

**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 'l-Qāsim  
' Abd al-Karīm ibn Hawāzin  
al-Qushayrī

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

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This publication contains the words of the Prophet Muhammad ﷺ and  
the commentary of Imam al-Qushayrī ر.ه.

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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.”*



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# Transliteration Key (IJMES)

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

Consonants		Vowels	
ء ' َ	ط ٤	<b>Short</b>	<b>Long</b>
ب b	ظ ٤	اَ a	اَ ā
ت t	ع ' َ	اِ i	اِ ī
ث th	غ gh	اُ u	اُ ū
ج j	ف f	<b>Diphthongs</b>	<b>Doubled</b>
ح ḥ	ق q	اَو aw	اَي iy
خ kh	ك k	اَي ay	اَو uw
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
مَدِيدٌ	“Mighty and Sublime”
مَجْدِيدٌ	“Glorified and Exalted”
مُبَارَكٌ	“Blessed and Exalted”
عَظِيمٌ	“Exalted is His Majesty”
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	“In the Name of Allah, The Compassionate, The Merciful”
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ / صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ / صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	“May Allah bless him [& his family], [& grant him/them peace]”
عَلَيْهِ السَّلَامُ / عَلَيْهِ السَّلَامُ / عَلَيْهِ السَّلَامُ / عَلَيْهِ السَّلَامُ / عَلَيْهِ السَّلَامُ	“Upon him/her/them/them (dual) be [blessings & peace”
رَضِيَ اللَّهُ عَنْهُ / رَضِيَ اللَّهُ عَنْهُ / رَضِيَ اللَّهُ عَنْهُ / رَضِيَ اللَّهُ عَنْهُ / رَضِيَ اللَّهُ عَنْهُ	“May Allah be pleased with him/ her/ them/ them (dual)/them (fem.)”
رَحِمَهُ اللَّهُ / رَحِمَهُ اللَّهُ	“May Allah have mercy on him/them”
سَمَّيْنَاهُ	“May his secret be sanctified”
سَلَامٌ عَلَيْنَا	“His peace upon us”

## Abbr.      Meaning

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

# Hadith Classifications

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

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

# Introduction to the Translation<sup>1</sup>

The eminent 5th/11th-century Shāfi‘ī-Ash‘arī scholar Abū ‘l-Qāsim ‘Abd 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 Qur’ānic exegesis (*tafsīr*), *ḥadīth*, jurisprudence (*fiqh*), theology (*kalām*), grammar (*nahw*), and poetry (*shi‘r*). 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-Arba‘īn fī Taṣḥīḥ al-Mu‘āmalā* (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 Ismā‘īl 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 ‘Abd Allāh Muḥammad ibn ‘Alī 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 ‘Alī al-Bayhaqī (d. 458/1066), one of the most prolific and authoritative traditionists in Islamic history.

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<sup>1</sup>This introduction draws extensively on the biographical and historical research presented in Bilal Orfalī 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 Qur'ānic commentary *Laṭā'if al-Ishārāt* incorporates select but pertinent prophetic reports, his treatise on the Night Journey, *Kitāb al-Mi'rāj*, 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-Baghdadī, explicitly defined him as *thiqa*—a trustworthy *muḥaddith*.

In composing this collection, al-Qushayrī participated in the long and venerated tradition of compiling *Arba' iniyāt* (Forty Hadith Collections). While this genre may best be known to readers through al-Nawawī's famous *Arba' in*, which deals with the foundations of the religion, al-Qushayrī's collection stands out as a premier example of a Sufi-oriented *Arba' in*, 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-'Adīm 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, Zāhir 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 (*faḍā’ il al-a’ māl*) while maintaining strictness for legal rulings.

This translation relies on the critical edition by Muḥammad al-Sayyid al-Barsijī (Amman: Dār al-Faḥ, 2013). In rendering the prophetic traditions, priority has been given to the transmission of meaning (*riwāya bi’l-ma’ nā*) 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 الْمُؤَلِّفِ

## Author's Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَصَلَّى اللَّهُ عَلَيَّ 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 الْإِمَامُ الْعَالِمُ الْحَافِظُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ الْوَاحِدِ بْنِ أَحْمَدَ  
الْمَقْدِسِيِّ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، قَالَ أَنبَأَ أَبُو رَوْحٍ عَبْدُ الْمُنْعِمِ بْنُ مُحَمَّدِ بْنِ  
أَبِي الْفَضْلِ الْهَرَوِيِّ بِهَرَاةَ ح، وَأَخْبَرَنَا الشَّيْخُ أَبُو الْبَرَكَاتِ الْحَسَنُ بْنُ مُحَمَّدِ  
بْنِ هَبَةَ اللَّهِ الشَّافِعِيِّ قَالَ: أَنبَأَ عَمِّي الْحَافِظُ أَبُو الْقَاسِمِ عَلِيُّ بْنُ الْحَسَنِ  
الْدَّمَشَقِيِّ، قَالَا: أَنبَأَ أَبُو الْقَاسِمِ زَاهِرُ بْنُ طَاهِرِ بْنِ مُحَمَّدِ الشَّحَامِيِّ الْمُسْتَمْلِي  
قَالَ: أَنبَأَ الْأُسْتَاذُ أَبُو الْقَاسِمِ عَبْدُ الْكَرِيمِ بْنُ هَوَارِ بْنِ الْقَشِيرِيِّ قَالَ:

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

<sup>2</sup> 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.

<sup>3</sup> Traditionally, a *hāfīz* 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 Qur’ān, for which the term *ḥāmīl al-Qur’ān* 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.

<sup>4</sup> 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

‘ Abd al-Mun‘ im ibn Muḥammad ibn Abī ‘l-Faḍl al-Harawī informed us in Herat: [A separate chain of transmission.] Shaykh Abū ‘l-Barakāt al-Ḥasan ibn Muḥammad ibn Hibat Allāh al-Shāfi‘ī informed us: My uncle, *Hāfiẓ* Abū ‘l-Qāsim ‘Alī ibn al-Ḥasan al-Dimashqī informed us: They<sup>5</sup> said: Abū ‘l-Qāsim Zāhir ibn Ṭāhir ibn Muḥammad al-Shaḥḥāmī al-Mustamlī<sup>6</sup> informed us: The teacher, Abū ‘l-Qāsim ‘ Abd al-Karīm ibn Hawāzin al-Qushayrī informed us:

أَلْحَمْدُ لِلَّهِ نَاصِرِ دِينِهِ، وَمُوضِحِ الْحَقِّ بِحُجَّتِهِ وَبِرَاهِينِهِ، الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى، وَأَوْجَبَ طَاعَتَهُ عَلَى كَافَّةِ الْوَرَى، صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَى آلِهِ وَعِزَّتِهِ وَأَصْحَابِهِ وَزُمَرَتِهِ. 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 اللَّهَ سُبْحَانَهُ [لَمَّا] جَعَلَ مُحَمَّدًا نَبِيَّهُ صَلَوَاتُ اللَّهِ عَلَيْهِ خَاتَمَ أَنْبِيَائِهِ حَفِظَ مِلَّتَهُ بِالرَّاشِدِينَ مِنْ خُلَفَائِهِ، وَجَعَلَهُمْ وَرَثَتَهُ فِي حِرَاسَةِ بَيْضَةِ الدِّينِ، وَالذَّبِّ عَنِ الْحَوَازَةِ بِوَاضِحِ التَّنْبِيْنِ.

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

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

<sup>5</sup> ‘ Abd al-Mun‘ im ibn Muḥammad ibn Abī ‘l-Faḍl al-Harawī and Abū ‘l-Qāsim ‘Alī ibn al-Ḥasan al-Dimashqī.

<sup>6</sup> “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.<sup>7</sup> He made them His heirs in protecting the sanctum of the religion and defending its domain with clear elucidation.

وَلَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ فِيمَا أَخْبَرَنَا بِهِ أَلْحَاكِمُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ  
 الْحَافِظُ ﷺ قَالَ: حَدَّثَنِي أَبُو الْقَاسِمِ يُوسُفُ بْنُ يَعْقُوبَ السُّوسِي، ثَنَا أَبُو  
 الْحَسَنِ مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الْحَنْظَلِيُّ، ثَنَا أَبُو عَمِيرٍ النَّحَّاسُ، ثَنَا  
 ضُمْرَةُ، عَنِ ابْنِ شَوْذَبٍ، عَنِ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنِ قَتَادَةَ، عَنِ أَبِي نَضْرَةَ،  
 عَنِ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: حَاطَبْنَا رَسُولُ اللَّهِ ﷺ، فَمَا تَرَكَ شَيْئًا دُونَ السَّاعَةِ  
 إِلَّا أَنْبَأَ بِهِ، حَفِظَهُ مَنْ حَفِظَهُ، وَنَسِيَهُ مَنْ نَسِيَهُ، ثُمَّ قَالَ: «نَضَرَ اللَّهُ عَبْدًا سَمِعَ  
 مَقَالَتِي فَوَعَاهَا فَرَبَّ حَامِلٍ فَفَقِهَ لَيْسَ بِفَقِيهِ وَرَبَّ حَامِلٍ فَفَقِهَ 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-Ḥākīm Abū ‘ Abd Allāh Muḥammad ibn ‘ Abd Allāh al-Ḥāfiẓ – may Allah have mercy on him – who said: Abū ‘ l-Qāsim Yūsuf ibn Ya ‘ qūb al-Sūsī narrated to me: Abū ‘ l-Ḥasan Muḥammad ibn Ishāq ibn Ibrāhīm al-Ḥanzālī narrated to us: Abū ‘ Umayr al-Nahḥās narrated to us: Ḍumra narrated to us, on the authority of Ibn Shawdhab, on the authority of Sa ‘ id ibn Abī ‘ Arūba, on the authority of Qatāda, on the authority of Abū Naḍra, on the authority of Abū Sa ‘ id 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

<sup>7</sup> Referring to the four Rightly-Guided Caliphs (Abū Bakr, ‘ Umar, ‘ Uthmān, and ‘ Alī). 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.”<sup>8</sup>

فَدَبُّهُمْ إِلَى حِفْظِ مَا يَقُولُ، وَنَقْلِهِ إِلَى غَيْرِهِمْ، وَقَالَ ﷺ فِيمَا أَخْبَرَنَا بِهِ أَحْكَامُهُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ، أَنَّنَا أَبُو عَلِيِّ الْحَسَنِ بْنُ مُحَمَّدٍ الصَّغَانِيِّ بِمَرَوْ، ثَنَا أَبُو رَجَاءِ ابْنُ حَمْدَوَيْهِ، ثَنَا الْعَلَاءُ بْنُ مُسْلِمَةَ، ثَنَا إِسْمَاعِيلُ بْنُ يَحْيَى التَّيْمِيُّ، عَنِ سُفْيَانَ الثَّوْرِيِّ، عَنِ لَيْثٍ، عَنِ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدَّى إِلَيَّ حَدِيثًا وَاحِدًا يُقِيمُ بِهِ سُنَّةً وَيُرُدُّ بِهَ بَدْعَةً فَلَهُ الْجَنَّةُ.»

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 ‘Abd Allāh Muḥammad ibn ‘Abd Allāh al-Ḥāfiz [who said]: Abū ‘Alī al-Ḥasan ibn Muḥammad al-Ṣaghānī informed us in Merv: Abū Rajā’ ibn Ḥamdawayh narrated to us: al-‘Alā’ ibn Muslama narrated to us: Ismā‘īl 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 ‘Abbās 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.”<sup>9</sup>

وَأَخْبَرَنَا أَحْكَامُهُ أَبُو عَبْدِ اللَّهِ ﷺ، أَنَّنَا أَبُو مُحَمَّدٍ عَبْدِ اللَّهِ بْنُ إِسْحَاقَ الْبَغَوِيِّ بِبَغْدَادَ، ثَنَا أَحْمَدُ بْنُ الْهَيْثَمِ السَّامِرِيُّ، ثَنَا سَعِيدُ بْنُ دَاوُدَ الزَّنْبَرِيُّ، ثَنَا مَالِكُ

<sup>8</sup> 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).

<sup>9</sup> Recorded by Abū Nu‘aym al-Aṣbahānī in *Ḥilyat al-Awliyā’*, vol. 10, p. 44; Al-Khaṭīb al-Baghādī in *Sharaf Aṣḥāb al-Ḥadīth*, no. 171, both narrations with a slight variation in wording. Al-Qushayrī’s chain contains Ismā‘īl ibn Yaḥyā al-Taymī, whom al-Dāraquṭnī classified as a liar (*kadhhdhāb*). See al-Dāraquṭnī, *Al-Ḍu‘afā’ wa al-Matrūkūn*, vol. 1, p. 256 (no. 79).

أَبْنُ أَنَسٍ قَالَ: كَتَبَ إِلَيَّ كَثِيرُ بْنُ عَبْدِ اللَّهِ الْمُزَنِيُّ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ جَدِّهِ  
عَنْ بِلَالِ بْنِ الْحَارِثِ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَحْيَا شَيْئًا  
مِنْ سُنَّتِي قَدْ أُمِيتَتْ مِنْ بَعْدِي فَإِنَّ لَهُ مِنَ الْأَجْرِ مِثْلَ مَنْ عَمِلَ بِهَا مِنَ النَّاسِ،  
لَا يَنْتَقِصُ مِنْ أَجْوَرِهِمْ وَمَنْ أَبْتَدَعَ بِدْعَةً لَا تَرْضَى اللَّهُ وَرَسُولُهُ، فَإِنَّ لَهُ مِثْلَ  
إِثْمٍ مَنْ عَمِلَ بِهَا مِنَ النَّاسِ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِ النَّاسِ شَيْئًا.»

Al-Ḥākim Abū ‘ Abd Allāh – may Allah have mercy on him – informed us: Abū Muḥammad ‘ Abd Allāh ibn Ishāq al-Baghawī informed us in Baghdad: Aḥmad ibn al-Haytham al-Sāmīrī narrated to us: Sa ‘ id ibn Dāwūd al-Zanbarī narrated to us: Mālik ibn Anas narrated to us, he said: Kathīr ibn ‘ Abd 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.”**<sup>10</sup>

وَأَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْكَرْبِزِيُّ الْعَدْلُ ﷺ، ثَنَا أَبُو بَكْرِ  
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُرَيْشٍ، ثَنَا الْحَسَنُ بْنُ سُفْيَانَ، ثَنَا أَحْمَدُ بْنُ زَنْجَوَيْهِ،  
ثَنَا الْحَجَّاجُ بْنُ نَصِيرٍ، ثَنَا حَفْصُ بْنُ جُمَيْعٍ، عَنْ أَبَانَ، عَنْ أَنَسٍ قَالَ: قَالَ:

<sup>10</sup> 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 ‘ Abd Allāh al-Muzanī who was severely criticized by al-Shāfi‘ī, who called him “a pillar of lying” (*rukn min arkān al-kadhib*) or “one of the liars” (*aḥadu al-kadhḥābīn*); see Ibn Ḥajar al-‘Asqalānī, *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 اللَّهِ ﷺ: «مَنْ حَفِظَ عَلَيَّ أُمَّتِي أَرْبَعِينَ حَدِيثًا مِمَّا يَحْتَاجُونَ إِلَيْهِ كَتَبَهُ اللَّهُ فَقِيهًا عَالِمًا.»

‘ Abd al-Raḥmān ibn Muḥammad ibn ‘ Abd Allāh al-Karīzī al-‘ Adl<sup>11</sup> – may Allah have mercy on him – informed us: Abū Bakr Muḥammad ibn ‘ Abd 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 Jumay‘ 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.”**<sup>12</sup>

وَأَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْكَرِيزِيُّ، أَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ قُرَيْشٍ، ثَنَا الْحُسَيْنُ بْنُ سُفْيَانَ، ثَنَا عَلِيُّ بْنُ حَجْرٍ، ثَنَا إِسْحَاقُ بْنُ نَجِيحٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَفِظَ عَلَيَّ أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنَ السُّنَّةِ كُنْتُ لَهُ شَفِيعًا يَوْمَ الْقِيَامَةِ.»

‘ Abd al-Raḥmān ibn Muḥammad ibn ‘ Abd Allāh al-Karīzī informed us: Abū Bakr Muḥammad ibn ‘ Abd Allāh ibn Quraysh informed us: Al-Ḥusayn ibn Sufyān narrated to us: ‘ Alī ibn Ḥajar narrated to us: Ishāq ibn Najīḥ narrated to us on the authority of Ibn Jurayj, on the authority of ‘ Aṭā ‘ ibn Abī Rabāḥ, on the authority of Ibn ‘ Abbās 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**

<sup>11</sup> “The Just.”

<sup>12</sup> A similar variation has been recorded by Ibn ‘ Adī in *Al-Kāmil fī Ḍu‘ afā‘* ‘ *al-Rijāl*, vol. 8, p. 337. Al-Qushayrī’s chain contains Ḥafṣ ibn Jumay‘, whom ibn Ḥibbān classified as a relator of rejected reports (*munkar al-ḥadīth*) See ibn Ḥibbān, *al-Majrūhīn*, vol. 1, p. 313 (no. 254).

community, I shall be an intercessor for him on the Day of Judgement.”<sup>13</sup>

وَبِمُقْتَضَىٰ هَذِهِ الْأَخْبَارِ، اثْبَتْنَا فِي هَذَا الْمُخْتَصَرِ أَرْبَعِينَ أَبَاً مِنْ تَصْحِيحِ  
الْمُعَامَلَةِ مِنَ الْعَبْدِ فِي أَحْكَامِ الرِّيَاضَةِ، وَمُعَالَجَةِ الْأَخْلَاقِ الْحَسَنَةِ، وَرَوَيْنَا مِنْ  
كُلِّ بَابٍ خَبْرًا مُسْنَدًا، وَرُبَّمَا تَدَكَّرُ فِي بَعْضِ الْأَبْوَابِ أَكْثَرُ مِنْ خَبْرٍ وَاحِدٍ،  
وَنَسْأَلُ اللَّهَ تَعَالَىٰ أَنْ يُفَقِّحَ مَنْ سَمِعَهُ لِاسْتِعْمَالِهِ، وَأَنْ يَعِصِمَنَا مِنَ الزَّلَلِ وَالْخَطَلِ  
فِي الْقَوْلِ وَالْعَمَلِ، وَأَنْ يَخْتِمَ لَنَا بِالْحُسْنَىٰ، فَإِنَّهُ الْوَلِيُّ وَالْمَوْلَىٰ.

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.

<sup>13</sup> Similar variations have been recorded by al-Bayhaqī in *Shu‘ab al-Īmān*, nos. 1596, 1597. Al-Qushayrī’s chain contains Iṣḥāq 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 الْعِلْمِ

## 1. Seeking Knowledge

أَوَّلُ مَا يَجِبُ عَلَى الْعَبْدِ إِذَا سَلَكَ طَرِيقَ الْعُبُودِيَّةِ طَلَبُ قَدْرِ مِنَ الْعِلْمِ يُصَحِّحُ بِهِ أَعْتِقَادَهُ فِي التَّوْحِيدِ.

