



جوامع الأخبار

Jawāmi'ul-Akhhbār

*A Selection of Hadeeths which Contain the
Comprehensive Speech of the Messenger of Allah ﷺ*

By 'Allāmah

'Abdur-Rahmān bin Nāsir as-Sa'dī ﷺ

دار الإمام مسلم

Darul Imam Muslim

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Translated by
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Jawāmi'-ul-Akhbār

English / Arabic

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Publisher:

Darul Imam Muslim
Leicester (UK)
Website: www.darulimammuslim.com
E-mail: contact@darulimammuslim.com

Distributed by:

Darussalam
Leyton Business Centre,
Unit 17, Etloe Road,
Leyton, London, E10 7BT,
Tel: +44 (0) 20 8539 4885,
Fax: +44 (0) 20 8539 4889

Cover design by Ihsaan Design

www.ihsaandesign.com

Cover Image: Original manuscripts from the library of 'Allāmah 'Abdur-Rahmān as-Sa'dī (Source: *Mawāqif Ijtimā'iyah min Hayāt ash-Shaykh al-Allāmah 'Abdur-Rahmān bin Nāsir as-Sa'dī* ﷺ, published by Darul Mayman, 1428 A.H.)

Contents

Translators Foreword.....	9
A Short Biography of Imām As-Sa'dī ربه 11	11
Authors Introduction.....	13
Hadīth 1: The Scale of Inward Actions	15
Hadīth 2: The Scale of Outward Actions	15
Hadīth 3: The <i>Dīn</i> is <i>Nasībah</i>	16
Hadīth 4: Actions Which Enter One Into Paradise.....	16
Hadīth 5: The Decisive Statement	17
Hadīth 6: The Definition of Muslim, Believer and <i>Muhājir</i>	17
Hadīth 7: The Attributes of a Hypocrite	18
Hadīth 8: Repelling the Plot of Shaytān and Revitalising One's Faith	18
Hadīth 9: Faith in <i>Qadr</i> , Its Good and Its Evil	19
Hadīth 10: The Reward of the Caller to Good	19
Hadīth 11: Understanding the <i>Dīn</i> is a Sign of Happiness	20
Hadīth 12: Allāh's Love for the Strong Believer	20
Hadīth 13: The Islāmic Structure	21
Hadīth 14: The Pursuit of Good	21
Hadīth 15: Give the People their (Appropriate) Stations	22
Hadīth 16: Recompense is due to Types of Actions	22
Hadīth 17: Attributes of All-Inclusive Good.....	22

Hadīth 18: The Consequence of Oppression.....	23
Hadīth 19: The Path of Thankfulness.....	23
Hadīth 20: Prayer is Not Acceptable Without Ablution.....	24
Hadīth 21: The Characteristics of the <i>al-Fitrah</i>	24
Hadīth 22: The Purity of Water.....	25
Hadīth 23: The Purity of Roaming Animals.....	25
Hadīth 24: The Atoning Acts of Worship for Sins.....	26
Hadīth 25: The Prayer, the Call to Prayer and <i>Iqāmah</i>	26
Hadīth 26: From the Unique Qualities of our Prophet ﷺ.....	26
Hadīth 27: Prophetic Advice.....	27
Hadīth 28: Gentleness and Making Things Easy.....	28
Hadīth 29: The Right of a Muslim over Another Muslim.....	28
Hadīth 30: The Continuity of the Reward for Righteous Actions.....	29
Hadīth 31: Hastening the Funeral.....	29
Hadīth 32: The Determining Amount for <i>Zakāh</i>	30
Hadīth 33: Determination and Recompense.....	30
Hadīth 34: The Effect of Charity, Pardoning and Humbleness.....	31
Hadīth 35: The Reward of Fasting.....	31
Hadīth 36: The Characteristic of the <i>Awliyā'</i>	32
Hadīth 37: The Effect of Truthfulness in Business Relations.....	33
Hadīth 38: The Prohibition of Deceitful Transactions.....	33
Hadīth 39: Types of Reconciliation.....	34
Hadīth 40: The Goodness in Settlement and Fulfilment.....	34
Hadīth 41: Returning the Rights.....	35
Hadīth 42: The Rulings of Pre-Emption.....	35

Hadīth 43: The Blessings of Truthful Partnership.....	35
Hadīth 44: The Reward of the Beneficial Action in this Life and the Hereafter.....	36
Hadīth 45: Possession is by Precedence	36
Hadīth 46: The Rulings of Inheritance	37
Hadīth 47: There is no <i>Wasiyyah</i> for the Inheritor	37
Hadīth 48: Three whom Allāh is their Aid	37
Hadīth 49: Those Forbidden due to Breast-Feeding.....	38
Hadīth 50: Good Companionship of the Wife	38
Hadīth 51: The Prohibition about Asking for Leadership.....	39
Hadīth 52: The Fulfillment of the Vow of Obedience.....	39
Hadīth 53: The Believers are Brothers.....	40
Hadīth 54: Specialising in a Profession.....	40
Hadīth 55: Deterring the <i>Hudūd</i> through Doubts	41
Hadīth 56: There is no Obedience in Sinful Matters.....	41
Hadīth 57: The Reward of Striving in Making (Correct) Judgements (<i>Ijtihād</i>).....	41
Hadīth 58: The Foundations of Prosecution	42
Hadīth 59: Reproachable Types of Testimonies.....	42
Hadīth 60: Slaughtering and its Appliances	43
Hadīth 61: Excellence in Slaughtering	44
Hadīth 62: Prohibited Meats.....	44
Hadīth 63: The Prohibition of Men Imitating Women & Vice Versa.....	45
Hadīth 64: For Every Disease There is a Cure	45
Hadīth 65: Dreams and What is Connected to Them.....	45

Hadīth 66: The Best of a Man's Islām.....	46
Hadīth 67: Good Manners.....	46
Hadīth 68: Selecting Friends.....	47
Hadīth 69: The Discernment of the Believer.....	47
Hadīth 70: Good Characteristics.....	48
Hadīth 71: The Prohibition of Anger.....	48
Hadīth 72: The Prohibition of Pride.....	49
Hadīth 73: The Success of the Believer.....	49
Hadīth 74: A Concise Advice.....	50
Hadīth 75: Honouring the Weak and Oppressed.....	50
Hadīth 76: The Killer and the one Killed are both in Paradise.....	51
Hadīth 77: The Prohibition of Wishing for Death.....	51
Hadīth 78: The Trial of Life and Women.....	52
Hadīth 79: The Branches of Faith.....	52
Hadīth 80: Means of Avoidance from the Fire.....	53
Hadīth 81: The Prohibition of Differing.....	53
Hadīth 82: Mercy with the Creation.....	54
Hadīth 83: Keeping Ties of Kinship.....	54
Hadīth 84: The Incitement to Love the Messengers and Righteous People.....	55
Hadīth 85: The Supplication for Travelling.....	55
Hadīth 86: Compliance (with the <i>Sunnah</i>) in the <i>Hajj</i> Rites.....	56
Hadīth 87: The Reward of <i>Sūrat-ul-Ikhlās</i>	56
Hadīth 88: Good Conduct in Regards to Wealth and Knowledge.....	57
Hadīth 89: A Comprehensive Supplication.....	57
Hadīth 90: The Path of Distancing Oneself from the Fire.....	58

Hadith 91: What Allāh Loves for us and What He Dislikes.....	58
Hadith 92: The Expense of Children is upon the Father	59
Hadith 93: Judgment During a Moment of Anger.....	59
Hadith 94: The Prohibition of Extravagance and Pride.....	60
Hadith 95: The Glad Tidings of the Believer.....	60
Hadith 96: The Incitement for Treating the Parents with Righteousness...	61
Hadith 97: The Ways of Purification of the Heart.....	61
Hadith 98: The Scarcity of Perfection in Man.....	62
Hadith 99: The Virtue of the Believer in the End of Times	62
The Closing:	63



Translators Foreword



In the Name of Allāh ar-Rahmān ar-Rahīm

Indeed all the perfect and complete praises are due to Allāh and may He make good mention (in the Highest Gathering) of, and bestow peace upon, Muhammad, his family and Companions. As for what follows:

We are delighted to present to English-speaking Muslims the translation of *'Jawāmi'-ul-Akhhbār'* by Imām 'Abdūr-Rahmān bin Nāsir as-Sa'dī رحمته الله, which is a collection of 99 Hadeeths he selected and explained in a book entitled *'Bahjatu Qulūbi Abrār'*. Shaykh 'Abdul-Karim Al-Khudayr said that "he [the Shaykh] only compiled the Hadeeths which he thought that the students of knowledge in recent times were in need of," and consequently, several scholars have explained this book and indicated its importance and value; from them, Shaykh 'Abdur-Razzaq al-Badr who said: ""

As the original book was not authored by the Shaykh to be merely read, but memorised, explained and understood, we have presented the text in a manner which will enable that all, and to provide further benefit and value to this book for those who are unable to access the original explanations in Arabic, the benefits of several explanations of *'Jawāmi'-ul-Akhhbār'* have been compiled and presented in a series of audios available now from our site www.darulimammuslim.com.

In order to present the reader with a reliable text, we have thoroughly revised the Arabic text with the help of the Dar Ibn Hazm edition of *'Bahjatu Qulūbi Abrār'*, edited by Nādir bin Sa'īd (referred to as 'editor' in our footnotes) and the original sources referred to by the author such as *Sahīh* al-Bukhārī and Muslim. We also tried our best to present the translations of the meanings of the *Hadīth* based on the author's explanation, and other relevant explanations, in particular, the transcribed explanation of *'Jawāmi'-ul-Akhhbār'* by 'Allāmah 'Abdur-Rahmān bin Nāsir al-Barrāk and *'Minnatul-Mun'im fī Sharh Sahīh Muslim'* by Shaykh Safī-ur-Rahmān al-Mubārkpūrī رحمته الله. As for the authenticity of the *Hadīths* mentioned in this book, then they are all authentic according to the editor unless stated otherwise in the footnotes.

It is hoped that more du'at in the West will utilise this book and teach its meanings to their communities and we kindly request that if this occurs, it be brought to our attention and so that we can profit from any feedback, if there be any. We ask Allah to make that accomplishable. *Amin.*

We would like to take this opportunity to thank Umm Ibraheem and our families for their ongoing support and encouragement. We ask Allāh alone that He makes this action sincerely for His sake and that He benefit us all by it. Indeed He is *al-Qarīb* (the Near), *al-Mujīb* (the Responder).

The Translators

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Leicester (UK)

9/1/2010 C.E.

A Short Biography of Imām As-Sa'dī رحمته الله

He is the *'Allāmah*, the *Faqih*, the *Usūli*, the *Zāhid* and *Shaykh* of al-Qasim: Abū 'Abdullāh 'Abdur-Rahmān bin Nāsir bin 'Abdullāh bin Nāsir bin Hamd, from the family of Sa'dī, at-Tamīmī (which is from the tribe of Banū Tamīm). He was born in Unayzah, located in the province of al-Qasim, Saudi Arabia, on the 12th of Muharram, in the year 1307 A.H.

By the age of eight years, the *Shaykh* lost both his mother and father. Before his death, the *Shaykh's* father took great care of his children's upbringing and entrusted his eldest son Hamd with nurturing them. Consequently, Hamd made great efforts in providing the *Shaykh* with a righteous environment and encouraged him to seek knowledge. The *Shaykh* began his studies by completing his memorisation of the Qur'ān, which he finished by the age of 11, after which he continued by studying the Islāmic sciences including: *Tafsīr*, *Hadīth* and its sciences, *Aqīdah*, *Usūl*, the Arabic language, etc. and paid great attention to the books of *Shaykh-ul-Islām* Ibnu Taymiyyah, and his student *Shaykh-ul-Islām* Ibnu Qayyim.

The *Shaykh* began teaching at the age of 23 years and combined both learning and teaching by spending his time reading to his teachers or teaching his pupils or revising and researching his books; he continued upon this methodology until he became an *Imām* amongst the people of knowledge.

The *Shaykh* studied the Islāmic sciences at the feet of several scholars, from them:

1. *Shaykh* Ibrāhīm bin Hamd bin Jāsir (d.1337 A.H.), who was the *Shaykh's* first teacher to whom he read the books of *Fiqh*, *Usūl* and the Arabic language.
2. *Shaykh* Sālih bin 'Uthmān al-Qādī (d.1351 A.H.), the Supreme Judge of Unayzah from whom *Shaykh* as-Sa'dī took the most knowledge from, he learnt from him *Tawhīd*, *Tafsīr*, *Fiqh* (in *Usūl* and *Furū'*) and the Arabic language.
3. *Shaykh* Muhammad al-Amīn ash-Shinqīṭī (d.1351 A.H.), with whom he studied *Tafsīr*, *Hadīth*, the sciences of *Hadīth* and the Arabic language.

