AL-QUSHAYRĪ'S FORTY HADITH

ON THE RECTIFICATION OF CONDUCT

AL-QUSHAYRĪ'S FORTY HADITH

ON THE RECTIFICATION OF CONDUCT

A BILINGUAL EDITION WITH ARABIC TEXT
FOLLOWED BY ENGLISH TRANSLATION

Imam Abū ʾl-Qāsim
ʿAbd al-Karīm ibn Hawāzin
al-Qushayrī

Translated by
FAHIM CHOUDHURY

Shore Road Press
2026

AL-QUSHAYRĪ'S FORTY HADITH
On the Rectification of Conduct

© 2026 Fahim Choudhury

This publication contains the words of the Prophet Muhammad ﷺ and the commentary of Imam al-Qushayrī رحمه الله.
This work is licensed under a Creative Commons Attribution–NonCommercial 4.0 International License (CC BY-NC 4.0).
For details, see: https://creativecommons.org/licenses/by-nc/4.0/

For corrections, suggestions, or permissions inquiries, contact:
cfr58@cornell.edu

First Edition: 2026

Published by **Shore Road Press**
Brooklyn, New York

ISBN: 979-8-275-67243-5 (Paperback)
ISBN: 979-8-244-42586-4 (Hardcover)
Also available in a digital edition.

English text set in **Crimson Pro.**
Arabic text set in **Scheherazade New**, created by SIL International.
Cover calligraphy designed using **Kaleam.**

Printed in the United States of America

§

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ 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 (IJMES) xii
Symbols and Abbreviations xiii
Hadith Classifications xiv
Introduction to the Translation xv
Author's Introduction 1
1. Seeking Knowledge 9
2. Repentance 13
3. Shame 17
4. Appeasing the Adversary 19
5. Protecting the Tongue from What is Not Allowed 21
6. Forsaking Evil Companions 23
7. A Man Leaving Aside What Does Not Concern Him 25
8. Forsaking What Distracts One from Allah Most High 27
9. Earning from Lawful Sources 29
10. Contentment with Sufficiency 31
11. Being Dutiful to Parents 33
12. Uprightness 35
13. Abandoning Talebearing 37
14. Reconciliation between People 39
15. Censure of Those Who Are Not Sincere in Brotherhood 41
16. Reliance 43
17. Contentment 45
18. Satisfaction 47
19. Remembrance of Allah Most High 49
20. Avoiding Ostentation 51
21. Concealing the Faults of Muslims 53
22. Thinking Well of Allah, the Mighty and Sublime 55
23. Aiding Muslims 57
24. Good Conduct with Creation 59
25. Upholding Family Ties 61

26. Mercy towards the Creation of Allah, the Mighty and Sublime 63
27. The Obligation of the Believer Loving for His Muslim Brother What He Loves for Himself 65
28. Good Character 69
29. Good Character towards Children and Being Gentle with Them 71
30. Good Character with Servants 73
31. Love for the Sake of Allah Most High 75
32. The Believers as One Soul 77
33. Munificence and Generosity 79
34. Aiding the Weak 81
35. Humility 83
36. Sincere Counsel to Muslims 85
37. The Virtue of Befriending Muslims and Mingling with Them 87
38. Guarding the Gaze 89
39. Forbearance 91
40. Sufficiency in Lawful Wealth 93
Conclusion 95
Glossary of Key Concepts 97
Bibliography 103
Index of Qur ʾānic Verses 109
Index of Qur ʾānic Verses (Arabic) 109
Index of Hadiths 111
Index of Hadiths (Arabic) 113
Index of Narrators 115
About the Translator 120

Transliteration Key (IJMES)

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

Consonants

ء	ʾ	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	ʿ
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
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/ʾl

Vowels

Short		Long	
ـَ	a	ـَا	ā
ـِ	i	ـِي	ī
ـُ	u	ـُو	ū
Diphthongs		**Doubled**	
ـَو	aw	ـِيّ	iyy
ـَي	ay	ـُوّ	uww

Symbols and Abbreviations

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

Glyphs	Translation
ﷻ	"Mighty and Sublime"
سبحانه وتعالى	"Glorified and Exalted"
تبارك وتعالى	"Blessed and Exalted"
جل جلاله	"Exalted is His Majesty"
بسم الله الرحمن الرحيم	"In the Name of Allah, The Compassionate, The Merciful"
ﷺ / صلى الله عليه وسلم / صلى الله عليه وآله وسلم	"May Allah bless him [& his family], [& grant him/them peace]"
عليه السلام / عليها السلام / عليهم السلام / عليهما السلام / عليهن السلام	"Upon him/her/them/them(dual) be [blessings &] peace"
رضي الله عنه / رضي الله عنها / رضي الله عنهم / رضي الله عنهما / رضي الله عنهن	"May Allah be pleased with him/ her/ them/ them(dual)/them(fem.)"
رحمه الله / رحمهم الله	"May Allah have mercy on him/them"
قدس سره	"May his secret be sanctified"
عليه منا السلام	"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.

Hadith Classifications

(Terms used in the footnotes to indicate the reliability of a report)

Term	Definition
Ṣaḥīḥ	**Sound / Authentic.** A report transmitted by a continuous chain of upright (*ʿādil*) and precise narrators, free from hidden defects (*ʿilla*) or irregularity (*shudhūdh*).
Ḥasan	**Good / Acceptable.** A report that meets the criteria of *Ṣaḥīḥ* except that a narrator's precision is slightly lesser. It is valid for establishing rulings.
Ḥasan Ṣaḥīḥ	**Good and Authentic.** A compound grade used by Imam al-Tirmidhī, indicating strong reliability—either due to multiple supporting chains or a report at the upper tier of *Ḥasan*.
Ḥasan Gharīb	**Good but Solitary.** A term used by Imam al-Tirmidhī for a report judged acceptable despite being transmitted through a limited or solitary chain.
Ḍaʿīf	**Weak.** A report that fails to meet the criteria of *Ḥasan*, due to a break in the chain or a narrator lacking reliability or precision.
Munkar	**Rejected.** A report transmitted by a weak narrator that contradicts a narration from a stronger or more reliable source.
Matrūk	**Abandoned.** A designation applied primarily to a narrator accused of lying or excessive error; reports transmitted through such a narrator are rejected.
Mawḍūʿ	**Fabricated.** A report falsely attributed to the Prophet ﷺ, impermissible to transmit except to expose its fabrication.
Gharīb	**Solitary / Rare.** A report transmitted by only one narrator at a particular level of the chain.
Marfūʿ	**Elevated.** A report attributed directly to the Prophet ﷺ, regardless of the chain's authenticity.
Mawqūf	**Suspended.** A report attributed to a Companion (*Ṣaḥābī*), representing their own statement or action rather than the Prophet's.

