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AL-ARBA'EEN AL-NAWAWI



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Our Mission: To propagate the pristine, unadulterated teachings of Islam to Muslims and non-Muslims in Dubai in the most effective and appropriate way.

Our Vision: The souls of a nation, connected to their Creator.

Al-Arba'in al-Nawawī Ma' Ziyādāt al-Rajabiyyah

In the name of Allah, the Most Merciful, the Bestower of Mercy.

All praise is due to Allāh, the Lord of the Worlds, the [One who] Sustains the Heavens and the Earths, Director of all that is created, who sent the Messengers, peace and the blessings of Allāh be upon all of them, to rational beings; to guide them and explain the religious laws to them with clear proofs and undeniable arguments. I praise Him for all of His bounties. I ask Him to increase His grace and generosity.

I bear witness that there is none worthy of worship except Allāh, alone, who has no partner, the One Alone, the [One who] Subdues, the Generous, the Forgiving. I bear witness that our leader Muhammad is His servant and Messenger, His beloved and dear one, the best of all creation. He was honoured with the Glorious Qur'ān that is the enduring miracle throughout all the years. He was also sent with his guiding *sunnah* that shows the way for those who seek guidance. He has been particularised with the characteristic of eloquent and pithy speech, and simplicity and ease in the religion. May the peace and blessings of Allāh be upon him, the other prophets and Messengers, all of their families and the rest of the righteous.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، قِيَوْمِ السَّمَوَاتِ وَالْأَرْضِينَ، مَدَبِّرِ الْخَلَائِقِ أَجْمَعِينَ، بَاعِثِ
الرُّسُلِ صَلَوَاتُهُ وَسَلَامُهُ عَلَيْهِمْ إِلَى الْمُكَلَّفِينَ؛ لِهِدَايَتِهِمْ وَبَيَانِ شَرَائِعِ الدِّينِ، بِالدَّلَائِلِ
الْقَطْعِيَّةِ وَوَأَضْحَاتِ الْبَرَاهِينِ، أَمْحَدُهُ عَلَى جَمِيعِ نِعَمِهِ، وَأَسْأَلُهُ الْمَزِيدَ مِنْ فَضْلِهِ وَكَرَمِهِ.
وَأَشْهَدُ أَلَّا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْوَاحِدُ الْقَهَّارُ، الْكَرِيمُ الْغَفَّارُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَحَبِيبُهُ وَخَلِيلُهُ، أَفْضَلُ الْمَخْلُوقِينَ، الْمُكْرَمُ بِالْقُرْآنِ الْعَزِيزِ الْمُعْجِزَةِ
الْمُسْتَمِرَّةِ عَلَى تَعَاقِبِ السِّنِينَ، وَبِالسُّنَنِ الْمُسْتَنْبِرَةِ لِلْمُسْتَرْشِدِينَ، الْمَخْصُوصُ بِجَوَامِعِ
الْكَلِمِ وَسَاحَةِ الدِّينِ، صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ وَعَلَى سَائِرِ النَّبِيِّينَ وَالْمُرْسَلِينَ، وَآلِ كُلِّ
وَسَائِرِ الصَّالِحِينَ.

To proceed:

We have narrated, through many chains and various narrations, from 'Alī ibn Abī Tālib, 'Abdullāh ibn Mas'ūd, Mu'ādh ibn Jabal, Abī al-Dardā, Ibn 'Umar, Ibn 'Abbās, Anas ibn Mālik, Abū Hurayrah and Abū Sa'īd al-Khudrī (رضي الله عنهم) that the Messenger of Allāh (ﷺ) said: **"Whoever preserves for my Nation forty hadīth related to its religion, Allāh will resurrect him in the company of the jurists and scholars."** Another narration states: **"Allāh will raise him as an erudite and learned scholar."** In the narration from Abī al-Dardā, it is stated: **"On the Day of Resurrection, I will be an intercessor and witness for him."**

In the narration from Ibn Mas'ūd: **"It will be said to him, Enter Paradise through any door you wish."** In the narration of Ibn 'Umar: **"He will be recorded among the company of the scholars and will be resurrected in the company of the martyrs."**

The scholars of *hadīth* agree that, although this *hadīth* has numerous chains, it is weak.

The scholars (رضي الله عنهم) have compiled innumerable works of this nature. The first one that I know of who compiled such a work was 'Abdullāh ibn al-Mubārak. After him came Muhammad ibn Aslam al-Tūsī, a pious scholar. Then came al-Hasan ibn Sufyān al-Nasawī, Abū Bakr al-Ājurri, Abū Bakr Muhammad ibn Ibrāhīm al-Asfahānī, al-Dāraqutni, al-Hākim, Abū Nu'aym, Abu 'Abdul-Rahmān al-Sulamī, Abū Sa'd al-Mālīnī, Abū 'Uthmān al-Sābūnī, 'Abdullāh ibn Muhammad al-Ansārī, Abū Bakr al-Bayhaqī and countless others; both from earlier and later generations.

I have turned to Allāh for guidance and prayed to Him while compiling these forty hadīth, following the example of those *Imāms* and guardians of Islām.

أَمَّا بَعْدُ:

فَقَدْ رَوَيْنَا عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَمُعَاذِ بْنِ جَبَلٍ، وَأَبِي الدَّرْدَاءِ، وَأَبْنِ عُمَرَ، وَأَبْنِ عَبَّاسٍ، وَأَنْسِ بْنِ مَالِكٍ، وَأَبِي هُرَيْرَةَ، وَأَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ = مِنْ طُرُقٍ كَثِيرَاتٍ بِرَوَايَاتٍ مُتَنَوِّعَاتٍ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنْ أَمْرِ دِينِنَا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ الْفُقَهَاءِ وَالْعُلَمَاءِ». وَفِي رِوَايَةٍ: «بَعَثَهُ اللَّهُ فِيهَا عَلِيًّا».

وَفِي رِوَايَةِ أَبِي الدَّرْدَاءِ: «وَكُنْتُ لَهُ يَوْمَ الْقِيَامَةِ شَافِعًا وَشَهِيدًا».

وَفِي رِوَايَةِ ابْنِ مَسْعُودٍ: «قِيلَ لَهُ: أَذْخُلُ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ سِئْتِ».

وَفِي رِوَايَةِ ابْنِ عُمَرَ: «كُتِبَ فِي زُمْرَةِ الْعُلَمَاءِ، وَحُشِرَ فِي زُمْرَةِ الشُّهَدَاءِ».

وَأْتَفَقَ الْحَفَاطُ عَلَى أَنَّهُ حَدِيثٌ ضَعِيفٌ؛ وَإِنْ كَثُرَتْ طُرُقُهُ.

وَقَدْ صَنَّفَ الْعُلَمَاءُ رَضِيَ اللَّهُ عَنْهُمْ فِي هَذَا الْبَابِ مَا لَا يُحْصَى مِنَ الْمَصْنُفَاتِ، فَأَوَّلُ مَنْ عَلِمْتُهُ صَنَّفَ فِيهِ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، ثُمَّ مُحَمَّدُ بْنُ أَسْلَمَ الطُّوسِيُّ الْعَالِمُ الرَّبَّانِيُّ، ثُمَّ الْحَسَنُ بْنُ سُفْيَانَ النَّسَوِيُّ، وَأَبُو بَكْرٍ الْأَجْرِيُّ، وَأَبُو بَكْرٍ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْأَصْفَهَانِيُّ، وَالِدَارِقُطِيُّ، وَالْحَاكِمُ، وَأَبُو نَعِيمٍ، وَأَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ، وَأَبُو سَعِيدِ الْمَالِينِيُّ، وَأَبُو عُثْمَانَ الصَّابُونِيُّ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْأَنْصَارِيُّ، وَأَبُو بَكْرٍ الْبَيْهَقِيُّ، وَخَلَّاتِقٌ لَا يُحْصُونَ مِنَ الْمُتَقَدِّمِينَ وَالْمُتَأَخِّرِينَ.

وَقَدْ اسْتَحْرَتْ اللَّهُ تَعَالَى فِي جَمْعِ أَرْبَعِينَ حَدِيثًا أَقْبَدَاءَ بِهِؤُلَاءِ الْأَئِمَّةِ الْأَعْلَامِ وَحَفَاطِ الْإِسْلَامِ.

The scholars have agreed that it is permissible to act upon weak *hadīth* that state the virtuousness of deeds. Nonetheless, I have not relied upon that *hadīth* only in compiling this work. Instead, upon the statement of the Prophet (ﷺ) found in authentic *aḥādīth*: **"Let him who was present among you convey to those who are absent."** And he also said (ﷺ): **"May Allāh make radiant the man who has heard what I said, preserved it [in his memory], and conveyed it in the way that he heard it."**

Then from the scholars are those who have compiled forty *hadīth* in; the foundations of the religion, the subsidiary matters, *Jihād*, asceticism, manners, and even on sermons. All of these [collections] were concerning righteous aims. May Allāh be pleased with those who sought them. However, I have found it best to collect together forty *hadīth* which are more important than all of those. These forty *hadīth* incorporate all of those separate topics. Every *hadīth* in it is a great principle from the principles of the religion. Some scholars state that all of *Islām* revolves around these *hadīth*, or that they are one-half of *Islām*, or one-third of *Islām* and so forth.

I have committed myself in (*al-Arbaʿīn*) to include only authentic *hadīth*. The majority of them are from *Sahīh al-Bukhārī* or *Sahīh Muslim*. I have mentioned them without their chain of narrations; in order for it to be easier to memorise and thus more will be able to benefit from them, Allāh willing. After this, I included a section on the meanings of the obscure expressions found. Everyone who desires and looks forward to the Hereafter must be familiar with these *hadīth* because they cover the most important aspects [of the religion] and offer direction to all forms of obedience. This is clear to anyone who ponders over these. I rely only upon Allāh and I entrust my affair only to Him. To Him is all the Praise and grace, from Him is guidance to success and protection from error.

وَقَدْ اتَّفَقَ الْعُلَمَاءُ عَلَى جَوَازِ الْعَمَلِ بِالْحَدِيثِ الضَّعِيفِ فِي فَصَائِلِ الْأَعْمَالِ، وَمَعَ هَذَا فَلَيْسَ أَعْتَادِي عَلَى هَذَا الْحَدِيثِ؛ بَلْ عَلَى قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَحَادِيثِ الصَّحِيحَةِ: «لِيُبَلِّغَ الشَّاهِدُ مِنْكُمْ الْغَائِبَ»، وَقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «نَضَرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتِي فَوَعَاهَا فَأَدَّاهَا كَمَا سَمِعَهَا».

ثُمَّ مِنَ الْعُلَمَاءِ مَنْ جَمَعَ الْأَرْبَعِينَ فِي أَصُولِ الدِّينِ، وَبَعْضُهُمْ فِي الْفُرُوعِ، وَبَعْضُهُمْ فِي الْجِهَادِ، وَبَعْضُهُمْ فِي الزُّهْدِ، وَبَعْضُهُمْ فِي الْأَدَابِ، وَبَعْضُهُمْ فِي الْخُطْبِ، وَكُلُّهَا مَقَاصِدُ صَالِحَةٍ رَضِيَ اللَّهُ تَعَالَى عَنْ قَاصِدِيهَا.

