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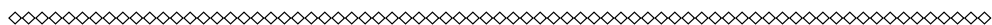
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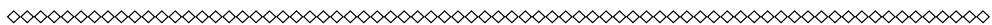
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Contentment in the Light of the Prophet's Sunnah:

An Objective Study

Laila Mohammad Rajab Isleem







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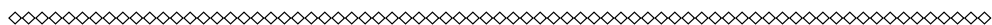
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1. The research is specialized in a scholarly issue, or an Islamic calamity – a current case accident.
2. The research should be characterized by its academic elements, originality, and seriousness, with authentication of: sources, Hadiths, and verses of Quran.
3. The research should be new and not previously published; it also should not be an extract of a thesis.
4. Works should not exceed 48 pages nor fall behind 16.
5. Paper size should be of an A4, with font size = 16, and a font style of (Traditional Arabic).
6. The work marked by the previously mentioned characteristics should be sent on a CD-Rom to the journal's address.
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Written by the Editor-in-Chief

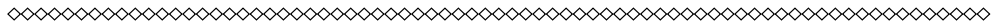
The Islamic civilization, with all what it environs of respect to ideologies and beliefs, science and cultural heritage publication, and a long history and great men who filled the earth with science and knowledge , gave to mankind many inventions at the level of medicine, engineering and mathematics, as well as on the authorship and publication of the economic, social and behavioral systems, is to be considered one of the oldest civilizations if not the most ancient of all, but Muslims in the later ages lagged behind their civilization, and did not keep pace with it in their commitment and behaviour, which led them to retreat and be defeated, on the level of cosmic sciences or modern inventions.

Despite that, they still set the most wonderful examples in social life and human behaviour, especially at the level of personal purity, or the family system that protects them from many diseases, which were not provided by advanced industrial societies, but perhaps those societies were a reason for transmitting and generating diseases due to their lack of commitment to the human behaviour which was preached by the prophets and messengers of God Almighty.

Societies today are in much greater need of Islamic systems that build values and morals at all levels, so there is no deception or fraud, nor exploitation of man in his economic needs, there is no usury, nor deception, nor ignorance in contracts, just as there is no exploitation of the female element in emotional issues, nor Forbidden relationships - under the pretext of freedom - that result in diseases that lose immunity, AIDS, but rather protected relationships that generate the extension of human society with righteous sons, who are supposed to be qualified to lead nations, not sheep.

The Muslims today are supposed to be proud of, and committed to their religion, in order to provide themselves and others with social, economic, moral and

behavioral security, and then the (da'inah) – the single woman – will travel from Sana'a to the Levant, fearing nothing but God and the wolf over her sheep, for Allah that is not hard or difficult.



Introduction

Praise be to Allah the Lord of the worlds and May the blessings and peace of Allah be upon, the honored by intercession and specified by everlasting Shari'a until the Day of Judgment, our master Muhammad, his family, companions and followers, having said that:

Through the contentment with what Allah allotted and the satisfaction with the great blessings granted to the people of pure and satisfied hearts, Allah the Almighty praised the former believers with contentment, chastity, and satisfaction with the destined. He said, "[Charity is] for the poor who have been restricted for the cause of Allah unable to move about in the land An ignorant [person] would think them self-sufficient because of their restraint but you will know them by their [characteristic] sign They do not ask people persistently [or at all] And whatever you spend of good - indeed Allah is Knowing of it" (2:273).

Prophet Mohammad (PBUH) prayed for those whom Allah granted contentment with winning and success. Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "He is successful who has accepted Islam, who has been provided with sufficient for his want and been made contented by Allah with what He has given him." ⁽¹⁾

Today, despite that many Muslims enjoy great blessings, live in luxury and have various types of drinks and food, they are unthankful and indignant to their Lord as they aspired to what others have of blessings including money, residency, health and beauty. Anas bin Malik narrated that Allah's Messenger (PBUH) said, "If the son of Adam was to possess two valleys of riches. He would long for the third one. And the stomach of the son of Adam is not filled but with dust. And Allah returns to him who repents." ⁽²⁾

Therefore, this study titled "Contentment in the Light of the Prophet's (PBUH). Sunnah: Objective Study" is conducted to show the importance of contentment in peoples' lives, its virtue and reward.

Why the research is important and why it is selected:

(1) Muslim in his Sahih, The Book of Zakat - Chapter on Sufficient provision and contentment, Hadith No. (1054), (3102/).

(2) (ibid), Kitab Al-Salat - Chapter: If the Son of Adam had two valleys, he would desire a third, Hadith No. [1048], (399/).



1. Showing the virtue of contentment and its reward by the Almighty.
2. The great influence of contentment on human's spiritual side including internal peace and tranquility as well as satisfaction with the allotted without hoping to what others have.
3. The necessity to raise the modern generation on contentment in the light of the surrounding distributions and materials.

Therefore, I preferred to address this topic especially in the light of the severe conditions that besetting people including the Israeli siege, poverty and suffering.

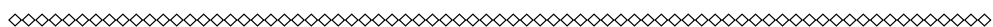
The aims of the study:

The study aims to achieve several objectives such as:

1. Showing the concept of contentment according to the dictionary and technical terms.
2. Revealing the virtue of contentment and its reward.
3. Showing how to be satisfied with the allotted according to destiny and sustenance.
4. Portraying examples from the love of prophet Mohammad (PBUH) and his Companions who raised on contentment and get benefit form it.

Previous studies:

After searching in several special database of academic researches which are related to Islamic and Arab universities and searching via the internet, it is clear that there is no recent hadith studies discussed the topic of contentment. In addition, there are a set of old and new books that tackle the topic of contentment such as Ibn Aby Al-Dunia's " Al-Qana'a wa Al-Ta'afuf", Ibn Al-Sunni's "Al-Qana'a" and Ibrahim Al-Haqil's " Al-Qana'a, Mafhoumha, Manafeu'ha wa Al-Tareeq Elayha." The authors of the first two books collect the Hadiths of the prophet (PBUH) classified in different sections. Otherwise, the third book is written differently as the author defines the contentment, highlights its benefits and gives samples of contentment by the prophet (PBUH), his companions and righteous followers. The book also discusses the reasons behind preventing contentment then the way to obtain it. Since



this book does not address the topic in a modern hadith way, this study is conducted.

The methodology and the framework of the study:

1- Using the selective approach to select the prophetic texts and the deductive approach to show their implications related to the research and its aims.

2- Distributing the Hadiths in the sections and questions according to the study plan, documenting them in terms of research standards and forming them by following the terms of objective hadith.

3- Deducing from the authentic hadith texts and quoting from Quran verses if needed.

4- Indicating the complete authentication of the Hadiths if the Hadiths are not included in the Two Sahihs. When they are included in both Sahihs or in one of them, I will show their authentication from them only.

5- When indicating authentication, I mention the Six Books arranged according to their authenticity, whereas, I arrange the rest of the Hadith books according to the year of death.

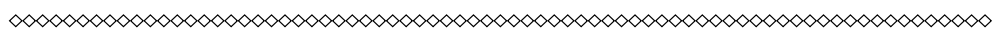
6- If the hadith is included in the Two Sahihs or one of them, I shall not write what the quality of the hadith is because of the fact that ijma (consensus) considers them the most authentic books after the Quran. But if the hadith is included in books other than the two Sahihs, I will write what the old/modern muhaddith – the hadith scholar / expert – judges on the authenticity of the hadiths.

7- Explaining the Hadiths according to the topics by resorting to the Hadiths explanation books and strange hadiths books, and getting benefit from these books to clarify the meanings and the implications of Hadiths related to the research.

8- Showing the strange hadith (the difficult words in the hadith) by consulting the special books for these hadiths.

Study plan:

The research contains introduction, preface the four sections and the



conclusion as follows:

Introduction: it included the importance of the research, its aims, the previous studies, the methodology and the research plan.

Preface: The definition of the contentment according to the dictionary and technical terms.

The first section: The virtue of contentment and its reward.

The second section: the satisfaction with the allotted. It includes:

First: satisfaction with the destiny.

