



Guide to
An-Nawawi's 40 Hadith

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IN THE NAME OF ALLAAH
THE MOST KIND THE MOST MERCIFUL

GUIDE TO UNDERSTANDING AN-NAWAWI'S FORTY HADITH

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All praise belong to Allaah besides Whom there is no other deity. Peace and blessings of Allaah be upon His final Messenger MuHammad, upon his family and companions, and upon all those who follow his way, till the Day of Judgement.

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The English text of the aHadeeth has been taken from the translations of Ezzeddin Ibrahim and Denys Johnson-Davies with modifications in spelling.

INTRODUCTION

The knowledge and study of Hadith is essential for our indepth and correct understanding of Islaam. Like the Qur'aan, the Hadiths are from Allaah too, but they are expressed in the person and language of MuHammad

sallallaahu 'alaihi wa sallam. Hence they are just as important to a Muslim as the Qur'aan. The Qur'aan gives us principles, instructions and various laws and the Hadiths show us how these things are to be carried out. Those things which are not clear and precise can also only be correctly and fully understood from the Hadith because they distinctly reveal the interpretation given to the Qur'aan by the Messenger sallallaahu 'alaihi wa sallam himself, hence leaving no room for discord and disorder amongst the Muslim Ummah.

If we follow the Hadiths and mould our lives uncompromisingly to the truths, values and principles found in them, then we would be worshipping Allaah in the way that He wants us to. By doing so we would mirror the Islaam that was practised by the Messenger sallallaahu 'alaihi wa sallam and those who were able to establish it under his leadership. The first generation Muslims did exactly this and hence they became the best of Muslims alhumdulillaah.

I pray that we all do our best to follow the original Islaam, in its pristine purity and dazzling clarity, that is the Islaam of the Qur'aan and the Sunnah.

This work establishes points which can be derived from the Hadith and do not attempt to go into explanations. A lot can probably be said concerning each point outlined by bringing in other Hadith, ayat from the Qur'aan and even sayings of the companions, their successors and scholars of various times, but that is not the aim of this exercise but to give the reader an insight into what is already clear in the Hadith and to encourage him to accept what he learns uncompromisingly. Later study of further Islamic material will gradually add to his comprehension and conviction as well as fill in the details insha'Allah, but it is essential that he does not neglect what he has found since he knows it to be from the teachings of his Messenger sallallaahu 'alaihi wa sallam and thus undeniably correct. Most if not all of the points are

self-evident from the text of the Hadith itself, and the points are intended to mainly help the reader of the Hadith not to fail to notice them and clearly show him what are his duties regarding what he has just read.

HADITH 1

On the authority of the Commander of the Faithful, Aboo Hafs 'Umar ibn al-Khattaab (radhiAllaahu 'anhu), who said: I heard the Messenger of Allaah (sallallaahu 'alaihi wa sallam) say:

Actions are but by intention and every man shall have but that which he intended. Thus he whose migration (Hijrah) was for Allaah and His Messenger, his migration was for Allaah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated.

It was related by the two imaams of the scholars of Hadith, Aboo 'Abdullah MuHammad ibn Ismaa'eel ibn Ibraaheem ibn al-Mugheera ibn Bardizbah al-Bukhaaree and Aboo-l-Husain Muslim ibn al-Hajjaaj ibn Muslim al-Qushairee an-Naisaabooree, in their two Saheehs, which are the soundest of the compiled books.

Hadith 1.

- Everything we do has to be intended to be for Allaah, i.e., for anything we do we want to make sure that it will be acceptable to Him and will not in any way interfere with the upholding of His Deen. A good action with the wrong intention will not get us any reward in the Hereafter.

HADITH 2

Also on the authority of 'Umar (radhiAllaahu 'anhu), who said:

One day while we were sitting with the Messenger of Allaah (sallallaahu 'alaihi wa sallam) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the Prophet (sallallaahu 'alaihi wa sallam). Resting his knees against his and placing the palms of his hands on his thighs, he said: O MuHAMMAD, tell me about Islaam. The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said: Islaam is to testify that there is no deity but Allaah and MuHAMMAD is the Messenger of Allaah, to perform the prayers, to pay the zakaah, to fast in RamaDaan, and to make the pilgrimage to the House if you are able to do so. He said: You have spoken rightly; and we were amazed at him asking him and saying that he had spoken rightly. He said: Then tell me about eemaan. He said: It is to believe in Allaah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof. He said: You have spoken rightly. He said: Then tell me about ihsaan. He said: It is to worship Allaah as though you are seeing Him, and while you see Him not, yet truly He sees you. He said: Then tell me about the Hour. He said: The one questioned about it knows no better than the questioner. He said: Then tell me about its signs. He said: That the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings. Then he took himself off and I stayed for a time. Then he said: O 'Umar, do you know who the questioner was? I said: Allaah and His Messenger know best. He said: It was Gabriel, who came to you to teach you your religion.

It was related by Muslim.

Hadith 2.

- That the Angel Gabriel himself came to teach the fundamentals of the Faith to the Companions by asking questions to the Messenger (sallallaahu 'alaihi wa sallam).
- That an angel can come in the shape of a man who can be seen by people.
- That as part of the Islamic manners, one of the good ways of sitting with the teacher is to sit with ones knees against that of him and placing his hands on the thighs of the teacher.
- That one can teach others by asking about that which he already knows.
- That the teacher should answer the questions even if he knows that the questioner is aware of the answers.
- That although the thigh is part of the awrah, one can touch it if it is covered.
- That if someone wants to know about Islaam generally then he should be made aware of the pillars which constitute it.
- That Islaam is built on the five pillars which have to be acted upon with iman and ihsan. Denying any one of these pillars and not wishing to fulfil any one of them makes you a non-Muslim.
- That belief in what Allaah has destined for us, whether it is perceived to be good or bad, is part of iman, and without believing in it our iman is incomplete and defective.
- That one may believe in Allaah but one has to be always conscious of the Last Day too.
- That one must accept all the Messengers sent by Allaah.

- That as part of the Islamic manner, the questioner can approve of the teacher's answer by saying that the answer is correct.
- That one must develop iHsan in all that he does so that he is as much aware as he can be that Allaah is indeed watching every move that he makes.
- That as part of the Islamic manner the teacher should be ready to accept and say that he does not know the answer or that he does not know it better than the enquirer.
- That it is permissible to talk about the signs of the Last Hour.
- That the signs of the Last Hour are real and concern how we live and behave.
- That if someone comes to a people and goes away from them without the people knowing who he was, then he can be identified to the people.
- That although the Companions were the best of the people and were the most knowledgeable, they did not interrupt with their own answers, nor did they show impatience at the questioner. Therefore as part of the Islamic manners, if someone asks a question to the teacher in a group, then the others in the group should keep quiet until one of them is asked for help.
- It is not permissible to say that there is a certain length of time left before the end of the world, for none knows but Allaah, not even the Messenger (sallallaahu 'alaihi wa sallam). [Sharh Nawawi]

HADITH 3

On the authority of Aboo 'Abd ar-RaHmaan 'Abdullah, the son of 'Umar ibn al-Khattaab (radhiAllaahu 'anhuma), who said: I heard the Messenger of Allaah (sallallaahu 'alahi wa sallam) say:

Islaam has been built on five [pillars]: testifying that there is no deity but Allaah and that MuHammad is the Messenger of Allaah, establishing the prayers, paying the zakaah, making the pilgrimage to the House, and fasting in RamaDaan.

It was related by al-Bukhaaree and Muslim.

Hadith 3.

- That Islaam is indeed built on the five principles of witnessing that Allaah is our only deity and MuHammad sallallahu 'alaihi sallam is His Messenger to show us how to fulfil our existence on this earth as Muslims, Prayer, Fasting, Zakah and Hajj. So one must strive to fulfil these pillars with the utmost care, concern and priority, and one must do so normally before one gets involved with other aspects of the Deen.

HADITH 4

On the authority of Aboo 'Abd ar-RaHmaan 'Abdullah ibn Mas'ood (radhiAllaahu 'anhu), who said: The Messenger of Allaah (sallallahu 'alahi wa sallam) and he is the truthful, the believed, narrated to us:

Verily the creation of each one of you is brought together in his mother's belly for forty days in the form of seed, then he is a clot of blood for a like period, then a morsel of flesh for a like period, then there is sent to

him the angel who blows the breath of life into him and who is commanded about four matters: to write down his means of livelihood, his life span, his actions, and whether happy or unhappy. By Allaah, other than Whom there is no deity, verily one of you behaves like the people of Paradise until there is but an arm's length between him and it, and that which has been written overtakes him and so he behaves like the people of Hell-fire and thus he enters it; and one of you behaves like the people of Hell-fire until there is but an arm's length between him and it, and that which has been written overtakes him and so he behaves like the people of Paradise and thus he enters it.

It was related by al-Bukhaaree and Muslim.

Hadith4.

- That the angel of life blows life into the foetus after it is 120 days old, so without doubt, terminating the life of a foetus when it is over 4 months old is definitely murder.
- That each child which is born has its livelihood, how long it will live, what it will do and how it would fare, recorded before birth since Allaah knows the past and the future and allows the child to be what it will be.
- That since life, sustenance, ability and existence is in the Hands of Allaah and taken care of by Him, one who knows this will not become deceitful or desperate about these things, but worship Allaah constantly and patiently.
- That the results are in the Hands of Allaah and one must do what one knows is best according to His Deen.
- That one never knows how a person will change, either for the good or the bad, so one should not give up trying.
- It is permissible to say "By Allaah" to emphasise

something.[Sharh Nawawi]

- One should seek refuge with Allaah from lapsing into evil.
[Sharh Nawawi]

HADITH 5

On the authority of the Mother of the Faithful, Umm ‘Abdullah ‘Aa’isha (radhiAllaahu ‘anha), who said: The Messenger of Allaah (sallallaahu ‘alaihi wa sallam) said:

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

It was related by al-Bukhaaree and Muslim. In one version by Muslim it reads:

He who does an act which our matter is not [in agreement] with, will have it rejected.

Hadith 5.

