

A Historical Overview of Prophet's (ﷺ) Speech, Leadership and Eloquence

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Abstract

Man undeniably stands as the pinnacle of creation, and leading his fellow beings places him on the most elevated pedestal. As the leader of humanity, he is endowed by Allah Almighty with the exceptional qualities of rhetoric and the gift of eloquence, both recognized as paramount attributes of a leader. The Holy Qur'ān refers to these qualities as "Al-Hikma" and Fazal al Khitāb. The Qur'an's title, "Quranan Ajaban," further underscores its quality of articulation and expressiveness. While Allah Almighty has generously bestowed this quality upon all His Prophets and Messengers, the last Messenger has been uniquely distinguished with an abundance of this gift. This article delves into the distinctive quality of speech, known as "Jami' al-Kalām," exhibited by the Holy Prophet (ﷺ).

Keywords: Leadership, Eloquence, Speech, Historical Overview, Qur'an.

Introduction:

The great position of leadership is based on various qualities and superior qualities. Due to this the country and empire get stability and the sector and family get continuity. The tribe and group get stability and the whole nation gets respect and honor. When the blessing of wisdom is available to the leader, then his speech becomes Jami' al-Kalām. His words and expressions appear with the attributes of comprehensiveness and restraint. The words of greeting are very few while the meanings are very long and the words count. The caste bestows this perfection upon whom it holds the position of leadership. The expression of the word in the form of speech is to convey the words of one's heart to people and to reach their hearts and to make them one's friend and to influence others and to turn everyone's thoughts towards one's subject at the same time, it has a honey-like sweetness and uses its voice with a beautiful combination of the two. No matter how many great prophets, reformers, and leaders have come to the world. They have used this attribute well for their own religion and purpose. When we look at the holy nature of the Messenger of Allah, peace and blessings be upon him, in this sense, he appears like the sun and the moon with a unique, unparalleled glory in the entire chain of prophets and messengers and in the entire history of human leaders.¹

The Holy Prophet ﷺ, the Highest Messenger, the founder of the constitution of humanity, and the chief of all the Prophets and Messengers, during his entire life, spoke to anyone, strangers,

companions, enemies, believers, and non-believers. He was full of eloquence. Eloquence is the quality of the speech which has smoothness and which has a good expression and a beautiful speech in which there is no possibility or suspicion of any mistake. In which words are used freely, there are no heavy, unfamiliar, and counter-idiomatic words and unfamiliar terms and techniques.

According to linguists and scholars of literature, eloquent speech is one in which there is no contradiction, in which the words are correct and those words are not against the rules of spelling. In eloquent speech, a long and widespread meaning is described in short and concise words, and multi-meaning demands and concepts are presented in the fewest words, and this is the style of language and literature in speech. ²

The Arabs used to call the whole world dumb because of the innumerable qualities of their language. Before them was the age of the past, so much they were proud of their language, the Qur'an released from the tongue of the Messenger of Allah, peace and blessings of Allah be upon him, broke their pride and their illusion. The Qur'an challenged them with its eloquent speech:

"فَأْتُوا بِسُورَةٍ مِّثْلِهِ" ³

"You should make a surah like this."

Even at the second place, the Qur'an challenged its eloquence to all humans and jinn and said:

"أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ" ⁴

“Even if they all come together to bring something like this Qur’an (make another word), they cannot bring it like it. Even if they become each other's helpers”.

When the jinn heard this Qur’an, they cried out:

إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا⁵ -

"Indeed, we have heard a strange Qur’an."

How is it possible for the Holy One on whom the Qur’an was revealed that Arab poets, preachers, writers and eloquent people could answer any word of this One? Every sentence uttered by His sacred lips is at the height of eloquence. However short it may be, it is always full of meaning. Therefore, the shortest sentence of the Messenger of Allah (peace and blessings of Allah be upon him) is also a Sayyed-ul-Kalam. Because His speech is related to revelation:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ -

"And he does not speak out of (his) desire; his speech is the complete revelation that is given to him".