When the servant embarks on the path of servanthood (*‘ubūdiyya*),<sup>14</sup> 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 بِالْكُوفَةِ، ثنا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ دُحَيْمِ الشَّيْبَانِيِّ، ثنا مُحَمَّدُ بْنُ الْحُسَيْنِ، ح، وَأَخْبَرَنَا أَبُو مُحَمَّدٍ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ الْأَصْبَهَانِيِّ، أَنبَأَ أَبُو سَعِيدِ بْنِ الْأَعْرَابِيِّ، ثنا جَعْفَرُ بْنُ عَامِرٍ الْأَعْسَكِرِيُّ، قَالَ ثنا الْحَسَنُ بْنُ عَطِيَّةَ، ثنا أَبُو عَاتِكَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اطْلُبُوا الْعِلْمَ وَلَوْ بِالصَّيْنِ، فَإِنَّ طَلَبَ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ.»

**Hadith 1:** Abū Muḥammad Janāḥ ibn Nadhīr ibn Janāḥ informed us in Kūfa: Abū Ja‘far Muḥammad ibn ‘Alī ibn Duḥaym al-Shaybānī narrated to us: Muḥammad ibn al-Ḥusayn narrated to us: [*Al-Qushayrī relates a separate chain*]. Abū Muḥammad ibn ‘Abd Allāh ibn Yūsuf al-Aṣbahānī informed us: Abū Sa‘īd ibn al-A‘rābī

<sup>14</sup> Servanthood (*‘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 ‘Alī al-Daqqāq – may Allah have mercy on him – say: ‘Servanthood (*‘ubūdiyya*) is more complete than worship (*‘ibāda*); first comes worship, then servanthood, then servitude (*‘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: Ja‘far ibn ‘Āmir al-‘Askarī narrated to us: Both<sup>15</sup> said: al-Ḥasan ibn ‘Aṭīyya narrated to us: Abū ‘Ātika 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.”**<sup>16</sup>

٢ - وَأَخْبَرَنَا السَّيِّدُ أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحُسَيْنِ الْحَسَنِيُّ رَضِيَ اللَّهُ عَنْهُ، أَنَّنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ أَيُّوبَ بْنِ سَلْمَوَيْهِ، ثَنَا مُحَمَّدُ بْنُ يَزِيدَ السُّلَمِيِّ، ثَنَا حَفْصُ بْنُ عَبْدِ الرَّحْمَنِ، ثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنَّهُ مَنْ سَلَكَ مَسْلَكًا فِي طَلَبِ الْعِلْمِ، سَهَّلَتْ لَهُ طَرِيقًا إِلَى الْجَنَّةِ، وَمَنْ سَلِبَتْ كَرِيمَتَيْهِ أَثْبَتَهُ عَلَيْهِمَا الْجَنَّةُ، وَفَضْلٌ فِي عِلْمٍ خَيْرٌ مِنْ فَضْلِ فِي عِبَادَةٍ، وَمِلَاكُ الدِّينِ الْوَنَعُ.»

**Hadith 2:** Sayyid<sup>17</sup> Abū ‘l-Ḥasan Muḥammad ibn al-Ḥusayn al-Ḥasanī – may Allah have mercy on him – informed us: Abū Bakr Muḥammad ibn ‘Alī ibn Ayyūb ibn Salmawayh informed us: Muḥammad ibn Yazīd al-Sulamī narrated to us: Ḥaḥḥ ibn ‘Abd al-Raḥmān narrated to us: Muḥammad ibn ‘Abd al-Malik narrated to us on the authority of Hishām ibn ‘Urwa, on the authority of his father, on the authority of ‘Ā’isha 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,<sup>18</sup> He shall grant him Paradise in their stead. Excellence in knowledge is better**

<sup>15</sup> Muḥammad ibn al-Ḥusayn and Ja‘far ibn ‘Āmir al-‘Askarī.

<sup>16</sup> Recorded by al-Bayhaqī in *Shu‘ab al-Īmān*, no. 1543. The chain contains Abū ‘Ātika, whom al-Bukhārī classified as *munkar al-ḥadīth*. See Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, vol. 4, p. 544.

<sup>17</sup> An honorific denoting a descendant of the Prophet.

<sup>18</sup> Lit. “his two precious things” (*karīmatayhi*), an Arabic metonym for the eyes.

than excellence in worship and the cornerstone of religion is scrupulousness.”<sup>19</sup>

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<sup>19</sup> 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 التَّوْبَةِ

### 2. Repentance

فَإِذَا صَحَّحَ الْعَبْدُ فِي التَّوْحِيدِ عَقْدَهُ، وَأَخْلَصَ إِلَى اللَّهِ قَصْدَهُ، فَأَوَّلُ مَنْزِلٍ مِنْ مَنْزِلِ إِرَادَتِهِ التَّوْبَةَ.

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 السَّيِّدُ أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحُسَيْنِ الْحَسَنِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: ثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ بَالَوَيْهِ قَالَ: ثَنَا أَحْمَدُ بْنُ يُونُسَ السُّلَمِيُّ، ثَنَا عَبْدُ الرَّزَّاقِ، ثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيَفْرَحُ أَحَدُكُمْ بِرَاحِلَتِهِ إِذَا ضَلَّتْ مِنْهُ ثُمَّ وَجَدَهَا؟» قَالُوا: «نَعَمْ، يَا رَسُولَ اللَّهِ.» قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ إِذَا تَابَ مِنْ أَحَدِكُمْ بِرَاحِلَتِهِ إِذَا وَجَدَهَا.»

**Hadith 3:** Sayyid Abū 'l-Ḥasan Muḥammad ibn al-Ḥusayn al-Ḥasanī – may Allah have mercy on him – has reported to us, he said: Abū 'l-Qāsim ' Abd Allāh ibn Ibrāhīm ibn Bālawayh narrated to us, he 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 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.”<sup>20</sup>

قَالَ الشَّيْخُ الْأَسْتَاذُ الْإِمَامُ أَبُو الْقَاسِمِ الْقُشَيْرِيُّ رَضِيَ اللَّهُ عَنْهُ: تَعَالَى: الْفَرَحُ فِي صِفَتِهِ ﷺ مَحْمُولٌ عَلَى الْإِحْسَانِ إِلَى الْعَبْدِ وَإِكْرَامِهِ.

The Shaykh, the teacher, Imam Abū ‘l-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 الْمَلِكِ بْنُ الْحَسَنِ الْإِسْفَرَايِنِيُّ رَضِيَ اللَّهُ عَنْهُ، أَنبَا أَبُو عَوَانَةَ يَعْقُوبُ بْنُ إِسْحَاقَ، ثَنَا الصَّوْمَعِيُّ، ثَنَا حَجَّاجُ بْنُ مِنْهَالٍ وَعَمْرُو بْنُ عَاصِمٍ قَالَا ثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِيمَا يَحْكِي عَنْ رَبِّهِ قَالَ: «أَذْنَبَ عَبْدٌ ذَنْبًا، فَقَالَ: اللَّهُمَّ اغْفِرْ لِي، فَقَالَ ﷺ: أَذْنَبَ عَبْدِي ذَنْبًا، عَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ: اللَّهُمَّ اغْفِرْ لِي، فَقَالَ ﷺ: أَذْنَبَ عَبْدِي ذَنْبًا، عَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ ذَنْبًا فَقَالَ: اللَّهُمَّ اغْفِرْ لِي، فَقَالَ ﷺ: أَذْنَبَ عَبْدِي ذَنْبًا، عَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ، أَعْمَلُ مَا شِئْتَ فَقَدْ غَفَرْتُ لَكَ.»

**Hadith 4:** Abū Nu ‘aym ‘ Abd al-Malik ibn al-Ḥasan al-Isfarāyīnī, – may Allah have mercy on him – informed us: Abū ‘Awāna Ya ‘ qūb ibn Ishāq informed us: al-Ṣawma ‘ ī narrated to us: Ḥajjāj ibn Minhāl and ‘Amr ibn ‘Aṣim narrated to us, they said: Ḥammād ibn Salama narrated to us on the authority of Ishāq ibn ‘Abd Allāh ibn Abī Ṭalḥa, on the authority of ‘Abd al-Raḥmān ibn Abī ‘Amra, on the authority of Abū Hurayra, on the authority of

<sup>20</sup> 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.’<sup>21</sup> 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.’”<sup>22</sup>

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<sup>21</sup> 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.

<sup>22</sup> Recorded in *Ṣaḥīḥ Muslim*, no. 2758; *Ṣaḥīḥ al-Bukhārī*, no. 7507.



# بَابُ الْحَيَاءِ

## 3. Shame

وَمِنَ الْأَسْبَابِ الَّتِي تَحْمِلُ الْعَبْدَ عَلَى صِدْقِ التَّوْبَةِ اسْتِحْيَاؤُهُ مِنْ أَطْلَاعِ الْحَقِّ عَلَيْهِ فِي جَمِيعِ أَحْوَالِهِ.

One of the factors that prompts sincere repentance from the servant is his being shy at the Real<sup>23</sup> observing him in all of his states.

٥ - أَخْبَرَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ الْأَدِيبِ رضي الله عنه، أَنَّ أَبَا عُثْمَانَ عَمْرُو بْنَ عَبْدِ اللَّهِ الْبَصْرِيِّ، ثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ، ثَنَا يَعْلَى بْنُ عُبَيْدٍ، ثَنَا أَبَانُ بْنُ إِسْحَاقَ، عَنِ الصَّبَّاحِ بْنِ مُحَمَّدٍ، عَنْ مَرَّةَ الْهَمْدَانِيِّ، عَنِ ابْنِ مَسْعُودٍ أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ ذَاتَ يَوْمٍ لِأَصْحَابِهِ: «اسْتَحْيُوا مِنِّي اللَّهَ حَقَّ الْحَيَاءِ». قَالُوا: «إِنَّا نَسْتَحْيِي يَا نَبِيَّ اللَّهِ وَالْحَمْدُ لِلَّهِ». قَالَ: «لَيْسَ ذَلِكَ، وَلَكِنْ مَنِ اسْتَحْيَى مِنَ اللَّهِ حَقَّ الْحَيَاءِ فَلْيَحْفَظْ الرَّأْسَ وَمَا وَعَى، وَالْبَطْنَ وَمَا حَوَى، وَلْيَذْكُرِ الْمَوْتَ وَاللَّيْلَى، وَمَنْ أَرَادَ الْآخِرَةَ تَرَكَ زِينَةَ الدُّنْيَا، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ اسْتَحْيَى مِنَ اللَّهِ حَقَّ الْحَيَاءِ.»

**Hadith 5:** Abū Sa‘īd Muḥammad ibn Ibrāhīm ibn ‘Abd Allāh al-Adīb<sup>24</sup> – may Allah have mercy on him – informed us: Abū ‘Uthmān ‘Amr ibn ‘Abd Allāh al-Baṣrī informed us: Abū Aḥmad Muḥammad ibn ‘Abd al-Waḥhāb narrated to us: Ya‘lā ibn ‘Ubayd narrated to us: Abān ibn Ishāq narrated to us on the authority of al-Ṣabbāḥ ibn Muḥammad, on the authority of Murra

<sup>23</sup> *Al-Haqq* (lit., “The Truth” or “The Real”), one of the names of Allah particularly emphasized in Sufi thought.

<sup>24</sup> “The Litterateur” or “The Man of Letters.”

al-Hamdānī, on the authority of ibn Mas'ūd 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<sup>25</sup> and what it holds,<sup>26</sup> and the belly<sup>27</sup> and what it contains,<sup>28</sup> and let him remember death and decay.<sup>29</sup> 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.”<sup>30</sup>**

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<sup>25</sup> 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 Jāmi' al-Tirmidhī*, vol. 6, p. 331.

<sup>26</sup> 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.

<sup>27</sup> From consuming impermissible food.

<sup>28</sup> 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.

<sup>29</sup> This refers to the decomposition of the body after death.

<sup>30</sup> Recorded in *Sunan al-Tirmidhī*, no. 2458; *Musnad Aḥmad*, no. 3671. Al-Tirmidhī graded it as *gharīb*. Al-Arna'ūt graded it as *ḍa'īf* due to the weakness of al-Ṣabbāḥ ibn Muḥammad.

## بَابُ إِرْضَاءِ الْخَصْمِ

### 4. Appeasing the Adversary

وَمِنْ كَمَالِ تَوْبَتِهِ إِرْضَاءُ الْخَصْمِ بِمَا أَمَكَّنَهُ.

From the perfection of his repentance is to appease his adversary to the best of his ability.

٦ - أَخْبَرَنَا أَبُو مُحَمَّدٍ جَنَاحُ بْنُ نَدِيرِ بْنِ جَنَاحِ بْنِ إِسْحَاقَ الْمُحَارِبِيِّ بِالْكُوفَةِ، ثَنَا عَمِّي أَحْمَدُ بْنُ جَنَاحِ بْنِ إِسْحَاقَ، ثَنَا أَبُو الْحَرِيشِ أَحْمَدُ بْنُ عَيْسَى بْنِ مَخْلَدٍ الْكِلَابِيِّ، ثَنَا إِسْحَاقُ بْنُ وَهْبِ الطَّهْرَمَسِيِّ، حَدَّثَنِي ابْنُ وَهْبٍ عَنْ مَالِكٍ، عَنْ نَافِعِ بْنِ عَبْدِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَرُكْدُ دَانِقٍ مِنْ حَرَامٍ يَعْدِلُ عِنْدَ اللَّهِ سَبْعِينَ حَجَّةً مَبْرُورَةً.»

**Hadith 6:** Abū Muḥammad Janāḥ ibn Nadhīr ibn Janāḥ ibn Ishāq al-Muḥāribī informed us in Kufa: my uncle Aḥmad ibn Janāḥ ibn Ishāq narrated to us: Abū 'l-Ḥarīsh Aḥmad ibn 'Isā ibn Makhlad al-Kilābī narrated to us: Ishāq ibn Wahb al-Tahramasī narrated to us: Ibn Wahb narrated to me on the authority of Mālik, on the authority of Nāfi', on the authority of Ibn 'Umar, on the authority of the Messenger of Allah – may Allah bless him and grant him peace – that he said, “Returning a *dāniq*'s<sup>31</sup> worth of unlawful wealth is equivalent to seventy accepted pilgrimages in the sight of Allah.”<sup>32</sup>

<sup>31</sup> An ancient Islamic coin equivalent to 1/4 of a dirham.

<sup>32</sup> The idea is that one should rectify wrongs committed in this world before they are taken into account in the Hereafter. Recorded by al-Daylamī in *al-Firdaws bi-Ma'thūr al-Khiṭāb*, no. 7032. This report is considered *mawḍū'* due to the presence of Ishāq ibn Wahb in its chain. Al-Dāraquṭnī described him as a liar and a rejected narrator who reported fabrications on the authority of Ibn Wahb and others. See al-Dāraquṭnī, *al-Ḍu'afā' wa-l-matrūkīn*, vol. 1, p. 258 (no. 99).



## بَابُ حِفْظِ اللِّسَانِ عَمَّا لَا يَجُوزُ

### 5. Protecting the Tongue from What is Not Allowed

٧ - أَخْبَرَنَا أَبُو نَعِيمٍ عَبْدُ الْمَلِكِ بْنُ الْحَسَنِ الْإِسْفَرَايِنِيُّ رَضِيَ اللَّهُ عَنْهُ، أَنبَا أَبُو عَوَانَةَ يَعْقُوبُ بْنُ إِسْحَاقَ، ثَنَا شُعَيْبُ بْنُ عَمْرٍو الدَّمَشْقِيُّ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو بْنِ دِينَارٍ، سَمِعَ نَافِعَ بْنَ جُبَيْرٍ الْحَسَنِيَّ يُخْبِرُ عَنْ أَبِي شُرَيْحِ الْخُزَاعِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُحْسِنِ إِلَى جَارِهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.»

**Hadith 7:** Abū Nu‘aym ‘Abd al-Malik ibn al-Ḥasan al-Isfarāyīnī, – may Allah have mercy on him – informed us: Abū ‘Awāna Ya‘qūb ibn Ishāq informed us: Shu‘ayb ibn ‘Amr al-Dimashqī narrated to us: Sufyān ibn ‘Uyayna narrated to us on the authority of ‘Amr ibn Dīnār who heard Nāfi‘ ibn Jubayr al-Ḥasanī report from Abū Shurayḥ al-Khuzā‘ī that the Prophet – may Allah bless him and his family and grant them peace – said: “Whoever believes in Allah and the Last Day should behave kindly towards his neighbor. Whoever believes in Allah and the Last Day should be generous<sup>33</sup> to his guest. Whoever believes in Allah and the Last Day should speak what is good or remain silent.”<sup>34</sup>

<sup>33</sup> Or “honor” his guest.

<sup>34</sup> Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 6018; *Ṣaḥīḥ Muslim*, no. 47.



## بَابُ هِجْرَانِ أَخْدَانِ السُّوءِ

### 6. Forsaking Evil Companions

وَمِنْ كَمَالِ التَّوْبَةِ هِجْرَانُ أَخْدَانِ السُّوءِ.

A complete repentance entails forsaking evil companions.

٨ - أَخْبَرَنَا السَّيِّدُ أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحَسَنِ الْحَسَنِيُّ رَضِيَ اللَّهُ عَنْهُ، ثنا أَبُو الْأَحْرَزِ مُحَمَّدُ بْنُ جَمِيلٍ الْأَزْدِيُّ، ثنا أَبُو بَكْرٍ بْنُ أَبِي الْعَوَّامِ، ثنا سَعِيدُ بْنُ عَامِرٍ، ثنا شُبَيْلُ بْنُ عَزْرَةَ، عَنْ مَرَّةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْجَلِيسِ الصَّالِحِ مَثَلُ الْعَطَّارِ، إِنْ لَمْ تُصَبِّ مِنْ عَطْرِهِ أَصَبْتَ مِنْ رِيحِهِ، وَمَثَلُ الْجَلِيسِ السُّوءِ، مَثَلُ الْقَيْنِ، إِنْ لَمْ يُحْرِقْ ثَوْبَكَ أَصَابَكَ مِنْ رِيحِهِ.»

**Hadith 8:** Sayyid Abū 'l-Ḥasan Muḥammad ibn al-Ḥasan al-Ḥasani – may Allah have mercy on him – informed us: Abū 'l-Aḥraz Muḥammad ibn Jamīl al-Azdī narrated to us: Abū Bakr ibn Abī 'l-‘Awwām narrated to us: Sa'īd ibn 'Āmir narrated to us: Shubayl ibn 'Azra narrated to us on the authority of Murra, on the authority of Anas ibn Mālik, who said: The Messenger of Allah – may Allah bless him and grant him peace – said: “The example of a righteous companion is that of a perfume vendor. If you don't receive any of his perfume, you are still struck by his fragrance. The example of an evil companion is that of a blacksmith. If he does not burn your clothes, you are still struck by his [foul] odor.”<sup>35</sup>

<sup>35</sup> Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 5534; *Ṣaḥīḥ Muslim*, no. 2628.



## بَابُ تَرْكِ الرَّجُلِ مَا لَا يَعْنِيهِ

### 7. A Man Leaving Aside What Does Not Concern Him

وَمِنْ أَحْسَنِ أَدَبِ الْمُرِيدِ الَّذِي بِهِ يَتِمُّ سُلُوكُ طَرِيقِ الْإِرَادَةِ تَرْكُهُ مَا لَا يَعْنِيهِ.

One of the finest manners of the aspirant, by which his journey along the path of seeking is made complete, is his leaving aside what does not concern him.

٩ - أَخْبَرَنَا أَبُو الْحَسَنِ عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ، ثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُلَيْمَانَ الرَّاهِدِيُّ، أَخْبَرَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ قُتَيْبَةَ، ثَنَا أَحْمَدُ بْنُ أَبِي طَاهِرٍ الْخُرَّاسَانِيُّ، ثَنَا يَحْيَى بْنُ الْعِزَّارِ، ثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفَرِّيَابِيُّ، عَنْ سُفْيَانَ، عَنْ الْأَجْلَحِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي الْأَسْوَدِ الدُّؤَلِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ.»

