



Ayaat Foundation's
Ayaat Sunnah Program

Level One

Booklet of Hadeeth



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About this Booklet

This booklet has been prepared to help students and readers connect with the words of the Prophet Muhammad SAW in a *simple and practical* way. *The hadeeths included are accessible, essential, and carefully chosen to strengthen faith, build character, and guide daily life.* The goal is not only to memorize them, but to understand their meaning and bring them into practice.

Our teaching methodology is designed to make learning gradual and meaningful. Each hadeeth is presented with its *Arabic text* in an accessible, easy-to-read format, so that learners can both better understand Hadeeth and practice their Arabic. Alongside this, a *transliteration* is provided for correct pronunciation, a *translation* for clarity, and a short *commentary* that highlights the wisdom of the hadeeth. A “*Practical Application*” section follows, offering readers clear actions they can take to live by the hadeeth in their everyday lives.

To support the learning process, additional sections are included. The “**Science of Hadeeth Terminology**” introduces how hadeeth were preserved and authenticated. The “**Narrators of Hadeeth**” section honors the companions who carried this knowledge to us. Finally, a **glossary** is placed at the back of the booklet, providing definitions and explanations of important terms that appear throughout.

Student Evaluation

Students will be assessed through two types of exams covering all three core subjects: Hadeeth Text, Science of Hadeeth, and Narrators of Hadeeth. **For Levels 2 and above, 10% of each exam will be based on cumulative content from previous levels.**

The **oral exam**, worth 50%, is conducted by the teacher using a provided exam guide that can be followed or adapted.

The **written exam**, also worth 50%, consists of multiple-choice questions and is completed online through the student portal.



What Students Will Be Evaluated On

01. Hadeeth Text, Isnad, and Narrator

Students are expected to memorize the **Arabic text** (matn) of the hadeeth. Memorizing the English translation does not count toward evaluation. Memorizing the narrator's name(s) and the Isnad is preferred.

02. Hadeeth Summary

Students should demonstrate a clear understanding of the meaning of the hadeeth. While memorizing key terms in the ***glossary*** section is not mandatory, it is preferred and can support comprehension and accurate expression.

03. Science of Hadeeth Terminology

Students are responsible for studying the portion included in this booklet, along with any relevant content introduced in previous levels.

04. Biography of the Narrators of Hadeeth

Students should know the biography of the narrator(s) featured in this booklet, as well as relevant biographical information covered in earlier levels.



Selected Hadeeths



Hadeeth 1

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:

"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ".

Narrator & Reference

Narrator(s): Al-Bukhari and Muslim | رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

Reference: Riyadh Al-Saliheen^[17] – Hadeeth^[5] 188 | رياض الصالحين - الحديث المائة والثامن والثمانون

Hadeeth Transliteration

An Anas radiya Allahu anhu, anin-nabiyyi sallallahu ‘alayhi wa sallama, qaal:

“La yu’minu ahadukum hatta yuhibba li-akheehi ma yuhibbu linafsihi.”

Hadeeth Translation

Anas radiya Allahu ‘anhu^[3] (RA) reported: The Prophet sallallahu ‘alayhi wa sallam^[2] (SAW) said,

"No one of you becomes a true believer until he likes for his brother what he likes for himself."

Commentary & Summary

The true believer loves for his Muslim brother/sister what he loves for himself of good things. Without having this quality, one has not reached the level of true and complete Imaan. This Hadeeth talks about a very important principles of how Muslims should treat each other, which are brotherhood, compassion and love. A Muslim community is built on the love and compassion of its members. Every Muslim should care for and help others and treat others in ways they want to be treated. It is a community with no jealousy, selfishness and envy among its members and no discrimination or hate based on races, color, or group or ranks.

المؤمن الصادق يحب لأخيه المسلم ما يحب لنفسه من الخيرات. وإذا لم يكن الأمر كذلك، فإن المسلم لم يصل بغد إلى مستوى الإيمان الحقيقي والكمال. هذا الحديث يقرّر مبادئ مهمّة للغاية في معاملة المسلمين لبعضهم البعض، وهي: الأخوة، والرّحمة، والمحبة. فالمجتمع المسلم مبني على الحب والترّاحم بين أعضائه. ولذا يوجب الإسلام على كلّ مسلم أن يعتني بالآخرين، ويساعدهم، ويعاملهم بالطريقة التي يريد أن يعاملوه بها. إنّ المجتمع المسلم مجتمع ليس فيه غيره، أو أنايته، أو حسد، وهو خالٍ تمامًا من التمييز أو الكراهية على أساس العرق أو اللون أو القبيلة.

Practical Application

Think of something good you wish someone would do for you and do it for someone else today.

Younger readers: Help a friend with homework.

Older readers: Treat a coworker or sibling to something you enjoy.

فَكَرِّ فِي شَيْءٍ تَتَمَنَّى لَوْ يَفْعَلُهُ أَحَدٌ مِنْ أَجْلِكَ، ثُمَّ بَادِرْ أَنْتَ بِفِعْلِهِ لِشَخْصٍ آخَرَ الْيَوْمِ.

لِلصَّغَارِ: شَارِكْ وَجِبْتَك مَعَ رَمِيلٍ.

لِلكِبَارِ: اعْرِضِ الْمُسَاعَدَةَ عَلَى صَدِيقٍ أَوْ قَرِيبٍ يَحْتَاجُهَا.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
يُؤْمِنُ	Believes	To have full and complete faith according to Islamic standards	يُصَدِّقُ تَصَدِيقًا تَامًا يُوَافِقُ الْعَمَلَ الْقَلْبِيَّ وَالظَّاهِرِيَّ بِالْإِسْلَامِ
أَحَدُكُمْ	One of you	Any single individual among you	أَيُّ: لَا يَبْلُغُ أَحَدُكُمْ الْإِيمَانَ الْكَامِلَ مِنْكُمْ
يُحِبُّ	Loves	Desires and wishes well for	يُرِيدُ الْخَيْرَ وَيَخْرِصُ عَلَيْهِ
أَخِيهِ	His brother	Fellow Muslim	أَخُوهُ فِي الدِّينِ
لِنَفْسِهِ	For himself	What he wants and desires for himself in goodness	مَا يُحِبُّهُ لِنَفْسِهِ مِنَ الْخَيْرِ وَالنَّفْعِ



Related Hadeeths

Hadeeth A:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: " لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ ."

حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ ابْنُ رَجَبٍ الْحَنْبَلِيُّ
الْأَزْبَعُونَ النَّوَوِيُّ - الْحَدِيثُ الْوَاحِدُ وَالْأَزْبَعُونَ

On the authority of Abu Muhammad Abdullah bin 'Amr bin al-'Aas RA who said: The Messenger of Allah SAW said, **“None of you [truly] believes until his desires are subservient to that which I have brought.”**

[Ibn Rajab; who classified it as Hasan Sahih]

An-Nawawi's 40 Hadeeth^[18] – Hadeeth 188



Hadeeth 2

عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

"إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَامِكُمْ، وَلَا إِلَى صُورِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ."

Narrator & Reference

Narrator(s): Muslim | رَوَاهُ مُسْلِمٌ

Reference: Riyadh Al-Saliheen – Hadeeth 8 | رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ الثَّامِنُ

Hadeeth Transliteration

An Abi Hurayrah ‘Abdi-r-Rahmaan ibn Sakhr radiya Allahu anhu, qaal: Qala Rasoolu Allahi sallallahu alayhi wa sallam:

“Inna Allaha laa yanzuru ilaa ajsaamikum, wa laa ilaa suwarikum, wa laakin yanzuru ilaa quloobikum wa a‘maalikum.”

Hadeeth Translation

Abu Hurairah RA narrated: Messenger of Allah SAW said:

"Allah does not look at your figures, nor at your attire but He looks at your hearts and accomplishments."

Commentary & Summary

This hadeeth teaches that Allah subhanahu wa ta‘ala^[1] (SWT) does not judge people based on their outward appearance, physical strength, or wealth. Instead, He SWT looks at their hearts, intentions^[13], and actions. What truly matters to Allah are traits like sincerity^[14], faith, and humility, not external beauty, social status, or material possessions. A pure heart and righteous deeds are what bring a person closer to Him. If the heart is sound and

the intention sincere, the actions are accepted and rewarded. But if the heart is filled with pride, hypocrisy^[15], or desire for praise, even good deeds lose their value. This hadeeth calls us to focus on purifying our inner selves and doing righteous actions sincerely for the sake of Allah SWT, rather than relying on superficial qualities that hold no weight in the sight of Allah SWT.

يُبَيِّنُ النَّبِيُّ ﷺ أَنَّ اللَّهَ ﷻ لَا يُقَدِّرُ النَّاسَ بِمَظَاهِرِهِمْ، مِنْ جَمَالٍ، أَوْ فُجْحٍ، أَوْ قُوَّةٍ أَوْ ضَعْفٍ، أَوْ غِنًى أَوْ فَقْرٍ، وَإِنَّمَا يَنْظُرُ إِلَى قُلُوبِهِمْ – أَيِ نَوَائِيهِمْ – وَأَعْمَالِهِمْ، فَيَجَازِيهِمْ بِحَسَبِ مَا فِيهَا مِنْ تَقْوَى وَإِخْلَاصٍ وَتَقِينٍ وَصِدْقٍ، أَوْ مَا فِيهَا مِنْ رِيَاءٍ وَسُمْعَةٍ وَنِفَاقٍ. فَالْقَلْبُ إِذَا صَلَحَ، صَلَحَ الْجَسَدُ كُلُّهُ، وَالْعَمَلُ لَا يُقْبَلُ إِلَّا إِذَا صَدَرَ عَنْ نِيَّةٍ خَالِصَةٍ لِلَّهِ وَمُوَافَقَةٍ لِهَدْيِ رَسُولِهِ ﷺ. وَفِي هَذَا الْحَدِيثِ تَوْجِيهٌ لِلْمُسْلِمِ إِلَى الْإِغْتِنَاءِ بِبَاطِنِهِ أَكْثَرَ مِنْ مَظْهَرِهِ، وَتَذَكِيرٌ بِأَنَّ الْقُرْبَ مِنَ اللَّهِ لَا يَكُونُ بِالْمَالِ وَلَا بِالْجَمَالِ، وَإِنَّمَا بِالتَّقْوَى وَالْإِخْلَاصِ وَالْعَمَلِ الصَّالِحِ.

Practical Application

Focus today on doing something purely for Allah, even if no one sees it.

Younger readers: Help someone secretly.

Older readers: Donate or volunteer without telling anyone.

فَمِ الْيَوْمِ بِعَمَلٍ صَالِحٍ لَا يَرَاهُ أَحَدٌ، وَاخْتَسَبَ أَجْرَهُ عِنْدَ اللَّهِ.
لِلصَّغَارِ: افْعَلْ خَيْرًا لِأَخِيكَ رُغْمًا لَكَ دُونَ أَنْ تُخْبِرَهُ.
لِلْكِبَارِ: تَصَدَّقْ أَوْ شَارِكْ فِي عَمَلٍ تَطَوُّعِيٍّ دُونَ أَنْ تُخْبِرَ أَحَدًا.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
يَنْظُرُ	Looks / Considers	To regard with importance, value, and attention	يُرَاعِي وَيُعْتَبِرُ، أَيِ يَجْعَلُهُ مَوْضِعَ عِنَايَتِهِ وَقَبُولِهِ وَجَزَائِهِ
أَجْسَامِكُمْ	Your bodies	Your physical forms or structure, such as size and shape	أَبْدَانِكُمْ وَهَيْئَاتِكُمْ الظَّاهِرَةُ كَالطُّوْلِ وَالْعَرْضِ وَالْبَيْتِيَّةِ
صُورِكُمْ	Your appearances	Your outward looks or facial features and beauty	مَا يَظْهَرُ مِنْ مَلَامِحِكُمْ وَشَكْلِكُمْ وَجَمَالِكُمْ
قُلُوبِكُمْ	Your hearts	Your inner intentions, sincerity, and beliefs	مَحَلُّ النَّيَّةِ وَالْإِيمَانِ وَالْإِخْلَاصِ، وَمَا يَسْكُنُ فِي دَاخِلِ الْإِنْسَانِ
أَعْمَالِكُمْ	Your deeds	Your actions and behaviors, both inward and outward	أَفْعَالِكُمْ وَسُلُوكِكُمْ الَّتِي تُظْهَرُ مَضْمُونًا مَا فِي الْقَلْبِ مِنْ خَيْرٍ أَوْ شَرٍّ



Related Hadeeths

Hadeeth A:

عَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ فَقَالَ:
 " إِنَّ بِالْمَدِينَةِ لِرِجَالًا مَا سِرْتُمْ مَسِيرًا، وَلَا قَطَعْتُمْ وَاذِيًّا إِلَّا كَانُوا مَعَكُمْ حَبَسَهُمُ الْمَرَضُ " وَفِي رِوَايَةٍ: " إِلَّا شَارَكُوكُمْ فِي الْأَجْرِ ".
 رَوَاهُ مُسْلِمٌ

رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الرَّابِعُ

Jabir bin Abdullah Al-Ansari RA reported: We accompanied the Prophet SAW in an expedition when he said:
 "There are some men in Al-Madinah who are with you wherever you march and whichever valley you cross.
 They have not joined you in person because of their illness." In another version he said: "They share the reward
 with you."

[Muslim]

Riyadh Al-Saliheen – Hadeeth 4

Hadeeth B:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ:
 " إِنَّهُ لَيَأْتِي الرَّجُلُ السَّمِينُ الْعَظِيمُ يَوْمَ الْقِيَامَةِ؛ لَا يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ ".
 رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الْمِئْتَانِ وَالسُّتُونَ

Abu Hurairah RA reported: Messenger of Allah SAW said:

"On the Day of Resurrection, there will be brought forth a bulky person (person of noteworthy status) whose
 value to Allah will be less than that of the wing of a mosquito."

[Al-Bukhari and Muslim]

Riyadh Al-Saliheen – Hadeeth 260

Hadeeth C:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
 " رَبُّ أَشْعَثَ أَغْبَرَ مَدْفُوعٍ بِالْأَبْوَابِ؛ لَوْ أَفْسَمَ عَلَى اللَّهِ لَأَبْرَهُ ".



رَوَاهُ مُسْلِمٌ

رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الْمِمَّتَانِ وَالْإِثْنَانِ وَالسُّتُونَ

Abu Hurairah RA reported: Messenger of Allah SAW said:

"Many a person with shaggy and dusty hair, dusty and driven away from doors (because of their poverty and shabby clothes) were to swear by Allah (that something would happen), Allah will certainly make it happen."

[Muslim]

Riyadh Al-Saliheen – Hadeeth 262

Hadeeth D:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَجَعْنَا مِنْ غَزْوَةِ تَبُوكَ مَعَ النَّبِيِّ ﷺ فَقَالَ:

" إِنَّ أَقْوَامًا خَلَفْنَا بِالْمَدِينَةِ مَا سَلَكْنَا شِعْبًا وَلَا وَادِيًا إِلَّا وَهُمْ مَعَنَا، حَبَسَهُمُ الْعُدْرُ "

رَوَاهُ الْبُخَارِيُّ

رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الْخَامِسُ

Anas bin Malik RA reported: We were coming back from the battle of Tabuk with the Prophet SAW when he remarked,

"There are people whom we left behind in Al- Madinah who accompanied us in spirit in every pass and valley we crossed. They remained behind for a valid excuse."

[Al-Bukhari]

Riyadh Al-Saliheen – Hadeeth 5



Hadeeth 3

عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ، وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ، رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ:
"اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ."

