Thus he is saved from the unseen [punishment] through the unseen [reward for the obedient]."

Al-Dhahabee, Siyar A'laam Al-Nubalaa', 4/ 543

739 Bakr al Muzani said: "If you want your prayer to be of benefit to you, say to yourself, 'I might not have a chance to perform another prayer.'"

Jaami' Al-'Uloom Wal-Hikam, p.466

740 Abdullah al-Antaki said, "Five things are from the remedies of the heart - sitting with the righteous, reading the Qur'an, emptiness of the stomach, standing at night [in prayer], and supplicating at dawn."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.32

741 'Abdullah Ibn Al-Mubarak said: "I borrowed a pen in Syria and I forgot to return it to its owner. When I came back to Marw [in Iran], I realised that this pen is still with me. So I went back to Syria and returned it to its owner."

Khatib Tareeh, 10/167

742 It was said to imam Ahmad bin Hanbal: "A man fasts, prays and stays in seclusion at the masjid, is that more beloved to you or if he speaks against the people of bida' (innovation)?" He replied: "If he fasts, prays and stays in seclusion he benefits only himself, but if he speaks against the people of innovation, that benefits all the Muslims so that is better."

Majmoo' Al-Fatawa

743 'Alee Ibn Abee Taalib said: "Tell the people what they can recognise and accept, and keep away from that which they find odd or objectionable. Do you want Allaah and His Messenger to be disbelieved?"

Bukhaaree, 1/46

744 Hammad Bin Salamah said: "I have never stood up for prayer without imagining that Jahannam is before my eyes."

Tadhkirat Al-Huffadh, 1/219

745 Abu 'Amr bin al-'Ala' said: "I never entered upon a man or passed by his door – seeing him with a book in his hand, and his companion doing nothing – except that I judged him to be the more intelligent one."

Jami' Bayan al-'Ilm wa Fadlih

746

'Ubayd Ibn Ya'eesh said: "For thirty years I have not eaten with my own hands; my sister would feed me while I wrote down ahaadeeth!"

Al-Jaami' Li Akhlaaqir Raawee Wa Aadaabis Saami', 2/178

747

Al-Fudayl Ibn 'Iyaad (d. 187H) said: "Whoever sits with a person of innovation, then beware of him and whoever sits with a person of innovation has not been given wisdom. I (would) love that there was a fort of iron between me and a person of innovation. That I eat with a Jew and a Christian is more beloved to me than that I should eat with a person of Innovation."

Al-Laalika'ee, 1149

748

Imaam Maalik (d. 179H) said: "How evil are the people of innovation, we do not give them salaam."

Sharh As-Sunnah, 1/234

749

Ibn Mas'ood (d. 32H) said: "The jamaa'ah is whatever agrees with the truth – even if you are alone."

Reported in Taareekh Dimashq with an authentic chain of narration

750

Imaam Ahmad said: "Whosoever reviles the Companions of the Prophet, then we do not believe he is safe from having rejected the Religion."

Sunnah lil-Khilaal, 3/493

751 'Alee Ibn Abee Taalib said: "I am not a Prophet, and I do not receive revelation, but I act in accordance with the Book of Allah (swt) and the Sunnah of Muhammad (saw) as much as I can."

Ash-Shifa, of Qaadi 'Iyaad, 2/556

752 Imaam Ahmad said: "Whoever says that Allaah, The Mighty and Majestic, will not be seen in the hereafter then he has disbelieved. Upon him is the curse of Allaah and His anger – whomever he may be from among the people."

Quoted in Ash-Sharee'ah p. 254

753 Abu Bakr Ibn 'Ayyaash said: "If a dirham fell and got lost from one of them, he would spend his entire day saying, 'Verily to Allaah we belong, my dirham is lost!' But he wouldn't say, 'My day has gone by and I haven't accomplished anything!'"

Al-Hilyah, 8/303

754 Imam Ahmad bin Hanbal was asked concerning a Rafidi neighbor who greets him, should he answer his Salam? He replied "No".

Sunnah lil-Khilaal, 3/493

755 Salmaan Al-Farisee (ra) narrated that it was said to him, "Your Prophet has taught you everything, even how you relieve yourselves?" So he said to them, "Yes indeed! And he has prohibited us from facing the qibla whilst relieving ourselves..."

Muslim 1/152, and Ahmad 8

756 Ishaq Ibn Raahawaih (d. 238H), the teacher of Imaam Bukhaaree, said: "If you were to ask the ignorant people about the 'Main Body' they would say, 'The majority of people.' They do not know that the jamaa'ah is the scholar who clings to the narrations from the Prophet (saw) and his way. So whoever is with the him (the scholar) and follows him, then he is the Jama'ah."

Abu Nu'aym in Hilyatul Awliyaah

757 Sufyaan Ath-Thawree said: "We do not know of anything better than seeking knowledge with (a sincere) intention (for the sake of Allaah)."

Siyar, 7/244

758 Imaam Bukhaaree said: "And they (Imaam Bukhaaree's Companions and Shaykhs) used to forbid innovations: whatever the Messenger (saw) and his Companions (ra) were not upon due to His saying: 'And hold fast, all of you together, to the Rope of Allaah (i.e, this Quraan), and be not divided among yourselves.' [3:103]

And His saying: 'And if you obey him, you shall be on the right guidance.' [24:54]

Quoted in Al-Laalikaa'ee's Sharh Usool I'tiqaad Ahlu Sunnah, 2/172

759 Abdullaah Ibn Al-Mu'taz said: "The knowledge of a hypocrite is in his speech, while the knowledge of a believer is in his actions."

Iqtidaa-u Al'Ilmi Al'Amal, 38

760 Ali [ra] said, "Knowledge is the best inheritance, good manners are the best craft, piety is the best provision, worship is the best baggage, righteous action is the best guide, good character is the best companion, gentleness is the best adviser,

contentment is the best wealth, [divine] assistance is the best ally, and death is the best teacher."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.54

761 'Abdullâh Ibn Mas'ood said: "Women are but an 'awrah (something private to be covered). A woman might leave her house without there being any problem with her, but the Shaytân seeks her out and says [to her], "You will not pass by anyone except that you will impress/please him." A woman puts on her clothes and is asked where she is going, to which she replies, "To visit a sick person," or "to attend a funeral", or "to pray in the masjid"; but a woman never worships Allâh in the way she does when she worships Him in her house."

Al-Tabarânî. Graded sahih by Shaykh Al-Albânî in Sahîh Al-Targhîbi wa Al-Tarhîb Vol. 1 p84

762 Sa'd bin Ibraheem said: "Zinneerah was a roman slave and became a muslimah. The mushrikeen tortured her until she lost her sight because of the severe torture. The mushrikeen said "The laat and 'uzzah took her sight". She said, "I disbelieve in al-laah wal 'uzzah" and Allaah returned back her sight."

Al-'Isaabah Fee Tamyeez As-Sahaabah, by Ibn hajr al-'Asqalaani

763 Umar Ibn Al-Khattaab said: "Do not think evil of anything that comes from your brother, Muslim's tongue, whenever there is a way to interpret it in a good way."

Al-Farq Bayna An-Naseehah Wat-Ta'yee

764 'Alee Ibn Abee Taalib was asked, "How was your love for the Messenger of Allaah?" He replied, "He, by Allah, was dearer to us than our wealth, our children, our fathers, our mothers and cold water when one is thirsty."

Ash-Shifa, of Qaadi 'Iyaad, 2/568

765 Al-Bayhaqi said: "As for wiping the face with the hands after concluding the supplication, I do not know that any of the Salaf did it."

As-Sunan, 1/212

766 Al-Haafidh Nu'aym Ibn Hamaad (d. 228) said: "Whosoever claims that Allaah resembles His creation has disbelieved, and whosoever denies whatever Allaah described Himself with has also disbelieved. And there is no tashbeeh at all in what Allaah has described Himself with, nor in what His Messenger (saw) has described Him with."

Al-'Uluww, #217

767 Ibraheem An-Nakha'i said: "If the Companions of Muhammad had wiped over a fingernail (in wudoo'), I would never have washed it, seeking virtue in following them."

Abu Dawood in his Sunan

768 Abu Ja'far Muhammad Ibn 'Alee said: "It is a sufficient portion of defect for a person to clearly see from the people [of mistakes and shortcomings] that which he is blind of from his own self..."

Al-Hilyah, 3/188

769 Some of the people said to Ahmad bin Hanbal: "I find it difficult to say about a person that he has such and such problem, and so and so is like such and such." Imam Ahmad said: "If you remain silent and I remain silent when will an ignorant person know the authentic from the unauthentic?!"

Majmoo Fatawa, 28/231

770 Maymun Bin Hayyan said: "I never saw Muslim bin Yasar turning his head while praying, whether the prayer was short or long. Once, a part of the mosque came down and the noise caused fear to the people who were in the market, while he was in the mosque, did not fear nor even turn his head and kept praying."