- That anything new introduced in the matter of worship, which has not already been given sanction from the Qur’aan and the Sunnah will not be accepted by Allaah.
- That anything new incorporated into the Deen must be thrown away and rejected by the Muslims.

HADITH 6

On the authority of Aboo ‘Abdullah an-Nu‘maan the son of Basheer (radhiAllaahu ‘anhuma), who said: I heard the Messenger of Allaah (sallallaahu ‘alaihi wa sallam) say:

That which is lawful is plain and that which is

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

It was related by al-Bukhaaree and Muslim.

Hadith6.

- That those things which are Haraam are clear and need clear evidence.
- That one should not involve himself with doubtful matters.
- That one who does doubtful things may well be doing what is Haraam.
- That one can be said to be justifiably leading a good religious life when one has stayed clear of doubtful matters.
- That it is difficult to live honourably when doing the doubtful.
- That Allaah is King; the King of kings.
- That it is understandable that Allaah should have things prohibited for us.
- That the sanctuary of Allaah which we must not enter is all those things which He has made Haraam for us. Thus we must know what is Haraam and definitely avoid them.

- That doing the doubtful or what is forbidden adversely affects the heart.

- That it is important to make and keep the heart pure, since it affects the rest of us. Thus we should look for ways to purify and preserve our hearts from being stained.

HADITH 7

On the authority of Aboo Ruqayya Tameem ibn 'Aus ad-Daaree (radhiAllaahu 'anhu) that the Prophet (sallallaahu 'alaihi wa sallam) said :

The religion (Deen) is sincerity. We said: To whom? He said: To Allaah and His Book, and His Messenger, and to the leaders of the Muslims and their common folk.

It was related by Muslim.

Hadith7

- That one cannot worship Allaah sincerely without being sincere to what He has revealed, and to the people according to their station in life. Also one has to respect and honour His Messenger sallallaahu 'alaihi wa sallam, which is to respect and honour what he said, did, approved of or recommended, and to love him for who he was and how he was what he was.

HADITH 8

On the authority of the son of 'Umar (radhiAllaahu 'anhu) that the Messenger of Allaah (sallallaahu 'alahi wa sallam) said:

I have been ordered to fight against people until they testify that there is no deity but Allaah and that MuHammad is the Messenger of Allaah and until they

perform the prayers and pay the zakaah, and if they do so they will have gained protection from me for their lives and property, unless [they do acts that are punishable] in accordance with Islaam, and their reckoning will be with Allaah the Almighty.

It was related by al-Bukhaaree and Muslim.

Hadith8.

- That the people are to be fought until Islaam triumphs.
- That it is an order from Allaah and thus waajib.
- That all the past scholars are agreed that Arab idolators (a few say just the Arab idolators of the Banu Hashim tribe) are not to be tolerated, either they become Muslim or they are killed.
- That the Ameer of the Muslims enforces protection of the lives and the properties of the Muslims.
- That if a Muslim does something which deserves a punishment according to the Qur'aan and the Sunnah then the Ameer of the Muslims must enforce that too.
- That the punishments must be given regardless of what Allaah will do to them.
- Although a Muslim may gain protection from the Ameer as long as nothing is proved against him, he still has to face the reckoning with Allaah. [Sharh Nawawi]

HADITH 9

On the authority of Aboo Hurairah 'Abd ar-RaHmaan ibn Sakhr (radhiAllaahu 'anhu), who said: I heard the Messenger of Allaah

(sallallaahu 'alaihi wa sallam) say:

What I have forbidden to you, avoid; what I have ordered you [to do], do as much of it as you can. It was only their excessive questioning and their disagreeing with their Prophets that destroyed those who were before you.

It was related by al-Bukhaaree and Muslim.

Hadith9.

- That what is Haraam must be avoided.
- That one must make sure one has a satisfactory plea to present to Allaah for not doing what the Messenger sallallaahu 'alaihi wa sallam has ordered.
- That one must not ask too many questions. Ideally one only wants to know what Islaam says and do that.
- That asking too many questions and disagreeing with the Messenger sallallaahu 'alaihi wa sallam can cause our destruction. If it happened to the people before us, it can happen to us too.

HADITH 10

On the authority of Aboo Hurairah (radhiAllaahu 'anhu), who said: The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said:

Allaah the Almighty is good and accepts only that which is good. Allaah has commanded the Faithful to do that which He commanded the Messengers, and the Almighty has said: "**O ye Messengers! Eat of the good things and do right.**" {Surah (23) Ayah 51} And Allaah the Almighty has said: "**O ye who believe! Eat of the good**

things wherewith We have provided you." (Surah Baqara Ayah 172) Then he mentioned [the case of] a man who, having journeyed far, is dishevelled and dusty and who spreads out his hands to the sky [saying] O Lord! O Lord! - while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered!

It was related by Muslim.

Hadith 10.

- That Allaah only accepts that which is good.
- That every believer is obliged to do that what the Messengers were obliged to do.
- That every Muslim must eat only Halaal and must take great care that he has avoided eating whatever he knew to be Haraam or suspicious.
- That doing righteous deeds is waajib (must) for every one of us.
- That frequently we turn to Allaah for help while we do not try to eat, drink, maintain ourselves and earn in the pure way.
- That if we don't take care of the above then our prayers are not effective.
- That it is correct to raise one's hands while asking Allaah for something (du'a).

HADITH 11

On the authority of Aboo MuHammad al-Hasan the son of 'Alee ibn Abee Taalib, the grandson of the Messenger of Allaah (sallallaahu

'alaihi wa sallam) and the one much beloved of him (radhiAllaahu 'anhuma), who said:

I memorised from the Messenger of Allaah (sallallaahu 'alaihi wa sallam):

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

It was related by al-Tirmidhee and an-Nasaa'ee, at-Tirmidhee saying that it was a good and sound Hadith.

Hadith 11.

- That it is essential to leave the doubtful things.
- That one cannot continue doing the doubtful when one knows of an alternative with certainty.

HADITH 12

On the authority of Aboo Hurairah (radhiAllaahu 'anhu) who said: The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said:

Part of someone's being a good Muslim is his leaving alone that which does not concern him.

A good Hadith which was related by at-Tirmidhee and others in this form.

Hadith 12.

- That prying and interfering is a sign of not being a good Muslim.

HADITH 13

On the authority of Aboo Hamza Anas ibn Maalik (radhiAllaahu ‘anhu), the servant of the Messenger of Allaah (sallallaahu ‘alaihi wa sallam), that the Prophet (sallallaahu ‘alaihi wa sallam) said:

None of you believes until he wishes for his brother what he wishes for himself.

It was related by al-Bukhaaree and Muslim.

Hadith 13.

- The Hadith negates the completeness of faith for someone who does not wish for his brother what he likes for himself. [Sharh Nawawi]
- That a believer will not want something to happen to a Muslim which he would not like for himself.

HADITH 14

On the authority of Ibn Mas‘ood (radhiAllaahu ‘anhu), who said: The Messenger of Allaah (sallallaahu ‘alaihi wa sallam) said:

The blood of a Muslim may not be legally spilt other than in one of three [instances]: the married person who commits adultery; a life for a life; and one who forsakes his religion and abandons the community.

It was related by al-Bukhaaree and Muslim.

Hadith 14.

- That a Muslim can be killed legally only for three crimes, a) adultery, b) murder, and c) apostasy.

HADITH 15

On the authority of Aboo Hurairah (radhiAllaahu ‘anhu), that the Messenger of Allaah (sallallaahu ‘alaihi wa sallam) said:

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

It was related by al-Bukhaaree and Muslim.

Hadith 15.

- That one should only speak good (and true).
- That one must not under any circumstances speak evil and use dirty language.
- That one should be generous to his neighbour.
- That one should treat his guest well.
- That if one is a Muslim then one would do the above, else his belief in Allaah and the Last Day is in question.

HADITH 16

On the authority of Aboo Hurairah (radhiAllaahu ‘anhu), who said:

A man said to the Prophet (sallallaahu ‘alaihi wa sallam): Counsel me. He said: Do not become angry. The man repeated [his request] several times, and he said: Do not become angry.

It was related by al-Bujhaaree and Muslim.

Hadith 16.

- That one can simply ask for advice from a teacher.
- That one must not become angry because of impatience.
- That the teacher may delay in responding to the question.
- That the teacher can be asked the same question several times.
- That the teacher can respond with the same answer each time.

HADITH 17

On the authority of Aboo Ya'laa Shaddaad ibn Aus (radhiAllaahu 'anhu), that the Messenger of Allaah (sallallaahu 'alaihi wa sallam) said:

Verily Allaah has prescribed proficiency in all things. Thus, if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.

It was related by Muslim.

Hadith 17.

- That it is binding (waajib) on one to do something in the best way.
- That even killing must be done efficiently.
- That the knife must be sharpened before using it for slaughtering an animal.

- That sparing unnecessary suffering to the animal to be killed is part of fulfilling the Deen.
- That one must try to do everything in life in the best and most efficient manner possible.

HADITH 18

On the authority of Aboo Dharr Jundub ibn Junaada and Aboo 'Abd ar-RaHmaan Mu'aadh ibn Jabal (radhiAllaahu 'anhuma), that the Messenger of Allaah (sallallaahu 'alaihi wa sallam) said:

Fear Allaah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people.

It was related by at-Tirmidhee, who said it was a good Hadith, and in some copies [of at-Tirmidhee's collection] it was said to be a good and sound Hadith.

Hadith 18.

- That one must remember Allaah with fear no matter where he may be.
- That one must do a good act to cover up for each bad act that he commits.
- That a Muslim must be well behaved towards the others.

HADITH 19

On the authority of Aboo 'Abbaas 'Abdullah the son of 'Abbaas (radhiAllaahu 'anhuma), who said:

One day I was behind the Prophet (sallallaahu 'alaihi wa sallam) [riding on the same mount] and he said to me: Young man, I shall teach you some of words [of advice] : Be mindful of Allaah, and Allaah will protect you. Be mindful of Allaah, and you will find Him in front of you. If you ask, ask of Allaah; if you seek help, seek help of Allaah. Know that if the Nation were to gather together to benefit you with anything, it would benefit you only with something that Allaah had already prescribed for you, and that if they gather together to harm you with anything, they would harm you only with something Allaah had already prescribed for you. The pens have been lifted and the pages have dried.

