



الأربعون في المبادئ الإسلام و قواعد الأحكام

المشهورة بـ (الأربعين النووية)

The 40 of the Foundations of Islam and the Principles of
Rulings

Famously known as ‘The 40 of Al-Nawawi’

مقدمة المصنف

Author's Introduction

الحمد لله رب العالمين قيوم السموات والأرضين. مدبر الخلائق أجمعين. باعث الرسل - صلواته وسلامه عليهم- إلى المكلفين لهدايتهم وبيان شرائع الدين بالدلائل القطعية، وواضحات البراهين. أحمدته على جميع نعمه. وأسأله المزيد من فضله وكرمه. وأشهد أن لا إله إلا الله الواحد القهار. الكريم الغفار وأشهد أن سيدنا محمداً عبده ورسوله وحبيبه وخليفه أفضل المخلوقين، المكرم بالقرآن العزيز المعجزة المستمرة على تعاقب السنين، وبالسنن المستنيرة للمستترشدين المخصوص بجوامع الكلم وسماحة الدين صلوات الله وسلامه عليه وعلى سائر النبيين والمرسلين وآل كل وسائر الصالحين .

All praise is [due] to Allah, Lord of the worlds, Sustainer of the heavens and the earths, Controller of all creations, sender of messengers - may Allah's praises and peace be upon them all - to responsible beings [humans and jinn] in order to guide them and clarify the ways of religion by means of decisive evidences and clear proofs.

I praise Him for all His favours and ask Him for an excess of His bounty and generosity. I testify that there is no deity but Allah alone, there being no associate with Him – the One, the Prevailing, the Generous, the Perpetual Forgiver. And I testify that our leader Muḥammad is His servant and messenger; His beloved and His pure friend; the best of creatures; the one honoured through the mighty Qur’ān which is the continuing miracle throughout the ages; and [honoured] through *sunnahs* that are distinguished for comprehensive speech and ease in religion and enlighten those seeking right guidance; may the blessings and peace of Allah be upon him and upon all the prophets and messengers, their families and all righteous people.

أما بعد: فقد روينا عن علي بن أبي طالب، وعبد الله بن مسعود، ومعاذ بن جبل، وأبي الدرداء، وابن عمر، وابن عباس، وأنس بن مالك، وأبي هريرة، وأبي سعيد الخدري رضي الله تعالى عنهم من طرق

كثيرات بروايات متنوعات: أن رسول الله صلى الله عليه وسلم قال: "من حفظ على أمتي أربعين حديثاً من أمر دينها بعثه الله يوم القيامة في زمرة الفقهاء والعلماء" وفي رواية: "بعثه الله فقيها عالماً". وفي رواية أبي الدرداء: "وكننت له يوم القيامة شافعاً وشهيداً". وفي رواية ابن مسعود: قيل له: "ادخل من أي أبواب الجنة شئت" وفي رواية ابن عمر "كُتِبَ في زمرة العلماء وحشر في زمرة الشهداء". واتفق الحفاظ على أنه حديث ضعيف وإن كثرت طرقه .

To proceed – it has been related to us from ‘Alī ibn Abī Tālib, ‘Abdullāh ibn Mas‘ūd, Mu‘ādh ibn Jabal, Abud-Dardā’, Ibn ‘Umar, Ibn ‘Abbās, Anas ibn Mālik, Abū Hurayrah and Abū Sa‘īd al-Khudrī (may Allah be pleased with them) through numerous chains with varied wordings that the Messenger of Allah (ﷺ) said, "Whoever preserves for my nation forty *ḥadīths* concerning its religion – Allah will resurrect him on the Day of Resurrection among the jurists and scholars."

In one narration it says, "...Allah will resurrect him as a jurist and scholar," and in that of Abud-Dardā’, "...I will be for him, on the Day of Resurrection, an intercessor and a witness." In the narration of Ibn Mas‘ūd it says, "...he will be told, 'Enter by any of the doors of Paradise you wish,'" and in that of Ibn ‘Umar, "...he will be registered among the scholars and resurrected among the martyrs." However, *ḥadīth* scholars have agreed that it is a weak *ḥadīth* despite its many chains of narrations.

وقد صنّف العلماء رضي الله تعالى عنهم في هذا الباب ما لا يُحصى من المصنّفات. فأول من علمته صنف فيه: عبد الله بن المبارك، ثم محمد بن أسلم الطوسي العالم الرباني، ثم الحسن بن سفيان النسائي، وأبو بكر الآجري، وأبو بكر بن إبراهيم الأصفهاني، والدارقطني، والحاكم، وأبو نعيم، وأبو عبد الرحمن السلمي، وأبو سعيد الماليني، وأبو عثمان الصابوني، وعبد الله بن محمد الأنصاري. وأبو بكر البيهقي، وخلائق لا يحصون من المتقدمين والمتأخرين، وقد استخرت الله تعالى في جمع أربعين حديثاً اقتداءً بهؤلاء الأئمة الأعلام وحفاظ الإسلام. وقد اتفق العلماء على جواز العمل بالحديث الضعيف في فضائل الأعمال. ومع هذا فليس اعتماداً على هذا الحديث، بل على قوله صلى الله

عليه وسلم في الأحاديث الصحيحة: "ليبلغ الشاهد منكم الغائب" وقوله صلى الله عليه وسلم: "نضر الله امرأً سمع مقالتي فوعاها فأدّاها كما سمعها."

The scholars have compiled within this context countless collections. The first one I have known to do so was ‘Abdullāh ibn al-Mubārak and then Muḥammad ibn Aslam at-Tūsī, the nurturing scholar; then al-Ḥasan ibn Sufyān an-Nasā’ī, Abū Bakr al-Ājurri, Abū Bakr Muḥammad ibn Ibrāhīm al-Aṣfahānī, ad-Dāraqūṭnī, al-Ḥākim, Abū Nu‘aym, Abū ‘Abdur-Raḥmān as-Sulamī, Abū Sa‘īd al-Mālīnī, Abū ‘Uthmān as-Ṣābūnī, ‘Abdullāh ibn Muḥammad al-Anṣārī, Abū Bakr al-Bayhaqī and innumerable others from among both previous and later ones. And I have made *istikhārah* to Allah the exalted concerning the collecting of forty *ḥadīths* following the example of those well-known imams and preservers of Islam. Indeed, the scholars have agreed upon the permissibility of acting on a weak *ḥadīth* in regard to virtuous deeds. Yet in spite of this, my reliance is not upon that *ḥadīth* but rather on the Prophet’s ﷺ statement among the authentic *ḥadīths*: "Let the one present among you convey to the absent" and his saying ﷺ: "May Allah make radiant [the face of] a person who heard my statement and grasped it and passed it on as he heard it."

ثم من العلماء من جمع الأربعين في أصول الدين، وبعضهم في الفروع، وبعضهم في الجهاد، وبعضهم في الزهد، وبعضهم في الآداب، وبعضهم في الخطب، وكلها مقاصد صالحة رضي الله تعالى عن قاصديها. قد رأيت جمع أربعين أهم من هذا كله، وهي أربعون حديثاً مشتملة على جميع ذلك، وكل حديث منها قاعدة عظيمة من قواعد الدين قد وصفه العلماء بأن مدار الإسلام عليه، أو هو نصف الإسلام أو ثلثه أو نحو ذلك. ثم ألتزم في هذه الأربعين أن تكون صحيحة، ومعظمها في صحيحي البخاري ومسلم، وأذكرها محذوفة الأسانيد، ليسهل حفظها، ويعم الانتفاع بها إن شاء الله تعالى، ثم أتبعها بباب في ضبط خفي ألفاظها.

Then there were some scholars who collected forty [*ḥadīths*] on the fundamentals of the religion, while others [did so] on the rulings, others on *jihād*, others on asceticism, others on conduct, others on sermons. All of them are sound objectives, may Allah be pleased with those who intended them. However, I have considered collecting forty narrations more

important than all of those, and they would be forty *ḥadīths* inclusive of all that, and each *ḥadīth* would be a great precept from those of the religion – one that scholars had described as having Islam revolve around it or half of Islam or a third of it and the like. Furthermore, I commit myself, regarding these forty, to their being authentic, and most of them are [found] within the two *Ṣaḥīḥs* of al-Bukhārī and Muslim. I cite them with the chains of narration removed in order to make their memorization easy and their benefit widespread, *in-shā-Allah ta`ālā*. I then followed them up with a section defining their more obscure wordings.