Narrator & Reference

Narrator(s): Al-Tirmidhi, who categorized it as Hadeeth Hasan | رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ

Reference: Riyadh Al-Saliheen – Hadeeth 62 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الثَّانِي وَالسُّتُونَ

Hadeeth Transliteration

An Abi Dharr Jundub ibn Junadah, wa Abi Abdir-Rahmaan Mu'aadh ibn Jabal, radiya Allahu anhum, an Rasoolillahi sallallahu alayhi wa sallam, qal:

"Ittaqi Allaha haythu ma kunta, wa atbi'is-sayyi'ata al-hasanata tamhuha, wa khaalqin-naasa bikhuluqin hasanin."

Hadeeth Translation

Abu Dharr and Mu'adh bin Jabal RA reported that: Messenger of Allah SAW said,

"Fear Allah wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people."

Commentary & Summary

In this hadeeth, the Prophet SAW gives three powerful pieces of advice that perfect both a person's relationship with Allah and with people. The first is to have constant Taqwa^[6], which means being mindful of Allah SWT at all times and in all places by fulfilling obligations^[7] and avoiding sins. The second is to follow up a bad deed with a good one so it erases its effect, for good deeds remove bad ones. The third is to treat people with good manners

such as kindness, patience, and giving others their due rights. This hadeeth combines the rights of Allah and the rights of people, showing that Taqwa is a complete way of life that joins worship with noble character.

يُوجِّهُ النَّبِيُّ ﷺ الْمُسْلِمَ فِي هَذَا الْحَدِيثِ إِلَى ثَلَاثِ وَصَايَا عَظِيمَةٍ تُصَلِّحُ الدِّينَ وَالْدُنْيَا؛ أَوَّلُهَا: مُلَازِمَةُ تَقْوَى اللَّهِ ﷻ فِي كُلِّ الْأَحْوَالِ، سِرًّا وَجَهْرًا، فِي كُلِّ مَكَانٍ وَزَمَانٍ، بِإِدَاءِ الْقَرَائِضِ وَتَرْكِ الْمُحَرَّمَاتِ. وَالثَّانِيَةُ: مُسَارَعَةُ الْعَبْدِ إِلَى الْحَسَنَةِ بَعْدَ السَّيِّئَةِ لِمَحْوِ أَثَرِهَا وَعِقَابِهَا، فَالْحَسَنَاتُ تُذْهِبُ السَّيِّئَاتِ. وَالثَّلَاثَةُ: مُعَاشَرَةُ النَّاسِ بِأَخْلَاقٍ كَرِيمَةٍ، كَالْتَّبَسُّمِ، وَالْجِلْمِ، وَلِينِ الْكَلَامِ، وَإِعْطَاءِ كُلِّ ذِي حَقٍّ حَقَّهُ. وَيَجْمَعُ هَذَا الْحَدِيثُ بَيْنَ حَقِّ اللَّهِ وَحَقِّ الْعِبَادِ، وَيُذَكِّرُ أَنَّ التَّقْوَى مِنْهُجُ حَيَاةٍ يَشْمَلُ الْعِبَادَةَ وَحُسْنَ التَّعَامُلِ.

Practical Application

Today, be mindful of Allah in your words and actions. If you commit a sin, immediately seek forgiveness and follow it with charity or two units of prayer. Greet people with a smile and treat them kindly.

Younger readers: Spend time with one of your parents or siblings and have a good conversation together.

Older readers: Call someone you have wronged and mend the relationship.

رَاقِبِ اللَّهَ الْيَوْمَ فِي أَقْوَالِكَ وَأَفْعَالِكَ، وَإِذَا صَدَرَ مِنْكَ ذَنْبٌ فَاسْتَعْفِرْ فَوْزًا وَتَصَدَّقْ أَوْ صَلِّ رَكَعَتَيْنِ، وَابْتَسِمْ فِي وُجُوهِ النَّاسِ وَأَحْسِنْ إِلَيْهِمْ.
لِلصَّغَارِ: أَضِضْ وَقْتًا مَعَ أَحَدٍ وَالِدَيْكَ أَوْ إِخْوَتَكَ وَتَحَدَّثُوا مَعًا.
لِلْكِبَارِ: اتَّصِلْ بِشَخْصٍ قَصَّرْتَ فِي حَقِّهِ وَأَصْلِحِ الْعِلَاقَةَ.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
اتَّقِ اللَّهَ	Fear Allah	Protect yourself from His punishment by obeying Him and avoiding sin	أَنْ يَجْعَلَ الْعَبْدُ بَيْنَهُ وَبَيْنَ سَخَطِ اللَّهِ وَعِقَابِهِ وَقَايَةَ تَقِيهِ مِنَ الْمَعَاصِي وَالْمَنْهَيَّاتِ
حَيْثُمَا كُنْتَ	Wherever you are	In every place or situation, public or private	فِي أَيِّ مَكَانٍ وَأَيِّ وَقْتٍ، سِرًّا أَوْ عَلَنًا
اتَّبِعِ السَّيِّئَةَ	Follow the bad deed (with)	Do a good deed after a sin to erase its effect	إِذَا وَقَعْتَ سَيِّئَةً، فَأَتِ بِحَسَنَةٍ بَعْدَهَا لِيَمْحُوهَا
الْحَسَنَةَ	The good deed	A righteous action that erases the effect of a sin	الْعَمَلُ الصَّالِحُ الَّذِي يُزِيلُ أَثَرَ السَّيِّئَةِ مِنَ الْقَلْبِ وَالصُّحُفِ
تَمْحُهَا	Erase it	Wipe out the bad deed completely	تُزِيلُ أَثَرَهَا وَتُكْفِّرُ عَنْهَا
خَالِقِ النَّاسِ	Treat people	Interact and deal with others	عَامِلِ النَّاسِ وَعَاشِرُهُمْ بِطَيْبِ خُلُقٍ وَلِينٍ وَرِفْقٍ
بِخُلُقٍ حَسَنٍ	With good character	With kindness, patience, humility, and gentleness	بِأَخْلَاقٍ كَرِيمَةٍ كَالصَّبْرِ، وَالتَّوَّاضِعِ، وَاللِّينِ، وَالْحِلْمِ



Related Hadeeths

Hadeeth A:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ:

" إِنْكُمْ لَتَعْمَلُونَ أَعْمَالًا؛ هِيَ أَذْقُ فِي أَعْيُنِكُمْ مِنَ الشَّعْرِ؛ كُنَّا نَعُدُّهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِنَ الْأُمُوبِقَاتِ "

رَوَاهُ الْبُخَارِيُّ – وَقَالَ الْإِمَامُ الْبُخَارِيُّ: (الْمُوبِقَاتُ): الْمُهْلِكَاتُ

رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الرَّابِعُ وَالسُّتُونَ

Anas RA said:

"You indulge in (bad) actions which are more insignificant to you than a hair, while we considered them at the time of Messenger of Allah SAW to be great destroying sins."

[Al-Bukhari]

Riyadh Al-Saliheen – Hadeeth 64

Hadeeth B:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ:

" إِنَّ اللَّهَ تَعَالَى يَغَارُ، وَعَيْرَةُ اللَّهِ تَعَالَى أَنْ يَأْتِيَ الْمَرْءَ مَا حَرَّمَ اللَّهُ عَلَيْهِ "

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الْخَامِسُ وَالسُّتُونَ

Abu Hurairah RA reported: The Prophet SAW said,

"Verily, 'Allah, the Exalted, becomes angry, and His Anger is provoked when a person does what Allah has declared unlawful."

[Al-Bukhari and Muslim]

Riyadh Al-Saliheen – Hadeeth 65



Hadeeth 4

عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ:
" دَعُ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ ."

Narrator & Reference

Narrator(s): Al-Tirmidhi and Al-Nasai categorized as Hadeeth Sahih | رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ - حَدِيثٌ صَحِيحٌ

Reference: An-Nawawi's 40 Hadeeth^[18] – Hadeeth 11 | الأَرْبَعُونَ النَّوَوِيَّةُ - الْحَدِيثُ الْحَادِي عَشَرَ

Hadeeth Transliteration

An al-Hasan ibn Alee ibn Abi Taalib radiya Allahu anhumaa, qal: Hafiztu min Rasoolillahi sallallahu alayhi wa sallam:

"Da' ma yureebuka ilaa ma laa yureebuka."

Hadeeth Translation

On the authority of Abu Muhammad al-Hasan ibn Ali ibn Abee Talib RA, the grandson of the Messenger of Allah SAW, and the one much loved by him, who said: I memorized from the Messenger of Allah SAW:

"Leave what makes you doubtful for what does not".

Commentary & Summary

This Hadeeth is part of a longer Hadeeth, which tells us that the heart of a believer can be a guide for him/her. However, this is only true when the heart is pure and clean of all that Allah SWT despises. The Muslim who is truly seeking the pleasure of Allah SWT and is constantly purifying his/her heart for Allah's (SWT) pleasure can use his/her heart to help guide him/her in situations that he/she is doubtful of.

هَذَا الْحَدِيثُ هُوَ جُزْءٌ مِنْ حَدِيثٍ طَوِيلٍ يُخْبِرُنَا فِيهِ النَّبِيُّ ﷺ بِأَنَّ قَلْبَ الْمُؤْمِنِ يُمَكِّنُ أَنْ يَكُونَ دَلِيلَهُ نَحْوَ الْخَيْرِ. وَلَا يُمَكِّنُ لِلْقَلْبِ أَنْ يَكُونَ دَلِيلًا لِلْخَيْرِ إِلَّا أَنْ يَكُونَ نَقِيًّا وَمُطَهَّرًا مِنْ كُلِّ مَا يُغْضِبُ اللَّهَ ﷻ. فَالْمُسْلِمُ الَّذِي يَسْعَى بِصِدْقٍ لِيُظَهِّرَ قَلْبَهُ كَيْ يُرْضِيَ رَبَّهُ، يُمَكِّنُهُ أَنْ يَتَّبِعَ قَلْبَهُ لِيَدُلَّهُ عَلَى الْخَيْرِ إِذَا اخْتَلَطَ عَلَيْهِ الْأَمْرُ.

Practical Application

Today, if you are unsure about something, pay attention to what unsettles your heart and leave it, and choose what your heart feels at ease with and what pleases Allah SWT.

Younger readers: If you feel uneasy about a game or something you want to say, leave it and choose a better option.

Older readers: If you are uncertain about a task or dealing, choose what brings peace to your heart and does not go against Allah's commands.

عِنْدَ تَرَدُّدِكَ فِي أَمْرِ الْيَوْمِ، فَكِّرْ فِيمَا يُفْلِقُ قَلْبَكَ وَاتَّزِكْهُ، وَاخْتَرْ مَا يَطْمَئِنُّ إِلَيْهِ قَلْبُكَ وَرِضِي اللَّهَ ﷻ.
لِلصَّغَارِ: إِذَا سَعَرْتَ بَعْدَ الْإِزْتِيَاكِ لِلْعِبِّ أَوْ قَوْلٍ، فَاتَّزِكْهُ وَابْحَثْ عَنْ خَيْرٍ أَفْضَلَ.
لِلْكِبَارِ: إِذَا تَرَدَّدْتَ فِي عَمَلٍ أَوْ مُعَامَلَةٍ، فَاخْتَرْ مَا يَطْمَئِنُّ إِلَيْهِ قَلْبُكَ وَلَا تُخَالِفْ فِيهِ أَمْرَ اللَّهِ.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
دَعُ	Leave	Stop or abandon something	تَرَكْتُ الشَّيْءَ وَالْإِعْرَاضُ عَنْهُ
يُرِيْبُكَ	Makes you doubt	Causes suspicion or uncertainty	يُثْبِرُ فِي نَفْسِكَ الشَّكُّ وَالْتَرَدُّ
لَا	Not / No	Negation of the following word	أَدَاةٌ نَفِيٌّ تَدُلُّ عَلَى الْعَدَمِ



Related Hadeeths

Hadeeth A:

عَنْ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْبِرِّ وَالْإِثْمِ فَقَالَ:
" الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ ".

رَوَاهُ مُسْلِمٌ

رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ السُّتْمَانَةُ وَتِسْعَةُ وَعِشْرُونَ

Nawwas bin Sam'an RA reported: I asked the Messenger of Allah SAW about virtue and sin, and he said,

"Virtue is a noble behavior, and sin is that which creates doubt, and you do not like people to know about it".

[Muslim]

Riyadh Al-Saliheen – Hadeeth 629



Hadeeth 5

عَنْ الْأَعْرَبِيِّ بْنِ يَسَارٍ الْمُرَبِّيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

" يَا أَيُّهَا النَّاسُ تُوبُوا إِلَى اللَّهِ وَاسْتَغْفِرُوهُ فَإِنِّي أَتُوبُ فِي الْيَوْمِ مِئَةَ مَرَّةٍ "

Narrator & Reference

Narrator(s): Muslim | رَوَاهُ مُسْلِمٌ

Reference: Riyadh Al-Saliheen – Hadeeth 15 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الْخَامِسُن وَالْعِشْرُون

Hadeeth Transliteration

An al-Aghar ibn Yasar al-Muzani radiAllahu anhu qala: qala Rasul Allah sallallahu alayhi wa sallam:

"Ya ayyuha an-nasu toobu ila Allahi wastaghfiruhu fa-inni atubu fi al-yawmi miata marra."

Hadeeth Translation

Al-Agharr bin Yasar Al-Muzani RA narrated that: The Messenger of Allah SAW said:

"Turn you people in repentance^[9] to Allah and beg pardon of Him. I turn to Him in repentance a hundred times a day".

Commentary & Summary

In this hadeeth, the Prophet SAW calls on people to frequently repent to Allah and seek His forgiveness. He himself, despite being free of sin and already forgiven, would repent one hundred times a day out of humility and devotion to Allah SWT, and to set an example for his ummah. Repentance covers all sins, whether major or minor, and even shortcomings in fulfilling obligations. True repentance requires giving up the sin, feeling regret for committing it, and firmly resolving never to return to it, along with returning people's rights if they were

wronged. This hadeeth reminds us that no matter how strong our faith is, we are in constant need of repentance, for it is the path to Allah’s mercy and a sign of sincere servitude.

يَدْعُو النَّبِيُّ ﷺ النَّاسَ فِي هَذَا الْحَدِيثِ إِلَى التَّوْبَةِ الدَّائِمَةِ وَالِاسْتِغْفَارِ الْكَثِيرِ، وَيُحِبُّ أَنَّهُ ﷺ مَعَ عِصْمَتِهِ وَعُفْرَانِ دُنُوبِهِ يَتُوبُ فِي الْيَوْمِ مِائَةً مَرَّةً، تَدْلَلًا وَخُضُوعًا لِرَبِّهِ جَلَّ جَلَالُهُ، وَتَعْلِيمًا لِأُمَّتِهِ. فَالتَّوْبَةُ عَامَّةٌ مِنْ كُلِّ مَعْصِيَةٍ وَتَقْصِيرٍ، وَلَا تُقْبَلُ إِلَّا بِالْإِفْلَاحِ عَنِ الذَّنْبِ وَالنَّدَمِ عَلَيْهِ وَالْعَزْمِ أَلَّا يَعُودَ إِلَيْهِ، وَرَدَّ الْحُقُوقِ إِلَى أَصْحَابِهَا. وَفِي الْحَدِيثِ تَذَكِيرٌ أَنَّ الْعَبْدَ مَهْمَا عَلَا فِي دَرَجَاتِ الْإِيمَانِ، فَإِنَّهُ لَا يَسْتَعْنِي عَنِ التَّوْبَةِ، لِأَنَّهَا مَنْهَجُ حَيَاةٍ وَمَظْهَرُ عُبُودِيَّةٍ لِلَّهِ ﷻ، وَطَرِيقُ نَيْلِ رِضَاهُ وَمَغْفِرَتِهِ.

Practical Application

Make repentance and istighfar^[10] a daily habit, keeping your tongue alive with “Astaghfirullah wa atubu ilayh.”