وَقَدْ رَأَيْتُ جَمْعَ أَرْبَعِينَ أَهَمَّ مِنْ هَذَا كُلِّهِ، وَهِيَ أَرْبَعُونَ حَدِيثًا مُشْتَمِلَةً عَلَى جَمِيعِ ذَلِكَ، وَكُلُّ حَدِيثٍ مِنْهَا قَاعِدَةٌ عَظِيمَةٌ مِنْ قَوَاعِدِ الدِّينِ، قَدْ وَصَفَهُ الْعُلَمَاءُ بِأَنَّ مَدَارَ الْإِسْلَامِ عَلَيْهِ، أَوْ هُوَ نِصْفُ الْإِسْلَامِ، أَوْ ثُلُثُهُ، أَوْ نَحْوُ ذَلِكَ.

ثُمَّ أَلْتَزِمُ فِي هَذِهِ «الْأَرْبَعِينَ» أَنْ تَكُونَ صَّحِيحَةً، وَمُعْظَمُهَا فِي صَحِيحِي الْبُخَارِيِّ وَمُسْلِمٍ، وَأَذْكُرُهَا مَحْذُوفَةً الْأَسَانِيدِ؛ لَيْسَهَلُ حِفْظُهَا وَيَعْمُ الْإِنْتِفَاعُ بِهَا - إِنْ شَاءَ اللَّهُ تَعَالَى -، ثُمَّ أَنْبِئُهَا بِبَابٍ فِي صَبْطِ خَفِيِّ الْفَاطِظِهَا.

وَيَنْبَغِي لِكُلِّ رَاغِبٍ فِي الْآخِرَةِ أَنْ يَعْرِفَ هَذِهِ الْأَحَادِيثَ؛ لِمَا أَشْتَمَلَتْ عَلَيْهِ مِنَ الْمُهَيِّمَاتِ، وَأَحْتَوَتْ عَلَيْهِ مِنَ التَّنْبِيهِ عَلَى جَمِيعِ الطَّاعَاتِ، وَذَلِكَ ظَاهِرٌ لِمَنْ تَدَبَّرَهُ، وَعَلَى اللَّهِ الْكَرِيمِ أَعْتَادِي، وَإِلَيْهِ تَفْوِضِي وَأَسْتِنَادِي، وَلَهُ الْحَمْدُ وَالنَّعْمَةُ، وَبِهِ التَّوْفِيقُ وَالْعِصْمَةُ.

First Hadīth

On the authority of the Leader of the Believers Abī Hafs ‘Umar ibn al-Khattāb (رضي الله عنه) who said: I heard the Messenger of Allāh (ﷺ) saying:

"Verily, actions are only by what is intended, and every man shall have but that which he intended. Thus, he whose migration was for Allāh and His Messenger, [then] his migration was for Allāh and His Messenger; and he whose migration was to achieve some worldly benefit or to take a woman in marriage, his migration was for that which he migrated."

This was related by the two *Imāms* of the scholars of *hadīth*, Abū ‘Abdullāh Muhammad ibn Ismā‘īl ibn Ibrāhīm ibn al-Mughīrah ibn Bardizbah al-Bukhārī al-Ju‘fī, and Muslim ibn al-Hajjāj ibn Muslim al-Qushayrī al-Naysābūrī in their collections of authentic *hadīth* which are the most authentic works compiled.

الْحَدِيثُ الْأَوَّلُ

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَنْصَلَةَ 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 إِلَى دُنْيَا يُصَيِّمُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

رَوَاهُ إِمَامَا الْمُحَدِّثِينَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُخَبَّرَةِ بْنِ بَرْدِزْبَهَ الْبُخَارِيُّ الْجُعْفِيُّ، وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمِ الْقَشِيرِيِّ النَّيْسَابُورِيِّ؛ فِي «صَحِيحَيْهِمَا» اللَّذَيْنِ هُمَا أَصَحُّ الْكُتُبِ الْمُصَنَّفَةِ.

Second Hadīth

Also on the authority of ‘Umar (رضي الله عنه) who said: One day while we were sitting with the Messenger of Allāh (ﷺ) there came before us a man with extremely white clothing and extremely black hair. There were no signs of travel on him and none of us knew him. Until he sat next to the Prophet (ﷺ), placing his knees against his knees, and put his hands on his thighs. He said: O’ Muhammad, tell me about Islām?; The Messenger of Allāh (ﷺ) said: **"Islām is to: testify that there is none worthy of worship except Allāh and that Muhammad is the Messenger of Allāh, to establish the prayers, to pay the zakat, to fast Ramadhaan, and to make the pilgrimage to the House [i.e. Hajj] if you have the means to do so."** He said: You have spoken truthfully [or correctly]. We were amazed that he asks the question and then he says that he had spoken truthfully.

He said: Tell me about *īmān*? He said: **"It is to believe in Allāh, His angels, His books, His Messengers, the Last Day and to believe in the divine decree, the good and the evil thereof."** He said: You have spoken truthfully. He said: Tell me about *al-Ihsān*? He said: **"It is that you worship Allāh as if you see Him. And even though you do not see Him, [you know] He sees you."** He said: Tell me about the Hour. He said: **"The one being asked does not know more than the one asking."** He said: Tell me about its signs? He said: **"The slave-girl shall give birth to her master, and you will see the barefooted, scantily-clothed, destitute shepherds competing in constructing lofty buildings."**

Then he went away. I stayed for a long time. Then he said: O’ ‘Umar, do you know who the questioner was? I said: Allāh and His Messenger know best. He said: **"It was Jibrīl who came to teach you your religion."** Recorded by Muslim.

الْحَدِيثُ الثَّانِي

* عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيضًا؛ 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 فَخِذَيْهِ، وَقَالَ: يَا مُحَمَّدُ؛ أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْإِسْلَامُ: أَنْ تَشْهَدَ أَلَّا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتُحُجَّ الْبَيْتَ إِنْ أَسْتَطَعْتَ 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 عَنِ أَمَارَاتِهَا؟ قَالَ: «أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ».

قَالَ: ثُمَّ أَنْطَلِقُ؛ فَلَيْشْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ؛ أَتَدْرِي مَنِ السَّائِلُ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

رَوَاهُ مُسْلِمٌ.

Third Hadīth

On the authority of Abī ‘Abdi-Rahmān ‘Abdīllah ibn ‘Umar ibn al-Khattāb (رضي الله عنهما) who said: I heard the Messenger of Allāh (ﷺ) say:

"Islām is built upon five [pillars]: testifying that there is none worthy of worship except Allāh and that Muhammad is the Messenger of Allāh, establishing the prayers, giving the zakat, making the pilgrimage to the House and fasting the month of Ramadhaan."

Recorded by al-Bukhārī and Muslim.

الْحَدِيثُ الثَّالِثُ

* 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 عَبْدُهُ وَرَسُولُهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Fourth Hadīth

On the authority of Abī ‘Abdi-Rahmān ‘Abdillāh ibn Mas’ūd (رضي الله عنه) who said: The Messenger of Allāh (ﷺ) - and he is the truthful, the believed - narrated to us:

“Verily, each of you is brought together in his mother’s abdomen for forty days in the form of a drop of fluid. Then it is a clinging object for a similar [period]. Thereafter, it is a lump looking like it has been chewed for a similar [period]. The angel is then sent to him and he breathes into him the soul. He is also commanded to issue four decrees: to record his sustenance, his life span, his deeds and [whether he will be] unhappy [by entering Hell] or happy [by entering Paradise]. I swear by Allāh, other than Whom there is no God, certainly, one of you will definitely perform the deeds of the people of Paradise until there is not between him and Paradise except an arm’s length and then what has been recorded will overtake him and he shall perform the deeds of the people of Hell and enter it. And, certainly, one of you will perform the acts of the people of Hell until there is not between him and Hell except an arm’s length and then what has been recorded will overtake him and he shall perform the deeds of the people of Paradise and enter it.”

Recorded by al-Bukhārī and Muslim.

الْحَدِيثُ الرَّابِعُ

* 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، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ؛ بِكُتُبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٍّ أَمْ سَعِيدٍ؛ فَوَالَّذِي لَا إِلَهَ غَيْرُهُ: إِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ؛ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ؛ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Fifth Hadīth

On the authority of the Mother of the Believers, Umm ‘Abdillāh ‘Ā’ishah (رضي الله عنها); who said: The Messenger of Allāh (ﷺ) said:

"Whoever introduces anything into this matter of ours that is not from it shall have it rejected."

Recorded by al-Bukhārī and Muslim.

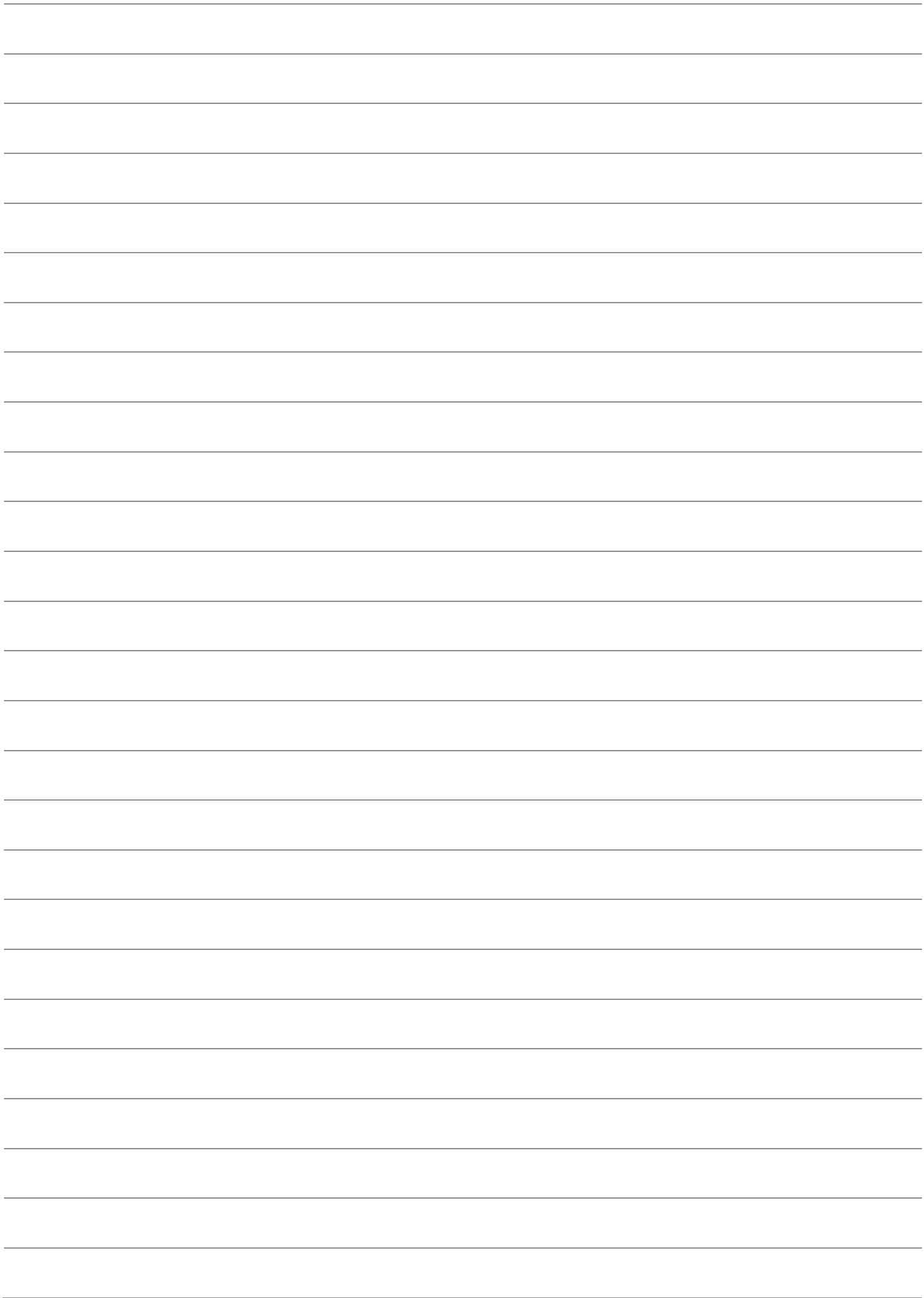
In the narration of Muslim, it states: **"Whoever does an act that is not in accord with our matter will have it rejected."** al-Bukhārī transmitted it without mentioning his teacher [Mu’allaq].