**Hadith 9:** Abū 'l-Ḥasan 'Abd al-Raḥmān ibn Ibrāhīm ibn Muḥammad informed us: Abū Bakr Muḥammad ibn Dāwūd ibn Sulaymān al-Zāhid<sup>36</sup> narrated to us: Muḥammad ibn al-Ḥasan ibn Qutayba informed me: Aḥmad ibn Abī Ṭāhir al-Khurāsānī narrated to us: Yaḥyā ibn al-'Ayzār narrated to us: Muḥammad ibn Yūsuf al-Firyābī narrated to us on the authority of Sufyān, on the authority of al-Ajlaḥ, on the authority of 'Abd Allāh ibn Burayda, on the authority of Abī 'l-Aswad al-Du 'alī, on the authority of Abī Dharr who said: The Messenger of Allah – may Allah bless him and grant him peace – said: “From the beauty of a man’s Islam is his leaving aside what does not concern him.”<sup>37</sup>

<sup>36</sup> “The Ascetic.” One who renounces worldly comforts to focus on worship.

<sup>37</sup> Recorded in *Sunan al-Tirmidhī*, no. 2317; *Sunan Ibn Mājah*, no. 3976. al-Tirmidhī graded it as *gharīb*.

١٠ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ الْفَضْلِ بْنِ لَطِيفِ الْمِصْرِيِّ بِمَكَّةَ، ثنا أَبُو طَاهِرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْمِصْرِيُّ بِمِصْرَ، ثنا أَبُو عَمْرَانَ مُوسَى بْنُ سَهْلٍ بْنُ عَبْدِ الْحَمِيدِ الْجَوْنِيُّ الْعَبْدِيُّ، ثنا عَبْدُ الْوَاحِدِ بْنُ غِيَاثٍ، ثنا قَزَعَةُ بْنُ سُؤَيْدٍ السَّدُوسِيُّ، ثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنِ الرَّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ.»

**Hadith 10:** Abū ‘ Abd Allāh Muḥammad ibn al-Faḍl ibn Laṭīf al-Miṣrī informed us in Mecca: Abū Ṭāhir Muḥammad ibn Aḥmad ibn ‘ Abd Allāh al-Miṣrī narrated to us in Egypt: Abū ‘ Imrān Mūsā ibn Sahl ibn ‘ Abd al-Ḥamīd al-Jawnī al-‘ Abdī narrated to us: ‘ Abd al-Wāḥid ibn Ghiyāth narrated to us: Qaza ‘ a ibn Suwayd al-Sadūsī narrated to us: ‘ Ubayd Allāh ibn ‘ Umar narrated to us on the authority of al-Zuhrī, on the authority of ‘ Alī ibn al-Ḥusayn, on the authority of his father who said: The Messenger of Allah – may Allah bless him and grant him peace – said: **“From the beauty of a man’s Islam is his leaving aside what does not concern him.”**<sup>38</sup>

<sup>38</sup> A corroborating chain (*shāhid*) for Hadith 9. See *Musnad Aḥmad*, no. 1737.

## بَابُ تَرْكِ مَا يَشْغَلُ عَنِ اللَّهِ تَعَالَى

### 8. Forsaking What Distracts One from Allah Most High

وَمِنْ آدَابِهِمْ تَرْكُ مَا يَشْغَلُ عَنِ اللَّهِ تَعَالَى فَيَتْرُكُونَ مَا يَقْرُبُ مِنَ الْقَلْبِ حِرْصَهُ وَيَشْغَلُ عَنِ الرَّبِّ قُرْبَهُ.

Among their etiquettes is abandoning what distracts one from Allah, The Most High; they forsake what brings greed close to the heart and distracts one from proximity to the Lord.

١١ - أَخْبَرَنَا أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ مُحَمَّدٍ الْخَفَّافُ رَضِيَ اللَّهُ عَنْهُ، قَالَ: ثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ إِسْحَاقَ السَّرَّاجُ، ثَنَا أَبُو يَحْيَى، ثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، ثَنَا سَعِيدُ ابْنِ يَحْيَى بْنِ سَلَمَةَ، عَنْ أَبِي الْحُسَامِ، حَدَّثَنِي مُسْلِمُ بْنُ أَبِي مَرْيَمَ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجَسَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمًا وَعَلَيْهِ نَمْرَةٌ، فَقَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ: «أَعْطِنِي نَمْرَتَكَ، وَخُذْ نَمْرَتِي»، فَقَالَ: «يَا رَسُولَ اللَّهِ، نَمْرَتُكَ أَجْوَدُ مِنْ نَمْرَتِي»، فَقَالَ: «أَجَلْ، وَلَكِنْ عَلَيْهَا خَيْطٌ أَحْمَرٌ، فَخَشِيتُ أَنْ أَنْظُرَ إِلَيْهِ فَيَفْتِنَنِي عَنْ صَلَاتِي.»

**Hadith 11:** Abū 'l-Ḥusayn Aḥmad ibn Muḥammad al-Khaffāf<sup>39</sup> – may Allah have mercy on him – reported to us, he said: Abū 'l-Abbās Muḥammad ibn Ishāq al-Sarrāj<sup>40</sup> narrated to us: Abū Yaḥyā narrated to us: 'Abd Allāh ibn Rajā' narrated to us: Sa'īd ibn Yaḥyā ibn Salama informed us on the authority of Abī l-Ḥusām: Muslim ibn Abī Maryam narrated to me on the authority of 'Abd Allāh ibn Sarjis that the Messenger of Allah – may Allah bless him

<sup>39</sup> "The Bootmaker."

<sup>40</sup> "The Saddler."

and grant him peace – was praying one day while wearing a striped cloak (*namira*).<sup>41</sup> He then said to a man from among his companions: **“Give me your cloak and take my cloak.”** So the man said, “O Messenger of Allah, your cloak is better than my cloak.” He responded, **“Yes indeed, but it has red stripes on it. I was afraid that I would look at it and it would distract me from my prayer.”**<sup>42</sup>

قَالَ الْأُسْتَاذُ الشَّيْخُ ﷺ تَعَالَى: النَّمِرَةُ شَمْلَةٌ مَحْطُوطَةٌ، وَجَمْعُهَا أَنْمَارٌ وَنَمِرَاتٌ.

The teacher, the Shaykh – may Allah have mercy on him – said: “A *namira* is a striped cloak (*shamla*).<sup>43</sup> Its plural forms are *anmār* and *namirāt*.”

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<sup>41</sup> The term *namira* shares the same root as *namir* (leopard/tiger).

<sup>42</sup> For the basis of this report, see *Ṣaḥīḥ al-Bukhārī*, no. 373 and *Ṣaḥīḥ Muslim*, no. 556. The canonical versions typically describe the garment as a *khamīṣa* (a square woolen blanket), whereas al-Qushayrī’s transmission specifies a *namira* (a striped cloak).

<sup>43</sup> A *shamla* is a garment or cloak that one wraps around the body. See J. G. Hava, *Al-Faraid Arabic-English Dictionary*, Beirut: Catholic Press, 1899, p. 369.

# بَابُ الْكَسْبِ مِنَ الْحَلَالِ

## 9. Earning from Lawful Sources

وَمِنْ آدَابِهِمْ تَصَاوُئُهُمْ عَنِ السُّؤَالِ بِمَا أَمَكَّنَهُمْ، وَالْكَسْبُ مِنَ الْحَلَالِ بِقَدْرِ مَا فِيهِ كِفَايَتُهُمْ.

Among their etiquettes is refraining from asking others to the best of their ability, while earning from lawful sources as much as suffices their needs.

١٢ - أَخْبَرَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ إِبرَاهِيمَ بْنِ عَبْدِ اللَّهِ الْأَسْمَاعِيلِيُّ رَضِيَ اللَّهُ عَنْهُ، ثنا مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا مُحَمَّدُ بْنُ عَبْدِ الْحَكَمِ الْمِصْرِيُّ، أَنبَا أَنَسُ بْنُ عِيَّاضٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَذْهَبَ فَيَأْتِي بِحِزْمَةِ حَطَبٍ عَلَى ظَهْرِهِ فَيَكُفَّ بِهَا وَجْهَهُ خَيْرٌ مِنْ أَنْ يَسْأَلَ النَّاسَ أَشْيَاءَهُمْ، أَعْطَوْهُ أَوْ مَنَعُوهُ.»

**Hadith 12:** Abū Sa‘īd Muḥammad ibn Ibrāhīm ibn ‘Abd Allāh al-Ismā‘īlī – may Allah have mercy on him – informed us: Muḥammad ibn Ya‘qūb narrated to us: Muḥammad ibn ‘Abd al-Ḥakam al-Miṣrī narrated to us: Anas ibn ‘Iyāḍ informed us on the authority of Hishām ibn ‘Urwa, on the authority of his father, on the authority of al-Zubayr who said: The Messenger of Allah – may Allah bless him and his family and grant them peace – said: “It is better for one of you to take his rope, set out, and carry a bundle of wood on his back—thereby preserving his honor<sup>44</sup>— than to

<sup>44</sup> Lit. “his face” (*wajhahu*). In Arabic, the face often serves as a metonym for one’s honor and personal dignity. The phrase could also carry the eschatological meaning of “thereby shielding his face [from the Fire].”

**ask people for their things, regardless of whether they give to him or refuse him.”<sup>45</sup>**

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<sup>45</sup> The same narration in al-Bukhārī's collection has the addition “and then selling it” (fa yabī' ahā). Ṣaḥīḥ al-Bukhārī, no. 1471. Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 1471; *Ṣaḥīḥ Muslim*, no. 1042.

## بَابُ الْوُقُوفِ مَعَ الْكِفَايَةِ

### 10. Contentment with Sufficiency

وَمِنْ آدَابِهِمُ الْوُقُوفُ مَعَ الْكِفَايَةِ فِي كُلِّ شَيْءٍ، وَحَذْفُ الْفُضُولِ مِمَّا لَهُمْ عَنْهُ  
بُدُّ.

Among their etiquettes is being content with sufficiency<sup>46</sup> in all things and discarding what they can do without.

١٣ - أَخْبَرَنَا الْحَاكِمُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ رَضِيَ اللَّهُ عَنْهُ، ثنا أَحْمَدُ بْنُ إِسْحَاقَ بْنِ أَيُّوبَ الْفَقِيهِي، أَنبَأَ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْوَلِيدِ الْبَغْدَادِيُّ، ثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الْجَبَّارِ، ثنا عَبْدُ اللَّهِ بْنُ حُمَيْدِ بْنِ عَبْدِ اللَّهِ الْمُزْنِي، عَنْ أَبِيهِ حُمَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: «مَا يَكْفِينِي مِنَ الدُّنْيَا؟» قَالَ: «مَا يَسْتُرُ عَوْرَتَكَ وَيَسُدُّ جَوْعَتَكَ، فَإِنْ كَانَ بَيْتٌ فَذَاكَ، وَإِنْ كَانَ حِمَارٌ فَبَيْحِ بَيْحٍ، فَلَقَّ مِنْ خُبْزِ وَجْرَةٍ مِنْ مَاءٍ، وَأَنْتَ مَسْئُولٌ عَمَّا فَوْقَ الْإِزَارِ.»

**Hadith 13:** Al-Ḥākim Abū ‘ Abd Allāh Muḥammad ibn ‘ Abd Allāh al-Ḥāfiẓ – may Allah have mercy on him – informed us: Aḥmad ibn Ishāq ibn Ayyūb al-Faqīh narrated to us: Muḥammad ibn Aḥmad ibn al-Walīd al-Baghdādī informed us: ‘ Abd Allāh ibn ‘ Abd al-Jabbār narrated to us: ‘ Abd Allāh ibn Ḥumayd ibn ‘ Abd Allāh al-Muzanī narrated to us on the authority of his father Ḥumayd ibn ‘ Abd Allāh, on the authority of Mu ‘ āwiya ibn Ḥayda who said: I came to the Messenger of Allah – may Allah bless him and grant him peace – and asked, “What suffices me from this world?” He said: “Whatever covers your nakedness and satisfies your hunger. If you have a house, then good, and if a donkey, then

<sup>46</sup> Literally, “stopping at sufficiency.”

excellent! A piece of bread and a jug of water [is enough], and you are held accountable for what is above the *izār*.<sup>47</sup>

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<sup>47</sup> The *izār* is a cloth that covers the lower-half of the body, from the navel to the knee, which is the private area of a man in Islamic jurisprudence. Recorded by al-Bayhaqī in *Shu‘ab al-Īmān*, no. 9880; *al-Arba‘in al-Ṣuḡhrā*, no. 75. The *isnād* is *ḍa‘īf* because ‘Abd Allāh ibn Ḥumayd al-Muzanī is *mastūr* (of unknown status), as noted by the editor of the al-Rushd edition of *Shu‘ab al-Īmān*, ‘Abd al-‘Alī ‘Abd al-Ḥamīd Ḥamīd. A similar hadith is recorded in *Sunan al-Tirmidhī*, no. 2341, who classified his chain as *ḥasan ṣaḥīḥ*.

# بَابُ بِرِّ الْوَالِدَيْنِ

## 11. Being Dutiful to Parents

وَمِنْ كَمَالِ الدِّينِ بِرُّ الْوَالِدَيْنِ.

It is from the perfection of religion to be dutiful to [one's] parents.

١٤ - أَخْبَرَنَا الْإِمَامُ أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْسَنِ بْنِ فُورِكَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ، ثَنَا يُونُسُ بْنُ حَبِيبٍ، ثَنَا أَبُو دَاوُدَ الطَّبَّالِيُّ، ثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْوَالِدُ أَوْسَطُ بَابِ الْجَنَّةِ، فَإِنْ شِئْتَ فَاحْفَظِ الْبَابَ أَوْ ضَيِّعْ.»

**Hadith 14:** Imam Abū Bakr Muḥammad ibn al-Ḥasan ibn Fūrak – may Allah have mercy on him – informed us: ‘ Abd Allāh ibn Ja ‘ far informed us: Yūnus ibn Ḥabīb narrated to us: Abū Dāwūd al-Ṭayālīsī narrated to us: Shu ‘ ba narrated to us on the authority of ‘ Aṭā ‘ ibn al-Sā ‘ ib, on the authority of Abī ‘ Abd al-Raḥmān al-Sulamī, on the authority of Abī ‘ l-Dardā ‘ who said: I heard the Messenger of Allah – may Allah bless him and grant him peace – say: “The father is the middle door of Paradise. If you wish, preserve the door, and if you wish, squander [it].”<sup>48</sup>

قَالَ الشَّيْخُ الْأَسْتَاذُ الْإِمَامُ رَضِيَ اللَّهُ عَنْهُ: قَوْلُهُ أَوْسَطُ بَابِ الْجَنَّةِ أَيَّ خَيْرِ أَبْوَابِهَا، يُقَالُ: فُلَانٌ مِنْ أَوْسَطِ قَوْمِهِ، أَيَّ مِنْ خِيَارِهِمْ.

The Shaykh, the teacher, the Imam – may Allah have mercy on him – said: “His saying, ‘the middle door of Paradise’ means the best

<sup>48</sup> Recorded in *Sunan al-Tirmidhī*, no. 1900; *Sunan Ibn Mājah*, no. 3663. Graded *ṣaḥīḥ* by al-Tirmidhī.

of its doors. It is said: 'So-and-so is from the middle (*awsat*) of his people.' That is, from their best."<sup>49</sup>

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<sup>49</sup> Note that in the Qur'ān, the Muslim community is described as a "middle nation" (2:143) and "the best nation [ever] brought forth for mankind" (3:110) confirming al-Qushayrī's linguistic definition that "middle" (*awsat*) denotes "best" (*khayr*).

## بَابُ الْأَسْتِقَامَةِ

### 12. Uprightness

وَمِنْ آدَابِهِمُ الْأَسْتِقَامَةُ عَلَى الْأُمُورِ الْمَرْضِيَّةِ.

Among their etiquettes is steadfastness in matters that are pleasing [to Allah].

١٥ - أَخْبَرَنَا جَنَاحُ بْنُ نَدِيرٍ بْنِ جَنَاحِ الْقَاضِي بِالْكُوفَةِ، ثنا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ دُحَيْمٍ ثنا أَبُو عَمْرٍو أَحْمَدُ بْنُ حَارِمِ بْنِ أَبِي عَزْرَةَ، أَنبَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَنبَا شَيْبَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أَسْتَقِيمُوا وَلَنْ تُحْصُوا وَأَعْمَلُوا، وَأَعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةُ، وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ.»

**Hadith 15:** Janāḥ ibn Nadhīr ibn Janāḥ al-Qāḍī<sup>50</sup> informed us in Kufa: Muḥammad ibn ‘Alī ibn Duḥaym narrated to us: Abū ‘Amr Aḥmad ibn Ḥāzim ibn Abī ‘Azra narrated to us: ‘Ubayd Allāh ibn Mūsā informed us: Shaybān informed us on the authority of Layth, 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 – that he said: “Be upright, and you will never encompass [all acts of good],<sup>51</sup> and perform good deeds.<sup>52</sup> Know that the best of your deeds is prayer and that none but a believer maintains ablution.”<sup>53</sup>

<sup>50</sup> “The Judge”

<sup>51</sup> i.e., you will not be able to encompass all acts of obedience, or you will not be able to count the rewards for them. The Prophet ﷺ implies that while perfection is impossible, one must still strive to do one’s best.

<sup>52</sup> Lit. “do” or “act”

<sup>53</sup> Recorded in *Sunan Ibn Mājah*, no. 277; *Musnad Aḥmad*, no. 22378. Graded *ṣaḥīḥ* by al-Arna’ūt.

١٦ - أَخْبَرَنَا أَبُو نُعَيْمٍ عَبْدُ الْمَلِكِ بْنُ الْحَسَنِ الْإِسْفَرَايِنِيُّ، أَنبَا أَبُو عَوَانَةَ يَعْقُوبُ بْنُ إِسْحَاقَ، ثَنَا أَبُو دَاوُدَ الْحَرَّانِيُّ، ثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ سُفْيَانَ، ثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: سَمِعْتُ أَبِي يُخْبِرُ عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ التَّفَفِيِّ قَالَ: قُلْتُ: «يَا رَسُولَ اللَّهِ، قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ أَحَدًا عَنْهُ بَعْدَكَ»، قَالَ: «قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقَمَّ.»

**Hadith 16:** Abū Nu‘aym ‘ Abd al-Malik ibn al-Ḥasan al-Isfarāyīnī informed us: Abū ‘Awāna Ya‘qūb ibn Ishāq informed us: Abū Dāwūd al-Ḥarrānī narrated to us: ‘Alī ibn ‘Abd Allāh ibn Sufyān narrated to us: Hishām ibn ‘Urwa narrated to us, he said: I heard my father reporting from Sufyān ibn ‘Abd Allāh al-Thaqafī who said: I said, “O Messenger of Allah, tell me something about Islam such that I will not need to inquire about it henceforth.”<sup>54</sup> He said, “Say, ‘I believe in Allah,’ then remain upright.”<sup>55</sup>

<sup>54</sup> The Companion’s query is a request for a comprehensive principle that would suffice him on the matter of Islam. Ibn Rajab states, in his commentary on the hadith, that it “is a request for him to teach him some comprehensive words on the matter of Islam which would be sufficient so that he would not need anything else after them.” See Clarke, *Compendium of Knowledge and Wisdom: Jawāmi‘ al-‘Ulūm wa-l-Ḥikam by Ibn Rajab al-Ḥanbalī* (Norwich: Diwan Press, 2010), [p. 345].

