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examples and models of righteous conduct. Furthermore, we will examine the fruits and impacts of righteous deeds on both the individual and the Muslim community.

### 1. Reasons for Choosing the Topic:

1. The significance of righteous deeds in preserving the integrity of the Muslim community.
2. The importance of doing good in fostering unity and love within the Muslim society.
3. The vital impact of righteous deeds on both the individual and the Muslim community.
4. Righteous actions are a means of attaining Allah's pleasure, companionship, and mercy.

**2. Importance of the Study:** The significance of this research lies in its focus on the study and interpretation of the Holy Qur'an. It highlights the Qur'an's and Islamic law's role in urging acts of kindness and the alleviation of distress among Muslims, and the impact of such deeds on the soul of the believer as well as on the solidarity and cohesion of the community.

### 3. Research Objectives:

1. To clarify the role of Islamic law in encouraging righteous deeds.
2. To explain the conditions for the acceptance of righteous actions.
3. To present examples of righteous deeds.
4. To identify the outcomes and fruits of righteous actions.

#### 4. Research Methodology:

The researcher adopted an objective analytical approach. The study is a thematic examination of Qur'anic verses that shed light on the concept of righteous deeds. The research tools include inductive analysis of relevant Qur'anic exegesis and related Prophetic traditions (ahadith).

## 5. Previous Studies:

Despite the significance of this topic and the abundance of related Qur'anic verses, no independent study has been found that treats the subject as a dedicated thematic Qur'anic study. However, there are some theses within the field of thematic exegesis that are somewhat similar in their methodological approach.

## 6. Structure of the Study:

The research consists of an introduction, two main sections (chapters), a conclusion, and a list of sources and references, as outlined below:

## Introduction

This section presents the research title, reasons for choosing the topic, its significance, objectives, previous studies, and the methodology used.

## Chapter One: The Importance of Righteous Deeds, Islam's Emphasis on Them, and the Conditions for Their Acceptance

This chapter includes two subsections:

**Subsection One:** The importance of righteous deeds and the emphasis of Islamic law on performing them.

**Subsection Two:** The conditions for the acceptance of righteous deeds.

## Chapter Two: Examples of Righteous Deeds and Their Impacts

This chapter includes two subsections:

**Subsection One:** Examples of righteous deeds.

Subsection Two: The fruits and effects of righteous deeds.

**Conclusion:** This section includes the key findings and recommendations.

## Chapter One: The Importance of Righteous Deeds, Islam's Emphasis on Them, and the Conditions for Their Acceptance

### Section One: The Importance of Righteous Deeds and the Emphasis of Islamic Law on Performing Them

Righteous deeds are the foundation upon which human life is established; through them, people's religious and worldly affairs are rightly guided. For this reason, Islamic law strongly encourages doing good, assisting fellow Muslims, and cooperating in righteousness and piety, while prohibiting evil and cooperation in sin and aggression. Allah the Almighty says:

“By time, indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.” (Surah Al-‘Asr: 1–3)

Allah swore by time that all humankind is in loss, except for those who exhibit four qualities: faith, righteous action, enjoining truth, and enjoining patience upon truth. This surah serves as a scale by which believers weigh their deeds to discern their gain from their loss. Regarding this, Imam Al-Shafi'i (may Allah be pleased with him) said: "If people were to reflect upon this surah alone, it would suffice them."

**Allah also says:**

“And who is better in speech than one who calls to Allah, does righteous deeds, and says, ‘Indeed, I am of the Muslims.’” (Surah Fussilat: 33)

This verse encompasses, in its wording, every person past and present who calls others to Allah and His obedience, whether prophets (peace be upon them) or

believers. The meaning is: No one has better speech than one who fulfills this role. The best among people are those who invite others to the oneness of Allah, His worship, and obedience, and who perform righteous deeds fulfilling what Allah has commanded and avoiding what He has prohibited. They declare their commitment to Islam as a faith, method, and way of life, and work together with fellow Muslims to strengthen the bonds of brotherhood, cooperation, and mutual support.

It is self-evident that a righteous act pleasing to Allah and rewarded is never equal to a wicked deed hated by Allah and punishable. Kindness, patience, and good conduct fall under righteous deeds, while harshness, cruelty, and rudeness fall under evil ones.