The *Shaykh* taught many students, the most senior of whom are:

1. *Shaykh* 'Abdullah bin 'Abdul-'Aziz bin 'Aqil
2. *Shaykh* Muhammad bin Sālih al-'Uthaymīn ؓ
3. *Shaykh* 'Abdullah bin 'Abdur-Rahmān al-Bassām ؓ
4. *Shaykh* 'Abdul-'Aziz bin Muhammad as-Salmān

The *Shaykh* authored many works, some of which have been published while others are still in manuscript form. From the most famous published works are:

1. *Taysir-ul-Karīmīr-Rahmān fī Tafsīr Kalāmīl-Mannān*, a comprehensive *Tafsīr* which is oft-mentioned by the Scholars as the best *Tafsīr* for the beginner student of knowledge as well as the general public.
2. *Manhaj-us-Sālikīn wa Tawdīh-ul-Fiqh fid-Dīn*, a concise textbook in *Fiqh*.
3. *Al-Qawl-us-Sadīd fī Maqāsīd-it-Tawhīd*, a brief commentary of *Kitāb-ut-Tawhīd*.⁽¹⁾
4. *Jawāmi'-ul-Akhhār*, and it is this book, which is a compilation of 99 *Hadīths* which contain comprehensive statements made by the Messenger of Allāh ﷺ. The *Shaykh* also wrote an explanation of the book which he completed in the year 1371 A.H. entitled '*Bahjatu Qulūbil Abrār wa Qurruṭ 'Uyūnil-Akhyār fī Sharh Jawāmi'-ul-Akhhār*'⁽²⁾

The *Shaykh* died on Thursday, the 23rd of Jamād-ul-Ākhirah, 1376 A.H. (corresponding to 1957 C.E.) after patiently suffering several illnesses for five years prior to his demise. May Allāh have mercy on us and the *Shaykh* and gather us and him with the righteous in *al-Jannah*. *Amin!*

⁽¹⁾ This title is available in the English language by al-Hidaayah, UK.

⁽²⁾ To the best of our knowledge, there is no other published explanation of *Jawāmi'-ul-Akhhār*, however there is a complete audio explanation by 'Allāmah 'Abdur-Rahmān bin Nāsir al-Barrāk transcribed on www.taimiah.org; a complete audio explanation by *Shaykh* 'Abdul-Kareem al-Khudayr, transcribed on his site www.khudheir.com, a partial audio commentary on *Shaykh* Sa'dī's ؓ explanation by the late 'Allāmah 'Abdullah bin 'Abdur-Rahmān al-Jibrīn ؓ transcribed on www.ibn-jebreen.com and several audio-only explanations in Arabic, including that of *Shaykh* 'Abdur-Razzāq Al-Badr on www.al-badr.net.

Authors Introduction



All the perfect and complete praises are for Allāh, the One praised for what belongs to Him from the most beautiful Names, and complete, great and lofty Attributes, and for their far-reaching effects to the first and last. And I request that Allāh make good mention (in the Highest Gathering) of, and bestow peace upon, Muhammad, the creation who combined the most praiseworthy characteristics, guiding manners and correct words, and for his family, his companions and his followers from every slave. As for what follows:

After the Speech of Allāh, there is nothing more truthful, nor beneficial, nor all-inclusive of the good in both this world and the Hereafter, than the speech of His Messenger and beloved (*khalīl*) Muhammad ﷺ, since he is the most knowledgeable of the creation, the greatest of them in giving counsel, direction and guidance, and the most far-reaching of them in elucidation, consolidation and elaboration, and the best of them in teaching; and he was given (by Allāh) ﷺ the *Jawāmi'ul-Kalim*⁽³⁾ and his speech was summarised for him whereby he would speak with a speech that was few in words, abundant in their meanings, along with perfect clarity and elucidation based upon the highest level of lucidity.

And it appeared to me that I should mention a sound collection from his comprehensive *Hadīths* in every subject, and comprehensive in each category, or type, or matter from the matters of knowledge, along with words about their intent and what they prove, according to a way by which understanding and clarity will be reached with brevity, when the point does not require further explanation.⁽⁴⁾

So I say, seeking aid with Allāh, asking from Him facilitation and ease:

⁽³⁾ The Messenger of Allah ﷺ said: "I have been given the *Jawāmi'ul-Kalim* (Comprehensive Speech)..." (Recorded by Muslim [5/523] on the authority of Abu Hurayrah ؓ and al-Bukhārī (6998) with the word "*Mafātīh* (Keys)" in place of *Jawāmi'*. Ibnu Hajr said in *al-Fat'h* (13/247) regarding the meaning of *Jawāmi'ul-Kalim*: "...and its summary is: he (the Prophet) ﷺ would speak with a concise statement, few in words, abundant in meanings." Refer to the introduction of al-Hāfidh Ibnu Rajab al-Hanbalī in his monumental work '*Jāmi' ul-'Ulūm wal-Hikam*'.

⁽⁴⁾ This introduction appears in '*Bahjatu Qulūb*' and has been included with this text because in it, the author himself clarified the intent and content of the book. The explanation however, has been omitted.

الحديث الأول: ميزان الأعمال الباطنة

Hadīth 1: The Scale of Inward Actions

On the authority of ‘Umar bin al-Khattāb ؓ, who said: I heard the Messenger of Allāh ﷺ saying: “Indeed, actions are only by intentions; and indeed, for every man is only what he intended; so whoever made migration for Allāh and His Messenger, then his migration is for Allāh and His Messenger; and whoever made migration to obtain something worldly, or for a woman in order to marry her, then his migration is for whatever he migrated to.”⁽⁵⁾

عَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ)).

الحديث الثاني: ميزان الأعمال الظاهرة

Hadīth 2: The Scale of Outward Actions

On the authority of ‘Ā’ishah ؓ who said: The Messenger of Allāh ﷺ said: “Whoever innovates in our affair that which is not from it - and in one report⁽⁶⁾: whoever does an action which is not according to our affair - then it is rejected.”⁽⁷⁾

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ - وَفِي رِوَايَةٍ: مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا - فَهُوَ رَدٌّ)).

⁽⁵⁾ Reported by al-Bukhārī (6689) and the wording is his, and Muslim (1907).

⁽⁶⁾ Reported by Muslim (18/1718).

⁽⁷⁾ Reported by al-Bukhārī (2697) and Muslim (17/1718) and the wording is his.

الحديث الثالث: الدين النصيحة

Hadīth 3: The *Dīn* is *Nasihah*

On the authority of Tamīm ad-Dārī رضي الله عنه, who said: The Messenger of Allāh ﷺ said: “The *Dīn* (Islām) is Sincerity (*Nasihah*).” They (the Companions) asked: “To whom O Messenger of Allāh?” He said: “To Allāh, to His Book, to His Messenger, to the leaders of the Muslims and their subjects.”⁽⁸⁾

عَنْ تَمِيمِ الدَّارِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الدين النصيحة)) قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: ((لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَتِهِمْ)).

الحديث الرابع: العمل الذي يدخل الجنة

Hadīth 4: Actions Which Enter One Into Paradise

On the authority of Abū Hurayrah رضي الله عنه, who said: A Bedouin came to the Prophet ﷺ and said: “Direct me to an action which when I do it, I will enter Paradise.” He (the Prophet ﷺ) said: “Worship Allāh and do not associate anything with Him, and establish the prescribed prayers, and pay the obligatory *Zakāh* and fast (during the days of the month of) *Ramadān*.” He (the Bedouin) said: “By the One in whose Hand is my soul, I will not increase anything to this ever and I will not decrease from it.” Then, when he left, the Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: أَتَى أَعْرَابِيٌّ النَّبِيَّ ﷺ فَقَالَ: دُلَّنِي عَلَى عَمَلٍ إِذَا عَمَلْتُهُ دَخَلْتُ الْجَنَّةَ؟ قَالَ: ((تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومُ رَمَضَانَ)) قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَا أَزِيدُ عَلَى هَذَا شَيْئًا أَبَدًا وَلَا أَنْقُصُ مِنْهُ؛ فَلَمَّا وَلَّى، قَالَ النَّبِيُّ ﷺ: ((مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ

⁽⁸⁾ Reported by Muslim (55).

“Whoever would be pleased to look at a man from the people of Paradise, then let him look to this (man).”⁽⁹⁾

الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا)).

الحديث الخامس: القول الفصل

Hadīth 5: The Decisive Statement

On the authority of Sufyān bin Abdullāh ath-Thaqafī ؓ who said: I said “O Messenger of Allāh! Tell me a statement about Islām that I will not ask anyone after you regarding it?” He (ﷺ) said: “Say: ‘I believe in Allāh’, then be steadfast.”⁽¹⁰⁾

عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيِّ ؓ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ؟ قَالَ ﷺ: ((قُلْ: آمَنْتُ بِاللَّهِ، ثُمَّ اسْتَقِمَّ)).

الحديث السادس: تعريف المسلم والمؤمن والمهاجر

Hadīth 6: The Definition of Muslim, Believer and *Muhājir*

On the authority of Abdullāh bin ‘Amr ؓ who said: The Messenger of Allāh ﷺ said: “The Muslim is whoever’s tongue and hand the Muslims are safe from; and the *Muhājir* is whoever made *hijrah* (migration) from whatever Allāh prohibited;⁽¹¹⁾ [and the believer is whoever the people’s blood and wealth is secure from⁽¹²⁾]; [and the

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ [وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ،] وَالْمُجَاهِدُ

⁽⁹⁾ Reported by Muslim (14).

⁽¹⁰⁾ Reported by Muslim (38).

⁽¹¹⁾ Reported by al-Bukhārī (10) and the wording is his; and Muslim (40) excluding the second sentence.

⁽¹²⁾ Reported by at-Tirmidhī (2627) and an-Nasā’ī (5010) on the authority of Abu Hurayrah ؓ.

Mujāhid is whoever strives (*jāhada*) against his soul in obeying Allāh]⁽¹³⁾.”

مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ))

الحديث السابع: خصال المنافق

Hadīth 7: The Attributes of a Hypocrite

On the authority of ‘Abdullāh bin ‘Amr ؓ who said: The Messenger of Allāh ﷺ said: “Four (characteristics), whoever has them is a pure hypocrite, and whoever has a characteristic from them would have a characteristic of hypocrisy until he abandons it: when he is entrusted, he breaks the trust; when he speaks, he lies; when he makes a covenant, he betrays; and when he argues, he behaves immorally.”⁽¹⁴⁾

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ رَسُولُ اللَّهِ ﷺ: ((أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَ فِيهِ خَصَلَةٌ مِنْهُنَّ، كَانَ فِيهِ خَصَلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا؛ إِذَا أُؤْتِمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ))

الحديث الثامن: ردُّ كيد الشَّيْطَانِ وتجديد الإيمان

Hadīth 8: Repelling the Plot of Shaytān and Revitalising One's Faith

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: “Shaytān comes to one of you and says: ‘Who created this? Who created this?’ until he says ‘Who created your Rabb?’ So when he reaches this (stage), then seek refuge in Allāh, and leave such

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا؟ مَنْ خَلَقَ كَذَا؟ حَتَّى يَقُولَ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَهُ؛

⁽¹³⁾ Reported by al-Bayhaqī in *Shu'bul-Imān* (11123) on the authority of Fadālah bin ‘Ubayd ؓ.

⁽¹⁴⁾ Reported by al-Bukhārī (34).

thoughts.”⁽¹⁵⁾ And in one wording:
“Then say: ‘I believe in Allāh and
His Messengers’.”⁽¹⁶⁾

فَلَيْسْتَعِدُّ بِاللَّهِ، وَلَيْسَتْهُ)). وَفِي لَفْظٍ:
(فَلْيَقُلْ: آمَنْتُ بِاللَّهِ وَرُسُلِهِ)).

الحديث التاسع: الإيمان بالقدر خيره وشره

Hadīth 9: Faith in *Qadr*, Its Good and Its Evil

On the authority of Abdullāh bin ‘Umar ؓ who said: The Messenger of Allāh ﷺ said: “Everything is according to *al-Qadr*⁽¹⁷⁾, even indifference and diligence (in obedience to Allāh).”⁽¹⁸⁾

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزُ وَالْكَيْسُ)).

