



Ayaat Sunnah

Ayaat Foundation's
Ayaat Sunnah Program

Level Two

Booklet of Hadeeth



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About this Booklet

This booklet has been prepared to help students and readers connect with the *Sunnah*^[5] of the Prophet Muhammad Sallallahu ‘alayhi wa sallam (SAW)^[1] in a *simple* and *practical* way. *The hadeeths*^[6] *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^[4] 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)^[7] of the hadeeth. Memorizing the English translation does not count toward evaluation. Memorizing the narrator's name(s) and the Isnad^[8] 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 ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

"مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ؛ فَلَهُ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ: {الم} حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ، وَلَا مٌ حَرْفٌ، وَمِيمٌ حَرْفٌ".

Narrator & Reference

Narrator(s): At-Tirmidhi: Who classified it as “Hasan Sahih” | حَدِيثٌ حَسَنٌ صَحِيحٌ | رَوَاهُ التِّرْمِذِيُّ وَقَالَ:

Reference: Riyadh Al-Saliheen – Hadeeth 1006 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الْأَلْفُ وَالسَّتَّةُ

Hadeeth Transliteration

‘An Ibn Mas‘ud radi Allahu ‘anhu, qala: qala Rasul Allah salla Allahu ‘alayhi wa sallam:

“Man qara’a harfan min Kitab Allah falahu hasanah, wal-hasanatu bi-‘ashri amthaliha. La aqulu: Alif Lam Mim harf, walakin Alif harf, Lam harf, wa Mim harf.”

Hadeeth Translation

Ibn Mas'ud RA^[3] reported: The Messenger of Allah SAW said,

"Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Laam is a letter and Meem is a letter."

Commentary & Summary

This hadeeth highlights the immense reward of reciting the Quran and the vast mercy and generosity of Allah Subhanahu wa ta’ala (SWT).^[1] The Prophet SAW^[2] explained that whoever recites even a single letter from the

Book of Allah receives one good deed, and each good deed is multiplied tenfold. He clarified that the reward applies to every individual letter; saying: “Alif is a letter, Laam is a letter, and Meem is a letter.” This shows the generosity of Allah, who multiplies the smallest acts of worship and grants abundant reward to those who draw near through His words. The hadeeth encourages consistent recitation, reflection, and love of the Quran, as it purifies the soul and brings endless blessings in this life and the next.

يُبَيِّنُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضْلَ تِلَاوَةِ الْقُرْآنِ وَعَظِيمَ أَجْرِهَا، فَيُخْبِرُ أَنَّ مَنْ قَرَأَ حَرْفًا وَاحِدًا مِنْ كِتَابِ اللَّهِ كُتِبَ لَهُ بِهِ حَسَنَةٌ، وَأَنَّ الْحَسَنَةَ تُضَاعَفُ إِلَى عَشْرِ أَمْثَالِهَا، فَيَتَأَلَّ الْقَارِئُ بِكُلِّ حَرْفٍ أَجُورًا كَثِيرَةً مِنْ فَضْلِ اللَّهِ وَكَرَمِهِ. وَقَدْ فَسَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ لِيُؤَكِّدَ أَنَّ الثَّوَابَ عَلَى كُلِّ حَرْفٍ بِنَفْسِهِ، فَقَالَ: «أَلِفٌ حَرْفٌ، وَلَامٌ حَرْفٌ، وَمِيمٌ حَرْفٌ». وَفِي الْحَدِيثِ دَلِيلٌ عَلَى سَعَةِ رَحْمَةِ اللَّهِ وَكَرَمِهِ، وَحَثٌّ عَلَى الْإِكْتِنَارِ مِنْ تِلَاوَةِ كِتَابِهِ، فَهِيَ عِبَادَةٌ تُزَكِّي النَّفْسَ وَتَرْفَعُ الدَّرَجَاتِ، وَتَدُلُّ عَلَى فَضْلِ الْقُرْآنِ عَلَى سَائِرِ الْكَلَامِ، إِذْ هُوَ كَلَامُ اللَّهِ جَلَّ جَلَالُهُ.

Practical Application

Recite from the Quran every day, even if it is just one verse as every letter you read brings multiplied reward.

Younger readers: Spend a few minutes reading a short surah or one verse.

Older readers: Keep a regular reading schedule and set aside time to reflect on the meanings.

إِخْرَصْ عَلَى تِلَاوَةِ الْقُرْآنِ يَوْمِيًّا، وَلَوْ آيَةً وَاحِدَةً، فَإِنَّ كُلَّ حَرْفٍ تَقْرَأُهُ لَكَ بِهِ أَجْرٌ مُضَاعَفٌ.
الصَّغَارُ: خُذْ بَعْضَ الدَّقَائِقِ لِقِرَاءَةِ آيَةٍ أَوْ سُورَةٍ قَصِيرَةٍ.
الْكِبَارُ: ثَابِرْ عَلَى قِرَاءَةِ الْقُرْآنِ بِإِنْتِظَامٍ، وَاجْعَلْ لَكَ وَرْدًا لِلتَّلَاوَةِ وَالتَّدَبُّرِ فِي مَعَانِيهِ.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
قَرَأَ	Recited	Read aloud from the Quran	تَلَا أَوْ نَطَقَ بِالْكَلِمَاتِ مِنَ الْقُرْآنِ
حَرْفًا	A letter	A single Arabic character	وَاحِدٌ مِنْ حُرُوفِ الْهَجَاءِ
كِتَابِ اللَّهِ	The Book of Allah	The Quran	الْقُرْآنُ الْكَرِيمُ كَلَامُ اللَّهِ الْمَنْزُورُ
حَسَنَةٌ	Good deed / Reward	A righteous act that earns reward	ثَوَابٌ أَوْ أَجْرٌ عَلَى الْعَمَلِ الصَّالِحِ
أَمْثَالِهَا	Its multiples	Ten times its like or equivalent	أَضْعَافٌ أَوْ مِثْلُ الْحَسَنَةِ فِي الْأَجْرِ



Related Hadeeths

Hadeeth A:

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

"تَعَاهَدُوا هَذَا الْقُرْآنَ؛ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ؛ لَهُوَ أَشَدُّ تَفَلُّتًا مِنَ الْإِبِلِ فِي عُقْلِهَا."

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الْأَلْفُ وَالتَّسْعَةُ

Abu Musa Al-Ash'ari Radiya Allahu 'anha (RA) reported: The Prophet SAW said:

"Read the Quran regularly. By the One in Whose Hand Muhammad's soul is, it escapes from memory faster than a camel does from its tying ropes."

[Al-Bukhari and Muslim]

Riyadh Al-Saliheen – Hadeeth 1009

Hadeeth B:

حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالَا أَخْبَرَنَا أَبَانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ:

"اقْرَأُ الْقُرْآنَ فِي شَهْرٍ."

قَالَ: إِنِّي أَجِدُ قُوَّةً. قَالَ: "اقْرَأُ فِي عَشْرِينَ."

قَالَ: إِنِّي أَجِدُ قُوَّةً. قَالَ "اقْرَأُ فِي خَمْسَ عَشْرَةَ."

قَالَ: إِنِّي أَجِدُ قُوَّةً. قَالَ "اقْرَأُ فِي عَشْرِ."

قَالَ إِنِّي أَجِدُ قُوَّةً. قَالَ: "اقْرَأُ فِي سَنَةٍ وَلَا تَزِيدَنَّ عَلَى ذَلِكَ."

رَوَاهُ أَبُو دَاوُدَ

سَلْسِلَةُ الْأَحَادِيثِ الصَّحِيحَةِ – الْأَلْبَانِيُّ

الْكِتَابُ السَّادِسُ – الْحَدِيثُ الثَّامِنُ عَشَرَ

'Abd Allah bin 'Amr Narrated The Prophet SAW as saying to him:

"Complete the recitation of the Quran in one month." He said: "I have more strength." He (the Prophet SAW)



said: **“Complete the recitation in twenty days.”** He again said: “I have more energy.” He said: **“Recite in fifteen days.”** He again said: “I have more energy.” He said: **“Recite in ten days.”** He again said: “I have more energy.” He said: **“Recite in seven days, do not add to it.”**

[Abu Dawud]

Silsalat al-Hadith as-Sahihah

In-Book Reference: Book 6, Hadith 18

English Translation Reference: Book 6, Hadith 1383



Hadeeth 2

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

"مَنْ أَكَلَ طَعَامًا، فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ؛ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ."

Narrator & Reference

Narrator(s): Abu Dawud and At- Tirmidhi | رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ

Reference: Riyadh Al-Saliheen – Hadeeth 739 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ السُّبْعُمِائَةُ وَالْثَّلَاثُونَ

Hadeeth Transliteration

'An Mu'adh ibn Anas radi Allahu 'anhu, qala: qala Rasul Allah salla Allahu 'alayhi wa sallam:

"Man akala ta'aman, faqala: al-hamdu lillah alladhi at'amani hadha, wa razaqanihi min ghayri hawlin minni wa la quwwah; ghufira lahu ma taqaddama min dhanbih."

Hadeeth Translation

Mu'adh bin Anas RA reported: Messenger of Allah SAW said,

"He who has taken food and says at the end: 'Al- hamdu lillahi-lladhi at'amani hadha, wa razaqanihi min ghairi haulin minni wa la quwwatin (All praise is due to Allah Who has given me food to eat and provided it without any endeavor on my part or any power), **all his past sins will be forgiven"**.



Commentary & Summary

This hadeeth reminds the believer that every blessing, including the food we eat, comes only through the mercy and Rizq^[9] of Allah SWT. A person cannot obtain food, prepare it, or eat it except through His help and His power. The Prophet SAW encourages expressing Shukr^[10] (gratitude) after eating since acknowledging And truly believing, that the meal was a gift granted without our own strength or ability increases the person's gratitude, Khoshou'^[11] and Tawakkul^[12]. Saying this du'a^[13] sincerely becomes a reason for previous minor sins to be forgiven, showing how generously Allah rewards simple acts of remembrance. The hadeeth emphasizes the importance of constant gratitude and recognition that all provisions are from Allah alone, and that a grateful heart invites forgiveness and ongoing blessings.

يُبَيِّنُ هَذَا الْحَدِيثُ عِظَمَ نِعَمِ اللَّهِ جَلَّ جَلَالُهُ عَلَى عِبَادِهِ، وَأَنَّ الْعَبْدَ لَا يَتَمَكَّنُ مِنَ الطَّعَامِ وَلَا يَقْدِرُ عَلَى أَكْلِهِ إِلَّا بِفَضْلِ اللَّهِ وَتَنَسُّيْرِهِ. فَيُرْغَبُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَمْدِ اللَّهِ بَعْدَ الطَّعَامِ، لِأَنَّ مَعْرِفَةَ أَنَّ الرِّزْقَ مِنَ اللَّهِ تَعَالَى بِغَيْرِ حَوْلٍ وَلَا قُوَّةٍ مِنَ الْعَبْدِ، وَالْيَقِينَ بِذَلِكَ، يُثْمِرُ خُشُوعًا وَشُكْرًا وَاعْتِرَافًا بِفَقْرِ الْعَبْدِ إِلَى رَبِّهِ. وَيُخْبِرُ الْحَدِيثُ أَنَّ مَنْ قَالَ هَذَا الدُّعَاءَ بِصِدْقٍ عَقَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذُنُوبِهِ الصَّغَائِرِ، فَهُوَ فَضْلٌ عَظِيمٌ وَبَابٌ لِتَكْفِيرِ السَّيِّئَاتِ، كَمَا يَدُلُّ عَلَى وُجُوبِ نِسْبَةِ النِّعَمِ إِلَى اللَّهِ وَالْإِكْتِفَارِ مِنْ شُكْرِهِ.

Practical Application

Give thanks to Allah after every meal and remember that your provision came only through His grace.

Younger readers: Say the du'a^[13] of Hamd^[14] (thanking Allah SWT) after each meal every day.

Older readers: Make thanking Allah after eating a consistent habit that renews Khoshou'^[11] and strengthens faith.

اَحْمِدِ اللَّهَ بَعْدَ كُلِّ طَعَامٍ وَتَذَكَّرْ أَنَّ الرِّزْقَ مِنْ فَضْلِهِ وَتَنَسُّيْرِهِ وَحَدَّهُ.
الصَّغَارُ: قُولُوا دُعَاءَ الْحَمْدِ بَعْدَ كُلِّ وَجَبَةٍ فِي كُلِّ يَوْمٍ.
الْكِبَارُ: اجْعَلُوا شُكْرَ اللَّهِ بَعْدَ الطَّعَامِ عَادَةً مُثَبَّتَةً تُجَدِّدُ الْخُشُوعَ وَالتَّوْحِيدَ فِي الْقَلْبِ وَعَلْمُوهَا لِأَسْرَتِكُمْ

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
أَكَلَ	Ate	Consumed food	تَنَاوَلَ الطَّعَامَ وَبَلَغَهُ
طَعَامًا	Food	What is eaten for nourishment	مَا يُؤْكَلُ مِنَ الْمَأْكُولَاتِ
أَطْعَمَنِي	Fed me	Gave me food	أَمَنَحَنِي الطَّعَامَ وَوَفَّرَهُ لِي
رَزَقَنِيهِ	Provided it for me	Granted me provision	أَعْطَانِيهِ اللَّهُ كَرَزَقِي وَنِعْمَةٍ
حَوْلٍ	Power / Ability	Strength or capability	الْقُدْرَةُ وَالتَّصَرُّفُ وَالْحِيلَةُ
قُوَّةً	Strength	Physical or inner strength	طَاقَةٌ أَوْ مَقْدِرَةٌ عَلَى الْفِعْلِ
غُفِرَ	Was forgiven	Had sins erased	نُكِى وَزَالَ إِثْمُهُ وَذَنْبُهُ

Related Hadeeths

Hadeeth A:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:
"إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرِ اسْمَ اللَّهِ -تَعَالَى-، فَإِذَا نَسِيَ أَنْ يَذْكُرَ اسْمَ اللَّهِ -تَعَالَى- فِي أَوَّلِهِ، فَلْيَقُلْ: بِسْمِ اللَّهِ، أَوَّلُهُ وَآخِرُهُ."
 رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ
 رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ السُّبْعُمِائَةُ وَالْثَلَاثَةُ وَالْثَلَاثُونَ

'Aishah RA reported: Messenger of Allah SAW said:

"When any of you wants to eat, he should mention the Name of Allah in the beginning, (i.e., say Bismillah). If he forgets to do it in the beginning, he should say *Bismillah awwalahu wa akhirahu* (I begin with the Name of Allah at the beginning and at the end)."

[At-Tirmidhi; who classified it as Hasan Sahih]

Riyadh Al-Saliheen – Hadeeth 733

Hadeeth B:

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَفَعَ مَائِدَتَهُ؛ قَالَ:
"الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ؛ غَيْرَ مَكْفِيٍّ، وَلَا مُودَعٍ، وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا!"

رَوَاهُ الْبُخَارِيُّ
رِيَّاضُ الصَّالِحِينَ – الْحَدِيثُ السُّبْعُمِائَةِ وَالْثَّمَانِيَةِ وَالْثَلَاثُونَ

Abu Umamah RA reported: Whenever the Prophet SAW finished a meal, He would say:

"Al-hamdu lillahi hamdan kathiran taiyyiban mubarakan fihi, ghaira makfiyyin wa la muwadda`in, wa la mustaghnan `anhu, Rabbuna. (All praise is due to Allah, praise which is abundant, pure, and full of blessings, which is indispensable and to which one cannot be indifferent)."

[Al-Bukhari]

Riyadh Al-Saliheen – Hadeeth 738



Hadeeth 3

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

"مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ؛ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيَصِلْ رَحِمَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ؛ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ."

Narrator & Reference

Narrator(s): Muslim | رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

Reference: Riyadh Al-Saliheen – Hadeeth 319 | الْحَدِيثُ الثَّلَاثُمِائَةُ وَالْتِسْعَةُ عَشْرُ | رِيَاضُ الصَّالِحِينَ

Hadeeth Transliteration

An abi hurayrata radiyallahu ‘anhu, anna rasula Allahi qala:

"Man kana yu'minu billahi wal-yawmi al-akhiri; fal-yukrim dayfahu, wa man kana yu'minu billahi wal-yawmi al-akhiri, fal-yasil rahimahu, wa man kana yu'minu billahi wal-yawmi al-akhiri; fal-yaqul khayran aw liyasmut."

Hadeeth Translation

Abu Hurairah RA reported: Messenger of Allah SAW said,

"He who believes in Allah and the Last Day, let him be hospitable to his guest; and he who believes in Allah and the Last Day, let him maintain good the ties of blood relationship; and he who believes in Allah and the Last Day, must speak good or remain silent."

Commentary & Summary

This hadeeth highlights essential Akhlaq^[15] and manners that reflect a believer's sincerity toward Allah and establish an interconnected, compassionate community. A true believer honours their guest with kindness, warm welcome, and generosity without feeling any burdening. They also treat their neighbours with care, avoiding any form of harm and strengthening the bonds that hold a community together. The hadeeth further emphasizes maintaining family ties through kindness, support, and regular connection. Finally, the Prophet SAW teaches that a believer should speak only what is good and avoid harmful or useless speech, since many sins arise from the tongue. These three qualities, generosity, strong family ties, and responsible speech, embody the true essence of faith, which is reflected in one's conduct and dealings with others.

يُزِيحُ هَذَا الْحَدِيثُ جُمْلَةً مِنْ أَخْلَاقِ الْإِيمَانِ الَّتِي تُسَهِّمُ فِي بِنَاءِ مُجْتَمَعٍ مُتَرَابِطٍ وَقَلْبٍ مُتَّصِلٍ بِاللَّهِ تَعَالَى. فَالْمُؤْمِنُ الْحَقُّ يَدْفَعُهُ إِيْمَانُهُ إِلَى إِكْرَامِ ضَيْفِهِ بِالْبِشْرِ وَحُسْنِ الصِّيَاقَةِ، وَمُعَامَلَةٍ جَارِهِ بِاللُّطْفِ، وَتَجَنُّبِ كُلِّ أَدَى. وَتَشْمَلُ هَذِهِ الْأَدَابُ أَيْضًا صِلَةَ الرَّحِمِ بِالرِّيَازَةِ وَالسُّؤَالِ وَالْمُسَاعَدَةِ. وَيُزِيدُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْمُؤْمِنَ مَأْمُورٌ أَنْ يَقُولَ الْخَيْرَ وَيَتَجَنَّبَ كُلَّ كَلَامٍ لَا نَفْعَ فِيهِ، فَالسَّلَامَةُ فِي ضَبْطِ اللِّسَانِ وَتَرْكِ مَا يُورِثُ الْمَضَرَّةَ وَهَذِهِ الْخِصَالُ الثَّلَاثُ تُجَسِّدُ حَقِيقَةَ الْإِيمَانِ الَّتِي يَظْهَرُ فِي السُّلُوكِ وَالْمُعَامَلَاتِ.

Practical Application

Build your manners around kindness and good speech: honour your guests, protect your neighbours' rights, and choose words that bring benefit.

Younger readers: Greet guests warmly at home and check if your neighbours need any small help. Keep in touch with your relatives by asking about them and helping them and choose your words carefully.

Older readers: Visit relatives, strengthen ties with neighbours, and stay mindful of avoiding hurtful speech. Teach your children kindness, generosity and to maintain relationships with their families.

اجْعَلْ أَخْلَاقَكَ مَبْنِيَّةً عَلَى اللُّطْفِ وَالْكَيْمَةِ الطَّيِّبَةِ، فَأَكْرِمْ ضَيْفَكَ، وَاحْفَظْ جَارَكَ، وَصِلْ رَحِمَكَ، وَقُلْ خَيْرًا فِي كُلِّ مَقَامٍ. الصِّغَارُ: رَحَّبْ بِالزُّوَارِ فِي بَيْتِكَ وَاسْأَلْ جِيرَانَكَ إِنْ كَانُوا يَحْتَاجُونَ شَيْئًا، وَتَعَهَّدْ أَقَارِبَكَ بِالسُّؤَالِ وَالْمُسَاعَدَةِ، وَارَاقِبْ كَلِمَاتِكَ. الْكِبَارُ: كُنْ بَارًا بِأَقَارِبِكَ، وَتَلَطَّفْ مَعَ جِيرَانِكَ، وَاحْتَرِسْ مِنْ كَلَامٍ قَدْ يُؤْذِي دُونَ قَصْدٍ، وَعَلِّمْ أَوْلَادَكَ اللُّطْفَ وَالْكَرَمَ وَالصِّلَةَ.



Hadeeth Glossary

Word	English	English Definition	Arabic Definition
يُؤْمِنُ	Believes	Has true faith and conviction	يُصَدِّقُ تَصَدِيقًا جَازِمًا مَعَ الْعَمَلِ
الْآخِرِ	The Last (Day)	The Day of Judgment	يَوْمُ الْقِيَامَةِ وَمَا فِيهِ مِنْ جَزَاءٍ
يُكْرِمُ	Honours	Treats with generosity and respect	يُحْسِنُ الضِّيَافَةَ وَيُجَلِّ الصَّنِيفَ
ضَيْفُهُ	His guest	The person hosted in one's home	الرَّائِزُ الَّذِي يَحِلُّ عِنْدَهُ
يَصِلُ	Maintains ties	Upholds family relationships	يُؤَاصِلُ أَقَارِبَهُ بِالْإِحْسَانِ وَالرِّيَازَةِ
رَحِمَهُ	His kin	His blood relatives and family ties	أَقَارِبُهُ مِنْ جِهَةِ النَّسَبِ
يَقُولُ	Speak	Say or utter something	يَتَكَلَّمُ بِكَلَامٍ يُنْطِقُ بِهِ
خَيْرًا	Good (speech)	Words with clear benefit and goodness	كَلَامًا فِيهِ خَيْرٌ وَمَصْلَحَةٌ ظَاهِرَةٌ، وَهُوَ ضِدُّ الشَّرِّ.
لِيَصْمُتَ	Let him remain silent	Refrain or avoid speaking	لِيَسْكُتَ وَيَكْفَ عَنِ الْكَلَامِ، وَالصَّمْتُ هُوَ السُّكُوتُ.

Related Hadeeths

Hadeeth A:

عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:

" الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ؛ تَقُولُ: مَنْ وَصَلَنِي وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَنِي، قَطَعَهُ اللَّهُ."

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ الثَّلَاثُمِائَةُ وَالْثَمَانِيَةُ وَالْعِشْرُونَ

'Aishah RA reported: Messenger of Allah SAW said:

" The bond of relationship is suspending from the Throne and says: 'He who keeps good relations with me, Allah will keep connection with him, but whosoever severs relations with me, Allah will sever connection with him."

