

AL-BAYHAQĪ'S LESSER FORTY

AL-ARBA ' ŪN AL-ŞUGHRĀ

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A BILINGUAL EDITION PRESENTING ARABIC TEXT
FOLLOWED BY ENGLISH TRANSLATION

Imām Abū Bakr
Aḥmad ibn al-Ḥusayn
al-Bayhaqī

Translated by
Fahim Choudhury



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2026

AL-BAYHAQĪ'S LESSER FORTY

Al-arbaʿ ūn Al-ṣuġhrā

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ

قَالَ رَسُولُ اللَّهِ ﷺ :

«كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ

بِالْحَمْدِ لِلَّهِ فَهُوَ أَقْطَعُ»

The Messenger of Allah – may Allah bless him and grant him peace – said, “Every matter of importance not begun with the praise of Allah is cut off.”

Contents

Transliteration Key	xi
Symbols and Abbreviations	xii
al-Bayhaqī: A Short Introduction	xiii
Introduction to the Translation	xv
Author's Introduction.....	1
1. On Rendering Worship Solely to Allah to the Exclusion of Others	9
2. On Repenting From Everything Which Allah Most High Abhors	11
3. On Appeasing the Adversary, and Appeasing the Adversary Is Among the Conditions of Repentance	15
4. On Forsaking Evil Companions, and Forsaking Evil Companions Is Part of the Perfection of Repentance.....	17
5. On Lowering the Gaze, Refraining from Causing Harm, And Guarding The Tongue.....	19
6. On Abandoning What Preoccupies One From The Remembrance of Allah Most High	23
7. On Uprightness.....	27
8. On Remaining Vigilant.....	29
9. On Shame Before Allah – The Mighty and Sublime	33
10. On Fear and Hope	37
11. On Curtailing Hope and Rushing to Action Before the Arrival of the Term	41
12. On Striving to Obey Allah – the Mighty And Sublime	43
13. On Sincere Action For Allah, the Mighty and Majestic, and Forsaking Ostentation.....	47
14. On the Love of Allah Most High, the Love of His Messengerﷺ, Loving for the Sake of Allah, and Zealous Preservation of the Religion with Which Allah Has Honored One	51

15. On Maintaining Remembrance of Allah – the Mighty and Sublime – and The Recitation of His Book.....	55
16. On Gratitude in Prosperity and Patience in Adversity	59
17. On Satisfaction with the Divine Decree.....	63
18. On Lawful Earning as a Safeguard Against Begging.....	67
19. On Being Content with the Bare Minimum and Satisfied with What Allah Most High Has Bestowed	69
20. On Relying Upon Allah Most High	73
21. On Expanding One’s Lawful Wealth Beyond Basic Sufficiency, Provided It Is Gained Legitimately, the Rights of Allah Most High are Discharged, and It Suffices for One’s Family.....	77
22. On Partaking of What Is Permissible, Avoiding the Forbidden, and Abstaining from Doubtful Matters	83
23. On Filial Piety	87
24. On Maintaining Kinship Bonds	91
25. On Showing Mercy to Children and Kissing Them, and Being Kind to Them and One’s Family.....	95
26. On Kindness Toward Bondservants	99
27. On Kindness Toward Neighbors.....	103
28. On Honoring the Guest.....	105
29. On Mutual Mercy Among People.....	107
30. On Showing Mercy to the Young, Honoring the Elderly, And Serving the Shaykhs	109
31. On Sincere Counsel to Every Muslim and Guiding to What Is Good	111
32. On The Believer Loving For His Believing Brother What He Loves for Himself	113
33. On The Believers Being Like a Single Body	115
34. On Upholding the Right of His Muslim Brother	117
35. On Reconciling People and Avoiding What Corrupts Their Relations, Such as Talebearing and Other [Vices].....	121

36. On Maintaining Ties and Mutual Love, and What is Forbidden: Severing Relations, Mutual Envy, Turning One's Back on Others, and Backbiting.....	125
37. On Noble Character and the Desirability of Restraining Rage and Exercising Humility.....	131
38. On Mixing With People And Interacting With Them Amicably	137
39. On the Repugnance of Stinginess and Avarice, the Goodness and Reward Found in Spending Wealth, Generosity Therewith, and Excellent Conduct with People.	139
40. Concerning the Believer Who Strives to Practice What We Have Mentioned in This Book.....	145
Bibliography	149
Index of Qur' ānic Verses	153
Index of Qur' ānic Verses (Arabic)	155
Index of Hadiths	157
Index of Hadiths (Arabic)	161
Index of Narrators	167
Subject Index	175
About the Translator.....	177
Colophon.....	178

Transliteration Key

Based on the standard system of the International Journal of Middle East Studies (IJMES)

Consonants				Vowels			
ء	'	ط	ṭ	Short		Long	
ب	b	ظ	ẓ	اَ	a	اِ	ā
ت	t	ع	‘	اِ	i	يِ	ī
ث	th	غ	gh	اُ	u	وُ	ū
ج	j	ف	f	Diphthongs		Doubled	
ح	ḥ	ق	q	اَيِ	ay	يِ	iyy
خ	kh	ك	k	اَوِ	aw	وُ	uww
د	d	ل	l				
ذ	dh	م	m				
ر	r	ن	n				
ز	z	ه	h				
س	s	و	w				
ش	sh	ي	y				
ص	ṣ	ة	a				
ض	ḍ	ال	al/’l				

Symbols and Abbreviations

Ligatures representing traditional honorifics and abbreviations used in the text and notes

Glyphs	Translation
مَعَالِ	“Mighty and Sublime”
مَجْدٍ	“Glorified and Exalted”
مَعَالِ	“Blessed and Exalted”
عَلَّاهُ	“Exalted is His Majesty”
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	“In the Name of Allah, The Compassionate, The Merciful”
صَلَّى عَلَى مُحَمَّدٍ / وَآلِهِ / وَوَسَّعَ عَلَيْهِمُ السَّلَامَ	“May Allah bless him [& his family], [& grant him/them peace]”
عَلَيْهِ السَّلَامُ / عَلَيْهِ السَّلَامُ / عَلَيْهِ السَّلَامُ / عَلَيْهِ السَّلَامُ	“Upon him/her/them/them(dual) be [blessings & peace]”
وَرَضِيَ اللَّهُ عَنْهُ / وَرَضِيَ اللَّهُ عَنْهُ / وَرَضِيَ اللَّهُ عَنْهُ	“May Allah be pleased with him/her/them/them(dual)/them(fem.)”
رَحِمَهُ اللَّهُ / رَحِمَهُ اللَّهُ / رَحِمَهُ اللَّهُ	“May Allah’s mercy be upon him/her/them/them(dual)”
رَحِمَهُ اللَّهُ / رَحِمَهُ اللَّهُ	“May Allah have mercy on him/them”
قُدِّسَتْ	“May his secret be sanctified”
عَلَيْهِمَا السَّلَامُ	“His peace upon us”

Abbr.	Meaning
AH	Anno Hegirae. The Islamic lunar calendar.
CE	Common Era. The Gregorian calendar.
d.	Died. Indicates the year of a scholar’s death.
ed.	Editor, or edition.
Lit.	Literally. Used to indicate the linguistic meaning.
no./nos.	Number. Used to cite specific hadith numbers.
p./pp.	Page / Pages.
vol.	Volume.

al-Bayhaqī: A Short Introduction

Abū Bakr Aḥmad ibn al-Ḥusayn ibn ‘Alī ibn Mūsā al-Khusrawjirdī 1
al-Khurāsānī, famously known as al-Bayhaqī, was a towering figure
in Islamic scholarship, recognized as a *Ḥāfiẓ* (master of Hadith),
‘*Allāma* (polymath), and Shaykh al-Islām. Born in the month of
Sha‘bān in the year 384 AH, he hailed from Bayhaq, a region
comprising several villages near Nishāpūr in Khurāsān. His scholarly
journey began at the young age of fifteen, when he started hearing
ḥadīth from prominent teachers like Abū al-Ḥasan Muḥammad ibn
al-Ḥusayn al-‘Alawī. He became the most distinguished student of
the famous Hadith authority al-Ḥākim, under whom he studied
extensively and graduated. His quest for knowledge led him to travel
widely, visiting Iraq, the mountainous regions of al-Jibāl, and the
Ḥijāz, while learning from a vast array of masters in cities like
Baghdād, Mecca, and Kūfa.

Al-Bayhaqī was a master who seamlessly combined the sciences 2
of Ḥadīth and Fiqh, possessing a profound understanding of ḥadīth
defects (‘*ilal*) and the methods of reconciling seemingly
contradictory reports. He studied classical theology and Ash‘arī
creed directly under the legendary master Imam Abū Bakr ibn Fūrak
(d. 406 AH). His literary output was staggering, with his writings
totaling nearly one thousand parts, a feat unmatched by his
contemporaries. Among his most significant works is *al-Sunan al-*
Kubrā, a ten-volume masterpiece that stands unique in its field. His
other notable contributions include *al-Sunan wa-l-Āthār*, *al-Asmā’*
wa-l-Ṣifāt, *Dalā’il al-Nubuwwa*, and *Shu‘ab al-Īmān*. Such was the
caliber of his work that the Imām al-Ḥaramayn al-Juwaynī remarked
that while every Shāfi‘ī jurist is indebted to Imam al-Shāfi‘ī, Imam
al-Shāfi‘ī is indebted to al-Bayhaqī for his tireless efforts in
supporting and documenting the Shāfi‘ī school of thought. His
dedication to the Shāfi‘ī madhhab was so deep that contemporary
scholars noted he was capable of establishing his own independent
school (*mujtahid*) had he wished, and al-Subkī remarked that al-
Bayhaqī’s writings effectively “closed the door on all who came after
him” as no one could ever match his legal-hadith compilations.