Second: satisfaction with the sustenance.

The third section: despair of what other people have.

Fourth Section: Samples about contentment from the lives of the prophet and companions

Conclusion: It includes the results and recommendations.

Preface

The definition of the contentment according to the dictionary and technical terms

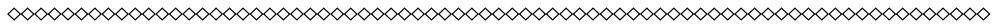
First: in the dictionary

Ibn Faris said: " qana'a: the letters ق qaf, ن noun and ع ain are authentic origins, one of them refers to tendency toward something, its meanings differs from measurement agreement, the other refers to rotating in something. They also say qane'a qana'a (content the contentment), if s/he is satisfied. It is called contentment because s/he accept doing something that s/he satisfied with"⁽¹⁾

Contentment is the satisfaction with the allotted since he is content and when something content him, it satisfies him. "Some scholars said that contentment might mean satisfaction and the content is the satisfied person." ⁽²⁾

(1) Ibn Fāris, Maqāyīs al-Lugha (Part 5/ 32).

(2) Al-Razi, Mukhtar Al-Sihah (p. 261).



Second: according to technical terms

Scholars defined it differently as follows:

It is said, the contentment is the satisfaction of what Allah gave⁽¹⁾.

Al-Suyuti said: contentment is the satisfaction of what is not sufficient,"⁽²⁾in somewhere else in the book he said: contentment is leaving the desire of what is missed and feeling sufficient with what is existed."⁽³⁾

Al-Jirjani defines the contentment as: tranquility when experiencing unfamiliar conditions."⁽⁴⁾

While Al-Manawi said, "The contentment in technical terms of the people: tranquility when experiencing unfamiliar conditions. It is said, the sufficiency of Bulgha (the very simple things needed for life)⁽⁵⁾. It is defined also as self-control through the lowest living conditions, and as: satisfaction with sufficiency."⁽⁶⁾

Abu Ishaq Al-Tha'labi said: contentment is the satisfaction, Abstinence and stop asking for more."⁽⁷⁾

Al-Mawardi divided contentment into three forms, he said, "Contentment could be in three forms; the first form is the contentment with Bulgha in one's life, prevent himself to face other things, this is the highest level of contentment. The second form is that the contentment that leads him to feel sufficient without curiosity and asking for more, this is the moderate condition of the content person. The third form is when contentment leads him to accept what he comes through even if it is excessive and not demanding the unreachable even if it is little. This is the lowest level because it involves the desire and fear. As for the desire; he does not mind more over the needed if it is found, and for fear , he does not ask for the inaccessible if it is not found."⁽⁸⁾

(1) Al-Qadi 'Iyyad, *Mashariq al-Anwar 'ala Sahih al-Athar* (Part 2187/).

(2) Al-Suyuti, *Mu'jam Maqalid Al-Uloun* (p.205).

(3) Ibid. (P. 217).

(4) Al-Jirjani, *Al-Tarif* (p. 179).

(5) Bulghah: what is gotten by means of livelihood. [Al-Razi, *Mukhtar Al-Sihah* (p. 39)].

(6) Al-Manawi, *Al-Tawqef Ala Muhemmatu Al-Ta'areef* (p. 275).

(7) Al-Tha'labi, *Al-Kashf wa Al-Bayan* (Part 723/).

(8) See: Al-Mawardi, *Adab Al-Dunia wa Al-Din* (pp. 226227-).



The first section

The virtue of contentment and dispraise greediness

Contentment is an essential pillar of happiness which cannot be achieved in heart without it. The heart of the happy person is full of contentment and satisfaction and he got accustomed with this great manner.

Allah said: "Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."⁽¹⁾ Ali bin Abi Talib (Allah be pleased with him) interpreted it as contentment, and did so Ibn Abbas, Akrama and Wahb bin Munbeh.⁽²⁾

Abdullah Bin Amru Bin Al-Aas, (may Allah be pleased with him) reported that Mohammed (PBUH) as saying: "He is successful who has accepted Islam, who has been provided with sufficient for his want and been made contented by Allah with what He has given him."⁽³⁾

Ibn Hajar said, "the meaning of the Hadith is that who is characterized by these characteristics has got his demands and met his desires hers and in the hereafter."⁽⁴⁾

The author of "Bahjat Quluob Al-Abrar" addressed these characteristics, he said, "The prophet (PBUH) declares that the successful person is the one who has these three characteristics." "Al-Falah" Success is a collective noun to achieve all desires and avoid all dispraised things. These three characteristics combines the good of this world and the hereafter. If the man is guided to Islam, which is the right religion for winning the paradise, and s/he is content wiht his/her allotted sustenance, being satisfied and self-sufficient then s/he gains the good of the two worlds. However, if s/he is of the following; not guided to Islam, then s/he will be miserable forever, guided to Islam but tested with poverty or richness as a disadvantage, or having sufficient sustenance without satisfaction then s/he is poor in heart and feels insufficiency."⁽⁵⁾

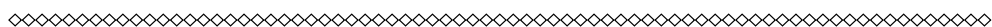
(1) [Al-Nahl: 97].

(2) Ibn Kathir, Tafsir Al-Quran Al-Azeem (Part 4516/).

(3) [Muslim: Sahih Muslim, Zakat / Sufficient provision and contentment, 2730/: Hadith No. 1054].

(4) Ibn Hajar, Fath Al-Bari (Part 11275/).

(5) Abd Al-Rahman Al Saadi, Bahjat Quloub Al-Abrar (p. 149).



The virtue of contentment becomes greater since it makes the worshiper of God more thankful. Narrated Abu Hurairah that the Messenger of Allah (PBUH) said: "O Abu Hurairah, be cautious, and you will be the most devoted of people to Allah. Be content, and you will be the most grateful of people to Allah..."⁽¹⁾ because when the worshiper is content with what Allah has given him, he is satisfied with the allotted, leading him to be grateful and that makes Allah give him more. Allah said, "If you are grateful, I will surely increase you [in favor]."⁽²⁾ ⁽³⁾ The greatest gratefulness is being satisfied with what is available.⁽⁴⁾

In addition, the virtue of contentment is indicated in the Hadith narrated by Abu Huraira: Once the Prophet (PBUH) was preaching while a bedouin was sitting there. The Prophet (PBUH) said, "A man from among the people of Paradise will request Allah to allow him to cultivate the land Allah will say to him, 'Haven't you got whatever you desire?' He will reply, 'yes, but I like to cultivate the land (Allah will permit him and) he will sow the seeds, and within seconds the plants will grow and ripen and (the yield) will be harvested and piled in heaps like mountains. On that Allah will say (to him), 'Take, here you are, O son of Adam, for nothing satisfies you.' "On that the bedouin said, "O Allah's Messenger (PBUH)! Such man must be either from Quraish or from Ansar, for they are farmers while we are not." On that Allah's Messenger (PBUH) smiled."⁽⁵⁾

Ibn Battal explained, "Take, here you are, O son of Adam, for nothing

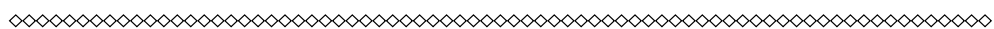
(1) [Ibn Majah: Sunan Ibn Majah, Al-Zuhd/ Al-Wara' and Al-Tqwa, 21410/: Hadith No. 4217], [Hanad Ibn Al-Sarri: Al-Zuhd, Haq Al-Jar, 2501/], [Alkharayiti: Makarem Al-Akhlaq, A / 93: Hadith No. 242], [Al-Tabarani: Musnad Al-Shamiyyin, 1215/: Hadith No. 385], [Ibn Shaheen: Al-Targheeb Fi Fadael Al-A'mal Wa Thawab Thalik, What Has Been Related About the Virtue of Contentment and Patience to Practice it, (p. 95) Hadith No. 307], [Al-Asbahani: Hilyat Al-Awliya and Tabaqat Al-Asfia, 10365/], [Al-Asbahani: Tarikh Asbahan], 2273/], [Al- Qudaei: Musnad Al-Shehab, 1371/: Hadith No. 639], [Al-Bayhaqi: Al-Adab, the Hatred of Too Much Laughter, p. 134: Hadith No. 323], and [Bayhaqi: the Shu'abu Al-Eman,, Good food, Clothing and Avoiding Haram and Suspicious Things, 7499/: Hadith No. 5366], all Hadiths have the chain of Abu Rajaa Mehrez bin Abdullah from Burd Ibn Sinan, Makhoul, Waathilah Ibn Asqa, Abu Hurairah (Allah be pleased with them) Marfu' (attributed to the Prophet). Al-Albanii said in Silsilah Ahadith Al-Sahiha 34/: Hadith No. 930.