[Al-Bukhari and Muslim]

Riyadh Al-Saliheen - Hadeeth 328

Hadeeth B:

عن أبي أيوب رضي الله عنه أن رجلا قال للنبي صلى الله عليه وسلم: أخبرني بعمل يدخلني الجنة ويُباعدني من النار، فقال النبي ﷺ: **"تَعْبُدُ اللَّهَ، وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ"**.

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ الثَّلَاثُمِائَةُ وَالسِّتَّةُ وَالْثَلَاثُونَ

Abu Ayyub Khalid bin Zaid Al-Ansari RA reported: A man came to the Messenger of Allah SAW and said:

"Direct me to a deed which will admit me to Jannah and take me away from the Fire". The Messenger of Allah SAW said, "Worship Allah and associate no partner with Him, perform As-Salat [prayer], pay Zakat^[35] [charity], and maintain the ties of kinship."

[Al-Bukhari and Muslim]

Riyadh Al-Saliheen - Hadeeth 336

Hadeeth C:

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

"لَا تُكْثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ قَسْوَةٌ لِلْقَلْبِ، وَإِنَّ أَبْعَدَ النَّاسِ مِنَ اللَّهِ الْقَلْبُ الْقَاسِي."

رَوَاهُ التِّرْمِذِيُّ - وَسَنَدُهُ ضَعِيفٌ

مِشْكَاةُ الْمَصَابِيحِ - الْحَدِيثُ الْوَاحِدُ وَالْخَمْسُونَ مِنَ الْكِتَابِ النَّاسِعِ

Ibn 'Umar RA reported Allah's messenger SAW as saying:

"Do not speak much without mentioning Allah, for much talk without mention of Allah produces hardness of heart, and the one who is farthest from Allah is he who has a hard heart."

[At-Tirmidhi]

Mishkat Al-Masabih – Book 7, Hadith 51



Hadeeth 4

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ؛ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ:

"اللَّهُمَّ! بِاسْمِكَ أَمُوتُ وَأَحْيَا".

وَإِذَا اسْتَيْقَظَ قَالَ: **"الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ".**

Narrator & Reference

Narrator(s): Al-Bukhari | رَوَاهُ الْبُخَارِيُّ

Reference: Riyadh Al-Saliheen – Hadeeth 127 | الْحَدِيثُ الْمِئَةُ وَالسَّبْعَةُ وَالْعِشْرُونَ | رِيَاضُ الصَّالِحِينَ

Hadeeth Transliteration

An Hudhayfata radiyallahu ‘anhu, qal: kana an-nabiyyu sallallahu ‘alayhi wa sallam idha akhatha madji’ahu mina al-layl; wada’a yadahu tahta khaddihi, thumma yaqul:

“Allahumma! bismika amutu wa ahya”, wa idha istayqaza qal: “Al-hamdu lillahi alladhi ahyana ba’da ma amatana wa ilayhi an-nushur.”

Hadeeth Translation

Hudhaifah RA reported: Whenever the Prophet SAW lay down for sleep at night, he would place his (right) hand under his (right) cheek and supplicate:

"O Allah, with Your Name will I die and live (wake up)." And when he woke up, he would supplicate: " All praise is due to Allah, who has brought us back to life after He has caused us to die, and to Him is the return."

Note: Translation of the D’ua is included for clarity. When performing D’ua for the purpose of the D’ua itself, it is Sunnah^[5] to use the same words the Prophet SAW used.

Commentary & Summary

This hadeeth shows how the Prophet SAW connected every part of his day to remembering Allah, ending his night with Tawakkul^[12] and beginning each morning with gratitude. When he lay down, he would place his hand beneath his cheek and say, “O Allah, in Your name I die and I live,” recognizing that sleep is a minor form of death and that safety, waking and Rizq^[9] are gifts from Allah alone. When he woke, he praised Allah for restoring life and reminded himself, and us, that all people will ultimately return to Him. These simple daily phrases teach believers to start and end their actions with remembrance, allowing their deeds to be recorded with goodness at both the opening and closing of each day and action.

يُبَيِّنُ هَذَا الْحَدِيثُ كَيْفَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْبِطُ نَوْمَهُ وَيَقْظَتَهُ بِذِكْرِ اللَّهِ، فَيَجْعَلُ اللَّيْلَ خِتَامًا لِعَمَلِهِ وَالصَّبَاحَ بَدَايَةً جَدِيدَةً مَبْنِيَّةً عَلَى الشُّكْرِ وَالْاعْتِمَادِ عَلَى رَبِّهِ. فَكَانَ إِذَا أَخَذَ مَضْجَعَهُ يَضَعُ يَدَهُ تَحْتَ خَدِّهِ مُسْتَسْلِمًا لِرَحْمَةِ اللَّهِ، وَيَقُولُ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا» تَسْلِيمًا لِأَنَّ النَّوْمَ مَوْتٌ صُغْرَى وَأَنَّ الْحَيَاةَ وَالْحِفْظَ وَالرِّزْقَ بِيَدِهِ سُبْحَانَهُ وَتَعَالَى. فَإِذَا اسْتَيْقَظَ حَمِدَ اللَّهَ عَلَى رَدِّ رُوحِهِ وَمَنْحِهِ يَوْمًا جَدِيدًا، وَذَكَرَ بِقَوْلِهِ: «وَالْيَا أَيُّهَا النَّاسُ» تَذَكُّيرًا بِالْبَعْثِ وَالرُّجُوعِ إِلَى اللَّهِ. وَفِي هَذَا تَرْسِيخٌ لِعَادَةِ بَدْءِ الْأَعْمَالِ وَخَتَمِهَا بِذِكْرِ اللَّهِ لِيَكُنَّ ثَبَتًا لِلْمُؤْمِنِ الْحَسَنَاتُ فِي أَوَّلِ صَحِيفَتِهِ وَآخِرِهَا.

Practical Application

Say the morning and night Adhkaar^[26] every day so your actions begin and end with remembering and thanking Allah.

Younger readers: Repeat “Allahumma bismika amutu wa ahya” before sleeping and “Al-hamdu lillahi alladhi ahyaana ba’da ma amatana wa ilayhi an-nushur” when you wake up.

Older readers: Make these Adhkaar^[26] a consistent habit and open and end your day with gratitude, calm and remembering the Day of Judgement. Teach your family to do so and practice together.

حَافِظٌ عَلَى أَذْكَارِ النَّوْمِ وَالْإِسْتِيقَاضِ كُلِّ يَوْمٍ، لِيَتَبَدَّ أَعْمَالُكَ وَتَخْتِمَهَا بِذِكْرِ اللَّهِ وَشُكْرِهِ. الصَّبَاحُ: رَدَّدَ دُعَاءَ «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا» قَبْلَ النَّوْمِ، وَ«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ» عِنْدَ الْإِسْتِيقَاضِ. الْكِبَارُ: اجْعَلْ هَذِهِ الْأَذْكَارَ عَادَةً ثَابِتَةً، وَافْتَحْ وَاخْتِمِ يَوْمَكَ بِالشُّكْرِ وَالْظَّمَانِيَّةِ، وَتَذَكَّرِ الْآخِرَةَ، وَعَلِّمْ ذَلِكَ لَأُسْرَتِكَ.



Hadeeth Glossary

Word	English	English Definition	Arabic Definition
مَضَجَعُهُ	His resting place	The spot where one lies down to sleep	مَكَانُ نَوْمِهِ أَوْ فِرَاشُهُ
خَدَّهُ	His cheek	Side of the face rested on during sleep	جَانِبُ الْوَجْهِ الَّذِي يُوَضَّعُ عَلَيْهِ الرَّأْسُ
أَمُوتُ	I die	Enter a state of sleep or death	أَدْخُلُ فِي نَوْمٍ كَالْمَوْتِ أَوْ الْمَوْتِ حَقِيقَةً
أَحْيَا	I live / I wake	Come back to life or consciousness	أَسْتَنْقِظُ أَوْ أُزْجَعُ إِلَى الْحَيَاةِ
أَحْيَانَا	Gave us life	Revived us from sleep	رَدَّ إِلَيْنَا الرُّوحَ وَأَنْهَضَنَا مِنَ النَّوْمِ
أَمَاتَنَا	Caused us to die	Caused sleep, likened to death	جَعَلَنَا فِي حَالَةٍ نَوْمٍ كَالْمَوْتِ
النُّشُورُ	The resurrection	The rising after death on the Day of Judgment	الْبَعْثُ بَعْدَ الْمَوْتِ يَوْمَ الْقِيَامَةِ

Related Hadeeths

Hadeeth A:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ؛ قَالَ:
 "الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا وَأَوَانَا، فَكَمْ مِمَّنْ لَا كَافٍ لَهُ وَلَا مُؤْوِي!".

رَوَاهُ مُسْلِمٌ

رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ الْأَلْفُ وَالْأَرْبَعُمِائَةُ وَالْوَاحِدُ وَالسَّبْعُونَ

Anas RA reported: Whenever the Prophet SAW went to his bed, he would say:

"Al-hamdu lillah-illadhi at'amana wa saqana, wa kafana wa awana, fakam mimman la kafiya lahu wa la mu'wiya (Praise is due to Allah Who has fed us, provided us drink, satisfied us and gave us protection. Many are those who have no one to provide for them or give them shelter)."

[Muslim]

Riyadh Al-Saliheen - Hadeeth 1471

Hadeeth B:

عَنْ يَعِيشِ بْنِ طَخْفَةَ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ أَبِي: بَيْنَمَا أَنَا مُضْطَجِعٌ فِي الْمَسْجِدِ عَلَى بَطْنِي؛ إِذَا رَجُلٌ يُحَرِّكُنِي بِرِجْلِهِ، فَقَالَ:

"إِنَّ هَذِهِ ضِجْعَةٌ يُبْغِضُهَا اللَّهُ".

فَنَظَرْتُ؛ فَإِذَا رَسُولُ اللَّهِ ﷺ.

رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ

رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ الثَّمَانُمِائَةُ وَالْإِثْنَانِ وَالْعِشْرُونَ

Ya'ish bin Tikhfah Al-Ghifari RA reported: My father said: "I was lying down on my belly in the mosque when someone shook me with his foot and said:

"I looked up and saw that it was the Messenger of Allah SAW"

[Abu Dawud: who classified it as Sahih]

Riyadh Al-Saliheen - Hadeeth 822

Hadeeth C:

عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَرْقُدَ؛ وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ:

"اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ".

رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ، وَرَوَاهُ أَبُو دَاوُدَ مِنْ رِوَايَةِ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا، وَفِيهِ أَنَّهُ كَانَ يَقُولُهُ ثَلَاثَ مَرَّاتٍ

رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ الْأَلْفُ وَأَرْبَعُمِائَةُ وَالْإِثْنَانِ وَالسَّبْعُونَ

Hudhaifah RA reported: Whenever the Messenger of Allah SAW intended to go to sleep, he would place his right hand under his (right) cheek and supplicate:

"Allahumma qini 'adhabaka yauma tab'athu 'ibadaka (O Allah! Guard me against Your punishment on the Day when You will resurrect Your slaves)."

In a narration in Abu Dawud, Hafsa RA said: Before going to sleep the Messenger of Allah SAW would recite this Du'a three times.

[At-Tirmidhi: who classifies it as Hasan]

Riyadh Al-Saliheen - Hadeeth 1472

Hadeeth 5

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

"نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصَّحَّةُ، وَالْفَرَاغُ".

Narrator & Reference

Narrator(s): Al-Bukhari | رَوَاهُ الْبُخَارِيُّ

Reference: Riyadh Al-Saliheen – Hadeeth 98 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الثَّمَانِيَةُ وَاللِّسْعُونَ

Hadeeth Transliteration

An ibn 'abbasin radiyallahu 'anhuma, qal: qala rasulullahi sallallahu 'alayhi wa sallam:

"Ni'matan maghboonun fihima kathirun mina an-nas: as-sihhatu, wal-faragh."

Hadeeth Translation

Ibn Abbas RA reported: Messenger of Allah SAW said:

"There are two blessings in which many people incur loss. (They are) health and free time (for doing good)".

Commentary & Summary

This hadeeth teaches that two of the greatest blessings people often waste are good health and free time. When a person is healthy, energetic, and free from burdens, they have the ideal opportunity to worship Allah, build good habits, and work for their future in both this life and the next. Yet many people become distracted, lazy, or occupied with what brings no benefit, losing the chance to gain lasting reward. Scholars compare these blessings to a trader's capital: whoever uses them wisely profits, and whoever wastes them experiences regret. The Prophet SAW reminds us that health declines, and free time eventually turns into busyness, so a believer should take advantage of these gifts before they slip away.



يُبَيِّنُ هَذَا الْحَدِيثُ أَنَّ لِلْإِنْسَانِ نِعَمًا عَظِيمَةً يُفَرِّطُ فِيهَا كَثِيرٌ مِنَ النَّاسِ فَتَفُوتُهُمْ حُسْنُ الاسْتِفَادَةِ مِنْهَا، وَأَبْرَزُهَا نِعْمَتَا الصَّحَّةِ وَالْفَرَاغِ. فَالصَّحَّةُ تُعِينُ الْعَبْدَ عَلَى الْعِبَادَةِ، وَالْفَرَاغُ يَفْتَحُ أَبْوَابَ الْعَمَلِ وَالتَّقَرُّبِ، وَمَنْ أُعْطِيَهِمَا ثُمَّ قَصَرَ فِي طَاعَةِ اللَّهِ فَقَدْ بَاعَ رَأْسَ مَالِهِ بِغَيْرِ ثَمَنِ، فَهُوَ مُغْبُورٌ مُتَهَاوِنٌ يَخِيرُ الدُّنْيَا وَالْآخِرَةَ. وَيُشَبِّهُ الْعُلَمَاءُ الْمُؤْمِنَ الْمُكَلَّفَ بِتَاجِرٍ يَمْلِكُ رَأْسَ مَالٍ هُوَ صِحَّتُهُ وَوَقْتُهُ، فَإِنْ اسْتَحْدَمَ صِحَّتَهُ وَفَرَّغَهُ فِي الْخَيْرِ رَيْحٌ، وَإِنْ أَضَاعَهُمَا نَدِمَ حِينَ لَا يَنْفَعُ النَّدَمُ. وَفِي الْحَدِيثِ تَنْبِيهُ إِلَى أَنَّ النَّعَمَ تَزُولُ، فَالْفَرَاغُ يَتَّبِعُهُ شُغْلٌ، وَالصَّحَّةُ يُلاحِقُهَا السَّقَمُ أَوِ الْهَرَمُ، فَيَجِبُ عَلَى الْمُؤْمِنِ أَنْ يُسَارِعَ لِاِغْتِنَامِهَا قَبْلَ فَوَاتِهَا.

Practical Application

Use your health and free time for actions that bring you closer to Allah SWT, like worship, learning, and helping others.

Younger readers: Spend a few free minutes memorizing an ayah or helping your family with a small task.

Older readers: Set aside a portion of your day for worship, reading, or meaningful work that brings lasting reward.

اسْتَخْدِمْ قُوَّتَكَ وَصِحَّتَكَ وَوَقْتَ فَرَاغِكَ فِي أَعْمَالٍ تُقَرِّبُكَ مِنَ اللَّهِ، كَالطَّاعَةِ وَالتَّعَلُّمِ وَمُسَاعَدَةِ الْآخَرِينَ.
الصِّغَارُ: خُذْ بَعْضَ دَقَائِقِ فَرَاغِكَ لِحِفْظِ آيَةٍ أَوْ مُسَاعَدَةِ أَهْلِكَ فِي عَمَلٍ بَسِيطٍ.
الْكِبَارُ: خُطِّطْ لِحُزْنٍ مِنْ يَوْمِكَ تَسْتَغْلِلُهُ فِي عِبَادَةٍ، أَوْ قِرَاءَةٍ، أَوْ عَمَلٍ نَافِعٍ يَبْقَى أَجْرُهُ.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
نِعْمَتَانِ	Two blessings	Two great favours from Allah	فَضْلَانِ مِنَ قَوَاضِلِ اللَّهِ عَلَى عِبَادِهِ
مَغْبُورٌ	Deceived / Neglected	Cheated out of proper use	مَنْ قَصَرَ فِي اسْتِغْلَالِ النُّعْمَةِ وَقَدْ فَايَدَّتْهَا
فِيهِمَا	In them	In those two blessings	فِي تِلْكَ النُّعْمَتَيْنِ: الصَّحَّةِ وَالْفَرَاغِ
كَثِيرٌ	Many	A large number	عَدَدٌ كَثِيرٌ مِنَ النَّاسِ
النَّاسِ	People	Human beings in general	الْبَشَرُ جَمِيعًا
الصَّحَّةُ	Health	Physical well-being and strength	سَلَامَةُ الْبَدَنِ مِنَ الْمَرَضِ وَالْعِلَلِ
الْفَرَاغُ	Free time	Time not occupied with obligations	الْوَقْتُ الْخَالِي مِنَ الشُّغْلِ وَالْمَسْئُولِيَّاتِ



Related Hadeeths

Hadeeth A:

عن ابن عباس رضي الله عنهما قال: قال رسول الله ﷺ لرجلٍ وهو يَعِظُهُ:
"اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ، وَغِنَاءَكَ قَبْلَ فَقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَحَيَاتَكَ قَبْلَ مَوْتِكَ."
 أَخْرَجَهُ الْحَاكِمُ فِي الْمُسْتَدْرَكِ وَقَالَ الْأَلْبَانِيُّ حَدِيثٌ صَحِيحٌ
 شُعْبُ الْإِيمَانِ لِلْبَيْهَقِيِّ - الْحَدِيثُ الْعَشَرَةُ آلَافٍ وَالْمِئَتَانِ وَالْخَمْسُونَ

Ibn Abbas reported: The Messenger of Allah, peace and blessings be upon him, said:

"Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death."

Sahih according to Al-Albani

Shu'ab al-Iman lil-Bayhaqi - Hadeeth 10250



Hadeeth 6

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، قَالَ:

"الْكَبَائِرُ: الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْغَمُوسُ".

Narrator & Reference

Narrator(s): Al-Bukhari | رَوَاهُ الْبُخَارِيُّ

Reference: Riyadh Al-Saliheen – Hadeeth 1723 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الْأَلْفُ وَالسَّبْعُمِئَةُ وَالثَّلَاثُونَ وَالْعَشْرُونَ

Hadeeth Transliteration

An ‘Abdillahi ibn ‘Amri ibn al-‘as radiyallahu ‘anhuma, ‘an an-nabiyyi sallallahu ‘alayhi wa sallam, qal

“Al-kaba’iru: al-ishraku billah, wa ‘uququ al-walidayn, wa qatlu an-nafts, wal-yaminu al-ghamus.”

Hadeeth Translation

Abdullah bin 'Amr bin Al-'as RA reported

"(Of the) major sins are: to ascribe partners to Allah, disobey parents, murder someone, and to take a false oath (intentionally)."

Commentary & Summary

This hadeeth highlights the seriousness of some of the greatest major sins. The first and gravest is shirk^[16], associating partners with Allah in any form of worship, lordship, or His names and attributes. Then comes disobedience to parents, which includes any word or action that harms them or neglects the kindness and respect they are owed. The third is unlawful killing, taking a life without right, which is a severe violation of the sanctity Allah SWT gave to every soul. The fourth is the yameen ghamoos, a deliberate false oath, especially when used to take someone else's right, called "ghamoos" because it plunges a person into sin or the Fire. This

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hadeeth also shows that sins are not equal: some are minor, while major sins carry especially serious warnings in this life or the next.

هَذَا الْحَدِيثُ يُبَيِّنُ خُطُورَةَ بَعْضِ أَكْثَرِ الْكَبَائِرِ الَّتِي حَذَّرَ اللَّهُ تَعَالَى مِنْهَا، فَأَوَّلُهَا وَأَشَدُّهَا الْإِشْرَاقُ بِاللَّهِ، وَهُوَ صَرْفُ شَيْءٍ مِنَ الْعِبَادَةِ لِغَيْرِ اللَّهِ فِي رُبُوبِيَّتِهِ أَوْ أُلُوْهِيَّتِهِ أَوْ أَسْمَائِهِ وَصِفَاتِهِ. ثُمَّ يَذْكُرُ عُقُوقَ الْوَالِدَيْنِ، وَهُوَ كُلُّ مَا يُؤْذِيهِمَا قَوْلًا أَوْ فِعْلًا وَتَرْكُ الْإِحْسَانِ إِلَيْهِمَا مَعَ وَجُوبِهِ. ثُمَّ قَتْلَ النَّفْسِ بِغَيْرِ حَقٍّ، وَهُوَ مِنْ أَكْثَرِ أَغْتِدَاءِ الْعَبْدِ عَلَى حُرْمَةِ اللَّهِ فِي خَلْقِهِ. ثُمَّ الْيَمِينَ الْعَمُوسَ، وَهِيَ الْخَلْفُ الْكَاذِبُ عَنْ عِلْمٍ، خُصُوصًا إِذَا افْتَتَحَ بِهَا حَقًّا غَيْرَهُ، وَسُمِّيَتْ عَمُوسًا لِأَنَّهَا تَغْمِسُ صَاحِبَهَا فِي الْإِثْمِ أَوْ النَّارِ. وَفِي الْحَدِيثِ تَقْرِيرٌ أَنَّ الدُّنُوبَ دَرَجَاتٌ، مِنْهَا صَغَائِرٌ وَمِنْهَا كَبَائِرٌ تَسْتَوْجِبُ وَعِيدًا شَدِيدًا فِي الدُّنْيَا أَوْ الْآخِرَةِ.

Practical Application

Stay away from the major sins mentioned in the hadeeth, and stay committed to truthfulness, obedience, and returning rights.

Younger readers: Always tell the truth, avoid lying when making promises, and obey and respect your parents.

Older readers: Reflect on your relationship with your parents, repent from any injustice or false oaths, and return people's rights as best as you can.