الْحَدِيثُ الْخَامِسُ

* 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».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»، وَقَدْ عَلَّقَهَا الْبُخَارِيُّ.



Sixth Hadīth

On the authority of Abī ‘Abdīllah al-Nu’mān ibn Bashīr (رضي الله عنهما); who said: I heard the Messenger of Allāh (ﷺ) say:

"That which is lawful is clear and that which is unlawful is clear and between the two of them are doubtful [or ambiguous] matters about which many people do not know. Thus, he who avoids these doubtful matters certainly clears himself in regard to his religion and his honour. But he who falls into the doubtful matters falls into that which is unlawful like the shepherd who pastures around a sanctuary, all but grazing therein. Verily every king has a sanctuary and Allāh's sanctuary is His prohibitions. In the body there is a morsel of flesh which, if it be sound, all the body is sound and which, if it be diseased, all of the body is diseased. This is the heart."

Recorded by al-Bukhārī and Muslim.

الْحَدِيثُ السَّادِسُ

* عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانَ 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 حِمَى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.



Seventh Hadīth

On the authority of Abī Ruqayyah Tamīm ibn Aws (رضي الله عنه); that the Prophet (ﷺ) said:

"The religion is naseehah". We said: To whom? He said: **"To Allāh and to His Book and to His Messenger and to the Leaders of the Muslims and to the common folk of the Muslims."**

Recorded by Muslim.

الْحَدِيثُ السَّابِعُ

* عَنْ أَبِي رُقَيْةَ 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».
رَوَاهُ مُسْلِمٌ.

Eighth Hadīth

On the authority of Ibn 'Umar (رضي الله عنهما), the Messenger of Allāh (ﷺ) said:

"I have been ordered to fight against the people until they testify that there is none worthy of worship except Allāh and that Muhammad is the Messenger of Allāh, establish the prayer and give the zakat. Then, if they do that, their blood and wealth will be protected from me, except in accordance with the right of Islām. And their reckoning will be with Allāh, the Exalted."

Recorded by al-Bukhārī and Muslim.

الْحَدِيثُ الثَّامِنُ

* عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَلَّا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ؛ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ؛ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابِهِمْ عَلَى اللَّهِ تَعَالَى».
رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.



Ninth Hadīth

On the authority of Abī Hurayrah ‘Abdil-Rahmān ibn Sakhr al-Dūsī (رضي الله عنه); who said: I heard the Messenger of Allāh (ﷺ) saying:

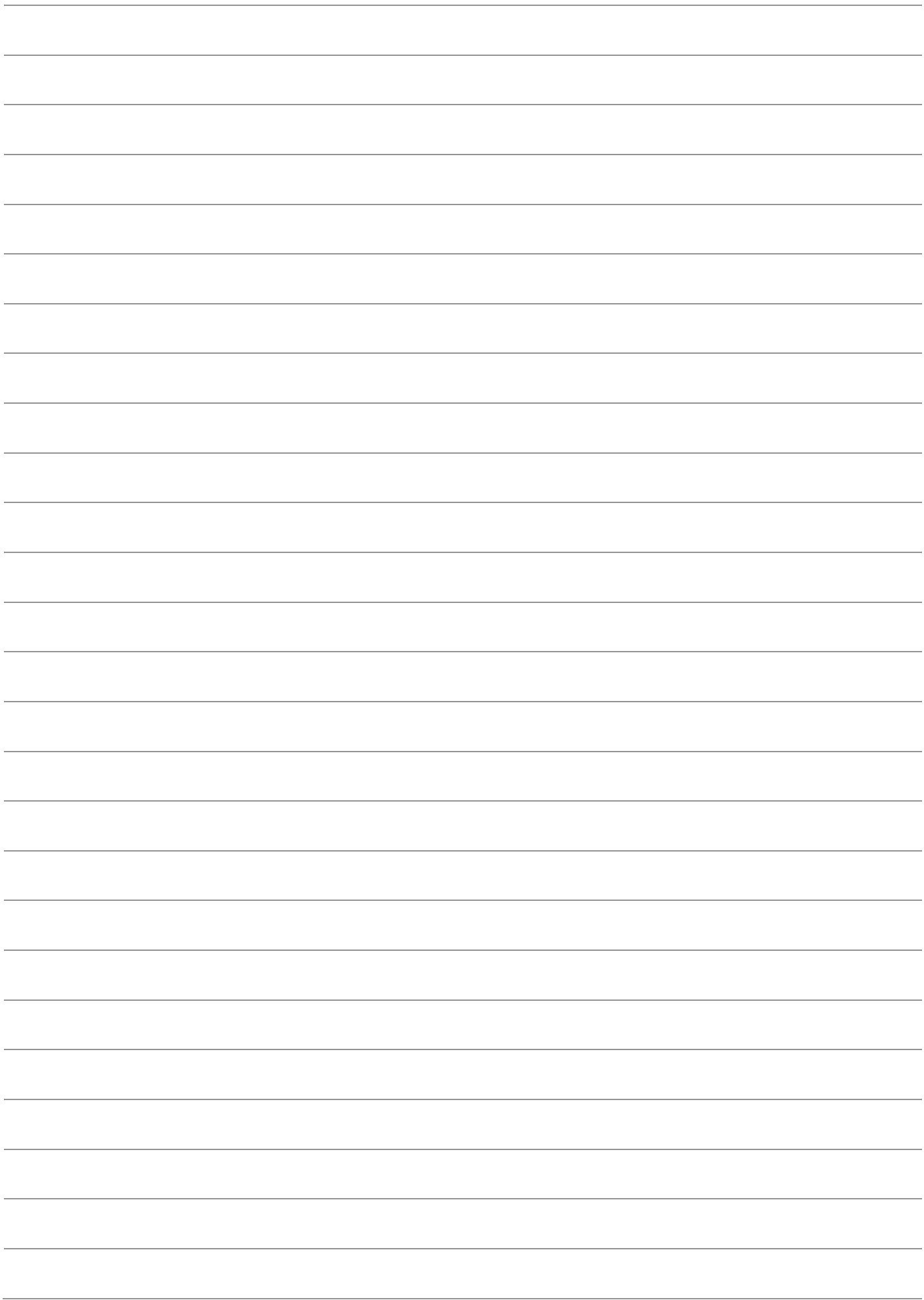
"What I have forbidden you, stay away from. What I have ordered you, do as much of it as you can. Verily, the people before you were destroyed only because of their excessive questioning and their disagreeing with their Prophets."

Recorded by al-Bukhārī and Muslim.

الْحَدِيثُ التَّاسِعُ

* عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرِ الدَّوْسِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا تَهَيَّبْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ؛ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسْأَلِهِمْ، وَأَخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.



Tenth Hadīth

On the authority of Abī Hurayrah (رضي الله عنه); who said: The Messenger of Allāh (ﷺ) said:

"Verily Allāh, the Exalted, is pure and accepts only that which is pure. Allāh has commanded the believers to do that which he has commanded the Messengers. He has said: ((O Messengers! Eat of the good things and do right)) [al-Mu'minūn: 51], and He said: ((O' believers! Eat of the good things that We have provided for you)) [al-Baqarah:172].

Then he [the Prophet] mentioned a man who after a long journey is dishevelled and dust-coloured. [The man] stretches his hands out toward the sky and says: O' Lord, O' Lord, while his food is unlawful, his drink is unlawful, his clothing is unlawful and his nourishment is unlawful. How is he to be answered [in such a state]!"

Recorded by Muslim.

الْحَدِيثُ الْعَاشِرُ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ؛ فَقَالَ: ﴿يَتَأَيَّهَا الرُّسُلُ كُلُّوْا مِنْ الطَّيِّبَاتِ وَعَمَلُوا صَالِحًا﴾ [المؤمنون: ٥١]، وَقَالَ: ﴿يَتَأَيَّهَا الَّذِينَ ءَامَنُوا كُلُّوْا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ [البقرة: ١٧٢].

ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبُّ؛ يَا رَبُّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ!«.

رَوَاهُ مُسْلِمٌ.

Eleventh Hadīth

On the authority of Abī Muhammad al-Hasan ibn ‘Alī ibn Abī Tālib - the grandson of the Messenger of Allāh (ﷺ) and his beloved - (رضي الله عنهما), who said: I memorised from the Messenger of Allāh (ﷺ):

"Leave that which makes you doubt for that which does not make you doubt."

Recorded by al-Tirmidhī and al-Nasā'ī. al-Tirmidhī said: "It is a *hasan sahih hadīth*."

الْحَدِيثُ الْحَادِي عَشَرَ

* عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ - سِبْطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَيْحَانَتِهِ - رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ».

رَوَاهُ التِّرْمِذِيُّ، وَالنَّسَائِيُّ، وَقَالَ التِّرْمِذِيُّ: «حَدِيثٌ حَسَنٌ صَحِيحٌ».

Twelfth Hadīth

On the authority of Abī Hurayrah (رضي الله عنه) who said: The Messenger of Allāh (ﷺ) said:

"Part of the perfection of a person's Islām is to leave off that which is of no concern to him."

A *hasan* hadīth. Recorded by al-Tirmidhī others in this way.

الْحَدِيثُ الثَّانِي عَشَرَ

* عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ: تَرْكُهُ مَا لَا يَعْنِيهِ».

حَدِيثٌ حَسَنٌ؛ رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ هَكَذَا.

Thirteenth Hadīth

On the authority of Abī Hamzah Anas ibn Mālik (رضي الله عنه) – the servant of the Messenger of Allāh (ﷺ) - from the Prophet (ﷺ); who said:

"None of you [truly] believes until he loves for his brother what he loves for himself."

Recorded by al-Bukhārī and Muslim.

الْحَدِيثُ الثَّلَاثَ عَشَرَ

* عَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ - خَادِمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».
رَوَاهُ الْبُخَارِيُّ وَ مُسْلِمٌ.

Fourteenth Hadīth

On the authority of ibn Mas'ūd (رضي الله عنه) who said: The Messenger of Allāh (ﷺ) said:

"It is not legal [to spill] the blood of a Muslim except in one of three cases: the fornicator who has previously experienced legal sexual intercourse, a life for a life and one who forsakes his religion and separates from the community."

Recorded by al-Bukhārī and Muslim.

الْحَدِيثُ الرَّابِعُ عَشَرَ

* عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ: الثَّيِّبِ الزَّانِي، وَالنَّفْسِ بِالنَّفْسِ، وَالتَّارِكِ لِدِينِهِ الْمُفَارِقِ لِلْجَمَاعَةِ».
رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Fifteenth Hadīth

On the authority of Abī Hurayrah (رضي الله عنه), from the Messenger of Allāh (ﷺ) who said:

"Whoever believes in Allāh and the Last Day should speak good or remain silent. Whoever believes in Allāh and the Last Day should be courteous and generous to his neighbour. Whoever believes in Allāh and the Last Day should be courteous and generous to his [traveling] visitor."