وينبغي لكل راغب في الآخرة أن يعرف هذه الأحاديث، لما اشتملت عليه من المهمات، واحتوت عليه من التنبيه على جميع الطاعات وذلك ظاهر لمن تدبره، وعلى الله اعتمادي، وإليه تفويضي واستنادي وله الحمد والنعمة، وبه التوفيق والعصمة.

Everyone desiring the Hereafter ought to know these *ḥadīths* for what they contain of important information and because they alert one to all acts of obedience [to Allah], which is clear to whoever reflects upon it. Upon Allah is my dependence, and upon Him is my relegation and support. To Him belongs [all] praise and favour, and from Him is [all] success and protection.

Hadith 1

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

"إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ

كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ"

رَوَاهُ إِمَامَا الْمُحَدِّثِينَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ بْنِ بَرْدَزِيهِ الْبُخَارِيُّ الْجُعْفِيُّ ، وَأَبُو

الْحُسَيْنِ مُسْلِمٌ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ رَضِيَ اللَّهُ عَنْهُمَا فِي "صَحِيحَيْهِمَا" الَّذِينَ هُمَا أَصْحُ

الْكِتَابِ الْمُصَنَّفَةِ.

It is narrated on the authority of the leader of the faithful, Abū Ḥafṣ ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him) who said:

I heard the Messenger of Allah (ﷺ) say:

"Actions are (judged) by intention (*niyyah*), so each man will have what he intended. Thus, he whose migration (*hijrah*) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated." [Al-Bukhārī & Muslim]

Hadith 2

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ:

"بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ! قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْخُفَاءَ الْعُرَاءَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ."

(رواه مسلم)

Also on the authority of 'Umar (may Allah be pleased with him) who said:

"While we were one-day sitting with the Messenger of Allah (ﷺ), there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (ﷺ), rested his

knees against the knees of the Prophet (ﷺ) and placed his palms over his thighs, and said: "O Muhammad! Inform me about Islam." The Messenger of Allah (ﷺ) replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger (ﷺ), that you should perform *ṣalāh* (ritual prayer), pay the *zakāh*, fast during Ramadan, and perform *Hajj* (pilgrimage) to the House (the Ka`bah at Makkah), if you can find the means to do it." He said: "You have spoken the truth." We were astonished at his thus questioning him (ﷺ) and then telling him that he was right, but he went on to say, "Inform me about *īmān* (faith)." He (the Prophet) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in pre-decree (*qadar*), both in its good and in its evil aspects." He said, "You have spoken the truth." Then he (the man) said, "Inform me about *iḥsān*." He (the Prophet) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." He said, "Inform me about the Hour." He (the Prophet) said, "About that the one questioned knows no more than the questioner." So he said, "Well, inform me about its signs." He said, "They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went off. I waited a while, and then he (the Prophet) said, "O 'Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibrīl. He came to teach you your religion."

[Muslim]

Hadith 3

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

"بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ"

(رواه البخاري و مسلم)

On the authority of ‘Abdullāh, the son of ‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him), who said: I heard the Messenger of Allah (ﷺ) say,

"Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the *ṣalāh* (prayer), paying the *zakāh* (obligatory charity), making the *Hajj* (pilgrimage) to the House, and fasting in Ramadan."

[Al-Bukhārī & Muslim]

Hadith 4

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ الصَّادِقُ الْمَصْدُوقُ -:

"إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكِتَابِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٍّ أَمْ سَعِيدٍ؛ فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا (رواه البخاري و مسلم)

On the authority of ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him), who said: The Messenger of Allah (ﷺ), and he is the truthful, the believed, narrated to us,

“Verily the creation of each one of you is brought together in his mother’s womb for forty days in the form of a *nutfah* (a drop), then he becomes an *‘alaqah* (clot of blood) for a like period, then a *mudghah* (morsel of flesh) for a like period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: to write down his *rizq* (sustenance), his life span, his actions, and whether he will be happy or unhappy. By the One, other than Whom there is no deity, verily one of you performs the actions of the people of Paradise until there is but an arms length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it; and verily one of you performs the actions of the people of the Hellfire, until there is but an arms length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it.”

[Al-Bukhārī & Muslim]

Hadith 5

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

"مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ"

(رواه البخاري و مسلم)

و في رواية مسلم:

"...مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ".

On the authority of the mother of the faithful, ‘Ā’ishah (may Allah be pleased with her), who said: The Messenger of Allah (ﷺ) said,

“He who innovates something in this matter of ours that is not of it will have it rejected.”

[Al-Bukhārī & Muslim]

In another wording of Muslim: “He who does an act which we have not commanded, will have it rejected.”

Hadith 6

عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

(رواه البخاري و مسلم)

On the authority of an-Nu'mān ibn Bashīr (may Allah be pleased with him), who said: I heard the Messenger of Allah (ﷺ) say,

“That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus, he who avoids doubtful matters clears himself in regard to his religion and his honour, but he who falls into doubtful matters, falls into that which is unlawful. It is like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah’s sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart.”

[Al-Bukhārī & Muslim]

Hadith 7

عَنْ أَبِي رُقَيْيَةَ تَمِيمِ بْنِ أَوْسٍ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
 "الدِّينُ النَّصِيحَةُ". قُلْنَا: لِمَنْ؟ قَالَ: "لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ"
 (رواه مسلم)

On the authority of Abu Ruqayyah, Tamīm ibn Aws ad-Dārī (may Allah be pleased with him):
 The Prophet (ﷺ) said,

“The religion is sincere advice (*naṣīḥah*).” We said, “To whom?” He (ﷺ) said, “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.”

[Muslim]

Hadith 8

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا

الزَّكَاةَ؛ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى

(رواه البخاري و مسلم)

On the authority of ‘Abdullāh ibn ‘Umar (may Allah be pleased with him): The Messenger of Allah (ﷺ) said,

"I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, and until they establish the *ṣalāh* and pay the *zakāh*. And if they do that then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in Islam, and their reckoning will be with Allah."

[Al-Bukhārī & Muslim]

Hadith 9

عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَحْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

"مَا كُفِّرْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاجْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ

(رواه البخاري و مسلم)

On the authority of Abū Hurayrah (may Allah be pleased with him): I heard the Messenger of Allah (ﷺ) say,

“What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can. For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed those who were before you.”

[Al-Bukhārī & Muslim]

Hadith 10

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 "إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى: "يَا أَيُّهَا
 الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا"، وَقَالَ تَعَالَى: "يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا
 يَأْتِيكُمْ" يَا رَبِّ! يَا رَبِّ! وَمَطْعَمُهُ: رَزَقْنَاكُمْ" ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ
 حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لَهُ؟
 ". (رواه مسلم)

On the authority of Abū Hurayrah (may Allah be pleased with him): The Messenger of Allah (ﷺ) said,

"Allah the Almighty is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers. So the Almighty has said: "O (you) Messengers! Eat of the *ṭayyibāt* [all that is pure], and perform righteous deeds." [23:51] and the Almighty has said: "O you who believe! Eat of the lawful things that We have provided you." [2:172]" Then he (ﷺ) mentioned [the case] of a man who, having journeyed far, is dishevelled and dusty, and who spreads out his hands to the sky saying "O Lord! O Lord!," while his food is *ḥarām* (unlawful), his drink is *ḥarām*, his clothing is *haram*, and he has been nourished with *ḥarām*, so how can he be answered?

[Muslim]

Hadith 11

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ سِبْطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِجَالَتِهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"دَعْ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ ."

رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ، وَ قَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

On the authority of Abū Muḥammad al-Ḥasan ibn ‘Alī ibn Abī Ṭālib (may Allah be pleased with him), the grandson of the Messenger of Allah (ﷺ), and the one much loved by him, who said: I memorised from the Messenger of Allah (ﷺ):

“Leave that which makes you doubt for that which does not make you doubt.”

[At-Tirmidhī & Al-Nasā’ī] Al-Tirmidhi said: a good and authentic (*ḥasan ṣaḥīḥ*) *ḥadīth*.