الحديث العاشر: ثواب الداعي إلى الهدى

Hadīth 10: The Reward of the Caller to Good

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: “Whoever calls to guidance, for him is a reward similar to the reward of whoever followed it (the call to guidance), nothing from their rewards decrease from that; and whoever calls to misguidance, for him is a sin similar to the sins of

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ دَعَا إِلَى هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ

⁽¹⁵⁾ Reported by al-Bukhārī (3276) and Muslim (134/214).

⁽¹⁶⁾ Reported by Muslim (134/213)

⁽¹⁷⁾ *Qadr*: The correct belief in *al-Qadr* requires one to affirm that [1] Allah created all things and gave some of them free-will (like mankind), [2] that He has prior-knowledge of their future and fate, [3] that He ordered the Pen to record all that would occur among the creation 50,000 years before He created the heavens and the earth, and [4] that everything occurs only by the Will and Power of Allah alone. [TN]

⁽¹⁸⁾ Reported by Muslim (2655)

whoever follows it (the call to misguidance), nothing from their sins decrease from that.”⁽¹⁹⁾

مِثْلُ آثَامٍ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ
آثَامِهِمْ شَيْئًا)).

الحديث الحادي عشر: التَّفَقُّهُ فِي الدِّينِ دَلِيلُ السَّعَادَةِ

Hadīth 11: Understanding the *Dīn* is a Sign of Happiness

On the authority of Mu‘āwiyah ؓ who said: The Messenger of Allāh ﷺ said: “Whoever Allāh desires good for, He gives him understanding of the *Dīn* (Islām).”⁽²⁰⁾

عَنْ مُعَاوِيَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: ((مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا، يُفَقِّهُهُ فِي
الدِّينِ)).

الحديث الثاني عشر: محبة الله للمؤمن القوي

Hadīth 12: Allāh’s Love for the Strong Believer

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: “The strong believer is better and more beloved to Allāh than the weak believer, and in both is good. Strive for what benefits you, and seek aid in Allāh and do not be weak (out of laziness, or feel incapable). And if something befalls you, then do not say: ‘If I had done such-and-such, then such-and-such would have happened,’ but rather say ‘Allāh decreed it and what He willed, He did;’ for indeed (the word) ‘if’

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: ((الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى
اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ
خَيْرٍ. احْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِزْ
بِاللَّهِ وَلَا تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ؛
فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا،
كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَّرَ اللَّهُ،
وَمَا شَاءَ فَعَلَ؛ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ

⁽¹⁹⁾ Reported by Muslim (2673)

⁽²⁰⁾ Reported by al-Bukhārī (71) and Muslim (100/1037-1038)

opens the way for Satanic actions.”⁽²¹⁾

الشَّيْطَانِ)).

الحديث الثالث عشر: البناء الإسلامي

Hadīth 13: The Islāmic Structure

On the authority of Abū Mūsā al-Ash'arī ؓ who said: The Messenger of Allāh ﷺ said: “The believer to another believer is like a structure, they strengthen one another.” And he (ﷺ) interlocked his fingers.⁽²²⁾

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا)) وَشَبَّكَ بَيْنَ أَصَابِعِهِ.

الحديث الرابع عشر: السعي في الخير

Hadīth 14: The Pursuit of Good

On the authority of Abū Musā ؓ (who related) that the Prophet ﷺ would say (to the Companions), when a questioner or one seeking a need would come to him: “Intercede (on behalf of the questioner, or one seeking a need) and you will be rewarded, and Allāh will ordain what He wills upon the tongue of His Messenger.”⁽²³⁾

عَنْ أَبِي مُوسَى ؓ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَتَاهُ سَائِلٌ أَوْ طَالِبٌ حَاجَةً، قَالَ: ((اشْفَعُوا تُؤْجَرُوا وَيَقْضِي اللَّهُ عَلَيَّ لِسَانِ رَسُولِهِ ﷺ مَا شَاءَ)).

⁽²¹⁾ Reported by Muslim (34/2664)

⁽²²⁾ Reported by al-Bukhārī (481) and Muslim (65/2585)

⁽²³⁾ Reported by al-Bukhārī (1432) and Muslim (145/2627)

الحديث الخامس عشر: أنزلوا الناس منازلهم

Hadīth 15: Give the People their (Appropriate) Stations

On the authority of 'Ā'ishah رضي الله عنها (who related) that the Prophet ﷺ said: "Give the people their (appropriate) stations."⁽²⁴⁾

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - : أَنَّ النَّبِيَّ ﷺ قَالَ: ((أَنْزَلُوا النَّاسَ مَنَازِلَهُمْ)).

الحديث السادس عشر: الجزاء من جنس العمل

Hadīth 16: Recompense is due to Types of Actions

On the authority of Abū Sirmah رضي الله عنه who said: The Messenger of Allāh ﷺ said: "Whoever harms (others), Allāh will harm him by it, and whoever is harsh, Allāh will be harsh upon him."⁽²⁵⁾

عَنْ أَبِي صِرْمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ ضَارَّ ضَارَّ اللَّهُ بِهِ وَمَنْ شَاقَّ شَاقَّ اللَّهُ عَلَيْهِ)).

الحديث السابع عشر: خصال الخير الجامعة

Hadīth 17: Attributes of All-Inclusive Good

On the authority of Abū Dharr al-Ghifārī رضي الله عنه who said: The Messenger of Allāh ﷺ said: "Have *taqwā*⁽²⁶⁾ of Allāh wherever you may be, and follow an evil action with a good action, it will erase it; and treat the

عَنْ أَبِي ذَرِّرٍ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ

⁽²⁴⁾ Part of a longer *Hadīth* reported by Abū Dāwūd (4842).

⁽²⁵⁾ Reported by ar-Tirmidhī (1940) and the wording is his, and Ibnu Mājah (2342).

⁽²⁶⁾ *Taqwā* is to protect and shield oneself from the wrath of Allah by obeying His commands and avoiding His prohibitions. [TN]

people with good manners.”⁽²⁷⁾

النَّاسَ بِخُلُقٍ حَسَنٍ)).

الحديث الثامن عشر: عاقبة الظلم

Hadīth 18: The Consequence of Oppression

On the authority of ‘Abdullāh bin ‘Umar ؓ who said: The Messenger of Allāh ﷺ said: “Oppression (*thulm*) will be darkneses (*thulumāt*) on the Day of Standing (i.e. the Day of Judgement).”⁽²⁸⁾

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ)).

الحديث التاسع عشر: طريق الشكر

Hadīth 19: The Path of Thankfulness

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: “Look to he who is lower than you, and do not look to he who is above you, for it is more deserving that you do not scorn Allāh’s Favours upon you.”⁽²⁹⁾

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((انظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ؛ فَهُوَ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ)).

⁽²⁷⁾ Reported by Ahmad (5/153, 158, 177) and at-Tirmidhī (1987).

⁽²⁸⁾ Reported by al-Bukhārī (2447) Muslim (6577).

⁽²⁹⁾ Reported by al-Bukhārī (6490) and Muslim (9/2963), and the wording is his.

الحديث العشرون: لا صلاة بغير وضوء

Hadīth 20: There is no Prayer Without Ablution

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: "Allāh does not accept the prayer of anyone of you when he does (something which is) *hadath*,⁽³⁰⁾ until he makes ablution (*wudū*)."⁽³¹⁾

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَحَدَتْ؛ حَتَّى يَتَوَضَّأَ)).

الحديث الحادي والعشرون: خصال الفطرة

Hadīth 21: The Characteristics of *al-Fitrah*

On the authority of 'Ā'ishah ؓ who said: The Messenger of Allāh ﷺ said: "Ten things are from *al-fitrah*⁽³²⁾: trimming the moustache, sparing the beard, (using) the *Siwāk*, inhaling water into the nose (and blowing it out), trimming the nails, washing between the fingers, plucking out the (hair from the) armpits, shaving the pubic hair and *intiqās* with water." Meaning: cleaning the private parts (with water (*al-istinjā'*)).⁽³³⁾

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((عَشْرٌ مِنَ الْفِطْرَةِ؛ قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللَّحْيَةِ، وَالسُّوَّكُ وَاسْتِنْسَاقُ الْمَاءِ، وَقَصُّ الْأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَتَنْفِ الْإِبْطِ، وَحَلْقُ الْعَانَةِ، وَاتِّقَاصُ الْمَاءِ - يَعْنِي الْإِسْتِنْجَاءَ - قَالَ الرَّائِي:))

⁽³⁰⁾ *Hadath*: a comprehensive word which includes everything which nullifies ablution, such as urinating, defecating, heavy sleep, etc. [TN]

⁽³¹⁾ Reported by al-Bukhārī (135) and Muslim (2/225)

⁽³²⁾ *Al-Fitrah*: The natural disposition which Allāh created His slaves with, and its sign is the heart's innate belief in Allāh and inclination to all that is good and true, as well as being inclined to cleansing and purifying the physical appearance, and that is by carrying out the ten things mentioned in the *Hadīth*. [TN]

⁽³³⁾ This is the explanation of Wakī bin al-Jarrāh.

The narrator⁽³⁴⁾ said: "I forget the tenth except that it may be rinsing the mouth with water (*al-madmadah*)."⁽³⁵⁾

وَنَسِيتُ الْعَاشِرَةَ؛ إِلَّا أَنْ تَكُونَ
الْمَضْمَضَةَ)).

الحديث الثاني والعشرون: طهارة الماء

Hadīth 22: The Purity of Water

On the authority of Abū Sa'īd al-Khudrī ؓ who said: The Messenger of Allāh ﷺ said: "Water is pure, nothing turns it impure."⁽³⁶⁾

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ ؓ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: ((الْمَاءُ طَهُورٌ لَا
يُنَجِّسُهُ شَيْءٌ)).

الحديث الثالث والعشرون: طهارة الحيوانات الطوائفة

Hadīth 23: The Purity of Roaming Animals

On the authority of Abū Qatādah ؓ who said: The Messenger of Allāh ﷺ said regarding the cat: "Indeed, it is not something impure, indeed it is from those things which roam amongst you all."⁽³⁷⁾

عَنْ أَبِي قَتَادَةَ ؓ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ فِي الْهَرَّةِ: ((إِنَّهَا لَيْسَتْ بِنَجْسٍ
؛ إِنَّهَا مِنْ الطَّوَائِفِ عَلَيْكُمْ
وَالطَّوَائِفَاتِ)).

الحديث الرابع والعشرون: العبادات المكفرة للذنوب

⁽³⁴⁾ His name is Mus'ab bin Shaybah al-'Abdarī.

⁽³⁵⁾ Reported by Muslim (261).

⁽³⁶⁾ Reported by Ahmad (3/15-16, 31 & 86), at-Tirmidhī (66), Abū Dāwūd (66-67) and an-Nasā'ī (325).

⁽³⁷⁾ Reported by Mālik (46), Ahmad (5/296, 303 & 309), Abū Dāwūd (75), at-Tirmidhī (92), an-Nasā'ī (68 & 339) and Ibnu Mājah (367).

Hadīth 24: The Atoning Acts of Worship for Sins

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: "The five daily prayers, the Friday prayer (*al-Jumu'ah*) to the next Friday prayer, and (the month of) *Ramadān* to the next *Ramadān* are expiations for whatever (sins) occur between them when the *Kabā'ir* (the major sins) are avoided."⁽³⁸⁾

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الصَّلَاةُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانَ إِلَى رَمَضَانَ؛ مُكْفَرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنِبْتَ الْكَبَائِرَ)).

الحديث الخامس والعشرون: الصلاة والأذان والإقامة

Hadīth 25: The Prayer, the Call to Prayer and *Iqāmah*

On the authority of Mālik bin al-Huwayrith ؓ who said: The Messenger of Allāh ﷺ said: "Pray as you have seen me pray, and when (the time of) prayer comes, then let one of you make the call to prayer for you all and let the eldest of you lead you (in prayer)"⁽³⁹⁾

عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، وَإِذَا حَضَرَتِ الصَّلَاةُ، فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ، وَلْيُؤَمِّكُمْ أَكْبَرُكُمْ)).

الحديث السادس والعشرون: من خصوصيات نبينا عليه الصلاة والسلام

Hadīth 26: From the Unique Qualities of our Prophet ﷺ

On the authority of Jābir bin 'Abdullāh ؓ who said: The

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ؓ قَالَ: قَالَ

⁽³⁸⁾ Reported by Muslim (16/233).

⁽³⁹⁾ Reported by al-Bukhārī (631), and Muslim (292) except that his narration does not include the words "Pray as you have seen me pray."

