هجة قلوب الأبرار وقرة عيون الأخيار في شرح جوامع الأخبار

تأليف الشيخ عبد الرحمن بن ناصر السعدي رحمه الله ١٣٠٧ - ١٣٠٧ هـ

الحديث الأوّل: 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 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 عَلَيْ يَقُولُ: ((إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِحْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِحْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِحْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِحْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِحْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِحْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ).

الحديث الثّاني: ميزان الأعمال الظَّاهرة

Hadīth 2: The Scale of Outward Actions

On the authority of 'Ā'ishah & who said: The Messenger of Allāh & 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 عَائِشَةً - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: ((مَنْ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ - وَفِي رِوَايَةٍ: مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا - فَهُوَ رَدُّ).

الحديث الثالث: الدِّين النَّصيحة

Hadīth 3: The Din is Nasīhah

On the authority of Tamīm ad-Dārī , who said: The Messenger of Allāh said: "The Dīn (Islām) is Sincerity (Nasīhah)." 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 تَمِيمٍ الدَّارِيِّ ﴿ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَىٰ: قَالَ رَسُولُ اللَّهِ عَلَىٰ: ((الدِّينُ النَّصِيحَةُ)) قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: ((لِلَّهِ، وَلِكَتَابِهِ، وَلِرَسُولِهِ، وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ)).

الحديث الرَّابع: العمل الَّذي يُدخل الجنَّة

Hadith 4: Actions Which Enter One Into Paradise

On the authority of Abū Hurayrah , who said: A Bedouin came to the Prophet 1 and said: "Direct me to an action which when I do it, I will enter Paradise." He (the Prophet 紫) 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 said: "Whoever would be pleased to look at a man from the people of Paradise, then let him look to this (man)."(9)

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 (獨) said: "Say: 'I believe in Allāh', then be steadfast.'"(10)

عَنْ سُفْيَانَ بْنِ عَبْدِ اللّهِ الثَّقَفِيِّ ﴿ اللّهِ الثَّقَفِيِّ ﴿ قَالَ: قُلْتُ: يَا رَسُولَ اللّهِ، قُلْ لِي فِي الْإِسْلامِ قَوْلاً لا أَسْأَلُ عَنْهُ أَحَدًا الْإِسْلامِ قَوْلاً لا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ؟ قَالَ عَلَيْ: ((قُلْ: آمَنْتُ بِاللّهِ، بُعُدَكَ؟ قَالَ عَلَيْ: ((قُلْ: آمَنْتُ بِاللّهِ، بُمُّ اسْتَقِمْ)).

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 觜 said: "The Muslim is whoever's tongue and hand the Muslims are safe from; and the Muhājir is whoever made hijrah (migration) from whatever Allah prohibited;(11) [and the believer is whoever the people's blood and wealth is secure from(12);] [and the Mujāhid is whoever strives (jāhada) soul obeying in his against Allah](13)."

عَنْ عَبْدِ اللّهِ بْنِ عَمْرَوٍ - رَضِيَ اللّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: ((الْمُسلِمُ مَنْ سَلِمَ الْمُسلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللّهُ عَنْهُ [وَالْمُؤْمِنُ مَنْ أَمِنَهُ النّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ،] [وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللّهِ])).

الحديث السابع: خصال المنافق

Hadith 7: The Attributes of a Hypocrite

On the authority of 'Abdullāh bin 'Amr & who said: The Messenger of Allāh 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 اللّهِ بْنِ عَمْرِو - رَضِيَ اللّهُ عَنْهُمَا - قَالَ رَسُولُ اللّهِ عَلَىٰ ((أَرْبَعُ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ كَانَتْ فِيهِ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ، كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ، كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ، كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ، كَانَتْ فِيهِ خَصْلَةٌ مِنْ النِّفَاقِ حَتَّى يَدَعَهَا؛ إِذَا خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا؛ إِذَا خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا؛ إِذَا خَصْلَةً مِنْ النِّفَاقِ حَتَّى يَدَعَهَا؛ إِذَا عَامَلَةً مَنْ كَذَبَ، وَإِذَا خَاصَمَ فَجَرًى).

الحديث الثَّامن: ردُّ كيد الشَّيطان 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 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 thoughts." And in one wording: "Then say: 'I believe in Allāh and His Messengers'." (16)

عَنْ أَبِي هُرَيْرَةً ﴿ قَالَ: قَالَ رَسُولُ اللّهِ عَنْ أَبِي هُرَيْرَةً ﴿ قَالَ اللّهِ عَلَى اللّهُ عَلَى الشّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا؟ حَتَّى مَنْ خَلَقَ كَذَا؟ حَتَّى يَقُولُ: مَنْ خَلَقَ رَبَّك؟ فَإِذَا بَلَغَهُ؛ يَقُولُ: مَنْ خَلَقَ رَبَّك؟ فَإِذَا بَلَغَهُ؛ فَلْمُسْتَعِدْ بِاللّه، وَلْيَنْتُهِ)). وَفِي لَفْظِ: فَلْيَسْتَعِدْ بِاللّه، وَلْيَنْتُهِ)). وَفِي لَفْظِ: ((فَلْيَقُلُ: آمَنْتُ بِاللّه، وَلْيَنْتُهِ)). وَفِي لَفْظِ: ((فَلْيَقُلُ: آمَنْتُ بِاللّه، وَرُسُلِهِ)).

الحديث التَّاسع: الإيمان بالقدر خيره وشرِّه

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

On the authority of Abdullāh bin 'Umar & who said: The Messenger of Allāh & 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 الدَّاعي إلى الهدى

Hadīth 10: The Reward of the Caller to Good

On the authority of Abū Hurayrah who said: The Messenger of Allāh 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 whoever follows it (the call to misguidance), nothing from their sins decrease from that." (19)

عَنْ أَبِي هُرَيْرَةً وَ اللّهِ قَالَ: قَالَ رَسُولُ اللّهِ عَنْ أَبِي هُرَيْرَةً وَ اللّهِ قَالَ: قَالَ رَسُولُ اللّهِ عَنْ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثًام مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آئِمِهُمْ شَيْئًا).

الحديث الحادي عشر: التَّفقُّه في الدِّين دليل السَّعادة

Hadīth 11: Understanding the Dīn is a Sign of Happiness

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

عَنْ مُعَاوِيَةً ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا، يُفَقِّهُهُ فِي اللَّهُ بِهِ خَيْرًا، يُفَقَّهُهُ فِي اللَّهُ اللَّهِ اللَّهُ اللّ

الحديث الثَّاني عشر: محبَّة اللَّه للمؤمن القويِّ

Hadīth 12: Allāh's Love for the Strong Believer

On the authority of Abū Hurayrah who said: The Messenger of Allāh 觜 said: "The strong believer is better and more beloved to Allah 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 'Allah decreed it and what He willed, He did;' for indeed (the word) 'if' opens the way for Satanic actions."(21)

عَنْ أَبِي هُرَيْرَةَ وَ اللّهِ قَالَ: قَالَ رَسُولُ اللّهِ وَاللّهِ وَ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَفِي كُلّ اللّهِ مِنَ الْمُؤْمِنِ الضّعِيفِ وَفِي كُلّ خَيْرٌ. احْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللّهِ وَلا تَعْجَزْ، وَإِنْ أَصَابَكَ شَيْءٌ؛ فَلا تَقُلُ: لَوْ أَنِي فَعَلْتُ كَذَا وَكَذَا، فَلا تَقُلُ: قَلْ: قَدْرَ اللّهُ، كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدْرَ اللّهُ، كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدْرَ اللّهُ، وَمَا شَاءَ فَعَلْ؛ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ وَمَا شَاءَ فَعَلْ؛ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ).