اجْتَنِبِ الْكَبَائِرَ الَّتِي ذَكَرَهَا الْحَدِيثُ، وَاحْرِصْ عَلَى الطَّاعَةِ وَالصَّدَقِ وَرَدِّ الْحُقُوقِ إِلَى أَهْلِهَا.
الصَّغَارُ: كُنْ صَادِقًا دَائِمًا، وَلَا تُخْلِفْ كَذِبًا، وَأَطِعِ وَالِدَيْكَ وَاحْتَرِمُهُمَا.
الْكِبَارُ: رَاجِعْ نَفْسَكَ فِي مَسْأَلَةِ الطَّاعَةِ لِلْوَالِدَيْنِ، وَتُبْ مِنْ أَيِّ ظُلْمٍ أَوْ يَمِينٍ كَاذِبَةٍ، وَرَدِّ مَا اسْتِطَعْتَ مِنَ الْحُقُوقِ.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
الْكَبَائِرُ	Major sins	Gravest and most serious disobedient acts	الدُّنُوبُ الْعَظِيمَةُ الَّتِي تُوجِبُ سَخَطَ اللَّهِ وَعِقَابَهُ
الْإِشْرَاقُ	Associating with Allah	Worshipping others alongside Him	جَعَلَ شَرِيكَ مَعَ اللَّهِ فِي الْعِبَادَةِ
عُقُوقُ	Disobedience / Defiance	Harshness or rebellion against one's parents (more in Glossary)	عَدَمُ بِرِّ الْوَالِدَيْنِ وَإِدَاؤُهُمَا
الْوَالِدَيْنِ	Parents	One's father and mother	الْأَبُ وَالْأُمُّ
قَتْلُ	Killing	Taking a life wrongfully	إِرْهَاقُ رُوحٍ بغيرِ حَقٍّ
النَّفْسِ	Soul / Life	A human being's life (in this context: more in Glossary)	الْإِنْسَانُ الَّذِي حَرَّمَ اللَّهُ قَتْلَهُ
الْيَمِينُ الْعَمُوسُ	False severe oath	A lying oath that leads to harm	الْقَسَمُ الْكَاذِبُ الَّذِي يَغْمِسُ صَاحِبَهُ فِي الْإِثْمِ وَالنَّارِ

Related Hadeeths

Hadeeth A:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
"قَالَ اللَّهُ تَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي، تَرَكْتُهُ وَشِرْكُهُ."
 رَوَاهُ مُسْلِمٌ
 رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ الْأَلْفُ وَالسِّتُمِائَةُ وَالثَّلَاثَةُ وَالْعِشْرُونَ

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

"Almighty Allah says, 'I am the One Who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism.'"

[Muslim]

Riyadh Al-Saliheen - Hadeeth 1623

Hadeeth B:



عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ! مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صُحَابَتِي؟ قَالَ: "أُمُّكَ" قَالَ: ثُمَّ مَنْ؟ قَالَ: "أُمُّكَ" قَالَ: ثُمَّ مَنْ؟ قَالَ: "أُمُّكَ" قَالَ: ثُمَّ مَنْ؟ قَالَ: "أَبُوكَ".

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ الثَّلَاثُمِائَةُ وَالْوَاحِدُ وَالْعِشْرُونَ

وَفِي رِوَايَةٍ: يَا رَسُولَ اللَّهِ! مَنْ أَحَقُّ النَّاسِ بِحُسْنِ الصُّحْبَةِ؟ قَالَ: "أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أَبَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ".
وَالصُّحَابَةُ: بِمَعْنَى: الصُّحْبَةِ. وَقَوْلُهُ: (ثُمَّ أَبَاكَ): هَكَذَا هُوَ مَنْصُوبٌ بِفِعْلِ مَحْذُوفٍ؛ أَي: ثُمَّ بِرَّ أَبَاكَ، وَفِي رِوَايَةٍ: "ثُمَّ أَبُوكَ" وَهَذَا وَاضِحٌ.

Abu Hurairah RA reported: A person came to the Messenger of Allah SAW and asked: "Who among people is most deserving of my fine treatment?" He SAW said, "**Your mother.**" He again asked, "Who next?" "**Your mother,**" the Prophet SAW replied again. He asked, "Who next?" He (the Prophet SAW) said again, "**Your mother.**" He again asked, "Then who?" Thereupon he SAW said, "**Then your father.**"

[Al-Bukhari and Muslim]

Riyadh Al-Saliheen - Hadeeth 321

In another narration: "O Messenger of Allah! Who is most deserving of my fine treatment?" He SAW said, "Your mother, then your mother, then your mother, then your father, then your nearest, then nearest".

Hadeeth C:

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا خَالِدُ الْأَسَدِيُّ، عَنْ الْجُرَيْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ "أَلَا أُنبِّئُكُمْ بِأَكْبَرِ الْكِبَايِرِ؟" قُلْنَا بَلَى يَا رَسُولَ اللَّهِ. قَالَ "الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ". وَكَانَ مُتَكِنًا فَجَلَسَ فَقَالَ "أَلَا وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ، أَلَا وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ". فَمَا زَالَ يَقُولُهَا حَتَّى قُلْتُ لَا تَسْكُتُ.

رَوَاهُ الْبُخَارِيُّ

صَحِيحُ الْبُخَارِيِّ - الْحَدِيثُ السَّابِعُ مِنَ الْكِتَابِ الثَّامِنِ وَالسَّبْعِينَ

Narrated Abu Bakra RA: Allah's Messenger SAW said thrice, "**Shall I not inform you of the biggest of the great sins?**" We said, "Yes, O Allah's Messenger SAW " He said, "**To join partners in worship with Allah: to be undutiful to one's parents.**" The Prophet SAW sat up after he had been reclining and added, "**And I warn you against giving a forged statement and a false witness; I warn you against giving a forged statement and a false witness.**" The Prophet kept on saying that warning till we thought that he would not stop.

[Al-Bukhari]

Sahih al-Bukhari - Book 78, Hadith 7

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Hadeeth 7

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

"حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ."

Narrator & Reference

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

Reference: Riyadh Al-Saliheen – Hadeeth 103 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الْمِائَةُ وَالثَّلَاثَةُ

Hadeeth Transliteration

An abi hurayrata radiyallahu ‘anhu, anna rasula Allahi sallallahu ‘alayhi wa sallam qal:

"Hujibat an-naru bish-shahawat, wa hujibat al-jannatu bil-makarih."

Hadeeth Translation

Abu Hurairah RA reported: Messenger of Allah SAW said:

"The (Hell) Fire is surrounded with all kinds of desires and passions, while Jannah is surrounded with adversities."

Commentary & Summary

This hadeeth presents two contrasting paths for a believer. The path leading to the Fire is surrounded by desires that the self^[17] naturally enjoys, such as sinful actions and neglecting obligations. Whoever gives in to these temptations tears down the barrier and moves toward the Fire. In contrast, the path to Jannah is surrounded by hardships: being patient in committing to acts of worship, striving against the negative desires of the self^[17], resisting temptations and avoiding what is forbidden, bearing the struggles that come with obedience, having good character, and fulfilling the rights of Allah’s servants. The hadeeth teaches that what

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Allah SWT has prepared is not attained by wishes but by effort and discipline. It warns against the deception of Shaytan^[18] and encourages believers to strengthen their resolve, remain patient, and push through difficulties, for these are the steps that lead to Jannah.

هَذَا الْحَدِيثُ يَكْشِفُ لِلْمُسْلِمِ طَرِيقَيْنِ مُتَقَابِلَيْنِ؛ فَالْأَوَّلُ مُحَاطَةُ بِالشَّهَوَاتِ الَّتِي تَمِيلُ إِلَيْهَا النَّفْسُ، مِنْ مَعَاصٍ وَتَرْكِ وَاجِبَاتٍ، فَمَنْ اسْتَسْلَمَ لَهَا وَاتَّبَعَ هَوَاهُ كَانَ ذَلِكَ سَبَبًا لَوْضُولِهِ إِلَى النَّارِ. أَمَّا الْجَنَّةُ فَهِيَ مُحَاطَةُ بِالْمَكَارِهِ الَّتِي تَنْقُلُ عَلَى النَّفْسِ؛ كَالصَّبْرِ عَلَى الطَّاعَاتِ، وَمُجَاهَدَةِ النَّفْسِ، وَتَرْكِ الْمُحَرَّمَاتِ، وَاحْتِمَالِ مَسَقَّةِ الْعِبَادَاتِ، وَحُسْنِ الْأَخْلَاقِ، وَأَدَاءِ حُقُوقِ الْعِبَادِ. وَيُنَبِّئُ الْحَدِيثُ أَنَّ نَيْلَ مَا عِنْدَ اللَّهِ لَا يَكُونُ بِالتَّمَيُّنِ، بَلْ بِبَذْلِ الْجُهِدِ وَالصَّبْرِ. وَفِيهِ تَحْذِيرٌ مِنْ تَرْيِيبِ الشَّيْطَانِ لِلشَّهَوَاتِ، وَحَثٌّ عَلَى الصَّبْرِ وَتَقْوِيَةِ الْإِرَادَةِ وَالثَّبَاتِ عَلَى الطَّاعَةِ، فَإِنَّ مَنْ افْتَحَمَ مَشَاقَّ الطَّاعَةِ وَاجْتَنَبَ سُبُلَ الْهَوَى نَالَ الْجَنَّةَ.

Practical Application

Commit to one act of worship today that feels difficult, such as praying at the beginning of its time or reading more Quran than usual and stay patient with it. Then avoid one tempting sin you are drawn to and replace it with a positive action that strengthens your heart.

Younger readers: Skip a game that delays your prayer.

Older readers: Avoid a harmful website or gaze and choose something better instead.

أَلَزِمَ نَفْسَكَ الْيَوْمَ بِعَمَلٍ طَاعَةٍ ثَقِيلَةٍ عَلَى النَّفْسِ، كَأَنْ تُصَلِّيَ فِي أَوَّلِ الْوَقْتِ أَوْ تُطِيلَ قِرَاءَةَ الْقُرْآنِ، ثُمَّ تَأَيَّزَ عَلَى الثَّبَاتِ مَعَ الصَّبْرِ، وَتَجَنَّبَ شَهْوَةً مُحَرَّمَةً تَمِيلُ إِلَيْهَا النَّفْسُ، وَاسْتَبَدَّلَهَا بِعَمَلٍ صَالِحٍ يُقْوِي قَلْبَكَ.
الصَّغَارُ: ائْرُكْ لَعْبَةً تُؤَخَّرُ عَنِ الصَّلَاةِ.
الْكِبَارُ: تَجَنَّبْ نَظْرَ مُحَرَّمٍ أَوْ مُتَابَعَةَ مَوَاقِعٍ تُضْعِفُ الْإِيمَانَ.



Hadeeth Glossary

Word	English	English Definition	Arabic Definition
حُجِبَتْ	Surrounded / Veiled	Enclosed or hidden behind something	أُحِيطَتْ وَتَسْتَرَتْ بِمَا يَمْنَعُ الْوُضُوءَ إِلَيْهَا
النَّارُ	The Fire	Hell; the punishment in the Hereafter	عَذَابُ اللَّهِ فِي الْآخِرَةِ لِلْعَصَاةِ
الشَّهَوَاتِ	Desires	Pleasures the Nafs longs for	مَا تَمِيلُ إِلَيْهِ النَّفْسُ مِنَ اللَّذَاتِ الْمُحَرَّمَاتِ
الْجَنَّةُ	Paradise	The eternal reward for the righteous	دَارُ النَّعِيمِ الَّتِي أَعَدَّهَا اللَّهُ لِلْمُتَّقِينَ
الْمَكَارِهِ	Hardships	Things disliked or difficult to do	مَا تَكْرَهُهُ النَّفْسُ مِنَ التَّكْلِيفِ وَالْمَشَقَّةِ

Related Hadeeths

Hadeeth A:

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ:

"الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ".

رَوَاهُ الْبُخَارِيُّ

رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ الْمِائَةُ وَالسَّبْعَةُ

Ibn Mas'ud RA reported: The Prophet SAW said:

"Jannah is nearer to anyone of you than your shoelace, and so is the (Hell) Fire."

[Al- Bukhari]

Riyadh Al-Saliheen - Hadeeth 107

Hadeeth B:

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

"تَعَوَّدُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ، وَدَرْكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشِمَاتَةِ الْأَعْدَاءِ".

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ الْأَلْفُ وَالْأَرْبَعُمِائَةُ وَالْتِسْعَةُ وَالسَّبْعُونَ



Abu Hurairah RA reported: The Prophet SAW said:

"Seek refuge in Allah against the turmoils, attacks of misfortunes, and evil of judgement and joys of the enemies."

[Al-Bukhari and Muslim]

Riyadh Al-Saliheen - Hadeeth 1479

Hadeeth 8

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا قَالَتْ: "كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْعَشْرُ؛ أَحْيَا اللَّيْلَ، وَأَيْقَظَ أَهْلَهُ، وَجَدَّ، وَشَدَّ الْمِئْزَرَ."

Narrator & Reference

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

Reference: Riyadh Al-Saliheen – Hadeeth 101 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الْمِائَةُ وَالْوَاحِدُ

Hadeeth Transliteration

'An 'a'ishata radiyallahu 'anha, annaha qalat: "Kana rasulullahi sallallahu 'alayhi wa sallam idha dakhala al-'ashru; ahya al-layl, wa ayqaza ahlahu, wa jadda, wa shadda al-mi'zar."

Hadeeth Translation

'Aishah RA said: With the start of the last ten days of Ramadan, Messenger of Allah SAW would pray all the night, and would keep his family awake for the prayers. He tied his lower garment (i.e., avoided sleeping with his wives) and devoted himself entirely to prayer and supplication.

Commentary & Summary

This hadeeth highlights the dedication of the Prophet SAW during the last ten nights of Ramadan. When these blessed nights arrived, he would revive the entire night with prayer, recitation, and worship, awaken his family so they could share in the reward, and increase his effort beyond what he normally practiced. The phrase "tightened his waist wrapper" indicates complete focus on worship, either through increased commitment or by avoiding marital relations to devote himself fully to worship. The hadeeth emphasizes the special virtue of

these nights, which include Laylat al-Qadr, and encourages believers to seize their time, motivate their families, and recognize that good deeds require discipline, patience, and strong resolve.

هَذَا الْحَدِيثُ يُصَوِّرُ هِمَّةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، فَإِذَا دَخَلَتْ هَذِهِ اللَّيَالِي الْعَظِيمَةُ أَحْيَا اللَّيْلَ بِالصَّلَاةِ وَالْقِرَاءَةِ وَالِدُعَاءِ، وَأَيَقَظُ أَهْلَهُ لِيَتَأَلَّوْا خَيْرَهَا، وَزَادَ فِي الْجِتْهَادِ فَوْقَ عَادَتِهِ. وَيَذُلُّ قَوْلُهَا: «شَدَّ الْمِئْزَرَ» عَلَى أَنَّهُ تَفَرَّغَ لِلْعِبَادَةِ، إِمَّا بِالنَّسْمِ وَالْجِدِّ، أَوْ بِاعْتِرَالِ الْعَلَاقَةِ الرَّوْجِيَّةِ. وَيُبَيِّنُ الْحَدِيثُ فَضْلَ الْعَشْرِ وَأَنَّهَا أَكْثَرُ أَيَّامِ السَّنَةِ، فِيهَا لَيْلَةُ الْقَدْرِ، وَفِيهِ التَّزْغِيْبُ فِي اغْتِنَامِ الْوَقْتِ، وَحَثُّ الْمُسْلِمِ عَلَى تَشْجِيْعِ أَهْلِهِ عَلَى الْقِيَامِ، وَأَنْ فِعْلَ الْخَيْرِ يَحْتَاجُ إِلَى حَزْمٍ وَصَبْرٍ وَمُجَاهَدَةٍ..

Practical Application

Choose one act of worship you usually fall short in during the last ten nights and commit to performing it with extra effort and patience, while also encouraging your family to pray or read Quran with you. Train yourself to perform it before the month of Ramadan arrives, do it often, and make it even better in the last ten nights.

Younger readers: Read a short surah before sleeping.

Older readers: Lengthen your night prayer or increase your Quran recitation.

إِحْثَرُ عِبَادَةً مِنْ أَعْمَالِ الْعَشْرِ تُقْصِرُ فِيهَا عَادَةً، ثُمَّ التَّزِمِ أَدَاءَهَا مَعَ شَيْءٍ مِنَ الْجِتْهَادِ وَالصَّبْرِ، وَاحْرِصْ عَلَى تَشْجِيْعِ أَهْلِكَ عَلَى الْقِيَامِ وَالْوَرْدِ الْقُرْآنِيِّ. عُوْذُ نَفْسِكَ عَلَى أَدَائِهَا قَبْلَ حُلُولِ شَهْرِ رَمَضَانَ وَأَكْثَرِ مِنْهَا وَحَسَنُهَا فِي الْعَشْرِ الْأَوَاخِرِ. الصَّغَارُ: اقْرَأْ مَا تَحْفَظُ مِنْ سُورِ الْقُرْآنِ فِي رَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَقَبْلَ النَّوْمِ. الْكِبَارُ: أَطِلْ صَلَاةَ الْقِيَامِ أَوْ زُودْ وَرْدَ الْقُرْآنِ.



Hadeeth Glossary

Word	English	English Definition	Arabic Definition
الْعَشْرُ	The ten (nights)	The last ten nights of Ramadan	الْيَالِي الْعَشْرُ الْأَخِيرَةُ مِنْ رَمَضَانَ
أَحْيَا	Gave life / enlivened	Stayed up in worship throughout the night	قَامَ فِيهَا بِالصَّلَاةِ وَالطَّاعَةِ وَلَمْ يَنَمْ
اللَّيْلُ	The night	The time from sunset to dawn	وَقْتُ مَا بَيْنَ الْغُرُوبِ وَالْفَجْرِ
أَيْقَظَ	Woke (someone) up	Alerted from sleep	نَبَّهَ وَأَنْهَضَ مَنْ كَانَ نَائِمًا
أَهْلُهُ	His family	His wives and household	رُؤُوسَاتُهُ وَمَنْ فِي بَيْتِهِ مِنْ أَهْلِهِ
وَجَدَّ	Strived / Became serious	Increased effort and determination	اجْتَهَدَ وَبَالَغَ فِي الْعِبَادَةِ
شَدَّ الْمِئْزَرَ	Tightened his waist wrap	Prepared firmly, avoided intimacy	جَدَّ فِي الْعِبَادَةِ وَاعْتَزَلَ النِّسَاءَ

Related Hadeeths

Hadeeth A:

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً، فَأَطَالَ الْقِيَامَ؛ حَتَّى هَمَمْتُ بِأَمْرٍ سَوْءٍ، قِيلَ: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدْعَهُ.
رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ
رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ الْمِائَةُ وَالْخَمْسَةُ

Ibn Mas'ud RA said: One night I joined the Prophet SAW in his (optional) Salat. He prolonged the standing so much that I thought of doing something evil. He was asked: "What did you intend to do?" He replied: "To sit down and leave him".

[Al-Bukhari and Muslim]

Riyadh Al-Saliheen - Hadeeth 105



Hadeeth 9

عَنْ حَارِثَةَ بْنِ وَهَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

"أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ، لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ، أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتْلٍ جَوَّازٍ مُسْتَكْبِرٍ."

Narrator & Reference

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

Reference: Riyadh Al-Saliheen – Hadeeth 257 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الْمَائَتَانِ وَالسَّبْعَةُ وَالْخَمْسُونَ

Hadeeth Transliteration

‘An Harithata ibn Wahbin radiyallahu ‘anhu qal: sami’tu rasulallahi sallallahu ‘alayhi wa sallam yaqul:

“Ala ukhbirukum bi ahli al-jannah? Kullu da’if mutada’if, law aqsama ‘ala Allahi la abarrahu. Ala ukhbirukum bi ahli an-nar? Kullu ‘utull jawwaz mustakbir.”

Hadeeth Translation

Harithah bin Wahb RA reported: I heard Messenger of Allah SAW saying:

"Shall I not inform you about the people of Jannah? It is every person who is, modest and humble (before Allah), a person who is accounted weak and is looked down upon but if he adjures Allah, Allah will certainly give him what he desires. Now shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud man."

Commentary & Summary

This hadeeth makes a clear distinction between the qualities of the people of Jannah and the people of Hell. The people of Jannah, as the Prophet SAW informed us, are most often those who appear weak and overlooked, meaning they are humble and submissive to Allah SWT. They lower themselves for His sake, do not see themselves as above others, and may even be looked down upon by people, while they are honoured with Allah. Because of their sincerity and strong reliance on their Lord, if one of them swore by Allah hoping in His generosity, Allah would fulfil it and answer their D'ua. In contrast, the people of Hell are most often harsh and rough, arrogant and swaggering, with bad character, rejecting the truth and belittling others. This description reflects what is most common, not every individual.

يُبَيِّنُ هَذَا الْحَدِيثُ فَرْقًا وَاضِحًا بَيْنَ صِفَاتِ أَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ؛ فَأَهْلُ الْجَنَّةِ -كَمَا أَخْبَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- هُمْ فِي الْأَعْلَبِ كُلِّ ضَعِيفٍ مُتَضَعِّفٍ، أَيْ مُتَوَاضِعٍ خَاضِعٍ لِرَبِّهِ سُبْحَانَهُ وَتَعَالَى، أَدَلَّ نَفْسَهُ لَهُ، وَلَا يَتَعَالَى عَلَى النَّاسِ، حَتَّى إِنَّ بَعْضَهُمْ قَدْ يُحْتَقَرُ عِنْدَ الْخَلْقِ، وَهُوَ عِنْدَ اللَّهِ كَرِيمٌ. وَلِصِدْقِهِ وَحُسْنِ تَوَكُّلِهِ عَلَى رَبِّهِ، لَوْ أَقْسَمَ عَلَى اللَّهِ يَمِينًا ظَمَعًا فِي كَرَمِهِ لَأَبْرَهُ اللَّهُ وَأَجَابَ دُعَاءَهُ. أَمَّا أَهْلُ النَّارِ فَهُمْ فِي الْأَعْلَبِ كُلِّ «عُتْلُ جَوَاطِ مُسْتَكْبِرٍ»؛ فَالْعُتْلُ هُوَ الْغَلِيظُ الْفُظُّ شَدِيدُ الْخُصُومَةِ، وَالْجَوَاطِ الْمُتَكَبِّرُ الْمُخْتَالُ سَيِّئُ الْخُلُقِ، وَالْمُسْتَكْبِرُ يَزْفُضُ الْحَقَّ وَيَحْتَقِرُ غَيْرَهُ. وَيَدُلُّ الْحَدِيثُ عَلَى فَضْلِ التَّوَاضُعِ، وَخُطُورَةِ الْكِبَرِ، وَأَنَّ هَذَا الْوَصْفَ عَلَى سَبِيلِ الْأَعْلَبِ لَا عَلَى سَبِيلِ الْإِسْتِغَابِ.