Introduction to the Translation[1]

The eminent 5th/11th-century Shāfiʿī-Ashʿarī scholar Abū ʾl-Qāsim ʿAbd al-Karīm ibn Hawāzin al-Qushayrī (376–465 AH / 986–1072 CE) stands as a towering figure in the history of Islamic thought. "The Shaykh of Khurasan," as he was known in his time, al-Qushayrī was an authority across vast disciplines, including Qurʾānic exegesis (*tafsīr*), *ḥadīth*, jurisprudence (*fiqh*), theology (*kalām*), grammar (*naḥw*), and poetry (*shiʿr*). Yet, for all his intellectual breadth, modern perceptions of him remain largely confined to his role as a defender of Sufism (*taṣawwuf*), most notably through his seminal work, the *Risāla*.

The present volume seeks to correct this imbalance by highlighting his profound, yet often overlooked, mastery of *ḥadīth*. Translated here into English for the first time is al-Qushayrī's short collection *Kitāb al-Arbaʿīn fī Taṣḥīḥ al-Muʿāmala* (The Book of Forty Hadith on the Rectification of Conduct). This concise compilation provides fifty-six hadiths that demonstrate how one may cultivate refined character through adherence to the Prophetic model (*sunna*). Beyond its practical utility, it firmly establishes al-Qushayrī in his respected role as a traditionist (*muḥaddith*), showcasing his expertise as a transmitter, compiler, and interpreter of *ḥadīth*.

To be sure, al-Qushayrī's engagement with *ḥadīth* was not peripheral but foundational. This should come as no surprise, given that he lived and taught in Khurāsān, the same region that produced giants of *ḥadīth* scholarship such as Muḥammad ibn Ismāʿīl al-Bukhārī and Muslim ibn al-Ḥajjāj al-Nīsābūrī, the compilers of the two *Saḥīḥ* collections of *ḥadīth* in the Sunni tradition. He studied under Abū ʿAbd Allāh Muḥammad ibn ʿAlī al-Ḥākim al-Nīsābūrī—author of the voluminous *Mustadrak*—whom he frequently cites in the chains of transmissions (*isnād*) for the hadiths in this work. He was also a close associate of Abū Bakr Aḥmad ibn ʿAlī al-Bayhaqī (d. 458/1066), one of the most prolific and authoritative traditionists in Islamic history.

[1] This introduction draws extensively on the biographical and historical research presented in Bilal Orfali and Francesco Chiabotti, *The Amālī of Abū l-Qāsim al-Qushayrī* (Beirut: Dar El-Machreq, 2020), particularly pages 9–21.

This immersion in the Prophetic tradition is further evident across his major writings. His Qurʾānic commentary *Laṭāʾif al-Ishārāt* incorporates select but pertinent prophetic reports, his treatise on the Night Journey, *Kitāb al-Miʿrāj*, opens with a chapter dedicated to them, and his *magnum opus*, the *Risāla*, opens each chapter on the spiritual stations (*maqam*) with hadiths complete with their *isnāds*. Beyond his authored works, al-Qushayrī famously convened dictation sessions of *ḥadīth* (*amālī*), which he held regularly from 437/1045-6 until his death in 465/1072. Such was his standing that his contemporary, the eminent historian and critic of *ḥadīth* transmitters, al-Khaṭīb al-Baghdādī, explicitly defined him as *thiqa*—a trustworthy *muḥaddith*.

In composing this collection, al-Qushayrī participated in the long and venerated tradition of compiling *Arbaʿīniyyāt* (Forty Hadith Collections). While this genre may best be known to readers through al-Nawawī's famous *Arbaʿīn*, which deals with the foundations of the religion, al-Qushayrī's collection stands out as a premier example of a Sufi-oriented *Arbaʿīn*, one that selects prophetic traditions specifically to guide the aspirant on the path of spiritual refinement and cultivation of excellent moral character. The enduring value of this specific work is attested to by later historians; it is recorded by Ibn al-ʿAdīm in his *History of Aleppo* and cited by al-Subkī in his *Ṭabaqāt*, indicating that this text remained a part of the curriculum for high-level scholars long after the author's death.

The text, preserved through the dictation of one of al-Qushayrī's students, Ẓāhir al-Shaḥḥāmī (d. 533/1138-9), consists of forty chapters containing a total of fifty-six narrations, more than half of which contain al-Qushayrī's characteristic pithy and instructive commentary. The collection charts a clear spiritual curriculum. It begins with foundational principles like the pursuit of knowledge and repentance, then progresses through the essential virtues of guarding the tongue, reliance on God, and good conduct with others. Each chapter touches on a distinct aspect of Islamic practice, making this a concise yet comprehensive manual, and exceptionally useful for those sincerely looking to improve their character.

The majority of the reports in the collection substantiate texts found in the most rigorous canonical collections, *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. Nevertheless, some weak, and in rare cases,

fabricated hadiths are also included. To assist the reader, I have provided *takhrīj* (documentation) in the footnotes that serves to identify the authenticity of the core text (*matn*) and to critique the transmission route only when the *matn* itself is weak or fabricated. Although some might argue that the presence of such hadiths undermines al-Qushayrī's status as a *muḥaddith*, he is in fact merely following the methodology attributed to early authorities like Aḥmad ibn Ḥanbal, permitting leniency with narrations concerning virtuous deeds (*faḍāʾil al-aʿmāl*) while maintaining strictness for legal rulings.

This translation relies on the critical edition by Muḥammad al-Sayyid al-Barsījī (Amman: Dār al-Fatḥ, 2013). In rendering the prophetic traditions, priority has been given to the transmission of meaning (*riwāya bi'l-maʿnā*) over rigid literalism. The Divine Name "Allah" has been retained in preference to "God" and honorific glyphs (e.g., ﷻ, ﷺ) are used to replace the Arabic phrases they represent. A key to these symbols is provided in the front matter. All names of the narrators and technical terms are transliterated according to the IJMES; however, some common Islamic terms that have become standard in English, such as "hadith" and "imam," may appear without diacritics. Regarding conventions, historical dates are cited according to the Hijri/Common Era format (AH/CE). Finally, masculine pronouns are translated literally but should be understood to denote both genders unless otherwise indicated.

The ultimate purpose of this volume is to make another of al-Qushayrī's valuable contributions accessible to the English-speaking world. It is my hope that this work thus serves the very purpose the author intended: to be a practical guide for all those seeking to refine their character.

Fahim Choudhury
Bay Ridge, Brooklyn
01/13/2026

مُقَدِّمَةُ ٱلْمُؤَلِّفِ

Author's Introduction

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَصَلَّى ٱللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ

In the Name of Allah, The Compassionate, The Merciful
May Allah send His blessings upon our master Muḥammad and his family.