الحديث الثَّالث عشر: البناء الإسلاميُّ

Hadīth 13: The Islāmic Structure

On the authority of Abû Mûsā al-Ash'arī ◆ who said: The Messenger of Allāh 鴦 said: "The believer to another believer is like a structure, they strengthen one another." And he (紫) interlocked his fingers. (22)

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

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الحديث الرَّابع عشر: السَّعي في الخير

Hadīth 14: The Pursuit of Good

On the authority of Abū Musā & (who related) that the Prophet \$\mathbb{g}\$ 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 ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَتَاهُ سَائِلٌ أَوْ طَالِبُ حَاجَةٍ، قَالَ: ((اشْفَعُوا تُؤْجَرُوا وَيَقْضِيَ اللَّهُ عَلَى لِسَانِ رَسُولِهِ ﷺ مَا شَاءً)).

الحديث الخامس عشر: أنزلوا النَّاس منازلهم

Hadith 15: Give the People their (Appropriate) Stations

| On the | autho | rity o | of 'A'ishal | 1 % | (who |
|-----------|--------|--------|-------------|-----|--------|
| related) | that | the | Prophet | 觜 | said: |
| "Give th | ne peo | ple t | heir (app | rop | riate) |
| stations. | m(24) | _ | | | |

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا -: أَنَّ النَّهِيَ ﷺ قَالَ: ((أَنْزِلُوا النَّاسَ مَنَازِلَهُمُ)).

الحديث السَّادس عشر: الجزاء من جنس العمل

Hadīth 16: Recompense is due to Types of Actions

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

عَنْ أَبِي صِرْمَةَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ عِلَى: ((مَنْ ضَارٌ ضَارٌ اللَّهُ بِهِ وَمَنْ شَاقٌ اللَّهُ عَلَيْهِ)).

الحديث السَّابع عشر: خصال الخير الجامعة

Hadīth 17: Attributes of All-Inclusive Good

On the authority of Abū Dharr al-Ghifārī & who said: The Messenger of Allāh & 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 people with good manners." (27)

عَنْ أَبِي ذَرِّ الْغِفَارِيِّ ﴿ قَالَ: قَالَ اللَّهِ خَيْثُمَا كُنْتَ رَسُولُ اللَّهِ خَيْثُمَا كُنْتَ وَاللَّهَ حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ).

الحديث الثَّامن عشر: عاقبة الظُّلم

Hadith 18: The Consequence of Oppression

On the authority of 'Abdullah bin 'Umar 🐟 who said: The Messenger of Allah said: "Oppression (thulm) will be darknesses (thulumāt) on the Day of Standing (i.e. Day of the Judgement)."(28)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ﴿ قَالَ: قَالَ وَالطُّلَمُ طُلُمَاتٌ يَوْمَ اللَّهِ اللَّهُ اللهُ اللَّهُ اللهُ اللهُ

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الحديث التَّاسع عشر: طريق الشُّكر

Hadīth 19: The Path of Thankfulness

On the authority of Abū Hurayrah who said: The Messenger of Allāh 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 عَنْ أَبِي هُرَيْرَةَ ﴿ قَالَ مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ ؛ فَهُوَ وَلا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ ؛ فَهُو أَحْدَرُ أَنْ لا تَزْدَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ)).

الحديث العشرون: لا صلاة بغير وضوء

Hadith 20: There is no Prayer Without Ablution

On the authority of Abū Hurayrah who said: The Messenger of Allāh 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 هُرَيْرَةً ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لا يَقْبَلُ اللَّهُ صَلاةً أَحَدِكُمْ إِذَا أَحْدَثَ؛ حَتَّى يَتَوَضَّأَ)).

الحديث الحادي والعشرون: خصال الفطرة

Hadīth 21: The Characteristics of al-Fitrah

On the authority of 'A'ishah who said: The Messenger of Allāh said: "Ten things are from al-fitrah": 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)

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

عَنْ عَائِشَةً - رَضِيَ اللَّهُ عَنْهَا - وَضِيَ اللَّهُ عَنْهَا - وَضِيَ اللَّهِ عَنْهَا ((عَشْرٌ مِنَ الْفِطْرَةِ؛ قَالَ رَسُولُ اللَّهِ عَنْهَا اللَّحْيَةِ، الْفِطْرَةِ؛ قَصُّ الشَّارِب، وَإِعْفَاءُ اللَّحْيَةِ، وَالسِّوَاكُ وَاسْتِنْشَاقُ الْمَاءِ، وَقَصُّ الْأَظْفَارِ، وَعَسْلُ الْبَرَاجِم، وَنَتْفُ الْأَظْفَارِ، وَعَسْلُ الْبَرَاجِم، وَنَتْفُ الْأَظْفَارِ، وَعَسْلُ الْبَرَاجِم، وَنَتْفُ الْإِبْطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ - الْإِبْطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ - يَعْنِي الْإِسْتِنْجَاءَ - قَالَ الرَّاوِي: يَعْنِي الْإِسْتِنْجَاءَ - قَالَ الرَّاوِي: وَنَسِيتُ الْعَاشِرَةَ؛ إلاَّ أَنْ تَكُونَ وَنَسِيتُ الْعَاشِرَة؛ إلاَّ أَنْ تَكُونَ الْمَضْمَضَةً)).

الحديث الثَّاني والعشرون: طهارة الماء

Hadīth 22: The Purity of Water

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

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ﴿ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْمَاءُ طَهُورٌ لا يُنجِّسُهُ شَيْءٌ)).

الحديث الثَّالث والعشرون: طهارة الحيوانات الطُّوَّافة

Hadīth 23: The Purity of Roaming Animals

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

عَنْ أَبِي قَتَادَةً ﴿ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْ فِي الْمِرّةِ: ((إِنَّهَا لَيْسَتْ بِنَجِسٍ اللَّهِ عَلَيْ فِي الْمِرّةِ: ((إِنَّهَا لَيْسَتْ بِنَجِسٍ ؟ إِنَّهَا مِنَ الطَّوّافِينَ عَلَيْكُمْ وَالطَّوّافِينَ عَلَيْكُمْ وَالطَّوّافَاتِ)).

الحديث الرَّابع والعشرون: العبادات المكفِّرة للذُّنوب

Hadīth 24: The Atoning Acts of Worship for Sins

On the authority of Abū Hurayrah who said: The Messenger of Allāh 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." (188)

عَنْ أَبِي هُرَيْرَةً ﴿ قَالَ: قَالَ رَسُولُ اللّهِ اللّهِ اللّهِ اللّهُ اللّه

الحديث الخامس والعشرون: الصَّلاة 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 % 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 عَلَى قَالَ: قَالَ رَسُولُ اللَّهِ عَلَى: ((صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي، وَإِذَا حَضَرَتِ الصَّلاةُ، فَلْيُؤَذِّنْ أَصَلِّي، وَإِذَا حَضَرَتِ الصَّلاةُ، فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرَكُمْ)).

الحديث السَّادس والعشرون: من خصوصيَّات نبيِّنا عليه الصَّلاة والسَّلام

Hadīth 26: From the Unique Qualities of our Prophet

On the authority of Jabir bin 'Abdullāh 🐟 who said: The Messenger of Allah # 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)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ هَ قَالَ: قَالَ رَسُولُ اللَّهِ عَبْدِ اللَّهِ هَالَ: قَالَ رَسُولُ اللَّهِ عَلَى: ((أُعْطِيتُ جَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي؛ نُصِرْتُ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي؛ نُصِرْتُ يِالرُّعْبِ مَسِيرةً شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ كُلُهَا مَسْجِدًا وَطَهُورًا، فَأَيَّا الْأَرْضُ كُلُهَا مَسْجِدًا وَطَهُورًا، فَأَيَّا الْأَرْضُ كُلُهَا مَسْجِدًا وَطَهُورًا، فَأَيَّا الْأَرْضُ كُلُها مَسْجِدًا وَطَهُورًا، فَأَيَّا وَرَجُلٍ مِنْ أُمَّتِي أَدْرَكُتْهُ الصَّلاةُ فَلْيُصَلِّ، وَلَمْ يَحِلُ لِأَحْدِ وَأُحِلَّتُ إِنَى الْغَنَائِمُ، وَلَمْ يَحِلُ لِأَحْدِ وَأُعْلِيتُ الشَّفَاعَة، وَكَانَ النَّبِيُ وَلَيْ النَّي يُعْثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً)).