Hadith 12

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ"

حَدِيثٌ حَسَنٌ، رَوَاهُ التِّرْمِذِيُّ، ابْنُ مَاجَه .

On the authority of Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (ﷺ) said,

“Part of the perfection of one’s Islam is his leaving that which does not concern him.”

A *hasan* (good) *ḥadīth* which was related by At-Tirmidhī and Ibn Mājah.

Hadith 13

عَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ خَادِمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ ."

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

On the authority of Abū Ḥamzah Anas ibn Malik (may Allah be pleased with him) — the servant of the Messenger of Allah (ﷺ) — that the Prophet (ﷺ) said:

“None of you [truly] believes until he loves for his brother that which he loves for himself.”

[Al-Bukhārī & Muslim]

Hadith 14

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ [يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ] إِلَّا بِأَحَدٍ ثَلَاثٍ: الثَّيِّبُ الزَّانِي،

وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ

(رواه البخاري و مسلم)

On the authority of Ibn Mas'ūd (may Allah be pleased with him) who said: The Messenger of Allah (peace ﷺ) said,

"It is not permissible to spill the blood of a Muslim except in three [instances]: the married person who commits adultery, a life for a life, and the one who forsakes his religion and separates from the community."

[Al-Bukhārī & Muslim]

Hadith 15

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ

جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

(رواه البخاري و مسلم)

On the authority of Abū Hurayrah (may Allah be pleased with him), that the Messenger of Allah (ﷺ) said:

"Let him who believes in Allah and the Last Day speak good, or keep silent; and let him who believes in Allah and the Last Day be generous to his neighbour; and let him who believes in Allah and the Last Day be generous to his guest."

[Al-Bukhārī & Muslim]

Hadith 16

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصِنِي.

قَالَ: لَا تَغْضَبْ، فَرَدَّدَ مِرَارًا، قَالَ: لَا تَغْضَبْ

(رواه البخاري)

On the authority of Abū Hurayrah (may Allah be pleased with him):

A man said to the Prophet (ﷺ), “Counsel me,”

So he (ﷺ) said, “Do not become angry.”

The man repeated [his request for counsel] several times, and [each time] he (ﷺ) said, “Do not become angry.”

[Al-Bukhārī]

Hadith 17

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ،
وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِخْ ذَبِيحَتَهُ

(رواه مسلم)

On the authority of Abū Ya'lā Shaddād ibn Aws (may Allah be pleased with him), that the Messenger of Allah (ﷺ) said:

"Verily Allah has prescribed *iḥsān* (excellence) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters."

[Muslim]

Hadith 18

عَنْ أَبِي ذَرٍّ جُنْدَبِ بْنِ جُنَادَةَ، وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ . "

رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَفِي بَعْضِ النُّسخِ: حَسَنٌ صَحِيحٌ.

On the authority of Abu Dharr Jundub ibn Junādah, and Abu ‘Abdur-Raḥmān Mu‘ādh ibn Jabal (may Allah be pleased with them), that the Messenger of Allah (ﷺ) said:

“Have *taqwā* (piety) of Allah wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people.”

It was related by At-Tirmidhī, who said it was a *ḥasan* (good) *ḥadīth*, and in some copies it is stated to be a *ḥasan ṣaḥīḥ ḥadīth*.

Hadith 19

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

"كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ:

يَا غُلَامُ! إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظْ اللَّهَ يَحْفَظْكَ، احْفَظْ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ؛ رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ".

رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي رِوَايَةِ غَيْرِ التِّرْمِذِيِّ:

"احْفَظْ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعْرِفْ إِلَى اللَّهِ فِي الرَّحَاءِ يَعْرِفُكَ فِي الشِّدَّةِ، وَاعْلَمْ أَنَّ مَا أخطَاكَ لَمْ يَكُنْ لِيُصِيبِكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا

On the authority of ‘Abdullah ibn ‘Abbās (may Allah be pleased with him) who said:

“One day I was riding behind the Prophet (ﷺ) [on the same mount] and he said, “O young man, I shall teach you some words [of advice]: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know that if humankind were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with

anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried.”

It was related by At-Tirmidhī, who said it was a good and sound *ḥadīth*.

Another narration, other than that of At-Tirmidhī, reads:

“Be mindful of Allah, and you will find Him in front of you. Recognise and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity. And know that what has passed you by was not going to befall you, and what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and hardship with ease.”

Hadith 20

عَنْ أَبِي مَسْعُودٍ عُقْبَةَ بْنِ عَمْرِو الْأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

"إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ"

(رواه البخاري)

On the authority of Abū Mas‘ūd ‘Uqbah bin ‘Amr al-Anṣārī al-Badrī (may Allah be pleased with him) who said: The Messenger of Allah (ﷺ) said,

“Verily, from what was learnt by the people from the speech of the earliest prophecy is: If you feel no shame, then you will do as you wish.”

[Al-Bukhārī]

Hadith 21

عَنْ أَبِي عَمْرٍو وَقِيلَ: أَبِي عَمْرَةَ سُفْيَانَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: "قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْ لِي فِي
الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ؛

قَالَ: قُلْ: آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمَّ."

(رواه مسلم)

On the authority of Abu 'Amr — and he is also called Abu 'Amrah — Sufyān ibn 'Abdullāh ath-Thaqafī (may Allah be pleased with him) who said:

I said, "O Messenger of Allah, tell me something about al-Islam which I can ask of no one but you."

He (ﷺ) said, "Say I believe in Allah — and then be steadfast."

[Muslim]

Hadith 22

عَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا:

"أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتَ الْمَكْتُوبَاتِ، وَصُمْتَ

رَمَضَانَ، وَأَخْلَلْتَ الْحَلَالَ، وَحَرَّمْتَ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا؛ أَأَدْخُلُ الْجَنَّةَ؟

قَالَ: نَعَمْ

". (رواه مسلم)

On the authority of Abū ‘Abdullāh Jābir ibn ‘Abdullāh al-Anṣārī (may Allah be pleased with him) that:

A man questioned the Messenger of Allah (ﷺ) and said, “Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is *ḥalāl*, and treat as forbidden that which is *ḥarām*, and do not increase upon that [in voluntary good deeds], then I shall enter Paradise?”

He (ﷺ) replied, “Yes.”

[Muslim]

Hadith 23

عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 "الطَّهْوَرُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ -أَوْ: تَمْلَأُ- مَا بَيْنَ
 السَّمَاءِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ
 النَّاسِ يَعْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوْبِقُهَا
 (رواه مسلم)

On the authority of Abū Mālik al-Ḥārith ibn ‘Āṣim al-Ash‘arī (may Allah be pleased with him) who said: The Messenger of Allah (ﷺ) said,

“Purity is half of faith. ‘*Al-ḥamdu lillāh* (praise be to Allah)’ fills the scales, and ‘*Subḥan-Allāh* (how far is Allah from every imperfection) and ‘*Al-ḥamdu lillāh* (praise be to Allah)’ fill that which is between heaven and earth. And the *ṣalāh* (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur’an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin.”

[Muslim]

Hadith 24

عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى،
أَنَّهُ قَالَ:

كُلُّكُمْ! "يَا عِبَادِي: إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتَهُ بَيْنَكُمْ مُحَرَّمًا؛ فَلَا تَظَالَمُوا. يَا عِبَادِي ضَالٌّ إِلَّا مَنْ هَدَيْتَهُ، فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتَهُ، فَاسْتَطْعِمُونِي أَطْعِمَكُمْ. يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتَهُ، فَاسْتَكْسُونِي أَكْسِكُمْ. يَا عِبَادِي! إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا؛ فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَنْفَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ يَا عِبَادِي! لَوْ أَنَّ . وَجَنَّتُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ. يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ، ثُمَّ أُوقِفْكُمْ عَلَيْهَا؛ فَمَنْ وَجَدَ حَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ (رواه مسلم)

On the authority of Abū Dharr al-Ghifārī (may Allah be pleased with him) from the Prophet (ﷺ) from his Lord, that He said:

“O My servants! I have forbidden oppression for Myself, and I have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you. O My servants, all of you are hungry except those whom I have fed, so seek food from Me and I shall feed you. O My servants, all of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you. O My servants, you commit sins by day and by night, and I forgive all sins, so seek forgiveness from Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease My Kingdom an iota. O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I Possess, except what is decreased of the ocean when a needle is dipped into it. O My servants, it is but your deeds that I account for you, and then recompense you for. So he who finds good, let him praise Allah, and he who finds other than that, let him blame no one but himself.”