Az-Zuhd by Imam Ahmad p.359

771 Sufyan At-Thawree said: "Knowledge knocks on the door of action: it enters if the door is opened, but leaves if it does not receive a reply."

Al-Muwafaqaat, 1/75

772 Imaam Ash-Shafi'ee said: "If I see a companion of Hadeeth then it is as if I see a man from the Companions of the Prophet -sallAllaahu alayhi wa sallam- he is of that status."

Masalat al-'Uloo wal Nazool, p.45

773 Imaam Ash-Shaafi'ee said: "Muslims have a consensus that when a sunnah from Allaah's Messenger (saw) becomes clear to a person, it is not permissible for him to leave it for anybody's opinion."

Ar-Risaalah

774 Muhammad Ibn Al-Fadl said: "For the last forty years, I have not dictated to my recorder to record even one bad deed. If I did, I would be ashamed of both of them (i.e. the two angels)."

Sifat Al-Safwah, by Ibn Al-Jawzee, 4/165

775 Sufyaan Ath-Thawri said: "If you hear that a man in the east is a follower of the Sunnah, then send salaams to him, for Ahl as-Sunnah are becoming very few."

Al-Laalkaa'i in Sharh Usool I'tiqaad Ahl as-Sunnah

776 Hasan al-Basri said: "The believer is the mirror of his brother, if he sees something that he is not pleased with, he straightens it out and adjusts it, and protects his honor in private and public."

Al-Ikhwaan Of Ibn Abid Dunyaa, p. 55

777 Abdullah bin Ahmad bin Hambal said: "My father went out to Tarsus on foot, and he performed two or three Hajjs on foot, and he was the most patient of people upon being alone."

Tarjamat Al-Imam Ahmad, p. 18

778 Abu Dardaa said: "Woe to him who does not know, and seven times woe to him who knew but did not act!"

Ihya Uloom Ad-Deen, 1/63

779 Ibn Taymiyyah said: "Whoever speaks about Islam without knowledge is a liar. Even if he had not intended to lie."

Majmoo' Al-Fataawa, 10/449

780 Shaiq al-Balkhi said, "Five precepts are obligatory upon you, so practise them - worship Allah to the extent that you need Him; take from the dunya to the extent of

your stay in it, disobey Allah to the extent that you can bear His punishment; prepare provisions during the dunya to the extent of your stay in the grave; and work for Paradise to the extent of your desired rank in it."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.34

781 Umar bin Al-Khattaab said: "No man can have anything better after faith (îmân) than a woman of righteous character, loving and child-bearing. And no man can have anything worse after unbelief (kufr) than a sharp-tongued woman of bad character."

Al-Haafidh Abul-Qaasim Al-Asbahaanî, Al-Targheeb Wa Al-Tarheeb, article 1528

782 Al-Qaasim ibn al-Haafiz ibn 'Asaakir said: "My father used to pray in congregation and read Qur'aan regularly. He would complete it every week, and every day in Ramadaan."

As-Siyar, 20/562

783 Ibraaheem al-Nakha'i said: "Al-Aswad used to complete the Qur'aan in Ramadaan every two nights."

As-Siyar, 4/51

784 Imaam Ash-Shaafi'ee also said: "Whoever manifests nationalism or theological rhetoric and calls to it, then he has apostated from the testimony (shahaadah)..."

Al-Hujjah, by Isma'eel Ibnul Fadhl, (7/b)

785 Imaam Ahmad said to Al-Mu'tasim during the days of his trial, "I am not a person of argumentation or theological rhetoric. I am only a person of narrations and reports."

Al-Mihnah, by Hanbal Ibn Is-haaq, p. 54

786

Imam Abdur Rahman al-Jauzi rahimahullah said: "If you find a darkness in your heart after you sinned, know then that in your heart there is light, because of this light you felt the darkness."

Rowdathul Muhibeen, 2/112

787

Talq bin Habeeb said: "There is nothing more harmful to the branches of Knowledge and its people than those who enter themselves into it and they are not from its people. They are ignorant and yet they think they have Knowledge, they cause corruption whilst thinking they are correcting the affairs."

Ibn Abî Al-Dunyaa, Al-Tawbah article 62

788

Al-Bukhari (may Allah have mercy on him) said: "The best of Muslims is a man who revives a practice, from the practices of the messenger Sallahu 'Alayhi Wa Sallam, that has died out."

Adaab Taalib Al-Hadith, p. 214

789

Ibn Hibbaan said: "The best brothers are those who wish the most well for one. It is better to be hit by a person who wishes well for you than to be greeted by a bad one."

Ar-Rawdhah, p. 195

790

Abdullaah Ibn Muhammad Ibn Manaazil said: "The Believer seeks excuses for his brothers, and the hypocrite seeks the mistakes for his brothers."

Ash-Shu'ab, 7/11197

791 Ibn Hibban: "The noble does not hurt the wise, he does not joke with the stupid and he does not mingle with the sinner."

Ar-Rawdhah, p. 173

792 Talq bin Habib said, "Indeed, the rights of Allah (SWT) are too great for His slaves to be able to fulfil them. And indeed, His favours and blessings are too many for them to be able to enumerate them. Then (the only way to safety) is for you to wake up every morning and repent for your sins; and to go to bed every night and repent for your sins."

Stories of repentance by Muhammad Abduh Mughawiri, p67

793 Bakr Ibn 'Abdillaah Al-Muzanee said: "Treat your brothers well despite their shortcomings that they have, just as you like for them to treat you [well] despite the shortcomings that you have. Everyone that you see making a mistake or mishap should not fall from your sight, for surely you are most deserving of this yourself."

At-Tawbeekh of Abush Shaykh, p.54

794 Umar Ibn Al-Khattaab said: "Whoever decorates himself by displaying to the people some characteristics that Allaah knows are contrary to his real characteristics, will be disgraced and dishonoured by Allaah."

Ad-Daaraqutnee, 4/207

795 Fudayl Ibn 'Iyaad (d. 187) said: "Whoever marries his beloved daughter to an innovator has cut off the ties of relationship with her."

Al-Barbahaaree, An Explanation of the Creed, 137

796

Al-Hasan Al-Basree said: "To endure short-lived difficulties that are followed by long lasting ease, is better than hurrying for a short-lived ease that is followed by ever-lasting hardship."

Al-Hilyah, 2/134

797

Al-Junaid Ibn Muhammad (d. 297H) said: "If a man worships Allaah for one thousand years, and then he turns away from Him for one moment, then what he missed in this moment is more than what he gained (in one thousand years of worship)."

Hilyat Al-Awliyaa', by Aboo Nu'aym, 10/278

798

Imaam Ahmad was asked whether Abu Al-Waleed was a perfect narrator. So Imaam Ahmad replied: "No, his books had neither dots nor diacritical signs, but he was skilled in the hadeeth of Shu'bah."

Ahmad Ibn Hanbal, 'Ilal, 1/383

799

Sufyaan Ath-Thawree (d.161H) said: "The scholar is the doctor of the Deen, and the dirham is its sickness. So if the doctor infects himself with the sickness, then when will he cure others?!"

Tadhkiratul-Huffaadh, by Adh-Dhahabee

800

Umar bin al-Khattab[ra] said, "I have seen all types of friends but I never found a friend better than safeguarding the tongue; I have seen all types of clothes but I never found clothes better than God-consciousness; I have seen all types of wealth but I never found wealth better than contentment; I have seen all types of good deeds but I never found a good deed better than giving good advice; and I have seen all types of food and I never found food more delicious than patience."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.34

801 Najda (a Khariji) asked Ibn 'Abbaas a certain question and Ibn 'Abbaas answered them saying that people were accusing him of corresponding with a Khariji, "If I were not afraid of hiding the knowledge (and of the severe punishment), I would not have replied to him."

At-Tabaraanee, Mu'jam Al-Kabeer 5/159

802 During the end of Ibn Sireens' life he disliked mixing with people or having any kind of social contacts. When Az-Zuhree went to see him, he did not allow him to sit down, and asked him to depart after giving the salutations of peace (as-salaamu 'alaykum)."

Ibn Hajr, Tahdheeb, 6/240

803 Al-Hasan Al-Basree said: "One who joins the learning circle without a wooden board (e.g., a pen and paper) is like the one who joins battle without a weapon."

Al-Khateeb Al-Baghdaadee, Al-Jaami', 155

804 Imaam Bukhaari said: "I only included in my book Al-Jaami' (e.g, Saheeh Al-Bukhaari) those that were authentic, and I left out many more authentic narrations than this to avoid unnecessary length."

Ibn Hajr, Hady Al-Saaree, 1/18

805 Fudayl ibn 'Iyaad said: "Whoever limits his speech to be in accordance with his actions will (surely) lessen his speech on that which doesn't concern him."