<sup>55</sup> The Prophet’s command here, “Say, ‘I believe in Allah,’ then remain upright” directly echoes the language of the Qur’ān. See 41:30 (“Indeed, those who have said, ‘Our Lord is Allah’ and then remained upright...”) and 46:13 (“Indeed, those who have said, ‘Our Lord is Allah’ and then remained upright...”). Recorded in *Ṣaḥīḥ Muslim*, no. 38.

## بَابُ فِي تَرْكِ النَّمِيمَةِ

### 13. Abandoning Talebearing

وَمِنَ الْوَاجِبَاتِ تَرْكُهُ وَالتَّصَاوُنُ عَنْهُ.

Among the obligations is abandoning it and guarding [oneself] against it.

١٧ - أَخْبَرَنَا أَبُو نُعَيْمٍ عَبْدُ الْمَلِكِ بْنُ الْحَسَنِ الْإِسْفَرَايِنِيُّ، أَنَّ أَبَا عَوَانَةَ يَعْقُوبَ بْنَ إِسْحَاقَ، ثنا أَبُو عَلِيٍّ الرَّعْفَرَانِيُّ، ثنا شَيْبَانُ، ثنا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ شَرَّ النَّاسِ ذُو الْوَجْهَيْنِ الَّذِي يَأْتِي هُوْلَاءَ بِوَجْهِهِ وَهُؤْلَاءَ بِوَجْهِهِ.»

**Hadith 17:** Abū Nu ‘aym ‘ Abd al-Malik ibn al-Ḥasan al-Isfarāyīnī informed us: Abū ‘Awāna Ya ‘qūb ibn Ishāq informed us: Abū ‘Alī al-Za ‘farānī narrated to us: Shaybān narrated to us: al-Layth ibn Sa ‘d narrated to us on the authority of Yazīd ibn Abī Ḥabīb, on the authority of ‘Irāk ibn Mālik, on the authority of Abū Hurayra who said: The Messenger of Allah – may Allah bless him and his family – said, “Indeed, the most evil of mankind is the two-faced one who comes to these with a face and to those with [another] face.”<sup>56</sup>

١٨ - وَأَخْبَرَنَا خَالِي أَبُو عَقِيلٍ عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ السُّلَمِيُّ رَضِيَ اللَّهُ عَنْهُ، ثنا مُحَمَّدُ بْنُ يَعْقُوبَ الْمَعْقَلِيُّ، ثنا مُحَمَّدُ بْنُ عَيْسَى بْنِ حَيَّانَ، ثنا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ حُدَيْفَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ.»

<sup>56</sup> Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 3494; *Ṣaḥīḥ Muslim*, no. 2526.

**Hadith 18:** My maternal uncle Abū ‘Aqīl ‘Abd al-Raḥmān ibn Muḥammad al-Sulamī – may Allah have mercy on him – informed us: Muḥammad ibn Ya‘qūb al-Ma‘qilī narrated to us: Muḥammad ibn ‘Īsā ibn Ḥayyān narrated to us: Sufyān ibn ‘Uyayna narrated to us on the authority of Manṣūr, on the authority of Ibrāhīm, on the authority of Hammām, on the authority of Ḥudhayfa who said: I heard the Messenger of Allah – may Allah bless him and his family – say: “A talebearer<sup>57</sup> (*qattāt*) will not enter Paradise.”<sup>58</sup>

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<sup>57</sup> A *qattāt* is someone who spreads gossip with the malicious intent of causing discord. The classical lexicographer Ibn Manzūr quotes Khālid ibn Janba’s definition: “The *qattāt* is the one who eavesdrops on the conversations of people and informs their enemies [of that].” See Ibn Manzūr, *Lisān al-‘Arab*, s.v. ق-ت-ت. (q-t-t).

<sup>58</sup> According to another chain, Ḥudhayfa relates the hadith upon being informed that a man in his presence conveyed news to the ruler. See *Ṣaḥīḥ Muslim*, no. 105 and *Ṣaḥīḥ al-Bukhārī*, no. 6056.

## بَابُ الْإِصْلَاحِ بَيْنَ النَّاسِ

### 14. Reconciliation between People

١٩ - أَخْبَرَنَا الْإِمَامُ أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ فُورَكَ اللَّهِ قَالَ: أَنبَأ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، ثَنَا يُونُسُ بْنُ حَبِيبٍ، ثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، ثَنَا أَبُو الصَّبَّاحِ الشَّامِيُّ، عَنْ عَبْدِ الْعَزِيزِ الشَّامِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي أَيُّوبَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «يَا أَبَا أَيُّوبَ أَلَا أَدُلُّكَ عَلَى صَدَقَةٍ يَرْضَى اللَّهُ وَرَسُولُهُ مَوْضِعَهَا؟» قَالَ: «بَلَى»، قَالَ: «تُصْلِحُ بَيْنَ النَّاسِ إِذَا تَفَاسَدُوا وَتُقَرِّبُ بَيْنَهُمْ إِذَا تَبَاعَدُوا.»

**Hadith 19:** Imam Abū Bakr Muḥammad ibn al-Ḥasan ibn Fūrak – may Allah have mercy on him – reported to us, he said: ‘ Abd Allāh ibn Ja‘far informed us: Yūnus ibn Ḥabīb narrated to us: Abū Dāwūd al-Ṭayālīsī narrated to us: Abū ‘l-Ṣabbāḥ al-Shāmī narrated to us on the authority of ‘ Abd al-‘Azīz al-Shāmī, on the authority of his father, on the authority of Abī Ayyūb, that the Prophet – may Allah bless him and his family – said: “O Abā Ayyūb! Shall I not direct you to a charity with which Allah and His Messenger are pleased?”<sup>59</sup> He replied, “Certainly!” He said, “Reconcile between people when their relations have soured, and bring them together when they have grown apart.”<sup>60</sup>

<sup>59</sup> Lit. “pleased with its placement.”

<sup>60</sup> Recorded by al-Bayhaqī in *Shu‘ab al-īmān*, no. 10583. ‘ Abd al-‘Alī ‘ Abd al-Ḥamīd Ḥamīd graded the *isnād* as *ḍa‘īf*, noting that he could not find biographies for Abū ‘l-Ṣabbāḥ al-Shāmī and ‘ Abd ‘l-‘Azīz al-Shāmī.



## بَابُ ذِمِّ مَنْ لَا يَصْدُقُ فِي إِخَائِهِ

### 15. Censure of Those Who Are Not Sincere in Brotherhood

الصَّدْقُ فِي كُلِّ شَيْءٍ مَحْمُودٌ حَسَنٌ، وَفِي الصُّحْبَةِ وَالْمُعَاشَرَةِ أَحْسَنُ.

Sincerity is praiseworthy and good in everything, and in companionship and social interactions it is even better.

٢٠ - أَخْبَرَنَا الْحَاكِمُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنبَأَ أَبُو أَحْمَدَ حَمَزَةُ بْنُ الْعَبَّاسِ الْعُقَيْبِيُّ بَيْغَدَادَ، ثَنَا عَبْدُ الْكَرِيمِ بْنُ الْهَيْثَمِ، ثَنَا أَبُو الْيَمَانِ، ثَنَا أَبُو بَكْرِ بْنُ أَبِي مَرْيَمَ، عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «يَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ إِخْوَانٌ أَلْعَلَّائِيَّةِ أَعْدَاءُ السَّرِيرَةِ»، قِيلَ: «يَا رَسُولَ اللَّهِ، وَكَيْفَ يَكُونُ ذَلِكَ؟!» قَالَ: «بِرَغْبَةِ بَعْضِهِمْ إِلَى بَعْضٍ، وَرَهْبَةِ بَعْضِهِمْ مِنْ بَعْضٍ.»

**Hadith 20:** Al-Hākim Abū ‘ Abd Allāh Muḥammad ibn ‘ Abd Allāh al-Ḥāfiẓ – may Allah have mercy on him – informed us, he said: Abū Aḥmad Ḥamza ibn al- ‘ Abbās al- ‘ Uqbī informed us in Baghdad: ‘ Abd al-Karīm ibn al-Haytham narrated to us: Abū ‘ l-Yamān narrated to us: Abū Bakr ibn Abī Maryam narrated to us on the authority of Ḥabīb ibn ‘ Ubayd, on the authority of Mu ‘ adh ibn Jabal, on the authority of the Prophet – may Allah bless him and his family and grant them peace – that he said: **“In the end times, there will be people who are brothers outwardly but enemies inwardly.”** It was said, “O Messenger of Allah, how can that be?” He replied, **“Because of their [worldly] desire for one another and their fear of one another.”**<sup>61</sup>

<sup>61</sup> I.e., Their desire for worldly benefit and fear of worldly harm. Recorded by al-Daylamī in *al-Firdaws bi-Ma ‘ thūr al-Khiṭāb*, no. 8713; *Musnad Aḥmad*, no. 22055.

٢١ - وَأَخْبَرَنَا أَبُو الْحَسَنِ عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْعَدْلِيُّ، حَدَّثَنِي  
 إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْبَغْدَادِيُّ، قَالَ أَبُو الْحَسَنِ السَّقَطِيُّ: ثَنَا خَلْفُ  
 بْنِ سَالِمٍ، عَنْ عُقْبَةَ بْنِ خَالِدٍ، عَنْ حَنْشِ بْنِ فُضَالَةَ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ  
 قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ عِبَادًا حَفِظُوا الْعِلْمَ وَضَيَعُوا الْعَمَلَ بِهِ،  
 يَتَحَابُّونَ بِاللِّسَانِ وَيَتَبَاغَضُونَ بِالْقَلْبِ، أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ  
 وَأَعَمَّى أَبْصَارَهُمْ.»

**Hadith 21:** Abū 'l-Ḥasan ' Abd al-Raḥmān ibn Muḥammad ibn Ibrāhīm al- ' Adl informed us: Ibrāhīm ibn Muḥammad ibn ' Abd Allāh al-Baghdādī narrated to me: Abū 'l-Ḥasan al-Saqāṭī said: Khalaf ibn Sālīm narrated to us on the authority of ' Uqba ibn Khālīd, on the authority of Ḥanash ibn Fuḍāla, on the authority of ' Ikrīma, on the authority of Ibn ' Abbās who said: The Messenger of Allah – may Allah bless him and his family and grant them peace – said: **“Indeed, Allah, the Blessed and Exalted, has servants who preserved knowledge but neglected to act upon it. They show love with their tongues but harbor hate at heart. They are the ones whom Allah has cursed and rendered deaf and blind.”**<sup>62</sup>

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Al-Arna ' ūḡ graded the *isnād* as *da' īf* due to the weakness of Abū Bakr ibn ' Abd Allāh ibn Abī Maryam and because Ḥabīb ibn ' Ubayd al-Raḥabī did not meet Mu ' ādh ibn Jabal.

<sup>62</sup> The final portion of this hadith directly quotes the language of the Qur ' ān, (47:23). The closest textual match for this specific narration appears in Abū Nu ' aym al-Aṣbahānī's *Ḥilyat al-Awliyā '*, vol 3, p. 109.

# بَابُ التَّوَكُّلِ

## 16. Reliance

جَعَلَ اللَّهُ التَّوَكُّلَ مِنْ شَرْطِ الْإِيمَانِ، فَقَالَ اللَّهُ تَعَالَى: ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾

Allah has made reliance [upon Him] a condition of faith. Allah, the Most High, said: “*And rely upon Allah, if you are truly believers.*”<sup>63</sup>

٢٢ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَسَنُ بْنُ شُجَاعِ بْنِ الْحَسَنِ بْنِ مُوسَى الْبَزْزَارُ بَيْعَدَادَ، أَنَّ أَبَا بَكْرٍ مُحَمَّدَ بْنَ جَعْفَرَ بْنَ مُحَمَّدِ بْنِ الْأَنْبَارِيِّ، ثَنَا مُحَمَّدُ بْنُ أَبِي الْعَوَّامِ، ثَنَا وَهْبُ بْنُ جَرِيرٍ، ثَنَا هِشَامُ بْنُ حَسَّانَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَدْخُلُ سَبْعُونَ أَلْفًا مِنْ أُمَّتِي الْجَنَّةَ بِغَيْرِ حِسَابٍ»، قِيلَ: «يَا رَسُولَ اللَّهِ مَنْ هُمْ؟» قَالَ: «هُمْ الَّذِينَ لَا يَكْتُمُونَ، وَلَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ»، قَالَ عَكَاشَةُ بْنُ مِحْصَنِ الْأَسَدِيِّ: «يَا رَسُولَ اللَّهِ، أَدْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ»، فَقَالَ: «أَنْتَ مِنْهُمْ»، ثُمَّ قَامَ رَجُلٌ آخَرَ فَقَالَ: «يَا رَسُولَ اللَّهِ، أَدْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ»، فَقَالَ: «سَبَقَكَ بِهَا عَكَاشَةُ.»

**Hadith 22:** Abū ‘ Abd Allāh al-Ḥasan ibn Shujā‘ ibn al-Ḥasan ibn Mūsā al-Bazzār<sup>64</sup> informed us in Baghdād: Abū Bakr Muḥammad ibn Ja‘ far ibn Muḥammad ibn al-Haytham al-Anbārī informed us: Muḥammad ibn Abī ‘ l- ‘ Awwām narrated to us: Wahb ibn Jarīr narrated to us: Hishām ibn Ḥassān narrated to us on the authority of al-Ḥasan, on the authority of ‘ Imrān ibn al-Ḥuṣayn who said:

<sup>63</sup> Qur ‘ ān 5:23

<sup>64</sup> “The Seedsman”

The Messenger of Allah – may Allah bless him and his family and grant them peace – said: **“Seventy thousand people from my nation will enter Paradise without reckoning.”** It was said: “O Messenger of Allah, who are they?” He said: **“They are those who do not cauterize, nor seek incantations (*ruqya*),<sup>65</sup> nor seek omens, but rely [solely] upon their Lord.”** ‘Ukkāsha ibn Miḥṣan al-Asadī said, ‘O Messenger of Allah, call upon Allah to make me among them.’ He said, **“You are among them.”** Then another man stood up and said, ‘O Messenger of Allah, call upon Allah to make me among them.’ So he said, **“‘Ukkāsha has preceded you to it.”**<sup>66</sup>

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<sup>65</sup> Spiritual healing or incantations using verses of the Qur’an and supplications. While permissible in Islam, this hadith praises those who do not ask others to perform it for them, demonstrating the highest level of trust (*tawakkul*) in Allah.

<sup>66</sup> Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 5705; *Ṣaḥīḥ Muslim*, no. 218.

## بَابُ الْقَنَاعَةِ

### 17. Contentment

الْقَنَاعَةُ الْإِكْتِفَاءُ بِمَا فِي يَدِكَ، وَسُقُوطُ الْإِسْتِرَادَةِ.

Contentment is being satisfied with what is in your possession and abandoning the desire to seek more.

٢٣ - أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ مُحَمَّدُ بْنُ الْحُسَيْنِ السَّلْمِيُّ، أَنبَأَ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ مَطَرٍ، ثَنَا مُحَمَّدُ بْنُ مُوسَى الْحُلْوَانِيُّ، ثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ الْغِفَارِيُّ، عَنِ الْمُتَكَدِّرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْقَنَاعَةُ كَنْزٌ لَا يَفْنَى.»

**Hadith 23:** Abū ‘ Abd al-Raḥmān Muḥammad ibn al-Ḥusayn al-Sulamī informed us: Muḥammad ibn Ja ‘ far ibn Maṭar informed us: Muḥammad ibn Mūsā al-Ḥulwānī narrated to us: ‘ Abd Allāh ibn Ibrāhīm al-Ghifārī narrated to us on the authority of al-Munkadir ibn Muḥammad, on the authority of his father, on the authority of Jābir who said: The Messenger of Allah – may Allah bless him and his family – said: “Contentment is an inexhaustible treasure.”<sup>67</sup>

<sup>67</sup> Recorded by al-Ṭabarānī with similar wording in *al-Mu‘ jam al-Awsat*, no. 6922; al-Bayhaqī in *al-Zuhd al-Kabīr*, no. 104 who classified the report as *ḍa‘ īf*.



## بَابُ فِي الرِّضَا

### 18. Satisfaction

الرِّضَا بِمَا أَمَرَ اللَّهُ أَنْ يَرْضَى الْعَبْدُ بِهِ كَمَالُ الْإِيمَانِ، وَبِهِ يَحْصُلُ نِظَامُ الدِّينِ.

Satisfaction with what Allah has ordered the servant to be satisfied with constitutes the totality of faith. Through it, the order of religion is achieved.

٢٤ - أَخْبَرَنَا الْإِمَامُ أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ فُورِكَ، أَنَّ أَبَا بَكْرٍ أَحْمَدَ بْنَ مَحْمُودِ بْنِ أَحْمَدَ حِرْزَادَ الْأَهْوَازِيَّ بِهَا، ثنا أَحْمَدُ بْنُ سَهْلِ بْنِ أَيُّوبَ، ثنا خَالِدٌ يَعْنِي أَبْنَ يَزِيدَ، ثنا سُفْيَانُ الثَّوْرِيُّ، وَشَرِيكُ بْنُ عَبْدِ اللَّهِ، وَسُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ عَنْ خَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا تُرْضِينَ أَحَدًا بِسَخَطِ اللَّهِ، وَلَا تَحْمَدَنَّ أَحَدًا عَلَى فَضْلِ اللَّهِ، وَلَا تَذُمَّنَّ أَحَدًا عَلَى مَا لَمْ يُؤْتِكَ اللَّهُ، فَإِنَّ رِزْقَ اللَّهِ لَا يَسُوفُهُ حِرْصُ حَرِيصٍ، وَلَا يَرُدُّهُ عَنْكَ كَرَاهِيَةٌ كَارِهِ، وَإِنَّ اللَّهَ تَعَالَى بَعْدَلِهِ وَقَسَطِهِ جَعَلَ الرُّوحَ وَالْفَرْجَ فِي الرِّضَا وَالْيَقِينَ، وَجَعَلَ أَلْهَمَ وَالْحَزْنَ فِي الشُّكِّ وَالسَّخَطِ.»

**Hadith 24:** Imam Abū Bakr Muḥammad ibn al-Ḥasan ibn Fūrak informed us: Abū Bakr Aḥmad ibn Maḥmūd ibn Aḥmad Ḥirzād al-Ahwāzī informed us of it: Aḥmad ibn Sahl ibn Ayyūb narrated to us: Khālid, meaning Ibn Yazīd, narrated to us: Sufyān al-Thawrī, Sharīk ibn ‘ Abd Allāh, and Sufyān ibn ‘ Uyayna narrated to us on the authority of Sulaymān, on the authority of Khaythama, on the authority of ‘ Abd Allāh, on the authority of the Prophet – may Allah bless him and grant him peace – that he said: “Never seek to please anyone through [that which incurs] the anger of Allah, nor praise anyone for [what is] the bounty of Allah, nor cast blame upon anyone for what Allah has not given you. Indeed, the provision of Allah is not driven by the avarice of a greedy

one, nor repelled from you by the antipathy of a hater. Indeed, Allah the Most High, from His justice and equity, has placed relief and deliverance in satisfaction and certainty. And He has placed anxiety and sorrow in doubt and anger.”<sup>68</sup>

٢٥ - أَخْبَرَنَا أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْحَفَّافِ رَضِيَ اللَّهُ عَنْهُ، أَنبَا أَبُو الْعَبَّاسِ السَّرَّاجُ، أَنبَا أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ مَعْمَرٍ، أَنبَا الدَّرَّاورِدِيُّ وَهُوَ عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا.»