أَخْبَرَنَا ٱلْإِمَامُ ٱلْعَالِمُ ٱلْحَافِظُ أَبُو عَبْدِ ٱللَّهِ مُحَمَّدُ بْنُ عَبْدِ ٱلْوَاحِدِ بْنِ أَحْمَدَ ٱلْمَقْدِسِيُّ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، قَالَ أَنْبَا أَبُو رَوْحٍ عَبْدُ ٱلْمُنْعِمِ بْنُ مُحَمَّدِ بْنِ أَبِي ٱلْفَضْلِ ٱلْهَرَوِيُّ بِهَرَاةَ ح، وَأَخْبَرَنَا ٱلشَّيْخُ أَبُو ٱلْبَرَكَاتِ ٱلْحَسَنُ بْنُ مُحَمَّدِ بْنِ هِبَةِ ٱللَّهِ ٱلشَّافِعِيُّ قَالَ: أَنْبَا عَمِّي ٱلْحَافِظُ أَبُو ٱلْقَاسِمِ عَلِيُّ بْنُ ٱلْحَسَنِ ٱلدِّمَشْقِيُّ، قَالَا: أَنْبَا أَبُو ٱلْقَاسِمِ زَاهِرُ بْنُ طَاهِرِ بْنِ مُحَمَّدٍ ٱلشَّحَّامِيُّ ٱلْمُسْتَمْلِي قَالَ: أَنْبَا ٱلْأُسْتَاذُ أَبُو ٱلْقَاسِمِ عَبْدُ ٱلْكَرِيمِ بْنُ هَوَازِنَ ٱلْقُشَيْرِيُّ قَالَ:

The Imam,[2] the scholar, the *Ḥāfiẓ*,[3] Abū ʿAbd Allāh Muḥammad ibn ʿAbd al-Wāḥid ibn Aḥmad al-Maqdisī reported to us, [the text] being recited to him while I was listening.[4] He said: Abū Rawḥ

---

[2] An imam is the leader of congregational prayer in Islam. The term is also used to designate a respected leader or authority within a Muslim community, reflecting their role as a guide and example.

[3] Traditionally, a *ḥāfiẓ* was a master hadith scholar who had memorized a vast number of narrations, a high rank within the science of hadith criticism. While this meaning persists in scholarly contexts, the term now more commonly refers to a memorizer of the Qurʾān, for which the term *ḥāmil al-Qurʾān* was historically used. For a detailed discussion of the classical ranks of hadith scholars, see Jonathan A.C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World*, 2nd ed. (London: Oneworld Academic, 2017), chap. 3.

[4] Lit. "by way of a reading [of the text] to him while I was listening." This refers to a formal method of transmission where a student reads a text aloud to the presiding scholar for verification. The narrator uses this specific phrasing to confirm that, although he was not the reader, he was present in the session and

ʿAbd al-Munʿim ibn Muḥammad ibn Abī ʾl-Faḍl al-Harawī informed us in Herat: [*A separate chain of transmission*.] Shaykh Abū ʾl-Barakāt al-Ḥasan ibn Muḥammad ibn Hibat Allāh al-Shāfiʿī informed us: My uncle, *Ḥāfiẓ* Abū ʾl-Qāsim ʿAlī ibn al-Ḥasan al-Dimashqī informed us: They[5] said: Abū ʾl-Qāsim Zāhir ibn Ṭāhir ibn Muḥammad al-Shaḥḥāmī al-Mustamlī[6] informed us: The teacher, Abū ʾl-Qāsim ʿAbd al-Karīm ibn Hawāzin al-Qushayrī informed us:

ٱلْحَمْدُ لِلَّهِ نَاصِرِ دِينِهِ، وَمُوضِحِ ٱلْحَقِّ بِحُجَّتِهِ وَبَرَاهِينِهِ، ٱلَّذِي أَرْسَلَ رَسُولَهُ بِٱلْهُدَى، وَأَوْجَبَ طَاعَتَهُ عَلَى كَافَّةِ ٱلْوَرَى، صَلَوَاتُ ٱللَّهِ عَلَيْهِ وَعَلَى آلِهِ وَعِتْرَتِهِ وَأَصْحَابِهِ وَزُمْرَتِهِ. أَمَّا بَعْدُ:

Praise belongs to Allah, the Supporter of His religion, the Clarifier of the Truth through His argument and proofs, He who sent His Messenger with guidance and enjoined obedience to him upon all of creation. May Allah's blessings be upon him and upon his family, his progeny, his companions, and his cohort. To proceed:

فَإِنَّ ٱللَّهَ سُبْحَانَهُ [لَمَّا] جَعَلَ مُحَمَّدًا نَبِيَّهُ صَلَوَاتُ ٱللَّهِ عَلَيْهِ خَاتَمَ أَنْبِيَائِهِ حَفِظَ مِلَّتَهُ بِٱلرَّاشِدِينَ مِنْ خُلَفَائِهِ، وَجَعَلَهُمْ وَرَثَتَهُ فِي حِرَاسَةِ بَيْضَةِ ٱلدِّينِ، وَٱلذَّبِّ عَنِ ٱلْحَوْزَةِ بِوَاضِحِ ٱلتَّبْيِينِ.

Indeed, [when] Allah, the Glorified, made His Prophet Muhammad – may Allah's blessings be upon him – the seal of His Prophets, He

---

personally heard the verified reading, thereby establishing his authority to transmit the text. For the technical rulings on this terminology, see Ibn al-Ṣalāḥ, *An Introduction to the Science of the Hadith*, trans. Eerik Dickinson (Reading: Garnet, 2006), 108.

[5] ʿAbd al-Munʿim ibn Muḥammad ibn Abī ʾl-Faḍl al-Harawī and Abū ʾl-Qāsim ʿAlī ibn al-Ḥasan al-Dimashqī.

[6] "The Dictation Assistant" Al-Mustamlī refers to the assistant in formal hadith dictation sessions who repeated the shaykh's words aloud for the audience to ensure they were heard clearly and recorded accurately.

protected His community through His rightly-guided successors.[7] He made them His heirs in protecting the sanctum of the religion and defending its domain with clear elucidation.