[Muslim]

Hadith 25

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَيْضًا،

"أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ

ذَهَبَ أَهْلُ الدُّثُورِ بِالْأُجُورِ؛ يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ.

قَالَ: أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ

تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٍ بِمَعْرُوفٍ صَدَقَةٌ، وَنَهْيٍ عَنِ مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعٍ أَحَدِكُمْ

صَدَقَةٌ. قَالُوا: يَا رَسُولَ اللَّهِ أَيَأْتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ

أَكَانَ عَلَيْهِ وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ، كَانَ لَهُ أَجْرٌ

(رواه مسلم)

Also on the authority of Abū Dharr (may Allah be pleased with him):

"Some people from amongst the Companions of the Messenger of Allah (ﷺ) said to the Prophet (ﷺ), "O Messenger of Allah, the affluent have made off with the rewards; they pray as we pray, they fast as we fast, and they give [much] in charity by virtue of their wealth." He (peace and blessings of Allah be upon him) said, "Has not Allah made things for you to give in charity? Truly every *tasbīḥah* [saying: 'subḥān-Allah'] is a charity, and every *takbīrah* [saying: 'Allāhu Akbar'] is a charity, and every *taḥmīdah* [saying: 'Al-ḥamdu lillāh'] is a charity, and every *tahlīlah* [saying: 'Lā ilāha illAllāh'] is a charity. And commanding the good is a charity, and forbidding an evil is a charity, and in the lawful fulfilling of sexual desire of each one of you there is a charity." They said, "O Messenger of Allah, when one of us fulfils his carnal desire will he have some reward for that?" He (peace and blessings of Allah be upon him) said,

"Do you not see that if he were to act upon it [i.e. his desire] in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward."

[Muslim]

Hadith 26

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ

فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا

إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ

(رواه البخاري و مسلم)

On the authority of Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (ﷺ) said,

"Every joint of a person must perform a charity each day that the sun rises: to judge justly between two people is a charity. To help a man with his mount, lifting him onto it or hoisting up his belongings onto it, is a charity. And the good word is a charity. And every step that you take towards the prayer is a charity, and removing a harmful object from the road is a charity."

[Al-Bukhārī & Muslim]

Hadith 27

عَنْ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
"الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ" رَوَاهُ مُسْلِمٌ .

وَعَنْ وَابِصَةَ بْنِ مَعْبُدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:
"جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟ قُلْتُ: نَعَمْ. فَقَالَ: اسْتَغْتِ قَلْبَكَ، الْبِرُّ مَا أَطْمَأْنَنْتَ إِلَيْهِ النَّفْسُ، وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ ."
حَدِيثٌ حَسَنٌ، رَوَيْنَاهُ فِي مُسْنَدِي الْإِمَامَيْنِ أَحْمَدَ بْنِ حَنْبَلٍ [رقم: 227/4]، وَالِدَّارِمِيِّ [246/2]
بِإِسْنَادٍ حَسَنٍ.

On the authority of An-Nawwās ibn Sam‘ān (may Allah be pleased with him) that the Prophet (ﷺ) said:

“Righteousness is in good character, and wrongdoing is that which wavers in your soul, and which you dislike people finding out about.”

[Muslim]

And on the authority of Wābiṣah ibn Ma‘bad (may Allah be pleased with him) who said: I came to the Messenger of Allah (ﷺ) and he (ﷺ) said, “You have come to ask about righteousness.” I said, “Yes.” He (ﷺ) said, “Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favour].”

A good *ḥadīth* transmitted from the *Musnads* of the two *imams*, Aḥmad bin Ḥanbal and Al-Dārimī, with a good chain of authorities.

Hadith 28

عَنْ أَبِي نَجِيحٍ الْعَرَبَاذِيِّ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

"وَعَظَّنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا

رَسُولَ اللَّهِ! كَأَنَّهُمْ مَوْعِظَةٌ مُودِعٍ فَأَوْصِنَا،

قَالَ: أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسِيرَى

اِخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ

وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ

رواه أبو داود و الترمذي وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ

On the authority of Abū Najīḥ Al-‘Irbāḍ ibn Sāriyah (may Allah be pleased with him) who said:

“The Messenger of Allah (ﷺ) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said, “O Messenger of Allah! It is as though this is a farewell sermon, so counsel us.” He (ﷺ) said, “I counsel you to have *taqwā* (piety) of Allah, and to listen and obey [your leader], even if a slave were to become your ruler. Verily, he among you who lives long will see great controversy, so you must keep to my *Sunnah* and to the *Sunnah* of the Rightly Guided Caliphs. Cling to it with your molar teeth. Beware of newly invented matters, for verily every innovation is misguidance.”

[Abū Dāwūd & At-Tirmidhī, who said that it was a good and sound *ḥadīth*.]

Hadith 29

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

قُلْتُ يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ، قَالَ: "لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُقِي الرِّكَاعَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ، ثُمَّ قَالَ: أَلَا أَذْلكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جَنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ، ثُمَّ تَلَا: " تَتَجَاوَى جُنُودُهُمْ عَنِ الْمَضَاجِعِ " حَتَّى بَلَغَ "يَعْمَلُونَ"، [32 سورة السجدة / الأيتان : 16 و 17] ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَدُرُوزَةِ سَنَامِهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَدُرُوزَةُ سَنَامِهِ الْجِهَادُ، ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِمَلَاكٍ ذَلِكَ كُلُّهُ؟ فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! فَأَخَذَ بِلِسَانِهِ وَقَالَ: كُفَّ عَلَيْكَ هَذَا. قُلْتُ: يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: تَكَلَّمْتَ أَثْمَكَ وَهَلَنْ يَكُفُّ النَّاسَ عَلَى وُجُوهِهِمْ -أَوْ قَالَ عَلَى مَنَاخِرِهِمْ- إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟ . "

رَوَاهُ التِّرْمِذِيُّ [رقم: 2616] وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

On the authority of Mu'ādh ibn Jabal (may Allah be pleased with him) who said:

I said, "O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from the Hellfire." He (ﷺ) said, "You have asked me about a great matter, yet it is easy for him for whom Allah makes it easy: worship Allah, without associating any partners with Him; establish the prayer; pay the *zakāh*; fast in Ramadan; and make the pilgrimage to the House."

Then he (ﷺ) said, "Shall I not guide you towards the means of goodness? Fasting is a shield; charity wipes away sin as water extinguishes fire; and the praying of a man in the depths of the night."

Then he (ﷺ) recited: "[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's cause) out of what We have bestowed on them. No person

knows what is kept hidden for them of joy as a reward for what they used to do.” [As-Sajdah, 16-17]

Then he (peace and blessings of Allah be upon him) said, “Shall I not inform you of the head of the matter, its pillar and its peak?” I said, “Yes, O Messenger of Allah.” He (ﷺ) said, “The head of the matter is Islam, its pillar is the prayer and its peak is *jihād*.”

Then he (ﷺ) said, “Shall I not tell you of the foundation of all of that?” I said, “Yes, O Messenger of Allah.” So he took hold of his tongue and said, “Restrain this.” I said, “O Prophet of Allah, will we be taken to account for what we say with it?”

He (ﷺ) said, “May your mother be bereaved of you, O Mu’ādh! Is there anything that throws people into the Hellfire upon their faces — or: on their noses — except the harvests of their tongues?”

[It was related by At-Tirmidhī, who said it was a good and sound *ḥadīth*.]

Hadith 30

عَنْ أَبِي ثَعْلَبَةَ الْكُشَنِيِّ جُرْثُومِ بْنِ نَاشِرِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
 "إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا،
 وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نِسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا." حَدِيثٌ حَسَنٌ، رَوَاهُ الدَّارَقُطْنِيُّ "فِي
 سننه"، وَغَيْرُهُ

On the authority of Abū Tha‘labah al-Kushanī — Jurthūm ibn Nāshir (may Allah be pleased with him) — that the Messenger of Allah (ﷺ) said:

“Verily Allah has laid down religious obligations, so do not neglect them; and He has set limits, so do not overstep them; and He has forbidden some things, so do not violate them; and He has remained silent about some things, out of compassion for you, not forgetfulness — so do not seek after them.”