Practical Application

Take one sincere step to remove any behaviour of pride or harshness and replace it with humility and kindness, especially toward someone others tend to overlook.

Younger readers: Help a classmate others ignore.

Older readers: Hold back a proud or harsh comment and choose a gentle word instead.

اتَّخِذْ خُطُوَةً صَادِقَةً لِتَرْكِ سُلُوكٍ فِيهِ كِبَرٌ أَوْ غِلْظَةٌ، وَاسْتَبْدِلْهُ بِتَوَاضُعٍ وَحُسْنِ مُعَامَلَةٍ لِلنَّاسِ، خَاصَّةً لِمَنْ لَا يَلْتَفِتُ إِلَيْهِ غَيْرُكَ.
الضَّعَافُ: سَاعِدَ رَمِيلاً لَكَ يَتَرَكُّهُ الْآخَرُونَ اسْتِخْفَافًا بِهِ.
الْكِبَارُ: تَوَقَّفَ عَنْ كَلِمَةٍ مُتَكَبِّرَةٍ غَلِيظَةٍ وَاسْتَبَدَّ أَلْفَهَا بِكَلِمَةٍ طَيِّبَةٍ لِينَةٍ.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
ضَعِيفٌ	Weak	Lacking status or strength in the eyes of people	مَنْ لَا قُوَّةَ لَهُ وَلَا مَنْزِلَةَ بَيْنَ النَّاسِ
مُتَضَعِّفٌ	Humble	One who appears weak and behaves with humility	يُظْهِرُ التَّوَاضُّعَ وَيَسْتَسْلِمُ لِرَبِّهِ
أَقْسَمَ	Swore	Made an oath by invoking Allah's name	حَلَفَ بِاللَّهِ عَلَى شَيْءٍ
لَأَبْرَهُ	He would fulfill it	Allah would make his oath come true	أَنفَذَ اللَّهُ مَا أَقْسَمَ عَلَيْهِ لِكِرَامَتِهِ عِنْدَهُ
عُتْلٌ	Harsh / Violent	Cruel, coarse, and aggressive in nature	غَلِيظُ الطَّبَاعِ، شَدِيدُ الْقَسْوَةِ وَالْفُجُورِ
جَوَاطِ	Arrogant Glutton	Overbearing, greedy, and boastful	كَثِيرُ الْأَكْلِ، مُتَكَبِّرٌ مُتَعَالٍ
مُسْتَكْبِرٌ	Proud / Arrogant	One who looks down on others out of pride	مَنْ يَرَى نَفْسَهُ فَوْقَ النَّاسِ وَيَتَكَبَّرُ عَلَيْهِمْ

Related Hadeeths

Hadeeth A:

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 الْمِئَتَانِ وَالسِّتُونَ

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 10

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:

"إِنَّ الصَّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ
عِنْدَ اللَّهِ صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ
الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا."

Narrator & Reference

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

Reference: Riyadh Al-Saliheen – Hadeeth 55 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الْخَامِسُ وَالْخَمْسُونَ

Hadeeth Transliteration

An ibn mas'udin radiyallahu 'ani an-nabiyyi sallallahu 'alayhi wa sallam qal:

"Inna as-sidqa yahdi ila al-birr, wa inna al-birra yahdi ila al-jannah, wa inna ar-rajula layasduqu hatta
yuktaba 'inda Allahi siddiqan, wa inna al-kadhiba yahdi ila al-fujur, wa inna al-fujura yahdi ila an-nar, wa
inna ar-rajula layakdhibu hatta yuktaba 'inda Allahi kadhhaban."

Hadeeth Translation

Abdullah bin Mas'ud RA reported: The Prophet SAW said:

"Truth leads to piety^[19] and piety leads to Jannah. A man persists in speaking the truth till he is enrolled with
Allah as a truthful. Falsehood leads to vice and vice leads to the Fire (Hell), and a person persists on telling
lies until he is enrolled as a liar."

Commentary & Summary



This hadeeth highlights the noble status of truthfulness and the danger of lying. Truthfulness leads a person toward righteousness, a term that encompasses all forms of goodness. Consistent honesty in speech, intention, and action turns into habitual honesty that elevates a believer to the rank of “Siddiq^[20]” with Allah SWT. Lying, however, opens the door to immorality, causing a person to deviate from the straight path and fall into sin until he is written before Allah as a persistent liar, a path that leads to Hellfire. It teaches that honesty refines and disciplines the soul and guides to Jannah, whereas lying corrupts it and leads to the Fire. So, a Muslim should strive to train themselves to be truthful in all situations.

يُبَيِّنُ هَذَا الْحَدِيثُ مَثَلَةَ الصِّدْقِ وَخُطُورَةَ الْكَذِبِ، فَالْصِّدْقُ هُوَ طَرِيقُ الْبِرِّ، وَالْبُرُّ جَامِعُ الْخَيْرِ كُلِّهِ، وَمَنْ دَاوَمَ عَلَيْهِ فِي قَوْلِهِ وَعَمَلِهِ وَنِيَّتِهِ بَلَغَ دَرَجَةَ «الصِّدِّيقِ» عِنْدَ اللَّهِ، لِأَنَّهُ يَتَحَرَّى الصِّدْقَ فِي السِّرِّ وَالْعَلَنِ حَتَّى يَصِيرَ طَبِيعَتَهُ. وَفِي الْمُقَابِلِ، فَإِنَّ الْكَذِبَ يَقُودُ إِلَى الْمُجُورِ، وَهُوَ الْمَثَلُ عَنِ الْإِسْتِقَامَةِ وَالْإِنْدِفَاعِ فِي الْمَعَاصِي، وَهُوَ طَرِيقٌ يُؤَدِّي إِلَى النَّارِ. وَيُحَذِّرُ الْحَدِيثُ مِنَ السَّاهُلِ فِي الْكَذِبِ، فَإِنَّهُ إِذَا تَكَرَّرَ عَلَى اللِّسَانِ وَتَطَبَّعَ عَلَيْهِ صَاحِبُهُ كُتِبَ عِنْدَ اللَّهِ «كَذَّابًا». وَيَذَلُّ الْحَدِيثُ عَلَى أَنَّ الصِّدْقَ يَهْدِي النَّفْسَ، وَأَنَّ الْكَذِبَ يُفْسِدُهَا، فَيَنْبَغِي لِلْمُسْلِمِ أَنْ يَجْتَهِدَ فِي تَرْبِيَةِ نَفْسِهِ عَلَى الصِّدْقِ فِي كُلِّ أَحْوَالِهِ.

Practical Application

Commit today to speak the truth in a situation where you usually hesitate, and avoid even small dishonest phrases, including joking lies, to train your heart toward honesty.

Younger readers: Always tell the truth especially in tough situations. Admit a mistake instead of making up an excuse.

Older readers: Avoid exaggerating or twisting details when talking to others.

إِلْتَزِمِ الْيَوْمَ أَنْ تَقُولَ الْحَقَّ فِي مَوْقِفٍ تَتَرَدَّدُ فِيهِ، وَأَنْ تَتْرَكَ كَلِمَةً غَيْرَ صَادِقَةٍ وَلَوْ كَانَتْ لِلْمُزَاحِ، حَتَّى تُرَبِّي نَفْسَكَ عَلَى الصِّدْقِ. الصِّغَارُ: قُلِ الصِّدْقَ دَائِمًا لَا سَيِّمًا عِنْدَ الْإِعْتِرَافِ بِخَطَا بَدَلًا مِنْ اخْتِلَافِ الْأَعْذُرِ الْكَاذِبَةِ. الْكِبَارُ: تَجَنَّبْ تَرْبِيعَ الْحَقَائِقِ فِي الْحَدِيثِ مَعَ الْآخَرِينَ حَتَّى لَا تُؤَدِّي إِلَى تَعَوُّدِ الْكَذِبِ.



Hadeeth Glossary

Word	English	English Definition	Arabic Definition
الصِّدْقُ	Truthfulness	Speaking and acting with honesty	مُؤَافَقَةُ الْقَوْلِ وَالْفِعْلِ لِلْوَاقِعِ
الْبِرُّ	Righteousness	All kinds of goodness and obedience to Allah	الطَّاعَةُ وَالْإِحْسَانُ وَكَمَالُ الْعَمَلِ الصَّالِحِ
الْجَنَّةُ	Paradise	The eternal reward prepared by Allah for the righteous	دَارُ النَّعِيمِ الَّتِي أَعَدَّهَا اللَّهُ لِعِبَادِهِ الْمُتَّقِينَ
الْكَذِبُ	Lying	Speaking contrary to the truth	الْإِخْبَارُ بِمَا يُخَالِفُ الْحَقِيقَةَ
الْفُجُورُ	Wickedness	Crossing limits and indulging in sinful acts	التَّجَاوُزُ عَنِ الْحَدِّ فِي الْمَعَاصِي وَالْفَسَادِ
صِدِّيقًا	A most truthful person	One firmly established in truthfulness (more in Glossary)	الَّذِي كَثُرَ صِدْقُهُ وَثَبَّتَ عَلَيْهِ حَتَّى صَارَ مَرْضِيًّا
كَذَّابًا	A liar	One known and written with Allah as a habitual liar	الَّذِي يُكْثِرُ الْكَذِبَ وَيَسْتَمِرُّ عَلَيْهِ

Related Hadeeths

Hadeeth A:

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، قَالَتْ: "مَا كَانَ خُلُقُ أُنْعَضَ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ الْكَذِبِ وَلَقَدْ كَانَ الرَّجُلُ يُحَدِّثُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْكَذِبَةِ فَمَا يَزَالُ فِي نَفْسِهِ حَتَّى يَعْلَمَ أَنَّهُ قَدْ أَخَذَتْ مِنْهَا تَوْبَةً".

رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ

جَامِعُ التِّرْمِذِيِّ - الْحَدِيثُ الْأَلْفُ وَالتِّسْعِمِائَةُ وَالثَّلَاثَةُ وَالسَّبْعُونَ

Aishah RA narrated: "There was no behavior more hated to the Messenger of Allah than lying. A man would lie in narrating something in the presence of the Prophet, and he would not be content until he knew that he had repented."

[At-Tirmidhi; who classified it as Hasan]

Jami` at-Tirmidhi - Hadeeth 1973

Hadeeth B:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، وَأَبُو أَحْمَدَ قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ، قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ:

"لَا يَجِلُّ الْكَذِبُ إِلَّا فِي ثَلَاثٍ يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ لِيَرْضِيَهَا وَالْكَذِبُ فِي الْحَرْبِ وَالْكَذِبُ لِيُصْلِحَ بَيْنَ النَّاسِ".

رَوَاهُ التِّرْمِذِيُّ - حَدِيثٌ حَسَنٌ

جَامِعُ التِّرْمِذِيِّ - الْحَدِيثُ الْأَلْفُ وَالتِّسْعِمِائَةُ وَالتِّسْعَةُ وَالثَّلَاثُونَ

Asma bint Yazid narrated that the Messenger of Allah SAW said:

"It is not lawful to lie except in three cases: Something the man tells his wife to please her, to lie during war, and to lie in order to bring peace between the people."

[At-Tirmidhi; Hadeeth Hasan]

Jami` at-Tirmidhi - Hadeeth 1939

Hadeeth C:

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

"آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ".

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ الْمِائَتَانِ وَالْأَرْبَعَةُ

Abu Hurairah RA reported that the Messenger of Allah SAW said:

"There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust."

[Al-Bukhari and Muslim]

Riyadh Al-Saliheen - Hadeeth 204



Hadeeth 11

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ -عَزَّ وَجَلَّ-، قَالَ:

"إِذَا تَقَرَّبَ الْعَبْدُ إِلَيَّ شِبْرًا؛ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِذَا تَقَرَّبَ إِلَيَّ ذِرَاعًا؛ تَقَرَّبْتُ مِنْهُ بَاعًا،
وَإِذَا أَتَانِي يَمْشِي؛ أَتَيْتُهُ هَرْوَلَةً."

Narrator & Reference

Narrator(s): Al-Bukhari | رَوَاهُ الْبُخَارِيُّ

Reference: Riyadh Al-Saliheen – Hadeeth 97 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ السَّبْعَةُ وَاللِّسْعُونَ

Hadeeth Transliteration

‘An anasin radiyallahu ‘anhu, ‘ani an-nabiyyi sallallahu ‘alayhi wa sallam fima yarwihi ‘an rabbihi – ‘azza wa jall – qal:

"Idha taqarraba al-‘abdu ilayya shibran; taqarrabtu ilayhi dhira’an, wa idha taqarraba ilayya dhira’an;
taqarrabtu minhu ba’an, wa idha atani yamshi; ataytuhu harwalah."

Hadeeth Translation

Anas RA reported: The Prophet SAW said: Allah SWT says:

"When a slave of Mine draws near to Me a span, I draw near to him a cubit; and if he draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him running."

Commentary & Summary

This hadeeth illustrates the immense generosity of Allah SWT. When a servant draws nearer to Him through acts of obedience, even small ones, Allah SWT responds with far greater closeness, mercy, and reward. The

expressions “I come to him at a forearm’s length” and “I come to him running” reflect, as many scholars explain, Allah’s abundant grace and His swift acceptance of sincere effort. The hadeeth makes clear that Allah rewards a servant with more than what was offered, and that His response is of the same type as the servant’s action but multiplied. It highlights the power of dhikr^[21], sincere striving, and good expectation of Allah, all of which bring a person under His care, forgiveness, and nearness.

يَبِينُ هَذَا الْحَدِيثُ سَعَةَ كَرَمِ اللَّهِ سُبْحَانَهُ وَتَعَالَى، فَمَنْ تَقَرَّبَ إِلَيْهِ بِالطَّاعَاتِ وَلَوْ كَانَتْ قَلِيلَةً قَابَلَهُ اللَّهُ بِفَضْلِ أَعْظَمَ، فَيَزِيدُهُ إِكْرَامًا وَرَحْمَةً وَمَغْفِرَةً. وَمَعْنَى «إِذَا أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً» أَنَّ اللَّهَ يُسْرِعُ إِلَى عَبْدِهِ بِالْعَطَاءِ وَالْقَبُولِ، كَمَا قَسَرَهُ كَثِيرٌ مِنَ الْعُلَمَاءِ عَلَى سَبِيلِ الْمُقَابَلَةِ وَالْمُشَاكَلَةِ، وَهُوَ يَدُلُّ عَلَى أَنَّ جَزَاءَ اللَّهِ مِنْ جُنُسِ عَمَلِ الْعَبْدِ، بَلْ أَعْظَمُ. وَفِي الْحَدِيثِ إِثْبَاتُ سَعَةِ رَحْمَةِ اللَّهِ، وَأَنَّ التَّقَرُّبَ إِلَيْهِ بِالذِّكْرِ وَالطَّاعَةِ يُجْلِبُ مَعِيَّتَهُ وَفَضْلَهُ، وَتَأَكِيدُ لِأَنَّ حُسْنَ الظَّنِّ بِاللَّهِ وَمُجَاهَدَةُ النَّفْسِ فِي الطَّاعَاتِ تُفْضِي إِلَى مَغْفِرَةٍ وَنُورٍ وَقُرْبٍ مِنْهُ سُبْحَانَهُ.

Practical Application

Take one small step toward Allah today such as a short dhikr^[21] or a brief Quran recitation, trusting that Allah responds with far greater mercy and closeness. Add one more act to build a habit of drawing near to Him.

Younger readers: Repeat a short dhikr^[21] before sleeping.

Older readers: Read a short passage of Quran with the intention of nearness to Allah SWT.

إِفْتَرِبْ مِنَ اللَّهِ الْيَوْمَ بِطَاعَةٍ يَسِيرَةٍ تُقَوِّي قَلْبَكَ، كَذِكْرِ أَوْ قِرَاءَةِ قُرْآنٍ، مُتَيَقِّنًا أَنَّ اللَّهَ يُقَابِلُ خُطُوتَكَ بِفَضْلِ أَعْظَمَ. وَزِدْ عَلَيْهَا عَمَلًا آخَرَ لِتَتَعَوَّدَ مَدَاوِمَةَ الْقُرْبِ مِنْهُ.

الصُّغَارُ: كَرَّرْ ذِكْرًا قَصِيرًا بَعْدَ الصَّلَوَاتِ وَقَبْلَ النَّوْمِ.

الْكِبَارُ: اقْرَأْ مَقْطَعًا مِنَ الْقُرْآنِ بِنِيَّةِ التَّقَرُّبِ لِلَّهِ.



Hadeeth Glossary

Word	English	English Definition	Arabic Definition
تَقَرَّبَ	Draw near	Came closer with deeds or intention	تَوَجَّهَ إِلَى اللَّهِ بِالطَّاعَةِ وَالْعِبَادَةِ
شِبْرًا	A hand span	A small measure of distance (approx. width of a hand)	مِقْدَارُ عَرْضِ الْكَفِّ
ذِرَاعًا	A forearm's length	A larger unit of measure than a shibr	مِقْدَارُ مَنِ الْمِرْفَقِ إِلَى ظَرْفِ الْأَصَابِعِ
بَاعًا	An arm span	Distance between outstretched arms	مِقْدَارُ مَا بَيْنَ يَدَيْنِ مَمْدُودَتَيْنِ
يَمْشِي	Walks	Approaches steadily or gradually	يَسِيرُ خُطْوَةً خُطْوَةً نَحْوَ اللَّهِ
هَرَوَلَةً	Hurriedly / Running	Increased nearness from Allah SWT as a reward for effort	الِإِسْرَاعُ فِي الْقُرْبِ مِنَ الْعَبْدِ جَزَاءً لِمُبَادَرَتِهِ

Related Hadeeths

Hadeeth A:

وَعَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ الْأَنْصَارِيِّ -خَادِمِ رَسُولِ اللَّهِ ﷺ-، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لَلَّهِ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَضَلَّهُ فِي أَرْضٍ فَلَاةٍ".

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ السَّادِسُ عَشَرَ

Anas bin Malid Al-Ansari RA the servant of the Messenger of Allah SAW narrated: The Messenger of Allah SAW said:

"Verily, Allah is more delighted with the repentance of His slave than a person who lost his camel in a desert land and then finds it (unexpectedly)."

[Al-Bukhari and Muslim]

Riyadh Al-Saliheen - Hadeeth 16



Hadeeth 12

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

"يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ: أَهْلُهُ وَمَالُهُ وَعَمَلُهُ؛ فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ: يَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ".

Narrator & Reference

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

Reference: Riyadh Al-Saliheen – Hadeeth 106 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الْمَائَةُ وَالسَّتَّةُ

Hadeeth Transliteration

‘An anasin Radi Allahu ‘anhu, ‘an rasulillahi sallallahu ‘alayhi wa sallam, qal:

“Yatba’u al-mayyita thalathatun: ahluhu wa maluhu wa ‘amaluhu; fayarji’u ithnan wa yabqa wahid: yarji’u ahluhu wa maluhu, wa yabqa ‘amaluhu.”

Hadeeth Translation

Anas RA reported: Messenger of Allah SAW said:

"Three follow a dead body: members of his family, his possessions and his deeds. Two of them return and one remains with him. His family and his possessions return; his deeds remain with him."

Commentary & Summary

This hadeeth reminds us of the reality that when a person dies, everything they were attached to in this world separates from them except their deeds. Their family and wealth accompany them only to the graveside and then return, while their deeds, whether good or bad, remain with them and become their companion in the



grave. Righteous deeds bring comfort, light, and ease, whereas sinful deeds bring distress and punishment. The hadeeth emphasizes the temporary nature of the Dunya and the passing of everything in it. It highlights that true success lies in what one sends forward for the Hereafter. It encourages believers to increase their righteous deeds, prepare for the eternal life to come, and remember that true happiness lies in what remains for them after death, not in what they leave behind.

يُبَيِّنُ هَذَا الْحَدِيثُ مَصِيرَ الْإِنْسَانِ بَعْدَ مَوْتِهِ، فَإِذَا انْتَقَلَ إِلَى قَبْرِهِ لَمْ يَبْقَ مَعَهُ مِمَّا كَانَ يَتَعَلَّقُ بِهِ فِي الدُّنْيَا إِلَّا عَمَلُهُ. فَيَتْبَعُهُ أَهْلُهُ وَمَالُهُ تَتَّبِعُهُ، ثُمَّ يَرْجِعُونَ وَيَبْقَى مَعَهُ عَمَلُهُ، فَهُوَ الَّذِي يُؤْنِسُهُ وَيُحَاسِبُ عَلَيْهِ، فَإِنْ كَانَ صَالِحًا كَانَ نُورًا وَرَاحَةً، وَإِنْ كَانَ سَيِّئًا كَانَ سَبَبًا لِعَذَابِهِ. وَتَدُلُّ الْحَدِيثُ عَلَى زَوَالِ الدُّنْيَا وَفَنَاءِ مَا فِيهَا، وَأَنَّ مَا يَجْمَعُهُ الْإِنْسَانُ مِنْ أَهْلِ وَمَالٍ لَا يَنْفَعُهُ عِنْدَ الْمَوْتِ، بَلْ يَبْقَى لَهُ مَا قَدَّمَ مِنْ عَمَلٍ. وَفِيهِ حُثٌّ عَلَى كَثْرَةِ الْعِبَادَةِ وَالطَّاعَاتِ، وَالتَّهَيُّةِ لِدَارِ الْآخِرَةِ، وَتَذَكُّيرٌ بِأَنَّ السَّعَادَةَ الْحَقِيقِيَّةَ فِي مَا يَبْقَى لِلْعَبْدِ بَعْدَ مَوْتِهِ لَا فِي مَا يَتْرَكُهُ خَلْفَهُ.

Practical Application

Choose one righteous deed that continues to benefit you after death, such as charity or a recurring good action with a lasting impact, and commit to performing it regularly so it becomes a companion for you when only deeds remain.

Younger readers: Put a small donation in the masjid box.

Older readers: Support a charity or secretly help someone in need.

اخْتَرِ عَمَلًا صَالِحًا يُبْقِي أَثَرَهُ لَكَ بَعْدَ الْمَوْتِ، كَصَدَقَةٍ أَوْ عَمَلٍ خَيْرٍ مُتَكَرِّرٍ وَمُسْتَمِرٍّ الْأَثَرِ، وَاجْعَلْهُ مِمَّا تُوَاطِبُ عَلَيْهِ لِيَكُونَ أُنْسًا لَكَ يَوْمَ لَا يَبْقَى إِلَّا الْعَمَلُ.