Beyond his academic brilliance, al-Bayhaqī was celebrated for his 3
piety, profound asceticism (*zuhd*), and contentment with very little.
In an extraordinary display of lifelong devotion, he fasted
continuously for the final thirty years of his life. He spent much of his

life in seclusion in his home village, devoted entirely to compiling his books. However, his reputation was such that the leading scholars of his time urged him to move to Nīshāpūr to share his knowledge. He did so in 441 AH, where he held sessions to teach his book *al-Maʿrifa*, drawing large crowds of students and scholars. The spiritual status of his work was highlighted by several contemporary accounts of dreams; in one instance, a righteous companion dreamt of Imam al-Shāfiʿī himself reading al-Bayhaqī's manuscripts and expressing his benefit from them. In another famous account, the ascetic master Abū Bakr al-Marwazī witnessed a dream depicting a luminous chest (*tābūt*) rising to the heavens, which was interpreted as a symbol of the divine acceptance and high standing of al-Bayhaqī's compilations.

- 4 In his final years, al-Bayhaqī returned to Nīshāpūr one last time to teach, and it was there that he eventually fell ill. He passed away on the 10th of Jumādā al-Ūlā in 458 AH at the age of seventy-four. After his death, he was washed, shrouded, and transported in a coffin to be buried in his native Bayhaq, specifically in the district of Khusrawjird. He left behind a legacy carried on by his son Ismāʿīl, his grandson Abū al-Ḥasan, and a long list of students who continued to transmit his vast body of work across the Islamic world.

Introduction to the Translation

Presented here is an English translation of *al-Arbaʿ ūn al-Sughrā* (The 5
Lesser Forty [Hadiths]), a classical compendium of prophetic
traditions compiled by Imam al-Bayhaqī. While forty-hadith
collections (*arbaʿ īniyyāt*) historically served various theological or
legal purposes, al-Bayhaqī's objective in this specific work is
fundamentally ethical and behavioral. As the author notes in his own
introduction, the compendium was compiled to serve as a practical,
concise guide for the "scholars of Hadith" (*aṣḥāb al-ḥadīth*),
providing them with a spiritual and moral framework to implement
in their daily conduct and worship.

The historical authenticity of *al-Arbaʿ ūn al-Sughrā* and its direct 6
attribution to al-Bayhaqī are exceptionally well-established within
the Islamic scholarly tradition, enjoying a robust chain of
transmission across centuries. Al-Dhahabī (d. 748 AH) explicitly
confirms al-Bayhaqī's authorship of the text in his monumental
biographical dictionary, *Siyar Aʿlām al-Nubalāʾ*, noting that the text
was a core component of the auditory registry of scholars such as Abū
al-Makārim al-Nūqānī. Furthermore, al-Ḥāfiẓ Ibn Ḥajar al-
ʿAsqalānī (d. 852 AH) systematically cataloged *al-Arbaʿ ūn al-Sughrā*
among the verified texts he received via direct auditory transmission
from his own instructors, recording it in his *al-Muʿjam al-Mufahras*
(entry no. 917). Similarly, ʿAbd al-Wahhāb al-Subkī (d. 771 AH)
utilized the spiritual and ethical insights of the text, integrating its
contents into his biographical encyclopedia, *Ṭabaqāt al-Shāfiʿiyyah*
al-Kubrā.

In modern print history, the text has seen two primary critical 7
editions that have brought it to contemporary readers. The first,
edited by Muḥammad al-Saʿīd bin Basyūnī Zaghlūl, was published
by Dār al-Kutub al-ʿIlmiyyah in Beirut in 1407 AH under the
expanded title *al-Arbaʿ ūn al-Sughrā al-Mukhrajah fī Aḥwāl ʾIbād*
Allāh Taʿālā wa-Akhlāqihim. The second edition – upon which the
pagination of this translation is based – was edited by the modern
Hadith scholar Abū Ishāq al-Ḥuwaynī al-Atharī and published by
Dār al-Kitāb al-ʿArabī in Beirut in 1408 AH (1988 CE), comprising
176 pages.

The book comprises 125 narrated traditions organized into forty 8
distinct thematic chapters. Al-Bayhaqī establishes a deliberate
pedagogical arc, beginning with the foundational theological

prerequisite of absolute monotheism (*tawḥīd*), moving immediately into universal spiritual rectifications – namely repentance (*tawba*) and the resolution of grievances with adversaries – and then systematically exploring social and personal ethics. These topics include avoiding corrupt company, guarding the gaze, remaining steadfast (*istiqāma*), and maintaining focus on divine remembrance. The compendium culminates in a call to action, charging the believer to actively practice the virtues detailed across the preceding sections.

- 9 Methodologically, the text showcases al-Bayhaqī's precision in Hadith science. For each tradition, he provides the direct chain of transmission (*isnād*), aggregates multiple pathways, and cross-references them with the Six Canonical Books (*al-Kutub al-Sitta*) at their points of intersection. To maintain brevity, he records the core text (*matn*) only once, utilizing standard shorthand – such as *bi-mithlihi* (likewise) or *bi-ma' nāhu* (with its meaning) – for parallel chains. Where a narration requires linguistic clarification, he concludes by defining rare or obscure terminology (*gharīb al-alfāz*). Ultimately, this volume serves not only as a treasury of Imam al-Bayhaqī's enduring ethical guidance, but as a window into the meticulous scholarly framework that has anchored it for nearly a millennium.

**AL-BAYHAQĪ'S
LESSER FORTY**

مَقْدَمَةُ الْمُؤَلِّفِ

Author's Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كِفَاءَ حَقِّهِ، وَالصَّلَاةُ عَلَى خَيْرِ خَلْقِهِ، مُحَمَّدٍ النَّبِيِّ الْمُصْطَفَى، وَالرَّسُولِ الْمُجْتَبَى، وَعَلَى آلِهِ، كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ، أَوْ غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُونَ.

11 Praise belongs to Allah, as is His due, and blessings be upon the best of His creation, Muḥammad, the Chosen Prophet and the Selected Messenger, and upon his family, whenever those who remember mention him, or the heedless neglect his remembrance.

وَالْحَمْدُ لِلَّهِ الَّذِي أَقَامَ الْحُجَّةَ عَلَى وَحْدَانِيَّتِهِ، ثُمَّ عَلَى صِدْقِ نَبِيِّنَا مُحَمَّدٍ ﷺ فِي دَعْوَى رِسَالَتِهِ، وَتَرْكِهِ فِي أُمَّتِهِ، حَتَّى دَعَا عِبَادَهُ إِلَى عِبَادَتِهِ، وَهَدَى مَنْ شَاءَ مِنْهُمْ لِإِجَابَتِهِ، وَبَيَّنَّ عَلَى لِسَانِهِ مَا يُحْتَاجُ إِلَى مَعْرِفَتِهِ لِلْقِيَامِ بِشَرِيعَتِهِ.

12 Praise belongs to Allah, Who established the proof of His Oneness, and then of the truthfulness of our Prophet Muḥammad – may Allah bless him and grant him peace – in his claim to messengership and in what he left among his community, whereby he called His servants to His worship, guided whom He willed among them to respond to Him, and clarified upon his tongue what must be known to uphold His sacred law.

وَحَثَّ رَسُولُ اللَّهِ ﷺ أَصْحَابَهُ عَلَى حِفْظِ سُنَّتِهِ، ثُمَّ عَلَى أَذَائِهَا إِلَى مَنْ يَأْتِي بَعْدَهُ مِنْ أُمَّتِهِ، لِيَكُونُوا عَلَى عِلْمٍ فِيمَا يَلْزَمُهُمْ مِنْ اسْتِعْمَالِ طَاعَتِهِ، وَاجْتِنَابِ مَعْصِيَتِهِ، وَكَانَ يَقُولُ فِي آخِرِ خُطْبَتِهِ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟» فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: «أَلَا لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يَبْلُغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ»، وَرُبَّمَا كَانَ يَقُولُ: «فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ»

- 13 The Messenger of Allah – may Allah bless him and grant him peace – urged his companions to preserve his *sunna*, and then to convey it to those of his community who would come after him, so that they would be upon sure knowledge of what was required of them in practicing obedience to him and avoiding disobedience to him. He used to say at the end of his sermon: “O Allah, have I conveyed?” They would say: “Yes.” Thereupon he would say: “Lo! Let the witness convey to the absent, for perhaps some of those to whom it is conveyed will be more retentive of it than some of those who heard it.” And he would sometimes say: “For many a person conveyed to is more retentive than a hearer.”¹

١ - وَكَانَ يَقُولُ مَا أَخْبَرَنَا الْأُسْتَاذُ أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ فُورِكَ، أَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْأَصْبَهَانِيُّ، ثَنَا يُونُسُ بْنُ حَبِيبٍ، ثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، ثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ سُلَيْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبَانَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ زَيْدَ بْنَ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَصَرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ غَيْرَهُ، فَرُبَّ حَامِلٍ فِقْهِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، وَرُبَّ حَامِلٍ فِقْهِهِ لَيْسَ بِفِقْهِهِ، ثَلَاثٌ لَا يُغْلُ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَمُنَاصَحَةُ وَلَدٍ الْأَمْرِ، وَلُزُومُ الْجَمَاعَةِ، فَإِنَّ دَعْوَتَهُمْ تُحِيطُ مِنْ وَرَائِهِمْ» أَخْرَجَهُ أَبُو دَاوُدَ السَّجِسْتَانِيُّ فِي كِتَابِهِ السُّنَنِ مُخْتَصَرًا، وَرَوَاهُ أَيْضًا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ، وَرَغَبَ رَسُولُ اللَّهِ ﷺ أُمَّتَهُ فِي طَلَبِ الْعِلْمِ، وَأَخْبَرَنَا بِمَا فِيهِ مِنَ الْفَضْلِ. فَقَالَ فِيمَا

- 14 **Hadith 1:** And he would say, as reported to us by the teacher, Abū Bakr Muḥammad ibn al-Ḥasan ibn Fūrak: ‘ Abd Allāh ibn Ja‘ far al-Aṣbahānī informed us: Yūnus ibn Ḥabīb narrated to us: Abū Dāwūd al-Ṭayālīsī narrated to us: Shu‘ ba narrated to us on the authority of ‘ Umar ibn Sulaymān, on the authority of ‘ Abd al-Raḥmān ibn Abān, on the authority of his father, who said: I heard Zayd ibn Thābit – may Allah be pleased with him – saying: I heard the Messenger of

¹ Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 1741, and *Ṣaḥīḥ Muslim*, no. 1679.