الحديث السَّابع والعشرون: وصيَّة نبويَّة

Hadīth 27: Prophetic Advice

On the authority of Abū Hurayrah who said: "My beloved friend (the Prophet) 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 oddnumber of units of prayer (al-Witr) before I sleep." (42)

عَنْ أَبِي هُرَيْرَةَ رَفِيهُ قَالَ: أَوْصَابِي خَلِيلِي عَلَيْ بِثَلَاثٍ: ((صِيَامِ ثَلاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتَي الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنَامَ)).

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الحديث الثَّامن والعشرون: الرُّفق والتَّيسير

Hadith 28: Gentleness and Making Things Easy

On the authority of Abū Hurayrah who said: The Messenger of Allāh 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 هُرَيْرَةً ﴿ قَالَ: قَالَ رَسُولُ اللّهِ اللّهِ اللّهِ (إِنَّ الدِّينَ يُشرّ، وَلَنْ يُشَادً الدِّينَ أَحَدٌ إِلاَّ غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَالْحَامِ وَالْ

الحديث التَّاسع 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 紫 said: "The rights of the Muslim over another Muslim are six." It was said: "And what are they O Messenger of Allāh?" He (紫) 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 your advice, then you advise him; and when he sneezes and then praises Allah, then you respond to him(44); and when he is sick, you visit him; and when he dies, you attend his funeral."(45)

عَنْ أَبِي هُرَيْرَةً ﴿ قَالَ: قَالَ رَسُولُ اللّهِ عَنْ أَبِي هُرَيْرَةً ﴿ الْمُسْلِمِ عَلَى الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتُّ). قِيلَ: مَا هُنَّ يَا رَسُولَ اللّهِ؟ قَالَ: ((إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا تَعَاكُ فَانْصَحْكَ فَانْصَحْكَ فَانْصَحْكَ لَا اسْتَنْصَحَكَ فَانْصَحْلُ لَهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصَحْلُ فَانْصَانُ فَانْصَانُ فَانْصَانُ فَانْصَانُ فَانْصَانُ فَانْسَانُ فَانْمُونُ فَإِذَا مَانَ فَانْصَحْلُ فَانْصَحْلُ فَانْصَانُ فَانْصَانُ فَانْصَانُ فَانْصَانُ فَانْمُونُ فَانْصَانُ فَانْسُوا فَانْصَانُ فَانْمُونُ فَانْمُونُ فَانْصَانُ فَانْصَانُ فَانْصَانُ فَانْصَانُ فَانْمُونُ فَانْصَانُ فَانْصَانُ فَانْسُونُ فَانْمُ فَانْمُ فَانْمُونُ فَانْصَانُ فَانْسُولُ اللَّهُ فَانْمُونُ فِي فَانْسُونُ فَانْسُولُ فَانْمُونُ فَانْمُونُ فَانْسُولُ فَانْسُولُ فَانْسُونُ فَانْسُولُ فَانُولُ فَانْسُولُ فَانْسُولُ فَانُولُ فَانْسُولُ فَانُولُ فَانْسُولُ فَانُولُ فَانُولُ فَانْ

الحديث الثَّلاثون: استمرار ثواب العمل الصَّالح

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 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 مَرِضَ الْعَبْدُ أَوْ سَافَرَ؛ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ صَحِيحًا مُقِيمًا)).

Hadīth 31: Hastening the Funeral

On the authority of Abū Hurayrah who said: The Messenger of Allāh 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 relieving from your necks." (47)

عَنْ أَبِي هُرَيْرَةَ ﴿ قَالَ: قَالَ رَسُولُ اللّهِ عَنْ أَبِي هُرَيْرَةَ ﴿ قَالَ رَسُولُ اللّهِ عَلَٰ اللّهِ وَإِنْ تَكُ صَالِحِةً ؛ فَحَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ، وَإِنْ تَكُ سِوَى ذَلِكَ؛ فَشَرٌ تَضَعُونَهُ عَنْ رَفَايِكُمْ)).

الحديث النَّاني والثَّلاثون: نصاب الزُّكاة

Hadīth 32: The Determining Amount for Zakāh

On the authority of Abū Sa'īd al-Khudrī who said: The Messenger of Allāh 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 خَسْمَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَسْمِ أَوَاقٍ مِنَ الْوَرِقِ فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الْإِبَلِ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الْإِبَلِ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الْإِبَلِ صَدَقَةٌ).

الحديث الثَّالث والثَّلاثون: عزيمة وجزاء

Hadīth 33: Determination and Recompense

On the authority of Abū Saʻīd al-Khudrī swho said: The Messenger of Allāh 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, and nobody has been given a greater gift or (something that is) more expansive than patience." (51)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فَ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْ: ((وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ وَمَنْ يَسْتَعْفِ يُعِفَّهُ اللَّهُ وَمَنْ يَسْتَعْنِ يُعْنِهِ اللَّهُ، وَمَنْ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ يَتَصَبَّرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ)).

الحديث الرَّابع والثَّلاثون: أثر الصَّدقة والعفو والتَّواضع

Hadith 34: The Effect of Charity, Pardoning and Humbleness

On the authority of Abū Hurayrah who said: The Messenger of Allāh said: "Charity does not decrease wealth, and Allāh does not increase a slave that is pardoning except that he is honoured, and noone is humble to Allāh except that Allāh raises him (in status)." (52)

عَنْ أَبِي هُرَيْرَةَ ﴿ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ أَبِي هُرَيْرَةً ﴿ قَالَ: قَالَ رَسُولُ اللَّهِ قَال ﴿ (مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاًّ عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ للَّهِ إِلاًّ رَفَعَهُ اللَّهُ)).

الحديث الخامس والثَّلاثون: ثواب الصِّيام

Hadīth 35: The Reward of Fasting

On the authority of Abū Hurayrah who said: The Messenger of Allāh 紫 said: "Every (good) action of the son of Adam 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 fast, and happiness during his meeting with his Rabb. And the smell of the fasting person's mouth is more pleasant to Allah 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)

عَنْ أَبِي هُرَيْرَةً ﴿ قَالَ: قَالَ رَسُولُ اللّهِ عَنْ أَبِي هُرَيْرَةً ﴿ قَالَ الْبُنِ آدَمَ يُضَاعَفُ ﴾ الْحُسنَةُ بِعَشْرِ أَمْنَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ، قَالَ اللّهُ تَعَالَى: إِلاَّ الصَّوْمَ ﴾ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ ؛ يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي، لِلصَّائِمِ فَرْحَتَانِ ﴾ وَلَحَدُونُ عَنْدَ لِقَاءِ رَبِّهِ، وَلَحَدُونُ عَنْدَ لِقَاءِ رَبِّهِ، وَلَحَدُونُ مَنْ مِنْ مِنْ الْمُسْكِ، وَالصَّوْمُ لَحَنَّةً ، وَإِذَا مَنْ مِنْ مِنْ مِنْ مِنْ أَحْدِي وَلَا مَنْ مَا اللّهِ مَنْ مَنْ مِنْ الْمِسْكِ، وَالصَّوْمُ لَحَنَّةً ، وَإِذَا مَنْ مِنْ مِنْ مِنْ مَنْ أَحَدِيمُمْ فَلا يَرْفُثُ وَلا كُونُ صَافِمُ أَحَدٌ أَوْ قَاتَلَهُ ﴾ كَانَ يَوْمُ صَوْمٍ أَحَدِكُمْ فَلا يَرْفُثُ وَلا مَنْ مَائِهُ أَحَدٌ أَوْ قَاتَلَهُ ﴾ .