Messenger of Allāh ﷺ said: "I have been given five things which not one of the Prophets before me was given: I am made victorious (over my enemies) by a month's journey due to awe⁽⁴⁰⁾; and the entire earth has been made for me a *Masjid* and pure, so wherever (the time of) the prayer reaches a man from my nation, then let him pray; and the spoils of war were made lawful for me and they were not made lawful to anyone before me; and I was given the (right of) Intercession (on Judgement Day); and a Prophet would be sent to his people specifically, but I have been sent to all mankind."⁽⁴¹⁾

رَسُولُ اللَّهِ ﷺ: ((أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي؛ نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ كُلُّهَا مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةَ فَلْيُصَلِّ، وَأَحِلَّتْ لِي الْعَنَائِمُ، وَلَمْ نَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً)).

الحديث السابع والعشرون: وصية نبوية

Hadīth 27: Prophetic Advice

On the authority of Abū Hurayrah ؓ who said: "My beloved friend (the Prophet) ﷺ advised me with three things: fasting three days in every month; and (performing) two units of the forenoon prayer (*Duhā*); and that I perform an odd-number of units of prayer (*al-Witr*) before I sleep."⁽⁴²⁾

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ: ((صِيَامٍ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرُكْعَتَيْ الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنْامَ)).

⁽⁴⁰⁾ Meaning: When the Prophet ﷺ and his army would be the distance of a month's journey away from their enemies, Allah would make the Muslims victorious before meeting their enemy by putting fear into the enemies hearts. [TN]

⁽⁴¹⁾ Reported by al-Bukhārī (335) and Muslim (3/521).

⁽⁴²⁾ Reported by al-Bukhārī (1178) [and the wording is his] and Muslim (85/261).

الحديث الثامن والعشرون: الرِّفْقُ والتَّيسِيرُ

Hadīth 28: Gentleness and Making Things Easy

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: "Indeed, the *Dīn* (Islām) is easy, and the *Dīn* will never be made difficult by someone except that it will overcome him, therefore do things correctly and be moderate (or get as close to doing things correctly), and receive glad tidings (of a recompense); and seek aid (in prayer) during the early morning, evening and some of the night."⁽⁴³⁾

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْحَةِ)).

الحديث التاسع والعشرون: حقُّ المسلم على المسلم

Hadīth 29: The Right of a Muslim over Another Muslim

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: "The rights of the Muslim over another Muslim are six." It was said: "And what are they O Messenger of Allāh?" He (ﷺ) said: "When you meet him, then you greet him with *as-Salāmu 'Alaykum* (peace be upon you); and when he gives you an invitation, then you accept; and when he seeks

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ)). قِيلَ: مَا هُنَّ يَا رَسُولَ اللَّهِ؟ قَالَ: ((إِذَا لَقَيْتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَسَمِّتْهُ،

⁽⁴³⁾ Reported by al-Bukhārī (39). Muslim also narrated part of it (2816- 2817). The author said at this point: And in one wording: "And intend the Intent, you will reach it..." Reported by al-Bukhārī (6463).

your advice, then you advise him; and when he sneezes and then praises Allāh, then you respond to him⁽⁴⁴⁾; and when he is sick, you visit him; and when he dies, you attend his funeral."⁽⁴⁵⁾

وَإِذَا مَرَضَ فَعُدُّهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ)).

الحديث الثلاثون: استمرار ثواب العمل الصالح

Hadīth 30: The Continuity of the Reward for Righteous Actions

On the authority of Abū Mūsā al-Ash'arī ؓ who said: The Messenger of Allāh ﷺ said: "When a slave (of Allāh) is sick or travelling, what is written for him (in his book of good deeds) is similar to what he would do as a healthy resident."⁽⁴⁶⁾

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا مَرَضَ الْعَبْدُ أَوْ سَافَرَ؛ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ صَاحِحًا مُقِيمًا)).

الحديث الحادي والثلاثون: التعجيل بالجنابة

Hadīth 31: Hastening the Funeral

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: "Hasten the funeral (*al-Janāzah*), for if he (the deceased) was righteous, then it is a good thing to which you advance him to, and if he was other than that, then it is an evil thing which you are

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَسْرِعُوا بِالْجِنَازَةِ؛ فَإِنْ تَكَ صَالِحَةً؛ فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ، وَإِنْ تَكَ سِوَى ذَلِكَ؛ فَشَرٌّ تَضَعُونَهُ عَنْ

⁽⁴⁴⁾ With the reply: "Yarhamukallah." (يرحمك الله)

⁽⁴⁵⁾ Reported by Muslim (5/2162)

⁽⁴⁶⁾ Reported by al-Bukhārī (2996).

relieving from your necks."⁽⁴⁷⁾

رَقَابِكُمْ))

الحديث الثاني والثلاثون: نصاب الزكاة

Hadīth 32: The Determining Amount for *Zakāh*

On the authority of Abū Sa'īd al-Khudrī ؓ who said: The Messenger of Allāh ﷺ said: "There is no *sadaqah* (i.e. *Zakāh*) due for what is less than five *Awsūq*⁽⁴⁸⁾ of dates, and there is no *sadaqah* due for what is less than five *Awāq*⁽⁴⁹⁾ of silver, and there is no *sadaqah* due for what is less than five camels."⁽⁵⁰⁾

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوْاقٍ مِنَ الْوَرِقِ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ دَوْدٍ مِنَ الْإِبِلِ صَدَقَةٌ)).

الحديث الثالث والثلاثون: عزيمة وجزاء

Hadīth 33: Determination and Recompense

On the authority of Abū Sa'īd al-Khudrī ؓ who said: The Messenger of Allāh ﷺ said: "...And whoever abstains from asking (others), Allāh will make him content, and whoever seeks to be independent (of the people), Allāh will make him independent, and whoever is patient, Allāh will keep him patient,

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ وَمَنْ يَسْتَعْنِ يُعْنِهِ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ)).

⁽⁴⁷⁾ Reported by al-Bukhārī (1315) and Muslim (50/944) and the wording is his.

⁽⁴⁸⁾ *Awsūq* is the plural of *Wasq*, and five *Awsūq* is approximately 735kg. [TN]

⁽⁴⁹⁾ *Awāq* is the plural of *Uqayyah*, and five *Awāq* is approximately 735g. [TN]

⁽⁵⁰⁾ Reported by al-Bukhārī (1459) and Muslim (979-980) except that he narrates it on the authority of Jābir bin 'Abdullāh ؓ.

and nobody has been given a greater gift or (something that is) more expansive than patience.”⁽⁵¹⁾

الحديث الرابع والثلاثون: أثر الصدقة والعفو والتواضع

Hadīth 34: The Effect of Charity, Pardoning and Humbleness

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: “Charity does not decrease wealth, and Allāh does not increase a slave that is pardoning except that he is honoured, and no-one is humble to Allāh except that Allāh raises him (in status).”⁽⁵²⁾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ)).

الحديث الخامس والثلاثون: ثواب الصيام

Hadīth 35: The Reward of Fasting

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: “Every (good) action of the son of Ādam multiplies. A good action (multiplies) by ten of its like up-to 700 times. Allāh the Most High said: ‘*Except fasting, for indeed it is for Me, and I will reward him for it, he resists his desires and his food for My sake.*’ For the fasting one, there are two times of happiness: happiness during his breaking of the

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((كُلُّ عَمَلٍ ابْنِ آدَمَ يُضَاعَفُ؛ الْحَسَنَةُ بِعَشْرِ أَمْثَلِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ، قَالَ اللَّهُ تَعَالَى: إِلَّا الصَّوْمَ؛ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ؛ يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي، لِلصَّائِمِ فَرْحَتَانِ؛ فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ،

⁽⁵¹⁾ Reported by al-Bukhārī (1469-6470) and Muslim (124/1053).

⁽⁵²⁾ Reported by Muslim (69/2588).

fast, and happiness during his meeting with his *Rabb*. And the smell of the fasting person's mouth is more pleasant to Allāh than the scent of musk; and fasting is a shield; and when it is the day of Fasting for one of you, then let him not be obscene or shout, and if one curses or fights him, then let him say: 'Indeed I am a fasting man.'⁽⁵³⁾

وَلِحَلُوفٍ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ
مِنْ رِيحِ الْمِسْكِ، وَالصَّوْمُ جَنَّةٌ، وَإِذَا
كَانَ يَوْمُ صَوْمٍ أَحَدِكُمْ فَلَا يَزِفْتُ وَلَا
يَصْخَبُ؛ فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ؛
فَلْيَقُلْ: إِنِّي امْرُؤٌ صَائِمٌ)).

الحديث السادس والثلاثون: صفة الأولياء

Hadīth 36: The Characteristic of the *Awliyā'*

On the authority of Abū Hurayrah رضي الله عنه who said: The Messenger of Allāh ﷺ said: "Indeed Allāh said: 'Whoever shows hostility to My *walī*⁽⁵⁴⁾, then I have declared war on him; and My slave does not get closer to Me with something more beloved than what I have made obligatory on him, and My slave continues to draw near to Me with optional acts of worship until I love him, and when I love him, I become his hearing with which he hears, and his sight with which he sees, and his hand with which he grasps, and his leg with which he walks; and if he were to ask Me, I would give him, and if he were to seek refuge in Me, I would

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: ((إِنَّ اللَّهَ قَالَ: مَنْ عَادَى لِي وَلِيًّا
فَقَدْ آذَنْتُهُ بِالْحَرْبِ وَمَا تَقَرَّبَ إِلَيَّ
عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ
عَلَيْهِ، وَمَا 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 لِأَعْطَيْتُهُ،
وَلَئِنْ اسْتَعَاذَنِي لِأُعِيدَنَّهُ، وَمَا تَرَدَّدْتُ

⁽⁵³⁾ Reported by al-Bukhārī (1894, 1094, 5967, 7492 & 7538) and Muslim (1151) with variances in their wording and order which the author combined here.

⁽⁵⁴⁾ A *Walī* (pl. *Awliyā'*) of Allāh is one who believes, carries out his obligations and has *taqwā* of Allāh. [TN]

protect him; and I do not hesitate⁽⁵⁵⁾ about a thing which I do more than I hesitate about (taking) the soul of the believer, he dislikes death and I dislike to disappoint him.⁽⁵⁶⁾

عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرُدُّدِي عَنْ نَفْسِ
الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ، وَأَكْرَهُ
مَسَاءَتَهُ)).

الحديث السابع والثلاثون: أثر الصدق في المعاملة

Hadīth 37: The Effect of Truthfulness in Business Relations

On the authority of Hakīm bin Hizām ؓ who said: The Messenger of Allāh ﷺ said: “The two traders have the option (to cancel a transaction) as long as they do not separate, and if they are truthful and make things clear, their transaction is made blessed for them, and if they lie and conceal things, the blessing in their transaction will be erased.”⁽⁵⁷⁾

عَنْ حَكِيمِ بْنِ حِزَامٍ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا؛ فَإِنْ صَدَقَا وَبَيَّنَّا، بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكَتَمَا مُحِقَّتْ بَرَكَتُهُ بَيْعِهِمَا)).

الحديث الثامن والثلاثون: النهي عن بيع الغرر

Hadīth 38: The Prohibition of Deceitful Transactions

On the authority of Abū Hurayrah ؓ who said: “The Messenger of Allāh ﷺ prohibited transactions of *al-Hasāh*⁽⁵⁸⁾ and from transactions of ambiguity.”⁽⁵⁹⁾

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: ((نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْحَصَاةِ وَعَنْ بَيْعِ

⁽⁵⁵⁾ In a manner which befits His Majesty, and which is free from all imperfections and deficiencies.

⁽⁵⁶⁾ Reported by al-Bukhārī (6502)

⁽⁵⁷⁾ Reported by al-Bukhārī (2079) and Muslim (47/1532).

⁽⁵⁸⁾ *Al-Hasāh*: A transaction which involves using pebbles to determine a business deal.

⁽⁵⁹⁾ Reported by Muslim (1513).

الغَرَرِ))

الحديث التاسع والثلاثون: أنواع الصلح

Hadīth 39: Types of Reconciliation

On the authority of 'Amr bin 'Awf al-Muzanī, from the Prophet ﷺ, who said: "As-Sulh (reconciliation) is allowed between the Muslims except for agreements which make the lawful unlawful, or make the unlawful lawful; and the Muslims are (held accountable) according to their conditions, except for a condition which makes the lawful unlawful, or makes the unlawful lawful."⁽⁶⁰⁾

عَنْ عَمْرِو بْنِ عَوْفِ الْمُزَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: ((الْصُّلْحُ بَحَائِزُ بَيْنَ الْمُسْلِمِينَ، إِلَّا صُلْحًا حَرَّمَ حَلَالًا، أَوْ أَحَلَّ حَرَامًا، وَالْمُسْلِمُونَ عَلَى شُرُوطِهِمْ، إِلَّا شَرْطًا حَرَّمَ حَلَالًا، أَوْ أَحَلَّ حَرَامًا)).