Kitab Al-Adhkaar, by An-Nawawi

806

Imaam Maalik (D.179H) said: "I did not start giving fataawaa until seventy (scholars) said that I was suitable for that."

Tadhkiratul-Huffaadh, by Adh-Dhahabee

807

Imam Shafi'ee said: "When one wishes to say something, then it is upon him to think before he speaks. If there is beneficial good in what he will say, then he should speak. If he has doubt about that, then he must not speak until that doubt is removed."

Kitaab Al-Adhkaar, by An-Nawawi

808

Imam Shafi'ee advised one of his students: "Do not speak about things that do not concern you, for indeed, every time that you speak a word, it takes control of you and you do not have any control over it!"

Kitaab Al-Adhkaar, by An-Nawawi

809

Imaam Adh-Dhahabee said: "May Allaah have mercy over the person who speaks little, reads the Quraan, weeps over his lost time, constantly gazes into (saheeh) Bukhaaree and (saheeh) Musilm, and worships Allaah before he is surprised by death."

At-Tadhkirah, 2/80

810

Al-Fadl Ibn Muhammad Ash-Sha'raanee said: "I never saw 'Abdullaah Ibn Saalih (137-223H) except that he was narrating ahaadeeth or saying tasbeeh."

Siyaar A'laamun Nubulaa, Vol. 10, Pp. 405-416

811

Ibn Al-Qayyim mentions: "...And verily for everything that a slave loses there is a substitute, but the one who loses Allah will never find anything to replace Him."

Ad-Daa' Wad-Dawaa Fasl, 49

812 'Abdullah ibn Mas'ood said: "There is nothing that deserves to be imprisoned more than the tongue."

Kitaab Al-Adhkaar, by An-Nawawi

813 Imaam Maalik said: "The shield of the Scholar is, 'I do not know', so if he leaves it down, his attacker will strike him."

Al-Intiqaa', p. 37

814 Abu Bakr bin Abdullah al Muzani said: "Who is like you, O son of Adam? Whenever you wish, you use water to make Ablution, go to the place for worship and thus enter the presence of your Lord (i.e. start praying) without a translator/barrier or a barrier between you and Him!"

Al Bidayah Wan-Nihayah 9/256

815 Sufyaan Ibn Uyaynah (d. 197) said: "The Sunnah is ten things, whosoever accepts them has completed the Sunnah, and whosoever abandons anything from them has abandoned the Sunnah..... [and the last one he mentioned was] and not testifying that any Muslim will definitely be in Paradise or Hell (except with a textual proof)."

Al-Laalakaa'ee, no. 312

816 Abu Ubayd Al-Asqalaani said: "I have not seen Abu Ubaydah Al-Khawas laugh for forty years. It was said to him: "Why don't you laugh?" He said: "How can I laugh while a Muslim is still imprisoned by the Mushrikeen?!"

Sifat Al-Safwah, 2/416

817

Ibn 'Abbaas said: "Marry, because if the servant of Allaah commits fornication Allaah snatches the light of imaan from him, and may or may not return it to him."

Al-Tabaaat Al-Kubraa, of Ibn Sa'd, 5/287

818

Abu Anas Hamad Al-'Uthmaan said: "The evil of the Jews and Christians is open and clear to the common Muslims; as for the people of innovation, then their harm is not clear to every person... This is why the Scholars see that to refute the people of innovation takes precedence over refuting the Jews and Christians."

Zajarul Mutahawwin, p. 96

819

Imaam Ahmad said: "Whoever indulges in theological rhetoric will become a failure. Moreover, indulging in theological rhetoric will lead one to become like the jahmiyyah."

As-Sunnah p. 235

820

Umar [ra] said, "The one who laughs a lot will lose his respect; the one who makes mockery of people will be mocked by others; the one who is excessive in something will become known by it; the one who speaks a lot will make many blunders; the one who makes many blunders will lose his sense of shame; the one who loses his sense of shame will lose his God-consciousness; and the one who loses his God-consciousness will cause his heart to die."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.44

821

Imaam Ahmad said: "Verily a person of theological rhetoric will never succeed, ever. You will never see anyone studying theological rhetoric, except that there is a corruption in his heart."

As-Sunnah, p. 235

822

'Umar Ibn Al-Khattaab would write to his governors during his caliphate and say: "The most important of your affairs in my view is prayer; whoever prays regularly has protected his faith, but whoever neglects it, is bound to be more negligent in other issues of faith."

At-Taareeqah Al-Hakamiyah, p.240

823

'Umar Ibn 'Abdul-'Azeez said: "Allaah never blesses a slave with a favour and then takes it away from him and then recompenses him in its place with patience, except that which He recompensed him with [patience] was better than what He took away from him."

'Iddatus Saabireen, p. 24

824

Hudhayfah ibn al-Yamaan (ra) said: "Do not perform any act of worship that was not practised by the Companions of the Messenger of Allah, for the earlier generation did not leave any room for the latter to add anything (to the religion). Fear Allah, O' readers, seekers of knowledge, and follow the path of those who came before you."

Narrated by Ibn Battah in Al-Ibaanah

825

Ash-Shu'bi said: "In every nation (past religion), their scholars are the worst – except for the Muslims, whose scholars are the best of them."

Majmoo' Al-Fataawaa, 7/284

826

Imaam Ahmad Ibn Hanbal said: "Describe Allaah with what He has described Himself with, and negate from Allaah what He has negated from Himself..."

Manaaqibul Imaam Ahmad, by Ibn Al-Jawzee, p. 221

827

Ibn Shubrumah said: "I am amazed at the people who take care of themselves by eating food out of fear of dying, yet do not protect themselves from sins out of fear of the Fire."

Siyar A'laam an-Nubalaa, 6/348

828

Bishr Ibn Al-Haarith said: "Look at the person who has the most piety, chastity and purest earning from the people and then accompany him and do not sit with the one who will not help you upon your life in the hereafter."

Ash-Shu'ab, 7/11197

829

Ibn Al-Qayyim said: "The sinner does not care about whether he angers his Lord or not, all he cares about is satisfying his lusts and desires."

Ighaath Al-Lahafaan, P.44

830

Imaam Ahmad Ibn Hanbal also said: "...and in no way is Allaah to be described with anything more than what He – the Mighty and Majestic – has described himself with."

Kitaabul-Mhnaah p. 68

831

Ash-Shaafi'ee said: "When the Muslims captured some polytheists and wanted to kill them, they killed them by beheading, but they did not go beyond that. They did not mutilate them by cutting off hands or feet or any part of the body, or stabbing them in the stomach or burning or drowning or anything beyond what was described, because the Messenger of Allah (saw) forbade mutilation."

Al-Umm, by Ash-Shaafi'ee, 4/162

832 Some people asked 'Alî bin Abî Tâlib to describe this worldly life so he asked: "Do you want a long description or a brief one?" They replied: "A brief one." He said: "Its permissible things (halaal) [lead to] accounts being taken from you, and its forbidden things (haraam) [lead to the] Fire."

Ibn Abee Al-Dunyaa, Dham Al-Dunyaa, article 17

833 Abu Bakr said: "I will not leave anything Allaah's Messenger (saw) did, except that I will also do it; for I fear that if I were to leave any of his commands and ways I would deviate."

Ibn Battah, Al-Ibânah, #77

834 'Umar Ibn Al-Khattaab said (advising Sa'd Ibn Abee Waqqaas, who was the leader of an army): "I urge you and the troops who are with you to fear Allaah in all circumstances, for fear of Allaah is the best means of preparation to face the enemy and the best plan at times of war. I command you and those who are with you to be more cautious of sin than of your enemy, for the sins of an army are more alarming for them than their enemy. And the Muslims are only granted divine help because of their enemy's disobedience towards Allaah."

Al-Faarooq 'Umar Ibn Al-Khattaab, by Muhammad Rasheed Rida, p.119

835 Abu 'Ubayd Al-Qaasim Ibn Salaam said: "The follower of the Sunnah is like the one who holds onto hot coals. And today, in my opinion, this is better than fighting with swords in the Cause of Allaah."

Taareekh Baghdaad, 12/410

836 'Umar Ibn Al-Khattaab said: "The happiest of people is the one under whose care people are happy because of him, and the most miserable of people is the one under whose care people are miserable because of him."

Manaaqib 'Umar, by Ibn Al-Jawzee, p.130

837 'Umar Ibn Al-Khattaab said: "We used to say that this Ummah will be doomed by knowledgeable hypocrites."

Al-Wilaayah 'Alaa Al-Buldaan, 1/142

838 'Abdul Wahhaab Ibn Ziyaad said: "I can't think of any deeds that are more virtuous than patience except for being pleased [with Allaah and His Qadar] and similarly I don't know of a level higher and nobler than being pleased [with Allaah and His Qadar] and it is the head of loving Allaah."