It was related by at-Tirmidhee, who said it was a good and sound Hadith.

In a version other than that of at-Tirmidhee it reads :

Be mindful of Allaah, you will find Him before you. Get to know Allaah in prosperity and He will know you in adversity. Know that what has passed you by was not going to befall you, and that what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and ease with hardship.

Hadith 19.

- That it is allowed for two persons to be seated on a mount if it does not over-burden the animal.
- That if one takes care about Allaah, He takes care of him.
- That If one takes care about Allaah, He helps him.
- That one must ask of Allaah only and seek His help only.
- That we cannot be harmed or benefited by anything or anyone, no matter how large they are in number or how

strong they appear, except by that which Allaah allows.

- That what Allaah has allowed in our destiny will definitely occur.
- That one should remember and take care about Allaah in his good time, when Allaah will take care of him in his bad time.
- That victory comes with patience.
- That relief comes after suffering.
- That an easy time comes after a hard time.

HADITH 20

On the authority of Aboo Mas'ood 'Uqba ibn 'Amr al-AnSaaree al-Badree (radhiAllaahu 'anhu), who said: The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said:

Among the words people obtained from the First Prophecy are : If you feel no shame, then do as you wish.

It was related by al-Bukhaaree.

Hadith 20.

- That people are generally alright until they corrupt themselves.
- That when one has remained pure one can trust one's conscience.

HADITH 21

On the authority of Aboo 'Amr - and he is also given as Aboo

'Amra - Sufyaan ibn 'Abdullah (radhiAllaahu 'anhu), who said:

I said: O Messenger of Allaah, tell me something about Islaam which I can ask of no one but you. He said: Say: I believe in Allaah - and thereafter be upright.

It was related by Muslim.

Hadith 21.

- That only the Messenger sallallaahu 'alaihi wa sallam fully understood the essence and worth of worshipping Allaah truly.
- That one must truly believe in Allaah to be His Lord whom he worships and then stay upright on that belief, and that covers the whole religion. See the third point on Hadith 9.
- That keeping upright is following the injunctions that have come from Allaah in Whom he trusts and Whom he worships and Whom he takes as the highest authority.

HADITH 22

On the authority of Aboo 'Abdullah Jaabir the son of 'Abdullah al-AnSaaree (radhiAllaahu 'anhuma):

A man asked the Messenger of Allaah (sallallaahu 'alaihi wa sallam): Do you think that if I perform the obligatory prayers, fast in RamaDaan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter Paradise? He said: Yes.

It was related by Muslim.

Hadith 22.

- That the Hadith is self-explanatory and clear.
- That Paradise is guaranteed for him who fulfils his prayer and fasting in the right way, with faith and perfect submission, and without associating any partners with Him, together with treating as lawful those things that are so and treating as forbidden those things that are so.
- That some things become an obligation to be done or avoided under certain circumstances and given certain conditions and those things are included in the hadith too.
- That treating as lawful that which is lawful and treating as forbidden that which is forbidden essentially covers the practising of the whole of the Deen.
- That fulfilling the conditions of this Hadith for Paradise is the upholding of Tawheed by the worshipper in his life.

HADITH 23

On the authority of Aboo Maalik al-Haarith ibn 'AaSim al-Ash'aree (radhiAllaahu 'anhu), who said: The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said:

Purity is half of faith. *Al-hamdulillaah* [Praise be to Allaah] fills the scales, and *Subhaana'llaah* [How far is Allaah from every imperfection] and *Al-hamdulillaah* [Praise be to Allaah] fill that which is between heaven and earth. Prayer is light; charity is proof; patience is illumination; and the Qur'aan is an argument for or against you. Everyone starts his day and is a vendor of his soul, either freeing it or bringing about its ruin.

It was related by Muslim.

Hadith 23.

- That cleanliness according to the requirements of Islaam is half of Faith.
- That realisation and acknowledgement of Allaah as the One deserving praise adds weight in our favour to the Scale of Judgement.
- That the above coupled with the realisation and acknowledgement of Allaah as the Perfect Absolute One is of great value and ensures justice to the creation from the worshipper.
- That prayer builds faith and shows the Way.
- That charity is a proof of our faith which will be given credit on the Day.
- That patience in our affairs beautifies them and is a sign of wisdom.
- That everything is to be judged by the Qur'aan.
- That taking the Qur'aan as a judgement of authority either proves our case or convicts us.
- That we are ourselves responsible for our actions and Paradise or Hell very much depends on what we have done, how and with what sort of faith.

HADITH 24

On the authority of Aboo Dharr al-Ghifaaree (radhiAllaahu

'anhu) from the Prophet (sallallaahu 'alaihi wa sallam) is that among the sayings he relates from his Lord ('azzawajall [may He be glorified]) is that He said:

O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you. O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decrease the sea if put into it. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good praise Allaah and let him who finds other than that blame no one but himself.

It was related by Muslim.

Hadith 24.

- That Allaah never oppresses.

- That Allaah cannot oppress.
- That it is Haraam for us to oppress one another.
- That nobody is guided unless he is guided by Allaah.
- That although the Guidance is to be found in the Qur'aan and the Sunnah, yet one cannot be guided by them unless Allaah turns our hearts to His worship.
- That it is incumbent upon us to seek His guidance.
- That if we sincerely seek His guidance then He will indeed guide us.
- That sustenance and provision is from Allaah only.
- That we must seek sustenance and provision from Him only.
- That He will give us sustenance and provision if we ask of Him.
- That all of us are sinful to a greater or lesser extent, i.e., nobody is sinless.
- That we sin at any time during the day or the night.
- That Allaah forgives all sins except that which He says He does not and which He has mentioned.
- That none can forgive the sins but Him.
- That it is waajib to seek His forgiveness for the sins that we commit.
- That He forgives the sins of those who call upon Him for forgiveness.
- That nobody can either harm or benefit Allaah in the least imaginable bit.

- That His Kingdom is not affected at all by all the men and the jinn either becoming like the best from among them or the worst from among them.
- If He were to give everything everybody from the humans and the jinns asked from Him, it would only decrease what He has with him in the most insignificant way.
- That the treasures and bounties with Him are inexhaustible and unlimited as far as we are concerned.
- That one will be judged on what he has done, so we must make sure our actions are acceptable to Allaah at all times.
- That action is part of imaan.
- That we cannot be successful without His guidance, help, protection and Mercy, so we should always praise Him for all the good that we receive.
- That we have no one to blame but ourselves if we end up in misery because of our deeds.

HADITH 25

Also on the authority of Aboo Dharr (radhiAllaahu ‘anhu):

Some of the Companions of the Messenger of Allaah (sallallaahu ‘alaihi wa sallam) said to the Prophet (sallallahu ‘alaihi wa sallam): O Messenger of Allaah, the affluent have made off with the rewards: they pray as we pray, they fast as we fast, and they give away in charity the superfluity of their wealth. He said: Has not Allaah made things for you to give in charity? Truly every *tasbeeha* is a charity, every *takbeera* is a charity, and every *taHmeeda* is a charity, and every *tahleela* is a charity; to enjoin a good action is a charity, to forbid an

evil action is a charity, and in the sexual act of each of you there is a charity. They said: O Messenger of Allaah, when one of us fulfils his sexual desire will he have some reward for that? He said: Do you [not] think that were he to act upon it unlawfully he would be sinning? Likewise, if he has acted upon it lawfully he will have a reward.

It was related by Muslim.

Hadith 25.

- That tasbeeha corresponds to saying SubHana'Allaah, takbeera corresponds to saying Allaahu akbar, taHmeeda corresponds to saying AlHamdulillaah, and tahleela corresponds to saying Laa ilaaha illaa'Allaah.
- That we should have concern for the reward of Allaah.
- That such concern is of the characteristics of the First Generation of Muslims.
- That comparing oneself with another to see how we are doing as much for Him as the other person, is permissible and recommended.
- That looking towards one who is rich so we may do good things like him is desirable.
- That being rich in itself is not a bad thing at all.
- That everyone can do acts of charity no matter what his station in life.
- That everyone has at his disposal ways and means of doing charity comparable to one another's.
- That remembering Allaah with words such as saying SubHanAllah, Allahu Akbar, Alhumdulillah, LaailaahillaAllah is charity.

- That cohabiting with one's wife is a charity.
- That one is rewarded for abstaining from the unlawful way and instead doing something in the lawful way.

HADITH 26

On the authority of Aboo Hurairah (radhiAllaahu 'anhu), who said: The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said:

Each person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.

It was related by Bukhaaree and Muslim.

Hadith 26.

- That it is a requirement of the Deen (waajib) that an act of charity is done for each and every joint in our body.
- That one must do so for every day that he lives.
- That the Hadith enumerates certain but not all deeds which can be considered as acts of charity.
- That those that are enumerated are a) acting with justice between two persons, b) helping someone to get on his animal for journey or lifting his luggage for him, c) speaking a good word, d) each step taken to walk to the mosque and e) removing harmful things from the roads.
- That one can understand the above enumerations to apply to acts which are done to mediate between people, helping

someone on his travel, journey to the mosque and making the roads safe for the others in any way.

HADITH 27

On the authority of an-Nawwaas ibn Sam‘aan (radhiAllaahu ‘anhu) that the Prophet (sallallaahu ‘alaihi wa sallam) said:

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

It was related by Muslim.

On the authority of WaabiSa ibn Ma‘bad (radhiAllaahu ‘anhu), who said:

I came to the Messenger of Allaah (sallallaahu ‘alaihi wa sallam) and he said: You have come to ask about righteousness? I said: Yes. He said: Consult your heart. Righteousness is that about which the soul feels tranquil and the heart feels tranquil, and wrongdoing is that which wavers in the soul and moves to and fro in the breast even though people again and again have given you their legal opinion [in its favour].

A good Hadith which we have related in the two Musnads of the two Imaams, AHmad ibn Hanbal and ad-Daarimee, with a good chain of authorities.

Hadith 27.

- That righteousness is beautiful character.
- That one should not do good acts begrudgingly and with bad manners.
- That what is sinful perturbs the uncorrupted soul.