**Hadith 25:** Abū 'l-Ḥusayn Aḥmad ibn Muḥammad ibn al-Khaffāf – may Allah have mercy on him – informed us: Abū 'l-‘Abbās al-Sarrāj informed us: Abū Ma‘mar Ismā‘il ibn Ibrāhīm ibn Ma‘mar informed us: al-Darāwardī, also known as ‘Abd al-‘Azīz ibn Muḥammad, informed us on the authority of Yazīd ibn al-Hād, on the authority of Muḥammad ibn Ibrāhīm, on the authority of ‘Āmir ibn Sa‘d, on the authority of al-‘Abbās ibn ‘Abd al-Muṭṭalib who said: The Messenger of Allah – may Allah bless him and his family and grant them peace – said, “The one who is pleased with Allah as a Lord, with Islam as a religion, and with Muḥammad as a Messenger will have tasted the sweetness<sup>69</sup> of faith.”<sup>70</sup>

<sup>68</sup> Recorded by al-Bayhaqī in *Shu‘ab al-Īmān*, no. 204; al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, no 10514. ‘Abd al-‘Alī ‘Abd al-Ḥamīd Ḥamid graded it as *ḥasan*.

<sup>69</sup> Literally, “taste of faith.” The word sweetness (*ḥalāwa*) has been used in similar hadiths. See *Ṣaḥīḥ al-Bukhārī* 6941.

<sup>70</sup> Recorded in *Ṣaḥīḥ Muslim*, no. 34.

## بَابُ الذِّكْرِ لِلَّهِ تَعَالَى

### 19. Remembrance of Allah Most High

الْوَاجِبُ عَلَى الْمُرِيدِ أَنْ يَذْكُرَ اللَّهَ ﷻ أَبَدًا بِقَلْبِهِ وَلَا يَنْسَاهُ وَلَا يَفْتُرَ بِلِسَانِهِ عَنْ ذِكْرِهِ مَا أَمَكَّنَهُ.

The aspirant must remember Allah, the Glorified and Exalted, constantly with his heart and never forget Him. Nor should he, to the best of his ability, grow weary of remembering Him with his tongue.<sup>71</sup>

٢٦ - أَخْبَرَنَا أَبُو الْحُسَيْنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ بِشْرَانَ بَغْدَادَ، قَالَ: ثَنَا أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ صَفْوَانَ الْبَرْدَعِيُّ، قَالَ: ثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي الدُّنْيَا، قَالَ: ثَنَا هَارُونُ بْنُ مَعْرُوفٍ أَبُو عَلِيٍّ الضَّرِيرِيُّ، ثَنَا أَنَسُ بْنُ عِيَاضٍ، ثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ بْنُ أَبِي سَعِيدٍ ابْنِ أَبِي هِنْدٍ عَنْ زِيَادِ بْنِ أَبِي زِيَادٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِي بَحِيرَةَ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُتْبِئُكُمْ بِخَيْرِ أَعْمَالِكُمْ، وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ، وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ، وَخَيْرٍ مِنْ إِعْطَاءِ الذَّهَبِ وَاللُّورِقِ وَأَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟» قَالُوا: مَا ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «ذِكْرُ اللَّهِ ﷻ».

**Hadith 26:** Abū 'l-Ḥusayn 'Alī ibn Muḥammad ibn 'Abd Allāh ibn Bishrān informed us in Baghdad, he said: Abū 'Alī al-Ḥusayn

<sup>71</sup> In his Qur'ānic commentary on Sūrat al-Aḥzāb (33:41), al-Qushayrī distinguishes between inward and outward remembrance: "Remember Allah with your hearts, for the remembrance that can be maintained is the remembrance of the heart. As for remembrance with the tongue *ad infinitum*, that is akin to an impossibility." See Abū 'l-Qāsim al-Qushayrī, *Latā'if al-Ishārāt*.

ibn Ṣafwān al-Bardha'ī narrated to us, he said: Abū Bakr ' Abd Allāh ibn Muḥammad ibn Abī 'l-Dunyā narrated to us, he said: Hārūn ibn Ma' ruf Abū ' Alī al-Ḍarīr narrated to us: Anas ibn ' Iyāḍ narrated to us: ' Abd Allāh ibn Sa' id ibn Abī Sa' id ibn Abī Hind narrated to us on the authority of Ziyād ibn Abī Ziyād, the *Mawlā* of ' Abd Allāh ibn ' Abbās, on the authority of Abū Baḥīra, on the authority of Abī 'l-Dardā' who said: The Messenger of Allah – may Allah bless him and grant him peace – said: “**Shall I not inform you of the best of your actions, the purest of them before your Sovereign, the best of them in elevating your degrees, and better than giving gold and silver, and meeting your enemy, you striking their necks and them striking yours?**” They said, “What would that be, O Messenger of Allah?” He said, “**Remembrance of Allah, the Blessed and Exalted.**”<sup>72</sup>

٢٧ - أَخْبَرَنَا أَبُو نُعَيْمٍ عَبْدُ الْمَلِكِ بْنُ الْحَسَنِ الْإِسْفَرَايِنِيُّ، أَنَّ أَبَا عَوَانَةَ يَعْقُوبُ بْنُ إِسْحَاقَ، ثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّائِعُ، ثَنَا عَفَّانُ بْنُ مُسْلِمٍ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ اللَّهُ.»

**Hadith 27:** Abū Nu'aym ' Abd al-Malik ibn al-Ḥasan al-Isfarayīnī informed us: Abū ' Awāna Ya' qūb ibn Iṣḥāq informed us: Ja'far ibn Muḥammad al-Ṣā'igh narrated to us: ' Affān ibn Muslim narrated to us: Ḥammād ibn Salama narrated to us on the authority of Thābit, on the authority of Anas ibn Mālik who said: The Messenger of Allah said, “**The Hour will not commence until 'Allāh' is no longer said on the Earth.**”<sup>73</sup>

<sup>72</sup> Recorded in *Sunan al-Tirmidhī*, no. 3377; *Sunan Ibn Mājah*, no. 3790; *Musnad Aḥmad*, no. 21702. Graded as *ṣaḥīḥ* by al-Arna'ūṭ.

<sup>73</sup> Recorded in *Ṣaḥīḥ Muslim*, no. 148.

## بَابُ اجْتِنَابِ الرِّيَاءِ

### 20. Avoiding Ostentation

سَبِيلُ الْمُؤْمِنِ أَنْ يَجْتَهِدَ فِي التَّصَاوُنِ عَنِ الرِّيَاءِ بِكُلِّ وَجْهِ.

The path of the believer is to strive earnestly to guard himself against ostentation in every form.

٢٨ - أَخْبَرَنَا الْإِمَامُ أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْسَنَ بْنِ فُورِكَ رَضِيَ اللَّهُ عَنْهُ، أَنَّنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، ثَنَا يُونُسُ بْنُ حَبِيبٍ، ثَنَا أَبُو دَاوُدَ الطَّبَالَيْسِيُّ، ثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: أَنَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ صَلَّى مُرَائِيًّا فَقَدْ أَشْرَكَ، وَمَنْ صَامَ مُرَائِيًّا فَقَدْ أَشْرَكَ، وَمَنْ تَصَدَّقَ مُرَائِيًّا فَقَدْ أَشْرَكَ»، قَالَ عَوْفُ بْنُ مَالِكٍ: «أَفَلَا يَعْمِدُ اللَّهُ إِلَى مَا كَانَ لَهُ مِنْ ذَلِكَ فَيَقْبَلُهُ، وَيَدْعُ مَا سِوَى ذَلِكَ؟» قَالَ: فَقَالَ شَدَّادُ: أَنَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ ﷻ: أَنَا خَيْرُ شَرِيكَ أَوْ قَسِيمٍ مَنْ أَشْرَكَ بِي فَعَمَلُهُ قَلِيلٌ وَكَثِيرُهُ لَشَرِيكِي، وَأَنَا مِنْهُ بَرِيءٌ.»

**Hadith 28:** Imam Abū Bakr Muḥammad ibn al-Ḥasan ibn Fūrak – may Allah have mercy on him – informed us: ‘ Abd Allāh ibn Ja ‘ far informed us: Yūnus ibn Ḥabīb narrated to us: Abū Dāwūd al-Ṭayālīsī narrated to us: ‘ Abd al-Ḥamīd ibn Bahrām narrated to us on the authority of Shahr ibn Ḥawshab, on the authority of Shaddād ibn Aws who said: I heard the Prophet – may Allah bless him and his family – say: “Whoever prays to show off has associated partners with Allah. Whoever fasts to show off has associated partners with Allah. Whoever gives in charity to show off has associated partners with Allah.” ‘ Awf ibn Mālik said: “Wouldn’t Allah simply attend to what was intended for Him of that [deed] and accept it, and disregard what was besides that?” Shaddād responded: I heard the Messenger of Allah – may Allah

bless him and his family – say: “Allah, the Blessed and Exalted said: ‘I am the best partner or associate.’<sup>74</sup> Whoever associates with Me, then his action, be it little or much, is for My ‘partner’ and I am free from him.”<sup>75</sup>

٢٩ - وَأَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ الْأَهْوَازِيُّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ أَبَا أَحْمَدَ بْنَ عُبَيْدِ  
الْبَصْرِيِّ، ثنا عُبَيْدُ بْنُ شَرِيكٍ، ثنا أَبُو أَبِي مَرْيَمَ، ثنا أَبُو أَبِي زِيَادٍ، حَدَّثَنِي  
عَمْرُو بْنُ أَبِي عَمْرٍو، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ أَنَّ  
رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ الشِّرْكَ الْأَصْغَرَ»، قِيلَ: «وَمَا  
الشِّرْكَ الْأَصْغَرُ؟» قَالَ: «الرِّيَاءُ»، إِنَّ اللَّهَ ﻻ يَقُولُ يَوْمَ يُجَازِي الْعِبَادَ بِأَعْمَالِهِمْ:  
أَذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاوِنُونَ فِي الدُّنْيَا، فَانظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَوَائِزَ  
أَوْ خَيْرًا؟»

**Hadith 29:** Abū ‘l-Ḥasan ‘Alī ibn Aḥmad al-Ahwāzī – may Allah have mercy on him – informed us: Aḥmad ibn ‘Ubayd al-Baṣrī informed us: ‘Ubayd ibn Sharīk narrated to us: Ibn Abī Maryam narrated to us: Ibn Abī Ziyād narrated to us: ‘Amr ibn Abī ‘Amr narrated to me on the authority of ‘Aṣīm ibn ‘Umar ibn Qatāda, on the authority of Maḥmūd ibn Labīd that the Messenger of Allah – may Allah bless him and grant him peace – said: “Indeed, what I fear most for you is the lesser polytheism.” It was said: “And what is the lesser polytheism?” He responded: “Ostentation. Indeed, Allah, the Mighty and Sublime, will say on the Day He requites his servants for their actions: ‘Go to those for whom you acted ostentatiously in the world. Then look! Do you find with them any rewards or any [modicum] of good?’”<sup>76</sup>

<sup>74</sup> In other words, He is the least in need of partners and associates.

<sup>75</sup> Recorded in *Musnad Aḥmad*, no. 17134; *Musnad al-Ṭayālīsī*, no. 1216. Al-Arna ‘ūṭ graded it as *ḍa‘if* due to the weakness of Shahr ibn Ḥawshab, though the latter part of the hadith is supported in other collections, such as *Ṣaḥīḥ Muslim*, no. 2985: “I am the most self-sufficient of partners...”

<sup>76</sup> Recorded in *Musnad Aḥmad*, no. 23630. Al-Arna ‘ūṭ graded it as *ḥasan*.

# بَابُ إِسْبَالِ السِّتْرِ عَلَى الْمُسْلِمِينَ

## 21. Concealing the Faults of Muslims

كَمَالُ الْفُتُوَّةِ فِي الدِّينِ وَتَمَامُ الْمُرُوءَةِ بَيْنَ الْمُسْلِمِينَ إِسْبَالُ السِّتْرِ عَلَى ذَوِي الْمَعَايِبِ.

Complete chivalry in religion and perfect manliness among Muslims entails concealing the faults<sup>77</sup> of those with shortcomings.

٣٠ - أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ الْأَهْوَازِيُّ رَضِيَ اللَّهُ عَنْهُ، أَنبَأَ أَحْمَدُ بْنُ عُبَيْدِ الْبَصْرِيِّ، أَنبَأَ أَبُو غَالِبٍ الْأَزْدِيُّ، ثَنَا مُحَمَّدُ بْنُ عَمَارٍ، ثَنَا الْمَعْفَى، عَنْ خَالِدِ بْنِ الْيَاسِ الْمَدَنِيِّ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَطَّلِعُ رَجُلٌ عَلَى عَوْرَةٍ مِنْ أَخِيهِ فَيَسْتُرُهَا عَلَيْهِ إِلَّا دَخَلَ بِهَا الْجَنَّةَ.»

**Hadith 30:** Abū 'l-Ḥasan 'Alī ibn Aḥmad al-Ahwāzī – may Allah have mercy on him – informed us: Aḥmad ibn 'Ubayd al-Baṣrī informed us: Abū Ghālib al-Azdī reported to us: Muḥammad ibn 'Ammār narrated to us: al-Mu'āfā narrated to us on the authority of Khālid ibn Ilyās al-Madanī, on the authority of Yaḥyā ibn 'Abd al-Raḥmān ibn Ḥaṭīb, on the authority of Abū Sa'īd al-Khudrī who said: I testify that I heard the Messenger of Allah – may Allah bless him and his family and grant them peace – say: “No man looks

<sup>77</sup> Lit. “lowering the veil over.”

**upon a flaw of his brother and conceals it<sup>78</sup> for him except that he enters Paradise because of it.”<sup>79</sup>**

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<sup>78</sup> This applies to private, personal sins that do not harm others. If the fault involves violating the rights of others or public safety, reporting it to the authorities is often required and is not considered a breach of this command.

<sup>79</sup> This specific chain contains Khālid ibn Ilyās al-Madanī whom Ibn ‘Adī classified as *matrūk* (see *al-Kāmil*, no. 571). Authentic hadiths similar in meaning have been recorded in *Sunan Ibn Mājah*, no. 2544 and *Musnad Aḥmad*, no. 5646. Note that these hadiths state that the reward for such an act is Allah’s covering of that person in the worldly life and the Hereafter rather than being admitted into Paradise.

## بَابُ فِي حُسْنِ الظَّنِّ بِاللَّهِ وَعِبَادَتِهِ

### 22. Thinking Well of Allah, the Mighty and Sublime

إِلَّا نَسَانُ يَجِبُ أَنْ يَكُونَ حَسَنَ الظَّنِّ بِاللَّهِ سُبْحَانَهُ فِي جَمِيعِ أحوَالِهِ مِنْ غَيْرِ تَقْصِيرٍ فِي حُسْنِ عِبَادَتِهِ وَأَعْمَالِهِ.

Man must have a good opinion of Allah, the Glorified, in all of his circumstances, without falling short in his excellent worship and deeds.

٣١ - أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ الْأَهْوَازِيُّ، أَنبَأَ أَحْمَدُ بْنُ عُبَيْدِ الصَّفَّارِ، ثَنَا هِشَامُ بْنُ عَلِيٍّ، ثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الصَّنَعَانِيُّ، ثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ ﷻ».

**Hadith 31:** Abū 'l-Ḥasan 'Alī ibn Aḥmad al-Ahwāzī informed us: Aḥmad ibn 'Ubayd al-Ṣaffār informed us: Hishām ibn 'Alī narrated to us: Muḥammad ibn Sulaymān al-Ṣan'ānī narrated to us: Ḥammād ibn Zayd narrated to us on the authority of Jarīr ibn Ḥāzīm on the authority of al-A'mash on the authority of Abī Sufyān on the authority of Jābir who said: The Messenger of Allah – may Allah bless him and his family and grant them peace – said: “None of you should die except while having a good opinion of Allah, the Mighty and Sublime.”<sup>80</sup>

<sup>80</sup> Recorded in *Ṣaḥīḥ Muslim*, no. 2877.



## بَابُ فِي إِعَانَةِ الْمُسْلِمِينَ

### 23. Aiding Muslims

٣٢ - أَخْبَرَنَا أَبُو نُعَيْمٍ عَبْدُ الْمَلِكِ بْنُ الْحَسَنِ الْإِسْفَرَايِنِيُّ رَضِيَ اللَّهُ عَنْهُ، أَنبَا أَبُو عَوَانَةَ يَعْقُوبُ بْنُ إِسْحَاقَ، ثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ عَفَّانَ الْعَامِرِيُّ، ثَنَا ابْنُ نُمَيْرٍ، ثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ الْآخِرَةِ، وَمَنْ يَسِّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي مَسْجِدٍ مِنْ مَسَاجِدِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيُحَدِّثُونَ وَيَتَذَكَّرُونَ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَتْ لَهُمُ الرَّحْمَةُ، وَحَفَّتْ بِهِمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.»

Hadith 32: Abū Nu‘aym ‘Abd al-Malik ibn al-Ḥasan al-Isfarāyīnī – may Allah have mercy on him – informed us: Abū ‘Awāna Ya‘qūb ibn Ishāq informed us: al-Ḥasan ibn ‘Alī ibn ‘Affān al-‘Āmirī narrated to us: Ibn Numayr narrated to us: al-A‘mash narrated to us on the authority of Abū Ṣāliḥ, on the authority of Abū Hurayra who said: The Messenger of Allah – may Allah bless him and his family and grant them peace – said: “Whoever relieves a believer of a hardship from the hardships of this world, Allah will relieve a hardship from him from the hardships of the Hereafter. Whoever is lenient on one in dire straits, Allah will be lenient on him in this world and the Hereafter. Allah aids His servant so long as the servant aids his brother. 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 the one who is held back by his deeds will not be advanced by his lineage.”<sup>81</sup>**

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<sup>81</sup> Recorded in *Ṣaḥīḥ Muslim*, no. 2699.

## بَابُ فِي حُسْنِ الْمُعَامَلَةِ مَعَ الْخَلْقِ

### 24. Good Conduct with Creation

مِنْ صِفَةِ الْأَوْلِيَاءِ حُسْنُ الْمُعَامَلَةِ مَعَ الْخَلْقِ وَذَلِكَ مِنْ أَمَارَاتِ الصِّدْقِ فِي عُبودِيَّةِ الْحَقِّ.

Among the attributes of the friends [of Allah] is beautiful conduct with creation. This is among the signs of sincerity in worshipping the Real.

٣٣ - أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ الْفَضْلِ بْنِ لَطِيفِ الْمِصْرِيِّ بِمَكَّةَ ﷺ، ثنا الْحَسَنُ بْنُ الْخَضِرِ بْنِ عَبْدِ اللَّهِ السُّيُوطِيُّ، أَنبَأَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ يُونُسَ، ثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، ثنا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو الْأَوْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ، وَبِمَنْ تَحْرُمُ النَّارُ عَلَيْهِ، عَلَى كُلِّ هَيِّئٍ لَيْسَ قَرِيبٍ سَهْلٍ.»