Al-Hilyah, 6/163

839 Imam Al-Shafi'ee said: "... I was fatherless and my mother couldn't afford paper for me. When I found a bone, I wrote on it."

Jaami' Bayaan Al-'Ilm, 157

840 Muhammad ibn al-Duri said, "The damnation of Iblis was due to five things - he did not acknowledge his sin, he did not regret it, he did not blame himself, he did not resolve to repent, and he lost hope in the mercy of Allah. The salvation of Adam was due to five things - he acknowledged his sin, he regretted it, he blamed himself, he hastened to repent, and he did not lose hope from the mercy of Allah."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.34

841 Imaam Ahmad said: "The graves of Ahl Al-Sunnah who committed major sins are gardens (from Paradise) whilst the graves of the heretics (adherents of Bid'ah) who were ascetics are pits (from the Fire). The sinners from Ahl Al-Sunnah are the beloved (awliyyaa') of Allaah, whereas the ascetics of Ahl Al-Bid'ah are the enemies of Allaah."

Ibn Abî Ya'laa, Tabaqaat Al-Hanaabilah, 1/182

842

Yahyaa Ibn Aadam said: "Paradise was surrounded by difficulties, and you dislike it, and Hellfire was surrounded by desires, and you run after it. You are like one who is afflicted with serious illness, if you are able to patiently endure the pain of the cure, you will be healed, if not, the illness will only increase in severity."

The Journey Of The Strangers", By Al-Aajurree, p. 67

843

Yahyaa Ibn Mu'aadh Al-Raazee said: "Son of Aadam; you seek the world as if your very life depended on it and you seek the Hereafter as if you have no need of it! You will acquire what you need from this world even if you do not run after it, but you will only attain the Hereafter if you run after it. So be aware of your true condition!"

The Journey Of The Strangers", By Al-Aajurree, p. 67

844

Al-Fudayl Ibn 'Iyyaad said: "The souls are arrayed armies. So those that know one another will unite with one another, and those that don't know one another will be divided. And it is not possible for a person of the Sunnah to support a person of innovation except due to hypocrisy."

Sharh Usool 'Itiqaad Ahlis-Sunnah Wal-Jamaa'ah, 1/138

845

'Alee wrote a letter to Muhammad Ibn Abee Bakr saying: "Remember, O Muhammad, that even if you are in need of your share of this world, you are in greater need of your share of the hereafter. If you have two matters to deal with, one which has to do with the hereafter and the other which has to do with this world, then start with that which has to do with the hereafter."

The Life And Times Of 'Alee, by 'Alee Muhammad As-Sallaabee, Pp.564-565

846 Sufyaan Ath-Thawree said: "Three qualities are from patience: **(a)** not speaking about your misfortune, **(b)** (not speaking about) your pain, and **(c)** not praising yourself."

Al-Hilyah, 6/389

847 Ibn Abee Rawaad said: "Once I saw a sore on Muhammad Ibn Waassi's hand and it was as if he saw how difficult I saw that to be. So he asked me, 'Do you know what favour Allaah has over me with regards to this blister?' I kept silent. He continued, 'He didn't make it on my eye, or (on) the tip of my tongue, or (on) the tip of my penis.' Thereupon his sore became easy for me to bear."

As-Sabr, p.184

848 Fudayl Ibn 'Iyaad said: "Whoever seeks a brother without faults would never have a brother to be his friend."

Raudatul 'Uqaalaa, p. 169

849 Imaam Ahmad said: "Do not follow my opinion; neither follow the opinion of Maalik, nor Shaafi'i, nor Awzaa'i, nor Thawri, but take from where they took."

Ibn al-Qayyim in I'laam, 2/302

850 'Umar Ibn Al-Khattaab said: "Whoever acts on whims and desires and sin loses out and harms no one but himself. Whoever follows the sunnah and adheres to laws and follows the right path, seeking that which is with Allaah for those who obey Him, is doing the right thing and is a winner."

Taareekh At-Tabaree, 4/410

851 Al-Qurtubee said: "Our scholars have said that it is prohibited for the Muslims to take the graves of the Prophets and of the 'Ulamaa as masjids."

Tafseer Al-Qurtubee, 10/380

852 Katheer Ibn Sayfee said: "Meeting your beloved friends eases stress."

Al-Ikhwaan, p.94

853 Muhammad Ibn Sireen said: "If something reaches you about your brother, then search for an excuse for him. If you do not find an excuse for him, then make an excuse for him."

Al-Jaami' Li Shu'ab Al-Eemaan, 14/441

854 'Alee Ibn Abe Taalib said: "A man would feel upset to miss out on what he could never have gotten, and he could be pleased to get what he never could have missed, so let your pleasure be in that which you get of matters pertaining to the hereafter, and let your regret be with regard to what you miss of that. Whatever you get of worldly gains, do not be too happy about it, and whatever you miss out on of worldly matters, do not be too upset about it; let your concern be what happens after death."

The Life And Times Of 'Alee, by 'Alee Muhammad As-Sallaabee, p.580

855 Ja'far Ibn Muhammad said: "If something that you dislike reaches you about your brother then search for one excuse for him up to seventy excuses. If it hits the mark, (then good). If not, then say, 'Perhaps he has an excuse that I am not aware of.'"

Al-Jaami' Li Shu'ab Al-Eemaan, 14/442

856

Yazeed Ibn Abee Ziyaad said: "I never entered upon 'Abdur-Rahmaan Ibn Abee Laylaa except that he narrated to me a good hadeeth and fed me good food."

Al-Ikhwaan, p.207

857

Fudayl Ibn 'Iyaad said: "The Believer screens and gives sincere advice and the wicked evil doer unveils and exposes."

Jaami'ul "Uloom Wal-Hikam, p.77

858

Yazeed said: "I have not seen anyone more fearful of Allaah (swt) and more intelligent than Abu Haneefah."

Tadhkiratul-Huffaadh, by Adh-Dhahabee

859

Uthman [ra] said, "The signs of God-consciousness person after five - the first is that he does not sit except with someone who is concerned for the Religion and has control over his sexual desires and tongues; if a great fortune befalls him from the dunya he deems it a trail; if he finds a practice to be from the Religion he clings to it, though it may seem insignificant; he does not fill his stomach with the halal fearing that haram may be mixed with it; and he supposes that all of the people will be saved and that his soul will be perish."

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.31

860

Yahya ibn Mu'adh said, "From the greatest of all delusions in my sight is - the continuance in acts of disobedience in the hope of forgiveness without any regret; expecting nearness to Allah without performing any acts of obedience; waiting to reap the crop of Paradise having sown the seeds of Hell; seeking to reside in the House of the obedient ones [i.e., Paradise] with acts of disobedience; waiting for kindness of Allah the

Exalted with heedlessness: 'They hope for salvation without treading its path, Surely a ship does not sail on solid ground.'

Preparing for the day of Judgement by Ibn Hajr al-Asqalani, p.41

861 Ibn Rajab said: "All blessings are from Allaah and His virtue, so whoever ascribes any of these blessings to other than Allaah with the belief that it is not from Allaah is a real Mushrik! And whoever ascribes these blessings to other than Allaah with the belief that they are from Allaah has committed hidden shirk."

Lataa'if Al-Ma'aarif, p. 70

862 Concerning the strangers, 'Alee (ra) said: "They live in this world with their bodies but their souls are attached to heavenly matters, they are the ambassadors of Allaah in His lands and His callers to His Religion. O how I desire to see them!"

Abu Nu'aym, 1/79

863 Once Talhah came to 'Abdul-Jabbaar Ibn Waa'il while he was sitting with some people, so he whispered something to him and then left. He (Talhah) asked them, "Do you know what he just said to me?" He said, "Yesterday I saw that you had looked around while you were performing the prayer."

Raudatul 'Uqaalaa, p. 197

864 'Alaa Ibn Musayyib said: "Khaytham used to place bags of money in the masjid and sit, so if he saw one of his friends wearing raggedy clothing, he would give him a bag of money."

Al-Ikhwaan, p.224

865 Ibn Al-Mubaarak said: "Whenever a man would see something from his brother that he dislikes, he would give him orders in private and forbid him in private. Conversely, he would be rewarded for him screening his brother and also rewarded for forbidding evil. As for today, whenever a man sees what he dislikes he angers his brother and unveils his screen."

Raudatul 'Uqaalaa, p. 197

866 Sulaymaan was once asked about the greatest deed, at which he wept and said: "That He (Allaah) look at your heart and find it not desiring anything except Him of this world and the Hereafter."

Abu Nu'aym, 9/256

867 Sulaymaan would say when describing the strangers: "Their intent is not the same as the rest of man, their desire for the Hereafter is not the same as the rest of man, and their supplications are not the same as the rest of man."

Abu Nu'aym, 9/256

868 'Umar Ibn Al-Khattaab said: "I wish you knew what I have in my heart for you, but there is no way for you to know except by my actions."