- That secrecy about our acts generally speaking shows the sinfulness of those acts.
- That the feelings of the heart should be considered when doing something.
- That it is permissible for the teacher to point to the pupil's own abilities in knowing about something.
- That the teacher should do so to help the student understand his queries.
- That righteousness leaves the soul and heart at peace.
- That wrongdoing causes an uncomfortable feeling which does not go away no matter how much you are advised in its favour.
- That the verdicts and exhortations of people do not make a sin a right thing to do.

HADITH 28

On the authority of Aboo NajeeH al-'Irbaad ibn Saariya (radhiAllaahu 'anhu), who said:

The Messenger of Allaah (sallallaahu 'alaihi wa sallam) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. We said: O Messenger of Allaah, it is as though this is a farewell sermon, so counsel us. He said: I counsel you to fear Allaah (may He be glorified) and to give absolute obedience even if a slave becomes your leader. Verily he among you who lives [long] will see great controversy, so you must keep to my Sunnah and to the Sunnah of the rightly-guided Rashidite Caliphs - cling to them stubbornly. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a

going astray, and every going astray is in Hell-fire.

It was related by Aboo Daawood and at-Tirmidhee, who said that it was a good and sound Hadith.

Hadith 28.

- That one should speak in a way, when it is needed, that reaches the very hearts of the people.
- That the Companions cried when listening to the sermon.
- That it is not wrong to shed tears when listening to a sermon.
- That the advice in this Hadith is given as a parting advice.
- That the first thing advised is to fear Allaah (i.e., have taqwa).
- That one should obey the Ameer-ul-Mu'mineen completely.
- That obedience is due to the Ameer-ul-Mu'mineen no matter who becomes so.
- That there is going to be controversy or difference of opinions after the Messenger sallallaahu 'alaihi wa sallam passes away.
- That in all cases of differences it is a must (waajib) to stick to the Sunnah; the way of the Messenger sallallaahu 'alaihi wa sallam.
- That it is also a must to stick to the way of the first four caliphs.
- That the Messenger sallallaahu 'alaihi wa sallam has emphasised sticking to his as well as the first four caliph's sunnah.

- That one must be extremely careful about new things in the Deen.
- That one must ensure that every thing that he does as part of his religion indeed has proof for it in the Book and the Sunnah.
- That every invented matter in the Deen is an innovation (bid'a).
- That every bid'a leads us away from Paradise.
- That every bid'a leads to the Fire.
- That there is no such thing as a good bid'a (bid'ah hasanah)!
- That every bid'a incurs punishment from Allaah no matter what the intention behind it.
- That innovations can be in belief and in acts.
- That innovations are manifestations of controversy.

HADITH 29

On the authority of Mu'aadh ibn Jabal (radhiAllaahu 'anhu), who said:

I said: O Messenger of Allaah, tell me of an act which will take me into Paradise and will keep me away from Hell-fire. He said: You have asked me about a major matter, yet it is easy for him for whom Allaah Almighty makes it easy. You should worship Allaah, associating nothing with Him; you should perform the prayers; you should pay the zakaah, you should fast in RamaDaan; and you should make the pilgrimage to the House. Then he said: Shall I not show you the gates of goodness? Fasting

is a shield; charity extinguishes sin as water extinguishes fire; and the praying of a man in the depths of night. Then he recited: **“Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them. No soul knoweth what is kept hid for them of joy, as a reward for what they used to do.”** [Surah Nahl Ayah 32] Then he said: Shall I not tell you of the peak of the matter, its pillar, and its topmost part? I said: Yes, O Messenger of Allaah. He said: The peak of the matter is Islaam; the pillar is prayer; and its topmost part is jihaad. Then he said: Shall I not tell you of the controlling of all that? I said: Yes, O Messenger of Allaah, and he took hold of his tongue and said: Restrain this. I said: O Prophet of Allaah, will what we say be held against us? He said: May your mother be bereaved of you, Mu'aadh! Is there anything that topples people on their faces - or he said on their noses - into Hell-fire other than the harvests of their tongues?

It was related by at-Tirmidhee, who said it was a good and sound Hadith.

Hadith 29.

- That seeking Paradise and seeking to be saved from the Fire is a matter of great importance and seriousness, and this concern should have its right priority in our lives.
- That this Hadith confirms that if one fulfils the requirements of the five pillars of Islaam then he is guaranteed Paradise.
- That all the five pillars are compulsory for a Muslim.
- That the first pillar incorporates abiding by all the waajib (compulsory) acts and avoiding all which is Haraam.
- That living Islaam is easy when Allaah makes it so.
- That the the duties pertaining to the five pillars have been

likened to a single act.

- That the five pillars constitute the indivisible whole which is Islaam.
- That this shows that without any one of the pillars we do not have the single act, i.e., Islaam. Therefore leaving any one of them, or denying any one of them, is Kufr and bars us from Paradise.
- That among the things that lead us to goodness in this world and the Hereafter are, a) fasting, b) giving in charity, and c) praying Tahajjud.
- That the three aforementioned acts are the best ways to acquire goodness in both the worlds.
- That fasting protects us from sins, develops in us piety, and wins the pleasure of Allaah, thus acting as a shield against the Fire and evil in this world.
- That giving in charity blots out our sins which is after all what is desired.
- That praying in the depths of the night develops us spiritually and makes our Islaam stronger and more sincere.
- That the peak of our affair in life is living Islaam.
- That the Prayer is the central pillar and holds up our Islaam without which there is no Islaam in us.
- That the height of our Islaam is Jihaad.
- That Jihaad is the highest form of worship.
- That life as a Muslim should be checked that it remains pure and acceptable to Allaah.
- That one must use one's tongue with extreme caution.

- That what we say will be held against us on the Day of Judgement.
- That wrongful use of speech can undoubtedly land us in Hell.
- That taking care about what one says logically also applies to anything one may do to convey something, e.g., writing.
- That saying, "May your mother be bereaved of you" is approved of when someone shows gross ignorance about a matter of the Deen.
- The Messenger sallallaahu 'alaihi wa sallam did not mean the words "may your mother be bereaved of you" as a literal supplication, but it is a custom of the 'Arabs. [Sharh Nawawi]

HADITH 30

On the authority of Aboo Tha'labaa al-Khushanee Jurthoom ibn Naashir (radhiAllaahu 'anhu) that the Messenger of Allaah (sallallaahu 'alaihi wa sallam) said:

Allaah the Almighty has laid down religious duties, so do not neglect them; He has set boundaries, so do not overstep them; He has prohibited some things, so do not violate them; about some things He was silent - out of compassion for you, not forgetfulness - so seek not after them.

A good Hadith related by ad-Daaraqutnee and others.

Hadith 30.

- That a Muslim has specified enjoined duties to perform in his religion.
- That he cannot as a Muslim neglect any of those enjoined

duties.

- That He has shown us how and where not to commit excesses.
- That one must not overstep those boundaries.
- That He has given us the limits in the form of prohibitions.
- That a Muslim cannot choose to neglect any of those prohibitions.
- That what is known clearly from the Book and the Sunnah is enough for our lives.
- That He has left some things unmentioned out of Mercy for us.
- That what we have as guidance in the Qur'aan and the Sunnah is from His Mercy.
- That we should not seek after what has been left unmentioned.
- That speculating, philosophising and hypothesising about Islaam is forbidden.
- That Allaah never forgets.

HADITH 31

On the authority of Abou'l-'Abbaas Sahl ibn Sa'd as-Saa'idee (radhiAllaahu 'anhu), who said:

A man came to the Prophet (sallallaahu 'alaihi wa sallam) and said: O Messenger of Allaah, direct me to an act which, if I do it, [will cause] Allaah to love me and people to love me. He said: Renounce the world and

Allaah will love you, and renounce what people possess and people will love you.

A good Hadith related by Ibn Maajah and others with good chains of authorities.

Hadith 31.

- That renouncing the world secures the love of Allaah.
- That renouncing the world means not to take it in itself as a goal in life and not to be captivated and misled by it.
- That renouncing the world is not to make it an end in itself.
- That renouncing what people have will secure their love for you.
- That renouncing what people have means not to compete to have what they own, thus one is saved from mutual rivalry for gain at the cost of others and their jealousy.
- Renouncing the world means to leave those things which are not essential even though they are permissible and to stick to the necessities of life. [Sharh Nawawi]

HADITH 32

On the authority of Aboo Sa'eed Sa'd ibn Maalik ibn Sinaan al-Khudree (radhiAllaahu 'anhu) the Messenger of Allaah (sallallaahu 'alaihi wa sallam) said:

There should be neither harming nor reciprocating harm.

A good Hadith related by Ibn Maajah, ad-Daaraqutnee and others and ranked as musnad. It was also related by Maalik in

al-MuwaTTa as mursal with a chain of authorities from ‘Amr ibn YaHyaa, from his father, from the Prophet (sallallaahu ‘alaihi wa sallam), but leaving out Aboo Sa‘eed, and he has other chains of authorities that support one another.

Hadith 32.

- That it is forbidden to harm others.
- That it is forbidden to transgress against those who harm us.

HADITH 33

On the authority of the son of ‘Abbaas (radhiAllaahu ‘anhu) that the Messenger of Allaah (sallallaahu ‘alaihi wa sallam) said:

Were people to be given in accordance with their claim, men would claim the fortunes and lives of [other] people, but the onus of proof is on the claimant and the taking of an oath is incumbent upon him who denies.

A good Hadith related by al-Baihaqee and others in this form, and part of it is in the two SaHeeHs.

Hadith 33.

- That we do not have all our wishes and desires fulfilled for the good of everybody.
- That mankind cannot by themselves know what is good for all.
- That mankind cannot be completely free of being selfish and consequently unjust without the control of Allaah.
- That the one who claims something must prove it to be his.

- That the one who denies what he is accused of must take the oath of denial.

HADITH 34

On the authority of Aboo Sa'eed al Khudree (radhiAllaahu 'anhu), who said: I heard the Messenger of Allaah (sallallaahu 'alaihi wa sallam) say:

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

It was related by Muslim.

Hadith 34.