Description of the Holy Qur’an:

Allah's Messenger (peace be upon him) had been given a terrifying voice, a dignified dignity and an ideal, an oratorical tone and eloquent tone to express his words. Because Allah had made him the Afsah al-‘Arab and the Afsah an-Nas, his tone was one that reached the hearts and was absorbed in the souls. When the Prophet (peace and blessings of Allah be upon him) gave the Farewell Sermon in Mina, he was addressed by more than one hundred thousand Companions from far and near. Everyone in their own place was

listening to his every word in their ears as if someone was very close to him. In this way, his eloquent words were smiling on the tablets of their minds and hearts and his voice was very sweet and pleasant. Every word was attached to the rings of the hearts of the Companions like jewels. In this way, he was transmitting his each and every word to the future generations without delaying words.⁶

Many biographers have made his eloquence their subject. In this matter, the truth is that the Lord of the Universe has not created anyone else who is eloquent, sweet in speech, and has the power of speech. Throughout human history, leadership and public speaking have gone hand in hand. These are the words that we communicate, and these words reach the addressee and create the effects of their ability, and similarly, the effectiveness and flamboyance of the language is the attribute that creates enthusiasm, desire and passion to do something in the addressee. This is the reason why all preachers, reformers and leaders have tried the essence of speech and narration and this attribute is also seen in the qualities of all the Prophets (peace be upon them). The Messenger of Allah (peace and blessings of Allah be upon him) informed the Ummah about this great attribute:

⁷ - "بعثت بجوامع الكلم"

"I have been sent with comprehensive words."

In another place he said:

⁸ - "اعطيت جوامع الكلم"

"I have been blessed with Jawami Al-Kalam."

In another place, he said in this regard:

“اوتيت فواتح الكلم وفواتحه وجوامعه”⁹

"I have been given the beauty and perfection of the beginning and the end of the words and their comprehensiveness".

The Messenger's Speech and Eloquence:

The Messenger of Allah (ﷺ) grew up in an environment of eloquence. His kinship tribe Quraysh and foster tribe Banu Saad were their examples in this regard. So, he said:

“انا اعرب العرب ولدت في قريش ونشأت في بني سعد فاني ياتيي اللحن”¹⁰

"I am clearer and brighter than all the Arabs." I was born in Quraysh. I was brought up in Banu Saad, so where did the error in my speech come from?

Hazrat Abu Bakr Siddique RA says about the beautiful speech and miraculous speech of the Messenger of Allah (peace and blessings of Allah be upon him):

“لقد طغت في العرب وسمعت فصحاء بهم فما سمعت افصح منك فمن

ادبك قال ادبني ربي فاحسن تاديبى”¹¹

“I have visited the Arab tribes and seen their Passover, but I have not found anyone more eloquent than you. He says: I asked the Messenger of Allah (peace and blessings of Allah be upon him) who taught him this literature, and he said: My Lord taught me this literature and taught it in a very good way”.

He was a great figure of eloquence. There was no unnecessary or redundant talk in your conversation, nor was there any lack,

distortion, or omission. That's why Umme Maabad, his beautiful words, sweet words, and this are how she draws the map of his high harmony.

"حلو المنطق بين فصل لا نذر ولا هذر كان منطقه خزرات نظمين وكان
جهير الصوت حسن النغمة"-¹²

"He was a sweet word. Everything he said was very clear and there were no small words. His speech was like a pearl that was cast in a shell, his voice was loud, in which there was an attractive melody".

Imam al-Ghazali also expresses this attribute of him in *Ahya al-Ulūm*, that he was the most eloquent, his speech was the sweetest, he spoke very little, spoke very easily, and when he did speak, he was frivolous. He did not talk in vain. His speech seems to be strung with pearls. His speech was *Jami' al-Kalām*, in which there was no redundant talk and no defect. There was continuity in the speech as if the words were going hand in hand and there was a break in his speech. By which the listener would have remembered his speech well. He had the loudest voice and the happiest voice. He was silent for a long time. He did not talk unnecessarily.¹³

He was well versed in Arabic idioms and even spoke to each tribe in its language, idioms and vocabulary. He did not talk to the people of Hijāz and Najd in the same way as he used to talk to Quraysh and Ansār. As he spoke differently to Dhu-al-Shār Hamdānī, Tughta al-Nahdī, Qattan bin Haritha al-Imlī, Ash'ath bin Qais, Wāil bin Hajar Kundī, etc., in the presence of chief of Hazar Maut and the king of Yemen.¹⁴