(2) [Ibrahim: 7].

(3) Al-Manawi, Faith Al-Qadeer, Sharhu Al-Jamea' Al-Sagheer (Part 5/ 52).

(4) Al-Sindi, Hashiat Al-Sindi Aal Sunan Ibn Majah (Part 2553/).

(5) Al-Bukhari: Sahih Al-Bukhari, Agriculture / Leasing the land for gold and silver, 3108/: Hadith No. 2348.



satisfies you." by saying "it refers to the virtue of contentment, sufficiency of Bulghah and dispraising greedy and desire."⁽¹⁾

Ibn Hajar confirming Ibn al-Battal explanation, he said, "There is an indication of virtue of contentment and dispraise of greedy."⁽²⁾

Contentment encompasses poor and rich people; the former needs to be content with what Allah allotted for him without indignation and complain about his creator and sustainer to other people and do not desire the unavailable things. As for the latter, the contentment represented by thanking Allah for his blessings instead of denying them, not being superior to the poor and not using his money in things that causes harm others.

Therefore, when the hearts of poor and rich are full of contentment and satisfaction with Allah's allotting, they achieve happiness and stability. The Apostle (PBUH) said, " Whosoever begins the day feeling family security and good health; and possessing provision for his day is as though he possessed the whole world."⁽³⁾

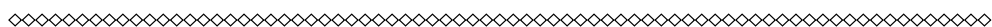
In addition, the Prophet warns people of greedy that controls their behaviors and lead them not to be content of the few nor plenty of blessings. Anas bin Malik narrated that Allah's Messenger (pbuh) said, "If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust. And Allah forgives the one who repents to Him."⁽⁴⁾

(1) Ibn al-Battal, Sharh Sahih Al-Bukhari (Part 6489/).

(2) Ibn Hajar, Fath Al-Bari (part 527/).

(3) [Al-Tirmidhi: Sunan Al-Tirmidhi, Al-Zuhd, 4574/: Hadith No. 2346], [Ibn Majah: Sunan Ibn Majah, Zuhd / Al-Qana'a, 21387/: Hadith No. 4141], [Bukhari: Al-Adab Al-Mufrad, Whoever Begins His Day Feeling Safe, (p. 112): Hadith No. 300], [Al- Humaydi: Musnad Humaydi, 1407/: Hadith No. 443], [Ibn Abi Asim: Al-Ahaad wa AL-Mathani, 4146/: Hadith No. 2126], [Ibn Abi Asim: Al-Zuhd, (p. 103): Hadith No. 204], [Ibn Qanea': Mujaam Al-Sahabah, 2178/], [Abu Na'im: Knowledge of the Companions, 41874/: Hadith No. 4716], [Al- Qudaei: Musnad Al-Shehab, 1320/: Hadith No. 540], [Al-Bayhaqi: Shu'abu Al-Eman,, 1013/: Hadith No. 9878]. Al-Tirmidhi said, "This is a Hasan and strange hadith that we only know from the hadith of Marwan Ibn Mu'awiyah." Al-Bayhaqi said, "This is the most authentic hadith narrated in this chapter, AL-Bukhari mentioned it not in the Jamea', reported from Bishr Ibn Marhum, Marwan ibn Mu'awiyah, Abd al-Rahman Ibn Abi Shumilah Al-Ansariyyah Al-Hanae', Salamah, his father (he did not say from Salamah's father, Salamah) and said so Abu Isa," Al-Albani graded it as Hasan in Silsilah Al-Sahihah 5408/: Hadith No. 2318.

(4) [Al-Bukhari: Sahih Al-Bukhari, Ar-Riqaq / What is Avoided of the Temptation of Money, 893/: Hadith No. 6439], [Muslim: Sahih Muslim, Zakat / If the Son of Adam had Two Valleys, he would desire a Third, 2725/: Hadith No. 1408].



Ibn Hibban said, "One of the greatest and most critical gifts of Allah for his servants is contentment, and nothing relieves the body as much as satisfaction with divine decree and the trust in the destined. If the only virtue of contentment was relief and not crossing the boundaries to enjoy the good, a wise man must not have leave it at any situation."⁽¹⁾

Moreover, he said, "Contentment is in the heart, and who he believes in self-sufficiency, he feels rich, and whose heart lacks contentment, his materialistic richness will not benefit him. A content person is not indignant and he lives peacefully and securely, yet the discontent does not have a limit for his desires in the unavailable things."⁽²⁾

The Messenger of Allah (PBUH) said, " Glad tidings to whoever is guided to Islam, his livelihood is sufficient, and he is contented."⁽³⁾ Thus, he does not ask for more because he realizes that his sustenance is fixed for him. A wise man was asked what is Ghina (sufficiency)? He replied: littleness of hoping, satisfaction and contentment with what is sufficient for you." A group of people said, "The choice should be left and the division of the Almighty should be taken into account. He who provided with money will be thankful or with sufficiency without asking for more, and thus he will become one of the ascetics and true-hearted people to Allah."⁽⁴⁾

This reveals the essence of contentment and how content people are lucky! If people have this characteristic, grudge and hatred will disappear

(1) Ibn Hibban, Rawdat Al-Uqala 'and Nozhat Al-Fudhala' (pp. 149150-).

(2) Ibid (p. 151).

(3) Al-Tirmidhi: Sunan Al-Tirmidhi, Al- Zuhd / What Has Been Related To What is Sufficient and Patience with it, 4576/: Hadith No. 2349], [Ahmad Ibn Hanbal: Musnad Ahmad, 39369/: Hadith No. 23944], [Ahmad Ibn Hanbal: Al-Zuhd, (p. 11) Hadith No. 41], [Ibn Al-Mubarak: Al-Zuhd and Al-Raqae'k, Al-Tawakul and Al-Twadwe p. 194], [Ibn Hibban: Sahih Ibn Hibban, Poverty, Asceticism and Contentment / To Include the Desirability of Convincing a Person of What has Given in the Dunia with Islam and the Sunnah, 2480/: Hadith No. 705], [Al-Tabarani : Al-Mujam Al-Kabeer, 18305/: Hadith No. 786], [Ibn Al-Sunni: Al-Qana'a, (p. 42): Hadith No. 7], [Al-Hakim: Al-Mustadrak on the Two Sahihs, 190/: Hadith No. 98], [Al- Qudaei: Musnad Al-Shehab, Blessed are Those Who He was Guided to Islam, and Lives Feeling Sufficiency and Contentment, 1361/: Hadith No. 616], [Al-Bayhaqi: Al-Qada' and Al-Qadar (predestination). Saying that God Almighty is the one who grants his blessings and favors whoever He wills ... (P. 268): Hadith No. 379] All the Hadiths have the chain of Haiwah Ibn Shuraih Narrated from Obay Hane' Al-Khawlani, Abu Ali Amr Ibn Malik Al-Janbi, Fadala bin Ubaid Marfu' (attributed to the Prophet). Al-Tirmidhi said, "This is a Sahih Hadith." Al-Hakim said, "This is a Sahih Hadith according to the condition of a Muslim."