A *ḥasan ḥadīth* narrated by Ad-Dāraqūṭnī and others.

Hadith 31

عَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ! ذَلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ

وَأَحَبَّنِي النَّاسُ؛ فَقَالَ: "ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ . "

حديث حسن، رواه ابنُ مَاجَه، وَغَيْرُهُ بِإِسَانٍ حَسَنَةٍ

On the authority of Abul-‘Abbās Sahl bin Sa’d as-Sā’idī (may Allah be pleased with him) who said:

“A man came to the Prophet (ﷺ) and said, “O Messenger of Allah, direct me to an act which, if I do it, [will cause] Allah to love me and the people to love me.”

So he (ﷺ) said, “Renounce the world and Allah will love you, and renounce what the people possess and the people will love you.”

A *ḥasan ḥadīth* related by Ibn Mājah and others with good chains of authorities.

Hadith 32

عَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

" لَا ضَرَرَ وَلَا ضِرَارَ . "

حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَهَ [راجع رقم: 2341]، وَالدَّارَقُطْنِيُّ [رقم: 228/4]، وَغَيْرُهُمَا مُسْنَدًا.

وَرَوَاهُ مَالِكٌ [746/2] فِي "الْمُوَطَّأِ" عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

مُرْسَلًا، فَأَسْقَطَ أَبُو سَعِيدٍ، وَلَهُ طُرُقٌ يُقَوِّي بَعْضُهَا بَعْضًا

On the authority of Abū Saʿīd, Mālik ibn Sinān al-Khudrī (may Allah be pleased with him), that the Messenger of Allah (ﷺ) said:

"There should be neither harming nor reciprocating harm."

A *ḥasan ḥadīth* related by Ibn Mājah, Ad-Dāraqutnī and others as a *musnad ḥadīth*.

It was also related by Mālik in *Al-Muwaṭṭaʿ* in *mursal* form from ʿAmr bin Yaḥyā, from his father from the Prophet (ﷺ), but leaving out Abū Saʿīd from the chain. And it has other chains of narrations that strengthen one another.

Hadith 33

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لَادَّعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ، لَكِنَّ الْبَيِّنَةَ عَلَى الْمُدَّعِي، وَالْيَمِينَ عَلَى مَنْ أَنْكَرَ

. "حَدِيثٌ حَسَنٌ، رَوَاهُ الْبَيْهَقِيُّ [في "السنن" 252/10]، وَغَيْرُهُ هَكَذَا، وَبَعْضُهُ فِي "الصَّحِيحَيْنِ

On the authority of Ibn ‘Abbās (may Allah be pleased with him), that the Messenger of Allah (ﷺ) said:

“Were people to be given everything that they claimed, men would [unjustly] claim the wealth and lives of [other] people. But, the onus of proof is upon the claimant, and the taking of an oath is upon him who denies.”

A *ḥasan ḥadīth* narrated by Al-Bayhaqī and others in this form, and part of it is in the two *Saḥīḥs*.

Hadith 34

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

"مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ

الْإِيمَانِ

(رواه مسلم)

On the authority of Abū Saʿīd al-Khudrī (may Allah be pleased with him) who said: I heard the Messenger of Allah (ﷺ) say,

“Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.”

[Muslim]

Hadith 35

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

" لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَعْضٍ، وَكُونُوا عِبَادَ

اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَحْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ، التَّقْوَى هَاهُنَا، وَيُشِيرُ

إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ، بِحَسَبِ أَمْرٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ

حَرَامٌ: دَمُهُ وَمَالُهُ وَعَرَضُهُ

(رواه مسلم)

On the authority of Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (ﷺ) said,

“Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be slaves of Allah and brothers [amongst yourselves]. A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Piety is right here – and he pointed to his chest three times. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honour.”

[Muslim]

Hadith 36

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ فِيمَا بَيْنَهُمْ؛ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ

(رواه مسلم بهذا اللفظ)

On the authority of Abū Hurayrah (may Allah be pleased with him), that the Prophet (ﷺ) said:

“Whoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allah will alleviate his needs in this world and the Hereafter. Whoever shields a Muslim, Allah will shield him in this world and the Hereafter. And Allah will aid His slave so long as he aids his brother. And whoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the Houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquillity descends upon them, and mercy envelops them, and the angels surround them, and Allah mentions them amongst those who are with Him. And whoever is slowed down by his actions, will not be hastened forward by his lineage.”

[Muslim with this wording]

Hadith 37

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيَمَا يَرْوِيهِ عَنْ رَبِّهِ تَبَارَكَ
وَتَعَالَى، قَالَ:

"إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَّ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً
كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ،
وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً
(رواه البخاري و مسلم في صحيحيهما بهذه الحروف)

On the authority of Ibn ‘Abbās (may Allah be pleased with him), from the Messenger of Allah (ﷺ), from what he has related from his Lord:

“Verily Allah has written down the good deeds and the evil deeds, and then explained it:
“Whosoever intended to perform a good deed, but did not do it, then Allah writes it down
with Himself as a complete good deed. And if he intended to perform it and then did perform
it, then Allah writes it down with Himself as from ten good deeds up to seven hundred times,
and many more times multiplied. And if he intended to perform an evil deed, but did not do
it, then Allah writes it down with Himself as a complete good deed. And if he intended it and
then performed it, then Allah writes it down as one evil deed.”

[Al-Bukhārī & Muslim]

Hadith 38

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى قَالَ:
 "مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا
 يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي
 يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لأُعِيذَنَّهُ
 (رواه البخاري)

On the authority of Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (ﷺ) said,

“Verily Allah has said: ‘Whosoever shows enmity to a *waliyy* of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with supererogatory deeds until I love him. When I love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.’”

[Al-Bukhārī]

Hadith 39

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ . "

حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَهَ، وَابْنُ بَيْهَقٍ وَغَيْرُهُ

On the authority of Ibn ‘Abbās (may Allah be pleased with him), that the Messenger of Allah (ﷺ) said:

“Verily Allah has pardoned for me my *Ummah*: their mistakes, their forgetfulness, and that which they have been forced to do under duress.”

A *ḥasan ḥadīth* related by Ibn Mājah, and Al-Bayhaqī and others.

Hadith 40

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي، وَقَالَ:
"كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ".

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ:
إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ
حَيَاتِكَ لِمَوْتِكَ
(رواه البخاري)

On the authority of ‘Abdullāh ibn ‘Umar (may Allah be pleased with him), who said: The Messenger of Allah (ﷺ) took me by the shoulder and said,

“Be in this world as though you were a stranger or a wayfarer.”

And Ibn ‘Umar (may Allah be pleased with him) used to say,

“In the evening do not expect the morning, and in the morning do not expect the evening. Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death.”

[Al-Bukhārī]

Hadith 41

عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ ."

حَدِيثٌ حَسَنٌ صَحِيحٌ، رَوَيْنَاهُ فِي كِتَابِ "الْحُجَّةِ" بِإِسْنَادٍ صَحِيحٍ.

On the authority of Abū Muḥammad ‘Abdullāh bin ‘Amr ibn al-‘Āṣ (may Allah be pleased with him) who said: The Messenger of Allah (ﷺ) said,

“None of you [truly] believes until his desires are subservient to that which I have brought.”

This is a *ḥasan ṣaḥīḥ ḥadīth*. We have related it in *Kitāb al-Ḥujjah* with an authentic chain of narrators.

Hadith 42

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: قَالَ اللَّهُ تَعَالَى:
 "يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي، يَا ابْنَ آدَمَ! لَوْ بَلَغَتْ
 ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ، يَا ابْنَ آدَمَ! إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ
 لَقِيتَنِي لَا تَشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً
 رَوَاهُ التِّرْمِذِيُّ [رقم: 3540]، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ

On the authority of Anas (may Allah be pleased with him) who said: I heard the Messenger of Allah (ﷺ) say,

“Allah the Almighty has said: ‘O Son of Adam, as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O Son of Adam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you. O Son of Adam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too].’”

It was related by At-Tirmidhī, who said that it was a *hasan ḥadīth*.