Thus, the sincere caller to Allah must respond to harm with kindness, repay insults with gentle speech, meet wrongs with forgiveness, and anger with patience and forbearance. In interacting with others, one should adopt the best possible manner, including offering and spreading peace, good etiquette, restraining anger, generosity in dealings, fairness in claiming one's rights, and many other noble traits.

This verse embodies the essence of noble character and all forms of forbearance and virtue.

The Prophet Muhammad (peace and blessings be upon him) was a man of action before he was a man of words; his deeds exceeded his speech. He taught goodness by practicing it, as his character was the Qur'an. He called to virtue through virtuous conduct, serving as a model in his actions and an exemplar in his behavior.

The Prophetic Sunnah offers profound guidance on the performance of good deeds and righteous actions. It was narrated by Ibn Mas'ūd (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:

"Maintaining the ties of kinship increases one's lifespan; secret charity extinguishes the wrath of the Lord; and acts of kindness protect against an evil end."

Spending in the cause of Allah and generosity are linked to courage; and there is no generosity in the way of Allah from one who lacks faith or whose faith is deficient.

**Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (peace be upon him) said:**

"Kindness toward others shields a person from evil ends, calamities, and destruction. Those who are known for doing good in this world will also be among the doers of good in the Hereafter."

**Abū Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:**

"Whoever alleviates a believer's suffering from the tribulations of this world, Allah will alleviate his suffering from the tribulations of the Day of Judgment." Whoever hides the shortcomings of a Muslim, Allah will obscure his shortcomings in this life and the Hereafter. Whoever alleviates the load of a debtor, Allah will alleviate his difficulties in this world and the Hereafter. Allah assists His servant as long as the servant aids his brother. Whoever embarks on a quest for knowledge, Allah will facilitate his journey to Paradise. When individuals congregate in a home of Allah to collectively recite and study the Book of Allah, tranquility settles upon them, mercy envelops them, angels encircle them, and Allah acknowledges them among His companions. "One's actions will determine their advancement, not their ancestry."

These narrations emphasize the central role of righteous action in achieving divine mercy, protection from harm, and spiritual elevation, underscoring that one's true worth lies in their deeds, not in their ancestry.

## Subsection Two: Conditions for the Acceptance of Righteous Deeds

Faith as a Prerequisite for Acceptance of Deeds

Faith (īmān) is a fundamental condition for the acceptance of any righteous deed. Allah does not accept the actions of a disbeliever, and belief in Him is essential for one's deeds to be accepted. Numerous pieces of evidence from the Qur'an affirm this principle. Allah the Almighty says:

"But whoever desires the Hereafter and exerts the effort due to it while he is a believer – it is those whose effort is ever appreciated [by Allah]." (Surah Al-Isrā': 19)

In this noble verse, Allah clarifies that whoever seeks the Hereafter and strives for it in the manner prescribed by fulfilling His commands and avoiding His prohibitions, and doing so with sincerity and in accordance with the prescribed path "while he is a believer", meaning he affirms the oneness of Allah and is neither a polytheist nor a disbeliever, then Allah will appreciate his effort and reward him abundantly even for a small deed.

This verse serves as clear evidence that righteous deeds are only beneficial when accompanied by faith in Allah. Disbelief (kufr) is such a grave offense that no righteous action can avail one who lacks faith. The condition "while he is a believer" makes this explicit.

**Allah affirms this in several other verses, such as:**

"And whoever does righteous deeds, whether male or female, while being a believer – those will enter

Paradise and will not be wronged, [even as much as] the speck on a date seed.” (Surah Al-Nisā’: 124)

“Whoever performs righteous deeds, regardless of gender, while being a believer - We will undoubtedly grant them a good life, and We will surely reward them in accordance with the best of their actions.” (Surah Al-Nahl: 97)

“Whoever does an evil deed will not be recompensed except with the like thereof; but whoever does righteousness, whether male or female, while he is a believer – those will enter Paradise, being given provision therein without account.” (Surah Ghāfir: 40)

The implication of these verses is clear: if a non-believer performs righteous actions, even with sincerity, those deeds will not benefit him due to the absence of the essential condition faith in Allah the Exalted.

This concept is made even clearer in other verses where Allah explicitly describes the fate of the deeds of non-believers:

“And We will regard what they have done of deeds and make them as dust dispersed.” (Surah Al-Furqān: 23)

“The example of those who disbelieve in their Lord is that their deeds are like ashes blown away by the wind on a stormy day.” (Surah Ibrāhīm: 18)

“But those who disbelieve – their deeds are like a mirage in a desert. The thirsty one thinks it is water until he comes upon it and finds it to be nothing.” (Surah Al-Nūr: 39)

These and other verses emphasize that without faith, no good deed is acceptable in the sight of Allah, regardless of its apparent benefit or sincerity.