Taareekh At-Tabaree, 4/409

869 Farwah Ibn naufal said: "Once I was with Khabbaab (ra), so we went out to the masjid and he grabbed my hand and said to me, 'Seek nearness unto Allaah to the best of your ability for surely you cannot get close to Him with something more beloved to Him than His Speech.'"

Ash-Shu'ab, p.1463

870 'Abdullaah Ibn 'Urwah said: "I asked my grandmother Asmaa, 'How were the Companions of the Prophet (saw) when they recited the Quraan?' She replied, 'Their eyes watered and their skins trembled just as Allaah has described them [in the Quraan].'"

Ash-Shu'ab, p.1900

871 'Abdullaah Ibn Mas'ood (ra) said: "Recite the Quraan in seven days but do not recite it in less than three days, and a man should strictly guard his daily recitation of one juzz."

Ash-Shu'ab, 2/2173

872 Al-Humaydee narrated to us saying: "By Allaah, that I should fight against those who reject the ahaadeeth of Allaah's Messenger (sallallaahu 'alayhe wa sallam) is more beloved to me than that I should fight against a like number of Turks."

Siyaar Vol. 10, Pp. 616-621

873 Sa'eed Ibn Al-Musayyib once said: "I used to travel for nights and days, searching out a single hadeeth."

Jaami' Al-Bayaan Al-'Ilm, 1/94

874 'Abdullaah Ibn Mas'ood (ra) said: "Constantly look into the Mushaf."

Ash-Shu'ab, p.2028

875 'Uthmaan Ibn Hakeem said: "Befriend the one who is above you in the religion and below you in the worldly life."

As-Samt, of Ibn Abee Dunyaa, p.45

876

Yahyaa Ibn Katheer said: "The best of brothers are those who say, 'Come let's fast before we die,' and the worst of brothers are those who say, 'Come let's eat and drink before we die.'"

Al-Hilyah, 3/71

877

Ibn 'Abbaas said: "There cannot be a major sin along with seeking Allaah's forgiveness, nor a minor sin while being persistent upon it."

Ash-Shu'ab, 5/7268

878

Bakr Ibn 'Abdillaah Al-Muzanee said: "Whoever commmits a sin laughing will enter the Fire crying."

Al-Hilyah, 6/185

879

Hubayrah said: "Consider the people based upon their friends."

Raudatul 'Uqalaa, p.108

880

Khaalid Ibn Ma'daan said: "When a door leading to good is opened up for one of you then he should hasten to it because you don't know when it will be shut."

Al-Hilya, 5/211

881

Sufyaan Ath-Thawree used to offer prayer and then turn towards the youth and say: "If you don't offer prayer today, then when?"

Al-Hilyah, 7/59

882 'Umar Ibn Al-Khattaab said: "There is no relationship between Allaah and anyone except through obedience to Him."

Taareekh At-Tabaree, 4/306

883 Al-Qaadhee 'Iyaad said: "According to how small you look at the sin is how great it will be in the sight of Allaah, and according to how greatly you look at the sin the smaller it will be in the sight of Allaah."

As-Siyar, 8/428

884 Al- Awzaa'ee said: "Once I heard Bilaal Ibn Sa'd saying, 'Do not look at how small the sin is but instead look at how great is the One that you have disobeyed.'"

Al-Hilya, 5/223

885 'Abdullaah Ibn Mas'ood (ra) said: "Verily, these hearts are vessels, so fill them up with the Quraan and do not fill them up with anything else besides it."

Al-Musannaf, 7/106

886 Abu Haazim Salamah Ibn Deenaar said: "Look at every act that you would hate to die while committing, and then abandon it."

Al-Musannaf, 7/194

887 Ibn 'Abbaas (ra) said: "Allaah has guaranteed for the one who follows the Quraan that he won't go astray in the worldly life nor be miserable in the Hereafter." Then

he recited: "So whoever follows my guidance will neither go astray nor be miserable."
[20:123]

Al-Musannaf, 7/136

888

Naafi' reported that Ibn 'Umar (ra) used to recite in his prayer and pass by a verse in which Paradise is mentioned so he would stop and ask Allaah for Paradise, supplicate and cry. He would also pass by a verse in which the Fire is mentioned so he would stop, supplicate and seek the forgiveness of Allaah (swt)."

Az-Zuhd, of Imaam Ahmad, p.241

889

'Umar Ibn Al-Khattaab said: "Ask Allaah for help against your evil whims and desires just as you ask Him for help against your enemies."

Al-Faarooq 'Umar Ibn Al-Khattaab, by Muhammad rasheed Rida, p. 119

890

Al-Awzaa'ee said: "It used to be said, 'From the major sins is for a man to do a sin and then look down upon it.'"

Ash-Shu'ab, p.6752

891

Bishr Ibn Al-Haarith said: "You will not find the sweetness of worship until you place a barrier between yourself and your lusts."

As-Siyar, 10/473

892

Ibn Al-Mubaarak said: "Once Wuhayb Ibn Al-Ward was asked, 'Will the one who disobeys Allaah find the sweetness of worship?' He replied, 'No, nor the one who even thinks about disobeying Allaah.'"

Ash-Shu'ab, p. 833

893 Abu Ayoob Al-Ansaaree said: "Indeed a man will do a bad deed and be afraid of it so much so that he will go to Allaah in safety."

Ash-Shu'ab, p.688o

894 Imaam Maalik said: "I do not view that one should stand by the grave of the Prophet (saw) and make du'aa, rather one should give salaam and then pass by."

Saheeh, Siyaanatul Insaan (p.264). Also see Fath Al-Mannaan, p.358

895 Imaam Ahmad rejected those who would touch his body with their hands in order to seek blessings from him, when this was done to Imaam Ahmad, he became angered and said: "Who did you get this from?" He firmly and sternly rejected this practice."

Refer to Tabaqaat Al-Hanaabilah 1/228 & Al-Minhaaj Al-Ahmad 1/428

896 Hassaan Ibn Abee Sinaan went out one Eid and when he returned home his wife said: "How many beautiful women have you looked at today?" After she kept asking him, he said: "Woe to you! I have looked at nothing but my toe from when I went out to when I returned to you."

Ibn Abee Al-Dunyaa, Kitaab Al-Wara'. Article 68

897 It is reported on the authority of Al-Waki' bin Al-Jarrâh: We went out one Eid with Sufyaan Al-Thawrî and he said, "The first thing we will do on this day of ours is to lower our gaze."

Ibn Abee Al-Dunyaa, Kitaab Al-Wara'. Article 66

898

Imam Ahmad said: "The adhan is made in the baby's ear at birth while the prayer is delayed till his death – A sign that his life is short just like the time between the adhan and the prayer."

Manaqib al-Imam Ahmad by Ibn al-Jawzi

899

Al-Hasan (rahimahullaah) said: "In this world the believer is like the stranger. He does not become upset when it degrades/humiliates him, nor does he compete with others in chasing after its grandeur. For the people are in one state and his is in a totally different state."

Ahmad, Az-Zuhd p.321

900

Abu Haatim said: "Rebuking a person's for their every mistake, even minor ones, constantly, will lead to the love diminishing."

Rawdhah, p. 182

901

Wahb Ibn Munabbih said: "The Believer intermingles to learn, adopts silence to protect (himself), speaks to teach and adopts isolation for success."

Siyar A'laam An-Nubalaa

902

Shaykh Al-Albaanee said: "Ahl-ul-Bid'ah are as the christians when it comes to accepting that which suits them. They read the Qur'ân and Sunnah and take that which suits them and lure away from that which doesn't."

al-Huda wan-Noor 430

903 Ibrahim bin Al-Harith narrated a story that there was once a man who was known for weeping from fear of Allah (SWT). One day, when he was asked about his bouts of weeping, he said, "I cry when I remember the many ways in which I have wronged my own self, and when I remember how I have not been modest before He Who has ability to punish me. He (SWT) has given me respite until the day of eternal punishment, the day of eternal misery. By Allah, were I to be asked, 'Which is more desirable to you: for accountability to be taken of you and for you to then be ordered to be taken to Paradise, or for you to be dust,' I would choose to be dust."

Stories of Repentance by Muhammad Abduh Mughawiri, p.123

904 Imam Al-Shafi'ee said: "... I was fatherless and my mother couldn't afford paper for me. When I found a bone, I wrote on it."

Jami' Bayan-il-'ilm, 157

905 Ibn al-Qayyim said: "The one who remains silent in the face of falsehood is a tongueless devil."

Ad-Da'u wad-Dawaa'

906 Yahya Ibn Mu'adh said, "If you love your Lord and He decreed hunger and nakedness for you, it would be obligatory for you to bear it and withhold it from creation. The lover patiently bears harm from his beloved, so why would you present your complaints to it for something it has not done to you?"