الحديث السَّادس والثَّلاثون: صفة الأولياء

Hadith 36: The Characteristic of the Awliya'

On the authority of Abū Hurayrah who said: The Messenger of Allāh % said: "Indeed Allāh said: 'Whoever shows hostility to My wali⁽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 protect him; and I do not hesitate 551 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. 176(56)

الحديث السَّابِع والثَّلاثون: أثر الصِّدق في المعاملة

Hadith 37: The Effect of Truthfulness in Business Relations

On the authority of Hakim bin Hizām & who said: The Messenger of Allāh * 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 حَكِيم بْنِ حِزَامٍ اللهِ قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: ((الْبَيِّعَانِ بِالْخِيَارِ مَا لَمُّ يَتَفَرَّقًا ؟ فَإِنْ صَدَقًا وَبَيَّنَا، بُورِكَ لَمُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكَتَمَا مُحِقَتْ بَرْكَةُ بَيْعِهِمَا).

الحديث الثَّامن والثَّلاثون: النَّهي عن بيع الغرر

Hadīth 38: The Prohibition of Deceitful Transactions

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

عَنْ أَبِي هُرَيْرَةً ﴿ قَالَ: ((نَهَى رَسُولُ اللَّهِ اللَّهِ عَنْ بَيْعِ الْحُصَاةِ وَعَنْ بَيْعِ

الحديث التاسع والثّلاثون: أنواع الصُّلح

Hadīth 39: Types of Reconciliation

On the authority of 'Amr bin 'Awf al-Muzani, from the Prophet %, 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 الْمُزَنِيُّ ﴿ عَنِ اللَّهُ عَنِ اللَّهُ اللَّهِ اللَّهُ عَلَى اللَّهُ عَلَى النَّبِي اللَّهُ قَالَ: ((الصَّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ، إِلاَّ صُلْحًا حَرَّمَ حَلالاً، أَوْ أَحَلَّ حَرَامًا، وَالْمُسْلِمُونَ عَلَى أَحُلَّ حَرَامًا، وَالْمُسْلِمُونَ عَلَى شُرُوطِهِمْ، إِلاَّ شَرْطًا حَرَّمَ حَلالاً، أَوْ شُرُوطِهِمْ، إِلاَّ شَرْطًا حَرَّمَ حَلالاً، أَوْ أَحَلَّ حَرَامًا)).

الحديث الأربعون: حسن الوفاء والاستيفاء

Hadīth 40: The Goodness in Settlement and Fulfilment

On the authority of Abū Hurayrah who said: The Messenger of Allāh % 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 ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ أَبِي هُرَيْرَةً ﷺ: ((مَطْلُ الْغَنِيِّ ظُلُمٌ وَإِذَا أُتَّبِعَ أَحَدُكُمْ عَلَى مَلِيءٍ؛ فَلْيَتْبَعْ)).

الحديث الحادي والأربعون: ردُّ الحقوق

Hadith 41: Returning the Rights

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

عَنَّ سَمُرَةً بْنِ جُنْدَبٍ ﴿ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((عَلَى الْيَدِ مَا أَخَذَتْ، حَتَّى تُؤَدِّيَهُ)).

الحديث الثَّاني والأربعون: أحكام الشُّفعة

Hadīth 42: The Rulings of Pre-Emption

On the authority of Jābir bin 'Abdullāh ' who said: The Messenger of Allāh ' judged according to pre-emption (*shuf ah*) 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 اللّهِ ﴿ قَالَ: ((قَضَى رَسُولُ اللّهِ ﴿ بِالشَّفْعَةِ فِي كُلِّ مَا لَمْ يُقْسَمُ، فَإِذَا وَقَعَتِ الْحُدُودُ، وَصُرّفَتِ الْحُدُودُ، وَصُرّفَتِ الطّرُقُ، فَلا شُفْعَةً)).

الحديث الثَّالث والأربعون: بركة الشَّركة الصَّادقة

Hadīth 43: The Blessings of Truthful Partnership

On the authority of Abū Hurayrah who said: The Messenger of Allāh said: "Allāh the Most High says: 'I am the third of the two partners, as long as one of them does not betray his companion, for if he betrays him, I leave them'." (64)

عَنْ أَبِي هُرَيْرَةَ ﴿ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ أَبِي هُرَيْرَةً ﴿ قَالَ اللَّهُ تَعَالَى: أَنَا ثَالِثُ اللَّهُ اللَّهُ اللَّهُ الْحَدُمُمَا صَاحِبَهُ الشَّرْبِكَيْنِ مَا لَمُ يَخُنْ أَحَدُمُمَا صَاحِبَهُ اللَّهُ اللَّهُ اللَّهُ عَرَجْتُ مِنْ ابْيَنِهِمَا)). فإذَا خَانَهُ حَرَجْتُ مِنْ ابْيَنِهِمَا)).

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الحديث الرَّابع والأربعون: ثواب العمل النَّافع في الدُّنيا والآخرة

Hadith 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 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 هُرَيْرَةً ﴿ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا مَاتَ الْعَبْدُ انْقَطَعَ عَمَلُهُ إِلاَّ مِنْ ثَلاثٍ؛ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ مِنْ ثَلاثٍ؛ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ مِنْ ثَلاثٍ؛ صَدَقةٍ جَارِيَةٍ، أَوْ عِلْمٍ مِنْ ثَلاثٍ بَهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ)).

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الحديث الخامس والأربعون: التَّملُّك بالسَّبق

Hadīth 45: Possession is by Precedence

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

عَنْ أَسْمَرَ بْنِ مُضَرِّسٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ سَبَقَ إِلَى مَا لَمُ اللَّهِ ﷺ قَالَ: ((مَنْ سَبَقَ إِلَى مَا لَمُ يَسْبِقُ إِلَيْهِ مُسْلِمٌ فَهُوَ لَهُ)).

الحديث السَّادس والأربعون: أحكام المواريث

Hadith 46: The Rulings of Inheritance

On the authority of Ibnu Abbás & who said: the Messenger of Allah # 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)

غَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَلْجُقُوا الْفَرَائِضَ بِأَهْلِهَا فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكْرٍ)).

الحديث السَّابع والأربعون: لا وصيَّة لوارث

Hadith 47: There is no Wasiyyah for the Inheritor

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

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقِّ حَقَّهُ } فَلا وَصِيَّةَ لِوَارِثٍ)).

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الحديث الثَّامن والأربعون: ثلاثة اللَّه في عونهم

Hadīth 48: Three whom Allāh is their Aid

On the authority of Abū Hurayrah who said: The Messenger of Allāh said: "Three (people) have a right according to Allāh that He helps them: the Mujāhid in the path of Allāh, the Mukātib 70) who wishes to fulfil (his contract), and the one who marries desiring chastity (by it)."(71)

عَنْ أَبِي هُرَيْرَةَ ﴿ قَالَ: قَالَ رَسُولُ اللّهِ عَلَى: ((ثَلاثَةٌ حَقٌّ عَلَى اللّهِ - عَزَّ وَجَلَّ - عَوْنُهُمُ؛ الْمُحَاهِدُ فِي سَبِيلِ اللّهِ، وَالْمُكَاتَبُ الَّذِي يُرِيدُ الْأَدَاءَ، وَالنَّاكِحُ الَّذِي يُرِيدُ الْعَفَافَ)).

الحديث التَّاسع والأربعون: المحرَّمات من الرَّضاعة

Hadith 49: Those Forbidden due to Breast-Feeding

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

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

الحديث الخمسون: حسن معاشرة الزُّوجة

Hadīth 50: Good Companionship of the Wife

On the authority of Abū Hurayrah who said: The Messenger of Allāh 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 هُرَيْرَةً ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ أَبِي هُرَيْرَةً ﷺ ؛ إِنْ كَرِهَ ﷺ ؛ إِنْ كَرِهَ مِنْهَا أَخَرَ)).