(4) Al-Manawi, Faidh Al-Qadeer, Sharhu Al-Jamea' Al-Sahih (Part 4372/).



while familiarity and cordiality will spread among them. The Dunia (this world) and vying for it are the causes of disagreements, discords, lack of contentment and satisfaction. The Prophet (PBUH) was right when he said, "By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them."⁽¹⁾

The Prophet (PBUH) guided the Muslim to look at who is lower in money, wealth and position not vice versa in order to teach him contentment and satisfaction leading to achieve happiness. Narrated Abu Hurairah, the Apostle as saying, "Look at those who stand at a lower level than you but don't look at those who stand at a higher level than you, for this would make the favors (conferred upon you by Allah) insignificant (in your eyes). Abu Mu'awiya said: Upon you."⁽²⁾

Explaining this Hadith, Al-Suyuti transmitted Al-Tabari's saying, "This is a collective Hadith of some types of good because when the man looks at who is preferred to him in this world, he desires the same, belittles what he owns of blessings and be eager to get more. In contrast, if he looks at whom is lower than him, he values his blessings, thanks Allah, behaves modestly and do the good."⁽³⁾

Ibn Hubairah⁽⁴⁾ mentioned in his fiqh this Hadith in another word for Al-Bukhari⁽⁵⁾ that the Messenger of Allah referred to it to heal the hearts so he teaches them what to do and how to do it. He said, "If anyone of you looked at a person who was made superior to him in property and (in good)

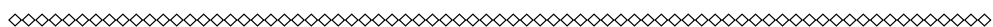
(1) [Bukhari: Sahih Al-Bukhari, Al-Jizya and Al-Mawaada'ah/ Al-Jizya and Al-Muwada'ah with warriors, 496/: Hadith No. 3158].

(2) [Muslim: Sahih Muslim, Al-Zuhd and Softening the Heart (Al-Raqa'eq), 42275/: Hadith No. 2963].

(3) Al-Suyuti, Al-Debaj on Sahih Muslim Ibn Al-Hajjaj (Part 6276/).

(4) Yahya bin Hubairah bin Muhammad bin Hubairah Al-Dhili Al-Shaibani, Abu Al-Muzaffar, Aoun Al-Din (d.560 h): One of the most senior ministers in the Abbasid State. A scholar of jurisprudence and literature. He has good regulation. He was born in a village of Dujail (Iraq) and entered Baghdad as a boy, learnt the construction industry, and read history, literature and religious sciences. [Al-Zarkali, Al-A'alaam (Part 8175/)].

(5) "If anyone of you looked at a person who was made superior to him in property and (in good) appearance, then he should also look at the one who is inferior to him." [Al-Bukhari: Sahih Al-Bukhari, Al-Riqaq / To look at the one who is inferior to and not the superior, 8102/: Hadith No. 6490].



appearance." This means becoming eager to own it or worry to object or complain, so a man should realize that and look at who is lower than him regarding Allah's blessings. If someone told himself: what you see as superior to you and become affected, is the same when someone else see you as a superior to him in your own blessings, so you feel tranquil and exasperation disappear, this approves the Prophet's saying, "it is better not to despise the grace of ALLAH."⁽¹⁾

The Second Section

Satisfaction with the allotted

Satisfaction is a great rank of belief and certainty. It is achieved after long time of worshipping, remembrance, realization, knowledge and thinking.

Through satisfaction, the believer of destiny passes the greatest test in life, where his hardships and calamities turn into advantages since he deals with divine destinies in contentment and acceptance rather than as test or challenge.

First: satisfaction with the destiny

If the believer wills to succeed in dealing with Allah's destinies, he should certainly learn that Allah Almighty tests him to grant him high classes of perfection. Allah said, "You may hate a thing although it is good for you,"⁽²⁾ He also said, "No kind of calamity can occur, except by the leave of Allah: and if any one believes in Allah, (Allah) guides his heart (aright): for Allah knows all things."⁽³⁾

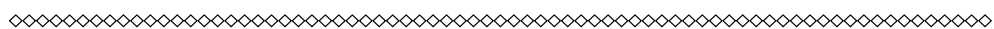
Satisfaction with the Lord's decree is a reason of that makes Him pleased with satisfied people. Narrated Anas, the Prophet (PBUH) said, "Indeed greater reward comes with greater trial. And indeed, when Allah loves a people He subjects them to trials, so whoever is content, then for him is pleasure, and whoever is discontent, then for him is wrath."⁽⁴⁾

(1) Ibn Hubaira, Al-Efsah An Ma'ani Al-Sihah (Part 7272/).

(2) [Al-Baqarah: 216].

(3) [At-Taghabun: 11].

(4) [Al-Tirmidhi: Sunan Al-Tirmidhi, Al-Zuhd / What has been Related About Having Patience With Afflictions, 4106/: Hadith No. 2396], [Ibn Majah: Sunan Ibn Majah, Tribulations / Patience at the time of calamity, 21338/: Hadith No. 4031], and [Ibn Bishran : Amali Ibn Bishran, Six-Hundred and



Therefore, who is satisfied with the destiny and divine decree of calamities by Allah, Allah will reward him, He said, "Allah well pleased with them, and they with Him."⁽¹⁾

When the man complains the destiny of Allah, He will be angry with him. This is a punishment in the verse, "That is because they have followed a way that angered Allah, and have been averse to His good pleasure. So He reduced all their works to nought."⁽²⁾

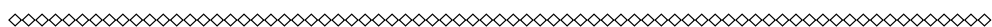
The Prophet (BPUH) instructed his companions to be satisfied with the destiny, Allah's decree is inevitable and no one can cause good or bad to anybody except Him so people should resort to their Creator and Sustainer in asking for their needs. Ibn Abbas reported, "I was behind the Prophet (s.a.w) one day when he said: 'O boy! I will teach you a statement: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. When you ask, ask Allah, and when you seek aid, seek Allah's aid. Know that if the entire creation were to gather to do something to benefit you- you would never get any benefit except that Allah had written for you. And if they were to gather to do something to harm you- you would never be harmed except that Allah had written for you. The pens are lifted and the pages are dried.'"⁽³⁾

Fifty-One Majlis, (p. 115): Hadith No. 243], [Al- Qudaci: Musnad Al-Shihab, if Allah Wants Good for People, He will Test them, 2170/: Hadith No. 1121], and [Al-Bayhaqi: Al-Adab, the Believer is Less Free of Affliction of what it is Meant, (p. 294): Hadith No. 721] All the Hadiths have the chain of Laith, from Zaid ibn Abi Habib, Sa'd ibn Sinan and Anas Marfu'. Al-Tirmidhi said: "This is a Hasan and strange Hadith from this chain." It is graded as authentic by Al-Albani in Al-Silsilah Al-Sahihah 276: Hadith No. 146.

(1) [Al-Bayyina: 8].

(2) [Muhammad: 28].

(3) [Al-Tirmidhi: Sunan Al-Tirmidhi, The description of the Day of Judgement, Ar-Riqaq, and Al-Wara', 4667/: Hadith No. 2516], [Ahmad Ibn Hanbal: Musnad Ahmad, 4409/: Hadith No. 2669], [Ibn Wahb: Al-Qadar wa ma Warada Fih min Al-Athar, (p. 129): Hadith No. 28], [Al-Faryabi: Al-Qadar, (p. 129): Hadith No. 153], [Abu Ya'laa Al-Mawsili: Musnad Abi Ya'laa, 4430/: Hadith No. 2556], [Al-Tabarani: Supplication, Encouraging Supplication in Good Times, (p. 34): Hadith No. 42], [Al-Tabarani: Al-Mujam Al-Kabeer, 12238/: Hadith No. 12988], Ibn Al-Sunni: Amal Al-Yawm wa Al-Layla, the first thing that a boy is recommend to do when become adult, (p. 374): Hadith No. 425], [Ibn Batta: Al-Ibanah Al-Kubra, the Belief that Every Newborn is Born on Instinct (as Muslim), 492/: Hadith No. 1505], [Ibn Mandah: Al-Tawheed (Monotheism), among the names of Allah Al-Hafiz and Hafeez, 2107/: Hadith No. 248], [Al-Bayhaqi: Al-Asma' wa Al-Sifat, 1188/: Hadith No. 126], [Al-Bayhaqi: Shu'abu Al-Eman, Good and Bad Destiny by Allah (swt), 1374/: Hadith No. 192]. All the Hadiths have the chain of Qais Ibn Al-Hajaj from Hanash Al-Sanani, Ibn Abbas Marfu'. Al-Tirmidhi said, "This is a Hasan and Sahih Hadith." Ibn Mandah said, "This is a well-known chain of transmission (Isnaad), narrated Tuqat and Qayyas Ibn al-Hajaj Masry narrated by a group, and this Hadith have the chain of Ibn Abbas, and this is the most authentic one" (Al-



Ibn Rajab said, "Allah (SWT) loves to be asked and resorted to for needs, urging in asking and praying for his almighty, He is angry when He is not asked, and calls His servants to ask Him. He is able to give all His servants all their needs then that would not decrease His Kingdom an iota. In contrast, the created man is reluctant to ask or to be asked because he is disable, poor and needy. Therefore, Wahb Bin Munabeh told a man who was appealing the kings: Woe to you, you ask who closes his door before you, shows his poorness to you and hides his richness from you, while you do not ask who opens His door midday and midnight for you, shows His richness and says ask me, I certainly answer you!"⁽¹⁾

Moreover, the sermons of the Apostle (PBUH) included demanding satisfaction and contentment which is a way to emulate the Prophet in being satisfied with what Allah allotted of destinies for his servants whether good or bad.