Conditions for the Acceptance of a Muslim’s Deeds

The deeds of a Muslim servant are not accepted unless specific conditions are met. These conditions are essential for transforming a mere action into an act of worship that earns divine reward:

### First: Sincerity (Ikhlās)

The deed must be performed sincerely for the sake of Allah alone. Allah the Exalted says:

“And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth...” (Surah Al-Bayyinah: 5)

This means that a Muslim must intend in all of his actions, words, giving, withholding, love, and hatred to seek the pleasure of Allah alone, without associating

any partner with Him. Every action hinges on intention, as the Prophet Muhammad (peace be upon him) said: “Actions are but by intentions.”

It is the intention that gives an action its meaning and transforms it into worship. Without sincerity, even the most outwardly righteous deed is stripped of spiritual value.

### Second: Conformity (Mutāba‘ah)

The deed must be in accordance with the method and guidance of the Messenger of Allah (peace be upon him). Allah says:

“Accept everything the Messenger has provided you, and abstain from what he has prohibited.” (Surah Al-Hashr: 7)

Actions are only considered valid if they align with what has been prescribed by the Sharia.

‘Ā’ishah (may Allah be pleased with her), the Mother of the Believers, reported that the Prophet (peace be upon him) said:

“Whoever introduces into this matter of ours (i.e., Islam) that which is not from it, it is rejected.”

Any action performed without following the guidance of the Prophet (peace be upon him) only distances the doer from Allah, as Allah is to be worshipped by His command not by personal desires or innovations.

Righteous conduct, therefore, does not lie solely in sincerity to Allah, nor merely in following the Prophet’s example; rather, it requires both. Allah says:

“Whoever aspires to encounter his Lord should engage in virtuous deeds and refrain from associating any partners in the worship of his Lord.” (Surah Al-Kahf: 110)

Thus, a righteous deed is one that is both sincere (done for Allah alone) and correct (in accordance with the Prophet’s Sunnah). Only when these two conditions are combined can an action truly be considered worship in the sight of Allah.

## Chapter Two: Examples of Righteous Deeds and Their Effects

### Section One: Examples of Righteous Deeds

#### Allah the Exalted says:

“The analogy of those who allocate their resources for the sake of Allah is akin to a seed that yields seven spikes, with each spike containing a hundred grains. Allah increases [His recompense] for whomever

He desires. Allah is omniscient and all-encompassing.” (Surah Al-Baqarah: 261)

Allah likens the spending of one who gives in His cause whether this refers specifically to jihad or generally to all forms of goodness to a single grain that grows into seven ears, each containing one hundred grains. Moreover, Allah multiplies the reward further for whomever He wills, according to the spender’s level of faith, sincerity, excellence, the benefit of the spending, and its rightful place.

#### **Allah also says:**

“Who will extend a benevolent loan to Allah so that He may exponentially increase it for him?” It is Allah who restricts and bestows riches, and to Him you must return. (Surah Al-Baqarah: 245)

#### **And:**

“Those who believe and emigrate and strive with their wealth and their lives in the cause of Allah are greater in rank in the sight of Allah. And it is those who are the attainers [of success].” (Surah At-Tawbah: 20)

Regarding the virtue of constant seeking of forgiveness, ‘Abdullah ibn ‘Abbās reported that the Messenger of Allah (peace be upon him) said:

“Whoever persistently seeks forgiveness, Allah will relieve him of every worry, grant him a way out of every difficulty, and provide for him from sources he never expected.”

#### **Abū Mas‘ūd narrated that the Prophet (peace be upon him) said:**

“A man among those before you was held accountable, and no good was found for him except that he used to mix with people and was wealthy. He instructed his servants to forgive those who were unable to pay their debts. Allah said, ‘We are more deserving to forgive him.’ So they were forgiven.”

#### **Abū Hurayrah (may Allah be pleased with him) reported that the Prophet (peace be upon him) said:**

As a man traversed a path, he grew exceedingly parched. He discovered a well, descended into it, consumed water, and emerged. He then observed a dog panting and consuming soil due to dehydration. The man stated, ‘This dog is as parched as I was.’ He descended into the well once more, filled his shoe with water, and provided the dog with a drink. Allah acknowledged his actions and granted him forgiveness. The individuals inquired, ‘O Messenger of Allah, is there a recompense for us in the service of animals?’ He responded, “There is a reward for every organism possessing a moist liver.”