Younger readers: Say “Astaghfirullāh” several times after each prayer.

Older readers: Set aside a daily moment for sincere istighfar and reflect on where you may have fallen short.

اجْعَلْ لَكَ وَرَدًا يَوْمِيًّا مِنَ الْاسْتِغْفَارِ وَالتَّوْبَةِ، وَلْيَكُنْ لِسَانَكَ عَامِرًا بِقَوْلِ: «أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ». لِلصَّغَارِ: كَرَّرْ قَوْلَ «أَسْتَغْفِرُ اللَّهَ» عِدَّةَ مَرَّاتٍ بَعْدَ كُلِّ صَلَاةٍ. لِلْكِبَارِ: خَصِّصْ وَقْتًا ثَابِتًا يَوْمِيًّا لِلِاسْتِغْفَارِ الصَّادِقِ، وَلِتُرَاجِعَ نَفْسَكَ فِيمَا قَصُرَتْ فِيهِ.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
تُوبُوا	Repent	To turn back to God in repentance	الْعُودُ إِلَى اللَّهِ بِالتَّوْبَةِ وَالْإِنَابَةِ
وَأَسْتَغْفِرُوهُ	And seek forgiveness	Ask God to pardon sins	يَسْأَلُونَ اللَّهَ الْعَفْوَ وَالْمَغْفِرَةَ
فَإِنِّي	For indeed I	Used for emphasizing what follows—“in truth I”	أَدَاةُ تَوْكِيدِ تَفِيدِ التَّأَكِيدِ وَالتَّقْدِيمِ لِلْبَاعِدِ
أَتُوبُ	I repent	I personally seek repentance from God	أَعُودُ بِمَعْنَى التَّوَابَةِ وَالرُّجُوعِ إِلَى اللَّهِ
فِي اللَّيْلَةِ	In the day	Occurring within the span of a day	فِي فِتْرَةِ الْيَوْمِ وَنَهَارِهِ
مِئَةً	One hundred	A numerical count, here indicating abundance	عَدَدٌ يُفِيدُ الْكَثْرَةَ وَالغَلَبَةَ
مَرَّةً	Times	Instances or repetitions—i.e., a hundred times	مُكَرَّرَاتٌ بِالصَّبْطِ، تَتَكَرَّرُ بَعْدَ مُعَيَّنٍ



Related Hadeeths

Hadeeth A:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
"وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً".

رَوَاهُ الْبُخَارِيُّ

رياض الصالحين – الْحَدِيثُ الرَّابِعُ عَشَرَ

Abu Hurairah RA reported: I heard Messenger of Allah SAW saying:

"By Allah, I seek Allah's forgiveness and repent to Him more than seventy times a day."

[Al-Bukhari]

Riyadh Al-Saliheen – Hadeeth 14

Hadeeth B:

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ:
" وَجَلَّ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُعْرَغْزْ ".

رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ

رياض الصالحين – الْحَدِيثُ الثَّاسِعُ عَشَرَ

'Abdullah bin 'Umar bin Al-Khattab RA reported that: The Prophet SAW said,

"Allah accepts a slave's repentance as long as the latter is not on his death bed (that is, before the soul of the dying person reaches the throat)"

[At-Tirmidhi, who categorised it as Hadeeth Hasan]

Riyadh Al-Saliheen – Hadeeth 19



Hadeeth 6

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

"إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ يَأْكُلُ الْأَكْلَةَ؛ فَيَحْمَدُهُ عَلَيْهَا، وَيَشْرِبُ الشَّرْبَةَ؛ فَيَحْمَدُهُ عَلَيْهَا."

Narrator & Reference

Narrator(s): Muslim | رَوَاهُ مُسْلِمٌ

Reference: Riyadh Al-Saliheen – Hadeeth 1404 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ أَلْفٌ وَأَرْبَعٌ مِئَةٌ وَأَرْبَعَةٌ

Hadeeth Transliteration

'An Anas radiAllahu anhu, qala: qala Rasul Allah sallallahu 'alayhi wa sallama:

" Inna Allah layarḍa 'ani al-'abdi ya'kulu al-aklah; fayahmaduhu 'alayha, wa yashrabu al-sharbah;
fayahmaduhu 'alayha."

Hadeeth Translation

Al-Agharr bin Yasar Al-Muzani RA narrated that: The Messenger of Allah SAW said:

"Turn you people in repentance to Allah and beg pardon of Him. I turn to Him in repentance a hundred times a day".

Commentary & Summary

In this hadeeth, the Prophet SAW teaches that praising Allah SWT after eating or drinking is a simple act that brings about His pleasure. When a believer enjoys food or drink and remembers Allah with gratitude in both heart and tongue, he or she gains the love and satisfaction of Allah. This reflects Allah's great generosity, for He

not only provides the food and the ability to enjoy it, but also makes gratitude for it a means of drawing closer to Him. The hadeeth highlights that Allah’s pleasure can be attained through the easiest of actions, and it reminds us of the proper etiquette of eating and drinking, which is to thank Allah for His countless blessings.

يُبَيِّنُ النَّبِيُّ ﷺ فِي هَذَا الْحَدِيثِ أَنَّ شُكْرَ اللَّهِ ﷻ وَحَمْدَهُ بَعْدَ الْأَكْلِ أَوْ الشَّرْبِ سَبَبٌ عَظِيمٌ لِرِضَا اللَّهِ عَزَّ وَجَلَّ. فَالْمُسْلِمُ إِذَا أَكَلَ أَوْ شَرِبَ وَتَذَكَّرَ نِعْمَ اللَّهِ عَلَيْهِ، وَحَمْدَهُ بِقَلْبِهِ وَلِسَانِهِ، نَالَ بِذَلِكَ مَحَبَّةَ اللَّهِ وَرِضَاهُ. وَهَذَا مِنْ فَضْلِهِ الْعَظِيمِ، إِذْ أَعْطَى الرَّزْقَ وَأَقْدَرَ عَلَى الْإِنْتِفَاعِ بِهِ، ثُمَّ جَعَلَ الْحَمْدَ عَلَيْهِ سَبَبًا لِلْقُرْبِ مِنْهُ. وَفِي الْحَدِيثِ بَيَانٌ كَرَمِ اللَّهِ جَلَّ جَلَالُهُ، وَأَنَّ رِضَاهُ يُنَالُ بِأَيْسَرِ الْأَعْمَالِ وَأَبْسَطِهَا، وَتَذَكُّيرٌ بِأَدَبِ عَظِيمٍ مِنْ آدَابِ الطَّعَامِ وَالشَّرَابِ، وَهُوَ التَّسْبِيحُ وَالتَّنَاءُ عَلَى اللَّهِ بَعْدَ كُلِّ نِعْمَةٍ.

Practical Application

Make it a habit to say “al-ḥamdu lillah” after every meal or drink, remembering it is a blessing from Allah that deserves thanks.

Younger readers: Say “al-ḥamdu lillah” out loud after you finish eating.

Older readers: Remind your family or friends to thank Allah at the table, and say it together.

عَوَّدَ نَفْسَكَ أَنْ تَقُولَ «الْحَمْدُ لِلَّهِ» بَعْدَ كُلِّ وَجْبَةٍ أَوْ شَرْبَةٍ، وَاسْتَحْضِرْ أَنَّهَا نِعْمَةٌ مِنَ اللَّهِ تَسْتَحِقُّ الشُّكْرَ. لِلصَّغَارِ: قُلْ «الْحَمْدُ لِلَّهِ» بِصَوْتٍ مَسْمُوعٍ بَعْدَ أَنْ تَنْتَهِيَ مِنَ الطَّعَامِ. لِلْكِبَارِ: اجْلِسْ مَعَ أَهْلِكَ أَوْ أَصْدِقَائِكَ وَذَكِّرْهُمْ بِفَضْلِ اللَّهِ عِنْدَ الْأَكْلِ، وَرَدِّدُوا الْحَمْدَ مَعًا.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
يَرْضَى	Is pleased	Allah is happy with His servant	يُحِبُّ وَيُثِيبُ وَيُكْرِمُ الْعَبْدَ
الْعَبْدِ	The servant	A worshipper and slave of Allah	الْإِنْسَانُ الْمُؤْمِنُ الْخَاضِعُ لِلَّهِ
يَأْكُلُ	Eats	Consumes food	يَتَنَاوَلُ الطَّعَامَ وَيَبْلَعُهُ
الْأَكْلَةَ	A bite / a meal	A single eating or portion	لُقْمَةً أَوْ وَجْبَةً مِمَّا يُؤْكَلُ
يَشْرَبُ	Drinks	Consumes a liquid	يَتَنَاوَلُ الشَّرَابَ وَيَبْلَعُهُ
الشَّرْبَةَ	A sip / a drink	A single act of drinking	جُرْعَةً مِنَ الشَّرَابِ
يَحْمَدُهُ	Praises Him	Says “al-ḥamdu lillāh” in gratitude	يَشْكُرُ اللَّهَ وَيُثِنِّي عَلَيْهِ بِالْحَمْدِ



Hadeeth 7

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ (أَوْصِنِي) .. قَالَ:

"لَا تَغْضَبْ"، فَرَدَّدَ مِرَارًا، قَالَ: "لَا تَغْضَبْ"

Narrator & Reference

Narrator(s): Bukhari and Muslim | رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

Reference: An-Nawawi's 40 Hadeeth – Hadeeth 16 | الأَرْبَعُونَ النَّوَوِيَّةُ – الْحَدِيثُ السَّادِسَ عَشَرَ

Hadeeth Transliteration

'An Abi Hurayrah radiAllahu anhu, an rajulan qala lin-Nabiyy sallallahu 'alayhi wa sallama(awsini).. qala:

" **La taghḍab**", farradda mirāran, qala: "**La taghḍab**".

Hadeeth Translation

On the authority of Abu Hurayrah RA: "A man said to the Prophet, 'Give me advice.' The Prophet SAW said, 'Do not get angry.' The man asked repeatedly and the Prophet answered each time, 'Do not get angry.'"

Commentary & Summary

This hadeeth stresses the importance of restraining anger, since anger is the source of many evils and corruptions. Whoever controls himself when angered protects both his religion and his worldly life. The instruction "Do not get angry" means to avoid the causes that lead to anger, and to restrain oneself if anger arises so that it does not push one into words or actions that ruin life and relationships. The only praiseworthy anger is that which is for the sake of Allah, when His sacred limits are violated. In all other cases, the believer is called to patience, humility, and self-control, for these are the path to safety and goodness.

يُرَكِّزُ النَّبِيُّ ﷺ فِي هَذَا الْحَدِيثِ عَلَى أَهَمِّيَّةِ كَظْمِ الْعَيْظِ، فَيَحَذِّرُ الْمُسْلِمَ مِنَ الْإِسْتِسْلَامِ لِعَظْبِهِ، لِأَنَّ الْعَظْبَ أَصْلٌ لِكَثِيرٍ مِنَ الشُّرُورِ وَالْمَقَاسِدِ. فَمَنْ ضَبَطَ نَفْسَهُ عِنْدَ الْعَظْبِ سَلِمَ دِينُهُ وَدُنْيَاهُ. وَمَعْنَى النَّهْيِ «لَا تَعْظَبْ» أَنْ يَجْتَنِبَ الْمُؤْمِنُ أَسْبَابَ الْعَظْبِ، وَأَنْ يَضْبِطَ نَفْسَهُ إِذَا غَضِبَ، فَلَا يَدَعُ غَضَبَهُ يَجْرَهُ إِلَى أَقْوَالٍ أَوْ أَفْعَالٍ تُفْسِدُ عَلَيْهِ حَيَاتَهُ وَعَلَاقَاتَهُ. وَإِنَّمَا يَكُونُ الْعَظْبُ مَحْمُودًا إِذَا كَانَ لِلَّهِ عِنْدَ انْتِهَاكِ حُرْمَاتِهِ، أَمَّا مَا سِوَى ذَلِكَ فَكَظْمُهُ وَالتَّحَلِّيُ بِالْحِلْمِ وَالتَّوَاضُّعِ هُوَ سَبِيلُ السَّلَامَةِ.

Practical Application

If you feel anger rising today, seek refuge in Allah, stay silent until you calm down, and make wudū' to cool your temper.

Younger readers: If someone upsets you, walk away and play with something else instead.

Older readers: If you get angry in a discussion, pause, take a deep breath, and remain quiet until your anger settles.

إِذَا شَعَرْتَ بِالْعَظْبِ الْيَوْمَ فَاسْتَعِذْ بِاللَّهِ وَاسْكُتْ حَتَّى تَهْدَأَ، ثُمَّ تَوَضَّأْ لِتُطْفِئَ غَضَبَكَ.
لِلصَّغَارِ: إِذَا أَعْظَبَكَ أَحَدٌ، فَتَجَاهَلْهُ وَأَذْهَبْ لِتَلْعَبَ بِشَيْءٍ آخَرَ.
لِلْكِبَارِ: إِذَا غَضِبْتَ فِي نِقَاشٍ، فَخُذْ نَفْسًا عَمِيقًا وَاصْمُتْ حَتَّى يَسْكُنَ غَضَبُكَ.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
وَصَّيْنِي	Advise me	Give me a beneficial instruction	أَعْطِنِي وَصِيَّةً أَنْتَفِعُ بِهَا
قَالَ	He said	The Prophet SAW responded	نَطَقَ أَوْ أَجَابَ بِكَلَامٍ
تَغَضَّبَ	Get angry	Become upset or lose temper	تَنُورُ وَتَنْفَعِلُ بِسَبَبِ شَيْءٍ
فَرَدَّدَ	He repeated	He said it multiple times	أَعَادَ الْقَوْلَ مَرَّاتٍ مُتَعَدِّدَةٍ
مِرَارًا	Repeatedly	Again and again	مَرَّاتٍ كَثِيرَةٍ وَبِتَكَرَّرٍ



Hadeeth 8

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ:

"مَا مِنْ شَيْءٍ أَثْقَلَ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حُسْنِ الْخُلُقِ، وَإِنَّ اللَّهَ يُبْغِضُ
الْفَاحِشَ الْبَدِيءَ."

Narrator & Reference

Narrator(s): At-Tirmidhi, who classified it as Hadeeth Hasan Sahih | حَدِيثٌ حَسَنٌ صَحِيحٌ | رَوَاهُ التِّرْمِذِيُّ وَقَالَ:

Reference: Riyadh Al-Saliheen – Hadeeth 631 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ سِتْمِائَةً وَوَّاحِدٌ وَثَلَاثُونَ

Hadeeth Transliteration

‘An Abi ad-Darda radiAllahu anhu anna an-Nabiyya sallallahu ‘alayhi wa sallamaqala:

"Ma min shay'in athqala fi mizanil-mu'mini yawmal-qiyama min husnil-khuluq, wa inna Allah yubghidul-fahishal-badhii'."

Hadeeth Translation

Abud-Darda RA reported: The Prophet SAW said,

"Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language".

Commentary & Summary

The Prophet SAW teaches in this hadeeth that nothing will weigh more heavily in the believer's scale on the Day of Judgment than good character. Good manners reflect true faith, earn the love of Allah and the respect of people, and show in actions such as kindness, generosity, gentleness, and holding back harm. On the other hand,

Allah despises those who are foul-mouthed and shameless in their words and behavior. This hadeeth highlights that good character is one of the greatest acts in Islam, while bad manners and abusive speech are among the most hated qualities to Allah.