Allah – may Allah bless him and grant him peace – saying: “May Allah make radiant [the face of] a person who hears a hadith from us and memorizes it and then conveys it to another. For many a carrier of *fiqh*² conveys it to one who is more understanding than him, and many a carrier of *fiqh* is not a *faqīh*. There are three things towards which the heart of a Muslim does not harbor malice: sincerity of action for Allah, offering sincere counsel to the leaders of the affair, and adhering to the congregation, for indeed, their supplication encompasses them from behind.”³ It was narrated by Abū Dāwūd al-Sijistānī in his book *al-Sunan* in an abridged form. It was also narrated by ‘Abd al-Raḥmān ibn ‘Abd Allāh ibn Mas‘ūd, on the authority of his father, on the authority of the Prophet – may Allah bless him and grant him peace. The Messenger of Allah – may Allah bless him and grant him peace – encouraged his community to seek knowledge, and informed us of the merit contained therein, saying:

٢ - أَخْبَرَنَا الْحَاكِمُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ، ثنا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا الْحَسَنُ بْنُ عَلِيٍّ بْنِ عَفَّانَ الْعَامِرِيُّ، ثنا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَلَكَ طَرِيقًا يَبْتَغِي بِهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا جَلَسَ قَوْمٌ فِي مَسْجِدٍ مِنْ مَسَاجِدِ اللَّهِ تَعَالَى يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا حَفَّتْ بِهِمُ الْمَلَائِكَةُ، وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ» رَوَاهُ مُسْلِمٌ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، عَنْ أَبِيهِ

Hadith 2: Al Ḥākim Abū ‘Abd Allāh Muḥammad ibn ‘Abd Allāh al-Ḥāfiẓ informed us: Abū ‘l-‘Abbās Muḥammad ibn Ya‘qūb narrated to us: al-Ḥasan ibn ‘Alī ibn ‘Affān al-‘Āmirī narrated to us: ‘Abd Allāh ibn Numayr narrated to us: on the authority of al-A‘mash: on

² Here, *fiqh* carries its classical meaning of “deep comprehension or insight,” rather than its later technical meaning of formal Islamic jurisprudence.

³ Recorded in *Sunan al-Tirmidhī*, no. 2658, and *Sunan Ibn Mājah*, no. 230. Graded *ṣaḥīḥ* by al-Albānī.

the authority of Abū Ṣāliḥ: on the authority of Abū Hurayra – may Allah be pleased with him – who said: The Messenger of Allah – may Allah bless him and grant him peace – said: “Whoever treads a path seeking knowledge, Allah will facilitate for him a path to Paradise. No people gather in a mosque from among the mosques of Allah, reciting the Book of Allah – the Mighty and Sublime – and studying it among themselves, except that tranquility descends upon them, mercy envelops them, the angels surround them, and Allah mentions them among those in His presence. And whoever is slowed by his deeds will not be advanced by his lineage.” Narrated by Muslim in his *Ṣaḥīḥ* on the authority of Muḥammad ibn ‘Abd Allāh ibn Numayr, on the authority of his father.⁴

٣ - وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، وَأَبُو بَكْرِ أَحْمَدُ بْنُ الْحَسَنِ الْقَاضِي، وَأَبُو صَادِقٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي الْفَوَارِسِ الْعَطَّارِ قَالُوا: ثنا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ ثنا إِبْرَاهِيمُ بْنُ مَرْزُوقٍ، ثنا عَبْدُ اللَّهِ بْنُ دَاوُدَ الْخَرِيزِيُّ، عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيَّوَةَ، عَنْ دَاوُدَ بْنِ جَبِيلٍ، عَنْ كَثِيرِ بْنِ قَيْسٍ قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ فَأَتَاهُ رَجُلٌ فَقَالَ: يَا أَبَا الدَّرْدَاءِ جِئْتُكَ مِنَ الْمَدِينَةِ مَدِينَةِ الرَّسُولِ ﷺ لِحَدِيثٍ بَلَّغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: وَلَا جِئْتَ لِحَاجَةٍ؟ قَالَ: لَا قَالَ: وَلَا لِتِجَارَةٍ؟ قَالَ: لَا قَالَ: وَلَا جِئْتَ إِلَّا لِهَذَا الْحَدِيثِ؟ قَالَ: نَعَمْ قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًى لَطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ، وَكُلُّ شَيْءٍ حَتَّى الْحَيَاتَانِ فِي جَوْفِ الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ، إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِرْهَمًا وَلَا دِينَارًا، وَإِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ»

⁴ Recorded in *Ṣaḥīḥ Muslim*, no. 2699

Hadith 3: Abū ‘ Abd Allāh al-Ḥāfiẓ, Abū Bakr Aḥmad ibn al-Ḥasan al-Qāḍī, and Abū Ṣādiq Muḥammad ibn Aḥmad ibn Abī ‘ l-Fawāris al-‘Atṭār informed us: They said: Abū ‘ l-‘Abbās Muḥammad ibn Ya ‘ qūb narrated to us: Ibrāhīm ibn Marzūq narrated to us: ‘ Abd Allāh ibn Dāwūd al-Khuraybī narrated to us on the authority of ‘ Āsim ibn Rajā ‘ ibn Ḥaywa, on the authority of Dāwūd ibn Jamīl, on the authority of Kathīr ibn Qays who said: I was sitting with Abū ‘ l-Dardā ‘ in the mosque of Damascus. A man came to him and said, “O Abā ‘ l-Dardā ‘ , I have come to you from the city of the Messenger of Allah – may Allah bless him and grant him peace – for a hadith that has reached me which you narrate from the Messenger of Allah – may Allah bless him and grant him peace.” He said, “And you have not come for any other need?” He said, “No.” He said, “Nor for trade?” He said, “No.” He said, “And you have not come except for this hadith?” He said, “Yes.” He said, “Indeed, I heard the Messenger of Allah – may Allah bless him and grant him peace – say: ‘Whosoever traverses a path seeking knowledge, Allah will guide him along a path from the paths of Paradise. Indeed, the angels lower their wings in approval of the seeker of knowledge. And indeed, everyone in the heavens and everyone on the earth seeks forgiveness for the scholar, even the fish in the depths of the water. The superiority of the scholar over the worshipper is like the superiority of the moon on the night of the full moon over the rest of the stars. Indeed, the scholars are the heirs of the Prophets. The Prophets did not leave behind dirhams or dinars; rather, they left behind knowledge. Whoever takes it has taken an abundant share.’”⁵

هَذَا حَدِيثٌ أَخْرَجَهُ أَبُو دَاوُدَ السَّجِسْتَانِيُّ فِي كِتَابِهِ عَنْ مُسَدِّدٍ عَنِ الْخُرَيْبِيِّ وَرَوَاهُ مِنْ جِهَةٍ أُخْرَى عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ عَنْ أَبِي الدَّرْدَاءِ بِمَعْنَاهُ وَالْأَحَادِيثُ الَّتِي رُوِيَتْ فِي فَضْلِ الْعِلْمِ وَطَلَبِهِ، وَحِفْظِ السُّنَّةِ وَأَدَائِهَا كَثِيرَةٌ، وَهِيَ فِي مُصَنَّفَاتِي الْمَبْسُوطَةِ مَذْكُورَةٌ. وَمِمَّا يَدْخُلُ فِي مَعْنَاهُ مَا رُوِيَ بِإِسْنَادٍ وَاهِيَةٍ، عَنِ النَّبِيِّ ﷺ

⁵ Recorded in *Sunan Abī Dāwūd*, no. 3641; *Jāmi ‘ al-Tirmidhī*, no. 2682; and *Sunan Ibn Mājah*, no. 223. Graded *ṣaḥīḥ* by al-Albānī.

أَنَّهُ قَالَ: «مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا يَنْتَفِعُونَ بِهَا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فَقِيهًا عَالِمًا»

- 17 This is a hadith transmitted by Abū Dāwūd al-Sijistānī in his book on the authority of Musaddad, on the authority of al-Khuraybī; and he narrated it from another route on the authority of ‘Uthmān ibn Abī Sawda, on the authority of Abū ‘l-Dardā’ with the same meaning. The hadiths that have been narrated regarding the merit of knowledge and its pursuit, and the preservation of the *sunna* and its transmission, are numerous and they are compiled within my detailed works. Included within this meaning is what has been recorded with flimsy chains of transmission on the authority of the Prophet – may Allah bless him and grant him peace – that he said: **“Whoever preserves for my community forty hadiths by which they benefit, Allah shall raise him on the Day of Resurrection as a jurist and a scholar.”**⁶