These examples illustrate various forms of righteous deeds, ranging from charitable spending and striving in Allah’s cause, to seeking forgiveness,

showing mercy to debtors, and kindness to animals each carrying great reward and profound effects both spiritually and socially.

#### **Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him) said:**

“While a man was walking along a path, he found a thorny branch on the road. He took it away, and Allah thanked him for that and forgave him.”

#### **Abu Dharr narrated that the Prophet (peace and blessings be upon him) said:**

“Your smile towards your brother constitutes an act of charity; advocating for righteousness and prohibiting wrongdoing is a charitable act; assisting a lost individual is a form of charity; extending kindness to a visually impaired person is charitable; clearing obstacles such as stones, thorns, or bones from the pathway is an act of charity; and transferring water from your bucket to your brother’s bucket is also a charitable deed.”

#### **Section Two: Fruits and Effects of Righteous Deeds**

There are certain deeds that Allah has ordained to benefit one’s offspring after their death. Among the most important of these is the righteousness of the father himself, as it serves as a cause for Allah’s protection over his children and descendants. Allah says in the Noble Qur’an:

The wall belonged to two orphaned boys in the city, beneath which was a treasure for them, and their father was virtuous. Your Lord intended for them to attain adulthood and uncover their treasure as an act of mercy from Him. I did not undertake this action voluntarily. That is the interpretation of what you could not endure. (Surah Al-Kahf: 82)

The phrase “and their father was righteous” indicates that a righteous man safeguards his progeny, and the blessing of his worship benefits them both in this world and the Hereafter through his intercession for them and by raising their ranks to the highest levels in Paradise, bringing delight to his eyes through their success. This concept is mentioned in the Qur’an and supported by the Sunnah.

Saeed ibn Jubayr, commenting on Ibn Abbas, noted that the emphasis is on the righteousness of their father, without mentioning their own righteousness, implying that the father was the predecessor, but Allah knows best.

#### **Allah also says:**

“Whoever performs righteous deeds, regardless of gender, while being a believer – We will undoubtedly grant them a good life, and We will certainly reward



them in accordance with the excellence of their actions.” (Surah An-Nahl: 97)

The phrase “while he is a believer” indicates that faith is a prerequisite for the validity and acceptance of righteous deeds. Indeed, actions are not considered righteous unless they are accompanied by faith. Faith entails firm conviction, which gives fruitfulness to the actions of the limbs, whether obligatory or recommended.

#### **For one who combines faith with righteous deeds, Allah promises:**

“We will surely cause him to live a good life,” meaning tranquility of heart, peace of soul, freedom from distractions and anxieties, and provision of lawful, pure sustenance from unexpected sources.

“And We will surely reward them according to the best of what they used to do.”

This pertains to rewards in the Hereafter, including many pleasures that have neither been perceived by the eye, nor heard by the ear, nor imagined by the human heart. Allah bestows onto the practitioner benevolence in this life and in the Hereafter.

Thus, the fruits of righteous deeds extend beyond the individual to his family, manifest as inner peace and divine provision in this life, and culminate in immense reward and blessings in the Hereafter.

“And whoever fears Allah He will make for him a way out, and will provide for him from where he does not expect.” (Surah At-Talaq: 2-3)

Allah promises the one who fears Him relief and escape from every worry and distress, along with abundant provision made easy from unexpected sources.

#### **He also says:**

“And whoever fears Allah He will make for him ease in his matter.” (Surah At-Talaq: 4)

“And whoever fears Allah He will pardon him his sins and grant him a great reward.” (Surah At-Talaq: 5)

Thus, Allah promises those who observe His guidance that He will facilitate matters for them, forgive their sins, and increase their rewards.

#### **Allah also says:**

“O you who have believed, if you fear Allah, He will grant you a criterion [to judge between right and wrong] and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty.” (Surah Al-Anfal: 29)

#### **This is a glad tidings for the believers who have taqwa (God-consciousness).**

#### **Furthermore, Allah promises:**

“Allah has assured those among you who believe and perform righteous deeds that He will undoubtedly bestow upon them dominion over the earth, as He has conferred it upon those preceding them. Furthermore, He will certainly affirm for them their chosen religion and will replace their fear with security, provided they worship Me without associating anything with Me.” However, those who doubt thereafter are the obstinately disobedient. (Surah An-Nur: 55)

Allah promises victory and empowerment to those who believe and perform righteous deeds: He will make them heirs of the lands of the disbelievers, just as He made their predecessors heirs. He will establish their religion, Islam, as a mighty and honored faith, and will transform their condition from fear to security provided they worship Him alone without associating partners. Whoever disbelieves after that forfeits this promise and is considered rebellious against Allah’s command.