يُبَيِّنُ النَّبِيُّ ﷺ فَضْلَ حُسْنِ الْخُلُقِ، فَيُخْبِرُ أَنَّهُ أَثْقَلُ مَا يَكُونُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ، لِأَنَّهُ يَجْمَعُ خَيْرَ الدِّينِ وَيُؤْمِرُ مَحَبَّةَ اللَّهِ وَالنَّاسِ. وَحُسْنُ الْخُلُقِ يَظْهَرُ فِي بَسْطِ الْوَجْهِ، وَكَفِّ الْأَذَى، وَبَدْلِ الْمَعْرُوفِ، وَالتَّوَاضُّعِ، وَالرَّفْقِ فِي الْكَلَامِ وَالْمُعَامَلَةِ. وَفِي الْمُقَابِلِ يَحَدَّرُ الْحَدِيثُ مِنَ الْفُحْشِ وَالْبِدَاءَةِ، فَإِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْبِدِيءَ الَّذِي يُطْلِقُ لِسَانَهُ بِالسَّيِّئِ وَيُسِيءُ خُلُقَهُ. وَهَذَا يُبَيِّنُ أَنَّ أَحَبَّ الْأَعْمَالِ عِنْدَ اللَّهِ هُوَ حُسْنُ الْخُلُقِ، وَأَبْغَضُهَا إِلَيْهِ سُوءُ الْخُلُقِ وَالْكَلامِ الْقَبِيحِ.

Practical Application

Make an effort today to smile at others and speak kind words that bring happiness to their hearts.

Younger readers: Say something nice to your parents or siblings.

Older readers: Give a compliment to someone you interact with today and speak with gentleness.

احرص اليوم على التَّبَسُّمِ فِي وُجُوهِ الْآخَرِينَ وَالتَّكَلُّمِ بِكَلِمَاتٍ طَيِّبَةٍ تُدْخِلُ السُّرُورَ عَلَى النَّفْسِ.
لِلصَّغَارِ: قُلْ لِأَخِيكَ وَالِدَيْكَ أَوْ إِخْوَتِكَ كَلِمَةً جَمِيلَةً.
لِلكِبَارِ: أَتْنِ عَلَى أَحَدٍ مِمَّنْ تَعَامَلْتَ مَعَهُ الْيَوْمَ، وَاجْعَلْ كَلَامَكَ رَفِيقًا.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
شَيْءٍ	Thing	Any object, matter, or action	كُلُّ مَا وَجِدَ وَصَحَّ أَنْ يُطْلَقَ عَلَيْهِ شَيْءٌ
أَثْقَلُ	Heavier	Of greater weight or value	أَزِيدُ وَرُبًّا وَقِيَمَةً فِي الْمِيزَانِ
مِيزَانٍ	Scale	The balance of deeds on Judgment Day	مَا تُوزَنُ فِيهِ الْأَعْمَالُ يَوْمَ الْقِيَامَةِ
الْقِيَامَةِ	The Resurrection	Day of judgment for all deeds	الْيَوْمَ الَّذِي يُبْعَثُ فِيهِ النَّاسُ لِلْحِسَابِ
حُسْنِ الْخُلُقِ	Good character	Beautiful manners and conduct	جَمَالُ التَّعَامُلِ مَعَ النَّاسِ بِالرَّفْقِ وَالْجِلْمِ



Related Hadeeths

Hadeeth A:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقًا.
رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ
رياض الصالحين – الْحَدِيثُ السُّتُّ مِائَةٌ وَالسُّنَّةُ وَالْعِشْرُونَ

Anas RA reported: The Messenger of Allah SAW was the best of all the people in behaviour.

[Al-Bukhari and Muslim]

Riyadh Al-Saliheen – Hadeeth 626

Hadeeth B:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ فَاحِشًا، وَلَا مُتَّفَحَشًا، وَكَانَ يَقُولُ:
" إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا."

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ
الْحَدِيثُ السُّتُّ مِائَةٌ وَالثَّلَاثُونَ – رياض الصالحين

'Abdullah bin 'Amr bin Al-'as RA reported: Messenger of Allah SAW did not indulge in loose talk nor did he like to listen to it. He used to say,

"The best of you is the best among you in conduct."

[Al-Bukhari and Muslim]

Riyadh Al-Saliheen – Hadeeth 630

Hadeeth C:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
" أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا؛ وَخِيَارِكُمْ خِيَارِكُمْ لِنِسَائِهِ."

رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ
رياض الصالحين – الْحَدِيثُ السُّتُّ مِائَةٌ وَالثَّلَاثَةُ وَالثَّلَاثُونَ



Abu Hurairah RA reported: Messenger of Allah SAW said,

"The most perfect man in his faith among the believers is the one whose behaviour is most excellent; and the best of you are those who are the best to their wives."

[At- Tirmidhi, who categorized it as Hadeeth Hasan Sahih]

Riyadh Al-Saliheen – Hadeeth 633

Hadeeth D:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

“إِنَّ الْمُؤْمِنَ لَيُذْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.”

رَوَاهُ أَبُو دَاوُدَ

رياض الصالحين – الْحَدِيثُ السُّتُّ مِائَةَ وَالرَّابِعُ وَثَلَاثُونَ

'Aishah RA reported: I heard Messenger of Allah SAW saying:

"A believer will attain by his good behaviour the rank of one who prays during the night and observes fasting^[16] during the day."

[Abu Dawud]

Riyadh Al-Saliheen – Hadeeth 634



Hadeeth 9

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

"إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ".

Narrator & Reference

Narrator(s): Ibn Majah and Bayhaqi | رَوَاهُ ابْنُ مَاجَهَ وَالْبَيْهَقِيُّ

Reference: An-Nawawi's 40 Hadeeth – Hadeeth 39 | الْأَرْبَعُونَ النَّوَوِيَّةُ – الْحَدِيثُ التَّاسِعُ وَالثَّلَاثُونَ

Hadeeth Transliteration

'An Ibn 'Abbas radiAllahu anhuma anna Rasul Allah sallallahu 'alayhi wa sallamaqala:

"Inna Allah tajawaza li 'an ummati al-khata' wa an-nisyan wa ma ustukrihu 'alayh."

Hadeeth Translation

On the authority of Ibn Abbas RA the Messenger of Allah SAW said:

"Verily Allah has pardoned for me my Ummah: their mistakes, their forgetfulness, and that which they have been forced to do under duress."

Commentary & Summary

This hadeeth shows the immense mercy of Allah SWT towards the ummah of Muhammad SAW. Allah has lifted sin from His servants in three cases: when they act mistakenly, when they forget, and when they are forced against their will. A believer is absolved of sin for mistakes or actions done under compulsion. However, if a person forgets a duty, he must make it up once he remembers, if he causes harm to the rights of others, he must still make amends, and if he realizes his mistake, he must either fix it or repeat the required duty. This

hadeeth highlights both Allah's mercy and His justice: He forgives what is beyond human control, but He upholds the rights of people so that fairness is maintained.

يُذَكِّرُنَا النَّبِيُّ ﷺ فِي هَذَا الْحَدِيثِ بِعَظِيمِ رَحْمَةِ اللَّهِ ﷻ بِأَمَّةِ مُحَمَّدٍ، فَقَدْ رَفَعَ الْإِثْمَ عَنْهُمْ فِي ثَلَاثَةِ أَحْوَالٍ: الْخَطَأَ، وَالنَّسْيَانَ، وَالْإِكْرَاهَ. فَمَنْ فَعَلَ الْمَغْصِبَةَ دُونَ قَضْدٍ، أَوْ نَسِيَ وَاجِبًا، أَوْ أُجْبِرَ عَلَى أَمْرٍ لَا يُرِيدُهُ، فَإِنَّهُ لَا إِثْمَ عَلَيْهِ. وَمَعَ ذَلِكَ فَإِذَا تَذَكَّرَ الْوَاجِبَ وَجَبَ عَلَيْهِ أَنْ يُؤَدِّيَهُ، وَإِذَا أَتَلَفَ حَقًّا لِلْعِبَادِ وَجَبَ عَلَيْهِ صَمَانُهُ، وَإِذَا تَبَيَّنَ لَهُ خَطَأٌ عَلَيْهِ إِصْلَاحُهُ أَوْ إِعَادَةُ الْوَاجِبِ. وَيُظْهِرُ فِي هَذَا الْحَدِيثِ سَعَةَ فَضْلِ اللَّهِ وَحِكْمَتَهُ، فَهُوَ يَعْفُو عَمَّا لَا قَصْدَ لِلْعَبْدِ فِيهِ، وَلِكِنَّهُ لَا يُسْقِطُ حُقُوقَ الْأَدْمِيَّةِ، فَالَّذِينَ بُنِيَ عَلَى الرَّحْمَةِ وَالْعَدْلِ.

Practical Application

While remembering Allah's vast mercy, if you forget an obligation, fulfill it when you remember. If you make a mistake, seek forgiveness quickly, and if your mistake affects others, make things right with them.

Younger readers: If you forget a du'a^[11] or dhikr^[12], say it as soon as you remember.

Older readers: If you wrong someone, apologize and return what is due to them.

إِذَا نَسِيتَ فَرِيضَةً فَأَدِّهَا عِنْدَ تَذَكُّرِهَا، وَإِذَا أَخْطَأْتَ فَبَادِرْ إِلَى الْإِسْتِغْفَارِ، وَرُدِّ الْحَقَّ إِلَى أَهْلِهِ إِنْ تَلَقَّ بِهِمْ، وَاجْعَلْ ذَلِكَ دَائِمًا وَأَنْتَ تَسْتَحْضِرُ سَعَةَ رَحْمَةِ اللَّهِ.

لِلصَّغَارِ: إِذَا نَسِيتَ دُعَاءً أَوْ ذِكْرًا فَأَدِّهِ عِنْدَ تَذَكُّرِهِ.

لِلْكِبَارِ: إِذَا أَخْطَأْتَ فِي حَقِّ أَحَدٍ فَاغْتَدِرْ إِلَيْهِ وَرُدِّ مَا يَسْتَحِقُّهُ.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
تَجَاوَزَ	Overlooked	Pardoned and did not hold accountable	عَفَرَ وَتَسَامَحَ وَلَمْ يُؤَاخِذْ
أُمَّتِي	My nation	The followers of the Prophet SAW	أَتْبَاعِي مِنَ الْمُسْلِمِينَ
الْخَطَأَ	Mistake	An unintentional wrong action	الْفِعْلُ غَيْرُ الْمَقْصُودِ بِسَبَبِ جَهْلٍ أَوْ سَهْوٍ
النَّسْيَانَ	Forgetfulness	Forgetting to do or not do something	عَدَمُ تَذَكُّرِ الشَّيْءِ بِغَيْرِ عَمْدٍ
اسْتُكْرِهُوا	Were compelled	Forced to do something against their will	أُجْبِتُوا إِلَى أَمْرٍ بِالْإِكْرَاهِ وَالتَّهْدِيدِ



Hadeeth 10

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ:

"مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ؛ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ."

Narrator & Reference

Narrator(s): Al-Bukhari | رَوَاهُ الْبُخَارِيُّ

Reference: Riyadh Al-Saliheen – Hadeeth 1249 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الْأَلْفُ وَمِئَتَانِ وَتِسْعَةٌ وَأَرْبَعُونَ

Hadeeth Transliteration

'An Abi Hurayrah radiAllahu anhu, qala: qala an-Nabiyu sallallahu 'alayhi wa sallama:

"Man lam yada' qawla az-zoor wal-'amala bihi; falaysa lillahi hajatun an yada'a ta'amahu wa sharabahu."

Hadeeth Translation

Abu Hurairah RA reported: The Prophet SAW said,

"If one does not eschew lies and false conduct, Allah has no need that he should abstain from his food and his drink."

Commentary & Summary

The Prophet SAW teaches in this hadeeth that fasting^[16] is not merely about abstaining from food and drink, but about disciplining the soul and building Taqwa. If a person fasts yet continues lying, uttering false speech, or engaging in sinful behavior, his fasting loses its true purpose and much of its reward, even if technically valid. Allah SWT has no need for someone to abandon food and drink while still indulging in falsehood and immorality. The hadeeth highlights that the essence of fasting is inner purification, truthfulness, and good character, and it

warns against backbiting, slander, and all sins of the tongue (speech) that diminish the reward of fasting and deprive it of its higher goals.

المَقْصِدُ الْحَقِيقِيُّ مِنَ الصَّيَامِ لَيْسَ الْإِمْتِنَاعُ عَنِ الطَّعَامِ وَالشَّرَابِ فَقَطْ، بَلْ تَهْدِيبُ النُّفُوسِ وَتَزْيِينُهَا عَلَى التَّقْوَى، كَمَا أُرْسِدَ إِلَى ذَلِكَ النَّبِيُّ ﷺ. فَمَنْ صَامَ وَلَمْ يَتْرُكِ الْكَذِبَ وَقَوْلَ الزُّورِ وَالْعَمَلَ بِالْبَاطِلِ وَالثُّهْمَةَ، فَقَدْ أَفْسَدَ مَقْصُودَ صِيَامِهِ وَنَقَصَ أَجْرَهُ، وَإِنْ كَانَ صَوْمُهُ صَحِيحًا. قَالَ اللَّهُ ﷻ غَنِيٌّ عَنِ أَنْ يَتْرُكَ الْعَبْدُ طَعَامَهُ وَشَرَابَهُ مَعَ اسْتِمْرَارِهِ فِي الْمَعَاصِي وَالزُّورِ، وَإِنَّمَا يُرِيدُ مِنْهُ الصِّدْقَ وَالظَّهَارَةَ الْبَاطِنِيَّةَ وَحُسْنَ الْأَخْلَاقِ. وَفِي الْحَدِيثِ تَحْذِيرٌ مِنَ الْغَيْبَةِ وَالنَّمِيمَةِ وَسَائِرِ الْمَعَاصِي وَأَقَاتِ اللِّسَانِ الَّتِي تُنْقِصُ ثَوَابَ الصَّيَامِ وَتَحْرِمُ صَاحِبَهُ مَقَاصِدَهُ الْعَظِيمَةَ.

Practical Application

Perform a voluntary fast and make your fasting not only from food and drink but also from harmful words and actions by avoiding lies, gossip, and foul speech.

Younger readers: If you feel like saying something hurtful, stop yourself and remember that you are fasting.

Older readers: Use your fasting day to guard your tongue. Speak truthfully, control your anger, and walk away from any gathering filled with gossip.

صُم صِيَامَ تَطَوُّعٍ، وَاجْعَلْهُ صَوْمًا لِلِّسَانِ وَالْجَوَارِحِ كَمَا هُوَ صَوْمٌ عَنِ الطَّعَامِ وَالشَّرَابِ، فَتَجَنَّبِ الْكَذِبَ وَالْغَيْبَةَ وَكُلَّ كَلَامٍ سَيِّئٍ. لِلصَّغَارِ: إِذَا رَغِبْتَ أَنْ تَقُولَ كَلِمَةً تُؤْذِي أَحَدًا فَاْمْتَنِعْ وَادْكُرْ أَنَّكَ صَائِمٌ. لِلْكِبَارِ: اجْعَلْ يَوْمَ صَوْمِكَ فُرْصَةً لِحِفْظِ لِسَانِكَ، فَكُنْ صَادِقًا فِي كَلَامِكَ، وَاكْظَمْ غَيْظَكَ، وَاتْرُكْ أَيَّ مَجْلِسٍ يَكْثُرُ فِيهِ الْغَيْبَةُ.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
يَدَعُ	Leaves / Abandons	Refrains from doing something	يَتْرُكُ وَيَكْفُ عَنْ فِعْلٍ شَيْءٍ
قَوْلَ	Speech / Statement	Words or spoken expression	الْكَلَامُ الَّذِي يَصْدُرُ مِنَ اللِّسَانِ
الزُّورِ	Falsehood	Lying or false testimony	الْكَذِبُ وَالشَّهَادَةُ غَيْرُ الصَّادِقَةِ
الْعَمَلَ بِهِ	Acting upon it	Acting based on falsehood	التَّصَرُّفُ بِمُقْتَضَى الزُّورِ وَالْكَذِبِ
حَاجَةً	Need / Desire	A want or requirement	أَمْرٌ يَحْتَاجُهُ الْإِنْسَانُ أَوْ يَرْتَعِبُ فِيهِ
طَعَامَهُ	His food	What one eats	مَا يَأْكُلُهُ الْإِنْسَانُ مِنْ مَأْكُولٍ
وَشَرَابَهُ	And his drink	What one drinks	مَا يَشْرَبُهُ الْإِنْسَانُ مِنْ مَشْرُوبٍ



Related Hadeeths

Hadeeth A:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ:

"مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا؛ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ."