وَقَدْ خَرَجْتُ مِنَ الْأَحَادِيثِ الَّتِي يَفْتَقِرُ إِلَيْهَا أَصْحَابُ الْحَدِيثِ فِي مَعْرِفَةِ مَا يَحِبُّ اعْتِقَادُهُ بِالْقَلْبِ، وَاسْتِعْمَالُهُ بِاللِّسَانِ وَالْأَرْكَانِ، وَصَارَ شِعَارًا لَهُمْ حَيْثُ كَانُوا فِي الْبُلْدَانِ مَا تَيَسَّرَ إِخْرَاجُهُ فِي أَرْبَعِينَ بَابًا، وَأَنَا أَسْتَحِيرُ اللَّهَ فِي إِخْرَاجِ بَعْضِ مَا يَحْتَاجُونَ إِلَى مَعْرِفَتِهِ لِلْإِسْتِعْمَالِ فِي أَحْوَالِهِمْ وَأَخْلَاقِهِمْ فِي أَرْبَعِينَ بَابًا؛ لِيَكُونَ بُلْغَةً لَهُمْ فِيمَا لَا بُدَّ لَهُمْ مِنْ مَعْرِفَتِهِ فِي عِبَادَةِ اللَّهِ تَعَالَى، مَعَ مَا سَبَقَ ذِكْرُهُ فِي الْأَرْبَعِينَ الَّتِي خَرَجْتُهَا فِي بَيَانِ مَعَالِمِ دِينِ اللَّهِ تَعَالَى، وَأَسْتَعِينُ بِاللَّهِ الْعَزِيزِ الْكَرِيمِ عَلَى اسْتِعْمَالِ مَا عَلَّمَنِي، وَأَسْأَلُهُ الزِّيَادَةَ فِي الْعُلَا، وَالْعَفْوَ عَنِّي فِيمَا قَصُرْتُ فِيهِ مِنْ مُوَاجِهِ، وَأَبْرَأُ إِلَيْهِ مِنْ حَوْلِي وَقُوَّتِي، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

- 18 I have extracted from the hadiths those that are essential for the companions of hadith to know, in terms of what must be believed in the heart, uttered by the tongue, and practiced by the limbs – matters which have become their distinguishing mark wherever they may be

⁶ A similar variation has been recorded by Ibn ‘Adī in *Al-Kāmil fī Ḍu‘afā’ al-Rijāl*, vol. 8, p. 337.

throughout the lands. I have compiled these hadiths into forty chapters, as far as it was feasible to do so. I seek the guidance of Allah in extracting some of the hadiths that they need to know for practical purposes in their daily lives and moral conduct, and I have compiled these into forty chapters as well. This is intended to be a guide for them in matters that they must know in order to worship Allah, in addition to what was previously mentioned in the forty hadiths that I extracted to explain the principles of the religion of Allah. I seek the assistance of Allah, the Mighty and the Generous, in applying what He has taught me, and I ask Him to grant me an increase in virtue and to forgive me for my shortcomings in fulfilling my obligations. I declare my powerlessness and weakness before Him, for there is no power or strength except with Allah, the Exalted and the Great.

البَابُ الْأَوَّلُ

فِي تَوْحِيدِ اللَّهِ فِي عِبَادَتِهِ دُونَ سِوَاهُ

1. On Rendering Worship Solely to Allah to the Exclusion of Others

٤ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ، ثنا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يَعْقُوبَ الشَّيْبَانِيُّ الْحَافِظُ إِمْلَاءً، ثنا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ السَّعْدِيُّ، ثنا يَزِيدُ بْنُ هَارُونَ، ثنا أَبُو مَالِكٍ الْأَشْجَعِيُّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ وَحَدَ اللَّهَ وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ حَرَمَ مَالَهُ وَدَمَهُ، وَحَسَابُهُ عَلَى اللَّهِ» رَوَاهُ مُسْلِمٌ عَنْ زُهَيْرِ بْنِ حَرْبٍ عَنْ يَزِيدَ بْنِ هَارُونَ

Hadith 4: Abū ‘ Abd Allāh Muḥammad ibn ‘ Abd Allāh al-Ḥāfiẓ 19 informed us: Abū ‘ Abd Allāh Muḥammad ibn Ya ‘ qūb al-Shaybānī al-Ḥāfiẓ narrated to us by way of dictation: Ibrāhīm ibn ‘ Abd Allāh al-Sa ‘ dī narrated to us: Yazīd ibn Hārūn narrated to us: Abū Mālīk al-Ashja ‘ ī narrated to us on the authority of his father who said: I heard the Prophet, may Allah bless him and grant him peace, say: “Whoever declares Allah as One and disbelieves in what is worshiped besides Allah, his wealth and blood become sacred, and his reckoning rests with Allah.” Narrated by Muslim on the authority of Zuhayr ibn Ḥarb, on the authority of Yazīd ibn Hārūn.⁷

٥ - أَخْبَرَنَا أَبُو طَاهِرٍ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ مَحْمَشٍ الْفَقِيه، أَنَا أَبُو حَامِدٍ بْنُ بِلَالٍ الْبَرَّارُ، ثنا أَحْمَدُ بْنُ مَنْصُورٍ الْمَرْوَزِيُّ، ثنا النَّضْرُ بْنُ شُمَيْلٍ، أَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ

⁷ Recorded in *Ṣaḥīḥ Muslim*, no. 23.

عَلَيْهِ السَّلَامُ: «مَا حَقُّ اللَّهِ تَعَالَى عَلَى الْعِبَادِ؟» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا» قَالَ: «فَمَا حَقُّهُمْ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ؟» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «يَغْفِرُ لَهُمْ وَلَا يُعَذِّبُهُمْ»

- 20 **Hadith 5:** Abū Ṭāhir Muḥammad ibn Muḥammad ibn Maḥmash al-Faqīh informed us: Abū Ḥāmid ibn Bilāl al-Bazzār informed us: Aḥmad ibn Maṣṣūr al-Marwazī narrated to us: al-Naḍr ibn Shumayl narrated to us: Shu‘ba informed us on the authority of Abī Ishāq who said: I heard ‘Amr ibn Maymūn [saying], on the authority of Mu‘ādh ibn Jabal: The Messenger of Allah, may Allah bless him and grant him peace, said, “**What is the right of Allah, Exalted is He, upon the servants?**” He said, “Allah and His Messenger know best.” He said, “**That they worship Him and not associate anything with Him.**” He said, “**And what is their right upon Allah if they do that?**” He said, “Allah and His Messenger know best.” He said, “**That He forgive them and not punish them.**”⁸

٦ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، ثنا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يَعْقُوبَ ثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ بْنِ زِيَادٍ، ثنا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ، ثنا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، فَذَكَرَهُ بِإِسْنَادِهِ وَمَعْنَاهُ. رَوَاهُ الْبُخَارِيُّ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الْحَنْظَلِيِّ عَنْ يَحْيَى بْنِ آدَمَ عَنْ أَبِي الْأَحْوَصِ وَرَوَاهُ مُسْلِمٌ عَنْ أَبِي بَكْرٍ بْنِ أَبِي شَيْبَةَ

- 21 **Hadith 6:** Abū ‘Abd Allāh al-Ḥāfiẓ informed us: Abū ‘Abd Allāh Muḥammad ibn Ya‘qūb narrated to us: Ḥusayn ibn Muḥammad ibn Ziyād narrated to us: Abū Bakr ibn Abī Shayba narrated to us: Abū ‘l-Aḥwas narrated to us: on the authority of Abū Ishāq; and he cited the aforementioned tradition with its chain of transmission and its meaning. Narrated by al-Bukhārī on the authority of Ishāq ibn Ibrāhīm al-Ḥanzalī, on the authority of Yaḥyā ibn Ādam, on the authority of Abū ‘l-Aḥwas; and Narrated by Muslim on the authority of Abū Bakr ibn Abī Shayba.⁹

⁸ Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 2856, and *Ṣaḥīḥ Muslim*, no. 30.

⁹ Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 2856, and *Ṣaḥīḥ Muslim*, no. 30.

البَابُ الثَّانِي

فِي التَّوْبَةِ مِنْ جَمِيعِ مَا كَرِهَ اللَّهُ تَعَالَى

2. On Repenting From Everything Which Allah Most High Abhors

٧ - أَخْبَرَنَا الْأُسْتَاذُ أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ فُورَكٍ، أَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، ثَنَا يُونُسُ بْنُ حَبِيبٍ، ثَنَا أَبُو دَاوُدَ، ثَنَا شُعْبَةُ، أَخْبَرَنِي عَمْرُو بْنُ مَرْثَدَةَ، سَمِعَ أَبَا بَرْزَةَ يُحَدِّثُ أَنَّهُ سَمِعَ رَجُلًا مِنْ جُهَيْنَةَ يَقَالُ لَهُ: الْأَعْرُ يُحَدِّثُ عَنِ ابْنِ عُمَرَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «يَا أَيُّهَا النَّاسُ تَوْبُوا إِلَى رَبِّكُمْ، فَإِنِّي أَتُوبُ إِلَيْهِ فِي الْيَوْمِ مِائَةَ مَرَّةٍ» رَوَاهُ مُسْلِمٌ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ أَبِي دَاوُدَ الطَّيَالِسِيِّ

Hadith 7: The teacher Abū Bakr Muḥammad ibn al-Ḥasan ibn Fūrak 22 informed us: ‘Abd Allāh ibn Ja‘far informed us: Yūnus ibn Ḥabīb narrated to us: Abū Dāwūd narrated to us: Shu‘ba narrated to us: ‘Amr, who is the son of Murra, informed me that he heard Abū Burda narrate that he heard a man from Juḥayna, called al-Agharr, narrate on the authority of ibn ‘Umar that he heard the Prophet – may Allah bless him and grant him peace – say: **“O people, turn in repentance to your Lord, for indeed, I turn back to him one hundred times in a day.”** Narrated by Muslim on the authority of Muḥammad ibn al-Muthannā, on the authority of Abū Dāwūd al-Ṭayālīsī.¹⁰

٨ - حَدَّثَنَا السَّيِّدُ أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ دَاوُدَ الْعَلَوِيُّ، أَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ بَالُوَيْهِ الْمُزَكِّي، وَأَخْبَرَنَا أَبُو طَاهِرٍ الْفَقِيه، وَأَبُو يَعْلَى حَمْرَةُ بْنُ عَبْدِ الْعَزِيزِ الصَّيْدَلَانِيُّ قَالَ: ثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ الْقَطَّانُ قَالَ: ثَنَا

¹⁰ Recorded in *Ṣaḥīḥ Muslim*, no. 2702.

أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيِّ، ثنا عَبْدُ الرَّزَّاقِ، ثنا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيَفْرَحُ أَحَدُكُمْ بِرَاحِلَتِهِ إِذَا ضَلَّتْ مِنْهُ ثُمَّ وَجَدَهَا؟» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ إِذَا تَابَ مِنْ أَحَدِكُمْ بِرَاحِلَتِهِ إِذَا وَجَدَهَا» رَوَاهُ مُسْلِمٌ عَنْ مُحَمَّدِ بْنِ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ وَأَخْرَجَهُ الْبُخَارِيُّ، وَمُسْلِمٌ، مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَأَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ وَأَخْرَجَهُ مُسْلِمٌ مِنْ حَدِيثِ الثَّعْمَانِ بْنِ بَشِيرٍ وَالْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ ﷺ، قَالَ الشَّيْخُ: قَوْلُهُ: «لَلَّهِ أَفْرَحُ» مَعْنَاهُ لِلَّهِ أَزْصَى بِالتَّوْبَةِ، وَأَقْبَلُ لَهَا، وَالْفَرَحُ قَدْ يَكُونُ بِمَعْنَى الرِّضَى، قَالَ اللَّهُ تَعَالَى: ﴿كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ [المؤمنون: ٥٣] أَيُّ رَاضُونَ بِهِ

- 23 **Hadith 8:** Sayyid Abū 'l-Ḥasan Muḥammad ibn al-Ḥusayn ibn Dāwūd al-'Alawī narrated to us: Abū 'l-Qāsim 'Abd Allāh ibn Ibrāhīm ibn Bālawayh al-Muzakkī informed us: Abū Ṭāhir al-Faqīh and Abū Ya' lā Ḥamza ibn 'Abd al-'Azīz al-Ṣaydalānī informed us. They said: Abū Bakr Muḥammad ibn al-Ḥusayn al-Qaṭṭān narrated to us. They said: Aḥmad ibn Yūsuf al-Sulamī narrated to us: 'Abd al-Razzāq narrated to us: Ma' mar narrated to us on the authority of Hammām ibn Munabbih, who said: This is what Abū Hurayra – may Allah be pleased with him – narrated to us. He said: The Messenger of Allah – may Allah bless him and grant him peace – said: “**Would any of you be delighted if his mount were to stray from him and then he found it?**” They said, “**Yes, O Messenger of Allah.**” He said, “**By the One in Whose Hand Muḥammad’s soul lies, Allah is more delighted with the repentance of His servant when he repents than one of you would be upon finding his mount.**” Narrated by Muslim on the authority of Muḥammad ibn Rāfi' on the authority of 'Abd al-Razzāq, and transmitted by al-Bukhārī and Muslim from the hadith of 'Abd Allāh ibn Mas'ūd and Anas ibn Mālīk on the authority of the Prophet – may Allah bless him and grant him peace – and transmitted by Muslim from the hadith of al-Nu'mān ibn Bashīr and al-Barā' ibn 'Āzib on the authority of the Prophet – may Allah bless him and grant him peace. The Shaykh said, “His saying, ‘Allah is more delighted’ means that Allah is more pleased with

repentance and accepting of it. Delight (*al-farah*) may sometimes carry the meaning of pleasure (*al-ridā*). Allah Most High said, 'Every faction, with what it has, is delighted,' – that is pleased with it."

11

٩ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، أَنَا أَبُو النَّضْرِ الْفَقِيه، ثنا مُحَمَّدُ بْنُ أَيُّوبَ، أَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، ثنا هَمَّامُ بْنُ يَحْيَى قَالَ: سَمِعْتُ إِسْحَاقَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي عَمْرَةَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ عَبْدًا أَصَابَ ذَنْبًا فَقَالَ: يَا رَبِّ إِنِّي أَذْنَبْتُ ذَنْبًا فَاعْفُرْهُ لِي، فَقَالَ رَبُّهُ: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، فَغَفَرَ لَهُ، ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ، ثُمَّ أَصَابَ ذَنْبًا آخَرَ، وَرُبَّمَا قَالَ: ثُمَّ أَذْنَبْتُ ذَنْبًا آخَرَ، فَقَالَ: يَا رَبِّ إِنِّي أَذْنَبْتُ ذَنْبًا آخَرَ فَاعْفُرْهُ لِي، فَقَالَ رَبُّهُ: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، فَغَفَرَ لَهُ، ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ ثُمَّ أَصَابَ ذَنْبًا آخَرَ، وَرُبَّمَا قَالَ: ثُمَّ أَذْنَبْتُ ذَنْبًا آخَرَ، فَقَالَ: يَا رَبِّ إِنِّي أَذْنَبْتُ ذَنْبًا آخَرَ فَاعْفُرْهُ لِي، فَقَالَ رَبُّهُ: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، غَفَرْتُ لِعَبْدِي فَلْيَعْمَلْ مَا شَاءَ» رَوَاهُ الْبُخَارِيُّ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ عَمْرِو بْنِ عَاصِمٍ عَنْ هَمَّامٍ وَرَوَاهُ مُسْلِمٌ عَنْ عَبْدِ بْنِ حُمَيْدٍ عَنْ أَبِي الْوَلِيدِ

Hadith 9: Abū ' Abd Allāh al-Hāfiẓ informed us: Abū ' l-Naḍr al-Faqīh informed us: Muḥammad ibn Ayyūb narrated to us: Abū ' l-Walīd al-Tayālīsī informed us: Hammām ibn Yaḥyā narrated to us. He said: I heard Ishāq ibn ' Abd Allāh ibn Abū Ṭalḥa say: I heard ' Abd al-Raḥmān ibn Abū ' Amra say: I heard Abū Hurayra say: I heard the Messenger of Allah – may Allah bless him and grant him peace – say: "A servant committed a sin so he said, 'O Lord, I have committed a sin so forgive it for me.' His Lord responded, 'My servant knows that he has a Lord who forgives sin and also holds accountable for sin.' So He forgave him. Then he [the servant] tarried [without committing sin] for as long as Allah willed and then committed

¹¹ Recorded in *Ṣaḥīḥ Muslim*, no. 2744. The verse is located in [23:53].

another sin.” – [Abū Hurayra said:] He might have said, “He perpetrated (*adhnaba*) another sin.” – “So he said, ‘O Lord, I have committed another sin so forgive it for me.’ His Lord responded, ‘My servant knows that he has a Lord who forgives sin and also holds accountable for sin.’ So He forgave him. Then he [the servant] tarried for as long as Allah willed and then committed another sin.” – He might have said, “He perpetrated another sin.” – “So he said, ‘O Lord, I have committed another sin so forgive it for me.’ His Lord responded, ‘My servant knows that he has a Lord who forgives sin and also holds accountable for sin. I have forgiven My servant, let him do as he wishes.’” Narrated by al-Bukhārī on the authority of Aḥmad ibn Ishāq on the authority of ‘Amr ibn ‘Āṣim on the authority Hammām. Narrated by Muslim on the authority of ‘Abd ibn Ḥumayd on the authority of Abū ‘l-Walīd.¹²

¹² Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 7507, and *Ṣaḥīḥ Muslim*, no. 2758.

البَابُ الثَّالِثُ

فِي إِرْضَاءِ الْخَصْمِ وَإِرْضَاءِ الْخَصْمِ مِنْ شَرَائِطِ التَّوْبَةِ

3. On Appeasing the Adversary, and Appeasing the Adversary Is Among the Conditions of Repentance

١٠ - أَخْبَرَنَا أَبُو الْقَاسِمِ عَبْدُ الرَّحْمَنِ بْنُ عُبَيْدِ اللَّهِ الْحَرْقِيُّ بِبَغْدَادَ ثَنَا حَبِيبُ بْنُ الْحَسَنِ بْنُ دَاوُدَ الْقَزَّازُ، ثَنَا أَبُو بَكْرٍ عُمَرُ بْنُ حَفْصِ بْنِ عُمَرَ بْنِ يَزِيدَ السَّدُوسِيُّ، ثَنَا عَاصِمُ بْنُ عَلِيٍّ، ثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ مِنْ أَخِيهِ مِنْ عَرَضِهِ وَمَالِهِ فَلْيَتَحَلَّلْهَا مِنْ صَاحِبِهِ مِنْ قَبْلِ أَنْ تُؤْخَذَ مِنْهُ حِينَ لَا يَكُونُ دِينَارٌ وَلَا دِرْهَمٌ، فَإِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ يَكُنْ لَهُ أُخِذَ مِنْ سَيِّئَاتِهِ صَاحِبِهِ فَحُمِلَتْ عَلَيْهِ» رَوَاهُ الْبُخَارِيُّ عَنْ آدَمَ بْنِ أَبِي إِسَاسٍ عَنِ ابْنِ أَبِي ذَنْبٍ

Hadith 10: Abū 'l-Qāsim 'Abd al-Rahmān ibn 'Ubayd Allāh al-Ḥuraqī informed us in Baghdad: Ḥabīb ibn al-Ḥasan ibn Dāwūd al-Qazzāz narrated to us: Abū Bakr 'Umar ibn Ḥafṣ ibn 'Umar ibn Yazīd al-Sadūsī narrated to us: 'Āsim ibn 'Alī narrated to us: Ibn Abī Dhi'b narrated to us on the authority of al-Maqburī, on the authority of Abū Hurayra – may Allah be pleased with him – on the authority of the Messenger of Allah – may Allah bless him and grant him peace – who said: “Whoever has committed a wrongdoing against his brother regarding his honor or his wealth, let him seek to be absolved of it before [the Day] it is taken from him when

there will be neither *dīnār* nor *dirham*. If he has good deeds, they will be taken from him in proportion to his wrongdoing. And if he has no good deeds, some of his companion's (claimant's) misdeeds will be taken and cast upon him." Narrated by al-Bukhārī from Ādam ibn Abī Iyās, on the authority of ibn Abī Dhi 'b.¹³

¹³ Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 2449.