Heartfelt advice to a friend by Imam Ibn Qayyim al-Jawziyyah, p.78

907 Ibn 'Abbaas described Ahl as-Sunnah in the following terms: "You will always see a man of Ahl as-Sunnah calling people to the Sunnah and forbidding bid'ah."

Al-Laalikaa'i in Sharh Usool I'tiqaad Ahl as-Sunnah

908

Ibrahim bin Adham once said, "Whoever wants to repent, then let him come out of darkness, and let him forsake the company of people. Otherwise, he will."

Stories of Repentance by Muhammad Abduh Mughawiri, P.71

909

Al-Fudayl Ibn 'Iyaad (d. 187H) said: "I met the best of people, all of them people of the sunnah and they used to forbid from accompanying the people of Innovation."

Al-Laalika'ee, 267

910

Ibn al-Jawzee said: "When you sit in the darkness of the night between the Hands of Your Master, then adopt the behaviour of the children. For indeed, the child when he seeks something from his father, and he is not given it, he cries over it."

Al-Mudhish, 1/219

911

Sufyan Ath-Thawree said: "Whoever loves that he should be asked, then he is not worthy of being asked."

Siyar A'laam Nubulaa, 8/469

912

Abul-Harith Al-Awlasi once turned to a man and said, "Do you know how I first repented and mended my ways?"

"No," answered the man.

"When I was a young man, I was both handsome and energetic. But I was heedless of true guidance. Then one day, I saw a sick man lying down on the side of the road. I drew near to him and asked, 'Is there anything that you desire?' 'Yes,' he replied. 'A pomegranate.' I brought him what he asked for, and when I placed it in his hands, he looked up at me and said, 'May Allah forgive you.' No sooner did the sun set on that day than did my heart

undergo a complete transformation. Instead of being preoccupied with frivolous forms of entertainment, I suddenly became preoccupied with the fear of death."

Stories of Repentance by Muhammad Abduh Mughawiri, p.121

913 Shaqiq said, "Weeping over past misdeeds, being afraid of perpetrating a sin again, forsaking the company of evildoers, and adhering to the company of the righteous- these are the hallmarks of a sincere repentance."

Stories of Repentance by Muhammad Abduh Mughawiri, P.71

914 Ibraheem Ibn Maysarah (d. 132H) said: "Whoever honours an innovator has aided in the destruction of Islaam."

Al-Laalika'ee, 1/139

915 Saree as-Saqatee (d.257H) said: "One of the best manners of righteousness is having a good heart as regards the brothers and to give them sincere advice."

Aadaabul-'Ishrah wa Dhikrus-Suhbah wal-Ukhuwwah, p. 9-20

916 Ibn al-Sammak entered upon Da'ud al-Ta'i after the later had died and while [his body] was still on the ground in his house. He said, 'O Da'ud, you imprisoned your soul before it became imprisoned. You torment it before it became tormented. And today you will see the reward of the One for whom you acted.

Kitab al-muraqaba wa'l-muhasaba by al-Ghazali, p41

917 Sufyaan Ath-Thawree (d. 161H) said: "Whoever listens to an innovator has left the protection of Allaah and is entrusted with the innovations."

Abu Nu'aym in his Al-Hilyah, 7/26

918

Sufyaan Ath-Thawree said: "Treat Ahlus Sunnah well, for they are the strangers."

Laalika'ee, #49

919

Ayyoob as-Sakhtiyaani said: "Whenever I am told of the death of a man among Ahl as-Sunnah, it is as if I have lost one of my limbs."

Al-Laalika'î in Sharh Usool I'tiqaad Ahl as-Sunnah

920

Umar Ibn Abdu'l-Aziz said, "Allah does not grant a blessing to a person only to take it away, leaving patience in its place, except that the replacement was better than what was removed." The he recited,

"The patient will be paid their wages in full without any reckoning." al-Qur'an 39:10

Heartfelt advice to a friend by Imam Ibn Qayyim al-Jawziyyah, p.76

921

Hatim Bin Al-A'sim said: "If a respectable good man sits with you, you would be watching every word you utter so that you do not say something wrong. Yet, you know that your words are watched by Allah but you still do not watch the words you utter!"

Aldaa Wa Al Dawaa, by Ibn Al-Qayyim

922

Ali Ibn Abee Taalib said: "The likeness of this worldly life (dunyâ) is that of a snake: soft to the touch, it will kill you with its poison. So turn away from what impresses you of it, since what stays with you is so little. And do not be concerned about it, since you are certain about its parting. And be most happy in it when you are most heedful of it; for every time its companion takes solace in one of its delights, it gives way to one of its woes."

Ibn Abî Al-Dunyâ, Kitâb Al-Zuhd article 164

923 Abu Bakr said: "Let not any Muslim belittle another Muslim, for the lowest of the Muslims is great in the Sight of Allah."

Ihya' 'Ulum ad-Din, 3/400

924 After Ar-Rabi' Bin Khaytham became partially paralyzed, he used to go to the mosque helped by two men. He was told: "O Abu Yazid! You have been given permission to pray at home." He said: "You have said the truth, but I heard the caller herald, 'Hayya `ala al-Falah (Come to success)', and I thought that whoever hears this call should answer it even by crawling."

Hilyat Al-Awliya, 2/113

925 Abdullah Ibn Al-Mubaarak said: "I see every life as unhappy and miserable, except for planting the spear in the shade of the horse, and standing in the dark nights, vigilant, guarding the people in the furthest outpost."

Qadi 'Iyad's Tartib al-Madarik

926 Ibrahim al-Taymi said, "Allah does not gift s servant with patience at harm, patience at tribulation and patience at calamity except that He has conferred on him the best (gift) after faith in Allah, Mighty and Magnificent.' He derived this from the saying of Allah, Most High,

"...but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous." al-Quran 2:177

Heartfelt advice to a friend by Imam Ibn Qayyim al-Jawziyyah, p.75-76

927 'Abdullaah Ibn Al-Mubaarak said: "Know that death nowadays is an honour for every Muslim who meets Allah adhering to the Sunnah. Verily, to Allah we belong and unto Him is our return. It is to Allah that we complain of our Alienation, the passing away of our brothers, the lack of support and the emergence of bid'ah. It is to Allah that we complain of the great calamity that has befallen this ummah because of the passing away of the scholars and Ahl as-Sunnah, and the emergence of bid'ah."

Al-Bia'h wan-Nahy 'anha by Ibn Waddaah

928 'Ali (ra) said: "It is enough honour for knowledge that he who is not able leaves it and one becomes happy if he is labelled with it, and it is enough of a censure for ignorance that its people disassociate themselves from it."

Madaarijus-Saalikeen, 1/470

929 Yunus Bin 'Abdullaah said: "What is the matter with me? When I lose a chicken I feel concerned, but when I miss the prayer in congregation, it does not grieve me."

Hilyat al Awliya, 3/19

930 Sufyan Bin 'Uyaynah: "Honoring the prayer includes coming before the Iqamah is recited."

Sifat as Safwah 2/235

931 'Abd Al-Rahman Bin Mahdi once said: "I dislike people to disobey Allah otherwise I would have wished everyone in this world to backbite me. There is no equal joy to find in your scale in the judgment day a deed you did not know about or even did."

Aldaa Wa Al Dawaa, by Ibn Al-Qayyim

932 Al-Hasan al-Basri said: "If a man who met the early Salaf were to be brought back to life today, he would not recognize anything of Islam" – and he put his hand on his cheek, then said, "apart from this prayer – By Allah, anyone who lives in these strange times and did not meet the righteous salaf, and sees the innovator promoting his bid'ah and the one whose main concern is worldly gains calling others to join him; but Allah protects him from that and causes him to long for the righteous salaf, asking about their path and following their footsteps, and he follows their path, he will be compensated with a great reward. Be like that, in sha' Allah."

Al-Bia'h wan-Nahy 'anha by Ibn Waddaah

933 'Ali Ibn Abee Taalib said: "The thing I fear for you most is following desires and having extensive hopes (about this worldly life). Following one's desires blocks you from the truth, and having extensive hopes makes you forget the hereafter. Verily, this worldly life is departing and the hereafter is approaching and each of them has its children. So be children of the hereafter, not children of this world, for today there are (opportunities to do) deeds and there is no reckoning, but tomorrow there will be reckoning and no deeds."

Abu Nu'aym, Hilyah Al-Awliyaa', 1/40

934 Al-Awzaa'ee said: "It used to be said that there were five things that the companions of Muhammad (saw) and those who followed them in goodness were upon: (1) sticking to the jamaa'ah, (2) following the sunnah, (3) maintaining the masjids, (4) reciting the Quraan, and (5) making jihaad in Allaah's cause."