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

رياض الصالحين – الحديث الألف ومئتان وسبعة وعشرون

Abu Hurairah RA reported: The Prophet SAW said,

"He who observes fasting during the month of Ramadan with Faith while seeking its reward from Allah, will have his past sins forgiven."

[Al-Bukhari and Muslim]

Riyadh Al-Saliheen – Hadeeth 1227

Hadeeth B:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

"إِذَا جَاءَ رَمَضَانُ، فَتِخَتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، وَصُفِّدَتِ الشَّيَاطِينُ."

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

رياض الصالحين – الحديث الألف ومئتان وثمانية وعشرون

Abu Hurairah RA reported: The Messenger of Allah SAW said,

"When Ramadan begins, the gates of Jannah are opened, the gates of Hell are closed, and the devils are chained."

[Al-Bukhari and Muslim]

Riyadh Al-Saliheen – Hadeeth 1228



Hadeeth C:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

"صُومُوا لِرُؤُوسِهِ، وَأَفْطِرُوا لِرُؤُوسِهِ، فَإِنْ غَبِيَ عَلَيْكُمْ؛ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ".

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ، وَهَذَا لَفْظُ الْبُخَارِيِّ

وَفِي رِوَايَةٍ مُسْلِمٍ: "فَإِنْ غَمَّ عَلَيْكُمْ؛ فَصُومُوا ثَلَاثِينَ يَوْمًا".

رياض الصالحين – الْحَدِيثُ الْأَلْفُ وَمِئَتَانِ وَتِسْعَةٌ وَعِشْرُونَ

Abu Hurairah RA reported: The Messenger of Allah SAW said,

"Observe Saum (fast) on sighting the crescent and terminate it on sighting it (the new moon), but if the sky is cloudy before you, then complete the number (thirty days) of the month."

[Al-Bukhari and Muslim]

Riyadh Al-Saliheen – Hadeeth 1229



Hadeeth 11

عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

"اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ؛ فَبِكَلِمَةٍ طَيِّبَةٍ."

Narrator & Reference

Narrator(s): Al-Bukhari and Muslim | رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

Reference: Riyadh Al-Saliheen – Hadeeth 698 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ السُّتُمَائَةِ وَالْتَّمَانِيَةِ وَالْتَّسْعُونَ

Hadeeth Transliteration

'An 'Adiyy ibn Hatim radiAllahu anhu, qala: qala Rasul Allah sallallahu 'alayhi wa sallama:

"Ittaqu an-naara walaw bi-shiqqi tamrah, faman lam yajid; fa-bikalimatin tayyibah."

Hadeeth Translation

'Adi bin Hatim RA reported: Messenger of Allah SAW said,

"Guard yourselves against the Fire (of Hell) even if it be only with half a date-fruit (given in charity); and if you cannot afford even that, you should at least say a good word."

Commentary & Summary

In this hadeeth, the Prophet SAW urges believers to protect themselves from the Hellfire, even through deeds that seem very small. Charity, even half a date, can become a shield between a Muslim and Hellfire, showing that no act of goodness is insignificant. And if one has no wealth to give, then a kind word carries the same value, for it brings comfort, spreads love, and removes hostility. Just as charity benefits people materially, kind speech benefits hearts and relationships. This hadeeth teaches us that every believer can contribute something, and that Allah SWT accepts and rewards even the smallest deeds when done sincerely, making them a means of safety on the Day of Judgment.

يُبَيِّنُ النَّبِيُّ ﷺ فِي هَذَا الْحَدِيثِ أَنَّ الْوَقَايَةَ مِنَ النَّارِ تَكُونُ بِالْأَعْمَالِ الصَّالِحَةِ، وَإِنْ كَانَتْ يَسِيرَةً فِي نَظَرِ النَّاسِ. فَالْتَّصَدُّقُ بِنِصْفِ تَمْرَةٍ يَكُونُ سَبَبًا فِي النَّجَاةِ بِاسْتِجْلَابِ رِضَا اللَّهِ جَلَّ جَلَالُهُ، فَكَيْفَ يَمَنْ قَدَّمَ أَكْثَرَ؟ وَإِنْ لَمْ يَجِدِ الْمُسْلِمُ مَالًا، فَإِنَّ الْكَلِمَةَ الطَّيِّبَةَ تَقُومُ مَقَامَ الصَّدَقَةِ، لِأَنَّهَا تُدْخِلُ السُّرُورَ وَتُذْهِبُ الْبَغْضَاءَ وَتُقَرِّبُ الْقُلُوبَ كَمَا تَسُرُّ الصَّدَقَةُ قَلْبَ الْفَقِيرِ وَتَدْفَعُ الضَّرَرَ. وَفِي الْحَدِيثِ حَتَّى عَلَى أَنْ لَا يَسْتَحْفِرَ الْمُؤْمِنُ مَا يَقْدِرُ عَلَيْهِ مِنْ خَيْرٍ، فَإِنَّ اللَّهَ ﷻ قَدْ يَجْعَلُهُ سَبَبًا لِسَعَادَتِهِ وَنَجَاتِهِ يَوْمَ الْقِيَامَةِ.

Practical Application

Do a small, good deed today seeking the pleasure of Allah. Give a little charity or speak a kind word that brings joy to someone's heart.

Younger readers: Thank your parents with a kind word.

Older readers: Offer a small act of charity or share words of encouragement with someone who needs them.

ابْحَثْ الْيَوْمَ عَنْ عَمَلٍ صَغِيرٍ تَجْعَلُهُ صَدَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ، فَإِنْ لَمْ تَجِدْ مَالًا فَقَدِّمِ كَلِمَةً طَيِّبَةً تُسْعِدُ قَلْبًا. لِلصَّغَارِ: قُلْ كَلِمَةً شُكْرًا لِرِوَالِدَيْكَ. لِلْكِبَارِ: ابْذُنْ صَدَقَةً وَلَوْ يَسِيرَةً، أَوْ قُلْ كَلِمَةً دَعِمَ لِشَخْصٍ يَحْتَاجُهَا.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
اتَّقُوا	Protect yourselves	Guard yourselves from harm or punishment	خَافُوا وَاجْتَنِبُوا مَا يُؤَدِّي إِلَى النَّارِ
النَّارِ	The Fire	Hellfire; punishment of the Hereafter	عَذَابُ جَهَنَّمَ الَّذِي أَعَدَّهُ اللَّهُ لِلْعَصَاةِ
بِشِقِّ	A piece / a part	A portion or half of something	نِصْفُ شَيْءٍ أَوْ قِطْعَةٌ صَغِيرَةٌ مِنْهُ
تَمْرَةٍ	A date (fruit)	One single date fruit	تَمْرَةُ النَّخْلِ، وَاحِدَةٌ مِنَ التَّمْرِ
يَجِدُ	Finds	Has or possesses something	يَمْلِكُ أَوْ يَتَوَقَّرُ لَدَيْهِ شَيْءٌ
كَلِمَةٍ	A word	A spoken expression	لَفْظٌ يُنْطَقُ بِهِ وَيَحْمِلُ مَعْنَى
طَيِّبَةٍ	Good / Kind	Pleasant, gentle, or beneficial	حَسَنَةً فِي مَعْنَاهَا، وَفِيهَا لِينٌ وَخَيْرٌ



Related Hadeeths

Hadeeth A:

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ:

"وَالكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ".

رياض الصالحين – الْحَدِيثُ السُّتُمَائَةِ وَالنَّسْعَةَ وَالنَّسْعُونَ

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

وَهُوَ بَعْضُ حَدِيثٍ تَقَدَّمَ بِطُولِهِ فِي الْكِتَابِ [رياض الصالحين] (١٢٤ وَ ٢٥٣)

Abu Hurairah RA reported: The Prophet SAW said,

"It is also charity to utter a good word."

[Al- Bukhari and Muslim]

Riyadh Al-Saliheen – Hadeeth 699

It is part of a narration that has preceded in its entirety in the book [Riyadh Al-Saliheen] (124 and 253)

Hadeeth B:

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ:

"لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا؛ وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ".

رَوَاهُ مُسْلِمٌ

رياض الصالحين – الْحَدِيثُ السَّابِعُ مِائَةً

Abu Dharr RA reported: Messenger of Allah SAW said,

"Do not disdain a good deed, (no matter how small it may seem) even if it is your meeting with your

(Muslim) brother with a cheerful face."

[Muslim]

Riyadh Al-Saliheen – Hadeeth 700



Hadeeth 12

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ - تَعَالَى؟

قَالَ: "الصَّلَاةُ عَلَى وَقْتِهَا"،

قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: "بِرُّ الْوَالِدَيْنِ"،

قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: "الْجِهَادُ فِي سَبِيلِ اللَّهِ".

Narrator & Reference

Narrator(s): Al-Bukhari and Muslim | رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

Reference: Riyadh Al-Saliheen – Hadeeth 317 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الثَّلَاثُ مِائَةَ وَالسَّابِعُ عَشَرَ

Hadeeth Transliteration

'An Abi 'Abdir-Rahman 'Abdillah ibn Mas'ud radiAllahu anhu qala: Sa'altu an-Nabiyya sallallahu 'alayhi wa sallama: Ayyul-'amali ahabbu ila Allahi ta'ala?

Qala: "**As-salatu 'ala waqtihā.**"

Qultu: thumma ayy? Qala: "**Birru al-walidayn.**"

Qultu: thumma ayy? Qala: "**Al-jihadu fi sabilillah.**"

Hadeeth Translation

'Abdullah bin Mas'ud RA reported: I asked the Prophet SAW, "Which of the deeds is loved most by Allah?" Messenger of Allah SAW said, "**Salat at its proper time.**" I asked, "What next?" He SAW replied, "**Kindness to parents.**" I asked, "What next?" He replied, "**Jihad in the way of Allah.**"



Commentary & Summary

This hadeeth highlights the order of deeds in terms of closeness to Allah SWT. The most important is performing prayer at its appointed time, since it is the foundation of faith and the clearest sign of prioritizing Allah's right without delay. Next is showing kindness and dutifulness to parents, which is the greatest human obligation after Allah's worship, and includes service, respect, and compassion. Whoever fulfils this right is more likely to fulfil the rights of others. At the peak is striving in the path of Allah, as it combines sacrifice of life and wealth to raise His word and protect His religion. This hadeeth also teaches that believers should always seek the highest and most beneficial deeds, putting Allah's rights first, then the rights of people, and then the broader duties of the community.

في هَذَا الْحَدِيثِ يَظْهَرُ تَفَاضُلُ الْأَعْمَالِ وَتَرْتِيبُهَا فِي مَرَاتِبِ الْقُرْبِ مِنَ اللَّهِ ﷻ. فَأَعْظَمُ مَا يُقْرَبُ الْعَبْدُ إِلَى رَبِّهِ هُوَ الصَّلَاةُ فِي وَقْتِهَا، فَهِيَ عِمَادُ الدِّينِ، وَدَلِيلُ حِرْصِ الْمُؤْمِنِ عَلَى آدَاءِ حَقِّ اللَّهِ دُونَ تَأْخِيرِهِ أَوْ تَسْوِيفِهِ. ثُمَّ يَأْتِي بَرُّ الْوَالِدَيْنِ، وَهُوَ أَعْظَمُ حَقٌّ بَعْدَ حَقِّ اللَّهِ، وَيَتَّصِمُنُ الْإِحْسَانَ وَالْخِدْمَةَ وَالتَّوَاضُّعَ، فَمَنْ أَدَّى حَقَّ وَالِدَيْهِ فَهُوَ أَحْرَى بِأَنْ يُؤَدِّيَ حُقُوقَ غَيْرِهِمْ. وَذُرُورَةُ الْأَعْمَالِ بَعْدَ ذَلِكَ هُوَ الْجِهَادُ فِي سَبِيلِ اللَّهِ، لِأَنَّهُ يَجْمَعُ بَيْنَ بَدْلِ النَّفْسِ وَالْمَالِ لِإِعْلَاءِ كَلِمَةِ اللَّهِ وَنُصْرَةِ دِينِهِ. وَيُشِيرُ الْحَدِيثُ أَيْضًا إِلَى أَنَّ كُلَّ مُؤْمِنٍ مَطَالِبٌ بِالْبَحْثِ الدَّائِمِ عَنِ الْأَفْضَلِ، فَيُقَدِّمُ مَا هُوَ أَعْظَمُ وَأَنْفَعُ فِي مَرْضَاةِ اللَّهِ.

Practical Application

Pray on time, honor your parents every day with kindness, and be ready to sacrifice what you can for your faith.

Younger and Older readers: Go to prayer as soon as you hear the call, and show your parents extra care and respect.

حَافِظٌ عَلَى الصَّلَاةِ فِي أَوَّلِ وَقْتِهَا، وَابْتِدَاءُ بَرِّكَ وَإِحْسَانِكَ لِوَالِدَيْكَ فِي كُلِّ يَوْمٍ، وَأَعِدَّ نَفْسَكَ لِتَضَحِّيَةٍ فِي سَبِيلِ اللَّهِ بِمَا تَسْتَطِيعُ.
لِلصَّغَارِ وَالْكِبَارِ: بَادِرْ إِلَى الصَّلَاةِ عِنْدَ سَمَاعِ الْأَذَانِ، وَتَقَرَّبْ إِلَى وَالِدَيْكَ بِرٍّ يَسْرُهُمَا.



Hadeeth Glossary

Word	English	English Definition	Arabic Definition
الْعَمَلِ	Deed / Action	Any act done by a person	مَا يَصْدُرُ عَنِ الْإِنْسَانِ مِنْ فِعْلٍ أَوْ قَوْلٍ
أَحَبُّ	Most beloved	Most pleasing or dearest to Allah	أَعْظَمُ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ
وَقْتِهَا	Its time	The proper or appointed time	الزَّمَنُ الَّذِي حُدِّدَ لِإِقَامَةِ الْعِبَادَةِ
بِرٌّ	Kindness / Dutifulness	Righteous and loving behavior	الإِحْسَانُ وَالطَّاعَةُ وَالتَّقَرُّبُ بِالْخَيْرِ
الْوَالِدَيْنِ	Parents	One's mother and father	الْأَبُ وَالْأُمُّ
الْجِهَادُ	Striving / Fighting	Struggling with wealth or self	بَدَلُ الْجُهْدِ وَالنَّفْسِ فِي نُصْرَةِ دِينِ اللَّهِ
فِي سَبِيلِ اللَّهِ	In the path of Allah	For the sake of His religion and cause	طَاعَةُ اللَّهِ وَنُصْرَةُ دِينِهِ وَإِعْلَاءُ كَلِمَتِهِ



Related Hadeeths

Hadeeth A:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

"لَا يَجْزِي وُلْدَ وَالِدٍ؛ إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا؛ فَيَشْتَرِيَهُ فَيُعْتِقَهُ".

رَوَاهُ مُسْلِمٌ

رياض الصالحين – الْحَدِيثُ الثَّلَاثُ مِائَةً وَالْثَامِنُ عَشَرَ

Abu Hurairah RA reported: Messenger of Allah SAW said,

"No son can repay (the kindness shown by his father) unless he finds him a slave and buys him and emancipates him".