الحديث الحادي والخمسون: النَّهي عن سؤال الإمارة

Hadith 51: The Prohibition about Asking for Leadership

On the authority of 'Abdur-Rahmān bin Samurah & who said: The Messenger of Allah # said to "O 'Abdur-Rahman 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 Allah) 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)

الحديث الثَّاني والخمسون: الوفاء بنذر الطَّاعة

Hadīth 52: The Fulfilment of the Vow of Obedience

On the authority of 'Ā'ishah & who said: The Messenger of Allāh & 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: ((مَنْ نَذَرَ قَالَتْ: ((مَنْ نَذَرَ أَنْ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ وَمَنْ نَذَرَ أَنْ يَعْصِية، فَلا يَعْصِهِ)).

الحديث الثَّالث والخمسون: المؤمنون إخوة

Hadīth 53: The Believers are Brothers

On the authority of 'Alī who said: The Messenger of Allāh 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) asylumgranted. Lo, a Muslim is not to be killed in return for a non-Muslim, nor the possessor of a covenant during his covenant."

عَنْ عَلِيٍّ ﴿ قَالَ: قَالَ رَسُولُ اللَّهِ ﴿ وَلَهُمْ وَهُمْ وَهُمْ وَهُمْ وَهُمْ وَهُمْ وَهُمْ وَهُمْ وَهُمْ وَهُمْ وَيَسْعَى بِلِمِّتِهِمْ يَدُّ عَلَى مَنْ سِوَاهُمْ، وَيَسْعَى بِلِمِّتِهِمْ أَذْنَاهُمْ، وَيَرُدُّ عَلَيْهِمْ أَقْصَاهُمْ، أَلا، لا أَذْنَاهُمْ، وَيَرُدُّ عَلَيْهِمْ أَقْصَاهُمْ، أَلا، لا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلا ذُو عَهْدٍ فِي يَقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلا ذُو عَهْدٍ فِي عَهْدِهِ).

الحديث الرَّابع والخمسون: التَّخصُّص في المهن

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 * said: "Whoever practises medicine and (proficiency in medicine) is not known from him, then he is liable." (78)

عَنْ عَمْرِو بْنِ شَعَيْبٍ عَنْ أَبِيهِ عَنْ حَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ تَطَبَّبَ وَلَمُ يُعْلَمُ مِنْهُ طِبُّ؛ فَهُوَ ضَامِنٌ)).

الحديث الخامس والخمسون: درء الحدود بالشُّبهات

Hadith 55: Deterring the Hudud through Doubts

On the authority of 'Aa'ishah who said: The Messenger of Allāh 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 - وَضِيَ اللَّهُ عَنْهَا - وَاللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ الللّهُ اللل

الحديث السَّادس والخمسون: لا طاعة في المعصية

Hadīth 56: There is no Obedience in Sinful Matters

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

عَنْ عَلِيٍّ ﴿ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ عَلِيٍّ ﴿ اللَّهِ عَلَى اللَّاعَةُ الطَّاعَةُ الطَّاعَةُ فِي مَعْصِيةٍ إِنَّمَا الطَّاعَةُ فِي مَعْصِيةٍ إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ)).

الحديث السَّابع والخمسون: ثواب الاجتهاد في القضاء

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

On the authority of 'Amr bin al-'As and Abū Hurayrah & who said: The Messenger of Allāh * 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)

عَنْ عَمْرِو بْنِ الْعَاصِ، وَأَبِي هُرَيْرَةً - رَضِيَ اللّهُ عَنْهُمَا - قَالا: قَالَ رَسُولُ اللهِ عَنْهُمَا - قَالا: قَالَ رَسُولُ اللهِ عَنْهُمَا - قَالا: قَالَ رَسُولُ اللهِ عَلَى ((إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ وَأَصَابَ، فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَاجْتَهَدَ فَأَخْطأً، فَلَهُ أَجْرٌ وَاحِدٌ)).

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الحديث الثَّامن والخمسون: أصول التَّقاضي

Hadith 58: The Foundations of Prosecution

On the authority of Ibnu 'Abbās & who said: The Messenger of Allāh * 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)

غَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ يُعْطَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ يُعْطَى النَّاسُ بِدَعْوَاهَمْ لأَدَّعَى نَاسٌ دِمَاءَ رِحَالٍ وَأَمْوَاهُمْ، وَلَكِنِ الْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ)). وَ فِي لَفْظٍ عِنْدَ الْمُدَّعَى الْمُدَّعَى، وَالْيَمِينُ عَلَى الْمُدَّعِي، وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ)).

الحديث التَّاسع والخمسون: قوادح الشَّهادة

Hadīth 59: Reproachable Types of Testimonies

On the authority of 'A'ishah & who said: The Messenger of Allāh said: "The witness of a treacherous man 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)

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لا بَحُوزُ شَهَادَةُ خَائِنٍ وَلا خَائِنَةٍ، وَلا بَحْلُودٍ حَدًّا وَلا بَحْلُودَةٍ، وَلا ذِي غِمْرٍ لإِحْنَةٍ، وَلا بَحْرُوبِ شَهَادَةٍ، وَلا الْقَانِعِ أَهْلِ وَلا بُحُرَّبِ شَهَادَةٍ، وَلا الْقَانِعِ أَهْلِ الْبَيْتِ لَمْمُ، وَلا ظَنِينَ فِي وَلاءٍ، وَلا قَرَابَةٍ)).

الحديث السِّتُّون: الذَّبح 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 a said: "Hasten, or slaughter quickly, (with) what will make the blood flow, and mention the Name of Allah 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 Allah # said: "Indeed amongst these camels are wild ones similar to wild beasts, so if any from them overwhelms you, then do likewise with it."(85)

عَنْ رَافِعِ بْنِ حَدِيجٍ اللهِ قَالَ: قُلْتُ: يَا رَسُولَ اللّهِ، إِنَّا لاقُوا الْعَدُوِّ غَدًا، وَلَيْسَتْ مَعْنَا مُدًى. قَالَ عَيْ: ((اَعْجِلْ أَوْ أَرْنِ مَا أَنْهَرَ الدَّمَ، وَدُكِرَ اسْمُ اللّهِ عَلَيْهِ فَكُلْ، لَيْسَ السّنَّ السّنَّ السّنَّ اللّهُ وَالظُّفْرَ، وَسَأَحَدُّنُكَ عَنْهُ؛ أَمَّا السّنَّ فَعَظْمٌ، وَأَمَّا الطُّفُرُ فَمُدَى الْجَبَشِ)). فَعَظْمٌ، وَأَمَّا الطُّفُرُ فَمُدَى الْجَبَشِ)). قال: وَأَصَبْنَا نَهْبَ إِيلٍ وَغَنَمٍ، فَنَدَّ قَالَ: وَأَصَبْنَا نَهْبَ إِيلٍ وَغَنَمٍ، فَنَدَّ مِنْهَا بَعِيرٌ، فَرَمَاهُ رَجُلُ بِسَهْمٍ فَحَبَسَهُ، فَقَالَ رَسُولُ اللّهِ عَيْ: ((إِنَّ لِهَنَهِ الإِيلِ فَقَالِ رَسُولُ اللَّهِ عَيْ: ((إِنَّ لَهَنَهِ الإِيلِ فَقَالِ رَسُولُ اللَّهِ عَيْدٍ: ((إِنَّ لَهَنَهُ الإِيلِ فَقَالَ رَسُولُ اللَّهِ عَيْدٍ: ((إِنَّ لَهَنَهُ الْإِيلِ فَقَالَ رَسُولُ اللَّهِ عَيْدٍ: ((إِنَّ لَهَنَهُ مَنْهَا أَوْدُشٍ، فَإِذَا غَلَبَكُمْ مِنْهَا أَوْدُشٍ، فَإِذَا غَلَبَكُمْ مِنْهَا شَيْءًا فَاصْنَعُوا بِهِ هَكَذَا)).