الصَّغَارُ: صَبَّحْ صَدَقَةً صَغِيرَةً فِي صُنْدُوقِ الْمَسْجِدِ كُلِّ أُسْبُوعٍ.

الْكِبَارُ: ادْعَمْ مَشْرُوعًا خَيْرِيًّا أَوْ سَاعِدْ مُحْتَاجًا سِرًّا أَوْ انْشُرْ عِلْمًا نَافِعًا.



Hadeeth Glossary

Word	English	English Definition	Arabic Definition
يَتَّبِعُ	Follows	Accompanies and goes along with	يَمَشِي وَرَاءَهُ مُصَاحِبًا لَهُ
الْمَيِّتِ	The deceased	The person who has died	الْإِنْسَانُ الَّذِي فَارَقَتْهُ رُوحُهُ
أَهْلُهُ	His family	Close relatives and household	أَقَارِبُهُ وَذَوُوهُ مِنْ أَهْلِهِ
مَالُهُ	His wealth	What he owned of money and possessions	مَا يَمْلِكُهُ مِنْ نَقْدٍ وَمَتَاعٍ
عَمَلُهُ	His deeds	His actions, good or bad, that will be judged by Allah	أَفْعَالُهُ وَأَعْمَالُهُ فِي الدُّنْيَا
يَرْجِعُ	Returns	Goes back and does not stay with the deceased	يَعُودُ إِلَى أَضْلِهِ وَيَفَارِقُ الْمَيِّتَ
يَبْقَى	Remains	Stays and continues on with the person after death	يَظَلُّ مَعَهُ وَيُصَاحِبُهُ بَعْدَ الْمَوْتِ

Related Hadeeths

Hadeeth A:

عَنْ أَبِي صُفْوَانَ عَبْدِ اللَّهِ بْنِ بُسْرِ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
"خَيْرُ النَّاسِ مَنْ طَالَ عُمُرُهُ، وَحَسَنَ عَمَلُهُ، وَبَشَرُ النَّاسِ مَنْ طَالَ عُمُرُهُ، وَسَيِّئَ عَمَلُهُ."

رَوَاهُ التِّرْمِذِيُّ، وَقَالَ حَدِيثٌ حَسَنٌ
 رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ الْمِائَةُ وَالْعَشْرَةُ

‘Abdullah bin Busr Al-Aslami RA said: Messenger of Allah SAW said:

"The best of people is one whose life is long and his conduct is good."

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

Riyadh Al-Saliheen - Hadeeth 110



Hadeeth 13

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ رَسُولِ اللَّهِ ﷺ، قَالَ:

"كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِ(الْحَمْدُ لِلَّهِ)، فَهُوَ أَقْطَعُ."

Narrator & Reference

Narrator(s): Abu Dawud who classified it as Hasan | رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ- وَهُوَ حَدِيثٌ حَسَنٌ

Reference: Riyadh Al-Saliheen – Hadeeth 1402 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ السَّابِعُونَ وَاللِّسْعُونَ

Hadeeth Transliteration

‘An abi hurayrata radiyallahu ‘anhu, ‘an rasulillahi sallallahu ‘alayhi wa sallam qal:

“Kullu amrin dhi balin la yubda’u fihi bi (al-hamdu lillah); fahuwa aqta’.”

Hadeeth Translation

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

"Any matter of importance which is not begun with Al-hamdu lillah (praise be to Allah) remains defective."

Commentary & Summary

This hadeeth teaches that it is recommended for a believer to begin any important matter with praising Allah SWT. Starting with “alhamdulillah” invites blessing, guidance, and Tawfeeq^[22], and it is among the **noblest** expressions of praise. A matter that is not opened with praise is described as “aqta’,” meaning cut off from full blessing or completeness. The hadeeth reminds Muslims to connect all aspects of their lives with the remembrance of Allah, since praise of Allah opens the Quran, Sermons (for prayers like Friday and Eid prayers), and many acts of worship. It cultivates a habit of gratitude, helping a believer recognize Allah’s favors before



beginning any task, making the action more blessed and more likely to succeed. It emphasizes that remembrance of Allah is the key to goodness and barakah^[23].

يُبَيِّنُ هَذَا الْحَدِيثُ أَنَّ الْمُسْلِمَ يُسْتَحَبُّ لَهُ أَنْ يَبْدَأَ أَعْمَالَهُ الْمُهَمَّةَ بِحَمْدِ اللَّهِ تَعَالَى، فَإِنَّ الْإِبْتِدَاءَ بِالثَّنَاءِ عَلَى اللَّهِ سَبَبٌ لِيُرْوَلَ الْبَرَكَهَ وَالْتَّوْفِيقَ، وَأَنَّ مَا لَا يَبْدَأُ بِالْحَمْدِ يَكُونُ أَقْطَعَ، أَيْ نَاقِصَ الْبَرَكَهَ وَالنَّفْعِ. وَيَدُلُّ الْحَدِيثُ عَلَى أَهَمِّيَّةِ رَبْطِ أُمُورِ الْحَيَاةِ كُلِّهَا بِذِكْرِ اللَّهِ وَتَعْظِيمِهِ، فَالْحَمْدُ يُفْتَتَحُ بِهِ الْقُرْآنُ، وَتُفْتَتَحُ بِهِ الْخُطْبُ وَالْعِبَادَاتُ، وَهُوَ مِنْ أَجْلِ أَلْفَاظِ الثَّنَاءِ. وَفِي الْحَدِيثِ تَرْبِيَةٌ لِلْمُسْلِمِ عَلَى أَنْ يَسْتَخْضِرَ نِعَمَ اللَّهِ عِنْدَ بَدْءِ كُلِّ عَمَلٍ، لِيَكُونَ عَمَلُهُ بَرَكَهً وَنِعْمَةً، وَدَلِيلًا عَلَى شُكْرِهِ لِلنَّعَمِ، وَتَأَكِيدًا لِأَنَّ ذِكْرَ اللَّهِ مِفْتَاحُ الْخَيْرِ وَالتَّوْفِيقِ فِي جَمِيعِ الشُّؤُنِ.

Practical Application

Begin your tasks today by saying “alhamdulillah,” seeking barakah^[23] and aligning your heart with gratitude before starting anything meaningful.

Younger readers: Say “alhamdulillah” before beginning your schoolwork.

Older readers: Start your work or daily responsibilities with a moment of praise.

إِبْدَأْ أَعْمَالَكَ الْيَوْمَ بِقَوْلٍ: «بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ»، لِتَسْتَجْلِبَ الْبَرَكَهَ وَالتَّوْفِيقَ فِي مَسْعَاكَ، وَلِتَرْبِيَ نَفْسَكَ عَلَى شُكْرِ اللَّهِ عِنْدَ بَدْءِ كُلِّ أَمْرٍ. الصَّغَارُ: قُلْ «بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ» قَبْلَ بَدْءِ دُرُوسِكَ. الْكِبَارُ: إِبْدَأْ أَعْمَالَكَ أَوْ مُهِمَّاتِكَ بِذِكْرِ اللَّهِ وَحَمْدِهِ وَعَلِّمْ أَبْنَاءَكَ ذَلِكَ.

Hadeeth Glossary

Word	English	English Definition	Arabic Definition
أَمْرٍ	Matter / affair	A significant action, deed, or situation	شَأْنٌ أَوْ فِعْلٌ يُعْتَدُّ بِهِ فِي الْحَيَاةِ
ذِي	Possessing / having	Describing something that possesses a specific trait	صَاحِبٌ أَوْ ذُو مَا يُوصَفُ بِهِ
بَالٍ	Importance	Significance or value in religious or worldly terms	قِيَمَةٌ أَوْ أَهَمِّيَّةٌ فِي الدِّينِ أَوْ الدُّنْيَا
يُبْدَأُ	Is begun	Initiated or started with	يُسْرَعُ فِيهِ وَيُنْطَلَقُ بِهِ
الْحَمْدُ	Praise	Grateful praise and thanks to Allah	الثَّنَاءُ الْجَمِيلُ عَلَى اللَّهِ سُبْحَانَهُ وَتَعَالَى
لِلَّهِ	To Allah	Directed to Allah as the One deserving praise	مَخْصُوصٌ بِاللَّهِ تَعَالَى كَمَعْنَى وَقَصْدٍ
أَقْطَعَ	Cut-off / incomplete	Lacking blessing or continuity	مَنْقُوصُ الْبَرَكَهَ أَوْ غَيْرُ تَامٍّ فِي النَّتِيجَةِ



Related Hadeeths

Hadeeth A:

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
"أَفْضَلُ الْكَلَامِ أَرْبَعٌ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ."
 وَفِي رِوَايَةٍ **"أَحَبُّ الْكَلَامِ إِلَى اللَّهِ أَرْبَعٌ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ لَا يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ."**

رَوَاهُ مُسْلِمٌ

مِشْكَاةُ الْمُضْبَاحِ - الْحَدِيثُ الْأَلْفَانِ وَالْمِائَتَانِ وَالْأَرْبَعَةُ وَالْبِسْعُونَ

Samura ibn Jundub reported the messenger of Allah SAW as saying:

" The most excellent words are four: Glory be to God [Subhanallah]; Praise be to God [Alhamdulillah]; there is no god but God [La Ilaha Illa Allah]; and God is most great [Allahu Akbar]."

A version has, **"The words dearest to God are four: Glory be to God [Subhanallah]; Praise be to God [Alhamdulillah]; there is no god but God [La Ilaha Illa Allah]; and God is most great [Allahu Akbar]. It does not matter which you say first."**

[Muslim]

Mishkat al-Masabih - Hadeeth 2294

Hadeeth B:

عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
"الطَّهْوَرُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ - أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ."

رَوَاهُ مُسْلِمٌ

رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ الْأَلْفُ وَالْأَرْبَعُمِائَةُ وَالْوَاحِدُ وَالْعِشْرُونَ

Abu Malik Al-Ash'ari RA reported that the Messenger of Allah SAW said:

"Purity is half of iman (faith). 'Al-hamdu lillah (all praise and gratitude belong to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (all praise and gratitude belong to Allah)' fill that which is between heaven and earth."

[Muslim]

Riyadh Al-Saliheen - Hadeeth 1421

Ayaat Sunnah Program | Level 2 Booklet



Hadeeth 14

عَنْ أَبِي ثَابِتٍ - وَقِيلَ: أَبِي سَعِيدٍ، وَقِيلَ: أَبِي الْوَلِيدِ - سَهْلِ بْنِ حُنَيْفٍ - وَهُوَ بَدْرِيٌّ - رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ:

"مَنْ سَأَلَ اللَّهَ - تَعَالَى - الشَّهَادَةَ بِصِدْقٍ؛ بَلَّغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ؛
وَإِنْ مَاتَ عَلَى فِرَاشِهِ".

Narrator & Reference

Narrator(s): Muslim | رَوَاهُ مُسْلِمٌ

Reference: Riyadh Al-Saliheen – Hadeeth 58 | رِيَّاضُ الصَّالِحِينَ – الْحَدِيثُ الثَّامِنُ وَالْخَمْسُونَ

Hadeeth Transliteration

‘An abi thabit – wa qila: abi sa’id, wa qila: abi al-walid – Sahl ibn Hunayf – wa huwa badriyy – radiyallahu anhu, anna an-nabiyya sallallahu alayhi wa sallam qal:

“Man sa’ala Allaha – ta’ala – ash-shahadata bi sidqin; ballaghahu Allahu manazila ash-shuhada’; wa in mata ‘ala firashihi.”

Hadeeth Translation

Abu Thabit from Sahl bin Hunaif RA said that the Prophet SAW said:

"He who asks Allah for martyrdom, Allah will raise him to the high status of the martyrs, even if he dies on his bed"

Commentary & Summary

This hadeeth highlights the immense value of truthful, sincere intention. The rank of the martyrs is not limited to those who physically die in battle; rather, anyone who is truthful in asking Allah for martyrdom and is sincere in that request will attain the reward and status of the martyrs even if he dies on his bed. This reflects Allah's generosity, for through sincere intention Allah may grant what is sometimes not reached by action alone. The hadeeth encourages seeking martyrdom and all kinds of good deeds, reminding us that if a person sincerely intends good but cannot perform it due to valid excuses, Allah SWT still records the full reward. It shows that sincerity and truthful intention are the foundation for reaching lofty ranks. It also comforts hearts by reminding us that Allah sees the intentions of His servants and honours them accordingly, even if they do not reach the deed itself.

يُبَيِّنُ هَذَا الْحَدِيثُ فَضْلَ النِّيَّةِ الصَّادِقَةِ، وَأَنَّ مَقَامَ الشُّهَدَاءِ لَيْسَ مَقْصُورًا عَلَى مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ، بَلْ يَبْلُغُهُ مَنْ صَدَقَ فِي سُؤَالِ الشَّهَادَةِ وَإِخْلَاصِهَا، وَلَوْ مَاتَ عَلَى فِرَاشِهِ. وَيَدُلُّ ذَلِكَ عَلَى كَرَمِ اللَّهِ سُبْحَانَهُ، فَهُوَ يُعْطِي بِالنِّيَّةِ الصَّادِقَةِ مَا لَا يُدْرِكُ بِالْعَمَلِ أَخْيَانًا، وَيُسَجِّلُ لِلْعَبْدِ أَجْرًا كَامِلًا إِذَا مَنَعَتْهُ الْأَعْدَاؤُ مِنَ الْفِعْلِ. وَفِي الْحَدِيثِ تَرْغِيبٌ فِي ظَلَبِ الشَّهَادَةِ وَفِي سَائِرِ أَعْمَالِ الْخَيْرِ، وَالتَّأَكُّدُ عَلَى أَنَّ الْإِخْلَاصَ وَصِدْقَ النِّيَّةِ أَصْلُ الْوُصُولِ إِلَى الْمَرَاتِبِ الْعَالِيَةِ. وَمِنْ مَعَانِيهِ تَسْلِيَةُ الْقُلُوبِ بِأَنَّ اللَّهَ يَطَّلِعُ عَلَى نِيَّاتِ عِبَادِهِ، فَيُكْرِمُهُمْ بِمَا يَسْتَحِقُّونَهُ وَلَوْ لَمْ يَبْلُغُوا الْعَمَلِ نَفْسَهُ.

Practical Application

Form a sincere intention for a good deed you wish to do and ask Allah to grant you its full reward even if you cannot carry it out, training your heart in sincerity and strong resolve.

Younger readers: Intend to complete memorizing the Quran when you begin memorizing a new surah.

Older readers: Intend to support a charity or good cause when able. Set good intentions for every deed before you begin it.

اجْعَلْ لِنَفْسِكَ نِيَّةً صَادِقَةً فِي عَمَلٍ خَيْرٍ تَتِمَّتْ فِعْلُهُ، وَاسْأَلِ اللَّهَ أَنْ يَبْلُغَكَ أَجْرَهُ وَلَوْ لَمْ تَقْدِرْ عَلَيْهِ، فَتَتَرَبَّيْ نَفْسُكَ عَلَى الْإِخْلَاصِ وَحُسْنِ الْعَزْمِ.
الصَّبَاغُ: اسْتَحْضِرْ نِيَّةً إِنْتِمَاءً حَفِظَ الْقُرْآنَ عِنْدَ الْبَدْءِ بِحِفْظِ سُورَةٍ جَدِيدَةٍ.
الْكِبَارُ: اسْتَحْضِرْ نِيَّةَ الْمُسَاهَمَةِ فِي عَمَلٍ خَيْرٍ إِنْ تَيَسَّرَ وَاجْعَلْ لِكُلِّ عَمَلٍ نَوَايَا طَيِّبَةً قَبْلَ الْبَدْءِ بِهِ.



Hadeeth Glossary

Word	English	English Definition	Arabic Definition
سَأَلَ	Asked	Requested sincerely and directly	طَلَبَ مِنَ اللَّهِ دُعَاءً وَرَجَاءً
الشَّهَادَةُ	Martyrdom	Death in the path of Allah in battle or its reward	الْمَوْتُ فِي سَبِيلِ اللَّهِ نَيْلًا لِرِضْوَانِهِ
بِصِدْقٍ	With sincerity	Truly and honestly, without pretense	بِاخْلَاصٍ وَنِيَّةٍ صَادِقَةٍ
بَلَغَهُ	Caused him to reach	Granted him to attain or be raised to	أَوْصَلَهُ وَرَفَعَهُ إِلَى
مَنَازِلَ	Stations / Ranks	Elevated places or levels	مَرَاتِبُ وَدَرَجَاتٍ عَلَيْهِ
الشُّهَدَاءِ	The martyrs	Those who died for Allah's cause	الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ
فِرَاشِهِ	His bed	Symbol of dying at home, not in battle	مَكَانُ نَوْمِهِ فِي بَيْتِهِ، دُونَ خُرُوجٍ لِلْقِتَالِ

Related Hadeeths

Hadeeth A:

وَعَنْ أَبِي يَزِيدَ مَعْنَى بْنِ يَزِيدَ بْنِ الْأَخْطَسِ رَضِيَ اللَّهُ عَنْهُمْ، وَهُوَ وَأَبُوهُ وَجَدُهُ صَحَابِيُّونَ، قَالَ: كَانَ أَبِي -يَزِيدُ- أَخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بِهَا، فَوَضَعَهَا عِنْدَ رَجُلٍ فِي الْمَسْجِدِ، فَجِئْتُ، فَأَخَذْتُهَا، فَأَتَيْتُهُ بِهَا، فَقَالَ: وَاللَّهِ مَا إِلَيْكَ أَرَدْتُ! فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ:

"لَكَ مَا نَوَيْتَ يَا يَزِيدُ! وَلَكَ مَا أَخَذْتَ يَا مَعْنُ!"

رَوَاهُ الْبُخَارِيُّ

رِيَاذُ الصَّالِحِينَ - الْحَدِيثُ السَّادِسُ

Abi Yazid Ma'n bin Yazid bin Akhnas RA (he, his father and his grandfather, all were Companions^[41]) reported: My father set aside some dinars for charity and gave them to a man in the mosque. I went to that man and took back those dinars. He said: "I had not intended you to be given." So we went to Messenger of Allah SAW and put forth the matter before him. He said to my father, "Yazid, you have been rewarded for what you intended. And he SAW said to me:

"And he said to me, "Ma'n, you are entitled to what you have taken."

[Al- Bukhari]

Riyadh Al-Saliheen - Hadeeth 6

Hadeeth B:

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَوْمَ أُحُدٍ: رَأَيْتَ إِنْ قُتِلْتُ فَأَيْنَ أَنَا؟ قَالَ: "فِي الْجَنَّةِ".. فَأَلْقَى تَمَرَاتٍ كُنَّ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ".

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ الثَّاسِعُونَ

Jabir RA reported: A man, said to the Prophet SAW during the battle of Uhud: "Tell me where I shall be if I am killed". When he SAW replied that he would be in Jannah, the man threw away some dates which he had in his hand and fought until he was killed.

[Al-Bukhari and Muslim]

Riyadh Al-Saliheen - Hadeeth 90



Hadeeth 15

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

"إِذَا كَانَ يَوْمُ صَوْمٍ أَحَدِكُمْ؛ فَلَا يَرْفُثْ وَلَا يَصْخَبْ، فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ؛ فَلْيَقُلْ:
إِنِّي صَائِمٌ".

Narrator & Reference

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

Reference: Riyadh Al-Saliheen – Hadeeth 1248 | رِيَاضُ الصَّالِحِينَ – الْحَدِيثُ الْأَلْفُ وَالْمِائَتَانِ وَالْثَمَانِيَةُ وَالْأَرْبَعُونَ

Hadeeth Transliteration

'An abi hurayrata radiyallahu anhu, qala: qala rasulullahi sallallahu alayhi wa sallam:

"Idha kana yawmu sawmi ahadikum; fala yarfuth wala yaskhab, fa in sabbahu ahadun aw qatalahu;
falyakul: inni saim."

Hadeeth Translation

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

"When any one of you is observing Saum (fasting) on a day, he should neither indulge in obscene language nor should he raise the voice; and if anyone reviles him or tries to quarrel with him, he should say: 'I am observing fast.'"

Commentary & Summary

This hadeeth explains the special status of fasting among acts of worship. All deeds are multiplied up to seven hundred times, but fasting is reserved for Allah SWT, who alone knows and grants its reward due to how



immense it is. Fasting is described as a shield that protects a person from sinful desires and from the Fire. The Prophet teaches that on a fasting day one must avoid obscene speech, arguing, and shouting, and if insulted or provoked, simply respond, “I am fasting,” as a reminder to oneself and others. The hadeeth invites us to reflect on the virtue of fasting as complete fasting means restraining the limbs from sin along with abstaining from food and drink.

هَذَا الْحَدِيثُ يُبَيِّنُ أَنَّ الصَّيَّامَ عِبَادَةٌ خَاصَّةٌ ذَاتُ فَضْلٍ عَظِيمٍ، فَإِنَّ أَعْمَالَ بَنِي آدَمَ تُضَاعَفُ إِلَى سَبْعِمِائَةٍ ضِعْفٍ، أَمَّا الصَّيَّامُ فَإِنَّهُ لِلَّهِ تَعَالَى يَتَوَلَّى جَزَاءَهُ خَاصَّةً، وَهُوَ جُنَّةٌ يَسْتُرُ صَاحِبَهُ مِنَ الشَّهَوَاتِ وَمِنَ النَّارِ. وَمِنْ آدَابِ الصَّائِمِ أَنْ يَتْرُكَ الرَّفَثَ وَالْفُحْشَ فِي الْكَلَامِ، وَأَنْ يَجْتَنِبَ الصَّخَبَ وَالْخِصَامَ، فَإِذَا سَبَّهُ أَحَدٌ أَوْ أَرَادَ مُقَاتَلَتَهُ ذَكَرَ نَفْسَهُ وَغَيْرَهُ بِقَوْلِهِ: «إِنِّي صَائِمٌ». وَفِي الْحَدِيثِ بَيَانٌ عَظِيمٌ فَضْلُ الصَّوْمِ، وَأَنَّ الصَّيَّامَ الْحَقِيقِيَّ هُوَ صَيَّامُ الْجَوَارِحِ عَنِ الْأَنَامِ مَعَ صِيَامِ الْبَطْنِ عَنِ الطَّعَامِ وَالشَّرَابِ.

Practical Application

During your fasting days, consciously guard your tongue from foul words and pointless arguments, and if someone angers or attacks you, remind yourself and them by saying, “I am fasting,” using the fast to train your heart in patience and self-control.

Younger readers: Avoid shouting and fighting with siblings or friends especially while fasting.