Dr. Shūqi Zaif, a well-known writer of the Arabic language, writes with reference to the eloquence of the Prophet that God had given him such eloquence through which he became the owner of the heart race and it seemed that the meanings and styles, they are waiting to appear before him so that he can choose from among them such a style and meaning that will delight and expand the listening power of the people and their hearts will be heard.¹⁵

Hazrat Abū Bakr Siddiq has described the eloquence of the Messenger of Allah ﷺ as follows:

“مارايت افصح منك يارسول الله”¹⁶

"I have never seen anyone more eloquent and eloquent than you, O Messenger of Allah."

Now we see a few examples of this eloquent speech as he said:

“ان افضل الايمان ان تعلم ان الله معك حيثما كنت”¹⁷

"The best level of faith is that you know that Allah is with you everywhere, and wherever He is, Allah is there".

What a beautiful and comprehensive concept of God's presence is described in this blessed hadith. This is the word if it becomes our situation, So the destination of divine knowledge is attained.

Always encouraged to adopt the role of Yad-e-Ulya (Upper Hand). A perfect believer is one who continues to give to Yad-e-Sufla with the character of Yad-e-Ulya and initiates every good deed from his dependents. Therefore, he said:

"اليد العليا خيرٌ من اليد السفلى وايداء عن تعول"-¹⁸

"The upper hand (i.e., the giving hand) is better than the lower hand i.e., the receiving hand".

Two things make human life extremely successful and effective, but they are two of the secrets of a successful human life. One is to be patient with every calamity and thank God for every blessing. Therefore, the Messenger of Allah (peace and blessings of Allah be upon him) said:

الايمان نصفان نصف في الصبر ونصف في الشكر-¹⁹

"Faith has two parts, half of faith is in patience and half of faith is in gratitude."

The Holy Prophet(ﷺ) said that the total reality of religion is the simplicity of religion. Yosr (Easness) is dominant in every religious order and it has been discounted in every religious order. Therefore, it is not permissible for the advocate of any religion to present the religion to the people by making it difficult and its teachings strict. Therefore, he said:

"ان الدين يسر ولن يشاد الدين احد الاغلبه"-²⁰

"Indeed, religion is easy, and whoever tries to make it difficult, it will overcome him."

Similarly, he said in another place:

"ان الله تعالى رضى لهذه الامة اليسر وكره لها العسر"-²¹

"In turn, Allah has favored ease and generosity for this Ummah and has disliked hardship and difficulty."

Adopting high morals in human life is a sign and proof that Allah Almighty has given the servant an immense bounty of His grace and blessings and on the contrary, adopting bad morals is a sign and a sign of deprivation of Allah's grace in one's existence.

Therefore, the Messenger of Allah (peace and blessings of Allah be upon him) said:

22. "ان الله كريمٌ يحب الكرم ومعالي الاخلاق يبغض سفسافها"-

“Indeed, Allah is Most Merciful, He loves bounty. Therefore, he likes high morals and dislikes low morals”.

In this universe, human life becomes very comfortable and peaceful. If he has the support of his family, the love of his friends, the patronage of his elders, and the love of his family is with him every moment of his life, but all these relationships are the treasure of the universe and more than all of them if the servant of the Lord May the companionship be found and the feeling of being with him at every moment is obtained And so that feeling will become the greatest punishment of his life. That is why the Messenger of Allah (peace and blessings of Allah be upon him) told his Ummah that the Lord becomes with you at the same time as your lips begin to open in remembrance of Him. He said:

23. "ان الله تعالى يقول انا مع عبدى اذا هو ذكرنى وتحركت بى شفتاه"-

"Allah says, "When My servant remembers Me and his lips start moving at the mention of Me, then I grant My presence to My servant".

On the other hand, Allah sees His servants in terms of both their nature and their actions and character. Sometimes a person wants to know the people of Allah and sometimes he wants to know the truth of the people of Allah. Among the people of good deeds, action is the best, and among the people of the people, action is beneficial, which brings a person to the level of popularity in the sight of Allah. Narrating this fact, the Messenger of Allah (peace and blessings of Allah be upon him) said:

"احب الاعمال الى الله سرورٌ تدخله على مسلم" - 24

"The most beloved act to Allah is that which brings happiness to a Muslim."