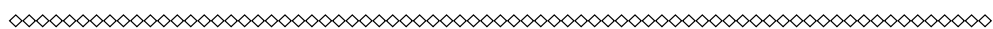
One of the Prophet's sermons for his honorable Companions and the Islamic nation after them was, "Be satisfied with what Allah has allotted for you and you shall be the richest of the people."⁽²⁾ Who is content with his lot, feels rich enough, richness is not the abundance of wealth rather it is self-sufficiency. Contentment is richness and honor by Allah, and its opposite is humility and dishonorable to others. The discontent man is never satisfied, since contentment includes honor, self-sufficiency and freedom. Missing this characteristic means humility and dependency on others.⁽³⁾ Self-sufficiency is the way to satisfaction with Allah's decree and acceptance of His commands,

Tawheed, part 2107/). Al-Albani graded it as authentic according to its chain of transmission in Al-Silsilah Al-Sahihah 5381/: Hadith No. 2382.

(1) Ibn Rajab al-Hanbali, Jamea' Al-Uloom wa Al-Hikam (part 1481/).

(2) Al-Tirmidhi: Sunan Al-Tirmidhi, Zuhd / Whoever Guards Most Against The Unlawful, Then He Is The Most Worshiping Among The People, 4551/: Hadith No. 2305], [Ahmad Ibn Hanbal: Musnad Ahmad, 13458/: Hadith No. 8095], [Abu Ya'laa Al-Mawsili,, Musnad Abi Ya'laa Al-Mawsili, 11113/: Hadith No. 6240], [Alkharayiti, Makarem Al-Akhlaq, What Has Been Related About the Virtue of Preserving the Rights of Neighbor and Good Neighborliness, (p. 97): Hadith No. 255], [Al-Tabarani: Al-Mujam Al-Awsat, 7125/: Hadith No. 7054], [Ibn Shaheen: Al-Targheeb Fi Fadael Al-A'mal wa Thawab Thalik, What Has Been Related About the Virtue of Contentment and Patience in That, (p. 96): Hadith No. 309], [Tamam: Al-Fawaed, 130/: Hadith No. 50], [Al-Bayhaqi: Shu'abu Al-Eman, Honoring the Neighbor 1292/: Hadith No. 9096]. All of the Hadiths are narrations of Ja'far ibn Suleiman, from Abu Tariq Al-Sa'di, Al-Hasan and Abu Hurayrah, Marfu' Al-Tabarani said, "This Hadith is only narrated from Al-Hasan by Abu /Tariq. Ja'far ibn Suleiman alone "Al-Mujam Al-Awsat 7125/.

(3) Al-Manawi, Faith Al-Qadeer (part 1124/).



realizing that Allah has the best for the righteous slaves and His decree is good for them.⁽¹⁾

The messenger of Allah also urged satisfaction with Allah's destiny and decree after exerting the effort in seeking the good. If something bad happens to the servant of Allah, he should not attribute it to the reasons he thinks taking them would have been good for him, rather, he should accept Allah's destiny and decree in order to increase his faith in Allah and feels relief in his heart. Such thinking paves the way for the devil's deeds, which decrease faith in destiny, cause objection, open the doors of worry and sorrow, and weaken the hearts. The Apostle (PBUH) taught the best ways of relief in heart and achievement of contentment and living well through being keen on what benefits people, endeavoring to get it, seeking the help from Allah, thanking Him for His blessings and satisfying with Him when desired things are not fulfilled.⁽²⁾ Abu Hurairah narrated that the Messenger of Allah (PBUH) said, "A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your" if" opens the (gate) for the Satan"⁽³⁾

As for the recommendations of satisfied people, Ibn Awn said, "Be satisfied with the decree of Allah whether it has hardship or ease since it reduces your worries and the best of what you hope in the hereafter. Be aware that the servant will not realize the real meaning of satisfaction until he is satisfied with the poverty and calamity as the case of his satisfaction with richness and prosperity. Why do you ask Allah to decide your destiny then be angry about the decree that contradicts your will? Perhaps what you wanted would be your end. You are satisfied with his decree when it meets your will because of your limited knowledge of the unseen. How can you make it up if you are so, you are not fair to yourself and you are unsatisfied."⁽⁴⁾

(1) Ibn al-Mulaqqin, Al-Tawdeeh leSharh Al-Jamea' Al-Sahih (Part 29451/).

(2) Al Saadi, Bahjat Quluob Al-Abrar (p. 37).

(3) Muslim: Sahih Muslim, Al-Qadar / Belief In The Divine Decree And Submission To It, 42052/: Hadith No. 2664

(4) Ibn Abi Al-Dunia, Al-Rida An Allah be Qhadae'h (p.92).

Second: Satisfaction with Sustenance

A Muslim should certainly know that Allah has wisdom in varying sustenance and ranks in this world to agriculture the earth and get benefits through the mutual help of people. Allah said, "Is it they who would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the (wealth) which they amass."⁽¹⁾

The Prophet (PBUH) clarified that Allah has set a rule for humans in this world since they were in their mother's womb. If they believe in it, they live peacefully, feel satisfied with Allah's allotting and give up thinking and concerning about their sustenance. Narrated Anas bin Malik, the Prophet (PBUH) said, "At every womb Allah appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh.'" Then if Allah wishes (to complete) its creation, the angel asks, (O Lord!) Will it be a male or female, a wretched or a blessed, and how much will his provision be? And what will his age be?' So all that is written while the child is still in the mother's womb."⁽²⁾

For Allah (SWT), this world does not worth the wing of a mosquito, so what the believer sees of others enjoying temporal materialistic bliss, should not deceive him since it is not the real richness. As the Messenger of Allah said, ""Richness is not the abundance of Al-Aradh (wealth)⁽³⁾, rather it is self-sufficiency."⁽⁴⁾

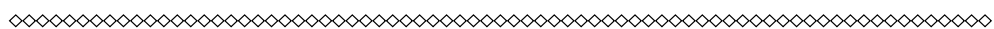
Explaining the Hadith, Ibn Battal said, "The Hadith means that the reality of richness is not the abundance of materialistic wealth because many rich people do not have self-sufficiency. They are discontent with what is allotted for them so they are keen to gain more regardless of its source. They behave as if they need money because they are striving to collect more. However, the reality of richness is self-sufficiency in which the content man is satisfied with

(1) [Al-Zukhruf: 32].

(2) Al-Bukhari: Sahih Al-Bukhari, Menstruation / Chapter: "(A little lump of flesh) some formed and some unformed." [Al-Hajj: 5], 170/: Hadith No. 318].

(3) Al-Aradh is the wealth. [Al-Nawawi, Riyadh Al-Saleheen (p. 190)].