الحديث الحادي والسِّتُّون: الإحسان في الدَّبح

Hadīth 61: Excellence in Slaughtering

On the authority of Shaddād bin Aws : that the Messenger of Allāh 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 الْإِحْسَانَ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ ؛ فَأَحْسِنُوا الدِّبْحَة ، الْقِتْلَة ، وَإِذَا ذَبَحْتُمْ ؛ فَأَحْسِنُوا الدِّبْحَة ، وَلْيُرِحْ الْقِتْلَة ، وَلِأَرْحُ شَفْرَتَه ، وَلْيُرِحْ وَلْيُرِحْ فَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَه ، وَلْيُرِحْ وَلْيُرِحْ فَيْحِتَه)).

الحديث الثَّاني والسِّتُّون: اللُّحوم المحرَّمة

Hadīth 62: Prohibited Meats

On the authority of Jābir bin 'Abdullāh & who said: On the day of Khaybar, the Messenger of Allāh morphibited (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 اللّهِ - رَضِيَ اللّهُ عَنْهُمَا - قَالَ: ((حَرَّمَ رَسُولُ اللّهِ ﷺ فَوْمَ حَيْبَرَ الْحُمْرَ الْإِنْسِيَّةَ وَلَحُومَ الْبِغَالِ، وَكُلُّ ذِي نَاسٍ مِنَ السّبَاعِ، وَكُلُّ ذِي فِئْلٍ مِنَ السّبَاعِ، وَكُلُّ ذِي فِئْلٍ مِنَ السّبَاعِ، وَكُلُّ ذِي فِئْلٍ مِنَ الطَّيْرِ).

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

On the authority of Ibn 'Abbās & who said: "The Messenger of Allāh toursed 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 الرِّحَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّحَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّحَالِ).

الحديث الرَّابع والسِّتُّون: لكلِّ داء دواء

Hadīth 64: For Every Disease There is a Cure

On the authority of Abū Hurayrah , who said: The Messenger of Allāh said: "Allāh has not sent down a disease except that He has sent down a cure for it." (89) عَنْ أَبِي هُرَيْرَةً ﴿ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ أَبِي هُرَيْرَةً ﴿ قَالَ اللَّهُ دَاءً إِلاَّ أَنْزَلَ لَهُ شِفَاءً ﴾.

الحديث الخامس والسِّتُّون: الرُّؤيا وما يتعلَّق بها

Hadīth 65: Dreams and What is Connected to Them

On the authority of Abū Qatadah who said: The Messenger of Allāh said: "The righteous dream is from Allāh and the nightmare is from shaytān; therefore when one of you sees (in his dream) what he 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 shaytān, and let him lightly spittle thrice; and he should not narrate it to anyone, then indeed it will never harm him." (90)

عَنْ أَبِي قَتَادَةً ﴿ قَالَ: قَالَ رَسُولُ اللّهِ عَنْ أَبِي قَتَادَةً ﴿ قَالَ: قَالَ رَسُولُ اللّهِ وَالْحُلْمُ اللّهِ وَالْحُلْمُ مِنَ اللّهَ يُطَانِ ؛ فَإِذَا رَأَى أَحَدُكُمْ مَا يُحِبُ فَلا يُحَدِّثُ بِهِ إِلاَّ مَنْ يُحِبُ ، وَإِذَا يُحَدُّ مَا يَكُرُهُ فَلْيَتَعَوَّذُ بِاللّهِ مِنْ شَرِّهَا وَأَى مَا يَكُرُهُ فَلْيَتَعَوَّذُ بِاللّهِ مِنْ شَرِّهَا وَمِنْ شَرِّهَا وَمِنْ شَرِّهَا وَمِنْ شَرِّهَا وَمِنْ شَرِّهَا أَحَدًا، فَإِنَّهَا لَنْ تَضُرُّهُ)).

الحديث السَّادس والسِّتُّون: حسن إسلام المرء

Hadīth 66: The Best of a Man's Islām

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

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

الحديث السَّابِع والسِّتُّون: الأدب الحسن

Hadīth 67: Good Manners

On the authority of Ayyūb bin Mūsā bin 'Amr bin Sa'īd bin al-Ās, from his father, from his grandfather, that the Messenger of Allāh 養 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 سَعِيدِ بْنِ الْعَاصِ، عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ عَلَيْ قَالَ: ((مَا نَحُلَ وَالِدُّ وَلَلَّهُ مِنْ أَخْلٍ أَفْضَلَ مِنْ أَدَبٍ وَلَدَهُ مِنْ أَدْبٍ حَسَنٍ)).

الحديث الثَّامن والسِّتُّون: انتقاء الأصحاب

Hadīth 68: Selecting Friends

On the authority of Abū Mūsā al-Ash'ari & who said: The Messenger of Allāh * 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 السَّوءِ؛ كَحَامِلِ الْمِسْكِ، وَالْجَلِيسِ السُّوءِ؛ كَحَامِلِ الْمِسْكِ إِمَّا أَنْ وَنَافِحِ الْكِيرِ؛ فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُخْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ يَجْذِيكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ يَجْذِيكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ يَجْذِيكَ، وَإِمَّا أَنْ يَجْذِ رِيحًا طَيْبَةً، وَنَافِحُ الْكِيرِ إِمَّا أَنْ يَجْذِ رِيحًا عَلَيْبَةً، وَإِمَّا أَنْ يَجْذِ رِيحًا حَبِيثَةً).

الحديث التَّاسع والسِّتُّون: نباهة المؤمن

Hadīth 69: The Discernment of the Believer

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

عَنْ أَبِي هُرَيْرَةً ﴿ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ)).

الحديث السَّبعون: خصال الخير

Hadīth 70: Good Characteristics

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

عَنْ أَبِي ذَرِّ الْغِفَارِيِّ - رَضِيَ اللَّهُ عَنْهُ - وَالَّهِ عَنْهُ - وَاللَّهِ عَنْهُ - وَاللَّهِ عَنْهُ اللَّهِ عَنْهُ اللَّهِ عَنْهُ ((يَا أَبَا ذَرِّ، لَا عَقْلَ كَالتَّدْبِيرِ وَلَا وَرَغَ كَالتَّدْبِيرِ وَلَا وَرَغَ كَالتَّدْبِيرِ وَلَا وَرَغَ كَالتَّدْبِيرِ وَلَا وَرَغَ كَالتَّدْبِيرِ وَلَا حَمَّنِ كَحُسْنِ كَالْكُفِّ، وَلَا حَمَّنِ كَحُسْنِ كَحُسْنِ الْخُلُقِ).

الحديث الحادي والسَّبعون: النَّهي 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 %) said: "Do not get angry." Then he (the man) repeatedly returned (with the same request), and he % said (every time): "Do not get angry." (96)

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: جَاءَ رَجُلُ، فَقَالَ فَقَالَ : خَاءَ رَجُلُ، فَقَالَ فَقَالَ : يَا رَسُولَ اللَّهِ، أُوْصِنِي؟ فَقَالَ (اللهِ تَغْضَبْ - ثُمَّ رَدَّدَ مِرَارًا - ، فَقَالَ: لا تَغْضَبْ - ثُمَّ رَدَّدَ مِرَارًا - ، فَقَالَ: لا تَغْضَبْ).