**Hadith 33:** Abū ‘ Abd Allāh Muḥammad ibn al-Faḍl ibn Laṭīf al-Miṣrī – may Allah have mercy on him – informed us in Mecca: al-Ḥasan ibn al-Khiḍr ibn ‘ Abd Allāh al-Suyūṭī narrated to us: Ishāq ibn Ibrāhīm ibn Yūnus informed us: ‘ Uthmān ibn Abī Shayba narrated to us: ‘ Abda narrated to us on the authority of Hishām ibn ‘ Urwa, on the authority of Mūsā ibn ‘ Uqba, on the authority of ‘ Abd Allāh ibn ‘ Amr al-Awdī, on the authority of ‘ Abd Allāh ibn Mas‘ūd – may Allah be pleased with him – who said: The Messenger of Allah – may Allah bless him and his family and grant them peace – said: “Shall I not inform you of the one who is

forbidden to the Fire and for whom the Fire is forbidden? For every mild, soft, amiable,<sup>82</sup> and easy-going [person].”<sup>83</sup>

٣٤ - وَأَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ سَهْلٍ بْنُ عَبْدِوَسِّ الْحِيرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنبَا أَبُو سَهْلٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ زِيَادِ النَّحْوِيِّ بَيْغَدَادَ، أَنبَا يَحْيَى بْنُ جَعْفَرِ بْنِ الزُّبَيْرِ قَانَ، أَنبَا عَمْرُو بْنُ عَبْدِ الْعَفَّارِ، ثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَنْظَرَ مُعْسِرًا أَظَلَّهُ اللَّهُ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.»

**Hadith 34:** Abū Bakr Muḥammad ibn Aḥmad Sahl ibn ‘ Abdūs al-Ḥīrī – may Allah have mercy on him – informed us: Abū Sahl Aḥmad ibn Muḥammad ibn Ziyād al-Naḥwī<sup>84</sup> informed us in Baghdad: Yaḥyā ibn Ja‘far ibn al-Zibriqān informed us: ‘ Amr ibn ‘ Abd al-Ghaffār informed us: al-A‘mash narrated to us on the authority of Abū Ṣāliḥ, on the authority of Abū Hurayra who said: The Messenger of Allah – may Allah bless him and grant him peace – said: “Whoever grants respite to one in difficult circumstances, Allah will grant him shade on the day there is no shade but His shade.”<sup>85</sup>

<sup>82</sup> Lit. “near” (*qarīb*). The term implies one who is near to people and easily approached. The same root (*q-r-b*) forms the word for relatives (*aqārib*).

<sup>83</sup> Recorded in *Sunan al-Tirmidhī*, no. 2488. Al-Tirmidhī graded it as *ḥasan gharīb*.

<sup>84</sup> “The Grammarian.”

<sup>85</sup> For the basis of this report, see *Ṣaḥīḥ Muslim*, no. 3006. Also recorded in *Sunan al-Tirmidhī*, no. 1306.

## بَابُ صِلَةِ الرَّحِمِ

### 25. Upholding Family Ties

صِلَةُ الرَّحِمِ مِنْ أَرْكَانِ الدِّينِ وَفَرَائِضِهِ.

Upholding family ties is among the pillars and obligations of the religion.

٣٥ - أَخْبَرَنَا أَبُو الْحُسَيْنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ بَشْرَانَ بْنِ بَعْدَادٍ، أَنبَا أَبُو سَهْلٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ زِيَادٍ، ثَنَا إِسْحَاقُ بْنُ خَالَوَيْهِ الْوَأَسِطِيُّ، ثَنَا عَلِيُّ بْنُ بَحْرِ، ثَنَا هِشَامُ بْنُ يُوسُفَ، أَنبَا مَعْمَرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَرَّهُ أَنْ يَمُدَّ اللَّهُ لَهُ فِي عُمُرِهِ، وَيُوسِّعَ لَهُ فِي رِزْقِهِ، وَيُدْفَعَ عَنْهُ مَبِيتَةَ السُّوءِ، فَلْيَتَّقِ اللَّهَ وَلْيَصِلْ رَحِمَهُ.»

**Hadith 35:** Abū 'l-Ḥusayn 'Alī ibn Muḥammad ibn 'Abd Allāh ibn Bishrān ibn Baghdad informed us: Abū Sahl Aḥmad ibn Muḥammad ibn 'Abd Allāh ibn Ziyād informed us: Ishāq ibn Khālawayh al-Wāsiṭī narrated to us: 'Alī ibn Baḥr narrated to us: Hishām ibn Yūsuf narrated to us: Ma' mar informed us on the authority of Abū Ishāq, on the authority of 'Āsim ibn Ḍamra, on the authority of the Commander of the Believers 'Alī – may Allah be pleased with him – who said: The Messenger of Allah – may Allah bless him and his family and grant them peace – said: **“Whoever would be pleased that Allah extend his lifespan, expand his provision, and ward off from him an evil death, let him fear Allah and uphold his family ties.”**<sup>86</sup>

<sup>86</sup> Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 5986; *Ṣaḥīḥ Muslim*, no. 2557.

٣٦ - وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ الْأَصْبَهَانِيُّ، أَنبَا أَبُو الْحَسَنِ عَلِيُّ بْنُ عُقَيْبَةَ الشَّيْبَانِيَّ، ثَنَا الْخَضِرُ بْنُ أَبَانَ الْهَاشِمِيَّ، ثَنَا أَبُو هُدْبَةَ إِبْرَاهِيمُ بْنُ هُدْبَةَ، ثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الرَّحِمَ لَتَتَعَلَّقُ بِالْعَرْشِ يَوْمَ الْقِيَامَةِ تَقُولُ: يَا رَبِّ، أَقْطَعْ مَنْ قَطَعَنِي، وَصِلْ مَنْ وَصَلَنِي.»

**Hadith 36:** ‘ Abd Allāh ibn Yūsuf al-Aṣbahānī narrated to us: Abū ‘l-Ḥasan ‘ Alī ibn ‘ Uqba al-Shaybānī informed us: al-Khiḍr ibn Abān al-Hāshimī narrated to us: Abū Hudba Ibrāhīm ibn Hudba narrated to us: Anas ibn Mālik – may Allah be pleased with him – narrated to us, he said: The Messenger of Allah – may Allah bless him and grant him peace – said: “**Indeed, on the Day of Judgement, the womb will cling to the Throne saying, ‘O Lord, sever the one who has severed me, and join the one who joined me.’**”<sup>87</sup>

<sup>87</sup> A similar version has been recorded in *Ṣaḥīḥ Muslim*, no. 2555.

## بَابُ الرَّحْمَةِ عَلَى خَلْقِ اللَّهِ وَعِجَّتِهِ

### 26. Mercy towards the Creation of Allah, the Mighty and Sublime

وَمِنْ كَمَالِ الدِّينِ وَتَمَامِهِ، وَحُسْنِ الْإِسْلَامِ وَنِظَامِهِ الرَّحْمَةُ عَلَى خَلْقِ اللَّهِ ﷻ.

From the perfection and completion of the religion, and from the beauty and orderliness of Islam, is showing mercy to the creation of Allah, the Blessed and Exalted.

٣٧ - أَخْبَرَنَا أَبُو نُعَيْمٍ عَبْدُ الْمَلِكِ بْنُ الْحَسَنِ الْإِسْفَرَايِنِيُّ، أَنبَا أَبُو عَوَانَةَ يَعْقُوبُ بْنُ إِسْحَاقَ، ثَنَا الْحَسَنُ بْنُ عَفَّانَ، ثَنَا أَبُو نُعَيْمٍ، ثَنَا الْأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللَّهُ.»

**Hadith 37:** Abū Nu‘aym ‘Abd al-Malik ibn al-Ḥasan al-Isfarāyīnī informed us: Abū ‘Awāna Ya‘qūb ibn Ishāq informed us: al-Ḥasan ibn ‘Affān narrated to us: Ibn Numayr narrated to us: al-A‘mash narrated to us, on the authority of Zayd ibn Wahb, on the authority of Jarīr ibn ‘Abd Allāh – may Allah be pleased with him – who said: The Messenger of Allah – may Allah bless him and grant him peace – said, “Whoever is not merciful to people, Allah will not be merciful to him.”<sup>88</sup>

<sup>88</sup> Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 7376; *Ṣaḥīḥ Muslim*, no. 2319.



# بَابُ فِي الْمُؤْمِنِ يَجِبُ أَنْ يُحِبَّ لِأَخِيهِ الْمُسْلِمِ مَا يُحِبُّهُ لِنَفْسِهِ

## 27. The Obligation of the Believer Loving for His Muslim Brother What He Loves for Himself

الْوَجِبُ عَلَى الْمُسْلِمِ أَلَّا يُؤْتِرَ نَفْسَهُ عَلَى أَخِيهِ الْمُسْلِمِ، وَأَنْ يَرْضَى لَهُ مَا يَرْضَى لِنَفْسِهِ.

It is obligatory for the Muslim not to prefer himself over his Muslim brother and to be pleased for him with what he is pleased for himself.<sup>89</sup>

٣٨ - أَخْبَرَنَا الْإِمَامُ أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ فُورِكَ رَضِيَ اللَّهُ عَنْهُ، أَنَّنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، ثَنَا يُونُسُ بْنُ حَبِيبٍ، ثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، ثَنَا هَمَّامٌ، عَنْ قَتَادَةَ سَمِعَ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.»

**Hadith 38:** Imam Abū Bakr Muḥammad ibn al-Ḥasan ibn Fūrak – may Allah have mercy on him – informed us: ‘ Abd Allāh ibn Ja ‘ far informed us: Yūnus ibn Ḥabīb narrated to us: Abū Dāwūd al-

<sup>89</sup> This idea is captured in Verse 9 of Surah Hashr which reads, “And those who had settled in the hometown, and [had abided] in faith before them, love those who have emigrated to them, and do not find in their breasts any need of that which those [others] have been given, but prefer [others] to themselves, though they be in poverty. And whoever is saved from the avarice of his own soul, those – they are the successful.” Qur ‘ ān 59:9, trans. Royal Aal al-Bayt Institute for Islamic Thought.

Ṭayālīsī narrated to us: Hammām narrated to us on the authority of Qatāda who heard Anas say: The Messenger of Allah – may Allah bless him and his family and grant them peace – said: **“None of you [truly] believes until he loves for his brother what he loves for himself.”**<sup>90</sup>

٣٩ - أَخْبَرَنَا أَحَاكِيمُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ، أَنَّ أَبَا أَحْمَدَ بَكْرَ بْنَ مُحَمَّدٍ الصَّيْرَفِيَّ بَمَرُو، ثنا عَبْدُ الصَّمَدِ بْنُ الْفَضْلِ الْبَلْخِي، ثنا إِبْرَاهِيمُ بْنُ سُلَيْمَانَ، ثنا بَحْرُ السَّقَاءِ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقَاطَعُوا، وَلَا تَدَابِرُوا، وَلَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَحِلُّ لِلرَّجُلِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ» قَالَ أَحَاكِيمُ: مَحْفُوظٌ صَحِيحٌ مِنْ حَدِيثِ الزُّهْرِيِّ، غَرِيبٌ مِنْ حَدِيثِ بَحْرِ السَّقَاءِ عَنْهُ، لَمْ نَكْتُبْهُ عَالِيًّا إِلَّا مِنْ هَذَا الْوَجْهِ.

**Hadith 39:** al-Ḥākim Abū ‘ Abd Allāh Muḥammad ibn ‘ Abd Allāh al-Ḥāfiḥ informed us: Abū Aḥmad Bakr ibn Muḥammad al-Ṣayrafī informed us in Merv: ‘ Abd al-Ṣamad ibn al-Faḍl al-Balkhī narrated to us: Ibrāhīm ibn Sulaymān narrated to us: Baḥr al-Saqqā ‘ narrated to us on the authority of al-Zuhrī, on the authority of Anas ibn Mālīk – may Allah be pleased with him – who said: The Messenger of Allah – may Allah bless him and his family and grant them peace – said: **“Do not boycott each other, do not turn your backs on one another, do not hate each other, and do not envy one another. Rather, be servants of Allah—brothers. It is not permissible for a man to abandon his brother for more than three days.”** Al-Ḥākim said, “[This hadith is] preserved and authentic from al-Zuhrī but strange from Baḥr al-Saqqā ‘ from

<sup>90</sup> Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 13; *Ṣaḥīḥ Muslim*, no. 45.

him [al-Zuhri]. We have not written it with an elevated chain<sup>91</sup> except through this route.<sup>92</sup>

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<sup>91</sup> An “elevated” or “high” chain (*isnād ‘ālī*) is one that has the fewest intermediaries between the Prophet ﷺ and the compiler. Such chains were highly prized by hadith scholars for minimizing the potential points of error in transmission.

<sup>92</sup> Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 6065; *Ṣaḥīḥ Muslim*, no. 2563.



## بَابُ حُسْنِ الْخُلُقِ

### 28. Good Character

الْخُلُقُ الْحَسَنُ أَشْرَفُ خِصَالِ الْمُؤْمِنِ وَبِهِ أَتَى الْحَقُّ ﷺ عَلَى رَسُولِهِ ﷺ فِي نَصِّ كِتَابِهِ فَقَالَ: ﴿وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ﴾.

Good character is the most noble character trait of the believer. It is for this that the Real, Glorified and Exalted, praised His Messenger – may Allah bless him and his family and grant them peace – in the text of His book saying: “*And assuredly you possess a magnificent nature.*”<sup>93</sup>

٤٠ - أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْقُدْسِيُّ، أَنبَا عَبْدُ اللَّهِ بْنَ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الرَّازِيِّ، ثنا يُونُسُ بْنُ يَعْقُوبَ، ثنا عَمْرُو بْنُ مَرْزُوقٍ، ثنا شُعْبَةُ، عَنْ الْقَاسِمِ بْنِ أَبِي بَرَّةَ، عَنْ عَطَاءِ بْنِ نَافِعٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُوضَعُ فِي الْمِيزَانِ شَيْءٌ أَفْضَلُ مِنْ خُلُقٍ حَسَنٍ.»

**Hadith 40:** ‘ Abd al-Raḥmān ibn Muḥammad ibn ‘ Abd Allāh al-Qudṣī informed us: ‘ Abd Allāh ibn Muḥammad ibn ‘ Abd al-Raḥmān al-Rāzī informed us: Yūsuf ibn Ya‘ qūb narrated to us: ‘ Amr ibn Marzūq narrated to us: Shu‘ ba narrated to us on the authority of al-Qāsim ibn Abī Bazza, on the authority of ‘ Atā’ ibn Nāfi‘, on the authority of Umm al-Dardā’, on the authority of Abū ‘l-Dardā’ – may Allah be pleased with him – who said: The Messenger of Allah – may Allah bless him and his family and grant

<sup>93</sup> Qur ‘ ān 68:4, trans. Royal Aal al-Bayt Institute for Islamic Thought.

them peace – said: “Nothing placed on the scale will be more virtuous than good character.”<sup>94</sup>

٤١ - وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي طَاهِرٍ الدَّقَّاقُ بَيْغَدَادَ، أَنَّ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدِ بْنِ الزُّبَيْرِ الْقُرَشِيَّ الْكُوفِيَّ، ثَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ عَفَّانَ، ثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرِ بْنِ مَالِكِ الْحَضْرَمِيِّ، عَنْ أَبِيهِ، عَنْ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ رضي الله عنه قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْبِرِّ وَالْإِثْمِ، فَقَالَ: «الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ.»

**Hadith 41:** Abū ‘ Abd Allāh Muḥammad ibn Aḥmad ibn Muḥammad ibn Abī Ṭāhir al-Daqqāq informed us in Baghdad: Abū ‘ l-Ḥasan ‘ Alī ibn Muḥammad ibn al-Zubayr al-Qurashī al-Kūfī informed us: al-Ḥasan ibn ‘ Alī ibn ‘ Affān narrated to us: Zayd ibn al-Ḥubāb narrated to us on the authority of Mu‘ āwiya ibn Ṣāliḥ, on the authority of ‘ Abd al-Raḥmān ibn Jubayr ibn Nufayr ibn Mālik al-Ḥaḍramī, on the authority of his father, on the authority of al-Nawwās ibn Sam‘ ān al-Anṣārī – may Allah be pleased with him – who said: The Messenger of Allah – may Allah bless him and his family and grant them peace – was asked about righteousness and sin so he said: “Righteousness is good character and sin is what troubles your soul and what you would dislike for people to know about.”<sup>95</sup>

<sup>94</sup>Recorded in *Sunan al-Tirmidhī*, no. 2002; *Sunan Abī Dāwūd*, no. 4799; *Musnad Aḥmad*, no. 27496. Al-Tirmidhī grades this narration as *ḥasan ṣaḥīḥ* while al-Albānī grades it as *ṣaḥīḥ*.

<sup>95</sup>Recorded in *Ṣaḥīḥ Muslim*, no. 2553.

## بَابُ حُسْنِ الْخُلُقِ مَعَ الْأَوْلَادِ وَالرَّفْقِ بِهِمْ

### 29. Good Character towards Children and Being Gentle with Them

٤٢ - أَخْبَرَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ مُحَمَّدٍ الْخَفَّافُ رَضِيَ اللَّهُ عَنْهُ، أَنَّ أَبَا الْعَبَّاسِ مُحَمَّدَ بْنَ إِسْحَاقَ السَّرَّاجِ، ثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، ثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمِ الزُّرْقِيِّ، عَنْ أَبِي قَتَادَةَ السَّلْمِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ، فَإِذَا سَجَدَ وَضَعَهَا وَإِذَا قَامَ رَفَعَهَا.

**Hadith 42:** Abū 'l-Ḥasan Aḥmad ibn Muḥammad al-Khaffāf – may Allah have mercy on him – informed us: Abū 'l-'Abbās Muḥammad ibn Ishāq al-Sarrāj informed us: Qutayba ibn Sa'īd narrated to us: Mālik ibn Anas narrated to us on the authority of 'Āmir ibn 'Abd Allāh ibn al-Zubayr, on the authority of 'Amr ibn Sulaym al-Zuraqī, on the authority of Abū Qatāda al-Sulamī – may Allah be pleased with him – that the Messenger of Allah – may Allah bless him and his family and grant them peace – would pray while he was carrying Umāma.<sup>96</sup> When he prostrated, he would put her down and when he stood up he would lift her up.<sup>97</sup>

<sup>96</sup> His granddaughter via his eldest daughter Zaynab ؓ and her husband Abū 'l-'Āṣ ibn al-Rabī' ؓ.

<sup>97</sup> Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 5996; *Ṣaḥīḥ Muslim*, no. 543.



## بَابُ فِي حُسْنِ الْخُلُقِ مَعَ الْخَدَمِ

### 30. Good Character with Servants

٤٣ - أَخْبَرَنَا السَّيِّدُ أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحُسَيْنِ الْحَسَنِيُّ رَضِيَ اللَّهُ عَنْهُ، أَنبَا أَبُو الْقَاسِمِ عُبَيْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ بَالَوَيْهِ، ثنا أَحْمَدُ بْنُ يُونُسَ السُّلَمِيُّ، ثنا عَبْدُ الرَّزَّاقِ، ثنا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا جَاءَكُمْ الصَّانِعُ بِطَعَامٍ قَدْ أَغْنَى عَنْكُمْ حَرَّهُ وَدُخَانَهُ فَادْعُوهُ فَلْيَأْكُلْ مَعَكُمْ، وَإِلَّا فَالْقَمُوهُ فِي يَدِهِ، أَوْ لِيُنَاوِلْهُ فِي يَدِهِ.»