وَلَقَدْ قَالَ رَسُولُ ٱللَّهِ ﷺ فِيمَا أَخْبَرَنَا بِهِ ٱلْحَاكِمُ أَبُو عَبْدِ ٱللَّهِ مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ ٱلْحَافِظُ رحمه الله قَالَ: حَدَّثَنِي أَبُو ٱلْقَاسِمِ يُوسُفُ بْنُ يَعْقُوبَ ٱلسُّوسِيُّ، ثَنَا أَبُو ٱلْحَسَنِ مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ ٱلْحَنْظَلِيُّ، ثَنَا أَبُو عُمَيْرٍ ٱلنَّحَّاسُ، ثَنَا ضُمْرَةُ، عَنِ ٱبْنِ شَوْذَبٍ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ ٱلْخُدْرِيِّ قَالَ: خَطَبَنَا رَسُولُ ٱللَّهِ ﷺ، فَمَا تَرَكَ شَيْئًا دُونَ ٱلسَّاعَةِ إِلَّا أَنْبَأَ بِهِ، حَفِظَهُ مَنْ حَفِظَهُ، وَنَسِيَهُ مَنْ نَسِيَهُ، ثُمَّ قَالَ: «**نَضَّرَ ٱللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاهَا فَرُبَّ حَامِلِ فِقْهٍ لَيْسَ بِفَقِيهٍ وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ.**»

Indeed, the Messenger of Allah – may Allah bless him and grant him peace – said, as reported to us by al-Ḥākim Abū ʿAbd Allāh Muḥammad ibn ʿAbd Allāh al-Ḥāfiẓ – may Allah have mercy on him – who said: Abū ʾl-Qāsim Yūsuf ibn Yaʿqūb al-Sūsī narrated to me: Abū ʾl-Ḥasan Muḥammad ibn Isḥāq ibn Ibrāhīm al-Ḥanẓalī narrated to us: Abū ʿUmayr al-Naḥḥās narrated to us: Ḍumra narrated to us, on the authority of Ibn Shawdhab, on the authority of Saʿīd ibn Abī ʿArūba, on the authority of Qatāda, on the authority of Abū Naḍra, on the authority of Abū Saʿīd al-Khudrī who said: "The Messenger of Allah – may Allah bless him and grant him peace – addressed us and did not omit a thing before the Hour except that he informed us of it. Whoever retained it, retained it, and whoever forgot it, forgot it. Then he said, **'May Allah gladden a servant who has heard my sayings and understood them. For many a carrier of knowledge (*fiqh*) is not a jurist (*faqīh*), and it**

[7] Referring to the four Rightly-Guided Caliphs (Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī). Al-Qushayrī's context may suggest a broader meaning that includes the righteous scholars, who are considered in tradition to be the 'heirs of the Prophets.' See: *Sunan Abī Dāwūd* 3641.

may be that a carrier of knowledge [transmits it] to one who is more astute than him.'"[8]

فَنَدَبَهُمْ إِلَى حِفْظِ مَا يَقُولُ، وَنَقْلِهِ إِلَى غَيْرِهِمْ، وَقَالَ ﷺ فِيمَا أَخْبَرَنَا بِهِ ٱلْحَاكِمُ أَبُو عَبْدِ ٱللَّهِ مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ ٱلْحَافِظُ، أَنْبَا أَبُو عَلِيٍّ ٱلْحَسَنُ بْنُ مُحَمَّدٍ ٱلصَّاغَانِيُّ بِمَرْوَ، ثَنَا أَبُو رَجَاءٍ ٱبْنُ حَمْدَوَيْهِ، ثَنَا ٱلْعَلَاءُ بْنُ مُسْلِمَةَ، ثَنَا إِسْمَاعِيلُ بْنُ يَحْيَى ٱلتَّيْمِيُّ، عَنْ سُفْيَانَ ٱلثَّوْرِيِّ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ٱبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَنْ أَدَّى إِلَى أُمَّتِي حَدِيثًا وَاحِدًا يُقِيمُ بِهِ سُنَّةً وَيَرُدُّ بِهِ بِدْعَةً فَلَهُ ٱلْجَنَّةُ.»**

He charged them with preserving what he said and transmitting it to others. He – may Allah bless him and grant him peace – also said as reported to us by al-Ḥākim Abū ʿAbd Allāh Muḥammad ibn ʿAbd Allāh al-Ḥāfiẓ [who said]: Abū ʿAlī al-Ḥasan ibn Muḥammad al-Ṣaghānī informed us in Merv: Abū Rajāʾ ibn Ḥamdawayh narrated to us: al-ʿAlāʾ ibn Muslama narrated to us: Ismāʿīl ibn Yaḥyā al-Taymī narrated to us on the authority of Sufyān al-Thawrī, on the authority of Layth, on the authority of Ṭāwūs, on the authority of Ibn ʿAbbās who said: The Messenger of Allah – may Allah bless him and his family and grant them peace – said: **"Whoever conveys a single Hadith to my nation, by which he establishes a Sunnah and repels an innovation, will have the Garden."**[9]

وَأَخْبَرَنَا ٱلْحَاكِمُ أَبُو عَبْدِ ٱللَّهِ ﵀، أَنْبَا أَبُو مُحَمَّدٍ عَبْدُ ٱللَّهِ بْنُ إِسْحَاقَ ٱلْبَغَوِيُّ بِبَغْدَادَ، ثَنَا أَحْمَدُ بْنُ ٱلْهَيْثَمِ ٱلسَّامِرِيُّ، ثَنَا سَعِيدُ بْنُ دَاوُدَ ٱلزَّنْبَرِيُّ، ثَنَا مَالِكُ

---

[8] Recorded in *Sunan al-Tirmidhī*, no. 2658; *Sunan Abī Dāwūd*, no. 3660; *Sunan Ibn Mājah*, no. 230. Al-Tirmidhī grades this narration as *ḥasan ṣaḥīḥ* in his commentary on the parallel chain (no. 2657).

[9] Recorded by Abū Nuʿaym al-Aṣbahānī in *Ḥilyat al-Awliyāʾ*, vol. 10, p. 44; Al-Khaṭīb al-Baghdādī in *Sharaf Aṣḥāb al-Ḥadīth*, no. 171, both narrations with a slight variation in wording. Al-Qushayrī's chain contains Ismāʿīl ibn Yaḥyā al-Taymī, whom al-Dāraquṭnī classified as a liar (*kadhdhāb*). See al-Dāraquṭnī, *Al-Ḍuʿafāʾ wa al-Matrūkūn*, vol. 1, p. 256 (no. 79).