Recorded by al-Bukhārī and Muslim.

الْحَدِيثُ الْخَامِسُ عَشَرَ

* عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.



Sixteenth Hadīth

On the authority of Abī Hurayrah (رضي الله عنه); A man came to the Prophet (ﷺ) and said: Advise me. He said: "**Do not become angry.**" The man repeated [his request] several times, he said: "**Do not become angry.**"

Recorded by al-Bukhārī.

الْحَدِيثُ السَّادِسُ عَشَرَ

* عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي؛ قَالَ: «لَا تَغْضَبُ»، فَرَدَّدَ مِرَارًا، قَالَ: «لَا تَغْضَبُ».
رَوَاهُ الْبُخَارِيُّ.



Seventeenth Hadīth

On the authority of Abī Ya'lā Shaddād ibn Aws (رضي الله عنه), from the Messenger of Allāh (ﷺ) who said:

"Verily, Allāh has prescribed excellence in all things. Thus, if you kill, kill in a good manner. If you slaughter, slaughter in a good manner. Each of you should sharpen his blade and spare suffering to the animal he is slaughtering."

Recorded by Muslim.

الْحَدِيثُ السَّابِعُ عَشَرَ

* 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، وَلْيُجِدْ أَحَدُكُمْ شَفْرَتَهُ؛ فَلْيُرِخْ ذَيْبِحَتَهُ».

رَوَاهُ مُسْلِمٌ.

Eighteenth Hadīth

On the authority of Abī Dharr Jundub ibn Junāda and Abī ‘AbdilRahmān Muaadh ibn Jabal (رضي الله عنهما) from the Messenger of Allāh (ﷺ) who said:

"Fear Allāh wherever you are. And follow up a bad deed with a good deed and it will wipe it out. And behave towards the people with a good character."

Recorded by al-Tirmidhī who said: it is a *hasan hadīth*. And in some of the manuscripts/copies: *hasan sahīh*.

الْحَدِيثُ الثَّامِنَ عَشَرَ

* عَنْ أَبِي ذَرِّ جُنْدُبِ بْنِ جُنَادَةَ وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ قَالَ: «اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ».

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

Nineteenth Hadīth

On the authority of Abil-Abbās ‘Abdullāh ibn Abbās (رضي الله عنهما) who said: One day I was riding behind the Prophet (ﷺ) and he said to me:

"O' young man, I shall teach you some words [of advice]. Be mindful of Allāh and Allāh will protect you. Be mindful of Allāh, and you will find Him in front of you. If you ask, ask of Allāh. If you seek help, seek help in Allāh. Know that if the nation were to gather together to benefit you with something, they would not benefit you with anything except that which Allāh has already recorded for you. If they gather to harm you by something, they would not be able to harm you by anything except what Allāh has already recorded against you. The pens have been lifted and the pages have dried."

Recorded by al-Tirmidhi who said: "It is a *hasan sahih hadīth*."

In a narration other than that of al-Tirmidhi, it states:

"Be mindful of Allāh, you will find Him in front of you. Become beloved to Allāh during times of prosperity, He will know you in times of adversity. Know that what has passed you by was never to befall you. And [know that] what has befallen you was never to have passed you by. And know that victory accompanies perseverance, relief accompanies affliction, and ease accompanies hardship."

الْحَدِيثُ التَّاسِعُ عَشَرَ

* عَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كُنْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ: «يَا غُلَامُ؛ إِنِّي أَعَلَّمْتُكَ كَلِمَاتٍ: أَحْفَظِ اللَّهَ يَحْفَظْكَ، أَحْفَظِ اللَّهَ تَحِذَهُ مُجَاهَاكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَأَعْلَمْ 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 رِوَايَةٍ غَيْرِ التِّرْمِذِيِّ: «أَحْفَظِ اللَّهَ تَحِذَهُ أَمَامَكَ، تَعْرِفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ، وَأَعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبِكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَأَعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرْجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا».

Twentieth Hadīth

On the authority of Abī Mas'ūd 'Uqbah ibn 'Amr al-Ansāri (رضي الله عنه); who said: The Messenger of Allāh (ﷺ) said:

"From the words of the previous prophets that the people still find are: If you feel no shame, then do as you wish."

Recorded by al-Bukhārī.

الْحَدِيثُ الْعِشْرُونَ

* عَنْ أَبِي مَسْعُودٍ عُقْبَةَ بْنِ عَمْرِو الْأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ مِمَّا أَذْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَنْتَحِ فَاصْنَعْ مَا شِئْتَ».
رَوَاهُ الْبُخَارِيُّ.

Twenty-first *Hadīth*

On the authority of Abī ‘Amr – and it is said: Abī ‘Amrah – Sufyān ibn ‘Abdillāh; who said: I said: O’ Messenger of Allāh, tell me a statement about Islām such that I will not have to ask anyone other than you." He said:

"Say: I believe in Allāh, and then remain steadfast."

Recorded by Muslim.

الْحَدِيثُ الْوَاحِدُ وَالْعِشْرُونَ

* 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 اسْتَقِيمَ». رَوَاهُ مُسْلِمٌ.



Twenty-second Hadīth

On the authority of Jābir ibn ‘Abdillāh al-Ansārī (رضي الله عنه); A man asked the Messenger of Allāh (ﷺ): Tell me if I were to perform the obligatory [prayers], fast Ramadhān, treat the lawful as permissible and treat the forbidden as prohibited, and I do not add anything to that, would I enter Paradise?" He said: **"Yes."**

Recorded by Muslim.

The meaning of "treat the forbidden as prohibited": is to stay away from it. And the meaning of "treat the lawful as permissible": is to perform them believing that they are permissible.

الحديث الثاني والعشرون

* عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الصَّلَوَاتِ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا: أَدْخُلُ الْجَنَّةَ؟ قَالَ: «نَعَمْ».
رَوَاهُ مُسْلِمٌ.

وَمَعْنَى «حَرَّمْتُ الْحَرَامَ»: اجْتَنَبْتُهُ، وَمَعْنَى «أَحْلَلْتُ الْحَلَالَ»: فَعَلْتُهُ مُعْتَقِدًا حِلَّهُ.

Twenty-third Hadīth

On the authority of Abī Mālik al-Hārith ibn Āsim al-Ash'ari (رضي الله عنه); who said: The Messenger of Allāh (ﷺ) said:

"Purification is half of the faith. [The phrase] alhamdulillah fills the scale. [The phrases] subhānallāh and alhamdulillah together fill – or: each fill – what is between the heavens and earth. Prayer is a light. Charity is a proof. Patience is a brightness. The Qur'ān is either an argument for or against you. And everyone goes out in the morning and sells himself, either freeing or destroying himself."

Recorded by Muslim.

الْحَدِيثُ الثَّلَاثُ وَالْعِشْرُونَ

* عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الطُّهُورُ 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 يَغْدُو؛ فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوْبِقُهَا».

رَوَاهُ مُسْلِمٌ.

Twenty-fourth Hadīth

On the authority of Abī Dharr al-Ghifārī (رضي الله عنه), from the Prophet (ﷺ), from among the sayings he relates from his Lord (ﷻ); that He said:

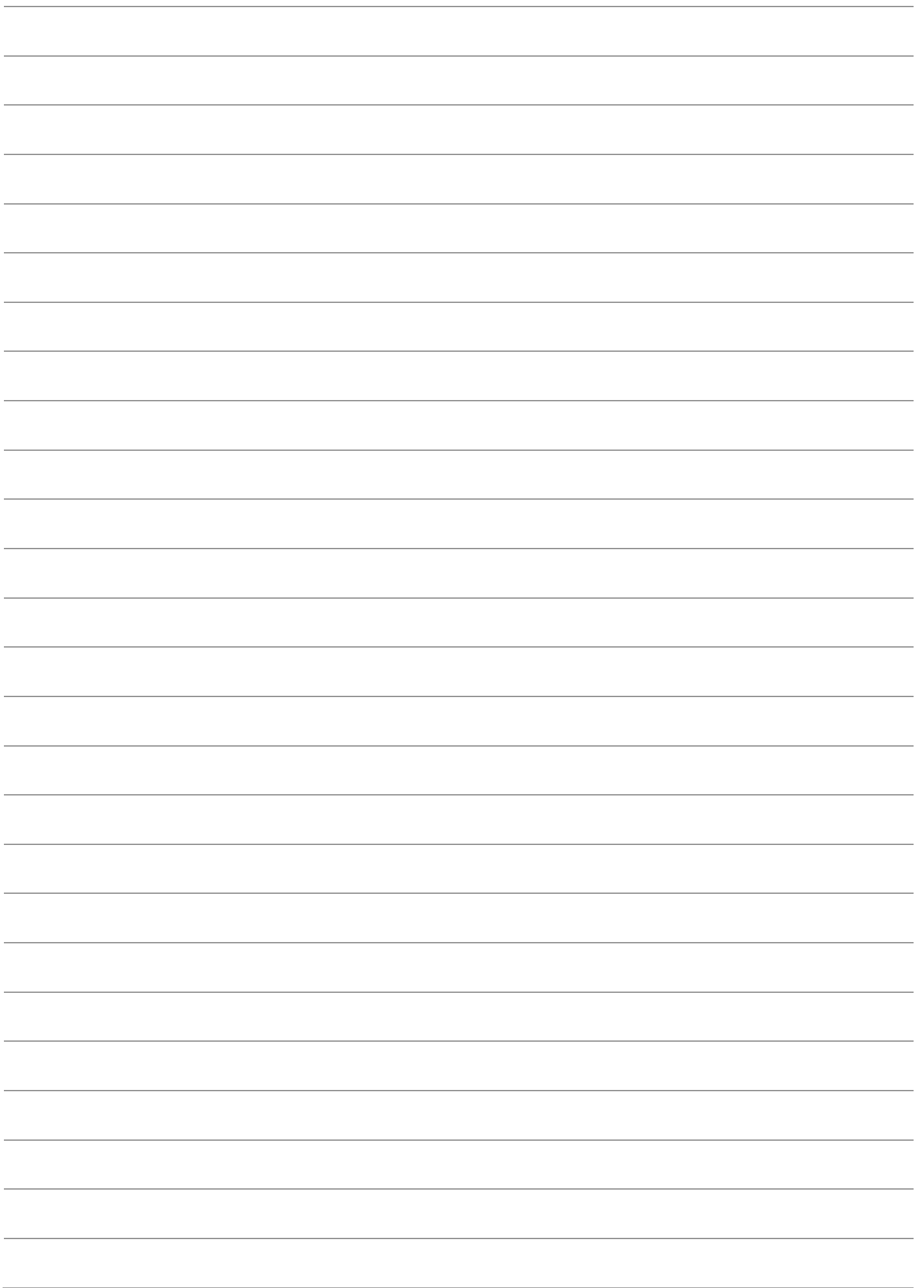
"O' My servants; I have forbidden oppression for Myself, and I have made it forbidden for you. Therefore, do not wrong one another. O' My servants; all of you are misguided except for those whom I have guided. Therefore, seek guidance from Me and I will guide you. O' My servants; all of you are hungry except for those whom I have fed. Therefore, seek food from Me and I will feed you. O' My servants; all of you are naked except for those whom I have clothed. Therefore, seek clothing from Me and I will clothe you. O' My Servants; you sin by night and by day, and I forgive all sins. Therefore, seek forgiveness from Me and I will forgive you. O' My servants; you will not be able to harm Me so as to bring any harm to Me, and you will not be able to benefit Me so as to bring any benefit to Me. O' My servants; if the first and last of you and the human and jinn of you were as pious as the most pious heart of anyone among you, it would not add anything to My dominion. O' My servants; if the first and last of you and the human and jinn of you were as wicked as the most wicked heart of anyone among you, it would not decrease anything from My dominion. O' My servants; if the first and last of you and the human and jinn of you were to gather together on [the same portion] of land and all asked of Me and if I were to give everyone of them what he asked, that would not decrease what I have any more than a needle decreases what is in the ocean when it is put into it. O' My servants; it is but your deeds that I reckon for you. Then I recompense you for them. The one who finds good is to give praises to Allāh. The one who finds other than this should not blame anyone but himself."