Older readers: Step away from heated debates or sharp replies at work or online especially during your fast.

الْتَزِمِ فِي أَيَّامِ صَوْمِكَ خَاصَّةً بِحِفْظِ لِسَانِكَ عَنِ الْفُحْشِ وَالْجِدَالِ، وَإِذَا أَعْصَبَكَ أَحَدٌ فَادْكُرْ صَوْمَكَ بِقَوْلِكَ: «إِنِّي صَائِمٌ»، وَاجْعَلْ صَوْمَكَ مَجَالًا لِتَرْبِيَةِ نَفْسِكَ عَلَى الْحِلْمِ وَكُظْمِ الْغَيْظِ.

الصَّغَارُ: ائْزُكْ الصَّبَاحَ وَالْمَشَاوِرَ مَعَ الْإِخْوَةِ وَالْأَصْدِقَاءِ خَاصَّةً أَيَّامَ الصَّوْمِ.

الْكِبَارُ: تَجَنَّبِ التَّقَاشَاتِ الْحَادَّةَ وَالْمُنَاقَرَاتِ فِي الْعَمَلِ أَوْ عَلَى الْهَاتِفِ لَا سِيَّمَا خِلَالَ الصَّيَّامِ.



Hadeeth Glossary

Word	English	English Definition	Arabic Definition
صَوْم	Fasting	The act of abstaining from food, drink, and wrong deeds during the day	امْتِنَاعُ عَنِ الطَّعَامِ وَالشَّرَابِ وَالْأَفْثَامِ طُولَ يَوْمٍ مُّحَدَّدٍ
يَوْمٌ	Day	The period of time when a fast is observed	فَتْرَةُ الزَّمَانِ مِنْ طُلُوعِ الْفَجْرِ إِلَى غُرُوبِ الشَّمْسِ
يَزْفُتُ	Use obscene language	To speak with foul, offensive or sexual words	يَنْطِقُ بِقَوْلٍ فَاحِشٍ أَوْ مُخِلٍّ بِالْأَدَبِ
يَصْخَبُ	Raise a clamor	To shout, quarrel or make disturbances	يُقِيمُ ذِكْرًا فَوْضُويًّا أَوْ يُشْتَبِكُ بِالصَّخَبِ وَالصَّخَابِ
سَابَهُ	Insults him	One who uses offensive language against the faster	هُوَ الَّذِي يُهَاجِمُ الصَّائِمَ بِالْإِهَانَةِ أَوْ الْإِذَاءِ
قَاتَلَهُ	Fights him	Engages in physical or verbal conflict with the faster	يَخْصِمُهُ أَوْ يُنَازِعُهُ فِي الْقِتَالِ أَوْ الْخِصَامِ
صَائِمٌ	A fasting person	One who is actively observing the fast	مَنْ يَنْتَعِدُ عَنِ الطَّعَامِ وَالشَّرَابِ وَيَحْفَظُ لِسَانَهُ وَجَوَارِحَهُ

Related Hadeeths

Hadeeth A:

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."

رَوَاهُ الْبُخَارِيُّ

رِيَاضُ الصَّالِحِينَ - الْحَدِيثُ الْأَلْفُ وَالْمِائَتَانِ وَالْتِسْعَةُ وَالْأَرْبَعُونَ

Abu Hurairah RA reported that the Prophet SAW said:

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

[Al-Bukhari]

Riyadh Al-Saliheen - Hadeeth 1249



Science of Hadeeth

Terminology

English Version

Status of the Sunnah and its Relationship with the Quran

The Status of the Sunnah in Islam

The Sunnah^[5] holds a great and essential position in Islam. Alongside the Quran, it is a primary source of legislation, and whatever is authentically established from it must be accepted and followed. Shaykh al-Islam Ibn Taymiyyah said: “When this Sunnah^[5] is established and authenticated, then all Muslims agree that it is obligatory to follow it.” (Majmu al-Fatawa)

Scholars have explained that everything the Messenger SAW conveyed in matters of legislation must be followed and taken as guidance, as Allah SWT said: *“Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it”* [59:7]. He SWT also said: *“Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often”* [33:21]. And He SWT said: *“Whoever obeys the Messenger has truly obeyed Allah”* [4:80].

Allah SWT also commanded the believers to refer to the Sunnah^[5] of His Prophet SAW and to judge by it in all matters. He SWT said: *“The only response of the ‘true’ believers, when they are called to Allah and His Messenger so he may judge between them, is to say, ‘We hear and obey.’ It is they who will ‘truly’ succeed”* [24:51].

And even more so, following the Sunnah^[5] becomes a necessity in times of dispute and disagreement, as Allah said *“O believers! Obey Allah and obey the Messenger and those in authority among you. Should you disagree on anything, then refer it to Allah and His Messenger, if you ‘truly’ believe in Allah and the Last Day. This is the best and fairest resolution”* [4:59].

The Messenger SAW emphasized holding firmly to the Sunnah^[5] just as one holds firmly to the Quran. It is narrated that Al-Irbad ibn Sariyah RA said: “One day the Messenger of Allah SAW led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were afraid. A man said: Messenger of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us? He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my sunnah^[5] and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error” [Abu Dawud and Ibn Majah; Sahih].

Additionally, he SAW also warned against those who claim that the Quran alone is sufficient while leaving the Sunnah^[5], and rejected their claim. It is narrated from Ubayd Allah ibn Abi Rafi from his father that the Prophet SAW said: *"Let me not find one of you reclining on his couch when he hears something regarding me which I have commanded or forbidden and saying: We do not know. What we found in Allah's Book we have followed."* [Abu Dawud, al-Tirmidhi, and Ibn Majah; graded Hasan Sahih]. And it is narrated from Al-Miqdam ibn Ma'dikarib that the Messenger of Allah SAW said: *"Lo! Soon a Hadith from me will be conveyed to a man, while he is reclining on his couch, and he says: 'Between us and you is Allah's Book. So whatever we find in it that is lawful, we consider lawful, and whatever we find in it that is unlawful, we consider it unlawful.' Indeed whatever the Messenger of Allah SAW made unlawful, it is the same as what Allah made unlawful."* [Al-Tirmidhi; Sahih].

Scholars have agreed that the Sunnah^[5] of the Prophet SAW must be followed absolutely, without thinking it only has to be followed when it agrees with the Quran or explains it, and not when it adds rulings beyond what is stated in the Quran. Both the Quran and the Sunnah^[5] are revelation from Allah SWT; therefore, obeying the Prophet SAW is obligatory. Imam Al-Shafi'i said:

"Allah has clarified that He made obedience to His Messenger obligatory, and He did not give anyone from His creation an excuse to oppose an order he knows from the Messenger of Allah SAW. Allah has made all people in need of him in their religion, and He established His proof against them through what He guided them to from the Sunnahs^[5] of the Messenger of Allah, which clarify the meanings of what Allah intended by His obligations in His Book. So that whoever understands what we have described will know that his Sunnah^[5] (SAW), when it is a Sunnah^[5] that explains from Allah the meaning of what He intended by what He obligated, whether in matters that have a Book they recite or in matters where there is no explicit text in the Book, is the same wherever it is. The ruling of Allah and then the ruling of His Messenger do not differ; rather, it is binding in every case."

Ibn al-Qayyim also explained that the rulings found in the Sunnah^[5] that are not explicitly in the Quran are many, and rejecting every Sunnah^[5] that adds beyond the text of the Quran would lead to invalidating much of the Sunnah^[5]. He mentioned that this is what the Prophet SAW foretold would occur.

However, not everything reported from the Prophet SAW is legislative. What is clearly indicated as not being legislation is excluded, such as his personal unique matters, like continuing a fast without breaking it, or a purely human habit, like avoiding a certain food, or procedural matters tied to the customs of the time, like using a sword in battle or digging a trench for defense. Aside from such exceptions, the Sunnah^[5] contains

binding rulings for individuals and society, and it remains obligatory to follow.

The Relationship Between the Sunnah and the Quran

The relationship between the Sunnah^[5] and the Quran is a complementary one, in which each completes the other. It is not possible to do without one of them in the completeness of legislation, just as we cannot understand one of them in isolation from the other. The Sunnah^[5] is therefore a fundamental source from of legislation, exactly like the Quran.

The Sunnah^[5] clarifies the Quran by providing an explanation of its verse and shows what is intended by it. Allah SWT informed us of that when He SWT said: *“And We have sent down to you ‘O Prophet’ the Reminder, so that you may explain to people what has been revealed for them”* [16:44].

The Sunnah^[5] also contains many rulings and legislations that are not explicitly mentioned in the Quran, such as those that govern the affairs of individuals and communities, and regulate the conditions of states and their internal and external relations. For example, the Messenger of Allah SAW established legislations and practices that clarify the relationship of individuals with one another, the relationship of the ruler with the ruled, the relationship of the state with the general Ummah^[24], and the relationship of the state with other states. He also instituted many rulings related to the systems and structures of the state, such as rulings pertaining to governors and judges, rulings of overseeing affairs, and much more.

Therefore, relationship between the Sunnah^[5] and the Quran can be summarized in three categories:

1. Sunnah that affirms the Quran.
2. Sunnah that explains, clarifies, restricts, or specifies the Quran.
3. Sunnah that is independent of the Quran.

Sunnah that affirms the Quran

This is the Sunnah^[5] that agrees with and reinforces the Quran in all aspects and confirms its ruling. The ruling resulting from it is established by two proofs: the Quran and the Sunnah. This category of Sunnah^[5] is widely applied, such as the obligations of prayer, Zakat^[35], fasting, and Hajj^[38], and the prohibition of shirk^[16], disobedience to parents, unlawful killing, and much more.

Sunnah that explains, clarifies, restricts, or specifies the Quran

This includes four matters: the Sunnah^[5] can explain parts of the Quran that are ambiguous or unclear, give

more detail to what is concisely and briefly mentioned, limit what is stated in a general way, or specify what is meant when something is said broadly.

The Sunnah that explains the Quran

The Sunnah^[5] explains the meaning intended by Allah SWT in the Quran. He SWT said: *“And We have sent down to you ‘O Prophet’ the Reminder, so that you may explain to people what has been revealed for them”* [16:44].

As such, the scholars of Tafsir^[25] stated that the best explanations of the Quran are derived using the Quran, then the Sunnah, then the statement of the Companions^[4], then the scholar’s general understanding of the Arabic language.

An example of the Sunnah^[5] explaining the Quran is what was narrated from Abdullah ibn Masud RA, who said:

When the Verse: *“It is those who believe and do not confuse their belief with wrong* [i.e. joining others in worship with Allah]” [6:82] was revealed, we said, "O Allah's Messenger [SAW]! Who is there amongst us who has not done wrong to himself?" He replied, "It is not as you say, for 'wrong' in the Verse and 'do not confuse their belief, with wrong means Shirk^[16]. Haven't you heard Luqman's saying to his son, “O my dear son! Never associate ‘anything’ with Allah ‘in worship’, for associating ‘others with Him’ is truly the worst of all wrongs” [Al-Bukhari and Muslim].

So, the Prophet SAW explained to them that the meaning of *“and do not confuse their belief with wrong”* is specific to not mixing their faith with Shirk^[16] (associating partners with Allah SWT). Such is the Tafsir^[25] of the Prophet SAW to the verse.

In another example, using the verse *“Those who do good will have the finest reward and ‘even’ more”* [10:26], the Prophet SAW explained the meaning of “more” as seeing Allah SWT, in what was narrated from Suhayb Al-Rumi RA from the Prophet SAW, who said:

When those deserving of Paradise enter Paradise, the Blessed and the Exalted Allah would ask: “Do you wish Me to give you anything more?” They would say: Have you not brightened our faces? Have you not made us enter Paradise and saved us from Fire? He [the narrator] said: He [Allah] would lift the veil, and of things given to them, nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious.

And in another narration, He SAW recited the verse “Those who do good will have the finest reward¹ and ‘even’ more” [10:26]

The Sunnah that clarifies the Quran

The Sunnah^[5] also came to clarify and give detail on what was mentioned concisely and briefly in the Quran. An example of that is Allah SWT’s statement: “Establish Prayer” [2:43]. This is a concise, brief text, because Prayer has pillars, conditions, sunnahs (optional acts of worship), and forms that the verse did not clarify; so the Prophet SAW defined its times and clarified its form.

For example, the Quran indicated the prayer times in a general way in Allah SWT’s statement: “*Observe the prayer from the decline of the sun until the darkness of the night and the dawn prayer, for certainly the dawn prayer is witnessed ‘by angels’.*” [17:78]. In it, “*from the decline of the sun*” is an indication of the times of Dhuhr^[28] and ‘Asr^[29], and “*until the darkness of the night*” is an indication of the times of Maghrib^[30] and ‘Ishaa^[31], and “*the dawn prayer*” is intended as Fajr^[27] prayer. These timings are mentioned generally, but the Prophet SAW determined for us the precise timing of each prayer, as was narrated from Ibn Abbas RA that the Prophet SAW said:

Jibril^[32] SAW led me in prayer twice at the House^[33] [in front of the Kaa’ba^[34]]. So he prayed Dhuhr the first time when the shadow was similar to (the length of) the strap a sandal. Then he prayed ‘Asr when everything was similar (to the length of) its shadow. Then he prayed Maghrib when the sun had set and the fasting person breaks fast. Then he prayed ‘Ishaa when the twilight had vanished. Then he prayed Fajr when Fajr (dawn) began, and when eating is prohibited for the fasting person. The second time he prayed Dhuhr when the shadow of everything was similar to (the length of) it, at the time of ‘Asr the day before. Then he prayed ‘Asr when the shadow of everything was about twice as long as it. Then he prayed Maghrib at the same time as he did the first time. Then he prayed ‘Ishaa, the later one, when a third of the night had gone. Then he prayed Subh^[27] when the land glowed. Then Jibril turned towards me and said: “O Muhammad! These are the times of the Prophets before you, and the (best) time is what is between these two times.” [Al-Tirmidhi; Hasan Sahih].

Additionally, the Prophet SAW also clarified the forms of prayer and actions taken within it, like in the narration of Ibn Abbas RA, from the Prophet SAW who said: “*We have been ordered to prostrates on seven bones and not to tuck up the clothes or hair.*” [Al-Bukhari and Muslim]. The seven bones are: the forehead, the

nose, the two hands, the two knees, and the tips of the two feet. All of this is a clarification of how to pray, which the Messenger SAW explained after the Quran mentioned prayer concisely.

The same applies, as another example, in Allah SWT's statement: *"pay Zakat^[35] [alms-tax]"* [2:43] that's also a concise, non-detailed command. The Prophet SAW clarified this command by defining the conditions for paying Zakat^[35], such as Hawl^[36], meaning the passing of one Hijri year, and Nisab^[37], meaning reaching the amount upon which Zakat^[35] becomes obligatory.

This is also true with fasting, Hajj^[38], buying and selling, and other matters. These are things that the Quran mentions in a concise, undetailed way, and the Sunnah^[5] explains them in detail.

The Sunnah that restricts the Quran

The Sunnah^[5] may restrict what is mentioned generally in the Quran, such as Allah SWT's statement: *"your sisters through nursing^[39]"* [4:23]. Nursing is mentioned generally in the verse, so the Sunnah^[5] restricted the number of times a child must be breastfed, five satisfying nursings, that creates familial ties and necessitates the prohibition of marriage mentioned in the verse. The Prophet SAW told the wife of Abu Hudhayfah, speaking about Salim, the freed slave of Abu Hudhayfah: *"Give him five drinks of your milk and he will be mahram by it"* [Ibn Hibban; Sahih].

Likewise, in Allah SWT's statement: *"As for male and female thieves, cut off their hands for what they have done—a deterrent from Allah"* [5:38]. The hand is mentioned generally, and the Sunnah^[5] came restricting that rule, clarifying the place of the cut as being from the wrist joint of the right hand.

The Sunnah that specifies the Quran

There are matters mentioned broadly in the Quran that the Sunnah^[5] came to specify and give exceptions in some cases. An example is Allah SWT's statement: *"Allah commands you regarding your children: the share of the male will be twice that of the female"* [4:11] that gave the ruling that all children inherit from their fathers and mothers. However, the Sunnah^[5] specified this as a broad ruling, and excluded from it parents and children who are not Muslim. It was narrated from Usamah ibn Zayd RA from the Prophet SAW, who said: *"People of two different religions may not inherit from each other. A Muslim may not inherit from a non-muslim or a non-muslim from a Muslim."* [Al-Hakim; Sahih]. So, if either of the father and son is a disbeliever and the other is a Muslim, there is no inheritance between them. Additionally, Abu Hurayrah RA narrated that the Messenger of Allah SAW said: *"The murderer will not inherit."* [Ibn Majah; Sahih] indicating

that if a person kills someone they would inherit from, such as a son killing his father, they are not allowed to receive any inheritance from them.

Likewise, in Allah SWT's statement: "Forbidden to you are carrion, [and] blood," [5:3] (carrions meaning dead animals), the ayah broadly prohibited all dead animals and all blood. But the Messenger of Allah SAW specified it, and introduced an exception, by his statement: "Two kinds of dead meat and two kinds of blood have been permitted to us. The two kinds of dead meat are fish and locusts, and the two kinds of blood are the liver and spleen" [Ibn Majah; Sahih]. And in another Hadeeth, he SAW specified another exception by saying about the sea: "It's water is purifying, and its dead (animals) are lawful (to eat)." [Abu Dawud and Al-Tirmidhi; Hasan Sahih]. These are specifications of the broad wording of "carrion" mentioned in the Quran.

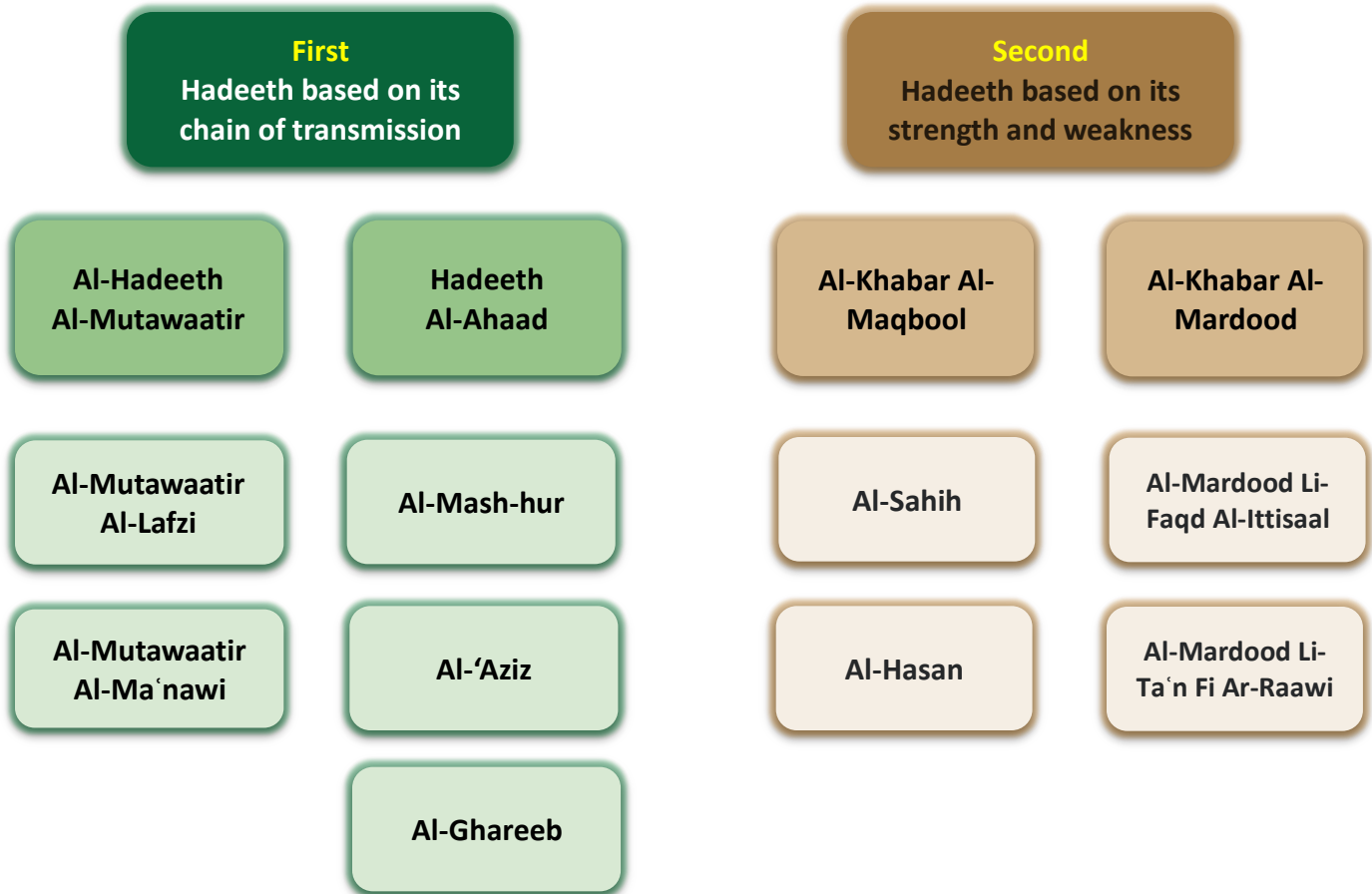
The Sunnah that is independent of the Quran

This type of Sunnah^[5] is also called: Sunnah that is additional or supplementary to the Quran. It is the Sunnah^[5] that establishes a that the Quran was silent about, such as the rulings of pre-emption in property^[40], and judging with one witness and an oath, and so on.

Among the examples of that is what was narrated from Ali ibn Abi Talib RA, who said: "*The Messenger of Allah SAW took hold of some silk in his left hand and some gold in his right, then he raised his hands and said: 'These two are forbidden for the males of my nation, and permitted to the females.'*" [Ibn Majah; Sahih]. The prohibition of silk and gold for males is among the rulings that were not mentioned in the Quran but were established in the Sunnah.

Another such rule is the prohibition narrated from Ibn Umar RA, who reported that the Prophet SAW forbade the eating of the flesh of domesticated donkeys [Al-Bukhari and Muslim]. Domesticated donkeys refer to riding animals, like the donkey and the mule, that are commonly kept by people for transportation, carrying loads, plowing land, and similar purposes.