(4) [Muslim: Sahih Muslim, Zakat / Richness is not the abundance of wealth. Rather, true richness is self-sufficiency. 2726/: Hadith No. 1055].



what he has without being eager to earn or demand more, as if he is ever rich."⁽¹⁾ Al-Qurtubi said, "The Hadith means that the beneficial, great or praised richness is self-sufficiency, the evidence is that if he has such characteristic, he will give up desires and be more favorable and praised than that who were rich in money, poor with his greedy and eagerness. This implicates him in the vicious things and misleads him, due to his stinginess and low mettle. Therefore, people dispraise him more, his value becomes less, and he shall be despicable and humiliated than anyone else"⁽²⁾

It is fair enough to say that such satisfaction is a reason for increasing the sustenance, the Prophet (PBUH) said, "Allah tests His servant with what He gave him, who is satisfied with his sustenance by Allah, He will bless and increase it, while the unsatisfied man with his sustenance is prevented from blessing."⁽³⁾

Therefore, the dua'a (prayer) of the Prophet (PBUH) is "O Allah, make the provisions of family of Muhammad (PBUH) bare subsistence."⁽⁴⁾ Ibn Hajar said, "It means make them sufficient not to be force to the humiliation of asking and not to desire luxury and prodigality in this world. It is a reason for those who prefer sufficiency because he prays for himself and his family to live in the best conditions."⁽⁵⁾

Al-Nawawi said, "Scholars of Arabic language said that Al-Quot (subsistence) is filling the stomach with little food. It has the virtue of reducing pursuing Dunia, being content with little food and praying of so."⁽⁶⁾

Likewise, Allah's Apostle said in his supplications, "O Allah, I seek refuge in You from a heart that is not humble, a soul that is not satisfied,

(1) Ibn Battal, Sharh Sahih Al-Bukhari (Part 10165/).

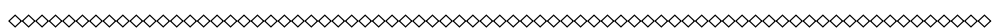
(2) Al-Qurtubi, Al-Mufhim Lema Ashkal Min Talkhees Kitab Muslim (part9 / 62).

(3) Ahmad: Musnad Ahmad, 33403/: Hadith No. 20279], [Ibn Abi Al-Dunia: Al-Rida An Allah be Qhadae'h, (p. 82): Hadith No. 54], [Abu Na'im: Knowing of the Companions, 63106/: Hadith No. 7166], and [Al-Bayhaqi: Shua'bu Al-Eman, Trust in God Almighty and Acceptance of His Enjoining in All Things, 2488/: Hadith No. 1291].

(4) [Al-Bukhari: Sahih Al-Bukhari, Al-Riqaq / How the Prophet (PBUH) and his Companions used to live, 895/: Hadith No. 6460], and [Muslim: Sahih Muslim, Zakat / Richness is not the Abundance of Wealth, 2726/: Hadith No. 1051].

(5) Ibn Hajar, Fath Al-Bari (Part 11275/).

(6) Al-Nawawi, Sharhu Al-Nawawi Ala Muslim (Part 7146/).



knowledge that is of no benefit and a supplication that is not answered."⁽¹⁾

Therefore, richness is self-sufficiency, no matter how much a man owns of wealth, eventually he is poor to Allah. Happiness is not only owning money, rather, it is the influence of faith and obedience that the believer feels through resisting self-desires, keening to be pious and do the good and forms of obedience, making friendship with good people, leaving bad people, following the right path and realizing that money is not the source of happiness.

Third Section

Despair of what other people have

The great Islam guarantees the dignity of the Muslim and saves his face. The instructions of the Prophet were related about in several Hadiths urging on abstaining from asking others for their wealth. For example, he said, "The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, Allah will make him self-sufficient."⁽²⁾ This Hadith urges on abstaining from asking others, encourages doing virtues and giving up vices for Allah loves that.⁽³⁾

He also said, "Do not press in a matter (la tuhifou)⁽⁴⁾, for I swear by Allah, none of you who asks me for anything and manages to get his request while I disdain it, will he be blessed in that which I give him."⁽⁵⁾

Among his valuable sayings about urging on self-glory is what Gabriel's told him, "O Muhammad, the honor of the believer is praying at night and his

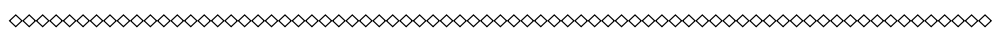
(1) [Muslim: Sahih Muslim, Remembrance, Supplication, Repentance and Forgiveness / Seeking Refuge from the Evil of What He Did and of What He Did not Do, 42088/: Hadith No. 2722].

(2) [Al-Bukhari: Sahih Al-Bukhari, Zakat / The wealthy only are required to give in charity, 2112/: Hadith No. 1427.

(3) Ibn Battal, Sharhu Sahih Al-Bukhari (Part 3431/).

(4) (Al-Elhaf: the intensity of the urgency of a matter). [Al-Azhari, Tahdheeb Al-Lughah (Part 546/)].

(5) Muslim: Sahih Muslim, Zakat / To abstain from begging, 2718/: Hadith No. 1038].



glory is giving up begging others."⁽¹⁾

Commenting on this Hadith, Al-Ghazali said, "Whoever does not prefer self-glory to food desires, then he is lacking wisdom and failing in faith. Contentment provides glory and freedom, so it is said give up whatever you want for you are its counterpart and ask whoever you want for you are his prisoner."⁽²⁾

The Prophet (PBUH) dispraised whoever beg people for their money. Ibn Umar (RAA) narrated that The Messenger of Allah (PBUH) said, "A man keeps on asking others for something till he comes on the Day of Resurrection without any muzza (piece of flesh)⁽³⁾ on his face."⁽⁴⁾

Abu Hurairah narrated that The Messenger of Allah (PBUH) said, "Who asks others to give to him in order to increase his own wealth, is akin to one who asks for Embers. He who wishes to have more, let him have it and he who wishes to have less, let him have it."⁽⁵⁾

Al-Shawkani explained the Hadith as saying, "It urges on abstaining from asking others. If the man exerts the effort in seeking to earn his living, except for Islam dispraises asking others for their money, the former is preferable to the latter. This is because the beggar is subjected to humility when he is not given and because the giver feels that his money is not sufficient for each beggar."⁽⁶⁾

The Prophet (PBUH) encourages poor people only to ask Allah for sustenance in order to save their faces. Narrated Abdullah ibn Mas'ud, the

(1) [Al-Hakim: Al-Mustadrak Ala Al-Sahihain, Al-Raqaq, 4360/: Hadith No. 7921], [Abu Nu'aim Al-Asbahani: Hilyat Al-Awliya and Tabaqat Al-Asfia, 3253/], [Al-Tabarani: Al-Mujam Al-Awsat, 4306/: Hadith No. 4278], [Al- Qudaci: Musnad of the Shehab, Live as You Wish, You are Dead, 1435/: Hadith No. 746], [Al-Bayhaqi: Shu'ab Al-Eman, Zuhd and Qesar Al-Amal, 13125/: Hadith No. 10058], Al-Hakim said: "This hadith has a Sahih chain of transmission and they did not report it, ather, it is known from the Hadith of Muhammad bin Humaid, on the authority of Saffer, Abu Zar'ah, Sheikh Thiqa al-Shakk. Al-Albani graded it as Hasan in Sahih Al-Jamea' Al-Saghir wa Ziyadateh.

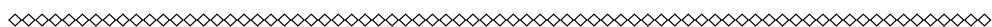
(2) Al-Ghazali, Ihya' Ulum Al-Din (Part 3 / 242243-).

(3) (Al-Muzza): a piece of flesh. [Al-Jawhari, Al-Sihah, Taj Al-Lughah (Part3/ 1248/)]

(4) [Al-Bukhari: Sahih Al-Bukhari, Zakat / Whoever asks the people to increase his wealth, 2123/: Hadith No. 1474] and [Muslim: Sahih Muslim, Zakat /it is disliked to Beg from People, 2720/: Hadith No. 1040].

(5) [Muslim: Sahih Muslim, Zakat / it is disliked to Beg from People, 2720/: Hadith No. 1041].

(6) Al-Shawkani, Nayl Al-Awtar (Part 4193/).