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الحديث الثَّاني والسَّبعون: النَّهي عن الكبر

Hadith 72: The Prohibition of Pride

On the authority of 'Abdullah bin Mas'ūd 🧆 who said: The Messenger of Allah 鉴 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 %) said: "Indeed Alläh is beautiful, He loves that which is beautiful. Pride arrogance of the truth and belittling of the people."(97)

عَنْ عَبْدِ اللّهِ بْنِ مَسْعُودٍ ﴿ قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: ((لا يَدْخُلُ الْجُنَّةَ مَنْ كَبْرٍ)) كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ)) فَقَالَ رَجُلُ: إِنَّ الرَّجُلَ يُحِبُ أَنْ يَكُونَ فَقَالَ رَجُلُ: إِنَّ الرَّجُلَ يُحِبُ أَنْ يَكُونَ فَقَالَ ((إِنَّ فَقَالَ: ((إِنَّ لَلُهُ جَسَنًا؟ فَقَالَ: ((إِنَّ لَلَهُ جَسِنًا وَنَعْلُهُ حَسَنًا؟ فَقَالَ: ((إِنَّ لللَّهَ جَمِيلٌ يُحِبُ الجُمَالَ، الْكِبْرُ بَطَرُ اللَّهَ جَمِيلٌ يُحِبُ الجُمَالَ، الْكِبْرُ بَطَرُ النَّاسِ)).

الحديث الثَّالث والسَّبعون: فلاح المؤمن

Hadith 73: The Success of the Believer

On the authority of 'Abdullāh bin 'Amr & who said: The Messenger of Allāh * 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 اللّهِ بْنِ عَمْرٍه - رَضِيَ اللّهُ عَنْهُما - قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: ((قَدْ أَفْلَحَ مَنْ أَسْلَمَ، وَرُزِقَ كَفَافًا وَقَنْعَهُ اللّهُ بِمَا آتَاهُ)).

الحديث الرّابع والسَّبعون: وصيَّة موجزة

Hadīth 74: A Concise Advice

On the authority of Abū Ayyūb al-Ansārī who said: A man came to the Prophet mand said: "O Messenger of Allāh! Admonish me and make it concise?" So he (the Messenger of Allāh mand) 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: يَا جَاءَ رَجُلُ إِلَى النَّبِيِّ ﴿ قَالَ: يَا رَجُلُ إِلَى النَّبِيِّ ﴿ قَالَ: ((إِذَا رَسُولَ اللَّهِ، عِظْنِي وَأُوْجِزْ، فَقَالَ: ((إِذَا قُمْتَ فِي صَلاَتَكُ فَصَلِّ صَلاَةً مُودِّعٍ، وَلا تَكَلَّمُ بِكَلامٍ تَعْتَذِرُ مِنْهُ غَدًا، وَاجْمَعِ النَّاسِ)).

الحديث الخامس والسَّبعون: احترام الضُّعفاء

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 ***** said; "Are you made victorious or provided for except due to your weak and oppressed ones?!"⁽¹⁰¹⁾

عَنْ مُصْعَبِ بْنِ سَعْدٍ [عَنْ أَبِيهِ]: أَنَّ النَّبِيَّ ﷺ قَالَ: ((هَلْ تُنْصَرُونَ وَتُرْزَقُونَ النَّبِيَّ ﷺ قَالَ: ((هَلْ تُنْصَرُونَ وَتُرْزَقُونَ إِلاَّ بِضُعَفَائِكُمْ))؟!

الحديث السَّادس والسَّبعون: قاتل ومقتول في الجنَّة

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

On the authority of Abū Hurayrah who said: The Messenger of Allāh % 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 هُرَيْرَةً ﴿ قَالَ: قَالَ رَسُولُ اللَّهِ اللَّهِ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ الْحَدُهُمَا الآخَرَ يَدْخُلانِ الجُنَّةَ؛ يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ، فَيُقْتَلُ، ثُمُّ يَتُوبُ اللَّهِ، فَيُقْتَلُ، ثُمُّ يَتُوبُ اللَّهِ عَلَى الْقَاتِلِ فَيُسْلِمُ فَيُسْتَشْهَدُ)).

الحديث السَّابِع والسَّبِعُون: النَّهِي عن تمنِّي الموت

Hadīth 77: The Prohibition of Wishing for Death

On the authority of Anas who said: The Messenger of Allāh 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: ((لا يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لِضُرُّ أَصَابَهُ؛ فَإِنْ كَانَ لا بُدَّ فَاعِلاً، فَلْيَقُلْ: أَصَابَهُ؛ فَإِنْ كَانَ لا بُدَّ فَاعِلاً، فَلْيَقُلْ: اللَّهمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي)).

الحديث الثَّامن والسَّبعون: فتنة الدُّنيا والنِّساء

Hadith 78: The Trial of Life and Women

On the authority of Abū Sa'īd al-Khudrī who said: The Messenger of Allāh 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 حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا، خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا، وَاتَّقُوا الدُّنْيَا، وَالنَّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةِ بْنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاء)).

الحديث التَّاسع والسَّبعون: شعب الإيمان

Hadīth 79: The Branches of Faith

On the authority of Abū Hurayrah who said: The Messenger of Allāh 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 هُرَيْرَةً ﴿ قَالَ: قَالَ رَسُولُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهُ وَسَبْعُونَ - أَوْ بِضْعٌ وَسَبْعُونَ - أَوْ بِضْعٌ وَسِتُّونَ - شُعْبَةً ؛ أَعْلاهَا: قَوْلُ لا إِلَهَ إِلاَّ اللَّهُ، وَأَدْنَاهَا: إِمَاطَةُ الْأَذَى لا إِلَهَ إِلاَّ اللَّهُ، وَأَدْنَاهَا: إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيّاءُ شُعْبَةً مِنَ عَنِ الطَّرِيقِ، وَالْحَيّاءُ شُعْبَةً مِنَ الْإِيمَانِ)).

الحديث الثَّمانون: طرق اتَّقاء النَّار

Hadīth 80: Means of Avoidance from the Fire

On the authority of 'Adī bin Hätimah 4 who said: Messenger of Allah said: "There is no-one among you except that Allah 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 عَدِيٌ بْنِ حَاتِمٍ اللهِ قَالَ: قَالَ رَسُولُ اللّهِ اللهِ اللهِ اللهُ اللهُ

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الحديث الحادي والثَّمانون: النَّهي عن الاختلاف

Hadīth 81: The Prohibition of Differing

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

عَنْ أَبِي هُرَيْرَةً ﴿ عَنِ النَّبِيِّ اللَّهِ قَالَ: ((دَعُونِ مَا تَرَكْتُكُمْ؛ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ كَثْرَةُ سُؤَالِهِمْ، وَاخْتِلافُهُمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاحْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَائْتُوا مِنْهُ فَاحْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَائْتُوا مِنْهُ مَا اسْتَطَعْتُمْ).

الحديث الثَّاني والثَّمانون: الرَّحمة بالخلق

Hadīth 82: Mercy with the Creation

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

عَنْ جَرِيرٍ بْنِ عَبْدِ اللَّهِ ﴿ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ لا يَرْحَمُ النَّاسَ، لا يَرْحَمُهُ النَّاسَ، لا يَرْحَمُهُ اللَّهُ).

الحديث الثَّالث والثَّمانون: صلة الرَّحم

Hadīth 83: Keeping Ties of Kinship

On the authority of Anas bin Mālik who said: The Messenger of Allāh 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 يُبْسَطَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ)).

الحديث الرَّابِع والقَّمانون: الحثُّ على حبِّ الرُّسل والصَّالحين

Hadith 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 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 أَحَبُّ)).