[Muslim]

Riyadh Al-Saliheen – Hadeeth 318

Hadeeth B:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:

"رَغِمَ أَنْفٌ، - ثُمَّ رَغِمَ أَنْفٌ، ثُمَّ رَغِمَ أَنْفٌ - مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ - أَحَدَهُمَا أَوْ كِلَيْهِمَا -؛ فَلَمْ يَدْخُلِ الْجَنَّةَ".

رَوَاهُ مُسْلِمٌ

رياض الصالحين – الْحَدِيثُ الثَّلَاثُ مِائَةً وَالثَّانِي وَالْعِشْرُونَ

Abu Hurairah RA reported: The Prophet SAW said,

"May he be disgraced! May he be disgraced! May he be disgraced, whose parents, one or both, attain old age during his lifetime, and he does not enter Jannah (by rendering being dutiful to them)".

[Muslim]

Riyadh Al-Saliheen – Hadeeth 322



Hadeeth 13

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ :

"مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ."

Narrator & Reference

Narrator(s): Al-Tirmidhi and Ibn Majah; classified as Hasan | رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ - حَدِيثٌ حَسَنٌ

Reference: An-Nawawi's 40 Hadeeth – Hadeeth 12 | الأَرْبَعُونَ النَّوَوِيَّةُ – الْحَدِيثُ التَّاسِعَ وَالثَّلَاثُونَ

Hadeeth Transliteration

'An Abi Hurayrah radiAllahu anhu qala: qala Rasul Allah sallallahu 'alayhi wa sallama:

"Min husni islami al-mar'i tarkuhu ma la ya'nihi."

Hadeeth Translation

On the authority of Abu Hurayrah RA who said: The Messenger of Allah SAW said:

"Part of the perfection of one's Islam is his leaving that which does not concern him."

Commentary & Summary

This hadeeth lays down a major principle of Islamic character: part of perfecting one's faith is leaving whatever does not concern or benefit. A believer should direct his energy only toward words and actions that matter for his religion or his worldly responsibilities. Matters that bring no gain—whether forbidden, disliked, or even unnecessary permissible things that distract from what is better—are to be avoided. True goodness in Islam is seen when a person frees his heart from useless talk, meddling in others' affairs, and wasted pursuits, and instead invests in what draws him closer to Allah SWT. By doing so, a Muslim nurtures inner purity, strengthens focus, and displays the fruits of faith in both speech and behaviour.

يُعْتَبَرُ هَذَا الْحَدِيثُ أَضَلًّا عَظِيمًا مِنْ أَصُولِ الْأَدَابِ، فَإِنَّهُ يُبَيِّنُ أَنَّ مِنْ كَمَالِ إِسْلَامِ الْمُسْلِمِ أَنْ يَتْرُكَ مَا لَا يَغْنِيهِ مِنَ الْأَقْوَالِ وَالْأَفْعَالِ وَالْإِهْتِمَامَاتِ، وَأَنْ يَنْشَغَلَ فِيهَا يَفِيدُهُ فِي دِينِهِ أَوْ دُنْيَاهُ. فَالْمُؤْمِنُ لَا يُسْأَلُ يَوْمَ الْقِيَامَةِ إِلَّا عَنْ نَفْسِهِ وَعَمَلِهِ، فَلَا يَلِيْقُ بِهِ أَنْ يَتَدَخَّلَ فِي شُؤْنِ غَيْرِهِ أَوْ يَضِيعَ وَقْتَهُ فِيمَا لَا نَفْعَ فِيهِ. وَيَتَدَخَّلُ فِي مَعْنَى «مَا لَا يَغْنِيهِ» كُلُّ بَاطِلٍ وَمُحَرَّمٍ وَمَكْرُوهٍ، بَلْ وَفُضُولِ الْمُبَاحَاتِ إِذَا أَشْغَلَتْهُ عَنِ الْأَهَمِّ. وَيَتَحَقَّقُ هَذَا الْأَدَبُ بِسَلْمِ قَلْبِ الْمُؤْمِنِ، وَتَرْكُو نَفْسِهِ، وَيُظْهِرُ أَثْرَ حُسْنِ إِسْلَامِهِ فِي كَلِمَاتِهِ وَمُعَامَلَاتِهِ.

Practical Application

Avoid wasting time on things with no benefit, and dedicate your efforts to what helps in your faith and life.

Younger readers: Don't waste time in arguments or gossip that have nothing to do with you, but always step in kindly if someone needs help.

Older readers: Cut down on distractions like following people's private affairs, and focus on worship and serving others.

تَجَنَّبْ تَضْيِيعَ وَقْتِكَ فِيمَا لَا فَائِدَةَ فِيهِ، وَاجْعَلْ جُهْدَكَ فِيمَا يَنْفَعُكَ فِي دِينِكَ وَدُنْيَاكَ.
لِلصَّغَارِ: لَا تَضِيعْ وَقْتَكَ فِي الْجَدَلِ أَوْ التَّدَخُّلِ فِي أُمُورٍ لَا عِلَاقَةَ لَكَ بِهَا، بَلْ كُنْ مُسَاعِدًا إِذَا احْتِاجَ أَحَدٌ إِلَى عَوْنٍ.
لِلْكِبَارِ: قَلِّلْ مِنَ الْأَشْغَالِ بِمَا لَا يَنْفَعُ، كَالكَثْرَةِ فِي تَتَبُّعِ أَخْبَارِ النَّاسِ، وَاخْتَصِرْ جُهْدَكَ فِي الطَّاعَةِ وَالْإِحْسَانِ.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
حُسْنٍ	Excellence / Beauty	High quality or goodness of something	جَمَالٌ وَكَمَالٌ الشَّيْءِ وَفَضْلُهُ
إِسْلَامٍ	Islam / Submission	The religion of submission to Allah	الدِّينُ الَّذِي يَشْمَلُ الْعَقِيدَةَ وَالْعِبَادَةَ
الْمَرْءِ	The person	The human being, especially the individual	الْإِنْسَانُ أَوْ الْقَرْدُ بِصُورَةٍ عَامَّةٍ
تَرْكُهُ	His leaving / avoidance	The act of giving something up	إِعْرَاضُهُ وَامْتِنَاعُهُ عَنِ شَيْءٍ لَا يَنْفَعُهُ
يَغْنِيهِ	Concerns him	Has relevance or benefit to him	يَخُصُّهُ أَوْ يَجْلِبُ لَهُ نَفْعًا



Hadeeth 14

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

"مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ."

Narrator & Reference

Narrator(s): Al-Bukhari and Muslim | رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

Reference: Riyadh Al-Saliheen – Hadeeth 324 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الثَّلَاثُ مِائَةَ وَالرَّابِعُ وَالْعِشْرُونَ

Hadeeth Transliteration

‘An Anas radiAllahu anhu anna Rasul Allah sallallahu ‘alayhi wa sallamaqala:

"Man ahabba an yubsata lahu fi rizqihi, wa yunsa'a lahu fi atharihi, fal-yasil rahimahu."

Hadeeth Translation

Anas RA reported: Messenger of Allah SAW said,

"He who desires ample provisions and his life be prolonged, should maintain good ties with his blood relations."

Commentary & Summary

This hadeeth highlights the importance of maintaining family ties, which are among the greatest acts of devotion to Allah SWT. Relatives include those linked through one's parents, and the closer they are, the stronger the duty of connection. Keeping ties is not limited to visits; it also includes checking on their needs, giving assistance, offering gifts, or speaking kindly. The Prophet SAW explained that maintaining kinship leads to expansion of provision and extension of life, either as an actual increase decreed by Allah, as barakah in time and deeds, or

as a lasting good reputation after death. This shows that the reward matches the deed: whoever maintains family bonds, Allah SWT maintains and blesses his life in both this world and the Hereafter.

يُرَكِّزُ هَذَا الْحَدِيثُ عَلَى مَكَانَةِ صَلَاةِ الرَّحِمِ فِي الْإِسْلَامِ، وَأَنَّهَا مِنْ أَعْظَمِ الْقُرْبَاتِ الَّتِي يَتَقَرَّبُ بِهَا الْعَبْدُ إِلَى رَبِّهِ ﷻ. فَالْأَرْحَامُ هُمُ الْأَقْرَابُ مِنْ جِهَةِ الْأَبِ وَالْأُمِّ، وَيَتَأَكَّدُ وَجُوبُ صَلَاتِهِمْ كُلَّمَا كَانُوا أَقْرَبَ. وَالصَّلَاةُ لَا تَقْتَصِرُ عَلَى الزِّيَارَةِ، بَلْ تَشْمَلُ السُّؤَالَ وَالْإِعَانَةَ وَالْبَدَلَ وَالْكَلِمَةَ الطَّيِّبَةَ. وَجَعَلَ اللَّهُ صَلَاةَ الرَّحِمِ سَبَبًا لِبَسْطِ الرِّزْقِ وَطُولِ الْعُمُرِ، إِمَّا بِزِيَادَةِ حَقِيقَتَيْهِ يَفْذَرُهَا اللَّهُ ﷻ، أَوْ بِبَرَكَتِهِ فِي الْوَقْتِ وَالْأَعْمَالِ، أَوْ بِذِكْرِ جَمِيلٍ يَبْقَى بَعْدَ الْمَوْتِ. وَفِي ذَلِكَ دَلِيلٌ عَلَى أَنَّ الْجَزَاءَ مِنْ جِنْسِ الْعَمَلِ؛ فَمَنْ وَصَلَ أَرْحَامَهُ وَأَحْسَنَ إِلَيْهِمْ وَصَلَهُ اللَّهُ فِي دُنْيَاهُ وَآخِرَتِهِ.

Practical Application

Stay connected to your relatives with kind words, checking on them, and helping with their needs.

Younger readers: Call or message a family member just to ask how they are.

Older readers: Visit a relative or support them with a gift or help if they are in need.

صِلْ أَقْرَابَكَ بِالْكَلِمَةِ الطَّيِّبَةِ وَالسُّؤَالَ عَنْهُمْ وَمُسَاعَدَتِهِمْ فِيمَا يَحْتَاجُونَ.
لِلصَّغَارِ: اتَّصِلْ بِأَحَدِ أَقْرَابِكَ أَوْ أُرْسِلْ لَهُ رِسَالَةً لِتَسْأَلَ عَنْهُ.
لِلكِبَارِ: زُرْ أَحَدَ أَقْرَابِكَ أَوْ ادْعَمْهُ بِهَدِيَّةٍ أَوْ مُسَاعَدَةٍ إِذَا كَانَ مُحْتَاجًا.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
أَحَبَّ	Loves / Desires	Wants or wishes something strongly	رَغِبَ فِي الشَّيْءِ وَمَالَ إِلَيْهِ
يُبَسِّطُ	Be expanded	To be increased or made abundant	يُوسِّعُ وَيُكَثِّرُ وَيَزِيدُ
رِزْقِهِ	His provision	What one is granted of wealth or sustenance	مَا قُدِّرَ لَهُ مِنْ نَفَقَةٍ وَخَيْرٍ
يُنَسِّأُ	Be delayed / extended	To be granted delay or more time	يُؤَخِّرُ وَيُطَالِ أَجَلُهُ
أَثَرِهِ	His lifespan / legacy	What he leaves behind in life or effect	أَجَلُهُ أَوْ عَمَلُهُ وَذِكْرُهُ بَعْدَ مَوْتِهِ
يَصِلُ	Maintain / Uphold	Keep ties or connections alive	يَرْبِطُ وَيَسْتَمِرُّ فِي الْإِحْسَانِ وَالْعِلَاقَةِ
رَحِمَتِهِ	His family ties	Blood relatives and close kin	أَقْرَابُهُ مِنَ الْجِهَةِ الْأُسْرِيَّةِ وَالنَّسَبِ



Hadeeth 15

عَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، قَالَ:

"إِنَّ اللَّهَ تَعَالَى يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا؛ فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ."

Narrator & Reference

Narrator(s): Al-Bukhari and Muslim | رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

Reference: Riyadh Al-Saliheen – Hadeeth 1716 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الْأَلْفُ وَسَبْعُ مِئَاتٍ وَالسَّادِسُ عَشَرَ

Hadeeth Transliteration

‘An Ibn ‘Umar radiAllahu anhumā, ‘an an-Nabiyyi sallallahu ‘alayhi wa sallama, qala:

"Inna Allah ta‘ala yanhākum an tahlifū bi-ābā’ikum, faman kāna ḥālifan; fal-yahlif bi-Allah aw li-yaṣmut."

Hadeeth Translation

Ibn 'Umar RA said: The Prophet SAW said:

"Allah has prohibited you from taking an oath by your fathers. He who must take an oath, may do so by swearing in the Name of Allah or he should remain silent".

Commentary & Summary

This hadeeth emphasizes the importance of Tawheed^[8] and giving Allah SWT the exclusive right to ultimate reverence. The Prophet SAW forbade swearing by ancestors or anything other than Allah, because an oath is a form of glorification that only belongs to Him. To swear by creation is a step toward minor shirk, even if it does

not remove a person from Islam, as it lowers the purity of faith. The response of ‘Umar RA shows the believer’s quick obedience and sincerity: he completely abandoned such oaths after hearing the command, whether joking or serious. This hadeeth teaches us to guard our tongues, magnify Allah alone, and avoid practices that resemble pre-Islamic customs of misplaced reverence.

يُزْشِدُ الْحَدِيثُ إِلَى مَقَامِ التَّوْحِيدِ وَتَعْظِيمِ اللَّهِ جَلَّ جَلَالُهُ، فَيَنْهَى عَنِ الْحَلْفِ بِالْآبَاءِ أَوْ غَيْرِهِمْ مِمَّنْ لَا يَسْتَحِقُّ التَّعْظِيمَ، إِذِ الْحَلْفُ يَدُلُّ عَلَى تَقْدِيرِ الْمَحْلُوفِ بِهِ، وَلَا يَسْتَحِقُّ ذَلِكَ إِلَّا اللَّهُ ﷻ. فَالْحَلْفُ بِغَيْرِ اللَّهِ ذَرِيعَةٌ إِلَى الشَّرِكِ الْأَصْغَرِ، وَمَفْسَدَةٌ فِي الْعَقِيدَةِ وَإِنْ لَمْ يُخْرِجْ صَاحِبَهُ مِنَ الْإِسْلَامِ. وَمِنْ كَمَالِ الْإِمْتِنَانِ مَا فَعَلَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، إِذِ امْتَنَعَ عَنِ الْحَلْفِ بِغَيْرِ اللَّهِ مُنْذُ سَمِعَ النَّهْيَ، فَصَارَ الْحَدِيثُ دَرْسًا عَظِيمًا فِي صَوْنِ التَّوْحِيدِ، وَتَعْظِيمِ اللَّهِ بِالْقَلْبِ وَاللِّسَانِ، وَالتَّرْكَ لِمَا قَدْ يَجْرُ إِلَى تَسْوِيَةِ غَيْرِ اللَّهِ بِاللَّهِ.

Practical Application

When you need to swear, only say “By Allah” or avoid swearing altogether. Train your tongue to glorify Allah alone. Be mindful in daily speech to avoid casual swearing by anything other than Allah, even out of habit.