Recorded by Muslim.

الْحَدِيثُ الرَّابِعُ وَالْعِشْرُونَ

* عَنْ أَبِي ذَرِّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِيمَا رَوَى عَنْ رَبِّهِ عَزَّوَجَلَّ؛ أَنَّهُ قَالَ: «يَا عِبَادِي؛ إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا. يَا عِبَادِي؛ كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ؛ فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي؛ كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ؛ فَاسْتَطْعِمُونِي أُطْعِمَكُم. يَا عِبَادِي؛ كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ؛ فَاسْتَكْسُونِي أَكْسُكُمْ. يَا عِبَادِي؛ إِنَّكُمْ تُخَطِّئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا؛ فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي؛ إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يَا عِبَادِي؛ لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ؛ كَانُوا عَلَى أَنْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ؛ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي؛ لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي؛ فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ؛ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ. يَا عِبَادِي؛ إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ، ثُمَّ أَوْفِيكُمْ بِهَا؛ فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ».

رَوَاهُ مُسْلِمٌ.



Twenty-fifth Hadīth

Also on the authority of Abī Dharr (رضي الله عنه); some of the Companions of the Messenger of Allāh (ﷺ) said to the Prophet (ﷺ): O' Messenger of Allāh, the affluent have made off with the rewards. They pray like we pray, fast like we fast and they also give in charity from their extra wealth. He said:

"Has not Allāh made things for you to do in charity? Verily, every tasbīh is a charitable act, every takbīr is a charitable act, every tahmīd is a charitable act, every tahlīl is a charitable act, ordering good is a charitable act, forbidding evil is a charitable act, and you having sexual intercourse is a charitable act."

They said: O' Messenger of Allāh, when one of us fulfils his desire, he will have a reward for that?" He said:

"Tell me, if he were to fulfil it unlawfully, would he bear that sin? Similarly, if he fulfils it lawfully, he will have a reward."

Recorded by Muslim.

الْحَدِيثُ الْخَامِسُ وَالْعِشْرُونَ

* عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَيُّضًا؛ أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ؛ ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَجُورِ؛ يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ، قَالَ: «أَوْلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ، إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٍ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٍ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ».

قَالُوا: يَا رَسُولَ اللَّهِ؛ أَيُّنَايِ أَحَدُنَا شَهَوْتُهُ، وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟!، قَالَ: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ؛ أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ؟! فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ؛ كَانَ لَهُ أَجْرٌ».

رَوَاهُ مُسْلِمٌ.



Twenty-sixth Hadīth

On the authority of Abī Hurayrah (رضي الله عنه) who said that the Messenger of Allāh (ﷺ) said:

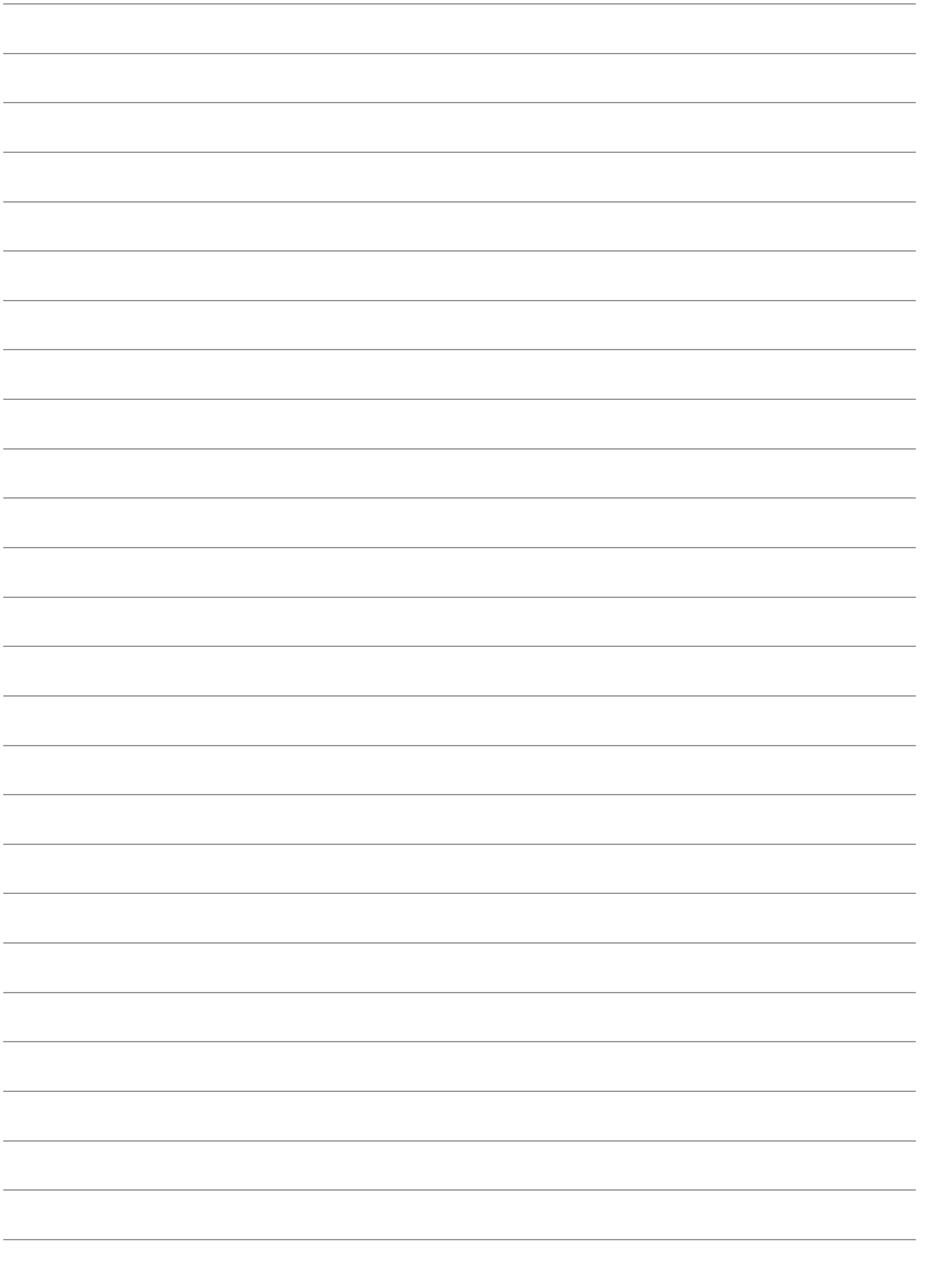
"Charity is due upon every joint of the people for every day which the sun rises. Being just between two people is charity. Helping a man with his animal and lifting him or his belongings onto it is charity. A good word is charity. Every step that you take toward the prayer is charity, and removing a harmful thing from the road is charity."

Recorded by al-Bukhārī and Muslim.

الْحَدِيثُ السَّادِسُ وَالْعِشْرُونَ

* عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ سَلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلُّ 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، وَتُحِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.



Twenty-seventh Hadīth

On the authority of al-Nawwās ibn Sam'ān (رضي الله عنه) from the Prophet (ﷺ) who said:

"Righteousness is good character. And sin is that which wavers in your soul and which you dislike the people finding out about."

Recorded by Muslim.

On the authority of Wābisah ibn Ma'bad (رضي الله عنه) who said: I came to the Messenger of Allāh (ﷺ) and he said:

"You have come to ask about righteousness?" I said: Yes. He said: **"Consult your heart. Righteousness is that which makes the soul feel tranquil and the heart feel tranquil. And sin is that which makes the soul waver and the breast uneasy, even if the people have given you [their] verdict on it and [continue] to give you [their] verdict."**

This is a *hasan hadīth*; It has been transmitted in the Musnads of the two Imāms Ahmad ibn Hanbal and al-Dārimī with a *hasan* chain.

الْحَدِيثُ السَّابِعُ وَالْعِشْرُونَ

* عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ؛ عَنِ النَّبِيِّ ﷺ قَالَ: «الْبِرُّ: حُسْنُ الْخُلُقِ، وَالْإِيمُ: مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ». رَوَاهُ مُسْلِمٌ.
وَعَنْ وَابِصَةَ بِنِ مَعْبِدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «جِئْتِ تَسْأَلُ عَنِ الْبِرِّ؟»، قُلْتُ: نَعَمْ، قَالَ: «أَسْتَفْتِ قَلْبَكَ، الْبِرُّ مَا أَطْمَأْنَنْتَ إِلَيْهِ النَّفْسُ، وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِيمُ مَا حَاكَ فِي النَّفْسِ، وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ».
حَدِيثٌ حَسَنٌ؛ رُوِيَ فِي «مُسْنَدِ الْإِمَامَيْنِ أَحْمَدَ ابْنِ حَنْبَلٍ وَالِدَارِمِيَّ» بِإِسْنَادٍ حَسَنٍ.

Twenty-eighth Hadīth

On the authority of Abī Najīh al-'Irbād ibn Sāriyah (رضي الله عنه) who said: The Messenger of Allāh (ﷺ) delivered an admonition that made our hearts fearful and our eyes tearful. We said: O' Messenger of Allāh, it is as if it were a farewell admonition, so advise us. He said:

"I advise you to have taqwa of Allāh and to listen and obey even if a slave is a leader over you. Certainly, the one who will live among you will see many differences. So stick to my sunnah and the sunnah of the right-principled and rightly-guided successors. Bite onto that with your molar teeth. And avoid newly-introduced matters. Verily, every innovation is misguidance."

Recorded by Abū Dāwūd and by al-Tirmidhī who said: It is a *hasan sahih hadīth*."

الْحَدِيثُ الثَّامِنُ وَالْعِشْرُونَ

* عَنْ أَبِي نَجِيحِ الْعِرْبَابِيِّ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجِلَّتْ مِنْهَا الْقُلُوبُ، وَدَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَأَنَّهَا مَوْعِظَةٌ مُودَعٌ فَأَوْصِنَا؟، فَقَالَ: «أَوْصِيكُمْ بِتَقْوَى اللَّهِ عَزَّجَلَّ، وَالسَّمْعِ وَالطَّاعَةِ؛ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيْرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ».

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَقَالَ التِّرْمِذِيُّ: «حَدِيثٌ حَسَنٌ صَحِيحٌ».