الحديث الأربعون: حسن الوفاء والاستيفاء

Hadīth 40: The Goodness in Settlement and Fulfilment

On the authority of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ who said: The Messenger of Allāh ﷺ said: "The delay in paying debts by a rich man is oppression, and when one of your debts is handed over to someone wealthy, then accept it."⁽⁶¹⁾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَطْلُ الْغَنِيِّ ظُلْمٌ وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيٍّ؛ فَلْيَسْبِعْ)).

⁽⁶⁰⁾ Reported by at-Tirmidhī (1352) and Ibnu Mājah recorded the first part alone (2353).

⁽⁶¹⁾ Reported by al-Bukhārī (2287-2288) and Muslim (33/1564).

الحديث الحادي والأربعون: ردُّ الحقوق

Hadīth 41: Returning the Rights

On the authority of Samurah bin Jundab ؓ who said: The Messenger of Allāh ﷺ said: "(The responsibility is) upon the hand that takes, until it returns it (the thing borrowed)."⁽⁶²⁾

عَنْ سَمُرَةَ بْنِ جُنْدَبٍ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((عَلَى الْيَدِ مَا أَخَذَتْ، حَتَّى تُؤَدِّيَهُ)).

الحديث الثاني والأربعون: أحكام الشُّفعة

Hadīth 42: The Rulings of Pre-Emption

On the authority of Jābir bin 'Abdullāh ؓ who said: The Messenger of Allāh ﷺ judged according to pre-emption (*shufah*) for all (jointly-owned properties) that were not divided, and when the boundaries and pathways were fixed, then there was no pre-emption."⁽⁶³⁾

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ؓ قَالَ: ((قَضَى رَسُولُ اللَّهِ ﷺ بِالشُّفْعَةِ فِي كُلِّ مَا لَمْ يُقَسَّمْ، فَإِذَا وَقَعَتِ الْحُدُودُ، وَصُرِّفَتِ الطُّرُقُ، فَلَا شُفْعَةَ)).

الحديث الثالث والأربعون: بركة الشَّرْكَة الصَّادِقَةِ

Hadīth 43: The Blessings of Truthful Partnership

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: "Allāh the Most High says: 'I am the third of the two

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَقُولُ اللَّهُ تَعَالَى: أَنَا ثَالِثُ

⁽⁶²⁾ Reported by Abū Dāwūd (3561), At-Tirmidhī (1266) and Ibnu Mājah (2400). Shaykh al-Albānī graded it *Da'eef* in *al-Irwaa'* (no.1516).

⁽⁶³⁾ Reported by al-Bukhārī (2214). Muslim recorded it similarly (134/1608).

partners, as long as one of them does not betray his companion, for if he betrays him, I leave them'.⁽⁶⁴⁾

الشَّرِيكَينِ مَا لَمْ يَخُنْ أَحَدُهُمَا صَاحِبَهُ؛
فَإِذَا خَانَ غَرَجْتُ مِنْ بَيْنِهِمَا)).

الحديث الرابع والأربعون: ثواب العمل النافع في الدنيا والآخرة

Hadīth 44: The Reward of the Beneficial Action in this Life and the Hereafter

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: "When the slave (of Allāh) dies, his actions cease except for three: an ongoing charity; or knowledge which is benefited by; or a righteous child who supplicates for him."⁽⁶⁵⁾

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا مَاتَ الْعَبْدُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ؛ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ)).

الحديث الخامس والأربعون: التَّمَلُّكُ بِالسَّبْقِ

Hadīth 45: Possession is by Precedence

On the authority of Asmar bin Mudarris ؓ (who reported) that the Messenger of Allāh ﷺ said: "Whoever preceded another Muslim to something, then it belongs to him."⁽⁶⁶⁾

عَنْ أَسْمَرَ بْنِ مُضَرَّسٍ ؓ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ سَبَقَ إِلَى مَا لَمْ يَسْبِقْ إِلَيْهِ مُسْلِمٌ فَهُوَ لَهُ)).

الحديث السادس والأربعون: أحكام الموارث

⁽⁶⁴⁾ Reported by Abū Dāwūd (3383). Shaykh al-Albānī graded it *Da'eef* in *al-Irwaa'* (no.1468).

⁽⁶⁵⁾ Reported by Muslim (14/1631)

⁽⁶⁶⁾ Reported by Abū Dāwūd (3071) and after the words of the Messenger of Allāh ﷺ, Asmar ؓ said: "Then the people went out competing to mark (the unmarked land)." Shaykh al-Albānī graded it *Da'eef* in *al-Irwaa'* (no.1553).

Hadīth 46: The Rulings of Inheritance

On the authority of Ibnu Abbās ؓ who said: the Messenger of Allāh ﷺ said: "Give the inheritance to its rightful recipients, and whatever remains, then it is for the closest male member (from the extended family of the deceased person)."⁽⁶⁷⁾

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: ((أَلْحِقُوا الْفَرَائِضَ
بِأَهْلِهَا فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ
ذَكَرَ)).

الحديث السابع والأربعون: لا وصية لوارث

Hadīth 47: There is no *Wasiyyah* for the Inheritor

On the authority of Abū Umāmah al-Bāhili ؓ who said: I heard the Messenger of Allāh ﷺ saying: "Indeed Allāh has given every possessor of a right his right, so there is no will (*wasiyyah*)⁽⁶⁸⁾ for the inheritor."⁽⁶⁹⁾

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ ؓ قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ اللَّهَ قَدْ
أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ؛ فَلَا وَصِيَّةَ
لِوَارِثٍ)).

الحديث الثامن والأربعون: ثلاثة الله في عونهم

Hadīth 48: Three whom Allāh is their Aid

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: "Three (people) have a right according to Allāh that He helps them: the *Mujāhid* in the path

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: ((ثَلَاثَةٌ حَقُّ عَلَى اللَّهِ - عَزَّ وَجَلَّ

⁽⁶⁷⁾ Reported by al-Bukhārī (6732) and Muslim (2/1615)

⁽⁶⁸⁾ Meaning: Allah has decreed the laws of inheritance in the Qur'ān, therefore a rightful inheritor does not require an exclusive will. [TN]

⁽⁶⁹⁾ Reported by Abū Dāwūd (2870), ar-Tirmidhī (2120) and Ibnu Mājah (2713).

of Allāh, the *Mukātib*⁽⁷⁰⁾ who wishes to fulfil (his contract), and the one who marries desiring chastity (by it).⁽⁷¹⁾

– عَوْنُهُمْ؛ الْمُحَاهِدُ فِي سَبِيلِ اللَّهِ،
وَالْمُكَاتِبُ الَّذِي يُرِيدُ الْأَدَاءَ، وَالنَّكَاحُ
الَّذِي يُرِيدُ الْعِفَافَ)).

الحديث التاسع والأربعون: المحرمات من الرضاعة

Hadīth 49: Those Forbidden due to Breast-Feeding

On the authority of 'Ā'ishah ؓ who said: The Messenger of Allāh ﷺ said: "Suckling renders forbidden what is forbidden by birth⁽⁷²⁾."⁽⁷³⁾

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ
رَسُولُ اللَّهِ ﷺ: ((يَحْرُمُ مِنَ الرِّضَاعَةِ مَا
يَحْرُمُ مِنَ الْوِلَادَةِ)).

الحديث الخمسون: حسن معاشره الزوجة

Hadīth 50: Good Companionship of the Wife

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: "A believer should not hate a female believer, if he dislikes a trait of hers, he is pleased with another (trait of hers)."⁽⁷⁴⁾

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: ((لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً؛ إِنْ كَرِهَ
مِنْهَا خُلُقًا، رَضِيَ مِنْهَا آخَرَ)).

⁽⁷⁰⁾ *Mukātib*: A slave who has a contract of emancipation with his owner based on an amount of money which if the slave then pays, his emancipation is fulfilled. [TN]

⁽⁷¹⁾ Reported by at-Tirmidhī (1655) and the wording is his, an-Nasā'ī (3120) and Ibnu Mājah (2518).

⁽⁷²⁾ Meaning: Anyone who is suckled by a woman, he or she is then considered the woman's foster-child and so whatever is forbidden between the woman's children and between them and others, is also forbidden for the foster-child, and from that, is what is connected to marriage, free-mixing, travelling, etc. [TN]

⁽⁷³⁾ Reported by al-Bukhārī (2646) and Muslim (2/1444).

⁽⁷⁴⁾ Reported by Muslim (61/1467)

الحديث الحادي والخمسون: النهي عن سؤال الإمارة

Hadīth 51: The Prohibition about Asking for Leadership

On the authority of 'Abdur-Rahmān bin Samurah ؓ who said: The Messenger of Allāh ﷺ said to me: "O 'Abdur-Rahmān bin Samurah! Do not ask for leadership, for indeed, if it was given to you over a matter due to you asking, you would be entrusted to it, and if it was given to you without asking, you would be aided (by Allāh) upon it; and when you swear an oath (to carry out something), and then you see something else better than it, then do that which is better and make expiation for your (original) oath."⁽⁷⁵⁾

عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ ؓ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ لَا تَسْأَلِ الْإِمَارَةَ؛ فَإِنَّكَ إِنْ أُوتِيَتْهَا عَنْ مَسْأَلَةٍ وَكَلْتَ إِلَيْهَا، وَإِنْ أُوتِيَتْهَا مِنْ غَيْرِ مَسْأَلَةٍ، أُعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَاتِّبِ الْوَيْدِي هُوَ خَيْرٌ، وَكَفِّرْ عَنْ يَمِينِكَ)).

الحديث الثاني والخمسون: الوفاء بنذر الطاعة

Hadīth 52: The Fulfilment of the Vow of Obedience

On the authority of 'Ā'ishah ؓ who said: The Messenger of Allāh ﷺ said: "Whoever makes an oath that he will obey Allāh, then let him obey Him, and whoever makes an oath that he will disobey Allāh, then he must not disobey Him."⁽⁷⁶⁾

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ، فَلَا يَعْصِيهِ)).

⁽⁷⁵⁾ Reported by al-Bukhārī (6622) and Muslim (19/1652).

⁽⁷⁶⁾ Reported by al-Bukhārī (6696)

الحديث الثالث والخمسون: المؤمنون إخوة

Hadīth 53: The Believers are Brothers

On the authority of 'Alī ؓ who said: The Messenger of Allāh ﷺ said: "The Muslims are equal in their lives and they are a single unit against other than them; the lowest amongst them may proceed to aid their (people who are) asylum-granted. Lo, a Muslim is not to be killed in return for a non-Muslim, nor the possessor of a covenant during his covenant."⁽⁷⁷⁾

عَنْ عَلِيٍّ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْمُؤْمِنُونَ تَكَافَأُ دِمَاؤُهُمْ وَهُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ، وَيَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ، وَيَرُدُّ عَلَيْهِمْ أَقْصَاهُمْ، أَلَا، لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ)).

الحديث الرابع والخمسون: التخصُّص في المهنة

Hadīth 54: Specialising in a Profession

On the authority of 'Amr bin Shu'ayb, on the authority of his father, on the authority of his grandfather (who said): that the Messenger of Allāh ﷺ said: "Whoever practises medicine and (proficiency in medicine) is not known from him, then he is liable."⁽⁷⁸⁾

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ تَطَبَّبَ وَلَمْ يُعْلَمَ مِنْهُ طِبُّ؛ فَهُوَ ضَامِنٌ)).

⁽⁷⁷⁾ A portion from a *Hadīth* reported by Abū Dāwūd (4530) and the wording is his; and an-Nasā'ī (4749 & 4759) Ibnū Mājah recorded it on the authority of Ibnū Abbās ؓ (2683).

⁽⁷⁸⁾ Reported by Abū Dāwūd (4586) and an-Nasā'ī (4830-4831). The editor graded the *Isnād* Extremely *Da'if* due to several defects.

الحديث الخامس والخمسون: درء الحدود بالشبهات

Hadīth 55: Detering the *Hudūd* through Doubts

On the authority of 'Aa'ishah رضي الله عنها who said: The Messenger of Allāh ﷺ said: "Deter the legal punishments (*hudūd*) from the Muslims as much as you are able, for if he has a way out (of being punished), then leave his way free, for indeed, that the Imām is mistaken in pardoning is better than being mistaken in punishing."⁽⁷⁹⁾

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا -
قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((ادْرَأُوا
الْحُدُودَ عَنِ الْمُسْلِمِينَ مَا اسْتَطَعْتُمْ؛
فَإِنْ كَانَ لَهُ مَخْرَجٌ، فَخَلُّوا سَبِيلَهُ؛ فَإِنَّ
الْإِمَامَ أَنْ يُخْطِئَ فِي الْعَفْوِ، خَيْرٌ مِنْ أَنْ
يُخْطِئَ فِي الْعُقُوبَةِ)).