إِفْضُرْ حَلْفَكَ عَلَى اللَّهِ وَحْدَهُ، فَقُلْ: «وَاللَّهِ»، وَدَعِ الْقَسَمَ إِنْ لَمْ تَحْتَجْ إِلَيْهِ. رَاقِبْ لِسَانَكَ فِي أَحَادِيثِكَ الْيَوْمِيَّةِ، وَتَجَنَّبِ الْحَلْفَ بِغَيْرِ اللَّهِ وَلَوْ عَلَى سَبِيلِ الْعَادَةِ.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
يَنْهَاكُمْ	Forbids you	Prohibits you from doing something	يَمْنَعُكُمْ وَيَرْجُرُكُمْ عَنْ أَمْرٍ
تَخْلِفُوا	Swear / Take an oath	To make a promise or oath	تُقْسِمُوا أَوْ تَخْلِفُوا عَلَى شَيْءٍ
بِآبَائِكُمْ	By your fathers	Using your ancestors in an oath	أَنْ تَجْعَلُوا الْآبَاءَ مَحَلَّ الْقَسَمِ
حَالِفًا	One swearing an oath	A person making an oath	الَّذِي يُرِيدُ أَنْ يَخْلِفَ أَوْ يُقْسِمَ
يَخْلِفُ	Let him swear	Let him make an oath	لِيُقْسِمَ وَيَذْكُرَ اللَّهَ فِي قَسَمِهِ
بِاللَّهِ	By Allah	Using Allah’s name in an oath	أَنْ يَجْعَلَ الْقَسَمَ بِاسْمِ اللَّهِ وَحْدَهُ
لِيَصْمُتَ	Let him be silent	Refrain from speaking	فَلْيَسْكُتْ وَلَا يَتَكَلَّمْ بِالْقَسَمِ

Related Hadeeths

Hadeeth A:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

"لَا تَحْلِفُوا بِالطَّوَاعِي، وَلَا بِأَبَائِكُمْ."

رَوَاهُ مُسْلِمٌ

رياض الصالحين – الْحَدِيثُ الْأَلْفُ وَسَبْعُ مِئَاتٍ وَالسَّبْعَةُ عَشْرَ

(الطَّوَاعِي): جَمْعُ طَاغِيَةٍ، وَهِيَ الْأَصْنَامُ، وَمِنْهُ الْحَدِيثُ: "هَذِهِ طَاغِيَةُ دَوْسٍ" [البخاري 7116، ومسلم 2906]؛ أَي: صَنَمُهُمْ وَمَعْبُودُهُمْ

وَرُوي فِي غَيْرِ "مُسْلِمٍ" (النسائي [7/7]): "بِالطَّوَاعِيَةِ": جَمْعُ طَاغُوتٍ، وَهُوَ الشَّيْطَانُ وَالصَّنَمُ.

'Abdur-Rahman bin Samurah RA said: The Messenger of Allah SAW said,

"Swear neither by the name of Taghut (i.e., false deities, false leaders, etc.) nor by your fathers."

[Muslim]

Riyadh Al-Saliheen – Hadeeth 1717

Hadeeth B:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُ سَمِعَ رَجُلًا يَقُولُ: لَا وَالْكَعْبَةِ، قَالَ ابْنُ عُمَرَ: لَا تَحْلِفْ بِغَيْرِ اللَّهِ؛ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

"مَنْ حَلَفَ بِغَيْرِ اللَّهِ؛ فَقَدْ كَفَرَ - أَوْ أَشْرَكَ."

رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ

رياض الصالحين – الْحَدِيثُ الْأَلْفُ وَسَبْعُ مِئَاتٍ وَالْعِشْرُونَ

وَفَسَّرَ بَعْضُ الْعُلَمَاءِ قَوْلَهُ: "كَفَرَ - أَوْ أَشْرَكَ" - عَلَى التَّغْلِيظِ؛ كَمَا رُوي أَنَّ النَّبِيَّ ﷺ قَالَ: "الرِّيَاءُ شِرْكٌ."

رَوَاهُ الْإِمَامُ أَحْمَدُ (٥ / ٤٢٨، ٤٢٩) - بِنَحْوِهِ - بِسَنَدٍ جَوْدَهُ الْمُنْذِرِيُّ فِي "التَّرْغِيبِ" (١ / ١٨ - "صَحِيحِهِ").

Ibn 'Umar RA said: I heard a man saying: "No, by the Ka'bah." I admonished him: "Do not swear by any thing besides Allah, for I heard the Messenger of Allah SAW saying,

"He who swears by anyone or anything other than Allah, has indeed committed an act of Kufir or Shirk."

[At- Tirmidhi; who classified it as Hasan]

Riyadh Al-Saliheen – Hadeeth 1720



Science of Hadeeth

Terminology



English Version

An Introduction to the Sunnah and the Science of Hadeeth Terminology: Definition, Origins, and Development

The Sunnah in Language

In Arabic, the word *sunnah* comes from the root *sann*, which means “to shape” or “to establish.” It carries meanings such as path, way of life, natural disposition, and a repeated habit or practice.

The Sunnah in Islamic Terms

It refers to anything attributed to the Prophet SAW, including his sayings, actions, approvals, or personal traits.

This includes both his physical characteristics and his noble character. The term *sunnah* in this context is identical in meaning to the term *hadeeth*, and the two are often used interchangeably.

The purpose of defining the sunnah this way is to preserve everything that came from the Prophet SAW, whether rulings or other matters, and to make all of it clear for Muslims, because he SAW is our guide and role model.

The Science of Hadeeth Terminology

This is the science of the principles and rules which determine whether the *isnad* (chain of narrators) and the *matn* (text of the hadeeth) is to be accepted or rejected.

In essence, it is the set of guidelines related to the chain and text, or to the narrator and what is narrated, to assess whether a narration is authentic.

The *isnad* refers to the chain of people who transmitted the hadeeth, one person from another, and is also called the “path.”

The *matn* is the actual wording of the hadeeth.

Through this science, we learn what the Prophet SAW actually said and what he did not say. It allows us to distinguish between reports that are authentically linked to him and those that are not. As a result, we gain

knowledge of our religion in terms of belief, law, rulings, virtues, and character. That is why this science holds such great value and noble status.

Example

Isnad	→	<p style="text-align: center; color: red;">قَالَ الْإِمَامُ الْبُخَارِيُّ رَحِمَهُ اللَّهُ: حَدَّثَنَا الْحَمِيدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصِ اللَّيْثِيِّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ."</p>
Matn	→	
Isnad	→	<p>Qala al-Imamu al-Bukhari rahimahu Allah: Haddathana al-Humaydi Abdullah ibn al-Zubayr, qala: Haddathana Sufyan, qala: Haddathana Yahya ibn Sa'id al-Ansari, qala: Akhbarani Muhammad ibn Ibrahim al-Taymi annahu sami'a Alqamah ibn Waqqas al-Laythi yaqulu: Sami'tu Umar ibn al-Khattab radiya Allahu 'anhu 'ala al-minbar, qala: Sami'tu Rasul Allah sallallahu 'alayhi wa sallam yaqulu: "Innama al-a'malu bi al-niyat, wa innama li kulli imri'in ma nawa, fa-man kanat hijratuhu ila dunya yusibuha, aw imra'atin yankihuha, fa-hijratuhu ila ma hajara ilayh."</p>
Matn	→	
Isnad	→	<p>Imam al-Bukhari, may Allah have mercy on him, said: Al-Humaydi Abdullah ibn al-Zubayr narrated to us, who said: Sufyan narrated to us, who said: Yahya ibn Sa'id al-Ansari narrated to us, who said: Muhammad ibn Ibrahim al-Taymi informed me that he heard Alqamah ibn Waqqas al-Laythi say: I heard Umar ibn al-Khattab, may Allah be pleased with him, say from the pulpit: I heard the Messenger of Allah SAW say, "Actions are only judged by intentions, and each person will have only what they intended. So whoever's migration was for worldly gain or to marry a woman, then their migration is for what they migrated toward."</p>
Matn	→	

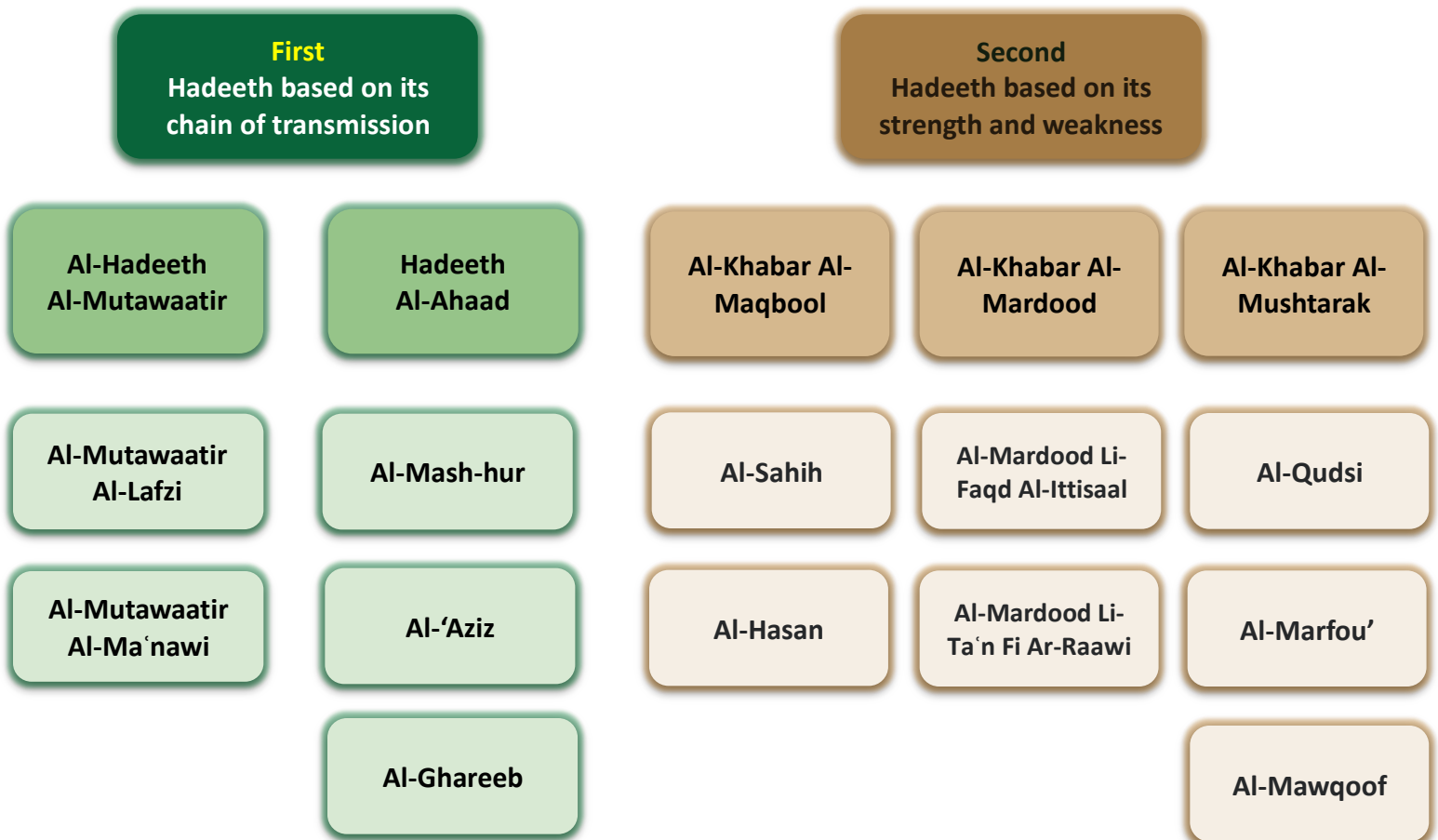
The principles of the science of hadeeth terminology were present in the hearts of Muslims from the time of the companions^[4], may Allah be pleased with them, and those who came after. The foundations of this science emerged alongside the early stages of narration and transmission of hadeeth in Islam. These foundations began to appear after the death of the Prophet SAW, when the Muslims became concerned with verifying narrations attributed to him. As time passed, these principles were gradually expanded and developed, until parts of this science began to appear in various written works. However, these discussions were scattered throughout books and mixed with other sciences such as Fiqh.



The first person to write a dedicated work in this field was the judge Abu Muhammad Al-Hasan ibn Abd Al-Rahman ibn Khallad Al-Ramahurmuzi, who passed away in the year 360 AH. He authored the book *Al-Muhaddith Al-Fasil bayna Al-Rawi wa Al-Wa'i*. After him, Imam Abu Abd Allah Al-Hakim Al-Naysaburi, who died in 405 AH, wrote a separate and highly beneficial book titled *Ma'rifat Ulum Al-Hadeeth*.

Then writing in this field continued. Al-Hafiz Al-Khatib Al-Baghdadi, who passed away in 463 AH, authored many works focused on the science of hadeeth, such as his book *Al-Jami' li Akhlaq Al-Rawi wa Adab Al-Sami'* and *Al-Kifayah fi Ilm Al-Riwayah*. This process of writing and compiling continued until the time of Imam Abu Amr Uthman ibn Abd Al-Rahman, famously known as Ibn Al-Salah, who died in 643 AH. He gathered what had been dispersed in the works of Al-Khatib Al-Baghdadi and compiled it in a book titled *Ma'rifat Anwa' Ulum Al-Hadeeth*, commonly known as *Muqaddimat Ibn Al-Salah*. It became the main reference in this field, and many other works in this area came afterwards.

The Map of the Science of Hadeeth Terminology



Arabic Version

مَدْخُلٌ إِلَى السُّنَّةِ وَعِلْمِ مُصْطَلَحِ الْحَدِيثِ: تَعْرِيفٌ وَنَشَأَةٌ وَتَطَوُّرٌ

السُّنَّةُ فِي اللُّغَةِ

السُّنَّةُ فِي اللُّغَةِ فِي الْأَصْلِ مَأْخُودَةٌ مِنَ السَّنِّ، وَمِنْ مَعَانِيهَا: الطَّرِيقَةُ وَالسَّيْرَةُ وَالطَّبِيعَةُ وَالْعَادَةُ الْمُتَّبَعَةُ.

السُّنَّةُ فِي الشَّرْعِ

مَا أُضِيفَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ تَقْرِيرٍ أَوْ صِفَةٍ. وَيَلَاخِظُ أَنَّ السُّنَّةَ هُنَا تَشْمَلُ صِفَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "الْخُلُقِيَّةَ وَالْخُلُقِيَّةَ"، كَمَا أَنَّ تَعْرِيفَ السُّنَّةِ هُوَ نَفْسُهُ تَعْرِيفَ الْحَدِيثِ؛ فَهُمَا يُوَضَعُ أَحَدُهُمَا مَكَانَ الْأُخْرَى. وَالْعَرَضُ مِنْ تَعْرِيفِ السُّنَّةِ بِهَذَا التَّعْرِيفِ هُوَ نَقْلُ جَمِيعِ مَا جَاءَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سِوَاءَ كَانَ أَحْكَامًا أَوْ غَيْرَ ذَلِكَ، وَبَيَانُ كُلِّ ذَلِكَ لِلْمُسْلِمِينَ لِأَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ الْهَادِي وَالْقُدْوَةُ.

عِلْمُ مُصْطَلَحِ الْحَدِيثِ

هُوَ الْعِلْمُ بِأَصُولٍ وَقَوَاعِدَ يُعْرَفُ بِهَا أَحْوَالُ السَّنَدِ وَالْمَتْنِ مِنْ حَيْثُ الْقَبُولِ وَالرَّدِّ. وَمَعْنَاهُ: مَجْمُوعُ الْقَوَاعِدِ الْمُتَعَلِّقَةِ بِالسَّنَدِ وَالْمَتْنِ، أَوْ بِالرَّوَايِ وَالْمَرْوِيِّ حَتَّى تُقْبَلَ الرَّوَايَةُ أَوْ تُرَدَّ. وَالسَّنَدُ هُوَ سِلْسِلَةُ رِوَاةِ الْحَدِيثِ؛ فَلَانٌ عَنْ فُلَانٍ، وَيُطْلَقُ عَلَيْهِ كَذَلِكَ "الطَّرِيقُ". وَالْمَتْنُ هُوَ نَصُّ الْحَدِيثِ. وَهَذَا الْعِلْمُ بِهِ يُعْرَفُ مَا قَالَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا لَمْ يَقُلْهُ، وَعَبْرَهُ نُمَيْزُ بَيْنَ الْخَبَرِ الثَّابِتِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْخَبَرِ غَيْرِ الثَّابِتِ؛ وَبِالتَّالِي نَعْرِفُ دِينَنَا عَقِيدَةً وَتَشْرِيعًا وَأَحْكَامًا وَقَضَائِلَ وَأَخْلَاقًا؛ لِدَا قُدْرُهُ عَظِيمٍ، وَقَفْضَلُهُ جَلِيلٍ.