Twenty-ninth Hadīth

On the authority of Mu'ādh ibn Jabal (رضي الله عنه) who said: I said: O' Messenger of Allāh; inform me of an act which will place me in to paradise and keep me away from the Fire. He said: **"You have asked about a great matter but it is easy for whomever Allāh, Exalted be He, makes it easy: [You should] worship Allāh and not ascribe any partner to Him, establish the prayer, give the zakat, fast Ramadhan and make the pilgrimage to the House."**

He then said:

"Shall I not inform you of the gates to goodness? [They are] fasting [which] is a shield, charity [which] extinguishes the sins like water extinguishes a fire and the prayer of a man in the depths of the night." Then he recited: ((Who forsake their beds)) until he reached ((they used to do)) [al-Sajdah: 16-17].

Then he said: **"Shall I not inform you of the head of the matter, its pillar and its apex? al-Jihad."**

Then he said: **"Shall I not inform you of what controls all of this?"** I said: Certainly, O' Prophet of Allāh. He took hold of his tongue and said: **"Restrain this."** I said: O' Prophet of Allāh, will we be held accountable for what we say? He said:

"May your mother be bereaved of you. Is there anything that has people thrown on their faces - or he said on their noses - into the Fire except that which their tongues reap?"

Recorded by al-Tirmidhī and he said: It is a *hasan sahih hadīth*.

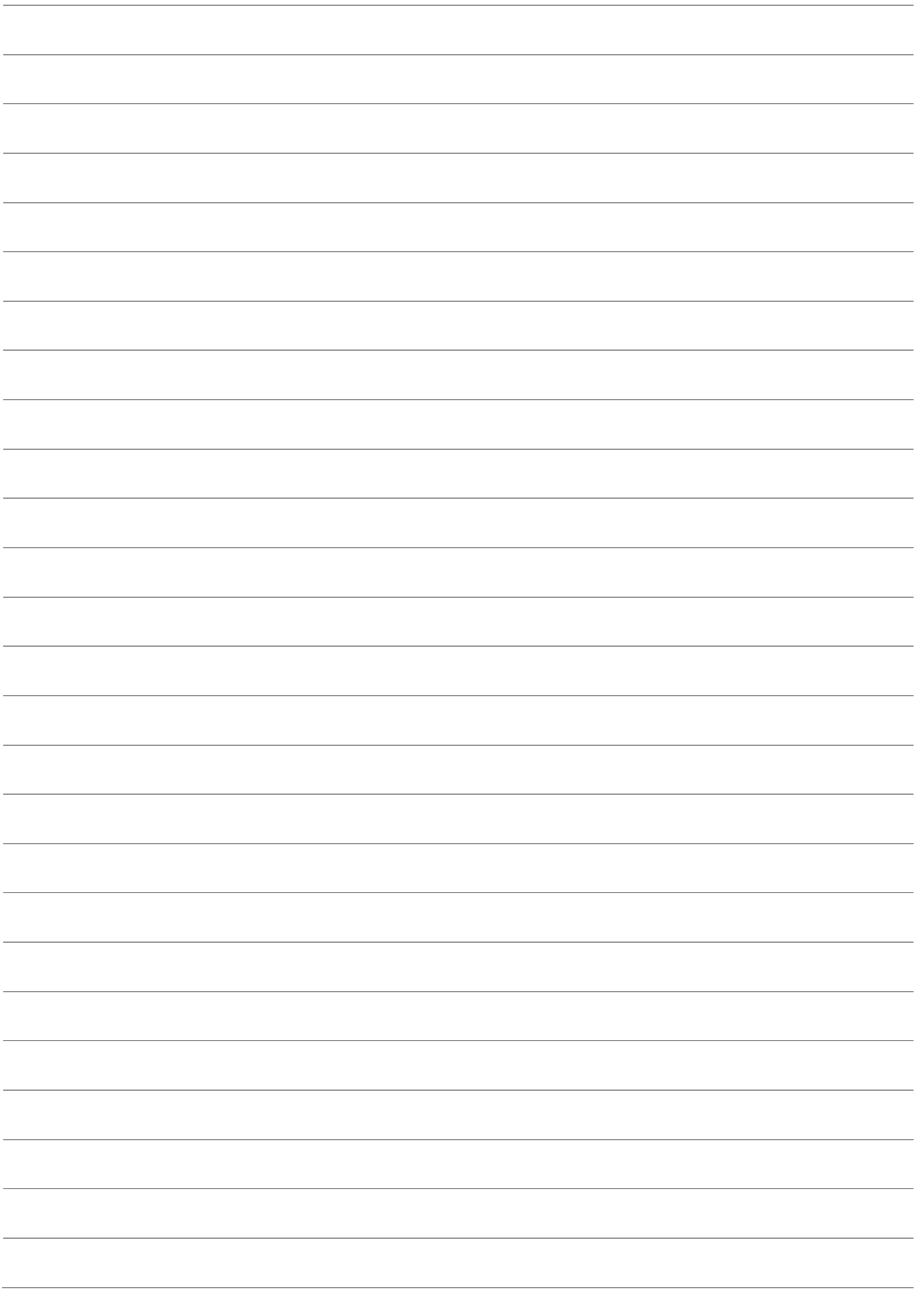
الْحَدِيثُ التَّاسِعُ وَالْعِشْرُونَ

* عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ؛ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ، قَالَ: «لَقَدْ سَأَلْتَ عَن عَظِيمٍ، وَإِنَّهُ لَيْسِيرٌ عَلَيَّ مَنْ يَسِرَهُ اللَّهُ تَعَالَى عَلَيْهِ: تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ». ثُمَّ قَالَ: «أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْحَيْرِ؟: الصَّوْمُ جَنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْحَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ».

ثُمَّ تَلَا: ﴿ نَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ ﴾ حَتَّى بَلَغَ ﴿ يَعْمَلُونَ ﴾ [السَّجْدَةُ: ١٦-١٧].

ثُمَّ قَالَ: «أَلَا أَخْبِرُكَ بِرَأْسِ الْأَمْرِ، وَعَمُودِهِ، وَذِرْوَعِ سَنَامِهِ؟: الْجِهَادُ».

ثُمَّ قَالَ: «أَلَا أَخْبِرُكَ بِمَلَاكٍ ذَلِكُ كُلُّهُ؟»، قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ؛ فَأَخَذَ بِلِسَانِهِ، وَقَالَ: «كُفَّ عَلَيْكَ هَذَا»، قُلْتُ: يَا نَبِيَّ اللَّهِ؛ وَإِنَّا لَمَوْأخِدُونَ بِمَا نَتَكَلَّمُ بِهِ؟؛ فَقَالَ: «تَكَلَّمْتَ أُمَّتَكَ، وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ - أَوْ قَالَ: عَلَى مَنَاخِرِهِمْ - إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ». رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: «حَدِيثٌ حَسَنٌ صَحِيحٌ».



Thirtieth Hadīth

On the authority of Abī Tha'laba al-Khushanī Jurthūm ibn Nāshir (رضي الله عنه), from the Messenger of Allāh (ﷺ) who said:

"Verily, Allāh, the Exalted, has prescribed the obligatory [matters], so do not neglect them. He has set limits, so do not go beyond them. He has forbidden some things, so do not violate them. And He has been silent about some things, out of mercy upon you and not out of forgetfulness, so do not seek after them."

A *hasan hadīth*; recorded by al-Dāraqutnī and others.

الْحَدِيثُ الثَّلَاثُونَ

* عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ جُرْثُومِ بْنِ نَاشِرِ بْنِ نَاشِرٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ قَالَ: «إِنَّ اللَّهَ عَزَّجَلَّ فَرَضَ فَرَائِضَ، فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ مِنْ غَيْرِ نِسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا».

حَدِيثٌ حَسَنٌ؛ رَوَاهُ الدَّارِقُطْنِيُّ وَغَيْرُهُ.

Thirty-first Hadīth

On the authority of Abī al-Abbās Sahl ibn Sa'd al-Sā'idī (رضي الله عنه); who said: A man came to the Prophet (ﷺ) and said: O' Messenger of Allāh, direct me to a deed concerning which, if I perform it, Allāh will love me and the people will love me. He said:

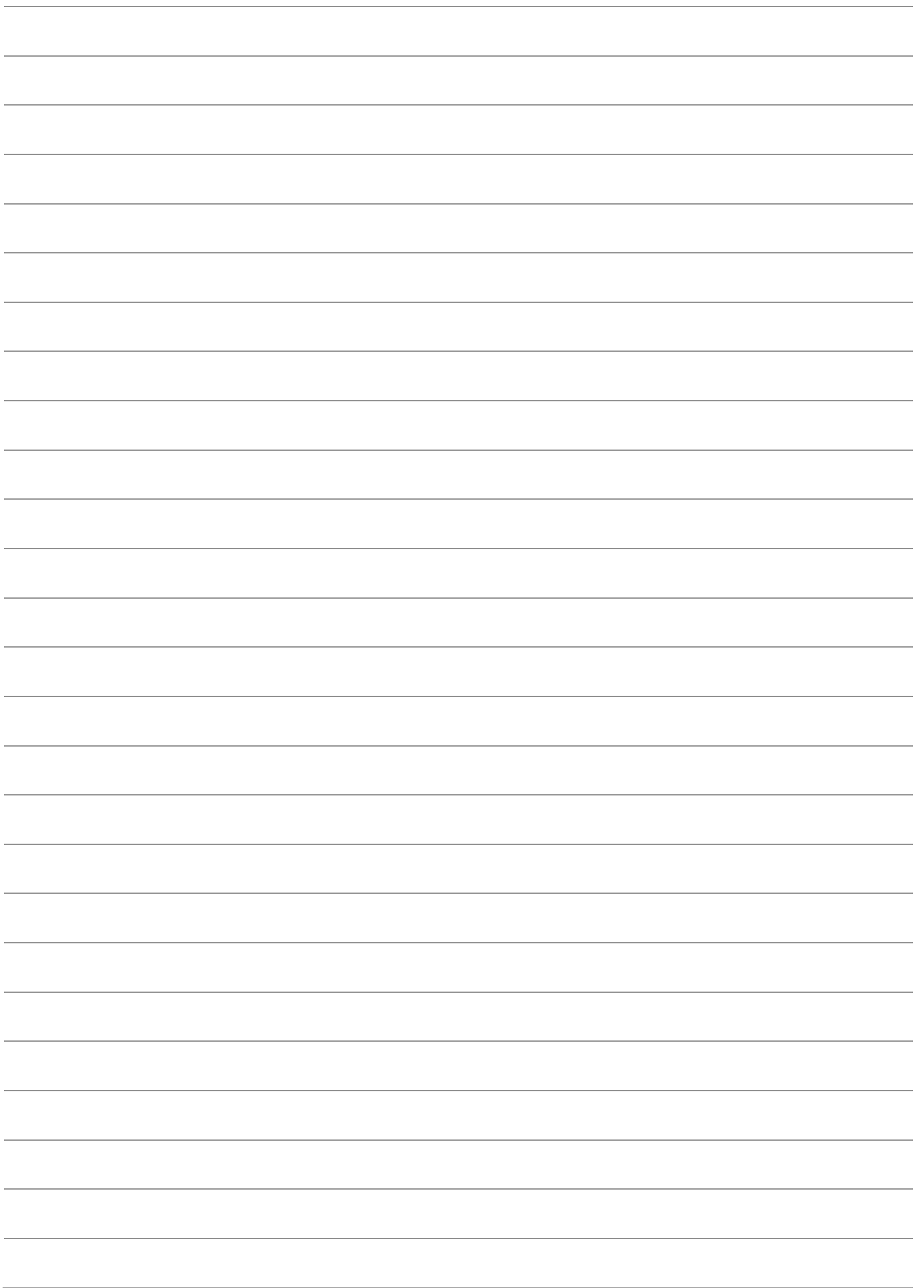
"Be ascetic from the world and Allāh will love you. Be ascetic from what the people possess and the people will love you."