الحديث السادس والخمسون: لا طاعة في المعصية

Hadīth 56: There is no Obedience in Sinful Matters

On the authority of 'Alī رضي الله عنه who said: The Messenger of Allāh ﷺ said: "There is no obedience in sinful matters; obedience is only in what is good."⁽⁸⁰⁾

عَنْ عَلِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: ((لَا طَاعَةَ فِي مَعْصِيَةٍ إِلَّا تَمَّا الطَّاعَةُ
فِي الْمَعْرُوفِ)).

الحديث السابع والخمسون: ثواب الاجتهاد في القضاء

Hadīth 57: The Reward of Striving in Making (Correct) Judgements (*Ijtihād*)

On the authority of 'Amr bin al-'Ās and Abū Hurayrah رضي الله عنهما who said: The

عَنْ عَمْرِو بْنِ الْعَاصِ، وَأَبِي هُرَيْرَةَ -

⁽⁷⁹⁾ Reported by at-Tirmidhī (1424). Shaykh al-Albānī graded it *Da'if in ad-Da'ifah* (no.2197).

⁽⁸⁰⁾ Reported by al-Bukhārī (7145) and Muslim (39/1840).

Messenger of Allāh ﷺ said: "When the judge makes a judgement, and strives to make a (correct) ruling and is correct, then for him is two rewards, and when he judges, and strives (to make a correct ruling) and is incorrect, then for him is a single reward."⁽⁸¹⁾

رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: ((إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ
وَأَصَابَ، فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ
فَاجْتَهَدَ فَأَخْطَأَ، فَلَهُ أَجْرٌ وَاحِدٌ)).

الحديث الثامن والخمسون: أصول التقاضي

Hadīth 58: The Foundations of Prosecution

On the authority of Ibnu 'Abbās ؓ who said: The Messenger of Allāh ﷺ said "If people were given according to what they asked for, they would surely ask for the blood and the wealth of people, however, the oath is upon the one who is accused."⁽⁸²⁾ And in the wording according to al-Bayhaqī: "The proof is upon the claimant, and the oath is upon the one who rejects (the accusation)."⁽⁸³⁾

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا -
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ يُعْطَى
النَّاسُ بِدَعْوَاهُمْ لَادَّعَى نَاسٌ دِمَاءَ
رِجَالٍ وَأَمْوَاهُمْ، وَلَكِنَّ الِیْمِينَ عَلَى
الْمُدَّعَى عَلَيْهِ)). وَ فِي لَفْظٍ عِنْدَ
الْبَيْهَقِيِّ: ((الْبَيِّنَةُ عَلَى الْمُدَّعِي،
وَالِیْمِينَ عَلَى مَنْ أَنْكَرَ)).

الحديث التاسع والخمسون: قواعد الشهادة

Hadīth 59: Reproachable Types of Testimonies

On the authority of 'Ā'ishah ؓ who said: The Messenger of Allāh ﷺ said: "The witness of a treacherous man

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا -
قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَجُوزُ

⁽⁸¹⁾ Reported by al-Bukhārī (7352) and Muslim (15/1716)

⁽⁸²⁾ Reported by Muslim (1711/1). Al-Bukhārī reported it similarly (4552).

⁽⁸³⁾ Reported by al-Bayhaqī in *Sunan al-Kubrā* (10/252).

is not acceptable, nor a treacherous woman; nor a man lashed as a penalty, nor a woman lashed; nor one who harbours malice of enmity, nor a rehearsed witness, nor the servant of a family on their behalf, nor one who associates himself to other than his master (or patron) or to other than his relatives.”⁽⁸⁴⁾

شَهَادَةُ خَائِنٍ وَلَا خَائِنَةٍ، وَلَا مَجْلُودٍ
حَدًّا وَلَا مَجْلُودَةٍ، وَلَا ذِي غِمْرٍ لِإِخْنَةٍ،
وَلَا مُجَرَّبٍ شَهَادَةٍ، وَلَا الْقَانِعِ أَهْلِ
الْبَيْتِ لَهُمْ، وَلَا ظَنِينَ فِي وِلَاءٍ، وَلَا
قَرَابَةٍ)).

الحديث الستون: الذبح وأداته

Hadīth 60: Slaughtering and its Appliances

On the authority of Rāfi' bin Khadīj ؓ who said: I said “O Messenger of Allāh! Indeed we will meet the enemy tomorrow and we do not have knives.” He ؓ said: “Hasten, or slaughter quickly, (with) what will make the blood flow, and mention the Name of Allāh upon it and then eat; but not the teeth and nails, and I will inform you about them: as for the teeth, then they are bones and as for the nails, then they are the knives of the Abyssinians.” He (Rāfi') said: And we acquired spoils consisting of camels and sheep. Then a camel from them broke loose and a man shot it with an arrow and repressed it, so the Messenger of Allāh ؓ said: “Indeed amongst these camels are wild ones similar to wild beasts, so

عَنْ رَافِعِ بْنِ خَدِيجٍ ؓ قَالَ: قُلْتُ:
يَا رَسُولَ اللَّهِ، إِنَّا لَأَقْوَا الْعَدُوَّ غَدًا،
وَلَيْسَتْ مَعَنَا مُدَى. قَالَ ؓ:
(أَعْجِلْ أَوْ أَرِنْ مَا أَنْهَرَ الدَّمَ، وَذَمِّرْ
اسْمُ اللَّهِ عَلَيْهِ فَكُلْ، لَيْسَ السِّنُّ
وَالظُّفْرُ، وَسَأُحَدِّثُكَ عَنْهُ؛ أَمَّا السِّنُّ
فَعَظْمٌ، وَأَمَّا الظُّفْرُ فَمُدَى الْحَبَشِ)).
قال: وَأَصَبْنَا نَهَبَ إِبِلٍ وَغَنَمٍ، فَتَدَّ
مِنْهَا بَعِيرٌ، فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ،
فَقَالَ رَسُولُ اللَّهِ ؓ: ((إِنَّ لِهَذِهِ الْإِبِلِ
أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَإِذَا غَلَبَكُمْ مِنْهَا
شَيْءٌ، فَاصْنَعُوا بِهِ هَكَذَا)).

⁽⁸⁴⁾ Reported by at-Tirmidhi (2298). Shaykh al-Albāni graded it *Da'if* in *al-Irwā'* (no.2675).

if any from them overwhelms you,
then do likewise with it.”⁽⁸⁵⁾

الحديث الحادي والستون: الإحسان في الذبح

Hadīth 61: Excellence in Slaughtering

On the authority of Shaddād bin Aws ؓ: that the Messenger of Allāh ﷺ said: “Indeed Allāh has prescribed excellence (*al-Ihsān*) towards everything; therefore when you sacrifice, then make your sacrifice well, and when you slaughter, then make your slaughter well and let one of you sharpen his blade and put to ease his sacrificial animal.”⁽⁸⁶⁾

عَنْ شَدَّادِ بْنِ أَوْسٍ ؓ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ؛ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ؛ فَأَحْسِنُوا الذَّبْحَةَ، وَلْيُحِدِّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِخْ دَبِيحَتَهُ)).

الحديث الثاني والستون: اللحوم المحرمة

Hadīth 62: Prohibited Meats

On the authority of Jābir bin ‘Abdullāh ؓ who said: On the day of Khaybar, the Messenger of Allāh ﷺ prohibited (eating) tamed donkeys and the meat of the mule and every predatorial animal possessing canine teeth and every bird possessing claws.”⁽⁸⁷⁾

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: ((حَرَّمَ رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ الْحُمُرَ الْإِنْسِيَّةَ وَالْحُمُومَ الْبِغَالِ، وَكُلَّ ذِي نَابٍ مِنَ السَّبَاعِ، وَكُلَّ ذِي مَخْلَبٍ مِنَ الطَّيْرِ)).

⁽⁸⁵⁾ Reported by al-Bukhārī (5509) and Muslim (20/1968) and the wording is his.

⁽⁸⁶⁾ Reported by Muslim (57/1955)

⁽⁸⁷⁾ Reported by at-Tirmidhī (1478).

الحديث الثالث والستون: تحريم تشبه الرجال بالنساء والعكس

Hadīth 63: The Prohibition of Men Imitating Women & Vice Versa

On the authority of Ibn 'Abbās ؓ who said: "The Messenger of Allāh ﷺ cursed the men who imitate women and the women who imitate men."⁽⁸⁸⁾

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا -
قَالَ: ((لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُتَشَبِّهِينَ
مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ
النِّسَاءِ بِالرِّجَالِ)).

الحديث الرابع والستون: لكل داء دواء

Hadīth 64: For Every Disease There is a Cure

On the authority of Abū Hurayrah ؓ, who said: The Messenger of Allāh ﷺ said: "Allāh has not sent down a disease except that He has sent down a cure for it."⁽⁸⁹⁾

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
((مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ
شِفَاءً)).

الحديث الخامس والستون: الرؤيا وما يتعلق بها

Hadīth 65: Dreams and What is Connected to Them

On the authority of Abū Qatadah ؓ who said: The Messenger of Allāh ﷺ said: "The righteous dream is from Allāh and the nightmare is from shaytān; therefore when one of you sees (in his dream) what he

عَنْ أَبِي قَتَادَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
((الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ وَالْحُلْمُ
مِنَ الشَّيْطَانِ؛ فَإِذَا رَأَى أَحَدُكُمْ مَا

⁽⁸⁸⁾ Reported by al-Bukhārī (5885)

⁽⁸⁹⁾ Reported by al-Bukhārī (5678)

loves then let him not narrate it except to those he loves, and when one of you sees (in his dream) what he dislikes, then let him seek refuge in Allāh from its evil and from the evil of shayṭān, and let him lightly spit thrice; and he should not narrate it to anyone, then indeed it will never harm him.”⁽⁹⁰⁾

يُحِبُّ فَلَا يُحَدِّثُ بِهِ إِلَّا مَنْ يُحِبُّ، وَإِذَا
رَأَى مَا يَكْرَهُ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا
وَمِنْ شَرِّ الشَّيْطَانِ، وَلْيَتَمَلَّ ثَلَاثًا، وَلَا
يُحَدِّثُ بِهَا أَحَدًا، فَإِنَّهَا لَنْ تَضُرَّهُ)).

الحديث السادس والستون: حسن إسلام المرء

Hadīth 66: The Best of a Man's Islām

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: “From the best of a man's Islām is leaving off that which does not concern him.”⁽⁹¹⁾

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: ((مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا
لَا يَعْنِيهِ)).

الحديث السابع والستون: الأدب الحسن

Hadīth 67: Good Manners

On the authority of Ayyūb bin Mūsā bin 'Amr bin Sa'id bin al-Ās, from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “A father cannot gift his child with a gift better than good manners.”⁽⁹²⁾

عَنْ أَيُّوبَ بْنِ مُوسَى بْنِ عَمْرِو بْنِ
سَعِيدِ بْنِ الْعَاصِ، عَنْ أَبِيهِ عَنْ جَدِّهِ
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَا نَحَلَ وَالِدٌ
وَلَدَهُ مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ
حَسَنٍ)).

⁽⁹⁰⁾ Reported by al-Bukhārī (3292, 5747, 6984, 6986, 6995, 7005 & 7044) and Muslim (2261). The author combined the various wordings reported in the two *Sahīhs*.

⁽⁹¹⁾ Reported by at-Tirmidhī (2317) and Ibnu Mājah (3976)

⁽⁹²⁾ Reported by at-Tirmidhī (1952). Shaykh al-Albānī graded the *Hadīth Da'īf in ad-Da'īfah* (no.1121).

الحديث الثامن والستون: انتقاء الأصحاب

Hadīth 68: Selecting Friends

On the authority of Abū Mūsā al-Ash'arī ؓ who said: The Messenger of Allāh ﷺ said: "The example of a righteous companion and an evil companion is like the carrier of musk (perfume seller) and the one who blows the bellows (blacksmith); as for the one who carries musk, either he will give you some or you will buy some from him, or you will notice from him a good smell; and as for the one who blows the bellows, either he will burn your clothes or you will notice a bad smell (from him)."⁽⁹³⁾

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السُّوءِ؛ كَحَامِلِ الْمِسْكِ، وَنَافِخِ الْكَبِيرِ؛ فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْدِثَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ يَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ يَجِدَ رِيحًا نَجِيسَةً)).