**Hadith 43:** Sayyid Abū 'l-Ḥasan Muḥammad ibn al-Ḥusayn al-Ḥasanī – may Allah have mercy on him – informed us: Abū 'l-Qāsim 'Ubayd Allāh ibn Ibrāhīm ibn Bālawayh informed us: 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, on the authority of Abī Hurayra – may Allah be pleased with him – on the authority of the Prophet – may Allah bless him and his family and grant them peace – who said: “If the worker comes to you with food, having spared you<sup>98</sup> its heat and smoke, invite him to eat with you. Otherwise, place a morsel in his hand or let him place it in his hand.”<sup>99</sup>

<sup>98</sup> Or “sufficed you.”

<sup>99</sup> Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 2557; *Ṣaḥīḥ Muslim*, no. 1663.



# بَابُ فِي الْحُبِّ فِي اللَّهِ تَعَالَى

## 31. Love for the Sake of Allah Most High

الْحُبُّ فِي اللَّهِ رُكْنٌ فِي الدِّينِ قَوِيٌّ وَفَرَضٌ شَرْعِيٌّ مَرْعِيٌّ.

Love for the sake of Allah is a strong pillar in the religion and a prescribed obligation to be diligently observed.

٤٤ - أَخْبَرَنَا الْإِمَامُ أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ فُورَكَ، أَنَّنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، ثَنَا يُونُسُ بْنُ حَبِيبٍ، ثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، ثَنَا شُعْبَةُ، عَنْ أَبِي بَلَجٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَرَّهُ أَنْ يَجِدَ طَعْمَ الْإِيمَانِ، فَلْيُحِبِّ الْعَبْدَ لَا يُحِبُّهُ إِلَّا لِلَّهِ عز وجل».

**Hadith 44:** Imam Abū Bakr Muḥammad ibn al-Ḥasan ibn Fūrak informed us: ‘ Abd Allāh ibn Ja‘far informed us: Yūnus ibn Ḥabīb narrated to us: Abū Dāwūd al-Ṭayālīsī narrated to us: Shu‘ba narrated to us on the authority of Abī Balj, on the authority of ‘Amr ibn Maymūn, on the authority of Abī Hurayra – may Allah be pleased with him – who said: The Messenger of Allah – may Allah bless him and his family and grant them peace – said: “Whoever would be pleased to find the taste of faith, let him love a servant solely for the sake of Allah,<sup>100</sup> the Mighty and Sublime.”<sup>101</sup>

<sup>100</sup> Lit. “not loving him except for the sake of Allah.”

<sup>101</sup> Recorded in *Musnad Aḥmad*, no. 10738; *Al-Mustadrak ‘alā al-Ṣaḥīḥayn*, no. 7312; *Musnad al-Ṭayālīsī*, no. 2617. Al-Arna‘ūṭ graded the chain in *Musnad Aḥmad* as *ḥasan*. Al-Ḥākim stated that the hadith was *ṣaḥīḥ* as did al-Dhababī in his *Talkhīṣ*.

٤٥ - وَحَدَّثَنِي الشَّيْخُ الْإِمَامُ أَبُو الطَّيِّبِ سَهْلُ بْنُ مُحَمَّدٍ بْنِ سُلَيْمَانَ الصَّغْلُوكِيُّ،  
 أَنبَا أَبُو عَلِيٍّ حَامِدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ الْهَرَوِيُّ، ثَنَا عَلِيُّ بْنُ مِشْكَانَ  
 السَّائِوِيُّ، ثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ عَنِ إِبْرَاهِيمَ بْنِ طَهْمَانَ عَنِ  
 أَبِي الزُّبَيْرِ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُتَحَابُّونَ فِي اللَّهِ  
 تَعَالَى عَلَى مَنَابِرٍ مِنْ نُورٍ يَوْمَ الْقِيَامَةِ، يَغِطُّهُمْ الشُّهَدَاءُ وَالصَّالِحُونَ.»

**Hadith 45:** The Shaykh, the Imam, Abū 'l-Ṭayyib Sahl ibn Muḥammad ibn Sulaymān al-Ṣa' lūkī narrated to me: Abū 'Alī Ḥāmid ibn Muḥammad ibn 'Abd Allāh al-Harawī informed us: 'Alī ibn Mishkān al-Sāwī narrated to us: 'Abd Allāh ibn 'Abd al-'Azīz ibn Abī Rawwād narrated to us on the authority of Ibrāhīm ibn Ṭahmān on the authority of Abī 'l-Zubayr on the authority of Jābir ibn 'Abd Allāh who said: The Messenger of Allah – may Allah bless him and grant him peace – said: “**On the Day of Judgment, those who loved each other for the sake of Allah Most High will be upon podiums of light, envied<sup>102</sup> by the martyrs and the righteous.**”<sup>103</sup>

<sup>102</sup> The word used here, *ghibṭa*, refers to a type of envy in which one wishes to have what another possesses, without desiring that the blessing be taken away from that person.

<sup>103</sup> Recorded in *Sunan al-Tirmidhī*, no. 2390; *Musnad Aḥmad*, no. 22080. Al-Tirmidhī graded his narration as *ḥasan ṣaḥīḥ* and al-Arna 'ūt graded his as *ṣaḥīḥ*. Both versions use “the Prophets” (*al-nabiyyūn*) instead of “the righteous.”

## بَابُ فِي أَنَّ الْمُؤْمِنِينَ كَنَفْسٍ وَاحِدَةٍ

### 32. The Believers as One Soul

٤٦ - أَخْبَرَنَا زَيْدُ بْنُ جَعْفَرِ بْنِ مُحَمَّدٍ الشَّرِيفِ بالكوفة، أَنبَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ دُحَيْمِ الشَّيْبَانِيِّ، قَالَ: أَنبَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ أَبِي الْخَيْرِيِّ، أَنبَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ إِنْ أَشْتَكَى رَأْسُهُ تَدَاعَى سَائِرُ الْجَسَدِ بِالْحُمَى وَالسَّهْرِ.»

**Hadith 46:** Zayd ibn Ja‘far ibn Muḥammad al-Sharīf informed us in Kufa: Muḥammad ibn ‘Alī ibn Duḥaym al-Shaybānī reported to us, he said: Abū Ishāq Ibrāhīm ibn ‘Abd Allāh ibn ‘Umar ibn Abī l-Khaybarī informed us: Wakī‘ informed us on the authority of al-A‘mash, on the authority of al-Sha‘bī, on the authority of al-Nu‘mān ibn Bashīr – may Allah be pleased with him – who said: The Messenger of Allah – may Allah bless him and his family and grant them peace – said: “The believers are like one man. If his head complains, the rest of the body responds with fever and sleeplessness.”<sup>104</sup>

٤٧ - أَخْبَرَنَا أَبُو نُعَيْمٍ الْإِسْفَرَايْنِيُّ، أَنبَا أَبُو عَوَانَةَ، ثَنَا أَحْمَدُ بْنُ يُوسُفَ السَّلْمِيُّ وَالصَّغَانِيُّ وَعَمَّارٌ فِي آخَرِينَ قَالُوا: أَنبَا أَبُو نُعَيْمٍ، قَالَ: ثَنَا زَكْرِيَّا بْنُ أَبِي زَائِدَةَ، قَالَ: سَمِعْتُ عَامِرًا يَقُولُ: سَمِعْتُ الثُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِثْلُ الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادُّهِمْ وَتَعَاطُفِهِمْ كَمِثْلِ الْجَسَدِ إِذَا أَشْتَكَى عَضْوٌ مِنْهُ تَدَاعَى سَائِرُ الْجَسَدِ بِالْحُمَى وَالسَّهْرِ.»

<sup>104</sup> Recorded in *Ṣaḥīḥ Muslim*, no. 2586.

**Hadith 47:** Abū Nu‘aym al-Isfarāyinī informed us: Abū ‘Awāna informed us: Aḥmad ibn Yūsuf al-Sulamī, al-Ṣaghānī and ‘Ammār, among others, narrated to us, they said: Abū Nu‘aym reported to us, he said: Zakariyyā ibn Abī Zā’ida narrated to us, he said: I heard ‘Āmir say: I heard al-Nu‘mān ibn Bashīr say: The Messenger of Allah – may Allah bless him and his family and grant them peace – said: **“The similitude of the believers in their mercy, love, and compassion for one another is like a body. When a part of it complains, the rest of the body responds with fever and sleeplessness.”**<sup>105</sup>

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<sup>105</sup> Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 6011; *Ṣaḥīḥ Muslim*, no. 2586.

## بَابُ فِي الْجُودِ وَالسَّخَاءِ

### 33. Munificence and Generosity

٤٨ - أَخْبَرَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْأَدِيبُ رضي الله عنه، أَنَّ أَبَا حَاجِبٍ بْنَ أَحْمَدَ الطُّوسِيَّ، أَنَّ أَحْمَدَ بْنَ نَصْرٍ بْنَ سُلَيْمَانَ بْنِ سَلَمَةَ الْحَمِصِيِّ، ثَنَا يُونُسُ بْنُ الْسَّفَرِ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ، عَنِ عَائِشَةَ رضي الله عنها وَعَنْ أَبِيهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا جُبِلَ وَلِيُّ اللَّهِ إِلَّا عَلَى السَّخَاءِ وَحَسَنِ الْخُلُقِ.»

**Hadith 48:** Abū Sa‘īd Muḥammad ibn Ibrāhīm al-Adīb – may Allah have mercy on him – informed us: Ḥājib ibn Aḥmad al-Tūsī informed us: Aḥmad ibn Naṣr ibn Sulaymān ibn Salama al-Ḥimṣī informed us: Yūsuf ibn al-Safar narrated to us, on the authority of al-Awzā‘ī, on the authority of al-Zuhri, on the authority of ‘Urwa, on the authority of ‘Ā’isha – may Allah be pleased with her and her father – that the Messenger of Allah – may Allah bless him and his family and grant them peace – said, “A friend of Allah is naturally inclined to generosity and good character.”<sup>106</sup>

٤٩ - أَخْبَرَنَا أَبُو نَعِيمٍ عَبْدُ الْمَلِكِ بْنُ الْحَسَنِ الْأَسْفَرَايِنِيُّ، أَنَّ أَبَا عَوَانَةَ يَعْقُوبَ بْنَ إِسْحَاقَ، ثَنَا يَزِيدُ بْنُ سِنَانَ، ثَنَا عُثْمَانُ بْنُ عُمَرَ، ثَنَا أَبُو عَامِرٍ الْخَزَّارُ، عَنِ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنِ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنِ أَبِي ذَرٍّ رضي الله عنه قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِهِ طَلْقٍ، وَإِذَا طَبَخْتَ مَرْقَةً فَأَكْثِرْ مَاءَهَا، وَأَعْرِفْ لِجَبِيرَانِكَ مِنْهَا.»

<sup>106</sup> Lit. “A friend of Allah is not molded except upon generosity and good character.” Recorded by Ibn al-Jawzī in *al-Mawḍū‘āt*, 2/179 who states the narration is not authentic due to Yūsuf ibn al-Safar whom al-Dāraquṭni classified as *matrūk*.

**Hadith 49:** Abū Nu‘aym ‘Abd al-Malik ibn al-Ḥasan al-Isfarāyīnī informed us: Abū ‘Awāna Ya‘qūb ibn Ishāq informed us: Yazīd ibn Sinān narrated to us: ‘Uthmān ibn ‘Umar narrated to us: Abū ‘Āmir al-Khazzār narrated to us, on the authority of Abī ‘Imrān al-Jawnī, on the authority of ‘Abd Allāh ibn al-Ṣāmit, on the authority of Abī Dharr – may Allah be pleased with him – who said: The Messenger of Allah – may Allah bless him and grant him peace – said to me: “**Never disparage an act of goodness,<sup>107</sup> even if it is [as simple as] meeting your brother with a cheerful face. And when you cook a broth, increase its water<sup>108</sup> and give<sup>109</sup> some of it to your neighbor.**”<sup>110</sup>

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<sup>107</sup> That is, abandoning an act of goodness, deeming it too trivial to matter.

<sup>108</sup> That is, dilute the broth, thereby reducing the flavor but increasing its volume so that you can share it with others. A similar idea is conveyed in another hadith where the Prophet said, “The food of one man suffices for two men. The food of two men suffices for four. And the food of four men suffices for eight.” *Ṣaḥīḥ Muslim* 2059d

<sup>109</sup> Lit. “ladle.”

<sup>110</sup> This hadith combines two reports recorded individually in *Ṣaḥīḥ Muslim*; no. 2626 for the first part and no. 2625 for the second part.

## بَابُ فِي إِعَانَةِ الضَّعِيفِ

### 34. Aiding the Weak

٥٠ - أَخْبَرَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ الْأَدِيبِ، ثنا مُحَمَّدُ بْنُ يَعْقُوبَ الْأُمَوِيُّ، ثنا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْكُوفِيُّ، ثنا جَعْفَرُ بْنُ عَوْنٍ عَنْ طَلْحَةَ بْنِ عَمْرٍو عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ، وَالذَّلَالُ عَلَى الْخَيْرِ كَفَاعِلُهُ، وَاللَّهُ يُحِبُّ إِعَانَةَ اللَّهْفَانِ.»

**Hadith 50:** Abū Sa‘īd Muḥammad ibn Ibrāhīm ibn ‘Abd Allāh al-Adīb informed us: Muḥammad ibn Ya‘qūb al-Umawī narrated to us: Ibrāhīm ibn ‘Abd Allāh al-Kūfī narrated to us: Ja‘far ibn ‘Awn narrated to us on the authority of Ṭalḥa ibn ‘Amr, on the authority of ‘Aṭā’, on the authority of Ibn ‘Abbās, who said: The Messenger of Allah – may Allah bless him and his family and grant them peace – said: “Every act of good is charity, the one who guides to good is like the one who does it, and Allah loves the aiding of the distressed.”<sup>111</sup>

<sup>111</sup> The full phrase is *ighāthat al-lahfān*. The verbal noun *ighātha* means “the giving of relief” or coming to someone’s aid. According to classical lexicons, the recipient of this aid, *al-lahfān*, is one who is distressed (*mutaḥassir*), troubled (*makrūb*), or has been wronged and is calling out for help (*al-maḥlūm yunādī wa yastaghīth*). See Ibn Manẓūr, *Lisān al-‘Arab*, s.v. ل-ه-ف (l-h-f). The first part is recorded in *Ṣaḥīḥ al-Bukhārī*, no. 6021; the second part (“The one who guides...”) is in *Sunan al-Tirmidhī*, no. 2670.



## بَابُ التَّوَاضُّعِ

### 35. Humility

التَّوَاضُّعُ اسْتِحْقَاقُ الْعَبْدِ نَفْسَهُ، وَالْإِتْقِيَادُ لِقَبُولِ الْحَقِّ، وَالْأَبْرَارُ لِنَفْسِهِ مَرِيَّةٌ عَلَى غَيْرِهِ.

Humility is the servant deeming himself insignificant, his readiness to accept the truth, and his refusal to see himself as having any superiority over others.

٥١ - أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ، ثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْبَصْرِيُّ، ثنا مُحَمَّدُ بْنُ شاذَانَ، ثنا عَمْرُو بْنُ حَكَّامٍ، أَنبَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي دَيْنٍ كَانَ عَلَى أَبِي، فَدَفَعْتُ أَلْبَابَ فَقَالَ: «مَنْ هَذَا؟» قَالَ: قُلْتُ: «أَنَا»، قَالَ: «أَنَا أَنَا»، كَأَنَّهُ كَرِهَ ذَلِكَ.

**Hadith 51:** Abū 'l-Ḥasan 'Alī ibn Aḥmad ibn 'Abd Allāh informed us: Aḥmad ibn 'Abd Allāh al-Baṣrī narrated to us: Muḥammad ibn Shādhān narrated to us: 'Amr ibn Ḥakkām narrated to us: Shu 'ba informed us, on the authority of Muḥammad ibn al-Munkadir, on the authority of Jābir, who said: I came to the Prophet – may Allah bless him and his family and grant them peace – regarding a debt owed by my father. I knocked on the door and he said, “Who is this?” He<sup>112</sup> [Jābir] said: I replied, “Me.” He said, “Me? me?” as if he disliked that.<sup>113</sup>

<sup>112</sup> The narrator switches back to Muḥammad ibn al-Munkadir here.

<sup>113</sup> Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 6250; *Ṣaḥīḥ Muslim*, no. 2155.



## بَابُ فِي النُّصِيحَةِ لِلْمُسْلِمِينَ

### 36. Sincere Counsel to Muslims

٥٢ - أَخْبَرَنَا أَبُو نُعَيْمٍ الْإِسْفَرَايِينِيُّ، أَنبَا أَبُو عَوَانَةَ، ثَنَا عَلِيُّ بْنُ حَرْبٍ، وَزَكَرِيَّا بْنُ يَحْيَى بْنِ رَاشِدٍ، وَعَبْدُ السَّلَامِ بْنُ أَبِي فَرَوَةَ التُّصَيْبِيُّ، قَالُوا: أَنبَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زِيَادِ بْنِ الْعَلَاءِ بْنِ عَلَاقَةَ سَمِعَ جَرِيرًا يَقُولُ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى النَّصِيحِ لِكُلِّ مُسْلِمٍ، وَأَنَا لَكُمْ نَاصِحٌ.

**Hadith 52:** Abū Nu‘aym al-Isfarāyīnī informed us: Abū ‘Awāna informed us: ‘Alī ibn Ḥarb, Zakariyyā ibn Yaḥyā ibn Rāshid, and ‘Abd al-Salām ibn Abī Farwah al-Tuṣaybī narrated to us, they said: Sufyān ibn ‘Uyayna informed us, on the authority of Ziyād ibn al-‘Alā’ ibn ‘Alāqa,<sup>114</sup> who heard Jarīr say: “I pledged allegiance to the Messenger of Allah – may Allah bless him and his family and grant them peace – to be sincere toward every Muslim. And I am a sincere advisor to you all.”<sup>115</sup>

<sup>114</sup> In standard biographical dictionaries, this narrator is typically listed as Ziyād ibn ‘Ilāqa.

<sup>115</sup> Recorded in *Ṣaḥīḥ al-Bukhārī*, no. 57; *Ṣaḥīḥ Muslim*, no. 56.



# بَابُ فِي فَضِيلَةِ صُحْبَةِ الْمُسْلِمِينَ وَمُخَالَطَتِهِمْ

## 37. The Virtue of Befriending Muslims and Mingling with Them

٥٣ - أَخْبَرَنَا الْحَاكِمُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ رَضِيَ اللَّهُ عَنْهُ، ثَنَا أَبُو مُحَمَّدٍ  
بْنُ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْخُرَّسَانِيُّ الْعَدْلُ بَيْعَدَادَ، أَنبَأَ أَحْمَدُ بْنُ عُبَيْدِ بْنِ  
نَاصِحٍ، ثَنَا يَزِيدُ بْنُ هَارُونَ، ثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنِ الْأَعْمَشِ، عَنْ يَحْيَى بْنِ  
وَثَّابٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ  
وَيَصْبِرُ عَلَى أَذَاهُمْ أَعْظَمُ أَجْرًا مِنَ الْمُؤْمِنِ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ  
عَلَى أَذَاهُمْ.»