الحديث الخامس والثَّمانون: دعاء السَّفر

Hadīth 85: The Supplication for Travelling

On the authority of 'Abdullah bin 'Umar & (who said): When the Messenger of Allah # 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 Allah, we ask You for righteousness and taqwa in this journey of ours, and for deeds which please You. O Allah, facilitate our journey and let us cover its distance quickly. O Allah. You are the Companion of the journey and the Successor over the family. O Allah, 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)

الحديث السَّادس والثَّمانون: الاتِّباع في المناسك

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

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

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

الحديث السَّابع والثَّمانون: ثواب سورة الإخلاص

Hadīth 87: The Reward of Sūrat-ul-Ikhlās

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

عَنْ أَبِي دَرْدَاء ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (﴿ قُلْ هُوَ آللَّهُ أَحَدُ ﴾ تَعْدِلُ ثُلُثَ الْقُرْآنِ)).

الحديث النَّامن والنَّمانون: حسن التَّصرُّف في المال والعلم

Hadith 88: Good Conduct in Regards to Wealth and Knowledge

On the authority of 'Abdullāh bin Mas'ūd who said: The Messenger of Allāh 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)."

عَنْ عَبْدِ اللّهِ بْنِ مَسْعُودٍ ﴿ قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: ((لا حَسَدَ إِلاَّ فِي اثْنَتَيْنِ رَجُلُ آتَاهُ اللّهُ مَالاً فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلُ آتَاهُ اللّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا)).

الحديث التَّاسع والثَّمانون: جامع الدُّعاء

Hadīth 89: A Comprehensive Supplication

On the authority of 'Abdullāh bin Mas'ūd who said: that the Prophet 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 ﴿ اللَّهِ مَنْ اللَّهِ مَاللَّهِ اللَّهِ اللَّهَ اللَّهُ ا

الحديث التَّسعون: طريق البعد عن النَّار

Hadith 90: The Path of Distancing Oneself from the Fire

On the authority of 'Abdullāh bin 'Amr & who said: The Messenger of Allāh 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 اللّهِ بْنِ عَمْرٍو - رَضِيَ اللّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: ((مَنْ أَحَبُّ أَنْ يُزَحْزَحَ عَنِ النّارِ، وَيَدْخُلَ الجُنَّةَ فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ وَيَدْخُلَ الجُنَّةَ فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ وِيلاً فَي النّاسِ وِاللّهِ وَالْيَوْمِ الْآخِرِ، وَلْيَأْتِ إِلَى النّاسِ اللّهِ وَالْيَوْمِ الْآخِرِ، وَلْيَأْتِ إِلَى النّاسِ اللّهِ وَالْيَوْمِ الْآخِرِ، وَلْيَأْتِ إِلَى النّاسِ اللّهِ وَالْيَوْمِ أَنْ يُؤْتَى إِلَيْهِ)).

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الحديث الحادي والتّسعون: ما يحبُّه اللّه 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 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 اللّهِ اللّهِ : ((إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلاثًا، وَيَكْرَهُ لَكُمْ ثَلاثًا، وَيَكْرَهُ لَكُمْ ثَلاثًا، وَيَكْرَهُ لَكُمْ ثَلاثًا، وَيَكْرَهُ لَكُمْ أَنْ تَعْبُدُوهُ وَلا تُشْرِكُوا بِهِ شَيْعًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللّهِ جَمِيعًا وَلا تَفَرَّقُوا؛ وَيَكْرَهُ لَكُمْ؛ قِيلَ اللّهِ جَمِيعًا وَلا تَفَرَّقُوا؛ وَيَكْرَهُ لَكُمْ؛ قِيلَ وَقَالَ، وَإِضَاعَةَ الْمَالِ)).

الحديث الثَّاني والتَّسعون: نفقة الأولاد على الأب

Hadith 92: The Expense of Children is upon the Father

On the authority of 'A'ishah & who said: Hind bint 'Utbah, the wife of Abū Sufyān visited the Messenger of Allāh 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 said: "Take from his wealth in what is right according to what suffices you and your children." (121)

عَنْ عَائِشَة - رَضِيَ اللَّهُ عَنْهَا - وَضِيَ اللَّهُ عَنْهَا الْرَأَةُ وَالَتْ: دَحَلَتْ هِنْدُ بِنْتُ عُتْبَةَ الْمُرَأَةُ أَبِي سُفْيَانَ عَلَى رَسُولِ اللَّهِ عَلَى وَسُولِ اللَّهِ عَلَى رَسُولِ اللَّهِ عَلَى وَسُولِ اللَّهِ عَلَى وَسُولِ اللَّهِ عَلَى وَسُولَ اللَّهِ عَلَى وَسُولَ اللَّهِ عَلَى وَنَ النَّفَقَةِ مَا يَكْفِينِي مِنَ النَّفَقَةِ مَا يَكْفِينِي وَيَكْفِي بَنِيَّ، إِلاَّ مَا أَخَذْتُهُ مِنْ يَكُفِينِي وَيَكْفِي بَنِيَّ، إِلاَّ مَا أَخَذْتُهُ مِنْ مَالِهِ بِغَيْرِ عِلْمِهِ، فَهَلْ عَلَيَّ فِي ذَلِكَ مِنْ مَالِهِ بِغَيْرِ عِلْمِهِ، فَهَلْ عَلَيَّ فِي ذَلِكَ مِنْ مَالِهِ بِغَيْرِ عِلْمِهِ، فَهَلْ عَلَيَّ فِي ذَلِكَ مِنْ عَلَي وَيَكْفِي مِنْ مَالِهِ بِالْمَعْرُوفِ مَا يَكْفِيكِ وَيَكْفِي مِنْ مَالِهِ بِالْمَعْرُوفِ مَا يَكْفِيكِ وَيَكْفِي وَيَكْفِي بَنِيْ).

الحديث الثَّالث والتِّسعون: القضاء وقت الغضب

Hadīth 93: Judgment During a Moment of Anger

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

عَنْ أَبِي بَكْرَةٍ ﴿ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لا يَحْكُمْ أَحَدٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ)).

الحديث الرَّابع والتِّسعون: النَّهي عن الإسراف والكبر

Hadith 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 # said: "Eat, drink, dress and give charity without any extravagance or arrogance." (123)

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدْ مَا اللهِ عَنْ جَدِّهِ عَنْ اللهِ عَلْ جَدِّهِ اللهِ اللهُ اللهِ اللهُ الله

الحديث الخامس والتِّسعون: 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 said: "That is the immediate glad tiding of the believer." (124)

عَنْ أَبِي ذَرِّ ﴿ مَنْ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ، أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ اللَّهِ، أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلُ مِنَ اللَّهِ، أَرَأَيْتَ الرَّجُلَ النَّاسُ عَلَيْهِ؟ قَالَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ (وَيَلْكَ عَاجِلُ بُشْرَى (وَيُلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ).

الحديث السَّادس والتَّسعون: 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 * 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 اللّهِ بْنِ عَمْرِو - رَضِيَ اللّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: (رَضَى الرَّبِّ فِي رِضَى الْوَالِدِ، وَسَحَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ).

الحديث السَّابع والتِّسعون: 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 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)

الحديث الثَّامن والتِّسعون: قلَّة الكمال في البشر

Hadīth 98: The Scarcity of Perfection in Man

On the authority of 'Abdullāh bin 'Umar & who said: The Messenger of Allāh 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 عَنْ عَبْدِ اللَّهِ عَلْمَ اللَّهِ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ عَلَىٰ وَسُولُ اللَّهِ عَلَىٰ وَ اللَّهِ عَلَىٰ وَالْمِهَةِ، لا تَكَادُ رَبُّولُ الْمِقَةِ، لا تَكَادُ بَجُدُ فِيهَا رَاحِلَةً)).

الحديث التَّاسع والتِّسعون: فضل المؤمن آخر الزَّمان

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

On the authority of Anas bin Mālik who said: The Messenger of Allāh 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 ﴿ قَالَ: قَالَ رَسُولُ اللّهِ عَلَى النَّاسِ رَسُولُ اللّهِ عَلَى النَّاسِ زَمَانٌ، الْصابِرُ فِيهِم عَلَى دِينِهِ كَالْقَابِضِ عَلَى الجُمْرِ)).