الحديث التاسع والستون: نهاة المؤمن

Hadīth 69: The Discernment of the Believer

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: "The believer is not stung from the same hole twice."⁽⁹⁴⁾

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ)).

⁽⁹³⁾ Reported by al-Bukhārī (2101) and Muslim (136/2628) and the wording is his.

⁽⁹⁴⁾ Reported by al-Bukhārī (6133) and Muslim (63/2998)

الحديث السبعون: خصال الخير

Hadīth 70: Good Characteristics

On the authority of Abū Dharr al-Ghifārī ؓ who said: The Messenger of Allāh ﷺ said: "O Abū Dharr! There is no intellect like planning, no piety like refrainment and no nobility like good manners."⁽⁹⁵⁾

عَنْ أَبِي ذَرِّ الْعِغْفَارِيِّ - رَضِيَ اللَّهُ عَنْهُ
- قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَا أَبَا
ذَرِّ، لَا عَقْلَ كَالْتَدْبِيرِ وَلَا وَرَعَ
كَالْكَفِّ، وَلَا حَسَبَ كَحُسْنِ
الْخُلُقِ)).

الحديث الحادي والسبعون: النهي عن الغضب

Hadīth 71: The Prohibition of Anger

On the authority of Abū Hurayrah ؓ who said: A man came and said: "O Messenger of Allāh, advise me?" So he (the Messenger of Allāh ﷺ) said: "Do not get angry." Then he (the man) repeatedly returned (with the same request), and he ﷺ said (every time): "Do not get angry."⁽⁹⁶⁾

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: جَاءَ رَجُلٌ،
فَقَالَ: يَا رَسُولَ اللَّهِ، أَوْصِنِي؟ فَقَالَ
ﷺ: ((لَا تَغْضَبْ - ثُمَّ رَدَّدَ مِرَارًا -،
فَقَالَ: لَا تَغْضَبْ)).

⁽⁹⁵⁾ Reported by al-Bayhaqī in *ash-Shu'b* (8031). Shaykh al-Albānī graded the *Hadīth Da'if* in *ad-Da'if* (no.1910).

⁽⁹⁶⁾ Reported by al-Bukhārī (6116)

الحديث الثاني والسبعون: التهي عن الكبر

Hadīth 72: The Prohibition of Pride

On the authority of ‘Abdullāh bin Mas‘ūd ؓ who said: The Messenger of Allāh ﷺ said: “Whoever has an atoms weight of pride in his heart will not enter Paradise.” So a man said: “Indeed a man loves that his garment is good and his shoes are good?” He (the Messenger of Allāh ﷺ) said: “Indeed Allāh is beautiful, He loves that which is beautiful. Pride is arrogance of the truth and belittling of the people.”⁽⁹⁷⁾

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ)) فَقَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنًا؟ فَقَالَ: ((إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبَرُ بَطْرٌ الْحَقُّ وَعَمَطُ النَّاسِ)).

الحديث الثالث والسبعون: فلاح المؤمن

Hadīth 73: The Success of the Believer

On the authority of ‘Abdullāh bin ‘Amr ؓ who said: The Messenger of Allāh ﷺ said: “Indeed he who has submitted to Islām has succeeded, and he is sufficiently provided for and Allāh makes him content with what he is given.”⁽⁹⁸⁾

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((قَدْ أَفْلَحَ مَنْ أَسْلَمَ، وَرُزِقَ كَفَافًا وَقَنَّعَهُ اللَّهُ بِمَا آتَاهُ)).

⁽⁹⁷⁾ Reported by Muslim (147/91)

⁽⁹⁸⁾ Reported by Muslim (125/1054)

الحديث الرابع والسبعون: وصية موجزة

Hadīth 74: A Concise Advice

On the authority of Abū Ayyūb al-Ansārī ؓ who said: A man came to the Prophet ﷺ and said: "O Messenger of Allāh! Admonish me and make it concise?" So he (the Messenger of Allāh ﷺ) said: "When you stand for your prayer, then pray a farewell prayer; and do not speak a word for which you would seek pardon for tomorrow; and give up hope from what other people have."⁽⁹⁹⁾

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ ؓ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، عِظْنِي وَأَوْجِزْ، فَقَالَ: ((إِذَا قُمْتَ فِي صَلَاتِكَ؛ فَصَلِّ صَلَاةَ مُودَعٍ، وَلَا تَكَلِّمْ بِكَلَامٍ تَعْتَدِرُ مِنْهُ غَدًا، وَاجْمَعْ الْيَأْسَ مِمَّا فِي يَدَيْ النَّاسِ)).

الحديث الخامس والسبعون: احترام الضعفاء

Hadīth 75: Honouring the Weak and Oppressed

On the authority of Mus'ab bin Sa'd, [on the authority of his father]⁽¹⁰⁰⁾: that the Prophet ﷺ said; "Are you made victorious or provided for except due to your weak and oppressed ones?"⁽¹⁰¹⁾

عَنْ مُصْعَبِ بْنِ سَعْدٍ [عَنْ أَبِيهِ]: أَنْ النَّبِيَّ ﷺ قَالَ: ((هَلْ تُنصَرُونَ وَتُرزَقُونَ إِلَّا بِضَعْفَائِكُمْ))؟!

⁽⁹⁹⁾ Reported by Ahmad (5/412). As for his ﷺ statement "...and give up hope from what other people have," it means: give up hope from what is with the people and instead, hope for what is with Allah, so do not hope, supplicate or ask other than Him. And Allah knows best. [TN]

⁽¹⁰⁰⁾ Mus'ab, who was born after the death of the Prophet ﷺ, clarified that he heard this *Hadīth* from his father Sa'd bin Abi Waqqās ؓ, as reported by Ismā'īlī, [al-Bazzār and others]. See *Fat'h* (6/110).

⁽¹⁰¹⁾ Reported by al-Bukhārī (2896)

الحديث السادس والسبعون: قاتل ومقتول في الجنة

Hadīth 76: The Killer and the one Killed are both in Paradise

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: "Allāh laughs at two men: one of whom kills the other, (yet) both of them enter Paradise. This (murdered) one was fighting in the path of Allāh and was killed; then Allāh turns in forgiveness to the murderer when he accepts Islām and he then fights (in the path of Allah) and dies a martyr."⁽¹⁰²⁾

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ يُقْتَلُ أَحَدُهُمَا الْآخَرَ يَدْخُلَانِ الْجَنَّةَ؛ يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ، فَيُقْتَلُ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيُسَلِّمُ فَيُسْتَشْهَدُ)).

الحديث السابع والسبعون: التهي عن تمني الموت

Hadīth 77: The Prohibition of Wishing for Death

On the authority of Anas ؓ who said: The Messenger of Allāh ﷺ said: "None of you should wish for death due to harm that has afflicted him; and if he must do so, then let him say: 'O Allāh! Make me continue living if living is better for me, and make me die if death is better for me'."⁽¹⁰³⁾

عَنْ أَنَسٍ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لِضُرِّ أَصَابَهُ؛ فَإِنْ كَانَ لَا بُدَّ فَاعِلًا، فَلْيَقُلْ: اللَّهُمَّ أَحِبِّبْنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي)).

⁽¹⁰²⁾ Reported by al-Bukhārī (2826) and Muslim (128/1890)

⁽¹⁰³⁾ Reported by al-Bukhārī (5671) and Muslim (10/2680)

الحديث الثامن والسبعون: فتنة الدنيا والنساء

Hadīth 78: The Trial of Life and Women

On the authority of Abū Sa'īd al-Khudrī ؓ who said: The Messenger of Allāh ﷺ said: "Indeed the world is lush, enjoyable and indeed Allāh has appointed you over it, so look at how you act; shield yourself from the (evil desires of the) world, and shield yourself from (the evil desires for) women, for indeed the first trial of the Children of Israel was regarding women."⁽¹⁰⁴⁾

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ الدُّنْيَا حُلُوءَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا، وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ)).

الحديث التاسع والسبعون: شعب الإيمان

Hadīth 79: The Branches of Faith

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: "Faith is seventy-odd – or sixty odd – branches; its highest is the statement '*lā ilāha illallāh* (there is nothing worthy of worship in truth except Allāh)', and its lowest (branch) is removing something harmful from the path; and modesty and shyness is a branch of Faith."⁽¹⁰⁵⁾

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْإِيمَانُ بِضْعٌ وَسَبْعُونَ - أَوْ بِضْعٌ وَسِتُّونَ - شُعْبَةً؛ أَعْلَاهَا: قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا: إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ)).

⁽¹⁰⁴⁾ Reported by Muslim (2742)

⁽¹⁰⁵⁾ Reported by al-Bukhārī (9) and the wording is his, and Muslim (58/35).

الحديث الثمانون: طرق اتقاء النار

Hadīth 80: Means of Avoidance from the Fire

On the authority of ‘Adī bin Hātimah ؓ who said: The Messenger of Allāh said: “There is no-one among you except that Allāh will speak to him without a translator between them; then he will look to the right of him and he will not see except what he has brought forth, and he will look to the left of him and he will not see except what he has brought forth, and he will look in front of him and he will not see except the Fire in front of his face. So avoid the Fire even if it is with half a date [and whoever does not find (this) then he should do so by (saying) a good word].”⁽¹⁰⁶⁾

عَنْ عَدِيِّ بْنِ حَاتِمٍ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ اللَّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ؛ فَيَنْظُرُ أَيْمَنَ مِنْهُ، فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، [فَمَنْ لَمْ يَجِدْ فِكَلِمَةً طَيِّبَةً]).

الحديث الحادي والثمانون: النهي عن الاختلاف

Hadīth 81: The Prohibition of Differing

On the authority of Abū Hurayrah ؓ, on the authority of the Prophet ﷺ who said: “Leave me (i.e. questioning me) according to what I leave you (i.e. instruct you). For indeed what destroyed those before

عَنْ أَبِي هُرَيْرَةَ ؓ عَنِ النَّبِيِّ ﷺ قَالَ: ((دَعُونِي مَا تَرَكْتُكُمْ؛ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ كَثْرَةُ سُؤَالِهِمْ، وَاخْتِلَافُهُمْ

⁽¹⁰⁶⁾ Reported by Muslim (1016) and al-Bukhārī reported it similarly (6539-6540). The addition in the brackets is reported by al-Bukhārī (6540).

you was the abundance of their questions, and their differing with their Prophets; therefore, when I prohibit you from something, then abstain from it, and when I order you with a matter, then take from it what you are able."⁽¹⁰⁷⁾

عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ
فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَاتُّوْا مِنْهُ
مَا اسْتَطَعْتُمْ)).

الحديث الثمانون: الرَّحْمَةُ بِالْخَلْقِ

Hadīth 82: Mercy with the Creation

On the authority of Jarīr bin 'Abdullāh ؓ who said: The Messenger of Allāh ﷺ said: "Whoever is not merciful with the people, Allāh is not merciful with him."⁽¹⁰⁸⁾

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ ؓ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: ((مَنْ لَا يَرْحَمُ النَّاسَ،
لَا يَرْحَمُهُ اللَّهُ)).

الحديث الثالث والثمانون: صلة الرَّحْمِ

Hadīth 83: Keeping Ties of Kinship

On the authority of Anas bin Mālik ؓ who said: The Messenger of Allāh ﷺ said: "Whoever would love that his sustenance and his age be extended for him, then let him keep ties with his relatives."⁽¹⁰⁹⁾

عَنْ أَنَسِ بْنِ مَالِكٍ ؓ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: ((مَنْ أَحَبَّ أَنْ يُنْسَطَ
لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ
رَحْمَةً)).

⁽¹⁰⁷⁾ Reported by al-Bukhārī (7288) and Muslim (1337)

⁽¹⁰⁸⁾ Reported by al-Bukhārī (7376) and Muslim (2319) and the wording is his.

⁽¹⁰⁹⁾ Reported by al-Bukhārī (2067) and Muslim (21/2557)

الحديث الرابع والثمانون: الحثُّ على حبِّ الرُّسل والصَّالحين

Hadīth 84: The Incitement to Love the Messengers and Righteous People

On the authority of Abū Mūsā al-Ash'arī ؓ who said: The Messenger of Allāh ﷺ said: "A man is with those (or will be with those) whom he loves."⁽¹¹⁰⁾

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْمَرْءُ مَعَ مَنْ أَحَبَّ)).