مِثَالُهُ

قَالَ الْإِمَامُ الْبُخَارِيُّ رَحِمَهُ اللَّهُ: حَدَّثَنَا الْحَمِيدِيُّ عَبْدُ اللَّهِ بْنِ الزُّبَيْرِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصِ اللَّيْثِيِّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ امْرَأَةً يَنْكِحُهَا، فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ".

السند

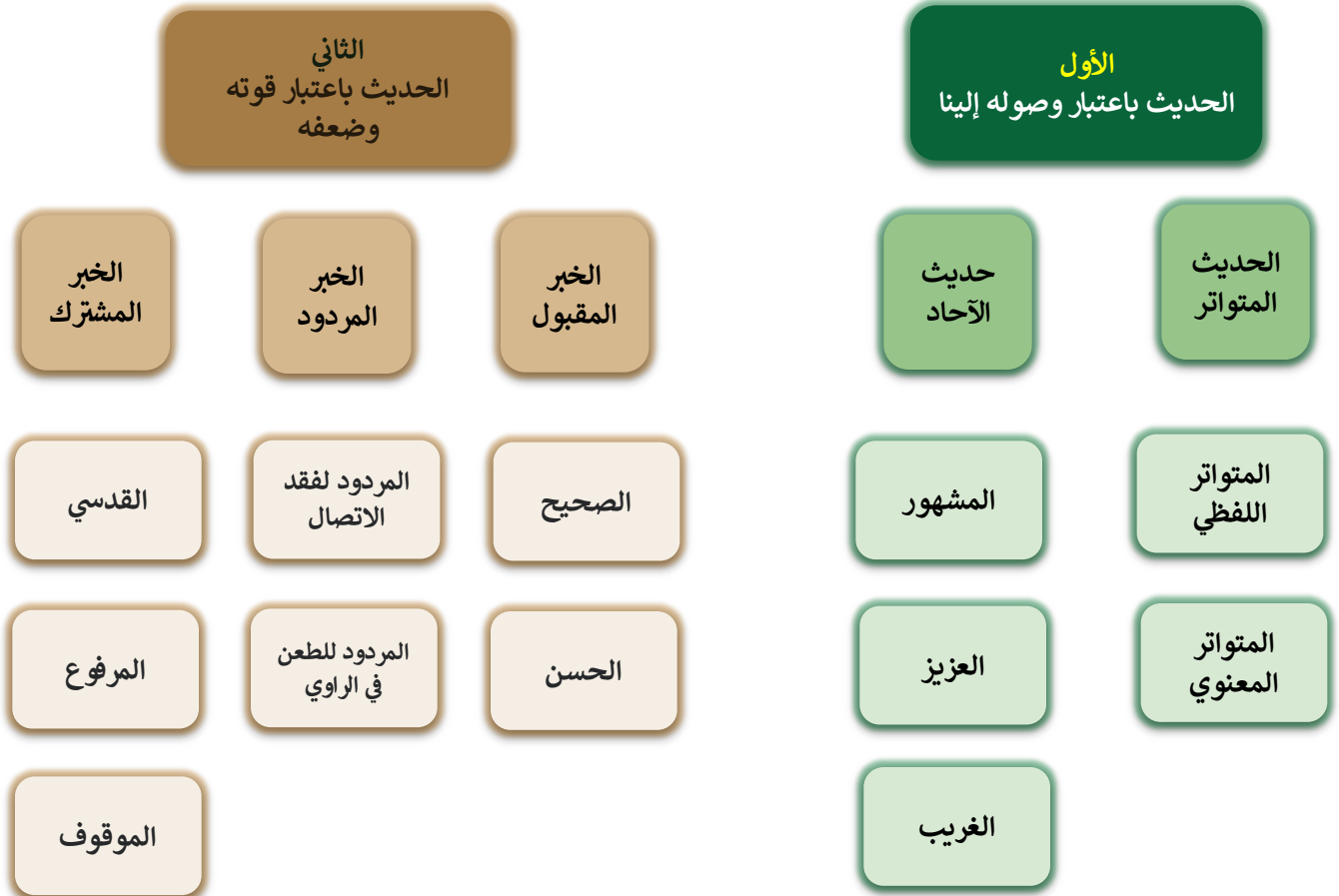
المتن

قَوَاعِدُ عِلْمِ مُصْطَلَحِ الْحَدِيثِ كَانَتْ مَبْنُوتَةً فِي قُلُوبِ الْمُسْلِمِينَ مِنْ عَهْدِ الصَّحَابَةِ رِضْوَانُ اللَّهِ عَلَيْهِمْ إِلَى مَنْ بَعْدَهُمْ، وَأَنَّ أَصُولَ هَذَا الْعِلْمِ قَدْ نَشَأَتْ مَعَ نَشْأَةِ الرَّوَايَةِ وَنَقَلَ الْحَدِيثَ فِي الْإِسْلَامِ، وَبَدَأَ ظُهُورُ هَذِهِ الْأُصُولِ بَعْدَ وَفَاةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ اهْتَمَّ الْمُسْلِمُونَ بِالتَّحْقِيقِ فِي رِوَايَةِ الْحَدِيثِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ فَأَخَذَتْ هَذِهِ الْقَوَاعِدُ تَزْدَادُ فِي الْعُصُورِ التَّالِيَةِ، حَتَّى بَدَأَتْ تَظْهَرُ بَعْضُ مَبَاحِثِ عِلْمِ الْمُصْطَلَحِ فِي بَعْضِ الْكُتُبِ، غَيْرَ أَنَّهَا كَانَتْ أَمَكِنَةً مُتَفَرِّقَةً مِنَ الْكُتُبِ مَمْرُوجَةً بِغَيْرِهَا مِنَ الْعُلُومِ الْأُخْرَى، كَعِلْمِ الْفِقْهِ.

وَأَوَّلُ مَنْ أَفْرَدَ هَذَا الْعِلْمَ بِالتَّصْنِيفِ فَهُوَ الْقَاضِي أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ خَلَّادِ الرَّامَهُزْمِيِّ، الْمُتَوَفَّى سَنَةَ ٣٦٠هـ، فِي كِتَابِهِ "المَحَدِّثُ الْفَاصِلُ بَيْنَ الرَّاويِ وَالرَّوَايَةِ"، وَكَذَا قَامَ الْإِمَامُ أَبُو عَبْدِ اللَّهِ الْحَاكِمُ النَّيْسَابُورِيُّ، الْمُتَوَفَّى سَنَةَ 405هـ، بِتَأْلِيفِ كِتَابِ مُسْتَقِلِّ عَظِيمِ النَّفْعِ أَسْمَاهُ "مَعْرِفَةُ عُلُومِ الْحَدِيثِ".

ثُمَّ تَتَابَعَ التَّأْلِيفُ، فَجَاءَ الْحَافِظُ الْخَطِيبُ الْبَغْدَادِيُّ، الْمُتَوَفَّى سَنَةَ 463هـ، فَصَنَّفَ الْعِدِيدَ مِنَ الْمُؤَلَّفَاتِ الَّتِي تَهْتَمُّ بِعِلْمِ الْحَدِيثِ، مِثْلَ كِتَابِهِ "الْجَامِعُ لِأَخْلَاقِ الرَّاويِ وَأَدَابِ السَّامِعِ"، وَكِتَابِهِ "الْكِفَايَةُ فِي عِلْمِ الرَّوَايَةِ"، وَاسْتَمَرَ التَّصْنِيفُ بَعْدَهُ حَتَّى جَاءَ الْإِمَامُ أَبُو عَمْرٍو عُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، الْمَعْرُوفُ بِابْنِ الصَّلَاحِ، الْمُتَوَفَّى سَنَةَ 643هـ، حَيْثُ جَمَعَ مَا تَفَرَّقَ فِي كُتُبِ الْخَطِيبِ الْبَغْدَادِيِّ فِي كِتَابِ أَسْمَاهُ "مَعْرِفَةُ أَنْوَاعِ عُلُومِ الْحَدِيثِ"، وَالَّذِي اشْتَهَرَ بِاسْمِ "مُقَدِّمَةِ ابْنِ الصَّلَاحِ"، وَاعْتَبِرَ الْمَرْجِعَ فِي هَذَا الْعِلْمِ، وَجَاءَتْ بَعْدَهُ تَأْلِيفَاتٌ كَثِيرَةٌ فِي هَذَا الْمَجَالِ.

خَارِطَةُ عِلْمِ مُصْطَلَحِ الْحَدِيثِ





Narrators of Hadeeth

English Version

The Most Famous Narrators of Hadeeth Among the Companions

Many of the companions RA narrated the Hadeeth of the Prophet SAW. However, here we will briefly introduce the ones who narrated the Hadeeth directly from the Prophet SAW, among them:

– **Abu Hurayrah**: He narrated 5,374 hadeeth from the Prophet SAW, making him the most prolific narrator among the companions.

His name was ‘Abd al-Rahman ibn Sakhr Ad-Dawsi Al-Yamani. He was known as one of the leading reciters of the Qur’an and was the companion who preserved and narrated the most hadeeth. He embraced Islam during the year of Khaybar and participated in this expedition with the Prophet SAW in the year 7 AH (After Hijrah). He then followed the Prophet SAW closely and remained always in his company. Imam Al-Bukhari estimated that over 800 individuals narrated from Abu Hurayrah.

He was nicknamed “Abu Hurayrah,” translated as “father of the kitten,” because he loved cats and had a kitten which he used to play with since he was a child.

Arabic Version

أَشْهُرُ رُؤَاةِ الْحَدِيثِ مِنَ الصَّحَابَةِ

رَوَى أَحَادِيثَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَدَدُ كَبِيرٍ مِنَ الصَّحَابَةِ رِضْوَانُ اللَّهِ عَلَيْهِمْ؛ إِلَّا أَنَّنَا سَنُعَرِّفُ تَعْرِيفًا مُخْتَصَرًا بِأَكْثَرِ مَنْ رَوَى الْحَدِيثَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الصَّحَابَةِ:

– **أَبُو هُرَيْرَةَ**: رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ٥٣٧٤ حَدِيثًا، وَهُوَ الْأَكْثَرُ رِوَايَةً بَيْنَ الصَّحَابَةِ. اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ صَخْرٍ الدَّوْسِيُّ الْيَمَنِيُّ، أَحَدُ أَعْلَامِ قُرَاءِ الْقُرْآنِ الْكَرِيمِ، وَأَكْثَرُ الصَّحَابَةِ حِفْظًا لِلْحَدِيثِ وَرِوَايَةً لَهُ، أَسْلَمَ عَامَ خَيْبَرَ، وَشَهِدَهَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ ٧هـ؛ ثُمَّ لَزِمَ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَاطَبَ عَلَى ذَلِكَ، وَقَدَّرَ الْإِمَامُ الْبُخَارِيُّ مَنْ رَوَى عَنْ أَبِي هُرَيْرَةَ أَنَّهُمْ جَاوَزُوا الثَّمَانِينَ رَاوٍ.

وَسَمِّيَ أَبُو هُرَيْرَةَ لِأَنَّهُ كَانَ يُحِبُّ الْقِطْطَ، وَكَانَتْ عِنْدَهُ قِطَّةٌ يَلْعَبُ مَعَهَا مُنْذُ صَبَرِهِ.



Glossary



People & Honorifics

[1] **Subhanahu wa ta'ala**. *Abbreviated: SWT*

سُبْحَانَهُ وَتَعَالَى

– A Phrase meaning “Glorified and Exalted is He,” used after mentioning Allah to show reverence, praise, and His perfection above all shortcomings.

[2] **Sallallahu ‘alayhi wa sallam**. *Abbreviated: SAW*

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

– “Peace and blessings be upon him.” A phrase said after mentioning the Prophet Muhammad SAW.

[3] **Radiya Allahu ‘anhu**, *Abbreviated: RA*

رَضِيَ اللهُ عَنْهُ

– “May Allah be pleased with him.” A phrase used after mentioning a Companion of the Prophet SAW.

Female Companions: radiya Allahu ‘anha, رَضِيَ اللهُ عَنْهَا, *Abbreviated: RA*

Dual (two) Companions: radiya Allahu ‘anhuma, رَضِيَ اللهُ عَنْهُمَا, *Abbreviated: RA*

Plural Companions: radiya Allahu ‘anhum, رَضِيَ اللهُ عَنْهُمْ, *Abbreviated: RA*

[4] **Companion**

صَحَابِيّ

– A person who lived during the time of the Prophet SAW, believed in him, and died as a Muslim. Scholars differ on whether it is necessary for the person to have met the Prophet SAW to be considered a Companion.

Islamic Terms

[5] **Hadeeth**

حَدِيث

– A narration that reports what the Prophet SAW said, did, approved of, or prohibited. It helps Muslims understand Islam beyond the Qur’an.

[6] **Taqwa**

التَّقْوَى

– Being conscious of Allah in all situations by doing what He commands and staying away from what He forbids.

[7] **Obligation**

الْفَرِيضَةُ / الْوَاجِب

– A religious duty that a Muslim is required to fulfill, such as prayer or fasting.



[8] **Tawheed**

التَّوْحِيدُ

– The belief that Allah alone is the only one worthy of worship, with no partners or equals.

[9] **Repentance**

التَّوْبَةُ

– Returning to Allah after sinning by feeling regret, stopping the sin, and committing not to return to it.

[10] **Istighfar**

الِاسْتِغْفَارُ

– Asking Allah to forgive your sins, often by saying “Astaghfirullah” (I seek Allah’s forgiveness).

[11] **Du’a**

الدُّعَاءُ

– Supplication or personal prayer: asking Allah for help, guidance, forgiveness, or blessings.

[12] **Dhikr**

الدِّكْرُ

– Remembering Allah by mentioning Him with the tongue and heart through phrases like “Subhanallah,” “Alhamdulillah,” or “Allahu Akbar.” It can be done silently or aloud and brings peace, reward, and closeness to Allah.

[13] **Intention**

النِّيَّةُ

– The purpose in your heart behind an action: what you aim for or hope to achieve by doing it.

[14] **Sincerity**

الإِخْلَاصُ

– Doing something only to please Allah, without seeking praise, reward, or attention from others.

[15] **Hypocrisy**

النَّفَقَاقُ

– Pretending to be righteous or faithful while hiding disbelief, bad intentions, or opposite actions.

[16] **Fasting**

الصَّيَامُ

– Abstaining from food, drink, and certain actions from dawn until sunset (Fajr prayer until Maghrib Prayer), with the intention of worshipping Allah. It is one of the five pillars of Islam and teaches self-control, gratitude, and spiritual discipline.



Texts & Sources

[17] **Riyadh Al-Saliheen**

رِيَاضُ الصَّالِحِينَ

– A selection of hadeeth compiled by Imam Yahya ibn Sharaf An-Nawawi. It is one of the most widely known and read books of hadeeth all over the world, containing approximately 1,900 carefully chosen hadeeth on ethics, manners, worship, knowledge, and other topics compiled from the Six Books of hadeeth. It is practical and accessible to Muslims of all levels (*definition taken from sunnah.com*).

[18] **An-Nawawi's 40 Hadeeth**

الْأَرْبَعُونَ النَّوَوِيَّةَ

– A famous compilation of 40 key hadeeths selected by Imam Yahya ibn Sharaf An-Nawawi, focusing on essential teachings of Islam.