ٱبْنُ أَنَسٍ قَالَ: كَتَبَ إِلَيَّ كَثِيرُ بْنُ عَبْدِ ٱللَّهِ ٱلْمُزَنِيُّ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنْ بِلَالِ بْنِ ٱلْحَارِثِ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «**مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ مِنْ بَعْدِي فَإِنَّ لَهُ مِنَ ٱلْأَجْرِ مِثْلَ مَنْ عَمِلَ بِهَا مِنَ ٱلنَّاسِ، لَا يَنْتَقِصُ مِنْ أُجُورِهِمْ وَمَنِ ٱبْتَدَعَ بِدْعَةً لَا تَرْضَى ٱللَّهُ وَرَسُولُهُ، فَإِنَّ لَهُ مِثْلَ إِثْمِ مَنْ عَمِلَ بِهَا مِنَ ٱلنَّاسِ لَا يَنْقُصُ ذَٰلِكَ مِنْ آثَامِ ٱلنَّاسِ شَيْئًا.**»

Al-Ḥākim Abū ʿAbd Allāh – may Allah have mercy on him – informed us: Abū Muḥammad ʿAbd Allāh ibn Isḥāq al-Baghawī informed us in Baghdad: Aḥmad ibn al-Haytham al-Sāmirī narrated to us: Saʿīd ibn Dāwūd al-Zanbarī narrated to us: Mālik ibn Anas narrated to us, he said: Kathīr ibn ʿAbd Allāh al-Muzanī wrote to me, narrating on the authority of his father, on the authority of his grandfather, on the authority of Bilāl ibn al-Ḥārith that he said: I heard the Messenger of Allah – may Allah bless him and grant him peace – say: **"Whoever revives something of my Sunnah which had died out after me shall have the reward of whoever acts according to it, without diminishing their rewards in the least. Whoever innovates something that Allah and His Messenger are not pleased with shall have the sin of whoever acts according to it from among the people, without diminishing the sins of the people in the slightest."**[10]

وَأَخْبَرَنَا عَبْدُ ٱلرَّحْمَٰنِ بْنُ مُحَمَّدِ بْنِ عَبْدِ ٱللَّهِ ٱلْكَرِيزِيُّ ٱلْعَدْلُ ﵀، ثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ قُرَيْشٍ، ثَنَا ٱلْحَسَنُ بْنُ سُفْيَانَ، ثَنَا أَحْمَدُ بْنُ زَنْجَوَيْهِ، ثَنَا ٱلْحَجَّاجُ بْنُ نَصِيرٍ، ثَنَا حَفْصُ بْنُ جُمَيْعٍ، عَنْ أَبَانَ، عَنْ أَنَسٍ قَالَ: قَالَ

[10] Recorded in *Sunan al-Tirmidhī*, no. 2677; *Sunan Ibn Mājah*, no. 209. Al-Tirmidhī grades this narration as *Ḥasan*. Note that the chain contains Kathīr ibn ʿAbd Allāh al-Muzanī who was severely criticized by al-Shāfiʿī, who called him "a pillar of lying" (*rukn min arkān al-kadhib*) or "one of the liars" (*aḥadu al-kadhdhābīn*); see Ibn Ḥajar al-ʿAsqalānī, *Tahdhīb al-Tahdhīb*, vol. 3, p. 462. The concept, however, is supported by the rigorously authentic hadith in *Ṣaḥīḥ Muslim*, no. 1017: "Whoever sets a good precedent in Islam…"

رَسُولُ ٱللَّهِ ﷺ: «مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا مِمَّا يَحْتَاجُونَ إِلَيْهِ كَتَبَهُ ٱللَّهُ فَقِيهًا عَالِمًا.»

ʿAbd al-Raḥmān ibn Muḥammad ibn ʿAbd Allāh al-Karīzī al-ʿAdl[11] – may Allah have mercy on him – informed us: Abū Bakr Muḥammad ibn ʿAbd Allāh ibn Quraysh narrated to us: Al-Ḥasan ibn Sufyān narrated to us: Aḥmad ibn Zanjawayh narrated to us: Al-Ḥajjāj ibn Naṣīr narrated to us: Ḥafṣ ibn Jumayʿ narrated to us on the authority of Abān, from Anas who said: The Messenger of Allah – may Allah bless him and grant him peace – said: **"Whoever preserves for my community forty hadiths regarding indispensable matters, Allah shall record him as a learned jurist."**[12]

وَأَخْبَرَنَا عَبْدُ ٱلرَّحْمَٰنِ بْنُ مُحَمَّدِ بْنِ عَبْدِ ٱللَّهِ ٱلْكَرِيزِيُّ، أَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ ٱبْنِ قُرَيْشٍ، ثَنَا ٱلْحُسَيْنُ بْنُ سُفْيَانَ، ثَنَا عَلِيُّ بْنُ حَجَرٍ، ثَنَا إِسْحَاقُ بْنُ نَجِيحٍ، عَنِ ٱبْنِ جُرَيْجٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ٱبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنَ ٱلسُّنَّةِ كُنْتُ لَهُ شَفِيعًا يَوْمَ ٱلْقِيَامَةِ.»

ʿAbd al-Raḥmān ibn Muḥammad ibn ʿAbd Allāh al-Karīzī informed us: Abū Bakr Muḥammad ibn ʿAbd Allāh ibn Quraysh informed us: Al-Ḥusayn ibn Sufyān narrated to us: ʿAlī ibn Ḥajar narrated to us: Isḥāq ibn Najīḥ narrated to us on the authority of Ibn Jurayj, on the authority of ʿAṭāʾ ibn Abī Rabāḥ, on the authority Ibn ʿAbbās who said: The Messenger of Allah – may Allah bless him and his family and grant them peace – said: **"Whoever preserves forty hadiths from the Sunnah for my**

[11] "The Just."

[12] A similar variation has been recorded by Ibn ʿAdī in *Al-Kāmil fī Ḍuʿafāʾ al-Rijāl*, vol. 8, p. 337. Al-Qushayrī's chain contains Ḥafṣ ibn Jumayʿ, whom ibn Ḥibbān classified as a relator of rejected reports (*munkar al-ḥadīth*) See ibn Ḥibbān, *al-Majrūḥīn*, vol. 1, p. 313 (no. 254).

community, I shall be an intercessor for him on the Day of Judgement."[13]

وَبِمُقْتَضَى هَذِهِ ٱلْأَخْبَارِ، أَثْبَتْنَا فِي هَٰذَا ٱلْمُخْتَصَرِ أَرْبَعِينَ بَابًا مِنْ تَصْحِيحِ ٱلْمُعَامَلَةِ مِنَ ٱلْعَبْدِ فِي أَحْكَامِ ٱلرِّيَاضَةِ، وَمُعَالَجَةِ ٱلْأَخْلَاقِ ٱلْحَسَنَةِ، وَرَوَيْنَا مِنْ كُلِّ بَابٍ خَبَرًا مُسْنَدًا، وَرُبَّمَا تُذْكَرُ فِي بَعْضِ ٱلْأَبْوَابِ أَكْثَرُ مِنْ خَبَرٍ وَاحِدٍ، وَنَسْأَلُ ٱللَّهَ تَعَالَى أَنْ يُوَفِّقَ مَنْ سَمِعَهُ لِٱسْتِعْمَالِهِ، وَأَنْ يَعْصِمَنَا مِنَ ٱلزَّلَلِ وَٱلْخَطَلِ فِي ٱلْقَوْلِ وَٱلْعَمَلِ، وَأَنْ يَخْتِمَ لَنَا بِٱلْحُسْنَى، فَإِنَّهُ ٱلْوَلِيُّ وَٱلْمَوْلَى.