الحديث الخامس والثمانون: دعاء السَّفَر

Hadīth 85: The Supplication for Travelling

On the authority of 'Abdullāh bin 'Umar ؓ (who said): When the Messenger of Allāh ﷺ was mounted on his camel heading out on a journey, he would make *takbeer*⁽¹¹¹⁾ thrice then say: "*How perfect He is, The One Who has placed this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord we will surely return.*"⁽¹¹²⁾ O Allāh, we ask You for righteousness and *taqwā* in this journey of ours, and for deeds which please You. O Allāh, facilitate our journey and let us cover its distance quickly. O Allāh. You are the Companion of the journey and the

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ -رَضِيَ اللَّهُ عَنْهُمَا-: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ، كَبَّرَ ثَلَاثًا، ثُمَّ قَالَ: ((سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ))، اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ

⁽¹¹⁰⁾ Reported by al-Bukhārī (6170) and Muslim (2641)

⁽¹¹¹⁾ Meaning: He ﷺ would say: "*Allahu Akbar*" (Allah is the Most Great)

⁽¹¹²⁾ Sūrah *Zukhruf* (43):13

Successor over the family. O Allāh, I seek refuge in You from the difficulties of travel, from becoming distressed and from an ill-fated outcome in wealth or family." And when he returned (from his journey) he said them (i.e. the same words), and added to them: "We return, repent, worship and praise our Rabb."⁽¹¹³⁾

الصَّاحِبِ فِي السَّفَرِ، وَالْخَلِيفَةَ فِي
الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ
السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ
فِي الْمَالِ وَالْأَهْلِ)). وَإِذَا رَجَعَ قَاهُنَّ،
وَزَادَ فِيهِنَّ: ((أَيْتُونَ، تَأْتُونَ، عَابِدُونَ،
لِرَبِّنَا حَامِدُونَ)).

الحديث السادس والثمانون: الاتباع في المناسك

Hadīth 86: Compliance (with the Sunnah) in the Hajj Rites

On the authority of Jābir bin 'Abdullāh ؓ: that the Prophet ﷺ said: "Take (from me the manners of) your Hajj rites."⁽¹¹⁴⁾

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ
عَنْهُمَا - : أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَتَأْخُذُوا
مَنَاسِكَكُمْ)).

الحديث السابع والثمانون: ثواب سورة الإخلاص

Hadīth 87: The Reward of Sūrat-ul-Ikhlās

On the authority of Abū Dardā' ؓ who said: The Messenger of Allāh ﷺ said: "Say: He is Allāh the One..."⁽¹¹⁵⁾ is equal to a third of the Qur'ān."⁽¹¹⁶⁾

عَنْ أَبِي دَرْدَاءٍ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: ((قُلْ هُوَ اللَّهُ أَحَدٌ ﴿ تَعْدِلُ
ثُلُثَ الْقُرْآنِ)).

⁽¹¹³⁾ Reported by Muslim (425/1342)

⁽¹¹⁴⁾ Reported by Ahmad (3/301), Muslim (310/1297) and an-Nasā'i (3026) reported similarly.

⁽¹¹⁵⁾ i.e. Sūrah al-Ikhlās (no.112)

⁽¹¹⁶⁾ Reported by Muslim (259/811).

الحديث الثامن والثمانون: حسن التصرف في المال والعلم

Hadīth 88: Good Conduct in Regards to Wealth and Knowledge

On the authority of ‘Abdullāh bin Mas‘ūd ؓ who said: The Messenger of Allāh ﷺ said: “There is no envy except with regards to two: a man whom Allāh gives wealth and enables him to spend it in a righteous way, and a man whom Allāh gives wisdom and he judges by it and teaches it (to others).”⁽¹¹⁷⁾

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَيْهِ هَلَكْتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا)).

الحديث التاسع والثمانون: جامع الدعاء

Hadīth 89: A Comprehensive Supplication

On the authority of ‘Abdullāh bin Mas‘ūd ؓ who said: that the Prophet ﷺ would supplicate by saying: “O Allāh! Indeed I ask You for guidance, taqwā, chastity and self-sufficiency (from people).”⁽¹¹⁸⁾

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ؓ: أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو، فَيَقُولُ ((اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى، وَالْعِفَافَ وَالْغِنَى)).

⁽¹¹⁷⁾ Reported by al-Bukhārī (73) and Muslim (268/816) and the wording is his.

⁽¹¹⁸⁾ Reported by Muslim (72/2721)

الحديث التسعون: طريق البعد عن النار

Hadīth 90: The Path of Distancing Oneself from the Fire

On the authority of 'Abdullāh bin 'Amr ؓ who said: The Messenger of Allāh ﷺ said: "Whoever loves that he is delivered from the Fire and entered into Paradise, then let him meet his death while he believes in Allāh and The Last Day and let him treat the people as he would like them to treat him."⁽¹¹⁹⁾

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ أَحَبَّ أَنْ يُزْحَرَخَ عَنِ النَّارِ، وَيَدْخُلَ الْجَنَّةَ فَلَتَاتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَلِيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ)).

الحديث الحادي والتسعون: ما يحبه الله لنا ويكرهه

Hadīth 91: What Allāh Loves for us and What He Dislikes

On the authority of Abū Hurayrah ؓ who said: The Messenger of Allāh ﷺ said: "Indeed Allāh is pleased for you three things, and dislikes for you three things: He is pleased for you that you worship Him (Alone) and that you do not associate anything with Him; that you cling to the rope of Allāh together, and that you do not become divided. And He dislikes for you: gossip, abundance of asking (for wealth, etc.) and the squandering of wealth."⁽¹²⁰⁾

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا، وَيَكْرَهُ لَكُمْ ثَلَاثًا؛ فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفْرُقُوا؛ وَيَكْرَهُ لَكُمْ؛ قِيلَ وَقَالَ، وَكَثْرَةُ السُّؤَالِ، وَإِضَاعَةُ الْمَالِ)).

⁽¹¹⁹⁾ Reported by Muslim (46/1844)

⁽¹²⁰⁾ Reported by Muslim (10/1715)

الحديث الثاني والتسعون: نفقة الأولاد على الأب

Hadīth 92: The Expense of Children is upon the Father

On the authority of 'Ā'ishah ؓ who said: Hind bint 'Utbah, the wife of Abū Sufyān visited the Messenger of Allāh ﷺ and said: "O Messenger of Allāh! Indeed Abū Sufyān is a stingy man; he does not give me from the expenditure of what suffices me and my children until I take it from his wealth without his knowledge. Is there a sin upon me for that?" Then the Messenger of Allāh ﷺ said: "Take from his wealth in what is right according to what suffices you and your children."⁽¹²¹⁾

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا -
قَالَتْ: دَخَلَتْ هِنْدُ بِنْتُ أُمِّ بَدْرٍ
أَبِي سُفْيَانَ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ
يَا رَسُولَ اللَّهِ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ
شَحِيحٌ، لَا يُعْطِينِي مِنَ النَّفَقَةِ مَا
يَكْفِينِي وَيَكْفِي بَنِيَّ، إِلَّا مَا أَخَذْتُهُ مِنْ
مَالِهِ بِغَيْرِ عِلْمِهِ، فَهَلْ عَلَيَّ فِي ذَلِكَ مِنْ
جُنَاحٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((خُذِي
مِنْ مَالِهِ بِالْمَعْرُوفِ مَا يَكْفِيكَ وَيَكْفِي
بَنِيكَ)).

الحديث الثالث والتسعون: القضاء وقت الغضب

Hadīth 93: Judgment During a Moment of Anger

On the authority of Abū Bakrah ؓ who said: I heard the Messenger of Allāh ﷺ saying: "None of you should judge between two people while he is angry."⁽¹²²⁾

عَنْ أَبِي بَكْرَةَ ؓ قَالَ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: ((لَا يَحْكُمُ أَحَدٌ بَيْنَ
أَثْنَيْنِ وَهُوَ غَضَبَانُ)).

⁽¹²¹⁾ Reported by al-Bukhārī (5364) and Muslim (7/1714) and the wording is his.

⁽¹²²⁾ Reported by al-Bukhārī (7158) and Muslim (16/1717) and the wording is his.

الحديث الرابع والتسعون: النهي عن الإسراف والكبر

Hadīth 94: The Prohibition of Extravagance and Pride

On the authority of 'Amr bin Shu'ayb, from his father, from his grandfather who said: The Messenger of Allāh ﷺ said: "Eat, drink, dress and give charity without any extravagance or arrogance."⁽¹²³⁾

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ
جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
(كُلْ وَاشْرَبْ، وَابْسَنْ وَتَصَدَّقْ، فِي
غَيْرِ سَرْفٍ وَلَا تَخِيلَةٍ)).

الحديث الخامس والتسعون: بشرى المؤمن

Hadīth 95: The Glad Tidings of the Believer

On the authority of Abū Dharr ؓ who said: It was said: "O Messenger of Allāh! What is your view about a man who does a good action and the people praise him for it?" He ﷺ said: "That is the immediate glad tidings of the believer."⁽¹²⁴⁾

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ يَا رَسُولَ
اللَّهِ، أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ
الْحَيْرِ وَيُحَمِّدُهُ النَّاسُ عَلَيْهِ؟ قَالَ
(ﷺ): ((تِلْكَ عَاجِلُ بُشْرَى
الْمُؤْمِنِ)).

⁽¹²³⁾ Reported by Ahmad (2/181-182).

⁽¹²⁴⁾ Reported by Muslim (116/2642)

الحديث السادس والتسعون: الحثُّ على برِّ الوالدين

Hadīth 96: The Incitement for Treating the Parents with Righteousness

On the authority of 'Abdullāh bin 'Amr ؓ who said: The Messenger of Allāh ﷺ said: "The pleasure of the *Rabb* (Allah) is in the pleasure of the parent, and the anger of the *Rabb* is in the anger of the parent."⁽¹²⁵⁾

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((رَضِيَ الرَّبُّ فِي رِضَى الْوَالِدِ، وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ)).

الحديث السابع والتسعون: سبل تنقية القلب

Hadīth 97: The Ways of Purification of the Heart

On the authority of Anas bin Mālik ؓ who said: The Messenger of Allāh ﷺ said: There are three things which do not cause rancour to enter the heart of a Muslim: sincerity in acting for the sake of Allāh, giving sincere advise to the rulers of the Muslims and sticking to the main body of the Muslims, for indeed their supplication encompasses those behind them."⁽¹²⁶⁾

عَنْ أَنَسِ بْنِ مَالِكٍ ؓ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((ثَلَاثٌ لَا يُغْلِقُ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ؛ إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَمُنَاصِحَةُ وُلاةِ الْأُمُورِ، وَلِزُومُ جَمَاعَةِ الْمُسْلِمِينَ؛ فَإِنَّ دَعْوَتَهُمْ تُحِيطُ مِنْ وَرَائِهِمْ)).

⁽¹²⁵⁾ Reported by at-Tirmidhī (1899).

⁽¹²⁶⁾ Reported by Ahmad (3/225) and Ibnu Mājah (230).

الحديث الثامن والتسعون: قلّة الكمال في البشر

Hadīth 98: The Scarcity of Perfection in Man

On the authority of 'Abdullāh bin 'Umar رضي الله عنه who said: The Messenger of Allāh ﷺ said: "Mankind are but like a hundred camels, out of them you will not get close to finding one to ride."⁽¹²⁷⁾

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّمَا النَّاسُ كَالْإِبِلِ الْمِئَةِ، لَا تَكَادُ تَجِدُ فِيهَا رَاحِلَةً)).

الحديث التاسع والتسعون: فضل المؤمن آخر الزمان

Hadīth 99: The Virtue of the Believer at the End of Times

On the authority of Anas bin Mālik رضي الله عنه who said: The Messenger of Allāh ﷺ said: "There will come upon the people a time when the patient one amongst them in his *Dīn* (Islām) will be like one holding onto hot coals."⁽¹²⁸⁾

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَأْتِي عَلَى النَّاسِ زَمَانٌ، الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجُمْرِ)).

⁽¹²⁷⁾ Reported by al-Bukhārī (6498) and Muslim recorded it similarly (232/2547).

⁽¹²⁸⁾ Reported by at-Tirmidhī (226).

The Closing

This treatise has been completed, containing 99 *Hadiths* from the comprehensive Prophetic *Hadiths* in the categories of (Islāmic) sciences, subjects of benefit, correct beliefs, noble characteristics, *fiqh*, manners, comprehensive reformations and general benefits.

[And all the perfect and complete praises are for Allāh; may Allāh make good mention (in the Highest Gathering) of, and send peace upon, Muhammad, his family and companions]