الخاتمة

Conclusion

فَهَذَا آخِرُ مَا قَصَدْتُهُ مِنْ بَيَانِ الْأَحَادِيثِ الَّتِي جَمَعْتُ فَوَاعِدَ الْإِسْلَامِ، وَتَضَمَّنَتْ مَا لَا يُخْصَى مِنْ أَنْوَاعِ الْعُلُومِ فِي الْأُصُولِ وَالْفُرُوعِ، وَالْآدَابِ وَسَائِرِ وُجُوهِ، الْأَحْكَامِ.

This is the conclusion of what I intended in terms of gathering narrations containing the principles of Islam. I have also included innumerable fundamental and additional sciences, etiquettes and all manner of rulings.

وَهَذَا أَذْكَرُ بَابًا مُحْتَصَرًا جِدًّا فِي ضَبْطِ أَلْفَاظِهَا مُرْتَبَةً؛ لِئَلَّا يُغْلَطَ فِي شَيْءٍ مِنْهَا، وَلَيْسْتَغْنِي بِهَا حَافِظُهَا عَنْ مُرَاجَعَةِ غَيْرِهِ فِي ضَبْطِهَا، ثُمَّ أَسْرَعُ فِي شَرْحِهَا إِنْ شَاءَ اللَّهُ تَعَالَى فِي كِتَابٍ مُسْتَقِلٍّ، وَأَرْجُو مِنْ فَضْلِ اللَّهِ تَعَالَى أَنْ يُوقِّفَنِي فِيهِ لِبَيَانِ مُهِمَّاتٍ مِنَ اللَّطَائِفِ، وَجُمَلٍ مِنَ الْقَوَائِدِ وَالْمَعَارِفِ، لَا يَسْتَغْنِي مُسْلِمٌ عَنْ مَعْرِفَةِ مِثْلِهَا، وَيُظْهَرُ لِمُطَالَعِهَا جِزَالَةُ هَذِهِ الْأَحَادِيثِ وَعِظَمُ فَضْلِهَا، وَمَا اشْتَمَلَتْ عَلَيْهِ مِنَ النَّفَائِسِ الَّتِي ذَكَرْتُهَا، وَالْمُهِمَّاتِ الَّتِي وَصَفْتُهَا، وَيَعْلَمُ بِهَا الْحِكْمَةُ فِي اخْتِيَارِ هَذِهِ الْأَحَادِيثِ الْأَرْبَعِينَ، وَأَنَّهَا حَقِيقَةٌ بِذَلِكَ عِنْدَ النََّاظِرِينَ.

I now mention a very abridged chapter in the pronunciation of words in order. This is so that no mistakes are made and those who intend to memorise this work need not refer to other works in terms of the precision of these words. I will then explain this – in sha Allah – in another work. I ask Allah to grant me success in explaining the most important meanings and benefits. These are issues that which no Muslim should be ignorant of and which the reader

of these narrations will recognise in terms of their virtue and importance, and what they contain of gems that I mentioned and important principles that I have described. Thus, the wisdom in choosing these forty narrations will then become clear, and that they are deserving of being so mentioned.

وَأَمَّا أَفْرَدُهَا عَنْ هَذَا الْجُزْءِ؛ لَيْسَ هَلْ حَفِظُ دَا الْجُزْءِ بِإِنْفِرَادِهِ، ثُمَّ مَنْ أَرَادَ ضَمَّ الشَّرْحَ إِلَيْهِ . فَلْيَفْعَلْ،
وَلِلَّهِ عَلَيْهِ الْمِنَّةُ بِذَلِكَ؛ إِذْ يَقِفُ عَلَى نَقَائِصِ اللَّطَائِفِ الْمُسْتَنْبَطَةِ مِنْ كَلَامِ مَنْ قَالَ اللَّهُ فِي حَقِّهِ :
{وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (٣) (إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ } وَلِلَّهِ الْحَمْدُ وَالْمِنَّةُ أَوَّلًا وَآخِرًا، بَاطِنًا وَظَاهِرًا عَلَى
نَعَمِهِ

I have mentioned this in a separate work so that this work is easier to memorise. Whosoever wishes to add the explanation to this work, may do so, and to Allah belongs all blessings in this regard. Indeed, He is the One who allows a person to understand these valuable meanings from the words of the one who is described as “He does not speak from his own desire. The Quran is nothing less than a revelation sent to him.” All praise is for Allah at the beginning and end, and all hidden and seen blessings are from Him.

بَابُ الْإِشَارَاتِ إِلَى ضَبْطِ الْأَلْفَاظِ الْمُشْكَلَاتِ

هذا الباب وإن ترجمته بالمشكلات فقد أُنبّه فيه على ألفاظٍ من الواضحات.

في الخطبة:

" - نَضَرَ اللَّهُ أَمْرًا " روي بتشديد الضاد وتخفيفها، والتشديد أكثر؛ ومعناه: حسّنه وجملّه.

[الحديث الأول]

(- أَمِيرُ الْمُؤْمِنِينَ (عمر رَضِيَ اللَّهُ عَنْهُ، هو أول من سمي أمير المؤمنين.

- قوله صلى الله عليه وسلم: " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ " المزاد: لا تُحسب الأعمال الشرعية إِلَّا بالنِّيَّة.

- قوله صلى الله عليه وسلم: " فَهَجَرْتُهُ إِلَى اللَّهِ وَرَسُولِهِ " معناه: مقبولة.

[الحديث الثاني]

(- لا يُرى عليه أثرُ السَّقَرِ (هو بضم الياء من) يُرى).

- قوله: " تُؤْمِنُ بِالْقَدْرِ خَيْرُهُ، وَشَرُّهُ " معناه: تعتقد أن الله تعالى قدّر الخير والشرّ قبل خلق الخلق، وأن جميع الكائنات قائمة بقضاء الله تعالى وقدره وهو مريدٌ لها.

- قوله: " فَأَخْبِرَنِي عَنْ أَمَارَتِهَا " هو بفتح الهمزة؛ أي: علامتها، ويقال: أمار (بلا هاء لغتان، لكن الرواية بالهاء.

-قوله: "تَلَدَ الْأُمَةُ رَيْتَهَا" أي: سَيِّدَتْهَا؛ ومعناه: أن تكثر السَّراري حتى تلد الأمة السَّرِيَّة بنتًا لسيدها، وبنت السيد في معنى السيد، وقيل: يكثر بيع السَّراري، حتى تشتري المرأة أمها وتستعبدها جاهلةً بأنها أمها، وقيل غير ذلك، وقد أوضحته في "شرح صحيح مسلم" بدلائله وجميع طرقه
-قوله: "الْعَالَةُ" أي: الفقراء؛ ومعناه: أن أسافل الناس يصب رون أهل ثروة ظاهرة.
-قوله: "لبثت مليًا" (٢) (هو بتشديد الياء؛ أي: زمانًا كثيرًا، وكان ذلك ثلاثًا، هكذا جاء مبينًا في رواية أبي داود، والترمذي وغيرهما

[الحديث الخامس]

"-مَنْ أَحَدَثَ فِي أَمْرِنَا. . . فَهُوَ رَدٌّ" أي: مردود، كالحلق بمعنى المخلوق.

[الحديث السادس]

"-فقد استبرأ لدينه وعرضه" أي: صان دينه، وحمى عرضه من وقوع الناس فيه.
-قوله: "يُوشِكُ" هو بضم الياء وكسر الشين؛ أي: يسرع ويقرب.
-قوله: "حَمَى اللَّهُ حَارْمَهُ" معناه: الذي حماه الله تعالى ومنع دخوله هو الأشياء التي حرّمها.

[الحديث السابع]

-قوله: "عن أبي رُقَيْيَةَ": (هو بضم الراء وفتح القاف وتشديد الياء).
-قوله: "الدَّارِي" (منسوب إلى جد له اسمه الدَّار، وقيل: إلى موضع يُقال له: دارين، ويقال فيه أيضًا: الدَّيري نسبةً إلى دير كان يتعبَّد فيه، وقد بسطت القول في إيضاحه في أوائل "شرح صحيح مسلم")

[الحديث التاسع]

-قوله " : **واختلافُهم** " هو برفع الفاء لا بكسرها.

[الحديث العاشر]

-قوله " : **عُذِّي بالحَرَام** " هو بضم الغين وكسر الذال المعجمة المخففة.