In light of these reports, we have set down – in this brief work – forty chapters on rectifying the servant's conduct in matters of spiritual discipline and cultivation of good character. In each chapter we have related a report with its chain of transmission. In some chapters more than one report may be mentioned. We ask Allah Most High to guide those who hear them to implement them, to protect us from error and frivolity in [our] speech and action, and to bring [our lives] to a close with goodness, for verily He is the Guardian and the Patron.

[13] Similar variations have been recorded by al-Bayhaqī in *Shuʿab al-Īmān*, nos. 1596, 1597. Al-Qushayrī's chain contains Isḥāq ibn Najīḥ al-Malaṭī. Ibn Ḥibbān classified him as a "*dajjāl* among the imposters" who openly fabricated hadith. See Ibn Ḥibbān, *al-Majrūḥīn*, vol. 1, p. 44 (no. 58).

بَابُ طَلَبِ ٱلْعِلْمِ

1. Seeking Knowledge

أَوَّلُ مَا يَجِبُ عَلَى ٱلْعَبْدِ إِذَا سَلَكَ طَرِيقَ ٱلْعُبُودِيَّةِ طَلَبُ قَدْرٍ مِنَ ٱلْعِلْمِ يُصَحِّحُ بِهِ ٱعْتِقَادَهُ فِي ٱلتَّوْحِيدِ.

When the servant embarks on the path of servanthood (ʿ*ubūdiyya*),[14] the first duty incumbent upon him is to seek the amount of knowledge necessary to correct his belief in the Oneness [of Allah].

١ - أَخْبَرَنَا أَبُو مُحَمَّدٍ جَنَاحُ بْنُ نَذِيرِ بْنِ جَنَاحٍ بِٱلْكُوفَةِ، ثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ دُحَيْمٍ ٱلشَّيْبَانِيُّ، ثَنَا مُحَمَّدُ بْنُ ٱلْحُسَيْنِ، ح، وَأَخْبَرَنَا أَبُو مُحَمَّدِ بْنُ عَبْدِ ٱللَّهِ بْنِ يُوسُفَ ٱلْأَصْبَهَانِيُّ، أَنْبَا أَبُو سَعِيدِ بْنُ ٱلْأَعْرَابِيِّ، ثَنَا جَعْفَرُ بْنُ عَامِرٍ ٱلْعَسْكَرِيُّ، قَالَا ثَنَا ٱلْحَسَنُ بْنُ عَطِيَّةَ، ثَنَا أَبُو عَاتِكَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«ٱطْلُبُوا ٱلْعِلْمَ وَلَوْ بِٱلصِّينِ، فَإِنَّ طَلَبَ ٱلْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ.»**

Hadith 1: Abū Muḥammad Janāḥ ibn Nadhīr ibn Janāḥ informed us in Kūfa: Abū Jaʿfar Muḥammad ibn ʿAlī ibn Duḥaym al-Shaybānī narrated to us: Muḥammad ibn al-Ḥusayn narrated to us: [*Al-Qushayrī relates a separate chain*]. Abū Muḥammad ibn ʿAbd Allāh ibn Yūsuf al-Aṣbahānī informed us: Abū Saʿīd ibn al-Aʿrābī

---

[14] Servanthood (ʿ*ubūdiyya*) constitutes the second level of worship in al-Qushayrī's hierarchy of worship. He writes in his *Epistle of Sufism*, "I heard the master Abū ʿAlī al-Daqqāq – may Allah have mercy on him – say: 'Servanthood (ʿ*ubūdiyya*) is more complete than worship (ʿ*ibāda*); first comes worship, then servanthood, then servitude (ʿ*ubūda*). Worship belongs to the common believers; servanthood to the elect; and servitude to the elect of the elect.'" (Alexander Knysh, *The Epistle of Sufism*, trans. Alexander Knysh [New York: Paulist Press, 2007], 210).

informed us: Jaʿfar ibn ʿĀmir al-ʿAskarī narrated to us: Both[15] said: al-Ḥasan ibn ʿAṭiyya narrated to us: Abū ʿĀtika narrated to us on the authority of Anas ibn Mālik, who said: The Messenger of Allah – may Allah bless him and his family and grant them peace – said: **"Seek knowledge, even as far as China. Indeed, seeking knowledge is a duty upon every Muslim."**[16]

٢ - وَأَخْبَرَنَا ٱلسَّيِّدُ أَبُو ٱلْحَسَنِ مُحَمَّدُ بْنُ ٱلْحُسَيْنِ ٱلْحَسَنِيُّ ﵀، أَنْبَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ أَيُّوبَ بْنِ سَلْمَوَيْهِ، ثَنَا مُحَمَّدُ بْنُ يَزِيدَ ٱلسُّلَمِيُّ، ثَنَا حَفْصُ بْنُ عَبْدِ ٱلرَّحْمٰنِ، ثَنَا مُحَمَّدُ بْنُ عَبْدِ ٱلْمَلِكِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا سَمِعَتْ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «**إِنَّ ٱللَّهَ أَوْحَى إِلَيَّ أَنَّهُ مَنْ سَلَكَ مَسْلَكًا فِي طَلَبِ ٱلْعِلْمِ، سُهِّلَتْ لَهُ طَرِيقٌ إِلَى ٱلْجَنَّةِ، وَمَنْ سُلِبَتْ كَرِيمَتَيْهِ أَثْبَتَهُ عَلَيْهِمَا ٱلْجَنَّةُ، وَفَضْلٌ فِي عِلْمٍ خَيْرٌ مِنْ فَضْلٍ فِي عِبَادَةٍ، وَمِلَاكُ ٱلدِّينِ ٱلْوَرَعُ.**»

Hadith 2: Sayyid[17] Abū ʾl-Ḥasan Muḥammad ibn al-Ḥusayn al-Ḥasanī – may Allah have mercy on him – informed us: Abū Bakr Muḥammad ibn ʿAlī ibn Ayyūb ibn Salmawayh informed us: Muḥammad ibn Yazīd al-Sulamī narrated to us: Ḥafṣ ibn ʿAbd al-Raḥmān narrated to us: Muḥammad ibn ʿAbd al-Malik narrated to us on the authority of Hishām ibn ʿUrwa, on the authority of his father, on the authority of ʿĀʾisha that she heard the Messenger of Allah – may Allah bless him and his family and grant them peace – say: **"Indeed, Allah has revealed to me that whoever treads a path seeking knowledge, a path to Paradise shall be made easy for him. And whoever is deprived of his eyesight,[18] He shall grant him Paradise in their stead. Excellence in knowledge is better**

[15] Muḥammad ibn al-Ḥusayn and Jaʿfar ibn ʿĀmir al-ʿAskarī.