A *hasan hadīth*; recorded by Ibn Mājah and others with *hasan* chains.

الْحَدِيثُ الْحَادِي وَالثَّلَاثُونَ

* عَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ؛ ذُلَّنِي عَلَى عَمَلٍ إِذَا أَنَا عَمَلْتُهُ، أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ، فَقَالَ «أَزْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَأَزْهَدْ فِيهَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ».

حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَةَ وَغَيْرُهُ بِأَسَانِيدٍ حَسَنَةٍ.



Thirty-second Hadīth

On the authority of Abī Sa'īd Sa'd ibn Mālik ibn Sinān al-Khudrī (رضي الله عنه); that the Messenger of Allāh (ﷺ) said:

"There is not to be any causing of harm nor is there to be any reciprocating of harm."

This is a *hasan hadīth*; It is recorded by Ibn Mājah, al-Dāraqutnī and others, and recorded by Mālik in his al-Muwattā which is *Mursal*; from 'Amr ibn Yahyā, from his father, from the Prophet (ﷺ); Abā Sa'īd has been dropped [from the chain], and it has chains that strengthen one another.

الْحَدِيثُ الثَّانِي وَالثَّلَاثُونَ

* عَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانَ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا ضَرَرَ وَلَا ضِرَارَ».

حَدِيثٌ حَسَنٌ؛ رَوَاهُ أَبُو نُجَيْمٍ وَالدَّارِقُطْنِيُّ وَغَيْرُهُمَا مُسْنَدًا، وَرَوَاهُ مَالِكٌ فِي «الْمَوْطِئِ» مُرْسَلًا؛ عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ فَأَسْقَطَ أَبُو سَعِيدٍ، وَلَهُ طُرُقٌ يَقْوَى بَعْضُهَا بَعْضًا.



Thirty-third Hadīth

On the authority of Ibn ‘Abbās (رضي الله عنه) **that the Messenger of Allāh (ﷺ) said:**

"If people were given in accordance with their claims, then men would claim the wealth and lives of other people. Rather, the burden of proof is on the claimant and an oath is a duty upon he who denies the claim."

It is a *hasan hadīth*. Al-Bayhaqī and others recorded it in this way, and its origins are in the two *Sahīh*'s.

الْحَدِيثُ الثَّلَاثُونَ وَالثَّلَاثُونَ

* عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، لَادَّعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ؛ لَكِنَّ السَّيِّئَةَ عَلَى الْمُدَّعِي، وَالْيَمِينَ عَلَى مَنْ أَنْكَرَ». حَدِيثٌ حَسَنٌ رَوَاهُ الْبَيْهَقِيُّ وَغَيْرُهُ هَكَذَا، وَأَصْلُهُ فِي «الصَّحِيحَيْنِ».

Thirty-fourth *Hadīth*

On the authority of Abī Saʿīd al-Khudrī (رضي الله عنه); who said: I heard the Messenger of Allāh (ﷺ) say:

"Whoever among you sees evil should change it with his hand. If he is unable to do so, then with his tongue. If he is unable to do so, then with his heart, and that is the weakest level of faith."

Recorded by Muslim.

الْحَدِيثُ الرَّابِعُ وَالثَّلَاثُونَ

* عَنْ أَبِي سَعِيدِ 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».
رَوَاهُ مُسْلِمٌ.

Thirty-fifth Hadīth

On the authority of Abī Hurayrah (رضي الله عنه) who said: The Messenger of Allāh (ﷺ) said:

"Do not be envious of one another; do not artificially raise prices against one another; do not hate one another; do not turn ones back on each other; and do not undercut one another in business transactions. And be, O' servants of Allāh, brethren. A Muslim is the brother of a Muslim. He does not wrong him. He does not fail him [when he needs him]. He does not lie to him. And he does not show contempt for him. Piety is here - and he pointed to his chest three times - , It is enough of evil for a person to hold his brother Muslim in contempt. All of a Muslim is sacred to another Muslim: his blood, his wealth and his honour."

Recorded by Muslim.

الْحَدِيثُ الْخَامِسُ وَالثَّلَاثُونَ

* عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَحَاسِدُوا، وَلَا تَنَاجِسُوا، وَلَا تَبَاغِضُوا، وَلَا تَدَابِرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا؛ الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ؛ التَّقْوَى هَاهُنَا - وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ -، بِحَسْبِ أَمْرٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ؛ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ؛ دَمُهُ، وَمَالُهُ، وَعِرْضُهُ».

رَوَاهُ مُسْلِمٌ.



Thirty-sixth Hadīth

On the authority of Abī Hurayrah (رضي الله عنه) from the Prophet (ﷺ) who said:

"Whoever relieves the hardship of a believer in this world, Allah will relieve his hardship on the Day of Resurrection. Whoever helps ease someone in difficulty, Allah will make it easy for him in this world and in the Hereafter. Whoever covers the faults of a Muslim, Allah will cover his faults in this world and in the Hereafter. Allah helps the servant as long as he helps his brother. Whoever travels a path in search of knowledge, Allah will make easy for him a path to Paradise, for a people do not gather together in the houses of Allah, reciting the Book of Allah and studying together, except that tranquillity will descend upon them, mercy will cover them, angels will surround them, and Allah will mention them to those with Him. Whoever is slow to good deeds will not be hastened by his lineage."

Recorded by Muslim with this wording.

الْحَدِيثُ السَّادِسُ وَالثَّلَاثُونَ

* عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ قَالَ: «مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا؛ نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسِّرْ عَلَى مُغْسِرٍ؛ يَسِّرَ 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 بَيْنَهُمْ؛ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتُهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرَعْ بِهِ نَسَبُهُ».

رَوَاهُ مُسْلِمٌ بِهَذَا اللَّفْظِ.

Thirty-seventh Hadīth

On the authority of Ibn Abbās (رضي الله عنه): On the authority of the Messenger of Allāh (ﷺ) from among the sayings that he related from His Lord (ﷻ) is that He said:

"Verily, Allah has recorded good and evil deeds and he made them clear. Whoever intends to perform a good deed but does not do it, then Allah will record it as a complete good deed. If he intends to do it and does so, then Allah Almighty will record it as ten good deeds, up to seven hundred times as much or even more. If he intends to do an evil deed and does not do it, then Allah will record for him one complete good deed. If he does it, then Allah will record for him a single evil deed."

Recorded by al-Bukhārī and Muslim in their two Sahihs with this wording.

Dear brother - may Allāh grant us and you success-, look at Allāh's great kindness. Ponder over the wording. His statement, **"With Him"** indicates Allāh's great care for it. His statement, **"complete"** is for emphasis and extreme care for it. About the evil that one considers and then leaves: **"Allāh records it with Him as one complete good deed"** and He emphasises it with **"complete"**. If he does it, he records it as one evil deed. He has emphasised its insignificance by saying, **"one"** and he did not stress it by saying, **"complete"**. And to Allāh is all praise and graces. He is far above every imperfection. We cannot praise Him enough for His bounties. And all success is from Allāh.

الْحَدِيثُ السَّابِعُ وَالثَّلَاثُونَ

* عَنْ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِيمَا 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 فَعَمَلَهَا؛ كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ، إِلَى سَبْعِينَ أَلْفًا ضِعْفًا، إِلَى أضعافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا؛ كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمَلَهَا؛ كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ فِي «صَحِيحَيْهِمَا» بِهَذِهِ الْحُرُوفِ.

فَانظُرْ يَا أَحْيَى - وَقَفْنَا اللَّهُ وَإِيَّاكَ - إِلَى عَظِيمِ لُطْفِ اللَّهِ تَعَالَى، وَتَأَمَّلْ هَذِهِ الْأَلْفَافَ.

وَقَوْلُهُ: «عِنْدَهُ» إِشَارَةٌ إِلَى الْاِعْتِنَاءِ بِهَا، وَقَوْلُهُ: «كَامِلَةً» لِلتَّأْكِيدِ وَشِدَّةِ الْاِعْتِنَاءِ بِهَا.

وَقَالَ فِي السِّيَرَةِ الَّتِي هَمَّ بِهَا ثُمَّ تَرَكَهَا: «كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً»؛ فَأَكَّدَهَا بِ«كَامِلَةً»،

وَإِنْ عَمَلَهَا؛ كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً؛ فَأَكَّدَ تَقْلِيلَهَا بِ«وَاحِدَةً»، وَلَمْ يُؤَكِّدْهَا بِ«كَامِلَةً»، فَلِلَّهِ

الْحَمْدُ وَالْمِنَّةُ، سُبْحَانَهُ لَا نُحْصِي ثَنَاءً عَلَيْهِ، وَبِاللَّهِ التَّوْفِيقُ.

Thirty-eighth Hadīth

On the authority of Abī Hurayrah (رضي الله عنه) who said: The Messenger of Allāh (ﷺ) said:

"Allāh the Almighty has said: Whoever shows hostility to a friend of mine, then I have declared war upon him. My servant does not draw near to Me with anything more beloved to Me than the religious duties that I have imposed upon him. And My servant continues to draw near to Me with supererogatory works such that I love him. And when I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks. Were he to ask of Me, I would surely give him; and were he to ask Me for refuge, I would surely grant him it."

Recorded by al-Bukhārī.

الْحَدِيثُ الثَّامِنُ وَالثَّلَاثُونَ

* 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 لِأَعْطَيْتَهُ، وَلَئِنْ أَسْتَعَاذَنِي لِأُعِيذَنَّهُ».

رَوَاهُ الْبُخَارِيُّ.

Thirty-ninth *Hadīth*

On the authority of Ibn ‘Abbās (رضي الله عنه); The Messenger of Allāh (ﷺ) said:

"Verily, Allāh has pardoned my nation for their mistakes, their forgetfulness, and what they are coerced into doing."

A *hasan hadīth*; recorded by Ibn Mājah, al-Bayhaqī and others.

الْحَدِيثُ التَّاسِعُ وَالثَّلَاثُونَ

* عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ، وَالنُّسْيَانَ، وَمَا أُسْتُكِرُ هُوَا عَلَيْهِ».
حَدِيثٌ حَسَنٌ؛ رَوَاهُ ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ وَغَيْرُهُمَا.

Fortieth Hadīth

On the authority of Ibn 'Umar (رضي الله)
عنهما); who said: The Messenger of Allāh
(ﷺ) took hold of my shoulder and said:

*"Be in the world as if you were a stranger
or a traveller along a path."*

And ibn Umar (رضي الله عنهما) would say:
"If you survive till the late afternoon, do
not expect [to be alive in] the morning. If
you survive till the morning, do not
expect [to be alive in] the late afternoon.
Take from your health for your sickness
and from your life for your death."

Recorded by al-Bukhārī.

الْحَدِيثُ الْأَرْبَعُونَ

* عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي، فَقَالَ: «كُنْ فِي
الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ».
وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَتَنَطَّرِ الصُّبْحَ، وَإِذَا أَصْبَحْتَ فَلَا تَتَنَطَّرِ
الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ.
رَوَاهُ الْبُخَارِيُّ.