Prophet (PBUH) said, "If one who is afflicted with poverty refers it to people, his poverty will not be brought to an end; but if one refers it to Allah, He will soon give him sufficiency, either by a speedy death or by a sufficiency which comes later."⁽¹⁾

He also guided them to a practical solution instead of begging people. He said, "By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living) rather than to ask a person for something and that person may give him or not."⁽²⁾

Al-Iraqi highlights that the benefits of the Hadith is preferring earning the living to begging others even through a hard work such as cutting wood. If he does not have an animal to carry wood on it, he carry it on his back."⁽³⁾

Scholars said, "Unless Islam does not prefer working to begging unless it is awful because the beggar is subjected to humility of begging and rejection when he is not given and because the owner of money feels that his money is not sufficient for every beggars. It has the virtue of earning living by oneself, it is said that it is the best kind of earning."⁽⁴⁾

Fourth Section

Samples about contentment from the lives of the prophet and companions

First: the life of the Prophet

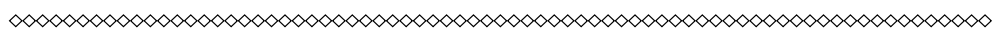
The greatest model of contentment, satisfaction and every good manner is the Messenger of Allah (PBUH). He was content, ascetic, satisfied and patient while being the most distant from the pleasures of this world and the keenest to win in the hereafter. Allah in Holy Quran speaks to him for his characteristics by saying, "Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendor of the life of this

(1) Abu Dawoud: Sunan Abi Dawoud, Zakat / To Abstain from Begging 2122/: Hadith No. 1645], and [Al-Tirmidhi: Sunan al-Tirmidhi, Zuhd / What has Been Related About Concern of Dunia and Its Love, 4563/: Hadith No. 2326]. All the Hadiths on the chain of Sayyar from Tariq ibn Shihab, Abdullah bin Masoud, as Marfu' attributed to the Prophet. Al-Tirmidhi said, "This is a Hasan, Sahih and Strange Hadith."

(2) [Al-Bukhari: Sahih Al-Bukhari, Zakat / To Abstain from Begging, 2123/: Hadith No. 1470].

(3) Al-Iraqi, Tarh Al-Tathreeb Fi Sharh Al-Taqreeb (Part 483/).

(4) Al-Zarqani, Sharh Al-Zarqani Ala Muwta'a Imam Malik (Part 4676/).



world, through which We test them: but the provision of thy Lord is better and more enduring."⁽¹⁾

The Prophet was seeking refuge in Allah from a greedy self as among his supplications he was saying, "O Allah, I seek refuge in You from a heart that is not humble, a soul that is not satisfied, knowledge that is of no benefit and a supplication that is not answered."⁽²⁾ He is a real great model of satisfaction and contentment which is revealed practically in his food, drink, dress and house as follows:

• Food and drink of the Prophet(PBUH):

In the Two Sahihs, narrated 'Aisha (may Allah be pleased with her), "that she said to `Urwa, "O, the son of my sister! We used to see three crescents in two months, and no fire used to be made in the houses of Allah's Messenger (PBUH) (i.e. nothing used to be cooked)." `Urwa said, "What used to sustain you?" `Aisha said, "The two black things i.e. dates and water, except that Allah's Messenger (PBUH) had neighbors from the Ansar who had some milch she-camels, and they used to give the Prophet (PBUH) some milk from their house, and he used to make us drink it."⁽³⁾

She also said, "A complete month would pass by during which we would not make a fire (for cooking), and our food used to be only dates and water unless we were given a present of some meat."⁽⁴⁾

• His Bed Mattress:

Aisha (RAA) said, "The bed mattress of the Prophet (PBUH) was made of Adam⁽⁵⁾ (leather) case stuffed with leef⁽⁶⁾ (palm fibres)."⁽⁷⁾

(1) [Taha: 131].

(2) [Muslim: Sahih Muslim, remembrance, supplication, repentance and forgiveness / seeking refuge from the evil of What He Did and of What He Did not Do, 42088/: Hadith No. 2722].

(3) Al-Bukhari: Sahih Al-Bukhari, The Gift, Superiority of giving gifts, 3153/: Hadith No. 2567] and [Muslim: Sahih Muslim, Zuhd and AL-Raqa'iq, 42283/: Hadith No. 2972].

(4) [Al-Bukhari: Sahih Al-Bukhari, Al-Riqaq/ How the Prophet (saws) and his Companions used to live, 897/: Hadith No. 6458].

(5) (Adam) tanned leather. [Al-Qastalani, Irshad Al-Sari Lesharh Sahih Al-Bukhari (Part 9264/)].

(6) (Leef): it is extracted from the origins of the first palm fronds, used to stuff pillows and mattresses [Qadi Ayyad, Mashareq Al-Anwar (Part 1369/)].

(7) [Bukhari: Sahih Al-Bukhari, Al-Riqaq/ How the Prophet (saws) and his Companions used to live, 897/: Hadith No. 6456].

Al-Maqrizi said, "He used to wear wool and makhssuf (sandals), and he did not dress up elegantly, his preferable garment is Hibara (Al-burdah which is a reddish and white cloth from Yemen), and his beloved clothes was the shirt."⁽³⁾

Ibn Battal reported Al-Tabari saying, "The virtue of asceticism and being content with subsistence and bulghah is highlighted through the choice of the Prophet, the righteous companions and followers to live harshly, be patient on poverty, endure roughness of clothes and littleness of food besides be satisfied with self-sufficiency. The Prophet (PBUH) passed the days through fastening a stone onto his stomach out of hunger, preferring to live coarsely and be patient, knowing that if he had asked Allah to turn Tihama Mountains into gold and silver, He would have done so. Likewise, the righteous people followed the same path."⁽⁵⁾

Furthermore, the Prophet (PBUH) taught his family to be content after his wives chose to stay with him and be ascetic when he gave them the right to choose either to be patient in little luck of life or leave him and enjoy worldly desires. Allah Almighty said, "O Prophet! Say to thy Consorts: "If it be that ye desire the life of this World, and its glitter, - then come! I will provide for your

(5) Ibn Battal, Sharhu Sahih Al-Bukhari (Part 10176/).



enjoyment and set you free in a handsome manner. But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward."⁽¹⁾ They chose the path of Allah, his Messenger and the hereafter, as they were patient in harshness of life and bad conditions in order to be rewarded by Allah.

Narrated Aisha (RAA), "The family of Muhammad did not eat two meals on one day, but one of the two was of dates."⁽²⁾

She also narrated, "The family of Muhammad had not eaten wheat bread to their satisfaction for three consecutive days since his arrival at Medina till he died."⁽³⁾

Second, the Lives of Companions

The companions adopted the path of the Prophet, followed his behaviors and manners and lived harshly as ascetics during the early time of Islam. Then Islam spread and Allah showered them with blessings, despite of the money they gained from trophies, it did not affect their asceticism because they continued to be content. They were competitive in doing the good and acts of worship. Examples of contentment of companions and avoiding greedy as follows:

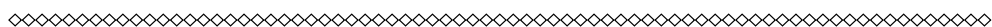
Hakim bin Hizam said, "(Once) I asked Allah's Messenger (PBUH) (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked and he gave (it to me). And then he said, "O Hakim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand." Hakim added, "I said to Allah's Messenger (PBUH), 'By Him (Allah) Who sent you with the Truth, I shall never Arza' ⁽⁴⁾ (accept anything from anybody after you), till I leave this world.' "Then Abu Bakr (RAA) (during his caliphate) called Hakim to give him his share from

(1) [Al-Ahzab: 28, 29].

(2) [Bukhari: Sahih Al-Bukhari, Al-Riqaq / How the Prophet (saws) and his Companions used to live, 897/: Hadith No. 6455].

(3) [Bukhari: Sahih Al-Bukhari, Food / What the Prophet (saws) and his Companions used to eat, 775/: Hadith No. 5416] and [Muslim: Sahih Muslim, Zuhd and Al- Raqa'iq 42281/: Hadith No. 2970].