[16] Recorded by al-Bayhaqī in *Shuʿab al-Īmān*, no. 1543. The chain contains Abū ʿĀtika, whom al-Bukhārī classified as *munkar al-ḥadīth*. See Ibn Ḥajar al-ʿAsqalānī, *Tahdhīb al-Tahdhīb*, vol. 4, p. 544.

[17] An honorific denoting a descendant of the Prophet.

[18] Lit. "his two precious things" (*karīmatayhi*), an Arabic metonym for the eyes.

than excellence in worship and the cornerstone of religion is scrupulousness."[19]

[19] This narration combines three distinct reports. For the first part (Seeking Knowledge), see *Ṣaḥīḥ Muslim*, no. 2699. For the second (Eyesight), see *Ṣaḥīḥ al-Bukhārī*, no. 5653. For the third (Knowledge vs. Worship), see *Sunan al-Dārimī*, no. 355. Al-Qushayrī presents them here as a single connected report (*siyāq wāḥid*).

بَابُ ٱلتَّوْبَةِ

2. Repentance

فَإِذَا صَحَّحَ ٱلْعَبْدُ فِي ٱلتَّوْحِيدِ عَقْدَهُ، وَأَخْلَصَ إِلَى ٱللَّهِ قَصْدَهُ، فَأَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ إِرَادَتِهِ ٱلتَّوْبَةُ.

Once the servant has rectified his conviction in the Oneness [of Allah] and has made his intention exclusively for Allah, the first station of his spiritual journey is repentance.

٣ - وَقَدْ أَخْبَرَنَا ٱلسَّيِّدُ أَبُو ٱلْحَسَنِ مُحَمَّدُ بْنُ ٱلْحُسَيْنِ ٱلْحَسَنِيُّ ﵀ قَالَ: ثَنَا أَبُو ٱلْقَاسِمِ عَبْدُ ٱللَّهِ بْنُ إِبْرَاهِيمَ بْنِ بَالَوَيْهِ قَالَ: ثَنَا أَحْمَدُ بْنُ يُوسُفَ ٱلسُّلَمِيُّ، ثَنَا عَبْدُ ٱلرَّزَّاقِ، ثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَٰذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«أَيَفْرَحُ أَحَدُكُمْ بِرَاحِلَتِهِ إِذَا ضَلَّتْ مِنْهُ ثُمَّ وَجَدَهَا؟»** قَالُوا: «نَعَمْ، يَا رَسُولَ ٱللَّهِ.» قَالَ: **«وَٱلَّذِي نَفْسِي بِيَدِهِ لَلَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ إِذَا تَابَ مِنْ أَحَدِكُمْ بِرَاحِلَتِهِ إِذَا وَجَدَهَا.»**

Hadith 3: Sayyid Abū ʾl-Ḥasan Muḥammad ibn al-Ḥusayn al-Ḥasanī – may Allah have mercy on him – has reported to us, he said: Abū ʾl-Qāsim ʿAbd Allāh ibn Ibrāhīm ibn Bālawayh narrated to us, he said: Aḥmad ibn Yūsuf al-Sulamī narrated to us: ʿAbd al-Razzāq narrated to us: Maʿmar narrated to us on the authority of Hammām ibn Munabbih, who said: This is what Abū Hurayra narrated to us, he said: The Messenger of Allah – may Allah bless him and grant him peace – said, **"Would one of you be delighted if his mount were to break loose from him and then he found it?"** They said, "Yes, O Messenger of Allah." He said, **"By the One in Whose Hand my soul lies, Allah is more delighted with the**

repentance of His servant when he repents than one of you would be upon finding his lost mount."[20]

قَالَ ٱلشَّيْخُ ٱلْأُسْتَاذُ ٱلْإِمَامُ أَبُو ٱلْقَاسِمِ ٱلْقُشَيْرِيُّ ﵀ تَعَالَى: ٱلْفَرَحُ فِي صِفَتِهِ ﷻ مَحْمُولٌ عَلَى ٱلْإِحْسَانِ إِلَى ٱلْعَبْدِ وَإِكْرَامِهِ.

The Shaykh, the teacher, Imam Abū ʾl-Qāsim al-Qushayrī – may Allah have mercy on him – said: "Delight, as an attribute of Allah, the Glorified and Exalted, is to be understood as His beneficence and generosity towards His servant."

٤ - وَأَخْبَرَنَا أَبُو نُعَيْمٍ عَبْدُ ٱلْمَلِكِ بْنُ ٱلْحَسَنِ ٱلْإِسْفَرَايِنِيُّ ﵀، أَنْبَا أَبُو عَوَانَةَ يَعْقُوبُ بْنُ إِسْحَاقَ، ثَنَا ٱلصَّوْمَعِيُّ، ثَنَا حَجَّاجُ بْنُ مِنْهَالٍ وَعَمْرُو بْنُ عَاصِمٍ قَالَا ثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ ٱللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ عَبْدِ ٱلرَّحْمٰنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ ٱلنَّبِيِّ ﷺ فِيمَا يَحْكِي عَنْ رَبِّهِ قَالَ: «**أَذْنَبَ عَبْدٌ ذَنْبًا، فَقَالَ: ٱللَّهُمَّ ٱغْفِرْ لِي، فَقَالَ ﷻ: أَذْنَبَ عَبْدِي ذَنْبًا، عَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ ٱلذَّنْبَ، وَيَأْخُذُ بِٱلذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ: ٱللَّهُمَّ ٱغْفِرْ لِي، فَقَالَ ﷻ: أَذْنَبَ عَبْدِي ذَنْبًا، عَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ ٱلذَّنْبَ وَيَأْخُذُ بِٱلذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ ذَنْبًا فَقَالَ: ٱللَّهُمَّ ٱغْفِرْ لِي، فَقَالَ ﷻ: أَذْنَبَ عَبْدِي ذَنْبًا، عَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ ٱلذَّنْبَ وَيَأْخُذُ بِٱلذَّنْبِ، ٱعْمَلْ مَا شِئْتَ فَقَدْ غَفَرْتُ لَكَ.**»

Hadith 4: Abū Nuʿaym ʿAbd al-Malik ibn al-Ḥasan al-Isfarāyinī, – may Allah have mercy on him – informed us: Abū ʿAwāna Yaʿqūb ibn Isḥāq informed us: al-Ṣawmaʿī narrated to us: Ḥajjāj ibn Minhāl and ʿAmr ibn ʿĀṣim narrated to us, they said: Ḥammād ibn Salama narrated to us on the authority of Isḥāq ibn ʿAbd Allāh ibn Abī Ṭalḥa, on the authority of ʿAbd al-Raḥmān ibn Abī ʿAmra, on the authority of Abū Hurayra, on the authority of