And in another place, he said:

"احب الناس الى الله تعالى انفعهم للناس" - 25

"The beloved and close servant of Allah is the one who benefits his servants as much as possible." Every human being in this world desires honor seeks dignity and strives for greatness. Human dignity comes from being tolerant of others and giving to others. Attracting such people, the Holy Prophet (ﷺ) said:

"اتبغوا الرفعة عند الله تحلم عن من جهل عليك وتعطى من حرمك" - 26

"Seek Rifaat and Ezaat with Allah." This is the case of him who treats you with ignorance, you treat him with tolerance, he who deprives you, you give to him. Faith is the name of love for Allah and His Messenger and our Islam is the name of following the commands of Allah and His Messenger. Our favor is the name of loving Allah and His Messenger from the depths of our hearts and being sincere to Allah and His Messenger. Our faith in the language of the Qur'ān requires us. Be the figure of the people of faith, and our faith, the Messenger of Allah, demands us to be the figure of Man Ashaddu Ummati Hubban. Therefore, he said:

من اشد امتي حبا ناس يكونون بعدى يود احدبهم رانى باهله وماله.²⁷

"Among my Ummah, those who love me deeply are those who will come after me, the desire of each of them is that they would see me once in exchange for all their families and wealth."

It is as if they are willing to sacrifice their families and their circumstances and means for the sake of seeing the Prophet. Just for this longing and desire, I wish I could see the Messenger, I wish the blessings of the visit of the Messenger would be made available, and I wish I would have the great happiness of seeing the Messenger. The Messenger of Allah, peace be upon him, has taught a great and comprehensive prayer to every member of his Ummah, in which he has asked the Lord for beneficial knowledge and longed for a humble heart. It is the desire of the satiated soul and the request for the answered prayer and this prayer is as follows:

"اللهم انى اعوذبك من علم لا ينفع ومن قلب لا يخشع ومن نفس لا تشبع
ومن دعوة لا يستجاب لها"²⁸

"O Allah, I seek your refuge from knowledge that does not benefit, from a heart that does not fear, from a soul that is not satisfied, and from a prayer that is not accepted."

In the same way, he has prayed for four more things, in which wealth in knowledge, tolerance in nature, dignity in the form of piety, and beauty in the form of Al-Afiyyah have been requested. The words of the prayer are:

"اللهم اغنى بالعلم وزينى بالحلم واكرمنى بالتقوى و حملنى بالعافية"²⁹
"O Allah, grants me wealth with knowledge, adorn me with tolerance, make me dignified with piety, and grant me beauty with health."

The Messenger of Allah (peace and blessings of Allah be upon him) has declared peace, security, peace, and cleanliness in every situation in the Ummah to be superior and superior to all acts of worship while teaching his Ummah to reform and improve people in every situation, he said:

"الا اخبركم بافضل من درجة الصلاة والصيام والصدقة قالوا بلى قال
اصلاح ذات البين وفساد ذات البين هى الحالقة"³⁰

"Shall I not tell you a better deed than prayer, fasting, zakat, and charity?" The Companions asked why not, O Messenger of Allah, you must tell. The Prophet (peace be upon him) said: If people are angry, make

peace between them. Therefore, the deterioration of mutual relations (gradually) destroys peace and security”.

It is as if when someone commits cruelty and abuse, friendships are damaged by it, and this damage increasingly cuts off each other forces unkindness, and incites to abandon deep friendships. Therefore, he said, put an end to resentment from the beginning and connect those who fight and those who are angry from the beginning. The Messenger of Allah (peace and blessings of Allah be upon him) has given a comprehensive concept of goodness. Every good character has been declared as goodness and every bad character has been declared as sin. A bad mood first creates anxiety and worry in the heart and soul of a person. Therefore, the Messenger of Allah (peace and blessings of Allah be upon him) said:

"البر حسن الخلق والاثم ما حاك في صدرك وكربت ان يطلع عليه
الناس" -³¹

"Virtue is the name of good manners and sin is that which knocks in your heart and you do not like people to be informed about it, that is sin."