(4) (Raza') Ra, zaa, and hamzah are the same origin indicating that a thing has been taken or gotten. Ma razatu shaia'n (I did not get any good from it. [Ibn Faris, Maqayyees Al-Lughah (Part 2390/)].



the war booty (like the other companions of the Prophet (PBUH), he refused to accept anything. Then `Umar (RAA) (during his caliphate) called him to give him his share but he refused. On that `Umar (RAA) said, "O Muslims! I would like you to witness that I offered Hakim his share from this booty and he refused to take it." So Hakim never took anything from anybody after the Prophet (PBUH) till he died."⁽¹⁾

Ibn Hajar interpret that by saying, "Hakim abstained from taking his share despite it was his right because he feared that if he took something from anybody, he would get used to it. It would drag him to desire more things so he avoided doing it."⁽²⁾

Another example is Amr bin Taghlib who said, "Some property was given to the Prophet (PBUH) and he gave it to some people and withheld it from some others. Then he came to know that they (the latter) were dissatisfied. So the Prophet said, 'I give to one man and leave (do not give) another, and the one to whom I do not give is dearer to me than the one to whom I give. I give to some people because of the impatience and discontent present in their hearts, and leave other people because of the content and goodness Allah has bestowed on them, and one of them is `Amr bin Taghlib.'" `Amr bin Taghlib said, "The sentence which Allah's Messenger (PBUH) said in my favor is dearer to me than the possession of nice red camels."⁽³⁾

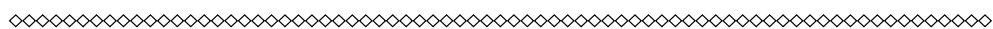
The Prophet's Sunnah (style) when there is money, is distributing it for the sake of Islam's interests without saving any of it. These interests include giving those who did not have strong faith in Islam and preferred the hereafter to this world. He gave them because he feared that they became intolerant and their faith became weaker or objected to the Prophet's distribution while he did not give faithful people because he knew that they were connected to Allah and did not care about this world.

As for those whom Allah specialized with good hearts and sufficiency of Islam, loving and accepting it and appealing for wining in the hereafter, they

(1) [Al-Bukhari: Sahih Al-Bukhari, Zakat/ To abstain from Begging, 2123/: Hadith No. 1472] and [Muslim: Sahih Muslim, Zakat / The upper hand is better than the lower hand, 2717/: Hadith No. 1035].

(2) Ibn Hajar, Fath al-Bari (Part 3336/).

(3) [Al-Bukhari: Sahih Al-Bukhari, Tawheed / Almighty said, "Verily, man was created very impatient." 9156/: Hadith No. 7535].



are more beloved for the Prophet (PBUH) than those who took the money. He did not give them because he knew that they were self-sufficient, had trust in Allah, and strong faith. They had great love to Allah and His Messenger, as they loved what Allah and His Messenger (PBUH) love and believed that what he did was better of what the left.⁽¹⁾

Moreover, one sample of female companions who were taught contentment and satisfaction with the little luck of this world is Asmaa' Bint Abi Bakr (may Allah be pleased with them), she said, "When Az-Zubair married me, he had no real property or any slave or anything else except a camel which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our Ansari neighbors used to bake bread for me, and they were honorable ladies. I used to carry the date stones on my head from Zubair's land given to him by Allah's Messenger (PBUH) and this land was two third Farsakh (about two miles) from my house. One day, while I was coming with the date stones on my head, I met Allah's Messenger (PBUH) along with some Ansari people. He called me and then, (directing his camel to kneel down) said, "Ikh! Ikh!" so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of Ghira, as he was one of those people who had the greatest sense of Ghira. Allah's Messenger (PBUH) noticed that I felt shy, so he proceeded."⁽²⁾

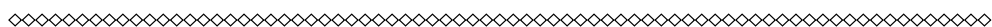
Ibn Hajar tailored a valuable explanation of this Hadith to show the reason behind serving Al-Zubair (the husband of Asmaa'), he said, "the reason for her patience is the fighting in Allah by her husband and father and other commands by the Prophet. They did not have free time to help in house working or have enough money to bring servants, so it was limited on their wives. They only ask their husbands for subsistence of the family members in order to endeavor for the victory of Islam"⁽³⁾

Another example of female companions that were content with their little luck in this world is Fatima (RAA) the daughter of the Prophet (PBUH) when

(1) Al-Ghunaiman, Sharhu Kitab Al-Tawheed min Sahih Al-Bukhari (Part 2573/).

(2) [Al-Bukhari: Sahih Al-Bukhari, Wedlock, Marriage (Nikaah) /Al-Ghaira (i.e. honour, prestige or self-respect), 735/: Hadith No. 5224].

(3) Ibn Hajar, Fath Al-Bari (Part 9 / 324).



she came to her father and asked him for a maidservant, he gave her better choice. She convinced without objection. Al-Bukhari included the Hadith, he said, "Ali narrated, Fatima complained of what she suffered from the hand mill and from grinding, when she got the news that some slave girls of the booty had been brought to Allah's Messenger (PBUH). She went to him to ask for a maidservant, but she could not find him, and told `Aisha (RAA) of her need. When the Prophet (PBUH) came, Aisha informed him of that. The Prophet (PBUH) came to our house when we had gone to our beds. (On seeing the Prophet) we were going to get up, but he said, 'Keep at your places,' I felt the coolness of the Prophet's feet on my chest. Then he said, "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: 'Allahu Akbar (i.e. Allah is Greater)' for 34 times, and 'Al hamdu Li llah (i.e. all the praises are for Allah)' for 33 times, and Subhan Allah (i.e. Glorified be Allah) for 33 times. This is better for you than what you have requested."⁽¹⁾

These samples are the tip of the iceberg of companions who followed the Prophet's manners and behaviors in their daily lives. They were the most glorious men and the purest women who supported the religion of Islam in a way that is known neither before nor after it in the history. If the Muslims wanted to resort their glory and honor, they should reapply the prophetic manners in their lives and be the masters of the earth again.

Conclusion

It contains the essential results and recommendations:

First, the results:

1- Contentment is a modern Hadith topic which requires studying under poverty and sever conditions in the life of Islamic Ummah.

2- Emulating the Prophetic manners including contentment and asceticism despite of different kinds of luxuries.

3- The virtue of contentment is significant for its linkage to faith since the true Muslim is faithful through his/her contentment and satisfaction.

(1) [Al-Bukhari: Sahih Al-Bukhari, One-fifth of Booty to the Cause of Allah (Khumus) The Khumus is meant for the needs of Allah's Messenger saws and the poor, 484/: Hadith No. 3113].



4- The self-sufficient Muslim is content with Allah's sustenance without being eager to get more out of greediness, rather, being satisfied with what Allah allotted for him/her.

5- The Prophet (PBUH) dispraised begging people in order to protect the dignity of Muslims and guided them to work for living.

6- There are various samples from the lives of the companions to teach people and guide them to be content.

7- If the people are content and satisfied with their lives, many problems will be solved. Lack of faith in this virtue caused hatred and malevolence.

Second, recommendations:

1- Conducting studies on modern Hadith topics required for this generation in order to provide solutions from the Prophetic Sunnah for present problems.

2- Highlighting the virtue of contentment in school curriculum for its influence in their education.

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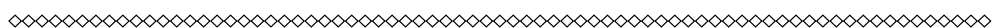
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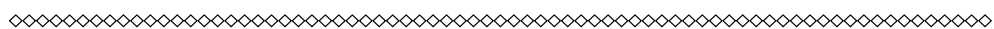
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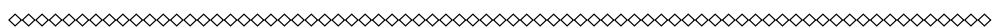
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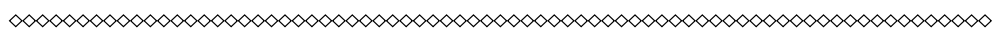
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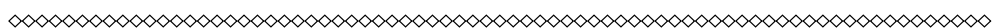
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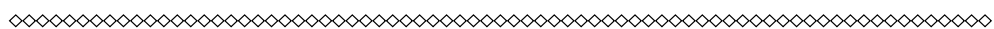
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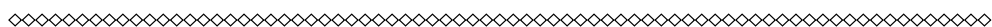
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