[الحديث الحادي عشر]

" - **دَع ما يَرِيك** " بفتح الياء وضمها لغتان، والفتح أفصح وأشهر؛ **معناه** : اترك ما شككت فيه واعدل إلى ما لا تشك فيه.

[الحديث الثاني عشر]

-قوله " : **يَعْنِيه** " بفتح أوله.

[الحديث الرابع عشر]

-قوله " : **التَّيْبُ الزَّانِي** " معناه: المَحْصَنُ إذا زنى، وللإحصان شروطٌ معروفةٌ في كتب الفقه.

الخامس عشر

-قوله " : **لَيَصْمُتُ** " بضم الميم.

" -الْقِتْلَةُ " و"الذَّبْحَةُ" بكسر أولهما.
-قوله " :وَلِيُحَدَّ " هو بضم الياء وكسر الحاء وتشديد الدال، يقال :أَحَدَ السَّكِينِ، وحددها، واستحدَّها بمعنى.

(-جُنْدُب (بضم الجيم، وبضم الدال وفتحها.
-و (جُنَادَةُ (بضم الجيم.

" -جُنَاهَكَ " بضم التاء وفتح الهاء؛ أي :أمامك كما في الرواية الأخرى.
" -تَعَرَّفَ إِلَى اللَّهِ فِي الرَّخَاءِ " أي: تَجَبَّ إليه بلزوم طاعته، واجتناب مخالفته.

" -إِذَا لَمْ تَسْتَحْيَ . . فاصْنَعْ مَا شِئْتَ " معناه: إذا أردتَ فعل شيءٍ: فإن كان مما لا تستحي من الله ومن الناس في فعله. . فافعله، وإلا. . فلا، وعلى هذا مدار الإسلام.

" -قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمَّ " أي: استقم كما أمرت، ممتثلًا أمر الله تعالى، مجتنبًا نهيهِ.

-قوله صلى الله عليه وسلم " :الطهورُ شاطئُ الإيمان " المراد بالطهور: الوضوء، قيل :معناه: ينتهي
تضعيف ثوابه إلى نصف أجر الإيمان، وقيل :الإيمان يُجْبُ ما قبله من الخطايا، وكذا الوضوء، لكن
الوضوء تتوقف صحته على الإيمان، فصار نصفاً، وقيل :المراد بالإيمان: الصلاة، والطهور شرط
لصحتها، فصار كالشطر، وقيل غير ذلك.

-قوله صلى الله عليه وسلم " :والحمدُ لله تملأُ الميزانَ " أي: ثوابها.
" -وسُبْحانَ اللهَ والحمدُ لله تملأَنِ " أي: لو قدرَ ثوابهما جسمًا . . ملأاً، وسببه ما اشتملتا عليه من
التنزيه والتفويض إلى الله تعالى.

" -والصَّلَاةُ نُورٌ " أي: تمنع من المعاصي، وتنهى عن الفحشاء، وتهدي إلى الصواب، وقيل :يكون
ثوابها نوراً لصاحبها يوم القيامة، وقيل :إنها سببٌ لاستنارة القلب.

" -والصَّدَقَةُ بُرْهَانٌ " أي: حجةٌ لصاحبها في أداء حقِّ المال، وقيل :حُجَّةٌ في إيمان صاحبها؛ لأن
المنافق لا يفعلها غالباً.

" -والصَّبْرُ ضِيَاءٌ " أي: الصبر المحبوب، وهو الصبر على طاعة الله تعالى، والبلاء، ومكاره الدنيا،
وعن المعاصي؛ ومعناه: لا يزال صاحبه مستضيئاً مستمراً على الصواب.

" -كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ " معناه: كل إنسان يسعى بنفسه، فمنهم من يبيعها لله تعالى
بطاعته فيعتقها من العذاب، ومنهم من يبيعها للشيطان والهوى باتباعهما.

" -فَيُؤْبَقُّهَا " أي: يهلكها ()، وقد بسطت شرح هذا الحديث في أول "شرح صحيح مسلم"،
فمن أراد زيادة . . فليراجعه، وبالله التوفيق

الرابع والعشرون

-قوله تعالى " :حَرَّمْتُ الظَّلْمَ عَلَى نَفْسِي " أي: تقدّست عنه، فالظلم مستحيلٌ في حق الله تعالى؛
لأنه مجاوزة الحدِّ أو التصرف في غير ملك، وهما جميعاً محالٌ في حقِّ الله تعالى.
-قوله تعالى " :فلا تظالموا " هو بفتح التاء؛ أي :لا تتظالموا.

-قوله تعالى: " كما ينقص المَخِيْطُ " هو بكسر الميم وإسكان الخاء وفتح الياء؛ أي: الإبرة، ومعناه: لا ينقص شيئًا.

الخامس والعشرون

" -الدُّثُور " بضم الدال والثاء المثلثة: الأموال، واحدها دُثْر، كفلس وفلوس.
-قوله: " وفي بُضْعِ أَحَدِكُمْ " هو بضم الباء وإسكان الضاد المعجمة، وهو كناية عن الجماع إذا نوى به العبادة؛ وهو قضاء حق الزوجة، وطلب ولد صالح، وإعفاف النفس وكفُّها عن المحارم.

السادس والعشرون

" -السَّلامَى " بضم السين وتخفيف اللام وفتح الميم، وجمعه سَلَامِيَّات بفتح الميم: وهي المفازل والأعضاء، وهي ثلاث مئة وستون، ثبت ذلك في " صحيح مسلم " عن رسول الله صلى الله وسلم

السابع والعشرون

(-النَّوَّاس (بفتح النون وتشديد الواو
-و (سَمْعَان (بكسر السين وفتحها.
-قوله: " حَاكٌ " بالحاء المهملة والكاف؛ أي: تردّد
(-وابصة (بكسر الباء الموحدة.

الثامن والعشرون

(-العَرِيَاض (بكسر العين وبالموحدة.
-و (سَارِيَّة (بالتسكين المهملة والياء المثناة من تحت

- قوله: **دَرَفْتُ** (بفتح الذال المعجمة والراء؛ أي: سألت
- قوله: **بالنَّواجذ** "هو بالذال المعجمة؛ وهي الأنياب، وقيل: الأضراس
- و"البدعة" ما عُمِلَ على غير مثال سبق

التاسع والعشرون

- و" **ذِرْوَةُ السَّنَامِ** " بكسر الذال وضمها؛ أي: أعلاه
- (- **مِلاك الشيء**) بكسر الميم؛ أي: مقصودة
- قوله: **يَكُتَبُ** "هو بفتح الياء وضم الكاف

الثلاثون

- (- **الحُشْنِي**) بضم الحاء وفتح الشين المعجمتين وبالنون، منسوبٌ إلى حُشينة قبيلة معروفة.
- قوله: **جُرْثُوم** (بضم الجيم والطاء المثناة وإسكان الراء بينهما، وفي اسمه واسم أبيه اختلاف كثير.

الثاني والثلاثون

- " - **وَلَا ضِرَارَ** " هو بكسر الضاد

الرابع والثلاثون

- " - **فَإِنْ لَمْ يَسْتَطِعْ . فَبِقَلْبِهِ** " معناه: فليكرهه بقلبه
- " - **وَذَلِكَ أَوْعَفُ الْإِيمَانِ** " أي: أقلُّه ثمرَةً.

الخامس والثلاثون

"-ولا يَكْذِبُهُ" هو بفتح الياء وإسكان الكاف
-قوله": بحسب امرئٍ مِنَ الشَّرِّ " هو بإسكان السين؛ أي: يكفيه من الشرّ.

الثامن والثلاثون

"-فَقَدْ آذَنْتُهُ" هو بهمزة ممدودة؛ أي: أعلمته بأنه مُحَارَبٌ لي
-قوله": استعاذني " ضبطوه بالنون وبالباء وكلاهما صحيح

الأربعون

"-كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ" أي: لا تركزن إليها، ولا تتخذها وطنًا، ولا تحدّث نفسك بطول
البقاء فيها، ولا بالاعتناء بها، ولا تتعلق منها بما لا يتعلق به الغريب في غير وطنه، ولا تشتغل فيها بما
لا يشتغل به الغريب الذي يريد الذهاب إلى أهله.

الثاني والأربعون

"-عَنَانَ السَّمَاءِ" بفتح العين؛ قيل: هو السحاب، وقيل: ما عنّ لك منها؛ أي: ما ظهر إذا رفعت
رأسك.