May the affairs of this world be successful or may it be a matter of misery in the Hereafter. The Holy Prophet(ﷺ) has given this life lesson to the Ummah, whatever you do, always do it. Bring continuity and continuity in this work, create in it the attribute of permanence and perpetuity, and do not look at the abundance of its quantity, even if it is little. Today's little is tomorrow's great abundance. Therefore, he said:

"احب الاعمال الى الله ادومنها وان قل"-³²

"Almighty Allah likes the action that is done constantly and always, even if it is little."

The salvation of man is in three things and these three things are perfect worship and spiritual worship. One is to adopt piety in every situation the second is to always be committed to goodness and the third is to always be kind to people. Therefore, the Messenger of Allah (peace and blessings of Allah be upon him) said:

"اق الله حيثما كنت واتبع السيئة الحسنة تمحها وخالق الناس بخلق

حسن"-³³

"Wherever you are, fear Allah. Do good after sin, it will erase the sin and treat people with good manners".

It is not strength and power to destroy the enemy during the competition between himself and the enemy, but the real power is when there is a competition between self and anger, then a person should control his self and not provoke him but not provoke him and not fight because of him. He said:

"ليس الشديد بالصرعة انما الشديد الذى يملك نفسه عبد الغضب"-³⁴

"He is not a strong man who destroys others, but the real strong man controls himself in the face of anger."

The Messenger of Allah, peace and blessings be upon him, has taught that peace is peace and security in the Muslim society, and he has made it obligatory for every Muslim in his faith and his practice of Islam to forbid the three things of another Muslim for the sake of his faith and the recognition of his Islam. One is to make his blood

haram, the second is to make his property haram, and the third is to make his honor haram. It is forbidden. Then to kill another human being with asthma (blood) and sheds his blood unjustly. Robbing of his property and stealing his property, deceiving him about the property. Therefore, it is forbidden to take away his wealth in any way and thirdly, in the case of slander, violating his honor, depriving him of sanctity and honor, and harming him in any way is prohibited. . Therefore he said:

35 "كل المسلم على المسلم حرام دمه وماله وعرضه" -

"Every Muslim has universal sanctity over every other Muslim, his life, his wealth, and his honor and reputation are forbidden to every other Muslim."

Being kind to people makes a person worthy of Allah's mercy, and by forgiving people, a person becomes a recipient of Allah's glory and forgiveness. Therefore, the Messenger of Allah (peace and blessings of Allah be upon him) said:

36 "ارحموا ترحموا واغفروا يغفر الله لكم" -

"Have mercy on God's creation, and you will be shown mercy from God."

Forgive people's mistakes and Allah will forgive your mistakes. The Messenger of Allah (ﷺ) has given every Muslim an inheritance of wisdom in this world. He has made every believer the heir of the word of wisdom and encouraged him to obtain this lost inheritance. In any language, any being, and any place where wisdom is found. The first responsibility of a believer is to go forth and attain it. Therefore, he said:

"الحكمة ضالة المؤمن" -³⁷

"Wisdom is the lost heritage of the believer."

It is the religious responsibility of a believer to search carefully for this missing object to be constantly curious about it and to acquire it as and when possible. Man considers everything in this world as wealth and wants to earn respect through this wealth and through this wealth he wants to gain fame in the world and make the abundance of this wealth superior to others and the abundance of this wealth to others. But he makes a sign of his pride and boasting, while the reality is different from that, instead of the wealth, the openness of the face and its freshness and its grace are more effective on people.

"انكم لن تعوا الناس باموالكم ولكن يعهم منكم بسط الوجه" -³⁸

"You cannot rule over people with your wealth and wealth, but you can make them submit to you with your open-mindedness and generous generosity."

Conclusion:

The Messenger of Allah, peace and blessings of Allah be upon him, with his magnificence and the eloquence of his speech, has composed oceans of meanings and knowledge within small words and words and has provided light and guidance to the whole world through which they can live in this world. There is success for them and happiness in the hereafter. You should meditate on these words and dive into the oceans of their meanings and teachings. The facts will be revealed. He said: Modesty comes from faith.

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