[20] For the basis of this report, see *Ṣaḥīḥ Muslim*, no. 2747 and *Ṣaḥīḥ al-Bukhārī*, no. 6309. Al-Qushayrī presents a summarized version of the longer narrative found in the *Ṣaḥīḥ* collections.

the Prophet – may Allah bless him and his family and grant him peace – who said, speaking on behalf of his Lord: **"A servant committed a sin so he said, 'O Allah, forgive me.' So He, the Blessed and Exalted, replied: 'My servant has committed a sin. He knows that he has a Lord who forgives sin and punishes for sin.'[21] Then the servant returned and committed another sin and said, 'O Allah, forgive me.' So He, the Blessed and Exalted, replied: 'My servant has committed a sin. He knows that he has a Lord who forgives sin and punishes for sin.' Then he returned and committed another sin and said, 'O Allah, forgive me.' So He, the Blessed and Exalted, replied: 'My servant has committed a sin. He knows that he has a Lord who forgives sin and punishes for sin. Do as you wish, for I have forgiven you.'"[22]**

[21] Other widely cited narrations of this hadith, such as those found in *Ṣaḥīḥ al-Bukhārī* 7507 and *Ṣaḥīḥ Muslim* 2758a, include the phrase "so He forgave him" after each of the servant's pleas.

[22] Recorded in *Ṣaḥīḥ Muslim*, no. 2758; *Ṣaḥīḥ al-Bukhārī*, no. 7507.

بَابُ ٱلْحَيَاءِ

3. Shame

وَمِنَ ٱلْأَسْبَابِ ٱلَّتِي تَحْمِلُ ٱلْعَبْدَ عَلَى صِدْقِ ٱلتَّوْبَةِ ٱسْتِحْيَاؤُهُ مِنِ ٱطِّلَاعِ ٱلْحَقِّ عَلَيْهِ فِي جَمِيعِ أَحْوَالِهِ.

One of the factors that prompts sincere repentance from the servant is his being shy at the Real[23] observing him in all of his states.

٥ - أَخْبَرَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ ٱللَّهِ ٱلْأَدِيبُ ﵀، أَنْبَا أَبُو عُثْمَانَ عَمْرُو بْنُ عَبْدِ ٱللَّهِ ٱلْبَصْرِيُّ، ثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ ٱلْوَهَّابِ، ثَنَا يَعْلَى بْنُ عُبَيْدٍ، ثَنَا أَبَانُ بْنُ إِسْحَاقَ، عَنِ ٱلصَّبَّاحِ بْنِ مُحَمَّدٍ، عَنْ مُرَّةَ ٱلْهَمْدَانِيِّ، عَنِ ٱبْنِ مَسْعُودٍ أَنَّ نَبِيَّ ٱللَّهِ ﷺ قَالَ ذَاتَ يَوْمٍ لِأَصْحَابِهِ: «**ٱسْتَحْيُوا مِنَ ٱللَّهِ حَقَّ ٱلْحَيَاءِ.**» قَالُوا: «إِنَّا نَسْتَحْيِي يَا نَبِيَّ ٱللَّهِ وَٱلْحَمْدُ لِلَّهِ.» قَالَ: «**لَيْسَ ذَٰلِكَ، وَلَٰكِنْ مَنِ ٱسْتَحْيَى مِنَ ٱللَّهِ حَقَّ ٱلْحَيَاءِ فَلْيَحْفَظِ ٱلرَّأْسَ وَمَا وَعَى، وَٱلْبَطْنَ وَمَا حَوَى، وَلْيَذْكُرِ ٱلْمَوْتَ وَٱلْبِلَى، وَمَنْ أَرَادَ ٱلْآخِرَةَ تَرَكَ زِينَةَ ٱلدُّنْيَا، فَمَنْ فَعَلَ ذَٰلِكَ فَقَدِ ٱسْتَحْيَى مِنَ ٱللَّهِ حَقَّ ٱلْحَيَاءِ.**»

Hadith 5: Abū Saʿīd Muḥammad ibn Ibrāhīm ibn ʿAbd Allāh al-Adīb[24] – may Allah have mercy on him – informed us: Abū ʿUthmān ʿAmr ibn ʿAbd Allāh al-Baṣrī informed us: Abū Aḥmad Muḥammad ibn ʿAbd al-Wahhāb narrated to us: Yaʿlā ibn ʿUbayd narrated to us: Abān ibn Isḥāq narrated to us on the authority of al-Ṣabbāḥ ibn Muḥammad, on the authority of Murra

[23] *Al-Ḥaqq* (lit., "The Truth" or "The Real"), one of the names of Allah particularly emphasized in Sufi thought.

[24] "The Litterateur" or "The Man of Letters."

al-Hamdānī, on the authority of ibn Masʿūd that the Prophet of Allah – may Allah bless him and grant him peace – said one day to his Companions: **"Be shy before Allah, a shyness worthy [of Him]."** They said: "We do feel shy, O Prophet of Allah, and praise be to Allah." He said: **"It is not that. The one who truly feels shy before Allah should guard the head[25] and what it holds,[26] and the belly[27] and what it contains,[28] and let him remember death and decay.[29] Whoever desires the Hereafter forsakes the adornment of the world. The one who does all of that has been shy before Allah as He deserves."[30]**

---

[25] In his commentary on *Sunan al-Tirmidhī*, Al-Mubārakpūrī explains this as protecting the head from being used "in anything other than obedience to Allah, by not prostrating to anyone besides Him, not praying to show off, not showing submissiveness to anyone other than Allah, and not raising it in haughtiness." *Tuḥfat al-Aḥwadhī bi-Sharḥ Jāmiʿ al-Tirmidhī*, vol. 6, p. 331.

[26] This refers to what the head contains, "such as the tongue, the eyes, and the ears. [He should guard against] using them improperly" al-Mubārakpūrī, *Tuḥfat al-Aḥwadhī*, vol. 6, p. 331.

[27] From consuming impermissible food.

[28] Al-Mubārakpūrī continues, "In other words, what is connected to it, such as the genitals, the legs, the hands, the heart, since all of these appendages are connected to the body. Protecting them means to not use them in disobedience but instead in the pleasure of Allah, Most High" Ibid.

[29] This refers to the decomposition of the body after death.

[30] Recorded in *Sunan al-Tirmidhī*, no. 2458; *Musnad Aḥmad*, no. 3671. Al-Tirmidhī graded it as *gharīb*. Al-Arnaʾūṭ graded it as *ḍaʿīf* due to the weakness of al-Ṣabbāḥ ibn Muḥammad.