**Hadith 53:** Al-Ḥākim Abū ‘ Abd Allāh Muḥammad ibn ‘ Abd Allāh al-Ḥāfiẓ – may Allah have mercy on him – informed us: Abū Muḥammad ibn ‘ Abd Allāh ibn Ishāq al-Khurāsānī al-‘ Adl narrated to us in Baghdad: Aḥmad ibn ‘ Ubayd ibn Nāsiḥ informed us: Yazīd ibn Hārūn narrated to us: Sufyān al-Thawrī narrated to us, on the authority of al-A‘ mash, on the authority of Yaḥyā ibn Waththāb, on the authority of Ibn ‘ Umar, on the authority of the Prophet – may Allah bless him and his family and grant them peace – that he said: **“The believer who mingles with people and endures their harm is greater in reward than the believer who does not mingle with them or endure their harm.”**<sup>116</sup>

<sup>116</sup> Recorded in *Sunan al-Tirmidhī*, no. 2507; *Sunan Ibn Mājah*, no. 4032; *Musnad Aḥmad* 23098. Al-Arna ‘ ūṭ graded it as *ṣaḥīḥ*.



## بَابُ فِي حِفْظِ الْبَصَرِ

### 38. Guarding the Gaze

٥٤ - أَخْبَرَنَا أَبُو الْقَاسِمِ عَبْدُ الْخَالِقِ بْنُ عَلِيٍّ بْنِ عَبْدِ الْخَالِقِ الْمُؤَدِّنُ، ثنا أَبُو أَحْمَدَ بْنُ مَكِّيٍّ بْنِ مُحَمَّدٍ بْنِ حَمْدَانَ، ثنا مُحَمَّدُ بْنُ يُونُسَ الْكُذَيْمِيُّ، ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْبَاهِلِيُّ، ثنا أَبُو حَبِيبٍ الْعَنْزِيُّ، ثنا بِهِزُ بْنُ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «حُرِّمَتْ عَلَى النَّارِ ثَلَاثَةٌ أَعْيُنٌ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ تَعَالَى، وَعَيْنٌ سَهَرَتْ فِي سَبِيلِ اللَّهِ تَعَالَى، وَعَيْنٌ غَضَّتْ عَنْ مَحَارِمِ اللَّهِ ﷻ.»

**Hadith 54:** Abū 'l-Qāsim ' Abd al-Khāliq ibn ' Alī ibn ' Abd al-Khāliq al-Mu ' adhdhin<sup>117</sup> informed us: Abū Aḥmad ibn Makki ibn Muḥammad ibn Ḥamdān narrated to us: Muḥammad ibn Yūnus al-Kudaymī narrated to us: ' Abd Allāh ibn Muḥammad al-Bāhili narrated to us: Abū Ḥabīb al-' Anazī narrated to us: Bahz ibn Ḥakīm narrated to us on the authority of his father, on the authority of his grandfather, who said: I heard the Messenger of Allah – may Allah bless him and his family and grant them peace – say: “Three [types of] eyes are forbidden to the Fire: An eye that wept out of fear of Allah Most High, an eye that remained vigilant<sup>118</sup> in the way of Allah Most High, and an eye that averted its gaze from the prohibitions of Allah, the Mighty and Sublime.”<sup>119</sup>

<sup>117</sup> “The Muezzin.” The one who calls the Muslims to prayer.

<sup>118</sup> This refers to two primary forms of vigilance: physical, by guarding the frontiers of Muslim lands (*ribāt*); and spiritual, by remaining awake during the night for voluntary prayers (*tahajjud*).

<sup>119</sup> 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.



## بَابُ الْحِلْمِ

### 39. Forbearance

٥٥ - أَخْبَرَنَا الْإِمَامُ أَبُو بَكْرٍ بْنُ الْحَسَنِ بْنِ فُورَكَ، أَنبَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الدَّبَلِيُّ بِمَكَّةَ، ثَنَا مُحَمَّدُ بْنُ عَلِيٍّ، ثَنَا سَعِيدُ بْنُ مَنْصُورٍ، ثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرَّجُلُ يُدْرِكُ بِالْحِلْمِ دَرَجَةَ الصَّائِمِ الْقَائِمِ، وَإِنَّ الرَّجُلَ لَيُكْتَبُ جَبَّارًا وَمَا يَمْلِكُ إِلَّا أَهْلَ بَيْتِهِ.»

**Hadith 55:** Imam Abū Bakr ibn al-Ḥasan ibn Fūrak informed us: Abū Ishāq Ibrāhīm ibn Muḥammad al-Dībalī informed us in Mecca: Muḥammad ibn ‘Alī narrated to us: Sa ‘īd ibn Maṣūrah narrated to us: Ismā‘īl ibn ‘Ayyāsh narrated to us on the authority of ‘Abd al-‘Azīz ibn ‘Abd Allāh, on the authority of Muḥammad ibn ‘Alī ibn Abī Ṭālib, on the authority of ‘Alī – may Allah be pleased with him – who said: The Messenger of Allah – may Allah bless him and his family and grant them peace – said: “By [his] forbearance, a man attains the rank of the one who fasts and stands in prayer. Indeed, a man is recorded as a tyrant, while ruling over nothing but the people of his household.”<sup>120</sup>

<sup>120</sup> The first part is recorded in *Sunan Abī Dāwūd*, no. 4798; *Musnad Aḥmad*, no. 25013. The full text with the addition (“Indeed, a man is recorded as a tyrant..”) is recorded by al-Ṭabarānī in *al-Mu‘jam al-Awsaṭ*, no. 6273. Al-Ḥafṣ ‘uṭ graded the first part as *ṣaḥīḥ*, but the addition is *ḍa‘īf* due to the weakness of ‘Abd al-‘Azīz ibn ‘Ubayd Allāh (who appears in the source text as “Ibn ‘Abd Allāh,” likely a scribal error) found in this specific chain; see *Taqrīb al-Tahdhīb*, no. 4111.



# بَابُ مَنْ لَهُ كِفَايَةٌ مِنَ الْمَالِ مِنَ الْحَلَالِ

## 40. Sufficiency in Lawful Wealth

٥٦ - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِوَسَّ الْحِجْرِيُّ، أَنبَا عَبْدَ اللَّهِ بْنَ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الْبَغَوِيِّ، ثنا الْفَضْلُ بْنُ مُحَمَّدٍ الرَّوْمِيُّ، ثنا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ التَّرْجُمَانِ، ثنا عَمْرُو بْنُ جَمِيعٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَصَابَ مَالًا حَلَالًا فَكَفَّفَ بِهِ وَجْهَهُ، وَوَصَلَ بِهِ رَحِمَهُ، وَقَضَى بِهِ دَيْنَهُ، وَأَقَامَ بِهِ عَلَى جَارِهِ، لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَمَنْ أَصَابَ مَالًا حَرَامًا وَكَانَ مُكَاثِرًا وَمُفَاخِرًا وَمُرَائِيًا، لَقِيَ اللَّهَ ﷻ وَهُوَ عَلَيْهِ غَضَبَانُ.»

**Hadith 56:** Abū Bakr Muḥammad ibn Aḥmad ibn ‘ Abdūs al-Ḥīrī narrated to us: ‘ Abd Allāh ibn Ishāq ibn Ibrāhīm al-Baghawī informed us: al-Faḍl ibn Muḥammad al-Rūmī narrated to us: Ismā‘ il ibn Ibrāhīm ibn al-Tarjumān<sup>121</sup> narrated to us: ‘ Amr ibn Jamī‘ narrated to us on the authority of Sufyān al-Thawrī, on the authority of Muḥārib ibn Dithār, on the authority of Jābir ibn ‘ Abd Allāh al-Anṣārī – may Allah be pleased with him – who said: The Messenger of Allah – may Allah bless him and his family and grant them peace – said: “Whoever acquires lawful wealth with which he preserves his honor,<sup>122</sup> maintains his family ties, settles his debts, and supports his neighbor, shall meet Allah on the Day of Judgement with his face like the moon on the night of the full moon. Whoever acquires forbidden wealth in order to increase,

<sup>121</sup> “The Translator” or “The Interpreter.”

<sup>122</sup> Lit. “his face” (*wajhahu*). As in Hadith 12, the face is a common metonym for one’s honor and public standing.

**boast, and show off, shall meet Allah, the Mighty and Sublime, while He is angry with him.”<sup>123</sup>**

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<sup>123</sup> Recorded by al-Bayhaqī in *Shu‘ab al-Īmān*, no. 9890. The chain contains ‘Amr ibn Jamī‘, whom al-Nasā‘ī classified as *matrūk* and Ibn ‘Adī charged with fabrication (see *al-Kāmil*, no. 1279). However, the description of the face appearing “like the moon” for the highest rank of believers is established in *Ṣaḥīḥ al-Bukhārī* (no. 3327).

# خَاتِمَةٌ

## Conclusion

آخِرُ الْأَرْبَعِينَ، وَالْحَمْدُ لِلَّهِ وَحْدَهُ، وَصَلَاتُهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ  
وَسَلَامٌ تَسْلِيمًا.

This marks the end of the forty chapters. Praise be to Allah alone, and may His blessings and everlasting peace be upon our Prophet Muhammad, his family, and his companions.





## Glossary of Key Concepts

**Adab:** Etiquette, manners, or proper conduct. In the spiritual tradition, it refers to the refinement of character and the observance of propriety with Allah, with the Prophet ﷺ, and with creation.

**Allah:** The Arabic proper name for the One God. It is used by Arabic-speaking Muslims, Christians, and Jews alike.

**Amālī:** (Sing. *Imlā`*). Literally “dictations.” A traditional method of instruction where a scholar dictates hadith from memory or his books to students who write them down.

**Arba`īniyyāt:** “The Forties.” A genre of hadith compilation containing forty narrations, or sometimes forty chapters, usually selected around a specific theme or purpose.

**Awliyā`:** (Sing. *Walī*). Literally “those who are near” or “friends.” In Islamic theology and Sufism, it refers to the “Friends of God” or saints; those whom Allah has taken into His special care and protection.

**Bid`a:** Innovation. In religious contexts, it refers to introducing new beliefs or practices into the religion that have no basis in the Qur`ān or Sunnah.

**Dāniq:** An ancient silver coin of small denomination, representing one-sixth of a dirham.

**Dhikr:** Remembrance. The practice of remembering Allah, whether through the silent recollection of the heart or the vocal repetition of His names and attributes.

**Fiqh:** Islamic jurisprudence; the human understanding of the Divine Law (*Sharī`a*) as derived from the Qur`ān and Sunnah.

**Fitna:** Trial, tribulation, or temptation. It can refer to civil strife within the community or personal spiritual tests that distract one from Allah.

**Futuwwa:** Literally “youth” or “chivalry.” A code of honorable conduct and spiritual nobility in the Sufi tradition, often associated with placing the needs of others above one’s own and responding to harm with kindness.

**Ḥaqīqa:** “Divine Reality” or “Truth.” In Sufism, it refers to the inner experiential knowledge of God, often paired with *Sharī‘a* (the outer law).

**Ḥayā’:** Shame, modesty, or shyness. A spiritual state that prevents the heart from inclining toward what is displeasing to Allah. The Prophet ﷺ described it as a branch of faith.

**Ḥilm:** Forbearance. The quality of holding back one’s anger and possessing a capacity for pardon despite having the power to exact revenge.

**Imam:** The leader of congregational prayer or a widely respected scholar and authority in the Islamic tradition.

**Irāda:** Literally “will” or “volition.” In Sufi terminology, it marks the beginning of the spiritual path: the spark of awakening where the servant resolves to turn away from creation and seek the Creator.

**Istiqāma:** Uprightness or steadfastness. It refers to the consistent adherence to the straight path (*al-ṣirāṭ al-mustaqīm*) in both outward obedience and inward state, without wavering or deviation.

**Izār:** A lower garment or waist-wrapper worn by men, covering the area from the navel to the knees.

**Kalām:** Islamic scholastic theology. It is the discipline of using rational proofs to defend the articles of faith. Al-Qushayrī was a noted master of this science.

**Khamīṣa:** A square woollen blanket or cloak with markings.

**La ‘ na:** Curse. Theologically, it signifies expulsion from the mercy of Allah.

**Mawlā:** A term with multiple meanings depending on context, including “master,” “client,” “freed slave,” or “patron.” In *isnāds*, it often refers to a non-Arab convert attached to an Arab tribe.

**Muḥaddith:** A traditionist or master of Hadith. A scholar who transmits and teaches the sayings of the Prophet ﷺ, often implying a high level of expertise in the chains of transmission.

**Murīd:** The aspirant or disciple. Literally “the one who wills” or “desires.” It refers to the traveler on the spiritual path who has submitted their will to the guidance of the Sacred Law and a spiritual teacher.

**Murū ‘ a:** Often translated as “manliness” or “virtue,” it denotes a comprehensive code of moral fortitude, dignity, social propriety, and generosity.

**Mustamlī:** The assistant in formal hadith dictation sessions (*amālī*) who repeated the shaykh’s words aloud so they could be heard and accurately recorded by the audience.

**Nafs:** The soul or the lower self. In Sufi psychology, it often refers to the egoistic drives and base instincts that must be disciplined and purified.

**Namira:** A coarse, woollen cloak characterized by stripes.

**Qanā ‘ a:** Contentment. The state of being satisfied with what one has been given, without looking covetously at what others possess or seeking more than what is necessary.

**Qattāt:** A specific type of slanderer or talebearer who eavesdrops on conversations to spread gossip with malicious intent.

**Ribāṭ:** Literally “binding” or “tethering.” Historically, it referred to guarding the frontiers of Muslim lands. In the Prophetic tradition, it signifies spiritual vigilance and the discipline of staying “stationed” in worship, such as awaiting the next prayer.

**Ridā:** Satisfaction or contentment with the Decree of Allah. It is the serenity of the heart in the face of destiny, accepting whatever God sends without resentment.

**Riyā’:** Ostentation or showing off. Performing acts of worship to be seen and praised by people rather than for the sake of Allah alone. It is often termed “the lesser polytheism” (*al-shirk al-aṣghar*).

**Ruqya:** Reciting verses of the Qur’ān or Prophetic supplications over the sick for the purpose of healing. It is distinct from prohibited magic (*sihr*) or sorcery.

**Sakīna:** Tranquility or divine peace. A state of calm and reassurance sent down by Allah into the hearts of the believers, strengthening their faith and resolve.

**Sakhā’:** Generosity or munificence. The quality of giving freely without being asked and without expecting anything in return.

**Sharī‘a:** The Sacred Law or path revealed by God, governing outward actions and religious obligations.

**Shirk:** Associating partners with Allah; polytheism. It is the only unforgivable sin in Islam if one dies without repenting from it.

**Ṣidq:** Truthfulness or sincerity. It is not merely speaking the truth, but the alignment of one’s inward intention with their outward action, doing all things solely for Allah.

**Ṣilat al-Raḥim:** Upholding the ties of kinship. A mandatory obligation in Islam involving kindness, financial support, and maintaining contact with relatives.

**Sunnah:** The exemplary practice and custom of the Prophet Muhammad ﷺ.

**Taṣawwuf:** Sufism. The science of spiritual purification and the path toward direct knowledge of Allah.

**Tawakkul:** Reliance or trust in Allah. The spiritual state of entrusting one's affairs to God while simultaneously employing the necessary material means.

**Tawba:** Repentance. Literally "to return." It is the act of turning back to Allah from sin, accompanied by regret, cessation of the sin, and a resolve not to repeat it.

**Tawḥīd:** The doctrine of the Oneness of God. In the spiritual path, it goes beyond theological definition to a state of witnessing that all power and effect belong solely to Allah.

**ʿUbūdiyya:** Servanthood or devotion; the state of acknowledging one's absolute dependence upon God and realizing the fullness of humility before the Divine.

**Waraʿ:** Scrupulousness. A high degree of piety where one avoids not only the prohibited (*ḥarām*) but also the doubtful (*shubuhāt*) and ambiguous matters to protect one's religion.

**Wuḍūʿ:** Ritual ablution. The ceremonial washing of specific parts of the body required before performing prayer.



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## Index of Qur' ānic Verses

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And assuredly you possess a magnificent nature... (68:4) ..... Chapter 28  
 And rely upon Allah, if you are truly believers... (5:23) ..... Chapter 16  
 ...but prefer [others] to themselves, though they be ... (59:9) .... Chapter 27 (Note)  
 Indeed, those who have said, 'Our Lord is Allah'... (41:30, 46:13) Chapter 12 (Note)  
 Those are the ones whom Allah has cursed... (47:23) ..... Chapter 15 (Note)  
 Thus We made you a middle nation... (2:143) ..... Chapter 11 (Note)  
 You are the best nation [ever] brought forth... (3:110) ..... Chapter 11 (Note)

## Index of Qur' ānic Verses (Arabic)

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رقم الآية	رقم الباب	السورة	الآية
٢٣	الباب ٢١	مُحَمَّد	﴿أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرُهُمْ﴾
١٣	الباب ١٢	الْأَحْقَافِ	﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا﴾
٣٠	الباب ١٢	فُصِّلَت	﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا﴾
١١٠	الباب ١١	آلِ عِمْرَانَ	﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾
٤	الباب ٢٨	الْقَلَمِ	﴿وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ﴾
٢٣	الباب ١٦	الْمَائِدَةِ	﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ﴾
١٤٣	الباب ١١	الْبَقَرَةِ	﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾
٩	الباب ٢٧	الْحَشْرِ	﴿رَبُّوْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾



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A servant committed a sin so he said... (Hadith 4)  
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Be shy before Allah, a shyness worthy [of Him]. (Hadith 5)  
Be upright, and you will never encompass... (Hadith 15)  
By [his] forbearance, a man attains the rank... (Hadith 55)  
Contentment is an inexhaustible treasure. (Hadith 23)  
Do not boycott each other... (Hadith 39)  
Every act of good is charity... (Hadith 50)  
Every matter of importance not begun with the praise... (Introduction)  
From the beauty of a man's Islam is his leaving aside... (Hadith 9, 10)  
Give me your cloak and take my cloak. (Hadith 11)  
I pledged allegiance to the Messenger of Allah... (Hadith 52)  
If the worker comes to you with food... (Hadith 43)  
In the end times, there will be people who are brothers... (Hadith 20)  
Indeed, Allah has revealed to me that whoever treads... (Hadith 2)  
Indeed, Allah, the Blessed and Exalted, has servants... (Hadith 21)  
Indeed, on the Day of Judgement, the womb... (Hadith 36)  
Indeed, the most evil of mankind is the two-faced one... (Hadith 17)  
Indeed, what I fear most for you is the lesser polytheism. (Hadith 29)  
It is better for one of you to take his rope... (Hadith 12)  
Never disparage an act of goodness... (Hadith 49)  
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Whoever believes in Allah and the Last Day... (Hadith 7)  
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Whoever grants respite to one in difficult circumstances... (Hadith 34)  
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Whoever prays to show off has associated partners... (Hadith 28)  
Whoever preserves for my community forty hadiths... (Introduction)  
Whoever relieves a believer of a hardship... (Hadith 32)  
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- أَيُّفْرَحُ أَحَدُكُمْ بِرَأْسِهِ إِذَا ضَلَّتْ... (الحديث ٣)
- أَسْتَحْيُوا مِنَ اللَّهِ حَقَّ الْحَيَاءِ... (الحديث ٥)
- أَسْتَقِيمُوا وَلَنْ تُحْضُوا... (الحديث ١٥)
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- لَا تُرْضِينَ أَحَدًا بِسَخَطِ اللَّهِ... (الحديث ٢٤)
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