البَابُ الرَّابِعُ

فِي هَجْرَانِ إِخْوَانِ السُّوءِ وَهَجْرَانِ إِخْوَانِ السُّوءِ مِنْ كَمَالِ التَّوْبَةِ

4. On Forsaking Evil Companions, and Forsaking Evil Companions Is Part of the Perfection of Repentance

١١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ، وَمُحَمَّدُ بْنُ مُوسَى بْنِ الْفَضْلِ قَالَا: ثنا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا أَحْمَدُ بْنُ عَبْدِ الْحَمِيدِ الْحَارِثِيُّ، ثنا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا مَثَلُ جَلِيسِ الصَّالِحِ وَجَلِيسِ السُّوءِ كَمَاحِلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ، حَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا خَبِيثَةً» رَوَاهُ الْبُخَارِيُّ، وَمُسْلِمٌ عَنْ أَبِي كُرَيْبٍ عَنْ أَبِي أُسَامَةَ

Hadith 11: Muḥammad ibn ‘ Abd Allāh al-Ḥāfiẓ and Muḥammad ibn 26
Mūsā ibn al-Faḍl informed us: Abū ‘l-‘ Abbās Muḥammad ibn
Ya‘qūb narrated to us: Aḥmad ibn ‘ Abd al-Ḥamīd al-Ḥārithī
narrated to us: Abū Usāma narrated to us on the authority of Burayd,
on the authority of Abī Burda, on the authority of Abū Mūsā, on the
authority of the Prophet – may Allah bless him and grant him peace
– who said, “The likeness of a righteous companion and an evil
companion is that of the seller of musk and the blower of the
bellows. As for the seller of musk, he may either give you some as
a gift, or you may buy from him, or you will at least perceive a

pleasant fragrance from him. As for the blower of the bellows, he will either burn your clothes, or you will perceive a foul odor from him.” Narrated by al-Bukhārī and Muslim on the authority of Abū Kurayb, on the authority of Abū Usāma.¹⁴

¹⁴ Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 5534, and *Ṣaḥīḥ Muslim*, no. 2628.

5. On Lowering the Gaze, Refraining from Causing Harm, And Guarding The Tongue

Hadith 12: Abū Ṭāhir al-Faqīh informed us: Abū Ṭāhir Muḥammad ibn al-Ḥasan al-Muḥammadābādī narrated to us: Abū Qilāba narrated to us: Abū ‘Āmir narrated to us: Zuhayr ibn Muḥammad narrated to us: [*al-Bayhaqī relates a separate chain.*] And Abū Ṭāhir informed us, and this wording is from his hadīth: Abū Bakr

Muḥammad ibn Ibrāhīm al-Faḥḥām narrated to us: Muḥammad ibn Yaḥyā narrated to us: Mūsā ibn Mas'ūd narrated to us: Zuhayr ibn Muḥammad narrated to us on the authority of Zayd ibn Aslam, on the authority of 'Aṭā' ibn Yasār, on the authority of Abū Sa'īd al-Khudrī, that the Prophet – may Allah bless him and grant him peace – said: **“Beware of sitting by the roads.”** They said, “O Messenger of Allah, we have no choice but to sit there as we converse there.” So the Messenger of Allah – may Allah bless him and grant him peace – said: **“If you insist on gathering, then give the road its right.”** They said, “And what is the right of the road?” He said, **“Lowering the gaze, refraining from harm, returning the greeting of peace, commanding the good, and forbidding the evil.”** Narrated by al-Bukhārī on the authority of 'Abd Allāh ibn Muḥammad, on the authority of Abū 'Amir, and transmitted by Muslim from the ḥadīth of Hishām ibn Sa'd, on the authority of Zayd ibn Aslam.¹⁵

١٣ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، ثنا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ أَنَا ابْنُ وَهْبٍ، أَنَا عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ، عَنْ مُحَمَّدِ بْنِ سَمِيرٍ قَالَ الشَّيْخُ أَحْمَدُ كَذَا قَالَ ابْنُ وَهْبٍ بِالسَّيْنِ غَيْرِ مُعْجَمَةٍ، وَقَالَ غَيْرُهُ بِالسَّيْنِ مُعْجَمَةٍ، عَنْ أَبِي عَلِيٍّ الْجَنْبِيِّ، عَنْ أَبِي رِيحَانَةَ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ، فَذَكَرَ الْحَدِيثَ، قَالَ: ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «حُرِّمَتِ النَّارُ عَلَى عَيْنٍ دَمَعَتْ مِنْ خَشْيَةِ اللَّهِ، حُرِّمَتِ النَّارُ عَلَى عَيْنٍ سَهَرَتْ فِي سَبِيلِ اللَّهِ» قَالَ: وَنَسِيتُ الثَّالِثَةَ، قَالَ ابْنُ شُرَيْحٍ: وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ وَسَمِعْتُهُ بَعْدُ أَنَّهُ قَالَ: «حُرِّمَتِ النَّارُ عَلَى عَيْنٍ غَضَّتْ عَنْ مَحَارِمِ اللَّهِ، أَوْ عَيْنٍ فُقِقَتْ فِي سَبِيلِ اللَّهِ»

- 28 **Hadith 13:** Abū 'Abd Allāh al-Ḥāfiẓ informed us: Abū 'l-Abbās Muḥammad ibn Ya'qūb narrated to us: Muḥammad ibn 'Abd Allāh ibn 'Abd al-Ḥakam narrated to us: Ibn Wahb informed us: 'Abd al-Raḥmān ibn Shurayḥ informed us on the authority of Muḥammad ibn Sumayr – Shaykh Aḥmad [i.e., al-Bayhaqī] said: this is how Ibn

¹⁵ Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 2465, and *Ṣaḥīḥ Muslim*, no. 2121.

Wahb stated it, with an undotted *sīn*, and others said with a *shīn* dotted – on the authority of Abū ‘Alī al-Janbī, on the authority of Abū Rayḥāna, who said: We set out on an expedition with the Messenger of Allah – may Allah bless him and grant him peace. He mentioned the hadith and said: Then the Messenger of Allah – may Allah bless him and grant him peace – said: **“The Fire is forbidden to an eye that wept out of fear of Allah. The Fire is forbidden to an eye that remained vigilant in the way of Allah.”** He said: I forgot the third. Ibn Shurayḥ, ‘Abd al-Raḥmān ibn Shurayḥ to be specific, said: I heard him saying later: **“The Fire is forbidden to an eye that had shunned the prohibitions of Allah or an eye that was gouged in the way of Allah.”**¹⁶

١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ، ثنا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ، أَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، أَنَا أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَالَ النَّبِيُّ ﷺ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ» رَوَاهُ مُسْلِمٌ عَنْ الْحُلَوَانِيِّ، وَعَبْدُ بْنُ حُمَيْدٍ عَنْ أَبِي عَاصِمٍ وَأَخْرَجَهُ الْبُخَارِيُّ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عَمْرٍو

Hadith 14: Muḥammad ibn ‘Abd Allāh al-Ḥāfiẓ informed us: Abū 29 ‘Abd Allāh Muḥammad ibn Ya‘qūb narrated to us: Ibrāhīm ibn ‘Abd Allāh narrated to us: Abū ‘Āsim informed us on the authority of ibn Jurayj, on the authority of Abū ‘l-Zubayr who heard Jābir state that the Prophet – may Allah bless him and grant him peace – said: **“The Muslim is he from whose tongue and hand other Muslims are secure.”** Narrated by Muslim, on the authority of al-Ḥulwānī and ‘Abd ibn Ḥumayd, both of whom transmitted it from Abū ‘Āsim. Narrated by al-Bukhārī as part of the *ḥadīth* of ‘Abd Allāh ibn ‘Amr.¹⁷

١٥ - أَخْبَرَنَا أَبُو الْحُسَيْنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنُ بَشْرَانَ الْمُعَدَّلُ، بِبَغْدَادَ أَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الصَّفَّارُ، ثنا زَكَرِيَّا بْنُ يَحْيَى بْنِ أَسَدٍ، ح وَأَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ

¹⁶ Recorded by al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, no. 1003. Graded *ḥasan* by al-Albānī due to corroborating chains; see *Silsilat al-Aḥādīth al-Ṣaḥīḥa*, 6/376.

¹⁷ Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 10; *Ṣaḥīḥ Muslim*, no. 41.

بْنُ يَحْيَى بْنِ عَبْدِ الْجَبَّارِ الشُّكْرِيُّ بِغَدَادَ أَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ، ثَنَا سَعْدَانُ بْنُ نَصْرِ قَالَا: ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِي شُرَيْحٍ الْخَزَاعِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُحْسِنْ إِلَى جَارِهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ» وَفِي رَوَايَةٍ زَكَرِيَّا «أَوْ لَيْسَ سَكُتٌ» رَوَاهُ مُسْلِمٌ عَنْ زُهَيْرِ بْنِ حَرْبٍ وَابْنِ نُمَيْرٍ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ وَأَخْرَجَهُ الْبُخَارِيُّ وَمُسْلِمٌ مِنْ حَدِيثِ الْمُقْبَرِيِّ عَنْ أَبِي شُرَيْحٍ

- 30 **Hadith 15:** Abū 'l-Ḥusayn 'Alī ibn Muḥammad ibn Bishrān al-Mu'addil informed us in Baghdad: Ismā'īl ibn Muḥammad al-Ṣaffār informed us: Zakariyyā ibn Yaḥyā ibn Asad narrated to us: [*al-Bayhaqī relates a separate chain.*] Abū Muḥammad 'Abd Allāh ibn Yaḥyā ibn 'Abd al-Jabbār al-Sukkarī informed us in Baghdad: Ismā'īl ibn Muḥammad informed us: Sa'dān ibn Naṣr narrated to us: Both of them said: Sufyān ibn 'Uyayna narrated to us on the authority of 'Amr ibn Dīnār, on the authority of Nāfi' ibn Jubayr ibn Muṭ'īm, on the authority of Abū Shurayḥ al-Khuzā'i, who said: The Messenger of Allah – may Allah bless him and grant him peace – said: **“Whoever believes in Allah and the Last Day should be generous to his guest. Whoever believes in Allah and the Last Day should behave kindly towards his neighbor. Whoever believes in Allah and the Last Day should speak what is good or remain silent.”** And in the transmission of Zakariyyā, **“Or remain quiet.”** Narrated by Muslim from Zuhayr ibn Ḥarb and Ibn Numayr from Sufyān ibn 'Uyayna. al-Bukhārī and Muslim transmitted it from the hadith of al-Maqburī on the authority of Abū Shurayḥ.¹⁸

¹⁸ Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 6019; *Ṣaḥīḥ Muslim*, no. 48.

البَابُ السَّادِسُ

فِي تَرْكِ مَا يَشْغَلُ عَنْ ذِكْرِ اللَّهِ تَعَالَى

6. On Abandoning What Preoccupies One From The Remembrance of Allah Most High

١٦ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، أَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ أَحْمَدَ الْمَحْبُوبِيُّ،
بِمَرَوْثَنَا سَعِيدُ بْنُ مَسْعُودٍ، ثَنَا النَّضْرُ بْنُ شُمَيْلٍ، أَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، عَنْ عَبْدِ
الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ: «إِنَّ أَصْدَقَ بَيْتٍ قَالَهُ الشُّعْرَاءُ: [البحر الطويل] أَلَا كُلُّ شَيْءٍ مَا خَلَا
اللَّهُ بَاطِلٌ» رَوَاهُ فِي الصَّحِيحِ عَنْ أَبِي مُوسَى عَنْ غُنْدَرٍ عَنْ شُعْبَةَ

Hadith 16: Abū ‘ Abd Allāh al-Ḥāfiẓ informed us: Abū ‘ l- ‘ Abbās 31
Muḥammad ibn Aḥmad al-Maḥbūbī informed us in Merv: Sa ‘ īd ibn
Mas ‘ ūd narrated to us: al-Naḍr ibn Shumayl narrated to us: Shu ‘ ba
ibn al-Ḥajjāj informed us on the authority of ‘ Abd al-Malik ibn
‘ Umayr, who said: I heard Abū Salama say on the authority of Abū
Hurayra – may Allah be pleased with him – that the Messenger of
Allah – may Allah bless him and grant him peace – said: “**The truest
verse uttered by the poets is [in the *ṭawīl* meter]: ‘Indeed,
everything save Allah is vanity.’**” Both of them transmitted it in the
Ṣaḥīḥ collections on the authority of Abū Mūsā, on the authority of
Ghundar, on the authority of Shu ‘ ba.¹⁹

١٧ - أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ يُوسُفَ الْأَصْبَهَانِيُّ، أَنَا أَبُو سَعِيدٍ بْنُ الْأَعْرَابِيِّ،
ثَنَا سَعْدَانُ بْنُ نَصْرِ، ثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ

¹⁹ Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 6147, and *Ṣaḥīḥ Muslim*, no. 2256.

رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ لِرَسُولِ اللَّهِ ﷺ خَمِيصَةٌ لَهَا أَعْلَامٌ فَأَعْطَاهَا أَبَا جَهْمٍ وَأَخَذَ مِنْهُ أَنْبَجَانِيَّةً، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ الْخَمِيصَةَ خَيْرٌ مِنَ الْأَنْبَجَانِيَّةِ، قَالَ: «إِنِّي كُنْتُ أَنْظُرُ إِلَى عِلْمِهَا فِي الصَّلَاةِ» رَوَاهُ مُسْلِمٌ فِي الصَّحِيحِ عَنْ أَبِي بَكْرٍ بْنِ أَبِي شَيْبَةَ عَنْ وَكِيعٍ عَنْ هِشَامٍ وَأَخْرَجَاهُ مِنْ حَدِيثِ الزُّهْرِيِّ عَنْ عُرْوَةَ فِي رَوَايَةِ يُونُسَ بْنِ زَيْدٍ الزُّهْرِيِّ «فَإِنَّهَا أَلْهَتْنِي فِي صَلَاتِي» وَرَوَاهُ عَلْقَمَةُ بْنُ أَبِي عَلْقَمَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، وَقَالَ فِيهِ: «فَإِنِّي نَظَرْتُ إِلَى عِلْمِهَا فِي الصَّلَاةِ فَكَادَ أَنْ يَفْتِنَنِي»

- 32 **Hadith 17:** Abū Muḥammad ‘Abd Allāh ibn Yūsuf al-Aṣbahānī informed us: Abū Sa‘īd ibn al-A‘rābī informed us: Sa‘dān ibn Naṣr narrated to us: Abū Mu‘āwiya narrated to us on the authority of Hishām ibn ‘Urwa, on the authority of his father, on the authority of ‘Ā’isha – may Allah be pleased with her – who said: The Messenger of Allah – may Allah bless him and grant him peace – had a marked woolen garment (*khamīṣa*), which he gave to Abū Jahm and took from him a plain woolen garment (*al-anbijāniyya*). They said, “O Messenger of Allah, the marked woolen garment is better than the plain one.” He replied, “**I was looking at its markings during the prayer.**” Muslim narrated it in his *Ṣaḥīḥ* on the authority of Abū Bakr ibn Abī Shayba, on the authority of Wakī‘, on the authority of Hishām. Both al-Bukhārī and Muslim transmitted it from the hadith of al-Zuhri, on the authority of ‘Urwa. In the report of Yūnus ibn Yazīd on the authority of al-Zuhri, it states: “**For it distracted me during my prayer.**” ‘Alqama ibn Abī ‘Alqama narrated it on the authority of his mother, on the authority of ‘Ā’isha, and mentioned therein: “**For I looked at its markings during the prayer and it nearly diverted my focus.**”²⁰

١٨ - أَخْبَرَنَا أَبُو طَاهِرٍ الْفَقِيه، أَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الْقَطَّانُ، ثنا أَحْمَدُ بْنُ يُونُسَ السَّلْمِيُّ، ثنا عَبْدُ الرَّزَّاقِ، أَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ» قَالَ: وَحَدَّثَنَا أَحْمَدُ،

²⁰ Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 373, and *Ṣaḥīḥ Muslim*, no. 556.

ثَنَا أَبُو نُعَيْمٍ، ثَنَا مَالِكٌ قَالَ: وَثَنَا يَحْيَى بْنُ يَحْيَى، وَالْقَعْنَبِيُّ، وَابْنُ أَبِي أُوَيْسٍ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنِ النَّبِيِّ ﷺ بَنَحْوِهِ هَذَا هُوَ الصَّحِيحُ مُرْسَلًا

Hadith 18: Abū Tāhir al-Faqīh informed us: Muḥammad ibn al-Ḥusayn al-Qaṭṭān informed us: Aḥmad ibn Yūsuf al-Sulamī narrated to us: ‘Abd al-Razzāq narrated to us: Ma‘mar informed us on the authority of al-Zuhri, on the authority of ‘Alī ibn al-Ḥusayn, who said: The Messenger of Allah – may Allah bless him and grant him peace – said: **“Part of the excellence of a person’s Islam is his leaving aside that which does not concern him.”** He [al-Bayhaqī] said: And Aḥmad narrated to us: Abū Nu‘aym narrated to us: Mālik narrated to us – as well as Yaḥyā ibn Yaḥyā, al-Qa‘nabī, and Ibn Abī Uways, who [all] narrated to us on the authority of Mālik, on the authority of al-Zuhri, on the authority of ‘Alī ibn al-Ḥusayn, on the authority of the Prophet – may Allāh bless him and grant him peace – with a similar narration. This [tradition] is what is correct as a *mursal* narration.²¹

١٩ - وَقَدْ أَخْبَرَنَا أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ مُحَمَّدٍ الرُّوزْبَارِيُّ، وَأَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ الْفَقِيه الطُّوسِي، وَأَبُو الْقَاسِمِ عَلِيُّ بْنُ الْحَسَنِ الطَّهْمَانِي، وَأَبُو بَكْرٍ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ رَجَاءِ الْأَدِيبِ، قَالُوا: ثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، أَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزِيدٍ، ثَنَا أَبِي، ثَنَا الْأَوْزَاعِيُّ، حَدَّثَنِي قُرَّةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ»

Hadith 19: Abū ‘Alī al-Ḥusayn ibn Muḥammad al-Rūzbārī, Abū Ishāq Ibrāhīm ibn Muḥammad ibn Ibrāhīm al-Faqīh al-Ṭūsī, Abū ‘l-Qāsim ‘Alī ibn al-Ḥasan al-Ṭahmānī, and Abū Bakr Muḥammad ibn Muḥammad ibn Rajā‘ al-Adīb informed us; they said: Abū ‘l-Abbās Muḥammad ibn Ya‘qūb narrated to us: Al-‘Abbās ibn al-

²¹ Recorded in *Jāmi‘ al-Tirmidhī*, no. 2317; *Sunan Ibn Mājah*, no. 3976. Graded *ṣaḥīḥ* by al-Albānī.

Walīd ibn Mazyad narrated to us: My father narrated to us: Al-Awzā'ī narrated to us: Qurra ibn 'Abd al-Raḥmān narrated to me on the authority of al-Zuhri, on the authority of Abū Salama, on the authority of Abū Hurayra – may Allah be pleased with him – that the Messenger of Allah – may Allah bless him and grant him peace – said: **“Part of the excellence of a person’s Islam is his leaving aside that which does not concern him.”**²²

²² Recorded in *Jāmi' al-Tirmidhī*, no. 2317; *Sunan Ibn Mājah*, no. 3976. Graded ṣaḥīḥ by al-Albānī.