Map of the Science of Hadeeth Terminology



Arabic Version

مَنْزِلَةُ السُّنَّةِ وَعَلَاqَتُهَا بِالْقُرْآنِ

مَنْزِلَةُ السُّنَّةِ فِي الْإِسْلَامِ

تَحْتَلُّ السُّنَّةُ مَنْزِلَةً عَظِيمَةً فِي الْإِسْلَامِ، وَهِيَ مَصْدَرُ رَيْسِيٍّ لِلتَّشْرِيعِ مَعَ الْقُرْآنِ الْكَرِيمِ، وَالصَّحِيحُ وَالثَّابِتُ مِنْهَا لَا مَجَالَ لِرَدِّهِ بِخَالٍ، قَالَ شَيْخُ الْإِسْلَامِ ابْنُ تَيْمِيَّةَ: "وَهَذِهِ السُّنَّةُ إِذَا ثَبَّتَتْ، فَإِنَّ الْمُسْلِمِينَ كُلَّهُمْ مُتَّفِقُونَ عَلَى وَجُوبِ اتِّبَاعِهَا" (مَجْمُوعُ الْفَتَاوَى).

وَقَدْ بَيَّنَّ الْعُلَمَاءُ أَنَّ كَافَّةَ مَا صَدَرَ عَنِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَجَالِ التَّشْرِيعِ يَنْبَغِي الْإِقْتِدَاءُ بِهِ وَالِاتِّبَاعُ لَهُدْيِهِ؛ لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ (سُورَةُ الْحَشْرِ - آيَةُ ٧)، وَقَوْلِهِ عَزَّ وَجَلَّ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ﴾ (سُورَةُ الْأَحْزَابِ - آيَةُ ٢١)، وَقَوْلِهِ سُبْحَانَهُ: ﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ (سُورَةُ النَّسَاءِ - آيَةُ ٨٠).

كَمَا أَمَرَنَا رَبُّنَا عَزَّ وَجَلَّ بِالرُّجُوعِ إِلَى سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَحْكِيمِهَا بَيْنَنَا فِي كُلِّ الْأَحْوَالِ فَقَالَ جَلَّ شَأْنُهُ: ﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ (سُورَةُ التَّوْبَةِ - آيَةُ ٥١)، وَمِنْ بَابِ أَوَّلَى اتِّبَاعِ سُنَّةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ التَّنَازُعِ وَالِاخْتِلَافِ، فَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ (سُورَةُ النَّسَاءِ - آيَةُ ٥٩).

وَكَذَلِكَ أَكَّدَ رَسُولُنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ضَرُورَةِ التَّمَسُّكِ بِالسُّنَّةِ شَأْنَهَا شَأْنُ الْقُرْآنِ الْكَرِيمِ؛ فَعَنِ الْعِزْبَانِي بْنِ سَارِيَةِ رَضِيَ اللَّهُ عَنْهُ قَالَ: "صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعظَنَا مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْغُيُوبُ وَوَجَلَّتْ مِنْهَا الْقُلُوبُ؛ فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ؛ كَأَنَّ هَذِهِ مَوْعِظَةٌ مُودَعٍ فَمَاذَا تَعَهَّدَ إِلَيْنَا؟ فَقَالَ: (أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا؛ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بِغَيْرِ فَسْرِيٍّ اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمُهَدِّدِينَ الرَّاسِدِينَ؛ تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ)" (رَوَاهُ أَبُو دَاوُدَ وَابْنُ مَاجَةَ وَسَنَدُهُ صَحِيحٌ).

كَمَا أَتَكَرَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَنْ ادَّعَى الْإِكْتِفَاءَ بِالْقُرْآنِ الْكَرِيمِ وَتَرَكَ سُنَّتَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ فَعَنِ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا أَلْفَيْنَ أَحَدَكُمْ مُتَكَبِّرًا عَلَى أَرِيكَتِهِ يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ لَا نَذْرِي، مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ" (رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ؛ حَدِيثٌ حَسَنٌ صَحِيحٌ)، وَعَنِ الْمُقَدَّمِ بْنِ مَعْدِي كَرِبَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَلَا هَلْ عَسَى رَجُلٌ يَبْلُغُهُ الْحَدِيثُ عَنِّي وَهُوَ مُتَكَبِّرٌ عَلَى أَرِيكَتِهِ فَيَقُولُ بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ فَمَا وَجَدْنَا فِيهِ خِلَافًا اسْتَخْلَلْنَاهُ وَمَا وَجَدْنَا فِيهِ حَرَمًا حَرَمْنَاهُ، وَإِنْ مَا حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا حَرَّمَ اللَّهُ" (رَوَاهُ التِّرْمِذِيُّ وَسَنَدُهُ صَحِيحٌ).

وَقَدْ اتَّفَقَ الْمُسْلِمُونَ عَلَى أَنَّ سُنَّةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجِبُ اتِّبَاعُهَا مُطْلَقًا، مِنْ غَيْرِ تَفْرِيقٍ بَيْنَ السُّنَّةِ الْمُوَافِقَةِ لِلْكِتَابِ أَوِ الْمُبَيِّنَةِ لَهُ، وَبَيْنَ السُّنَّةِ الرَّائِدَةِ عَلَى مَا فِي الْقُرْآنِ، أَيْ: الثَّابِتَةِ بِتَشْرِيعِ ابْتِدَائِيٍّ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ فَكُلُّ ذَلِكَ وَحْيٌ مِنَ عِنْدِ اللَّهِ تَعَالَى تَجِبُ طَاعَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ، وَلَا تَحِلُّ مَعْصِيَتُهُ، قَالَ الْإِمَامُ الشَّافِعِيُّ: "فَقَدْ بَيَّنَّ اللَّهُ أَنَّهُ فَرَضَ فِيهِ طَاعَةَ رَسُولِهِ، وَلَمْ يَجْعَلْ لِأَحَدٍ مِنْ خَلْقِهِ عُذْرًا يَخْلَافُ أَمْرَ عَرَفَهُ مِنْ أَمْرِ رَسُولِ اللَّهِ، وَأَنْ قَدْ جَعَلَ اللَّهُ بِالنَّاسِ كُلِّهِمُ الْحَاجَةَ إِلَيْهِ فِي دِينِهِمْ، وَأَقَامَ عَلَيْهِمْ حُجَّتَهُ بِمَا دَلَّهِمْ عَلَيْهِ مِنْ سُنَنِ رَسُولِ اللَّهِ مَعَانِي مَا أَرَادَ اللَّهُ بِفَرَائِضِهِ فِي كِتَابِهِ؛ لِيَعْلَمَ مَنْ عَرَفَ مِنْهَا مَا وَصَفْنَا أَنَّ سُنَّتَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَتْ سُنَّةً مُبَيَّنَةً عَنِ اللَّهِ مَعْنَى مَا أَرَادَ مِنْ

مَفْرُوضِهِ فِي مَا فِيهِ كِتَابٌ يَتْلُوهُ، وَفِي مَا لَيْسَ فِيهِ نَصٌ كِتَابٍ أُخْرَى؛ فَهِيَ كَذَلِكَ أَيْنَ كَانَتْ، لَا يَخْتَلِفُ حُكْمُ اللَّهِ ثُمَّ حُكْمُ رَسُولِهِ، بَلْ هُوَ لَازِمٌ بِكُلِّ خَالٍ".

وَقَالَ الْإِمَامُ ابْنُ قَيْمٍ الْجَوْزِيَّة: "أَحْكَامُ السُّنَّةِ الَّتِي لَيْسَتْ فِي الْقُرْآنِ إِنْ لَمْ تَكُنْ أَكْثَرُ مِنْهَا لَمْ تَنْقُصْ عَنْهَا؛ فَلَوْ سَاعَ لَنَا رَدُّ كُلِّ سُنَّةٍ زَائِدَةٍ كَانَتْ عَلَى نَصِّ الْقُرْآنِ لَبْطَلَتْ سُنُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهَا إِلَّا سُنَّةَ دَلَّ عَلَيْهَا الْقُرْآنُ، وَهَذَا الَّذِي أَخْبَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَنَّهُ سَيَقَعُ، وَلَا بُدَّ مِنْ وَقُوعِ خَبَرِهِ".

وَلَمْ يُسْتَثْنِ مِنْ ذَلِكَ إِلَّا مَا قَامَتِ الْقَرِينَةُ الْجَازِمَةُ عَلَيْهِ بِأَنَّهُ لَيْسَ تَشْرِيعًا، نَحْوَ مَا كَانَ مِنْ خُصُوصِيَّاتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمُوَاصِلَةِ الصَّوْمِ، أَوْ كَانَ فِعْلًا جِبِلِّيًّا صَدَرَ عَنْهُ بِصِفَتِهِ الْبَشَرِيَّةِ، كَاِجْتِنَابِ طَعَامٍ مُعَيَّنٍ، أَوْ كَانَ أَسْلُوبًا إِجْرَائِيًّا لِأَدَاءِ الْحُكْمِ الشَّرْعِيِّ مِمَّا هُوَ مِنْ عَادَاتِ الزَّمَانِ نَحْوَ اسْتِخْدَامِ السَّيْفِ فِي الْقِتَالِ أَوْ حَفْرِ الْخَنْدَقِ لِلدَّفَاعِ، وَنَحْوِ ذَلِكَ، وَبِاسْتِثْنَاءِ ذَلِكَ فَإِنَّ كَافَّةَ مَا حَوَتْهُ السُّنَّةُ مِنْ أَحْكَامٍ مُتَعَلِّقَةٍ بِالْأَفْرَادِ أَوْ بِالدَّوْلَةِ أَوْ بِالْأَحْكَامِ يُعَدُّ تَشْرِيعًا مُلْزِمًا؛ لِكُونِ ذَلِكَ مِنْ سُنَّتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَاجِبَةِ الْاِتِّبَاعِ.

عَلَاقَةُ السُّنَّةِ بِالْقُرْآنِ الْكَرِيمِ

إِنَّ الْعَلَاقَةَ بَيْنَ السُّنَّةِ وَالْقُرْآنِ الْكَرِيمِ عِلَاقَةٌ تَكَامُلِيَّةٌ؛ حَيْثُ يَكْمَلُ بَعْضُهُمَا بَعْضًا، وَلَا يُمْكِنُ الِاسْتِغْنَاءُ بِمَصْدَرٍ مِنْهُمَا عَنِ الْآخَرِ فِي تَكَامُلِ الشَّرْعِ، كَمَا لَا تَسْتَطِيعُ فَهْمُ أَحَدِهِمَا بِمَعْرِزِلٍ عَنِ الْآخَرِ؛ فَالسُّنَّةُ مَصْدَرٌ أَساسِيٌّ مِنْ مَصَادِرِ الشَّرْعِ تَمَامًا كَالْقُرْآنِ الْكَرِيمِ.

وَالسُّنَّةُ تَتَضَمَّنُ بَيَانًا مَا وَرَدَ فِي الْقُرْآنِ الْكَرِيمِ، وَتُظْهِرُ الْمُرَادَ مِنْهُ؛ فَهِيَ تُبَيِّنُ الْقُرْآنَ، وَقَدْ أَخْبَرَنَا بِذَلِكَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ فَقَالَ عَزَّ وَجَلَّ: ﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾ (سُورَةُ النَّحْلِ - آيَةُ ٤٤).

كَمَا حَوَتْ السُّنَّةُ الْعَدِيدَ مِنَ الْأَحْكَامِ وَالشَّرِيعَاتِ الَّتِي تَحْكُمُ شُؤُونَ الْأَفْرَادِ وَالْجَمَاعَاتِ، وَتُنَظِّمُ أَحْوََالَ الدُّوَلِ وَعِلَاقَاتِهَا الدَّاخِلِيَّةَ وَالْخَارِجِيَّةَ، مِمَّا لَمْ يَنْصَ عَلَيْهِ الْقُرْآنُ الْكَرِيمُ؛ إِذْ وَضَعَ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشَّرِيعَاتِ وَالْمُمَارَسَاتِ الَّتِي تُبَيِّنُ عِلَاقَةَ الْأَفْرَادِ بِبَعْضِهِمْ، وَعِلَاقَةَ الْحَاكِمِ بِالْمُحْكُومِ، وَعِلَاقَةَ الْأُمَّةِ بِالدَّوْلَةِ، وَعِلَاقَةَ الدَّوْلَةِ بِغَيْرِهَا مِنَ الدُّوَلِ، وَسَنَّ أَحْكَامًا عَدِيدَةً تَتَعَلَّقُ بِأَجْهَرَةِ الدَّوْلَةِ نَحْوَ أَحْكَامِ الْوَلَاةِ وَالْقَضَاةِ، وَأَحْكَامِ رِعَايَةِ الشُّوُونَ، وَغَيْرِ ذَلِكَ.

وَيُمْكِنُ تَلْخِيصُ عِلَاقَةِ السُّنَّةِ بِالْقُرْآنِ الْكَرِيمِ فِي ثَلَاثَةِ أُمُورٍ:

1. السُّنَّةُ الْمُفَرَّزَةُ لِلْقُرْآنِ الْكَرِيمِ.
2. السُّنَّةُ الْمُفَسِّرَةُ أَوْ الْمُبَيِّنَةُ أَوْ الْمُقَيِّدَةُ أَوْ الْمُخَصِّصَةُ لِلْقُرْآنِ الْكَرِيمِ.
3. السُّنَّةُ الْمُسْتَقْلِلَةُ عَنِ الْقُرْآنِ الْكَرِيمِ.

السُّنَّةُ الْمُفَرَّزَةُ لِلْقُرْآنِ الْكَرِيمِ:

هِيَ السُّنَّةُ الْمُوَافِقَةُ لِلْقُرْآنِ الْكَرِيمِ مِنْ جَمِيعِ الْوُجُوهِ الْمُؤَكَّدَةِ لِحُكْمِهِ؛ فَإِنَّ الْحُكْمَ الْمُتَرَتَّبَ عَلَيْهَا يَثْبُتُ بِدَلِيلَيْنِ: الْقُرْآنُ وَالسُّنَّةُ، وَهَذَا الْقِسْمُ مِنَ السُّنَّةِ كَثِيرٌ التَّطَبُّقِ، مِثْلُ وَجُوبِ الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ، وَمِثْلُ النَّهْيِ عَنِ الشَّرِكِ وَعُقُوقِ الْوَالِدَيْنِ وَقَتْلِ النَّفْسِ وَغَيْرِ ذَلِكَ.

السُّنَّةُ الْمُفَسِّرَةُ أَوْ الْمُبَيِّنَةُ أَوْ الْمُقَيِّدَةُ أَوْ الْمُخَصِّصَةُ لِلْقُرْآنِ الْكَرِيمِ:

وَهَذِهِ تَشْتَمِلُ عَلَى أَرْبَعَةِ أُمُورٍ، هِيَ أَنَّ السُّنَّةَ قَدْ تَكُونُ: مُفَسِّرَةً لِمُبْهَمِ الْقُرْآنِ الْكَرِيمِ، أَوْ مُبَيِّنَةً لِمُجْمَلِهِ، أَوْ مُقَيِّدَةً لِمُظْلَقِهِ، أَوْ مُخَصِّصَةً لِعُمُومِهِ.

السُّنَّةُ الْمُفَسَّرَةُ لِلْقُرْآنِ الْكَرِيمِ

تُفسَّرُ السُّنَّةُ مُرَادَ اللَّهِ سُبْحَانَهُ فِي كِتَابِهِ الْعَزِيزِ؛ قَالَ اللَّهُ تَعَالَى: ﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾ (سُورَةُ النَّحْلِ- الآيَةُ ٤٤).
وَقَدْ بَيَّنَّ عُلَمَاءُ التَّفْسِيرِ أَنَّ أَفْضَلَ التَّفَاسِيرِ هِيَ تَفْسِيرُ الْقُرْآنِ بِالْقُرْآنِ، ثُمَّ تَفْسِيرُ الْقُرْآنِ بِالسُّنَّةِ، ثُمَّ تَفْسِيرُ الْقُرْآنِ بِقَوْلِ الصَّحَابِيِّ، ثُمَّ تَفْسِيرُ الْقُرْآنِ بِاللُّغَةِ.

وَمِثَالُ كَوْنِ السُّنَّةِ مُفَسَّرَةً لِلْقُرْآنِ الْكَرِيمِ مَا وَرَدَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: "لَمَّا نَزَلَتْ ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾ (سُورَةُ الْأَنْعَامِ- الآيَةُ ٨٢) قُلْنَا: يَا رَسُولَ اللَّهِ؛ أَئِنَّا لَا يَظْلِمُ نَفْسَهُ؟ قَالَ: (لَيْسَ كَمَا تَقُولُونَ، لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ بِشَرِكٍ، أَوْلَمْ تَسْمَعُوا إِلَى قَوْلِ لُقْمَانَ لابْنِهِ: ﴿يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ (سُورَةُ لُقْمَانَ- الآيَةُ ١٣))" (رواه البخاري ومسلم).

فَأَوْضَحَ لَهُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْمَقْصُودَ مِنْ ﴿وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ أَيُّ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِشَرِكٍ، وَهَذَا تَفْسِيرٌ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلآيَةِ.

مِثَالُ آخَرٍ مَا وَرَدَ عَنْ صُهِيبِ الرُّومِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ قَالَ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ" (رواه مسلم)، وَفِي رِوَايَةٍ: وَرَدَ ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ﴾ (سُورَةُ يُوسُفَ- الآيَةُ ٢٦).
فَقَسَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعْنَى ﴿وَزِيَادَةٌ﴾ بِرُؤْيَا اللَّهِ عَزَّ وَجَلَّ فِي الْجَنَّةِ.

السُّنَّةُ الْمُبَيَّنَّةُ لِلْقُرْآنِ الْكَرِيمِ

جَاءَتْ السُّنَّةُ كَذَلِكَ مُبَيَّنَّةً لِمُجْمَلِ الْقُرْآنِ الْكَرِيمِ، وَمِثَالُ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى: ﴿وَأَقِيمُوا الصَّلَاةَ﴾ (سُورَةُ الْبَقَرَةِ- الآيَةُ ٤٣)؛ فَهَذَا نَصٌّ مُجْمَلٌ، إِذِ الصَّلَاةُ لَهَا أَزْكَاءُ وَشُرُوطٌ وَسُنَنٌ وَهَيئَاتٌ لَمْ تُبَيِّنْهَا الْآيَةُ الْكَرِيمَةُ؛ فَحَدَّدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْقَاتَهَا، وَبَيَّنَّ هَيْئَتَهَا.
فَعَلَى سَبِيلِ الْمِثَالِ أَشَارَ الْقُرْآنُ الْكَرِيمُ إِلَى أَوْقَاتِ الصَّلَاةِ إِشَارَةً عَامَّةً فِي قَوْلِ اللَّهِ تَعَالَى: ﴿أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ﴾ وَفُرْآنَ الْفَجْرِ إِنَّ فُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾ (سُورَةُ الْإِسْرَاءِ- الآيَةُ ٧٨)؛ حَيْثُ ﴿لِدُلُوكِ الشَّمْسِ﴾ إِشَارَةٌ لَوْقَتِي الظُّهْرِ وَالْعَصْرِ، وَ﴿إِلَى غَسَقِ اللَّيْلِ﴾ إِشَارَةٌ لَوْقَتِي الْمَغْرِبِ وَالْعِشَاءِ، وَ﴿وَفُرْآنَ الْفَجْرِ﴾ يُرَادُ بِهِ صَلَاةُ الْفَجْرِ، وَحَدَّدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنَا أَوْقَاتَ الصَّلَاةِ الْخَمْسَةِ تَوْفِيقًا دَقِيقًا، كَمَا وَرَدَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَمْنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ فَصَلَّى الظُّهْرَ فِي الْأُولَى مِنْهُمَا حِينَ كَانَ الْفَيْءُ مِثْلَ الشَّرَاكِ، ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ كُلُّ شَيْءٍ مِثْلَ ظِلِّهِ، ثُمَّ صَلَّى الْمَغْرِبَ حِينَ وَجَبَتِ الشَّمْسُ وَأَفْطَرَ الصَّائِمُ، ثُمَّ صَلَّى الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ صَلَّى الْفَجْرَ حِينَ بَرَقَ الْفَجْرُ وَحَرَّمَ الطَّعَامُ عَلَى الصَّائِمِ، وَصَلَّى الْمَرَّةَ الثَّانِيَةَ الظُّهْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ لَوْقَتِ الْعَصْرِ بِالْأَمْسِ، ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلِيهِ، ثُمَّ صَلَّى الْمَغْرِبَ لَوْقَتِهِ الْأُولَى، ثُمَّ صَلَّى الْعِشَاءَ الْآخِرَةَ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ، ثُمَّ صَلَّى الصُّبْحَ حِينَ أَصْفَرَتِ الْأَرْضُ، ثُمَّ التَّفَتَّ إِلَيَّ جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَالْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ الْوَقَّتَيْنِ" (رواه الترمذي؛ حديث حسن صحيح).

كَمَا بَيَّنَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَيْئَاتِ الصَّلَاةِ؛ فَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَمَرْنَا أَنْ نَسْجُدَ عَلَى سَبْعَةِ أَعْظَمٍ وَلَا نَكْفُ ثُوبًا وَلَا شَعْرًا" (رواه البخاري ومسلم)، وَالْأَعْظَمُ السَّبْعَةُ هِيَ: الْجَبْهَةُ وَالْأَنْفُ فِي الْوُجْهِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافُ الْقَدَمَيْنِ؛ فَهَذَا كُلُّهُ بَيَانٌ لِكَيْفِيَّةِ الصَّلَاةِ بَيَّنَّهُ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ أَنْ أَجْمَلَهُ الْقُرْآنُ الْكَرِيمُ.

وَالْحَالُ ذَاتُهُ - كَمَثَالٍ آخَرَ - فِي قَوْلِ اللَّهِ تَعَالَى: ﴿وَأَتُوا الزَّكَاةَ﴾ (سُورَةُ الْبَقَرَةِ - الْآيَةُ ٤٣)؛ فَهَذَا مُجْمَلٌ بَيَّنَّهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَحْدِيدِ شُرُوطِ إِخْرَاجِ الزَّكَاةِ مِنْ حَوْلَانِ الْحَوْلِ أَيْ مُرُورِ سَنَةٍ هَجْرِيَّةٍ، وَبُلُوغِ النَّصَابِ أَيْ الْوُصُولِ لِلْقَدْرِ الَّذِي تَجِبُ فِيهِ الزَّكَاةُ. وَكَذَا الْأَمْرُ فِي الصَّيَامِ وَالْحَجِّ وَالْبُيُوعِ وَغَيْرِ ذَلِكَ؛ فَهَذِهِ أُمُورٌ أَجْمَلَهَا الْقُرْآنُ الْكَرِيمُ وَبَيَّنَّهَا السُّنَّةُ.