Hilyah, 8/142

935 Al-Hasan al-Basri said, "Patience is one of the treasures of Paradise. Allah only confers it to those He ennobles."

Heartfelt advice to a friend by Imam Ibn Qayyim al-Jawziyyah, p.75

936

'Ubaydullaah Ibn Waasil said: "I heard Ahmad As-Sirmaaree saying once after he pulled out his sword, 'Know for sure, I have killed 1000 Turks (from the disbelievers) with this sword and if it wasn't for my fear of it being an act of innovation, I would order for it to be buried with me."

As-Siyar, 13/39

937

Umar Ibn Al-Khattaab said: "Do not allow a ruling that you made in the past, to prevent you from reconsidering it and being guided to your senses concerning it. Indeed reverting back to the truth is better than continuing in something false and wrong."

Ad-Daaraqutnee, 4/207

938

Fudayl Ibn 'Iyaad said: "Follow the paths of guidance and be harmed not by the small number of those who are guided. Beware of the paths of misguidance and don't be deceived by the great number of those who are in ruin."

Al-'Itisaam, p.62

939

Shams ad-Din al-Maqdisi said: "If my leg becomes exposed while I am alone, I rush to cover it up while making istighfar."

Al-Mukhtar Al-Masun Min A'lam Al-Qurun, 1/540

940

Abu Umamah Al-Baheli once said: "In judgment day, the slave of Allah will be given his book of deeds, where he finds rewards for things he did not do, so he asks: O My lord, where did I get these deeds? So Allah replies to him saying:" these are because of the people who backbited you and you did not know about it."

Aldaa Wa Al dawaa, by Ibn Al-Qayyim

941 Imaam Maalik said: "The last generations of this ummah can only be reformed by that which reformed its first generations. What was not part of the religion then cannot become part of the religion now."

Ash-Shifa' by Al-Qaadi 'Ayaad, vol. 2, p. 88

942 Imam Ahmad ibn Hanbal said: "The basic principles of Sunnah in our view are: adherence to the way of the Companions of the Messenger of Allah, following their example and forsaking bid'ah, for every bid'ah is a going astray."

Al-Laalkaa'i in Sharh Usool Ahl as-Sunnah

943 Imaam Maalik said: "Truly I am only a mortal: I make mistakes (sometimes) and I am correct (sometimes). Therefore, look into my opinions: all that agrees with the Book and the Sunnah, accept it; and all that does not agree with the Book and the Sunnah, ignore it."

Ibn 'Abdul Barr in Jaami' Bayaan al-'Ilm, 2/32

945 'Abdullaah Ibn 'Umar said to a person who asked him about something and said, "Your father forbade that": "Is the command of the Messenger of Allah more deserving of being followed, or the command of my father?!"

Zaad al-Ma'ad by Ibn al-Qayyim

946 Maymun Ibn Mihran said, "No Prophets or anyone else has ever attained good except through patience."

Heartfelt advice to a friend by Imam Ibn Qayyim al-Jawziyyah, p.75

947 Sufyaan Ath-Thawree said: "Treat the people of the sunnah kindly, for indeed they are strangers."

Sharh Usool 'Itiqaad Ahlis-Sunnah, 2/64

948 Sufyaan Ath-Thawree said: "If one man is in the east and another in the west, and they are both from the people of the sunnah, then send them the salaams and make du'aa for them. How few are the people of Ahlus-Sunnah Wal-Jamaa'ah."

Sharh Usool 'Itiqaad Ahlis-Sunnah, 2/64

949 Salamah Bin Dinar said: "Hide your good deeds (from the people) just like you hide your evil deeds."

Abu Nu'aym, Bayhaqee

950 Umar Ibn al-Khattab said, "The best times of our lives have been those accompanied by patience."

Bukhari, Ibn Hajr, Fath, vol.11, p.309, Ahmad, Ibn al-Mubarak

951 Abu Qilaabah said: "Do not sit with the people of desires (i.e. the people of innovation), nor debate with them, for indeed, I don't feel safe that they won't drench you in their misguidance and confuse you with regards to that which you used to know."

Ash-Shu'ab, 7/60

952 Imaam Abu Haneefah said: "Adhere to the Athaar (narrations) and the Tareeqah (way) of the Salaf and beware of newly invented matters, for all of it is innovation."

Reported by As-Suyootee in *Sawn Al-Mantaq Wal-Kalaam*, p. 32

953 Zuhree said, "Aboo Salamah used to debate with Ibn 'Abbaas, (and) because of this, he was hindered from great knowledge."

Jaami Al-'Uloom Wa Al-Hikam, 1/518

954 Some of the Salaf said: "If one does something in secret that he is shy from doing in public, this means that he means nothing to himself."

Madarij As-Salikeen, 2/353

955 Ahmad Ibn Harb said: "There is nothing more beneficial to a Muslim's heart than to mix with the righteous and to watch their actions, while nothing is more harmful to the heart than mixing with the sinners and watching their actions."

Al-Bayhaqi, Al-Zuhd Al-Kabeer, p.100

956 Shaykh 'Abdul-Qaadir Al-Jeelaanee said: "As for the saved sect it is Ahlu Sunnah Wal Jamaa'ah, and there is no name for Ahlu Sunnah except one, and that is the people of hadeeth."

Al-Ghunyatut Taalibeen, p. 212

957 Muhammad bin Abi Hatim narrated: "Some of my companions said to me: "We were at the house of Muhammad bin Salam, and Muhammad bin Isma'eel Al-Bukhari entered upon his upon his return from Iraq. So, he began to inform us of the tribulation that the people were being put through, as well as what had happened to Ahmad bin Hambal, etc. When al-Imam al-Bukhari exited the house, Muhammad bin Salam said to those present: "Have you ever seen a virgin with as much shyness as this man?" "

Siyar A'lam an-Nubala', 12/418

958

Imaam Maalik said: "The Sunnah is like the ship of Nooh (Noah). Whoever rides in it will be saved and whoever hangs back and does not get on board will be drowned."

Miftaah al-Jannah fil-I'tisaam bis-Sunnah by As-Suyooti

959

Regarding the hadeeth of the Prophet (saw) wherein he (saw) said, "The Ummah will divide into more than seventy sects, all of them will go into the hellfire except for one..." Imaam Ahmad Ibn Hanbal said, "If they are not the people of hadeeth, then I do not know who they are!"

Sharaf As-haabil Hadeeth, 1/7

960

Muslim Al-Makkee narrated: "Once I saw Ibn Az-Zubair go into rukoo' so I read soorah al-Baqarah, Aali Imraan, an-Nisaa' and al-Maa'idah and he did not raise his head!"

Az-Zuhd of Abu Daawood, p. 348

961

Abu Qatn narrated: "I never saw Shu'bah making rukoo' except that I thought he forgot, nor have I ever seen him sitting between the two prostrations except that I thought he forgot."

As-Siyaar, 7/207

962

Imaam Ash-Shaafi'ee said: "If I were to see a man from the people of hadeeth, it would be as if I has seen the Prophet (saw) living."

Sharaf As-haabil Hadeeth, 1/31

963

Al-Qurtubee said: "As for that which is done in our day, by way of the [blameworthy] innovations [bidah] of the Sufi mystics in their addition to hearing songs to the accompaniment of melodious instruments such as flutes, string instruments, etc., such is haraam [forbidden]."

Al-Jaami'u Li Ahkaam Al-Quraan, 14/54

964

Talq Ibn Habeeb was asked to define taqwaa so he said: "Taqwaa is acting in obedience to Allaah, hoping for His Mercy, upon light from Him; and leaving acts of disobedience to Allaah, out of fear of Him, upon light from Him."

Kitaab Al-Eemaan, by Ibn Abee Shaybah, #99

965

Ali (ra) said, "Patience with respect to faith is like the head with respect to the body; a person who has no patience has no faith."

Heartfelt advice to a friend by Imam Ibn Qayyim al-Jawziyyah, p.75

966

Ibn Wahb narrated: "Once I saw (Sufyaan) Ath-Thawree in the Haram after maghrib prayer offering voluntary prayer. Then he went down into sujood (prostration) and he didn't raise his head until the adhaan for 'ishaa was made."

As-Siyaar, 7/296

967

Imaam Bukhaaree said: "I have not held myself to be slight in the presence of anyone, except with 'Alee Ibn Al-Madeenee."

Siyaar A'laam An-Nubulaa, 11/60

968 'Abdaan narrated: "Hudbah Ibn Hakeen used to make tasbeeh in rukoo' and sujud more than thirty times."

As-Siyaar, 11/99

969 Abdu'l-Aziz Ibn Abu Ruwwad said, "Amongst the Children of Israel there was a devout worshipper who saw a dream in which he was told that so-and-so would be his wife in Paradise. So he went to her as a guest for three nights to see what she did. She would sleep while he prayed by night and she would eat while he fasted. When he left her, he asked her about the greatest deed she felt she did. She replied, 'I do no more that what you have seen me except that I have one quality: If I am trying times, I do not want to be in times of ease. If I am ill, I do not wish to be healthy. If I am hungry, I do not wish to be full. And if I am in the sun, I do not wish to be in the shade.' He said, "By Allah, this is a quality that is beyond the reach of the servants!"

Heartfelt advice to a friend by Imam Ibn Qayyim al-Jawziyyah, p.73-74

970 'Alaa narrated: "Once I came to the masjid of Waasit and the mu'adhhdhin made the adhaan for dhuhr. Afterwards Mansoor Ibn Zaadhaan came and began offering prayer. I saw that he made sujud eleven times before the iqamah was made for the prayer."

Hilyah, 3/58

971 Some of the students of Abu Ash-Shaykh reported that they never entered upon Abu Ash-Shaykh except that he was offering prayer."

As-Siyar, 16/278

972 Mu'awiyah Bin Aws said: "I saw Hisham bin 'Ammar, and when he would walk in the street, he would look down to the ground, and he would never raise his head to the sky, out of shyness from Allah – the Mighty and Majestic."

Siyar A'lam an-Nubala', 11/430

973 Abu Bakr bin Maymun came and knocked on the door of al-Humaydi, and assumed that he was given permission to enter. So, he entered, finding al-Humaydi with his thigh exposed. al-Humaydi began to cry, saying: "By Allah, you have just laid your eyes on something that nobody has seen since I have reached adulthood!"

Siyar A'lam an-Nubala', 19/122

974 'Aa'ishah [ra] said: "I used to enter the building in which the Messenger of Allah and my father were buried while I was dressed lightly, saying: 'These are just my husband and father.' However, when 'Umar was buried, by Allah, I never entered this building except that my clothing was wrapped tightly around my body, out of shyness from 'Umar."

Mustadrak, 4/7

975 Imam Al-Ghazali said, "It is prohibited to enter in Lavatory with a bare head or bare feet."

The beginning of the guidance by Imam Al-Ghazali, P:28

976 Imaam Bukhaaree said: "I heard Aboo 'Aasim say, 'Since I have known backbiting to be forbidden, I have never backbitten anyone.'"

Siyaar A'laamun Nubulaa, Vol. 9, Pp. 480-485

977 Ibn Ma'sud (ra) said, "Rida (contentment) is that you not please the people at the expense of the displeasure of Allah; that you not praise anyone for the provision Allah has granted you; and that you not blame anyone for that which Allah has not given you. The grant of provision is not dictated by the avarice of a person and neither is it withheld because of the aversion of another. By Allah's justice and knowledge did He place relief and joy in certainty and contentment, and worry and distress in doubt and displeasure."

Bayhaqi, Shu'ab (209)

978

Hasan Ibn Shaqeeq said: "Once we were with Ibn Al-Mubaarak when a man came to him, so he asked him, 'Are you a Jahmee?' The man replied, 'Yes.' He then said to the man, 'When you leave me then don't come back to me.' The man then said, 'I have repented.' He said to him, 'No, until your repentance becomes clear the likes of which was clear from your innovation.'"

Ash-Sharh Wal-Ibaanah, p.166

979

Abu 'Aasim said: "Whoever seeks hadeeth has sought the highest of affairs, so he must be the best of the people."

Siyaar A'laamun Nubulaa, Vol. 9, Pp. 480-485

980

Sa'eed Ibn Jubayr said: "For my son to accompany a wicked sinner is more beloved to me than for him to accompany an innovator who performs great worship."

Ash-Sharh Wal-Ibaanah, p.149

981

One of the salaf said: "Whenever a man makes an innovation, the sweetness of hadeeth is removed from his heart."

As-Siyar, 12/245

982

Abu Bakr Bin Aiyash said: "If you saw Habib bin Abu Thabit while in Sujud, you would think that he had died because of his long prostration."

As-Siyar, 5/291

983 Matr Al-Warraaq said: "A few deeds from the sunnah is better than many deeds of bid'ah. Whoever performs a deed from the sunnah, Allaah will accept it from him. And whoever performs an act of bid'ah, Allaah will reject his bid'ah."

Al-Hilyah, 3/76

984 Sulayman al-Khawas said, "The station of patience is below that of contentment. Contentment is that a person, before the onset of tribulation, is content whether it is present or not. Patience is that a person, after the onset of tribulation, bears it steadfastly."

Heartfelt advice to a friend by Imam Ibn Qayyim al-Jawziyyah, p.72

985 Imaam Ahmad said: "Do not sit with the people of theological rhetoric, even if they defend the sunnah."

Manaaqibul Imaam Ahmad, p. 205

986 'Umayr Bin Ishaq said: "I saw from the Companions of the Messenger of Allah more than I had not seen of them, and I have never seen people greater in softness than them, and I have never seen people less in harshness than them."

Ad-Darimi in his Sunan, 1/63

987 Imaam Ahmad said: "If you see anyone speaking ill of the Companions of the Messenger of Allaah (saw), doubt his Islaam."

Al-Laalikaa'ee in As-Sunnah, 2359

988 Imaam Ash-Shaafi'ee said: "...If a man were to include in his will that another man should get his books of knowledge after his death, and amongst them were

books containing theological rhetoric, then the books of theological rhetoric could not be included in that, since they are not (books of) knowledge.”

Thammul Kalaam, q/213

989

Imaam Ash-Shaafi'ee said: "If Allaah puts a man to trial by causing him to do every prohibited thing, except ascribing partners to Allaah, then this is better than Allaah putting him to trial by misleading him into theological rhetoric."

Manaaqibush Shaafi'ee p. 182

990

Imaam Maalik said: "Whoever seeks knowledge through theological rhetoric will deviate. Whoever seeks wealth through alchemy will become bankrupt. Whoever seeks after strange narrations will become a liar."

Thammul Kalaam (q/173/a

991

Imaam Maalik said: "Even if a man commits all of the major sins, except for shirk with Allaah, and refrains from all these desires and innovations..." (and from them he mentioned theological rhetoric) "...he shall enter paradise."

Al-Hilyah (6/325)

992

Is-haaq Ibn 'Eesaa said: "I heard Imaam Maalik censuring argumentation in the religion, saying, 'Every time someone comes who can argue better than another, he wants us to abandon what Jibreel brought to Muhammad (saw) (because of his arguments).'"

Sharaf As-haabil Hadeeth, p. 5

993

Imaam Al-Barbahaaree (d. 329H) said in his Sharh As-Sunnah: "If you see a man criticising the Companions of the Messenger of Allaah (saw), know that he is a

person of wicked speech and desires, since the Messenger of Allaah said, 'When my Companions are mentioned then withhold.'

At-Tabaraanee from Ibn Mas'ood, and it is saheeh. See *Silsilatul Ahaadeeth is Saheehah* no. 34

994 Imaam Abu Haneefah said: "May Allaah curse 'Amr Ibn 'Ubayd, for verily he made way for the people to become engrossed in theological rhetoric that does not benefit them."

Thammul Kalaam, by Al-Harawee Pp. 28-31

995 Abu Haatim Ar-Raazee (d. 264) said: "A sign of the people of innovation is their hatred of the people of narrations."

Ibnut-Tabaree in As-Sunnah, 1/189

996 Abu Bakr said: "I am not going to leave anything that the Messenger of Allaah (saw) used to do but I will do it too, because I am afraid that if I leave anything that he used to do, I will go astray."

Saheeh Muslim, 1759

997 'Abd-Allah ibn 'Umar (ra) said: "People will continue to adhere to the correct way so long as they follow the footsteps [of the Prophet (saw)]."

Al-Laalkaa'i in Sharh Usool I'tiqaad Ahl as-Sunnah wal-Jamaa'ah

998 Imaam Al-Awzaa'ee (d. 157) said: "Adhere to the narrations from those who have preceded, even if the people reject you, and beware of the opinions of men, even if they beautify it with speech. So indeed the affair will become clear (for others), while you are upon a straight path regarding it."

Bayhaqee in Al-Madkhal (no. 233) with an authentic chain of narrators

999

Imaam Al-Awzaa'ee (d. 157) said: "So make yourself patient upon the Sunnah, stop where the people stopped, speak with what they spoke with, and refrain from what they refrained from. And follow the path of your Righteous Predecessors (Salafus Saaliheen) for verily, sufficient for you is that which was sufficient for them."

Al-Hijjah by Ismaa'eel Ibnul-Fadhli, 6/a-b

1000

Sa'eed Ibn 'Aamir said: "Sulaymaan At-Taymee became extremely ill and began to cry greatly. So he was asked, 'What causes you to cry? Are you in unrest from death?' So he responded, 'No, but I once passed by a Qadaree and gave him the salaams, so I fear that my Lord, the Mighty and Majestic, will take me to account for that!'"

Al-Hilyah, 3/32

[note: Due to typing errors, I had to remove the Arabic contexts of the Qur'anic verses. In sha Allah, as soon as the errors have been resolved I will put all those Qur'anic verses here.]

Jazakumullahu Khairan

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