When the angel Gabriel appeared to the Prophet Muhammad (peace be upon him) in the Cave of Hira, the Prophet returned trembling and fearful. He entered upon Khadijah bint Khuwaylid (may Allah be pleased with her) and said:

“Cover me, cover me.”

**She covered him until his fear subsided. Then he told her the news and said he feared for himself. Khadijah reassured him, saying:**

“Never! By Allah, Allah will never disgrace you. You keep good relations with your kin, bear the burdens of the weak, assist the poor, honor the guest, and help those in calamity.”

#### **(Narrated by Al-Bukhari, Hadith 4; Muslim, Hadith 160)**

Narrated by Nafi’, from ‘Abdullah ibn ‘Umar (may Allah be pleased with them both), that the Prophet Muhammad (peace be upon him) said:

“While three men were walking, rain overtook them, so they took shelter in a cave on a mountain. A rock then slipped down and blocked the entrance to their cave. They said to one another, ‘Consider the good deeds you have done for the sake of Allah and call upon Him by them, perhaps He will relieve this for us.’

One of them said: ‘O Allah, I had two elderly parents and young children I used to care for. When I milked the animals, I would give water to my parents before my children. One day I was delayed and did not come home until evening; I found them asleep, so I milked as usual and stood by their heads, reluctant to wake them or to give water to my children who were at my feet, pushing each other until dawn. If You know that

I did this seeking Your Face, relieve for us an opening through which we may see the sky.'

#### Allah relieved the rock and they saw the sky.

The second individual stated: 'O Allah, I had a cousin whom I cherished with the utmost affection a man can have for a woman.' I proposed to her, but she declined until I offered her one hundred dinars. I exerted considerable effort till I amassed that amount. Upon presenting it to her, she remarked, "O 'Abdullah, revere Allah and refrain from opening the ring except for a justifiable reason." If you are aware that I undertook this in pursuit of Your presence, grant us an opportunity for relief.

#### Allah relieved the rock and they saw the sky.

The third stated: 'O Allah, I employed a laborer with a herd of animals.' Upon completing his assignment, he requested his remuneration. I presented him with the animals, but he refused. I continued to care for them until I assembled the cattle and their herders. Upon his arrival, he stated, "Revere Allah." I instructed, "Approach the cattle and their herders and retrieve what belongs to you." He responded, "Revere Allah and refrain from ridiculing me." I stated, "I do not deride you; accept it." Consequently, he accepted it. If you are aware that I undertook this in pursuit of Your presence, alleviate what persists.

#### Allah relieved the rock."

Also, 'Uqbah ibn 'Amir narrated that the Prophet (peace be upon him) said:

"A man is under the shade of his charity until judgment is passed between the people or he judges among them." (Sahih Muslim)

These examples clearly illustrate the role, virtue, and benefit of righteous deeds for the Muslim servant. They demonstrate how Allah protects the believer who performs good deeds and rewards him for his righteousness in this world before the Hereafter. Moreover, Allah supports and aids the person known for kindness and righteousness during times of hardship and does not abandon him to his own devices.

## CONCLUSION

All praise is due to Allah, by whose grace all good deeds are completed.

#### Findings:

1. Righteous deeds are the foundation upon which the worldly life and the Hereafter are established.
2. Islamic law urges performing righteous deeds, encourages cooperation in righteousness and piety, and forbids cooperation in sin and aggression.
3. Numerous examples in the Qur'an and Sunnah emphasize the importance of righteous deeds.

4. Righteous deeds, doing good, and acts of kindness preserve the servant and his family, and Allah grants him support and victory during times of hardship. Righteous deeds are a cause for Allah's companionship and assistance to the servant.

## RECOMMENDATIONS

The study recommends performing righteous deeds, doing good, and cooperating in righteousness and piety. It highlights the importance of doing good to people, the virtue of helping those in need and distress, and the positive impact of such actions on the individual, the Muslim community, and their reward with Allah.

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