- That it is everyone's individual duty to improve matters as far as he is able to.
- That if he can correct something with his hand without entailing more wrong in the end, then he should do so.
- That if it is that he can only say something under the circumstances, then he should do so.
- That he must at least hate what has happened or is taking place even if he cannot do anything about it.
- That if he does not feel anything in his heart against the wrong then he does not have faith.
- That hating with one's heart is the weakest of faith.
- That this Hadith encourages Muslims to take action whenever it is conducive to do so.

HADITH 35

On the authority of Aboo Hurairah (radhiAllaahu 'anhu), who said: the Messenger of Allaah (sallahu 'alaihi wa sallam) said:

Do not envy one another; do not inflate prices one to another; do not hate one another; do not turn away from one another; and do not undercut one another, but be you, O servants of Allaah, brothers. A Muslim is the brother of a Muslim: he neither oppresses him nor does he fail him, he neither lies to him nor does he hold him in contempt. Piety is right here - and he pointed to his breast three times. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim for another is inviolable: his blood, his property, and his honour.

It was related by Muslim.

Hadith 35.

- That it is forbidden to be envious of one another.
- That other ahadeeth make it clear that envy can be shown to certain types of people so that we may be like them.
- That it is forbidden to raise the prices to cause others to suffer.
- That prices can be raised by hoarding which is itself forbidden.
- That prices can be raised to make extra profit which can cause hardship to the people, thus one is not free to make profit without limits.

- That it is forbidden to turn away from being good or helping one another.
- That it is forbidden to undercut one another.
- That we are commanded to be brothers to each other.
- That our brotherhood lies in our being His worshippers and servants.
- That a Muslim is indeed a brother of another Muslim.
- That it is forbidden to oppress one another.
- That it is forbidden to fail one another on purpose.
- That it is forbidden to lie to one another.
- That it is forbidden to hold one another in contempt.
- That piety is in the heart. [See Hadith 6.]
- That the heart must be trained, purified and protected.
- That it is Haraam (forbidden) to violate the rights of another Muslim.
- That it is forbidden to shed the blood of another Muslim or physically hurt him.
- That it is forbidden to seize the property of another Muslim or deprive him of what belongs to him or cheat him out of it.
- That it is forbidden to violate the honour of another Muslim.

HADITH 36

On the authority of Aboo Hurairah (radhiAllaahu ‘anhu) that the Prophet (sallallaahu ‘alaihi wa sallam) said:

Whosoever removes a worldly grief from a believer, Allaah will remove from him one of the griefs of the Day of Judgement. Whosoever alleviates [the lot of] a needy person, Allaah will alleviate [his lot] in this world and the next. Whosoever shields a Muslim, Allaah will shield him in this world and the next. Allaah will aid a servant [of His] so long as the servant aids his brother. Whosoever follows a path to seek knowledge therein, Allaah will make easy for him a path to Paradise. No people gather together in one of the houses of Allaah, reciting the Book of Allaah and studying it among themselves, without tranquility descending upon them, mercy enveloping them, and angels surrounding them, and Allaah making mention of them amongst those who are with Him. Whosoever is slowed down by his actions will not be hastened forward by his lineage.

It was related by Muslim in these words.

Hadith 36.

- That this Hadith contains encouragement to help each other for our own benefit.
- That anybody who makes another Muslim happy will have the Mercy of Allaah on the Day of Judgement.
- That by His Mercy He will remove one of his griefs of that Day.
- That any Muslim who sees to the need of another will have his own need seen to by Allaah both in this world and in the Next.
- That anybody who protects another Muslim's life, property and honour will have his such protected by Allaah both in this

world and in the Next.

- That Allaah will help us only as long as we help each other.
- That the help of Allaah is conditional on our behaving with each other as brothers in the Faith.
- That anybody who makes effort to get the knowledge of the Deen is helped by Allaah to follow what he learns of it.
- That when a Muslim does the above He makes Paradise easier for him through other means too, e.g., martyrdom, given increase in his sustenance for spending in His cause, protection from the eyes and hands of men and jinn, etc.
- That any mosque of the Muslims is suitable for studying the Deen by any group of Muslims.
- That it is good and encouraged to recite and know of the Qur'aan collectively.
- That when a group of Muslims do so sincerely then it earns them the peace and mercy from Allaah while they are so engaged.
- That while a group of Muslims do so the angels surround them.
- That while a group of Muslims do so, Allaah mentions them to those who are near Him.
- That this happens so for any group of Muslims whenever they do so.
- That when we remember Allaah, He remembers us and makes mention of us.
- That if one neglects and becomes lax in his religious duties his ancestry will come of no help at all.

- That one's descent does not help him in any way in the sight of Allaah.
- Seeking knowledge of the Deen carries several requirements with it, e.g. acting on it, propagating it, etc. [Sharh Nawawi]

HADITH 37

On the authority of the son of 'Abbaas (radhiAllaahu 'anhu), from the Messenger of Allaah (sallallaahu 'alaihi wa sallam), is that among the sayings he relates from his Lord (tabaaraka wa ta'aala [glorified and exalted be He]) is that He said:

Allaah has written down the good deeds and the bad ones. Then He explained it [by saying that] he who has intended a good deed and has not done it, Allaah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allaah writes it down with Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not done it, Allaah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allaah writes it down as one bad deed.

It was related by al-Bukhaaree and Muslim in their two SaHeeHs in these words.

Hadith 37.

- That whatever is a good deed is already written down as such by Allaah, i.e., a good deed is what He has specified it to be.
- That the same as above goes for whatever is a bad deed.
- That what Allaah has given us in the Qur'aan and the Sunnah is from his knowledge of what are the good and bad

actions as defined and accepted by Him.

- That whether an action is good or bad is judged in the light of the Book and the Sunnah.
- That whatever we are going to do is known to Him.
- That he records as a full good deed one which we intend to do but do not get round to actually doing it.
- That if any of us intend to do a good thing and actually do it then He will consider it as like having it done 10 to 700 times.
- That the minimum for a good deed done by a Muslim is as if he has done it 10 times.
- That for the deed to be a good deed it has to be correct, i.e., according to the Sunnah.
- That the actual merit is determined by Him according to how sincerely it was done.
- That not doing a bad deed which one had intended to do, gets him a reward equal to a good deed from Allaah.
- That if one actually does a bad deed which he intended to do in the first place, then it is only written down for what it is worth, as one bad deed.
- That this hadith gives great hope to the Muslims to continue doing good works.
- That if one does end up in the Fire then he only gets what he deserves since he was indeed a very bad person.
- That the good actions are not all of equal merit, neither are the bad actions.
- That one cannot because of above sit down and calculate as it

were how much good or bad he has accumulated each day!

- That one must not forget that there are ways and means by which we can destroy all the good deeds we have been doing.
- Allaah emphasises the relative worth of good and bad deeds by saying "a full good deed" in contrast to "one bad deed". [Sharh Nawawi]

HADITH 38

On the authority of Aboo Hurairah (radhiAllaahu 'anhu), who said: the Messenger of Allaah (sallallaahu 'alaihi wa sallam) said:

Allaah the Almighty has said: Whosoever shows enmity to a friend of Mine, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the religious duties I have imposed upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to ask Me for refuge, I would surely grant him it.

It was related by al-Bukhaaree.

Hadith 38.

- That there are Muslims who are friends of Allaah (walee).
- That one who is close to Allaah because of his piety and worship of Him has Allaah as his protector.
- That whoever makes a walee an enemy actually earns the enmity of Allaah for himself.

- That Allaah will certainly be at war with he who takes one of His friends as an enemy.
- That one draws closer to Allaah by following the Shariah, i.e, the Qur'aan and the Sunnah.
- That a Muslim gets closer to Him by fulfilling the obligatory duties for him in the Deen.
- That a Muslim continues to get closer to Him by doing the extra acts of worship (nawafil).
- That the religious duties enjoined upon man are the most loved by Him for any servant to do.
- That a true and deep appreciation of this Hadith will stop a Muslim from seeking other ways and means to attain a closer relationship with Allaah besides what is shown to us in the Sunnah.
- That when a servant draws near to Him then Allaah loves him.
- That when Allaah loves a servant He guides each step that he takes in each moment of his life.
- That when a servant is loved by Allaah, He fulfils his requests.
- That when a servant is loved by Him he protects him for all evil if he asks Him to do so.
- "I am his hearing..." can mean, "I safeguard his hearing etc. from the devil" or "I am in his heart when he hears anything etc." [Sharh Nawawi]

HADITH 39

On the authority of the son of ‘Abbaas (radhiAllaahu ‘anhu) that the Messenger of Allaah (sallallaahu ‘alaihi wa sallam) said:

Allaah has pardoned for me my people for [their] mistakes and [their] forgetfulness and for what they have done under duress.

A good Hadith related by Ibn Maajah, al-Baihaqee, and others.

Hadith 39.

- That Allaah has forgiven Muslims for what they do as a mistake.
- That Allaah has forgiven Muslims for what he does out of forgetfulness.
- That Allaah has forgiven Muslims for what he does under compulsion.
- That we are to overlook and forgive each other for what we do as a mistake, out of forgetfulness or under duress since Allaah Himself does so to us.

HADITH 40

On the authority of the son of ‘Umar (radhiAllaahu ‘anhuma), who said:

The Messenger of Allaah (sallallaahu ‘alaihi wa sallam) took me by the shoulder and said: Be in the world as though you were a stranger or a wayfarer.

The son of ‘Umar (radhiAllaahu ‘anhuma) used to say:

At evening do not expect [to live till] morning, and at morning do not expect [to live till] evening. Take

from your health for your illness and from your life for your death.

It was related by al-Bukhaaree.

Hadith 40.

- That one can hold another's shoulder to say something to him.
- That one should not seek name and fame in this world.
- That one should not seek permanence in this world.
- That a Muslim must be aware of death.
- That a Muslim should know that he may not live to see the night or the next day thus making him more careful of his actions since he may not have time to repent.
- That a Muslim takes advantage of his health to do good things.
- That a Muslim lives his life to go to Paradise by worshipping Him throughout constantly before it is too late because death has come.
- That a Muslim knows that he has only this life to either make it to eternal happiness or eternal punishment.

HADITH 41

On the authority of Aboo MuHammad 'Abdullah the son of 'Amr ibn al-'AaS (radhiAllaahu 'anhuma), who said: The Messenger of Allaah (sallallaahu 'alaihi wa sallam) said:

None of you believes until his inclination is in accordance with what I have brought.

We have related it in *Kitaab al-Hujjah* by Aboo 'l-Qaasim Ismaa'eel ibn MuHammad al-A Sfahaanee (died 535 A.H.) with a sound chain of authorities.

Hadith 41.

- That a person is not a Muslim unless he accepts what is in the Qur'aan and the Sunnah without grudge and resistance. See ayah 65 of Sooratun-Nisaa.
- That we must train our hearts and minds to willingly submit to the teachings of the Qur'aan and the Sunnah.
- That all our laws, regulations, principles, values, norms, outlook etc., come from what has been revealed.

HADITH 42

On the authority of Anas (radhiAllaahu 'anhu), who said: I heard the Messenger of Allaah (sallallaahu 'alaihi wa sallam) say:

Allaah the Almighty has said: O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it.

It was related by at-Tirmidhee, who said that it was a good and sound Hadith.

Hadith 42.

- That the door of repentance is ever open to a person.

- That Allaah forgives no matter how much the sin as long as we truly repent.
- That associating partners with Allaah is a sin which He does not forgive.
- That if we seek to live a life upholding Tawheed, then we have great hope that He will turn to us in Mercy.
- That not all sins will be forgiven.

We ask Allaah to guide and establish our feet firmly in the path of His beloved Messenger MuHammad (sallallaahu 'alaihi wa sallam) and to help us to follow the Sunnah. We call upon Him to protect us from the evil that is within us and the evil that is outside us and make us to live and die as repentent believers. We ask Him for success in this world and in the Hereafter and seek His Mercy, Forgiveness and Blessings for all those who worship Him according to what He has revealed, ameen.

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HADITH 1

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

« إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ أَمْرٍ
مَا نَوَى ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ
فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ . وَمَنْ كَانَتْ هِجْرَتُهُ
لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا
هَاجَرَ إِلَيْهِ . »

رواه إماما المحدثين أبو عبد الله محمد بن إسماعيل بن إبراهيم
ابن المغيرة بن بردزبه البخاري وأبو الحسين مسلم بن الحجاج بن مسلم
القشيري النيسابوري في صحيحيهما اللذين هما أصح الكتب المصنفة .

HADITH 2

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ :

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ذَاتَ يَوْمٍ ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ
شَدِيدُ بَيَاضِ الثِّيَابِ ، شَدِيدُ سَوَادِ الشَّعْرِ . لَا
يُرَى عَلَيْهِ أَثَرُ السَّقَرِ ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ .
حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَأَسَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ ، وَوَضَعَ كَفَّيْهِ عَلَى
فَخْدَيْهِ ، وَقَالَ : يَا مُحَمَّدُ ، أَخْبِرْنِي عَنِ
الْإِسْلَامِ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ : «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ
مُحَمَّدًا رَسُولُ اللَّهِ ، وَتُقِيمَ الصَّلَاةَ ، وَتُؤْتِيَ
الزَّكَاةَ ، وَتَصُومَ رَمَضَانَ ، وَتَحُجَّ الْبَيْتَ إِنْ
أَسْتَطَعْتَ إِلَيْهِ سَبِيلًا » . قَالَ : صَدَقْتَ . فَعَجَبْنَا
لَهُ بِسَأَلِهِ وَيُصَدِّقُهُ . قَالَ : فَأَخْبِرْنِي عَنِ الْإِيمَانِ .
قَالَ : « أَنْ تُؤْمِنَ بِاللَّهِ ، وَمَلَائِكَتِهِ ، وَكُتُبِهِ ، وَرُسُلِهِ ،
وَالْيَوْمِ الْآخِرِ ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ » .
قَالَ : صَدَقْتَ . قَالَ : فَأَخْبِرْنِي عَنِ الْإِحْسَانِ .
قَالَ : « أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ لَمْ تَكُنْ
تَرَاهُ فَإِنَّهُ يَرَاكَ » . قَالَ : فَأَخْبِرْنِي عَنِ السَّاعَةِ .
قَالَ : « مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ » .
قَالَ : فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا قَالَ : « أَنْ تَلِدَ الْأُمَّةُ
رَبَّتَهَا ، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ
يَتَطَاوَلُونَ فِي الْبُنْيَانِ » . ثُمَّ أَنْطَلَقَ فَلَبِثْتُ مَلِيًّا
ثُمَّ قَالَ : « يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ ؟ » قُلْتُ :
اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ : « فَإِنَّهُ جَبْرِيلُ آتَاكُمْ

يُعَلِّمُكُمْ دِينَكُمْ .
رَوَاهُ مُسْلِمٌ .

HADITH 3

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

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

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

HADITH 4

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

« إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ
يَوْمًا نُطْفَةً ، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ، ثُمَّ يَكُونُ
مُضْغَةً مِثْلَ ذَلِكَ ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ
فِيهِ الرُّوحَ وَيُؤَمِّرُهُ بِأَرْبَعِ كَلِمَاتٍ : بِكِتَابِ رِزْقِهِ ،
وَأَجَلِهِ ، وَعَمَلِهِ ، وَشَقِيٍّ أَوْ سَعِيدٍ . فَوَاللَّهِ الَّذِي

لَا إِلَهَ غَيْرُهُ. إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ ،
 حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ، فَيَسْبِقُ عَلَيْهِ
 الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا . وَإِنَّ
 أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ ، حَتَّى مَا يَكُونُ
 بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ
 بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا . » .

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

HADITH 5

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

« مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ
 فَهُوَ رَدٌّ » .

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ وَفِي رِوَايَةٍ لِمُسْلِمٍ

« مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ »

HADITH 6

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

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

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

HADITH 7

عَنْ أَبِي رُقَيْةَ تَمِيمِ بْنِ أَوْسِ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ .

« الدِّينُ النَّصِيحَةُ » قُلْنَا : لِمَنْ ؟ قَالَ : « لِلَّهِ ،

وَلِكِتَابِهِ ، وَلِرَسُولِهِ ، وَلِأَيِّمَّةِ الْمُسْلِمِينَ
وَعَامَّتِهِمْ » .

رَوَاهُ مُسْلِمٌ .

HADITH 8

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

« أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ،
وَيُقِيمُوا الصَّلَاةَ ، وَيُؤْتُوا الزَّكَاةَ . فَإِذَا فَعَلُوا
ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ ، إِلَّا بِحَقِّ
الْإِسْلَامِ ، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى . »

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

HADITH 9

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

« مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ ، وَمَا أَمَرْتُكُمْ بِهِ
فَاتُوا مِنْهُ مَا اسْتَطَعْتُمْ ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ
قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ . »

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

HADITH 10

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

« إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا ، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ ، فَقَالَ تَعَالَى : ﴿ يَا أَيُّهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ﴾ وَقَالَ تَعَالَى : ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُّوْا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ﴾ ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ ، أَشْعَثَ أَغْبَرَ ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ : يَا رَبُّ يَا رَبُّ ، وَمَطْعَمُهُ حَرَامٌ ، وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ ، وَغُذِيَ بِالْحَرَامِ : فَأَنَّى يُسْتَجَابُ لَهُ ! » .
رَوَاهُ مُسْلِمٌ .

HADITH 11

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ سِبْطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِيحَانَتِهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :
حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
« دَعُ مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ » .

رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ : حَدِيثٌ حَسَنٌ صَحِيحٌ .

HADITH 12

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

« مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ » .

حَدِيثٌ حَسَنٌ ، رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ هَكَذَا .

HADITH 13

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

« لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ » .

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

HADITH 14

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

« لَا يَحِلُّ دَمُ أَمْرِيٍّ مُسْلِمٍ إِلَّا بِأَحَدِي ثَلَاثٍ : الثَّيِّبُ الزَّانِي ، وَالنَّفْسُ بِالنَّفْسِ ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ » .

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

HADITH 15

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

« مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكُلْ
خَيْرًا أَوْ لِيَصُمْتُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلْيُكْرِمْ جَارَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ »

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

HADITH 16

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :

أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ : أَوْصِنِي ، قَالَ : « لَا تَغْضَبْ » . فَرَدَّدَ
مِرَارًا ، قَالَ : « لَا تَغْضَبْ » .

رَوَاهُ الْبُخَارِيُّ .

HADITH 17

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

« إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ : فَإِذَا

قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا
الذَّبْحَةَ ، وَلِيُحَدِّثْ أَحَدُكُمْ شَفْرَتَهُ ، وَلِيُرِحَ
ذَيْبِحَتَهُ» .

رَوَاهُ مُسْلِمٌ .

HADITH 18

عَنْ أَبِي ذَرِّ جَنْدُبِ بْنِ جُنَادَةَ وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ
رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :

« اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ ، وَاتَّبِعِ السَّبِيلَةَ
الْحَسَنَةَ تَمَحُّهَا . وَخَالِقِ النَّاسَ بِخُلُقِ حَسَنٍ » .

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

HADITH 19

عَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :
« كُنْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ لِي
يَا غُلَامُ . إِنِّي أَعَلَّمْتُكَ كَلِمَاتٍ : أَحْفَظْ
اللَّهَ يَحْفَظْكَ ، أَحْفَظِ اللَّهَ تَجِدْهُ تَجَاهَكَ ، إِذَا
سَأَلْتَ فَاسْأَلِ اللَّهَ . وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ ،
وَأَعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ

لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ ،
 وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضْرُوكَ بِشَيْءٍ لَمْ يَضْرُوكَ
 إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ . رَفَعَتِ الْأَقْلَامُ
 وَجَفَّتِ الصُّحُفُ . »

رَوَاهُ التِّرْمِذِيُّ وَقَالَ : حَدِيثٌ حَسَنٌ صَحِيحٌ .

وَفِي رِوَايَةٍ غَيْرِ التِّرْمِذِيِّ :

« أَحْفَظِ اللَّهَ تَجِدَهُ أَمَامَكَ ، تَعَرَّفْ إِلَى اللَّهِ
 فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ ، وَاعْلَمْ أَنَّ مَا
 أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبِكَ ، وَمَا أَصَابَكَ لَمْ يَكُنْ
 لِيُخْطِئَكَ ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ ، وَأَنَّ
 الْفَرَجَ مَعَ الْكَرْبِ ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا . »

HADITH 20

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

« إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ
 الْأُولَى : إِذَا لَمْ تَسْحَحْ فَأَصْنَعْ مَا شِئْتَ . »

رَوَاهُ الْبُخَارِيُّ .

HADITH 21

عَنْ أَبِي عَمْرٍو - وَقِيلَ أَبِي عَمْرَةَ - سُفْيَانَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ :

قُلْتُ : يَا رَسُولَ اللَّهِ . قُلْ لِي فِي الْإِسْلَامِ
قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ . قَالَ : « قُلْ :
أَمَنْتُ بِاللَّهِ ، ثُمَّ اسْتَقِمَّ »
رَوَاهُ مُسْلِمٌ

HADITH 22

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

أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَقَالَ : أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ ،
وَصُمْتُ رَمَضَانَ ، وَأَحَلَّلْتُ الْحَلَالَ ، وَحَرَّمْتُ
الْحَرَامَ ، وَلَمْ أَزِدْ عَلَيَّ ذَلِكَ شَيْئًا . أَدْخُلُ
الْجَنَّةَ ؟ قَالَ : « نَعَمْ » .
رَوَاهُ مُسْلِمٌ .

HADITH 23

عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ :

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

« الطُّهُورُ شَطْرُ الْإِيمَانِ . وَالْحَمْدُ لِلَّهِ تَمْلَأُ

الْمِيزَانَ ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَانِ - أَوْ
 تَمْلَأُ - مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ . وَالصَّلَاةُ نُورٌ .
 وَالصَّدَقَةُ بُرْهَانٌ ، وَالصَّبْرُ ضِيَاءٌ . وَالْقُرْآنُ
 حُجَّةٌ لَكَ أَوْ عَلَيْكَ . كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ
 نَفْسَهُ فَمُعْتِقُهَا أَوْ مُؤْتِقُهَا .

رَوَاهُ مُسْلِمٌ

HADITH 24

عَنْ أَبِي ذَرِّ الْعِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ فِيمَا يَرُويهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ :

« يَا عِبَادِي : إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي
 وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا .

يَا عِبَادِي : كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ
 فَاسْتَهْدُونِي أَهْدِكُمْ . يَا عِبَادِي : كُلُّكُمْ
 جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعَمُونِي
 أَطْعِمْكُمْ . يَا عِبَادِي : كُلُّكُمْ عَارٍ إِلَّا مَنْ
 كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسِكُمْ . يَا عِبَادِي :
 إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ ، وَأَنَا أَغْفِرُ الذُّنُوبَ
 جَمِيعًا ، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ .

يَا عِبَادِي : إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي

فَضُرُّونِي ، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي . يَا
عِبَادِي : لَوْ أَنَّ أَوْلَكُمْ وَأَخْرِكُمْ وَأَنْسَكُمْ
وَجَنَّكُمْ كَانُوا عَلَى اتَّقَى قَلْبِ رَجُلٍ وَاحِدٍ
مِنْكُمْ ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا . يَا
عِبَادِي : لَوْ أَنَّ أَوْلَكُمْ وَأَخْرِكُمْ وَأَنْسَكُمْ
وَجَنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ ، مَا
نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا . يَا عِبَادِي : لَوْ أَنَّ
أَوْلَكُمْ وَأَخْرِكُمْ وَأَنْسَكُمْ وَجَنَّكُمْ قَامُوا فِي
صَعِيدٍ وَاحِدٍ ، فَسَأَلُونِي ، فَأَعْطَيْتُ كُلَّ وَاحِدٍ
مَسْأَلَتَهُ ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ
الْمِخِيطُ إِذَا أُدْخِلَ الْبَحْرَ .

يَا عِبَادِي : إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا
لَكُمْ ، ثُمَّ أَوْفِيكُمْ بِهَا ، فَمَنْ وَجَدَ خَيْرًا
فَلْيَحْمَدِ اللَّهَ ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ
إِلَّا نَفْسَهُ .

رَوَاهُ مُسْلِمٌ .

HADITH 25

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَيْضًا :

أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ تَعَالَى
عَلَيْهِ وَسَلَّمَ : يَا رَسُولَ اللَّهِ ، ذَهَبَ أَهْلُ
الدُّثُورِ بِالْأَجُورِ ، يُصَلُّونَ كَمَا نُصَلِّي ، وَيَصُومُونَ
كَمَا نَصُومُ ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ . قَالَ :

« أَوْلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ ؟
إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ .
وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ ، وَأَمْرٍ
بِالْمَعْرُوفِ صَدَقَةٌ ، وَنَهْيٍ عَنِ الْمُنْكَرِ صَدَقَةٌ ، وَفِي
بُضْعِ أَحَدِكُمْ صَدَقَةٌ » .

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

رَوَاهُ مُسْلِمٌ .

HADITH 26

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

« كُلُّ سَلَامِي مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلُّ يَوْمٍ تَطَّلِعُ فِيهِ الشَّمْسُ : تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ ، وَتُعِينُ الرَّجُلَ فِي دَائِيهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ ، وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ ، وَتَمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ »

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

HADITH 27

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :

« الْبِرُّ حُسْنُ الْخُلُقِ . وَالْإِيْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ » .
رَوَاهُ مُسْلِمٌ .

وَبَعْنُ وَابِصَةَ بْنِ مَعْبُدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :

« جِئْتُ تَسْأَلُ عَنِ الْبِرِّ ؟ » قُلْتُ : نَعَمْ . قَالَ :

« أَسْتَفْتِ قَلْبِكَ ، الْبِرُّ مَا أَطْمَأَنَّتْ إِلَيْهِ النَّفْسُ .
وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ ، وَالْإِيمُ مَا حَاكَ فِي النَّفْسِ
وَتَرَدَّدَ فِي الصَّدْرِ وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ . »

حَدِيثٌ حَسَنٌ رَوَيْنَاهُ فِي مُسْنَدِي الْإِمَامَيْنِ أَحْمَدَ بْنَ حَنْبَلٍ وَالدَّارِمِيَّ

بِإِسْنَادٍ حَسَنٍ .

HADITH 28

عَنْ أَبِي نَجِيحٍ الْعَرَبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ :

وَعَظَّنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مَوْعِظَةً وَجِلَتْ مِنْهَا الْقُلُوبُ . وَدَرَفَتْ
مِنْهَا الْعُيُونُ ، فَقُلْنَا : يَا رَسُولَ اللَّهِ ، كَأَنَّهَا مَوْعِظَةٌ
مُودِعٌ ، فَأَوْصِنَا . قَالَ : « أُوصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ
وَجَلَّ ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ ،
فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسِيرَى اخْتِلَافًا كَثِيرًا .
فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ ،
عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ .
فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ ، وَكُلُّ
ضَلَالَةٍ فِي النَّارِ » .

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ .

HADITH 29

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :

قُلْتُ : يَا رَسُولَ اللَّهِ ، أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي
 الْجَنَّةَ ، وَيُبَاعِدُنِي عَنِ النَّارِ . قَالَ : « لَقَدْ سَأَلْتَ
 عَنْ عَظِيمٍ ، وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسِرَّهُ
 اللَّهُ تَعَالَى عَلَيْهِ : تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ
 شَيْئًا ، وَتُقِيمُ الصَّلَاةَ ، وَتُؤْتِي الزَّكَاةَ ، وَتَصُومُ
 رَمَضَانَ ، وَتَحُجُّ الْبَيْتَ . ثُمَّ قَالَ : أَلَا أَدُلُّكَ عَلَى
 أَبْوَابِ الْخَيْرِ : الصَّوْمُ جَنَّةٌ ، وَالصَّدَقَةُ تُطْفِئُ
 الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ ، وَصَلَاةُ الرَّجُلِ
 فِي جَوْفِ اللَّيْلِ ، ثُمَّ تَلَا : ﴿ تَجَافَى جُنُوبُهُمْ عَنِ
 الْمَضَاجِعِ ﴾ حَتَّى بَلَغَ ﴿ يَعْمَلُونَ ﴾ . ثُمَّ قَالَ :
 « أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ ؟ »
 قُلْتُ : بَلَى يَا رَسُولَ اللَّهِ . قَالَ : « رَأْسُ الْأَمْرِ
 الْإِسْلَامُ ، وَعَمُودُهُ الصَّلَاةُ ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ » .
 ثُمَّ قَالَ : « أَلَا أُخْبِرُكَ بِمِلَاكِ ذَلِكَ كُلِّهِ ؟ » .
 قُلْتُ : بَلَى يَا رَسُولَ اللَّهِ ، فَأَخَذَ بِلِسَانِهِ وَقَالَ :
 « كُفَّ عَلَيْكَ هَذَا » . قُلْتُ : يَا نَبِيَّ اللَّهِ ، وَإِنَّا

لَمُواخِذُونَ بِمَا نَتَكَلَّمُ بِهِ ؛ فَقَالَ : « ثَكَلْتُكَ
 أُمَّكَ يَا مُعَاذُ ، وَهَلْ يَكُوبُ النَّاسَ فِي النَّارِ عَلَى
 وَجُوهِهِمْ - أَوْ قَالَ : عَلَى مَنَاخِرِهِمْ -
 إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ ؛ »

رَوَاهُ التِّرْمِذِيُّ وَقَالَ : حَدِيثٌ حَسَنٌ صَحِيحٌ .

HADITH 30

عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْنِيِّ جُرْثُومِ بْنِ نَاشِرِ رَضِيَ اللَّهُ عَنْهُ عَنْ
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :

« إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا ،
 وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا ، وَحَرَّمَ أَشْيَاءَ فَلَا
 تَنْتَهِكُوهَا ، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرِ
 نِسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا . »

حَدِيثٌ حَسَنٌ رَوَاهُ الدَّارِقُطِيُّ وَغَيْرُهُ .

HADITH 31

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

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ فَقَالَ : يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ إِذَا
 عَمَلْتُهُ أَحَبَّنِي اللَّهُ ، وَأَحَبَّنِي النَّاسُ . فَقَالَ :
 « أَزْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ ، وَأَزْهَدْ فِيمَا
 عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ » .

رَوَاهُ ابْنُ مَاجَهَ وَعَبْدُ اللَّهِ بْنُ أَبِي سَعِيدٍ حَسَنَةً .

HADITH 32

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

« لَا ضَرَرَ وَلَا ضِرَارَ » .

حَدِيثٌ حَسَنٌ ، رَوَاهُ ابْنُ مَاجَهَ وَالْدَّارِقُطْنِيُّ وَعَبْدُ اللَّهِ بْنُ أَبِي سَعِيدٍ .
 وَرَوَاهُ مَالِكٌ فِي الْمَوْطَأِ مُرْسَلًا عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنِ
 النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَاسْقَطَ أَبُو سَعِيدٍ . وَهُوَ طُرُقٌ يُقْوَى بَعْضُهَا
 بَعْضًا .

HADITH 33

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

« لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ ، لَادَّعَى رِجَالٌ
 أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ ؛ لَكِنَّ الْبَيْتَةَ عَلَى الْمُدْعَى ،

وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ .

حَدِيثٌ حَسَنٌ ، رَوَاهُ الْبَيْهَقِيُّ وَغَيْرُهُ هَكَذَا وَبَعْضُهُ فِي الصَّحِيحَيْنِ .

HADITH 34

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

« مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ .
فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ . فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ .
وَذَلِكَ أَوْعَفُ الْإِيمَانِ » .

رَوَاهُ مُسْلِمٌ .

HADITH 35

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

لَا تَحَاسَدُوا ، وَلَا تَنَاجَشُوا ، وَلَا تَبَاغَضُوا .
وَلَا تَدَابَرُوا ، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ .
وَكَوْنُوا ، عِبَادَ اللَّهِ ، إِخْوَانًا . الْمُسْلِمُ أَخُو الْمُسْلِمِ :
لَا يَظْلِمُهُ ، وَلَا يَخْذُلُهُ ، وَلَا يَكْذِبُهُ ، وَلَا يَحْقِرُهُ .
التَّقْوَى هَهُنَا - وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ -

بِحَسَبِ أَمْرِي مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ .
 كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ : دَمُهُ . وَمَالُهُ .
 وَعَرَضُهُ .
 رَوَاهُ مُسْلِمٌ .

HADITH 36

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

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

رَوَاهُ مُسْلِمٌ بِهَذَا اللَّفْظِ .

HADITH 37

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرُويهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ :

« إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ، ثُمَّ بَيَّنَّ ذَلِكَ : فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً ، وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً ، وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً . »

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ فِي صَحِيحَيْهِمَا بِهَذِهِ الْحُرُوفِ .

HADITH 38

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

« إِنَّ اللَّهَ تَعَالَى قَالَ : مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَنِي بِالْحَرْبِ . وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ ، فَإِذَا أَحَبَبْتُهُ

كُنْتُ سَمِعَهُ الَّذِي يَسْمَعُ بِهِ . وَبَصَرَهُ الَّذِي يُبْصِرُ
 بِهِ ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا ، وَرِجْلَهُ الَّتِي يَمْشِي
 بِهَا ، وَلَكِنْ سَأَلَنِي لِأَعْطِيَنَّهُ ، وَلَكِنْ اسْتَعَاذَنِي
 لِأَعِيدَنَّهُ .
 رَوَاهُ الْبُخَارِيُّ .

HADITH 39

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

« إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ .
 وَالنِّسْيَانَ ، وَمَا اسْتُكْرِهُوا عَلَيْهِ » .

حَدِيثٌ حَسَنٌ رَوَاهُ أَبُو بَكْرٍ وَمَا جَاهُ وَالْبَيْهَقِيُّ وَغَيْرُهُمَا .

HADITH 40

عَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :

أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 بِمَنْكِبِي فَقَالَ :

« كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ
 سَبِيلٍ »

وكان ابنُ عمرَ رضيَ اللهُ عنهُما يقولُ :

« إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ . وَإِذَا
أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ ، وَخُذْ مِنْ صِحَّتِكَ
لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ » .

رَوَاهُ الْبُخَارِيُّ .

HADITH 41

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

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا
لِمَا جِئْتُ بِهِ .

حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَيْنَاهُ فِي كِتَابِ الْحُجَّةِ بِإِسْنَادٍ صَحِيحٍ .

HADITH 42

عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ :

« قَالَ اللَّهُ تَعَالَى : يَا ابْنَ آدَمَ ، إِنَّكَ مَا دَعَوْتَنِي
وَرَجَوْتَنِي ، غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا

أَبَالِي. يَا ابْنَ آدَمَ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ
ثُمَّ اسْتَغْفَرْتَنِي، غَفَرْتُ لَكَ. يَا ابْنَ آدَمَ، إِنَّكَ
لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقَيْتَنِي
لَا تُشْرِكُ بِي شَيْئًا، لَا تَيْتُكَ بِقُرَابِهَا مَغْفِرَةٌ.»

رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Our Objectives

1) A return to the sublime Qur'aan and the *Sunnah* of the Prophet (ﷺ) and to comprehend them both according to the understanding of as-*Salaf us-Saalih* (the Pious Predecessors), may Allaah be pleased with them all, acting upon the saying of our Lord, the Majestic:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

If anyone contends with the Messenger, even after the Guidance has been plainly conveyed to him and follows a path other than that of the Believers, We shall leave him in the path he has chosen and land him in Hell. What an evil refuge!¹

and His, the One free from all imperfections, saying:

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ أَهْتَدُوا

So if they believe as you believe, they are indeed on the right path.²

2) To purify everything related to the life of the Muslim from *Shirk* (associating partners with Allaah) in its various forms and to warn them against the wicked innovations (*Bid'ah*) in the Creed ('*Aqeedah*) and acts of worship ('*Ibaadah*) and false ideas introduced from outside and to cleanse the *Sunnah* of the weak and fabricated narrations which have tarnished the pure nature of Islaam and have been a cause of prevention of the progress of the Muslims, in realisation of the responsibility due to knowledge and due to the saying of the noble Messenger (ﷺ):

1. Sooratun-Nisaa (4):115

2. Sooratul-Baqarah (2):137

“This knowledge will be carried by the trustworthy ones of every generation, they will expel from it the alterations made by those going beyond bound and the false claims of the liars and the false interpretations of the ignorant.”¹

And in obedience to the order of Allaah, the Mighty and Majestic:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

Help you one another in righteousness and piety but help you not one another in sin and enmity.²

3) To educate and cultivate the Muslims upon their true *Deen* and calling them to act according to its rules and to cultivate in themselves its morality and manners, which will ensure Allaah’s pleasure and result in their welfare and honour, being in agreement with the Qur’anic description of the group who are saved from ruin:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ

(Join together) in the mutual teaching of Truth and of patience and constancy.³

وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

On the contrary (He would say), “Be you people of wisdom and knowledge for you have taught the Book and you have studied it earnestly.”⁴

1. Saheeh. Reported by Ibn 'Adiyy, Ibn 'Asaakir, Abu Nua'im and al-Khateeb.

2. Sooratul-Maa'idah (5):2

3. Sooratul-'Asr (103):3

4. Soorah Aal-'Imraan (3):79

4) To revive true Islaamic thought in light of the Book and the *Sunnah* and upon the way of *as-Salaf us-Saalih* of this *Ummah* and to remove the stagnated blind following of *madhhabs* (schools of thought) and blind adherence to parties, which has overcome the minds of many Muslims and distracted them from clear and pure Islaamic brotherhood, as demanded by the order of Allaah, the Majestic and Most High:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا^٤

Hold fast all together by the rope of Allaah and be not divided amongst yourselves.¹

And the saying of the Prophet (ﷺ):

“Be worshippers of Allaah and brothers!”²

5) To provide practical Islaamic solutions for the present day problems and to strive for returning to a true Islaamic way of life upon the way of the Prophet (ﷺ) and to bring about a society guided by the Revelation and for the Laws of Allaah to be applied upon the earth, beginning this process with correction (*tasfiyah*) and education and cultivation (*tarbiyah*), as Allaah, the Most High says:

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ^٣

Instruct them in Scripture and Wisdom and purify them.³

Whilst remembering the saying of our Lord, the One free of all imperfections, to His Prophet (ﷺ):

1. Soorah Aal-'Imraan (3):103

2. Reported by al-Bukhaaree and Muslim.

3. Sooratul-Baqarah (2):129

فَمَا نُرِيَّتَكَ بَعْضَ الَّذِي نَعُدُّهُمْ أَوْتَوْفِيَّتَكَ فَإِلْتِنَائِهِمْ جَعُونَ ﴿٧٧﴾

Whether We show you (in this life) some part of what we promise them or We take your soul (to Our Mercy before that), (in any case) it is to Us that they shall return.¹

And realising the Sharee'ah principle: "He who seeks to hasten to bring something about before its appointed time is punished by being deprived of its achievement."

6) To cordially invite those who have not yet been blessed with the true knowledge and Guidance of Islaam which is the perfect final revealed Message of Allaah to His creation, so that they may realise the peace and contentment of this life and the eternal bliss of the Hereafter.

This is our call and we call upon all Muslims to assist us in shouldering this responsibility which will awaken and uplift them and to spread the perpetual message of Islaam to all corners of the earth, in sincere brotherhood and love, having full confidence in Allaah's aid and that He will indeed establish and grant authority to His righteous servants:

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ، وَلِلْمُؤْمِنِينَ

But honour belongs to Allaah and His Messenger and to the Believers.²

1. Sooratul-Ghaafir (40):77

2. Sooratul-Munaafiqoon (63):8

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿١﴾

It is He who has sent His Messenger with the Guidance and the Religion of Truth. That He makes it prevail over all religion, even though the pagans may detest (it).¹

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1. Sooratus-Saff (61) : 9