البَابُ السَّابِعُ

فِي الْإِسْتِقَامَةِ

7. On Uprightness

٢٠ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، ثنا عَلِيُّ بْنُ عِيسَى، ثنا إِبْرَاهِيمُ بْنُ أَبِي طَالِبٍ، ثنا إِسْحَاقُ، ح وَأَخْبَرَنَا أَبُو صَالِحٍ بْنُ أَبِي طَاهِرٍ الْعَنْبَرِيُّ ابْنُ بَنْتٍ يَحْيَى بْنُ مَنْصُورٍ الْقَاضِي، أَنَا جَدِّي يَحْيَى بْنُ مَنْصُورٍ، ثنا أَحْمَدُ بْنُ سَلَمَةَ، ثنا إِسْحَاقُ، ثنا جَرِيرٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ، أَنَّهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ، قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ، قَالَ: «قُلْ: آمَنْتُ بِاللَّهِ، ثُمَّ اسْتَقِمْ» رَوَاهُ مُسْلِمٌ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ

Hadith 20: Abū ‘Abd Allāh al-Ḥāfiẓ informed us: ‘Alī ibn ‘Īsā 35 narrated to us: Ibrāhīm ibn Abī Ṭālib narrated to us: Ishāq narrated to us: [*al-Bayhaqī relates a separate chain.*] Abū Ṣāliḥ ibn Abī Ṭāhir al-‘Anbarī, the son of the daughter of Yaḥyā ibn Manṣūr al-Qādī, informed us: My grandfather, Yaḥyā ibn Manṣūr, informed us: Aḥmad ibn Salama narrated to us: Ishāq narrated to us: Jarīr narrated to us on the authority of Hishām, on the authority of his father, on the authority of Sufyān ibn ‘Abd Allāh, who said: I said, “O Messenger of Allah, tell me something about Islam that will leave me with no need to ask anyone else after you.”²³ He said: “Say, ‘I have believed in Allah, then remain steadfast.’” Muslim narrated it on the authority of Ishāq ibn Ibrāhīm.²⁴

²³ Lit. “Tell me a statement regarding Islam about which I will not ask anyone after you.”

²⁴ Recorded in *Ṣaḥīḥ Muslim*, no. 38.

٢١ - أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ بْنِ الْمُؤَمِّلِ، ثنا أَبُو عُثْمَانَ عَمْرُو بْنُ عَبْدِ اللَّهِ الْبَصْرِيُّ، ثنا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ الْفَرَّاءُ، ثنا يَعْلَى بْنُ عُبَيْدٍ، ثنا الْأَعْمَشُ، عَنْ سَالِمٍ يَعْنِي ابْنَ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَقِيمُوا وَلَكِنْ تَخْصُوا، وَاعْلَمُوا أَنَّ أَفْضَلَ أَعْمَالِكُمُ الصَّلَاةُ، وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ» وَرَوَاهُ لَيْثُ بْنُ أَبِي سُلَيْمٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ هَكَذَا.

- 36 **Hadith 21:** Abū Muḥammad al-Ḥasan ibn ‘Alī ibn al-Mu’ammal informed us: Abū ‘Uthmān ‘Amr ibn ‘Abd Allāh al-Baṣrī narrated to us: Muḥammad ibn ‘Abd al-Wahhāb al-Farrā’ narrated to us: Ya‘lā ibn ‘Ubayd narrated to us: al-A‘mash narrated to us on the authority of Sālim – meaning ibn Abī ‘l-Ja‘d – on the authority of Thawbān, who said: The Messenger of Allah – may Allah bless him and grant him peace – said: **“Be upright – though you will not be able to perfectly fulfill [its full measure] – and know that the best of your deeds is prayer and that none but a believer maintains ablution.”** Layth ibn Abī Sulaym also narrated it on the authority of Mujāhid: on the authority of ‘Abd Allāh ibn ‘Amr: on the authority of the Prophet – may Allah bless him and grant him peace – in this manner.²⁵

٢٢ - وَأَخْبَرَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ خُشَيْشٍ الْمُقْرِي، بِالْكُوفَةِ ثنا أَبُو جَعْفَرٍ بْنُ دُحَيْمٍ إِمْلَاءً، أَنَا أَبُو عَمْرٍو أَحْمَدُ بْنُ حَازِمٍ بْنُ أَبِي غَرْزَةَ، أَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَنَا شَيْبَانُ، عَنْ لَيْثٍ، فَذَكَرَهُ

- 37 **Hadith 22:** Abū ‘l-Ḥusayn Muḥammad ibn ‘Alī ibn Khushaysh al-Muqri informed us of it in Kufa: Abū Ja‘far ibn Duḥaym narrated to us by way of dictation: Abū ‘Amr Aḥmad ibn Ḥāzim ibn Abī Gharaza informed us: ‘Ubayd Allah ibn Mūsā informed us: Shaybān informed us: on the authority of Layth, and he cited the aforementioned tradition.

²⁵ Recorded in *Sunan Ibn Mājah*, no. 277; *Musnad Aḥmad*, no. 22378. Graded *ṣaḥīḥ* by al-Arna’ūt.

البَابُ الثَّامِنُ

فِي دَوَامِ الْمُرَاقَبَةِ

8. On Remaining Vigilant

٢٣ - أَخْبَرَنَا أَبُو الْحُسَيْنِ بْنُ بِشْرَانَ، أَنَا أَبُو جَعْفَرٍ الرَّزَّازُ، ثنا عَيْسَى بْنُ عَبْدِ اللَّهِ الطَّيَالِسِيُّ، ثنا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِي، ثنا كَهْمَسُ بْنُ الْحَسَنِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ بُرَيْدَةَ، يُحَدِّثُ عَنْ يَحْيَى بْنِ يَعْمُرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، فِي حَدِيثِ الْإِيمَانِ “ قَالَ الرَّجُلُ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، مَا الْإِسْلَامُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ السَّبِيلَ» قَالَ الرَّجُلُ: صَدَقْتَ، ثُمَّ قَالَ: يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الْإِيمَانِ، مَا الْإِيمَانُ؟ فَقَالَ: «الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ» فَقَالَ: صَدَقْتَ، ثُمَّ قَالَ: أَخْبِرْنِي عَنِ الْإِحْسَانِ، مَا الْإِحْسَانُ؟ فَقَالَ: «الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» وَذَكَرَ بَاقِيَ الْحَدِيثِ أَخْرَجَ مُسْلِمٌ الْحَدِيثَ مِنْ أَوْجِهِ، عَنْ كَهْمَسٍ، وَأَخْرَجَهُ الْبُخَارِيُّ وَمُسْلِمٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ

Hadith 23: Abū 'l-Ḥusayn ibn Bishrān informed us: Abū Ja'far al-Razzāz informed us: 'Isā ibn 'Abd Allāh al-Ṭayālīsī narrated to us: Abū 'Abd al-Raḥmān al-Muqri' narrated to us: Kahmas ibn al-Ḥasan narrated to us, saying: I heard 'Abd Allāh ibn Burayda narrate on the authority of Yaḥyā ibn Ya'mur, on the authority of 'Abd Allāh ibn 'Umar, on the authority of his father, regarding the hadith of faith: The man said, “O Muḥammad, tell me about Islam. What is Islam?” The Messenger of Allah – may Allah bless him and grant him

peace – said, “Islam is to testify that there is no god but Allah and that Muḥammad is His servant and Messenger, to establish prayer, to give the *zakāt*, to fast the month of Ramadan, and to make pilgrimage to the House if you are able to find a way.” The man said, “You have spoken the truth.” Then he said, “O Muḥammad, tell me about faith. What is faith?” He replied, “Faith is that you believe in Allah, His angels, His Books, His Messengers, the Last Day, and the divine decree in its totality, both the good and bad of it.” He said, “You have spoken the truth.” Then he said, “Tell me about excellence (*iḥsān*). What is excellence?” He replied, “Excellence is that you worship Allah as if you see Him. For if you do not see Him, He sees you.” And he mentioned the remainder of the hadith. Muslim transmitted the hadith through multiple chains on the authority of Kahmas, and both al-Bukhārī and Muslim transmitted it on the authority of Abū Hurayra – may Allah be pleased with him – on the authority of the Prophet – may Allah bless him and grant him peace.²⁶

٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ، ثنا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا
يَزِيدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الصَّمَدِ الدَّمَشَقِيِّ، ثنا نَعِيمُ بْنُ حَمَادٍ، ثنا عُثْمَانُ بْنُ كَثِيرٍ
بْنِ دِينَارٍ، عَنْ مُحَمَّدٍ بْنِ مُهَاجِرٍ، عَنْ عُرْوَةَ بْنِ رُوَيْمٍ اللَّخْمِيِّ، عَنْ عَبْدِ الرَّحْمَنِ
بْنِ غَنَمٍ، عَنْ عَبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَفْضَلِ إِيْمَانٍ
الْمَرْءُ أَنْ يَعْلَمَ أَنَّ اللَّهَ مَعَهُ حَيْثُ كَانَ» قَالَ الشَّيْخُ أَحْمَدُ: يَعْنِي أَنَّ اللَّهَ مَعَهُ بِعِلْمِهِ

- 39 **Hadith 24:** Muḥammad ibn ‘ Abd Allāh al-Ḥāfiẓ informed us: Abū ‘l-‘Abbās Muḥammad ibn Ya‘qūb narrated to us: Yazīd ibn Muḥammad ibn ‘ Abd al-Ṣamad al-Dimashqī narrated to us: Nu‘aym ibn Ḥammād narrated to us: ‘ Uthmān ibn Kathīr ibn Dīnār narrated to us on the authority of Muḥammad ibn Muhājir, on the authority of ‘ Urwa ibn Ruwaym al-Lakhmī, on the authority of ‘ Abd al-Raḥmān ibn Ghanm, on the authority of ‘ Ubāda ibn al-Ṣāmit, who said: The Messenger of Allah – may Allah bless him and grant him peace – said, “Indeed, among the best of a person’s faith

²⁶ Recorded in *Ṣaḥīḥ Muslim*, no. 8.