-قوله": بِقُرَابِ الْأَرْضِ " بضم القاف وكسرهما لغتان روي بهما، والضم أشهر؛ ومعناه: ما يقارب
ملأها

-فصل [المراد بالحفظ في قوله صلى الله عليه وسلم]: من حفظ على أمتي أربعين حديثًا]

-اعلم: أن الحديث المذكور أولاً: "مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا" معنى الحفظ هنا: أن ينقلها إلى المسلمين وإن لم يحفظها ولا عرف معناها، هذا حقيقة معناه، وبه يحصل انتفاع المسلمين، لا بحفظ ما لا ينقله إليهم، والله أعلم بالصواب.

-قال مؤلفه: فرغت منه ليلة الخميس، التاسع والعشرين من جمادى الأولى، سنة ثمان وستين وست

مئة

زيادات ابن رجب الحنبلي

Ibn Rajab's Additions

Hadith 43

عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم:

"ألقوا الفرائض بأهلها، فما أبقت الفرائض فلاؤلى رجل ذكر"

خرجه البخاري ومسلم.

Ibn ‘Abbās (may Allah be pleased with him) reported that Allah’s messenger (ﷺ) said:

“Give the *farā’id* (the fixed shares of inheritance) to its people. Then whatever remains, should be given to the closest male man”

[Recorded by Al-Bukhārī and Muslim]

Hadith 44

عن عائشة رضي الله عنها، عن النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الرَّضَاعَةُ تَحَرِّمُ مَا تَحَرِّمُ الْوَلَادَةُ"
خَرَّجَهُ الْبُخَارِيُّ وَمُسْلِمٌ.

‘Ā’ishah (may Allah be pleased with her) reported that Allah’s Messenger (ﷺ) said:

“Whatever is made forbidden by birth, is (also) made forbidden by Suckling”

[Recorded by Al-Bukhārī and Muslim]

Hadith 45

عن جابر بن عبد الله أنه سمع رسول الله صلى الله عليه وسلم عام الفتح وهو بمكة يقول:

"إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخَنْزِيرِ وَالْأَصْنَامِ، فَقِيلَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ شَحُومَ الْمَيْتَةِ، فَإِنَّهُ

يُطْلَى بِهَا السُّفُنُ، وَيُدْهَنُ بِهَا الْجُلُودُ، وَيَسْتَصْبَحُ بِهَا النَّاسُ؟ قَالَ: لَا! هُوَ حَرَامٌ، ثُمَّ قَالَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَاتِلِ اللَّهَ الْيَهُودَ؛ إِنَّ اللَّهَ حَرَّمَ عَلَيْهِمُ الشَّحُومَ، فَأَجْمَلُوهُ، ثُمَّ بَاعُوهُ، فَأَكَلُوا ثَمَنَهُ"

خَرَّجَهُ الْبُخَارِيُّ وَ مُسْلِمٌ

Jābir ibn ‘Abdullāh (may Allah be pleased with him) reported that: I heard Allah’s Messenger (ﷺ) in the year of the conquest of Mecca saying,

“Indeed, Allah and His Messenger forbade the trade of alcohol, dead animals, pigs and idols.”

It was said: “O Allah Messenger! What about the fat of dead animals, for it was used for greasing the boats and the hides and people use it for lights?” He said, “No, it is forbidden.”

Allah’s Messenger (ﷺ) then said: “May Allah curse the Jews. Indeed, when Allah made it’s fat forbidden, they melted it, sold it and ate its price.”

[Recorded by Al-Bukhārī and Muslim]

Hadith 46

عن أبي بُرْدَة عن أبيه أبي موسى الأشعري أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بعثه إلى اليمن، فسأله عن
أشربة تُصنع بها،

فقال: "ما هي؟ قال: البتّع والمزّر، فقليل لأبي بردة: وما البتّع؟ قال: نبيذ العسل، والمزّر نبيذ الشعير،

فقال: كلُّ مسكر حرام"

خرّجه البخاري.

Abū Burdah narrated from his father Abū Mūsā al-Ash‘arī (may Allah be pleased with him) that the Prophet (ﷺ) sent him to Yemen.

He asked him concerning drinks they brewed there.

He was asked, ‘What are they?’ He replied, “Al-Bita’ and Al-Mirz’.

Abū Burdah was asked about these drinks and he replied, “Al-Bit’ is a drink made from dates and Al-Mirz is a drink made from barley.”

The Prophet (ﷺ) said, “Every intoxicant is unlawful.”

[Collected by Al-Bukhārī]

Hadith 47

عن المقدم بن معد يكرب قال: سمعتُ رسول الله صلى الله عليه وسلم يقول:

"ما ملأ آدمي وعاءَ شراً من بطن، بحسب ابن آدم أكالات يُقمن صلبه، فإن كان لا محالة، فثُلثُ

لطعامه، وثلثُ لشرابه، وثلثُ لنَفْسِه"

رواه أحمد والترمذي والنسائي وابن ماجه، وقال الترمذي: "حديث حسن."

Al-Miqdām ibn Ma’diy Karib (may Allah be pleased with him) said, “I heard the Messenger of Allah (ﷺ) say,

‘The child of Adam does not fill a vessel worse than his own stomach. It is sufficient for a person to have enough to give them strength, and if they must then a third for food, a third for drink and a third for breathing.’”

[Collected by Aḥmad, Al-Tirmidhī, Al-Nasā’ī and Ibn Mājah. Al-Tirmidhī declared it to be sound.

Hadith 48

عن عبد الله بن عمرو رضي الله عنهما، عن النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَتْ
مُنافِقاً، وإن كانت خصلَةً مِنْهُنَّ فِيهِ كَانَتْ فِيهِ خِصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا؛ إِذَا حَدَّثَ كَذَبَ، وَإِذَا
وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ، وَإِذَا عَاهَدَ غَدَرَ"
خَرَّجَهُ الْبُخَارِيُّ وَمُسْلِمٌ

‘Abdullāh ibn ‘Amr (may Allah be pleased with him) narrated that the Prophet (ﷺ) said,

“Four characteristics make someone a hypocrite, and one of these four means that a person has within them a trait of hypocrisy until they leave it. They are to lie when speaking, to break a promise, to be rude when debating and to break trusts.”

[Collected by Al-Bukhārī & Muslim]

Hadith 49

عن عمر بن الخطاب رضي الله عنه، عن النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"لو أنكم توكلون على الله حقَّ توكله لرزقكم كما يرزق الطير، تغدو خماصاً، وتروحُ بطاناً"

رواه الإمام أحمد والترمذي والنسائي وابن ماجه وابن حبان في صحيحه والحاكم، وقال الترمذي:

"حسن صحيح."

‘Umar ibn al-Khaṭṭāb (may Allah be pleased with him) narrated that the Prophet (ﷺ) said,

“If you trusted in Allah truly as you should, then He would provide for you as He does for the birds. The bird leaves in the morning on an empty stomach and return by the evening full.”

[Collected by Aḥmad, Al-Tirmidhī, Al-Nasā’ī, Ibn Mājah, Ibn Ḥibbān and Al-Ḥākim. Al-Tirmidhī declared it to be sound authentic.]

Hadith 50

عن عبد الله بن بusr قال: "أتى النبي صلى الله عليه وسلم رجل،

فقال: يا رسول الله! إنَّ شرائع الإسلام قد كثرت علينا، فبابٌ نتمسك به جامع؟

قال: لا يزال لسانك رطباً من ذكر الله عز وجل"

خرَّجه الإمام أحمد بهذا اللفظ، وخرَّجه الترمذي وابن ماجه وابن حبان في صحيحه بمعناه، وقال

الترمذي: "حسن غريب."

‘Abdullāh ibn Busr (may Allah be pleased with him) narrated that a man came to the Prophet (ﷺ) and said,

“O Messenger of Allah! The commands of Islam are too many for me, so give me one comprehensive thing I can hold onto.”

The Prophet (ﷺ) replied, “Let your tongue always be moist in the remembrance of Allah.”

[Collected by Aḥmad with this wording, and also collected by Al-Tirmidhī, Ibn Mājah and Ibn Ḥibbān with similar wordings. Al-Tirmidhī declared it to be sound peculiar.]