Forty-first Hadīth

On the authority of Abī Muhammad ‘Abdillāh ibn ‘Amr ibn al-Aas (رضي الله عنهما) who said: The Messenger of Allāh (ﷺ) said:

"None of you [truly] believes until his desire is subservient to what I came with."

This is a *hasan saḥīh* hadīth; We have narrated it in the book, al-Huijah, with a saḥīh chain.

الْحَدِيثُ الْإِحَادِي وَالْأَرْبَعُونَ

* عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِي رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ».
حَدِيثٌ حَسَنٌ صَحِيحٌ؛ رُوِيَ نَاهُ فِي كِتَابِ «الْحُجَّةِ» بِإِسْنَادٍ صَحِيحٍ.

Forty-second Hadīth

On the authority of Anas (رضي الله عنه); who said: I heard the Messenger of Allāh (ﷺ) say:

"Allāh, the exalted, said: 'O son of Adam, if you call upon me and place your hope in me, I will forgive you without hesitation. 'O son of Adam, if you have sins piling up to the clouds and then ask for my forgiveness, I will forgive you without hesitation. 'O son of Adam, if you come to me with enough sins to fill the earth and then you meet me without associating anything with me, I will come to you with enough forgiveness to fill the earth.'"

Recorded by al-Tirmidhī and he said: It is a *hasan saḥīh hadīth*."

الْحَدِيثُ الثَّانِي وَالْأَرْبَعُونَ

* عَنْ أَنَسٍ 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 أَسْتَغْفَرْتَنِي؛ غَفَرْتُ لَكَ. يَا ابْنَ آدَمَ؛ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا، ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا؛ لَأَتِيْتُكَ بِقُرَابِهَا مَغْفِرَةً».

رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: «حَدِيثٌ حَسَنٌ صَحِيحٌ».

Forty-third *Hadīth*

[It is the First *Hadīth* from the additions of Ibn Rajab]

Ibn ‘Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

“Give the Faraa’id to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative [of the deceased].”

Recorded by al-Bukhārī and Muslim.

الْحَدِيثُ الثَّلَاثُ وَالْأَرْبَعُونَ
[وَهُوَ الْحَدِيثُ الْأَوَّلُ مِنَ «الزِّيَادَةِ الرَّجَبِيَّةِ»]

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْحَقُّوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا أَبْقَتِ الْفَرَائِضُ فَلَأَوْلَى رَجُلٍ ذَكَرٍ». خَرَّجَهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Forty-fourth *Hadīth*

[It is the Second *Hadīth* from the additions of Ibn Rajab]

'Ā'ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

“Suckling relations make all things unlawful which are unlawful through corresponding birth (blood) relations.”

Recorded by al-Bukhārī and Muslim.

الْحَدِيثُ الرَّابِعُ وَالْأَرْبَعُونَ
[وهو الحديث الثاني من «الزيادة الرجبية»]

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الرَّضَاعَةُ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ». خَرَّجَهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Forty-fifth Hadīth

[It is the Third Hadīth from the additions of Ibn Rajab]

Jābir (رضي الله عنه); narrated, In the year of the Conquest of Makkah, I heard Allāh's Messenger (ﷺ) saying:

“Verily Allāh and His Messenger made unlawful the trade of wine, dead animals, pigs and idols.”

The people asked: Allāh's Messenger! What about the fat of dead animals, for it was used for greasing boots and hides and people used it for lights? He answered:

“No, it is unlawful.”

Allāh's Messenger (ﷺ) then said:

“May Allāh curse the Jews, for Allāh made the fat illegal for them, yet they used to melt the fat, sell it, and eat up the money.”

Recorded by al-Bukhārī and Muslim.

الْحَدِيثُ الْخَامِسُ وَالْأَرْبَعُونَ
لَوْهُو الْحَدِيثُ الثَّلَاثُ مِنَ «الزِّيَادَةِ الرَّجَبِيَّةِ»

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَامَ الْفَتْحِ، وَهُوَ بِمَكَّةَ، يَقُولُ: «إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْحَمْرِ، وَالْمَيْتَةِ، وَالْخِنْزِيرِ، وَالْأَصْنَامِ»، فَقِيلَ: يَا رَسُولَ اللَّهِ؛ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهُ يُطْلَى بِهَا السُّفُنُ، وَيُدَهَنُ بِهَا الْجُلُودُ، وَيَسْتَصْبِحُ بِهَا النَّاسُ؟ قَالَ: «لَا؛ هُوَ حَرَامٌ»، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ: «قَاتَلَ اللَّهُ الْيَهُودَ، إِنَّ اللَّهَ حَرَّمَ عَلَيْهِمُ الشُّحُومَ، فَأَجْلَوْهُ، ثُمَّ بَاعُوهُ؛ فَأَكَلُوا ثَمَنَهُ».

خَرَّجَهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Forty-sixth *Hadīth*

[It is the Fourth *Hadīth* from the additions of Ibn Rajab]

Abī Burdah narrated from his father Abī Mūsā al-Ash'arī (رضي الله عنه) who said: That the Prophet (ﷺ) sent him to Yemen, so he asked [the Prophet] about certain drinks which used to be prepared there. He [The Prophet] said: **“What are they?”** He said: Al-Bit'u and Al-Mizr - Abī Burdah was asked: **“What is Al-Bit'u”** He answered: It is an alcoholic drink made from honey and al-Mizr is an alcoholic drink made from barley. So [The Prophet] said: **“All intoxicants are prohibited.”**

Recorded by al-Bukhārī.

الْحَدِيثُ السَّادِسُ وَالْأَرْبَعُونَ
[وَهُوَ الْحَدِيثُ الرَّابِعُ مِنَ «الزِّيَادَةِ الرَّجَبِيَّةِ»]

عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَهُ إِلَى الْيَمَنِ، فَسَأَلَهُ عَنْ أَشْرَبَةٍ تُصْنَعُ بِهَا؟، فَقَالَ: «وَمَا هِيَ؟»، قَالَ: الْبِتْعُ وَالْمِزْرُ - فَقِيلَ لِأَبِي بُرْدَةَ: وَمَا الْبِتْعُ؟ قَالَ: نَبِيذُ الْعَسَلِ، وَالْمِزْرُ نَبِيذُ الشَّعِيرِ -، فَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ». خَرَّجَهُ الْبُخَارِيُّ.

Forty-seventh *Hadīth*

[It is the Fifth *Hadīth* from the additions of Ibn Rajab]

Al-Miqdām ibn Ma'dī-Kariba narrated: I heard the Messenger of Allāh (ﷺ) saying:

“The son of Adam cannot fill a vessel worse than his stomach, as it is enough for him to take a few bites to straighten his back. If he cannot do it, then he may fill it with a third of his food, a third of his drink, and a third of his breath.”

Recorded by Imām Ahmad, al-Tirmidhī, al-Nasā'ī, and Ibn Mājah.

al-Tirmidhī said: It is a *hasan hadīth*.

الْحَدِيثُ السَّابِعُ وَالْأَرْبَعُونَ
[وَهُوَ الْحَدِيثُ الْخَامِسُ مِنْ «الزِّيَادَةِ الرَّجَبِيَّةِ»]

عَنِ الْمُقْدَامِ بْنِ مَعْدِيكَرِبٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مَلَكَ
أَدَمِي وَعَاءَ شَرًّا مِنْ بَطْنٍ، بِحَسَبِ ابْنِ آدَمَ أَكَلَاتٍ يُقْمَنَ صَلْبُهُ، فَإِنْ كَانَ لَا مَحَالَةَ فَتُلْتُ
لِطَعَامِهِ، وَتُلْتُ لِشَرَابِهِ، وَتُلْتُ لِنَفْسِهِ».

رَوَاهُ الْإِمَامُ أَحْمَدُ، وَالتِّرْمِذِيُّ، وَالنَّسَائِيُّ، وَأَبْنُ مَاجَةَ.

وَقَالَ التِّرْمِذِيُّ: «حَدِيثٌ حَسَنٌ».

Forty-eighth *Hadīth*

[It is the Sixth *Hadīth* from the additions of Ibn Rajab]

‘Abdillāh ibn ‘Amr ibn al-Aas (رضي الله عنهما) reported that the Messenger of Allāh (ﷺ) said:

“Whoever possesses these four characteristics is a hypocrite, and anyone who possesses one of them possesses a trait of hypocrisy till he gives it up: When he talks, he tells a lie; when he makes a covenant, he acts treacherously; when he argues he is wicked, and when he makes a promise, he breaks it.”

Recorded by al-Bukhārī and Muslim.

الْحَدِيثُ الثَّامِنُ وَالْأَرْبَعُونَ
[هُوَ الْحَدِيثُ السَّادِسُ مِنْ «الزِّيَادَةِ الرَّجَبِيَّةِ»]

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «أَزْيِعُ مَنْ كُنَّ فِيهِ كَانَتْ مُنَافِقًا، وَإِنْ كَانَتْ خَصْلَةٌ مِنْهُمْ فِيهِ كَانَتْ فِيهِ خَصْلَةٌ مِنَ التَّفَاقِي حَتَّى يَدَعَهَا: مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا حَاصَمَ فَجَرَ، وَإِذَا عَاهَدَ عَدَرَ».
خَرَّجَهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Forty-ninth Hadīth

[It is the Seventh Hadīth from the additions of Ibn Rajab]

'Umar ibn al-Khattāb (رضي الله عنه) reported, that the Prophet (ﷺ) said:

“If you all put your trust in Allāh with due reliance, He will certainly give you provision as He supplies provisions to birds who get up hungry in the morning and return with full belly at dusk.”

Recorded by Imām Ahmad, al-Tirmidhī, al-Nasā'ī, Ibn Mājah, Ibn Hibbān in his *Sahīh* and al-Hākim.

al-Tirmidhi said it is *Hasan Sahīh*.

الْحَدِيثُ التَّاسِعُ وَالْأَرْبَعُونَ
[وَهُوَ الْحَدِيثُ السَّابِعُ مِنَ «الزِّيَادَةِ الرَّجَبِيَّةِ»]

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ؛ لَرَزَقْتُمْ كَمَا يَرْزُقُ الطَّيْرَ: تَغْدُو خِفَافًا، وَتَرُوحُ بِطَانًا».
رَوَاهُ الْإِمَامُ أَحْمَدُ، وَالتِّرْمِذِيُّ، وَالنَّسَائِيُّ، وَأَبْنُ مَاجَةَ، وَأَبْنُ حِبَّانَ فِي «صَحِيحِهِ»، وَالْحَاكِمُ.

وَقَالَ التِّرْمِذِيُّ: «حَسَنٌ صَحِيحٌ».

Fiftieth Hadīth

[It is the Eighth *Hadīth* from the additions of Ibn Rajab]

‘Abdillāh ibn Busr, reported a man came to the Prophet (ﷺ) and said: ‘O Messenger of Allāh; The ordinances of Islām have become burdensome for me, So tell me something I can hold onto. He said:

“Always keep your tongue moist with the remembrance of Allāh.”

Recorded by Imām Ahmad with this wording.

الْحَدِيثُ الْخَمْسُونَ

«وَهُوَ الْحَدِيثُ الثَّامِنُ مِنَ «الزِّيَادَةِ الرَّجَبِيَّةِ»

عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ، قَالَ: أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ؛ إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيْنَا، فَبَابَ نَتَمَسَّكَ بِهِ جَامِعٌ؟، قَالَ: «لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ».

خَرَّجَهُ الْإِمَامُ أَحْمَدُ بِهَذَا اللَّفْظِ.