السُّنَّةُ الْمُقَيَّدَةُ لِلْقُرْآنِ الْكَرِيمِ

قَدْ تَقَوُّمُ السُّنَّةُ بِتَقْيِيدِ مَا وَرَدَ مُطْلَقًا فِي الْقُرْآنِ الْكَرِيمِ، مِثْلُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَأَخَوَاتِكُمْ مِنَ الرَّضَاعَةِ﴾ (سُورَةُ النَّسَاءِ - الْآيَةُ ٢٣)، فَالرَّضَاعُ مُطْلَقٌ؛ فَبَيَّنَتِ السُّنَّةُ الْعَدَدَ الْمُحَرَّمَ لِلرَّضَاعِ وَهُوَ خَمْسُ رَضَعَاتٍ مُشْبِعَاتٍ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَامْرَأَةٍ أَبِي حُدَيْفَةَ مُتَحَدِّثًا عَنْ سَالِمِ مَوْلَى أَبِي حُدَيْفَةَ: "أَرْضِعِيهِ خَمْسَ رَضَعَاتٍ فَيَحْرُمَ بِلَبَنِكَ" (رَوَاهُ ابْنُ حِبَّانَ وَسَنَدُهُ صَحِيحٌ). وَكَذَلِكَ فِي قَوْلِهِ تَعَالَى: ﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا﴾ (سُورَةُ الْمَائِدَةِ - الْآيَةُ ٣٨)؛ فَالْيَدُ مُطْلَقَةٌ، وَجَاءَتِ السُّنَّةُ مُقَيَّدَةً لِلْإِظْلَاقِ، فَبَيَّنَتْ مَحَلَّ الْقَطْعِ وَهُوَ مِنْ كَوْنِ الْيَدِ الْيُمْنَى.

السُّنَّةُ الْمُخَصَّصَةُ لِلْقُرْآنِ الْكَرِيمِ

هُنَاكَ عُمُومِيَّاتٌ فِي الْقُرْآنِ الْكَرِيمِ جَاءَتِ السُّنَّةُ لِتُخَصِّصَهَا، مِثَالُ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ خِثَاءِ الْإُنثَى﴾ (سُورَةُ النَّسَاءِ - الْآيَةُ ١١)؛ إِذْ جَاءَ الْحُكْمُ بِأَنَّ الْأَوْلَادَ جَمِيعًا يَرِثُونَ مِنْ آبَائِهِمْ وَأُمَّهَاتِهِمْ، وَلَكِنَّ السُّنَّةَ خَصَّصَتْ هَذَا الْعُمُومَ بِمَا وَرَدَ عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا يَتَوَارَثُ أَهْلُ مِلَّتَيْنِ، وَلَا يَرِثُ مُسْلِمٌ كَافِرًا، وَلَا كَافِرٌ مُسْلِمًا" (رَوَاهُ الْحَاكِمُ وَسَنَدُهُ صَحِيحٌ)؛ فَإِذَا كَانَ الْأَبُ وَالْإِبْنُ أَحَدُهُمَا كَافِرًا وَالْآخَرُ مُسْلِمًا فَلَا تَوَارَثَ بَيْنَهُمَا، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: "الْفَاتِلُ لَا يَرِثُ" (رَوَاهُ ابْنُ مَاجَةَ وَسَنَدُهُ صَحِيحٌ)؛ فَإِذَا قَتَلَ شَخْصٌ مَنْ يَرِثُهُ كَالْإِبْنِ إِذَا قَتَلَ أَبَاهُ فَإِنَّهُ يُحْرَمُ مِنْ مِيرَاثِ أَبِيهِ. وَكَذَلِكَ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ﴾ (سُورَةُ الْمَائِدَةِ - الْآيَةُ ٣)؛ حَيْثُ جَاءَتِ الْآيَةُ عَامَّةً بِتَحْرِيمِ جَمِيعِ الْمَيْتَاتِ وَجَمِيعِ الدِّمَاءِ؛ لَكِنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَصَّصَ هَذَا الْعُمُومَ بِقَوْلِهِ: "أَحِلَّتْ لَنَا مَيْتَتَانِ، وَدَمَانِ، فَأَمَّا الْمَيْتَتَانِ فَالْحَوْثُ وَالْجَرَادُ، وَأَمَّا الدَّمَانِ فَالْكَبِدُ وَالطَّحَالُ" (رَوَاهُ ابْنُ مَاجَةَ وَسَنَدُهُ صَحِيحٌ)، وَقَالَ عَنِ الْبَخْرِ: "هُوَ الطَّهْوَرُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ" (رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ؛ حَدِيثٌ حَسَنٌ صَحِيحٌ)، وَهَذَا تَخْصِصٌ لِعُمُومٍ مَا وَرَدَ فِي الْقُرْآنِ الْكَرِيمِ.

السُّنَّةُ الْمُسْتَقِيلَةُ عَنِ الْقُرْآنِ الْكَرِيمِ:

هِيَ الَّتِي تُنْشِئُ حُكْمًا سَكَتَ عَنْهُ الْقُرْآنُ الْكَرِيمُ؛ مِثْلُ: أَحْكَامِ الشُّفْعَةِ، وَالْقَضَاءِ بِشَاهِدٍ وَتَيْمِينٍ، وَنَحْوِ ذَلِكَ، وَهَذِهِ السُّنَّةُ تُسَمَّى كَذَلِكَ: السُّنَّةُ الرَّائِدَةُ عَلَى مَا فِي الْقُرْآنِ الْكَرِيمِ.

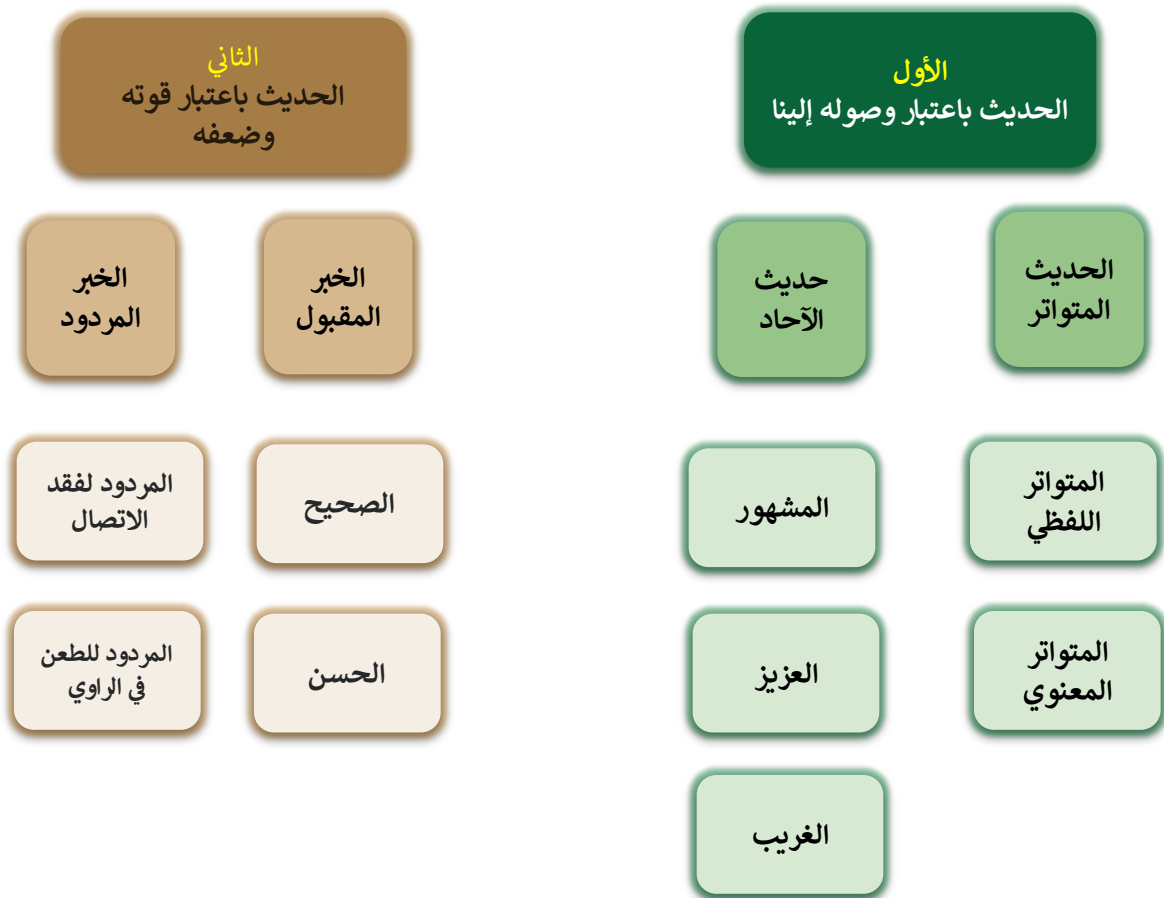
وَمِنْ أَمْثِلَةِ ذَلِكَ أَيْضًا مَا وَرَدَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: "أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرِيرًا بِشِمَالِهِ وَذَهَبًا بِيَمِينِهِ ثُمَّ رَفَعَ بِهِمَا يَدَيْهِ فَقَالَ: (إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي حِلٌّ لِإِنَاثِهِمْ)" (رَوَاهُ ابْنُ مَاجَةَ وَسَنَدُهُ صَحِيحٌ)، وَتَحْرِيمُ الْخَرِيرِ وَالذَّهَبِ عَلَى الذُّكُورِ مِنَ الْأَحْكَامِ الَّتِي لَمْ تَرِدْ فِي الْقُرْآنِ الْكَرِيمِ، وَإِنَّمَا أَثْبَتَتْهَا السُّنَّةُ.

كَمَا ثَبَتَ عَنِ ابْنِ عُمرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: "نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ" (رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ)، وَتَحْرِيمُ أَكْلِ لَحْمِ الْحُمُرِ الْأَهْلِيَّةِ مِنَ الْأَحْكَامِ الَّتِي لَمْ تَرِدْ فِي الْقُرْآنِ الْكَرِيمِ، وَإِنَّمَا أَقَرَّتْهَا السُّنَّةُ، وَالْحُمُرُ الْأَهْلِيَّةُ هِيَ الدَّوَابُّ كَالْحِمَارِ وَالْبَغْلِ الْمَوْجُودَةِ بَيْنَ النَّاسِ، وَالَّتِي يَزْكُبُونَهَا وَيَسْتَحْدِمُونَهَا فِي نَقْلِ الْأَشْيَاءِ وَفِي حَرْثِ الْأَرْضِ وَأَمْثَالِ ذَلِكَ.



أَقْدَمُهُ لَكَ أَيْضًا فِي مِلَفٍّ وَزِدْ أَوْ أَرَا جُعِ التَّشْكِيلَ مَرَّةً ثَانِيَةً تَدْقِيقًا سَطْرًا سَطْرًا.

خَارِطَةُ عِلْمِ مُصْطَلَحِ الْحَدِيثِ





Narrators of Hadeeth



English Version

Abdullah ibn Umar ibn al-Khattab

He narrated 2,630 hadeeths from the Prophet SAW.

He was Abdullah ibn Umar ibn Al-Khattab Al-Adawi Al-Qurashi. His mother was Zaynab bint Madh'un, the sister of Uthman ibn Madh'un, one of the early Muslims. He accepted Islam in Makkah with his father while still young, and migrated with him to Madinah. He did not attend the Battle of Badr because he was young. Similarly, the Prophet SAW turned him away and refused his attendance in the Battle of Uhud because he was only fourteen; later, he presented himself at the Battle of Al-Khandaq at fifteen and was permitted to attend. After that, he did not miss any campaign with the Prophet SAW.

He was among the jurists and scholars of the Companions^[4] and among the prolific narrators of Hadeeth. He was one of the four "Abdullahs"^[41]: Abdullah ibn Abbas, Abdullah ibn Al-Zubayr, Abdullah ibn 'Amr ibn Al-'As, and Abdullah ibn Umar. He lived for eighty-seven years and died in 73 AH (693 CE).

Arabic Version

عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ

– رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 2630 حَدِيثًا.

هُوَ عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ الْعَدَوِيُّ الْقُرَشِيُّ، أُمُّهُ زَيْنَبُ بِنْتُ مَطْعُونٍ أُخْتُ عُثْمَانَ بْنِ مَطْعُونٍ أَحَدِ السَّابِقِينَ لِلْإِسْلَامِ، أَسْلَمَ بِمَكَّةَ مَعَ أَبِيهِ وَهُوَ صَغِيرٌ، وَهَاجَرَ مَعَهُ إِلَى الْمَدِينَةِ، وَلَمْ يَشْهَدْ غَزْوَةَ بَدْرٍ حَيْثُ كَانَ صَغِيرًا، كَمَا رَدَّهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ لِصِغَرِ سِنِّهِ حَيْثُ كَانَ عُمُرُهُ أَرْبَعَةَ عَشَرَ عَامًا، ثُمَّ عَرَضَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْخَنْدَقِ وَهُوَ ابْنُ خَمْسَةِ عَشَرَ عَامًا فَأَجَارَهُ، وَلَمْ يَتَخَلَّفْ بَعْدَ ذَلِكَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَيِّ مَشْهَدٍ.

مِنْ فُقَهَاءِ الصَّحَابَةِ، وَمِنْ الْمُكْتَرِبِينَ فِي رِوَايَةِ الْحَدِيثِ، وَهُوَ أَحَدُ الْعَبَادِلَةِ الْأَرْبَعَةِ^[41]: هُوَ وَعَبْدُ اللَّهِ بْنُ عَبَّاسٍ وَعَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَعَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ، عَاشَ سَبْعَةً وَثَمَانِينَ عَامًا وَتُوُفِّيَ عَامَ 73 هـ / 693 م.



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] **Sunnah**

سُنَّةٌ

– It refers to anything attributed to the Prophet SAW, including his sayings, actions, approvals, or personal traits. *See Booklet 1, Chapter 2: Science of Hadeeth Terminology.*

[6] **Hadeeth**

حَدِيثٌ

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

[7] **Matn**

مَتْنٌ

– Hadeeth text; the actual wording of the hadeeth.

**[8] Isnad**

إِسْنَاد

– Chain of narrators; the chain of people who transmitted the hadeeth, one person from another, and is also called the “path.”

[9] Rizq

رِزْق

– Provision; the provisions that have been apportioned to every individual. While money undoubtedly falls under this umbrella, rizq extends beyond mere monetary matters. It envelops a spectrum that ranges from fundamental material necessities to the nourishment of our spiritual selves. The food you eat, every breath you take, the time you spend studying or learning, your ability to worship Allah SWT, all of it are examples of Rizq.

[10] Shukr

شُكْر

– Gratitude and thankfulness; involves acknowledging Allah’s favors with sincerity, not only through words of thanks but also through actions that reflect obedience and devotion to Him SWT.

[11] Khoshou’

خُشُوع

– Khoshou’ is one of the actions of the heart. It refers to the heart that stands with complete humility and full concentration towards Allah. Khoshou’ resides within the heart and is manifested through actions.

[12] Tawakkul

تَوَكَّل

– Putting your trust in Allah: Depending on Allah SWT and believing that He is the One Who causes measures to be effective. Putting one’s trust in Allah does not mean refraining from taking measures; rather part of putting one’s trust in Allah is taking appropriate measures and striving to do so.

[13] Du’a

دُعَاء

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

[14] Hamd

حَمْد

– Another word for Gratitude (see glossary #10). The Dua of Hamd, “Al-Hamdulillah”, is a verbal expression of gratitude.

[15] **Akhlaq**

أَخْلَاق

– Moral System: It refers to a firm and settled character within a person that naturally leads them to perform good deeds and avoid evil without compulsion. Akhlaq in Islam is not limited to good manners; it is a complete moral system that governs intentions, speech, actions, and relationships. Islam teaches that worship without good character is incomplete, and a believer's true faith is reflected in their morals, behavior, and conduct.

[16] **Shirk**

شِرْك

– Associating Partners with Allah swt; ascribing a partner or rival to Allah in Lordship (rububiyyah), worship or in His names and attributes through beliefs in the heart, actions or words.

[17] **The Self**

نَفْس

– The essence, conscience or disposition of a person. It is often falsely translated as interchangeable with the Soul, "Rouh." In Islamic terminology, a soul is that which gives all living beings life including animals, plant, etc. The Self, "Nafs," on the other hand, is a person's uniquely organized predisposition that drives their performance, perception, thinking and feeling that is specific to Humans and Jinn.

[18] **Shaytan**

شَيْطَان

– An entity that is rebellious; Often used in as a word to describe a being, human Jinn, that has deviated from the right path towards Allah SWT, and is aiming to affect those around him/her who have not.

[19] **Taqwa**

تَقْوَى

– Piety; protecting oneself from Allah's punishment by performing His commands and avoiding His prohibitions.

[20] **Siddiq**

صِدِّيق

– A most truthful person. In Islamic terminology it has many definitions that include:

1. "Those who believe in (the Oneness of) Allah and His Messengers" [al-Hadeed 57:19]
2. Followers of the Prophets who were first and foremost to believe in them
3. Followers of the Messengers who followed their path after they were gone, until they met them after death.
4. Those who believe in the entire religion, to the extent that he has no doubt at all about his faith.

[21] **Dhikr**

ذِكْرٌ

– 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.

[22] **Tawfeeq**

تَوْفِيقٌ

– Divine support; divine guidance and support from Allah SWT that empowers a person to succeed in righteous deeds and find true happiness both in this world and the Hereafter.

[23] **Barakah**

بَرَكَهٌ

– Blessing; increase and spiritual abundance that Allah SWT places in a person’s life, time, wealth, or deeds. It is not simply material gain; it is enduring goodness that far exceeds outward means.

[24] **Ummah**

أُمَّةٌ

– Global community of Muslims; Any person who believes in Islam becomes a part of this Ummah. The Ummah of Muslims, although separated by borders, customs and distance, all fall under a community that are united by the guidance of the Qur’an and are considered brothers and sisters, regardless of diverse backgrounds.

[25] **Tafsir**

تَفْسِيرٌ

– A field of study that explains the words of the Quran and reveals wisdoms hidden within its verses. It provides context on the why a verse was revealed, during which circumstance, for whom it was addressed to and in-depth analysis in relation to other verses and hadith relating to events that lead to the revelation of the studied verses.

[26] **Adkhaar**

أَذْكَارٌ

– The remembrance and mention of Allah SWT that is done through glorification in the heart or orally with the tongue, repeated any number of times. While they can entail any kind of remembrance, there are specific athkar narrated by the Prophet Muhammad SAW for specific situations, such as waking up from sleep, after eating, etc.

[27] **Fajr (“Subh”)**

الصُّبْحُ فَجْرٌ

– The pre-dawn prayer, consisting of two units of prayer (rak’ahs), is the first of the five obligatory daily prayers.

**[28] Dhuhr**

ظَهْر

– The noon prayer, consisting of four units of prayer (rak'ahs), is the second of the five obligatory daily prayers.

[29] 'Asr

عَصْر

– The afternoon prayer, consisting of four units of prayer (rak'ahs), is the third of the five obligatory daily prayers.

[30] Maghrib

مَغْرِب

– The sunset prayer, consisting of three units of prayer (rak'ahs), is the fourth of the five obligatory daily prayers.

[31] 'Ishaa

عِشَاء

– The night prayer, consisting of four units of prayer (rak'ahs), is the fourth of the five obligatory daily prayers.

[32] Jibril

جِبْرِيل

– (Gabriel), the archangel who acts as intermediary between Allah SWT and humans and as the bearer of revelation to the prophets, notably to the Prophet Muhammad SAW.

[33] House

الْبَيْت

– Referring to the Sacred House, one of the primary names for the Kaa'ba.

[34] Kaa'ba

الْكَعْبَة

– A cube-shaped structure located at the Grand Mosque in Mecca, Saudi Arabia, is one of the holiest sites in Islam. Built by Prophet Ibrahim AS and his son, Prophet Ismail AS, later becoming the focal point for Muslim's prayer, embodying centuries of religious significance.

[35] Zakat

زَكَاة

– (Alms tax) one of the five pillars of Islam, an obligatory annual charity comprising of 2.5% of a Muslims wealth who meets the requirements.

[36] Hawl

الْحَوْل

– Hawl length of time that an individual must possess wealth before it becomes obligatory to pay Zakat on



it. It's one of 2 conditions required to make Zakat obligatory (see No. 37). It's defined in lunar years and considered approximately 354 days long.

[37] **Nisab**

النِّصَاب

– The minimum wealth threshold that a Muslim must have before being obligated to pay Zakat. It's one of 2 conditions required to make Zakat obligatory (see No. 36). Its rate is equivalent to: 87.48 grams of gold and 612.36 grams of silver. To apply this threshold today, find the equivalent monetary exchange value of these rates in the local currency, since gold and silver are no longer used as currency.

[38] **Hajj**

حَجٌّ

– (Pilgrimage [to the Kaa'ba]) one of the five pillars of Islam, a religious duty required of all physically and financially capable adult Muslims at least once in their lifetime. Viewed as a journey of purification and repentance, allowing pilgrims to renew their faith, spiritually grow and self-reflect.

[39] **Sisters through nursing**

أَخَوْتُكُمْ مِّنَ الرَّضَاعَةِ

– The sisters unrelated by blood but related by nursing from the same mother.

[40] **Pre-emption in property**

الشُّفْعَةُ

– (Shuf'a) is a compulsory right of ownership granted to an existing co-owner over a new buyer in property sold for compensation, established as an Islamic legal transaction to protect existing rights.

[41] **The four "Abdullahs"**

الْعَبَادِلَةُ الْأَرْبَعَةُ

– Four of the younger Companions who acquired vast knowledge. Because they lived until a later time, they became major authorities in knowledge, legal rulings, and narration. They were Abdullah ibn Abbas RA, Abdullah ibn Umar RA, Abdullah ibn Amr RA, and Abdullah ibn al-Zubayr RA.

أَرْبَعَةٌ مِنْ صِغَارِ الصَّحَابَةِ جَمَعُوا عِلْمًا وَاسِعًا، وَكَانَ مَدَارُ الْعِلْمِ وَالْفُتْيَا وَالرَّوَايَةِ عَنْهُمْ؛ لِتَأَخُّرِ وَقَاتِهِمْ، وَهُمْ: عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَبْدُ اللَّهِ بْنُ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا وَعَبْدُ اللَّهِ بْنُ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا.